

EPIGRAPHIA INDICA

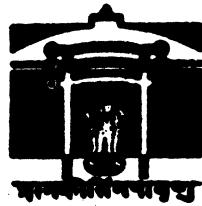
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EPIGRAPHIA INDICA

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Vol. XVI, 1921-22.

EDITED BY

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[*Note that these two plates are Nos. 6 and 7 of Vol. XV and should be bound with that volume, being there inserted in their proper order between pp. 60 and 61 and pp. 62 and 63 respectively.]

ADDITIONS AND CORRECTIONS.

- — — — —
- Page 8, l. 22,—[*sākhāṅgaḷam* is a scribe's error for *sākaṅgaḷam*, leaves, vegetation. In l. 23—*dhareyaḷ* should be corrected to *-bereyaḷ* or *-vereyaḷ* "to associate with": *muktyoḷ=berēyaḷ=emā=irppam* means "waiting to be united to (the bride) Salvation". The verse means that he subjected his body to such hardship as to make people say that it was indeed beyond the power of other ascetics practising austerities to undergo such mortification, etc.—Rao Bahadur R. Narasimhāchārya, M.A.]
- " 6, verse 6,—'water of aspersions'—*Gadduge*, or *gaddige*, is the seat or throne of a Śaiva mendicant, a *Jaṅgama*, and *nīr* (*nīru*?) means 'ashes'. Hence *dēva-snāna* must have the significance of a particular kind of ablution, like *bhasma-snāna*, in which ashes are smeared profusely over the body.—H. K. S.
- " 6, " 11.—In the translation "who or seeing him" is to be interpreted as "look ye or behold!", *nōḍīre* being here used as an interjection. *Māli* and *Sumāli*: If these words have to give rise to the Sanskrit name *Suvarṇamahākshī*, they must perhaps be treated as Kanarese words composed of *mā + āli* and *su + mā + āli*. The first means 'the big eye', which in Sanskrit could be rendered into *Mahākshī*. In the second *su* may stand for *suvarṇa*, and we thus have the name *Suvarṇamahākshī*. This may seem to be a forced interpretation; but there is no other way of connecting the latter name with *Suvarṇamahākshī*.—H. K. S.
- " " " 18.—The marvel indicated in this verse is not clear.—H. K. S.
- " 86, " 24.—[for "twelve times" read "ten times".—R. B. R. N.]
- " 41, (ll. 17-24).—In the translation—"horse-sacrifices Śiva and Viṣṇu" is apparently wrong, since horse-sacrifices are not performed particularly to propitiate the Gods, Śiva and Viṣṇu. The division of words in the text ought, in my opinion, to be left just as it stands and requires no correction—*adhishthita* being combined with the following word and *Chaturbhujam* being separated without change to *Chaturbhuja*. The meaning then would be: "who owns 84 towns presided over by Śiva and Viṣṇu; who is consecrated horse-sacrifices."—H. K. S.
- " 50, trans., verse 15.—'So as to be served by the own race'. If Lakshmi was already in the lotus of his own race, there is no force in saying that she served him. In the text *pamka-ruha* must be separated from the next following word, and the translation should be: "so that the lotus of his own race became an abode of the goddess of Fortune". If *sēvyam* qualified *Āditya-Bhaṭṭa*, we should have expected the masculine form *sēvyaṅ*.—H. K. S.
- " 51, " ll. 49 to 55.—The translation of ll. 52 and 53, commencing "on which he deducted kaṇḍa-ground", is capable of improvement. *Aḷadu kaṇḍa bhūmi*—'land whose extent was found out by measurement' or 'measured land'. The word *prabhugaḷge* has to be construed with *ikki* and not with *aḷadu*, as Dr. Barnett has taken it. So the altered translation would be "and, having (also) given to these gentlemen (the right of) *dasavanda* at ten in hundred for the extent of land (measured) by the rod according to the *gaḍimba* of Huligere, he obtained", etc.—H. K. S.

- Page 60, text, l. 14,—[read *av=asuranim*; *avu* refers to the earth, the ocean, and the mountain; and the Asura is Hiraṇyāksha. The meaning is, 'the ordinary earth, etc., cannot be compared to Erega in weightiness, etc., owing to their defects; but, if there should be another earth etc. (without such imperfections), these might be compared to him'.—H. K. S.]
- „ „ l. 17.—[divide *ārpp=Ina-sūnu*; *ārppu*= liberality; *Ina-sūnu*= Karṇa. His bounty was such that men said Karṇa was born again.—R. B. R. N.]
- „ „ ll. 21-22.—[The sense of v. 12 is: "if enemy kings bow down at the feet of Erega, I do not know; but, if they do not bow, Dōṇa will make them fall so that vultures and the like will pounce upon them.—R. B. R. N.]
- „ 62, l. 38,—[read *Manu-muni-mārggan = endu*, "that he is one who walks in the way of the saint Manu".—R. B. R. N.]
- „ „ l. 39,—[read *pasugeg=ōjanan*, "teacher of methodical work".—R. B. R. N.]
- „ „ l. 40,—[read *sāhasadindam = Ammugeyañ*. *Ammuge*, like Inda, must have been a person cast into prison by Śōbhana.—R. B. R. N.]
- „ 71, l. 22,—[correct to *māṇḍ-endudam koṭṭ = aḷuki bhṛityatvamañ pūṇḍar = endamḍ = eletē*. The sense is: "when it is said that powerful hostile kings begged for protection, surrendered their strength of arm, offered whatever was asked, and in fear and terror became his servants, will they be able to cross him and contend with him in battle?"—R. B. R. N.]
- „ 71, l. 26.—[correct to *kolvud-amī = irkke*: "let alone his slaying the foes that oppose him, is he not, when enraged, able to terrify....?"—R. B. R. N.]
- „ 71, l. 28.—[read *ninnōḷ biḍad = eḍaruvavaṅg = umṭe*, "is he who opposes you possessor of the trident, etc."?, *i.e.*, is he Śiva? The meaning is that none but Śiva can confront him in battle.—R. B. R. N.]
- „ 84, l. 19.—[read *suputraḥ kuḷa dīpaka yenisi*.—R. B. R. N.]
[Rao Bahadur R. Narasimhāchārya, who has kindly contributed the above notes which are acknowledged under his initials, further points out that the Kanarese poet Nayasēna of Muḷgund, who wrote in 1112 the *Dharmāmṛita*, was a disciple of Narēndrasēna II of the Lakshmēshwar inscription of 1081 (above, p. 58). Nayasēna mentions among Jain teachers a previous Narēndrasēna, and immediately after him a Nayasēna.—L. D. B.]
- „ 96, trans., ll. 41-4:—for *others of ahīpativamaṅsa* read *of other royal lines*.—F. W. T.
- „ 225, ll. 33-4 and p. 229, v. 2.—[Rao Bahadur R. Narasimhachar writes, "the expression *hadineṁṭu mettina gaḷe*, which means 'a pole of eighteen feet' used for measuring, has been misunderstood both by the publisher (sc. author) and the editor (p. 229)"—L. D. B.] But, with the following word *kaṭṭale*, which means 'service (in a temple)', the explanation of the Rao Bahadur cannot hold good.—H. K. S.]
- „ 232, text, l. 3:—for *āvāptim = e (?) tad-dharmma* read *āvāpti-hētōr=dharmma*.—F. W. T.
- „ 289, 5th line from bottom:—for Śāstrirāya in column 3 read Śāstrirāya.
- „ 325, line 403 (correctly 404) of the Text,—for Jainnam(ta)-Bhaṭṭa read Ananta-Bhaṭṭa.
- „ 354, text, l. 10.—*Markkōla* generally occurs as *mārkkōḷe* or *mārkkōḷvara* and means "if opposed" or "opposing" (see line 35 of inscription B). Bhairava was not specially famous as an archer. Hence *bhairava* is to be taken here in the sense of 'terrible' *i.e.*, terrible to the opposing (enemy).—H. K. S.]
- „ „ „ 13.—*aras-anika-Rudram* must be translated "a Rudra in fighting with kings."—H. K. S.]
- „ 355 trans., ll. 3-16.—"sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (the god of) the

- Frontal Eye (Śiva)". This translation admits of another interpretation. The text, in that case, is to be transcribed: "*chatur-aṣṭi-nagar-ādhiṣṭhita-Lalāṭa-lōchanam jagad-vidit-āshṭādaś-Āśvamēdha-dīkṣhita-kuḷa-prasūtam*", and the translation, would then be: "who had settled (*i.e.*, consecrated) Śiva (Lalāṭa-lōchana) in eighty-four towns and was sprung from a race which had performed the eighteen world-famed Āśvamēdha sacrifices." Sacrifices performed to please the god Śiva exclusively are rare. He, like other deities, receives only a share in a sacrifice. See above, page 41. and Addenda and Corrigenda thereto.—H. K. S.
- Page 356, para. 2, l. 3.—*Kīrttiḡa* in verse 1 of the Text refers very likely to the *haḍavala* Kīrtti, who is distinctly so called in ll. 40, 42, 43.—H. K. S.
- „ 356, l. 14 from top.—*Muttābhe* means 'great-grandmother' and therefore it is not impossible that the pillar in question was a gift for the merit of Kīrttiyaṇṇa's great-grandmother.—H. K. S.
- „ 357 (text), l. 14,—*ēḷ-turuḡ-ādoḍ(ḍ)-ādudē*. The meaning is not what is given in the translation: the passage should be divided *ēḷ! turu-gādoḍ=ādudē* "Nay! was it acquired by protecting cows?" *Nṛipa-Mēru*, occurring twice in ll. 13 and 16 may have been a surname of *Chaṭṭṅa*.—H. K. S.
- „ 358, trans., v. 2.—"the god giving blessing of glory"—Evidently the translation of *Kīrtti-Sāmkara-dēvam* should be "the god (Śiva) named Kīrtti-Sāmkara." This must have been the name of a shrine in the *Madhukēśvara* temple or somewhere in its neighbourhood. It is evident that *Kīrtti-Sāmkara* was the name of the Śiva temple built by *Kīrttiḡa*.—H. K. S.
- „ 360 trans., v. 17.—The translation ought in my opinion to be:—"The fame of the sole nero-king of the world increases as each (poet) eulogises him, just as the lotus rises according as the water rises high (in the tank)".—H. K. S.

ADDENDUM AND CORRIGENDUM TO VOL. XV.

Page 3, text line 2.—For *Nṛigatāpha-nāmā* the facsimile reads *nugatārtha-nāmā*, 'whose name corresponded to its meaning'. Accordingly, cancel in the Index the entry '*Nṛigatāpha, s. a. Kshēmaṅkara*' (p. 394). For two similar cases in which misreadings have been taken for proper names see *Ind. Ant.*, Vol. XIII, p. 123, note 7.—E. H.

Corrigenda to "Two Inscriptions from Gawarwad and Annigeri" and "Gadag Inscription of Vikramaditya VI" in *Epigraphia Indica*, Vol. XV, p. 337 foll.

Rao Bahadur R. Narasimhachar has kindly sent me the following corrections to these two papers:—

- Page 340, ll. 9—10: *āḍana*, "of his lord", and *viśvasad=āl*, "trusty servant."
- " " ll. 16—17: for *nāḍa* read *nōḍa*, "behold!" and *nāḍāḍig=alunham*, "greater than the ordinary," i.e., extraordinary.
- " 341, ll. 47—48: "Let the whole world fold its hands in reverence, the sun will not pay a pie. Will he give what is desired (*bagedudan*), like the sun of Belvala?"
- " 351, l. 19: verse 22 refers to the ox of Dharma standing upright on its four feet.
- " 352, ll. 30—31: read *Sōmēśvara-bhaṭṭa nimn=orege. Vēsha-dhārigal=hypocrites.*
- " 353, l. 32: read *alli kallāre ballar*, i.e., only those who are trained under him know it.
- " " l. 39: read *śāstra-paṭhana-śṛavanāni.*
- " 354, l. 46: read *indu-kirtti.*
- " 355, l. 60: correct to *dhānya-varggāda.*
- " " l. 63: read *pañcha-ratnada dibyābharanada pasaradin; pasara=collection, store, shop.*
- " 359, verse 42: *guṇa* signifies both "wick" and "virtue."

L. D. BARNETT.

EPIGRAPHIA INDICA

VOLUME XVI

No. 1.—SOGAL INSCRIPTION OF THE REIGN OF TAILA II: SAKA 902.

BY LIONEL D. BARNETT.

Sogal is a village in the Parasgad *tāluka* of Belgaum District, Bombay Presidency. Its ancient name is given in our inscription variously as Soval, Sōlu and Sōl; to this we shall revert anon. It is marked on the Bombay Survey sheet No. 305 as in about long. $75^{\circ} \frac{1}{2}'$ and lat. $15^{\circ} 5'$. The following record is now edited for the first time from ink-impressions prepared for the late Dr. Fleet, and now in the British Museum; but I have been unable to discover in what part of the village the original stone was found. The latter bears on its topmost compartment, which is rounded, some sculptures, viz. in the centre a shrine surmounted by a spire of the Dravidian order, and in it a *linga* on its stand, with a priest sitting at the proper right of it; directly below it, a squatting bull; to the proper left of the shrine, a squatting figure of a votary, with clasped hands, facing full front; to the right of it, a cow with suckling calf looking towards it; over it, the sun (on proper right) and moon (on left); flanking both sides of the shrine and meeting over its summit, floral festoons twined so as to form four circles, in which are small figures. Below this is the inscribed area, consisting of three compartments: the first (lines 1-3) is 1 ft. $8\frac{1}{8}$ in. wide and $2\frac{1}{8}$ in. high; the second (lines 4-64) is 2 ft. wide and 3 ft. $10\frac{1}{2}$ in. high; and the third (lines 65-68) is 1 ft. 9 in. wide and 4 in. high. The inscription is on the whole well preserved.—The character is Kanarese, of a rather crabbed type of the period; the letters vary from about $\frac{5}{16}$ in. to $\frac{9}{16}$ in. in height. The cursive *v* (above, Vol. XII, p. 335) occurs in *Vri* (l. 5).—The language is Old Kanarese, except for the formal Sanskrit verses Nos. 1, 34, and 35. The *l* is preserved in *il̥du* (l. 2), *negal̥da* (l. 32: a tribrach); it is changed to *r* in *pogarddam* (l. 9) and *porttum* (l. 13); and in all other cases it is changed to *ḷ*. The archaic participle in *-om* occurs in *pratipālisidomge* (l. 58), in what seems to be a quotation from an earlier poem; in the same verse we find *ghātisidamge*. *Parinatikeye* (l. 30) and *bhūmiye* (l. 52) are instrumentals; see above, Vol. XIV, p. 277 n. In the words *Kamchale-kānteya biṭṭa dharmmamam* (l. 55) we have what looks like an instance of the use of genitive for nominative (Kittel, *Gram.*, § 352. 1, p. 393: see my note in *Journ. R. Asiat. Soc.*, 1918, p. 105). In *Rāghava-dvishana nachchuva* (l. 18) it is possible to take °*dvishana* similarly as genitive for nominative; but I prefer to regard it as accusative, on which see Dr. Fleet's remarks above, Vol. XI, p. 3. A few words are of lexical interest, viz. *gadduge* (l. 12: cf. Kashmiri *god**?), *seligu* (l. 15: apparently a derivative from *śalākā*), *vikētu* (l. 35), *rāpa* (l. 41), and *vibhōga* (l. 46).

The record, after prefatory verses (ll. 1-5), describes the beauties of the surrounding woods (ll. 5-7) and the sanctuary of Suvarnākshi, on which see below (ll. 7-16). In this

establishment the chief was Tribhuvanasimha Paṇḍita, an eminent ascetic and divine (ll. 16-17). The foundation-legend of the place is told in outline (ll. 17-21). It was established by the kings Māli and Sumāli at the end of the Trētā Age. The latter gave his name to the place; for the names by which it is designated—Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54)—are derived from Sumāli (or Saumāla).¹ The poet then introduces us to another distinguished Śaiva doctor, Gaṅgarāsi (ll. 21-24), and to one of his lay disciples, named Kañchikabbe (Kañchiyabbe or Kañchale), of the Dhanaga family, the wife of Kariya Kētimayya and mother of Chaṭṭa, a generous benefactress of her church (ll. 24-33). He next devotes a verse (ll. 33-36) to the praises of king Taila, whom he describes as having conquered the Chōḷa and Lāḷa (Lāṭa), and cut off the heads of Raṇakambha and Kakkala.² The next passage (ll. 36-39) refers the record to Taila's reign, styling him Nūrmaḍi-Tailapa-dēva, with various titles, on which see *Dyn. Kanar. Distr.*, p. 428; and then there appears on the scene a Raṭṭa prince named Katta, son of Kaṇṭheyabhārada Nannapayya, who at the time was ruling as Taila's viceroy over Kūṇḍi (ll. 39-43). This Katta is identical with Kārtavīrya I, on whom see *Dyn. Kanar. Distr.*, p. 553. The next section (ll. 43-57) is occupied with the dating and specification of the endowment made by Kañchiyabbe for the benefit of the temple of Suvarṇākshi and the *sattra* or almshouse connected with it; its trustee was Tribhuvanasimha, and it was to be under the protection of the Thirty (heads of households) of Soval. Several hortatory verses (ll. 57-65) clinch the deed of gift: the first is evidently a quotation, as it addresses an otherwise unknown Dēvaṇa Paṇḍita, and the third and fourth narrate the legend of Indra and the Chāṇḍāli. A further verse (ll. 66-67) informs us that the poet who composed our inscription was Kamalāditya [more likely Kavikamalāditya.—Ed.]; and a final clause stipulates that the cooking at the almshouse must be done by a Brāhmaṇ woman (ll. 67-68).

Māli and Sumāli, the protagonists of the foundation-legend mentioned above, are the Rākshasas whose history is narrated in the *Rāmāyaṇa*, VII. v. ff., and *Bhāgavata-purāṇa*, VI. x. 21 and VIII. x. 56. A clue to the mystery of their appearance in the present legend seems to be afforded by the *Brahma-vaivarta-purāṇa*, III (*Gaṇēśa-khaṇḍa*), xviii-xix, which relates that they were devotees of Śiva, and on being smitten by the Sun-god with disease propitiated him by worship. It would therefore seem that the god Suvarṇākshi mentioned in our inscription was the Sun-god, worshipped as a phase of Śiva; and this will partly explain the rather obscure verse 18, which refers to his temple.

The date³ is given on ll. 43-44 as: Śaka 902, the cyclic year Vikrama; the new-moon day of Āshāḍha; Sunday; an eclipse of the sun. This is irregular, according to the usual calculation. The *tithi* mentioned corresponded to Wednesday, 14 July, A.D. 980, on which it ended at 21 h. 7 m. after mean sunrise (for Ujjain); and there was no eclipse of the sun. But Mr. A. Venkatasubbiah, who has discussed the data in his *Some Śaka Dates in Inscriptions*, p. 133, remarks: "According to the Ārya and Brahma Siddhāntas the mean-sign Jovian year Vikrama was current at the beginning of Āshāḍha in Ś. 900. On the *amāvāsya* at the beginning of this Āshāḍha, 8th June, A.D. 978, there took place a solar eclipse which was visible in India. The week-day however was Saturday and not Sunday. This Saturday—8th June, A.D. 978—seems to be the equivalent of the given date."

The places mentioned are Sogal itself, which appears in the form of Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54), Kūṇḍi (ll. 19, 42), Mārājana (?) Beḷavāḍi (l. 28), and

¹ This equation is phonetically unimpeachable, but on other grounds it is not convincing. However that may be, it is clear that the oldest form of the name was *Soval*. The modern name *Sogal* is an instance of the change of intervocalic *v* to *g*, which, as far as I know, is rare, whereas the reverse change, *g* to *v*, is very common.

² See *Dyn. Kan. Distr.*, p. 426; *Ep. Ind.*, Vol. XII, p. 144, etc. The names appear also in the forms *Kaṇastambha* and *Karkara*.

³ I have to thank Mr. K. Sewell for his kindness in verifying my calculations.

Tēgūr (l. 49). On the name and site of Sogal see above. For the Kūṇḍi Three-thousand see I. A., Vol. XXIX, p. 278. Belavāḍi may be "Belwadi" ("Belowuddee" of the old Indian Atlas), which lies in Sāmpgāon *tāluka*, some 9½ miles SSW. from Sogal. Tēgūr may conceivably be one of two places of that name: there is a Tēgūr in Sāmpgāon *tāluka*, some 22 miles SW. from Sogal, and another in Dhārwar *tāluka*, about the same distance SSW. from Sogal; but both of them are too far to suit the requirements of our text. The other places cannot be identified.

TEXT.¹

[Metres: vv. 1, 34-5, *Anuṣṭubh*; vv. 2, 5-10, 12, 14, 16-19, 22-27, 29, 31-33, 36, *Kanda*; vv. 3, 4, 11, 28, 30, *Utpalamāla*; vv. 13, 20, *Mattēbhavikrīḍita*; vv. 15, 21, *Champākamālā*.]

- 1 Ōm² Namas=tuṅga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagar-āram-
bha-
- 2 mūḷa-stambhāya Sa(Śa)m̄bhavē || [1*] Śrīmat-Suvarṇākṣhi-dēvara tīrtḥadal-
iḷḍu
- 3 * * * * * ntarē (?) tapōdhana * * * * *
- 4 Śrīmad-anavarata-Dannja-nar-āmara-maṇi-makuṭa-taṭa-ghaṭita-pada-padm-ōddāma-yugaḷam̄
- 5 trilōka-svāmi Suvarṇākṣhi-dēvar-ig-emag-olpa || [2*] Vṛi || Paṅkaja-shaṅḍa-
dim̄d=eseva neydala pū-go-
- 6 ḷadim̄ talir̄tta māvim̄ kusum-ōditam̄ kosagu-pādari-nēṛil-aśōka-bāḷey=emb-am̄kada
vri(vṛi)kṣha-jātigali-
- 7 n=iṁ-charadim̄ pugal=em̄ba kōkiḷ-āḷam̄kri(kṛi)tadim̄de sāla-banam=oppuvud=i vishay-
āmtarāḷadol || [3*] Alliya
- 8 nirjhar-ōdakadin=oppuva tīrtḥam=id=i jagakke pemp=ellaman=ānta Śam̄kara-
Śayambhu-Suvarṇamahākṣhi-dēva.⁴
- 9 pād-ōllasit-āmbujam̄ḷane pūjipa bhakti(kṭa)-janakke mukti talv=illade kūḍug-
em̄du pogardda(ḷda)m̄ kavit-ēsa(śa)-
- 10 mada-prabham̄jana || [4*] Ka || Puligale dharmma-śravaṇaman=ele miḍukade
kōl[n*]t-irppuv=ara-giḷigal̄ nirm̄maḷa(la)-
- 11 munipaś(r)-ōḍuv=ōdam̄ chaḷavādeḍey⁵=aridu pēdvu(ḷvu)v=ir̄ḷuḷ pagalum̄ ||
[5*] Vānara-sam̄hati dēva-snānam̄ māḍuva-
- 12 rgge(rgē) gaddugeya nīram̄ san-mānade tand=ivuv=enalk=ān=ariyem̄ pogalal=avara
tapad=ugrateya || [6*] Pāpi pugal-
- 13 lu pugal=ugrada kōpi pugalu pugal=aśēsha-dharmma-drōha-vyāpāri pugal=pugal-
end=ā porttun̄ kōkiḷam̄ḷa-u-
- 14 ligum̄ banāḍoḷu || [7*] Gaḷapuv=ara-giḷiya kukiluva kaḷa-ham̄se(se)ya gāvarippa
peṇ-dhu(du)m̄biya bāvalisuva puru-
- 15 ḷiya ko[m*]ḍam̄ḷan=agisuva ravame nagada nāḷkum̄ deseyoḷu || [8*] Nōḍa
tanu muṭṭe siddham= māḍuva selig=ant=aśēsha-rasa-
- 16 m̄ḷikegaḷu kūḍugum=amarēndratvaman=ūḍuvar=achcharas[i*]ya[r*]kkaḷ=ā muni-
kulama || [9*] Int=enisuva siddha-kṣhētr-āmtara-
- 17 tīrtḥakke mukhyān-aśrita-sura-bhūjam̄ Tribhuvanasim̄ha-munim̄dram̄ tāpasa-gōtra-
vairi-kuḷa-gaja-sim̄ha || [10*] Vṛi(vṛi) || Nō-

¹ From the ink-impression.

² Denoted by the symbol like a Bengali o.

³ The letters in this line are very much worn, and hardly any can be read with certainty.

⁴ The *ca* has been omitted, and then added at the end of the line in smaller script.

⁵ Read *chala-vādey*; cf. *chala-vādi*. [No emendation is necessary; *chāḷav-ād=ēḍey=aridu* may mean 'observing the places where (the reciters) waver.'—H. K. S.]

- 18 d-ire Rāghava-dvishana nachchuva Māli Sumāli dānavar-mmāḍida
supratishṭe(shṭhe)y=adaṛim̄de Suvarṇṇamahākshi-dēvar=emb=īḍita-
- 19 nāmam=ādudu Sumāli-pesar¹=nagarakke rāḍiyolu kūḍidud=endoḍ=ē vogaḷva[ro*]
Kūṇḍi-mahi-vaḷay-āntarāḷadoḷ || [11*] Ka || Mā-
- 20 li-Sumāli-dvaya-bhūpālar=ddēvargge Sōlu-mūvattam sal-lileyole biṭṭu sugati-sukh-
ālaya-
- 21 m=ā Trētey=am̄tya-kālade pokkar || [12*] Vṛi || Tapamaṁ māḍuva tāpasarkkaḷ=
aḷav=all=ōhō (l) tanu-
- 22 klēsam=emb=upasarggakk=irad=āntu meyyan=aṭavi-sākhaṁgaḷam̄ tind=Umādhīpanam̄
pājisi mu-
- 23 ktiyol=dhareyal=em̄d=irppam̄ Suvarṇṇākshi-dēva-pad=ām̄bhōja-silmukh-ābhan=enipam̄
śri-Gaṁgarā-
- 24 si(śi)-vrati || [13*] Ka || Avar=upadēsada dharmmam̄ kivi-vuge naisṭi(shṭhi)ka-
tapōdhana-brāhmaṇarggaṁn=avisēsha-dā-
- 25 namaṁ māḍuvud=uttama-paksham=em̄ba san-matiyim̄da || || [14*] Vṛi || Hara-
charaṇ-ābja-bhri(bhṛi)ṁgi kapaṭ-ō-
- 26 dha(da)ya-nirjita² nirmmaḷ-āṁgi bhāsaratara-mūrtti nirmmaḷina-kirtti dayā-pare
dāna-dharmma-ta-
- 27 tpara-guṇa-yukte dēva-guru-bhakte sugōtra-pavitrey=em̄du vistaradoḷe kirttikum̄
vasudhe santa-
- 28 tadindame Kam̄chikabbeya || [15*] Ka || Mārājana³ Beḷavāḍiya chāru-guṇam̄
Kariya Kētimayyan=a-
- 29 vaḷu vistāra-guṇ-āmbudhi dharmmada Mēruvan=ā Kam̄chikabbeyam̄ pogaḷadar=ār ||
[16*] Para-hita-guṇa-charitada
- 30 Dhanagara gōtrada Kam̄chiyabbe mātā-ratnam̄ dhareg=eseva dhā(dā)na-
dharmmada pariṇatikēye piridu parama-māhēsva-
- 31 riy[e*] || [17*] Śriya dvāra-yugam̄ liḷ-āyata-karam=enipa sūryya-kirapa-stambham̄
bhṭ-yuvatiy=olage sale ka-
- 32 lp-āyushyam̄ nilkum=endoḍ=ēn=achcharyō || [18*] Ene negaḷda Kam̄chikabbeya
tane(na)yam̄ Śiva-charaṇā-yugala-kama-
- 33 ḷa-bhramaram̄ muni-jana-bhaktam̄ śisht-ēshta-nidhānam̄ Chātṭan=ugra-pāpa-gharatṭa ||
[19*] Dātāra-varṇṇane || Vṛi || Balavach-Chōḷa-
- 34 mahidharēndra-kuḷisam̄ Lāḷ-ēbha-pam̄chānanam̄ jaḷa-bhūbhri(bhṛi)d-vana-durgga-
mārgga-jaḷadhi-vrātakk=elē Bāḍa-
- 35 v-ānaḷa-rūpam̄ Raṇakambha-Kakkala-sira-chehhēdam⁴ rip-ūgr-āvani-vaḷay-ōtpāta-
vikētu chakri-ti-
- 36 ḷakam̄ śri-Taila-rājadhīpam̄ || [20*] Svasti samasta-bhuvan-āsraya Śri-
Pri(pri)thvi-vallabha mahārājādhīrāja
- 37 paramēsva(śva)ram̄ paramabhātṭarakam̄ Satyāsra(śra)ya-kuḷa-tiḷakam̄ Chāḷuky-
ābharaṇam̄ śri-bhūja-baḷa-chakrava-
- 38 rtti Nūrmmaḍi-Tailapa-dēva-vijaya-rājyam=uttarōttar-ābhivri(vṛi)dhdhi-pravardhdha-
mānam=ā-cham̄dr-ārka-t[ā]-
- 39 ram̄ saluttam-ire || Tat-pāda-padm-ōpajivigaḷ || Vṛi || Jana-pati-chakravartti-
parirakshapa-daksha-
- 40 bhuj-āsi vairi-sādhana-laya-kāri Raṭṭa-kuḷa-bhūshanaṇ=anya-narēndra-darppa-
bharajanam̄=avadāta-kirtti vibhu
- 41 Kaṇṭheyabhārada Nannapayya-rānana tane(na)yam̄ vivēka-nidhi Katta-
mahibhujan=em̄ba per-mmagaṁ || [21*] Ka || Ā-

¹ We should expect *esar.

³ Or Mārādāna: the one letter is not clear.

² Read *varjjite.

⁴ The chha is made carelessly like subscript da.

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Handwritten text in an ancient script, likely Grantha or Tamil, covering the main body of the manuscript page. The text is densely packed and appears to be a continuous passage.

Handwritten text in an ancient script, likely Grantha or Tamil, located at the bottom of the manuscript page, possibly representing a separate section or a continuation of the main text.

- 42 tam Kūṇḍi-mahi-valay-āṭisay-ādhi(dhi)śvaram virōdhi-mahibhṛid-vrāta-kuḷa-vajra-
pātām bhūṭaladoḷe Katta-bhū[pa]-
- 43 n=Amgaja-rūpaṁ || [22*] Svasti Sa(śa)ka-varsha 902neya Vikrama-samva-
tsarad=Āshāḍa(dha)d-am[ā*]vāsyey=Ādivāra
- 44 sūryya-grahaṇa-nimittadoḷ manneyarum Sōla mūvadimbarggaṁ Dhanagara
Kaṁchiyabbe sthāna-bhū-
- 45 miyam koṭṭu Suvarṇākshi-dēva-tirthadal=tapaṁ-geyva tapōdhanar=āhāra-
dhā(dā)nakke Tribhuvanasiṁgi-pa[m̄ḍi]-
- 46 tara kālām karchchi biṭṭa kamma 500 || Ka || Avar=olage Chāṁdradharan=
aṁga-vibhōgakk=eyde nūru kamma * * *
- 47 lam=udbhavam=āgi naḍevud=ā-chāṁdr-ā-vārdhhi-tārā-gaṇaṁ divaṁ nilpinegaṁ ||
[23*] Parama-muniśar=pannir * * * [mu]-
- 48 ktige salva phaḷam=ad=aynūr-kkammaṁ nirutam=ene sarvva-bādhā-parihāram=ad=
omdu mane-nivēśana-sahitaṁ || [24*]
- 49 Nāvidarge(rge) teṁkal=Ākar-ggāvunḍara baḷake mūḍa Tēgūra polakk=āvagade
baḍaga Pālvaḷa bhūv[]
- 50 paśchimadoḷ=irdda śa(sa)trada vri(vri)tti || [25*] Uttama-purushar=Śsōl-
mūvattarkk=adhipar=vviśēsham=enisuva [-]-
- 51 l=nālvatt-āru gēṇol=aled=āyattaṁ=enal=māḍi koṭṭud=aru-nūr-kkammaṁ || [26*]
Nāvidar=Asagara ma-
- 52 dhyada bhūmiye¹ tān=āge naḍeva bīdige baḍagal=dēvaṁg=ērige teṁkal dēva-
tapōdhanara śa(sa)-
- 53 tra-sā(śā)leya gēha || [27*] Ā manege pannerāḍu kayyi niḷamum=eṁṭ=
agalāmum=akkum || Vri || [-]-
- 54 lamē gaṇa-prakaradoḷ=Soval=ādiya mūvadimbar=ā pāvana-mūrttigaḷ=su bhaṭar=
uttama-dāniga[]=ā]-
- 55 śritargege kalp-āvanijar=ss[u*]dāna-nidhi Kaṁchale-kānteya biṭṭa dharmmamam
kāvudu tamma vṛittiya [] -]
- 56 vol=ā dhare nēsar=ullinam || [28*] Sthān-āchāryyarum=ūrum bhūnāthar=kkidise
kāvar=ūr=kkidīsalk=ā [sthān-ā]-
- 57 chāryyam kāvam sthān-ēśam kidise mūvadimbar=kkāvaru || [29*] Vri ||
Bhūṭala-pūtam=appa muni-n[āthara] mu-
- 58 ktige salva dharmmamam ghāṭisidamge durggati-padam pratipālisidomge puṇya-
bandh-āṭisay-āspadam
- 59 sukha-padam śubha-vṛiddhi-jay-āspadam mahā-khyāti-padamgaḷ=emb=iv=ivu tappavu
Dēvaṇa-paṁḍit-[ā]-
- 60 graṇi || [30*] Sāsira pasuvaṁ dvijar=irchchāsiramam koṭi munigaḷam
koṁda mahā-dōsham² porddugum []]
- 61 va sā(śā)sana-dharmmamane kiḍipa mā-pātakanam || [31*] Mēḷisi nāy=adagaṁ
Chāṁdāḷe kapāḷadoḷe kaḷḷan=eḇed=āḍu-
- 62 tam tā(ta)t-kāḷade kerppim muchche samāḷōkadoḷ=Imdran=ākeyam besa-gōḍam ||
[32*] Dēva-svam brahma-svaman=āvu * * *
- 63 nda pātakana pāda-rajam bhāvisal=abhōjyam=enal=ā dēva-svaman=alivaniṁ
nikri(kri)shṭarum=olārē || [33*] Na visham [visha]-
- 64 m=ity=āhuḷ(r)=dēva-svam visham=uchyatē [] * visham=ēkākinaṁ hanti dēva-svam
putra-pautri(tra)kaṁ || [34*] Sva-datt[ā*]m pa-

¹ The syllable *mi* is here used for rhyme (*prāsa*) with *vi*, *va*; this is strictly incorrect, but it shows the popular tendency to change *m* to *v* between vowels.

² A false *prāsa*, *śā* with *s*.

- 65 ra-datt[ā*]m vā yō harōti(ta) vasundharā[m*] [*] shashtir=vvarsha-sahaśrā(srā)ni
vishtā(shthā)yām jāyatē krimi¹ || [35*]
- 66 Bhuvanān vananidhi sura-giri diva-kuḷam=ina-chamdrar=ulīnām dharmmam=
idudubbhavam²=āgi naḍege
- 67 sāsana-kavi-Kamaḷaditya-rachita-kāvya-ādēsha(śa)m || [36*] I(i) dharmmaman=
ūrnū sthān-āchāryya-
- 68 nuṁ kūḍi sva-dharmmadim naḍeyisuva satrakke brāhmaṇiy-aḍuva! || Maṅgaḷa
mahā-śri ||

TRANSLATION.

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

(Lines 2-3.) Being in the sanctuary of the blessed god Suvarṇākshi

(Verse 2.) May the god Suvarṇākshi, lord of the three worlds, whose wondrous pair of blest lotus-feet is ceaselessly touched by the edges of jewelled diadems of demons, mortals, and celestials, grant us welfare !

(Verse 3.) In this region of the land there is a forest of *sal-trees*³ resplendent with masses of lotuses, with flowering lakes of water-lilies, with budding mangoes, with blossom-bearing kinds of trees named *kosagu*,⁴ trumpet-flower,⁵ *nēri*,⁶ *aśoka*,⁷ and plantain, with an embellishment (*consisting*) of cuckoos crying in sweet strains *pugal*.⁸

(Verse 4.) The sanctuary there, bright with cascades of water, shall procure without delay salvation for votaries worshipping the brilliant lotuses of the feet of the god Śankara-Svayambhu-Suvarṇamahākshi, who bears all distinction in this world : thus has one who is a shatterer of the conceit of kings of poets praised it.

(Verse 5.) Tigers listen to the preaching of religion without the stirring of a leaf⁹; rose-ringed parakeets, knowing the chants recited by the stainless holy men because of their constant utterance,¹⁰ sing them by night and by day.

(Verse 6.) A flock of apes fetches with due honour water of aspersions (P) for those who are bathing the god : hence I know not how to praise (*worthily*) the severity of their mortification of the flesh.

(Verse 7.) All the day the cuckoos cry in the woods : " sinner, enter not, *pugal*!¹¹ ; man of fierce wrath, enter not, *pugal* ; thou who breakest all duties, enter not, *pugal*."

(Verse 8.) At the four sides of the mount there is a clamour, shaking the hills, of chattering rose-ringed parakeets, of shrilling singing-swans, of murmuring female bees, of madding parrots.¹²

(Verse 9.) Look, all the sapful herbs, like a wand giving magical powers on touching the body, bestow the state of a King of Gods ; heavenly nymphs feed this family of holy men.

(Verse 10.) The chief man at the sanctuary within the adepts' domain which is thus described, a celestial tree to dependents, is the great saint Tribhuvanasiṃha, a lion to those elephants the families of foes of the tribes of ascetics.

¹ Read *krimi*.

² The *Shorea robusta*.

³ The *Bignonia suaveolens*.

⁴ The *Jonesia asoka*.

⁵ *He* is here used as an interjection and not in the sense of 'leaf.'—H. K. S.

⁶ See above, p. 3, note 5.

⁷ On the negative imperative *pugal* see Kittel's Grammar, § 207. 3 (p. 156) and Dictionary, s.v. *al*. There is also a play on the other meaning of *pugal*, i.e. the cuckoo's note.

⁸ [*Koṃḍamgaḷan=agisuva* is not properly interpreted. It has to be written *koṃḍamgaḷa nagisuvā* and translated ' (the noise) of black monkeys that excite laughter.'—H. K. S.]

² Read *id=udbhavam*.

⁴ The *Pterospermum acerifolium*.

⁶ The *Eugenia jambolana* or *Calyptranthes caryophyllata*.

⁸ One of the notes of the cuckoo's song.

(Verse 11.) There was a goodly consecration when the Dānavas **Māli** and **Sumāli**, who on seeing him became attached to Rāghava's foe, made it; thence arose the adored name of the god **Suvarṇamahākshi**. **Sumāli**'s name came to be currently attached to the town. On this account how do they praise it within the bounds of the surrounding land of **Kūṇḍi** !

(Verse 12.) The two kings **Māli** and **Sumāli**, giving to the god the **Thirty of Sōlu** in noble freedom, came in the last period of the **Trētā** Age, a happy era of welfare.¹

(Verse 13.) Is there not power in ascetics who observe austerities! bravo! Bearing the body without being subject to the inconvenience of physical pain, feeding on the branches of the wildness, worshipping **Umā's** Lord, abiding in salvation while nominally on-earth, like a bee at the lotus-feet of the god **Suvarṇākshi** is that ascetic the blessed **Gaṅgarāsi**.

(Verse 14.) The doctrine of his teaching having entered her ear, with the good thought that the noblest course is to give general largesse to devotees, ascetics, and **Brāhmapas**,—

(Verse 15.) A bee to **Hara's** lotus-feet, free from the influences of deceit, faultless of body, most brilliant in form, stainless in fame, gracious, inspired by religious charity, devoted to gods and preceptors, purifying her good *gōtra* : in these terms the earth abundantly praises at all times **Kaṅchikabbe**.

(Verse 16.) She is (*the wife*) of the amiable **Kētimayya**, **Kari's** son, of **Mārājana-Beḷavādi**; an ocean of abounding virtues, a **Mēru** of godliness, who are there that do not praise this **Kaṅchikabbe** ?

(Verse 17.) **Kaṅchiyabbe** of the **Dhanagas' gōtra**, who practises the virtue of beneficence, a gem of matrons, by the perfection of her eminent religious charities is verily one of the highest order of **Māhēśvaras** on earth.

(Verse 18.) A double door of Fortune, a column for the Sun's beams, where his rays are freely diffused, it shall indeed abide within the lady Earth for the length of the æon : therefore what a marvel it is !

(Verse 19.) Of **Kaṅchikabbe**, who is thus illustrious, the son is **Chatta**, a bee to **Śiva's** two lotus-feet, devoted to saintly men, a treasure to cultured and agreeable men, a grindstone to dire sin.

(Line 33.) The description of the benefactor.

(Verse 20.) An axe to that great mountain² the potent **Chōla**, a lion to those elephants the **Lālas**, having forsooth the form of a submarine fire to all the oceans (*consisting of*) ways of fastnesses in the waters, mountains, and forests, he who cut off the head of **Raṇakambha** and **Kakkala**, a malign meteor portending destruction to foemen's grim lands, an ornament of emperors, is the blest lord of monarchs **Taila**.

(Lines 36-39.) When the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chālukyas**, the Emperor strong of arm **Nūrmaḍi Tailapa-dēva**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Line 39.) One who finds sustenance at his lotus-feet—

(Verse 21.) A son of prince **Kaṅtheyabhārada Nannapayya**, a sword for arms skilled in defence of that lord of men the Emperor, destroying devices of foes, ornament of the **Raṭṭa** race, crushing the pride of other monarchs, a lord pure of fame, a treasure of discretion, is the elder son named king **Katta**.

¹ ['Came in a happy era of welfare' is not intelligible. 'Went to the world of bliss or died' would be the literal translation of the phrase *sugati-sukhālayam pokkar*.—H. K. S.]

² A play on words: *mahādhara* means both "mountain" and "king."

(Verse 22.) He is the exalted ruler of the circle of land of Kūṇḍi, a thunderbolt-stroke to the whole crowd of those mountains his adversaries, king Katta, wearing the form of the Love-god on earth.

(Lines 43-46.) Hail! On Sunday, the new-moon day of Āshāḍha in the cyclic year Vikrama, the 902nd (year) of the Śaka era, on the occasion of an eclipse of the sun, Dhana-gara Kañchiyabbe, giving to the seigniors and the Thirty of Sōlu land for an establishment, laved the feet of Tribhuvanasiṅgi Paṇḍita and granted 500 *kamma* for the supply of food to the ascetics observing austerities in the sanctuary of the god Suvarṇākshi.

(Verse 23.) Out of this, one hundred *kamma* . . . shall be effectively applied in due manner for the personal enjoyment of the Moon-bearer [Śiva] for as long as the moon, ocean, stars, and heavens endure.

(Verse 24.) Verily a fruit leading to the salvation of . . . most excellent holy men are these five-hundred *kamma* : hence they, together with one dwelling-house, are immune from all conflicting claims.

(Verse 25.) The estate of the almshouse situate to the south of the (*Quarter of the*) Barbers, east of the special estate of Ākar Gāvunḍar, north of the field of Tēgūr . . . on the west of . . . (*is as follows*).

(Verse 26.) Those excellent men the chiefs of the Thirty of Sōl, having measured out by the span forty-six . . . as a special (*estate*) and caused it to be prepared, shall give six-hundred *kamma*.

(Verse 27.) To the north of the road by which one walks within the land¹ between the (*Quarters of the*) Barbers and the Washermen, to the south of the god's tank, is the building of the almshouse for the ascetics of the god.

(Line 53.) Of this house the length is to be twelve cubits and the width eight.

(Verse 28.) . . . in the multitude of their virtues the leading Thirty of Soval, they who are pure of body, valiant, supremely generous, trees of desire to dependents, shall preserve the pious foundation granted by the lady Kañchale, that treasure of bounty, as if it were . . . of their own estate, so long as this earth and sun exist.

(Verse 29.) The priors of the establishment and the town jointly shall protect (*the foundation*), if princes do harm ; if the town harm it, the prior of the establishment shall protect it ; if the head of the establishment do harm, the Thirty shall protect it.

(Verse 30.) For him who injures the pious foundation serving for the salvation of . . . holy men which purifies the earth² (*there shall be*) a state of misery ; for him who preserves it, a most exalted condition caused by the effect of his merit, a state of happiness, a condition of felicity, increase, and success, states of great reputation : these, these are inevitable, O thou eminent scholar Dēvaṇa.

(Verse 31.) The great guilt of slaying a thousand kine, two thousand Brāhmins, (*and*) a crore of holy men will accrue to the deadly sinner who injures a . . . pious foundation (*established*) by edict.

(Verse 32.) On seeing how the Chāṇḍāla woman, having mixed dog's flesh in a human skull and poured (*over it*) toddy, was covering it with a leather shoe at the time while cooking it, Indra questioned her (*as to the reason for covering it*).³

¹ *Rhūmiye* seems to be an instrumental (see above, Vol. XIV, p. 277, note 9). In the *siddhi* sense of "distance within which" : see Kittel, *Gram.*, § 347. 5 (p. 383).

² Apparently an inverted *baḷu-vrīhi* ; see Pāṇini II. ii. 37.

³ On this legend see *Ep. Carn.*, Vol. 1, introd., p. 31, and ib. TN. 63.

(Verse 33.) (*She answered that her food was*) unfit to eat, if touched by dust from the feet of the sinner who should have appropriated the estates of gods and Brāhmaṇs : hence are any more degraded than he who infringes a god's estate ?

(Verses 34-35 : two common Sanskrit formulæ.)

(Verse 36.) So long as the earth, the ocean, the celestial mountain, the abode of the sky, the sun and moon exist, may this pious foundation, whereof the versified regulations have been composed by Kamalāditya, poet of edicts, continue in effect.

(Lines 67-68.) For the almshouse, in which jointly the town and the prior of the establishment shall religiously maintain in operation this pious foundation, a Brāhmaṇ woman shall be the cook. Happiness ! great fortune !

No. 2.—MAHOBA PLATES OF PARAMARDI-DEVA : (VIKRAMA-)SAMVAT 1230.

BY RAI BAHADUR HIRALAL, B.A., JUBBULPORE.

These copper-plates were found in the well-known Mahobā town of the Hamirpur District in the United Provinces of Agra and Oudh, while digging for earth to build a house. They were deposited in a stone chest about 30' below the surface. The two plates were strung together with a ring having a seal, which the finder took for a lock and broke. From the figure of Gaja-Lakshmi (Goddess of Wealth) in the middle of the first four top lines it was inferred that the record dealt with some hidden treasure, for which a search was strenuously made, of course to no effect. A few Sanskritists were then taken into confidence to find out the contents of the record, with a view to locating the exact spot of the treasure trove ; but, as none could decipher it, it was decided, with great reluctance, hesitation and misgivings, to seek the aid of an epigraphist, and the choice fell on me. The record was therefore sent to me in charge of a Pandit confidant, who on my telling the contents declared that he had at the time of starting made astrological calculations and had already come to the conclusion that his efforts were to end in disappointment. These plates have thus had a very narrow escape from a perpetuation of the internment which they have undergone for the past three years after their actual discovery.

The plates measure 13" x 10" and weigh 272 *tolas*, or a little less than 7 lbs. The rims are bordered with separate copper strips about a quarter of an inch in breadth, secured with nails. Only one strip of the second plate has disappeared. Having been deposited underground for centuries, the plates were naturally covered with green verdigris ; but on cleaning them the record was found in a good state of preservation. The language of the text is Sanskrit. Altogether 33 lines are engraved with letters belonging to the northern class of Nāgari alphabets, their average size being half an inch. The record is clearly written ; but the engraving is not altogether faultless, as some strokes or limbs of letters have been omitted ; for instance, in line 16 कृष is engraved as कृष, where *sh* is turned into *p* by the omission of the inside stroke which distinguishes the two letters. Similarly in line 26 we find विडङ्गन for विडङ्गन, the distinguishing hind stroke of *ha* being left out. There are several such slips. The last portion of line 30 was so carelessly written that it had to be re-engraved. There is very little difference in the formation of *va*, *dha*, *ra* and *cha*, so that one can be mistaken for the other. *Ba* is not at all distinguished from *va*. There are also some spelling mistakes, which will be found corrected in foot-notes. The writing is, however, bold and well executed by one Pālhaṇa, who carved the Semrā plates¹ some seven years previous to this record.

¹ *Ep. Ind.*, Vol. IV, pp. 153 *et seq.*

He then called himself a *pttalahāra*, or brass-worker, corresponding to the present-day *tamerā* (*tāmrāhāra*). Five years later he called himself *silpin* (artist), and two years' further experience of this sort of work developed him into a *viñānin* (skilful artist), a title which he has prefixed to his name in our record, though a comparison with the Semrā plates does not indicate any marked improvement either in the formation of letters or in accuracy of spelling. The composer of the record was one Prithvīdhara, a Vāstavya Kāyastha, the same¹ who wrote the Semrā and Ichchhawār plates, with which the phraseology of our record in formal portions exactly corresponds. The scribe appears to have belonged to the same family which furnished a Counsellor and Chamberlain to the king referred to in our record and of which a later representative governed the fort of Ajaigarh, while another became the Superintendent of king Bhojavarman's Treasury.²

Our *tāmrapaṭṭa*, as it is named at the end, records the grant of some land in Dhanaura village, included in the Erachha District, to one Ratanaśarman Brāhman, son of Vihlō *Dvivedin*, grandson of Chhīngala and great-grandson of Yaśaḥ of the Śāṅkṛitya *gōtra*, who had come from what reads as Phaudīva-Bhaṭṭa-āgrahāra, by the Chandrātrēya or Chandella king Paramardi-dēva, Lord of Kālañjar. The grant was made on Tuesday the 4th day of the dark fortnight of Māgha in the Vikrama-Samvat 1230, which regularly corresponds to Tuesday the 25th December 1173 A.D.,³ when the donor was encamped at a village named Gahilā. The day was a holy one, the sun having entered the zodiacal sign Makara on that date. The king, having bathed with water brought from holy places, worshipped the Sun and the lord of Bhavāni (*i.e.* Śiva) and duly made the gift.

The record gives no information concerning the Chandella dynasty which is not already known. It mentions four ancestors of the donor, *viz.* :—Madanavarman-dēva, Prithvivarman-dēva, and the two heroes Jayaśakti and Vijayaśakti, who are regarded as the real founders of the Chandella dynasty and who gave their names to the Chandella kingdom, as Jējaka-bhukti, latterly corrupted into Jajhauti. The first king of this dynasty is said to have been Nannuka, grand-father of Jaya and Vijaya. To him is ascribed a date about 830 A.D., and from numerous epigraphs it is clear that his descendants continued to rule with extended kingdom down to 1288 A.D., when Bhōjavarman, the 21st king in the line, was on the throne. The successor of Bhōjavarman is not known; but from a Sati record⁴ which I found in a village named Bamhni of the Damoh District it appears that the last king of this dynasty was Hammiravarman-dēva, who apparently held sway until 1309 A.D. The Bamhni record is dated in Samvat 1365,

¹ See his Ichchhawār plates, *Indian Antiquary*, Vol. XXV, p. 208.

² *Ep. Ind.*, Vol. I, pp. 331 *et seq.*

³ Dewan Bahadur Swamikkannu Pillay, M.A., LL.B., I.S.O., has since kindly verified the date and found it correct.

⁴ This record was found just three weeks after the Mahobā plates were brought to me; it reads as follows :—

परमभट्टारकैषाधिराजबलीचयीपेत काली-
न्यराधिपति श्रीमद् हंसीरवर्ध्मदेवः विजयराज्ये
संवत् १३६५ समये महाराजपुत्र श्री वा-
चदेव मुज्यमानि अस्मिन् काले वर्त-
माने(ः) ब्रह्मन्धीयामि भूमिपुत्र
पालक्य भाजा मल्लै संतम ह्युसीधि
पुत्र नामि पटुमणकत्राः पं जैपाल लिखितोक्ति

The writer Pandit Jayapāl, who composed the record, was apparently a village Pandit with a smattering of Sanskrit, so that he could neither compose nor spell correctly; but he has succeeded in expressing what he intended to record.

or A.D. 1308. At that time portions of the Damoh and Jubbulpore Districts were governed by a *Mahārāja-putra* Vāghadēva with head-quarters at Siṅgorgarh in the Damoh District. He appears to have been a Parihār¹ Chief who had accepted the supremacy of Chandella kings. In a village named Salaiyā, 3 miles from Bamhni, there are two Sati records,² one dated in A.D. 1304 and the other in A.D. 1309, the former erected during the reign of Vāghadēva and the latter in that of Alā-ud-dīn, indicating that the Parihār Chandella rule had come to an end in A.D. 1310, through the Muhammadan invasion. We know from other sources that it was about this time that Alā-ud-dīn sent to the Deccan his army, which established a footing in Bundelkhand, ousting the previous dynasties.

With regard to the geographical names, Ērachha is the well-known Erich on the Betwa river, which gave its name to the surrounding district. It is about 60 miles from Mahobā. The village Dhanaurā, from which grants were made, is represented by a village of the same name, with its final vowel lengthened. The present village Dhanaurā is 11 miles from Ērachha. Gahilū, where the king was encamped, is apparently Gahuli, about 10 miles north of Dhanaurā. I cannot trace the village from which the family of the donee had originally come. As the grant refers to pieces of land and not to the whole village, the boundaries are described by local *nālās*, ponds and fields, which it is now fruitless to trace.

¹ A Sati record in Pāṭan (District Jubbulpore) reads as follows :—

संवत १३६१ समये प्रतिहार रा श्री वाघदेव मू-
जमाने ततकाल कायस्थ पं. चत्वार (?) (घा) वृद्ध यथा न-
मंदा तीर्थे प्रसति तीर्थिन (?) ग्रामे समाकाने
जगद्वय उग्रतं माघ वदि १३ सुक्र

Mark the word प्रतिहार in the first line and compare the tradition that Parihār kings ruled in Siṅgorgarh, as recorded by General Cunningham in his Archeological Report, Vol. IX, p. 49. Also see Hiralal's *Damoh Dipaka* (Damoh District Gazetteer in Hindi), pp. 108 and 109. It may be noted here that Pāṭan, where the present record exists, is only 20 miles from Siṅgorgarh. The date of the record regularly corresponds to Friday, the 15th February, 1303 A.D., as calculated by Dewan Bahadur S. K. Pillay.

² One of them is lying on a hillock and reads as follows :—

संवत १३६२ समये चैत्र
सुदि २ सोमि महाराज-
पुत्र श्री वाघदेव भुज्यमा-
ने वलियाखे गामे (:) पटगी-
रहण सुत मामि काल भव-
ति मार्ज सालहा महासती
भवेति (:) सुत चौहचनानि-
म कौर्ति पालये: प० जेपाख
लिखितोक्ति: भडमामी
श्री लउटनाम्बे गदीक्षि

The date of the record regularly corresponds to Monday, the 9th March, 1304 A.D.

The second one, lying in a field, reads as follows :—

संवत १३६६ समये अलयदीन सुताना राज्य वलिखलेट याने

Both the stones are put on the borders of a deserted village, arhaya kheda, which is identical with Baliakhetā of the above-quoted inscriptions.

That Vāgha-dēva's rule subsisted till Samvat 1366 is apparent from a Sati record of that year, found at Siṅgorgarh itself. (See *Damoh Dipaka*, p. 109.)

TEXT.¹

First Plate.

- 1 श्रीं स्वस्ति ॥ जयत्याह्लादयन्विश्वं विश्वेश्वरशिरीष्टतः । चन्द्राभेयनरेन्द्रा-
- 2 णां वंशश्चन्द्र इवोऽञ्जलः ॥ तत्र प्रवर्द्धमाने विरोधिविजयभ्राजिष्णुजयश-
- 3 क्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधिरा-
- 4 जपरमेश्वरश्रीपृथ्वीवर्धदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-
- 5 जपरमेश्वरश्रीमदनवर्धदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-
- 6 परममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमर्दिदेवो टि(वि)जयी ॥ स
- 7 एष दुब्बिषहतरप्रतापतापितसकलरिपुकुलः कुलवधूमिव वश(सु)न्वराभिराकुलां
परिपा-
- 8 लयज्ञविकलविवेकनिर्भन्नीकृतमतिः । एरुविषयान्तःपातिधनौरग्रामोपगतान्त्रा^२ञ्च-
- 9 णानन्यांश्चाधिकृतात्सहस्रमा^३दीन्सम्बो(म्बो)धयति समान्नापयति चास्तु वः समिदितं
यथोपरिलि-
- 10 खितेस्त्रिन्ग्रामे साधजङ्घा भूतभविष्यद्वर्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्र-
- 11 वेशा वाधगत्या मोरटे^४ पादोनद्रीण^५चतुवृ(ष्ट)यपरिकलिता प्रस्यप्रत्येकवाध^६-
व्यवस्थया देर्घे^७
- 12 वाध १० विस्तरे वाध ६ जातवाधि(वाध)षष्ट्यन्विता पूर्वस्यां दिशि
नापितसत्कनाला दक्षिणस्यां दिशि
- 13 नाला पश्चिमायां दिशि भतहडपुष्करिणीभीटु । उत्तरस्यां दिशि
त्रा(त्रा)ङ्गणभूमि । तथा भीटीपुष्क-
- 14 रिणी । एतैराघाटैर्ष्विसि(शि)ष्टा । तथा वासकते उभयद्विपञ्चास(श)हस्त-
प्रमाणया भूम्या सह पञ्च-
- 15 हलावकिन्ना भूमिरस्माभिः गहिलुग्रामसमावासे त्रिंशदधिकशतहयोपे-

¹ From the original plates and impressions kindly taken by Rao Sahib Krishna Sastri, B.A.

² Expressed by a symbol.

³ Read °भ्राज°.

⁴ The present-day महतौ, the headman in lower castes.

⁵ मोरट is a kind of plant with sweet juice. Apparently it flourished in a special kind of soil, to which it has given its name, now corrupted into मोरठ.

⁶ द्रीण is a measure containing 16 *prasthas*. दीणचतुष्टय would therefore be 64 *prasthas*, which, पादोन or less by a quarter of a द्राण or 4 *prasthas*, is equal to 60 *prasthas*. This correctly gives the calculation further on described as 'प्रस्यप्रत्येकवाधव्यवस्थया जातवाधषष्ट्यन्विता,' that is, 60 *vādhas* of land according to the rule of one *prastha* for every *vādha*. Here the first phrase indicates the seed capacity and the latter the area of the land granted.

⁷ Apparently a *vādha* of land had a seed capacity of one *prastha* only.

16 तश्वत्तमे¹ सम्बत्सरे । माघे मासि कृष्ण(ष्ण)पक्षे चतुर्थ्या(र्था)-
न्मिथावङ्कतोपि सम्ब-

Second Plate.

- 17 त(त्) १२३० माघ वदि ४ भौमवारे मकरगते सवितरि पुण्यतीर्थीद-
केन विधिव-
- 18 त्स्नात्वा देवमनुष्यपितृन्संतर्ष्य भास्करपूजापुरःसर(रं) चराचरगुहं भगवन्त
भवानी-
- 19 पतिमभ्यर्च्य हुतभुजि हुत्वा मातापिचोरात्मनश्च पुण्यशोविहृद्वये फोडिव-
भट्टाप्रदा-
- 20 रविनिर्भताय शांक्त्यगोत्राय शांक्त्याङ्गिरसगौरीहृत्सेत(ति)चिप्रवराय वाजस-
नेयसा(शा)-
- 21 खाध्यायिने ठक्कुरश्रीयशःप्रपौत्राय द्विवेद(दि)श्रीवील्हेषुचाय
- 22 पण्डितश्रीरतनशर्मणे ब्रा(ब्रा)ह्मणाय कुशलतापूतेन हस्तीदकेन स्वस्तिवाच-
नपूर्व(र्व्व) चन्द्रार्क-
- 23 समकालं पुत्रपौत्राद्या(द्य)न्वयानुगामिशासनीहा(क्त)त्य प्रदत्ता । इति मत्वा
भवङ्गिराज्ञाशरणवि-
- 24 धि²येर्भूत्वा भागभोगपशुहिरण्यं करशुल्कादि सर्व्वमस्त्री समुपनेतव्यम(म)
तदेनामस्य
- 25 भूमिं समन्दिरप्राकारां सनिर्गमप्रवेशां सर्वाश(स)नेक्षुकर्पासकुश(सु)मसणास-
मधूका-
- 26 दि³भूतहां सखनिनिमना(न्नां)⁴ सलोहाय(द्या)करां सपशुमृगविड(ह)ङ्गमजलच-
रामपरैरपि सी-

¹ Read सहस्रतमे.

² Read धि.

³ This phrase also occurs in the Semrā plates (*Ep. Ind.*, Vol. IV, facing p. 167) and was read by Dr. Cartellieri as सर्वाशनेक्षुकर्पासकुशमधूकादि (*Ibid.*, p. 169) and corrected as सर्वाशनेक्षुकर्पासकुशमधूकादि. He translated it as "asanas, shoots of sugar-cane, hemp, mangoes, madhūkas and so forth" (*Ibid.*, p. 158). The correct interpretation is "sāl (*Shorea robusta*), sugar-cane, cotton tree, hemp and mahua (*Bassia latifolia*)," to which our inscription adds kusuma (*Schleichera trijuga*), which produces most valuable lac. It would appear that the trees or plants mentioned are those which produced most valuable articles, sāl giving the best timber for buildings, sugar-cane materials for manufacture of sugar, cotton tree for cotton, sapa or hemp for ropes, and mahua for food, oil and liquor. What seem to be omitted are poppy and gañja plants, which might have been associated with mahua, though the latter's importance is so great that none others can claim a mention on anything approaching an equality to it. The *Indian Forester* (June 1917) remarks: "Truly the mahua among the forest trees stands equally for idealism and utilitarianism. In the mahua flowers exists acetic acid, and acetone is one of the primary ingredients of cordite, the chief explosive used in the guns which are thundering on different battle fronts in Europe."

⁴ In the Semrā plates (*Ep. Ind.*, Vol. IV, facing p. 167) the phrase reads as सवनश्वनिनिमनान्, which Dr. Cartellieri read as सवनश्वनिनिमनान् (*Ibid.*, p. 169); but it seems clear that what was intended to be written was सवनसखनिनिमनान् (together with forests, mines and hollows).

- 27 मान्तर्गतैर्व्वस्तुभिः सहितां सवाद्याभ्यन्तरादायां भुञ्जानस्य कर्षतः कर्षयतो
दानाधानविक्र-
- 28 यस्वा कुर्व्वतो न केनचित्काचिद्वाधा कर्त्तव्या । अत्र च । राजराजपुरुषाटविक¹-
चाटादिभिः स्त्रं
- 29 स्वमाभाष्यं परिहर्त्तव्यमिदञ्चास्त्रहानमनाद्देवमनाहार्यञ्चेति भाविभिरपि भूगि-
(मि)पालैः
- 30 पालनीयमिति ॥ उक्तञ्च ॥ षष्टिवर्षशहस्राणि² स्वर्मे वसति भूमिदः ।¹
आच्छेत्ता चा-
- 31 नुमन्ता च तान्येव नरके वसेत(त्) ॥ स्वहस्तोयं राजश्रीपरमर्हिदेवस्व
मतन्मम । विरचितशुभ-
- 32 कर्म्मोन्नामवास्तव्यवश्यः सकलगुणगणानां वेश्म पृथ्वीधराख्यः । पलि-
खदवनिपालस्यान्न-
- 33 या धर्मलेखी स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम् । उल्कीर्षञ्च विज्ञानि-
पाल्लणेनेति ॥

ABSTRACT.

(Ll. 1-2.) Victory to the moon, the progenitor of the Chandrātrēya family of kings.

(Ll. 2-6.) Victorious is the king Paramardi-dēva, Lord of Kālañjara, who meditates on the feet of Madanavarma-dēva, who meditates on the feet of Prithivivarma-dēva, born in the family of the heroes Jayaśakti and Vijayaśakti.

(Ll. 7-8.) His valour harasses his enemies. He protects the earth as if she were a noble lady, and his wisdom is purified with discrimination.

(Ll. 8-23.) Having called the Brahmans, headmen and other officers of the village Dhanaura in the District of Ērachha, he states that in that village land measuring 10 × 6 or 60 square *vādhas* cultivable by five ploughs, and bounded on the east by the *nālā* belonging to the barber, on the south by a *nālā*, on the west by the embankment of the Bhatahaḍa tank, on the north by a Brahman's land and tank embankment, and also a square of 52 cubits of land for a dwelling-place, has been given by him at Camp Gahilū to Pandit Ratanaśarman (whose forefathers had come from Phoḍiva-Bhaṭṭa-āgrahāra) on a Tuesday the 4th of the dark fortnight of Māgha in Vikrama Samvat 1230, when the sun had entered the zodiacal sign Makara.

(Ll. 23-28.) Therefore the donee should be obeyed, and cattle, gold and taxes, etc., should be paid to him and no molestation caused by anybody in the enjoyment of land given along with the temple and mansion, with the rights of easement, with trees, such as *sāl*, sugar-cane, cotton tree, *kusum*, hemp, mango, *madhūka*, etc., with forests, mines, hollows and quarries of iron, etc., with animals, deer and birds, aquatic or otherwise, and other objects within the boundaries.

¹ चाटविक denotes 'wild tribes.'

² Read सहस्राणि.



Shorokot Inscription of the year 83.

F. W. THOMAS

SCALE TWO-FIFTHS

WHITTINGHAM & GRIGGS, COLL.

No. 2.] MAHOBA PLATES OF PARAMARDI-DEVA : (VIKRAMA-)SAMVAT 1230. 15

(Ll. 28-30.) Moreover the rights of the king, state officers, forest tribes, soldiers, etc., shall cease and the future kings shall protect this gift as inalienable.

(Ll. 30-31.) Here follows a common admonitory verse.

(Ll. 31-33.) Given under his own hand by the illustrious Paramardi-dēva. Composed by Prithvīdhara of a family resident in the village and carved by Pālhana.

No. 3.—SHORKOT INSCRIPTION OF THE YEAR 83.¹

By J. PH. VOGEL, PH.D.

This inscription is engraved round the shoulder of a copper cauldron, found together with about a dozen other utensils at Shorkot in the Panjāb on the 8th September 1906.

The size of the letters may be defined as follows :—Simple *aksharas* measured from $\frac{1}{4}$ in. to $\frac{5}{8}$ in. in height, and ligatures (including vowel marks) average about 1 in.

TRANSCRIPT.

Sam 80+3 Māgha-śukla-di 5 [vai*]yābrityakara-Buddhadās-ōthhāpi[ta] || Śibipura-
ōpavana-Rādhika-vi[hā]ra-chāturdisa-sarvbāstivādi-bhikshu-saṅghasya ||

TRANSLATION.

“In the year 83, in [the month] Māgha, the bright fortnight, the fifth day, dedicated by the *vaiyābrityakara* Buddhadāsa to the universal congregation of friars of the Sarvbāstivādin sect at the Rādhika Convent in the park of Śibipura.”

Notwithstanding its brevity, this epigraph presents several points of interest. As regards its date—the first point to be discussed—there prevails some uncertainty owing to the circumstance of the era to which it refers not being specified. We have, therefore, to choose between the following three possibilities : first, the date refers to the reign of some ruler ; second, it refers to the Lōkakāla or Saptarshī era ; third, it refers to the Gupta era.

The first assumption may be safely discarded, because, firstly, no king's name is mentioned, and, secondly, the year 83 would point to a reign of almost incredible length.

That in the Shorkot inscription the Lōkakāla should have been employed seems also very unlikely, as long as there is no proof forthcoming of this era having been used as extensively in the Plains of the Panjāb as we know was the case in the Hills. We are consequently led to assume that the era used in this inscription is the Gupta era—an assumption which fits best with the palæographical evidence. As the initial year of this era must have corresponded to the period from the 9th March A.D. 319, to the 25th February A.D. 320,² the date of our inscription, if referred thereto, must have fallen about the beginning of the Christian year 403. Now it will be seen that the character used agrees most closely with that found in Gupta inscriptions of the 5th century of our era. Special attention may be drawn to the peculiar

¹ A preliminary note on this inscription has been published in the *Journal of the Panjāb Historical Society*, Vol. I, p. 174, under the title “Shorkot, the ancient Śibipura.”

² Cf. J. F. Fleet, *Corpus Inscr. Ind.*, Vol. III, *Inscriptions of the early Gupta kings*, Introduction, p. 127.

shape of the *aksharas ma* and *sa*. On account of the script it is out of the question that any other known era can have been used here.

The chronological question having thus been satisfactorily settled, we must turn our attention to the word following the date, which I read *vaiyābrityakara*. It will be noticed that the four *aksharas brityakara* are perfectly plain. The *akshara* preceding *bri* has the appearance of a ligature of which the second component is *ya*; it may perhaps be read *yā*. Between this character and the figure indicating the day there is an open space; apparently one or two *aksharas* have been effaced. Now as the word under discussion is immediately followed by the donor's name *Buddhadāsa*, there can be little doubt that the syllable *vai* has been lost and that we are justified in reading *vaiyābrityakara*. This term occurs in Sanskrit writings of the Buddhists in the two forms *vaiyābrityakara* and *vaiyāprityakara*, the latter being the correct one.¹ The word corresponds to the Pali *veyyāvachchakara*, meaning "one who does business or executes a commission for another, an agent."² I suspect, however, that in the Shōrkōṭ inscription it has a more restricted meaning and may denote some functionary—either *bhikshu* or *upāsaka*—in connection with a Buddhist monastery. I am led to this assumption not only by the position of the word in the inscription, but also by the connection in which it occurs in the *Mahāvvyutpatti*, where it immediately follows *navakarmika*.³ As I am unable to define its meaning more precisely, I have chosen in my version of the inscription to leave it untranslated.

A point of special interest for the topography of the Panjāb is the mention of Śibipura, from which we may infer that the mound of Shōrkōṭ marks the site of the capital of the Śibis, a well-known tribe of ancient India. The Śibi *rājā* who bestowed his eyes upon a blind Brahman and gave away his own flesh to ransom a dove from a hawk is celebrated as the paragon of charity and self-sacrifice in both Brahmanical and Buddhist legend. The Śibi tribe is repeatedly mentioned in the *Mahābhārata*; but these references do not enable us to decide on the geographical position which they occupied beyond that they lived somewhere in the western region. In the course of the conquest of the world (*dig-vijaya*) ascribed to the Pāṇḍavas it is related that Nakula, the fourth of the five brothers, while engaged in subduing the western region, overcame the Śibi, Trigarta, Ambashṭha, Mālava and Pañchakarpaṭa.⁴ It should be remembered that the Trigarta country corresponds to the Kāngrā Valley.

A famous episode⁵ of the great epic relates how Jayadratha, the king of Sindhu, attempts to carry off Draupadī, the common spouse of the five Pāṇḍavas. Here the Śibis are mentioned as a tribe dependent on Sindhu.

Among the tribes of the Panjāb subdued by Alexander, the Greek authors mention the Siboi, in whom Lassen has recognized the Śibi of Indian literature.⁶ Owing to the circumstance that they were armed with maces and wore skins of animals for clothing, the Greeks took them to be descendants of Herakles and his companions. Arrian somewhat vaguely locates them in the country between the Indus and Akesines (*i.e.* the Chandrabhāgā or Chināb);

¹ Śāntidēva's *Śikshāsamuchchaya* (ed. Bendall), p. 55; *Divyāvadāna* (ed. Cowell and Neil), pp. 54 and 347; *Mahāvvyutpatti* (ed. Minayeff), *Bibl. Buddh.*, XIII, 270, 22. For *vaiyāvṛitya* cf. *Avadānatataka* (ed. Speyer), Vol. I, p. 260, II, pp. 9, 13, 96.

² R. C. Childers, *Dict. of the Pali Language*, s.v. *veyyāvachcham*, "service or duty performed by an inferior for a superior." Cf. also Kern, *Manual of Indian Buddhism*, p. 84. "The function of a proxy or agent, *Veyyāvachchakara*, may be held by an inmate of the monastery (*ārāmika*) or a layman."

³ This term occurs in several inscriptions from the North-West of India.

⁴ *M. Bh.*, II, 1189 (= Bombay ed. II, 32, 7).

⁵ *M. Bh.*, III, 15626 (= Bombay ed. III, 266, 11), and III, 15718 (= Bombay ed. III, 271, 3).

⁶ Lassen, *Indische Altertumskunde*, Vol. I, p. 644, and II, p. 168. Vincent A. Smith, *Early History*, 3rd ed., sketch map facing p. 94, locates the Śibi in the Doab of the Hydaspes and Hydracotis (*i.e.* the Irāvātī, modern Rāvi).

but according to Curtius they were situated not very far from the confluence of the Hydaspes (i.e. the Vitastā, modern Jehlam) and the Akesines. This agrees very nearly with the position of Shōrkōṭ.

Sir Alexander Cunningham¹ in his account of Shōrkōṭ notes that according to the local Brahmans "the original name of the place was *Shivanagari* or *Sheopur*, which was gradually contracted to *Shor*." Thus we see that some reminiscence of the ancient name has been preserved down to the present day. In its correct form, Śibipura, we find it in the inscription here under discussion. The ancient name Śibipura has become contracted to the modern form *Shor*, to which the word *kōṭ* (= a fort) has been added in the same way as has happened with the names of other towns of the Panjāb. Well-known instances are Siāl-kōṭ (in which *Siāl* is probably derived from *Sāgala*), Paṭhān-kōṭ (*Paṭhān* probably from *Pratishṭhāna*) and Nagar-kōṭ (in which *Nagar* means "the Town").

It further appears from the inscription that the spot where the metal vessels were found more definitely marks the site of the Rādhika Convent, which must have been situated in a park (*upavana*). Most probably this convent stood outside the walled city, as was usual in the case of Buddhist monasteries in India.

Finally it should be noticed that the Shōrkōṭ inscription confirms the prevalence of the Sarvāstivāda sect in the north-west of India. Several other epigraphical records bear testimony to the importance of the sect: one of them is the inscription on the famous relic casket of Kanishka discovered at Shāh-jī-ki-Dheri near Peshāwar in March 1909.² From the accounts of the Chinese pilgrims it is, moreover, evident that the influence of the Sarvāstivādins was by no means restricted to this part of India. While discussing the data supplied by the Chinese pilgrim I-tsing regarding the geographical extension of this school, Professor Takakusu remarks³: "It flourished in Central and North India, and had some followers in East and West India, but it seems to have had very few adherents in South India, and was entirely absent in Ceylon. In Sumatra, Java, and the neighbouring islands almost all belonged to this school, and in China all the four sub-divisions of it were flourishing. Even in Champa a trace of it was found. No other school, so far as we can ascertain, ever flourished so widely as the Sarvāstivāda, either before or after the seventh century; though its adherents in India alone, in Hiuen Tsiang's time, were not so numerous as those of the other schools."

No. 4.—BHAMODRA MOHOTA PLATE OF DRONASIMHA : THE YEAR 183.

BY LIONEL D. BARNETT.

The following inscription was originally published by Mr. A. M. T. Jackson in the *Journ. Bombay Br. R. A. S.*, Vol. XX, No. LIV, pp. 1 ff., but without any facsimile. At the instance of the late Dr. Fleet Mr. D. R. Bhandarkar kindly sent me an excellent ink-impression, from which I now publish the text anew, together with a plate.

Mr. Jackson reports that the plate containing the present inscription, together with another charter, was found "buried in a field in the village of Bhamodra Mohota near Bhaunagar⁴ in the year 1895," and was acquired by Mr. L. Procter Sims, engineer of Bhaunagar State. It is slightly irregular in shape: the maximum height is $6\frac{1}{2}$ in., the maximum breadth

¹ *A. S. R.*, Vol. V, pp. 97 ff., and *Ancient Geography of India*, Vol. I, p. 133. Cunningham's identification of Shōrkōṭ with Alexandria Soriana is to be discarded.

² *A. S. R.* for 1908-9, p. 51, and for 1909-10, p. 136.

³ I-tsing, *A record of the Buddhist religion*, transl. by J. Takakusu, Oxford, 1896, p. XXI f.

⁴ The only village with the name of Bhamodra that I can trace is some distance from Bhaunagar. It lies 16 miles nearly east from Kundla, in lat. $21^{\circ} 23'$ and long. $71^{\circ} 37'$.

1 ft. 2 in. It is in perfect preservation.—The character is similar to that of other plates of the same locality and period, but is more angular, as will be seen by comparison with *e.g.* the five grants published in Vol. XI of this journal, pp. 104 ff., and notably with No. IV, pp. 114 ff.¹ The *jihvāmūliya* sign is found in *Drōṇasīmha* (l. 1) and *pradīśata* (ll. 6-7), the *upadh-māniya* in *bhagavatyāḥ* (l. 3) and *mātā-pitrōḥ* (l. 3). Twice, in *anumōdōyur* (sic!), l. 7, and *mōdati*, l. 9, we find an archaic type of *ō* attached to *m*, while elsewhere the ordinary form of the vowel is used. The numerals for 100, 80, 3, 10, and 5 occur on l. 11.—The language is Sanskrit; it is prose, except for the three formal verses in ll. 9-10. The spelling *-sthittyā* (l. 6) may be noticed: cf. Pāṇini VIII. iv. 47, *Siddhānta-kaumudī* 48. On the spelling of the word *Pāṇḍurājyāyāḥ* in l. 3, where *yy* apparently stands for *jy*, compare Dr. Konow's remarks above, Vol. XI, p. 105. The short *i* of *Shashṭhidatta* (l. 11) may be justified by Pāṇini, VI. iii. 63. The grammar of ll. 5-7 is very irregular; and the blame for this should probably rest with the official who drafted the document.


The purpose of the grant is to record an endowment by the Mahārāja Drōṇasīmha of Valabhī (l. 1), who made over for the cult of the goddess Pāṇḍurājā (?) in the Hastavaprāharāṇī (l. 3) the village of Trisaṅgamaka (l. 5). It bears the signature of Bhīruvaka, the *dēvi-karmāntika* or intendant of the estate of the goddess (l. 11), and was drafted in fair copy by Kumārila-patika (?), son of Shashṭhidatta (l. 11). Drōṇasīmha was the second son of Bhaṭārka, the founder of the Maitraka dynasty of Valabhī; on this subject it suffices to refer to the remarks of Messrs. Jackson (*in loco*) and Smith (*Early History of India*, 2nd edn., p. 314).

The date is given on l. 11 as Sāmvat 183, the 15th day of the bright fortnight of Śrāvāṇa. If we take this as denoting the *current* year of the Valabhī era, the *tithi* mentioned must correspond to Monday, 16 July, A.D. 501, on which day it ended about 8 h. 26 m. after mean sunrise. But, as Mr. Sewell has pointed out to me, it may possibly denote an *expired* year, corresponding to A.D. 502: in that year there was an intercalated Śrāvāṇa, and hence, if the *tithi* mentioned refers to this intercalated Śrāvāṇa, it must have been current at sunrise on Saturday, 6 July, A.D. 502, while, if we refer it to the *nija* Śrāvāṇa of the same year, it must be connected with Sunday, 4 August, A.D. 502.

The only places mentioned are Valabhī (l. 1), the Hastavaprāharāṇī (l. 3), and Trisaṅgamaka (l. 5). Valabhī is the modern Walā, in Kathiāwār. Hastavapra is now Hāthab, 6 miles south of Gōghā, in Bhaunagar State; on this I may refer to Dr. Konow's remarks above, Vol. XI, p. 106. Trisaṅgamaka has been identified by Mr. Jackson with Tarsamiā, near Hāthab.

TEXT.*

[Metres: vv 1-3, *Anuṣṭubh*.]

- 1  Svasti Valabhītaḥ Parama-bhaṭāraka-pād-ānudhyātō mahārāja-
Drōṇasīmhaḥ=kuśali sva-vishaya[kān*] sarvvān=ēv=āsmat-santak-āyuktaka-
viniyuktaka-maha-
- 2 ttara-drāṅgika-dhruva-sthān-ādhikaraṇam(ṇika)-chāṭa-bhaṭ-ādi[m*]ś=cha samājñāpayaty-
Astu vō viditam yathā mahā-vijāy-āyu[r*]-ddhanma-phala-yaśō-vishaya-
vri(vṛi)ddha-
- 3 yē nō varsha-sahasrāya sarvva-kalyān-ābhīprāya-sampattayē cha Hastavapr-
āharanyām śri-bhagavatyāḥ=Pāṇḍurājyā(jā)yāḥ³ mātā-pitrōḥ=pun्य-āpyāyana-ni-

¹ I may add that I am unable to agree with Dr. Konow's suggestion that the present plate is spurious (*ibid.*, p. 106, n. 1).

² From the ink-impression.

³ See above.

- 4 mittam=ātmanas=cha puṇy-ābhivra(vṛi)ddhayē ā-chandr-ārka-ārṇava-kshiti-sthiti sarit-parvvata-samakālinam bali-charu-vaiśvadēv-ādyānām kriyānām samutsarppan-ārtha[m]
- 5 Trisaṅgamaka-grāmō gandha-dhūpa-dīpa-tailya(la)-māly-ōpayōjyam dēvakulyasya cha patita-viśirṇṇa-pratisaṅskarap-ārtham satr-ōpayōjyē(jya)s=sa-hiraṇy-ā-
- 6 dēyas=sah=ānyais=ch=ādānair¹=a-ohāṭa-bhaṭa-prāvōśyam brahma-dēya-sthityā udak-ātisarggēṇa nisriṣṭaḥ yatō=sy-ōpachita-nyāyata² bhujemtaḥ³ kṛiśa(sha)taḥ pradiśata-
- 7 h=karshāpayatō vā na kēnachis(t)=sv-alp=ābādḥā vichārapā vā kāryyā yas=ch=ā[ch*]chhidyamānam=anumōdōyur=asau⁴ mahā-pātakais=s-ōpapātakais=cha
- 8 samyuktō=smad-vamś-āgāmi-rājahir=anyais=cha sāmānyam bhūmi-dāyam=avēty=[ā*]smad-dāyō=numantavyō=pi ch=ātra Vyāsa-kṛitāḥ ślōkā bhavanti
- 9 Shashṭim varsha-sahasrāni svarggē mōdati bhūmidah [1*] āchēhḥettā ch=ānumantā cha⁵ tāny=ēva narakē vasē(sē)t [||* 1*] Sva-dattām para-dattā[m*] vā yō harēta vasundharām [1*]
- 10 gavām śata-sahasrasya hantu[h*]=prāpṇōti kilbisham [||* 2*] Bahubhir=vvasudhā bhuktā rājibhisagarādibhi⁶ [1*] yasya yasya yadā bhūmi[s*]=tasya tasya tad[ā*] phalam [|| 3*]
- 11 Bhiruvaka⁷-dēvi-karmmāntikaḥ sam 100 80 3 Śrāvāna śuddha 10 5 svayam=ājñā Likhitam Shashṭhidatta-putrēṇa Kum[ā*]rila-patikēna⁸

No. 5.—THE ANDHAU INSCRIPTIONS OF THE TIME OF RUDRADAMAN.

By R. D. BANERJI, M.A.

In January 1906 Mr. D. R. Bhandarkar, M.A., Carmichael Professor of Ancient Indian History and Culture in the University of Calcutta, then Assistant Superintendent, Archæological Survey, Western Circle, discovered six stone inscriptions "at Bhuj in the stores of the Engineering Department, near the palace."⁹ These inscriptions were originally found "at Andhau in Khāvḍā, also called Pachchham. They were standing there as monuments on a hillock, but were removed to Bhuj by the late Dewān Ranchhodbhāi Udairām, who was very keen on antiquarian matters."¹⁰ In 1906 Mr. Bhandarkar found that "these stone inscriptions are much weather-worn and would not yield any satisfactory estampages." In December 1914 Mr. Bhandarkar visited Bhuj with Mr. K. N. Dikshit, M.A., then Archæological Assistant to the Prince of Wales Museum of Western India, Bombay, and re-examined the inscriptions. In his annual report for the Western Circle for the year ending 31st March 1915 Mr. Bhandarkar states that "the stones were no doubt seen by me nine years ago, when I first visited Cutch. But then I had no time to decipher the inscriptions. The letters were so curiously weather-worn that they do not yield even passable estampages, but it is possible to prepare satisfactory transcripts from

¹ The *ra* has been omitted, and added below the line.

² Read *bhujemtaḥ*.

³ After *cha* is a short stroke like a hyphen.

⁴ Between *ru* and *va* is what seems to be a blocked-out *ga*; and Mr. Jackson actually read the name as *Bhirugavaka* [connected with the name of Broach, *Bhṛigukachōḷha*?—Ed.].

⁵ Mr. Jackson read *kshatrikēna*, perhaps rightly; but there is no diagonal cross-bar in the *kṣā*. The last letter may be *na* or *ṇa*.

⁶ *Annual Progress Report of the Archæological Survey, Western Circle, 1905-06*, p. 35.

¹⁰ *Ibid.*

originals. Last time I had not sufficient time to make these transcripts, and had to content myself with very brief account, indeed, of them."¹ In another part of the same report Mr. D. R. Bhandarkar published short summaries of the contents of these inscriptions. I visited Cutch in April 1919 and had the good fortune to transcribe all the records from the originals. Though they are in varying stages of imperfect preservation, I found that, with the exception of one, they yielded tolerably good impressions, which are reproduced with this article.

In all there are **six stone inscriptions** in the Fergusson Museum at Bhuj, of which five are records of the second dynasty of the Satraps of Saurāshtra, i.e. of the family of Chāshṭana, and the remaining one a fragment of an inscription of the fifth and sixth century A.D. Four of the inscriptions belong to the reign of Rudradāman and were incised in the year 52 of the era used in the inscriptions and coins of the Satraps of Saurāshtra, while the fifth belongs to the reign of the Mahā-Kshatrapa Rudrasimha I, and was incised in the year 114 of the same era. The fifth inscription of the time of Rudradāman, mentioned by Mr. Bhandarkar in the last lines of paragraph 15, Part II (b), of his Annual Report for the year 1914-15, appears to be still *in situ*.

The inscriptions of the time of Rudradāman of the year 52 which are here edited are those which were brought to Bhuj from Andhau by the late Ranchhodbhāi Udairām, formerly Dewān of Cutch. These inscriptions repose on a number of wooden platforms and have been placed under the grand staircase of the Fergusson Museum at Bhuj. Mr. Bhandarkar has recently referred to them in a note on his article on "Deccan of the Sātavāhana period."

Andhau, or Andhou, is a very small village close to Khevda, or Pachham, in the Cutch State. It is situated in Lat. 23° 46' 10", Long. 69° 53' 55". The site where the records were discovered is described by Mr. Bhandarkar as a hillock. Mr. K. N. Dikshit of the Archæological Survey is the only trained archæologist who seems to have visited the site; but no notes or description have been published by him as yet.

The records are incised on long narrow slabs of stone, and in the majority of cases the inscriptions are incised lengthwise. The material is hard stone, which has suffered very much from corrosion with a singular effect. In certain cases the bottoms of incisions made by the mason while chiselling the record remain intact on the stone, whereas the sides of the incision and the surrounding unincised portions of the stone have disappeared. The effect produced by this action is to make one believe at first sight that some letters of one record were cut in relief, while the rest were incised. The inscribed surfaces of the stones are uneven, and it is apparent that the mason did not take the trouble to make them smooth before incising the letters.

All four inscriptions refer themselves to the reign of the king (*Rājan*) Rudradāman, son of Jayadāman. His name is immediately preceded by that of his grandfather Chāshṭana, son of Ysāmotika; but no term indicating the relationship between Rudradāman and Chāshṭana is employed in any of the four records. All the records were incised on the same date, i.e. the year 52, the second day of the dark half of Phaguṇa (*Phālguna*). In three out of the four inscriptions the year of the date is expressed both in words and in figures, while in the fourth it is given in figures only. The day of the month is in all four expressed both in words and in figures consisting of two symbols. The first symbol² has been read by Prof. Lüders as 15. So far the symbol for 15 has not been met with in published inscriptions or MSS. of this period; but Dr. Lüders may have found it in one of the Khotan MSS. The symbol consists of the *akshara va*, from the upper part of which a horizontal straight line is produced towards the right for a short distance. From the right extremity of this another straight line, vertical and longer than *va*, is produced downwards. This symbol looks very much like the proto-Nāgarī consonant *ga*.

¹ *Ibid.*, 1914-15, p. 8.

² Prof. D. R. Bhandarkar of the University of Calcutta has accepted Dr. Lüders' reading of this symbol in a foot-note to his article on the "Sātavāhana period"; *J. A.*, Vol. XLVII, p. 154, n. 26.

It is difficult to understand why the symbol for 15 should be used in this inscription, because it mentions the lunar *tithi*. I am inclined to think that the syllable represents *Bahula* and not 15. Immediately after this we have two short horizontal strokes denoting 2. The year should be referred to the Śaka era of 78 A.D., and the dates are, therefore, equal to 130 A.D.

The language of the inscriptions is Prākṛit, and the letters belong to the northern variety of the Indian alphabet of the first or second century A.D. The palæography calls for some remarks, as the alphabet shows archaisms when compared with that of the Junāgaḍh inscription of Rudradāman. With the exception of *u*, *ri* and *o*, no vowel occurs in its initial form. *U* in *uthāpita* occurs in all the records in the last line. *Ṛi* occurs twice, once in inscription B in the word *Ṛishabhadevasa* (l. 5) and once again in inscription D in the same word (l. 3). The initial form of *o* is to be found in A, B and D in the word *Opaṣati*. The medial forms of vowels do not call for remarks with the exception of *u* in *ga* in *Phaguna* which is certainly earlier than the forms in the Junāgaḍh inscription of Rudradāman; cf. Bühler's *Indische Palæographie*, Table II. 9. VI. The rare medial *t* occurs in *Sthamita* (C, l. 2), *Sihila* (A, l. 3; B, l. 6; and C, l. 3) and in *°vīrāye* (A, l. 2). Among consonants *ka* does not show any curvature in its lowest extremity, except once in *Ysāmotika* (B, l. 1); *ja* shows two different forms, (1) with a curved back and (2) with a straight back. *Ṇa* occurs in conjunction with *ja* in *rājño*. *Ṭa* also is found only once, in *kulubiniye* (C, l. 3). It occurs conjointly with *sha* in *Chāshṭana* (ABCD, l. 1), *lashṭi* (A, l. 3; B, l. 8; C, l. 3; D, l. 4), *Jeshṭavīrāye* (A, l. 2) and *Treshṭa* (C, ll. 3-4). The lingual *na* shows the archaic form where no curvature is noticeable in either the top or bottom horizontal lines; cf. *Phaguna* (A, l. 2; B, l. 4; C, l. 2), *śāmaṇeriye* (C, l. 2), *śrāmaṇerena* (D, l. 4). In the majority of cases the base line of *na* is curved, the exceptions being *na* in *Madanena* (C, l. 3) and the cases in inscription D. In the majority of cases *ba* is a perfect square with straight sides, the only exception being the form in *kulubiniye* (C, l. 3). *Ya* presents a number of varieties:—(1) the archaic type, in which the right and left vertical lines show no signs of curvature, but have acute angles on one side of their bases, cf. *Ysā* (A, l. 1); (2) the transition type, which shows slight signs of curvature, as in *Jayadāma* (A, l. 1); and (3) the early Kushan type, where the base line is curved, as in *Jayadāma* (C, l. 1). Both *la* and *ha* show angles on their line at the point of its junction with the horizontal parts. The right vertical limb of *la* is higher in comparison with the left limb of *ha*. Three different forms of the palatal *ś* are to be found in the records:—(1) the broad-backed type, which is usually to be found in the records of Ushabhadāta, in which the central pendant drops from the left half and slants to the right; cf. *Opaṣati* (A, l. 3), *paṁchāśe* (B, ll. 3-4); (2) the more archaic form is to be found in inscription D, where it is used in all cases; in this form also the letter is broad-backed, but the pendant drops vertically from the middle of the curve; cf. *Opaṣati* (l. 3), *śrāmaṇerena* (l. 4); (3) the northern form, in which the back consists of two different curves which meet in an acute angle; cf. *Senika* and *śāmaṇeriye* (C, l. 2). This is exactly the form in the Mathura inscription of the year 72 of the reign of Śoḍāsa.¹

The object of all four inscriptions is to record the erection of funeral monuments by the relatives of the deceased. In the inscriptions themselves these monuments are termed *lashṭis* (Pkt. *laṭṭhi*, lit. 'a stick'). Inscription A records the erection of such a monument (*lashṭi*) by Madana, son of Sihila (Simhila), to the memory of his sister Jeshṭavīrā (Jyeshṭhavīrā), the daughter of Simhila of the Opaṣati (Aupaṣatika) *gōtra*, in the year 52, on the second day of the dark half of Phaguna (Phālguna), during the reign of the king (*Rājan*) Rudradāman, son of Jayadāman, (who was the grandson) of Chāshṭana, son of Ysāmotika. Inscription B records the erection of a funeral monument to the memory of *Ṛishabhadeva*, son of Simhila of the Opaṣati (Aupaṣatika) *gōtra*, by his brother Madana, son of Simhila, on the same year, month and day. Inscription

¹ *Ante*, Vol. II, p. 199, No. II.

C records the erection of a funeral monument by Madana, son of Simhila, to the memory of his wife Yaśadātā (Yaśōdattā), a novice (*śrāmaṇērī*), the daughter of Sihamita (Simhamitra), of the Śenika (Śrēṇika) *gōtra*, on the same day. Thus inscriptions A, B, and C record the erection of monuments by one Madana, son of Simhila, to the memory of his brother Rishabhādēva, his sister Jeshṭhavirā and his wife Yaśōdattā. The fourth inscription records the erection of a funeral monument to the memory of Rishabhādēva, son of Treshtadata (Trishtadatta), by his father Treshtadata, a male novice (*śrāmaṇera*), of the Opaśati (Aupaśatika) *gōtra*, on the same date as that mentioned in inscriptions A, B, and C. Prof. D. R. Bhandarkar is certainly wrong in stating that this inscription "is a memorial stone of Rishabhadeva, of the Opaśati *gōtra* and son of Treshtadata, erected by Madana his brother."¹ It is a memorial stone of one Rishabhadeva, son of Treshtadata, of the Opaśati *gōtra*; but there is no mention of a brother named Madana. It is evident that the learned Professor failed to read the last line of inscription D. He appears to have read *Śrī-Madanena* instead of *śrāmaṇereṇa*, which is very clear on the stone itself and distinct in impression. It is not very easy to understand how Prof. Bhandarkar reconciles the words *pitṛ[ā] Treshtadatena*, which occur at the beginning of the sentence, with the word immediately following them, if he read *Śrī-Madanena*. Prof. D. R. Bhandarkar's inability to decipher this word has led him to make some unnecessary conjectures regarding the personages mentioned in inscription D. He states, "this is rather puzzling, because the *gotra* Opaśati and the name Madana point to this Rishabhadeva being the same as that of the first inscription, Treshtadata being in that case presumed to be the other name of their father Sihila; but it is inconceivable that two stelæ were put up or can be put up in memory of one and the same individual."² His remarks induced me to examine inscriptions B and D very carefully; but I am now sure that his difficulties were caused by his own inability to read the last line of the record. The fourth inscription does not mention Madana as the brother of Rishabhādēva: therefore this Rishabhādēva cannot be the same person as that mentioned in inscription B. In fact, inscription D records the erection of a funeral monument to another Rishabhādēva, son of Treshtadata, who was a different person from Sihila, the father of Rishabhādēva mentioned in inscription B. The stele was raised by Treshtadata, the father of the deceased, who was a Buddhist monk (*śrāmaṇera*).

The mention of Chāshtana, son of Ysāmotika, immediately before the name of his grandson Rudradāman, son of Jayadāman, in these four records, without any connecting link, has led scholars to make a number of conjectures. Prof. D. R. Bhandarkar states that originally he thought that the word *pauṭtrasya* had been omitted in each and every inscription, but now he is inclined to agree with his assistant Dr. Romesh Chandra Majumdar in thinking that the omission of the word *pauṭtrasya* or *potasa* indicates that in the year 52 Chāshtana and Rudradāman were reigning jointly. Prof. D. R. Bhandarkar states³ in a popular account of the history of Deccan named "Dekkan of the Śātavāhana period" that "Mr. R. C. Majumdar of the Calcutta University has kindly offered the suggestion that the date had better be ascribed to the conjoint reign of Chāshtana and Rudradāman."⁴ Apart from the possibility of such an event in India, nobody having ever thought or tried to prove conjoint reigns of two monarchs except Messrs. Bhandarkar, there is sufficient evidence in the Andhau inscriptions themselves to prove that the author of the record was quite ignorant as to the exact relationship between Chāshtana and Rudradāman. It is very well known that, though Rudradāman was an independent monarch, he never used the title *Rājan* alone. This is true of all princes of this dynasty and of that of *Svāmin* Jivadāman. There is not a single coin or inscription of this dynasty in which the title *Rājan* is used by itself and not

¹ *Annual Progress Report of the Archaeological Survey of India, Western Circle, 1914-15, p. 87.*

² *Ibid.*

³ *Ibid.*

⁴ *Indian Antiquary, Vol. XLVII, 1918, p. 154, note 26.*

in combination with the titles *Mahā-Kshatrāpa* or *Kshatrāpa*. In fact the Andhau inscriptions are the only records known which mention Chāshṭana or Rudradāman as *Rājās* and not as *Mahā-Kshatrāpas*. The only possible explanation of this is that in a remote place like Andhau on the Rann of Cutch the people were not aware of the new titles of the new dynasty of rulers,— titles on which Rudradāman set great store, as is proved by the phrase *svayam-adhigata-mahā-kshatrāpa-nāmnā*.¹ The cause of the absence of any word or phrase indicating the relationship between Chāshṭana and Rudradāman now becomes clearer. It was due to the ignorance of the people of Andhau and does not indicate the joint reign of the grandfather and the grandson. It has been argued by some of my friends that the absence of any word or phrase indicating their relationship may have been due to the carelessness of the scribe in one record; but the absence of such a word or phrase in four different records is significant. After deciphering the Andhau records I find that all of them were inscribed on the same day, three of them at the instance of one person, Madana, son of Sihila, who dedicated stelæ to his elder brother, his sister and his wife, while the fourth was raised by another person of the same clan to the memory of his son. Besides this, there is a family resemblance between the letters of all four records, which proves that they must have been written by one and the same person. No wonder, the same mistake was committed in all four records. When the ruler of the dynasty of Chāshṭana had become more secure in Cutch, people were better informed than Madana, son of Sihila, and his clansman Treshṭadata, the *śrāmaṇēra*, as in another inscription found at the same place we find the titles correctly given. This inscription records the erection of a *lašṭi* in the year 114, during the reign of the king, the *Mahā-Kshatrāpa*, *Svāmin* Rudrasimha, son of the king, the *Mahā-Kshatrāpa*, *Svāmin* Rudradāman, grandson of the *Kshatrāpa*, *Svāmin* Jayadāman and great-grandson of the king, the *Mahā-Kshatrāpa*, *Svāmin* Chāshṭana.

I edit the inscriptions from the original stones and from impressions taken by myself:—

A.

The record consists of three lines of writing on a single slab of stone. The inscribed surface measures 4' 9" × 1' 1", and the average height of the letters is 1". The object of the inscription is to record the erection of a funeral monument (*lašṭi*) by Madana, son of Sihila, to the memory of his sister Jeshtavirā (Jyēshṭhavirā), the daughter of Sihila of the Opaṣati (Aupaṣatika) *gōtra*.

TEXT.

- 1 Rāj[ño] Chāsh[t]anasa² Ysāmotika-putrasa rājño Rudradāmasa Jayadāma-putrasa
- 2 Va[r]sh[e] d[vi]-pa[m]ch[āse 50],³ 2, Phaguna-bahulasa d[v]ṛitiya va 2 Madanena Sihila-putrena [bha]³giniye Jeshtavirāye
- 3 [Si]hi[la-dhi]ta⁴ Opaṣati-sā-gotrāye laṣṭi ūthāpita

¹ *Ante*, Vol. VIII, p. 44, l. 15.

² The first six syllables of the first two lines have suffered considerably from corrosion. It is not easy to explain why this part only has been damaged, while the rest has escaped. The remaining portion of the record is quite legible. As has been stated above, the bottoms of the incisions of six letters in the first and second lines are extant, the sides and the surrounding unincised surface having disappeared, leaving a smooth polished surface. The lower parts of *rā*, *chā*, *shṭa* in l. 1 and the upper parts of *rshē*, *dvi*, and *te* in l. 2 have also disappeared. This portion of the stone appears to have been used for sharpening tools while the rest was buried underground.

³ This syllable has suffered on account of flaking.

⁴ In l. 3, *si* and *la* of *Sihila* and *dhi* of *dhi* have partly disappeared from the same cause.

TRANSLATION.

In the year fifty-two, 50, 2; on the second day of the dark half of Phaguna (Phālguna), va . 2, of (the reign of) the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāshtana, son of Ysāmōtika, (this) staff (*lashṭi*) was raised by Madana, son of Sīhila (Sīmhila), (in memory) of his sister Jeshtavirā (Jyēshtavirā), daughter of Sīhila (Sīmhila), of the Opaśati (Aupaśatika) gōtra.

B.

The record consists of eight lines. The inscribed surface measures 1' 8" × 1' 10", and the average length of the letters is 1¼". The inscription records the erection of a funeral monument to the memory of Rishabhadeva, son of Sīhila, of the Opaśati (Aupaśatika) gōtra, by his brother, Madana, son of Sīhila.

TEXT.

- 1 Rājño Ch[ā]shtānasa Ysāmōtika-
- 2 -pu[tra]¹sa rājño R[u]dradāmāsa
- 3 Jayadāma²-putrasa varshe dvi-pa[m].
- 4 [chā]śe, 50, 2, Phaguna-bahulasa
- 5 dvitīyam va 2 Rishabhadevasa
- 6 Sīhila-putrasa Opaśati-sa-gotrāsa
- 7 bhrātr[ā] Madanena³ [Sīhila]-putrena
- 8 lashṭi uthāpita³

TRANSLATION.

In the year fifty-two, 50, 2; on the second day of the dark half of Phaguna (Phālguna), va . 2, of (the reign of) the king Rudradāman, son of Jayadāman, (who was the grandson) of the king Chāshtana, son of Ysāmōtika, (this) staff (*lashṭi*) was raised in memory of Rishabhadeva, son of Sīhila (Sīmhila), of the Opaśati (Aupaśatika) gōtra, by (his) brother, Madana, son of Sīhila (Sīmhila).

C.

The inscription consists of three lines. The inscribed surface measures 4' 7" × 7¼", and the average length of the letters is 1". Its object is to record the erection of a funeral monument to the memory of Yaśadatā, a novice, the daughter of Sīhamita, of the Śenika gōtra, by her husband Madana, son of Sīhila.

TEXT.

- 1 Rājño Chāstānasa Ys[ā]mōtika-putrasa rājño⁴ Rudradāmāsa Jayadāma-putrasa
varshe dvi-pamchāśe 50, 2
- 2 Phaguna-bahulasa dvitīyam vā⁵ 2⁶ Yaśadatāye Sīhamita-dhitā Śenika⁷-sa-
gotrāna⁸ sāmaṇeriye
- 3 Madanena Sīhila-putrena kuṭubiniye [lashṭi]⁹ uthāpitā

¹ This letter has suffered through flaking.

² The first syllable of ll. 3-4 has suffered badly through flaking.

³ The middle of ll. 7-8 has almost disappeared. This damage appears to be due to the use of this part of the stone for sharpening tools.

⁴ The *ra* in this ligature has become very faint.

⁵ Only the left half of the symbol is legible.

⁶ There is only one stroke after the symbol for *śaśa*.

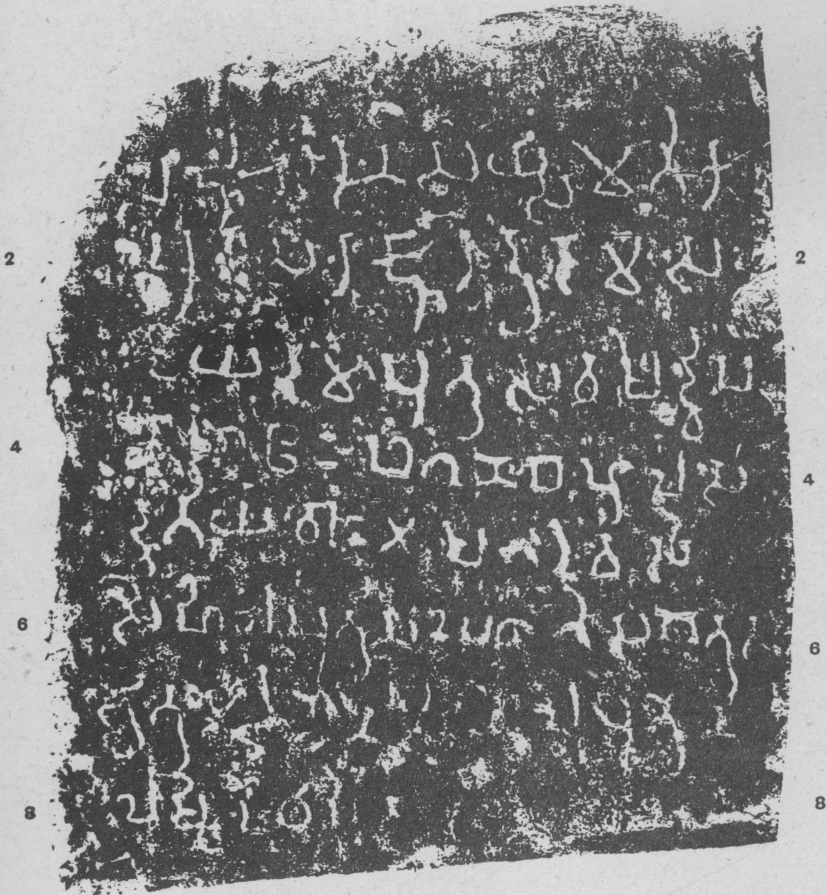
⁷ This may also be read *Śinika*.

⁸ Read *sa-gotrāye*.

⁹ This word has disappeared almost entirely through flaking.

Andhau Stone Inscription of the time
of Rudradaman: the year 52.

B



TRANSLATION.

In the year fifty-two, 52, on the second day of the dark half of Phaguna (Phālguna), *ra* 2, (during the reign) of the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāshṭana, son of Ysāmōtika, (this) staff (*lashṭi*) was raised by Madana, son of Sīhila (Sīmhila), (in memory) of his wife Yaśadatā (Yaśodattā), a novice nun (*śrāmaṇērī*), daughter of Sīhamita (Sīhamitra), of the Śenika (Śrēṇika) *gōtra*.

D.

This inscription consists of four lines in a very imperfect state of preservation. The second halves of the first two lines have disappeared almost entirely, stray syllables being legible in places. A portion of the stone at the bottom of the inscription has also broken away, carrying away the lower part of the subscript *ra* of *śrā* and the lower half of *ra* in *re* of *śrāmaṇerena*. The object of the inscription is to record the erection of a funeral monument to the memory of one Rīshabhadeva by his father Treshṭadata, a Buddhist monk, in the year 52. It measures 3' 5" × 1' 2".

TEXT.

- 1 Rājño Chāshṭanasa¹ Ysā²motika-pu[trasa] r[ā]j[ño] Ru[dradāmasa] Jayadāma-
- 2 putra[sa] varshe 50, 2, Phagu[na]-bahulasa dvitīyam va 2
- 3 Rīshabhadevasa Treshṭadata-putrasa Opaśati-gotrāsa
- 4 pitr[ā] Treshṭadatena śrā³maṇ[e]rena⁴ lashṭi uthā⁵pita

TRANSLATION.

In the year 52, on the second day of the dark half of Phaguna (Phālguna), *va* . 2, (during the reign) of king Rudradāman, son of Jayadāman, (the grandson) of king Chāshṭana, son of Ysāmōtika, (this) staff (*lashṭi*) was raised (in memory) of Rīshabhadeva, son of Treshṭadata (Trishṭadatta), by his father Treshṭadata, a novice (*śrāmaṇēra*), of the Opaśati (Aupaśatika) *gōtra*.

No. 6.—THE GHOSUNDI STONE INSCRIPTION.

BY K. P. JAYASWAL, M.A. (OXON.), BANKIPORE.

This inscription is known as the Ghosūṇḍi stone inscription. Ghosūṇḍi is a village near Nagari in the Chitorgaḍh District of Rājputānā. The classical name of Nagari is Madhyamikā. It was the seat of the republican community of the Śibis, known from their coins found in the locality.

An excellent estampage of the inscription on which the present edition is based was prepared under the direction of Mr. D. R. Bhandarkar, then Superintendent of the Archæological Survey of India, Western Circle.

¹ The *ā* mark in *Chāshṭana* is not horizontal as in inscriptions A and C.

² A similar *a* mark is used in *Ysā*.

³ The *ā* mark is horizontal in *śrā*.

⁴ The presence of a base line in the 10th syllable in l. 4 proves conclusively that syllables 8-12 of this line represent *śrāmaṇerena* and not *Śrī-Madanena*, as read by Prof. D. R. Bhandarkar.

⁵ A similar *a* mark is to be found in *thā*.

This inscription was first brought to the notice of scholars by Kavirāja Shyāmala Dāsa in the *Journal of the Bengal Asiatic Society*, Vol. LVI, Part I, pp. 77 ff., No. 1 and Pl. V. It is on a stone slab then fixed in a *Bāulī*, or well with steps, but now deposited in the Victoria Hall, Udaipur. The original place of the inscription, as indicated by the material and the shape of this slab, was the Hāthī-vāḍā at Nagari. Hāthī-vāḍā acquired its name from the fact that Akbar's army used it as an elephant-stable. The wall is massive, built of dressed stone-pieces without cement. Mr. Bhandarkar is of opinion that the beautiful column described by Kavirāja Shyāmala Dāsa, which also belongs to the same architectural type as the Hāthī-vāḍā, was removed bodily from its original site somewhere in the neighbourhood of the Hāthī-vāḍā.

Unfortunately the inscription is fragmentary; a single slab of the inscribed portion gives the three lines reproduced here. The lines continued both right and left, as is evident from the context. The inscribed surface measures 3' 3" × 8½", and the average height of each letter is 1¼". The letters are in a good state of preservation. The lines are regular, and the letters well executed. The inscription is in the Northern Brāhmī of the later Maurya, or Early Śūnga, period.

It is of great importance from the point of view of religious history. It is the earliest monumental proof of the fact that temples were erected to Vāsudēva and to his brother, and that the followers of the cult included even Brahmins. Further, this is the earliest inscription in Sanskrit yet discovered in the country. It refers to the building of *pūjā-silā-prākāra* in the *Nārāyaṇa-vāṭa*, or Nārāyaṇa compound (Hindi, *Bāḍā*). The *pūjā-silā-prākāra* was probably a railing round the temple or the statues. As its name signifies, it may have been a railing of slabs, like those discovered at Sāñchi. It was dedicated to the gods Saṅkarshaṇa and Vāsudēva. Saṅkarshaṇa and Vāsudēva as gods appear also in the Nānāghāṭ¹ Inscription, which in view of the Hāthigumphā Inscription of Khāravela (165 B.C.)² is to be assigned to circa 200 B.C. There the two gods are described as belonging to the Lunar Family.¹ They were thus the deified heroes whom the Jātakas, Pāṇini and the Purāṇas treat as historical personages and as belonging to the Vṛishṇi family of the Lunar Kshatriyas.

The worship of Kṛishṇa is not found in the Jātakas, nor is it found in Pāṇini. The view that Pāṇini notes the deified Vāsudēva cannot be maintained. My reasons for this opinion are given in my *Hindu Polity*; so I need not repeat them here. But the worship of Kṛishṇa with almost all his significance, e.g. of the child Kṛishṇa (*Dāmōdara*) and Trivikrama, was known as early as Baudhāyana's *Dharma-sūtra*, the date of which has been assigned by Bühler as circa 400 B.C. I demur to this dating, and my reasons are given in my Tagore Lectures. Baudhāyana's *Dharma-sūtra* cannot be earlier than about 200 B.C. Kṛishṇa as a god is in the *Arthasāstra* not prominent (see Bk. 13, ch. 3). The two inscriptions (Nānāghāṭ and Ghosṇḍī) and Baudhāyana's *Dharma-sūtra*, therefore, are the earliest records establishing the deification of Kṛishṇa. It should be noted that in the inscription the first place is given to the elder brother Saṅkarshaṇa, and Vāsudēva is not yet more prominent than his brother, who later on is completely outraced and superseded by his junior. The process had probably already begun, as the "*Nārāyaṇa-vāṭa*" indicates the prominence of one only of the two, and the later history would suggest that it was Vāsudēva who had begun to be identified with Nārāyaṇa. On these data we can say that Kṛishṇa's worship began before 200 B.C., and that at that time probably it was not very ancient. In arriving at this conclusion our inscription is of the greatest value. While the Nānāghāṭ record still remembers the family of the two brothers, the Ghosṇḍī inscription detaches them completely from their human associations and treats them as *dēvas* pure and simple. The *Garuḍa-dhwaja* dedication of Heliodorus³ similarly treats Vāsudēva as a god, and it is noteworthy that it does not mention the elder brother Saṅkarshaṇa at all. In the

¹ *Arch. Surv. W. Ind.*, Vol. V, pp. 60 ff.; Lüders, *List of Brāhmī Inscriptions*, ante, X, App. No. 1112.

² *J. B. O. E. S.*, Vol. III, pp. 425-435.

³ *J. R. A. S.*, 1909, pp. 1058 ff.

Nānāghāṭ inscription the two brothers are invoked together, Saṅkarshana being first. The Ghosūṇḍi record shows that the two brothers were still equally worshipped, and the dedication of the railing was to both. This history of the worship of Vāsudēva would place the Nānāghāṭ evidence as the first piece chronologically, the Ghosūṇḍi as the next and the Besnagar as the last.

As to the date of our present inscription, the only thing that can be said with certainty is that the script is later than Aśoka's time. The *ka*, *śa* and *sha* in our inscription are clear instances of this. In comparison with the inscriptions of Nānāghāṭ, Hāthigumphā and Besnagar (Heliodorus) it is difficult to decide the chronological position of this record. Taking into consideration the locality, it has on the whole a close affinity to the letter-types of the column inscription of Besnagar. The age of the inscription can be assigned between circa 200 B.C. and 150 B.C. As the forms of the letters are definitely older than in the Pabhosā inscription,¹ the lower limit cannot be placed below 150 B.C. In the inscription of Khāravēla the transitional forms are very common; but they are absent from this Ghosūṇḍi inscription. The two documents are, however, widely separated locally; and the standard of comparison cannot be the same. The record of Heliodorus, who was an ambassador to Antialcidas, shows that in Central India a transition set in later. The date 250 B.C., assigned by Dr. Bühler to the Ghosūṇḍi inscription, is much too high. The post-Aśokan types in the inscription are of a definitely fixed character, denoting a fairly long interval.

The inscription is also important from the point of view of the language employed. Former writers, including Dr. Lüders, have described it as a mixture of Prākṛit and Sanskrit.² I am afraid I cannot subscribe to that view. It was based on defective readings (*putēna* instead of *putrēna*, etc.). In my opinion it is a pure Sanskrit record. The only room for controversy is as regards the word inscribed as *bhagavabhyām*. But this seems to be a case of mistake on the part of the engraver. In inscribing a conjunct of three letters he omitted the smallest member. The rest of the inscription is perfect Sanskrit.

TEXT.

- 1 * * * na Gājāyanēna Parāśari-putrēna sa * * * *
 2 * * jinā bhagavabhyām⁵ Saṅkarshana-Vāsudēvābhyām * * * *
 3 * * bhyām pūjā-silā-prākāro Nārāyaṇa-vāṭē ka⁶ * * * *

TRANSLATION.

By * * * * (*ta*), of the family of Gaja, son of a Parāśari (a lady of the Parāśara family)⁷ (this) railing of stone for the purposes of worship⁸ is (caused to be made) in the Nārāyaṇa-compound, (dedicated) to the Blessed Ones (*bhagavabhyām*) Saṅkarshana and Vāsudēva, the gods, * * * * *

No. 7.—ALUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA V : SAKA 933.

By LIONEL D. BARNETT.

Ālūr, from which the following record comes, is a village in the Gadag tāluka of Dhārwar District, Bombay Presidency. In our record it is styled Māḷad=Ālūr, "Ālūr of the Plain,"

¹ *Ante*, Vol. II, pp. 240 ff.

² *J. A. S. B.*, Vol. LVI, Pt. I, *List of Brāhmī Inscriptions*, Nos. 6-7.

³ The letter is broken. It was probably a *ta*. The following *na* indicates an instrumental.

⁴ We do not know how many letters are missing at the end of each line.

⁵ Read *bhagavadbhyām*.

⁶ Read *kā(ritaḥ)*.

⁷ Evidently a Brahmin lady. The form 'Gājāyana' according to the rules of Pāpini would also indicate a Brahmin family.

⁸ Probably for *pradakṣiṇā*, as in other known religious places of the time.

which serves to distinguish it from the many other towns and villages of the same name. It is situate in lat. $15^{\circ} 19\frac{1}{2}'$ and long. $75^{\circ} 51'$, three miles NE. from Dambal. Our inscription, of which a transcript is given in Vol. I, fol. 20a of the Elliot Collection (R. As. Soc. copy), was found on a slab at the temple of Īśvara ; I edit it from an ink-impression prepared for the late Dr. Fleet, which is now in the British Museum. The stone is rectangular, and in its upper compartment has some sculptures, viz in the centre a *liṅga* on a stand, to the proper right a squatting figure facing full front, and to the left a cow with suckling calf facing the *liṅga*. Underneath this is the inscribed area, about 4 ft. 4 in. in height and 1 ft. $8\frac{1}{2}$ in. in width.—The character is Kanarese, a good bold well-rounded type, rather archaic in style. The *ḥ* on l. 34, as sometimes in other records, is indistinguishable from *r*. The height of the letters in ll. 1-4 is about $\frac{1}{2}$ in., and elsewhere from $\frac{1}{2}$ in. to $\frac{3}{4}$ in.—The language, except in the three formal Sanskrit verses at the end (ll. 42-46), is Old Kanarese. The *ḷ* is preserved. *Noḷambādhirājana* (l. 3 ; but *Noḷambādhirājam* and *Noḷambavāḍi*, l. 11), *Keṅgaḷi* (l. 12), *aḷip-illad-ātam* (l. 20), *iḷd-* (l. 30), *aḷidamg-* and *aḷida* (l. 41). The words *marmmaḷ* (l. 1), *ghaṭiga* (l. 19), and *kambi-vadda* (ll. 28, 29) are of lexical interest.

The record opens with a verse (ll. 1-4) in praise of Iṛiva-Noḷambādhirāja, announcing that he was married to a lady who was a granddaughter of Taila (Āhavamalla Nūрмаḍi-Taila II), a daughter of Satyāśraya (Akalaṅkacharita Iṛivabedaṅga-Satyāśraya), and *tamge* (literally, "younger sister," but really "paternal cousin") to Vikramāditya [V Tribhuvanamalla]. On these and other facts connected with the inscription see *Dyn. Kanar. Distr.*, pp. 332, 434, and 558.¹ It then refers itself to the reign of Tribhuvanamalla (Vikramāditya V), and introduces as his feudatory the above-mentioned Iṛiva-Noḷambādhirāja, a scion of the Pallava family, bearing among other titles that of "lord of Kāṁchī best of cities," who at the time was ruling over the Noḷambavāḍi Thirty-two Thousand, the Keṅgaḷi Five-hundred, the Ballakunde Three-hundred, the Kukkanūr Thirty, and five towns in the Māsiyavāḍi *nāḍu* (ll. 5-14). The next section (ll. 14-24) introduces with all his titles a high officer of the latter, the Brāhmṇ general Venṇeya-Bhaṭṭa, son of Diṇḍa-Paṇḍita ; and then, after the date (ll. 24-26), we learn that this person, having received certain lands from the representatives of Ālūr, presented them as an endowment to Amarāchārya, of the Guhēya Maṭha in Sirivura, for the benefit of his monastery (ll. 26-38). The writer of the edict was Maruḷōja (l. 46).

The date² is given on ll. 24-26 as : Śaka 933 lapsed, the cyclic year Sādhāraṇa ; the full-moon day of Vaiśākha ; a Sunday. This is slightly irregular. Sādhāraṇa was Śaka 933 *current* ; and the given *tithi* corresponded to Monday, 1 May, A.D. 1010, when it ended 2 h. 3 m. after mean sunrise (for Ujjain).

The places mentioned are Kāñchī, i.e. Conjeevaram (l. 10), the Noḷambavāḍi Thirty-two Thousand, in the region of Bellary (l. 11), the Keṅgaḷi Five-hundred (l. 12), the Ballakunde Three-hundred (l. 12), the Kukkanūr Thirty (l. 12), the Māsiyavāḍi *nāḍu* (l. 13), the Male or Highlands of the Western Ghauts (l. 20), the Sapta-grāma, or "seven towns" (l. 21), Mālad-Ālūr (ll. 26, 30 : *vide supra*), Sirivura (ll. 27, 34), and Iṭṭage (l. 27). On Ballakunde see above, Vol. XIV, p. 267 ; on Iṭṭage, above, Vol. XIII, p. 36 ; on Kukkanūr, *ibid.*, p. 40 ; on Māsiyavāḍi, *Dyn. Kanar. Distr.*, p. 465, and above, Vol. XV, p. 78. Sirivura is now Sirūr, in lat. $15^{\circ} 21'$ and long. $75^{\circ} 49\frac{1}{4}'$, about 3 miles NNE. from Ālūr.

TEXT.³

[Metres : v. 1, *Mattēbhavikriḍita* ; vv. 2-4, *Anuṣṭubh.*]

1 Mann-mārgg-āgrāṇi chakravartti-tīlakam Tailaṅge marmmaḷ poḍarpina
kutyaśra-

¹ Much information as to the earlier Noḷambas will be found above, Vol. X, pp. 54 ff.

² I have to thank Mr. R. Sewell for his kindness in verifying my calculations.

³ From the ink-impression.

- 2 ya-chakravarttiya maga| śri-Vikramāditya-dēvana chakrēšana tam-
3 ge tann=arasiy=end-and=1 No|ambādhirājana pēmpam ku|laman mahā-
4 mahimeyam baṅṅippon=ē vaṅṅipom || [1*]
5 Svasti samasta-bhuvan-āśraya Śri-Prithvi-vallabha mahārājā-
6 dhirājām paramēśvara paramabhaṭṭārakām Chhā(ohā)luky-ābharanam Satyāśra-
7 ya-ku|la-ti|lakam śrīmat-Tribhuvanamalla-dēvara rājyam=uttarōttar-ā-
8 bhividdhi-pravarddhamāna-m-ā-chāmdr-ārka-tāram baram saluttam-ire [1*]
tat-pāda-pa-
9 dm-ōpājivi svasti samadhigata-paṅcha-mahā-śabda Pallav-ānvaya Śri-Prithvi-va-
10 llabham Pallava-ku|la-ti|lakan-ēka-vākyam Kāmchi-puravar-ēśvaram maṅḍalika-
Tripētram
11 ghaṭey-amkakāram śrīmad-Iṛiva-No|ambādhirājām No|ambavāḍi-mūvattirochhā-
12 siramum Keṅga|iy-ainūrum Ballakunde-mūnūrum Kuk[k*]anūr-mmūva-
13 ttum Māsiyavāḍi-nāḍ-olagaṇa paṅcha-bāḍaṅga|omanam duṣṭa-nigraha-
14 viśiṣṭa-pratipālanadiṁ sukhadin-ā|uttam-ire [1*] tat-pāda-padm-ōpājivi
15 svasti samasta-rājya-bhara-nirūpita-mahāśēnādhipati pati-hit-ā-
16 charanam rāṇa-ramga-duṣṭam duṣṭa-niṣṭhuraṁ kuṭila-Kauṭ[i*]lyam
kshudrā-vidrāvānam
17 Kali-kāla-Bṛihaspati parivāra-vajra-paṅjaran=ahit-āhi-Garuḍan=u-
18 bhaya-kaviṁdrām kavi-rāja-vallabham vād-ibha-paṅchānanam Sarasvati-valla-
19 bham para-nāri-durllabham ghaṭigana gandha-vāraṇam naya-dhāmanam chalad-ōja-
20 n-a|lip-illad-ātam nallarge nallam chatura-Chatūrmukham kadana-vinōdam
Maleya
21 marddanam vipra-ku|la-kamala-bhāskaram pārvvarō|gaṇḍam Sapta-grām-
āgragaṇyam
22 Kamma-ku|l-ōdbhavam * dhita|gōtram Dimṅḍa-paṅḍita-pūtram chhātraka-mitram
paṇḍi-
23 ta-maṅḍanam Venṇeya-bhaṭṭ[ā*]ram-enisida śrīmaṇ-mahā-prachaṇḍa-ḍaṇḍanā-
24 yakam ghaṭey-amkakāra[m] bram(bra)hm-ādhirājargge Sa(śa)ka-bhūpā|a-kā|
ātīkrām-
25 ta-saṁvatsara-śatamga| 933neya Sādhāraṇa-saṁvatsara Vaiśākha-
26 da punṇame Ādityavāradamdu Mālad-Ālūra baḍagaṇa polado|
27 Sirivuradimud-Iṭṭagege pōda baṭṭeya Kanna-kuṇimbana kalla baḍagaṇa
28 deseyo|=Siddhēśvara-geyya mūḍaṇa kambi-vaddado|=Allēśvara-geyya-a-
29 ḍaṇa mūḍaṇa kambi-vaddado| nūru mattar-kkeyyam sarvva-bādhā-pa-
30 rihāram namasyav-āge Mālad-Ālū[ra*] irnūrvarav=ild-ūr-ōḍeyam Chāṭṭi-
31 vārayam Venṇeya-bhaṭṭara kālam karchchi kuḍe tat-kā|lado| mahā-
32 janad-adyakshado| Venṇeya-bhaṭṭar-ttam=ārādhya svasti yama-niya-
33 m-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhi-saṁpaṁ-
34 nna-appa śrīmat-Sirivurada Guhēya-maṭhada Amarāchārya-
35 bhaṭṭārakarge pāda-prakshālanam(na)-pūrvvakam nūru mattar-kkeyyamaḍ
maṭha-
36 mam=ūḍisi maṭhake vidyā-dānav-āge paṁnirvvar-brāhmaṇarggam-aṇuva-
37 r-ttapōdhanarggam satrake viṭṭan=Adan-irnūrvaram sarvva-bādhā-parihāram ka-
38 d=ūḍuvar-I dharmamavam pratipālisidaṅge Kurukshētrado|=sūryya-graha-
39 nado|=sāyira kavileyam dēva-brāhmaṇargg-ubhayamukhi-go-
40 ṭṭa phalam Vāraṇāsiyo|=sāyira liṅgamam pratishṭhe-geyda pa(pha)lam-a-
41 kkuv-I dharmavan-a|lidaṅg-inituman-a|lida paṅcha-mahā-pātakam-akkum

¹ The first letter of this word looks like r. Elliot's pandit has transcribed the word as *Rudita*.

- 42 Svām dātum sumahach-chhakyam duḥkham-anyasya pālanam [*] dānam vā
pāla-
43 nam v-ēti dānāch-chhrēyō-nupālanam [||* 2*] Sva-dattām para-dat[t*]ām vā
yō harēta
44 vasumdharam [*] shashṭim varsha-sahasrāṇi viśṭhāyām jāyatē kṛimih | (||)
[3*] Na visham
45 visham=ity-āhur-brahma-svam visham=uchyatē [*] visham=ākākinam harati
brahma-svam
46 putra-petrikam¹ [|| 4*] ☉ Prāsāda-chakravartti Maruḷōjam baredam |
maṅgalam ☉

TRANSLATION.

(Verse 1.) Inasmuch as his queen was a granddaughter of Taila, the ornament of emperors eminent in Mann's courses, a daughter of the illustrious emperor Satyāśraya, (and) a younger sister of the blest emperor king Vikramāditya, how can a panegyrist (*worthily*) describe this Nolambādhirāja's greatness and (*noble*) race and high eminence?

(Lines 5-8.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, ornament of Satyāśraya's race, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 8-14.) While one who finds sustenance at his lotus-feet,—hail!—he who has obtained the five great musical sounds, scion of the Pallava lineage, favourite of Fortune and Earth, ornament of the Pallava race, uniform of speech, lord of Kāñchi best of cities, a Triṇētra [Śiva] of feudatory princes, a warrior of the host [elephant troupe.—Ed.], Iṣiva-Nolambādhirāja, was happily ruling the Nolambavādi Thirty-two Thousand, the Keṅgaḷi Five-hundred, the Ballakunde Three-hundred, the Kukkanūr Thirty, and five towns within the Māsiyavādi province, so as to repress the wicked and protect the cultured,—

(Lines 14-24.) To one who finds sustenance at his lotus-feet,—hail!—the High General appointed to the whole management of the realm, doing service to his lord, grim on the stage of battle, harsh to the wicked, a Kauṭilya in craft [to the crafty.—Ed.], one who drives away the base, a Brihaspati of the Kali Age, an adamant chamber to dependents, a Garuda to the serpents his enemies, a great poet in both (*languages*),² a favourite with kings of poets, a lion to the elephants disputants, a darling of Sarasvatī, unattainable by other men's wives, a furious elephant to warriors of the host (?), a home of polity, a master of enterprise, one who fails not (*in vow and promise*), a friend to friends, a Brahma of the skilful, delighting in the fray, crushing the Highlands, a sun to the lotuses the Brāhmaṇ race, a warrior among Brāhmaṇs, a leader in the Seven Towns, a scion of the Kamma³ race, of the . . . gōtra, son of Dīṇḍa-Pandita, friend of students, ornament of scholars, the great august General Veṅṇeya Bhaṭṭāra, a warrior of the host [elephant troupe], an emperor of the Brāhmaṇ order,—

(Lines 24-26.) On Sunday, the full-moon day of Vaiśākha of the cyclic year Sādhāraṇa, the 938rd (year) in the centuries elapsed from the time of the Śaka king,—

(Lines 26-31.) The mayor Chaṭṭivārayya in concert with the Two-hundred of Ālūr of the Plain, washing Veṅṇeya-Bhaṭṭā's feet, gave as a *namasya* holding, immune from all conflicting

¹ Read *petrikam*.

² Sanskrit and Kanarese.

³ This family may possibly be connected with the Kamma-rāshṭra or Karma-rāshṭra, on which see *J. A.*, Vol. VII., p. 137, Vol. XX., p. 105, and *E. I.*, above, Vol. VIII., pp. 234, 238. [Kamma-Kamma is a well-known sub-sect of Smārta Brāhmaṇs largely found in the Nellore District; Babbūr-Kamma is another.—Ed.]

claims, a field of one hundred *mattar* in the fields north of **Ālūr of the Plain**, on the north side of the road going from **Sirivura** to **Iṭṭage** (and) **Kaṇṇa** the Shepherd's stone, in the eastern *kambi-vadda* of **Siddhēśvara's** meadow; (and) in the eastern *kambi-vadda* of **Allēśvara's** meadow;

(Lines 31-38.) Whereupon in the presence of the **Mahājanas Venṇeya-Bhaṭṭa** assigned to his preceptor¹ **Amarāchārya-Bhaṭṭāraka** of the **Guhēya** monastery in **Sirivura**, who is—hail!—practised in the major and minor disciplines, seat-postures, suppression of breath, withdrawal (of the senses from their objects), spiritual concentration, meditation, and absorption, with laving of his feet, a field of one hundred *mattar* for the almshouse for (the maintenance of) twelve **Brāhmanas** and six ascetics, so that the monastery may be fed and supply instruction. The Two-hundred shall protect this (establishment, keeping it) immune from all conflicting claims, and furnish it with food.

(Lines 38-41.) To him who preserves this pious foundation shall accrue the reward of giving in **Kurukshētra** during an eclipse of the sun as *ubhayamukhis*² a thousand kine to gods and **Brāhmanas**, the reward of consecrating in **Benares** a thousand phallic images; to him who violates this pious foundation shall accrue (the guilt of) the five deadly sins for having destroyed the same number.

(Verses 2-4 : common Sanskrit formulæ.)

(Line 46.) The *prāsāda-chakravartī*³ **Maruḷōja** was the writer (of this edict). Happiness!

No. 8.—THREE INSCRIPTIONS OF LAKSHMESHWAR.

By **LIONEL D. BARNETT.**

The site of **Lakshmēshwar** town and its ancient names of **Porigere, Puligere, Furigere, Purikara,** and **Pulikara** have already been discussed in this journal (above, Vol. XIII, p. 178, XIV, p. 188). As befits its former importance, it contains a considerable number of inscriptions, among them the following three, which were found on stones in the local temple of **Somēśvara** by **Elliot's** pandit and copied by him. They all bear upon the history of the cult of **Mahā-svayambhu-Somēśvara**. The first of them (No. A.) appears in the **Royal Asiatic Society's** copy of the **Elliot Collection** on fol. 262a of Vol. I, the second (No. B.) on fol. 302b *ibidem*,⁴ and the third (No. C.) on fol. 504a *ibidem*. All three were subsequently removed to the local *kachēri*, where ink-impressions of them were prepared for the late **Dr. Fleet**, which are now in the **British Museum**. From these I have edited the text. A facsimile and summary of C. is given in *PSOCI.*, No. 97.

A.—OF THE REIGN OF VIKRAMADITYA VI : YEAR 27.

The stone bearing this record has a rectangular top containing sculptures, namely, in the centre a *linga* on a stand, with a squatting bull on the proper right and a cow suckling a calf surmounted by the sun (right) and moon (left). Below this is the inscribed area, in two

¹ *Arādhyā*, literally "worshipful one," the title of a class of Śaiva Brāhmanas.

² See above, Vol. XIII, p. 15.

³ Literally, "emperor of palaces"; it seems to be a title of a stone-mason. Cf. *samaya-chakravartī*, of a merchant (above, Vol. XIII, p. 21).

⁴ With the note that it was on a stone in a row of slabs standing along the outer wall of the temple, beside the doorway.

compartments : the first, containing l. 1, is about 2 ft. wide and 2½ in. high, and the second (ll. 2-53) is about 2 ft. wide and 4 ft. 7 in. high.—The character is good Kanarese of the period, with letters varying in l. 1 from ⅜ in. to ½ in. in height, and in ll. 2-53 from ⅜ in. to ⅞ in. The subscript *ch* (see ll. 14, 30, etc.) is almost exactly like subscript *dh*.—The language is Old Kanarese, except in the formal Sanskrit verses Nos. 1, 7-9. The *l* has been changed to *ḷ* throughout, but *p* is preserved. The spelling *bhāvīnas-p°* (l. 49), for the more regular *bhāvīnaḥ-p°*, is noteworthy. The word *aḍḍāgara-vāḍi* (l. 37) seems new.

The record first refers itself to the reign of Tribhuvanamalla, i.e. Vikramāditya VI (ll. 2-5), and then introduces in verse and prose the High Minister and General Bhivāṇayya, or Bhima, a native of Kashmir, who held the title of *mahā-sāmantādhipati* and filled several important offices, being at the time the administrator of the Palasige Twelve-thousand and the controller of the *achchu-pannāya*, one of the departments of taxation (ll. 5-15).¹ Next come four verses and a prose description of Bhivāṇayya's subordinate the General Mādhava-Bhaṭṭa, a soldier, statesman, and man of taste, who was a High Minister and "president" (*adhishṭhāyaka*, probably head of the local department) of the *achchu-pannāya* (ll. 15-31). The following paragraph (ll. 31-43) gives the date and details of an endowment granted by Mādhava to the temple of Svayambhu-Sōmēśvara² at Purigere and to the associated cult of Muddēśvara out of the fiscal revenues controlled by him, the trustee being Mahēndrasōma, the prior of the local monastery.

The date is specified on ll. 32-33 as the 27th year of the Chālukya-Vikrama era, Chitra-bhānu; Āshāḍha śu. 5; Sunday; a *vyatipāta*. This is regular, so far as it goes: the given *tithi* corresponded to Sunday, 22 June, A.D. 1102, on which day it ended 17 h. 30 m. after mean sunrise (for Ujjain).³

The only geographical names mentioned are: Kāśmīra (l. 10); the Palasige Twelve-thousand and the Seven and a half Lakh Country (l. 14); Purigere (ll. 35, 36, 38); and the *śrīthas* (ll. 43 f.). Palasige is the modern Halsi, situate in lat. 15° 32' and long. 74° 36'. Purigere, also called Puligere and later Huligere, with the Sanskritised bye-form Purikara, is the modern Lakshmēshwar.

TEXT.⁴

[Metres: vv. 1, 7, 9, *Anuṣṭubh*; vv. 2, 6, *Mattēbhavikriḍita*; vv. 3, 5, 10, *Kanda*; v. 4, *Champakamālā*; v. 8, *Śālit*.]

- 1 ॐ Namaḥ(ma)s-tuṅga-śiraś-chumbi-chandra-chāmara-chāravē trailōkyā-nagar-āraṁ-
bhaṁ(bha)-mūḷa-stambhāya Sa(śa)m̐bhavē || [1*] ॐ
- 2 ॐ Svasti samasta-bhuvan-āśraya Śrī-Pṛithvi-vallabha mahārājādhirāja para-
3 mēśvara paramabhaṭṭārakaṁ Satyāśraya-kūla-tīlakaṁ Chāluky-ābharaṇaṁ śrīmat-
Tri-
4 bhuvanamalla-dēvara vijaya-rājyam=uttarōttar-ābhividdhi-pravarddhamānam-ā-
5 chandr-ārka-tāraṁ baraṁ saluttam-ire [1*] tat-pāda-padma-ōpajīvi || Vṛitta ||
Dhuradoḷ-tāne
6 dhuraṁda(dha)raṁ samuchit-āpt-āḷōchan-āgrēsar-āntaradoḷ-tāne samagra-maṁtri
peṇar-i-
7 [1*]=eṁd=iṁtu kāruṇyadīṁ pored=āḷdaṁ charitakke mechchi pīriduṁ koṇḍ-āḍe
daṇḍādhinātha-

¹ See *Dyn. Kanar. Distr.*, p. 451.

² On the significance of the title *Svayambhu* see my paper on the Kurgōd inscr. B. above, Vol. XIV, p. 278.

³ I have to thank Mr. Robert Sewell for his help in calculating the dates of the inscriptions in this paper.

⁴ From the ink-impression.

- 8 roḷ=im̄t-orvvane jīya bāpp=enisidam śrī-Bhīma-daṇḍādhipam̄ || [2*] Svasti
samadhigata-pam̄cha-
- 9 mahā-śabda-mahāsāmaritādhipati mahā-prachauḍa-daṇḍanāy²am̄ śiṣṭ-ēṭṭa(ṣṭa)-
10 jan-ābhishṭa-phala-pradāyakam̄ nuḍid=am̄te gaṇḍam̄ sauja³ya-vanaja-vana-mārttaṇḍam̄
Kāsmira-vi-
- 11 shaya-mukha-maṇḍanam̄ svāmi-vam̄chaka-śiraḥ-khaṇḍan[im̄] śrīma[t*]-Tribhuvana-
malla-dēva-pā-
- 12 d-ābja-bhri(bhri)ṅga sāhas-ōttuṅga nām-ādi-samasta-prasasti-sahita śrīman-mahā-
pra-
- 13 dhānam̄ sāvāsigaḷ=adhishṭhāyakam̄ mane-verggade pattaḷe-karaṇam̄ daṇḍanāyaka
Bhī-
- 14 vaṇayyaṅgaḷu Palasige-pam̄nirchchāsiramumam̄ Supt-ārddha-lakshey=achchu-
pam̄nāyamu-
- 15 m̄n=āḷuttam-ire [*] tuṭ-pāda-padm-ōpajivi ☸ Ka || Abhimāna-Mōru vitarana-
vibhū-
- 16 shaṇam̄ dharmma-Dharmmarāja-taṇḍ(nū)jam̄ vibhav-aika-Divijwājam̄ prabhu-mantr-
ōtsāha-
- 17 śakti-guṇa-sampam̄na || [3*] Vṛi || Kadanadoḷ=āmtaram̄ tuḷidu kolv=eḍeyoḷu
laya-
- 18 kāḷa-Kālan=embudu baḍa-paṭṭu bēdidavargg(rg)=ivade jaṅgama-kalpa-vṛiksham=
embu-
- 19 du śaraṇ=em̄du baṁd=elase kāv=eḍeyoḷu driḍa¹-vajra-gāham=embudu manad=
akkarim̄ vi-
- 20 bdha³-maṇḍali Mādhava-daṇḍanāthanam̄ || [4*] Ka || Mattina nirasta-guṇaran-an-
uttamaram̄ paḍedu-
- 21 darkke dhātram̄ prāyaśchitta[im̄]-geydaṁ paḍedu budh-ōttamanam̄
Manu-charitranam̄ Mādhavana || [5*]
- 22 Vṛi || Dayeyoḷ dharmmadoḷ=ārppinoḷ vibhavadoḷ=gāmbhṛyyadoḷ dhairyyadoḷ na-
23 yadoḷ chāru-charitradōḷ vinayadoḷ chāturyyadoḷ śauryyadoḷ ni-
24 yat-āchāradoḷ=olpinōḷ bahu-kalā-vijñānadoḷ=tāne dhātriyōḷ=atyunnata-
- 25 n=ādan=ūrjita-yaśō-lakshmi-dhava[im̄] Mādhava[im̄] || [6*] ☉ Svasti samasta-
vastu-guṇ-āḷaṁkri(kṛi)ta
- 26 mahāmātya-padavi-virājamāna m̄n-ōinnata prabhu-mantr-ōtsāha-śakti-traya-
- 27 sampam̄na vibdha³-prasa[im̄]na sukara-kavitā-rasa-vichāra-chāru-Chaturānanam̄
madavadh(d)-a-
- 28 ri-karim̄dra-pam̄chānanam̄ baṁdhu-jana-vanadhi-śarat-samaya-pūrṇa-sudhāka-
- 29 ra[im̄] saujanya-ratnākaram̄ śrīmad-Bhav[ā*]nīnātha-pād-ābja-bhri(bhri)ṅgam̄ sāhas-
ōttu[im̄]-
- 30 ga nām-ādi-samasta-prasasti-sahitam̄ śrīman-mahāpradhānan=achchu-
- 31 pam̄nāyad=adhishṭhāyakam̄ daṇḍanāyakam̄ Mādhava-bhaṭṭar ☉ Svasti
- 32 śrīmach-Chāḷukya-Vikrama-kālada 27neya Chitrabhānu-sā(sa)m̄vatsa-
- 33 rada Āśāda-suddha⁴ 5 Ādityavāramu[im̄] vyatipātaḍam̄du śrīmad-ā-
- 34 ṇḍanāyakam̄ Mādhava-bhaṭṭar=achchu-pam̄nāyamaṁ sukhadin=āḷuttam-irdḍu
- 35 śrī-rājadhāni paṭṭanam̄ Purigereya śrī-Svayāmbhu-Sōmēsva(śva)ra-dēva-
- 36 ra Muddēsva(śva)ra-dēvar=am̄ga-bhōgake Purigereya 48 sāsira mattar=bhḷhōmi-
- 37 yim̄d=olage=eleyam̄ māruva taḷad=okkaluv=adḍāgara-vāḍiy=āgi pērina-

¹ Read *śiḍḍha*.² Read *Āśādhv-suddha*.³ Read *vibudha*.⁴ Read *vibudha*.

- 38 luṃ tale-voṛeyal=elli taṃdaḍaṃ dēvargge paṇṇāyada suṃkamumaṃ **Purigere-**
 39 yalu māruv=eleya paṇṇāyamumaṃ=atta suṃkav=ikki baṃdu māru-
 40 va pēriṃg=ele 530 tale-voṛege 300 lāvaṇige vokkal-dere daṃḍa-dōsa(sha)v=int-
 inituva-
 41 n=aliya sthān-āchāryyara **Mahēndrasōma-paṇḍitara** kāl-garhchi dhārā-pūrvva-
 42 kain māḍi biṭṭar=Int=i dharmmamaṃ paṇṇāyamaṃ=ālv=arasugaḷu pratipālisu-
 43 varu © Idam kād-ātaṃ Vāraṇāsi Kurukshētra[m] Prayāge Argghyati-
 44 rttham Gaṃge Gayey=eṃba mahā-puṇya-tīrthamgaḷoḷu sāsira kavileyam(ya) kō-
 45 ḍum koḷagumaṃ paṃcha-ratnadala=kattisi sāsirvvar vēda-pāragar=appa
 brāhmaṇargg=ubhaya-
 46 mukhi-goṭṭa phalam=akkum=idan=aḷid-ātaṃg=auitumaṃ=aḷida paṃcha-mahā-pātakau=
 akkum |
 47 Sva-dattām para-dattām vā yō harēta vāsundharā[m] [i*] shasṭir=varirsha¹-
 sahasrā(srā)ṇi viṣṭā(shthā)yām
 48 jāyatē krimi[h*] || [7*] Sāmānyō=yam dharmma-sētur=nnṛipāṇām kālē kālē
 pālaniyō
 49 bhavadbhis=[i*sarvvān=ētān bhāvīnas(h)=pārthivēmdrān bhūyō bhūyō yāchatē R[ā]-
 50 machandra[h*] || [8*] Bahubhir=vvasudhā bhuktā rājabis=Sagar-ādibhiḥ [i*] yasya
 ya-
 51 sya yadā bhūmi[s*]=tasya tasya tadā phalam || [9*] Idan=ā-chamdr-ārkkam baram=
 udi-
 52 t-ōditam=āge kādavar=pparama-sukh-āspadha(da)r=appar pāpadin=aḷida
 53 durātmar=nnaraka-gatige gaḷagaḷan=iḍi(li)var || [10*] Maṃgaḷa mahā-srī srī ©

TRANSLATION.

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

(Lines 2-5.) While the victorious reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chālukyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars;—one who finds sustenance at his lotus-feet—

(Verse 2.) As the sovereign, saying that "he is the leader in battle and likewise a perfect counsellor among the most capable of fitting and reliable deliberations, there are no others (equal to him)," thus graciously has aggrandised him, and, being pleased at his conduct, abundantly praises him, hence the blest General Bhīma alone among generals is addressed with *jīya* and *bāppu*.²

(Lines 8-15.) Hail! while the *mahā-sāmāntādhipati* who has obtained the five great musical sounds, great august General, bestower of desirable rewards upon cultured and agreeable persons, man of might according to his word, sun to the park of the lotuses of nobility, ornament on the face of the province of Kashmir, decapitator of traitors against his lord, bee to king Tribhuvanamalla's lotus-feet, exalted in bravery, High-Minister, president of the intendants, steward of the household, provincial³ registrar, the General Bhīvaṇṣya, was administering

¹ Read - var śha-.

² Words expressing high approval and admiration.

³ On the form *paratā* cf. Nārādra insers. B., Vol. XIII, p. 325, n. 3.

the **Palasige Twelve-thousand** and the *achchu-pannāya* of the Seven-and-a-half Lakh Country¹:—one who finds sustenance at his lotus-feet—

(Verse 3.) A Mēru in pride, distinguished by bounty, a Dharmarāja's son [Yudhisṭhira], in righteousness, a unique King of Celestials [Indra] in magnificence, endowed with the excellences of the powers of lord, counsel, and enterprise—

(Verse 4.) With affection of spirit the congregations of sages name the General Mādhava, on the occasion of his trampling down and slaying those who confront him in battle, a Spirit of Doom of the time of dissolution; on the occasion of his making gifts to impoverished suitors, a walking Tree of Desire; on the occasion of his giving protection when men come and pray for refuge, a solid adamantine house.

(Verse 5.) By generating Mādhava, who is the best of sages, who follows the course of Manu, the Creator made atonement for having created other inferior men of reprobate character.

(Verse 6.) In mercy, righteousness, power, magnificence, profundity, firmness, policy, pleasing conduct, courtesy, skill, valour, regular practice of duty, excellence, (and) knowledge of many arts, Mādhava has become exceedingly exalted on earth, a lord of the goddess of splendid fame.

(Lines 25-31.) Hail! he who possesses all titles of honour such as "he who is adorned with all positive virtues, illustrious in the office of High Minister, exalted in dignity, endowed with the three powers of lord, counsel, and enterprise, gracious to sages, a charming Brahma in appreciation of sentiments of skilful poetry, a lion to the great elephants proud foemen, a full moon of the autumnal season to the ocean of his kindred, a jewel-mine of nobility, a bee to the lotus-feet of Bhavāni's Lord [Śiva], lofty in valour," the High Minister, Controller of the *achchu-pannāya*, (and) General Mādhava-Bhaṭṭa—

(Lines 31-33.) Hail! on Sunday, the 5th of the bright fortnight of Āshāḍha in the cyclic year Chitrabhānu, the 27th (year) of the Chālukya-Vikrama era, during a *vyatīpāta*,²—

(Lines 33-43.) The General Mādhava-Bhaṭṭa, while happily administering the *achchu-pannāya*, for the personal enjoyment of the god Svayambhu-Sōmēśvara (and) the god Muddēśvara of the capital city Purigere, presented to the gods, with laving of the feet of Mahēndrasōma Paṇḍita, prior of the local establishment, and with pouring of water, the *pannāya* tax (collected) wherever tenants of estates selling betel-leaf within the 48,000 *mattar* of the lands of Purigere bring (the leaf) in loads conveyed either on shoulder-poles (?) or in head-loads, likewise the *pannāya* on betel-leaf sold in Purigere, likewise a total of 530 leaves on each load and 300 on each head-load sold there after deduction of the tax, together with tenants' tax and fines for offences. So the governors³ administering the *pannāya* shall maintain this pious endowment.

(Lines 43-46: a prose formula of the usual type.)

(Verses 7-9: common Sanskrit verses.)

(Verse 10: a Kanarese commonitory stanza.)

B.—OF THE REIGNS OF VIKRAMADITYA VI (YEAR 32) AND TAILA III (YEARS 3 & 4).

The stone bearing this inscription has suffered some damage, a considerable portion having been broken off on the proper left side, from the top down to line 15. About half of the

¹ The *achchu-pannāya* was one of the branches of taxation. On the Seven-and-a-half Lakh Country see *Dyn. Kanar. Distr.*, p. 341, n. 2.

² A *yōga* in which the declination of sun and moon are equal.

³ This use of *arasu* in reference to civil officers of the Crown deserves notice, especially in connection with Dr. Fleet's remarks in *Dyn. Kanar. Distr.*, p. 429. Cf. below, p. 50, n. 2.

pediment remains; and on this the only sculptures visible are a *linga* on a stand with a squatting bull to the proper right. The text below this is contained in three compartments, all of them about 2 ft. wide. The first of these, comprising ll. 1-5, is about $4\frac{1}{2}$ in. high; the second, ll. 6-68, some 4 ft. 3 in. high; and the third, ll. 69-70, about $2\frac{1}{2}$ in. high.—The character is a fair Kanarese of the middle of the twelfth century, with letters varying in height from $\frac{5}{16}$ in. to $\frac{7}{16}$ in.—Apart from the Sanskrit stanzas Nos. 1, 2, 15, and 26, the language is Old Kanarese. The ancient *l* has been changed to *r* in *kirtti*= (l. 10) and *negarddam* (l. 42), and elsewhere to *l*. The *upadhāntya* appears in *-payahpūra*- (l. 25) and *Vāchahpati* (l. 54). *P* is changed to *h* only in the names *Tailaha* (ll. 22, 32, 48, 56, 58) and *Hānuṅgall*= (ll. 65-6; elsewhere *Pānuṅgallu*). Among the words of lexical interest we may notice *Chaluki* (l. 5), *jagadaḷu* (l. 6), *nirvādhe* (l. 15), *kaṇḍarisu* (l. 27), *kaṇmayisu* (l. 27), *ullēkha* in the sense of "high-flashing" (l. 57), *gadduge* (l. 58),¹ and *kaṇḍarane*, "carving" (l. 70).

The record chronicles three endowments, and was redacted in its present form on the occasion of the last of these. The first part, after a prelude (vv. 1-4), opens with a series of stanzas (ll. 6-10) praising in succession Permāḍi-Rā[ja], by whom Vikramāditya VI seems to be meant (v. 5), Tailapa (i.e. Āhavamalla Nūrmaḍi Taila II), Satyāśraya, and Vikrama, i.e. Vikramāditya VI (v. 6); and Vikramāditya's successes over the Chōlas, Nēpālas, and Gūrjaras are glorified (v. 7). Then comes the formula referring the grant to Vikramāditya's reign (ll. 10-12), followed by verses giving the lineage of his feudatory the Kādamba Mahā-Maṇḍalēśvara Taila [II] or Tailaha-dēvarasa of Hāngal (ll. 12-17). He was the son of Śānta (Śāntivarman) and Śriyā-dēvi; and Śānta had four brothers, named Taila [I], Māvuli, Chōki, and Bikki (i.e. Vikrama).² After this comes a prose passage giving to Tailaha all the standing titles of his family and referring the grant to his reign (ll. 17-24). Then we have some verses in praise of the town of Purikara, i.e. Lakshmēshwar (ll. 24-26), its sanctuary of Mahā-svayambhu-Sōmanātha, or Dakṣiṇa-Sōma, "the Sōmnāth of the South" (ll. 26-28), and the prior of that establishment, Mahēndrasōma Paṇḍita-dēva³ (ll. 28-30); and then comes an interesting prose paragraph (ll. 30-34) relating how the latter paid a visit to the Mahā-Maṇḍalēśvara Tailaha-dēva (the above-mentioned Kādamba Taila II) at Pānuṅgallu, and gave him his blessing and gift of the Śaiva eucharist, in return for which he received from Tailaha the gift of the town of Kallavaṇa for the maintenance of his temple (ll. 34-38). A formal ending of the usual kind then brings the first section to a conclusion (ll. 38-40).

The second part then opens with a verse in praise of the Chālukya Taila II, who in allusion to his title *Nūrmaḍi-Taila*, "a hundred times a Taila," is here called *Irmaḍi-padirmaḍi-nūrmaḍi-Taila*, "twice, twelve times, a hundred times a Taila" (ll. 41-42), and it then formally refers itself to his reign (ll. 42-44). We are then introduced in three verses to another Kādamba prince, Māvuli-Taila, also called Tailaha-dēva and simply Taila, a grandson of the above-mentioned Tailaha II; he was reigning at Nareyaṅgallu (ll. 44-48), and was a worshipper of Sōmanātha (ll. 48-49). He had a feudatory, the Mahā-Maṇḍalēśvara Vira Pāṇḍya,⁴ who at the time was holding the *manneya* or seigniorship of the Puligere nāḍ (ll. 49-51), while the General Mahādēvarasa was governing the same district and the Banavāse country in the office of

¹ Cf. the phrase in a Sogal inscription, ll. 11-12, *snāpam māḍuvargge gaddugeya nīram*. It seems to be the same as the Kashmiri *goḍa*, "aspersion," "ceremonial sprinkling."

² On this pedigree see *Dyn. Kanar. Distr.*, pp. 559 sqq.

³ Among other titles he is described as *Daśavarman-vraja-niyukta* (l. 29), "employed in the *vraja* of Daśavarman." Properly *vraja* means a cattle-stall; here perhaps it signifies a royal court. Who Daśavarman was is a mystery.

⁴ On Vira-Pāṇḍya, who also appears as ruling at this time in Uchchangī-durga over Nōlambavādi, see *Dyn. Kanar. Distr.*, pp. 456, 458, *PSOCI*, Nos. 116, 117, 139, *Mysore Inser.*, Nos. 8, 9, 32, 34, 35. He was father of Vijaya Pāṇḍya.

mēl-āḷke (ll. 51-52), and the Generals Biddarasa and Attirāja (or Attiparāja) were administering the Puligere *nāḍ* under the orders of Mahādēvarasa (ll. 52-55). The record then relates in prose that Māvuli-Tailaha after a visit to the temple at Puligere confirmed his grandfather's gift of Kallavaṇa, with some further provisions, the trustee being Jñānasōma Paṇḍita-dēva (ll. 56-64).

The final section (ll. 64-70) records a supplementary grant, by which Pākaraśa, general in command of the Hānuṅgallu Five-hundred, in concert with the controllers of the treasury, assigned one *paṇa* from every town and village in his district for the supply of lamps in the same temple, and brings the inscription to an end by a series of verses from which we learn that Jñānasōma, the prior of the temple, was the son of the above-mentioned Mahēndrasōma and Māliyakka, and that the engraver was Rājōja, son of Jinnōja and younger brother of Chāva.

The date of the first grant is given on ll. 34-35 as the 32nd year of the Chālukya-Vikrama era, Sarvajit; Pushya śuddha 13, Sunday; the *uttarāyana-samkrānti*; a *vyatipāta*. These details are discrepant. The *tithi* mentioned corresponded to Sunday, 29 December, A.D. 1107, and ended about 18 h. 37 m. after mean sunrise (for Ujjain); but the *uttarāyana-samkrānti* of that year took place about 6.50 A.M. on Wednesday, 25 December. Mr. Sewell informs me that according to the *Siddhānta-sirōmani* the *tithi* was 29 December, but the *uttarāyana-samkrānti* occurred on Tuesday, 24 December, at 1 h. 5 m. 20 s. after mean sunrise.

The second grant is dated on ll. 59-60 as the 3rd year of Trailōkyamalla, Aṅgiras; Pushya śuddha 8, Monday; the *uttarāyana-samkrānti*; a *vyatipāta*. This is quite irregular. The *tithi* in question corresponded to Saturday, 6 December, A.D. 1152, ending about 10 h. 38 m. after mean sunrise. On the other hand, the *uttarāyana-samkrānti* occurred on Wednesday, 24 December.

The third grant bears as date the 4th year of Trailōkyamalla, Śrīmukha; Chaitra *amāvāsya*, a Monday (ll. 64-65). This again is wrong, for the given *tithi* was current on Thursday, 26 March, A.D. 1153, ending about 21 h. 24 m. after mean sunrise.

The geographical names mentioned are Purikara town (ll. 3, 26) and province (l. 51), and their synonyms, Puligere town (l. 57) and province (ll. 50, 52); the Chōlas, Nēpālas, and Gūrjaras (l. 9); Banavāsī town (ll. 12, 17), and its synonym Jayanti¹ (ll. 13, 18, 45); Banavāse province (l. 51); the Pānuṅgallu or Hānuṅgallu Five-hundred (ll. 22, 35, 63, 65-6); the *nele-vidu* or standing camp of Pānuṅgallu (ll. 23, 32); the Kundavura Thirty (l. 36); Kallavaṇa (ll. 36, 59, 61); the *itrhas* (l. 39); and the *nele-vidu* of Nareyaṅgallu (ll. 46, 63). On Purikara or Puligere see above, p. 31. Pānuṅgallu or Hānuṅgallu is now Hāngal, and Nareyaṅgallu Naregal. Kundavura is possibly the same as Kundūr, the modern Narēndra, on which see above, Vol. XII, p. 298. Kallavaṇa I am unable to identify.

TEXT.²

[Metres: vv. 1, 2, 15, 26, *Anuṣṭubh*; vv. 3-5, 8, 12-14, 16, 18-24, 27, *Kanda*; vv. 6, 9, 10, 25, *Mattēbhavikrīḍita*; vv. 7, 11, *Mahāśraḡdharā*; v. 17, *Utpalamālā*.]

- 1 ✠ Jayaty-ānanda-sandōha-jñān-aśvarya-mayas-sadā [1*] ichchhā-mātra-samutpanna-samasta-bhuva[na —] [1*]
- 2 Namas-tuṅga-siraś-chambi-chandra-chāmara-chāravō [1*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhavō | [|| 2*] ³Gaṇa . . .

¹ This name regularly is used in the name *Jayanti-Madhukēvara*, the standing title of the tutelary deity of the Kādambas.

² From the ink-impression.

³ [The phrase intended was *Gaṇādhipatayē namaḥ*! With *śrīmat* begins correctly the verse 3 which is in the *Kanda* metre.—H. K. S.]

- 3 śrīmat-Purikara-pura-lakṣmi-maṇḍanaṅ=Abhavan = ubhaya - bhava - hita - karan = urvvi-
mahitan-enipa Dakṣi[ṇa-Sōm . . .]
- 4 pad-ārā[dha]karam || [3*] ☉ Nandiyum=Agajeyuv=uttams-ēnduvum=udyaj-
jaṭā-kaḷāpamum-iniṭum sanda S[vayambhu(?) . . .]
- 5 ge Chaḷuki-vaṁś-ōttamaram || [4*] ☉
- 6 ☉ Śrīmaṇ-Chaḷukya-vaṁśa-lalāmaṁ vidviṣṭa-rāya-jagadaḷan=akṣi-ōrvvi-
maṇḍanaṅ=apratim-ōddāmaṁ Permmādi-rā[~ ~ ~ ~ ~] [5*]
- 7 ☉ Śaraṇāyāta-kubhrit-kuḷa-prakaramaṁ vārāśiy=em̄t=am̄te bittaradiṁ rakshisi
Tailap-āvanipān=iṁ Satyāśray-ō[rvviśvaram(?) ~ ~ ~ ~ ~] Chaḷukya]-
8 vaṁśa-lalanā-lālāṭa-lakṣmaṁ vasumdhareyaṁ tāḷdidan=atyudāta-mahimaṁ śrī-
Vikram-ōrvviśvara || [6*] Pariy-i[— ~ ~ ~ ~ ~] ada]-
9 ṭinim Chōḷanaṁ chāḷanaṁ-geyd=ariyim Nēpāla-bhūpāḷanaṅ=adaṭ=aledaṁ Gūrjjar-
ōrvviśa-rājat-puramaṁ nirdhdhāma-dhō[ma ~ ~ ~ ~ ~]
- 10 suṭṭan=ōṭṭaysid=urvviśara bēraṁ bēradiṁ kirtt=aledaṅ=anupamaṁ Vikramāditya-
dēvaṁ || [7*] ☉ Svasti samasta-bhuvan-āśraya [Śrī-Prithvi-vallabha mahā]-
11 rājādhiraṅja paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-
ābharaṇaṁ śrīmat-Tribhuvanama[ḷla-dēvara vijaya]-
12 rājyav=uttarōttar-ābhivṛidhdhi-pravardhdhamānaṅ=ā-chaṁdr-ārka-tāraṁ baraṁ
saluttam-ire || Tat-pāda-padm-ōpajivi || Ka || ☉ Bana[vāsi ~ ~ ~ ~ ~]
~ ~ ~ ~ ~]
- 13 n=anagha-Jayaṁti-pur-ēśa-Madhukēśa-jagaj-jana-vaṁdya-pada-sarōj-ārchhana-tatparan=
udgha-samara-lōlaṁ Tailaṁ [8*] || Vṛi || Janaka[m ~ ~ ~ ~ ~]
- 14 r-dḍaḷana-dakṣhaṁ Śānta-bhūpāḷan=ātana mā-dēvi samagra-punyavati dal tāy=
tām Śrīyā-dēvi Taila-nṛipam Māvuli Chōki Bikkiy=enip=i bhū[pā]-
15 ḷa-jāḷam yaśō-dhanar=ēm̄ punyamo sat-kaniya-janaka[r=*]śrī-Taila-bhūpāḷana || [9*]
Bāliy=em̄t=am̄te tadiya-dēśaman=adam̄ nirvvādheyim̄d=āldu me[y-ga]-
16 li dik-kumbhiya kumbha-sambhṛita-lasat-simddhū(dū)ra-rāg-āvila[m̄] baḷa(la)vat-
tējaṅ=enal dharā-vaḷayamaṁ niḷka(shka)m̄ṭakaṁ māḷidaṁ palaruṁ baṅṅisa-
17 l=udhdhat-āri-daḷanaṁ Kādamba-kaṅṭhiraṅvaṁ || [10*] ☉ Svasti samadhigata-
paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ Banavāsi-puravar-ādhiśvaraṁ
18 [Jaya]ṁti-Madhukēśvara-dēva-labdha-vara-prasādaṁ sahaja-mṛiga-mad-āmōdaṁ
Tryakṣa-kṣmā-sambhavaṁ chatur-asi(sī)ti-nagar-ādhisṭhita Lalāṭa-
19 [lōchana-Cha]turbbhujam̄(ja)-jagad-vidit - āṣṭādaś-āśvamēdha - yajña - dikṣhā-dikṣhitam̄
Himavad-giṁdra-ruṁdra-śikhari(ra)-śēkharāyamāna(ṇa)-mahā-spha-
20 [ṭika-silā-staṁ]bha-badhdha-mada-gaja mahā-mahim-ābhirāmaṁ Kādamba-chakri
Māyūravarmma-mahā-mahipāḷa-kuḷa-bhūṣhaṇaṁ peruma-
21 [ṭṭi-tū]ryya-nirgghōshanaṁ sā(śā)khācharēndra-dhvaja-virājamāna mān-ōttumga-
simha-lāṁchchhanaṁ datt-ārthi-kāṁchanaṁ samara-jaya-kāraṇaṁ Ka-
22 [damb-ā]bharaṇaṁ mā-rkkoḷvara gaṅḍam̄ nām-ādi-samasta-prasasti-sahitaṁ
śrīman-mahāmaṇḍaḷēśvaraṁ Tailaha-dēvarasar=Ppānumgalla=a-
23 [yn]ūraṁ tribhōg-ābhyantera-sidhdhiyim̄ dusṭa-nigraha-viśiṣṭa-pratipāḷaneyim̄d=āld=
arasu-geyyuttam̄ Pānumgalla nele-
24 [vi]ḍinoḷ sukha-saṁkathā-vinōdadim̄d=iral=ittal || Vṛi || Tevar=ellaṁ dēvatā-
mandira-nivahame nimna-sṭhāḷi-rājy=ellaṁ suvirāja-
25 d-dirghhikā-saṁkuḷa-bharita-payah-pūra-nirēja-kāsārave mattam̄ tat-samāḷam̄kṛita-
vasudhey=ad=ellaṁ lasach-chaṁdan-ōdyānav=enal ra-

- 26 mya[m*] dal=endum Purikara-nagari-lile lōk-āvalōkam || [11*] Mattam=alli ||
Kam || Ond=omd=akshateyam sānandadin=abhyarchchisalke koḷagaṁ tivitt-
emdo-
- 27 de Śiva-liṅgada sama-sanda mah-ōnnatiya pavāṇan-aṇiyem pogalal || [12*]
Kadeyada kaṁḍarisada bē-ppaḍisada kammayisad=omd=akṛittri(tri)-
- 28 ma-rūpaṁ paḍeda[m ?] Svayambhu neladiṁd=odeḍu dayam-geydan=alli Dakshina-
Sōmam || [13*] Int-enisida Mahā-svayambhu-Sōmanātha-dēvara
- 29 sthān-āchāryyam || Kam || Suvrata-niḷayam sakala-mahā-vrati-santāna-kalpa-
bhūjam Daśavar nma-vraja-niyuktan=esedaṁ pravrajya-Mahēm-
- 30 drasōma-paṇḍita-dēvaṁ || [14*] Intu śama-dama-yama-niyama-nishthā-garishthan-
appa Mahēmdrasōma-paṇḍita-dēvar-mmahā-
- 31 mahiman=appa Sōmanātha-dēva-divya-śri-pād-ārchchan-āḷamkṛita-ghuśri(śri)ṇa-
maśri(śri)ṇa-chandan-ānulēp-sugandha-gandhamumam tat-prasā-
- 32 da-śēsh-ākshatamgaḷumam koṇḍu Pānuṅgallige pōgi mahā-maṇḍalēśvaram
Tailaha-dēvanam parasuvudum harsh-ōtkarsha-chittan-āgi sthā-
- 33 na-viśēshamumam dēvatā-viśēshamumam manade-goṇḍu Sōmanātha-dēvargg-aṅga-
bhōgakkē namma nāḍol=omd=ūram kuḍuvam=emdu vichā-
- 34 risi śrikaraṇa-pradhāna-sēnādhipa-purassaram svasti śrimach-Chālukya-Vikrama-
samvatsarada 32neya Sarvvajit-samvatsarada Pu-
- 35 shya-śuddha 13 Ādi-vārav=uttarāyana-samkramaṇa-vyatipātam kūdida punya-
tithiyol Pānuṅgall=aynūrara kam-
- 36 paṇam Kundavura-mūvattara baliya bāḍam Kallavaṇamam śri-Sōmanātha-
dēvargg-aṅga-bhōgakk-ā-chandr-ārkkam sthāyiy-āgi
- 37 sarvva-namaśya(sya)muṁ sarvva-bādhā-parihāramum=āgi pāramēśvara-dattiy-āgi
tāmva-śāsana-sahitam Mahēm-
- 38 drasōma-paṇḍitara kālam karchchi dhārā-pūrvvakam māḍi biṭṭam | ☉
Ślōkam ☉ Sva-dattam para-dattam vā yō harēta vasu-
- 39 ndharām [r*] shashti[r*]-varsha-sahasraṇi viśthāyām jāyatē kṛimih || [15*] Kam ||
Gaṅgā-sāgara-Yamunā-sam[ga]madol kōṭi-kavi-
- 40 leyam brāhmaṇaram liṅgigaḷam sale puṇya-dinaṅgaḷol=alidavargal=appar=int=idan-
alidar || [16*] ☉ Pratipālisidavargg-ananta-puṇya-phala ☉ ☉
- 41 Śri-vadhu tanna pēr-uradol=udgha-jay-aṅgane tōḷol=oppe dhātri-vadhuv=ichhekārtti
kaḍugū(gu)tt-ire chāru-Chālukya-vaṁśa-rājiva-
- 42 vikāśan-ōllasita-chandakaram negardda(rda)m samasta-dhātri-valay-ēśan=Irmmaḍi-
Padirmmaḍi-Nūrmmaḍi-Taila-bhūbhū[ja]m || [17*] Svasti samasta-bhuvan-ā-
- 43 śrayam Śri-Prithvi-vallabha mahārājādhirāja paramēśvara paramabhāṭṭāraka
Satyāśraya-kula-tilakam Chālukya-ābharanam śri-
- 44 mat-Trailōkyamalla-dēvara vijaya-rājyav=uttarōttar-ābhivridhdhi-pravardhdha-
mā[n]m=ā-chandr-ārka-tāram baram saluttam-ire || Ta-
- 45 t-pāda-padm-ōpajivi ☼ Kādamba-kula-prabhava-prādurbbhāvam Jayanti-
Madhukēśvara-dēv-ōḍita-vara-prasādan-ilā-dayita[m*]maṇḍa-
- 46 lēśa Māvuli-Tailam || [18*] Nareyaṅgal nele-viḍ=ene parigrham preje-
gaḷ=āpta-varggam paḷeyar-ppiriya śrikaraṇad-avar=vvēra-mamtri-
- 47 gal=emdu poreyal=udyatan-ādam || [19*] Santāna-stham nripa-padaman-talēduṇ
dharmma-tatparam Taila-nriparam mantanav=ēno paratu-ānanta-

- 48 sukhakk=elasi punya-bhājanan-ādam || [20*] Antu katipaya-samvatsaram tad-
rājya-lakshmiyan=alamkaris-irddu Kādamba-kaṅṭhiravam Tailaha-
- 49 dēvam Sōmanātha-dēva-darśana-vrata-prabhāvadiṁd-ire || Asi-dhārā-vratamañ
sādhisi jaya-vadhu vāpi bāṇa-mukhamañ sale
- 50 sādhisi baṁdu bhujadoḷ=āsyadoḷ=esed-irppaḷ Vira-Paṇḍya-bhūpālakana || [21*]
Ā mahā-maṇḍaḷśvaram Puligere-nāḍa manneyama-
- 51 n=āld=arasu-geyyutt-ire || ☉ ¹Purikara=dēsamumam baṁdhuratara-Banavāse-
dēsamañ mēl-āḷke nirañtaram=āgal=āldan=atidurdhda-
- 52 ra-dhairyam daṇḍanātha-Mahadēvarasañ || [22*] Ā prachāṇḍa-daṇḍanāthana
besadiñ Puligere-nāḍam Biddam(dda)rasa-daṇḍanāthanum mahāpra-
- 53 dhān-ōttaman=Attirājanum=āldar=avara prabhāvam=ent=ene || Kañ || Eraḍam
nuḍiyada saṅgara-dhareyoḷ beṁ-guḍada para-
- 54 vadhū-kēḷiyān=ācharisada pempiṇoḷ=āvam dore parikise Biddarāja-daṇḍādhipanoḷ ||
[23*] Madhura-vachō-Vāchaḥpa-
- 55 ti vidhu-viśada-yaśam vinūta-shāḍgunya-nay-āmbudhiy=emdoḷ=itarar=eneyē pradhāna-
sēnādhipatyan=Attiparāja ||[* 24*]
- 56 ☉ Svasti samasta-prasasti-sahitam śrīman-mahāmaṇḍaḷśvaram Māvuli-Tailaha-
dēvam Sōmanātha-dēva-darśa(rsa)na-vrat-ō-
- 57 dyāpan-ārttham śrīmad-rājadhāni-paṭṭaṇam Puligerege baṁdu Sōma-dēva-pada-
nakha-mayū[kh-ō*]llēkha-lēkh-āpagā-pravāha-
- 58 diñ pavitrikṛita-śarīran=āgi kshira-dhārā-pūradim sahasra-gaddugeyam koṭṭu
dēvarge munnam tamm=ajjam Piriya-Tailaha-dēvam
- 59 [b]iṭṭa dēva-bhōgam Kallavaṇamañ punar-ddattiy=āgi svasti śrīmach-Chāḷukya-
Trailōkyamalla-dēva-varshada 3ney=Āngira-samvatsarada
- 60 [P]ushya-suddha Smi Sōmavārav=uttarāyaṇa-samkramaṇa-vyatipātam kuḍida puṇya-
tithiyō śrī-Svayambhu-Dakṣiṇa-Sōmanā-
- 61 tha-dēvargg=amga-bhōgakke Kal[ī]avanada mē[l-ā]ke manneyam kāṇikēy=āya-
dāya-kīru-kuḷa-sahitam sarvv-āya-sudhdiy=āgi pūrvva-da-
- 62 tti-kramadalu sarvva-namaśya(sya)mun śarvva-bādhā-parihāram=āgi alliya sthān-
āchāryyam Jñānasōma-paṇḍita-dēva-
- 63 [ra kā]lam kareḷhi dhārā-pūrvvakam māḍi Pānumgall=aynūrara prabhu-
gāvunḍugalum śrīkaraṇa-pradhāna-sēnādhipati-sahitam Nareyam-
- 64 galla nele-vidiṇoḷ=irddu tad-grāmamañ biṭṭa || Svasti śrīmach-Chāḷukya-
Trailōkyamalla-varshada 4neya Śrīmukha-samvatsarada Chai-
- 65 trad=amavāse(se) Sōmavāradamdu Hānumgall=aynūrara daṇḍanāyakam Ḍakarasa-
num śrīkaraṇamaṅgalum śrī-Sōmanātha-dē-
- 66 vara nam(ni)tya-nandā-divigege Hānumgall=aynūrara grām-ānugrāmadalu praty-
ēkam biṭṭa paṇav=omdu ☉ Vri ☉ Tanag=ārādhyam [t]r[i]-
- 67 [l]ōki-pati vibudha-nutam Sōmadēv-ādhipa[m] saj-janakam M[ā]hēmdrasōmam
janani vinūta-chāritre tām Māliyakkam vinay-ālamkārey=ēm
- 68 dhan[y]ano guṇa-gaṇa-vārāsi-[sa]mpūrn[ṇ]a-sōmam muni-saṁtān-ōtpaḷ-ō[—]ita-²
vipula-lasat-sōman=ī Jñānasōmam || [25*] ☉ Ślōka ☉ Ba-
- 69 hubhir=vvasudhā dattā rājabis=Sagar-ādibhir=[*]yyasya yasya yadā bhūmis=tasya
tasya tadā phalam ||[* 26*] ☉ Bhū-vinutam rūvāra-ka-
- 70 lā-vida-Jinnōjan=agra-putram Chāvam kēvalame savan=ballara dēvam Rājōjan-
ivargaḷ=esedar=dhdhareyoḷ ||[* 27*] ☉ Rājōjana kaṇḍarane ☉ ☉ ☉

¹ The second *pāda* of this verse will not scan. [If *mañ* of the word *dēsamañ* is dropped, the difficulty disappears. In this case *dēsa-mēl-āḷke* must be written together.—H. K. S.]

² The ink-impression is here very indistinct; the traces suggest *-ōvāpītā-*.

TRANSLATION.

(Verse 1.) Victorious ever is he who is composed of accumulated bliss, of knowledge, and of power, from whose mere will arose all the . . . worlds.

(Verse 2: identical with verse 1 of inscr. A. above.)

(Verse 3.) May [the god Sōmanātha of] the South, who is known as Abhava [Śiva], embellishing the fortune of the blest city Purikara, causing weal in both spheres of existence, [bless] the worshippers of his feet.

(Verse 4.) Nandi, the Mountain's Daughter, the diadem moon, the tall pile of braided locks, all this the excellent Svayambhu [bestowed upon] the noble (*scions*) of the Chaluki lineage.¹

(Verse 5.) An ornament of the blest Chalukya lineage, a *jagadaḷa* against hostile kings, an embellishment of the whole earth, incomparable in majesty, is king Permāḍi . . .

(Verse 6.) Like the ocean perfectly protecting numbers of families of *kubhrit* [kings, or mountains] who came to him for refuge, king Tailapa ruled the earth, then king Sityāśraya, [then] the blest king Vikrama most lofty in dignity, a frontal decoration of the lady [the . . . Chalukya] lineage.

(Verse 7.) Swiftly (?) . . . by his boldness having driven to flight the Chōla, by his strokes the incomparable king Vikramāditya overwhelmingly crushed the Nōpāla monarch, burned the Gūrjara sovereign's brilliant city [so that it was . . .] lustreless (?) smoke, in indignation tore up and flung away the roots of banded sovereigns.

(Lines 10-12.) While the [victorious] reign of . . . ² king Tribhuvanamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—One who finds sustenance at his lotus-feet—

(Verse 8.) [Ruler of the city (?) of] Banavāsī, devoted to the worship of the universally adored lotus-feet of Madhukēśa the lord of the faultless city of Jayanti, eager for mighty battle, is Taila.

(Verse 9.) His father was king Śānta, skilled in shattering . . . ; his mother forsooth was the latter's chief queen Śriyā-dēvi, perfect in righteousness; the group of princes consisting of king Taila, Māvuli, Chōki, and Bikki are rich in fame: what righteousness is that of the blest prince Taila, who has worthy uncles and father!³

(Verse 10.) Reigning undisturbedly like Bali over his country, being known as a true hero, one who is stained with the red hue of the bright minium lying thick upon the temples of the elephants of the sky-quarters, mighty of splendour, the Kādamba lion who shatters proud foes has made the circle of earth free from obstruction, so that many praise him.

(Lines 17-24.) Hail! the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, who has all the titles of honour such as "lord of Banavāsī best of cities; receiving the grace of boons from the god Madhukēśvara of Jayanti; naturally scented with musk; ornament of the race of the Kādamba emperor the great king Mayūrarman, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four towns, is consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to the (*God of the*) Frontal Eye [Śiva] and the Four-armed [Viṣṇu], binds its furious elephants to great crystal pillars crowning the massive peaks of the lord of mountains Himavat, and is delightful in its great majesty; he who is attended by the noise of *permaṭṭi* drums and

¹ [It looks as if the verse meant to say that Svayambhu with Nandi *etc.* might confer blessing on the Chaluki lineage.—H. K. S.]

² Supply the usual Chalukya formula, as above, inscr. A., l. 2 ff.

³ [*Kaniya-janakar* is 'uncles,' not 'uncles and father.'—H. K. S.]

(*other*) musical instruments ; brilliant with a banner (*having the device*) of a great ape ; having as crest a lion lofty in pride ; bestowing gold on the needy ; causing victory in strife ; ornament of the Kadambas ; man of might against adversaries," the Mahā-Manḍalēśvara Tailahadēvarasa, while royally controlling with the internal authority of the *tribhōga*¹ the Five-hundred of Pānuṅgallu so as to suppress the wicked and protect the superior, being in the enjoyment of pleasant conversations at the standing camp of Pānuṅgallu :—

(Verse 11.) To speak of all the hillocks, the crowd of temples, all the lines of valleys, the lotus-pools in the waters filling the multitude of brilliant ponds, likewise all the earth adorned therewith, the bright parks of sandal-trees—verily the aspect of Purikara town is a charming sight for the world.²

(Line 26.) There, moreover :—

(Verse 12.) In the joyous offering of consecrated rice-grains one after another a *koḷaga*³ is filled up⁴ ; hence I know not how to celebrate (*fittingly*) the magnitude of the famous eminence of the Phallus of Śiva.

(Verse 13.) The Self-born assumed a unique natural form made without turning of the lathe, without graving, without separation, without craftsmanship ; Sōma of the South there condescended to burst forth out of the ground.

(Lines 28-29.) The Prior of the establishment of the god Mahā-svayambhu-Sōmanātha, who has thus been described :—

(Verse 14.) There flourished a seat of pious observances, a tree of desire to the lineage of all great ascetics, a servant in Daśavarman's court (?),⁵ the cleric Mahēndrasōma Paṇḍita-dēva.

(Lines 30-38.) So Mahēndrasōma Paṇḍita-dēva, most reverend in devotion to calmness, self-control, the major and the minor disciplines, having taken unguents of saffron and bland sandal and fragrant scents prepared for [that decorated.—H. K. S.] the worship of the divinely blest feet of the most noble god Sōmanātha, and likewise rice-grains left over from his sacred meal [grace.—H. K. S.], went to Pānuṅgallu and pronounced a blessing upon the Mahā-Manḍalēśvara king Tailaha, who, realising with extreme joy the singular qualities of both the establishment and the deity, said "Let us give to the god Sōmanātha for his personal enjoyment a town in our province," and having thus reflected, in concert with the treasurers, ministers, and generals, on a holy lunar day on which Sunday, the 13th of the bright fortnight of Pushya in the cyclic year Sarvajit, the 32nd of the Chalukya-Vikrama era, occurred together with the *uttarāyana-saṁkrānti* and a *vyatīpāta*, laved the feet of Mahēndrasōma Paṇḍita and with pouring of water granted as an imperial gift, together with a copper-plate charter, the town Kallavaṇa in the Kundavura Thirty, a county of the Five-hundred of Pānuṅgallu, for the personal enjoyment of the god Sōmanātha, in perpetuity for as long as moon and sun endure, on *sarva-namasya* tenure with immunity from all conflicting claims,

(Verse 15 : a common Sanskrit formula.)

(Verse 16 : a similar Kanarese stanza.)

(Line 40.) For them that preserve (*this foundation*), fruit of endless merit.

¹ See *Ind. Ant.*, Vol. XIX, p. 271.

² ["All hills are abodes of gods, all valleys are lotus-tanks and ponds and all the earth is one bright park of sandal trees."—H. K. S.]

³ A measure of capacity, the Sanskrit *dēhaka*, equal to 4 *baḷlas*.

⁴ ["One consecrated grain of rice offered with joy, grew into a *koḷaga*." This seems to be the famous eminence of the Phallus which the poet wants to describe.—H. K. S.]

⁵ [Probably *Daśavarma-rajā* is an order of ascetics.—H. K. S.]

(Verse 17.) There has become eminent a brilliant sun bringing to bloom the lotuses of the fair **Chalukya** lineage, a lord of the whole circle of earth, king **Iрмаḍi-Padirmaḍi-Nūрмаḍi-Taila**,¹ on whose broad breast appears the lady Fortune, on whose arm (*appears*) the noble lady Victory, to whom the lady Earth is an amorous leman.

(Lines 42-45.) While the victorious reign of . . .² king **Trailōkyamalla** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and star :—One who finds sustenance at his lotus-feet—

(Verse 18.) **Māvuli-Taila**, the Viceroy beloved of Earth, whose origin derives from the **Kādamba** race, (*and*) to whom arises grace of boons from the god **Madhukēśvara** of **Jayanti**,

(Verse 19.) thinking of (*his*) possession, to wit the standing camp of **Nareyaṅgal**, (*his*) subjects, the band of (*his*) friends, the elders, the senior treasurers, the excellent ministers, has been solicitous to strengthen (*them*).

(Verse 20.) Standing in the line of succession and holding the royal rank, devoted to righteousness, king **Taila** has sought for unending bliss in the next world—oh, what a design!—and become a vessel of holiness.³

(Lines 48-49.) So after having for several years adorned the fortunes of that realm, the **Kādamba** lion king **Tailaha**, being in the glory of the festival of visitation of the god **Sōmanātha** :—

(Verse 21.) The lady Victory, accomplishing the vow of the sword-edge,⁴ and the goddess of Speech, surpassing the point of an arrow,⁵ have come and displayed themselves (*respectively*) upon the arm and in the mouth of king **Vira-Pāṇḍya**.

(Lines 50-51.) While this **Mahā-Maṇḍalēśvara** was royally administering the seigniorship of the **Puligeṛe** county :—

(Verse 22.) The General **Mahādēvarasa**, most irresistible in valour, was administering the land of **Purikara** and the land of most beautiful **Banavāse** in perpetual superior control.

(Lines 52-53.) Under the command of this august General, the General **Biddarasa** and the noble High Minister **Attirāja** were administering the county of **Puligeṛe**. As regards their dignity—

(Verse 23.) In (*his*) greatness in speaking not two (*things*),⁶ in turning not his back on the field of battle, (*and*) in holding not amorous sport with others' wives, when one considers, who is equal to the General **Biddarāja** ?

(Verse 24.) As he is known as a **Vāchaspati** [**Brahman**] of sweet speech, a possessor of moon-bright glory, an ocean of policy according to the famous six qualities,⁷ are there others equal (*to thee*), senior General **Attiparāja** ?

(Lines 56-64.) The **Mahā-Maṇḍalēśvara** king **Māvuli-Tailaha**, having come to the capital town **Puligeṛe** in order to spend the festival of visitation of the god **Sōmanātha**, purified his body in the stream of the high-flashing Celestial River consisting of the rays from the god **Soma's** toe-nails, and gave a thousand aspersions with streams of milk and water; and, renew-

¹ Literally, "twice, twelve times, a hundred times a Taila."

² Supply the usual **Chalukya** formula, as above.

³ [The words *santāna* and *mantāna* (for *mantana* ?) seem to be used here in the sense of 'progeny' and 'honorable race.'—Ed.]

⁴ See *Ind. Ant.*, Vol. XVII, p. 322. The sense is that victory is obtained under extreme difficulties.

⁵ Namely in keenness and swiftness. [A probable reference to the poet **Bāṇa** and his works is intended.—Ed.]

⁶ This is a variation of the common epithet *ēka-vākya*, "uniform in speech."

⁷ *Shāḍgunya*, the six modes of conduct of a military commander, viz. *sandhi* (peace), *vigraha* (war), *yāna* (travel), *āsana* (resting), *avaidhābhāva* (causing separation of enemies), and *sahāyā* (making alliance).

ing the gift of the sacred usufruct of **Kallavaṇa** previously granted to the god by his grandfather king **Tailaha the elder**, he, while staying in the standing camp of **Nareyaṅgallu** in company with the sheriff and *gāvunḍus* of the **Five-hundred of Pānuṅgallu**, the treasurers, the ministers, and the generals, laved the feet of **Jñānasōma Paṇḍita-dēva**, the prior of the local establishment, and with pouring of water, on a holy lunar day on which **Monday**, the 8th of the bright fortnight of **Pushya** in the cyclic year **Āngira**, the 3rd of the **Chālukya** king **Traiḷōkyamalla's** (*regnal*) years, occurred together with the *uttarāyana-samkrānti* and a *vyatīpāta*, granted for the personal enjoyment of the god **Svayambhu-Sōmanātha** of the South the same village, including the superior control and seigniorial rights over **Kallavaṇa**, benevolences, prescriptive fees of office, gifts, and petty dues, with right to all prescriptive fees, according to the precedent of the previous gift, on *sarva-namasya* tenure with freedom from all conflicting claims.

(Lines 64-66.) On **Monday**, the last day of **Chaitra** in the cyclic year **Śrīmukha**, the 4th of the **Chālukya Traiḷōkyamalla's** (*regnal*) years, **Dākarasa**, General (*in charge*) of the **Five-hundred of Hānuṅgallu**, and the treasurers granted for the regular perpetual lamps of the god **Sōmanātha** one *paṇa* from each of the villages and hamlets of the **Five-hundred of Hānuṅgallu**.

(Verse 25.) The (*god*) worshipped by him is **Sōma** the Lord of Gods, sovereign of the triple world, praised by sages [*or*, celestials]; his good father is **Mahēndrasōma**; his mother is **Māliyakka**, renowned for her conduct, adorned by refinement: how fortunate is this **Jñānasōma**, a full moon (*sōma*) to the ocean of all virtues, a . . . ample brilliant moon to the lotuses the lineage of holy men.

(Verse 26: a common Sanskrit formula.)

(Verse 27.) **Chāva**, the eldest son of the world-famed skilled engraver **Jinnōja**, a perfect Jain, (*and*) **Rājōja**, a god of the cunning,—these have become renowned on earth.

(Line 70.) The engraving of **Rājōja**.

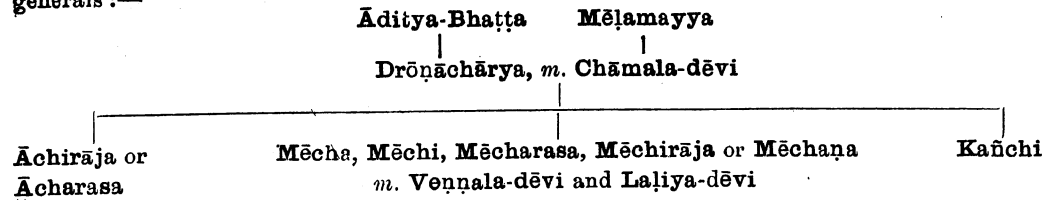
C.—OF THE REIGN OF JAGADEKAMALLA II: THE 10TH YEAR.

This is on a slab with a rounded top containing sculptures, namely a *linga* on a stand in the centre, with a squatting bull to the proper right and a cow suckling a calf to the proper left; apparently there is a scimitar over the latter, and on the top are the sun (on proper right) and moon (on left). The inscribed area below this pediment consists of three parts. The first (containing lines 1-2 of text) is about 1 ft. 7½ in. wide and 2 in. high; the second (lines 3-17) is about 1 ft. 10 in. wide and 1 ft. 3 in. high; the third (lines 18 to end) is of about the same width and 3 ft. 11 in. high.—The character is a very good Kanarese of the period. The average height of the letters in the first half of the inscription is about ⅓ in.; after this they begin to decrease, and towards the end average only about ⅕ in.—The language is Old Kanarese, with formal Sanskrit verses (Nos. 1, 32) and a Sanskrit phrase (ll. 60-61). It is not certain whether the *avagraha* denotes, as in pure Sanskrit, a completely vowelless consonant, or whether the vowel *u* was inserted there; the spelling of °*dyad-yaśō-rjjitan* in l. 20, where the second *d* is written with *avagraha* and is followed by *ya*, suggests that the *d* represents *du*.¹ The *upadhmanīya* is used in *Bṛihaḥpati* (l. 56). The archaic *ḷ* appears as *r* in *negardam* (l. 4); elsewhere it has become *ḷ*. The treatment of initial *p* in Kanarese words is inconsistent: in verse it usually remains, yet we find *hore* (l. 13), *himgidud* (l. 13), *hāl* (l. 48), *hoṃ* (l. 48), and in prose we have *pannir*° (l. 26), *Puligere* (ll. 50, 64), *paḍedu* (ll. 52, 55), beside *hattar* (l. 52), *hola*° (ll. 53, 58, 60), *hāla* (ll. 58-9), *horeya* (l. 59), and *halḷa*° (l. 59). The archaic ending of *āvōṃ* (l. 37) is noteworthy. As lexically interesting we may notice *stambēra* (l. 20), apparently formed *metri gratia* as a variant of the regular *stambērama* by the analogy of °*ga*

¹ On this point see my remarks on the Mādāgihāl inscription, above, Vol. XV, p. 313.

beside °gama; *hēriḡa* (l. 21), a form throwing some light upon the meaning of the official title *hēri-sandhi-viḡrahi*, which hence would seem to mean a minister in charge of the secret intelligence-department of foreign policy (cf. Kittel, s.v. *hēriḡa*); and *kaṇḍarane*, "carving" (l. 64).

The record, after invocation of Śiva, begins with a short metrical genealogy of the Western Chālukyas from Tailapa (i.e. Taila II) to the reigning sovereign, Jagadēkamalla [II], whom it duly glorifies (ll. 2-15). It then refers itself in formal prose to the latter's reign (ll. 15-17), and devotes four stanzas (ll. 18-24) to the laudation of his minister Kēsirāja, also called Kēsavadēva, Kēsimaḡya and Jayakēsīdē-varasa in l. 51, a distinguished general who had defeated the Chōlas, Lālas, and Gūrjaras, and who was also a minister of foreign affairs, an officer of the treasury, and an administrator of the royal seraglio; we next learn from the prose of ll. 24-27 that he was at this time administering the Beḷvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānumgallu Five-hundred.¹ A series of 10 verses (ll. 27-39) then introduces us to the following pedigree of generals:—



Four further verses (ll. 39-44) bring us to the province of Purikara (i.e. Puligere or Huligere), now being ruled by a certain Jayakēsī-dēva, of the Maṇala² family, and its capital, of the same name, with its sanctuary of Mahā-Svayambhu-Somanātha, of which the prior (*āchārya*) was Jñānasōma Paṇḍita-dēva, the son of Mahēndrasōma,³ the son of Dēvasōma. After a verse in praise of "Kēsava the minister of king Sōmēsvara," who must be the previously mentioned general Kēsimaḡya, and Jagadēkamalla's father Bhūlōkamalla-Sōmēsvara III (ll. 44-45), and another in honour of Jñānasōma (ll. 45-47), we learn from two stanzas (ll. 47-49) that Mēcharasa set up a golden finial (*kalāsa*) upon this temple, and gave for this purpose 100 *mattar* of land in Kunduravalli. The details and date of this gift, for which Jñānasōma was trustee, are then specified in prose (ll. 49-61), and another verse adds some further details (ll. 61-62). The words *Karṇṇāṭa-sukavi-mukhya-panḍitara* (l. 64), which I have translated as "of an eminent scholar among Kanarese master-poets" may equally be taken as a proper name, the *nom de plume* of the author of the inscription. The engraver was Chāvōja, son of Jinnōja of Puligere (*ib.*), on whom see above, inscription B., l. 70.

The date is given on ll. 56-57 as the 10th year of the reign of Jagadēkamalla, the cyclic year Prabhava; Āshāḍha śuddha 12; Thursday; the *dakṣhiṇāyana-samkrānti*; a *vyatipāta*. This is irregular. The given *tithi* corresponded actually to Thursday, 12 June, A.D. 1147, on which it ended 17 h. after mean sunrise (for Ujjain). But the *dakṣhiṇāyana-samkrānti*, or Karka-samkrānti, took place, according to the *Ārya-siddhānta*, exactly a fortnight later, on Thursday, 26 June, 15 h. 51 m. after mean sunrise; and Mr. R. Sewell has pointed out to me that by the *Siddhānta-sirōmaṇi*, and probably by the *Brahma-siddhānta* also, it was due on Wednesday, 25 June, about 14 h. after mean sunrise.

The geographical names mentioned are: the Beḷvala Three-hundred (ll. 25-6); the Huligere Three-hundred (l. 26), or Puligere *nāḍ* (l. 50), sanskritised as Purikara (l. 39); the town of Huligere (l. 53), or Puligere (l. 64), or Purikara (ll. 40, 45 f.); the Halasige

¹ See *Dyn. Kanar. Distr.*, p. 458.

² This is the same as the Maṇalera family, on which see above, Vol. VI, p. 52, and *Mysore Archaeol. Report*, 1908-9, p. 16. An ancestor of this official, also named Jayakēsī, figures in a Hulgūr inscription of Śaka 960,

³ See above, inscriptions A. and B.

Twelve-thousand (l. 26); the Hānuṅgallu Five-hundred (l. 26); Kuntala (l. 39); Ekkalavāḍa (l. 49); Kunduravalli (ll. 49, 51-53); Itṭage (ll. 53, 58 f.); Niṭṭūr (ll. 53, 60); Kāntarika (l. 59); Benakana koḷa, "Benaka's Lake" (l. 60); the tīrthas (l. 63); and various nations (ll. 7, 18, 22-3). Beluvala (Belvala) and Huligere are well known; and Huligere town is the modern Lakshmēshwar. Halasige is Halsi. Hānuṅgallu is the modern Hāngal. Ekkalavāḍa is the name of the district in which lay Kunduravalli; and the latter may be identified with the village styled "Kunderhalli" in the *Postal Directory*, "Koondurwullee" on the Indian Atlas, sheet 41, and "Kudravli" on the Bombay Survey, sheet 334, which lies in lat. 15° 8', long. 75° 36', about 5½ miles ENE. from Lakshmēshwar. Niṭṭūr ("Nectoor" on the Indian Atlas) lies in lat. 15° 9¼', long. 75° 34¼'.

TEXT.¹

[Metres: vv. 1, 32, *Anushṭubh*; vv. 2, 3, *Sārdūlavikrīḍita*; vv. 4, 6, 7, 9, 11, 13-20, 22-7, 29, 30, 33, *Kanda*; vv. 5, 28, *Māhāsrāgadhara*; vv. 8, 31, *Champakamālā*; vv. 10, 12, 21, *Mattēbhavikrīḍita*.]

- 1 Śrī Namas=tuṅga-śiraś-chumbi-chāndra-chāmara-chāravē [*] trailōkya-nagar-ārambha-
mūla-stam-
- 2 bhāya Śāmbhavē [|| 1*] Śrīmach-chāru-Chālukya-varṁsa-naḷini-bāḷ-ātapam dur-
vvinit-a-
- 3 mēy-āri-nṛipāḷa-bāḷa-kadaḷi-shaṇḍ-ōgra - vēdaṇḍan = uddām-ā-namra-narēndra-maḷi-maṇi-
samghṛiṣṭ-ānḡhṛi(ghri)-
- 4 padma-dvayam bhūm-iśam negardam samagra-vijaya-śrī-lōlupam Tailapam || [2*]
Chāluky-ābharanam tadiya-
- 5 tane(na)yam Satyāśrayam tadh-dharāpāḷ-ātm-ānuja-sūnu Vikrama-nṛipam samd-
Ayyanam kīrti-lakshmi-lōlam Ja-
- 6 yasimhan-ā nṛipa-suta[m*] samgrāma-jit sārvaabhaum-āḷamb-Āhavamāllan-ā
nṛipa-sutam Sōmēśvar-ōrvvi-
- 7 śvaram || [3*] Ka || Ā nṛipatiya tanmam Chōḷ-śnana-kānana-dav-āuḷam
Gūrjara-bhūp-Ānūpa-khadira-khaṇḍanau-i nelanam
- 8 taedan=adaṭa Permmāḍi-nṛipa || [4*] Vṛi || Chāḷa-chīri-bhēriyam kichaka-kuḷa-
vilasad-gāyak-ānikadim bhūṭala-bhūbhṛit-piṭha-
- 9 dim pannaga-phaṇa-maṇi-dipamḡalim śarmma²-nirmmōka-lasad³-vastamḡalim bēṛ-a-
varge vibhavamam māḍi vidviṣṭaram dōr-vvaḷa-dṛiptam Bhi-
- 10 Ila-palli-sthitiyoḷ=irisidam Vikramāditya-dēva || [5*] Ka || Ā dharaṇīśana
putram sādhitā-dik-chakran=amṛitakara-kirāṇa-ya-
- 11 śō-didhitiy=esedam mahim-āḡadhām Bhūlōkamāllan=uddhata-malla || [6*] Tad-
apatyam ripu-bhūpa-pradipa-jham-
- 12 jhā-samīraṇam ripu-rāy-ōmmada-kari-kaṇṭhiravan-ennadar-ār-Jjagadēkamalla-chakrē-
śvarana || [7*] Vṛi || Kamaṭha-kaṭhōra-
- 13 karpparada tāpam=adamḡitu Nāga-rājan=uttama-maṇi-mastakakke hoḡe hingidud-ā
dig-ibhakke kaṇṭha-bhā-
- 14 ram=ad=udugitt=enalu vasumatī-tālamam Jagadēkamāllan-asra(śra)madoḷe tāḷdidam
nija-bhuja-draḡhima-pa-
- 15 bāḷa-pradēsadoḷ || [8*] Svasti samasta-bhuvan-āsraya Śrī-Pṛithvi-vallabha mahā-
rājādhirāja paramēśvara
- 16 paramabhaṭṭāraka Satyāśraya-kuḷa-tiḷakam Chāluky-ābharanam śrīmat-pratāpa-chakra-
vartti Jaga-

¹ From the ink-impression.² Irregular *prāsu* of *ja* and *la*.³ Apparently an error for *sarppa*.

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- 17 **dākamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛirdhdi(ddhi)-pravardhdhamāuam=ā
chamdr-ārka-tāram barām saluttam-ire [*]
- 18 Tach-charaṇa-kamaḷa-bhṛiṅgaṁ sach-charitaṁ Chōḷa-Lāḷa-Gūrjjara-rājēndr-ōchchā-
ṭana-paṭu-mamtraṁ nichchaṭa-gali Kēsirāja-daṇḍā-
- 19 dhīsam || [9*] Vṛi || Satat-ālamkṛita-bhadra-lakṣhaṇa-yutaṁ gōtr-ōdbhavaṁ
dāna-sambhṛitaṁ-aṁgikṛita-gōmini-priya-kariṇy-āliṅgaṁ-ō-
- 20 dyad-yaśō-rjjitan=ndyaj-Jagadēkamalla-vijaya-stambēraṁ=emb-1 mah-ōmnatiyimd=Āneya
Kēsirāja-pritan-ādhiśamg=id-a-
- 21 nvarthakam || [10*] Mada-radanigala hay-ānikada hēriga-Lāḷa-sandhi-vigrahada
mahā-padaviya siri-karaṇada sampa-
- 22 dad-amtavur-ādhi-kari Kēsavadēvam || [11*] Idu dalu Māḷavan-aṭṭid-udgha-haya-
samghātaṁ Kāḷiṅg-ēśan-aṭṭida matta-dvipa-rāji Chō-
- 23 ḷikan-ādhiram bhitiyim kappam-aṭṭida nānā-maṇi-mauliy=ēnd=avar-avar-iteṁ-
(tta)rttamdu mumd-ikke tējadin-āchchhādisidam dhar-āmbudhi-
- 24 kubhrid-dig-dēśavam Kēsavam || [12*] Svasti samasta-praśasti-sahitaṁ śrīman-
mahāpradhāna¹ kari-turaya-sāhapi śrīkaraṇam sa-
- 25 rvy-ādhyakṣam hēri-Lāḷa-sandhi-vigrahi paśāytaṁ sēnādhipati mahā-prachanḍa-
daṇḍanāyakaṁ Kēsīmayaṅgaḷu Beluva-
- 26 la-mūnūrumaṁ Huligēre-mūnūruma ṅ Halasige-panni(nni)rchchāsiramum Hā-
numgall-aynūrumaṁ dushṭa-nigraha-vi-
- 27 śiṣṭa-pratipālaneyimd=āld=arasu-geyyutt-ire || Tat-pada-payōja-madhukaran=utpaṇa-
pratibhan=udhdhat-ārāti-ma-
- 28 hij-ōtpātana-paṭu-pavanaṁ sat-pūjyam Mēchirāja-daṇḍādhiśa || [13*] Ā mah-
ānubhāvan=anvaya-prabhāvam=ēnt=ēmdaḍe || Ka || Mātā-
- 29 mahān=esedaṁ vikhyāta-guṇam Mōḷamayya-daṇḍādhiśam nūtana-sura-bhūjātaṁ
bhūtaḷa-samstutyan=ādan=avanṭalado-
- 30 ḷ || [14*] Pitāmahaṁ || Dhare pogalaḷu nija-kuḷa-paṁkaruḷa[m*] Śrī-sēvyam-
āgal=udayam-geydaṁ vara-vēda-sāstra-vidy-ōtkaran=a-
- 31 pp=Āditya²-bhāṭṭan-āgha-samghaṭṭam || [15*] Poṅgaṁ pesar-vve(ve)tt-ādityaṅgaṁ
puṭṭuva vol=ādan-akhila-guṇ-Ādityaṅge sutam Drōṇachāryyam
- 32 Gāṇḍiviy-amnan=enipa chāp-āchāryyam || [16*] Ā vibhuvina kula-vadhū Laksh-
mi-vadhug-eṇe śiladimd=Arundhatig-eṇe Vāṇi-vadhug-e-
- 33 ṇe eṇe³ Chāmala-dēvi jagam pogale gōtra-maṇḍaney=ādaḷ || [17*] Sutar=ādar-
avarge sēnāpatiy=enis-irdd=Āchirājanum Mēcha-chamū-
- 34 patiyum budha-jana-kalpa-kṣhitijam Sūligeya Kaṁcha-daṇḍādhipanum || [18*] I
chatur-āmbudhi-vēśṭita-bhū-ohakradoḷ=itara-purusharoḷ paḍi-
- 35 y-iḍe nimit-Ācharasanan=anvaya-sāsi-rōchiya dorey-olare manujar=iṁnum mūm-
num || [19*] Kāḷ-āgni-sphurita-sikhā-māḷe mahā-Rāhu-
- 36 raśa(sa)nam=Amṭaka-daṁshṭram kāḷ-āhiya sū(phū)tkāram sūlige⁴ Sūligeya Kaṁchi-
daṇḍādhipana || [20*] Dhavaḷ-āpāṅga-nirikṣhaṇ-ōllasita-vēśyā-sōdaram sa-
- 37 t-kavimdra-vipaśchij-janat-āḍaram Śiva-kumāram Manmath-ākāran=anya-vadhū-putra-
kan=ātma-gōtra-naḷiṇi-mitram dal=ēmdamdu pōlvavan=āvom Śiva-dharma(rinna)-
- 38 harmya-tala-pūrvva-prāchiyam Mēchiyam || [21*] ⁵Vinaya-nidhi Mēchi-
daṇḍēśana sati Veṅṅala-dēvi Lāḷiya-dēviyum=urvvi-vinuteyar=eseda-
- 39 r=nnija-vamśa-nav-ōḷpala-chamdra-lēkhegaḷ vasumatiyol || [22*] Bharat-āvaniyolḷ
Kuntala-dharitri raṁjisuvud=alli Purikara-dēśam karam=ō-

¹ Read *pradhāna*.² Read *eneyene*.³ The second *pāda* of this verse is metrically wrong, having two *morae* in excess.⁴ The engraver has almost written *ppau* for *ppā*.⁵ Again *prāsa* of *ḷa* and *la*.

- 40 ppugum=ā vishay-āmtara-rājad-rājadhāni Purikara-nagara || [23*] Ā nālke
manneyam Lakshmi-nīlayam Maṅala-vaṁśa-bhūshanaṅ-asuhṛid(n)-Maināka-
- 41 daḷana-paviy=ene bhū-nuta-Jayakēśidēvan=esedaṁ jasadhi(di)m || [24*] Nam-
diyum=ahi-bhūshanaṅm Mamdākiniyūṁ jaṭ-āliyūṁ Girijeyu-
- 42 m=ardhdh-ēmduvum=opp-iral=udi(da)yisidaṁ Dakshiṇa-Sōmanātha-dēvaṁ mudadiṁ
|| [25*] Ā Mahā-Svayambhu-Sōmanātha-dēvara sthān-āchāryya-kramam=em-
- 43 t=emdaḍe || Kshiti-pūjya-Dēvasōma-vratiya mahā-vrati-kuḷ-ōdbhavaṁ sakala-
guṇ-ōnnatan=ā Mahēmdrasōma-vratiya su-
- 44 taṁ Jñānasōma-paṇḍita-dēva || [26*] Para-vadhug=eḷasada pusiyoḷu poreyada
dharṁm-āvatāran=enisida guṇamaṁ dhariyisidaṁ
- 45 sale Sōmēśvara-dēvara maṁtri Kēśavaṁ dhare pogalaḷu || [27*] Vṛi ||
Madanaṁ tāld-irddanō rājita-vipuḷa-jaṭā-jālamam kalpa-bhūjam padepimdaṁ
tāpas-ākārade Puri-
- 46 kara-Sōmēśvara-sthānadoḷ sampaḍadimdaṁ sthāyiy-āg-irddudo jālanidhi gambhi-
ramam yōgi-rūpim=ide tāld-irddappud=embant=esedaṅ-anupamaṁ Jñānasōma-
- 47 vratimdraṁ || [28*] Ā mahā-vrati-putra-santāna-saṁtati-kramam=uttarōttaraṁ
negaḷe || Kanak-āchala-chūḍā-kāṁchana-bāmhima-kaḷāśam=enipa Dakshiṇa-Sō-
- 48 mēśana maṁdirakke kāṁchana-ghana-kaḷāśaman=iṭṭan-anupamaṁ Mēcharasaṁ ||
[29*] Kaḷāsada-hāl (!)=aned¹=avaya-tilakaṁ hom-gotṭu māru-gonḍ=ittaṁ hom-
gala-
- 49 śa(sa)kk=Ekkalavāda(ḍa)da baḷi Kumduravalliyōḷu nivarttana-śatamaṁ || [30*]
Svasti samasta-prasasti-sahitaṁ śrīman-mahāpradhānaṁ para-nāri-putraṁ vē-
- 50 śyā-sahōdaraṁ Śiva-kumāraṁ chatuṣ-samaya-samudhharanaṁ Puligere-nāḍa per-
ggaḍe daṇḍanāyakaṁ Mēcharasar | śrīman-mahāmaṇḍaḷe-
- 51 śvaraṁ Jayakēśi-dēvarasarge sāyira-parigrahaṁgaḷam śrīmat-Kumduravalliy-ār-
oḍeyam Maddirāja Sōvimayya Kēsimayyaṁgaḷam dra-
- 52 vya-nivēdanaṁ geydu kāl-garchchu-kai-dhārey=āgi paḍedu mattam=ā prabhugaḷe
aḷadu kaṇḍa-bhūmige nūrakke hattaṅ=ōpāḍiya daśavaṁdhaman=ikki Kundu-
- 53 ravalliya chātur-āghāṭa-bhūmi-śi(si)m-ābhyāntarad=ēka-dēśad=Iṭṭage-volada dēva-bhōga
Niṭṭāra holada hattugeya holanaṁ Huligereya ga-
- 54 diṁḷada galeyā nūru mattar=kkeyyaṁ kaḷāśakk=akshaya-dānamum=ā-chamdr-
ārka-sthāyiy=āgi sarvva-namaśya(sya)m=āgi tauna svāmi Chāḷukya-
rājy-ō-
- 55 dhharana-karana-kāraṅan=appa mahā-prachāṇḍa-daṇḍanāyakaṁ Kēsimayyaṁgaḷe
binnapam-geydu pāramēśvara-dattiy=āgi paḍedu || Svasti śrīmach-Chā-
- 56 ḷukya-pratāpa-chakravartti Jagadēkamalla-dēva-varshada lōneya Prabhava-
saṁvatsarada Āśāḍ²-śudhdha 12 Bṛihaṇṇpati-vāraṁ dakshiṇāyana-saṁkrama-
- 57 na-vyatipātaṁ kūḍida puṇya-tithiyōḷu śrī-Sōmanātha-dēvara sthān-āchāryya-
Jñānasōma-paṇḍita-dēvara kālam karchchi dhārā-pūrvvakam sarvva-namaśya(sya)-
- 58 mum sarvva-bādhā-parihāramum=āgi biṭṭar || Ā dharmma-bhūmi nūru
matta[r*]-kkeyya simey=em̄t=[e*]mdaḍe | Isānyada sime Iṭṭageya hāḷa holada
- 59 badagaṇa horeya kinnari-gal mūḍaṇa sime Iṭṭage-volada nīr-vvariya haḷḷam
mēre | āgnēyada sime Kāṁtarikēya hāḷa mūḍaṇa haḷḷa-daḍiya
- 60 kinnari-gallu mēre nairirityada³ sime Benakana koḷada teṁkaṇa mēreya naṭṭa kinnari-gallu |
iti cha-

¹ Apparently to be emended to *end*.³ Read *nairirityada*.² Read *Āśāḍha*.

- 61 tus-simā samāptaḥ Vṛi || Kalāśada nūru mattar-olag=uttama-bhūmiyan-ittan-ī
yaśas-tilakan=enippa Mēchana-chamūpati Nandiya bāviga-āru nirmmala-
- 62 guṇa-yukte Gauraleya¹ bāvige mattar=ad-ār-enalke bhūtaḷa-nutan-amtu panneradu
mattarumam Śiva-pāda-sēkharam || [31*] Sva-dattām para-dattām vā yō
harēta vaśu(su)m-
- 63 dharām [*] śa(sha)shṭim varsha-sahasrāṇi viśṭhāyām jāyatē kṛimih || [32*]
Gaṅgā-sāgara-Yamunā-saṅgamadoḷu kōṭi kavileyam brāhmanaram liṅgigaḷam
sale puṇya-dinaṅgaḷo-
- 64 l=alidavargaḷ=appar=int-idan=alidar || [33*] Śrīmat-Karṇaṣṭa-sukavi-mukhya-
paṇḍitara kavite || Rūvāri-chakravartti Puligereya Jinnōjara agra-sutam
Chāvōjana kaṇḍarane

TRANSLATION.

(Verse 1 : identical with v. 1 of inscr. A.)

(Verse 2.) There flourished a morning-sun to the lotus-lake the blest beauteous Chālukya lineage, a grim elephant to the coppices of young plantsains (*consisting of*) countless froward enemy kings, a lord of earth whose pair of lotus-feet was rubbed by the gems of august obeisant monarchs' diadems, an eager wooer of the goddess of universal victory, Tailapa.

(Verse 3.) His son was Satyāśraya, embellishment of the Chālukyas. A son of the latter monarch's younger brother was king Vikrama, (*likewise*) the excellent Ayyana (*and*) Jayasimha the wooer of the goddess of glory. The last-named king's son was Ahavamalla, victor in battle, mainstay of empire; that king's son was the lord of earth Sōmēśvara.

(Verse 4.) That king's younger brother, the valiant king Permādi, a consuming fire to the forest of the-faces of the Chōḷas, breaking down the acacias in the marshes of the Gūrjara kings, ruled this land.

(Verse 5.) Haughty with his might of arm, king Vikramāditya reduced his foes to the condition of a village of Bhillas, giving them severally splendours with drums consisting of skipping crickets, with bands of bright singers consisting of thickets of reeds, with royal stools consisting of the ground, with lamps composed of gems in the hoods of serpents, with gay robes of snakes' slonghs.

(Verse 6.) This sovereign's son Bhūlōkamalla became distinguished, acquiring the circle of space, having a radiance of glory like moonbeams, unfathomable of majesty, wrestler against the proud.

(Verse 7.) His son is a stern-blast upon the lamps hostile kings, a lion to the furious elephants hostile princes : who are there that do not thus speak of the Emperor Jagadēkamalla ?

(Verse 8.) The pain of the Tortoise's hard carapace has stopped ; the load on the Serpent king's splendidly jewelled head has diminished ; the burden on the neck of the elephants of the sky-quarters has abated : this is because Jagadēkamalla bears without labour the realm of earth upon the puissant place of firmness, his own arm.

(Lines 15-17.) While the victorious reign of . . . the majestic Emperor king Jagadēkamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Verse 9.) A bee to his lotus-feet, righteous in conduct, having counsels skilful in shattering the Chōḷa, Lāḷa, and Gūrjara monarchs, a true hero is the General Kēsirāja.

(Verse 10.) Having auspicious characteristics [*or, characteristics of a high-bred elephant*] in constant embellishment, born of a noble family [*or, herd*], abundant in bounty [*or, rut-ichor*],

¹ The *sz* is rather uncertain.

² Supply the usual Chālukya formula, as above.

winning high fame through receiving the embraces of the beloved elephant-cow of Lakshmi, he is a bull-elephant of victory for the exalted Jagadēkamalla: through this high distinction the General Kēsirāja of the Elephants has gotten this appropriate name.

(Verse 11.) Kēsavadēva is (*in charge*) of rut-raging elephants, of squadrons of horse, of the high office of (*the ministry of*) peace and war for the secret service (?)¹ and Lālas, (*and*) of the treasury, a controller of the prosperous seraglio.

(Verse 12.) "This forsooth is a troop of noble horses sent by the Mēlava"—"(*this is*) a column of fiery elephants sent by the king of Kālīnga"—"(*this is*) a diadem of various gems sent as tribute in terror by the Chōlikas' monarch"²: as each of them with these words brought (*these things*) and laid them down before him, Kēsava overspread with his glory earth, ocean, mountains, and sky.

(Lines 24-27.) Hail! while he who possesses all titles of honour, high minister, master of the stables of elephants and horses, treasurer, general supervisor, minister for peace and war for the secret service (?) and the Lālas, favourite, head of the army, the great august General Kēsimayya, was reigning³ in government of the Bejuvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānumgallu Five-hundred so as to suppress the wicked and protect the cultured:—

(Verse 13.) A bee to his lotus-feet, talented, a wind potent to uproot the trees haughty foemen, venerated by the good, is the General Mēchirāja.

(Line 28.) As regards the dignity of this noble man's lineage:—

(Verse 14.) His maternal grandfather was the illustrious General Mēlamayya, renowned for virtues; he was a modern Celestial Tree on earth, praised throughout the world.

(Line 30.) His paternal grandfather:—

(Verse 15.) Āditya Bhaṭṭa, abounding in the lore of the excellent books of the Vēdas, pulverising sin, rose (*to honour*) amidst the applause of the earth, so as to be served by the goddess of Fortune (*dwelling*) in the lotus of his own race.

(Verse 16.) To Āditya, who had all the virtues, there was a son Drōṇachārya, a master of the bow known as being like Gāṇḍivi [Arjuna], as if he had been born to Pon⁴ and the renowned Sun-god.

(Verse 17.) This noble man's high-born wife Chāmala-dēvi, who was known as a peer of the lady Fortune, a peer of Arundhati in virtue, a peer of the lady Speech, adorned her race, amidst the praises of the world.

(Verse 18.) Their sons were the General Āchirāja, the General Mēcha, and the General Kañcha of the Spear, a tree of desire to sages.

(Verse 19.) Are there in the present or the past any mortals that are equal to the moon-light to his race, Ācharasa,⁵ when he is compared with other men on this circle of earth girdled by the four oceans?

(Verse 20.) The line of glittering crests of the fire of doom, the tongue of great Rāhu, the fangs of the Destroyer, the hiss of the black cobra, is the spear of the General Kañchi of the Spear.

¹ See above, p. 44.

² [The correction of *adhīram* into *adhīsam* is unnecessary. *Chōlika* = the Chōla king; and *adhīram* may be translated 'the weak-minded.'—H. K. S.]

³ For *arasu* applied to civil administration by officers of the Crown see above, *pannāyaman=āḷv-arasugaḷu*, p. 35, note 3.

⁴ *Pon* is the Kanarese for *Suvarṇā*, the name of a wife of the Sun-god (Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, pp 307, 313). [Perhaps *pongam* has to be taken as an adjective qualifying *sutam*, in the sense 'a man of elated courage.'—H. K. S.]

⁵ There seems to be some irregularity in the text. *Ācharasaman* = must be genitive; but if so, it has a superfluous syllable *na*.

(Verse 21.) As truly he is called a brother to public women bright with the glances from their white eye-corners, one who honours worthy master-poets and sages, a son of Śiva, one with the form of the Love-god, a sou to others' wives, a friend to the lotus-pool¹ of his own race, who can equal Mēchi, the right eastern face² on the floor of the edifice of the religion of Śiva.

(Verse 22.) Vennala-dēvi and Laḷiya-dēvi, the good wives of that treasure of courtesy the General Mēchi, have flourished on earth, renowned in the world, as digits of the moon to the fresh water-lilies of their race.

(Verse 23.) In the realm of Bharata the land of Kuntala shews itself in beauty. In it appears forsooth the province of Purikara; the capital city radiant within that district is Purikara town.

(Verse 24.) The seignior of this county, the world-renowned Jayakēśidēva, has become eminent by his glory, being known as a seat of Fortune, an ornament of the Maṅala race, a thunderbolt shattering the Maināka his foes.

(Verse 25.) There has arisen amidst joy the god Sōmanātha of the South, with whom are seen (*the sacred bull*) Nandi, the ornament of snakes, the Gauges, the high-braided hair, the Moutain's Daughter, and the half-moon.

(Lines 42-43.) As regards the line of priors of the establishment of this god Mahā-Svayambhu-Sōmanātha :—

(Verse 26.) Of the world-revered ascetic Dēvasōma (*there was a son*) sprung from the family of great ascetics, exalted in all virtues; of this ascetic Mahēndrasōma (*there was*) a son, Jñānasōma-Paṇḍita-dēva.

(Verse 27.) Kēsava, minister of king Sōmēśvara, has verily maintained the merit of desiring not others' wives, of abiding not in falsehood, of being known as an incarnation of righteousness, so that the earth praises him.

(Verse 28.) The incomparable Jñānasōma, lord of ascetics, has so distinguished himself that men say: "Is it the Love-god who has assumed a brilliant abounding mass of high-braided locks? is it the Tree of Desire that joyfully has settled permanently in happiness at the establishment of Sōmēśvara in Purikara under the guise of an ascetic? is it the Ocean that displays its profundity in the form of a Yōgi?"

(Line 47.) While this continuous sequence of the succession of sons of great ascetics was flourishing :—

(Verse 29.) On the temple of Sōmēśa of the South, which is, as one may say, a massive finial of gold on the crest of the Golden Mountain, the incomparable Mēcharasa has set a solid finial of gold.

(Verse 30.) The ornament of his lineage, having purchased for payment of gold a hundred *nivartanas* at Kunduravalli, within (*the district of*) Ekkalavāḍa, for (*defraying the expenses of*) the golden finial, presented it under the name Kaḷasāda-hāḷu.

(Lines 49-55.) Hail! He who possesses all titles of honour, the high minister, son to others' wives, brother to public women, son of Śiva, restorer of the four churches,³ controller of the county of Puligeṛe, the General Mēcharasa, having presented money to the thousand retainers of the Mahā-Maṅdalēśvara Jayakēśi-dēvarasa and to Maddiraja, mayor of Kunduravalli, Sōvimayya, and Kēsimeyya, and having (*thereby*) purchased with washing of feet and

¹ A poetic term for the sun.

² The word *pūrva-prāchi* is not clear to me. It seems to mean "the east-of-east face," i.e. a person holding a very prominent and representative position, in the church. Most temples face towards the east.

³ The Śaivas, Vaishnavas, Jains, and Buddhists.

laving of hands the piece of estate connected with the lands of Iṭṭage and the lands of Niṭṭūr (*held for*) the god's usufruct, forming a part of the area within the boundaries marking the four sides of access of Kunduravaḷli, which he measured out for these gentlemen and on which he deducted a *daśavandha*¹ at the rate of ten per cent. on *kaṇḍa*²-ground, obtained as an imperial gift one hundred *mattar* arable soil by the rood according to the *gaḍimba* of Huligeṛe, as a perpetual endowment for the finial, to endure as long as moon and sun, on *sarva-namasya* tenure, as the result of a petition made by him to his lord the great august General Kēsimaṃya, the instrument and cause of the uplifting of the Chāḷukya kingdom ;

(Lines 55-58.) and—hail!—on a holy lunar day on which Thursday, the 12th (*day*) of the bright fortnight of Āshāḍha in the cyclic year Prabhava, the 10th of the (*regnal*) era of the Chāḷukya majestic Emperor king Jagadēkamalla, coincided with the *dakṣiṇāyana-smkṛānti* and a *vyatipāta*,³ (*Mēcharasa*), having laved the feet of Jñānasōma Paṇḍita-dēva, prior of the establishment of the god Sōmanātha, made over to him with pouring of water (*the above-mentioned estate*) on *sarva-namasya* tenure, free from all conflicting claims.

(Lines 58-61.) As regards the bounds of this hundred-*mattar* field of endowment-land:—the north-eastern bound is a stone (*with the figure*) of a Kinnari at the northern side of the waste lands of Iṭṭage. As to the eastern bound, the limit is the running stream in the lands of Iṭṭage. As to the south-eastern bound, the limit is a stone (*with the figure*) of a Kinnari on the river-bank to the east of the waste of Kāntarike. As to the south-western bound, the limit is a stone (*with the figure*) of a Kinnari at the south of Benaka's Lake. The north-western bound is a fixed boundary-stone (*with the figure*) of a Kinnari on the south of the lands of Niṭṭūr. Thus the four bounds are concluded.

(Verse 31.) Out of the hundred *mattar* (*assigned*) for the finial, this general Mēchana, who is indeed adorned with glory, world-famed, crowned with Śiva's feet, has granted excellent land, six *mattar* for the well of Nandi, six for the well of Gaurale faultless in virtue, thus (*amounting to*) twelve *mattar*.

(Verse 32: a common Sanskrit formula.)

(Verse 33: a Kanarese commonitory stanza.)

(Line 64.) The poem (*is that*) of an eminent scholar among Kanarese master-poets. The engraving (*is that*) of Chāvōja, eldest son of Jinnōja of Puligeṛe, emperor of stone-masons.

No. 9.—TWO JAIN INSCRIPTIONS OF MULGUND AND LAKSHMESHVAR.

By LIONEL D. BARNETT.

The following two inscriptions have been edited from ink-impressions prepared for the late Dr. Fleet, and bequeathed by him to the British Museum, where they now are. Though they relate to different foundations, they refer to the same lineage of Jain Gurus, and have two important verses in common ; and this fact, together with their mention of the standard grammars of their day, gives them a more than ordinary interest.

¹ On this term see *Ind. Ant.*, Vol. XXX, pp. 107, 267; *Ep. Carn.*, Vol. X, pt. i, Mb. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14. It is a remission of $\frac{1}{10}$ of the revenue, under varying conditions (e.g. as compensation for some public work, such as digging and maintaining wells).

² The meaning of *kaṇḍa* here is not clear. There may be some connection with the Tamil *kaṇḍu*, 'cornfield,' or with the Marathi usage in the sense of 'contract.'

³ A *yōga* on which the declination of sun and moon is the same.

A.—MULGUND INSCRIPTION OF THE REIGN OF SOMESVARA I : SAKA 975.

Regarding the site and name of Mulgund, whence this inscription comes, it suffices to refer to Dr. Fleet's remarks above, Vol. XIII, p. 190. The present record was found on a slab in the local Jain *basti* or temple. The stone is surmounted by a rounded pediment with truncated top, which contains some sculptures, viz. in the centre a squatting Jina in a niche or *kōshṭha-pañjara*; on the proper right a figure, perhaps representing a worshipper; over it the sun; to the proper left of the Jina, a cow with sucking calf; and above it the moon. Below this is the inscribed area, in two compartments, with a width of about 2 ft. 4½ in.; the upper one, containing lines 1-2, is about 3¼ in. high, and the lower one, containing the rest of the record, is some 4 ft. in height. A transcription is given in the Elliot Collection, Vol. 1, fol. 76b. of the Royal Asiatic Society's copy; but it is very incorrect, and omits a considerable part of the text. The stone is very much worn, and in many places the writing is almost illegible.—The character is an elegant monumental type of Kanarese of the period, with graceful upright letters varying in height from ¼ in. to ⅝ in.—The language is Old Kanarese, with the exception of three Sanskrit stanzas, viz. verses 1, 7, and 10. It preserves the archaic *ḷ*, in *negalḍam* (ll. 11, 18), *pogalṭe* (l. 16), and *ēḷpatt-* (l. 29). On the word *sivata* (l. 22) cf. above, Vol. XV, p. 105. For *moggu* (l. 25) see note *in loco*.

The record, after invoking the blessing of the Jina Chandraprabha (ll. 1-2), refers itself to the reign of Trailōkyamalla, i.e. Sōmēśvara I (ll. 3-5), and states that at the time the Three-Hundreds of Belvola and Purigere were under the administration of his son, the Mahā-Maṇḍalēśvara Sōmēśvara [II], who bears among many other titles that of "lord of Vēṅgi best of cities" and "furious elephant of Amma" (ll. 5-10). It then introduces a pious and eminent Jain *sandhi-vigrah-ādḥikāri*, or officer of peace and war, named Belḍēva; he and his two younger brothers Baladēva and Śāntivarma were the sons of Aggaḷadēva and Gojjikēbbe (ll. 10-17). Belḍēva was a "servant" or "soldier" (*baṃṭu*) of Kēśirāja, and a disciple of Nayasēna Sūri (ll. 17-19). Then come two verses extolling Kañcharasa, a local prince of the Sinda family,¹ who was induced by Belḍēva to make a grant out of his own *sivata* (ll. 19-22). Next comes the spiritual pedigree of Nayasēna, and a eulogy of the latter's learning: in the Sēna or Chandrakavāṭa *anvaya* of the Mūla Saṅgha there was an eminent divine named Ajitasēna Bhaṭṭāraka, whose disciple was Kanakasēna Bhaṭṭāraka, whose pupil was the eminent grammarian Narēndrasēna, who was the teacher of the incomparable grammarian Nayasēna (ll. 22-28). An estate, duly specified, and apparently in the *sivata* of Kañcharasa, was made over by Belḍēva to Nayasēna as trustee for the supply of food to the local *basti* (ll. 28 ff.).

The above-mentioned Ajitasēna may very possibly be the famous Jain divine of that name, who was the prior of the Bankāpūr monastery, and who was the spiritual guide of the Western Gaṅga king Mārasimha II (who piously starved himself to death at Ajitasēna's feet) and of the minister Chāmuṇḍarāya² (*E. I.*, Vol. V, pp. 152, 171, 180; *Ep. Carn., Inscr. Sravana Belgola*, Nos. 38 and 67, and introduction, pp. 20 and 34; *Ep. Carn.*, Vol. VI, Kp. No. 3, and introduction, p. 11). He appears to have been a teacher of a Kanakasēna, entitled Vādi-rāja, who is mentioned in several inscriptions as a disciple of Akalaṅka and teacher of the Gaṅga king Rāchamalla (*Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Tl., No. 192). This Ajitasēna must be distinguished from the scholar of the same name, styled Vādi-bhasimha, Śabda-chaturmukha, and Tārkika-chakravartin, who was a later scion of the same spiritual lineage,

¹ On the Sindas see above, Vol. XIV, p. 268.

² A *Śringāra-māñjarī* or series of erotic verses is ascribed to him (see Seshagiri Sastri's *Report*, II, pp. 83, 231 f., 234); but it seems more natural to refer it to the other Ajitasēna mentioned below—if indeed to any Ajitasēna.

and who flourished in the first half of the twelfth century A.D. (see *E. I.*, Vol. III, p. 188 ; *Ep. Carn., Inscr. Sravana Belgola*, No. 54 ; *Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Pl. 192). It is not clear which of these two Ajitasēnas was the author of the *Alaṅkāra-chintā-maṇi*¹ and *Maṇi-prakāśikā* (a supercommentary on the grammar of Śākaṭāyana) mentioned by Mr. Rice in his introduction to the *Karṇāṭaka Śabdānuśāsana*, p. 35. We find a similar duplication of Kanakasēnas ; for the one mentioned in our record can hardly be the same as Kanakasēna the disciple of Vinayasēna (*E. I.*, Vol. X, pp. 57, 69), or Kanakasēna the disciple of Virasēna, circa A.D. 880 (*ibid.*, Vol. XIII, pp. 191, 193 f.), while a tradition records yet another as preceptor of Jinasēna the teacher of Mallishēna.

The grammarian Narēndrasēna of our record seems to be the same as Narēndrasēna, the author of a work on logic styled *Pramāna-pramēya-kulikā* (see S. R. Bhandarkar, *Catalogue of MSS. in Deccan College*, p. 327 ; A. V. Kathavate, *Report for 191-5*, p. 76 ; Kashinath Kunte, *Statement showing old and rare MSS. in Gujranwala and Delhi Districts*, 1881-2, p. 11 ; Peterson, *First Report*, p. 126). But our inscription B. will introduce us to a second Narēndrasēna, a disciple of Nayasēna, who may also have some claim to this distinction.

The date of our record is given on l. 29 as : Śaka 975 (lapsed), the year Vijaya ; the *uttarāyana-samkrānti*. This ought to correspond to Friday, 24 December, A.D. 1053, when the *samkrānti* occurred about 1 h. 35 m. after mean sunrise, according to the *Ārya-siddhānta*.²

The only geographical names mentioned are : the Beļvola Three-Hundred (l. 9), the Puligere Three-Hundred (*ib.*), Muļgunda (l. 21), Kirugere, or " Little Tank " (l. 31), and Asagagere (l. 33). On the first two see above, Vol. XIII, p. 178 f., and XIV, p. 188. The Chandrakavāt-ānvaya (l. 23) preserves the name of Chandrikavāṭa, on which see above, Vol. XIII, pp. 192-4.

TEXT.³

[Metres : vv. 1, 4, *Śārdūlavikrīḍita* ; v. 2, *Mahāsrāgadhara* ; v. 3, *Utpalamālā* ; vv. 5, 6, 8, *Kanda* ; vv. 7, 10, *Anuṣṭubh* ; v. 9, *Mattēbhavikrīḍita*.]

- 1 ॐ Śrīmad - bhakti - bhar - ānat - āmara - kirīṭ - ānargghya - ratna - prabhā - jā - ālīḍa (ḍha) - pad - āravinda - yugaḷaḷ Kandarppa - darpp - āpahaḷ
- 2 tṛaiḷōky - ōdara - vartti - kirtti - viśadaś = Chandraprabhas = suprabhō bhavyānām nivaham
nirākūlam = alam pāyād = apāyāj = Jinaḷ [||* 1*]
- 3 Svasti samasta - bhuvan - āśraya Śrī - Prithvi - vallabha mahārāj - ādhirāja paramēśvara
parama - bhāṭṭārakam Satyā -
- 4 śraya - kuḷa - tilakam Chāḷuky - ābharaṇam śrīmat - Trailōkyamalla - dēvara vijaya - rājyam =
uttarōttar - ābhivridhi - prava -
- 5 rddhamānam = ā - chandr - ārkka - tāram saluttam - ire [||*] Tat - tanayam samadhigata - pañcha -
mahā - śabda - mahāmaṇḍalēśvaram Vēngi -
- 6 puravar - ēśvaram samara - prachandam kumara - mārtaṇḍam para - kari - mada - nivāraṇam =
Ammana gandha - vāraṇam parivāra - nidhānam

¹ This work was first published in pts. 1-6 of the *Kāryāmbudhi* edited by Padmaraja Pandit (Bangalore, 1893 ff.) ; but, as far as I am aware, it was never completed in that series. A full text has since been issued, in Śaka 1829 (A.D. 1907), from the Jainendra Press at Kolhapur, edited by Sakharām Nemichand Dosi of Sholapur, who on the title-page ascribes it to Jinasēnāchārya.

² Mr. R. Sewell has very kindly pointed out to me that according to the *Sūrya-siddhānta* the *uttarāyana-samkrānti* of that year took place 2 h. 10 m. after mean sunrise on Friday, 24 December, but that by the *Brahma-siddhānta*, the *Siddhānta-sirōmani*, and probably also the *Rāja-mṛigāṅka* it happened at 2 h. 9 m. 38 s. after mean sunrise on Thursday, 23 December.

³ From the ink-impression.

- 7 dāna-Kānīnam haya-Vatsa-rājam rūpa-Manōjam ripu-nṛipati-hṛidaya-sellam bhuvan-
aika-mallam maṇḍalika-sīro-
- 8 maṇi Chālukya-chūdāmaṇi vidviṣṭa-saṁhāram kaṭaka-prākāram śrīmat-
Trailōkyamalla-dēva-pāda-paṁkaja-bhra-
- 9 maram śrī-Sōmēśvara-dēvam Beḷvola-mūnūrum Puligeṛe-mūnūrumam sukha-
saṁkathā-vinōdadin=āḷuttam-i-
- 10 re tat-pāda-padm-ōpha(pa)jivi || Vṛittam | Vinayakk=ādḥāra-bhūtam pati-hita-
charitakk=āśrayam sad-vivēkakke¹ nivāsa[—∪]
- 11 saṁpattige kuḷa-bhavanam santat-ānūna-dānakke nidhānam māntanakk=āgaram=
ene negaḷdam sad-vachō-bhūṣaṇam bhū-vinu[tam Be]-
- 12 Idēvan=udyad-vidhu-viśada-yaśō-vyāpta-dik-chakravāḷam || [2*] Īva guṇam guṇam
pati-hit-ācharitam charitam par-ōpa[kā]-
- 13 r-āvasath-ārtham=artham=agha-bi(bhi)j-Jina-tat[t*]vame tat[t*]vam=emba sad-
bhāvane tammol=ondi nele-vett-ire kirttige nōntar=int[u]
- 14 Beḷdēvanum=olpan=āḷda Baladēvanum=amkada Śāntivarmmanum || [3*]
Vachanam || Antu sakala-guṇa-gaṇ-ōttumgarum Jina-dharmma-
- 15 nirmalaṛum nikhila-jan-ōpakāra-niratarum=udāta-kirtti-latā-nikētanarum=Aggaḷadēva-
priya-tanūbhavarum Gojji-
- 16 kāmbikā-kṛiś-ōdara-nibida-nibaddha-paṭṭarum=āgi pogaḷte-vetta tat-sahōdara-trayadoḷ=
agrabhavan=appa sandhi-vigra-
- 17 h-ādḥikāri || Vṛittam | Jina-pād-āmbuja-bhṛimgan=Aṁgaja-nibham gamy-ārthā-
ratnākaram Manu-mārggam vinay-ārṇavam Kāli-mala-pradhvaṁsa-
- 18 kam Kēśirājana baṁṭ=im Naya[sē]na-sūri-pada-padm-ārādhana-rakta-chittan=
udāttam negaḷdam vivēka[∪∪ — — —] mahi-bhāga-
- 19 doḷ || [4*] Ā mah-ānubhavam dharmma-prabhāva-prakāṭikṛita-chittan=āge ||
Kandam | Sinda[∪—∪]kan=abal-ānandanakara-rū-
- 20 pan=asama-sāhasa-nīlayam Sinda-nṛipa-nandanam lasad-indu-kara-pratima-kirtti
kāntā-kāntam || [5*] Jina-dharmma-nirmalaṛam satya-nidhā-
- 21 nu(nan=a)nūna-dāna[∪∪ ∪∪ ∪]an=andina Kamcharasam Paṁchēshu-nibham
Mulgunda-Sinda-dēśa-lalānam || [6*] Emba pēmpingam jasakkam=āgaram=ā-
- 22 da Kamcharasam tanna sīvaṭad-olage dharmm-ānurāga-chittam sa-hiranya-
pūrvvakam kuḍe koṇḍu || Śrī-Mūḷa-saṁgha-vārā-
- 23 sau maṇinām=e(i)va s-ārchchishām mahā-purusha-ratnānām sthānam Sēn-ānvayō-
jani || [7*] Va | Ā Chandrakavāṭ-ānvaya-varishṭha-
- 24 r=Ajitasēna-bhaṭṭārakar=ttad-antēvāsigaḷ Kanakasēna-bhaṭṭārakar=avara śiṣhyar ||
Kanda | Chāndram Kātamtram Jainēndram Śa-
- 25 bd-ānūsāsanam Pāṇini matt=Aindram Nārēndrasēna-munīndramg=ēk-āksharam
peramg=ivu moggē || [8*] Antu jagad-vikhyātar=adar=a-
- 26 vara śiṣhyar || Vṛitta | Ninag=ēn=embeno Śākatāyana-munīśan=tāne Śabd-
ānūsāsanadoḷ Pāṇini Pāṇiniyadoḷe Chandram Chā-
- 27 ndradoḷ taj-Jinēndrane Jainēndradoḷ=ā Kumārane gaḍam Kaumāradoḷ=poḷpar=ent-
ene pōlar=Nnayasēna-panḍitaroḷ=anyar=vvārdḍhi-
- 28 vit-ōrvviyoḷ || [9*] Intu samasta-śabda-sāstra-pārāvāra-pāragar=Nnayasēna-panḍita-
dēvara pāda-prakshālanam-ge-
- 29 ydu | Śaka-varsham=ombay-nūr-ēḷpatt-aydaneya Vijaya²-samvatsarad-uttarāyana-
saṁkrāntiyāṁdu tīrthada ba-

¹ The engraver has apparently written another letter (ve ?) after the *ē*, and then partly blocked it out.

² The syllable *vi* has been omitted, and added below the line.

- 30 sadig-āhāra-dāna-nimittam nij-āmbikey=appa Gojjikabbege parōksha-vinayam
nagara-mahājanamum pañcha-maṭha-sthā-
- 31 namum=ariye Nagarēśvarada gaḍimbada kōloḷ=aledu Kirugereya keyy-olage
sarbba-bādhā-parihāram=ā-
- 32 ge [b]i[tṭa] key=mattar=ppanneradu [!]* ā keyge guḍde isānyadoḷ kavileya
kal āgnēyadoḷ=ādityana kal nairi(rri)-
- 33 tyadoḷ chamdrana kal vāyavyadoḷ Padmāvatiya kal Asagagereya tenka sāsira
balliya tōmṭav=ondu || Sva-datt[ā]m
- 34 [para-dattām vā] yō harēta vasundharām [!]* shasṭir=vvarsha-sahasrāṇi
viśṭhāyām jāyatē kṛimiḥ ||¹ [10*]

TRANSLATION.

(Verse 1.) May the radiant Jina Chandraprabha, whose blest pair of lotus-feet is licked by the mass of lustre from priceless gems in the coronets of gods bowing (*to him*) in intensity of devotion, who overthrows the pride of the Love-god, who is brilliant with glory pervading the belly of the three worlds, fully preserve from harm the congregation of the godly (*so that it be*) undisturbed.

(Lines 3-5.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Trailōkyamalla-dēva, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 5-10.) While his son, the Mahā-Manḍalēśvara who has obtained the five great musical sounds, lord of Vēṅgi best of cities, terrible in battle, a sun among princes, checking the fury of foemen's elephants, a fiery elephant to Amma, a treasure to his household, a Kāṇva [Karna] in bounty, a king of the Vatsas with horses,² a Cupid in beauty, a shaft in the heart of hostile kings, unique athlete of the world, head-jewel of feudatory princes, crest-jewel of the Chālukyas, a destruction to foes, a rampart to the camp, a bee to the lotus-feet of Trailōkyamalla-dēva, Sōmēśvara-dēva, was governing the Belvoḷa Three-Hundred and the Puligere Three-Hundred with enjoyment of pleasant conversations:—

(Line 10.) One that finds sustenance at his lotus-feet—

(Verse 2.) As a foundation of courtesy, a resort of loyalty, a dwelling-place of discernment of truth, a native house of prosperity, a treasure of constant unstinted bounty, a home of dignity was Beldēva renowned, adorned with goodly speech, world-famed, filling the circle of space with glory bright as the rising moon.

(Verse 3.) "Merit is the merit of giving; conduct is loyalty to one's lord; wealth is designed to be a dwelling for beneficence; principles are the principles of the sin-destroying Jinas": as this true conception came and established itself in them, accordingly Beldēva and the excellent Baladēva and the eminent Śāntivarma fulfilled their religious duties with glory.

(Lines 14-17.) Thus of these three brethren, who were famed as exalted in the series of all virtues, stainless in the religion of the Jinas, unceasing in beneficence to all people, homes of the creeping-plant of lofty fame, dear sons of Aggaḷadēva, and cloths tightly swathing the slender belly of Gojjikāmbikā,³ the eldest, a Minister of Peace and War—

(Verse 4.) A bee to the Jinas' lotus-feet, like the Love-god, a jewel-mine of fitting thoughts, following the course of Mana, an ocean of courtesy, dissipating the defilement of the Kali Age,

¹ After this verse are some very worn letters; the first two are quite effaced, and the remainder look like *ga la ka mā la*.

² See above, Vol. V, p. 236 n.

³ [The translation of the phrase *Gojjikāmbikā-kṛiś-ōdara-nibiḍa-nibaddha-paṭṭarum=* as an adjunct to the three brothers Beldēva etc. would be more intelligible if rendered "whose fillet (*of greatness*) was firmly tied (*even while they were*) in the slender belly of Gojjikāmbikā."—H. K. S.]

a henchman of **Kēsīrāja**, having moreover a mind fervent in adoration of **Nayasēna Sūri's** lotus-feet, lofty, . . . discernment, he was renowned in the land.

(Line 19.) As this noble man revealed his spirit in his eminent practice of religion :—

(Verse 5.) A . . . of the **Sindas**, one whose form gave delight to women, a seat of peerless courage, son of the **Sinda** king, having fame like the radiant moonbeams, beloved of lovely women,

(Verse 6.) stainless in the religion of the **Jinas**, a treasure of truthfulness, . . . unstinted bounty, is **Kañcharasa**, resembling the (*God of the*) Five Arrows [**Kāma**], an ornament to the **Sindas'** land of **Mulgūnda**.

(Lines 21-22.) He who, receiving from **Kañcharasa**, (*i.e.* **Beḷdēva**) a seat of such greatness and fame, being inspired to religion, made a grant out of his own *svaṭa*¹ with presentation of gold :—

(Verse 7.) There has arisen the **Sēna** lineage, a seat of radiant gems, jewels consisting of great men, in the ocean of the blest **Mūla Saṅgha**.

(Lines 23-24.) **Ajitasēna Bhaṭṭāraka**, worthiest of the **Chandrakavāṭa** lineage—his disciple **Kanakasēna Bhaṭṭāraka**—his disciple—

(Verse 8.) The **Chāndra** (*grammar*), the **Kātantra**, the **Jainendra** (*grammar*), the **Śabdānuśāsana**, **Pāṇini**, and the **Aindra** (*grammar*) were to the great Muni **Narēndrasēna** a single letter ; to what other man are they possible ?²

(Lines 25-26.) Thus world-renowned was his disciple—

(Verse 9.) What shall I say of thee ? As it may be said, “How now, is the great sage **Śākātāyana** himself equal (*to Nayasēna*) in the **Śabdānuśāsana**, **Pāṇini** in the **Pāṇiniya**, **Chandra** in the **Chāndra**, that **Jinendra** in the **Jainendra**, that **Kumāra** forsooth in the **Kaumāra** ? ”, there are no others equal to **Nayasēna-Paṇḍita** on the ocean-girt earth.

(Lines 28-33.) Having laved the feet of **Nayasēna Paṇḍita-dēva**, who is thus a consummate master of all grammatical lore, at the *uttarāyana-saṁkrānti* of the cyclic year **Vijaya**, the nine hundred and seventy-fifth (*year*) of the **Śaka** era, he³ with the cognisance of the **Mahājanas** of the town and the establishment of the Five **Māṭhas** measured out by the pole of the **Nagarēśvara's gaḍimba**-standard and granted for the purpose of supplying food to the temple of the sacred demesne, in pious memory of his mother **Gojjikabbe**, a field of twelve *mattar* in the field of **Kiṅgeṅe**, with immunity from all conflicting claims. The bounds⁴ of this field are : on the north-east a stone (*with the figure*) of a cow, on the south-east a stone (*with the figure*) of the sun, on the south-west a stone (*with the figure*) of the moon, on the north-west a stone (*with the figure*) of **Padmāvati**,⁵ to the south of **Asagageṅe** a garden of a thousand creeping-plants.

(Verse 10 : a common Sanskrit formula.)

¹ See above, Vol. XV, p. 105.

² *Moggu*, meaning “possible,” “able,” “ability,” etc., is not given in Kittel's Dictionary. Rao Bahadur R. Narasimhachar, to whose kindness I owe the interpretation of this passage, has called my attention to its use in *Pampa-bhārata*, XII, 16, *Pampa's Ādi-purāna*, VI, 29, *Abhinava-Pampa's Rāmāyana*, I, 39, *Nāgavarma's Kāvya-valōkana* 517, and *Āṇḍayya's Kabbigara Kāva* 156.

³ Namely **Beḷdēva**.

⁴ Properly, *gudde* means a hill. “In S. Canara, this is sometimes the boundary-mark of lands ; sometimes a stone exists or is placed at the top of a hill to mark the point from which rain-water commences to scatter in all directions and water adjacent lands” (*Kisamvār Glossary*, p. 129).

⁵ Cf. *Ind. Ant.*, Vol. V, p. 43 n., *Ep. Carn.*, II (*Śravana Belgola*), intr., p. 25 f., *Madras Archaeol. Report*, 1912-3, p. 6, 1914-5, p. 19, and above, Vol. VIII, p. 126, etc.

**B.—LAKSHMESHVAR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI:
A.D. 1081.**

On the site of Lakshmēshwar (the ancient Puligere, Purigere, or Purikara) I may refer to what I have written above, Vol. XIV, p. 188. The inscription is on a slab which was in the local Kachēri when the ink-impression was made; whence it originally came I do not know. The stone has a rounded pediment with some sculptures, namely a squatting Jina in the centre, with a cow and sucking calf on the proper left, surmounted by the sun (to right) and moon (to left); a figure or figures has apparently been effaced on the proper right. The inscribed area below this is about 3 ft. 2 in. broad and 3 ft. 6 in. high.—The character is a fairly regular Kanarese type of the period, slightly angular and sloping. The letters vary from about $\frac{1}{2}$ in. to $\frac{1}{2}$ in. in height, and in places are somewhat worn. The cursive *v* occurs in *avar*-, l. 30.—The language is Old Kanarese; the only Sanskrit is verse 1 and a short quotation in verse 7. The archaic *ḷ* is preserved in *pogaḷtegam*, l. 9, *negalḷtegam*, l. 9, *iḷduv*-, l. 15, *negalḷdara*, l. 16, *iḷd*-, ll. 18, 24, *negalḷda*, l. 43, *negalḷdan*, l. 44; it appears as *r* in *kirttu*, l. 3, *negartte*, l. 46, and as *ḷ* in *Noḷamba*, ll. 8 ff., 23, *pogaḷal*, ll. 17, 26, *negalḷdar*, l. 36, *pṣṷvaḍe*, l. 39, *pogaḷalk*-, l. 42; and it is falsely substituted for *r* in *pelchutt-ire*, l. 18. It will be noted that in *negalḷdara*, l. 16, *negalḷda*, l. 43, and *negalḷdan*, l. 44, the second syllable is short metrically, while in *negartte*, l. 46, it is scanned as long (cf. above, Vol. XIII, p. 327); hence it seems likely that *negalḷdar*, l. 36, where it is also short, is a scribe's error for *negalḷdar*. Lexically interesting are *avasura*, l. 14 (apparently meaning *asura*: cf. *avakripe*, *avaguna*, etc.), *uddāni*, l. 18 (cf. above, Vol. XIII, p. 327), *bhuvana-bum̄bhuka*, l. 19 (ib. pp. 298, 327), *prābda*, l. 26, *pabb[e*]*, l. 26, *arttiga* in the sense of "lover," l. 38, and *gōja* with the meaning of "moon," l. 39 (cf. *abja*).

The record, opening with the stock stanza *Śrīmat-parama-gambhīra*^o (l. 1), refers itself in prose and verse to the reign of Tribhuvanamalla, or Vikramāditya [VI] (ll. 2-5), and then introduces his younger brother Jayasimha III, the Yuvarāja or Heir-apparent, to whom, besides many complimentary titles, it gives the full set of names found in some other records, Trailōkyamalla Vira-Noḷamba Pallava-Permānaḍi Jayasimha-dēva (ll. 5-8).¹ After two verses of florid compliments to him (ll. 8-10) and a statement in prose that he was at the time governing the "Two Three-hundreds" (namely Beḷvola and Puligere), the Banavāse Twelve-thousand, the Sāntalige Thousand, and the Kaṇḍūr Thousand (ll. 10-11), it brings in one of his subordinate barons, the *Mahāsāmantādhipati* Eṛemayya (also called below Eṛakapa and Eṛega), a high minister, steward of the royal household, and general (ll. 11-13), dwelling in verse upon his virtues and informing us that at the time he was administering the Puligere Three-hundred (ll. 13-19). Six verses follow (ll. 19-26), which expatiate on the equally surprising merits of Eṛemayya's younger brother Dōṇa, who also held high office in the government; and then comes a series of seven stanzas (ll. 26-34) announcing that on a given date Dōṇa assigned a grant for the Jain cult in Purikara (the modern Lakshmēshwar) to the trusteeship of Narēndrasēna [II], of the Sēna Gaṇa in the Mūla Saṅgha, the senior disciple of Nayasēna Sūri, who in his turn was the senior disciple of Narēndrasēna [I]. We have already made the acquaintance of Narēndrasēna I and Nayasēna in the preceding record; the present record, which quotes stanzas 8-9 of A., now carries the succession one generation further on. Our author next brings on the scene in vv. 23-34 (ll. 34-46) a distinguished family of pious Jains, namely Dinakara (ll. 34-36), his sons Rājimayya (or Rāja) and Dūḍama (ll. 36-42), Dūḍama's wife Ēchikabbe and their daughter Hammikabbe (ll. 42-43), Hammikabbe's husband Arasimayya or Arasayya (ll. 43-44), their son the physician Kannapa or Kanna (ll. 44-45), and Kannapa's sons Indapa, Īśvara, Rāji, Kalidēva, Ādinatha, Sānti, and Pārśva (ll. 45-46). Here the record breaks off; apparently it was

¹ See *Dynast. Kanar. Distr.*, pp. 453 f.

never finished. But it would seem that one of the last members of this pedigree was in some way concerned in the grant, perhaps as having petitioned Dōṇa for it.


Of Dūdama certain exploits are reported (ll. 39-42) which are rather obscure, owing to the loose and vague language used by the poet. The words seem to mean : " At the stern command of the sovereign he took captive the Lord of the Eighty-four . . . he in his turn took captive . . . Sōbhana, who in wrath had seized, bound, and cast into prison king Inda . . . By his might of arm he took captive him who had cast his master into confinement, and made him release him." The data given by the record are too scanty to enable us to identify these persons. Very possibly the " Lord of the Eighty-four " may be a Kadamba king, whose dynasty is regularly described in its titles as *chaturāsīti-nagar-ādhiśhṭhita*, " presiding over eighty-four cities." An inscription of Śaka 907 at Hūli (Ellicott Collection, Royal Asiatic Society's copy, Vol. II, fol. 336a.) mentions a person named Sōbhanayya, whose *pergaḍe* made a raid upon Hūli in that year ; but it is unsafe to connect him with the Sōbhana of our record.

The date is given on l. 26 as : the sixth year of the Vikrama era, Durmati ; Pushya kṛishṇa 6, a Friday ; the *yōga vyatīpāta* ; the *uttarāyana-samkrānti*. This is regular. The *tithi* mentioned was current on Friday, 24 December, A.D. 1081, when it ended about 9 h. 47 m. after mean sunrise (for Ujjain). The *uttarāyana-samkrānti* occurred on the same day 7 h. 25 m. after mean sunrise, while the *tithi* kṛi. 6 was still current.

The places mentioned are the " Two Three-hundreds " (i.e. those of Belvola and Puligere), l. 10, the Banavāse Twelve-thousand, l. 10, the Sāntalige Thousand, l. 11, the Kaṇḍūr Thousand, l. 11, the Puligere Three-hundred, l. 18, and the town of Purikara (i.e. Puligere), l. 29.

TEXT.¹

[Metres : v. 1, *Anuśṭubh* ; vv. 2, 3, 6, 9, 14, 23, 26, *Mahāsrāgadhara* ; vv. 4, 5, 7, 10-12, 17-19, 24, 25, 29-32, *Kanda* ; vv. 8, 21, 27, 33, 34, *Champakamālā* ; vv. 13, 15, *Utpalamālā* ; vv. 16, 20, 22, 28, *Mattēbhavikṛīḍita*.]

- 1  Śrīmat-parama-gambhīra-syād-vād-āmōgha-lāmcchhanam jiyāt-traiḷōkyā-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*]
- 2 Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārāj-ādhirāja paramēśvara parama-bhaṭṭarakam Satyāśraya-kula-tīlakam Chāluky-ā-
- 3 bharaṇam śrīmat-Tribhuvanamalla-dēva || Vṛitta || Dhareyam vārasi(śi)-paryantam-anavayavadim durvvinit-āvanīpālāra bēram kirttu niroḷ-galagalan-aled-i-
- 4 d-āḍi mun-nintu chakrēśvarar-ār nishkamṭakam māḍidar-ene mahi nishkamṭakam māḍi chakrēśvara-ratnam santatam pālisidan-atibalam Vikramāditya-dēvaṁ || [2*] Antu śrīma-
- 5 t-Tribhuvanamalla-dēvara vṛjaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam-ā-chandra-tāram saluttam-ire || Tad-anujam svasti samasta-bhuvana-samstūyamāna lō-
- 6 ka-vikhyātam² Pallav-ānvayam Śrī-Mahi-vallabha yuvarāja rāja-Paramēśvaram vira-Mahēśvaram vikram-ābharaṇam jaya-lakshmi-ramaṇam śaraṇ-āgata-rakshāmaṇi Chālu-

¹ From the ink-impression.

² This *anuvāra* is rather doubtful.

- 7 *kya-chūdāmaṇi kadana-Triṇētram kshatriya-pavitram matta-gaj-Āmga-rājam sahaja-Manōjam ripu-rāya-sūrekāraṇa-āṇṇa-amkakāraṇa śrīmat-Trailōkyamalla*
- 8 *Vira-Noḷamba Pallava-Permmānaḍi Jayasimha-dēva || Vṛitta || Para-chakra-ākāla-chakram Nāla-Nahusha-Nṛig-ādy-ādi-bhūpālak-āḷi-charitam Chālukya-chūdāmaṇi sahaja-Manōjam nat-ārā-*
- 9 *tī - bhūmīśvara - saṅghāt - ōttamāṅg - ācha(bha)raṇa - maṇi-gaṇa-jyōtir-uttamaśa-bhāsvach-charaṇam sāmānyanē bhūparol=apagata-vidviṭ-kadambam Noḷamba || [3*] Vachana || Enisida pogaḷtegam negaḷtegam neley-e-*
- 10 *nisi || Ka || Arasu-guṇamgaḷ meyvett-ire poge migad-ire jan-ānurāgam pirid-āg-ire kīrtti-latike nimirutt-ire Vira-Noḷamban=avanat-āri-kadambam || [4*] Va || Eraḍ[ū mū]nūrumanam Banavāse-pannirēchāśiramu-*
- 11 *maṁ Sāntaḷige-sāsiramumanam Kamṇūr-ssāsiramumanam sukha-samkathā-vinōdadiṁ pratipālisuttum-ire | tat-pāda-padm-ōpajivi | samadhigata-pamcha-mahā-sābda-mahās[ā*]mantādhpati mahā-pra-*
- 12 *chaḍḍa-daṇḍanāyakam ripu-mastaka-nyasta-sāyakam sāhitya-vidy-āṅganā-bhujāṅga Sarasvati - mukha - kamaḷa - bhūṅgam(a)n-ārādhita-Hara - charaṇa-smaraṇa-parinat-āntaḷ-karaṇam | Sarasvati-karṇ-ābharāṇam*
- 13 *śrīman-mahāpradhānam mane-verggaḍe daṇḍanāyakan-Eṛeyamayyam || Kānda || Sakaḷa-kaḷā-Brahmanam Brahma-kuḷ-ārkkam Vatsa-gōtra-ratnākara-śitakaram kīriyane bhuvana-prakaradoḷ=a-*
- 14 *ri-mṛityu-bhūpan-Eṛega-chamūpanam || [5*] Vṛi || Eḷeyoḷu sādriśyam=appamnd-Eṛega-vibhuge binpi[m*]ge¹ guppiṅge tipping-eḷe pārā[v]āram=Imdr-āchalam-avasuranam Rāmanam Kṛishṇanam saṁchalam [— —]*
- 15 *śliṣṭa-gambhiramum-am(a)guruvuv-āg-iḷduv-ārayye bēṛ=ōmnd=eḷe bēṛ=ond=abdi bēṛ=ond=anīmisha-nagam=ettānum=urūt=appoḍ=ak[k*]um || [6*] Kānda || Parikipoḍe hasti-maśak-āntaram=enipudu tan[na]*
- 16 *[gu]ṇada negaḷdara guṇad=antaram=ene guṇṇi(nē)shu kō matsara emba budh-ōkta[m]-Eṛega-vibhuge sad-uktam || [7*] Sad-amala-kīrtti-vallari diś-āntaramam teṇap-illad=antu parvvidudu parākramam*
- 17 *[∪ ∪]sam-iṭṭudu biṇp=eshamāna²-bāhyam=ādudu charitam śikhā-padaman=eydidud-ārppina sūnu matte puṭṭidan=enip=antuḷ=āyt-Eṛegan=unnatiyam pogaḷal=samarthar-ār || [8*]*
- 18 *Enis-iḷd=i khyāti vikhyātige salut-ire santam basantam tadī-āvanig=emb=uddāri peḷchu(rchchu)tt-ire Puligere-mūnūrumanam svāmi-sampattina pempanam tāḷdi kai-koṇḍ=anubhavi-*
- 19 *[s]utta(ta)m=audāryadiṁ satyadiṁ Karṇṇanumanam mikk=utsavam=ppe(bo)tt-iral=Eṛega-chamūpanam Bal-Imdra-rājya³-svarūpanam || [9*] Kānda || Tad-anujan=aparimita-guṇ-āspadan=esedanā bhuvana-būmbhukam sura-pa-*
- 20 *ti-sainpadan=atuḷa-bhujā-balam para-sudati-prakara-Prasūna-bāṇam Dōṇam || [10*] Kalitanadoḷ Kuru-kula-samkula-mathanana tamman=anupamān-ākṛitiyoḷ Baladēvana tamman bhujā-bala-*
- 21 *doḷ Yama-sutana tamman-Eṛegana tammanam || [11*] Eṛegan=adi-modaloḷ=ari-nṛipar=eragidoḷ=adan=ariyen=eragad-iral=[e*]mb-ūḍ⁴=āg=eragisugum griddhr-ādigaḷ=eragal-pati-kārya-*

¹ This word has been omitted in the line and inserted between lines 15 and 16.

² Read *upamāna*.

³ Delete *rājya*.

⁴ Read *ād*.

- 22 bhara-dhurīṇam Dōṇam || [12*] Vṛī(vṛi)ttam || Kēm(kē)ṇam-udāradoḥ koṇate
saj-jana-vṛittiyol=eggu śīladoḥ kāṇale bārad=emdoḥ perar=ssaman=appare
mārttya-lōkadoḥ Dōṇano-
- 23 ḷ=amgaṇa(nā)-Kusuma-bāṇanoḥ=ishṭa-viśiṣṭa-saṃkūḷa-trāṇanoḥ=Abja-sambhava-samāna-
samasta-kālā-praviṇanoḥ || [13*] Param-āpta-svāmi deyvam Paśupati jita-
vidviṭ-kadambam Nōḷambam
- 24 pored=āḷdam tamde śumbhattara-guṇa-gaṇadim mikka Tikkam vibhāvach-
charit-āḷamkāre Kalvāmbike janani tady-āgrajam daṇḍanāth-ōtkara-ratnam
rūḍi-vett-iḷd=Erakapan=ene Dōṇam jasakk=irkke-dā-
- 25 ṇam || [14*] [Ī] Kali-kāladoḥ vishama-kāladoḥ=ubbatēy=āytu dharmma-ratnākaran=
ērvvinam palavu kāladin=ikshisal=ādud=iṃtu kōḷ-pōkume dharmmam=end=osedu
tannana kautukam=āge mē-
- 26 dini-lōkam=aśēsham=ōmde koraloḥ pogaḷal=padichandam=appinam || [15*] Kamanīya-
krama-Vikram-ābda-tati-shaṭkam Durmmati-prābda-Pushyam=aśuklam Bhṛigu-
shasṭiy=oppal=avaḷoḥ kūḷalu
- 27 vyatipātam=eimba mahā-yōgamum=uttarāyaṇa-mā(ma)hā-samkrāntiyu[m*] mānav-
ōttaman=and=uj[j*]vaḷa-kirrti Dōṇan=uru-dharmma-trāṇan=utsāhadim || [16*]
Kanda || Parama-Jina-samaya-ratnā-
- 28 kara-himakara-Mūḷa-samgha-sambhava-śōbh-ākara-Sēna - gaṇa - nabha[s*]sthaḷa-sarasija-
bāndhavara sita-yaśa[s*]-śri-dhavaram(ra) || [17*] Vara-munipara vinata-
kshitipara niravadyara Narēmdrasēna-
- 29 traividyaṛa pāda-prakshāḷana-purassara[m] divya-puradoḥ= Purikaradoḥ || [18*]
Chāmdram Kātamtram Jainēmdram Śabdānuśāsanam Pāṇini matt=Aimdrām
Narēmdrasēna-mu-
- 30 nīmdramg=ēk-āksharam peramg=ivu moggē || [19*] Avar=agra-śiṣyam ||
Ninag=ēn=embeno Śākaṭāyana-muniśam tāne Śabdānuśāsanadoḥ Pāṇini
Pāṇiniyadoḷu(ḷe) Chāmdram Chāmdradoḷu taj-Jinēmdra-
- 31 ne Jainēmdradoḥ=ā Kumārane gaḍam Kaumāradoḥ=pōlpar=ent=ene pōlar=Nnaya-
sēna-paṇḍitaroḥ=anyar=vvārdḍhi-vit-ōrvviyoḥ || [20*] Sarasatiam manō-mudade
tāḷḍidan=ennan=avajñe-geydan=ān=iren=avaḷ=irkke ohiḥ
- 32 savatiyoḥ=pudu-vālvudu kashṭam=endu nishṭhura-vachanamgalaṃ nuḍidu dik-
kariyam parid=ēri kirrti tam puruḍisi dūripaḷ=vara-tapōnidhiyam Nayasēna-
sūriyam || [21*] Avar=agra-śiṣyar || Nata-bhū-
- 33 pēmdra-kirṭta-tāḍita-pad-āmbhōja-dvayam nūtan=apratim-ābhā-ravi tāra-hāra-Hara-
hās-ākāsa(śa)-nihāra-viśruta-kirrti-pramad-ānan-ābja-mukuram hā bāppu
sāmānyamē śruta-vārāsi(śi) Narēmdra-
- 34 sēna-munipam traividya-chakrēśvaram || [22*] Jita-vidviṣṭa-pratāp-ānvitadin=
adhika-śauryyatvad=āṭōpadimḍ=ūrjjita-bhāsvaj-Jaina - dharmm-ārppita - dri(dri)ḍa(dha)
matiyim vipra-vamś-āmbar-āharppatiy¹=emb=ōmḍ=udgha-tēja[s*]tyadin=atu-
- 35 ḷa-baḷ-aiśvaryyadin tyāgad=ōmḍ=unnatiyindam satyadimdam Dinakaran=atiśōbh-
ākaram puṇya-puṃja || [23*] Dinakaran=ōdayadoḥ tamam=anitam tūḷd=ōḍuv-
ante mithyātva-tamam Dinakaran=udi(da)yise nija-kūḷa-
- 36 vanadin tūḷd=ōḍi kiḍuvud=ēm vismayamē || [24*] Ātana tanayar=jjana-vikhyātar=
Jjina-pada-payōja-bhṛimgar=vvinay-ānvitar=ene negaḷdar=akhiḷa-kshmatāḷadoḥ Rāji-
mayyanam Dūḍamanam || [25*] Vṛitta ||

¹ Read -ākhapṭiy or -ākhapṭiy.

- 37 Jina-pād-āmbhōja-bhṛīṅgam sujana-jana-manō-ramjanam viśva-dhātri-vinutam dig-
dānti-dant-āśri(sri)ta-viśāda-yaśō-bhāsi śiṣṭ-śiṣṭa-kalp-āvanijam sat-pātra-dān-
ādhikan=enute manō-rāgadiṁ kūrṭtu vidvaj-janam=e-
- 38 Ilaṁ haṅṅikum Rājanan=amala-lasat-tējanam nichcha-nichcha || [26*] Manu-
muni-mārgga-nēma Jina-pūjeyoḷ=arttigan=enḍu dāniy=enḍ=anupama-tējan=enḍu
śuchiy=enḍu dayā-paran=enḍu nichchalum manam=o[?se]-
- 39 d=akkaṛim biḍade haṅṅisugum jagam=eyde kūḍe Rājanan=ina-tējanam pasuge
gōjanan¹=āśrita-kalpa-bhūjana || [27*] Tat-priy-ānujana sau(sau)ryyad=alavam
pōḷvaḍe || Kaḍupindam
- 40 dharanīśvaram besase chaurāsīśanam bandiyam piḍidam sāhasadindamam
muge(gi)yan=Ind-ōrbbiśanam kōpadim piḍid=uyd=ā serey-itṭa Sōbhananan=
aty-āścharyyadim bandiyam piḍi-
- 41 dam tān=ene sau(sau)ryyad=ond=alav=ad=ēm sāmānyamē Dūḍana || [28*] Nija-
patiyan sere-vididode bhuja-baḷadim bandi-vididu biḍisidan=end=i trijagam
haṅṅisugum sa[d*]-dviya-kulaṅam sau(sau)ryya-
- 42 sā(śa)liyam Dūḍamana || [29*] Int=enisida Dūḍana vara-kānte Manōbhavana
kāntegam rūpinoḷ=atyantam migil=ene pogalalk=entum nerey=ariyar=Ēchikabbeya
rūpa || [30*] Ant=avargge(rge) puṭṭidaḷ sura-kā-
- 43 nt-ōpame vichaḷad-aḷi-kuḷ-āḷaki(ke) viḷasan-māntana-samēte budha-jana-chintāmaṇi
Hammikabbe lalanā-ratna || [31*] Ā negaḷda Hammikabbeg=anūna-priya-
vallabham Manōbhava-rūpam dānad=eḍe-
- 44 g=andin=ā Kāninana vol negaḷdan=Arasimayyam jagadoḷ || [32*] Anupama-
dāna-śīḷa-guṇā-bhūṣhaṇa-bhūṣhitey=āda Hammikā-vanitegam=atyudāran=Arasayya-
mahā-vibhugam vini-
- 45 tan=ōḷpina kaṇi vaidya-śāstra-kuśalam sujan-āgrani vaidya-Kannapam tane(na)yan=
enalke nōntan=ene Kannana vol kṛita-puṁṇyan=āvanō || [33*] Jina-pada-
paṁkaja-bhramaran=Indapan=udgha-guṇ-ābdhiy=Īśvaram vi-
- 46 ne(na)ya-viḷāsi Rāji sujanam Kalidēvan=agaṇya-puṇya-varddhanakaran=Ādināthan-
adhikam śuchi Śānti negartte-vetta Pārśvanum=ivar=ātmajātar=ene Kannana
vol kṛita-puṁṇyan=āvanō || [34*]

TRANSLATION.

(Verse 1.) Victorious be the commandment of the Lords of the Three Worlds, enjoined by the Jinas, bearing for token the blest supremely profound doctrine of (*different*) possibilities of predication.

(Lines 2-3.) Hail! the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chāḷukyas, Tribhuvanamalla-dēva—

(Verse 2.) What emperors have completely torn up the roots of froward monarchs, scattered them with hurtling fling into the waters, stood up in the fore-front, and cleared the earth of thorns, right up to the (*surrounding*) ocean? A gem of emperors, the exceedingly puissant Vikramāditya, has cleared the earth of thorns and constantly protected it.

(Lines 4-5.) So, while the victorious reign of Tribhuvanamalla-dēva was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon and stars :—

¹ See note on translation, below.

(Lines 5-8.) His younger brother—hail !—he who is praised by the whole world, renowned among men, scion of the Pallavas, darling of Fortune and Earth, heir-apparent, Paramēśvara [Supreme Lord] among kings, Mahēśvara [Great Lord] among warriors, adorned with valour, minion of the goddess of victory, guardian-gem to refuge-seekers, crest-gem of the Chālukyas, Triṇētra [Śiva] in the fray, purifying the Kshatriyas, a king of the Aṅgas [Karna] to fiery elephants, a natural Love-god, plunderer of hostile kings, champion of his elder brother, Trailōkyamalla Vira-Noḷamba Pallava-Permānadi Jayasimha-dēva—

(Verse 3.) Noḷamba, a fatal discus against foemen's dominions, following the course of the series of primitive kings such as Naḷa, Nahusha, and Nṛiga, a crest-gem to the Chālukyas, a natural Love-god, whose feet are illumined by wreaths of lustre from numbers of gems adorning the heads of the crowd of bowing hostile monarchs, he whose enemies' hosts have fled— is he ordinary among kings ?

(Lines 9-10.) Being known as a subject of such praise and distinction—

(Verse 4.) Vira-Noḷamba, in whom are embodied the royal virtues, who has no foes remaining, towards whom the people's affection waxes great, the creeping-plant of whose glory stands erect, has hosts of foes bowing before him.

(Lines 10-11.) While he was protecting the Two Three-hundreds,¹ the Banavāse Twelve-thousand, the Sāntaḷige Thousand, and the Kaṇḍūr Thousand with enjoyment of pleasing conversations :—

(Lines 11-13.) One who finds sustenance at his lotus-feet, the Mahāsāmantādhipati who has obtained the five great musical sounds, great august General, setting arrows on the heads of foes, gallant to the lady the art of literature, bee to the lotus-face of Sarasvatī, he whose soul is matured by remembrance of Hara's feet adored (*by him*), a jewel in the ear of Sarasvatī, the High Minister, Steward of the Household, (*and*) General, Eṛemayya—

(Verse 5.) A Brahmā in all arts, a sun of the Brāhmaṇ race, a moon to the ocean of the Vatsa gōtra, a king Death to foes, is the General Eṛega a man of slight account in the series of worlds ?

(Verse 6.) If the lord Eṛega has a resemblance (*to anything*) on earth, it is the earth, the ocean, (*and*) Indra's mountain² (*to which he may be compared respectively*) for weightiness, profundity, (*and*) solidity. (*But*), if one considers, the earth, which became tremulous through the Demons,³ may become something different, the ocean, which had its profundity diminished by Rāma,⁴ may become something different, the celestial mountain, which became light of weight through Kṛishṇa, may become something different, if sometime the case should happen.

(Verse 7.) If one reflects, the distance between his merit and (*other*) illustrious men's merit may be said to be the distance between an elephant and a gnat; hence the sages' phrase "what envy is there for merits?" applies well to the lord Eṛega.

(Verse 8.) The creeping-plant of (*his*) goodly stainless glory has thus overspread the regions of space so that there is no gap; (*his*) valour has wrought . . . ; (*his*) weightiness is beyond comparison; his conduct has reached a crowning degree; it has been such that they say "a son of strength⁵ has again been born": who are able to praise (*adequately*) Eṛega's eminence ?

(Verse 9.) As he lives in such fame and repnte; as (*his*) distinction, in which he is known as a sweet springtime to his land, continues to increase; as he enjoys the government of the

¹ Beḷvola and Puligere.

² Apparently Gōvardhana, which was lifted by Kṛishṇa.

³ Cf. *Rig-vēda* II. xii. 2, X. xlv. 8, *Vedische Studien* i. 174.

⁴ Namely when the *Sētu* or causeway was built from India to Ceylon.

⁵ This phrase seems to be a version of the Vedic *śahasāḥ putra*.

Puligere Three-hundred while maintaining the high degree of his lord's fortunes, and holds a happy course transcending even Karṇa in generosity (*and*) truthfulness—the General **Erega** is of the same quality as Balin and Indra.

(Verse 10.) His younger brother **Dōṇa**, a seat of unbounded merit, a *bhuvana-bum̐bhuka*,¹ enjoying the fortunes of the Lord of the Gods [Indra], peerless in strength of arm, a (*God of the*) Flowery Arrows [Kāma] to the multitude of enemies' wives, has become eminent.

(Verse 11.) **Erega's** younger brother is in valour the younger brother of him who shattered the troop of the Kuru race [Arjuna], in incomparable beauty the younger brother of Baladēva [Kṛishṇa], in might of arm the younger brother of Yama's son [Bhīma].

(Verse 12.) When enemy kings are bowing at the base of **Erega's** feet, it is **Dōṇa** who makes them bow, so that their cry is "I cannot but bow"; he bears the burden of his lord's business, while the covetous and their like stoop (*before him*).

(Verse 13.) As there appears no grudging in (*his*) generosity, nor shortcoming in his worthy conduct, nor shame in his behaviour, are any other men in the world of mortals equal to **Dōṇa**, who is a (*God of the*) Flowery Arrows to women, a preserver of a multitude of agreeable cultured men, an expert in all arts equal to the Lotus-horn [Brahman].

(Verse 14.) His deity is Paśupati, a supremely helpful lord; **Noḷamba**, conqueror of hosts of foes, has cherished and supported him; his father is **Tikka**, eminent for a series of brightest virtues; his mother is **Kalvāmbike**, adorned with brilliant conduct; his elder brother is the renowned **Eṛakapa**, a gem of the company of generals: thus **Dōṇa** is a dwelling-place for glory.

(Verse 15.) In this Iron Age, this time of stress, there has been an outcry² at the rise of an ocean of righteousness, so that it would seem as if the people of the earth altogether with one voice in their delight were joyously uttering praises, saying: "after a long time it has become visible, thus righteousness is coming to hand!"

(Verse 16.) Whilst Pushya of the year **Durmati**, the sixth in the series³ of the years of **Vikrama** delightful in their course, the dark fortnight, and Friday and the sixth (*lunar*) day were in progress, while with these coincided a *mahā-yōga* consisting of *vyatipāta*⁴ and the great *uttarāyaṇa-samkrānti*, the excellent man **Dōṇa**, brilliant of fame, preserver of wide righteousness, here with generosity—

(Verses 17-18.) Having laved in this **Purikara**, a divine city, the feet of **Narēndrasēna Traividya**,⁵ who is a moon to the ocean of the supreme Jinas' Church and a lotuses' friend [sun] in the sky of the **Sēna Gaṇa**, that mine of lustre sprung from the **Mūla Saṅgha**, who is a bridegroom of the goddess of white fame, a chief of worthy ascetics, one to whom monarchs bow down, a man without fault—

(Verse 19: identical with verse 8 of inscription A.)

(Line 30.) His senior disciple—

(Verse 20: identical with verse 9 of inscription A.)

(Verse 21.) "He has cherished Sarasvatī with delight of spirit; me he has despised; I do not exist while she is present—fie! to cohabit with a rival wife is hard!"—uttering these harsh words, swiftly mounting the elephant of the sky-quarter, Fame herself enviously reviles the worthy ascetic **Nayasēna Sūri**.⁶

(Line 30.) His senior disciple—

(Verse 22.) Ho! hurrah! is the great ascetic **Narēndrasēna**, the emperor of masters of

¹ See above, Vol. XIII, pp. 298, 327.

² Or, possibly, "elation."

³ Properly *tati-shaṭka* means a series of six.

⁴ The *yōga* when the declination of sun and moon is equal.

⁵ Explained as "learned in *āgama*, logic, and grammar," *J. A.*, Vol. XIV, p. 23 n. The Jain "threefold lore" is elsewhere defined as *śabd-āgama*, *yukty-āgama*, and *param-āgama*.

⁶ An example of the rhetorical artifice of *vyāja-stuti*.

the triple lore, something ordinary—he whose pair of lotus-feet is beaten by diadems of stooping sovereigns, he who is renowned, he who is a sun in peerless lustre, a mirror to the lotus-face of the lady Fame who is renowned (*as being bright as*) stars, pearl-strings, Hara's laughter,¹ ether, and frost, he who is an ocean of scriptural lore ?

(Verse 23.) Because of the magnificence of (*his*) extraordinary sun-like character² owing to the presence of the majesty³ of conquered foes (*appropriated by him*), because of (*his*) firm mind devoted to the grand and brilliant Jain religion, because of (*his*) peculiar quality of superlative splendour by which he is known as a sun in the sky of the Brāhmaṇ race, because of (*his*) supremacy in peerless might, because of (*his*) peculiar eminence in bounty, and because of (*his*) truthfulness, **Dinakara** (*was*) a mine of exceeding lustre, a heap of godliness.

(Verse 24.) As on the rise of the sun all darkness flees away, so with the rise of **Dinakara** the darkness of error flees away from the park of his race and is dissipated : what a wonder !

(Verse 25.) His sons **Rājimayya** and **Dūḍama** are illustrious over the whole earth as being renowned among men, bees to the Jinas' lotus-feet, possessed of culture.

(Verse 26.) All learned folk everlastingly praise lovingly with affection of spirit **Rāja**,⁴ who is stainless and bright in brilliance, as being a bee to the Jinas' lotus-feet, gladdener of good men's souls, renowned over the whole earth, radiant with lustrous fame mounting to the tusks of the elephants of the sky-quarters, a tree of desire to cultured and agreeable men, exceeding in bounty to worthy recipients.

(Verse 27.) The world in unison always without cease rightly extols with gladness (?) of spirit (*and*) with affection **Rāja**, who is brilliant as the sun, a moon in golden hue,⁵ a tree of desire to clients, calling him a lover of the worship of the Jinas according to the rules of the saint Manu's course, bountiful, peerless in brilliance, pure, full of kindness.

(Line 39.) If one would describe the measure of his beloved younger brother's valour—

(Verse 28.) At the stern command of the sovereign he took captive the Lord of the **Eighty-four** ; in his boldness he clasped not his hands (*in submission*) ; he in his turn took captive in a most marvellous manner that same **Sōbhana** who in wrath had seized, bound, and cast into prison king **Inda** : is this singular degree of **Dūḍa's** valour an ordinary thing ?

(Verse 29.) " By his might of arm he took captive him who had cast his master into confinement, and made him release him " : thus this triple world lauds the valiant **Dudama**, scion of worthy Brāhmans.

(Verse 30.) The excellent lady of **Dūḍa**, who has thus been described, far surpassed in beauty the Mind-born One's mistress [**Rati**] : despite this praise, men do not withal fully comprehend in any way **Ēchikabbe's** beauty.

(Verse 31.) So there was born to them **Hammikabbe**, comparable to a goddess, having locks of hair like troops of gadding bees, brilliantly distinguished, a wishing-gem to sages, a jewel of women.

(Verse 32.) This illustrious **Hammikabbe's** completely beloved husband, **Arasimayya**, comely as the Mind-born One, was distinguished in the world like **Kānina** [**Karna**] here in respect of bounty.

(Verse 33.) The lady **Hammikabbe**, who was adorned with the ornaments of the merits of peerless bounty and virtue, and the most generous lord **Arasayya** had a son, the physician

¹ Cf. *Mēgha-dūta* 58.

² There is perhaps a play on *saurya* and *saurya*, "valour." The name *Dinakara* means literally "sun."

³ Literally, "heat."

⁴ *Rāja* means "moon"; hence the following epithet.

⁵ *Gāja*, lit. "milk-born," may mean "moon," though I have never found it used in this derivative sense. Were it not for the context, I should be inclined to suggest *pasuḡe gōpanan*, "shepherd to his flock."

Kannapa, who was refined, a mine of excellence, skilled in the healing art, pre-eminent among good men : in view of this, as he was godly in his works, who has such righteousness accounted to him as **Kanna** ?

(Verse 34.) Their sons are **Indapa**, a bee to the Jinās' lotus-feet, **Īsvara**, an ocean of noble virtue, **Raji**, brilliant in refinement, the worthy **Kalidēva**, **Ādinatha**, an accumulator of incalculable merit, the exceedingly pure **Śānti**, (and) the distinguished **Pārśva** : hence who has such righteousness accounted to him as **Kanna** ?

No. 10.—TWO KADAMBA INSCRIPTIONS OF NIRALGI.

By LIONEL D. BARNETT.

The village of **Niralgi**, whence these records come, lies in the **Hāngal tāluka** of **Dhārwār District**, in lat. 14° 52' and long. 75° 18', about 11½ miles to the north-east of **Hāngal town**. As our inscriptions shew, it was formerly called **Nirili**. The ink-impressions on which the texts of the following inscriptions are based were prepared for the late **Dr. Fleet**, and are now in the **British Museum**.

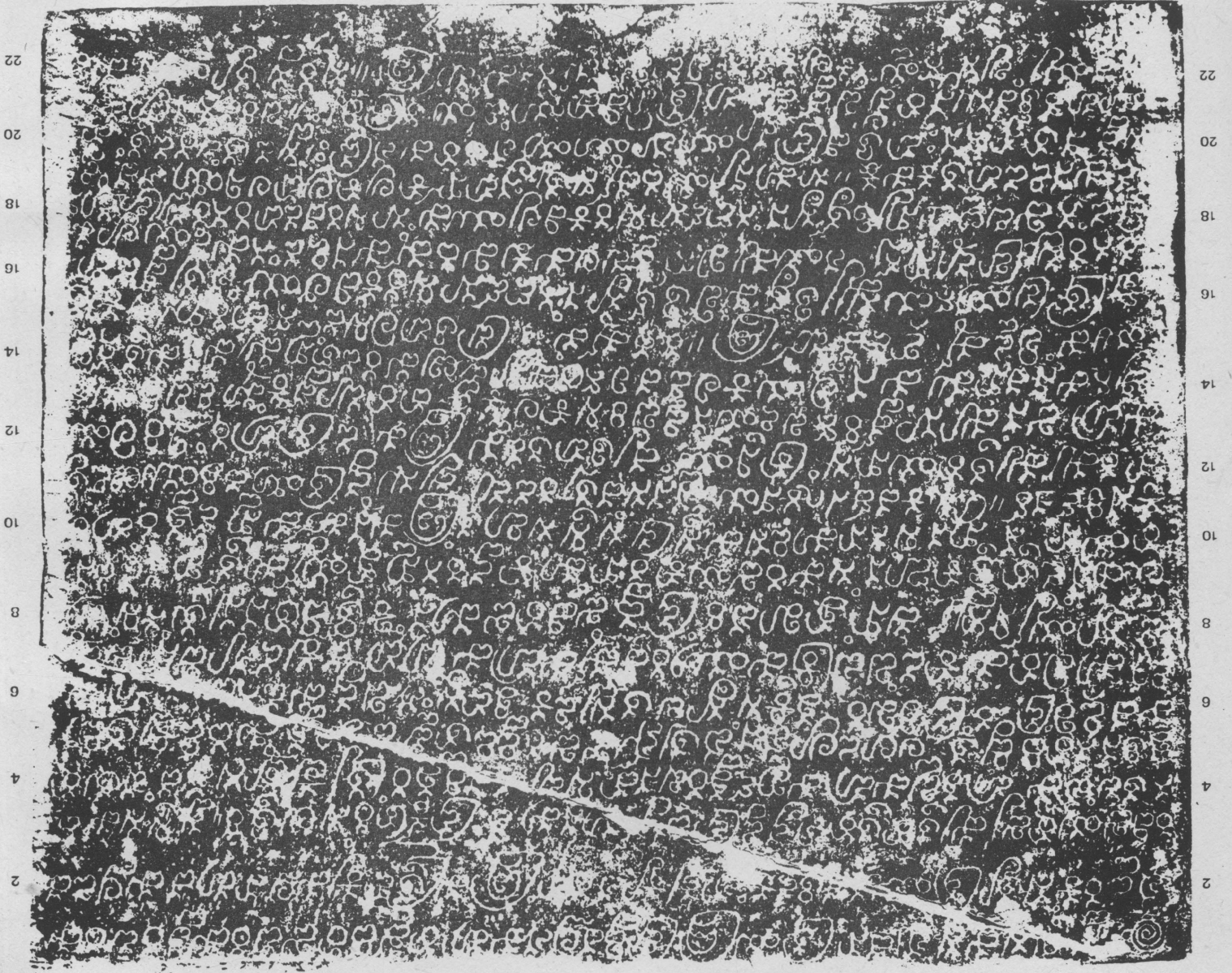
A.—OF THE REIGN OF SOMESVARA I: SAKA 974.

As to the exact site where this record was found and the character of the stone I have no information. The inscribed area is about 2 ft. high and 2 ft. 5½ in. broad.—The character is fairly good Kanarese of the period, with letters ½-¾ in. high. The palatal and the guttural nasals both occur : °*kāñchanam* (l. 9), =*mmanigala* (l. 15).—The language, except in the formal Sanskrit verses and final formulæ and the phrase *Sarasvatyāya namaḥ* (an error for *Sarasvatyai namaḥ*) in l. 22, is Old Kanarese prose. The *ḷ* is preserved in =*ggaḷdeyumanam* (l. 14) and *pēḷḷa* (l. 18) ; it is changed to *ḷ* in *baḷiyan* (l. 13), and *aḷi*° (ll. 17, 19). On the phrase *baḷiyan=atṭi* see **Dr. Fleet's** remarks above, Vol. XI, p. 3.

The record begins by referring itself to the reign of **Traiḷōkyamalla-Āhavamalla**, i.e. **Sōmēśvara I** (ll. 1-3), and then informs us that on a certain date the **Kādamba Mahā-Maṇḍalēśvara Harikēśarin** formally made over by deputy certain estates to the Three-Hundred **Mahā-janas** of **Nirili** for the maintenance of the **Piriya Kere** or Great Tank and the cult of the god **Kali** (ll. 3-15). The document was drafted by the town-clerk **Jōgivayya**, and engraved by **Chitṭōja** (ll. 21-22). **Harikēśarin** is the prince, also named **Arikēśarin** and **Hariga**, who figures in the **Baṅkāpūr** inscription of **Śaka 977** published by me above, Vol. XIII, p. 168,¹ with titles almost the same as those given in the present record. I there stated (p. 169) that the year **Śaka 977** marked the earliest known connection of the **Kādambas** with the **Baṅavāsi province** ; we are now able to trace it back to a date three years earlier.

The date is given in ll. 11-12 as : **Śaka 974** (expired), the cyclic year **Nandana** ; **Pushya sūddha 13** ; **Sunday** ; the *uttarāyana-samkrānti* ; a *vyatipāta*. This is irregular. In **Nandana** there was an intercalated **Pushya**. If we take the given *tithi* as belonging to the latter, it corresponded to **Tuesday, 5 January, A.D. 1053**, ending at 12 h. 19 m. after mean sunrise. **Mr. R. Sewell**, who has kindly checked my calculations in this paper, points out that the *tithi* **sūddha 13** in **Nija-Pushya** of the same year was expunged : at mean sunrise on **Wednesday, 3 February, A.D. 1053**, the current *tithi* was **sūddha 12**, and at the same moment on the following **Thursday** the current *tithi* was **sūddha 14**. Furthermore, the *uttarāyana-samkrānti* took place on **Wednesday, 24 December, A.D. 1052**, at 19 h. 23 m. after mean sunrise.

¹ In my translation of that document I have fallen into some errors, which I have tacitly corrected in my rendering of the present inscription.




Nirajgi Inscription of the reign of Somesvara I : Saka 874.

The only places mentioned are : Banavāsi (l. 4), the Agrahāra of Nirili, i.e. Niralgi (l. 12), the Piriya Kere or Great Tank (ll. 13-14), and the *tīrthas* (ll. 15-16).

TEXT.¹

[Metres : v. 1, *Sālinī* ; v. 2, *Anuṣṭubh.*]

- 1  Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārāj-ādhirāja
paramēśvara parama-
2 bhāṭṭarakam Satyāśraya-kuḷa-tīlakam Chāluky-ābharanam śrīmat-Trailōkyamallan-
Āhavamalla-dēva-
3 ra vijaya-rājyam=uttarōttar-ābhivṛddhi-pravarddhamānam=ā-chaṇḍr-ārka-tāram salūtī-
ire || Svasti samadhi-
4 gata-paṅcha-mahā-śabda-mahāmaṇḍalēśvaram Banavāsi-puravar-ēśvaram Tryaksha-
kshma-sambhavam chaturā(ra)-
5 śtī-nagar-ādhiśṭhita Lalāṭalōchana-Chaturbhūja-jagad-vidit-āṣṭādaś-āśvamēdha-
dikshita Hi-
6 mavad-girīndra-rūndra-sikhara-śakti-samsthāpita sphāṭika-śilā-stambha-baddha-mada-
gaja mahā-ma-
7 him-ābhirāma Kādamba-chakri-Mayūravarmma-mahā-mahipāḷa-kuḷa-bhūṣhanam
permma-
8 tī-tūryya-nirgghoṣhanam śakha-charēndra-dhvaja-virājamānam kīrtti-vitānan-
uttuṅga-simha-
9 lānchohanam datt-ārtti(rthi)-kāñchanam samara-jaya-kāranam mā-kkolvara
ganḍa śauryya-mārttanḍan-adaṭa-Nā-
10 rāyanan-annana siṅga nām-ādi-samasta-prasa(śa)sti-sahitam śrīman-mahāmaṇḍalē-
śvaram Hari-
11 kēsari-dēvar || Śa(śa)ka-varsha 974neya Nandana-samvatsarada Pushya-
su(śu)ddha trayōdaśiyam Āditya-
12 varamum=uttarāyana-samkrāntiyam vyatipātadandu śrīmad-agrahāram Niriliya
13 mahājanam mūnūrvvarige baliyan=aṭṭi barisi kālam karchchi dhārā-pūrvvakam-
mādi Piriya Ke-
14 rege mane-vaṇamuman=alliya Kali-dēvarige aruṅgu marada tōṭṭamumam
mattar-ggaḷde-
15 yumam biṭṭar=mmaṅgaḷa mahā-śrī || Ī dharmmamam pratipālisidamge Vāraṇāsi
Kuru-
16 kshētra Prayāgey=Argghyatīrttham=emb-i tīrttha-sthānamgaḷoḷ sāsira kavileyam
chatur-vvēda-pā-
17 ragar=appa² brāhmaṇargg-ubhayamukhi goṭṭa pa(pha)lam=akkum=Ī dharmmamam-
alidaṅgam=alīyal-oḍa-
18 rchchidaṅgam=i pēḷda puṇya-tīrttha-sthā: am̄, r̄oḷ sāsira kavileyumam sāsira
vēda-pāragar=appa brāhmaṇa-
19 -la(ru)man-alida pātakam=akku || Sāmānyō=yam dharmma-sētum(r)=rripānā[m*]
kālē kālē pālaniyō bhavadbhiḥ [i*]
20 sarvvān=ētān-bhāginah pārtthivēndrān-bhūyō bhūyō yāchatē Rāmabhadrah [(||
[l*] Sva-datt[ā*]m para-datt[ā*]m vā

¹ From the ink-impression.

² The engraver has made after this word a *ra*, squeezed in between *ppa* and *brā*.

21 yō harēti(ta) vasundharā[m*] [*] shashṭhi(shṭi)r-vvarahā-sahaśrā(srā)ṇi
 viṣṭhā(shṭhā)yām jāyatō kri(kṛi)mih || [2*] Baredam sēnabova Jō-
 22 givayyam besa-geydam kalukūṭigam Chittōjam | maṅgaḷa mahā-śri ḥ
 Sarasvatyāya namaḥ

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chālukyas, king Trailōkyamalla-Āhavamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars :—

(Lines 3-11.) Hail! The Mahā-Maṅgalēśvara who has obtained the five great musical sounds, who bears all titles of honour such as "lord of Banavāsi best of cities, ornament of the race of the Kādamba emperor the great king Mayūrarman, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-famous horse-sacrifices to (the god of) the Frontal Eye [Śiva] and the Four-armed [Viṣṇu], has established its might upon the massive summits of the great Mount Himavat, binds its fiery elephants to columns of crystal, and is charming with great majesty,—he who is (attended) with the noise of *permaṭṭi* drums and (other) musical instruments, who is resplendent with a banner (bearing the device) of a great ape, is canopied in glory, and has for crest a stately lion; giver of gold to the needy, cause of victory in the fray, man of might to adversaries, sun of valour, a Nārāyaṇa of the gallant, a lion for his elder brother"—the Mahā-Maṅgalēśvara Harikēsari-dēva,—

(Lines 11-12.) On Sunday, the thirteenth of the bright fortnight of Pushya in the cyclic year Nandana, the 974th (year) of the Śaka era, at the *uttarāyana-samkrānti*, in a *vyatipāta*,¹—

(Lines 12-15.) Having sent a summoner to the Three-hundred Mahājanas of the Agra-hāra of Nirili, convened them, and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one *mattar* to the god Kali of that place. Happiness! great fortune!

(Lines 15-19: a prose commonitory formula of the usual type.)

(Verses 1-2: two common Sanskrit verses.)

(Lines 21-22.) The town-clerk Jōgivyaya wrote (this record). The stone-mason Chittōja executed the order. Happiness! great fortune! homage to Sarasvatī!

B.—OF THE REIGN OF SOMESVARA II: ŚAKA 996-7.

In the case of this epigraph also I have been unable to trace the site whence it comes, or to find any details as to the stone. The inscribed area, which is much worn by weather, comprises an upper compartment, on which are lines 1-2, and a lower one containing all the rest; it is nearly 4 ft. high and 2 ft. 7½ in. wide.—The character is Kanarese, rather straggling and clumsy, and resembling the Peggūr inscription of A.D. 978 (no. 4 of "Coorg Inscriptions," revised edition). The cursive forms of *m*, *y*, and *v* (above, Vol. XII, p. 335) are all found here :—*m* in °baḷumam and (?) *brīḍyatvamam*, l. 22, *maṅḍalika*°, l. 24, *śrīman*°, l. 33, *dharmma*°, ll. 37, 39, *kavīleyumam*, ll. 39-40, °*pātakam*, l. 40, *Rāma*°, l. 41; *y* in °*samkrāntiyāndum*, ll. 31-32, *Umchagēriya*, l. 32; and *v* in *nerevare*, l. 23. The ñ is written in *pañcha*°, ll. 30, 38, 40. The height of the letters varies from ⅓ in. to ⅕ in.—The language is Old Kanarese, except

¹ A *yōga* in which the declinations of sun and moon are equal.

in the Sanskrit verses on ll. 40-42 and the barbarous concluding formula. The archaic *l* occurs once, in *pēḍa*, l. 39; it is replaced by *l* in *baḷi*^o, ll. 10, 33, *baḷiya*, l. 36, *aḷi*^o, ll. 39-40, and by *r* in *māl-ārkeyya*, l. 13 (a blunder for °*ālkeya*) and *ērppattara*, l. 32. In regard to lexicography, we may notice *baḷiyan=atti*, l. 10, and *baḷiy-atti*, l. 33 (see above, inscr. A.), *māṅp*=, l. 22, (?) *tott*=, l. 22, (?) *brīḍyatva*, l. 22, *poḷisim*, l. 23 (perhaps connected with *poḷe*, "to shine" or "to be swung about": should we then read here *poḷepim* ?), and *avaṅguṅṅite*, l. 28 (in Kittel's Dictionary *avaṅḡḡa*).

The record is twofold, comprising two endowments, and probably was engraved at the time when the second was granted. The first (ll. 1-13) opens by referring itself to the reign of a Chālukya king whose name is here lost; but that it was **Bhuvanaikamalla (Sōmēśvara II)** is proved by the reference to him and the date in l. 8. It then mentions (ll. 3-5) the **Mahā-Maṅḍalēśvara Vikramāditya-dēva** (possibly the king's younger brother, afterwards Vikramāditya VI), and likewise (ll. 5-7) a noble of the Pallava lineage named **Bhuvanaikamalla-Pallava-Permānaḍi Vi[shṇuvardhana-Vijjyāditya]**,¹ and bearing among his other titles that of "lord of **Kāñchī** best of cities"; and it states that, when Vikramāditya and Vishṇuvardhana-Vijjyāditya were at **Baṅkāpura** in the course of a tour of state in the service of king Bhuvanaikamalla, in Śaka 996, they granted the village of **Basalūr**, in the **Elambi Twenty**, to the 300 **Mahājanas** of **Nirili** for the maintenance of the cult of **Rāmēśvara** (a well-known form of Śiva) at **Pomballī** (ll. 7-13).

Then comes the second record (ll. 13-43). It begins by introducing, in prose, with the usual titles of his lineage and some others, the **Kādamba Mahā-Maṅḍalēśvara Śāntivarman**, "lord of **Banavāsi** best of cities" (ll. 13-21), and extols his valour and glory in four verses (ll. 21-30). After this comes the formal statement that in Śaka 997, when at **Uñchagēri**, he, in concert with two other high officers of state, renewed the grant of the first record (ll. 30-42).² **Bichchara Gaṅgayya** made the fair copy, and **Sūdōja** engraved it (ll. 42-43).

There are two dates. The first is given on ll. 8-9 as: Śaka 996, Ānanda; the full-moon of **Āśvayuja**; an eclipse of the moon. This seems to be regular. The *tithi* mentioned was current at sunrise on **Tuesday, 7 October, A.D. 1074**, and ended about 20 h. 3 m. after mean sunrise (for Ujjain). On that day there was a lunar eclipse, in which total obscuration began 19 h. 30 m. after mean sunrise, while the above *tithi* was still current.

The second date is given on ll. 31-32 as: Śaka 997, **Rākshasa**; **Pushya śuddha 1**; **Sunday**; the *uttarāyana-samkrānti*. This is quite wrong. **Pushya śuddha 1** of given year corresponded to **Friday, 11 December, A.D. 1075**, on which it ended about 11 h. 15 m. after mean sunrise. The *uttarāyana-samkrānti*, on the other hand, occurred on **Thursday, 24 December**, about 18 h. after mean sunrise, so that Friday was reckoned as the first day of **Makara**.

The places mentioned are: **Kāñchī** (ll. 6, 7); the *nele-viḍu* of **Baṅkāpura** (l. 8); **Pomballī** (ll. 10, 35); the **Pānuṅgal Five-hundred** (l. 12); the **Elambi Twenty** (ll. 12, 36); **Basalūr** (*ib.*); **Banavāsi** (ll. 18, 30); the *nele-viḍu* of **Uñchagēri** (l. 32); and the *tīrthas* (l. 37), besides a rather obscure phrase *nāḍ-ērppattara* (l. 32), which is perhaps a mistake for *nāḍ-irppattara*, "the **Twenty** of the county," viz. **Elambi**. **Pomballī** is the modern **Hombli**, lying 3½ miles nearly south of **Niralgi**, in lat. 14° 49½' and long. 75° 17½'. One is tempted to identify **Uñchagēri** with the modern **Wunchigēri**, near **Kumtā**; but the distance from **Niralgi** is considerable. **Kāñchī** (**Conjeevaram**), **Baṅkāpura** (**Baṅkāpūr**), and **Pānuṅgal** (**Hāngal**) are well known. **Elambi** and **Basalūr** do not seem to be traceable.

¹ See *Dyn. Kanar. Distr.*, p. 444 and n. 1.

² See *Dyn. Kanar. Distr.*, p. 561.

TEXT.¹

[Metres: vv. 1, 3, 4, *Mahāśraṅgharī*; v. 2, *Champakamālā*; v. 5, *Śālinī*; v. 6, *Anushubh.*]

- 1 Śri Svasti samasta-bhuvan-āśraya Śri-Pri(pri)[thvi-vallabha mahārāj-ādhirāja
paramēśvara parama-bhaṭṭārakaṁ]
- 2 Sityāśraya-[kula-tiḷakam Chāḷuky-ābharāṇam śrīmad-Bhuvanaikamalla-dēvara
rājyam=uttarōttar-ābhivridhi-pravarddhamānam=ā-cham'ir-ārka-tāram]
- 3 barām saluttam-ire || Tatu-pāda-padum-ōpajivi || Svasti samadhigata-pañcha-
mahā-śa-
- 4 bda-mahāmaṇḍalēśvaram Gauri-Gaṇēy(ś)-āvatāram Pārvvati-priyam * * *
* * kāvanam nām-ā-
- 5 dhi(di)-samasta-prasa(śa)sti-sahitām śrīman-mahāmaṇḍalēśvaram Vikra[māditya-
dēva]r || Svasti samasta-
- 6 bhuvan-ōrlla(la)sita-vira-Pallav-ānvayam . Śri-Pri(pri)thvi-vallabham Palla[va * *
* * *]n=amōgba-vākyaṁ Kām-
- 7 chi-puravar-ēśvaram śrīmad-Bhuvanaikamalla-Pallava-Permmānadi(di)
Vi[shṇuvardhana(?)-Vijayādityanum-irddu śri-
- 8 matu-Bhuvanaikamalla-dēvargge Bāmkāpurada nele-vidinoḷ bi[jayam-geydu(?)]
Sikha-varisī² ॐneya
- 9 Ānamnda-samvatsarada Āśvayujada puṇṇive sōma-grahanaḍam[du śrīmad]-
agraharam Niriliya mahā-
- 10 janam mūnūrvvarnam baliyan=aṭṭi barisi kalam karchchi dhārā-pūrvvakam
mādi Pombaliya tirtthada
- 11 śri-Rāmēśvara-dēvara snāna-nivēdyakkam gandha-dhūpakkam namnda-divigegam
mathamnta³-Si(Śi)va-paṇḍitarggam bhrā(brā)hma-
- 12 narggam chochhatrakkam Pānumgall=aynūrada kampaṇam Elambiy-irppattara
baliya bāḍam Basalū-
- 13 ra[m] mel-ārkkke(ke)ya sarvv-ābhyaṁntara-sidhdhiyīm biṭṭu koṭṭar || e ||
Svasti samasta-kula-mahidha-
- 14 ra-chakravartti-[mahā*]-mahima-Himavaḷ-girīndra-rumdra-śikhara - samsthāpita - mahā-
śakti-prabhāvam Ka-
- 15 ḍa(da)m̄ba-koḷ-āmbara-prachamṇḍa-mārttaṇḍan-anēka - samara - samaya - samudita - nija-
bhujā-vijay-ōpā-
- 16 rjjita-vira-lakshmi-nivāsa-mamḍita-prachamṇḍa-dōr-ddamṇḍa[m] balavad-ari-kuḷa⁴-Kāḷ-
ānalam pratāpa-pra-
- 17 kōp-ōpēta[m*] Lalāṭalōchanam(na)-jagad-vidit-āshṭādas-āśva(śva)mēdha-dikshā-dikshita-
kuḷa-prasūtam chaturā(ra)śīti-nagar-ādhi-
- 18 shṭi(shṭhi)ta viśiṣṭa-Banavāsi-puravar-ādhiśvaram Kāḍa(da)m̄ba-kamṭhiravam
Kāḍa(da)m̄ba-chakri-Mayūtravarmma-mahā-mabipā-
- 19 la-kuḷa-bhūshāṇam permaṭṭi-tūryya-nirgghōśa(śha)ṇam śākhācharēmndra-dhvaja-
virājamāna[m] mān-ōttuṅga-simha-lāmcha(chha)nam datt-ā-
- 20 rtti(rtthi)-kāmachanam mān-kkolvara gaṇḍam samara-mārttamṇḍam raṇa-vijaya-
kāraṇam=apṇana gamndha-vāraṇam nām-āli-samasta-prasasti-
- 21 sahitaṁ śrīman-mahāmaṇḍalēśvaram Sā(śā)ntivarmma-dēvar || Balavadu-vidviṣṭa-
bhūpālakar=aḍige=eragi śaraṇum-b[ō]g[e]⁴ du-

¹ From the ink-impression.

² Read *Śaka-varaka*.

³ Read *mathashta*. [*math-ānta* will do equally well.—H. K. S.]

⁴ Either *adige* or *eragi* may be read, but not both; and we should correct *śaraṇum* to *śaraṇa*.

- 22 rrvāra-bāhā-balamam mānp¹=emdh(du)dam tott=a[u*]ki bal[u*]ki bridyatvamañ
pūñdar=omdañd=elelē mīralu kaḍamgal=todaral=eḍaḍal=ottaysal=ukka-
- 23 l=pañchal poliṣim² māṅ-āntu kādal neṅevare dhuradoḷ dēva **Kādamba-Rudrā** ||
[1*] Baḷavad-arāti-maṅḍalika-gaṅḍa-lay-āntaka Śām-
- 24 nta-bhūpa maṅḍalika-lalāma maṅḍalika-Bhairava, maṅḍalika-Trinētra maṅḍalika-
gharaṭṭa maṅḍalika-maḷi-vighaṭṭita-pā-
- 25 da-piṭha maṅḍalika-lalāṭa-paṭṭa ninag=ār=ddore maṅḍalikaṛ dharitriyoḷu || [2*]
Baḷavat-kōp³-āguṅṅimā=ānt-ahitaran=elelē
- 26 kolvudamā=irkke bāhā-baḷadimā=ammamma dik-pāḷaran=a[u*]kisal=amdridhramañ⁴
chāḷisal bhūṭalam=amtuñ kaimpisulu di(di)g-ga-
- 27 jaman=alaḷisal vārddhiyūñ śōshisalk=ē⁵ chaḷamō pēḷ sālānē tat-kshanadoḷe
muḷidamā=ōho **Kādamba-Rudrañ** || [3*] Kaḍupim-
- 28 dam dēva niññ=ōr biḍad=oda(da)ṅuv=avamḅuñṭe śūḷam kapāḷam koḍe
khaṭvāṅam pinākam poḷeva nosala kaṅ hasti-charmmañ śir-ō-
- 29 dyadriḍ⁶ vañdr-ābhīḷa-bhūṭ-āvaḷi kaṅe-koral=arddh-āṅgadoḷu Gauri peṅpañ
paḍed=arddh-ēṁndu-prabhā-bhāsura-vikaṭa-jarā(ṭā)-jūṭa-kōṭi-
- 30 viṭamkam || [4*] Svasti samadhigata-panñcha-mahā-śabda-mahāmaṅḍalēśvarañ
Banavāsi-puravar-ādhiśvarañ śrīman-mahāmaṅḍalēśva-
- 31 rañ Śāmtivarmma-dēvar Śakha(ka)-varsha 997neya **Rākshaśa(sa)-**
samvatsarada Puśya(shya)-su(śu)ddha paḍiva **Ādi-varamuñm**=uttarāyana-samkrā-
- 32 ntiyamā=ñ(ā)gal nāḍ=ē[r*]ppattara⁷ baḷiya Uñchagēriya nele-vidinal=irddamādu
śrīmad-agrahārañ Nīriḷiya mahājanam mū-
- 33 nūrbbarumañ baḷiy-aṭṭi barisi śrīman-mahāmaṅḍalēśvarañ **Sā(śā)mtivarmma-**
dēvarum mahā-pradhānañ piṅiya perḅgaḍe daṁḅḅanāya-
- 34 kav=I(i)śvarañ[m]jayanum mahā-pradhānañ perḅgaḍe **Śōbhanayyanum**=irddu⁸
kālam karehchi dhārā-pūrvvakañ māḍi śrīmat-
- 35 **Pomballiya** tirtthada śrī-Rāmeśvara-dēvara aṅga-bhōgakkam dēvarañ pūḷisuva
brahmachāriḅgaṅ pañnirvvarum
- 36 brāhmaṅarga[m] chhatrakkañ **Elambiy=irppattara** baḷiya bāḍam **Basalūrañ**
pravishṭam=āḅi sarvv-ābhyañtata(ra)-siddhiyūñ biṭṭu ko-
- 37 ṭṭaru || Ī dharmmamañ pratipālisidaṅge Vāraṅāsi Kurukshētra Prayāḅe
Arḅyatirttham=eñb=i tirtthasthānaṅgoko⁹ sā-
- 38 sira kavileya koḍum koḷagumañ paññcha-ratnaṅgaḷoḷu kaṭṭisi
sāsirvvar=vvēda-pāragar=appa bhāra(brā)hmaṅargg=ubhayamu-
- 39 khi-goṭṭa phalam=akkum || I(1) dharmmaman=aḷidaṅgam=aḷiyal=oḍarchchidaṅgam=i
pēḷda punnya-tirtthasthānaṅg[aḷ*]oḷu sāsira kavi-
- 40 leyumañ sāsirvvar=vvēda-pāragar=appa brāhmaṅaruman=aḷida paññcha-mahā-
pāṭakam=akku[m] || Sāmānyō=yam dharmma-sētam(tur)=nṅii(nṅi)-
- 41 paṅam kālē kālē pālaniyō bhavadbhiḅ [1*] sarvvān=ētān=bhāḅinaḅ pārtthivēṁndrān
bhūyō bhūyō yāchatē Rāmabhadraḅ [1* 5*]
- 42 Sva-datt[ā*]m para-datt[ā*]m vā yō haretī(ta) vasuñndharām [1*] shashṭir=vvarsha-
sahaśrā(srā)ṅi viṭṭā(śhṭhā)yām jāyatē kri(kṅi)miḅ || [6*] Baredam Bichchara
- 43 **Gaṅgayyam** ; besa-geydam kalukutiḅa **Sūdōjam** [1*] Maṅgaḷa mahā-śrī ||
Sarasvatyāya namaḅ

¹ The *p* is not certain: it may be *v*.

² Written separately, as *baḷavat kōp*.

³ Written separately, as *śōshisalk=ē*.

⁴ See above.

⁵ Read *sthānaṅgaḷo*.

² Perhaps a mistake for *poḷepim*; see above.

⁴ Read *adrimdramañ*.

⁶ Apparently to be corrected to *-ōdyaj-jade*.

⁸ Or possibly *irldu* i.e. *iḷdu*.

TRANSLATION.

(Lines 1-3.) Fortune! While the reign of—hail!—the asylum of the whole world, [favourite] of Fortune and Earth, [great Emperor, supreme Lord, supreme Master, ornament] of Satyāśraya's [race, embellishment of the Chālukyas, king Bhuvanaikamalla,] was advancing [in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars] :—

(Lines 3-5.) When he who finds sustenance at his lotus-feet,—hail!—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, having all titles of honour such as “incarnation of Gaurī and Gaṇēśa (?), beloved of Pārvati, protection . . .” the Mahā-maṇḍalēśvara Vikramāditya-dēva,—

(Lines 5-8.) Likewise—hail!—the scion of the heroic Pallava race illustrious over the whole world, favourite of Fortune and Earth, . . . of the Pallavas, unailing in speech, lord of Kāñchī best of cities, Bhuvanaikamalla-Pallava-Permānaḍi Viṣṇuvardhana (P)-Vijayāditya, in concert (*with him*), having made a tour of state for king Bhuvanaikamalla, at the standing camp¹ of Baṅkāpura,—

(Lines 8-13.) On the full-moon day of Āśvayuja in the cyclic year Ānanda, the 996th (*year*) of the Śaka era, during an eclipse of the moon, having sent a summoner and convened the Three-hundred Mahājanas of the Agrahāra of Nirili and laved their feet, made over with pouring of water Basalūr, a town belonging to the Elambi Twenty, a county of the Pānuṅgal Five-hundred, with full internal authority of higher administration, for the baths and oblations of the god Rāmēśvara of the sanctuary of Pombaḷli, for scents and incense, for perpetual lamps, for the learned men of (*the cult of*) Śiva resident in the monastery, for the Brāhmanas, and for the charity-hall.

(Lines 13-21.) Hail! The Mahā-Maṇḍalēśvara Śāntivarma-dēva, who bears all titles of honour such as “he whose puissance of great might is established upon the massive summits of the great Mount Himavat mighty of majesty, the emperor of all central mountains; a magnificent sun in the sky of the Kādamba race; he whose awful rod-like arm is adorned by the residence of heroes' Fortune won by the victories of his arms uplifted on the occasion of many a fray; a fire of Doom to potent foemen's races; inspired with majesty and wrath; sprung from the lineage consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to (*the God of*) the Frontal Eye; presiding over eighty-four cities; lord of that best of cities the peculiarly excellent Banavāsi; lion of the Kādambas; ornament of the race of the Kādamba Emperor, the great king Mayūravarma; he who is (*saluted*) with the noise of *permatṭi* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of a great ape, who has for crest a lion stately in pride; giver of gold to the needy, man of might to adversaries, sun in battle, cause of victory in the fray, furious elephant for his elder brother” :—

(Verse 1.) When puissant hostile monarchs come bowing at his feet for refuge,² in fear and terror of his irresistible might of arm yearning for the word “stop,” they confess their shame: at once, aha! as they swell in pride, put forth effort, become arrested, bend, contract themselves, boil in rage, strike in resistance, confronting (*these*)³ . . . will they be able to contend in the fray, O Rudra of the Kādambas?

(Verse 2.) O king Śānta, thou Death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament of princes, Bhairava to princes, Triṣṭra [Śiva] to princes, grindstone to princes, thou whose footstool is rubbed by princes' crests, thou frontal diadem of princes, what princes on earth are like to thee?

¹ See *J.R.A.S.*, 1917, p. 117.² See on text, above.³ See above.

(Verse 3.) When, confronting foes with the fire of his puissant wrath, aha! he is slaying them; when by the might of his arm, hurrah! he terrifies the Guardians of the Spaces, moves great mountains, shakes the whole earth, brings dread upon the elephants of the spaces, dries up the ocean, what high spirit! Say, ho! is not the Rudra of the Kādambas instantly effective in his wrath?

(Verse 4.) In thy pride, O king, thou hast, with not a single one of them lacking, (*Śiva's*) brandished sword, pike, skulls, parasol, *khatvāṅga*-club, trident, gleaming frontal eye, elephant-hide, high mass of hair on the head, troops of fearful goblins as votaries, black throat, Gauri, occupying half of (*Śiva's*) body, and (*hair dressed in the shape of*) a dovecot on the top of wondrous matted tresses radiant with the lustre of the half-moon who has obtained eminence.

(Lines 30-33.) Hail! the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of cities, the Mahā-Maṇḍalēśvara Śāntivarma-dēva, on Sunday, the first of the bright fortnight of Pushya in the cyclic year Rākshasa, the 997th (*year*) of the Śaka era, on the *uttarāyana-saṅkrānti*, when he was at the standing camp of Uñchagēri in the Seventy (?) of the county, having sent a summoner and convened the Three Hundred Mahājanas of Nirili,—

(Lines 33-37.) The Mahā-Maṇḍalēśvara Śāntivarma-dēva, and the high minister, senior controller, (*and*) general Īśvarammayya, and the high minister (*and*) controller Śōbhanayya in concert, having laved the feet (*of the Mahājanas*), made over with pouring of water Basalūr, a town belonging to the Elambi Twenty, inclusively with full internal authority, for the personal enjoyment of the god Rāmēśvara of the sanctuary of Pombaḷḷi, for the celibates and the twelve Brāhmaṇas worshipping the god, and for the charity-hall.

(Lines 37-40 : a prose formula of the usual type.)

(Verses 5-6 : two common Sanskrit metrical formulæ.)

(Lines 42-43.) Bichohara Gaṅgayya wrote (*the grant*); the stone-mason Sūdōja executed the order. Happiness! great fortune! Homage to Sarasvatī.

No. 11.—THREE INSCRIPTIONS FROM HOTTUR.

By LIONEL D. BARNETT.

Hottūr—or, to give it its ancient name, Pottiyūr—is a village in the Bāṅkāpūr *tāluka* of Dhārwar District, lying in lat. 14° 56' and long. 75° 16', some three miles nearly due south from Shiggaon. The ink-impressions from which the following inscriptions have been edited by me were prepared for the late Dr. Fleet, and are now in the possession of the Trustees of the British Museum.

A.—OF THE REIGN OF SATYASRAYA : SAKA 929.

This inscription is cut upon a rectangular block, divided into six horizontal bands, and surmounted by a stepped top; I can find no record of the site where it stands, or stood. The stone is a *vīragal*, with sculptures of the usual type: in the uppermost compartment, a seated god with a fan-bearer on each side; below this, lines 1-6 of the inscription; below this, the hero being carried up to heaven by deities, one on each side; below this, lines 7-12 of the inscription; below this, a battle-scene, representing in the centre the hero with a bow, facing to the proper left and shooting against two archers, while a third man is falling pierced with

arrows at his feet, and six cows stand behind him; below this is the base.¹ The width of the inscribed bands is about 2 ft. 5 in., and their height about $6\frac{1}{2}$ in. They are very much worn, and parts—happily not material—are quite broken away.—The character is Old Kanarese of the period, rather clumsy and irregular. The height of the letters varies generally between $\frac{1}{4}$ in. and $\frac{3}{4}$ in. The cursive *y* appears in °*chayamgaḷa*[m], l. 5, and °*gēriya*, l. 12 (see above, Vol. XII, p. 335).—The language is Old Kanarese prose. Original *ḷ* is preserved, and sometimes *ḷ* is wrongly written for *ḷ*. The words *taḷaram*, l. 9 (see above, Vol. XVI, p. 80), and *eḷtu* (*eḷtam*, l. 10, and *eḷtige*, l. 11), the source of the modern *ettu*, are deserving of notice.

The record, after giving the date (l. 1), describes in detail an invasion by the Chōḷa king, whom it styles Rājarāja Nitya-vinōda Rājendra-vidyadhara Nūrmaḍi-Chōḷa (ll. 1-3). This evidently refers to Rājarāja I, who was reigning at the time, and bore the title of Nitya-vinōda (*South-Ind. Inscr.*, Vol. II, pp. 151, 260 n., 301). It then relates his defeat by the Chāḷukya Akalaṅkacharita-Iṛivabeḍaṅga Satyāśraya, and the latter's triumphal progress through the south (ll. 3-6). While Satyāśraya in the course of this campaign was at the *ghaṭṭa* of Tāvare (see *Dyn. Kan. Distr.*, p. 433), and certain persons, whose names are lost, were acting as *gāvundas* of the *nāḍu* and the town of Poṭṭiyūr respectively, a raid was made by robbers upon the oxen belonging to the betel-traders, and the beadle Gojjiga perished in a valiant attempt to save them. In recognition of his courage the betel-traders made a grant, apparently for a *kal-nāḍu* (ll. 6-12). The stone was prepared by Māchōja of Indēśvaragēri (l. 12).

The date is given in l. 1 as Śaka 9[2]9, the cyclic year Plavaṅga being current. What is meant is evidently A.D. 1007-8, with which Plavaṅga coincided; the words *pravarttisuttum-ire*, "being current," refer to Plavaṅga, not to Śaka 929; for Plavaṅga corresponded to Śaka 929 *lapsed* and Śaka 930 *current*.

The places mentioned are Donavura (l. 2), the *ghaṭṭa* of Tāvare, or "the Lotus-Ghāt" (l. 6), the Pānuṅgal Five-hundred (ll. 7-8), Poṭṭiyūr (l. 9), and Indēśvaragēri (l. 12). Donavura must be Donūr, in the Bāgewāḍi *taluka* of Bijāpūr District, in lat. $16^{\circ} 44\frac{1}{2}'$ and long. $76^{\circ} 0\frac{1}{4}'$. It is not clear whether the *ghaṭṭa* of Tāvare means a mountain-range or pass, as Dr. Fleet holds (*Dyn. Kanar. Distr.*, p. 433), or a bank or quay. Pānuṅgal is of course the modern Hāngal, and Poṭṭiyūr is Hoṭṭūr. I cannot locate Indēśvaragēri; but there was a sanctuary of Indrēśvara at Bankāpūr.

TEXT.²

- 1 ² Saka-varisha³ 9[2]9neya Plavaṅga-saṁvatsaram pravarttisuttum-ire |
Rājar[ā*]ja Nitya-vinōda Rājendra-vidyādha[ra]
- 2 Chōḷa-kuḷa-tiḷakam Nūrmaḍi-Chōḷam nava-lakhka(kkha)-balaṁ-berasu baṁda
Donavuradoḷ=biṭṭ-iḷdu dēsa(śa)v=ellavaṁ sūre-gonḍu [s]tri-
- 3 vadhe bāla-vadhe brāhmaṇa-vadhegalam geydu peṇḍiram p[i]ḍidu jāti-nāsa(śa)m-
māḍi Chōḷan-irppinam | Svasti śri-rāja-
- 4 rā[ja] paramēsva(śva)ra parama-bhaṭṭārakan=Akaḷa(ḷa)m kacharita[n-I]riva-
b[e]ḍaṅga Chāḷukya-kuḷa(ḷa)-tiḷa(ḷa)ka Tiguḷa(ḷa)-māri śri-
- 5 mat-Satyāśraya-dēva[m] Chōḷana[m] beṁ-kopḍu vastu-vāhana-chayamgaḷa[m]
piḍidu teṅka-di-

¹ There seems to be likewise an inscription running down both sides of the stone. Very little of it is legible; but it apparently mentions Satyāśraya's *dig-vijaya* (cf. our inscription below, ll. 5-6), some of his titles, and the name (lost) and home (Mūlavalli) of the writer.

² From the ink-impression.

³ Read Śaka-varsha.

- 6 g-vijayaṁ-geydu Tavareya ghaṭṭadoḷ-iḷdu samudra-mudrita-dharā-chakraman-śka-
 7 cha(chohha)[ttra-chchhāyeyoḷ ?] rājyaṁ-geyyutt-ire || Gaṁṇḍ * * * * *
 * * * * * mma Pānuṁ-
 8 gall-[aynīra]ra nāḷ-gāvunḍu-geyye || * * * * * trapa * * * * * kke
 nalla
 9 Manu-mārgg-ācharita Sōmēśvara-dāsi M * * yyaṁ¹ Poṭṭiy[ūra ?gāvunḍu-ge]yye |
 taḷaraṁ
 10 Gojjiga[m] ta[m]buligar-eḷtaṁ kaḷḷar-kkoḷe kādi * * dēva-lōkakk-esedan |
 tāmbuliga-sāsi-
 11 rvva[r*] neredu² eḷtige 1 viśavaṁ emdiṁge koṭṭaru | idaṁ kādaṁ-asva(śva)-
 mēdhada phalaṁ aḷi-
 12 daṁ paṁcha-mahā-pātaka || Beśa-geydan=Indēśva(śva)ragēriya Māchōja |

TRANSLATION.

(Lines 1-3.) The cyclic year *Plavaṅga*, (corresponding to) the 929th (year) of the Śaka era, being current—when Rājarāja Nitya-vinōda Rājēndra-vidyadhara, ornament of the Chōḷa race, Nūрмаḍi-Chōḷa, came accompanied by a host of nine-hundred thousand (*men*), halted at *Donavura*, and was ravaging the whole country, perpetrating murders of women, children, and Brāhmaṇs, seizing women, and overthrowing the order of caste,—

(Lines 3-7.) Hail!—the auspicious king of kings, supreme Lord, supreme Master, *Akaḷaṅkacharita* *Iṟivabeḍaṅga*, ornament of the Chāḷukya race, slayer of Tamils, the auspicious king *Satyāśraya*, drove away the Chōḷa, captured his trains of baggage-waggons, and made a triumphal progress through the South ;

(Lines 7-11.) And while (*in the course thereof*), being at the *ghaṭṭa*³ of *Tavare*, he was reigning over the circle of the ocean-sealed earth under the shadow of his single parasol, at what time . . . was exercising the office of county-*gāvunḍa* over the *Pānuṅgal* Five-hundred, (*and*) . . . follower of the courses of *Manu*, servant of *Sōmēśvara*, was exercising the office of *gāvunḍa* over *Poṭṭiyūr*, the beadle *Gojjiga* defended the kine of the betel-sellers when robbers were carrying them off . . . and rose to honour in paradise. The Thousand of the betel-sellers in assembly granted 1 *viśa* for each ox in perpetuity.

(Lines 11-12.) To him who preserves this there shall be the same reward as for an *āsvamēdha* sacrifice ; he who violates it incurs the guilt of the five deadly sins. *Māchōja* of *Indēśvaragēri* executed the order.

B.—OF THE REIGN OF JAYASIMHA II : SAKA 959.

This record is cut upon a stone which was found somewhere in Survey No. 91 ; the exact site I do not know. The slab has a rounded top, with sculptures : in the centre a *linga* on a stand ; on the proper right a cow (?) ; above it, the sun (to right) and moon (to left). The inscribed area below this is about 6 ft. 1½ in. high and 2 ft. 11½ in. wide.—The character is Kanarese, of a rather irregular hand of the period. The letters vary in height from about 1 in. to ½ in ; they are largest at the beginning. The inscription is rather worn, and it is often quite uncertain whether the *sonne* is written. In the first half of the record the cursive *y* (above, Vol. XII p. 335) is more usual than the tripartite form ; the cursive *m* appears thrice, the cursive *v* thrice.—The language, except for the standing formulæ of verses 3 and 4, is Old Kanarese. The *ḷ* is

¹ Possibly *Mārayyaṁ*.
 Either "mountain-range," or "quay."

² Or *neradu* ; the letter is not clear.

preserved in *iḍa*[*m*], l. 2, *iḍu*, l. 41, *negald*=, l. 19, and irregularly in *paḷam*, l. 42; it is replaced by *ḷ* in *peḷavara*, l. 16, *aḷid*=, l. 43, *aḷida*, l. 44, and perhaps *baḷiy*=, l. 37. Initial *p* is kept throughout. Of some lexical interest are: *vaḍḍa-lāguḷa*, l. 32, and *vaḍḍa-lāvuḷa*, l. 37 (for the more usual form *vaḍḍa-rāvuḷa*), *pannakēṇi*, l. 32, and *chaṭṭa*, l. 24.

The record opens with a short statement of a grant made by the three controllers of taxes of the county (ll. 1-3). It then refers itself to the reign of **Jayasīnha (II) Jagadēkamalla** (ll. 4-6), and states that at the time of the endowment to be chronicled **Akkā-dēvi**¹ (the sister of Vikramāditya V, on whom see *Dyn. Kanar. Distr.*, pp. 435, 437, 439 f.) was ruling the **Banavāsi Twelve-thousand** (ll. 6-7); the *mahā-maṇḍalēśvara* **Mayūravarma-dēva**, "lord of Banavāsi best of cities" and "a lion for **Harikānta**," was administering the same province and the **Pānuṅgal Five-hundred** (ll. 8-12); **Māra Gāvunḍa** of Poṭṭiyūr, who is described as "a brother-in-law to the lame" (cf. inscription C. below, ll. 16-17) and hence by reason of this service to the physically afflicted as "a *tīrṭha* (holy place, where the sick and crippled resort for divine help) in the midst of the county, a *Sōmanātha* (*Sōmnāth*) of the south," was serving as *prabhu* or sheriff of the **Pānuṅgal Five-hundred** (ll. 13-22); the *Kannaḍa-sandhivigrahi* (minister for affairs of peace and war in the Kannaḍa country) and general **Chāvanarasa**, who is described among other epithets as a *chatta* to **Sīnga** (possibly Jayasīnha II), a comet (or fire) to the **Koṅkaṇ**, an uprooter of **Pannāḷa**, a grindstone to **Baḷeyavattāṇa**, a shatterer of the pride of the fortress of **Bijavāḍi**, and a *disā-paṭṭa* to **Dōra**, was ruling the **Beḷvaḷa Three-hundred** and the **Purigere Three-hundred** (ll. 23-29); and the *pergaḍe* **Akalimayya** was controlling the taxation of **Beḷvaḷa** and **Purigere** (ll. 29-32). Then follows the specification of the endowment (ll. 32-42), by which certain high revenue officials arranged for the division of the tolls on betel-leaves between the various taxation-departments and assigned a proportion for the upkeep of the **Koṅgere**, or "Red Tank," presumably in or near Poṭṭiyūr. The record ends with a moral verse written by the town-clerk **Dāsīmayya** or **Dāsiga**.

It is worthy of note that the **Banavāsi** province was at this time under the rule of both **Akkā-dēvi** and **Mayūravarma**. The fact suggests that there was some close connection between the two, such as that of husband and wife; and this inference is supported by the inscription C. below, which shews that **Akkā-dēvi**'s son, the Kādamba *mahā-maṇḍalēśvara* **Tōyima-dēva**, possessed titles very similar to those borne in the present record by **Mayūravarma**. Both were "lords of Banavāsi best of cities"; **Mayūravarma** is *Harikāntana sīnga* (B., l. 10), **Tōyima-dēva** is *Harigana sīnga* (C., l. 13). It seems therefore reasonable to infer that **Mayūravarma** was married to **Akkā-dēvi**, and that **Tōyima-dēva** was their son. **Mayūravarma**'s title *Harikāntana sīnga*, "lion of **Harikānta**," seems to point to some services rendered to a king of that name, who may have been a predecessor (perhaps the grandfather) of the Kādamba **Harikēsarīn** or **Hariga** of **Baṅkāpūr**; see above, Vol. XIII, p. 168 ff., and below, inscr. C.

The date² is specified on l. 34 as: Śaka 959, *Īsvara*; *Mārgasīra śuddha 11*; a Monday. This is regular: the given *tithi* corresponded to Monday, 21 November, A.D. 1037, on which day it ended at 11 h. 50 m. after mean sunrise (for Ujjain).

The places mentioned are **Poṭṭiyūr**, i.e. **Hoṭṭūr** (ll. 19, 34); the **Banavāsi Twelve-thousand** (ll. 7, 12, 32; spelt *Vanavāse* on l. 7); the town of **Banavāsi** (l. 8); **Sōmanātha** (l. 17); the **Pānuṅgal Five-hundred** (ll. 12, 22, 32, 38); the **Koṅkaṇ** (l. 26); **Pannāḷa** (l. 26); **Baḷeyavattāṇa** (l. 26); **Bijavāḍi** (l. 27); **Dōra** (l. 27); the **Beḷvaḷa Three-hundred** (l. 28); the

¹ I think there can be no reasonable doubt that this name must be restored on l. 7, although the letters *kā* have to be supplied by conjecture to fill the gap caused by the breaking of the stone on the proper right side.

² I have to thank Mr. R. Sewell for his kindness in verifying my calculations in this and the next inscription.

Purigere or Puligere Three-hundred (ll. 28, 39); the **Six-hundred** composed of **Beļvala and Puligere** (ll. 31, 39); **Mūlavalli** (l. 36); **Kallavaņa** (l. 36); the **Ninety-six** (l. 40); the **Keņgere** or "Red Tank" (ll. 41, 42); and **Bēņarāsi**, i.e. Benares (l. 43). Sōmanātha is of course the famous sanctuary of Sōmnāth in Junāgarh State; and Pānuņgal is now Hāngal. Pannāla, elsewhere termed also Pannāleya-kōṭe, Pannāle-durga, Praņāḷaka-durga, and Padmanāla-durga, is now Panhālā, about 12 miles NW. of Kōlhāpūr (see *Dyn. Kanar. Distr.*, p. 546). Baļeya-yaṭṭaņa is mentioned again in *Ep. Carn.*, Vol. II (*Inscr. of Śravaņa Beļgoḷa*), No. 56 (cf. *ibid.*, introd., p. 41, and *Dyn. Kanar. Distr.*, p. 496). I venture to identify it with the modern Baļiapattam (more correctly written Vaļapattanam), lying in lat. 11° 55' and long. 75° 22' in the Chirakkal tāḷuka of Malabar District, a few miles NW. of Cannanore. Baļiapattam was a place of considerable importance in early times; it is the *Balaipatna* (wrongly written in some editions as *Baltipatna*) of Ptolemy's Geography, VII. i. § 6, and apparently the *Palaiipatma* of the Periplus (cf. McCrindle, *Ancient India as described by Ptolemy*, p. 45, and *id.*, *Commerce and Navigation of the Erythrean Sea*, pp. 127, 129; Lassen, *Alterthümer*, III, pp. 181, 183); and there is much likelihood in Kern's view that Ptolemy's *Balaipatna* is the Baladēvapattana mentioned in Varāha-mihira's *Brihat-saṃhitā*, xiv. 16. Bijavāḍi is uncertain: it may conceivably be the modern village of Bijwāḍgi near Hungund. Dōra, if it is a geographical name, may possibly be the same as Dōrasamudra. On Beļvala see above, Vol. XIII, p. 40; on Puligere or Purigere, *ib.*, Vol. XIII, pp. 179, 188. Mūlavalli is possibly Munawalli, a village about 4½ miles SSE. from Shiggaon, 1½ miles SE. from Hotṭūr, and ¼ mile NW. from Baņkāpūr.

TEXT,¹

[Metres: v. 1, *Kanda*; vv. 2 and 5, *Champakamālā*; v. 3, *Anuṣṭubh*; v. 4, *Śālinī*.]

- 1 Śrīmatu mūṛu nāḍa suṃkīgaruv-iḷḍu munne naḍev-āru pēriņa
mēle
- 2 . . . [kā]runyadim dharmma-chittam puṭṭi mattam biṭṭa pēru 1 antu 7
pēṛ[u]m [*] biḍad-iḷḍa[m] kavile brāhma-
- 3 [naruman-a]ḷi[da] pañcha-mahā-pātakan-akku
- 4 [Svasti samasta-bh]uvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārājādhirāja paramē-
śvara paramabhaṭṭāraḱam Satyāśraya-kuḷa-ti-
- 5 [lakam Chā]ḷuky-ābharanam śrīma[*]-Jagadēkamalla-Jayasīnga-dēvara rājyam=
uttar-ōttar-ā-
- 6 [bhivṛiddhi]-pravarddhamānam-ā-chandr-[ā*]rkka-tāram baram saluttam-ire | tat-
pāda-padam-ōpājīvi śrīmad-A-
- 7 [kā]-dēviyar-Vvanavāse-pannirohhāsiramuvam su(su)kha-śa(sa)ṃkathā-vinōdadin=
āluttam-ire ||
- 8 [Sva]sti samadhigata-pañcha-mahā-śabda-mahāmaṇḍaḷēsva(śva)ram Baņavāsi-puravar-
ēsva(śva)ramn-ahi-
- 9 [ta-ba]ḷa-jala-vimathana-janita-vira-lakshmi-virājita-prachanḍa-dōr-ddanḍa birudara
ganḍan-adaṭa-
- 10 [ra taḷa]-prahāri subhaṭa-Murāri sāhas-ōttuṃga Harik[ā*]ntana siṃga vira-śrī-pavitra
su-
- 11 [bhaṭa-Tr]iṇētra Rudr-āvatāra nām-ādi-samasta-prasa(śa)sti-sahita śrīman-Mayūra-
varmma-dēvar Ba-
- 12 [navā]si-pannirohhāsiramuvam Pānuṃgall-aynūṛuman-ēkāyatpadin²-āḷḍu sukha-
saṃkathā-vinōdadoḷ=ire |

¹ From the ink-impression.

² Read =śka-chōkḷātradin= [or =śk-āṭapātradin=, —Ed.].

- 13 [ta]t-pāda-padm-ṣpajivi S[v*]asty-anēka-guṇa-gaṇ-āḷamkāra para-nāri-dūra gōtra-pavitra budha-jana-mitra
- 14 [ś]auch-Āmjanēya satya-Rādhēya Sūryyaṅge bhakta durjjana-virakta keḷe-geyde (yye?) ku(kū)rppa[m] kūrṭt-iyal-ārppa[m]
- 15 [b]udha-jan-ādhāra vine(na)y-āvatāra si(śi)shṭa-prasaṅga nuta-dhairyy-ōttuṅga āśrita-jana-kalpa-
- 16 vri(vri)ksha bandhu-jana-chintāmaṇi dāna-chūḍāmaṇi Kali-yuga-Mahēsva(śva)ra peḷavara bhāva Śō-
- 17 [mē]sva(śva)ra-dāsi vine(na)ya-viḷāsi naḍu-nāḍa tirttha temkaṇa Somanāḍha(tha)nām-ādi-samasta-prasa(śa)sti-
- 18 sahita śrīmatu || Dānam par-ṣpakāra[m*] jñāna[m*] Si(Śi)va-bhakti satyam-emb-ol-guṇadoḷu
- 19 tān-adhikan=enisi negaḷd=abhimāna-dhana[m*] Poṭṭiyūra Māran-udāra || [1*] Vidita-yasō(śō)-rtthan=embudu | budha-
- 20 stutan=embudu | satyavantana=embudu | nāya-sā(śā)liy=embudu | dayā-parana=embudu | sundar-āṅgan=embu-
- 21 du [1*] Manu-mārggiy=embudu | guṇ-āgrāṇiy=embudu | gōtra-ratnan=embudu | sakha(ka)-āvanī-ta[la]-
- 22 d[o*]l=ēm perat=embude Māra-Gāvunḍana || [2*] Antu Pānuṅgall=aynūrakkam prabhutanam-geyvuttam-ire |
- 23 Svasti¹ samadhigata-pamcha-mahā-sa(śa)bda-mahā-śa(sa)ndhi-vigrah-ādhipati mahā-prachamṇḍa-daṇḍanāyakam
- 24 ari-ghaṭ[ā*]-mallam Siṅgana chaṭṭan=āśrita-jana-kalpa-vriksha[m*] bhri(bhri)tya-chimntāmaṇi satya-Kānina[m*] samara-du(dhu)-
- 25 ramdhara[m*] pratipaksha-rākshasam ripu-kuraṅga-pamchānana[m*] pirid-ittu maṇeva[m] chalamaṇ meṇevam pi-
- 26 suṇa-tala-prahāri giri-durgga-malla[m*] Komkaṇa-dhūma-kētu Pannāḷ-ōnmūlanam Baḷeyavattāṇa-gharaṭṭam
- 27 Bijavāḍi-kōṭe-darppa-dalanam Dōra-diśā-paṭṭa[m*] śrīma[1*]-Jagadēkamalla-dēva-pāda-pamkaja-bhramaram śrīmat-Ka-
- 28 nnaḍa-santhi(ndhi)vigrahi daṇḍanāyakam Chāvānarasar Beḷvala-mūnūruva[m] Purigere-mūnūruvam sukha-samkha(ka)-
- 29 thā-vinō[da*]din=āḷuttam-ire || Tatu-pāda-padm-ṣpajivi Svasti samasta-rājya-bharanirūpita-mahāmātya-padavi-virā-
- 30 jamāna mān-ōnnata prabhu-ma[m]tr-ā(ō)tsāha-śakti-traya-sampanna pati-hit-āchāryyan=achaḷita-dhau(dhai)ryya nuḍi-
- 31 d=ante gaṇḍa nām-ādi-samasta-prasa(śa)sti-sahitam śrīmatu perggade Akalimayyamgaḷ=erad=arunūraṇa sumka-
- 32 man=āḷutt-ire | pannakēni vaḍḍa-lāguḷada sumka-verggade Saṅgavayyanum Banavāsi-pannirchchāsirada sum-
- 33 ka-verggadhe(ḍe) Chāvunḍamayyanum Pānuṅgall=aynūraṇa manneya sumka-verggade Dūḍiyammanu[m] ant-anibaruv=i-
- 34 ldu ☉ Saka-varisha² 959neya Isvara³-samvatsarada Mārggasi(śi)ra-su(śu)ddha ēkādasī(śi) Sōmavāradandu Poṭṭiyūra Mā-

¹ This word is preceded on the stone by a *śakha*-symbol made up of small circles

² Read *Śaka-varsha*.

³ Read *Isvara*.

- 35 ra-Gāvunḍuṁ¹ Gakaruva Surimayya Poleyamma [Gētimayya perggaḍe
Būhimayya sēnabōva Dāsīmāyā
- 36 int=ivar=mmodal-āgi mūvadimbarggaṁ Mūlavāḷi bāḍa Kallavaṇam² antu nālku
bāḍak[kaṁ* ?] koṭṭa sā(śā)sana-maryyā-
- 37 de emnt=endade eleya pēriṅge pattemiṭ[u*] biṭṭu baḷiy=eleya pēraṁ kaḷedu
vaḍḍa-lāvulada suṁkadavaru pēriṅge ko-
- 38 ḷva visavaṁ pattu | Pānuṅgall=aynūraṇa perjjuṁkamunṁ manneya suṁkamunṁ
kūḍi pēriṅge koḷva visavaṁ pannerāḍu vare |
- 39 eraḍ-arunūraṇa perjjuṁkadavaru pēriṅge koḷva visavaṁ padinaydu Puligere-
nāḍa manneya suṁkadavaru pēriṅge ko-
- 40 ḷva visav=aydu | toṁbhatt-āraṇa maṁnneya suṁkadavaru pēriṅge koḷva
visavav=ondu vare | ant=anibaru suṁki-
- 41 garuv=iḷdu i(1) Keṁgeṇ[e*]ge barisavaḷa āru pēra suṁkamaṁ biḍuvaru |
taṁbuliga-sāsirvvaru }³ i(1)
- 42 Keṁgerege pēriṅgalu koṭṭa visavan=ondu | Ant=1 dharmmama[m*] kiḍal=iyade
kāḍ-ātaṅge asva(śva)mēdham geyda paḷam⁴=a-
- 43 kku Aḷid-ātaṅge Bānarāsiyoḷu sāi(yi)ra kavileyuma[m] sāsi[rvva]ru chatur-vvēda-
pāraḡar=appa br[ā*]-
- 44 hmaṇaran=aḷida paṁcha-mahā-pātakan=akku | Sva-dattāṁ para-dattāṁ v[ā] yō
harētu(ta) vasundharāṁ [i*] shasṭir=vvarshsha-sa-
- 45 hasrāṇi }⁵ viśṭhāyāṁ jāyatō krimi⁶ || [3*] Sāmānyō-yāṁ dharmma-sōtu[r*]
nri(nri)pāṇāṁ kāḷē kāḷē pāṇāniyō bhavadbhi[h*] | sarvvān=ō-
- 46 tān=bhāgina[h*] prātivēndra⁷ | bhūyō bhūyō yāchatō Rāmabhadra[h] || [4*]
[∪ ∪ ∪ ∪ — ∪ — ∪ ∪ ∪] sōlad-ir=āhava-raṁga-bhūmiyō-
- 47 ḷu kusiyad-ir=ittudaṁ maguḷe koḷḷad-ir[— ∪ ∪ — ∪ — ∪ — | ∪
∪ ∪ ∪ — ∪ — ∪ ∪ ∪ —]ṭṭad-ir=oykane laṁchav=indu koṇḍ=esa-
- 48 gad-ir=ēḷuvēḷe narakāṁ narargg(rg)=endapan=alte Dāsiga | (||) [5*] Antu
Manu-mārggi . . . tanime sēnabōva Dāsīmāyā[m*] barada[m]

TRANSLATION.

(Lines 1-3.) . . . The three controllers of taxes of the county in assembly, inspired by piety, graciously assigned in addition to the six loads previously in usage (*for the income of the sanctuary*) 1 load more, altogether 7 loads. He who fails to make the grant shall incur the guilt of the five deadly sins, as though he destroyed cows and Brāhmins.

(Lines 4-6.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chāḷukyas, king Jagadēkamalla-Jayasiṅga, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 6-7.) While she who finds sustenance at his lotus-feet, Akkā-dēvi, was ruling the Vanavāse Twelve-thousand with enjoyment of pleasant conversations :—

(Lines 8-12.) While—hail!—the Mahā-Manḍalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of towns, who bears all titles such as “he whose

¹ An error for *Gāvunḍanum* or *Gāvunḍam* ?

² This *daṇḍa* is superfluous.

³ This *daṇḍa* is superfluous.

⁴ Read *pāṭṭivēndrān*, and delete the *daṇḍa*.

⁵ Apparently some names have been omitted.

⁶ Read *phaḷam*.

⁷ Read *krimiḥ*.

terrible rod-like arm is adorned by warriors' Fortune engendered from churning the waters of hostile hosts,¹ hero of title-bearers, buffeter of the bold, a Murāri to brave soldiers, exalted in enterprise, a lion to Harikānta, pure with warriors' Fortune, a Triṇṣṭra [Śīva] of brave soldiers, an embodiment of Rudra," king Mayūrarman, ruling the Banavāsi Twelve-thousand and the Pānuṅgal Five-hundred under his single parasol, was in the enjoyment of pleasant conversations :—

(Lines 13-18.) While one who finds sustenance at his lotus-feet, the bearer of all titles such as—hail !—"adorned by a series of many virtues, remote from others' wives, purifying his *gōtra*, friend to sages, an Āñjanēya [Hanumān] in purity, a Rādhāya [Kārṇa] in truthfulness, votary of the Sun, ill-disposed to the evil, delighting in making friendship, strong in glad giving, foundation of sages, embodiment of culture, associating with the refined, exalted in renowned firmness of character, tree of desire to dependents, wishing-gem to kinsfolk, crest-jewel of bounty, a Mahēśvara of the Kali Age, a brother-in-law to the lame, servant of Sōmēśvara [Śīva], brilliant in culture, a site of salvation in the centre of the county, a southern Sōmanātha," the fortunate—

(Verse 1.) Māra of Poṭṭiyūr, illustrious for his pre-eminence in the goodly qualities of bounty, philanthropy, knowledge, devotion to Śīva, (and) truthfulness, is rich in esteem, noble :—

(Verse 2.) Of Māra Gāvunḍa it may be said that he knows the meaning of fame, that he is praised by sages, truthful, politic, gracious, comely of person, observant of the courses of Manu, eminent in virtue, a gem of his *gōtra*, (than who) what higher thing is there on the whole earth ?—

(Line 22.) Was thus holding the shrievalty over the Pānuṅgal Five-hundred :—

(Lines 23-29.) While—hail !—the High Commander for affairs of peace and war, who has obtained the five great musical sounds, the great august general, wrestler with hosts of foes, *chaffa* for Siṅga, tree of desire for dependents, wishing-gem for servants, a Kānina [Kārṇa] in truthfulness, leader in battle, demon to adversaries, lion to the deer his enemies, giving abundantly and forgetting it, displaying enterprise, buffeter of the malignant, wrestler with mountain fastnesses, a comet² to the Koṅkaṅ, an uprooter of Pannāla, a grindstone to Baḷeyavaṭṭana, a shatterer of the pride of the fortress of Bijavāḍi, a scatterer³ of Dōra, a bee to the lotus-feet of king Jagadēkamalla, minister for affairs of peace and war in the Kannāḍa (country), the General Chāvānarasa, was ruling the Beḷvala Three-hundred and the Purigere Three-hundred with enjoyment of pleasant conversations :—

(Lines 29-32.) While one who finds sustenance at his lotus-feet,—hail !—he who possesses all titles such as "illustrious in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, having the three powers of lordship, counsel, and enterprise, teacher of weal for his master, immovable in firmness, a man of valour in accordance with the name," the superintendent Akalimayya, was administering the taxation of the two (provinces of Beḷvala and Puligere forming) a Six-hundred,⁴—

(Lines 32-34.) Saṅgavayya, controller of the taxes of the *pannakēni vaḍḍa-lāguḷa*,⁵ and Chāvunḍamayya, controller of the taxes of the Banavāsi Twelve-thousand, and Dūḍiyamma,

¹ This epithet is meant to suggest a reminiscence of the legend of Lakshmi's birth from the churning of the Milk-Ocean.

² Or, fire.

³ Kittel's Dictionary explains *disā-paḷa* as "causing (his enemies) to be scattered in all directions."

⁴ See Dr. Floet's note on the Soratūr inscription, above, Vol. XIII, p. 178.

⁵ *Pannakēni* seems to be connected with *kēni* (*krēni*), "traffic, trade"; the first half may perhaps be connected with *pann-ēya*. The forms *lāguḷa* (l. 32) and *lāvūḷa* (l. 37), beside the more usual *rāvūḷa*, shew the history of the word, which seems to be connected with *lāvāna*, *lāvāni*, and the Marāṭhi *lāganesh* (see Kittel, s.v.); hence *lāguḷa* (or *lāguḷa* ?) would be the oldest form, *lāvūḷa* next in order of time, and *rāvūḷa* the last. Cf. the word *akka-lāvāna* in the inscriptions of Itṭagi and Sūḍi (above, Vol. XIII, p. 46, Vol. XVI, p. 86 and note).

controller of the taxes of the seigniories of the **Pānuṅgal Five-hundred**, being together in assembly,—

(Lines 34-42.) On Monday, the eleventh day of the bright fortnight of **Mārgasīra** in the cyclic year **Īśvara**, the 959th (*year*) of the Śaka era, gave to the Thirty, headed by **Māra Gāvunḍa** of **Poṭṭiyūr**, **Gakaruva Surimayya**, **Poleyamma Gētimayya**, the superintendent **Būhimayya**, and the town-clerk **Dāsīmayya**, and to the four towns, namely the towns of **Mūlavallī** and **Kallavaṇa**, an edictal regulation of the following tenour : granting on each load of betel-leaf eighteen (*leaves*), and excepting the loads of *baḷi*-betel,¹ the controllers of the taxes of the *vaḍḍa-lāvuḷa* shall draw ten *viśa* on each load ; the main-tax of the **Pānuṅgal Five-hundred** and the seigniorial tax thereof jointly shall draw twelve *viśa* on each load regularly ; the controllers of the main-tax of the two (*provinces of Beḷvala and Puligeṛe forming*) a Six-hundred shall draw fifteen *viśa* on each load ; the controllers of taxes of the seigniories in the **Puligeṛe** county shall draw five *viśa* on each load ; the controllers of taxes of the seigniories of the Ninety-six shall draw one *viśa* on each load regularly. The above tax-officers in assembly shall assign to this **Kemgeṛe** the tax of six loads as annual income. The Thousand of betel-traders granted to this **Kemgeṛe** one *viśa* on each load.

(Lines 42-44.) So to him who guards this pious foundation, not suffering it to be injured, there shall be the same fruit as if he performed a horse-sacrifice ; to him who violates it there shall be the guilt of the five deadly sins, as though he destroyed at Benares a thousand kine and a thousand Brāhmaṇs versed in the Four Vēdas.

(Verses 3-4 : two common Sanskrit verse-formulæ.)

(Verse 5.) be not defeated, on the stage of battle bend not, take not back what has been given duly, take now no bribe. There is a sevenfold² hell for men. Thus verily saith **Dāsiga**.

(Line 48.) So the follower in the courses of Manu the town-clerk **Dāsīmayya** has written.

C.—OF THE REIGN OF SOMESVARA I : SAKA 988.

This is upon a slab found by the *hoṇḍa* or tank in the village. The stone has a rounded top divided vertically into three compartments containing sculptures : in the central one is a *linga* on a stand ; in that on the proper right is a seated votary facing full front, with the sun and moon above ; in that on the left, a cow and sucking calf. The inscribed area below this is 3 ft. 10½ in. high and 3 ft. 6 in. wide.—The characters are good Kanarese of the period, but considerably worn, so that it is often difficult to arrive at certainty in the reading of details such as the *sonṇe*. The letters are from ½ in. to ¾ in. high. The cursive *y* (above, Vol. XII, p. 335) is used in *Poṭṭiyūr*—(l. 5).—The language is Old Kanarese, except for the formal Sanskrit verses on ll. 40-42. The *ḷ* appears in *irḷḍa*, for *iḷḍa* or *irḍa* (l. 15), *neḷḷdan* (l. 18), *nāḷ*^o (l. 22), *iḷḍu* (ll. 22, 32) ; it is changed to *ḷ* in *Chōḷa* (l. 4), *peḷavaṅge* (l. 17), *alid*—(l. 39), and to *r* in *bērkuvē* (l. 17). Initial *p* is preserved, except in the name *Haṇḍiyūr* (l. 6). The *upadhṃāntya* is found in the Sanskrit *bhāgīnaḥ=p^o* (l. 41). Words of lexical interest are : *kuttumbitti* (l. 6), *garuḷi* (l. 12 : Kittel has *garuḷi*), *baṅgāra* (l. 13 : apparently to be distinguished from *baṅgāra*), *baruhi* (l. 23 : for Sanskrit *barhi*), *sote* (l. 32 : possibly connected with Sanskrit *sudhā*), *poge-voge* (l. 34), *pada-bara* (l. 35), *bojaṅga* (l. 37), *ugura* (l. 37). On the nominatively used genitive *Kēsi Gāvunḍana* in l. 32 see *J. R. A. S.*, 1918, p. 105.

The record first refers itself in ll. 1-3 to the reign of **Trailōkyamalla-Āhavamalla (Sōmēśvara I)**, and then mentions one of his feudatories, the **Mahā-Maṇḍalēśvara Jēmarasa**, as

¹ I do not know whether *baḷi* here means a special kind of betel, or signifies "gift."

² This is also the Jain number. Manu speaks of 21.

ruling over **Poṭṭiyūr**, **Elavatti**, **Nittasiṅgi**, **Haṇḍiyūr**, and many other towns and *kuttumbitti* as an *anugu-jivita* or "love-fief" (ll. 3-6). Jēmarasa among other titles is described as "a submarine fire to the ocean of the Chōja's hosts" (see *Dyn. Kanar. Distr.*, p. 436) and as "a flame of doom to Bhōja," namely the **Paramāra Bhōja of Mālwa** (*ibid.*). The record then introduces Jēmarasa's son, the **Mahāsāmanta Jōyiyarasa**, as governing Poṭṭiyūr as a *kumāra-ṛitti* or "prince's fief" (ll. 6-8), and then gives at great length the titles and dignities of the **Kādamba Mahā-Maṇḍalēśvara Tōyima-dēva**, "lord of **Banāvasi** best of towns," "warrior for **Mēruḡa**," "lion of **Hariga**," etc., who at this time was administering the **Banāvāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** (ll. 8-14). Of this Tōyima-dēva we have already spoken (see above, inscr. B., and *Dyn. Kan. Distr.*, pp. 435, 564). His title "lion of Hariga" seems to indicate services rendered to his kinsman the **Kādamba Hariga** or **Harikēsarin of Baṅkāpūr**, whose record of Śaka 977 has been published by me above, Vol. XIII, p. 168 ff.

Our inscription now introduces **Gōḍuvāra Māra Gāvūṇḍa** of Poṭṭiyūr (ll. 15-18). Māra's acquaintance we have already made in inscription B.; we here learn the reason for the title "brother-in-law to the lame," which is given to him there (l. 16); for here we are told that to many footless men who came to seek his favour he gave feet. What precisely is meant by this is not clear. It may be that Māra furnished them with wooden legs; it may be that he supplied them with medical treatment (or perhaps even faith-healing).¹ Be this as it may, he gained a great reputation, and was called "a southern Sōmanātha" (as in inscr. B.). We next learn that his son **Chālukya-Gaṅga-Vermāḍi Kēsava** (**Kēsirāja** or **Kēsi**) **Gāvūṇḍa** was at the time serving as Gāvūṇḍa of Poṭṭiyūr (ll. 18-22). Kēsi obtained from the **Kādamba** king **Hariga** (**Harikēsarin of Baṅkāpūr**, to whom we have referred in the last paragraph) all the emblems of royalty (ll. 23-24), and received similar honours from king **Chālukya-Gaṅga-Vermāḍi** (**Vikramāditya VI**: cf. the Baṅkāpūr inscription, l. 10, above, Vol. XIII, p. 170), who, regarding him as a son, gave him his own name (ll. 24-26). Besides making various bountiful gifts to men of eminence (ll. 27-28), Kēsi constructed a temple of Śiva with the title of **Kēsavēśvara** (ll. 28-30). For this temple an endowment was granted by **Jōyiyarasa**, **Tōyima-dēva**, and **Mailala-dēvi** (ll. 30-35). Who this Mailala-dēvi was does not appear; possibly she was **Tōyima-dēva's** wife. As a supplement to this endowment, Tōyima-dēva's mother **Akkā-dēvi** (on whom see above, inscr. B.) assigned to the monastery the fee due to her on the occasion of "laving the feet," formally transferring it to the nun **Gāṅgikabbe** (ll. 35-37). It is interesting to find a woman holding such a representative position in a community of Śaiva ascetics. Finally we learn that the inscription was composed by the poet **Rājavallabha**, and was corrected and amplified by **Chandra Bhaṭṭa** (see *J.R.A.S.*, 1920, p. 377 n.) and **Baḷabhadra-dēva**; the mason was **Dāsōja** (ll. 43-44).

The date is specified on ll. 30-31 as: Śaka 988, the cyclic year **Parābhava**; the full-moon of **Paushya**; Sunday; the *nakshatra* **Hastā**; the *uttarāyana-saṁkrānti*; a *vyatipāta*. This is grievously incorrect, if we reckon according to the Southern cycle. The full-moon of Paushya in the given year accordingly fell on **Wednesday, 3 January, A.D. 1067**, on which day the full-moon *tithi* ended 11 h. 16 m. after mean sunrise. This *tithi* corresponded to the *nakshatra* **Pushyā**, not **Hastā**; and the *uttarāyana-saṁkrānti* occurred on Sunday, 24 December, A.D. 1066, when the *nakshatra* was **Pūrva-Phalgunī**. On the other hand, if we calculate by the Northern cycle, the *tithi* would correspond to **Sunday, 26 December, A.D. 1064**, on which day it ended about 12 h. 24 m. after mean sunrise; but the *uttarāyana-saṁkrānti* of that year took place 21 h. 53 m. after mean sunrise on Thursday, 23 December, and the *nakshatra* at mean sunrise on the

¹ Several cases of faith-healing for lameness are recorded in the inscriptions of Epidauros: see Collitz and Bechtel, *Sammlung d. griech. Dialekt-Inschriften*, III. iii., Nos. 3339, 3340.

full-moon day of Paushya was Punarvasu. Calculation by mean longitudes and motions will not remove these discrepancies ; for it gives as *tithi* and week-day the same date (Sunday, 26 December, A.D. 1064), with Friday, 24 December, for the *uttarāyana-samkrānti*, and Punarvasu as *nakshatra*.

The places mentioned are : **Pottiyūr** (ll. 5, 8, 15, 22, 30, 32 f.), **Elavaṭṭi** (l. 6), **Nittasiṅgi** (l. 6), **Haṇḍiyūr** (l. 6), the **Male** or **Highlands** (l. 11), **Banavāsi** (l. 11), the **Banavāsi Twelve-thousand** (l. 14), the **Pānuṅgal Five-hundred** (l. 14), and **Kōvagere** (l. 33 f.). Elavaṭṭi is the village called Yelawati in the Bombay Postal Directory and Yalvatti in the Bombay Survey ; it lies in Hāngal *tāluka*, in lat. 14° 51½' and long. 75° 10½'. Nittasiṅgi is now Nidsiṅgi (Nidsangi in the Bombay Survey), in the same *tāluka*, in lat. 14° 52' and long. 75° 10½'. Haṇḍiyūr I cannot locate, unless (which I doubt) it is to be identified with "Handihāl" of the Survey, a village 4½ miles nearly west of Hāngal town, in lat. 14° 45½' and long. 75° 5½'.

TEXT.¹

[Metres : vv. 1, 3, 4, 6, *Kanda* ; vv. 2, 7, 8, 9, *Mattēbhavikrīḍita* ; v. 5, *Mahāsrāgdharā* ; v. 10, *Śālinī* ; vv. 11, 12, *Anuṣṭubh* ; v. 13, *Champakamālā*.]

- 1 ○ ○ Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārāj-ādhirāja
○
paramēśva(śva)ra parama-bhaṭṭarakam Satyāśraya-kuḷa-tilakam Chālu-
- 2 ky-ābharaṇam śrīma[t*]-Trailōkyamallā-Āhavamallā-dēvara vije(ja)ya-rājyam=
uttar-ōttar-ābhivri(vri)ddhi-prāvarddhamānam=ā-chāndr-ārka-tāram barām sa-
- 3 luttam-ire || tat-pāda-padma-ōpajivi || Samadhigata-pañcha-mahā-śabda-
mahāmaṇḍalēśvarām śamara-Mahā(hē)śvarām sau(sau)ryya-kaṇṭhīravām rāpa-
raṅga-Bhairava[m] bhṛitya-chintāmaṇi
- 4 subhaṭa-si(śi)rōmaṇi satya-Rādhēyam sau(śau)ch-Āmjanēyam bhuvan-ābhirāmam
sāhas-ōddāmam svāmi-samnnāham budha-jan-ōtsāham Chōḷa-bāḷa-jaḷadhi-Baḍav-
ānalam Bhōja-
- 5 kāḷ-ānalam=ubhaya-bāḷ-āchāryyam Mandara-dhairyyam śrīmad-Āhavamallā-dēvara
vagga nām-ādi-samasta-prasa(śa)sti-sahitam śrīman-mahāmaṇḍalēśvarām Jēma-
rasam Pottiyū-
- 6 r=Elavaṭṭi Nittasiṅgi Haṇḍiyūra modal=āge palavum bāḍamgalam
kuttumbittiyam=anugu-jivitadin=āluttav-ire | tat-tanṭjam || S=madhiga-
- 7 ta-pañcha-mahā-sa(śa)bda-mahāsāmantam vira-lakshmi-kāntam mēdini-mallam ripu-
hri(hri)daya-sellan=ayyana gaṇḍha-vāraṇam vairi-samhāraṇam kumara-Nara-
Nārasim-
- 8 ga nām-ādi-samasta-prasa(śa)sti-sahitam śrīman-mahāsāmantam Jōyiyarasam
kumāra-vri(vri)ttiyim Pottiyūran=āluttam-ire || Samasta-bhuvana-jana-vinuta-pada-
payō-
- 9 ja-Paramēśvara-Hara-Dhar-āṅganā-prasād-ōtpādita-vilōḷa-bhāḷ-ēkshaṇa² kshamādhār-ēn-
dra-rumndra-si(śi)khara-samsthāpita-śakti vyakta-bhuja-nij-ānushṭhit-āshtādas(ś)-
āśva(śva)-
- 10 mēdha vilūḷita-sit-ātapatra-traya-virājamāna mahim-ādy-anēka-sāmmnā(mrā)jya-rājaka-
virājita-pavitra-kshatra Kādamba-kuḷa-bhūṣhaṇa
- 11 permmaṭṭi-tūryya-nirghōshaṇam samadhigata-pañcha-mahā-śabda-mahāmaṇḍalēśva(śva)-
ram Banavāsi-puravar-ēśva(śva)ram mā[r*]-kkoḷvara gaṇḍam Malege
mārttaṇḍa[m]

¹ From the ink-impression.

² Apparently some word like *prasūta* is missing hereabouts.

- 12 satya-nity-odayam śauch-Āmjanēyam gondaḷa-Chaturmmukham samara-mukha-
Shanmukham kanduka-Sahasrabāhu saṅgrāma-Rāhu para-garuḷi-Parasu(śu)-
Rāmam biruda-ka-
- 13 * * Bhiman=aras-amka biruda-baṅgāram=Mērugan-amkakāra sāhas-ōttuṅga
Harigana siṅga nām-ādi-samasta-prasa(śa)sti-sahita[m] śrīman-mahāmaṇḍa-
- 14 ḷēsva(śva)ram Tōyima-dēvar-Vvanavāsi-paṁnirchchāsiramuma[m*] Pānuṅgall=
aynūruvam sukha-samkatā(thā)-vinōdadin=āḷd-arasu-geyyuttam-ire || Kānda |
- 15 Ā nāḍoḷ=akhiḷa-ghaṭik[ā*]-sthānav=id=enisittu Poṭṭiyūr=adaṇal sallina-mati Māran=
uchita-vachō-nidhi gāvunḍa-sāmyadoḷ sukhav=irḷda(ḷda) || [1*] Vri(vri)tta ||
Kuḍuva-
- 16 r=vvēdidod=artthig=artthi(rttha)-chayamam śrīmaṁtar=umt=ēnumam kuḍar=I
lōkadōḷ=ond=apūrvavav=enisal=kāl=illadar=vvēḍi bandaḍe kālam nija-saktiyim
palargge(rge) goṭṭam Māra-Gāvunḍa-
- 17 n=endade tat-sat[t*]vada tat[t*]vad=umnatīyan=am̄t=im̄t=um̄t=[e*]nal=bērkuvē¹ ||
[2*] Guṇadoḷam=aḷavinoḷam Manug=eney=ene peḷavamge kālan=ittudaṇim
dakshiṇa-Sōmanāḍha(tha)n=ene dhāriṇi-
- 18 taḷam negaḷdan=alte Māran=udāram || [3*] Im̄tu par-ārthavum purush-
ārthamum berasu Gōḍuvāra Māra-Gāvunḍam gāvunḍu-geyyutt-ire || tat-
tanūbhavam || Jaḷanidhiyo-
- 19 ḷ=uḍupan=uday-āchaladoḷ=inam puṭṭuv=ante vol Gōḍuva=sat-kuḷadoḷ=udi(da)yisi
su-putraḷ(m) kuḷad=id[u*]k[e*]y=enisi Kēsi jasamam paḍedaḁ || [4*]
Samasta-lō-
- 20 ka-stūyamān-ānēka-guṇa-gaṇ-ādhāram para-nāri-dūram haya-Vatsa-rājam gaṇikā-
Manōjam Mārana chakrana nyāya-chakram sthiti-sāra-samudram kadan-aika-
Rudram ē-
- 21 kānga-viram Vir-āvatāram chalake bal-gaṇḍam vairi-bhērumṇḍam para-bala-
Pārtham naḍu-nāḍa tirtham dāna-chim̄tāmaṇi vibudha-rakshāmaṇi Sōmēśvara-
dāsi vinaya-viḷāsi
- 22 vairi-Nārāyaṇam nām-ādi-samasta-prasa(śa)sti-sahitam śrīmach-Chālukya-Gaṅga-
Verm̄māḍi Kēsa(śa)va-Gāvunḍam nāl-prabhutvadim Poṭṭiyūrg[ḷe] gāvunḍu-
geyyuttav-iḷdu ||
- 23 Vri(vri)tta || Paḍedaḁ Kādamba-vam̄s(ś)-āgrāni-Hariga-mahi(hi)pāḷanoḷ
chāmar-augham guḍi chaukam bhēri samkam baruhi-bahaḷa-pim̄chhātavam²
vāraṇam beḷ-goḍey=emb=i rājya-chi-
- 24 hna-brajaman=udita-tivra-prabhā-bhāsi tām=endade hu(hō) bāpp=appud=im̄t=i
bhavana-bhavanadoḷ Kēsi-tējō-viḷāsam || [5*] Magan=enag=itane Chālukya-
Gaṅga-Verm̄māḍiy=endu
- 25 pesar-ggo(ḷḷ)am Kēsiḷge mechchi nachchi Chālukya-Gaṅga-Verm̄māḍi-
nri(nri)paṁ³ || [6*] Param-ōtsāhadin=ittan=uttama-sita-chchhatr-āspadam hēma-
chāmara-yugmam guḍi vira-bhēri si(śi)-
- 26 khi-pim̄cha(chha)-[ch*]chhatram=em̄d=int[u*] Gaṅgara Chālukyara rājya-chihna-
chayamam śri-Vikramāditya-bhūdharan=emb=unnati Kēsirāja-vibhuviṅg=akku[m]
peṇam̄g=ak[k*]uv=ēḁ || [7*] Vri(vri)tta |
- 27 Udaka-svarṇṇa-chay-ām̄na-dāna-guṇadim gō-dānadim bhūmi-dānadin=uksha-braja-
dānadim vividha-vidyā-dānadim nitya-dānadin=udyat-tiḷa-dānadi[m] nikhila-

¹ For *bēlkumē*? [or *barkumē*.—H. H. S.]¹² The ra is not clear. Read *pim̄chh-ātap-āvāraṇam*.³ This verse is two feet short in the last *pāda*. [Perhaps the syllables *Vikra-māditya* are omitted before the word *nripaṁ*.—H. K. S.]

- 28 kanyā-dānadim tushṭi-mādidan=utukri(kṛi)shṭa-janakke **Kēsa(śa)van=id=ēn** sad(ch)-chitta-saṁpannanō || [8*] Prānat-ābhishṭa-pa(pha)la-pradātanan=aghu(gha)-pradhvainṣiyam bhōgi-bhūshana-
- 29 nam Sa(śa)mkaranam pratishṭi(shṭi)si mahā-sāvāsamam puṇya-pūraṇamam pūjitamam śilā-rachitamam rārājit-ōttuṅga-tōraṇavam māḍisi **Kēsi** bhāsura-yaśa[ś*]-śri-kānte(nti)-
- 30 yam tāldidam || [9*] Intu **Poṭṭiyūra Permmādi Kēsi Gāvunḍanum** mūvadimbarum sukhadin=ire || Svasti **Sa(śa)ka-nri(nṛi)pa-kāl-ātita-saṁvatsara-sa(śa)taṅga[!*** 988neya **Parābhava-saṁvatsa-**
- 31 rada Paushya-su(su)ddha puṇṇavey=**Ādityavaram** Hasta-nakshatram=uttarāyaṇa-saṁkrāntiyum vyatipātadamdu mahāsāmanta **Jōyiyarasarum** mahāmaṇḍaḷśva(śva)ram **Tōyima-dēva-**
- 32 num **Mailala-dēviyaruv=iḷdu Poṭṭiyūra Permmādi Kēsi Gāvunḍana** māḍisida keṛey=ēriya mōgana **Kēsavēsvara¹-dēvargge** biṭṭa dharmmav=ent=ēmdaḍe dēgulada sote-sunṇakkam pu(pū)]ā]-
- 33 rigam² dēvargge gamdhakkam dhūpakkam dīpakkam nivēdyakkam parekāra[r*]ggam pātrakkam vaṁsigargga[m*] | **Kōvageṛeyim** paḍuval eleya kāvanadin baḍagal | nālku mattar=kkeyyuman **Poṭṭiyū-**
- 34 ra mēl-ākeya poge-vogeya manege paṇavum pāgada teṛeyuman manneya sāmyada mane-vaṇa-vi(?chi)na-teṛeyuman śri-Kēsa(śa)vēsvara-dēva[r*]gge dēva-pūj-ānanta-
- 35 ram pada-baradoḷ dhārā-pūrvvakadin=ā-cha[m]dr-ārka-tāram baram biṭṭar || **Tōyima-dēvar=abbegaḷ** śrīmad-**Akkā-dēviyaru** tapō-niyama-japa-samādhi-śila-saṁpa-
- 36 mneyar=appa tapaśvi(svi) **Gaṁgikabb[e*]gaḷa** kālam karchchi dhārā-pūrvvakadin maṭhada vidyā-dānakke tava(ma)ge naḍeva amdi³-garchcha kāṇikeyav=eraḍu gadyānada teṛeyam tat-kā-
- 37 ladoḷ biṭṭaru || **Ī** maṭham * * [ta]pōdhana-sthānav=i dharmmamam gāvunḍanum mūvadimbaruv=eleya bojaṁgar nūṛa-nālvarum ugura-mūnūrvvarum taṁbuli-
- 38 ga-sāsirvvarum mūṛum nāḍa suṁkigaruv=int=inibarum dātārar=āgi pratipālisuvar || **Ī** dharmmavam kāda mahā-purusamge Vāraṇ[ā*]siyoḷ sāsira kavileya
- 39 kō[ḍuma]m koḷagumam paṁcha-ratnamgaḷim kaṭṭisi chatur-ṽvēda-pāragargge ubhayamukhi-goṭṭa phalav=akum Idan=alid-ātaṁge Vāraṇāsiyoḷ sāsira ka-
- 40 [vile]yum sāsirvvar brāhmaṇarumam konda mahā-pātakav=aku[m] || **Sāmānyō-**yam dharmma-sētur=nri(nṛi)pāṇām⁴ kālē kālē pālaniyō bhavadbhi[h*] [!]* sa-
- 41 rrvān=ētāim bhāginaḥ=pārthivēindrā[n*] bhūyō bhūyō yāchatē Rāmabhadra[h*] || [10*] Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasumndharā[m*] [!]* shashṭir=vvarsha-sahasrāṇi viṣṭā(shṭhā)yām
- 42 jāyatē kri(kṛi)miḥ || [11*] Svarūm dātum sumahat=sakyam⁵ klēsam=anyatra(sya) pālanam [!]* dānam vā pālanam v=ēti dānā[ch*]=chhrēyō=nūpālānā(nam) || [12*]

¹ Read *Kēsavēsvara*.

² These two syllables have been omitted, and then added before the beginning of the line.

³ Apparently for *adi*.

⁴ The engraver has written *nre*, with the vowel *i* on top of the *e*.

⁵ Read *sumahach=chhakyam*.

- 43 Sphu[rita]-vachō-vibhāsi-chaḍu(ṭu)-vāni(ni)ya¹ sat-kavi **Rājavallabham** virachi-
 sidam vivēka-nidhi paṭṭal[— — — —]mgiyim baredan=
 ida[m*] savistarisi tirddida
- 44 vāk-pati **Cha[m]dra-bhaṭṭarum** gurum(ru) **Baḍa(ḷa)bhadra-dēvaruv=id=ōm**
 trijagad-guruv=āyto sâ(śâ)sanam || [13*] **Dāsōjam** besa-geydam maṅgaḷa ||

TRANSLATION.

(Lines 1-3.) When the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chālukyas**, king **Trailōkyamalla-Āhavamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-6.) While one who finds sustenance at his lotus-feet, the **Mahā-Maṅgalēśvara** who has obtained the five great musical sounds, possessing all titles of honour such as “ a **Mahēśvara** in the fray, a lion in valour, a **Bhairava** on the stage of battle, a wishing-gem to servants, a head-jewel of men of valour, a **Rādhēya** [**Karṇa**] in truthfulness, an **Āñjanēya** in purity, delightful to the world, mighty in boldness, an armour to his lord, giving bounty² to sages, a submarine fire to the ocean of the **Chōḷa's** host, a flame of doom to **Bhōja**, a teacher of both forces,³ having the firmness of **Mandara**, the tiger of king **Āhavamalla**,” the **Mahā-Maṅgalēśvara Jēmarasa**, was ruling over many towns,—beginning with **Pottiyūr**, **Elavaṭṭi**, **Niṭṭasiṅgi**, and **Haṇḍiyūr**,—and *kuttumbitti*, as a love-fief⁴ :—

(Lines 6-8.) While his son, the **Mahāsāmanta** who has obtained the five great musical sounds, bearing all titles such as “ beloved of warriors' Fortune, wrestler of earth, shaft in foemen's hearts, his father's rutting elephant, causing destruction of enemies, a **Nārasīṅga** [**Vishṇu-Kṛishṇa**] to princely **Naras**,” the **Mahāsāmanta Jōyiyarasa**, was ruling **Pottiyūr** as a prince's fief :—

(Lines 8-14.) While he who is an ornament of the **Kādamba** race [which is descended] from the hero of the bright frontal eye [**Trilōchana Kadamba**] who sprang from the grace of the supreme Lord **Hara**, whose lotus-feet are praised by the peoples of all the world, and of the lady **Earth**; which (*race*) has established its might on the massive peaks of the **King of Mountains**⁵; which (*race*) has performed eighteen horse-sacrifices by the manifest quality of its arms; which is resplendent with three fluttering white parasols; which has its pure chivalry illuminated by many royal attributes of empire such as dignity, etc.—he who is (*saluted*) with the noise of *permatṭi* drums and (*other*) musical instruments, the **Mahā-Maṅgalēśvara** who has obtained the five great musical sounds, lord of **Banavāsi** best of cities, bearing all titles of honour such as “ man of might to adversaries, sun to the **Highlands**, ever active in truth, **Āñjanēya** in purity, **Brahman** in assemblies, **Shaṇmukha** in the front of battle, **Thousand-armed** [**Kārtavīrya**] with balls,⁶ **Rāhu** in the fray, **Paraśu-Rāma** to the resorts of foes, . . . of titles, bearing the royal stamp (?) of a **Bhīma**, *baṅgāra* of title-bearers, warrior to **Mēruḡa**, exalted in high spirit, lion of **Hariga**,” the **Mahā-Maṅgalēśvara Tōyima-dēva**, was reigning in the

¹ This reading is rather uncertain.

² See above, Vol. XIV, p. 189.

³ Infantry and mounted troops? [The two opposing troops.—H. K. S.]

⁴ I understand this as more or less equivalent to the term *prīti-goḍagi* in *Ep. Carn.*, XII. (Tumkūr), Ck. 2; see Kittel, p. 1706, s.v. *anugu*.

⁵ See above, Vol. XIII, p. 173, and ref.

⁶ This seems to mean that he tosses about his enemies' heads like balls in such numbers that he appears to have a thousand arms.

government of the **Vanavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** with enjoyment of pleasant conversations :—

(Verse 1.) This **Poṭṭiyūr** is a general *ghatikā-sthāna*¹ in the county ; in it **Māra**, composed of mind, a treasure of becoming speech, has dwelt happily in the office of **Gāvunḍa**.

(Verse 2.) The wealthy, when entreated, may give abundant substance to the needy, (*but*) they do not give in this wise anything unique and unprecedented in this world ; whereas, when footless men came with entreaties, **Māra Gāvunḍa** by his own power gave feet to many. Hence is it needful to tell in this and that wise the high degree of the quality of his goodness ?

(Verse 3.) As the earth spoke of him as a peer of Manu in virtue and power, as a **southern Sōmanātha**² because of his giving feet to the lame, **Māra** in truth was illustrious, a noble man.

(Line 18.) While **Gōḍuvara Māra Gāvunḍa**, thus combining philanthropy with worldly success, was acting as **Gāvunḍa** ;—his son,—

(Verse 4.) As the moon is born from the ocean, the sun from the Eastern Mountain, **Kēsi**, a worthy son arising in the goodly family of the **Gōḍuvas**, won fame as an ornament of his race.

(Lines 19-22.) While he who bears all titles of honour such as “ basis of the series of many virtues praised by all the world, remote from others’ wives, a king **Vatsa** with horses,³ a **Cupid** to public women, a discus of justice to the troop of **Māra**,⁴ an ocean of the essence of order, a unique **Rudra** in warfare, a warrior of the bodyguard, an incarnation of **Vīra** [**Virabhadra**], a mighty man of valour in courage, a *bhērunḍa*⁵ to foes, a **Pārtha** [**Arjuna**] to hostile armies, a site of salvation in the centre of the country, a wishing-gem of bounty, a protective gem to sages, servant of **Sōmēśvara**, brilliant in culture, a **Nārāyaṇa** to foes,” **Chālukya-Gaṅga-Vermādi Kēśava Gāvunḍa**, was acting as **Gāvunḍa** over **Poṭṭiyūr** in the county-shrievalty :—

(Verse 5.) He received from king **Hariga**, the head of the **Kādamba** race, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace,⁶ drums, conches, parasols of many peacock-feathers, and a white parasol, (*so that he became*) radiant with manifested intense lustre : for this reason, oh bravo ! thus was the brilliance of **Kēsi**’s distinction in the abode of this world.

(Verse 6.) The king **Chālukya-Gaṅga-Vermādi** [**Vikramāditya**], pleased with **Kēsi** and loving him, said “ this man is to me a son, **Chālukya-Gaṅga-Vermādi**,” and gave him that name.

(Verse 7.) With supreme generosity the blest king **Vikramāditya** gave the various royal emblems of the **Gaṅgas** and **Chālukyas**, to wit, the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warriors’ drums, a parasol of peacocks’ feathers : this distinction comes to the lord **Kēsirāja** ; does it come to any other man ?

(Verse 8.) By the merits of gifts of water and a quantity of gold and food, by gifts of kine, by gifts of land, by gifts of herds of oxen, by gifts of divers kinds of knowledge, by constant gifts, by gifts of excellent sesam, by gifts of all (*kinds of*) maidens **Kēśava** has gratified distinguished men : truly he possesses a right mind.

¹ This term (cf. *Ep. Carn.*, VII. i. Sk. 94, X. i. Kl. 170, XII. Si. 23 ; *Progress Report of Asst. Supt. Epigr., Southern Circle*, 1912-13, p. 99 ; *I. A.*, Vol. XIV, pp. 19, 25 n.) is still not quite clear ; but it seems to mean the official meeting-place of learned and godly men, and thus is connected with *ghatige* and *ghalige* in the meaning of “ assembly,” on which see my note on the **Kaḷas** inscription above, Vol. XIII, p. 327 n.

² See above, inscr. B.

³ See above, Vol. V, p. 236 n.

⁴ The spirit of carnal temptation. [**Māra** has here a possible reference to **Māra-Gāvunḍa**, the father of **Kēśava-Gāvunḍa**. In this case the text *Mārana chakrana nyāya-chakram* can be divided *Mārana chakran=anyāya-chakram* and translated “ the discus of **Māra**-[**Gāvunḍa**] and a discus to (*destroy*) injustice.”—H. K. S.]

⁵ A fabulous two-headed bird.

⁶ *Chauka* is from Skt. *chatushka* (Pkt. *chāṅka*) ; for the sense of “ palace” cf. *Kumāra-sambhava* V. lxviii, VII. ix.

(Verse 9.) Having consecrated Śāṅkara, the giver of fruits desired by his worshippers, the annihilator of guilt, the wearer of ornaments consisting of snakes, (and) having constructed a great abode perfect in holiness, worshipful, built of stone, and made with brilliant lofty archways, Kēsi has enjoyed the beauty of the goddess of radiant glory.

(Lines 30-35.) Thus Permaḍi Kēsi Gāvunḍa of Poṭṭiyūr and the Thirty being in happy estate,—hail!—on Sunday, the full-moon day of the bright fortnight of Pausya in the cyclic year Parābhava, the 988th (year) of the centuries lapsed since the time of the Śaka king, under the constellation Hastā at the *uttarāyana-samkrānti*, in the *vyatipāta*,¹ the Mahā-sāmanta Jōyiyarasa and the Mahāmaṇḍalēśvara Tōyima-dēva and Mailala-dēvi jointly granted a religious foundation to (the temple of) the god Kēśavēśvara above the bank of the tank constructed by Permaḍi Kēsi Gāvunḍa of Poṭṭiyūr, as follows:—for plastering of the temple, for an officiant priest, for the god's scents, incense, lamps, and oblations, for drummers, a dancing-woman, and flute-players, they granted in the *pada-bara* with pouring of water to the god Kēśavēśvara after worshipping the god a field of four *mattar* west of Kōvagere, north of the betel-sheds, and the tax of a *pana* and a quarter on the . . . house belonging to the magistracy of Poṭṭiyūr, and the petty (?) tax on houses under seigniorial authority, for as long as moon, sun, and stars.

(Lines 35-38.) Akkā-dēvi, the mother of Tōyima-dēva, having laved the feet of the ascetic lady Gaṅgikabbe, who practises austerities, minor disciplines, prayer, and absorption, at the same time granted with pouring of water for the dispensation of teaching at the monastery the tax of two *gadyāṇa*, the fee for washing the feet, which (*hitherto*) had accrued to her. This monastery . . . establishment of ascetics, this pious foundation the Gāvunḍa, the Thirty, the hundred and four *Bojanigas* of the betel-gardens, the three-hundred *Uguras*,² the thousand sellers of prepared betel, and the three controllers of the taxes of the county shall protect as donors.

(Lines 38-40 : a prose formula of the usual type.)

(Verses 10-12 : three common Sanskrit verses.)

(Verse 13.) Rājavallabha, a good poet of clever speech brilliant with bright words, a treasure of discretion, composed wrote it; it was Chandra Bhaṭṭa, lord of language, and the Master Baḷabhadra-dēva who amplified and corrected it. Truly this edict has become a teacher to the three worlds.

(Line 44.) Dāsōja executed the order. Happiness !

No. 12.—THE JAMBUKESVARAM GRANT OF VIJAYARANGA CHOKKANATHA
NAYAKA : SAKA 1630.

By S. V. VISWANATHA, M.A., TRICHINOPOLY.

This inscription is on a single copper-plate bored at the top. It was kindly given for examination by the Śamkarāchārya of the Kumbhakōṇam *maṭha*. I edit the inscription from inked impressions of the plate prepared by me.

The plate has a semi-circular curvature at the top, including which it measures 10 in. in height and 6·3 in. in breadth. It is in good preservation. It contains 46 lines in all, including the signature at the bottom and *Śrī-Chaṅdramaulīśvara-svāmi* at the top of the first side. The inscription, which runs across the breadth of the plate, is legible and is in prose. The semi-circular portion of the plate at the top is worth notice. It contains an illustration which may

¹ A *yōga* in which the declination of the sun is equal to that of the moon.

² See above, Vol. XIII, p. 15 and n.

be taken to convey to us the traditional history regarding the origin of the god Jambukēśvara in Trichinopoly. The illustration itself includes the figures of the sun and the moon, a tree supposed to take its root from the head of a devotee seated below with folded hands (*añjali*) in the *virāsana* posture, a *liṅga* placed on a pedestal underneath the tree, an elephant with its trunk raised over the *liṅga*, a spider-like creature flying above the *liṅga* and a goddess standing on the right. The figures of the sun and the moon are perhaps indicative of the overlordship of the Vijayanagara house over the Nāyakas of the south, the sun and the moon being found on the seal and coins of the Vijayanagara kings.¹ There is a belief, as recorded in the *Sthala-purāna* of Jambukēśvaram, that the place was called after *Jambūka Muni*, from whose head the *jambūka* tree had its origin. The elephant and the spider, it is believed, worshipped the *liṅga* representing the God Jambukēśvara and attained salvation. The *liṅga* on the pedestal is the god of Jambukēśvaram, and the goddess represented as standing on the right side is probably Akhilāṇḍēśvari.

The language of the inscription is Telugu and Sanskrit combined. Lines 1-3, which contain the epithets of the donee, are in Sanskrit. Lines 4-35 are in Telugu, and lines 35-44 are in Sanskrit, containing the admonitory verses at the end of the plate. The characters of the inscription are Telugu.

There are a few orthographical peculiarities worth noticing. There is an unnecessary reduplication of consonants in °*maṁḍdu* (l. 15); °*naḍipimchcha*° and °*āñāpimchchi*° (l. 18); °*maṅgalamḷḷo* (l. 22); °*puramḷḷo* (l. 23); °*Jambukēśvaram* (l. 28); °*vāyimchchi* (l. 33) and °*anubhvimchchu* (l. 34). Instances of dravidianised forms of Sanskrit words are seen in °*iāmbrā*° for °*iāmra*° (l. 21); °*sāmbrājyam* instead of °*sāmrajyam* (l. 9) and *vubhaya* in the place of *ubhaya* (30-1).

The inscription records the grant of lands in certain villages in the Trichinopoly district and some lands on both sides of the Kāvēri river for the conduct of worship, offerings and charities in the Śaṅkarāchārya *maṭha* at Jambukēśvaram (Tiruvānaikāval), where even now the head of the Kumbhakōṣam *maṭha* has his residence for a portion of the year. The grant was made by Vijayarāṅga Chokkanātha Nāyaka at the instance of the then presiding *guru* of the *maṭha*. The name of the latter is not explicitly given in the grant. He is styled *Lōkaguru Śrīmad Śaṅkarāchārya Svāmulaṅṅaru*.

The objects for which the grant was made were *annadāna kaṭṭala* (endowment for gift of food) and the *navēḍya* which was to be offered to the god. For the former purpose certain lands were granted. These were situated in Mahēndramāṅgalam, Kṛishṇāpuram, Kāraikkāḍu, Koṇḍayam, ēṭṭai, Maṅgamāmbāpuram, Ariyūru and Āriyamaṅgalam. For the *navēḍya*, which was to include four measures (*paḍi*) of cooked rice, *dōśai*, *atirasa*, *sugiya* and *dīpam chamaru* (oil for lights),² it was ordered that certain tolls collected should also be assigned.

The grant is dated Śaka 1632, Vikriti, Kārtika, Śuddha, full moon, Monday, Rōhiṇi-nakshatra.

Vijayarāṅga Chokkanātha and his line are said to belong to the *Dakshina-simhāsana*, styling themselves *Dakshina-simhāsan-ādhyakshāḷ* ('Lords of the southern throne'). They were viceroys in the south, acting under the kings of Vijayanagara. They were lords of the regions of the Pāṇḍyas, comprising Madura and Tinnevely districts. The circumstances under which the Nāyakas became rulers of the south are recorded thus.³ In 1558 "the then Chōla ruler

¹ [The symbols of sun and moon are quite common in all Chalukya inscriptions also. They are not peculiarly the symbols of the Vijayanagara royalty. These in my opinion indicate the *ā-chandr-ārka-sthāyitā* of the gift conveyed by the document over which they are engraved.—H. K. S.]

² *Dīpam chamaru* is the supply of oil for lamps in addition to the offerings which were to be made to the god.

³ See *Gazetteer of the Madura District*, Vol. I, p. 41.

invaded the Madura country and dispossessed the Pāṇḍya king. Whereupon the latter appealed to the Court of Vijayanagar, and an expedition under a certain Nāgama Nāyakkan was accordingly sent to his aid. Nāgama easily suppressed the Chōla king and possessed himself of Madura; but he then suddenly threw off his allegiance and, declining to help the Pāṇḍya, assumed the position of an independent ruler. The Vijayanagar emperor was furious at his defection, summoned a council, laid the matter before his most faithful officers, and cried out to the assemblage, 'Where amongst you all is he who will bring me that rebel's head?' Viśvanātha, the son of Nāgama, promised this, captured his father in battle and placed him in confinement, only to be released later on. The Pāṇḍya king nominally held sway over Madura, but the new Nāyaka régime "developed first into a governorship, which became hereditary, and then into what was practically a hereditary monarchy." The Nāyakas "were content with the position of lieutenants under Vijayanagar; but in essentials their sway was practically absolute and the Pāṇḍyas disappear in effect henceforth from history."

The general character of the administration of the Nāyaka kingdom of Madura is thus dwelt on by Caldwell:—"Their reigns record little more than a disgraceful catalogue of debaucheries, treacheries, plunderings, oppressions, murders and civil commotions, relieved only by the factitious splendour of gifts to temples, idols and priests, by means of which they apparently succeeded in getting the Brahmans and poets to speak well of them, and thus in keeping the mass of the people patient under their misrule."

The genealogy of the Nāyaka dynasty of Madura, so far as known, may be given thus² :—

1. Nāgama.	
2. Viśvanātha I.	1559—1563
3. Kumāra Kṛishṇappa	1563—1573
4. Kṛishṇappa <i>alias</i> Periya	} 1573—1595
5. Virappa and Viśvanātha II.	
6. Lingayya <i>alias</i> Kumāra Kṛishṇappa	} 1595—1602
Viśvanātha III.	
7. Muttu Kṛishṇappa	1602—1609
8. Muttu Virappa	1609—1623
9. Tirumala	1623—1659
10. Muttu Aḷakādri <i>alias</i> Muttu Virappa	1659—1662
11. Chokkanātha <i>alias</i> Chokkaliṅga	1662—1682
12. Raṅga Kṛishṇa Muttu Virappa	1682—1689
13. Maṅgammāl	1689—1704
14. Vijayaraṅga Chokkanātha	1704—1731
15. Minākshī	1731—1736

Our record states the genealogy from Chokkanātha (No. 11 of the above list) downwards, and Vijayaraṅga Chokkanātha is styled a descendant of Viśvanātha (probably I), the real founder of the Nāyaka kingdom of Madura. He was the son of Raṅga Kṛishṇa Muttu Virappa Nāyaka, and in his early years from 1689—1704 Maṅgammāl, his grandmother, acted as regent. She was an able and charitable woman, and under her "Madura apparently all but regained the proud position it had held in the days of Tirumal." Vijayaraṅga Chokkanātha took charge of the administration from 1704 and ruled till 1731. He was a weak ruler, "was vain and weak-minded and unfit to govern himself or others. His reign was distinguished by the ill-regulated and extraordinary munificence of his gifts to Brahmans and religious institutions. The injustice of his rule caused a serious riot in Madura, the mutiny of the whole of his troops and incessant internal commotions."³

¹ *History of Tinnevely*, p. 62.

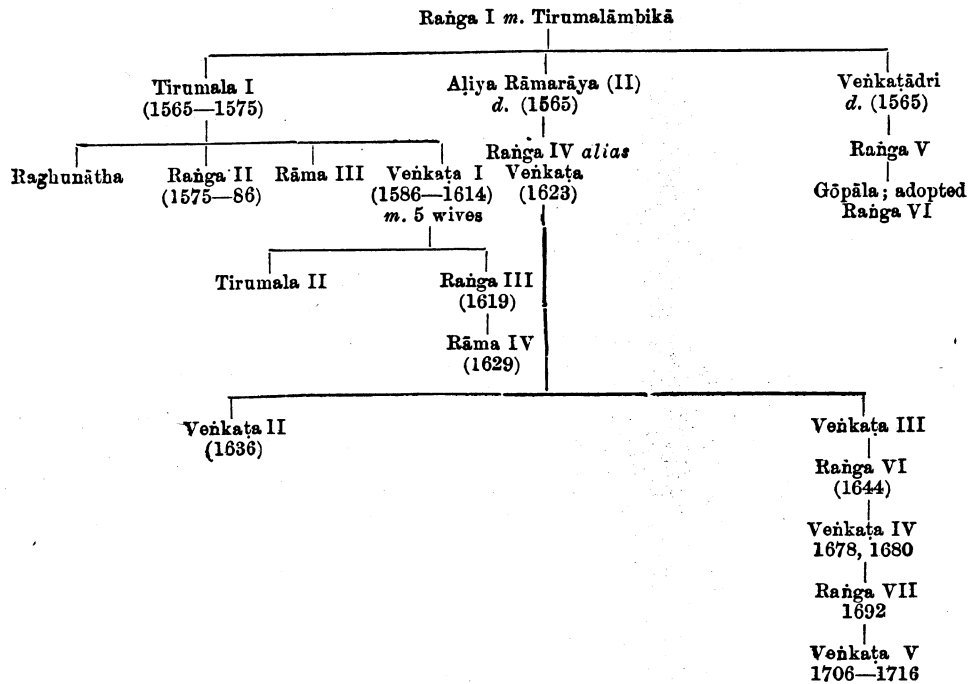
² See *Madura District Gazetteer*, I; also 'The Nāik Kingdom of Madura' in the *Ind. Ant.*, 1916, p. 18.

³ *Madura District Gazetteer*, Vol. I, p. 56.

In 1725 he entered into a war with Tanjore over the question of succession to the throne of Ramnad, in which the Raja of Tanjore obtained a decisive victory. He died in 1731, and was succeeded by an adopted son. Minākshī, his queen, acted as regent. It was during her time that a quarrel broke out between her and Vaṅgāru Tirumala, the father of the adopted son. It was at this time that the Nawab of Arcot sent two of his generals to collect tribute from Madura. The kingdom divided in itself, fell an easy prey to the invader, and from 1736 the Nāyaka kingdom of Madura ceased to exist as such.

We are told in the inscription that Vijayarāṅga Chokkanātha Nāyaka was ruling in the south when a certain Venkata-dēva Mahārāya, his overlord, was the rājā of Vijayanagara, ruling from his capital Ghanagiri. He is styled Rājadhīrāja and Virapratāpa and is said to have his seat at Ghanagiri, which has been identified with Penukoṇḍa.

The genealogy of the third Vijayanagara dynasty, as made out from inscriptions, runs as follows¹ :—



According to the above table Venkaṭa *alias* Venkaṭa V has been assigned by Mr. Sewell the dates 1706—1716. He is fourth in the line from Rāṅga VI (1644 A.D.). The date of the present grant is 1630 Śaka=1708 A.D.,² which falls within the dates of Venkaṭa V. Thus the Venkaṭa-dēva Mahārāya of our inscription, who is mentioned as the overlord of Vijayarāṅga

¹ See *Epigraphia Indica*, Vol. III, p. 238, and Sewell's *A Forgotten Empire*, Ch. XVII, pp. 223 f.

² [Mr. T. A. Gopinatha Rao, who has published the plate in his volume of *Copper-plate Inscriptions of the Kāmakōṭi-piṭha*, has given an incorrect reading of the date, which the Editor has adopted but which he could have easily detected from the citation of the cyclic year Vikṛiti. It is inexplicable how Mr. L. D. Swamikannu Pillai also should have overlooked the error, in calculating the date for Mr. Gopinatha Rao, on p. 101, *ibid.* Pandit K. Venkatasubbayya of the Municipal High School, Ootacamund, has kindly calculated the date according to the *Arya-Siddhānta* and finds that the date, correctly read as Ś. 1632 Vikṛiti, Kārttika śu. 15, Monday, Rōhiṇī, corresponds to A.D. 1710, Nov. 14. The full-moon *tithi* of Kārttika fell on Monday and lasted for 45 *gh.* 51 *vigh.*, or 18 hours and 20 minutes from sunrise, and the *nakṣatra* Rōhiṇī was also current at sunrise and lasted till 10 *gh.* 28 *vigh.*—H. K. S.]

Chokkanātha Nāyaka, is according to the above table Venkaṭa V, who ruled, with Penukoṇḍa as his capital, over the domains of the Vijayanagara house.

The grant does not mention explicitly the name of the donee. It is merely stated that it was made to the *maṭha* at the instance of the then head, who is styled Lōkaguru Śrīmad-Śāṅkarāchārya-svāmulaṅkāra.

We find, however, at the top of the first side of the plate, below the figures on the arch, the inscription *Śrī-Chāṅdramaulīśvara-Svāmi*. It may also be noted that there is some blank space between ll. 3 and 4 and a short space between two horizontal strokes in l. 19. Chāṅdramaulīśvara is the name by which the god of the Kumbhakōṇam *maṭha* is known, and the line at the top may possibly refer to the deity. We are not in a position to account for the blank spaces between ll. 3 and 4 and in l. 19. It will be seen that it would be appropriate if the name is taken as that of the Śāṅkarāchārya and is inserted between the blank spaces. This is reasonable, as out of respect for the teacher the name of the latter may not be directly mentioned by the disciple or devotee.

The tradition as regards the names of the Achāryas of the Kumbhakōṇam *maṭha* leads one to hold the above view. It is to the effect that for over two centuries the Śāṅkarāchāryas of the Conjeeveram branch have borne alternately the names *Mahādēva* and *Chāṅdrachūḍa* or Chāṅdramaulī. Hence it is quite likely that the Śāṅkarāchārya mentioned in our inscription should have had one of these two names.

The Melupāka grant, dated 1608 Śaka,¹ of Mahādēvēndra Sarasvatī, the disciple of Chāṅdrasēkhara Sarasvatī, records the fact of the grant of lands in the village of Melupāka by the former to a certain Rāma Śāstrin. The present grant is dated Śaka 1632, and it is probable that the Śāṅkarāchārya of 1632 Śaka was the one who succeeded him of 1608 Śaka.

On the foregoing grounds I hold that the name of the head of the *maṭha* at the time of the present grant was Chāṅdramaulīśvara, which name is inserted on the top of the first side.

The plate records a grant of land to the Śāṅkara *maṭha* at Tiruvānaikāval, and the details of the grant run as follow:—

Locality.	Amount.	REMARKS.
1. Mahēndramaṅgalam in Totṭiyam <i>śīma</i>	4½ half- <i>mās</i> and 1 <i>tāru</i> ² (?).	Originally महराज (?).
2. Gōpāla-svāmin's garden . . . .	.....	Probably refers to the garden of the god Venugōpāla-svāmin.
3. Kṛishṇāpuram	4½ half- <i>mās</i> and 2 <i>tāru</i> .	
4. Kārakkāḍu	4½ <i>mās</i> and 2 <i>tāru</i> .	
5. Koṇḍayampēṭa	2 <i>śeys</i> of wet land.	
6. Maṅgamāmbāpuram in Tiruchchēndōru <i>śīma</i> .	8 <i>śeys</i> of wet land .	The village takes its name probably after Maṅgamāl, the famous queen.
7. Ariyūr in Tinnam <i>śīma</i>	16 <i>śeys</i> of wet land.	
8. Ariyamaṅgalam in the South Kō-nāḍu <i>śīma</i> .	6 <i>śeys</i> of wet land.	

The plate records also the grant of 1 *śey* of land on both banks of the Kāvēri for certain offerings to the God, and the right of collection of certain tolls for the same.

¹ Being edited in the *Ep. Ind.* by the author.

² 14½ sq. ft. = 1 *kuṭi*; 100 *kuṭi* = 1 *mā*. *Tāru* may mean either a tree or a grove.

The places mentioned in the grant are Gajāraṇya-kshētram, Ponvāsikoṇḍān street, Mahēndramaṅgalaṁ in Toṭṭiyam śīma, Kṛishṇāpuram, Kārakkāḍu, Koṇḍayampēṭa, Maṅgamāmbāpuram, Ariyūr and Āriyamaṅgalam in the South Kō-nāḍu śīma. Of these places the following may be identified :—

Gajāraṇya-kshētram is the same as Jambukēśvaram. The tradition of the place runs to the effect that an elephant attained bliss by worshipping the god of the place.

Ponvāsikoṇḍān street cannot be identified with any of the present day. It is connected with some of the Śaiva saints, Appar and Sambandha for instance. It was apparently a locality famous as the seat of Śaivism in Jambukēśvaram.

Toṭṭiyam śīma is the district round the village of Toṭṭiyam in Musiri Taluk, Trichinopoly district. The place appears to take its name from the Toṭṭiyans, one of the sub-sects of the Kanarese-speaking Śūdra castes of the Coimbatore district.

Mahēndramaṅgalaṁ is a village near Lālappēṭṭai, a railway station on the South Indian Railway between Erode and Trichinopoly. The maṭha of Kumbhakōṇam has still some lands there. Near this village is a temple dedicated to Vēṅṅōpāla-svāmin, which with the surrounding lands is now owned by the Kumbhakōṇam maṭha.

Gōpāla-svāmin's garden probably refers to the garden of the above temple.

Kṛishṇāpuram is a small village near Mahēndramaṅgalaṁ.

Kārakkāḍu is a hamlet some 5 or 6 miles from Mahēndramaṅgalaṁ.

Koṇḍayampēṭa is the village Koṇḍayampēṭṭai near Jambukēśvaram.

Tiruchchendōru is the village Tiruchchendurai 5 miles from Trichinopoly.

Ariyamaṅgalaṁ is also a village near Trichinopoly. It is said to have been situated in the South Kō-nāḍu district which is probably identical with the Pudukkōṭṭai State.

In lines 15-19 of the plate it is said that the Śamkarāchārya of Conjeeveram had his own maṭha in Ponvāsikoṇḍān street from olden times. The insertion of 'own' (स्व) and 'from olden times' (पूर्व भेदुक्तोक्ति) looks purposeful and curious; and it leads one to the suspicion whether the maṭha may have been originally owned by the Śamkarāchārya of the Kāmakoṭi piṭha, or not. It has been already noted that Ponvāsikoṇḍān was a Śaiva place of resort in Jambukēśvaram. Tamil records actually engraved on the walls of the maṭha at Tiruvānaikāval, which according to the Epigraphist may be assigned to the 13th century,¹ state that the maṭha was originally built by a certain Śōlakōṇ and was called the Nārpaṭṭēṇḍayiravaṇ-maḍam, its priests being the descendants of Namaśśivāya-dēvar of the lineage of Tiruchohattimurrattu-Mudaliyār. These records lead us to two inferences: first, that the Śamkarāchārya of Kumbhakōṇam may have come into possession of the maṭha at the earliest only after the 13th century; secondly, that the maṭha was originally built by a Śaiva devotee for his sect and must have been in the possession of the Śaiva saints at least as late as the 13th century. It is possible that a descendant of the family of Tiruchohattimurrattu-Mudaliyār made a gift of the maṭha to the Śamkarāchārya of Conjeeveram, or it may be that the latter occupied the maṭha when Śaivism had declined in the locality and the maṭha was left in a ruined state. In any case the records on the walls of the maṭha show that it was not the Śamkarāchārya's स्व but was originally in the occupation of the Śaiva community and the स्व could refer at the earliest to the 13th century A.C.² It cannot be known when the maṭha actually came into the possession of the present holder. It must have been occupied by the latter somewhere between the 13th century and the year 1710 A.C., the date of the present record.

We are enabled in a way to determine the relative antiquity of the two maṭhas at Kumbhakōṇam and Tiruvānaikāval. Of the two the former has been the more favoured, being the

¹ See Madras Epigraphist's reports for 1909, p. 104, and 1915, p. 113.

² The earliest copper-plate grant of the Conjeeveram maṭha is that of Vijayagopāla, dated 1291 A.C. (Edited in the *Ep. Ind.* by Mr. S. Y. Venkateswara, Vol. XIII, p. 196.)

seat of the Kāmakōṭi *pīṭha* for about two centuries past. The Kāmakōṭi *pīṭha* of Kumbhakōṇam must at the time of our grant have been situated at Kāñchi. The migration of the Śaṅkarāchārya from Conjeeveram to the Kumbhakōṇam *maṭha* must have occurred later than 1710 A.C. The tradition current in the Kumbhakōṇam *maṭha* is to the effect that Rāja Sarabhōji of Tanjore built it for the Chandramaulīśvara Swāmin, the deity worshipped at the *maṭha*. This is corroborated by a stone inscription in the *maṭha* of the year 1743 Śaka=1821 A.C. Thus from the evidence available it would appear that the Kumbhakōṇam *maṭha* was in existence only from the 19th century,¹ while that at Tiruvānaikāval must have continued in the possession of the Swāmin at least from between the 13th century and 1710 A.C., as the present epigraph shows.

TEXT.

First Side.

- 1 श्रीचंद्रमौळीश्वरस्वामि [॥*]
- 2 श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकां[ची]पुर-
- 3 स्थात² श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]
- 4 स्वस्ति श्री विजयाभ्युदय शालिवाहनशकाब्दमुलु
- 5 १६३० अगुनेटि विद्वतिनामसंवत्सरं कात्तोकं शुभ⁴ १५ यिं-
- 6 हुवासरं⁵ रोहि[णी]नक्षत्रं यो कूडिन शुभदिनमं-
- 7 हु⁶ [॥*] श्रीमद्राजाधिराज परमेश्वर धीरप्रताप श्रीवेंकट-
- 8 देवमहारायलथ्यवार घनगिरिनगरमंडु⁸ रत्नसिं-
- 9 ङ्गासनासीतुलै प्रध्विसांभ्राज्यं⁷ श्रेयुचुनुंगानु⁹
- 10 पांशधरामंडलेश्वरुलै न दक्षिणसिंङ्गा¹⁰सनाध्यक्षु-
- 11 लै न काश्यपगोत्रं विश्वनाथनायनिवारि वंशकर्तलै न
- 12 चो¹⁰कनाथनायनथ्यवारि पीटलै न¹¹ रंगकण्णमुहुवी-
- 13 रप्पनायनथ्यवारि पुटलै न¹² विजयरंगचो¹⁰कनाथना-
- 14 यनथ्यवार लोकगुरुस्वामुलै न श्रीमच्छंकराचार्यस्वा-
- 15 मुलवारिकि । गजारण्यक्षेत्रमंडु⁸ पोन्¹³वाशिकोड्डां¹⁴।
- 16 वीधिलो पूर्व मो¹⁵दुलुकोनि स्वामुलवारिकि स्वत्तम¹⁶।
- 17 ठं वुंङ्कट्टुन¹⁷ षा मठान निरंतर¹⁸मुगा चंनदानं¹⁹

¹ [This is not correct. A.D. 1821 was the date of the building of the new *maṭha* by king Sarabhōji of Tanjore, the older one, according to tradition, having been erected by his grandfather Pratāpa-siṅha; see Mr. T. A. Gopinatha Rao's *Copper-plate Inscriptions of the Kāmakōṭi-pīṭha*, Introduction, p. 3.—H. K. S.]

² Read स्थित.

³ Read कार्तिक.

⁴ The actual spelling on the plate is *śdha*; read शुद्ध.

⁵ Read इन्दुवासरं.

⁶ Read °मंडु.

⁷ Read °नडगानु.

⁸ Read सिंङ्गा°.

⁹ Read पीचुलै न.

¹⁰ Read पुचुलै न.

¹¹ Read °कांशि.

¹² Read as short.

¹³ Read °वुंङ्कट्टुन.

¹⁴ Read निरंतर°.

¹⁵ Read °सिंहास . पूरवी साबाज्यं.

¹⁶ Read as short form of the sign.

¹⁷ Read as short.

¹⁸ Read इवंत.

¹⁹ Read चंनदानं.

- 18 धर्मादुलु नडिपिञ्चवलननि स्वामुलवारु आम्नापिञ्चि²
 19 नंदुन ॥—॥ प्रीतिगानु पूज नैवेद्यं अन्नदानं³ ब्रां-⁴
 20 क्षणसत्तर्पणं मो⁵दलैर्नदि नडिचिवञ्चेट्टुगा सर्वमां-
 21 न्यतांश्रासनं⁶ ब्राशियिञ्चिन क्रमं [॥*] तो⁵द्वियंश्रीम-
 22 लो महेन्द्रमंगलंक्षी⁷ भट्टवर्ति⁸ अरमावु (६४१)⁹ ता-
 23 रु १ [॥*] गोपालस्वामि तीट १ [॥*] क्षणपुरंलो अरमा-
 24 वु (६४१)? तारु २ [॥*] कारकाडुलो अरमावु (६४१)? तारु
 25 १ [॥*] कोडयंपेटलो नंज श्रेयि २ [॥*] तिरुञ्चंदोरु श्रीम-
 26 लो मंगमांवापुरंक्षी¹⁰ नंज श्रेयि ८ [॥*] तिरुं¹¹श्री-

Second Side.

- 27 मलो अरियूरुलो नंज श्रेयि १६ [॥*] दक्षिणं कोना-
 28 डुश्रीमलो अरियमंगलंक्षी¹² नंज श्रेयि ६ [॥*] जेब्बु¹³केश्व-
 29 रंगुडलो¹⁴ नित्य कट्टडीदिनं¹⁵ [१]कि विथ्यं पडि अन्नं¹⁶ तश्रीगलु¹⁷
 30 २ दोशलु २ अतिरसालु २ सुगिय १ दीपं चमरु पडि¹⁸ [॥] वुभ-
 31 य तीरंलोनु श्रेयि १कि तूसुडु वलुवत्तुनानुं¹⁹
 32 सुंकान नित्य कट्टडग म १ [॥] यो प्रकारं नडिचिवञ्चेट्टुगा
 33 दिट्टं चेशि ब्रायिञ्चि²⁰ यिञ्चिवुं ब्रामुग नक तामुंनु पीठं²¹परं-
 34 प्परलगा अनुभविञ्चुकोनि आचे²²द्रार्कस्थायिगा धर्म-
 35 परिपालनं चे[सु]कोनुषु आशीर्वादं श्रायगलदि ॥ दान-
 36 पालनयोर्मध्ये दानाङ्क्रेयोनुपालनं²³ । दानास्व-
 37 र्गमवाप्नोति पालनादञ्चुतं²⁴ पदं ॥ स्वदत्ताहि²⁵गुणं
 38 पुंण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
 39 त्तं निष्फलं²⁶ भवेत् ॥ स्वदत्तां परदत्तां [व]ा यो हरि-
 40 [त] वसुंधरा²⁷ षष्टिवर्षसहस्राणि विष्टायां²⁸ जाय-

¹ Read °च°.² Read °चि°.³ Read अन्न°.⁴ Read ब्रा°.⁵ Read the vowel sign as short.⁶ Read सर्वमास्तमाश्री°.⁷ Read °लंक्षी.⁸ Read वृत्ति.⁹ [The actual reading is अरमावुलु, अर/ i.e. 4½ aramāvu. Mr. T. A. Gopinatha Rao in his transcript has made the same mistake. In l. 24 below, the reading “लु अर/” must similarly be substituted for “(६४१)°”—H. K. S.]¹⁰ Read °रंक्षी.¹¹ Read तिरुं°.¹² Read °लंक्षी.¹³ Read ब्रा.¹⁴ Read °गुडिलो.¹⁵ [The actual spelling on the plate is dnim.—H. K. S.]¹⁶ Read अन्नं.¹⁷ Read गलु.¹⁸ [The symbols अ = ½ and अ = ¼ are well known. See above, Vol. VIII, p. 130.—H. K. S.]¹⁹ Read वलुवत्तुनानुं.²⁰ Read °चि.²¹ Read तामु.²² Read आचे°.²³ Read °नाङ्क्रे°.²⁴ Read दञ्चुतं.²⁵ Read °हिगुणं पुंण्यं.²⁶ Read निष्फलं.²⁷ Read °वासुंधरा°.²⁸ Read °ष्टा°.

- 41 ते क्रिमिः ॥ महंशजाः परमहीपतिवंशजा वा ये
 42 भूमिपास्ततसुज्वलधर्मचिन्ताः¹ । महर्ममेव
 43 परिपालनमाचरन्ति² तत्पादुकाद्वयमहं शिर-
 44 सा वहामि ॥
 45 विजयरंगचोक्रना-
 46 धनायनय्य ब्राह्म [॥*]

TRANSLATION.

Line 1. The Lord whose crest is adorned by the Moon.

Ll. 2 & 3. To the lord Śaṅkarāchārya, resident in Kāñchīpura, who is a *paramahansa*, and the most exalted of those who have renounced the world.

Ll. 4-6. In the Śaka year 1632 of Śalivāhana, in the year Vikṛiti, on Kārttika, on the full moon day, on Monday, when the star was Rōhiṇī, on this auspicious day,

Ll. 7-9. When the king of kings, the supreme lord, Virapratāpa Vēṅkata-dēva Mahārāya was ruling over the earth, seated on his jewelled throne in Ghanagiri,

Ll. 10-15. The lord of the Pāṇḍya country, who is enthroned as lord of the southern seat, of the Kāśyapa gōtra, the descendant of Viśvanātha Nāyaka, the grandson of Chokkanātha Nāyaka and the son of Raṅga-Kṛishṇa Muttu Virappa Nāyaka, Vijayarāṅga Chokkanātha—made to the *loka-guru* (teacher of the world) Śaṅkarāchāryaswāmi,

Ll. 15-19. By command of the Swāmin for giving charity in the shape of food for all time in his own *maṭha*, which has been in existence from antiquity in the Ponvāsikonḍān street in Gajāraṅga-kshētra,

Ll. 19-21. For (his) pleasure a perpetual copper-plate grant for worship, offerings, feeding and general propitiation³ of Brāhmaṇas as follows:—

Ll. 21-28. 4½ half-mās and 1 tāru of *bhaṭṭavaritti* land in Mahēndramaṅgalam in Tottiyam śīma, Gōpāla-swāmin's garden; 4½ half-mās and 2 tārus in Kṛishṇāpuram; 4½ half-mās and 1 tāru in Kārakkāḍu; 2 *seys* of wet land in Kōṇḍayampēṭṭai; 8 *seys* of wet land in Maṅgamāmbāpuram in Tiruchendorai śīma; 16 *seys* of wet land in Ariyūr in Tinniyam śīma; 6 *seys* of wet land in Ariyamaṅgalam in the South Kōṇāḍu śīma,

Ll. 28-31. 1 *sey* of land on both banks (of the Kāvēri)⁴ and the right of collection of some tolls for the daily offerings of 4 *paḍis* of rice for 2 *taḷigais* of cooked food, 2 *dōśais*, 2 *atirasams*, 1 *sugiyān* and ¼ *paḍi* of oil for lights, to the god in the Jambukēśvaram temple.

Ll. 32-35. The deed having thus been settled and made for the above purpose, you and your line of disciples on the pontifical throne shall enjoy the lands and protect the charities as long as the sun and the moon run their course (*i.e.* for all time) and grant me your blessings.

Ll. 36-41. Admonitory verses.

Ll. 41-44. My respectful prostrations to those princes of my line as well as others of *ahipativamśa* who, being actuated by lofty ideas of charity, preserve my endowment.

Signature of Vijayarāṅga Chokkanāthanāyanāyā.

¹ Read °सुज्वल°.

² Read °रन्ति.

³ [*Santarpana* seems to be here used in the popular sense of 'sumptuous meal'; see Kittel, *s.v.*—H. K. S.]

⁴ [Here again the author and Mr. Gopinatha Rao have not clearly understood the passage, the latter remarking that 'a portion of the passage is somewhat obscure. This was on account of the wrong reading in l. 31. As corrected the passage means: one *ga* (*i.e.* *varāhan*, above, Vol. VIII, p. 130) from the tolls daily as per arrangement, and (one) *tūm* of paddy from each *sey* on either bank (of the river Kāvēri) for etc.—H. K. S.]

No. 13.—THE INSCRIPTIONS ON THE BIMARAN VASE.

By F. E. PARGITER.

This vase was found by Masson in the village of Bimarān in the course of his excavations in Afghanistan during the years 1834-7. When excavating "Tope no. 2" he found in its centre a small apartment containing relics. "They consisted of a good-sized globular vase, of alg or steatite, with a carved cover or lid, both of which were encircled with lines of inscriptions scratched with a stylet or other sharp-pointed instrument. The characters were Bactro-Pali. On removing the cover the vase was found to contain a small quantity of fine mould, in which were mingled a number of small burnt pearls, beads of sapphire, crystal, etc. In the centre was standing a casket of pure gold; . . ."—that is, apparently, not inside the vase, but in the centre of the small apartment.¹ Bimarān appears to be in the neighbourhood of Jallalabad. The vase is now in the British Museum.

Two early attempts to decipher the inscriptions were made,² and Dowson reconsidered them in 1863.³ M. Senart published some notes upon them.⁴ Dr. Fleet had three photographs taken of the vase and its inscriptions, satisfactory ink-impressions being hardly possible, because the letters are scratched in the stone and the vase has suffered sundry scratches besides, which tend to interfere with the appearance of the letters. The photographs are reproduced in the annexed plate. Fig. III shows the inscription on the cover, and figs. I and II give side views of the vase and together display the whole of the side inscription, which runs a little more than three-quarters round it. I have inspected the vase and compared the photographs carefully with the original inscriptions.

The vase is carved out of brownish-grey stone. Its height is 5·3 inches (15·7 cm.), and its greatest width 5·4 inches (15·9 cm.). It consists of a body and a separate lid or cover. In the underside of its base an oblong mortice has been cut, 1 inch (26 mm.) long, $\frac{2}{3}$ inch (16 mm.) wide and $\frac{1}{8}$ inch (5 mm.) deep, which was evidently meant to receive a tenon to hold the vase. In the mortice are remains of vermilion colour.

The two inscriptions are in Kharoshthi characters, which are not well made because the scratching tool seems to have slipped in places and distorted some of them. I call the inscription on the lid (fig. III) inscription A, and that around the vase B. The latter begins at the extreme right of fig. I and is continued into fig. II, where the first two letters are a repetition of the last two in fig. I.

The main feature that requires notice is the sign for subscript *r*, a rightward stroke or curve at the bottom of the main letter. It is applied to *g* in *bhagavata* in A and B, but is not a real *r*. It is also applied to *t*, not only in *putasa* in A and B, but also in *rachhitasa* in A and B, and *bhagavata* in B (though not apparently in A); and in these two words there can be no *tr*. Further, it is applied to *r* itself in *rachhitasa* in B, where of course it is impossible. It is clear therefore that the stroke or curve has no significance as a letter in these two inscriptions, and is a mere peculiarity or flourish. Hence it means nothing when applied to *t* in *niyatide* in B.

¹ *Ariana Antiqua*, pp. 69, 70. The vase and both its inscriptions are figured there on plate II, after p. 54. The gold casket is described pp. 41, 71.

² By Edward Thomas in his edition of Prinsep's *Indian Antiquities*, vol. I, pp. 105-8. By General Cunningham in *JASB*, XXIII, p. 707.

³ *JRAS*, vol. XX, p. 241, with a transcript of both inscriptions in plate III, opposite p. 222.

⁴ *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133: sér. IX, vol. IV (1894), p. 514.

TEXT.

A.—On the lid.

Bhagavata śarirehi Śivarachhitasa Mumjananda-putasa dana-muhe.

B.—Around the vase.

Śivarachhitasa Mumjavada-putasa dana-muhe niyatide Bhagavata śarirehi sarva-Budhana puyae.

TRANSLATION.

A.—On the lid.

With relics of the Lord; of Śivarachhita, son of Mumjananda, the head of gifts.

B.—Around the vase.

The head of gifts of Śivarachhita, son of Mumjavada, is bestowed; with relics of the Lord; for the veneration of all Buddhas.

NOTES.

The father's name is written differently in the two inscriptions. *N* in A seems to be a *v* with the top omitted, and the proper form would seem to be *Mumjavanda*.

Niyatide. The last letter is not well formed, but seems to be *de*. This word plainly agrees with *dana-muhe*, and its termination therefore should also be *e*. *Niyatide* no doubt = *niyatite*, i.e. *niyyātite*, "bestowed." *Niyyātita* = Sanskrit *niryātita*,¹ which occurs in the *Divyavadāna* and appears in Pali in the verb *niyyādēti*.

Dana-muhe. This is clearly a nominative, and the question that arises is, what does *muhe* represent and mean? I have had the great benefit of discussing this expression with Dr. F. W. Thomas and Professor Macdonell, and offer the following explanations of it.

As regards its form, *h* in Prakrit is often a degenerate *kh*; *kh* may represent either an original Sanskrit *kḥ* or a weakened Prakrit *kkh*; and Prakrit *kkh* may represent Sanskrit *ksh* and Sanskrit *khy*. Pischel gives instances of the full change from *ksh* to *h* in his Prakrit Grammar, § 323, but none, so far as I have seen, of that from *khy* to *h*. The want may be due to the fact that the latter process is much rarer than the former; still analogy would indicate that there would be no difficulty in the modifications *khy* > *kkh* > *kh* > *h*; and Dr. Thomas agrees in this view. Hence *muha* might represent *mukha*² or *mukhya*, and *dana-muha* would = *dāna-mukha* or *dāna-mukhya*.

Dana-muhe is obviously a substantive and not an adjective, and so must be a tatpurusha compound and not a bahuvrīhi. Hence the question for decision is, what is the meaning of *dāna-mukha* and *dāna-mukhya* as tatpurushas, that is, what meanings have *mukha* and *mukhya* as the final members of a tatpurusha.

M. Senart discussed *dāna-mukha* with reference to the inscriptions in which it occurs and, while rendering it "moyen, objet d'aumône," doubted whether it had any difference in

¹ So M. Senart took it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133.

² So M. Senart has taken it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133.

The Inscriptions on the Bimaran Vase.

B



B



A



SCALE FIVE-SIXTHS

meaning from simple *dāna*. Dr. Thomas also discussed the word (*J. B. A. S.*, 1915, pp. 97 sqq.) in connexion with some instances of the words *mukha* and *mukhya* at the end of compounds in the *Kautiliya-Arthaśāstra*, where *mukha* means "head, heading, sum" in administrative arrangements and accounts, and came to the conclusion—"Hence it seems best to accept it [*dāna-mukha*] as a mere synonym for *dāna*, a misapplication of a technical term, 'gift department,' 'gift heading,' 'gift account,' under which the donation would be recorded in the accounts of the institution benefited. Or is it, after all, the inscription itself?"

It is well however to consider also more popular illustrations of the use of *mukha* and *mukhya* final; and here the language of the Purāṇas, which corresponds better than other Sanskrit compositions to that of Prakrit inscriptions, throws fresh light; for both words occur abundantly there as the last member of a compound.

I will deal with *mukhya* first, citing instances out of the many that occur.

(1) "Chief, foremost," and so implying the meaning of *ādi*: thus—*Sūry-ēndu-Marīci-mukhyāḥ*, "of whom the sun, the moon and Marīci were chief," "the sun, the moon, Marīci and others" (*Matsya-P.*, 245, 20): *Vṛiddha-Kauśika-mukhyaish*, "with Vṛiddha-Kauśika and others" (*Brahma-P.*, 170, 88).

(2) "Chief, pre-eminent (in)": thus—*vamśa-mukhyāḥ*, "pre-eminent men in the family" (*Matsya-P.*, 201, 40): *dvijēbhya Vēda-mukhyēbhyaḥ*, "to brahmans pre-eminent in (knowledge of) the Vēda" (*Brahma-P.*, 218, 18¹).

(3) "Chief (of or among)": thus—*Brahmaṇā dēva-mukhyēna*, "by Brahmā chief of the gods" (*Matsya-P.*, 104, 1).

(4) Then virtually an adjective qualifying the preceding noun, "chief, foremost, pre-eminent": thus—*rishi-mukhya*, "foremost among rishis," and so "a pre-eminent rishi" (*Brahma-P.*, 73, 23, 25; 127, 6): *vīpra-mukhya*, "a pre-eminent brahman" (*Brahma-P.*, 220, 126; *Padma-P.*, vi, 268, 77, 80): *tīrtha-mukhya*, "a very distinguished tīrtha" (*Brahma-P.*, 132, 9). This use is very common.

(5) And so virtually coming to mean "choice, superfine," as qualifying the noun to which it is added: thus—*turaga-mukhya*, "a very fine horse" (*Padma-P.*, iv, 112, *Purātana Rāmāyana*, 6): *ratha-mukhya*, "a specially fine chariot" (*Vāyu-P.*, 90, 14; 93, 19; *Brahma-P.*, 216, 55): *sara-mukhya*, "a choice arrow" (*Padma-P.*, vi, 269, 166). Accordingly *dāna-mukhya* would mean "a choice gift."

As regards *mukha*, it is used similarly to *mukhya* in the first sense, "the chief, the foremost"; thus—*sarva-dēvatāḥ*, | *Mad-Bhava-mukhāḥ*, "all the gods having me (Brahmā) and Śiva as their chiefs" (*Padma-P.*, vi, 203, 37): *Rākshasāḥ Kumbhakarṇa-mukhāḥ*, "the Rākshasas, of whom Kumbhakarṇa was the chief" (*Padma-P.*, iv, 112, 204). So it virtually implies the meaning of *ādi*; thus—*dēva-daitya-mukhān sarvān*, "gods, Daityas and all others" (*Linga-P.*, i, 58, 1): *Vishṇu-mukhair dēvaiḥ*, "by Vishṇu and the other gods," all except Brahmā (*Padma-P.*, v, 40, 31): *Puruhāta-mukhāḥ.....vijitāḥ*, "Indra and the other gods were conquered" (*ibid.*, 32).

Of the other meanings I have found no definite instances; yet possibly *Vārāhas tu śruti-mukhāḥ prādurbhāvo*² might be taken to yield the second meaning; and *Tad-dtri-putro tri-mukhaiḥ samēto*³ might give the fourth meaning.

¹ Equivalent to *dvija Vēda-vṛiddha* in verse 23. But it might also mean "to Brahmans who hold the Vēda as supreme," equivalent to *vīpra Vēda-puraskṛita* in verse 16.

² *Brahma-P.*, 213, 32; *Paāma-P.*, v, 16, 53; cf. *Hariv.*, 42, 2226. *Śruti* in the Purāṇas often means "ordinary tradition."

³ *Brahma-P.*, 140, 17.

Dana-muhe then, if it represents *dāna-mukhya*, would certainly mean "a choice gift." If it represents *dāna-mukha*, that meaning cannot definitely be given to it. I cannot but think that *dāna-mukha* denotes something more particular than simple *dāna*. It can be a tātpurusha compound; for *mukha* occurs as the final member of such compounds, as in the word *āya-mukha*, that Dr. Thomas cites from the *Kaṭīlīya-Arthaśāstra*, and also in the words *divasa-mukha*, *ṛitu-mukha*, and *yajña-mukha*. Since *mukha* means "beginning, commencement," in these three expressions, and has also the meaning "the chief, principal, best," as well as "head, heading," *dāna-mukha* can literally mean "the commencement of gifts" (implying perhaps that it was the first gift made), or "the chief or best of gifts"¹ (implying perhaps that it was the best gift made), or again what Dr. Thomas has suggested, as already noticed. At present its exact sense is uncertain, and it may be best to render it provisionally by some general expression that combines the above meanings without attempting precision, and so I have translated it as "the head of gifts."

No. 14.—THE FIRST ARYA-SIDDHANTA

THE "ARYABHATIYA," OR "LAGHU-ARYA-SIDDHANTA" OF ARYABHATA, A.D. 499.

WORKING TABLES FOR CALCULATION BY THE TRUE, OR APPARENT,
MOTIONS OF SUN AND MOON.

BY ROBERT SEWELL (I.C.S., RETIRED).

(*"Indian Chronography," continued from Vol. XV above, p. 245.*)

286. My last article (*Epig. Ind., Vol. XV, pp. 159-245*) provided working Tables for verifying dates according to the requirements of the *Siddhānta-sirōmaṇi*; the present one provides similar Tables for the *First Ārya-Siddhānta*. These Tables are framed so as to correspond to those published in the *Indian Calendar*, which, for luni-solar computation, generally followed the *Sūrya-Siddhānta*.

Since amongst the ancient historical records yet discovered in India by far the larger number comes from Southern India, where the *Ārya-Siddhānta* has retained its place in popular favour throughout the centuries, it is plainly necessary to provide Epigraphists with information which will allow them to test with scientific accuracy, and according to the requirements of that authority alone, the details of documentary dates. It is probable, as I have already more than once insisted, that a number of records whose dates might have been found correct had they been computed by the *Ārya-Siddhānta* have been set aside as irregular or of doubtful accuracy because their examination was conducted solely by *Sūrya-Siddhānta* Tables.

No pains have been spared to render the information that follows scientifically correct. But we do not yet know how far, or in what tracts or in what periods, the by-gone framers of local almanacs adhered strictly to rule; or used other sets of Tables for their guidance; or worked by whole numbers alone, discarding fractions; or made their calculations in true or apparent time instead of, as in these Tables, in mean or clock time. We have, moreover, as yet no definite information as to at how late a date calculations were made by the sun's and moon's mean movements as opposed to their true or apparent movements; nor do we know with any certainty the boundaries of the tracts within which the different rules governing the civil beginnings of solar

¹ This seems to me the most probable meaning.

months were adhered to (*Ind. Calendar*, § 28). These remarks apply, of course, to all Tables or ephemeris yet, or to be, published, which can only confine themselves to the actual requirements of the Siddhanta concerned. Such matters are problems of the future, only to be solved after protracted enquiry and investigation. Dewan Bahadur L. D. Swamikannu Pillai gives it as his opinion (*Indian Chronology*, p. 70, § 169) that, while the *Ārya-Siddhanta* was used for solar computation, the authors of South-Indian pañchāngs in some cases carried out their lunar calculations, for the tithi, nakshatra, etc., by *Sūrya-Siddhanta* rule. This remains to be proved.

287. It is easy to understand how dates of documents, the details of which dates depend on the position of sun and moon, must often differ when calculated by different authorities. Taking only the *Ārya* and *Sūrya Siddhantas* into consideration, it will be seen by Table A below that in 114 years out of the 850 with which the main Table LXI is concerned there were radical differences. In 66 of these years the samvatsara cycle-name of the whole year was different; in 33 years the intercalation and suppression of lunar months were different; and the day on which the luni-solar year began was different in 15 years.

Consider the year A.D. 1418-19, for instance, or Śaka 1340 expired. This year was, according to the northern system of nomenclature, called "Viśvāvasu" by the followers of the *Ārya*, but "Krōdhin" by those of the *Sūrya-Siddhanta*. In the same year there was, by the *Ārya-Siddhanta*, a suppression of the lunar month Māgha and an intercalation of Phālguna, while by the *Sūrya-Siddhanta* there was none such; so that a date correctly expressed in *Ārya-Siddhanta* reckoning in that year would seem entirely inaccurate when tested by *Sūrya-Siddhanta* Tables.

ARRANGEMENTS OF THE TABLES.

288. The principal working-Tables for computation of dates expressed in *First Ārya-Siddhanta* reckoning are Tables LXI to LXXI below. Tables LXI to LXX are disposed so as to correspond in rotation with Tables I to X of the "*Indian Calendar*," and have been framed in similar manner. This arrangement is adopted for the convenience of those who, during the last twenty years, have become accustomed to the processes of that publication.

Table LXI	corresponds to Table I, " <i>Indian Calendar</i> ." ¹
" LXII	" " " II, Part II, " <i>Indian Calendar</i> ."
" LXIII A	" " " III, Part I, " "
" LXIII B	" " " " Part II, " "

[This Table is framed in a similar manner to Table XVIII A, "*Indian Chronography*," which it is intended to supersede.]

Table LXIV	corresponds to Table IV, " <i>Indian Calendar</i> ."
" LXV	" " " V, " "
" LXVI	" " " VI, " "
" LXVII	" " " VII, " "

[Tables LXVI A, LXVII A give closer details than do Tables LXVI, LXVII, and are to be used for very accurate calculation in doubtful cases.]

Table LXVIII	corresponds to Table VIII, " <i>Indian Calendar</i> "
" LXIX	" " " IX, " "
" LXX	" " " X, " "

¹ Because of this intentional correspondence the years of Indian eras quoted in cols. 1 to 4 are concurrent years, as in the "*Indian Calendar*."

Table LXXI is taken from Tables XLI A and B, "*Indian Chronography*" (pp. 176, 177). It enables the week-day corresponding to the Hindu date under examination to be determined according to European computation.

Then follow three Tables by which the details given in the main Table LXI have been calculated. These are Table LXXII, which fixes the values of a , b , c (mean distance of moon from sun, moon's mean anom., sun's mean anom.) at the beginning of the centuries concerned; Table LXXIII, which gives the same information for the beginnings of odd years of centuries; and Table LXXIV, which provides, in combination with Tables LXXII and LXXIII, an easy method of arriving at the values of a , b , c , or the mean positions of sun and moon at mean sunrise on the first civil day of each luni-solar year. The system of work is the same as that of Prof. Jacobi.

Full particulars of the moon's equation of the centre will be found in the last Table LXXV.

ELEMENTS OF THE FIRST ĀRYA-SIDDHANTA.

289. This work was composed by Āryabhata at Kusumapura in A.D. 499, or the year 3600 (expired) of the Kaliyuga. About A.D. 638 a treatise called the *Dhī-viddhi-da* was written by Lalla, who introduced a bija, or correction, affecting three of the principal elements of the Siddhanta. He seems to have reduced by about 10' in a century the moon's increase in her mean distance from mean sun (our " a "); and he added about 36' in a century to the moon's mean anomaly (our " b "); his third correction had reference to the planet Jupiter, with which at present we are not concerned. He did not make any change in the sun's mean anomaly (our " c "). The *Karāṇa-prakāśa*, of date A.D. 1092, an authority largely used in Southern India, is based on Āryabhata's *Siddhanta* as amended by Lalla.

The Tables given below, which deal with the period A.D. 899-900 (K.Y. 4000 expired) to A.D. 1750-51 (K.Y. 4851 expired) include Lalla's corrections.

290. (i) The length of the sidereal solar year, according to the *Ārya-Siddhanta*, is 365·2586805 days, or 365^d 6^h 12^m 30^s.

(ii) Sines of angles are the same as those of the *Sūrya-Siddhanta*, based on a radius of (sin. 90° =) 3438'. The 24 base sines and equations of the sun's centre are given in my Table XLVII, Vol. XIV above. Those of the moon's centre in Table LXXV below.

(iii) For the sun's mean motion per day, hour, minute and second, see Table XLIV, Vol. XIV.

(iv) The circumference of the sun's epicycle is 13° 30'; that of the moon 31° 30'. There is no contraction of the epicycle in either case. (Jacobi, *Vol. I above*, p. 441.)

(v) There is no shift of the sun's apsis. The longitude of his perigee-point is always 258°; apogee 78°. In ten-thousandths of the circle the perigee is 7166·6.

(vi) The sun's equation of the centre at the moment of true Mēsha-saṅkrānti in every year, i.e. the moment when the true sun reaches celestial longitude 0°, is, according to Dr. Schram's calculation, 2° 6' 57"·323494885, or, in ten-thousandths of circle, 58·775644170¹; the sun's mean longitude at the same moment being 357° 53' 2"·676505115, or, in ten-thousandths of circle, 9941·224355830; and his mean anomaly 99° 53' 2"·676505115, or, in ten-thousandths of circle, 2774·557689163.

¹ M. de Ries has worked this out quite independently, and his calculation agrees with that of Dr. Schram as far as the 6th decimal.

(vii) For the sun's mean and true long. for every consecutive 24-hour period measured from the same moment (true Mēsha-samkrānti) readers are referred to Table XLVIII A (*Vol. XIV above*).

(viii) The sun's equation of the centre (*see above, Vol. XIV, Table XLVII*) is obtained by the formula $\frac{3}{80} \sin. a$. For sin. eqn. = $\frac{\text{minutes in epicycle}}{\text{minutes in orbit}} \times \sin. a$,¹ where a is the sun's mean anom.; and here the minutes in the epicycle are 810', the circumference being 13° 30', and those of the orbit are 21600' (360°). Hence sin. eqn. = $\frac{810}{21600} \sin. a$, or $\frac{3}{80} \sin. a$. In all equations of the sun's centre, the angle being less than 3° 45', the eqn. is the same as the sin. eqn. (*below, § 294 ii*).

(ix) The moon's equation of the centre (*below, Table LXXV*) is obtained by a similar proportion. The circumference of the epicycle being 31° 30' or 1890', the working formula is sin. eqn. = $\frac{1890'}{21600'} \sin. a$, or $\frac{7}{80} \sin. a$; but in this case, the sin. eqn. for all angles in the quadrant lying between 3° 45' and 7° 30', the equation does not equal the sin. eqn. The process for obtaining the former from the latter is fully set forth in § 294 below.

(x) The śodhya, or time-equivalent of the equation of the centre—in other words the interval of time between the moments of the true sun reaching long. 0° (true Mēsha-samkrānti) and mean sun reaching the same point (mean Mēsha-samkrānti)—is calculated by Dr. Schram as 2·146831 days, or 2^d 3^h 31^m 26^s·1984. This differs a little from the accepted Hindu valuation 2^d 3^h 32^m 30^s. As the latter is believed to have been always taken in India as the śodhya value according to the *First Ārya-Siddhānta*, it is the value adopted in the present work.

(xi) According to this *Siddhānta* the Kaliyuga era began, or in other words K.Y. 0 expired or K.Y. 1 current began, with a conjunction at celestial longitude 0° of mean moon, mean sun, and the principal planets at the moment of mean sunrise at Lanka on Friday, 18 February, B.C. 3102. That was the moment of mean Mēsha-samkrānti in that year. It was 0^h 0^m Lanka time on that morning.

(xii) At that moment, and the same in every succeeding year, the sun's apsis (perigee being at long. 258°, his mean anom. (our "c") is (360°—258°) 102°, or, in thousandths of circle (our notation), 283·3̄.

(xiii) The moon's mean anom. (our "b") was 90°, or, in thousandths of circle, 250.

(xiv) Since mean moon and mean sun were at that moment in conjunction, the distance between them was *nil*. This is represented in ten-thousandths of circle by the completed circle 10,000. From this, in order to arrive at the exact value of our "a," must be deducted the sum of the greatest equations of ☾ and ☉. These are deducted for convenience of calculation, the respective quantities being added to "eqn. b" and "eqn. c," so that the working values may always be additive. The sum of these greatest equations I estimate at 199·115048361, in ten-thousandths of circle (*below, § 296*) 10,000 less this quantity = 9800·884951639. Hence at the beginning of the Kaliyuga—

$$a = 9800\cdot884951639$$

$$b = 250$$

$$c = 283\cdot\bar{3}$$

¹ Above, §§ 251, 252, Vol. XIV, pp. 9-10; Jacobi (above), Vol. I, p. 441.

CONSTRUCTION OF THE TABLES.

291. No special remarks are necessary except with reference to Tables LXIII B (lengths of solar months), LXVI A and LXVII A (Detailed "Equation b" and "Equation c"), LXVIII (Indices of tithis, etc.), and the three Tables LXXII, LXXIII, LXIV. The remainder are only duplicates of the similar Tables in the "*Indian Calendar*." (See "*Arrangement of Tables*," above, § 288.)

Table LXIII B.—Lengths of the true solar months.

292. M. Louis de Ries has been repeatedly quoted in these pages as a most careful calculator. Several years ago he kindly worked out for me an estimate of the lengths of the true solar months according to the *First Ārya-Siddhānta*, but did not inform me of the process by which he obtained his results. An entirely independent calculation has now been carried out, based on my own Table of the sun's true longitude for each 24-hour period of the solar year (above, Vol. XIV, Table XLVIII A)—a Table, let it be understood, prepared some years subsequent to M. de Ries' communication and to which he has never had access.¹ Comparison of results proves the accuracy of M. de Ries' figures, and these have been adopted without alteration in my Table. The complete agreement of our respective fixtures is really remarkable.

For example, M. de Ries found that the true sun, according to Āryabhaṭa as corrected by Lalla, reaches 180° of celestial long., the moment of the Tulā-saṁkrānti, 186^d 21^h 21^m 37^s.82 after the moment of true Mēsha-saṁkrānti, the astronomical beginning of the true solar year.

My own work for solution of this problem is as follows:—It will be seen from Table XLVIII A (above, Vol. XIV) that on that 186th day, i.e. after 186 periods of 24 hours each from the moment of true Mēsha-saṁkrānti, the true sun has to travel (180°—179° 6' 55".21=) 53' 4".79 before reaching the Tulā-saṁkrānti point, 180°. Calculating by his actual velocity on day 186 (Table XLIX, Vol. XIV), the time required for him to accomplish this journey (using his true, not mean, velocity in minutes and seconds as well as in hours²) is found to be 21^h 21^m 37^s.82,—precisely M. de Ries' fixture. All the details given by M. de Ries have been similarly examined, and found correct.

Dewan Bahadur L. D. Swamikannu Pillai's estimate of the lengths of these months (*Indian Chronology*, Table II) differs somewhat from ours, the sun according to him arriving at each saṁkrānti always a little later than it does by our determination. The greatest difference between us is at the Tulā-saṁkrānti, which his Table shews to occur 3^m 34^s.18 later than the time yielded by our Table. Adding together the lengths of the twelve solar months as given by him, the length of the *Ārya-Siddhānta* year appears to be 365^d 6^h 12^m 37^s, or 7 seconds longer than its accepted length.

Tables LXVI A, LXVII A.—"Equation b" and "Equation c."

293. In order to obtain the correct working equations of ☾ and ☉ from their respective mean anomalies it is only necessary in ordinary cases to use Tables LXVI, LXVII, which give the values of "eqn. b" and "eqn. c" roughly in whole numbers. For very close calculation, however, Tables LXVI A and LXVII A are provided, which give the exact

¹ It was published during the war.

² That is to say, dividing up the velocity per hour (Table XLIX) on that day into minutes and seconds, and not using Table L—which only states the sun's mean velocity.

equations with four decimal places for a large number of anomaly angles. For an explanation as to the construction of these Tables see my paper on the *Siddhānta-sirōmaṇi* (above, Vol. XV, § 275).

294. It is advisable to explain clearly my reason for differing from Prof. Jacobi as to the amount of the greatest equation of the moon, which he values, in ten-thousandths of the circle, at 139·0 as against my 139·4.

"*Eqn. b.*" The general formula (§ 290, ix) for the equation of the moon's centre is, a being the angle of mean anom., $\sin. \text{eqn.} = \frac{7}{80} \sin. a$. To obtain the equation from the sine of the equation-angle the proportion $\text{eqn.} : \sin. \text{eqn.} :: \text{diff. in angle} : \text{diff. in sine}$ is used. The Hindu astronomers always worked by sections of anomaly-arc, each measuring $3^\circ 45'$, or $225'$. Reference to the Equation-Table LXXV will shew that in the case of the first group anom. 0° to $3^\circ 45'$ the diff. in anom. is $225'$ and the diff. in sine is also $225'$. Hence, in the case of all anom. angles between 0° and $3^\circ 45'$ $\text{eqn.} = \sin. \text{eqn.}$ But in the case of all anom. angles between $3^\circ 45'$ and $7^\circ 30'$ —and no equation angle of the moon's anom. exceeds the latter quantity—the diff. in angle is $225'$ and the diff. in sine is $224'$; so that the formula to be used for all angles coming into this second group is $\text{eqn.} = \frac{225'}{224'} \sin. \text{eqn.}$ This applies only to the excess in the angle over $3^\circ 45'$. The working rule, therefore, for finding the equation of angles lying between $3^\circ 45'$ and $7^\circ 30'$ is as follows:—

With the formula $\frac{7}{80} \sin. a$, find the $\sin. \text{eqn.}$ From the $\sin. \text{eqn.}$ deduct $225'$. Multiply the remainder by $225'$ and divide the product by $224'$. Add $225'$ to the result.

Or, a little more simply,—From the $\sin. \text{eqn.}$ deduct $225'$. Divide the remainder by $224'$. Add the result + $225'$ to the $\sin. \text{eqn.}$

For an example let us suppose that it is required to find the moon's eqn. for anom. $67^\circ 30'$. $\sin. 67^\circ 30' = (\text{Table LXXV}) 3177'$. $\frac{7 \times 3177'}{80} = 277' \cdot 9875$, or $4^\circ 37' 59'' \cdot 25$, an angle between $3^\circ 45'$ and $7^\circ 30'$. $277' \cdot 9875 - 225' = 52' \cdot 9875$, and this divided by $224' = 0' \cdot 236551$. $52' \cdot 9875 + 0' \cdot 236551 + 225' = 278' \cdot 224051$, or $4^\circ 38' 13'' \cdot 44306$. This is the correct equation b for the given anom. It is stated by Prof. Jacobi (above, Vol. I, Table XXIV A) shortly as $4^\circ 38' 13''$.

Turning now to the equation of 90° , the greatest equation C , and working in the same way, $\sin. 90^\circ = 3438'$. $\frac{7 \times 3438'}{80} = 300' \cdot 825$. This less $225' = 75' \cdot 825$, and this divided by $224' = 0' \cdot 338504464$. $75' \cdot 825 + 0' \cdot 338504464 + 225' = 301' \cdot 163504464$, or $5^\circ 1' 9'' \cdot 810268$, which is the exact equation required. In ten-thousandths of circle this = 139·427548361.

295. "*Eqn. c.*" [Working similarly for the greatest equation O or the equation of sun's anom. 90° .] The formula for finding $\sin. \text{eqn.}$ in this case is (§ 290, viii) $\frac{3}{80} \sin. a$. $\sin. 90^\circ = 3438'$. $\sin. \text{eqn.} = \frac{3 \times 3438'}{80} = 128' \cdot 925$, or $2^\circ 8' 55'' \cdot 5$, or, in ten-thousandths of circle, 59·6875; and, because this angle is one in the first group, being less than $3^\circ 45'$, the $\text{eqn.} = \sin. \text{eqn.}$ Hence

☉'s eqn. $90^\circ = 59.6875$. This is the same as Prof. Jacobi's valuation, which he gives in degrees as $2^\circ 8' 56''$ and in circle measurement (my notation) as 59.7 .

296. *Greatest equations* ☾ and ☉. My estimate, therefore, of the sum of the greatest equations ☾ and ☉ is—

☾	.	139.427548361.
☉	.	59.687500000
TOTAL	.	199.115048361

The difference between us causes a slight difference in our respective Tables of equation.¹

Table LXVIII.—Indices of tithis, etc.

296-A. In this Table the indices are given with decimal points for guidance in close cases. Otherwise they correspond exactly to those in Table VIII, "*Indian Calendar*." The indices of yogas (col. 6) are the same as those of nakshatras (col. 8).

Tables LXXII, LXXIII, LXIV.

297. Prof. Jacobi (*above*, Vol. I, p. 450) has provided a Table, XIII, shewing for four of the Indian astronomical authorities the places of the sun and moon at the beginning of centuries,² and another, XV, shewing their increases through the years of a century according to the *Ārya-Siddhānta* with Lalla's corrections. It is plain from Table XIII that in Prof. Jacobi's opinion Lalla did not interfere with Āryabhaṭa's fixtures previous to the year K.Y. 3600, the date of the latter's work, but introduced his corrections for all later years.

If, therefore, we establish by Āryabhaṭa alone the values of a , b , c for 36 centuries of the Kaliyuga and add to these their values at the beginning of that era as given above, we shall arrive at their values (positions of sun and moon) at the beginning of K.Y. 3600—values, that is, recognized by Lalla; and Tables giving Lalla's estimate of the periodic changes in position of the sun and moon for centuries, years, and days will enable us to ascertain their position at any later date when computed by the *Ārya-Siddhānta* with the bija.

298. (i) First to find the century increase of a , b , c respectively according to Āryabhaṭa uncorrected. We work for mean sunrise values only, not for values at moments of Mēsha-saṁkrānti. We require, that is, the several increases in a common century of 36526 civil days and in a defective century of 36525 such days. In the 36 Kaliyuga centuries concerned there were 31 of the former and 5 of the latter.

(ii) As regards the time-interval between the moments of mean Mēsha-saṁkrānti and the nearest mean sunrises at the beginning of each century, Prof. Jacobi's column headed "Cor." in Table XIII states these clearly in ghaṭikās and palas. Mean Mēsha-saṁkrānti always occurs $2^d 3^h 32^m 30^s$ after true Mēsha-saṁkrānti, and the moment of the latter's occurrence every year is given in hours and minutes in col. 17, Table I, "*Indian Calendar*." There is no difference between us in this respect.

¹ For the information of those who wish to compare the two it is desirable to point out that in Prof. Jacobi's Table VII (*Vol. XI, above*), under head "Equation" on left side, the tenth entry from the top, "626" is probably a misprint for "616"; and in the same column, the eighth entry from the bottom, "152" should preferably be read "142."

² There appears to be one misprint in Jacobi's Table XIII. Under head "Dist. (☾—☉ uncorrected," in the section dealing with the *Ārya-Siddhānta*, against K.Y. century 4800, the number of minutes should be "14," not "24."

(iii) The advances in the values of a , b , c respectively during a *common century of 36526 civil days* according to Āryabhata uncorrected, excluding whole revolutions, are— a (mean moon's distance from mean sun) $319^{\circ} 24' 30'' \cdot 645$, b (C 's mean anom.) $211^{\circ} 1' 55'' \cdot 775$, c (C 's mean anom.) $0^{\circ} 7' 48'' \cdot 139$. These in circle measurement (our notation) are—

$$a = 8872 \cdot 458680555$$

$$b = 586 \cdot 100443673$$

$$c = 0 \cdot 361215706$$

(iv) Taking only the circle measurement, the respective increases for *one day of 24-hours* are—

$$a = 338 \cdot 632000730$$

$$b = 36 \cdot 291575876$$

$$c = 2 \cdot 737785720$$

(v) Deducting one day's increase from the former fixtures, we have for a *defective century of 36525 civil days*—

$$a = 8533 \cdot 826679825$$

$$b = 549 \cdot 808867797$$

$$c = 997 \cdot 623429986$$

We now have to work out the correct details for the first 36 centuries of the Kaliyuga, 31 common and 5 defective.

299. (i) a . Using the above figures, it is found that the advance of a in that period (omitting quantities of 10,000 or whole revolutions¹) was $7715 \cdot 352496330$; and since at the epoch of the Kaliyuga the distance between mean moon and mean sun was *nil* (*above*, § 290, *xiv*), the same represents their relation at the beginning of K.Y. 3600. But for tabulation purposes we have to deduct from this the sum of the greatest equations C and C (§ 290, *xiv*; and 295). This sum, as already stated, I estimate at $199 \cdot 115048361$. Therefore the tabular a for the beginning of K.Y. 3600 is $7516 \cdot 237447969$. Prof. Jacobi gives this figure, as I interpret him,² in our notation as $7516 \cdot 6$. The difference between us is due to his estimation of the greatest equations C and C as $198 \cdot 7$ (*margin of Table quoted in footnote below*) instead of $199 \cdot 1$. But I adhere to my figure, the reason for which has been fully explained.

(ii) b . The advance of b in the first 36 centuries, omitting whole revolutions,³ was in thousandths of the circle, $918 \cdot 158092848$. Adding to this the value of b at K.Y. 0 (§ 290, *xiii*), namely 250, we have for the moon's mean anom. at the beginning of K.Y. 3600, $b = 168 \cdot 158092848$.

(iii) Now in this matter Prof. Jacobi and myself are not quite in accord. He states the value (*Vol. XI above, Table V B*) as in his notation 6718. This in my notation, measuring from perigee instead of apogee, is 171·8. This figure corresponds to his valuation of b at that moment, in degrees, etc., as given in Vol. I above, Special Table XIII, where it is fixed, for the moment of mean Mēsha-samkrānti, as $245^{\circ} 6' 0''$. The correction for mean sunrise value is the moon's change in 15 ghaṭikās, or $3^{\circ} 15' 58'' \cdot 5$; making the position of C at mean sunrise

¹ There are 1236 synodical revolutions of the moon in a century.

² In both sections of his Table V (*Vol. XI above, A and B*) Prof. Jacobi's entry "76166" is manifestly a misprint for "75166." In the same Table, Section A, opposite "cent. 41" the entry "19769" should be "18769."

³ There are 1325 anomalistic revolutions of the moon in a century.

241° 50' 1".5, which, in thousandths of circle, is 171·760416667. Not being absolutely certain in this case that my valuation is more accurate than his, I defer to him, and accept his figure as correct.

(iv) *In any very close case arising from the use of the Tables which follow the difference between us in the value of b, namely 3·6, may be deducted from the resulting b, and the date tested by my own estimate.*

(v) *c*. The change in the sun's mean anom. (our *c*), similarly calculated for the 36 centuries,¹ was 999·314836816. Adding 283·3, the value of *c* at K.Y. 0 (§ 290, *xii*), we have for K.Y. 3600 *c*=282·648170149. But here again there is a minute difference between my estimate and that of Prof. Jacobi. He gives, for the sun's mean anom. (measured from apogee) at the beginning of K.Y. 3600 (mean Mēsha-saṁkrānti), 282°—a value certainly correct. To obtain mean sunrise value 14' 47" has to be deducted,² with the result 281° 45' 13", which in thousandths of circle=782·648919753, and in my notation (measurement from perigee) =282·648919753. I let this stand.

(vi) The values, then, adopted in this work for the positions of ☉ and ☾ at mean sunrise at the beginning of K.Y. 3600 are—

$$a = 7516·237447969$$

$$-b = 171·760416667$$

$$c = 282·648919753$$

300. (i) Table LXI below, however, the main working Table, starts from the year K.Y. 4000, and we have to add to the above figures the respective increases of *a*, *b*, *c* for four centuries, these increases being assessed by Lalla's values and not by the original values of Āryabhaṭa (§ 289).

(ii) The increases of *a*, *b*, *c* in one day, one year and one century according to Lalla are given in the heading of Table LXIV below. The four centuries are all common ones, and, adding the necessary quantities, we have for the beginning of K.Y. 4000,—mean sunrise values—

$$a = 2987·553682533$$

$$b = 523·155092591$$

$$c = 284·093782577^3$$

These agree, *mutatis mutandis*, with Prof. Jacobi's figures (*Vol. XI, Table V*), which, in my notation, are *a*=2988·0, *b*=523·2, *c*=284·1.

(iii) Now these values are, as will be seen from the entry "1" in Jacobi's column for the week-day (*w.*), the figures for mean sunrise on Sunday, that is to say, on Sunday, 25 March,

¹ Omitting his 100 whole sidereal revolutions.

² 14' 47", or actually 14' 47"·04, is the ☉'s mean motion in 6 hours, the difference in time between mean sunrise and the moment of mean Mēsha-saṁkrānti on the day when, astronomically, K.Y. 3600 began.

³ We may estimate the value of *c* on the Sunday at the beginning of K.Y. 4000 in another way. The sun's mean anom. at the moment of mean Mēsha-saṁkrānti is always 283·3, or 102° (§ 290, *xii*). In the year in question, A.D. 899, true Mēsha-saṁkrānti took place (*Indian Calendar, Table I*) at 13^h 47^m 30^s after mean sunrise on Thurs., 22 March, while the moment of mean Mēsha-saṁkrānti was (§ 290, *x*) 2^d 3^h 32^m 30^s later, or 6^h 40^m before mean sunrise on Sunday, 25 March. Adding the sun's motion for 6^h 40^m from Table LXV below, viz. 0·780495686 to 283·3, the *c* for mean sunrise on that Sunday is found to be 284·093829019.

A.D. 899, mean Mēsha-saṁkrānti having taken place on the previous day, Saturday, at 17^h 20^m after mean sunrise. Following general practice, I work for mean sunrise on the day on which the mean saṁkrānti occurred, i.e. for the Saturday, and deduct one day's values from the above.

Finally then the working values for the beginning of K.Y. 4000 (Sat., 24 Mar., A.D. 899, mean sunrise) are—

$$a = 2648.921808551$$

$$b = 486.863468853$$

$$c = 281.355996857$$

301. The century Table LXXII below is prepared from these details by addition of century increases. All the centuries concerned except century 42, which was defective, are common ones, each of 36526 days.

Table LXXIII gives the increases of a , b , c for each year of the century,¹ following Lalla's bija.

Table LXXIV gives the values to be added for the days intervening between that on which true Mēsha-saṁkrānti occurred in each year and the day of the corresponding beginning of the luni-solar year, i.e. the civil day called "Chaitra śukla 1." This Table is prepared for the purpose of assisting workers to check the main Table entries giving the values of a , b , c (Table LXI, cols. 23-25). The week-day stated in the main Table will always serve as a guide. Compare the similar Table in my article on the *Siddhānta-tirōmaṇi* (Vol. XV, pp. 159-245 above) where instructions for its use are given (§ 279).

THE NAKSHATRA.

302. A special note must be made regarding the working of the "Indian Calendar" rule (§ 156, p. 97) for obtaining approximately the index of the nakshatra.

It will be observed there that part of the process (see § 133, *Ind. Cal.*) consists of the addition to the value of c , the sun's mean long., of a constant, viz. 7207, as stated in 10,000ths of circle. This is the *Sūrya-Siddhānta* quantity. For work by the *Ārya-Siddhānta* we require the *Ārya-Siddhānta* quantity.

The *Sūrya-Siddhānta* figure is made up of (i) long. of sun's perigee-point ($257^{\circ} 15' 55''.7 = 7146.3$) and (ii) 60.4 , the greatest equation of the sun's centre.

Now (i) the long. of the sun's perigee-point according to the *Ārya-Siddhānta* is always 258° , or, in 10,000ths of circle, 7166.6 (§ 290, v, above); and (ii) the greatest equation of the sun's centre (§§ 295, 296) is 59.6875 . Hence the *Ārya-Siddhānta* constant for calculating the nakshatra is $(7166.6 + 59.6875 = 7226.3542)$; and for approximate calculation is 7226, not 7207.

¹ There appear to be two misprints in Prof. Jacobi's Table VI (above, Vol. XI, p. 165), in which he gives similar annual increases. Against year 3, under "c," "61" should be "6"; and against year 52, under "a," "16312" should be "16352."

Thus the rules for finding the nakshatra by the *Arya-Siddhanta* are as follows :—

A. Roughly. Find a , b , c and t in whole numbers; multiply c by 10; add 7226 to the result; from this subtract "equation c ." The result is s , the sun's true longitude.

B. More closely. Find a , b , c and t with the fractions in decimals; to the value of c multiplied by 10, or, with the decimal point one place to the right, add the constant 7226.3542; from the result deduct (including decimals) the amount of "equation c ." The result is s in full detail. $s+t=n$, the index of the nakshatra, with which turn to Table LXVIII for value of the nakshatra.

The work is shewn in Example 7 below.

EXAMPLES.

Example 1. To find the a , b , c values for mean sunrise on the first civil day of the luni-solar year.

Rule. Add together the entries in Tables LXXII and LXXIII for the corresponding expired year of the Kaliyuga, and those in Table LXXIV for the number of days' interval from true Mēsha-samkrānti (Table LXI, col. 13, bracket-number) to the first civil day of the luni-solar year, called "Chaitra śukla 1" (col. 19, bracket-number). Note specially the week-day of Chaitra śukla 1, and work for that day.¹ Decimals need not be used except in close cases.

For an example I take the year A.D. 1110-11. It corresponds (Table LXI) to K.Y. 4211 expired. The entries shew that true Mēsha-samkrānti occurred on Day 83 (Thursday, 24 March, A.D. 1110), and Chaitra śukla 1 on Day 82, the day previous. Interval between them 1 day.

Full work with the decimals :—

	<i>w.-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
(Table LXXII) Beginning of K.Y. cent. 42	(0)	384.5799	662.5608	282.0784
(Table LXXIII) Beginning of year 11	(0)	622.8697	819.7442	0.4230
(Table LXXIV) Interval of days, 1	(4)	8984.1044	891.1251	991.7866

At mean sunrise on Day 82, or on

(4) Wednesday, 23 March, A.D.

1110 (4) 9991.5540 373.4301 274.2880

These are the entries for that day in Table LXI.

The same result can be obtained by first finding the a , b , c for mean sunrise of the day on which true Mēsha-samkrānti took place, and then deducting the values for the intervening

¹ Owing to the formation of the several Tables the interval of days measured by their bracket-numbers in Table LXI, cols. 13, 19, sometimes differs by 1, but never by more than 1. But this leads to no difficulty when the desired week-day is duly noted. The point to remember is that the resulting week-day in our addition must be the correct one as given in Table LXI, and that we must use the entries in Table LXXIV for such number of days as will make the final week-day the one we work for.

days as given in Table LXIV. [The day on which true Mēsha-saṁkrānti took place is, in Table LXXIV, the day "Mēsha 0" (col. 2).]

Thus:—

	w.-d.	a.	b.	c.
(Table LXXII) As before . . .	(0)	384·5799	662·5608	282·0784
(Table LXXIII) Do. . . .	(0)	622·8697	819·7442	0·4230
(Table LXXIV) "Mēsha 0" . . .	(5)	9322·7363	927·4168	994·5244

At mean sunrise on day of true Mēsha-saṁkrānti, (5) Thursday, 24 March (Day 83)	(5)	330·1859	409·7218	277·0258
(Table LXIV) Less 1 day interval	-1	-338·6319	-36·2916	-2·7378

At mean sunrise on Day 82, (4) Wed., 23 March	(4)	9991·5540	373·4302	274·2880
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The result is the same as above.

Example 2. The same for a year with a greater interval of days between Mēsha-saṁkrānti and Chaitra śukla 1.

Take the year A.D. 1603, K.Y. 4704 expired. The interval of days from true Mēsha-saṁkrānti (Table LXI, col. 13) back to Chaitra śukla 1 (col. 19) (mean sunrise in both cases) is (87-62) 25.

First process—with full decimals:—

	w.-d.	a.	b.	c.
(Table LXXII) Cent. 47	(6)	4385·0933	565·5125	281·1467
(Table LXXIII) Year 4	(5)	4741·1679	22·0623	999·9049
(Table LXXIV) Interval 25 days	(1)	856·9394	20·1262	926·0798

At mean sunrise on Day 62, or Chaitra śukla 1, (5) Thursday, 3 March, A.D. 1603	(5)	9983·2006	607·7010	207·1314
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These are the entries in Table LXI.

Second process:—

	w.-d.	a.	b.	c.
(Table LXXII) Cent. 47	(6)	4385·0933	565·5125	281·1467
(Table LXXIII) Year 4	(5)	4741·1679	22·0623	999·9049
(Table LXXIV) "Mēsha 0"	(5)	9322·7363	927·4168	994·5244

At mean sunrise of (Day 87) Mēsha-saṁkrānti day, (2) Mon., 28 March, A.D. 1603	(2)	8448·9975	514·9916	275·5760
(Table LXIV) Less for 25 days' interval	-(4)	-8465·7968	-907·2906	-68·4446

At mean sunrise on Day 62	(5)	9983·2007	607·7010	207·1314
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Result, the same.

Computation of a date.

Example 3. We will now take a suppositious Record-date, and in the following examples explain the complete method of work for proving the accuracy of all its details; and for settling some other matters.

The date is "Śaka 1148 expired, K.Y. 4327, Vṛyaya, Saturday, Bhādrapada śukla 5, Kanyā 1, Bāva karaṇa, nakshatra Viśākhā, yōga Vaidhṛiti, Kanyā lagna."

Table LXI shews that the year corresponded to A.D. 1226-27; that in that year true Mēsha-samkrānti took place 3^h 55^m after mean sunrise on Wed., 25 March (Day 84 from 1 Jan.); that the civil day Chaitra śukla 1 was Sunday, 1 March (Day 60 from 1 Jan.); and that (col. 8) the lunar month Āshāḍha was intercalated in that year. The year was called "Vṛyaya" in South India, "Vikṛita" in the North.

The interval of days between the initial days of the solar and luni-solar year was (84-60) 24.

In this example we work for the values of *a*, *b*, *c* and *t* at mean sunrise of the day Chaitra śukla 1, which is stated in Table LXI to have been (col. 20) a Sunday. We work by the first process shewn above, and with full decimals. In using Table LXXIV for the interval of days—24 as already stated—it is observed that the week-day number (col. 3) for that number of days' interval (col. 1) is 2, and that, since the week-days obtained for the year from Tables LXXII, LXXIII are respectively 6 and 6, total 12, the addition of 2 will make total 14, or 0, or a Saturday, whereas the day we are working for was Sunday. Hence we use the figures for 23 days' interval, week-day 3, which gives us the correct *a*, *b*, *c* for 1 Sunday. (See note to *Example 1.*)

	<i>w.-d.</i>	<i>a</i>	<i>b.</i>	<i>c.</i>
(Table LXXII) K.Y. Cent. 43 .	(6)	8913·7771	214·1179	279·7019
(Table LXXIII) Year 27 .	(6)	9587·5412	907·9933	0·0428
(Table LXXIV) 23 days' interval	(3)	1534·2032	92·7094	931·5554

At mean sunrise on (1) Sunday, 1 March, A.D. 1226, i.e. the day Chaitra śukla 1	(1)	35·5215	214·8206	211·3001
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The above work has been thus fully carried out in order to prove the correctness of the entries in Table LXI, cols. 23, 24, 25, which are the same. This work is not required to be done in practice as the Table provides the information.

Now knowing the Table entry to be accurate, we proceed.

The tithi. Ordinary work.

*Example 4. The true tithi.*¹ The given date is Bhādrapada śukla 5. Table LXIII A shews that, Āshāḍha having been intercalated in the year in question and Bhādrapada being therefore the seventh, and not the sixth, lunar month of the year, it began about 177 days after the day Chaitra śukla 1; consequently Bhādr. śuk. 5 was about 181 days after. Having added

¹ The mean tithi (and probably the mean nakshatra and yoga also) was used in earlier years—to how late a date is not yet known. The mean tithi is the mean moon's distance from mean sun, our *a*. To find it add to the ascertained value of *a* (as in Example 3) for the day the sum of the greatest equations of moon and sun, i.e. 199·1150. The total gives the *a* of the mean tithi (= *t* of the true tithi). Thus for the day in question the mean tithi-index is (36 + 199) 235, or (35·5215 + 199·1150) 234·6365. This was its value at mean sunrise of the given day.

the values of a , b , c for 181 days to those already found for Chaitra-śukla 1, the equations of b and c are added from Tables LXVI, LXVII approximately, or from Tables LXVI A, LXVII A in very close and doubtful cases, to the resulting value of a for the day; thus t , the true tithi-index, is found:

In this example we work approximately.

The serial number of the day Chaitra śukla 1 (in March A.D. 1226) is 60 and the week-day 1, Sunday (Example 3). The a , b , c for mean sunrise have been settled in Example 3.

		<i>d.</i>	<i>w.-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
Table LXI, cols. 19-25	(60)	(1)	36	215	211	
(Table LXIV)	(181)	(6)	1292	569	496	
<hr/>						
At mean sunrise on day	(241)	(0)	1328	784	707	
(Table LXVI) "Eqn. b"			3			
(Table LXVII) "Eqn. c"			117			
<hr/>						

At mean sunrise on day 241, $t=1448=(\text{Table LXVIII})$ śukla 5.

Day 241 was (Table LXIX) August 29. Week-day 0=Saturday. Reference to Table LXXI confirms this as the right week-day.

The given Hindu date then is so far correct. The 5th śukla tithi of Bhādrapada ended on, and gave its name to, Sat., 29 Aug., A.D. 1226. For historical purposes it is seldom necessary, unless the karaṇa is mentioned, to find the time of beginning and ending of the tithi; but, if required, this is obtained approximately from Tables LXVIII, col. 3, and LXIX. At mean sunrise the tithi-index was 1448. It began ($1448-1333=$) 115, or (Table LXX) 8^h 9^m before, and ended ($1667-1448=$) 219, or 15^h 31^m after mean sunrise on that Saturday.

The tithi. Exact work.

Example 5. Working the same date with the full decimals, we have—

		<i>d.</i>	<i>w.-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
As in Example 3	(60)	(1)	35·5215	214·8206	211·3001	
Table LXIV	(181)	(6)	1292·3692	568·7839	495·5392	
<hr/>						
	(241)	(0)	1327·8907	783·6045	706·8393	

For either equation b or equation c note the difference between the values of b or c thus found and the nearest value respectively in Table LXVI A or LXVII A, cols. 2*a*, 2*b*. Multiply this difference by the group-difference (col. 4). Divide the result roughly by 2 or exactly by 2·083; and add or subtract the result to or from the standard equation-value given in the Table (col. 3) as necessity demands.

[This is the complete process; but it almost always suffices to arrive very near to the truth merely by the exercise of common sense, using Tables LXVI A, LXVII A as Eye-Tables.]

Here the moon's anom. b is 783·6045, and the nearest amount of Argument b in Table LXVI A is 783·3, whose exact equation is 3·1006 (col. 3). As the difference in anom. is only about 0·3, viz. 0·2712, and the group-difference only 0·4150, we may take 3·1006 as the required equation of the given anom. Or we may work roughly by a multiplication of the first two decimals of the anom. diff. (0·27) by those of the group-diff. (0·42) and a division of the result by 2—yielding 0·0567; which, added to 3·1006, makes "equation b "=3·1573; or we may work completely with all four decimals, arriving at the absolutely correct result 3·1546.

The sun's anom. (*c*) is 706·8393. The equation is similarly found by use of Tables LXVII or LXVII A. The nearest amount of "Argument" in Table LXVII A is 706·2500. Full work is as follows:—Diff. in anom. 0·5893. This, multiplied by the group-difference (*col.* 4) 0·2257, is 0·133005. This, divided by 2·083, is 0·0638. The equation of anom. 706·2500 is (*col.* 3) 117·1181. This plus 0·0638=117·1819, the exact equation required.

Applying, as before, these exact equations of the values of anom. *b* and *c* to the value of *a*, we have—

	<i>a.</i>
As already found	1327·8907
Eqn. <i>b</i>	3·1546
Eqn. <i>c</i>	117·1819

The tithi-index, *t*, = 1448·2272

By the work as in Example 4 the tithi-index (*t*) at mean sunrise was 1448.

The karaṇa.

Example 6. The karaṇa is half a tithi. See Table LXVIII, cols. 4, 5. For the date we are examining (*Examples 3, 4, 5*), viz. śukla 5 (*Table, col. 2*), the two karaṇas are Bāva and Bālava. The tithi began (*end of Example 4*) 8^h 9^m before and ended 15^h 31^m after mean sunrise on 29 Aug. A.D. 1226. Its length was 23^h 40^m. Half of this is 11^h 50^m. Thus Bāva was the karaṇa from 8^h 9^m before to 3^h 41^m after mean sunrise on 29 Aug., and Bālava was the karaṇa from 3^h 41^m to 15^h 31^m on that day. Since the karaṇa mentioned in the given date was Bāva, the action referred to in the record must have taken place between mean sunrise and 3^h 41^m later on 29 Aug. 1226, i.e. roughly between 6·0 and 9·41 A.M. on that day.

The nakshatra.

Example 7. Required the nakshatra of the same day, month and year as in *Examples 3, 4, 5, 6*.

A nakshatra, or lunar mansion, is, in the equal-space system, a 27th part of the complete journey of the moon in a lunar month through the circle of the stars. Our nakshatra-index shews in which of these parts the moon was at any given moment. In these examples we are working for the true, not mean, moon's place. Each of these 27 parts has its own nakshatra-name and yoga-name (*see Example 8*). In the systems of Garga and the *Brahma-Siddhānta* the divisions of the constellation-circle are unequal, being designed more nearly to suit the positions of the principal stars¹; but the names of the divisions are the same as in the equal-space system.

The indices of the beginning and ending points of the nakshatras are stated, in 10,000ths of the circle, in Table LXVIII. The same in degrees are given, together with those of the zodiacal solar signs, in "*Indian Chronography*," Table XXII.

(A) The rule for finding the nakshatra roughly, when working with only whole numbers, is as follows:—Take the *c* of the date; multiply it by 10; add the constant 7226 (*see § 302 above*); and deduct the amount of "equation *c*." This gives *s*, the sun's true longitude at mean sunrise of the given day. Add *s* to *t* and the result is *n*, the nakshatra-index. Reference with this index to Table LXVIII (*col. 8, or 9, or 10*) shews the nakshatra required, i.e. the

¹ Mr. G. B. Kaye, in his "*Astronomical Observatories of Jai Singh*" (p. 117), gives the actual lat. and long. of the stars after which the nakshatras were named.

true moon's place amongst the constellations at mean sunrise, stated in 10,000ths of the circle. The moon's place in degrees, minutes, and seconds can be found by Table XLV B, Vol. XIV above.

Thus, by the figures in Example 4 :—

$$\begin{array}{r} c \times 10 = 7070 \\ \text{Constant} + 7226 \\ \hline 4296 \\ \text{Less eqn. } c - 117 \\ \hline \end{array}$$

$$\text{Sun's true long., } s = 4179$$

$$\text{Tithi-index, } t, + 1448$$

$$\text{Nakshatra-index } n = 5627 = (\text{Table LXVIII, cols. 8, 9, 10}) \text{ Viśākḥā, by all systems.}$$

This is approximately correct.

(B) Greater exactness can be obtained by using the decimals, thus—

$$\begin{array}{r} c \times 10 = 7068.3930 \\ \text{Constant} + 7226.3542 \\ \hline 4294.7472 \\ \text{Less eqn. } c - 117.1819 \\ \hline \end{array}$$

$$s = 4177.5653$$

$$t + 1448.2272$$

$$n = 5625.7925$$

There is here a little difference in the resulting nakshatra-index, which may in some cases be as great as nearly 10 units owing to the roughness of the earlier method.

(C) The value of s at mean sunrise of the day in question can also be obtained easily by my Tables for the sun's true longitude for each day of the solar year given in Vol. XIV above. The following shews method of work :—

In the present case the serial number of the day in question was 241. True Mēṣā-saṅkrānti took place (see Example 3) on Day 84 at 3^h 55^m after mean sunrise. The day of our date was (241—84) the 157th period (each of 24 hours) after the moment of true Mēṣā-saṅkrānti. On this 157th day at 3^h 55^m after mean sunrise the sun's true longitude, s , was, in 10,000ths of circle, 4182.0049 (Table XLVIII A, Vol. XIV above, p. 32, col. 9). Deduct the values for 3 hours (Table XLIX, p. 54, sun's true motion, on that 157th day) and 55^m (Table L, mean motion in minutes), viz., respectively, 3.3852 and 1.0457, total 4.4309.

$$4182.0049$$

$$- 4.4309$$

$$\text{At mean sunrise } s = 4177.5740$$

This is the value of s at mean sunrise of the 29 August of our date, and, added to t (4177.5740 + 1448.2272), it gives us the correct nakshatra-index 5625.8012, shewing a slight difference of 0.0087 in results.

If, for even greater accuracy, instead of using the value of the sun's *mean* motion in 55^m, we had worked by his *true* motion on that 157th day, viz. by dividing by 60 his true motion in 1 hour (*Table XLIX*, p. 54) and multiplying the result by 55, we should have found $n = 5625.8092$.

This method C, for finding the sun's longitude s , is believed to be absolutely accurate and should be relied on in case of doubt.

[For a note on the nakshātra see the next example.]

The yōga.

The nakshātra (*Example 7*), as quoted in the given date, shews in which of the 27 sidereal divisions the moon stood at the moment in question, or the extent of the moon's journey from celestial long. 0°. The yōga deals with the combined journeys of both sun and moon.

To find, therefore, the index of the yōga at mean sunrise of the given day we have to add the long. of the true sun to the long. of the true moon at that moment. But the long. of the true moon is the index n , i.e. the nakshātra-index already found. And the long. of the sun is the index s , also already found (*Example 7*).

Hence the yōga-index (y) = $s + n$; or, since $n = s + t$ (*Example 7*), $y = 2s + t$. The latter formula makes it easy to find the yōga when it is unnecessary to find the nakshātra.

At mean sunrise of 29 Aug. A.D. 1226 we have found that $s = 4177.5653$ and that $n = 5625.7925$; hence the yōga-index (y) = 9803.3578, and (*Table LXVIII*) the yōga of the day was 27 Vaidhriti.

The several saṁkrāntis.

Example 9. To find the values of a , b , c and t at the moments of the several solar saṁkrāntis in the given year, and thereby to find whether a lunar month was common, intercalary (*adhika*), or suppressed (*kshaya*).

A saṁkrānti takes place when the sun touches the point of a zodiacal sign, i.e. when he reaches long. 30°, 60°, etc. When, at the first of two such successive occurrences, the true moon is waning and at the second is also waning, or at the first is waxing and at the second is also waxing, the lunar month is common. If the moon is waning at the first and waxing at the second, the lunar month is repeated. It is intercalary (*adhika*). When the moon is waxing at the first and waning at the second, the lunar month is altogether suppressed (*kshaya*).

Thus it is necessary to find the a , b , c for the moment of the astronomical beginning of the solar year, the actual moment, that is, of the true Mēsha-saṁkrānti, and add to their values their respective increases during the several true solar months, thus obtaining the a , b , c for the moments of the true saṁkrāntis concerned. Adding to the value of a at the moment of a saṁkrānti the values of "equation b " and "equation c " (as in the former examples), we find the index of the tithi t , which shews whether the true moon was waxing or waning at the moment.

The date and time of the true Mēsha-saṁkrānti is given in *Table LXI*, cols. 13, 14, 17. The intervals in time to each subsequent saṁkrānti, and the collective intervals to each, are given in *Table LXIII B*, cols. 8 and 3; and the corresponding increases in the values of a , b , c are given in the same Table, cols. 9, 10, 11 and 4, 5, 6.

We will consider the conditions for the first few saṁkrāntis of the same year as in *Examples 3-8*, viz. A.D. 1226-27, K.Y. 4327, Śaka 1148.

First we have to ascertain the values of a, b, c at the moment of true Mēsha-saṁkrānti which took place (Table LXI, cols. 13, 14, 17) at 3^h 55^m after mean sunrise on Day 84, namely Wednesday, 25 March, A.D. 1226. The a, b, c for mean sunrise of Day 60, Sunday, 1 March, the day of Chaitra śukla 1, are given in cols. 23, 24, 25 of the same Table. Interval between the two, whole days, (84-60=) 24. Taking down the a, b, c for 25 March and adding their increase for 24^d 3^h 55^m from Tables LXIV, LXV, we find the values of a, b, c at the moment of true Mēsha-saṁkrānti, as required.

Table LXIII B gives us the exact interval in time and the amount of increase of a, b, c , during that interval, up to the moment of every subsequent saṁkrānti in the year. In close cases, of course, full decimals can be used and the equation-values very carefully examined, but in general it is only necessary to use whole numbers, as in this example. Only in a doubtful case need we do more.

We desire, let us suppose, to ascertain, from the values of t at the respective Mithuna and Karka-saṁkrāntis, whether the moon was waxing or waning at the moments of their occurrence. The work is as follows:—

	<i>d.</i>	<i>w.-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
Mean sunrise, Chait. śuk. 1 (Table LXI)	60	1	36	215	211
24 days' increase (Table LXIV)	24	3	8127	871	66
3 hours' do. (Table LXV)			42	5	0
55 minutes' do. (do.)			13	1	0
At moment of true Mēsha-saṁkrānti	84	4	8218	92	277
Interval to Mithuna-saṁk. (T. LXIII B, left side)			+1105	262	171
At moment of Mithuna-saṁkrānti			9323	354	448 ¹
Eqn. b (Table LXVI)			250		
Eqn. c (Table LXVII)			41 ¹		
			$t = 9614$		

This value of t shews that at the Mithuna-saṁkrānti the moon had not reached the point of new moon when $t = 10,000$. She was still waning.

	<i>a.</i>	<i>b.</i>	<i>c.</i>
At moment of Mithuna-saṁkrānti, as above	9323	354	448
Interval to Karka-saṁk. (T. LXIII B, cols. 9, 10, 11)	703	147	47
At moment of Karka-saṁkrānti	26	501	535 ¹
Eqn. b (Table LXVI)	138		
Eqn. c (Table LXVII)	73 ¹		
	$t = 237$		

[It is not really necessary, when it is seen that a (here 26) is greater than 0, to add the equations, because the value of a proves that the moon had begun a new synodical revolution and was waxing.]

The value of t (and a) shews that the moon was waxing at the Karka-saṁkrānti. Thus the lunar month Āshāḍha (see cols. 1, 2, Table LXIII B) was intercalated in the given year.

The place of the moon at the moments of the later saṁkrāntis is obtained, if required, by a continuation of similar work and the use of Table LXIII B.

¹ See note to Table LXIII B. These values are given in the auxiliary Table. At the Mithuna-saṁkrānti c is always 448.0877 and eqn. c always 40.5649. At the Karka-saṁkrānti c is always 534.6213 and eqn. c always 72.5193.

Days of the solar year.

Example 10. To find the day and week-day of the solar year corresponding to any given day in the luni-solar year.

The moment of true Mēsha-saṁkrānti, as given in Table LXI, cols. 13, 14, 17, marks the astronomical beginning of the solar year. In different parts of India (see *Indian Calendar*, § 28, p. 12, and *Indian Chronography*, § 43, pp. 18, 19) there are different rules for fixing the first day of the solar month, which is sometimes the same day, sometimes the next day, sometimes (in Bengal) the third day. In the present case we imagine the record to have come from the Tamil country and we work by the Tamil rule.

In the given year (*Example 3*), A.D. 1226, true Mēsha-saṁkrānti took place on Day 84 (measured from Jan. 1), Wednesday, 25 March, at 3^h 55^m after mean sunrise, and that Wednesday was the day "1 Mēsha" since the saṁkrānti occurred before sunset.

The days in Mēsha follow regularly. But to find the first civil day of each successive month in the year we must establish the moment when each saṁkrānti took place. This information is obtained from Table LXIII B.

We have determined the given date to be (see *Examples 4, 5*) the serial day 241 measured from Jan. 1, and the 157th day after the day on which Mēsha-saṁkrānti occurred, which was Day 84. Turn to Table LXIII B. Kanyā began 156 days after true Mēsha-saṁkrānti; so our date will be in the solar month Kanyā. Calculate the moment of occurrence of the Kanyā-saṁkrānti in the given year from the same Table.

	<i>d.</i>	<i>w.-d.</i>	<i>h.</i>	<i>m.</i>	<i>s.</i>
(Table LXI) True Mēsha-saṁkrānti	(84)	(4)	3	55	0
(Table LXIII B) Interval to Kanyā-saṁk.	(156)	(2)	10	24	25
Moment of Kanyā-saṁkrānti	(240)	(6)	14	19	25

By Tamil rule, since the saṁkrānti took place after sunset, or 12^h Lanka time, viz. at 14^h 19^m 25^s after mean sunrise, the civil day "1 Kanyā" was not (6) Friday (Day 240), 28 August, the day of the saṁkrānti, but was Saturday (Day 241), 29 August.

And this Saturday happens to have been the very day of our record, which day was in solar-year reckoning "1 Kanyā."

[Observe that, if the record had come from Bengal, its solar date would have been the same, since the saṁkrānti occurred before midnight on Friday and the Saturday was therefore "1 Kanyā." Had it come from Orissa, the Saturday would have been "2 Kanyā," since the first day of the solar month is, in that country, always the day of the saṁkrānti, and so "1 Kanyā" was the Friday. By the Malabar Rule "1 Kanyā" was Saturday.]

The lagna.

Example 11. On the day in question (*Example 7*) it has been established that at mean sunrise the sun's true long. *s*, in 10,000ths of the circle, was 4177·5653. To calculate the lagna we must have *s* in degrees, etc., which can be calculated by Table XLV B, Vol. XIV above, or by Tables XLVIII A, XLIX, L, in the same volume. We work by the latter.

The day of the record was the 157th after true Mēsha-saṁkrānti, which took place 3^h 55^m after mean sunrise on the day of its occurrence. Table XLVIII A (p. 32) shews that at 3^h 55^m after mean sunrise 157 days later the sun's true long., *s*, was 150° 33' 7"·84. Deduct his motion (true) for 3^h by Table XLIX (p. 54), viz. 7' 18"·72, and (mean) for 55^m by Table L, viz. 2' 15"·52, total 9' 34"·24. Then *s* at mean sunrise was 150° 23' 33"·60.

The long. of the point of rising of Kanyā is (*Indian Chronography*, Table XXII) 150°, and that sign ends at 180°. Take the ending-point and calculate the distance between it and the sun at mean sunrise, 180°-150° 23' 33"·60=29° 36' 26"·40. There is no need here for

great accuracy, and we take this as $29^{\circ} 36'$. Turn this into time by multiplying the degrees by 4^m , and the minutes by 4^s . Result $1^h 58^m 24^s$.

Thus on the given day Kanyā was lagna from very shortly before till about $1^h 58^m$ after mean sunrise.

In examining the given date in the matter of the karāṇa (*Example 6*) we found that the action referred to in the record must have taken place between mean sunrise and $3^h 41^m$ later or between 6.0 and 9.41 A.M. on Sat., 29 Aug., A.D. 1226. The mention of the lagna still further reduces the time and shews that the action referred to must have taken place between mean sunrise and a time $1^h 58^m$ later; or between 6.0 and 7.58 A.M. on that day.

NOTE.

The above examples may, perhaps, strike the uninitiated as involving an immense amount of complicated work in order to obtain the desired result. But such is by no means the case. Every date can be calculated in whole numbers at first, and it is very seldom that the decimals need be resorted to. They are provided for the purpose of deciding doubtful cases where very great accuracy is required.

For all the details of the given date,—and it is very seldom that so many are stated in an inscription or grant,—the following exemplifies all the work necessary to be done to put us in full possession of the facts. In about a quarter of an hour we learn everything that has to be learned; and, when less details are given, their accuracy can be proved or disproved in a few minutes. What follows shews the ordinary work to be done for the date given in Examples 3-10.

Given year = Śaka 1148, K.Y. 4327, Vyaya, A.D. 1226-27.

	<i>d.</i>	<i>w.-d.</i>	<i>h.</i>	<i>m.</i>	<i>s.</i>	<i>d.</i>	<i>w.-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
1 Mēsha =	(84)	(4)	3	55	0	(60)	(1)	36	215	211
	(156)	(2)	10	24	25	(181)	(6)	1292	569	496
	(240)	(6)	14	19	25	(241)	(0)	1328	784	707
1 Kanyā =	(241)	0 Sat. 29 Aug.						3		
								117		
	1448	1667	.	.	.	.	.	<i>t</i> = 1448	Bhādr. śuk. 5	
	— 1333	— 1448								
	115 = $8^h 9^m$	219 = $15^h 31^m$						<i>c</i> = 7070		
								7225		
								4296		
								— 117		
								<i>s</i> = 4179	4179	
									2	
Total Bāva		11 50						<i>t</i> = 1448	8358	
		— 8 9						<i>a</i> = 5627		
Bāva on Sat. 29 Aug.		= 3 41							+ 1448	
								<i>a</i> = Viśākhā	<i>y</i> = 9806	
									<i>y</i> = Vaidhṛiti	

(The lagna requires a short calculation by itself.)

The above decides the solar month, day and week-day.

”	”	”	”	luni-solar month, day and week-day.
”	”	”	”	tithi.
”	”	”	”	karana.
”	”	”	”	nakshatra.
”	”	”	”	yōga.
”	”	”	”	the positions of sun and moon, their longitudes, and distance from another.
”	”	”	”	the time of day referred to, within 2 hours.

TABLE A.

DIFFERENCES IN THE CALENDAR BETWEEN ARYA AND SURYA SIDDHANTA FIXTURES.

Cols. 1, 2.—The number of the year here given is the one generally used in records of the year A.D. noted in column 3, and is stated here so as to catch the eye readily. In referring to the main Table LXXI the number of the year in columns 1, 2 therein is the present number advanced by 1, being the corresponding concurrent year.

Col. 4, Class A.—Different samvatsara-names given to solar and luni-solar years.

Col. 4, Class B.—Intercalations and suppressions of different lunar months. "adh."=an intercalated (adhika) months; "ksh," a suppressed (kshaya) month.

Col. 4, Class C.—Differences in the civil day called "Chaitra Śukla 1," the civil beginning of the luni-solar year. The figure in brackets in columns 5, 6 is the number of the civil day measured from January 1st.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4007	828	906-7	A	1 "Prabhava" . . .	60 "Kshaya."
4008	829	907-8	A	2 "Vibhava" . . .	1 "Prabhava."
4009	830	908-9	A	3 "Sukla" . . .	2 "Vibhava."
4075	896	974-75	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.)
4080	901	979-80	B	6 Bhādrapada (adh.) . . .	3 Jyēshṭha (adh.)
4092	913	991-92	A	27 "Vijaya" . . .	26 "Nandana."
4093	914	992-93	A	28 "Jaya" . . .	27 "Vijaya."
4094	915	993-94	A	29 "Manmatha" . . .	28 "Jaya"
4095	916	994-95	A	30 "Durmukha" . . .	29 "Manmatha."
4159	980	1058-59	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.)
4177	998	1076-77	A	53 "Siddhārthin" . . .	52 "Kālayukta."
4178	999	1077-78	A	54 "Raudra" . . .	53 "Siddhārthin."
4179	1000	1078-79	A	55 "Durmāti" . . .	54 "Raudra."
4180	1001	1079-80	A	56 "Dundubhi" . . .	55 "Durmāti."
4193	1014	1092-93	C	11 Mar. (71), 5 Thur. . .	12 Mar. (72), 6 Fri.
4232	1053	1131-32	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.)
4251	1072	1150-51	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.)
4256	1077	1155-56	B	Nī . . .	12 Phālguna (adh.)
4257	1078	1156-57	B	1 Chaitra (adh.) . . .	Nī.
id.	id.	id.	C	23 Feb. (54), 5 Thur. . .	24 Mar. (54), 0 Sat.
4262	1083	1161-62	A	19 "Pārthiva" . . .	18 "Tāraṇa."
4263	1084	1162-63	A	20 "Vyaya" . . .	19 "Pārthiva."

TABLE A—Contd.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4264	1085	1163-64	A	21 "Sarvajit"	20 "Vyaya"
4265	1086	1164-65	A	22 "Sarvadhārin"	21 "Sarvajit"
4313	1134	1212-13	B	7 Āsvina (adh.)	7 Āsvina (adh.)
4348	1169	1247-48	A	11 Māgha (ksh.)	45 "Virōdhakrit."
4349	1170	1248-49	A	12 Phālguna (adh.)	46 "Paridhāvin."
4350	1171	1249-50	A	46 "Paridhāvin"	47 "Pramādin."
4351	1172	1250-51	A	47 "Pramādin"	48 "Ānanda."
4356	1177	1255-56	C	49 "Rākshasa"	10 Mar. (69), 4 Wed.
4378	1199	1277-78	B	11 Mar. (70), 5 Thur.	8 Kārttika (adh.)
4397	1218	1296-97	B	9 Mārgasīra (adh.)	10 Pausha (ksh.)
4416	1237	1315-16	B	10 Pausha (ksh.)	12 Phālguna (adh.)
4433	1254	1332-33	A	12 Phālguna (adh.)	9 Mārgasīra (adh.)
4434	1255	1333-34	A	12 "Bahudhānya"	10 Pausha (ksh.)
4435	1256	1334-35	A	13 "Pramāthin"	12 Phālguna (adh.)
4436	1257	1335-36	A	14 "Vikrama"	8 Kārttika (adh.)
4454	1275	1353-54	B	15 "Vrisha"	9 Mārgasīra (ksh.)
4471	1292	1370-71	B	7 Āsvina (adh.)	12 Phālguna (adh.)
4481	1302	1380-81	B	11 Māgha (ksh.)	2 Vaiśākha (adh.)
4492	1313	1391-92	B	12 Phālguna (adh.)	8 Kārttika (adh.)
4509	1330	1408-9	B	3 Jyēshtha (adh.)	9 Mārgasīra (ksh.)
4511	1332	1410-11	B	7 Āsvina (adh.)	6 Bhādrapada (adh.)
4518	1339	1417-18	A	38 "Krōdhin"	2 Vaiśākha (adh.)
4519	1340	1418-19	A	39 "Viśvāvasu"	6 Bhādrapada (adh.)
id	id	id	B	8 Kārttika (adh.)	37 "Sōbhana"
4520	1341	1419-20	A	11 Māgha (ksh.)	38 "Krōdhin"
4521	1342	1420-21	A	12 Phālguna (adh.)	8 Kārttika (adh.)
4537	1358	1436-37	C	40 "Parābhava"	9 Mārgasīra (ksh.)
4557	1378	1456-57	B	41 "Plavānga"	6 Bhādrapada (adh.)
4566	1387	1465-66	B	18 Mar. (78), 1 Sun.	1 Chaitra (adh.)
				8 Kārttika (adh.)	
				10 Pausha (ksh.)	
				12 Phālguna (adh.)	
				2 Vaiśākha (adh.)	

TABLE A—Contd.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhanta.	Sūrya-Siddhanta.
1	2	3	4	5	6
4574	1395	1473-74	C	28 Feb. (59), 1 Sun.	27 Feb. (58), 0 Sat.
4576	1397	1475-76	B	7 Āsvina (adh.)	7 Āsvina (adh.)
4587	1408	1486-87	B	10 Paus̄ha (ksh.)	11 Māgha (ksh.)
4603	1424	1502-3	A	12 Phālguna (adh.)	12 Phālguna (adh.)
4604	1425	1503-4	A	6 Bhādrapada (adh.)	5 Śrāvana (adh.)
id.	id.	id.	B	4 "Pramōda"	3 "Śukla."
4605	1426	1504-5	A	5 "Prajāpati"	4 "Pramōda."
4606	1427	1505-6	A	2 Vaisākha (adh.)	1 Chaitra (adh.)
id.	id.	id.	B	6 "Āngirasa"	5 "Prajāpati."
4607	1428	1506-7	A	7 "Śr mukha"	6 "Āngirasa."
4608	1429	1507-8	A	6 Bhādrapada (adh.)	5 Śrāvana (adh.)
id.	id.	id.	B	8 "Bhāva"	7 "Śrīmukha."
4609	1430	1508-9	A	9 "Yuvan"	8 "Bhāva."
4610	1431	1509-10	A	10 "Dhātri"	9 "Yuvan."
4611	1432	1510-11	A	11 "Īvara"	10 "Dhātri."
4612	1433	1511-12	A	12 "Bahudhānya"	11 "Īvara."
4613	1434	1512-13	A	13 "Pramāthin"	12 "Bahudhānya."
4614	1435	1513-14	A	14 "Vikrama"	13 "Pramāthin."
4615	1436	1514-15	A	15 "Vṛisha"	14 "Vikrama."
4622	1443	1521-22	B	16 "Chitrabhānu"	15 "Vṛisha."
4644	1465	1543-44	B	Nil.	8 Kārttika (adh.)
4659	1480	1558-59	C	6 Bhādrapada (adh.)	9 Māgha (ksh.)
4660	1481	1559-60	B	21 Mar. (80), 2 Mon.	5 Śrāvana (adh.)
4679	1500	1578-79	B	8 Kārttika (adh.)	7 Āsvina (adh.)
4682	1505	1581-82	C	11 Māgha (ksh.)	7 Āsvina (adh.)
4689	1510	1588-89	A	12 Phālguna (adh.)	8 Kārttika (adh.)
4690	1511	1589-90	A	6 Mar. (65), 2 Mon.	7 Āsvina (adh.)
4691	1512	1590-91	A	31 "Hēmalamba"	5 Mar. (64), 1 Sun.
4692	1513	1591-92	A	32 "Vilamba"	30 "Durmukha."
4693	1514	1592-93	A	33 "Vikārin"	31 "Hēmalamba."
4694	1515	1593-94	A	34 "Sārvarin"	32 "Vilamba."
				35 "Plava"	33 "Vikārin."
					34 "Sārvarin."
					35 "Plava."

TABLE A—*Conid.*

K. Y. expired.	Saks expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4695	1516	1594-95	A	37 "Śōbhana" . . .	36 "Subhakṛit."
4696	1517	1595-96	A	38 "Krōdhin" . . .	37 "Śōbhana."
4697	1518	1596-97	A	39 "Viśvāvasu" . . .	38 "Krōdhin."
4698	1519	1597-98	A	40 "Parābhava" . . .	39 "Viśvāvasu."
id.	id.	id.	B	8 Kārttika (adh.) . . .	7 Āśvina (adh.).
4699	1520	1598-99	A	41 "Plavaṅga" . . .	40 "Parābhava."
4700	1521	1599-1600	A	42 "K laka" . . .	41 "Plavaṅga."
4701	1522	1600-1	A	43 "Saumya" . . .	42 "K laka."
4720	1541	1619-20	C	7 Mar. (66), 1 Sun. . .	6 Mar. (65), 0 Sat.
4731	1552	1630-31	C	4 Mar. (63), 5 Thur. . .	5 Mar. (64), 6 Fri.
4754	1575	1653-54	C	20 Mar. (79), 1 Sun. . .	19 Mar. (78), 0 Sat.
4757	1578	1656-57	C	17 Mar. (77), 2 Mon. . .	16 Mar. (76), 1 Sun.
4773	1594	1672-73	C	20 Mar. (80), 4 Wed. . .	19 Mar. (79), 3 Tues.
4774	1595	1673-74	A	57 "Rudhirōdgārin" . . .	56 "Dundubhi."
4775	1596	1674-75	A	58 "Raktāksha" . . .	57 "Rudhirōdgārin."
4776	1597	1675-76	A	59 "Krōdhana" . . .	58 "Raktāksha."
4777	1598	1676-77	A	60 "Kshaya" . . .	59 "Krōdhana."
4778	1599	1677-78	A	1 "Prabhava" . . .	60 "Kshaya."
4779	1600	1678-79	A	2 "Vibhava" . . .	1 "Prabhava."
4780	1601	1679-80	A	3 "Sukla" . . .	2 "Vibhava."
4781	1602	1680-81	A	4 "Pramōda" . . .	3 "Sukla."
4782	1603	1681-82	A	5 "Prajāpati" . . .	4 "Pramōda."
4783	1604	1682-83	A	6 "Āngirasa" . . .	5 "Prajāpati."
4784	1605	1683-84	A	7 "Śrīmukha" . . .	6 "Āngirasa."
4785	1606	1684-85	A	8 "Bhāva" . . .	7 "Śrīmukha."
4786	1607	1685-86	A	9 "Yuvan" . . .	8 "Bhāva."
4801	1622	1700-1	B	7 Āśvina (adh.) . . .	} 7 Āśvina (adh.).
4802	1623	1701-2	B	11 Māgha (adh.) . . .	
id.	id.	id.	C	1 Chaitra (adh.) . . .	Nil.
id.	id.	id.	C	27 Feb. (58), 5 Thur. . .	29 Mar. (88), 0 Sat.
4807	1628	1706-7	B	4 Āshāḍha (adh.) . . .	3 Jyēshtha (adh.).
4819	1640	1718-19	C	22 Mar. (81), 0 Sat. . .	21 Mar. (80), 6 Fri.
4826	1647	1725-26	B	4 Āshāḍha (adh.) . . .	3 Jyēshtha (adh.).

TABLE LXI.

NOTES.

Cols. 1 to 4.—The present Table states the *concurrent* years so as exactly to correspond with Table I of the "Indian Calendar" and in that respect to save trouble for those who have become accustomed to use that publication. The year usually quoted in inscriptions is the *expired* year, though sometimes the concurrent year is given; e.g., the year A.D. 899-900 corresponds to the concurrent years K. Y. 4001, Śaka 822, but to the expired years K. Y. 4000, Śaka 821.

Col. 8.—All the entries are of intercalated (*adhika*) months, except those in italics, which are suppressed (*kṣhaya*) months.

A List of instances where in important details the Ārya and Sūrya differ is given in Table A at end of text.

It has not been thought necessary to include in this Table the years between A.D. 499 and 899. This paper concerns computation by the true motions of sun and moon, and it is practically certain that prior, at least, to the latter date all calculations for almanacs in India were made by mean planetary motions.

TABLE

GENERAL TABLE FOR CALCULATION

Conforming to Table I "Indian Calendar,"

Entries in italics in Column 7 shew where, in the Northern system, samvatsara-

* = Leap-years of 366 days.

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4001	822	957	306	74-75	899-900	53 Siddhārthin .	53 Siddhārthin .	
4002	823	958	307	75-76	*900-01	54 Raudra .	54 Raudra .	
4003	824	959	308	76-77	901-02	55 Durmati .	55 Durmati .	2 Vaiśākha
4004	825	960	309	77-78	902-03	56 Dandabhi .	56 Dandabhi .	
4005	826	961	310	78-79	903-04	57 Rudhirōdgārin .	57 Rudhirōdgārin .	6 Bhādrapada
4006	827	962	311	79-80	*904-05	58 Raktāksha .	58 Raktāksha .	
4007	828	963	312	80-81	905-06	59 Krōdhana .	59 Krōdhana .	
4008	829	964	313	81-82	906-07	60 Kshaya .	1 Prabhava .	5 Śrāvapa .
4009	830	965	314	82-83	907-08	1 Prabhava .	2 Vibhava .	...
4010	831	966	315	83-84	*908-09	2 Vibhava .	3 Śukla .	...
4011	832	967	316	84-85	909-10	3 Śukla .	4 Pramōda .	3 Jyēshṭha .
4012	833	968	317	85-86	910-11	4 Pramōda .	5 Prajāpati .	...
4013	834	969	318	86-87	911-12	5 Prajāpati .	6 Āngirasa .	{ 7 Āvina 10 Pausha (ksh) }
4014	835	970	319	87-88	*912-13	6 Āngirasa .	7 Śrimukha .	1 Chaitra .
4015	836	971	320	88-89	913-14	7 Śrimukha .	8 Bhāva .	...
4016	837	972	321	89-90	914-15	8 Bhāva .	9 Yuvan .	5 Śrāvapa .
4017	838	973	322	90-91	915-16	9 Yuvan .	10 Dhātri .	...
4018	839	974	323	91-92	*916-17	10 Dhātri .	11 Iśvara .	...
4019	840	975	324	92-93	917-18	11 Iśvara .	12 Bahudhānya .	4 Āshādha .
4020	841	976	325	93-94	918-19	12 Bahudhānya .	13 Pramāthin .	...
4021	842	977	326	94-95	919-20	13 Pramāthin .	14 Vikrama .	...

† 60 Kshaya was suppressed in the north.

LXI.

BY THE FIRST ĀRYA-SIDDHĀNTA.

the columns being similarly numbered.

names of solar years differ from those given by followers of the Sūrya-Siddhānta.

Cols. 13, 19.—Figures in brackets=number of civil days measured from January 1st.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (81)	5 Thur.	13 47 30	16 Mar. (75)	6 Fri.	9939-8668	196-5305	259-4537	4001
21 Mar. (81)	6 Fri.	20 0 0	4 Mar. (64)	3 Tues.	9815-5502	43-7653	228-6299	4002
22 Mar. (81)	1 Sun.	2 12 30	22 Feb. (53)	1 Sun.	29-8654	927-2917	200-5438	4003
22 Mar. (81)	2 Mon.	8 25 0	13 Mar. (72)	0 Sat.	64-5051	863-2752	251-8535	4004
22 Mar. (81)	3 Tues.	14 37 30	3 Mar. (62)	5 Thur.	278-8203	746-8017	223-7674	4005
21 Mar. (81)	4 Wed.	20 50 0	20 Mar. (80)	3 Tues.	9974-8281	646-4936	272-3393	4006
22 Mar. (81)	6 Fri.	3 2 30	10 Mar. (69)	1 Sun.	189-1433	530-0200	244-2533	4007
22 Mar. (81)	0 Sat.	9 15 0	27 Feb. (58)	5 Thur.	64-8268	377-2548	213-4295	4008
22 Mar. (81)	1 Sun.	15 27 30	17 Mar. (76)	3 Tues.	9760-8345	276-9467	262-0014	4009
21 Mar. (81)	2 Mon.	21 40 0	6 Mar. (66)	1 Sun.	9975-1497	160-4731	233-9153	4010
22 Mar. (81)	4 Wed.	3 52 30	23 Feb. (54)	5 Thur.	9850-8331	7-7079	203-0914	4011
22 Mar. (81)	5 Thur.	10 5 0	14 Mar. (73)	4 Wed.	9885-4728	943-6915	254-4011	4012
22 Mar. (81)	6 Fri.	16 17 30	4 Mar. (63)	2 Mon.	99-7880	897-2178	226-3151	4013
21 Mar. (81)	0 Sat.	22 30 0	22 Feb. (53)	0 Sat.	314-1033	710-7443	198-2290	4014
22 Mar. (81)	2 Mon.	4 42 30	11 Mar. (70)	5 Thur.	10-1109	610-4362	246-8010	4015
22 Mar. (81)	3 Tues.	10 55 0	28 Feb. (59)	2 Mon.	9885-7943	457-6710	215-9771	4016
22 Mar. (81)	4 Wed.	17 7 30	19 Mar. (78)	1 Sun.	9920-4340	393-6545	267-2868	4017
21 Mar. (81)	5 Thur.	23 20 0	7 Mar. (67)	5 Thur.	9796-1174	240-8893	236-4269	4018
22 Mar. (81)	0 Sat.	5 32 30	25 Feb. (56)	3 Tues.	10-4326	124-4158	208-3769	4019
22 Mar. (81)	1 Sun.	11 45 0	16 Mar. (75)	2 Mon.	45-0722	60-3992	259-6866	4020
22 Mar. (81)	2 Mon.	17 57 30	5 Mar. (64)	6 Fri.	9920-7556	907-6340	228-8628	4021

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4022	843	978	327	95-96	*920-21	14 Vikrama .	15 Vṛiṣha . .	2 Vaiśākha .
4023	844	979	328	96-97	921-22	15 Vṛiṣha . .	16 Chitrabhānu .	...
4024	845	980	329	97-98	922-23	16 Chitrabhānu .	17 Subhānu .	6 Bhādrapada
4025	846	981	330	98-99	923-24	17 Subhānu .	18 Tāraṇa . .	...
4026	847	982	331	99-100	*924-25	18 Tāraṇa . .	19 Pārthiva .	...
4027	848	983	332	100-01	925-26	19 Pārthiva .	20 Vyaya . .	4 Āshāḍha .
4028	849	984	333	101-02	926-27	20 Vyaya . .	21 Sarvajit .	...
4029	850	985	334	102-03	927-28	21 Sarvajit . .	22 Sarvadhārin .	...
4030	851	986	335	103-04	*928-29	22 Sarvadhārin .	23 Virōdhin .	3 Jyēṣṭha .
4031	852	987	336	104-05	929-30	23 Virōdhin .	24 Vikṛita . .	...
4032	853	988	337	105-06	930-31	24 Vikṛita . .	25 Khara . .	7 Āsṛvina .
4033	854	989	338	106-07	931-32	25 Khara . .	26 Nandana .	...
4034	855	990	339	107-08	*932-33	26 Nandana .	27 Vijaya . .	...
4035	856	991	340	108-09	933-34	27 Vijaya . .	28 Jaya . .	5 Śrāvana .
4036	857	992	341	109-10	934-35	28 Jaya . .	29 Manmatha .	...
4037	858	993	342	110-11	935-36	29 Manmatha .	30 Durmukha .	...
4038	859	994	343	111-12	*936-37	30 Durmukha .	31 Hēmalamba .	3 Jyēṣṭha .
4039	860	995	344	112-13	937-38	31 Hēmalamba .	32 Vilamba .	...
4040	861	996	345	113-14	938-39	32 Vilamba .	33 Vikārin .	...
4041	862	997	346	114-15	939-40	33 Vikārin . .	34 Śārvarin .	2 Vaiśākha .
4042	863	998	347	115-16	*940-41	34 Śārvarin .	35 Plava . .	...
4043	864	999	348	116-17	941-42	35 Plava . .	36 Subhakṛit .	6 Bhādrapada
4044	865	1000	349	117-18	942-43	36 Subhakṛit .	37 Śōbhana .	...
4045	866	1001	350	118-19	943-44	37 Śōbhana .	38 Krōdhin .	...
4046	867	1002	351	119-20	*944-45	38 Krōdhin .	39 Vīrāvāsu .	4 Āshāḍha .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	F
		H. M. S.						
22 Mar. (82)	4 Wed.	0 10 0	23 Feb. (54)	4 Wed.	135-0709	791-1625	200-7767	4022
22 Mar. (81)	5 Thur.	6 22 30	13 Mar. (72)	3 Tues.	169-7105	727-1460	252-0864	4023
22 Mar. (81)	6 Fri.	12 35 0	2 Mar. (61)	0 Sat.	45-3939	574-3808	221-2635	2024
22 Mar. (81)	0 Sat.	18 47 30	21 Mar. (80)	6 Fri.	80-0335	510-3623	272-5722	4025
22 Mar. (82)	2 Mon.	1 0 0	9 Mar. (69)	3 Tues.	9955-7169	357-5972	241-7524	4026
22 Mar. (81)	3 Tues.	7 12 30	26 Feb. (57)	0 Sat.	9831-4003	204-8339	210-9246	4027
22 Mar. (81)	4 Wed.	13 25 0	17 Mar. (76)	6 Fri.	9866-0399	140-8154	262-2323	4028
22 Mar. (81)	5 Thur.	19 37 30	7 Mar. (66)	4 Wed.	80-3551	24-3419	234-1482	4029
22 Mar. (82)	0 Sat.	1 50 0	24 Feb. (55)	1 Sun.	9956-0385	871-5766	293-3243	4030
22 Mar. (81)	1 Sun.	8 2 30	14 Mar. (73)	0 Sat.	9990-6782	807-5702	254-6340	4031
22 Mar. (81)	2 Mon.	14 15 0	4 Mar. (63)	5 Thur.	204-9934	691-0866	226-5490	4032
22 Mar. (81)	3 Tues.	20 27 30	23 Mar. (82)	4 Wed.	239-6331	627-0701	277-8577	4033
22 Mar. (82)	5 Thur.	2 40 0	11 Mar. (71)	1 Sun.	115-3164	474-3049	247-0339	4034
22 Mar. (81)	6 Fri.	8 52 30	28 Feb. (59)	5 Thur.	9990-9998	321-5397	216-2100	4035
22 Mar. (81)	0 Sat.	15 5 0	19 Mar. (78)	4 Wed.	25-6394	257-8149	279-2575	4036
22 Mar. (81)	1 Sun.	21 17 30	8 Mar. (67)	1 Sun.	9901-3228	104-7580	236-6958	4037
22 Mar. (82)	3 Tues.	3 30 0	26 Feb. (57)	6 Fri.	115-6381	988-2845	298-6098	4038
22 Mar. (81)	4 Wed.	9 42 30	16 Mar. (75)	5 Thur.	150-2777	924-2680	259-9195	4039
22 Mar. (81)	5 Thur.	15 55 0	5 Mar. (64)	2 Mon.	25-9611	771-5027	229-0957	4040
22 Mar. (81)	6 Fri.	22 7 30	23 Feb. (54)	0 Sat.	240-2763	655-0292	201-9996	4041
22 Mar. (82)	1 Sun.	4 20 0	12 Mar. (72)	5 Thur.	9936-2841	554-7211	249-5816	4042
22 Mar. (81)	2 Mon.	10 32 30	1 Mar. (60)	2 Mon.	9811-9675	401-9560	218-7576	4043
22 Mar. (81)	3 Tues.	16 45 0	20 Mar. (79)	1 Sun.	9846-6072	337-9394	270-0674	4044
22 Mar. (81)	4 Wed.	22 57 30	9 Mar. (68)	5 Thur.	9722-3005	185-1742	239-9517	4045
22 Mar. (82)	6 Fri.	5 10 0	27 Feb. (58)	3 Tues.	9936-6057	68-7007	211-1575	4046

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitradī Vikrama.	Mēshādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4047	868	1003	352	120-21	945-46	39 Viśvāvasu	40 Parābhava	
4048	869	1004	353	121-22	946-47	40 Parābhava	41 Plavaṅga	
4049	870	1005	354	122-23	947-48	41 Plavaṅga	42 Kīlaka	3 Jyēsthā
4050	871	1006	355	123-24	*948-49	42 Kīlaka	43 Saumya	
4051	872	1007	356	124-25	949-50	43 Saumya	44 Sādharāṇa	7 Āsvina
4052	873	1008	357	125-26	950-51	44 Sādharāṇa	45 Virōdhakṛit	
4053	874	1009	358	126-27	951-52	45 Virōdhakṛit	46 Paridhāvin	
4054	875	1010	359	127-28	*952-53	46 Paridhāvin	47 Pramādin	5 Śrāvaṇa
4055	876	1011	360	128-29	953-54	47 Pramādin	48 Ānanda	
4056	877	1012	361	129-30	954-55	48 Ānanda	49 Rākshasa	
4057	878	1013	362	130-31	955-56	49 Rākshasa	50 Anala	3 Jyēsthā
4058	879	1014	363	131-32	*956-57	50 Anala	51 Piṅgala	
4059	880	1015	364	132-33	957-58	51 Piṅgala	52 Kālayukta	
4060	881	1016	365	133-34	958-59	52 Kālayukta	53 Siddhārthin	2 Vaiśākha
4061	882	1017	366	134-35	959-60	53 Siddhārthin	54 Raudra	
4062	883	1018	367	135-36	*960-61	54 Raudra	55 Durmati	6 Bhādrapada
4063	884	1019	368	136-37	961-62	55 Durmati	56 Dundubhi	
4064	885	1020	369	137-38	962-63	56 Dundubhi	57 Rudhirōdgārin	
4065	886	1021	370	138-39	963-64	57 Rudhirōdgārin	58 Raktāksha	4 Āshāḍha
4066	887	1022	371	139-40	*964-65	58 Raktāksha	59 Krōdhana	
4067	888	1023	372	140-41	965-66	59 Krōdhana	60 Kshaya	
4068	889	1024	373	141-42	966-67	60 Kshaya	1 Prabhava	3 Jyēsthā
4069	890	1025	374	142-43	967-68	1 Prabhava	2 Vibhava	
4070	891	1026	375	143-44	*968-69	2 Vibhava	3 Śukla	7 Āsvina
4071	892	1027	376	144-45	969-70	3 Śukla	4 Pramōda	

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13.	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (81)	0 Sat.	11 22 30	17 Mar. (76)	2 Mon.	9972-2453	4-6841	262-4672	4047
22 Mar. (81)	1 Sun.	17 35 0	7 Mar. (66)	0 Sat.	185-5605	888-2106	234-3811	4048
22 Mar. (81)	2 Mon.	23 47 30	24 Feb. (55)	4 Wed.	61-2440	735-4454	203-5584	4049
22 Mar. (82)	4 Wed.	6 0 0	14 Mar. (74)	3 Tues.	95-8836	671-4290	254-8669	4050
22 Mar. (81)	5 Thur.	12 12 30	3 Mar. (62)	0 Sat.	9971-5669	518-6637	224-0431	4051
22 Mar. (81)	6 Fri.	18 25 0	22 Mar. (81)	6 Fri.	6-2066	454-6473	275-3528	4052
23 Mar. (82)	1 Sun.	0 37 30	11 Mar. (70)	3 Tues.	9881-8899	301-8921	244-5290	4053
22 Mar. (82)	2 Mon.	6 50 0	28 Feb. (59)	0 Sat.	9757-5734	149-1168	213-7052	4054
22 Mar. (81)	3 Tues.	13 2 30	18 Mar. (77)	6 Fri.	9792-2130	85-1004	265-0148	4055
22 Mar. (81)	4 Wed.	19 15 0	8 Mar. (67)	4 Wed.	6-5282	968-6268	236-9237	4056
23 Mar. (82)	6 Fri.	1 27 30	26 Feb. (57)	2 Mon.	220-8435	852-1532	208-8427	4057
22 Mar. (82)	0 Sat.	7 40 0	16 Mar. (76)	1 Sun.	255-4831	788-1367	260-1524	4058
22 Mar. (81)	1 Sun.	13 52 30	5 Mar. (64)	5 Thur.	131-1665	635-3715	229-3286	4059
22 Mar. (81)	2 Mon.	20 5 0	22 Feb. (53)	2 Mon.	6-8499	482-6064	198-5047	4060
23 Mar. (82)	4 Wed.	2 17 30	13 Mar. (72)	1 Sun.	41-4895	418-5898	249-8145	4061
22 Mar. (82)	5 Thur.	8 30 0	1 Mar. (61)	5 Thur.	9917-1729	265-8247	218-9905	4062
22 Mar. (81)	6 Fri.	14 42 30	20 Mar. (79)	4 Wed.	9951-8125	201-8082	270-3003	4063
22 Mar. (81)	0 Sat.	20 55 0	9 Mar. (68)	1 Sun.	9827-4959	49-0429	239-4764	4064
23 Mar. (82)	2 Mon.	3 7 30	27 Feb. (58)	6 Fri.	41-8112	932-5694	211-3904	4065
22 Mar. (82)	3 Tues.	9 20 0	17 Mar. (77)	5 Thur.	75-4508	868-5529	262-7001	4066
22 Mar. (81)	4 Wed.	15 32 30	7 Mar. (66)	3 Tues.	290-7660	752-0794	234-6440	4067
22 Mar. (81)	5 Thur.	21 45 0	24 Feb. (55)	0 Sat.	166-4494	599-3141	203-7901	4068
23 Mar. (82)	0 Sat.	3 57 30	15 Mar. (74)	6 Fri.	201-0890	535-2977	255-0998	4069
22 Mar. (82)	1 Sun.	10 10 0	3 Mar. (63)	3 Tues.	76-7724	382-5385	224-2760	4070
22 Mar. (81)	2 Mon.	16 22 30	21 Mar. (80)	1 Sun.	9772-7802	282-2243	272-8479	4071

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4072	893	1028	377	145-46	970-71	4 Pramōda .	5 Prajāpati .	...
4073	894	1029	378	146-47	971-72	5 Prajāpati .	6 Āngirasa .	5 Śrāvaṇa .
4074	895	1030	379	147-48	*972-73	6 Āngirasa .	7 Śrīmukha .	...
4075	896	1031	380	148-49	973-74	7 Śrīmukha .	8 Bhāva .	...
4076	897	1032	381	149-50	974-75	8 Bhāva .	9 Yuvan .	4 Āshāḍha .
4077	898	1033	382	150-51	975-76	9 Yuvan .	10 Dhātṛi .	...
4078	899	1034	383	151-52	*976-77	10 Dhātṛi .	11 Īsvara .	...
4079	900	1035	384	152-53	977-78	11 Īsvara .	12 Bahudhānya .	1 Chaitra .
4080	901	1036	385	153-54	978-79	12 Bahudhānya .	13 Pramāthin .	...
4081	902	1037	386	154-55	979-80	13 Pramāthin .	14 Vikrama .	6 Bhādrapada
4082	903	1038	387	155-56	*980-81	14 Vikrama .	15 Vṛisha .	...
4083	904	1039	388	156-57	981-82	15 Vṛisha .	16 Chitrabhānu .	...
4084	905	1040	389	157-58	982-83	16 Chitrabhānu .	17 Subhānu .	4 Āshāḍha .
4085	906	1041	390	158-59	983-84	17 Subhānu .	18 Tārāṇa .	...
4086	907	1042	391	159-60	*984-85	18 Tārāṇa .	19 Pārthiva .	...
4087	908	1043	392	160-61	985-86	19 Pārthiva .	20 Vyaya .	3 Jyēshtha .
4088	909	1044	393	161-62	986-87	20 Vyaya .	21 Sarvajit .	...
4089	910	1045	394	162-63	987-88	21 Sarvajit .	22 Sarvadhārin .	7 Āsvina .
4090	911	1046	395	163-64	*988-89	22 Sarvadhārin .	23 Virōdhin .	...
4091	912	1047	396	164-65	989-90	23 Virōdhin .	24 Vikṛita .	...
4092	913	1048	397	165-66	990-91	24 Vikṛita .	25 Khara† .	5 Śrāvaṇa .
4093	914	1049	398	166-67	991-92	25 Khara .	27 Vijaya .	...
4094	915	1050	399	167-68	*992-93	26 Nandana .	28 Jaya .	...
4095	916	1051	400	168-69	993-94	27 Vijaya .	29 Manmatha .	3 Jyēshtha .
4096	917	1052	401	169-70	994-95	28 Jaya .	30 Durmakha .	...

† 26 Nandana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (81)	3 Tues	22 35 0	11 Mar. (70)	6 Fri. .	9987-0954	165-7508	244-7619	4072
23 Mar. (82)	5 Thur.	4 47 30	28 Feb. (59)	3 Tues.	9862-7789	12-9856	213-9381	4073
22 Mar. (82)	6 Fri. .	11 0 0	18 Mar. (78)	2 Mon. .	9897-4185	948-9692	265-2477	4074
22 Mar. (81)	0 Sat. .	17 12 30	8 Mar. (67)	0 Sat. .	111-7337	832-4955	237-1616	4075
22 Mar. (81)	1 Sun. .	23 25 0	25 Feb. (56)	4 Wed.	9987-4171	679-7304	206-3378	4076
23 Mar. (82)	3 Tues.	5 37 30	16 Mar. (75)	3 Tues.	22-0566	615-7139	257-6475	4077
22 Mar. (82)	4 Wed.	11 50 0	4 Mar. (64)	0 Sat. .	9897-7400	462-9486	226-8237	4078
22 Mar. (81)	5 Thur.	18 2 30	21 Feb. (52)	4 Wed.	9773-4234	310-1835	195-9998	4079
23 Mar. (82)	0 Sat. .	0 15 0	12 Mar. (71)	3 Tues.	9808-0631	246-1670	247-3096	4080
23 Mar. (82)	1 Sun. .	6 27 30	2 Mar. (61)	1 Sun. .	22-3783	129-6934	219-2234	4081
22 Mar. (82)	2 Mon. .	12 40 0	20 Mar. (80)	0 Sat. .	57-0179	65-6869	270-5332	4082
22 Mar. (81)	3 Tues.	18 52 30	9 Mar. (68)	4 Wed.	9932-7013	912-9117	239-7093	4083
23 Mar. (82)	5 Th r.	1 5 0	27 Feb. (58)	2 Mon. .	147-0166	796-4381	211-6233	4084
23 Mar. (82)	6 Fri. .	7 17 30	18 Mar. (77)	1 Sun. .	181-6562	732-4216	262-9330	4085
22 Mar. (82)	0 Sat. .	13 30 0	6 Mar. (66)	5 Thur.	57-3396	579-6565	232-1091	4086
22 Mar. (81)	1 Sun. .	19 42 30	23 Feb. (54)	2 Mon. .	9933-0229	426-8913	201-2852	4087
23 Mar. (82)	3 Tues.	1 55 0	14 Mar. (73)	1 Sun. .	9967-6626	362-8648	252-5949	4088
23 Mar. (82)	4 Wed.	8 7 30	3 Mar. (62)	5 Thur.	9843-3460	210-1096	221-7711	4089
22 Mar. (82)	5 Thur.	14 20 0	21 Mar. (81)	4 Wed.	9877-9856	146-0931	273-0808	4090
22 Mar. (81)	6 Fri. .	20 32 30	11 Mar. (70)	2 Mon. .	92-3008	29-6195	244-9948	4091
23 Mar. (82)	1 Sun. .	2 45 0	28 Feb. (59)	6 Fri. .	9967-9842	876-8543	214-1709	4092
23 Mar. (82)	2 Mon. .	8 57 30	19 Mar. (78)	5 Thur.	3-6239	812-8379	265-4806	4093
22 Mar. (82)	3 Tues.	15 10 0	8 Mar. (68)	3 Tues.	216-9391	696-3643	237-3945	4094
22 Mar. (81)	4 Wed.	21 22 30	25 Feb. (56)	0 Sat. .	92-6225	543-5991	206-5707	4095
23 Mar. (82)	6 Fri. .	3 35 0	16 Mar. (76)	6 Fri. .	127-2621	479-5826	257-8804	4096

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4097	918	1053	402	170-71	995-96	29 Manmatha .	31 Hēmalamba .	...
4098	919	1054	403	171-72	*996-97	30 Durmukha .	32 Vilamba .	1 Chaitra .
4099	920	1055	404	172-73	997-98	31 Hēmalamba .	33 Vikārin .	...
4100	921	1056	405	173-74	998-99	32 Vilamba .	34 Śārvarin .	5 Śrāvāṇa .
4101	922	1057	406	174-75	999-1000	33 Vikārin .	35 Plava .	...
4102	923	1058	407	175-76	*1000-01	34 Śārvarin .	36 Śubhakṛit .	...
4103	924	1059	408	176-77	1001-02	35 Plava .	37 Śōbhana .	4 Āshāḍha .
4104	925	1060	409	177-78	1002-03	36 Śubhakṛit .	38 Krōdhin .	...
4105	926	1061	410	178-79	1003-04	37 Śōbhana .	39 Viśvāvasu .	...
4106	927	1062	411	179-80	*1004-05	38 Krōdhin .	40 Parābhava .	2 Vaiśākha .
4107	928	1063	412	180-81	1005-06	39 Viśvāvasu .	41 Plavaṅga .	...
4108	929	1064	413	181-82	1006-07	40 Parābhava .	42 Kilaka .	6 Bhādrapada .
4109	930	1065	414	182-83	1007-08	41 Plavaṅga .	43-Saumya .	...
4110	931	1066	415	183-84	*1008-09	42 Kilaka .	44 Sādhāraṇa .	...
4111	932	1067	416	184-85	1009-10	43 Saumya .	45 Virōdhakṛit .	5 Śrāvāṇa .
4112	933	1068	417	185-86	1010-11	44 Sādhāraṇa .	46 Paridhāvin .	...
4113	934	1069	418	186-87	1011-12	45 Virōdhakṛit .	47 Pramādin .	...
4114	935	1070	419	187-88	*1012-13	46 Paridhāvin .	48 Ānanda .	3 Jyēshṭha .
4115	936	1071	420	188-89	1013-14	47 Pramādin .	49 Rākshasa .	...
4116	937	1072	421	189-90	1014-15	48 Ānanda .	50 Ānala .	...
4117	938	1073	422	190-91	1015-16	49 Rākshasa .	51 Piṅgala .	1 Chaitra .
4118	939	1074	423	191-92	*1016-17	50 Ānala .	52 Kālayukta .	...
4119	940	1075	424	192-93	1017-18	51 Piṅgala .	53 Siddhārthin .	5 Śrāvāṇa .
4120	941	1076	425	193-94	1018-19	52 Kālayukta .	54 Raudra .	...
4121	942	1077	426	194-95	1019-20	53 Siddhārthin .	55 Durmaṭi .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	0 Sat.	9 47 30	5 Mar. (84)	3 Tues.	2-9455	326-8174	227-0566	4097
22 Mar. (82)	1 Sun.	16 0 0	22 Feb. (83)	0 Sat.	9878-6289	174-0522	196-2327	4098
22 Mar. (81)	2 Mon.	22 12 30	12 Mar. (71)	6 Fri.	9913-2685	110-0357	247-5424	4099
23 Mar. (82)	4 Wed.	4 25 0	2 Mar. (61)	4 Wed.	127-5838	993-5622	219-4563	4100
23 Mar. (82)	5 Thur.	10 37 30	21 Mar. (80)	3 Tues.	162-2234	929-5456	270-7061	4101
22 Mar. (82)	6 Fri.	16 50 0	9 Mar. (69)	0 Sat.	37-9068	776-7804	239-9422	4102
22 Mar. (81)	0 Sat.	23 2 30	27 Feb. (58)	5 Thur.	252-2221	660-3068	211-8562	4103
23 Mar. (82)	2 Mon.	5 15 0	17 Mar. (76)	3 Tues.	9943-2298	559-9987	260-4280	4104
23 Mar. (82)	3 Tues.	11 27 30	6 Mar. (65)	0 Sat.	9823-9122	407-2335	229-8042	4105
22 Mar. (82)	4 Wed.	17 40 0	24 Feb. (55)	5 Thur.	38-2274	290-7599	201-5181	4106
22 Mar. (81)	5 Thur.	23 52 30	13 Mar. (72)	3 Tues.	9734-2362	190-4518	250-0901	4107
23 Mar. (82)	0 Sat.	6 5 0	3 Mar. (62)	1 Sun.	9948-5515	73-9783	222-0040	4108
23 Mar. (82)	1 Sun.	12 17 30	22 Mar. (81)	0 Sat.	9983-1911	9-9618	274-3137	4109
22 Mar. (82)	2 Mon.	18 30 0	11 Mar. (71)	5 Thur.	197-5063	893-4882	245-2277	4110
23 Mar. (82)	4 Wed.	0 42 30	28 Feb. (59)	2 Mon.	73-1897	740-7230	214-4037	4111
23 Mar. (82)	5 Thur.	6 55 0	19 Mar. (78)	1 Sun.	107-8294	676-7066	265-7135	4112
23 Mar. (82)	6 Fri.	13 7 30	8 Mar. (67)	5 Thur.	9983-5127	523-9413	234-6896	4113
22 Mar. (82)	0 Sat.	19 20 0	25 Feb. (56)	2 Mon.	9859-1961	371-1761	204-0658	4114
23 Mar. (82)	2 Mon.	1 32 30	16 Mar. (74)	1 Sun.	9893-8357	307-4513	258-1133	4115
23 Mar. (82)	3 Tues.	7 45 0	4 Mar. (63)	5 Thur.	9769-5190	154-3945	224-5517	4116
23 Mar. (82)	4 Wed.	13 57 30	22 Feb. (53)	3 Tues.	9983-8344	37-9209	196-5655	4117
22 Mar. (82)	5 Thur.	20 10 0	12 Mar. (73)	2 Mon.	18-4746	973-5044	247-7553	4118
23 Mar. (82)	0 Sat.	2 22 30	2 Mar. (61)	0 Sat.	232-7892	867-4309	210-6892	4119
23 Mar. (82)	1 Sun.	8 35 0	21 Mar. (80)	6 Fri.	267-4288	793-4143	270-9990	4120
23 Mar. (82)	2 Mon.	14 47 30	10 Mar. (69)	3 Tues.	143-1122	640-5491	240-1751	4121

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4122	943	1078	427	195-96	*1020-21	54 Raudra .	56 Dundubhi .	4 Āshāḍha .
4123	944	1079	428	196-97	1021-22	55 Durmati .	57 Rudhirōdgārin .	...
4124	945	1080	429	197-98	1022-23	56 Dundubhi .	58 Raktāksha .	...
4125	946	1081	430	198-99	1023-24	57 Rudhirōdgārin .	59 Krōdhana .	2 Vaiśākha .
4126	947	1082	431	199-200	*1024-25	58 Raktāksha .	60 Kshaya .	...
4127	948	1083	432	200-01	1025-26	59 Krōdhana .	1 Prabhava .	6 Bhādrapada .
4128	949	1084	433	201-02	1026-27	60 Kshaya .	2 Vibhava .	...
4129	950	1085	434	202-03	1027-28	1 Prabhava .	3 Sukla .	...
4130	951	1086	435	203-04	*1028-29	2 Vibhava .	4 Pramōda .	5 Śrāvāṇa .
4131	952	1087	436	204-05	1029-30	3 Sukla .	5 Prajāpati .	...
4132	953	1088	437	205-06	1030-31	4 Pramōda .	6 Āngirasa .	...
4133	954	1089	438	206-07	1031-32	5 Prajāpati .	7 Śrīmukha .	3 Jyēshṭha .
4134	955	1090	439	207-08	*1032-33	6 Āngirasa .	8 Bhāva .	...
4135	956	1091	440	208-09	1033-34	7 Śrīmukha .	9 Yuvan .	...
4136	957	1092	441	209-10	1034-35	8 Bhāva .	10 Dhātṛi .	1 Chaitra .
4137	958	1093	442	210-11	1035-36	9 Yuvan .	11 Ívara .	...
4138	959	1094	443	211-12	*1036-37	10 Dhātṛi .	12 Bahudhānya .	5 Śrāvāṇa .
4139	960	1095	444	212-13	1037-38	11 Ívara .	13 Pramāthin .	...
4140	961	1096	445	213-14	1038-39	12 Bahudhānya .	14 Vikrama .	...
4141	962	1097	446	214-15	1039-40	13 Pramāthin .	15 Vṛisha .	4 Āshāḍha .
4142	963	1098	447	215-16	*1040-41	14 Vikrama .	16 Chitrabhānu .	...
4143	964	1099	448	216-17	1041-42	15 Vṛisha .	17 Subhānu .	...
4144	965	1100	449	217-18	1042-43	16 Chitrabhānu .	18 Tārāṇa .	2 Vaiśākha .
4145	966	1101	450	218-19	1043-44	17 Subhānu .	19 Pārthiva .	...
4146	967	1102	451	219-20	*1044-45	18 Tārāṇa .	20 Vyaya .	6 Bhādrapada .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (82)	3 Tues.	21 0 0	27 Feb. (58)	0 Sat. .	18-6956	487-8840	209-3513	4122
23 Mar. (82)	5 Thur.	3 12 30	17 Mar. (76)	6 Fri. .	53-4352	423-8675	260-6609	4123
23 Mar. (82)	6 Fri. .	9 25 0	6 Mar. (65)	3 Tues.	9929-1186	271-1022	229-6371	4124
23 Mar. (82)	0 Sat. .	15 37 30	23 Feb. (54)	0 Sat. .	9894-8620	118-3371	199-6132	4125
22 Mar. (82)	1 Sun. .	21 50 0	13 Mar. (73)	6 Fri. .	9839-4416	54-3206	250-3230	4126
23 Mar. (82)	3 Tues.	4 2 30	3 Mar. (62)	4 Wed.	53-7569	937-8470	222-2369	4127
23 Mar. (82)	4 Wed.	10 15 0	22 Mar. (81)	3 Tues.	88-3965	873-8305	273-5466	4128
23 Mar. (82)	5 Thur.	16 27 30	12 Mar. (71)	1 Sun. .	392-7117	757-3570	245-4666	4129
22 Mar. (82)	6 Fri. .	22 40 0	29 Feb. (60)	5 Thur.	178-3951	604-5917	214-6366	4130
23 Mar. (82)	1 Sun. .	4 52 30	18 Mar. (77)	3 Tues.	9874-4629	594-2837	263-2066	4131
23 Mar. (82)	2 Mon. .	11 5 0	7 Mar. (66)	0 Sat. .	9750-0662	351-5185	232-3847	4132
23 Mar. (82)	3 Tues.	17 17 30	25 Feb. (56)	5 Thur.	9864-4615	235-0448	264-2987	4133
22 Mar. (82)	4 Wed.	23 30 0	15 Mar. (75)	4 Wed.	9999-0411	171-0284	255-6084	4134
23 Mar. (82)	6 Fri. .	5 42 30	4 Mar. (63)	1 Sun. .	9874-7245	18-2632	224-7846	4135
23 Mar. (82)	0 Sat. .	11 55 0	22 Feb. (53)	6 Fri. .	89-0398	901-7897	196-6984	4136
23 Mar. (82)	1 Sun. .	18 7 30	13 Mar. (72)	5 Thur.	123-6794	837-7731	248-0062	4137
23 Mar. (83)	3 Tues.	0 20 0	1 Mar. (61)	2 Mon. .	9999-3628	685-0680	217-1843	4138
23 Mar. (82)	4 Wed.	6 32 30	20 Mar. (79)	1 Sun. .	34-0024	620-9915	268-4941	4139
23 Mar. (82)	5 Thur.	12 45 0	9 Mar. (68)	5 Thur.	9909-6858	468-2262	237-6702	4140
23 Mar. (82)	6 Fri. .	18 57 30	26 Feb. (67)	2 Mon. .	9785-3692	315-4611	206-8464	4141
23 Mar. (83)	1 Sun.	1 10 0	16 Mar. (76)	1 Sun. .	9820-0689	251-4446	258-1561	4142
23 Mar. (82)	2 Mon.	7 22 30	6 Mar. (65)	6 Fri. .	34-3241	134-9710	230-0700	4143
23 Mar. (82)	3 Tues.	13 35 0	23 Feb. (54)	3 Tues.	9910-0075	982-2058	199-2461	4144
23 Mar. (82)	4 Wed.	19 47 30	14 Mar. (73)	2 Mon. .	9844-6471	918-1893	250-5559	4145
23 Mar. (83)	6 Fri. .	2 0 0	3 Mar. (63)	0 Sat. .	158-9623	801-7158	222-4698	4146

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4147	968	1103	452	220-21	1045-46	19 Pārthiva .	21 Sarvajit. .	...
4148	969	1104	453	221-22	1046-47	20 Vyaya .	22 Sarvadhārin .	...
4149	970	1105	454	222-23	1047-48	21 Sarvajit .	23 Virōdhin .	5 Śrāvāṇa .
4150	971	1106	455	223-24	*1048-49	22 Sarvadhārin .	24 Vikṛita .	...
4151	972	1107	456	224-25	1049-50	23 Virōdhin .	25 Khara .	...
4152	973	1108	457	225-26	1050-51	24 Vikṛita .	26 Nandana .	3 Jyēshṭha .
4153	974	1109	458	226-27	1051-52	25 Khara .	27 Vijaya .	...
4154	975	1110	459	227-28	*1052-53	26 Nandana .	28 Jaya .	{ 7 Āsvina 10 Paus̄ha (ksh) }
4155	976	1111	460	228-29	1053-54	27 Vijaya .	29 Manmatha .	1 Chaitra .
4156	977	1112	461	229-30	1054-55	28 Jaya .	30 Durmukha .	...
4157	978	1113	462	230-31	1055-56	29 Manmatha .	31 Hēmalamba .	5 Śrāvāṇa .
4158	979	1114	463	231-32	*1056-57	30 Durmukha .	32 Vilamba .	...
4159	980	1115	464	232-33	1057-58	31 Hēmalamba .	33 Vikārin .	...
4160	981	1116	465	233-34	1058-59	32 Vilamba .	34 Śarvarin .	4 Āshāḍha .
4161	982	1117	466	234-35	1059-60	33 Vikārin .	35 Plava .	...
4162	983	1118	467	235-36	*1060-61	34 Śarvarin .	36 Subhakṛit .	...
4163	984	1119	468	236-37	1061-62	35 Plava .	37 Śōbhana .	2 Vaiśākha .
4164	985	1120	469	237-38	1062-63	36 Subhakṛit .	38 Krōdhin .	...
4165	986	1121	470	238-39	1063-64	37 Śōbhana .	39 Viśvāvasu .	6 Bhādrapada
4166	987	1122	471	239-40	*1064-65	38 Krōdhin .	40 Parābhava .	...
4167	988	1123	472	240-41	1065-66	39 Viśvāvasu .	41 Plavaṅga .	...
4168	989	1124	473	241-42	1066-67	40 Parābhava .	42 Kīlaka .	4 Āshāḍha .
4169	990	1125	474	242-43	1067-68	41 Plavaṅga .	43 Saumya .	...
4170	991	1126	475	243-44	*1068-69	42 Kīlaka .	44 Sādhāraṇa .	...
4171	992	1127	476	244-45	1069-70	43 Saumya .	45 Virōdhakṛit .	3 Jyēshṭha .

LXI—Contd.

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	0 Sat. .	8 12 30	22 Mar. (81)	6 Fri. .	193-6019	737-6992	273-7795	4147
23 Mar. (82)	1 Sun. .	14 25 0	11 Mar. (70)	3 Tues.	69-2853	584-9341	242-9557	4148
23 Mar. (82)	2 Mon. .	20 37 30	28 Feb. (59)	0 Sat. .	9944-9688	432-1689	212-1318	4149
23 Mar. (83)	4 Wed.	2 50 0	18 Mar. (78)	6 Fri. .	9979-6083	368-1524	263-4415	4150
23 Mar. (82)	5 Thur.	9 2 30	7 Mar. (66)	3 Tues.	9855-2917	215-3872	232-6177	4151
23 Mar. (82)	6 Fri. .	15 15 0	25 Feb. (56)	1 Sun. .	69-6069	98-9136	204-5316	4152
23 Mar. (82)	0 Sat. .	21 27 30	16 Mar. (75)	0 Sat. .	104-2465	34-8972	255-8413	4153
23 Mar. (83)	2 Mon. .	3 40 0	4 Mar. (64)	4 Wed.	9979-9299	882-1319	225-0175	4154
23 Mar. (82)	3 Tues.	9 52 30	22 Feb. (53)	2 Mon. .	194-2452	765-6584	196-9313	4155
23 Mar. (82)	4 Wed.	16 5 0	13 Mar. (72)	1 Sun. .	228-8848	701-6419	248-2411	4156
23 Mar. (82)	5 Thur.	22 17 30	2 Mar. (61)	5 Thur.	104-5682	548-8767	217-4172	4157
23 Mar. (83)	0 Sat. .	4 30 0	20 Mar. (80)	4 Wed.	139-2078	484-8602	268-7270	4158
23 Mar. (82)	1 Sun. .	10 42 30	9 Mar. (68)	1 Sun. .	14-8912	332-0950	237-9031	4159
23 Mar. (82)	2 Mon. .	16 55 0	26 Feb. (57)	5 Thur.	9890-5746	179-3299	207-0793	4160
23 Mar. (82)	3 Tues.	23 7 30	17 Mar. (76)	4 Wed.	9925-2142	115-3133	258-3890	4161
23 Mar. (83)	5 Thur.	5 20 0	6 Mar. (66)	2 Mon. .	139-5295	998-8397	230-3029	4162
23 Mar. (82)	6 Fri. .	11 32 30	23 Feb. (54)	6 Fri. .	15-2129	846-0746	199-4790	4163
23 Mar. (82)	0 Sat. .	17 45 0	14 Mar. (73)	5 Thur.	49-8525	782-0580	250-7888	4164
23 Mar. (82)	1 Sun. .	23 57 30	4 Mar. (63)	3 Tues.	264-1677	665-5845	222-7027	4165
23 Mar. (83)	3 Tues.	6 10 0	21 Mar. (81)	1 Sun. .	9960-1755	565-2764	271-2747	4166
23 Mar. (82)	4 Wed.	12 22 30	10 Mar. (69)	5 Thur.	9835-8589	412-5112	240-5508	4167
23 Mar. (83)	5 Thur.	18 35 0	28 Feb. (59)	3 Tues.	50-1742	296-0396	212-3647	4168
24 Mar. (83)	0 Sat. .	0 47 30	18 Mar. (77)	1 Sun. .	9746-1819	195-7275	260-9366	4169
23 Mar. (83)	1 Sun. .	7 0 0	7 Mar. (67)	6 Fri. .	9960-4972	79-2560	232-8506	4170
23 Mar. (82)	2 Mon. .	13 12 30	25 Feb. (56)	4 Wed.	174-8124	962-7823	204-7645	4171

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4172	993	1128	477	245-46	1070-71	44 Sādhāraṇa .	46 Paridhāvin .	...
4173	994	1129	478	246-47	1071-72	45 Virōdhakṛit .	47 Pramādin .	7 Āsvina .
4174	995	1130	479	247-48	*1072-73	46 Paridhāvin .	48 Ānanda .	...
4175	996	1131	480	248-49	1073-74	47 Pramādin .	49 Rākshasa .	...
4176	997	1132	481	249-50	1074-75	48 Ānanda .	50 Anala .	5 Śrāvapa .
4177	998	1133	482	250-51	1075-76	49 Rākshasa .	51 Piṅgala† .	...
4178	999	1134	483	251-52	*1076-77	50 Anala .	53 Siddhārthin .	...
4179	1000	1135	484	252-53	1077-78	51 Piṅgala .	54 Raudra .	3 Jyēshṭha .
4180	1001	1136	485	253-54	1078-79	52 Kālayukta .	55 Durmati .	...
4181	1002	1137	486	254-55	1079-80	53 Siddhārthin .	56 Dundubhi .	...
4182	1003	1138	487	255-56	*1080-81	54 Raudra .	57 Rudhirōdgārin	2 Vaiśākha .
4183	1004	1139	488	256-57	1081-82	55 Durmati .	58 Raktāksha .	...
4184	1005	1140	489	257-58	1082-83	56 Dundubhi .	59 Krōdhana .	6 Bhādrapada
4185	1006	1141	490	258-59	1083-84	57 Rudhirōdgārin	60 Kshaya .	...
4186	1007	1142	491	259-60	*1084-85	58 Raktāksha .	1 Prabhava .	...
4187	1008	1143	492	260-61	1085-86	59 Krōdhana .	2 Vibhava .	4 Āshāḍha .
4188	1009	1144	493	261-62	1086-87	60 Kshaya .	3 Śukla .	...
4189	1010	1145	494	262-63	1087-88	1 Prabhava .	4 Pramōda .	...
4190	1011	1146	495	263-64	*1088-89	2 Vibhava .	5 Prajāpati .	3 Jyēshṭha .
4191	1012	1147	496	264-65	1089-90	3 Śukla .	6 Āngirasa .	...
4192	1013	1148	497	265-66	1090-91	4 Pramōda .	7 Śrīmukha .	7 Āsvina .
4193	1014	1149	498	266-67	1091-92	5 Prajāpati .	8 Bhāva .	...
4194	1015	1150	499	267-68	*1092-93	6 Āngirasa .	9 Yuvan .	...
4195	1016	1151	500	268-69	1093-94	7 Śrīmukha .	10 Dhātṛi .	5 Śrāvapa .
4196	1017	1152	501	269-70	1094-95	8 Bhāva .	11 Īvara

† 52 Kālayukta was suppressed in the north.

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COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	3 Tues.	19 25 0	16 Mar. (75)	3 Tues.	209-4520	898-7659	256-0742	4172
24 Mar. (83)	5 Thur.	1 37 30	5 Mar. (84)	0 Sat. .	85-1354	746-0007	225-2504	4173
23 Mar. (83)	6 Fri. .	7 50 0	23 Mar. (83)	6 Fri. .	119-7751	681-9843	276-5600	4174
23 Mar. (82)	0 Sat. .	14 2 30	12 Mar. (71)	3 Tues.	9995-4584	529-2190	245-7362	4175
23 Mar. (82)	1 Sun. .	20 15 0	1 Mar. (80)	0 Sat. .	9871-1418	376-4538	214-9123	4176
24 Mar. (83)	3 Tues.	2 27 30	20 Mar. (79)	6 Fri. .	9905-7814	312-4374	266-2221	4177
23 Mar. (83)	4 Wed. .	8 40 0	8 Mar. (68)	3 Tues.	9781-4647	159-6721	235-3982	4178
23 Mar. (82)	5 Thur. .	14 52 30	26 Feb. (57)	1 Sun. .	9995-7800	43-1986	207-3122	4179
23 Mar. (82)	6 Fri. .	21 5 0	17 Mar. (76)	0 Sat. .	30-4197	979-1821	258-6219	4180
24 Mar. (83)	1 Sun. .	3 17 30	7 Mar. (66)	5 Thur. .	244-7349	862-7084	230-5358	4181
23 Mar. (83)	2 Mon. .	9 30 0	24 Feb. (55)	2 Mon. .	120-4183	709-9433	199-7119	4182
23 Mar. (82)	3 Tues.	15 42 30	14 Mar. (73)	1 Sun. .	155-0579	645-9268	251-0217	4183
23 Mar. (82)	4 Wed. .	21 55 0	3 Mar. (62)	5 Thur. .	30-7413	493-1616	220-1978	4184
24 Mar. (83)	6 Fri. .	4 7 30	22 Mar. (81)	4 Wed. .	65-3809	429-1451	271-5066	4185
23 Mar. (83)	0 Sat. .	10 20 0	10 Mar. (70)	1 Sun. .	9941-0643	276-3799	240-6836	4186
23 Mar. (82)	1 Sun. .	16 32 30	27 Feb. (58)	5 Thur. .	9816-7477	123-6148	209-8598	4187
23 Mar. (82)	2 Mon. .	22 45 0	18 Mar. (77)	4 Wed. .	9851-3873	59-5982	261-1695	4188
24 Mar. (83)	4 Wed. .	4 57 30	8 Mar. (87)	2 Mon. .	65-7026	943-1247	233-0835	4189
23 Mar. (83)	5 Thur. .	11 10 0	26 Feb. (57)	0 Sat. .	280-0178	826-6511	204-9974	4190
23 Mar. (82)	6 Fri. .	17 22 30	16 Mar. (75)	6 Fri. .	314-6574	762-6346	256-3071	4191
23 Mar. (82)	0 Sat. .	23 35 0	5 Mar. (84)	3 Tues.	190-3408	608-8694	225-4833	4192
24 Mar. (83)	2 Mon. .	5 47 30	23 Mar. (82)	1 Sun. .	9886-3486	509-5613	274-0551	4193
23 Mar. (83)	3 Tues.	12 0 0	11 Mar. (71)	5 Thur. .	9762-0319	356-7962	243-2313	4194
23 Mar. (82)	4 Wed. .	18 12 30	1 Mar. (80)	3 Tues.	9976-3472	240-3225	215-1452	4195
24 Mar. (83)	6 Fri. .	0 25 0	20 Mar. (79)	2 Mon. .	10-9868	176-3061	266-4550	4196

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Mēshādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4197	1018	1153	502	270-71	1095-96	9 Yuvan . .	12 Bahudhānya .	...
4198	1019	1154	503	271-72	*1096-97	10 Dhātri . .	13 Pramāthin .	3 Jyēshtha .
4199	1020	1155	504	272-73	1097-98	11 Īsvara . .	14 Vikrama . .	...
4200	1021	1156	505	273-74	1098-99	12 Bahudhānya .	15 Vṛisha . .	...
4201	1022	1157	506	274-75	1099-1100	13 Pramāthin .	16 Chitrabhānu .	2 Vaiśākha .
4202	1023	1158	507	275-76	*1100-01	14 Vikrama . .	17 Subhānu . .	...
4203	1024	1159	508	276-77	1101-02	15 Vṛisha . .	18 Tāraṇa . .	6 Bhādrapada
4204	1025	1160	509	277-78	1102-03	16 Chitrabhānu .	19 Pārthiva . .	...
4205	1026	1161	510	278-79	1103-04	17 Subhānu . .	20 Vyaya . .	...
4206	1027	1162	511	279-80	*1104-05	18 Tāraṇa . .	21 Sarvajit . .	4 Āshādha .
4207	1028	1163	512	280-81	1105-06	19 Pārthiva . .	22 Sarvadhārin .	...
4208	1029	1164	513	281-82	1106-07	20 Vyaya . .	23 Virōdhin . .	...
4209	1030	1165	514	282-83	1107-08	21 Sarvajit . .	24 Vikṛita . .	3 Jyēshtha .
4210	1031	1166	515	283-84	*1108-09	22 Sarvadhārin .	25 Khara . .	...
4211	1032	1167	516	284-85	1109-10	23 Virōdhin . .	26 Nandana . .	7 Āsvena . .
4212	1033	1168	517	285-86	1110-11	24 Vikṛita . .	27 Vijaya . .	...
4213	1034	1169	518	286-87	1111-12	25 Khara . .	28 Jaya . .	...
4214	1035	1170	519	287-88	*1112-13	26 Nandana . .	29 Manmatha . .	5 Śrāvāṇa . .
4215	1036	1171	520	288-89	1113-14	27 Vijaya . .	30 Durmukha . .	...
4216	1037	1172	521	289-90	1114-15	28 Jaya . .	31 Hēmalamba . .	...
4217	1038	1173	522	290-91	1115-16	29 Manmatha . .	32 Vilamba . .	3 Jyēshtha .
4218	1039	1174	523	291-92	*1116-17	30 Durmukha . .	33 Vikārin . .	...
4219	1040	1175	524	292-93	1117-18	31 Hēmalamba . .	34 Śarvarin . .	...
4220	1041	1176	525	293-94	1118-19	32 Vilamba . .	35 Plava . .	1 Chaitra . .
4221	1042	1177	526	294-95	1119-20	33 Vikārin . .	36 Subhakrit . .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (83)	0 Sat.	6 37 30	9 Mar. (68)	6 Fri.	9886-6702	23-5409	235-6311	4197
23 Mar. (83)	1 Sun.	12 50 0	27 Feb. (58)	4 Wed.	100-9855	907-0673	207-5451	4198
23 Mar. (82)	2 Mon.	19 2 30	17 Mar. (76)	3 Tues.	135-6251	843-0508	258-8547	4199
24 Mar. (83)	4 Wed.	1 15 0	6 Mar. (65)	0 Sat.	11-3085	660-2856	227-9309	4200
24 Mar. (83)	5 Thur.	7 27 30	24 Feb. (55)	5 Thur.	225-6237	573-8121	190-9448	4201
23 Mar. (83)	6 Fri.	13 40 0	13 Mar. (73)	3 Tues.	9921-6314	473-5040	248-5168	4202
23 Mar. (82)	0 Sat.	19 52 30	2 Mar. (61)	0 Sat.	9767-3148	320-7398	217-6929	4203
24 Mar. (83)	2 Mon.	2 5 0	21 Mar. (80)	6 Fri.	9831-9544	256-7233	269-0026	4204
24 Mar. (83)	3 Tues.	8 17 30	11 Mar. (70)	4 Wed.	46-2697	140-2487	240-9165	4205
23 Mar. (83)	4 Wed.	14 30 0	28 Feb. (59)	1 Sun.	9921-9531	987-4835	216-0927	4206
23 Mar. (82)	5 Thur.	20 42 30	18 Mar. (77)	0 Sat.	9956-5927	923-4670	261-4024	4207
24 Mar. (83)	0 Sat.	2 55 0	8 Mar. (67)	5 Thur.	170-9080	806-9935	233-3163	4208
24 Mar. (83)	1 Sun.	9 7 30	25 Feb. (56)	2 Mon.	46-5913	654-2283	202-4925	4209
23 Mar. (83)	2 Mon.	15 20 0	15 Mar. (75)	1 Sun.	81-2310	590-2118	253-8022	4210
23 Mar. (82)	3 Tues.	21 32 30	4 Mar. (63)	5 Thur.	9956-9143	437-4466	222-9783	4211
24 Mar. (83)	5 Thur.	3 45 0	23 Mar. (82)	4 Wed.	9991-5540	373-4301	274-2880	4212
24 Mar. (83)	6 Fri.	9 57 30	12 Mar. (71)	1 Sun.	9867-2374	220-6649	243-4642	4213
23 Mar. (83)	0 Sat.	16 10 0	1 Mar. (61)	6 Fri.	81-5526	104-1913	215-3781	4214
23 Mar. (82)	1 Sun.	22 22 30	20 Mar. (79)	5 Thur.	116-1922	40-1749	266-6879	4215
24 Mar. (83)	3 Tues.	4 35 0	9 Mar. (68)	2 Mon.	9991-8755	887-4097	235-8740	4216
24 Mar. (83)	4 Wed.	10 47 30	27 Feb. (58)	0 Sat.	206-1909	770-9361	207-7779	4217
23 Mar. (83)	5 Thur.	17 0 0	17 Mar. (77)	6 Fri.	240-8305	706-9196	259-0866	4218
23 Mar. (82)	6 Fri.	23 12 30	6 Mar. (65)	3 Tues.	116-5138	554-1544	228-2638	4219
24 Mar. (83)	1 Sun.	5 25 0	23 Feb. (54)	0 Sat.	9992-1972	401-3892	197-4399	4220
24 Mar. (83)	2 Mon.	11 37 30	14 Mar. (73)	6 Fri.	26-8368	327-3727	248-7497	4221

TABLE

CONCURRENT YEAR.								
Kali.	Śaka.	Chaitrādi Vikramā.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4222	1043	1178	527	295-96	*1120-21	34 Śārvarin .	37 Śōbhana .	6 Bhādrapada .
4223	1044	1179	528	296-97	1121-22	35 Plava .	38 Krōdhin .	...
4224	1045	1180	529	297-98	1122-23	36 Subhakṛit .	39 Viśvāvasu .	...
4225	1046	1181	530	298-99	1123-24	37 Śōbhana .	40 Parābhava .	4 Āshāḍha .
4226	1047	1182	531	299-300	*1124-25	38 Krōdhin .	41 Plavaṅga .	...
4227	1048	1183	532	300-01	1125-26	39 Viśvāvasu .	42 Kilaka .	...
4228	1049	1184	533	301-02	1126-27	40 Parābhava .	43 Saumya .	3 Jyēshṭha .
4229	1050	1185	534	302-03	1127-28	41 Plavaṅga .	44 Sādhāraṇa .	...
4230	1051	1186	535	303-04	*1128-29	42 Kilaka .	45 Virōdhakṛit .	7 Āsvina .
4231	1052	1187	536	304-05	1129-30	43 Saumya .	46 Paridhāvin .	...
4232	1053	1188	537	305-06	1130-31	44 Sādhāraṇa .	47 Pramādin .	...
4233	1054	1189	538	306-07	1131-32	45 Virōdhakṛit .	48 Ānanda .	5 Śrāvaṇa .
4234	1055	1190	539	307-08	*1132-33	46 Paridhāvin .	49 Rākshasa .	...
4235	1056	1191	540	308-09	1133-34	47 Pramādin .	50 Anala .	...
4236	1057	1192	541	309-10	1134-35	48 Ānanda .	51 Piṅgala .	3 Jyēshṭha .
4237	1058	1193	542	310-11	1135-36	49 Rākshasa .	52 Kālayukta .	...
4238	1059	1194	543	311-12	*1136-37	50 Anala .	53 Siddhārthin .	...
4239	1060	1195	544	312-13	1137-38	51 Piṅgala .	54 Raudra .	1 Chaitra .
4240	1061	1196	545	313-14	1138-39	52 Kālayukta .	55 Durmati .	...
4241	1062	1197	546	314-15	1139-40	53 Siddhārthin .	56 Dundubhi .	5 Śrāvaṇa .
4242	1063	1198	547	315-16	*1140-41	54 Raudra .	57 Rudhirōdgārin .	...
4243	1064	1199	548	316-17	1141-42	55 Durmati .	58 Raktāksha .	...
4244	1065	1200	549	317-18	1142-43	56 Dundubhi .	59 Krōdhana .	4 Āshāḍha .
4245	1066	1201	550	318-19	1143-44	57 Rudhirōdgārin .	60 Kshaya .	...
4246	1067	1202	551	319-20	*1144-45	58 Raktāksha .	1 Prabhava .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H M. S.						
23 Mar. (83)	3 Tues.	17 50 0	2 Mar. (62)	3 Tues.	9902-5202	184-6076	217-9258	4222
24 Mar. (83)	5 Thur.	0 2 30	21 Mar. (80)	2 Mon.	9937-1598	120-5911	269-2355	4223
24 Mar. (83)	6 Fri.	6 15 0	11 Mar. (70)	0 Sat.	151-4751	4-1174	241-1494	4224
24 Mar. (83)	0 Sat.	12 27 30	28 Feb. (59)	4 Wed.	27-1585	851-3523	210-3256	4225
23 Mar. (83)	1 Sun.	18 40 0	18 Mar. (78)	3 Tues.	61-7981	787-3358	261-6353	4226
24 Mar. (83)	3 Tues.	0 52 30	8 Mar. (67)	1 Sun.	276-1134	670-8622	233-5493	4227
24 Mar. (83)	4 Wed.	7 5 0	25 Feb. (56)	5 Thur.	151-7967	518-0970	202-7254	4228
24 Mar. (83)	5 Thur.	13 17 30	15 Mar. (74)	3 Tues.	9347-8045	416-7889	251-2974	4229
23 Mar. (83)	6 Fri.	19 30 0	3 Mar. (63)	0 Sat.	9723-4879	265-0237	220-4734	4230
24 Mar. (83)	1 Sun.	1 42 30	22 Mar. (81)	6 Fri.	9758-1275	201-0072	271-7832	4231
24 Mar. (83)	2 Mon.	7 55 0	12 Mar. (71)	4 Wed.	9972-4428	84-5337	243-7071	4232
24 Mar. (83)	3 Tues.	14 7 30	2 Mar. (61)	2 Mon.	186-7580	968-0600	215-6120	4233
23 Mar. (83)	4 Wed.	20 20 0	20 Mar. (80)	1 Sun.	221-3976	904-0436	266-9208	4234
24 Mar. (83)	6 Fri.	2 32 30	9 Mar. (68)	5 Thur.	97-0810	751-2784	236-0969	4235
24 Mar. (83)	0 Sat.	8 45 0	26 Feb. (57)	2 Mon.	9972-7644	598-5132	205-2730	4236
24 Mar. (83)	1 Sun.	14 57 30	17 Mar. (76)	1 Sun.	7-4040	534-4967	256-5727	4237
23 Mar. (83)	2 Mon.	21 10 0	5 Mar. (65)	5 Thur.	9883-0874	381-7315	225-7589	4238
24 Mar. (83)	4 Wed.	3 22 30	22 Feb. (53)	2 Mon.	9758-7708	228-9664	194-9350	4239
24 Mar. (83)	5 Thur.	9 35 0	13 Mar. (72)	1 Sun.	9793-4104	164-9498	246-2448	4240
24 Mar. (83)	6 Fri.	15 47 30	3 Mar. (62)	6 Fri.	7-7257	48-4763	218-1587	4241
23 Mar. (83)	0 Sat.	22 0 0	21 Mar. (81)	5 Thur.	42-3653	984-4598	269-4685	4242
24 Mar. (83)	2 Mon.	4 12 30	11 Mar. (70)	3 Tues.	256-6806	867-9862	241-3823	4243
24 Mar. (83)	3 Tues.	10 25 0	28 Feb. (59)	0 Sat.	132-3640	715-2210	210-5585	4244
24 Mar. (83)	4 Wed.	16 37 30	19 Mar. (78)	6 Fri.	167-0036	651-2045	261-8682	4245
23 Mar. (83)	5 Thur.	22 50 0	7 Mar. (67)	3 Tues.	42-6869	498-4393	231-0444	4246

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4247	1068	1203	552	320-21	1145-46	59 Kr̥ḍhana .	2 Vibhava .	2 Vaiśākha .
4248	1069	1204	553	321-22	1146-47	60 Kshaya .	3 Sukla .	...
4249	1070	1205	554	322-23	1147-48	1 Prabhava .	4 Pramōda .	6 Bhādrapada
4250	1071	1206	555	323-24	*1148-49	2 Vibhava .	5 Prajāpati .	...
4251	1072	1207	556	324-25	1149-50	3 Sukla .	6 Āngirasa .	...
4252	1073	1208	557	325-26	1150-51	4 Pramōda .	7 Śrīmukha .	5 Śrāvāṇa .
4253	1074	1209	558	326-27	1151-52	5 Prajāpati .	8 Bhāva .	...
4254	1075	1210	559	327-28	*1152-53	6 Āngirasa .	9 Yuvan .	...
4255	1076	1211	560	328-29	1153-54	7 Śrīmukhā .	10 Dhātṛi .	3 Jyēshṭha .
4256	1077	1212	561	329-30	1154-55	8 Bhāva .	11 Īsvara .	...
4257	1078	1213	562	330-31	1155-56	9 Yuvan .	12 Bahudhānya .	...
4258	1079	1214	563	331-32	*1156-57	10 Dhātṛi .	13 Pramāthin .	1 Chaitra .
4259	1080	1215	564	332-33	1157-58	11 Īsvara .	14 Vikrama .	...
4260	1081	1216	565	333-34	1158-59	12 Bahudhānya .	15 Vṛisha .	5 Śrāvāṇa .
4261	1082	1217	566	334-35	1159-60	13 Pramāthin .	16 Chitrabhānu .	...
4262	1083	1218	567	335-36	*1160-61	14 Vikrama .	17 Subhānu† .	...
4263	1084	1219	568	336-37	1161-62	15 Vṛisha .	19 Pārthiva .	4 Āshāḍha .
4264	1085	1220	569	337-38	1162-63	16 Chitrabhānu .	20 Vyaya .	...
4265	1086	1221	570	338-39	1163-64	17 Subhānu .	21 Sarvajit .	...
4266	1087	1222	571	339-40	*1164-65	18 Tāraṇa .	22 Sarvadhārin .	2 Vaiśākha .
4267	1088	1223	572	340-41	1165-66	19 Pārthiva .	23 Virōdhin .	...
4268	1089	1224	573	341-42	1166-67	20 Vyaya .	24 Vikṛita .	6 Bhādrapada
4269	1090	1225	574	342-43	1167-68	21 Sarvajit .	25 Khara .	...
4270	1091	1226	575	343-44	*1168-69	22 Sarvadhārin .	26 Nandana .	...
4271	1092	1227	576	344-45	1169-70	23 Virōdhin .	27 Vijaya .	5 Śrāvāṇa .

† 18 Tāraṇa was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (83)	0 Sat. .	5 2 30	24 Feb. (55)	0 Sat. .	9918-3703	345-6741	200-2205	4247
24 Mar. (83)	1 Sun. .	11 15 0	15 Mar. (74)	6 Fri. .	9953-0099	281-6576	251-4803	4248
24 Mar. (83)	2 Mon. .	17 27 30	4 Mar. (63)	3 Tues.	9828-6934	128-8925	220-7063	4249
23 Mar. (83)	3 Tues.	23 40 0	22 Mar. (82)	2 Mon. .	9863-3329	64-8760	271-2161	4250
24 Mar. (83)	5 Thur.	5 52 30	12 Mar. (71)	0 Sat. .	77-6481	948-4024	243-9300	4251
24 Mar. (83)	6 Fri. .	12 5 0	2 Mar. (61)	5 Thur.	291-9634	831-9288	215-8439	4252
24 Mar. (83)	0 Sat. .	18 17 30	21 Mar. (80)	4 Wed.	326-6030	767-9126	267-1537	4253
24 Mar. (84)	2 Mon. .	0 30 0	9 Mar. (69)	1 Sun. .	202-2864	615-1471	236-3298	4254
24 Mar. (83)	3 Tues.	6 42 30	26 Feb. (57)	5 Thur.	77-9698	462-3819	205-5071	4255
24 Mar. (83)	4 Wed.	12 55 0	16 Mar. (75)	3 Tues.	9773-9776	362-0739	254-0778	4256
24 Mar. (83)	5 Thur.	19 7 30	6 Mar. (65)	1 Sun. .	9998-2928	245-6002	225-9918	4257
24 Mar. (84)	0 Sat. .	1 20 0	23 Feb. (54)	5 Thur.	9863-9762	92-8351	195-1679	4258
24 Mar. (83)	1 Sun. .	7 32 30	13 Mar. (72)	4 Wed.	9899-0158	29-8186	246-4777	4259
24 Mar. (83)	2 Mon. .	13 45 0	3 Mar. (62)	2 Mon. .	112-9311	912-3451	218-3916	4260
24 Mar. (83)	3 Tues.	19 57 30	22 Mar. (81)	1 Sun. .	147-5707	848-3285	269-7014	4261
24 Mar. (84)	5 Thur.	2 10 0	10 Mar. (70)	5 Thur.	23-2541	695-5633	238-8774	4262
24 Mar. (83)	6 Fri. .	8 22 30	27 Feb. (58)	2 Mon. .	9899-3375	542-7982	208-0536	4263
24 Mar. (83)	0 Sat. .	14 35 0	18 Mar. (77)	1 Sun. .	9933-5672	478-7816	259-3633	4264
24 Mar. (83)	1 Sun. .	20 47 30	7 Mar. (66)	5 Thur.	9809-2605	326-0164	228-5395	4265
24 Mar. (84)	3 Tues.	3 0 0	25 Feb. (56)	3 Tues.	23-5758	209-5429	200-4534	4266
24 Mar. (83)	4 Wed.	9 12 30	15 Mar. (74)	2 Mon. .	58-2354	145-5264	251-7632	4267
24 Mar. (83)	5 Thur.	15 25 0	4 Mar. (63)	6 Fri. .	9933-8988	992-7612	220-9392	4268
24 Mar. (83)	6 Fri. .	21 37 30	23 Mar. (82)	5 Thur.	9968-5284	928-7447	272-2489	4269
24 Mar. (84)	1 Sun. .	3 50 0	12 Mar. (72)	3 Tues.	182-8537	812-2712	244-1629	4270
24 Mar. (83)	2 Mon. .	10 2 30	1 Mar. (60)	0 Sat. .	58-5371	659-5059	213-3391	4271

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A. D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4272	1093	1228	577	345-46	1170-71	24 Vikṛita . .	28 Jaya . .	...
4273	1094	1229	578	346-47	1171-72	25 Khara . .	29 Manmatha . .	...
4274	1095	1230	579	347-48	*1172-73	26 Nandana . .	30 Durmukha . .	3 Jyēshṭha . .
4275	1096	1231	580	348-49	1173-74	27 Vijaya . .	31 Hēmalamba . .	...
4276	1097	1232	581	349-50	1174-75	28 Jaya . .	32 Vilamba . .	...
4277	1098	1233	582	350-51	1175-76	29 Manmatha . .	33 Vikārin . .	1 Chaitra . .
4278	1099	1234	583	351-52	*1176-77	30 Durmukha . .	34 Śārvarin . .	...
4279	1100	1235	584	352-53	1177-78	31 Hēmalamba . .	35 Plava . .	5 Śrāvāṇa . .
4280	1101	1236	585	353-54	1178-79	32 Vhamba . .	36 Śubhakṛit . .	...
4281	1102	1237	586	354-55	1179-80	33 Vikārin . .	37 Śōbhana . .	...
4282	1103	1238	587	355-56	*1180-81	34 Śārvarin . .	38 Krōdhin . .	4 Āshāḍha . .
4283	1104	1239	588	356-57	1181-82	35 Plava . .	39 Viśvāvasu . .	...
4284	1105	1240	589	357-58	1182-83	36 Śubhakṛit . .	40 Parābhava . .	...
4285	1106	1241	590	358-59	1183-84	37 Śōbhana . .	41 Plavaṅga . .	2 Vaiśākha . .
4286	1107	1242	591	359-60	*1184-85	38 Krōdhin . .	42 Kilaka . .	...
4287	1108	1243	592	360-61	1185-86	39 Viśvāvasu . .	43 Saumya . .	6 Bhādrapada . .
4288	1109	1244	593	361-62	1186-87	40 Parābhava . .	44 Sādhāraṇa . .	...
4289	1110	1245	594	362-63	1187-88	41 Plavaṅga . .	45 Virōdhakṛit . .	...
4290	1111	1246	595	363-64	*1188-89	42 Kilaka . .	46 Paridhāvin . .	5 Śrāvāṇa . .
4291	1112	1247	596	364-65	1189-90	43 Saumya . .	47 Pramādin . .	...
4292	1113	1248	597	365-66	1190-91	44 Sādhāraṇa . .	48 Ānanda . .	...
4293	1114	1249	598	366-67	1191-92	45 Virōdhakṛit . .	49 Rākhasa . .	3 Jyēshṭha . .
4294	1115	1250	599	337-68	*1192-93	46 Paridhāvin . .	50 Anala . .	...
4295	1116	1251	600	368-69	1193-94	47 Pramādin . .	51 Pingala . .	{ 7 Āsvina 10 Pausha (<i>ka.</i>) }
4296	1117	1252	601	369-70	1194-95	48 Ānanda . .	52 Kālayukta . .	1 Chaitra . .

* Tārana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day of month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (83)	3 Tues.	16 15 0	20 Mar. (79)	6 Fri. .	93-1767	595-4895	264-6488	4272
24 Mar. (83)	4 Wed.	22 27 30	9 Mar. (68)	3 Tues.	9968-8601	442-7243	233-8250	4273
24 Mar. (84)	6 Fri. .	4 40 0	26 Feb. (57)	0 Sat. .	9844-5534	289-9591	203-0010	4274
24 Mar. (83)	0 Sat. .	10 52 30	16 Mar. (75)	6 Fri. .	9879-1831	225-9426	254-3107	4275
24 Mar. (83)	1 Sun. .	17 5 0	6 Mar. (65)	4 Wed.	93-4983	109-4690	226-2247	4276
24 Mar. (83)	2 Mon. .	23 17 30	23 Feb. (54)	1 Sun. .	9969-1816	956-7039	195-4008	4277
24 Mar. (84)	4 Wed.	5 30 0	13 Mar. (73)	0 Sat. .	3-8212	892-6873	246-7106	4278
24 Mar. (83)	5 Thur.	11 42 30	3 Mar. (62)	5 Thur.	218-1365	776-2138	218-6245	4279
24 Mar. (83)	6 Fri. .	17 55 0	22 Mar. (81)	4 Wed.	252-7762	712-1973	269-9343	4280
25 Mar. (84)	1 Sun. .	0 7 30	11 Mar. (70)	1 Sun. .	128-4595	559-4320	239-1103	4281
24 Mar. (84)	2 Mon. .	6 20 0	28 Feb. (59)	5 Thur	4-1429	406-6669	208-2851	4282
24 Mar. (83)	3 Tues.	12 32 30	18 Mar. (77)	4 Wed.	38-7825	342-6504	259-5962	4283
24 Mar. (83)	4 Wed.	18 45 0	7 Mar. (66)	1 Sun. .	9914-4659	189-8851	228-7724	4284
25 Mar. (84)	6 Fri. .	0 57 30	24 Feb. (55)	5 Thur.	9790-1493	37-1200	197-9485	4285
24 Mar. (84)	0 Sat. .	7 10 0	15 Mar. (75)	5 Thur.	163-4208	9-3951	251-9960	4286
24 Mar. (83)	1 Sun. .	13 22 30	4 Mar. (63)	2 Mon. .	39-1042	856-6300	221-1721	4287
24 Mar. (83)	2 Mon. .	19 35 0	23 Mar. (82)	1 Sun. .	73-7438	792-6134	272-4618	4288
25 Mar. (84)	4 Wed.	1 47 30	13 Mar. (72)	6 Fri. .	288-0591	676-1399	244-3958	4289
24 Mar. (84)	5 Thur.	8 0 0	1 Mar. (61)	3 Tues.	163-7425	523-2747	213-5720	4290
24 Mar. (83)	6 Fri. .	14 12 30	19 Mar. (78)	1 Sun.	9859-7302	423-0665	262-1439	4291
24 Mar. (83)	0 Sat. .	20 25 0	8 Mar. (67)	5 Thur.	9735-4336	270-3014	231-3201	4292
25 Mar. (84)	2 Mon. .	2 37 30	26 Feb. (57)	3 Tues.	9949-7488	153-8278	203-2339	4293
24 Mar. (84)	3 Tues.	8 50 0	16 Mar. (76)	2 Mon. .	9984-3885	89-8114	254-5436	4294
24 Mar. (83)	4 Wed.	15 2 30	6 Mar. (65)	0 Sat. .	198-7037	973-3377	226-4576	4295
24 Mar. (83)	5 Thur.	21 15 0	23 Feb. (54)	4 Wed.	74-3871	820-5726	195-6337	4296

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>ksha;a</i>) LUNAR MONTHS (true).	
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.			
						Southern system.	Northern system.		
1	2	3	3a	4	5	6	7	8	
4297	1118	1253	602	370-71	1195-96	49 Rākshasa .	53 Siddhārthin .	...
4298	1119	1254	603	371-72	*1196-97	50 Anala . .	54 Raudra .	5 Śrāvaṇa .	
4299	1120	1255	604	372-73	1197-98	51 Piṅgala . .	55 Durmati .	...
4300	1121	1256	605	373-74	1198-99	52 Kālayukta .	56 Dundubhi .	...
4301	1122	1257	606	374-75	1199-1200	53 Siddhārthin .	57 Rudhirōdgārin .	4 Āshāḍha .	
4302	1123	1258	607	375-76	*1200-01	54 Raudra . .	58 Raktāksha .	...
4303	1124	1259	608	376-77	1201-02	55 Durmati . .	59 Krōdhana .	...
4304	1125	1260	609	377-78	1202-03	56 Dundubhi .	60 Kshaya .	2 Vaiśākha .	
4305	1126	1261	610	378-79	1203-04	57 Rudhirōdgārin .	1 Prabhava .	...
4306	1127	1262	611	379-80	*1204-05	58 Raktāksha .	2 Vibhava .	6 Bhādrapada .	
4307	1128	1263	612	380-81	1205-06	59 Krōdhana .	3 Śukla . .	...
4308	1129	1264	613	381-82	1206-07	60 Kshaya . .	4 Pramōda .	...
4309	1130	1265	614	382-83	1207-08	1 Prabhava . .	5 Prajāpati .	4 Āshāḍha .	
4310	1131	1266	615	383-84	*1208-09	2 Vibhava . .	6 Āṅgīrasa .	...
4311	1132	1267	616	384-85	1209-10	3 Śukla . .	7 Śrīmukha .	...
4312	1133	1268	617	385-86	1210-11	4 Pramōda . .	8 Bhāva . .	3 Jyēshṭha .	
4313	1134	1269	618	386-87	1211-12	5 Prajāpati . .	9 Yuvan . .	...
4314	1135	1270	619	387-88	*1212-13	6 Āṅgīrasa . .	10 Dhātṛi . .	} 7 Āsvina 11 Māgha (<i>ksh.</i>) 12 Phālguna	
4315	1136	1271	620	388-89	1213-14	7 Śrīmukha . .	11 Īsvara
4316	1137	1272	621	389-90	1214-15	8 Bhāva . .	12 Bahudhānya
4317	1138	1273	622	390-91	1215-16	9 Yuvan . .	13 Pramāthin .	5 Śrāvaṇa .	
4318	1139	1274	623	391-92	*1216-17	10 Dhātṛi . .	14 Vikrama .	...
4319	1140	1275	624	392-93	1217-18	11 Īsvara . .	15 Vṛisha . .	...
4320	1141	1276	625	393-94	1218-19	12 Bahudhānya .	16 Chitrabhānu .	3 Jyēshṭha .	
4321	1142	1277	626	394-95	1219-20	13 Pramāthin .	17 Subhānu .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	0 Sat. .	3 27 30	14 Mar. (73)	3 Tues.	109-0267	756-5561	246-9435	4297
24 Mar. (84)	1 Sun. .	9 40 0	2 Mar. (62)	0 Sat. .	9984-7101	603-7908	216-1196	4298
24 Mar. (83)	2 Mon. .	15 52 30	21 Mar. (80)	6 Fri. .	19-3497	539-7744	267-4293	4299
24 Mar. (83)	3 Tues.	22 5 0	10 Mar. (69)	3 Tues.	9895-0331	387-0092	236-6054	4300
25 Mar. (84)	5 Thur.	4 17 30	27 Feb. (58)	0 Sat. .	9770-7165	234-2441	205-7817	4301
24 Mar. (84)	6 Fri. .	10 30 0	17 Mar. (77)	6 Fri. .	9805-3561	170-2276	257-0914	4302
24 Mar. (83)	0 Sat. .	16 42 30	7 Mar. (66)	4 Wed.	19-6714	53-7540	229-0054	4303
24 Mar. (83)	1 Sun. .	22 55 0	25 Feb. (56)	2 Mon. .	233-9866	937-2804	200-9192	4304
25 Mar. (84)	3 Tues.	5 7 30	16 Mar. (75)	1 Sun. .	268-6263	873-2640	252-2289	4305
24 Mar. (84)	4 Wed.	11 20 0	4 Mar. (64)	5 Thur.	144-3096	720-4987	221-4051	4306
24 Mar. (83)	5 Thur.	17 32 30	23 Mar. (82)	4 Wed.	178-9493	656-4823	272-7148	4307
24 Mar. (83)	6 Fri. .	23 45 0	12 Mar. (71)	1 Sun. .	54-6327	503-7171	241-8910	4308
25 Mar. (84)	1 Sun. .	5 57 30	1 Mar. (60)	5 Thur.	9930-3161	350-9519	211-0672	4309
24 Mar. (84)	2 Mon.	12 10 0	19 Mar. (79)	4 Wed.	9964-9557	286-9354	262-3769	4310
24 Mar. (83)	3 Tues.	18 22 30	8 Mar. (67)	1 Sun. .	9840-6390	134-1702	231-5529	4311
25 Mar. (84)	5 Thur.	0 35 0	26 Feb. (57)	6 Fri. .	54-9543	13-6966	203-4669	4312
25 Mar. (84)	6 Fri. .	6 47 30	17 Mar. (76)	5 Thur.	89-5939	953-6801	254-7766	4313
24 Mar. (84)	0 Sat. .	13 0 0	6 Mar. (66)	3 Tues.	303-9092	837-2065	226-6906	4314
24 Mar. (83)	1 Sun. .	19 12 30	24 Mar. (83)	1 Sun. .	9999-9169	736-8985	275-2625	4315
25 Mar. (84)	3 Tues.	1 25 0	14 Mar. (73)	6 Fri. .	214-2321	620-4249	247-1765	4316
25 Mar. (84)	4 Wed.	7 37 30	3 Mar. (62)	3 Tues.	89-9156	467-6597	215-3526	4317
24 Mar. (84)	5 Thur.	13 50 0	20 Mar. (80)	1 Sun. .	9785-9233	367-3616	264-9245	4318
24 Mar. (83)	6 Fri. .	20 2 30	10 Mar. (69)	6 Fri. .	0-2385	250-8780	236-8384	4319
25 Mar. (84)	1 Sun. .	2 15 0	27 Feb. (58)	3 Tues.	9875-9219	98-1128	206-0146	4320
25 Mar. (84)	2 Mon. .	8 27 30	18 Mar. (77)	2 Mon. .	9910-5615	34-0963	257-3243	4321

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4322	1143	1278	627	395-96	*1220-21	14 Vikrama .	18 Tāraṇa .	...
4323	1144	1279	628	396-97	1221-22	15 Vṛiṣha .	19 Pārthiva .	2 Vaiśākha .
4324	1145	1280	629	397-98	1222-23	16 Chitrabhānu .	20 Vyaya .	...
4325	1146	1281	630	398-99	1223-24	17 Subhānu .	21 Sarvajit .	6 Bhādrapada
4326	1147	1282	631	399-400	*1224-25	18 Tāraṇa .	22 Sarvadhārin .	...
4327	1148	1283	632	400-01	1225-26	19 Pārthiva .	23 Virōdhin .	...
4328	1149	1284	633	401-02	1226-27	20 Vyaya .	24 Vikṛita .	4 Āshāḍha .
4329	1150	1285	634	402-03	1227-28	21 Sarvajit .	25 Khara .	...
4330	1151	1286	635	403-04	*1228-29	22 Sarvadhārin .	26 Nandana .	...
4331	1152	1287	636	404-05	1229-30	23 Virōdhin .	27 Vijaya .	3 Jyēshṭha .
4332	1153	1288	637	405-06	1230-31	24 Vikṛita .	28 Jaya .	...
4333	1154	1289	638	406-07	1231-32	25 Khara .	29 Manmatha .	7 Āsvina .
4334	1155	1290	639	407-08	*1232-33	26 Nandana .	30 Durmukha .	...
4335	1156	1291	640	408-09	1233-34	27 Vijaya .	31 Hēmalamba .	...
4336	1157	1292	641	409-10	1234-35	28 Jaya .	32 Vilamba .	5 Śrāvāṇa .
4337	1158	1293	642	410-11	1235-36	29 Manmatha .	33 Vikārin .	...
4338	1159	1294	643	411-12	*1236-37	30 Durmukha .	34 Śarvarin .	...
4339	1160	1295	644	412-13	1237-38	31 Hēmalamba .	35 Plava .	3 Jyēshṭha .
4340	1161	1296	645	413-14	1238-39	32 Vilamba .	36 Subhakṛit .	...
4341	1162	1297	646	414-15	1239-40	33 Vikārin .	37 Śobhana .	...
4342	1163	1298	647	415-16	*1240-41	34 Śarvarin .	38 Krōdhin .	2 Vaiśākha .
4343	1164	1299	648	416-17	1241-42	35 Plava .	39 Viśvāvasu .	...
4344	1165	1300	649	417-18	1242-43	36 Subhakṛit .	40 Parābhava .	6 Bhādrapada
4345	1166	1301	650	418-19	1243-44	37 Śobhana .	41 Plavaṅga .	...
4346	1167	1302	651	419-20	*1244-45	38 Krōdhin .	42 Kīlaka .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (84)	3 Tues.	14 40 0	7 Mar. (67)	0 Sat.	124-8768	917-6228	229-2383	4322
24 Mar. (83)	4 Wed.	20 52 30	24 Feb. (55)	4 Wed.	0-5602	754-8576	198-4143	4323
25 Mar. (84)	6 Fri.	3 5 0	15 Mar. (74)	3 Tues.	35-1998	700-8410	249-7241	4324
25 Mar. (84)	0 Sat.	9 17 30	4 Mar. (63)	0 Sat.	9910-8832	548-0759	218-9002	4325
24 Mar. (84)	1 Sun.	15 30 0	22 Mar. (82)	6 Fri.	9945-5228	484-0594	270-2099	4326
24 Mar. (83)	2 Mon.	21 42 30	11 Mar. (70)	3 Tues.	9821-2062	331-2941	239-3861	4327
25 Mar. (84)	4 Wed.	3 55 0	1 Mar. (60)	1 Sun.	35-5215	214-8206	211-3001	4328
25 Mar. (84)	5 Thur.	10 7 30	20 Mar. (79)	0 Sat.	70-1611	150-8142	262-6098	4329
24 Mar. (84)	6 Fri.	16 20 0	8 Mar. (68)	4 Wed.	9945-8444	998-0389	231-7858	4330
24 Mar. (83)	0 Sat.	22 32 30	26 Feb. (57)	2 Mon.	160-1597	881-5653	203-6998	4331
25 Mar. (84)	2 Mon.	4 45 0	17 Mar. (76)	1 Sun.	194-7993	817-5489	255-0095	4332
25 Mar. (84)	3 Tues.	10 57 30	6 Mar. (65)	5 Thur.	70-4827	664-7836	224-1857	4333
24 Mar. (84)	4 Wed.	17 10 0	24 Mar. (84)	4 Wed.	105-1223	600-7672	275-4954	4334
24 Mar. (83)	5 Thur.	23 22 30	13 Mar. (72)	1 Sun.	9980-8057	448-0020	244-6716	4335
25 Mar. (84)	0 Sat.	5 35 0	2 Mar. (61)	5 Thur.	9856-4891	295-2368	213-8476	4336
25 Mar. (84)	1 Sun.	11 47 30	21 Mar. (80)	4 Wed.	9891-1287	231-2203	265-1574	4337
24 Mar. (84)	2 Mon.	18 0 0	9 Mar. (69)	1 Sun.	9766-8121	78-4551	234-3335	4338
25 Mar. (84)	4 Wed.	0 12 30	27 Feb. (58)	6 Fri.	9981-1274	961-9816	206-2475	4339
25 Mar. (84)	5 Thuf.	6 25 0	18 Mar. (77)	5 Thur.	15-7670	897-9640	257-5572	4340
25 Mar. (84)	6 Fri.	12 37 30	8 Mar. (67)	3 Tues.	230-0823	781-4915	229-4612	4341
24 Mar. (84)	0 Sat.	18 50 0	25 Feb. (56)	0 Sat.	105-7656	628-7263	198-6473	4342
25 Mar. (84)	2 Mon.	1 2 30	15 Mar. (74)	6 Fri.	140-4053	564-7098	249-9570	4343
25 Mar. (84)	3 Tues.	7 15 0	4 Mar. (63)	3 Tues.	16-0887	411-9446	219-1331	4344
25 Mar. (84)	4 Wed.	13 27 30	23 Mar. (82)	2 Mon.	50-7283	347-9281	270-4428	4345
24 Mar. (84)	5 Thur.	19 40 0	11 Mar. (71)	6 Fri.	9926-4116	195-1629	239-6190	4346

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4347	1168	1303	652	420-21	1245-46	39 Viśvāvasu .	43 Saumya .	4 Āshādha .
4348	1169	1304	653	421-22	1246-47	40 Parābhava .	44 Sādhārāṇa† .	...
4349	1170	1305	654	422-23	1247-48	41 Plavaṅga .	46 <i>Paridhāvin</i> .	...
4350	1171	1306	655	423-24	*1248-49	42 Kilaka .	47 <i>Pramādin</i> .	3 Jyēshṭha .
4351	1172	1307	656	424-25	1249-50	43 Saumya .	48 <i>Ananda</i> .	...
4352	1173	1308	657	425-26	1250-51	44 Sādhārāṇa .	49 <i>Rākshasa</i> .	7 Āsvina .
4353	1174	1309	658	426-27	1251-52	45 Virōdhakṛit .	50 Anala .	...
4354	1175	1310	659	427-28	*1252-53	46 <i>Paridhāvin</i> .	51 Piṅgala .	...
4355	1176	1311	660	428-29	1253-54	47 <i>Pramādin</i> .	52 Kālayukta .	5 Śrāvāṇa .
4356	1177	1312	661	429-30	1254-55	48 <i>Ananda</i> .	53 Siddhārthin .	...
4357	1178	1313	662	430-31	1255-56	49 <i>Rākshasa</i> .	54 Raudra .	...
4358	1179	1314	663	431-32	*1256-57	50 Anala .	55 Durmati .	3 Jyēshṭha .
4359	1180	1315	664	432-33	1257-58	51 Piṅgala .	56 Dundubhi .	...
4360	1181	1316	665	433-34	1258-59	52 Kālayukta .	57 Rudhirōd- gārin	{ 8 Kārttika 10 <i>Pausha</i> (<i>ksh.</i>) }
4361	1182	1317	666	434-35	1259-60	53 Siddhārthin .	58 Raktāksha .	1 Chaitra .
4362	1183	1318	667	435-36	*1260-61	54 Raudra .	59 Krōdhāṇa .	...
4363	1184	1319	668	436-37	1261-62	55 Durmati .	60 <i>Kshaya</i> .	6 Bhādrapada
4364	1185	1320	669	437-38	1262-63	56 Dundubhi .	1 Prabhava .	...
4365	1186	1321	670	438-39	1263-64	57 Rudhirōdgārin	2 Vibhava .	...
4366	1187	1322	671	439-40	*1264-65	58 Raktāksha .	3 Śukla .	4 Āshādha .
4367	1188	1323	672	440-41	1265-66	59 Krōdhana .	4 Pramōda .	...
4368	1189	1324	673	441-42	1266-67	60 <i>Kshaya</i> .	5 Prājāpati .	...
4369	1190	1325	674	442-43	1267-68	1 Prabhava .	6 Āngirasa .	3 Jyēshṭha .
4370	1191	1326	675	443-44	*1268-69	2 Vibhava .	7 Śrīmukha .	...
4371	1192	1327	676	444-45	1269-70	3 Śukla .	8 Bhāva .	7 Āsvina .

† 45 Virōdhakṛit was suppressed in the north.

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COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	0 Sat. .	1 52 30	28 Feb. (59)	3 Tues.	9802-0650	42-3977	208-7952	4347
25 Mar. (84)	1 Sun. .	8 5 0	20 Mar. (79)	3 Tues.	175-3365	14-6728	262-8427	4348
25 Mar. (84)	2 Mon. .	14 17 30	9 Mar. (68)	0 Sat. .	51-0499	861-9077	232-0187	4349
24 Mar. (84)	3 Tues.	20 30 0	27 Feb. (58)	5 Thur.	265-3651	745-4341	203-9327	4350
25 Mar. (84)	5 Thur.	2 42 30	17 Mar. (76)	4 Wed.	300-0047	681-4176	255-2424	4351
25 Mar. (84)	6 Fri. .	8 55 0	6 Mar. (65)	1 Sun. .	175-6881	528-6524	224-4186	4352
25 Mar. (84)	0 Sat. .	15 7 30	24 Mar. (83)	6 Fri. .	9871-6959	428-3444	274-9905	4353
24 Mar. (84)	1 Sun. .	21 20 0	12 Mar. (72)	3 Tues.	9747-3793	275-5791	242-1667	4354
25 Mar. (84)	3 Tues.	3 32 30	2 Mar. (61)	1 Sun. .	9961-6945	159-1055	214-0805	4355
25 Mar. (84)	4 Wed.	9 45 0	21 Mar. (80)	0 Sat. .	9996-3341	95-0891	265-3903	4356
25 Mar. (84)	5 Thur.	15 57 30	11 Mar. (70)	5 Thur.	210-6494	978-6154	237-3042	4357
24 Mar. (84)	6 Fri. .	22 10 0	28 Feb. (59)	2 Mon. .	86-3328	825-8503	206-4904	4358
25 Mar. (84)	1 Sun. .	4 22 30	18 Mar. (77)	1 Sun. .	120-9724	761-8338	257-7901	4359
25 Mar. (84)	2 Mon. .	10 35 0	7 Mar. (66)	5 Thur.	9996-6558	609-0686	226-9663	4360
25 Mar. (84)	3 Tues.	16 47 30	24 Feb. (55)	2 Mon. .	9872-3392	456-3034	196-1424	4361
24 Mar. (84)	4 Wed.	23 0 0	4 Mar. (74)	1 Sun. .	9906-9788	392-2869	247-4521	4362
25 Mar. (84)	6 Fri. .	5 12 30	3 Mar. (62)	5 Thur.	9782-6622	239-5218	216-6282	4363
25 Mar. (84)	0 Sat. .	11 25 0	22 Mar. (81)	4 Wed.	9817-3018	175-5052	267-9380	4364
25 Mar. (84)	1 Sun. .	17 37 30	12 Mar. (71)	2 Mon. .	31-6171	59-0317	239-8519	4365
24 Mar. (84)	2 Mon. .	23 50 0	29 Feb. (60)	6 Fri. .	9907-3005	906-2665	209-0281	4366
25 Mar. (84)	4 Wed.	6 2 30	20 Mar. (79)	6 Fri. .	280-5720	878-5417	263-0756	4367
25 Mar. (84)	5 Thur.	12 15 0	9 Mar. (68)	3 Tues.	156-2553	725-7764	232-2516	4368
25 Mar. (84)	6 Fri. .	18 27 30	26 Feb. (57)	0 Sat. .	31-9387	573-0112	201-4278	4369
25 Mar. (85)	1 Sun. .	0 40 0	16 Mar. (76)	6 Fri. .	66-5784	509-2864	255-4753	4370
25 Mar. (84)	2 Mon. .	6 52 30	5 Mar. (64)	3 Tues.	9942-2617	356-2295	221-9137	4371

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).	
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.			
						Southern system.	Northern system.		
1	2	3	3a	4	5	6	7	8	
4372	1193	1328	677	445-46	1270-71	4 Pramōda .	9 Yuvan .	...
4373	1194	1329	678	446-47	1271-72	5 Prajāpati .	10 Dhātri .	...
4374	1195	1330	679	447-48	*1272-73	6 Āngirasa .	11 Īvara .	4 Āshāḍha .	
4375	1196	1331	680	448-49	1273-74	7 Śrīmukha .	12 Bahudhānya .	...
4376	1197	1332	681	449-50	1274-75	8 Bhāva .	13 Pramāthin .	...
4377	1198	1333	682	450-51	1275-76	9 Yuvan .	14 Vikrama .	3 Jyēshtha .	
4378	1199	1334	683	451-52	*1276-77	10 Dhātri .	15 Vṛisha .	...
4379	1200	1335	684	452-53	1277-78	11 Īvara .	16 Chitrabhānu	} 9 Mārgaśīra 10 Paus̄ha (<i>ksh.</i>) 12 Phālguna	
4380	1201	1336	685	453-54	1278-79	12 Bahudhānya .	17 Subhānu
4381	1202	1337	686	454-55	1279-80	13 Pramāthin .	18 Tāraṇa
4382	1203	1338	687	455-56	*1280-81	14 Vikrama .	19 Pārthiva .	5 Śrāvāṇa .	
4383	1204	1339	688	456-57	1281-82	15 Vṛisha .	20 Vyaya .	...
4384	1205	1340	689	457-58	1282-83	16 Chitrabhānu .	21 Sarvajit .	...
4385	1206	1341	690	458-59	1283-84	17 Subhānu .	22 Sarvadhārin .	4 Āshāḍha .	
4386	1207	1342	691	459-60	*1284-85	18 Tāraṇa .	23 Virōdhin .	...
4387	1208	1343	692	460-61	1285-86	19 Pārthiva .	24 Vikṛita .	...
4388	1209	1344	693	461-62	1286-87	20 Vyaya .	25 Khara .	2 Vaiśākha .	
4389	1210	1345	694	462-63	1287-88	21 Sarvajit .	26 Nandana .	...
4390	1211	1346	695	463-64	*1288-89	22 Sarvadhārin .	27 Vijaya .	6 Bhādrapada	
4391	1212	1347	696	464-65	1289-90	23 Virōdhin .	28 Jaya .	...
4392	1213	1348	697	465-66	1290-91	24 Vikṛita .	29 Manmatha .	...
4393	1214	1349	698	466-67	1291-92	25 Khara .	30 Durmukha .	4 Āshāḍha .	
4394	1215	1350	699	467-68	*1292-93	26 Nandana .	31 Hēmalamba .	...
4395	1216	1351	700	468-69	1293-94	27 Vijaya .	32 Vilamba .	...
4396	1217	1352	701	469-70	1294-95	28 Jaya .	33 Vikārin .	3 Jyēshtha .	

LXI—Contd.

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	3 Tues.	13 5 0	24 Mar. (83)	2 Mon. .	9976-9014	292-2121	273-2234	4372
25 Mar. (84)	4 Wed.	19 17 30	13 Mar. (72)	6 Fri. .	9852-5848	139-4479	242-3996	4373
25 Mar. (85)	6 Fri. .	1 30 0	2 Mar. (62)	4 Wed.	66-9000	22-9743	214-3134	4374
25 Mar. (84)	0 Sat. .	7 42 30	21 Mar. (80)	3 Tues.	101-5396	958-9578	265-6232	4375
25 Mar. (84)	1 Sun. .	13 55 0	10 Mar. (69)	0 Sat. .	9977-2230	806-1926	234-7993	4376
25 Mar. (84)	2 Mon. .	20 7 30	28 Feb. (59)	5 Thur.	191-5382	689-7191	206-7133	4377
25 Mar. (85)	4 Wed.	2 20 0	18 Mar. (78)	4 Wed.	226-1778	624-7025	258-0230	4378
25 Mar. (84)	5 Thur.	8 32 30	7 Mar. (66)	1 Sun. .	101-8612	472-9373	227-1992	4379
25 Mar. (84)	6 Fri. .	14 45 0	25 Mar. (84)	6 Fri. .	9797-8690	372-6293	275-7711	4380
25 Mar. (84)	0 Sat. .	20 57 30	15 Mar. (74)	4 Wed.	12-1842	256-1556	247-6750	4381
25 Mar. (85)	2 Mon. .	3 10 0	3 Mar. (63)	1 Sun. .	9887-8676	103-3905	216-8611	4382
25 Mar. (84)	3 Tues.	9 22 30	22 Mar. (81)	0 Sat. .	9922-5072	39-3740	268-1709	4383
25 Mar. (84)	4 Wed.	15 35 0	12 Mar. (71)	5 Thur.	136-8225	922-9004	240-0848	4384
25 Mar. (84)	5 Thur.	21 47 30	1 Mar. (60)	2 Mon. .	12-5059	770-1352	209-2610	4385
25 Mar. (85)	0 Sat. .	4 0 0	19 Mar. (79)	1 Sun. .	47-1455	706-1187	260-5706	4386
25 Mar. (84)	1 Sun. .	10 12 30	8 Mar. (67)	5 Thur.	9922-8289	553-3536	229-7458	4387
25 Mar. (84)	2 Mon. .	16 25 0	25 Feb. (56)	2 Mon. .	9798-5122	400-5883	198-9229	4388
25 Mar. (84)	3 Tues.	22 37 30	16 Mar. (75)	1 Sun. .	9833-1519	336-5718	250-1827	4389
25 Mar. (85)	5 Thur.	4 50 0	5 Mar. (65)	6 Fri. .	47-4671	220-0983	222-1466	4390
25 Mar. (84)	6 Fri. .	11 2 30	23 Mar. (82)	4 Wed.	9743-4749	119-7901	270-7185	4391
25 Mar. (84)	0 Sat. .	17 15 0	13 Mar. (72)	2 Mon. .	9957-7901	3-3166	242-6325	4392
25 Mar. (84)	1 Sun. .	23 27 30	3 Mar. (62)	0 Sat. .	172-1054	886-8430	214 5463	4393
25 Mar. (85)	3 Tues.	5 40 0	21 Mar. (81)	6 Fri. .	206-7450	822-8266	265-8561	4394
25 Mar. (84)	4 Wed.	11 52 30	10 Mar. (69)	3 Tues.	82-4284	670-0613	235-0322	4395
25 Mar. (84)	5 Thur.	18 5 0	27 Feb. (58)	0 Sat. .	9958-1118	517-2962	204-2084	4396

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshadi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4397	1218	1353	702	470-71	1295-96	29 Manmatha .	34 Śārvarin .	...
4398	1219	1354	703	471-72	*1296-97	30 Durmukha .	35 Plava .	12 Phālguna .
4399	1220	1355	704	472-73	1297-98	31 Hēmalamba .	36 Śubhakṛit .	...
4400	1221	1356	705	473-74	1298-99	32 Vilamba .	37 Śōbhana .	...
4401	1222	1357	706	474-75	1299-1300	33 Vikārin .	38 Krōdhin .	5 Śrāvapa .
4402	1223	1358	707	475-76	*1300-01	34 Śārvarin .	39 Viśvāvasu .	...
4403	1224	1359	708	476-77	1301-02	35 Plava .	40 Parābhava .	...
4404	1225	1360	709	477-78	1302-03	36 Śubhakṛit .	41 Plavaṅga .	4 Āshāḍha .
4405	1226	1361	710	478-79	1303-04	37 Śōbhana .	42 Kilaka .	...
4406	1227	1362	711	479-80	*1304-05	38 Krōdhin .	43 Saumya .	...
4407	1228	1363	712	480-81	1305-06	39 Viśvāvasu .	44 Sādhāraṇa .	2 Vaiśākha .
4408	1229	1364	713	481-82	1306-07	40 Parābhava .	45 Virōdhakṛit .	...
4409	1230	1365	714	482-83	1307-08	41 Plavaṅga .	46 Paridhāvin .	6 Bhādrapada .
4410	1231	1366	715	483-84	*1308-09	42 Kilaka .	47 Pramādin .	...
4411	1232	1367	716	484-85	1309-10	43 Saumya .	48 Ānanda .	...
4412	1233	1368	717	485-86	1310-11	44 Sādhāraṇa .	49 Rākshasa .	4 Āshāḍha .
4413	1234	1369	718	486-87	1311-12	45 Virōdhakṛit .	50 Anala .	...
4414	1235	1370	719	487-88	*1312-13	46 Paridhāvin .	51 Piṅgala .	...
4415	1236	1371	720	488-89	1313-14	47 Pramādin .	52 Kālayukta .	3 Jyēshṭha .
4416	1237	1372	721	489-90	1314-15	48 Ānanda .	53 Siddhārthin .	...
4417	1238	1373	722	490-91	1315-16	49 Rākshasa .	54 Raudra .	12 Phālguna .
4418	1239	1374	723	491-92	*1316-17	50 Anala .	55 Durmatī .	...
4419	1240	1375	724	492-93	1317-18	51 Piṅgala .	56 Dundubhi .	...
4420	1241	1376	725	493-94	1318-19	52 Kālayukta .	57 Rudhirōdgārin .	5 Śrāvapa .
4421	1242	1377	726	494-95	1319-20	53 Siddhārthin .	58 Raktāksha .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	0 Sat. .	0 17 30	18 Mar. (77)	6 Fri. .	9992-7514	453-2797	255-5181	4397
25 Mar. (85)	1 Sun. .	6 30 0	6 Mar. (86)	3 Tues.	9868-4348	300-5144	224-6943	4398
25 Mar. (84)	2 Mon. .	12 42 30	25 Mar. (84)	2 Mon. .	9903-0744	236-4980	276-0039	4399
25 Mar. (84)	3 Tues.	18 55 0	14 Mar. (73)	6 Fri. .	9778-7578	83-7328	245-1801	4400
26 Mar. (85)	5 Thur.	1 7 30	4 Mar. (63)	4 Wed.	9993-0731	967-2592	217-0940	4401
25 Mar. (85)	6 Fri. .	7 20 0	22 Mar. (82)	3 Tues.	27-7127	903-2427	258-4038	4402
25 Mar. (84)	0 Sat. .	13 32 30	12 Mar. (71)	1 Sun. .	242-0280	786-7691	240-3177	4403
25 Mar. (84)	1 Sun. .	19 45 0	1 Mar. (60)	5 Thur.	117-7114	634-0039	209-4938	4404
26 Mar. (85)	3 Tues.	1 57 30	20 Mar. (79)	4 Wed.	152-3510	569-9874	260-8035	4405
25 Mar. (85)	4 Wed.	8 10 0	8 Mar. (68)	1 Sun. .	28-0344	417-2222	229-9797	4406
25 Mar. (84)	5 Thur.	14 22 30	25 Feb. (56)	5 Thur.	9903-7177	264-4570	199-1558	4407
25 Mar. (84)	6 Fri. .	20 35 0	16 Mar. (75)	4 Wed.	9938-3574	200-4405	250-4656	4408
26 Mar. (85)	1 Sun. .	2 47 30	5 Mar. (64)	1 Sun. .	9814-0408	47-6754	219-6417	4409
25 Mar. (85)	2 Mon. .	9 0 0	23 Mar. (83)	0 Sat. .	9848-6804	983-7588	270-9514	4410
25 Mar. (84)	3 Tues.	15 12 30	13 Mar. (72)	5 Thur.	62-9956	867-1853	242-8653	4411
25 Mar. (84)	4 Wed.	21 25 0	3 Mar. (62)	3 Tues.	277-3106	750-7117	214-7792	4412
26 Mar. (85)	6 Fri. .	3 37 30	21 Mar. (80)	1 Sun. .	9973-3187	650-4036	263-3512	4413
25 Mar. (85)	0 Sat. .	9 50 0	10 Mar. (70)	6 Fri. .	187-6339	533-9300	235-2651	4414
25 Mar. (84)	1 Sun. .	16 2 30	27 Feb. (58)	3 Tues.	63-3172	381-1648	204-4413	4415
25 Mar. (84)	2 Mon. .	22 15 0	17 Mar. (76)	1 Sun. .	9759-3250	280-8568	253-0132	4416
26 Mar. (85)	4 Wed.	4 27 30	7 Mar. (66)	6 Fri. .	9973-6403	164-3831	224-9271	4417
25 Mar. (85)	5 Thur.	10 40 0	25 Mar. (85)	5 Thur.	8-2799	100-3667	276-2368	4418
25 Mar. (84)	6 Fri. .	16 52 30	14 Mar. (73)	2 Mon. .	9883-9632	947-6015	245-4130	4419
25 Mar. (84)	0 Sat. .	23 5 0	4 Mar. (63)	0 Sat. .	98-2785	831-1279	217-3269	4420
26 Mar. (85)	2 Mon. .	5 17 30	23 Mar. (82)	6 Fri. .	132-9181	767-1114	268-6367	4421

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4422	1243	1378	727	495-96	*1320-21	54 Raudra .	59 Krōdhana .	...
4423	1244	1379	728	496-97	1321-22	55 Durmati .	60 Kshaya .	4 Āshāḍha .
4424	1245	1380	729	497-98	1322-23	56 Dundubhi .	1 Prabhava .	...
4425	1246	1381	730	498-99	1323-24	57 Rudhirōdgārin	2 Vibhava .	...
4426	1247	1382	731	499-500	*1324-25	58 Raktāksha .	3 Śukla .	2 Vaiśākha .
4427	1248	1383	732	500-01	1325-26	59 Krōdhana .	4 Pramōda .	...
4428	1249	1384	733	501-02	1326-27	60 Kshaya .	5 Prajāpati .	6 Bhādrapada
4429	1250	1385	734	502-03	1327-28	1 Prabhava .	6 Āngirasa .	...
4430	1251	1386	735	503-04	*1328-29	2 Vibhava .	7 Śrīmukha .	...
4431	1252	1387	736	504-05	1329-30	3 Śukla .	8 Bhāva .	4 Āshāḍha .
4432	1253	1388	737	505-06	1330-31	4 Pramōda .	9 Yuvan .	...
4433	1254	1389	738	506-07	1331-32	5 Prajāpati .	10 Dhātṛi †	...
4434	1255	1390	739	507-08	*1332-33	6 Āngirasa .	12 <i>Bahudhānya</i> .	3 Jyēshṭha .
4435	1256	1391	740	508-09	1333-34	7 Śrīmukha .	13 <i>Pramāthin</i> .	...
4436	1257	1392	741	509-10	1334-35	8 Bhāva .	14 <i>Vikrama</i> .	{ 7 Āsvina 10 <i>Pausha</i> (<i>ksh.</i>) 12 Phālguna }
4437	1258	1393	742	510-11	1335-36	9 Yuvan .	15 <i>Vṛisha</i> .	...
4438	1259	1394	743	511-12	*1336-37	10 Dhātṛi .	16 Chitrabhānu .	...
4439	1260	1395	744	512-13	1337-38	11 Īvara .	17 Subhānu .	5 Śrāvāṇa .
4440	1261	1396	745	513-14	1338-39	12 Bahudhānya .	18 Tārāṇa .	...
4441	1262	1397	746	514-15	1339-40	13 Pramāthin .	19 Pārthiva .	...
4442	1263	1398	747	515-16	*1340-41	14 Vikrama .	20 Vyaya .	4 Āshāḍha .
4443	1264	1399	748	516-17	1341-42	15 Vṛisha .	21 Sarvajit .	...
4444	1265	1400	749	517-18	1342-43	16 Chitrabhānu .	22 Sarvadhārin .	...
4445	1266	1401	750	518-19	1343-44	17 Subhānu .	23 Virōdhin .	2 Vaiśākha .
4446	1267	1402	751	519-20	*1344-45	18 Tārāṇa .	24 Vikṛita .	...

† 11 Īvara was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (85)	3 Tues.	11 30 0	11 Mar. (71)	3 Tues.	8-6015	614-3462	237-8628	4422
25 Mar. (84)	4 Wed.	17 42 30	28 Feb. (59)	0 Sat.	9884-2849	461-5811	206-9889	4423
25 Mar. (84)	5 Thur.	23 55 0	19 Mar. (78)	6 Fri.	9918-9245	397-5645	258-2986	4424
26 Mar. (85)	0 Sat.	6 7 30	8 Mar. (67)	3 Tues.	9794-6078	244-7993	227-4748	4425
25 Mar. (85)	1 Sun.	12 20 0	26 Feb. (57)	1 Sun.	8-9231	128-3258	199-3887	4426
25 Mar. (84)	2 Mon.	18 32 30	16 Mar. (75)	0 Sat.	43-5628	64-3092	250-6985	4427
26 Mar. (85)	4 Wed.	0 45 0	5 Mar. (64)	4 Wed.	9919-2462	911-5441	219-8746	4428
26 Mar. (85)	5 Thur.	6 57 30	24 Mar. (83)	3 Tues.	9953-8858	847-5276	271-1843	4429
25 Mar. (85)	6 Fri.	13 10 0	13 Mar. (73)	1 Sun.	168-3010	731-0530	243-0982	4430
25 Mar. (84)	0 Sat.	19 22 30	2 Mar. (61)	5 Thur.	43-8845	578-2878	212-2744	4431
26 Mar. (85)	2 Mon.	1 35 0	21 Mar. (80)	4 Wed.	78-5241	514-2714	263-5841	4432
26 Mar. (85)	3 Tues.	7 47 30	10 Mar. (69)	1 Sun.	9954-2074	361-5061	232-7602	4433
25 Mar. (85)	4 Wed.	14 0 0	27 Feb. (58)	5 Thur.	9829-8908	208-7409	202-1364	4434
25 Mar. (84)	5 Thur.	20 12 30	17 Mar. (76)	4 Wed.	9864-5305	144-7245	253-2461	4435
26 Mar. (85)	0 Sat.	2 25 0	7 Mar. (66)	2 Mon.	78-8457	28-2509	225-1600	4436
26 Mar. (85)	1 Sun.	8 37 30	26 Mar. (85)	1 Sun.	113-4853	964-2344	276-4697	4437
25 Mar. (85)	2 Mon.	14 50 0	14 Mar. (74)	5 Thur.	9989-1687	811-4702	245-6459	4438
25 Mar. (84)	3 Tues.	21 2 30	4 Mar. (63)	3 Tues.	203-4840	694-9967	217-5598	4439
26 Mar. (85)	5 Thur.	3 15 0	23 Mar. (82)	2 Mon.	238-1236	629-9801	268-8696	4440
26 Mar. (85)	6 Fri.	9 27 30	12 Mar. (71)	6 Fri.	113-8081	478-2149	238-0457	4441
25 Mar. (85)	0 Sat.	15 40 0	29 Feb. (60)	3 Tues.	9989-4904	325-4498	207-2219	4442
25 Mar. (84)	1 Sun.	21 52 30	19 Mar. (78)	2 Mon.	24-1200	261-4333	259-5315	4443
26 Mar. (85)	3 Tues.	4 5 0	8 Mar. (67)	6 Fri.	9899-8134	108-6680	227-7077	4444
26 Mar. (85)	4 Wed.	10 17 30	26 Feb. (57)	4 Wed.	114-1286	992-1945	199-6316	4445
25 Mar. (85)	5 Thur.	16 30 0	16 Mar. (76)	3 Tues.	148-7682	928-1780	250-9314	4446

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4447	1268	1403	752	520-21	1345-46	19 Pārthiva .	25 Khara .	6 Bhādrapada
4448	1269	1404	753	521-22	1346-47	20 Vyaya .	26 Nandana .	...
4449	1270	1405	754	522-23	1347-48	21 Sarvajit .	27 Vijaya .	...
4450	1271	1406	755	523-24	*1348-49	22 Sarvadhārin .	28 Jaya .	4 Āshāḍha .
4451	1272	1407	756	524-25	1349-50	23 Virōdhin .	29 Manmatha .	...
4452	1273	1408	757	525-26	1350-51	24 Vikṛita .	30 Durmukha .	...
4453	1274	1409	758	526-27	1351-52	25 Khara .	31 Hēmalamba .	2 Vaiśākha .
4454	1275	1410	759	527-28	*1352-53	26 Nandana .	32 Vilamba .	...
4455	1276	1411	760	528-29	1353-54	27 Vijaya .	33 Vikārin .	7 Āsvina 11 Māgha (<i>ka.</i>) 12 Phālguna
4456	1277	1412	761	529-30	1354-55	28 Jaya .	34 Śarvarin .	...
4457	1278	1413	762	530-31	1355-56	29 Manmatha .	35 Plava .	...
4458	1279	1414	763	531-32	*1356-57	30 Durmukha .	36 Subhākṛit .	5 Śrāvapa .
4459	1280	1415	764	532-33	1357-58	31 Hēmalamba .	37 Śobhana .	...
4460	1281	1416	765	533-34	1358-59	32 Vībamba .	38 Krōdhin .	...
4461	1282	1417	766	534-35	1359-60	33 Vikārin .	39 Viśvāvasu .	3 Jyēsthā .
4462	1283	1418	767	535-36	*1360-61	34 Śarvarin .	40 Parābhava .	...
4463	1284	1419	768	536-37	1361-62	35 Plava .	41 Plavaṅga .	...
4464	1285	1420	769	537-38	1362-63	36 Subhākṛit .	42 Kilaka .	2 Vaiśākha .
4465	1286	1421	770	538-39	1363-64	37 Śobhana .	43 Saumya .	...
4466	1287	1422	771	539-40	*1364-65	38 Krōdhin .	44 Sādhāraṇa .	6 Bhādrapada
4467	1288	1423	772	540-41	1365-66	39 Viśvāvasu .	45 Virōdhakṛit .	...
4468	1289	1424	773	541-42	1366-67	40 Parābhava .	46 Paribhāvin .	...
4469	1290	1425	774	542-43	1367-68	41 Plavaṅga .	47 Pramādin .	4 Āshāḍha .
4470	1291	1426	775	543-44	*1368-69	42 Kilaka .	48 Ānanda .	...
4471	1292	1427	776	544-45	1369-70	43 Saumya .	49 Bāhāsa .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	6 Fri. .	22 42 30	5 Mar. (64)	0 Sat. .	24-4516	775-4128	220-1075	4447
26 Mar. (85)	1 Sun. .	4 55 0	24 Mar. (83)	6 Fri. .	59-0912	711-3963	271-4172	4448
26 Mar. (85)	2 Mon.	11 7 30	13 Mar. (72)	3 Tues	9934-7747	558-6312	240-5933	4449
25 Mar. (85)	3 Tues.	17 20 0	1 Mar. (61)	0 Sat. .	9810-4580	405-8660	209-7695	4450
25 Mar. (84)	4 Wed.	23 32 30	20 Mar. (79)	6 Fri. .	9845-0976	341-8494	261-0792	4451
26 Mar. (85)	6 Fri. .	5 45 0	9 Mar. (68)	3 Tues.	9720-7810	189-0843	230-2554	4452
26 Mar. (85)	0 Sat. .	11 57 30	27 Feb. (58)	1 Sun. .	9935-0962	72-6107	202-1693	4453
25 Mar. (85)	1 Sun.	18 10 0	17 Mar. (77)	0 Sat. .	9969-7359	8-5942	253-4790	4454
26 Mar. (85)	3 Tues.	0 22 30	7 Mar. (66)	5 Thur.	184-0511	892-1206	225-3929	4455
26 Mar. (85)	4 Wed.	6 35 0	26 Mar. (85)	4 Wed.	218-6907	828-1042	276-7026	4456
26 Mar. (85)	5 Thur.	12 47 30	15 Mar. (74)	1 Sun. .	94-3741	675-3389	245-8788	4457
25 Mar. (85)	6 Fri. .	19 0 0	3 Mar. (63)	5 Thur.	9970-0575	522-5737	215-4549	4458
26 Mar. (85)	1 Sun. .	1 12 30	22 Mar. (81)	4 Wed.	4-6971	458-5573	266-3647	4459
26 Mar. (85)	2 Mon.	7 25 0	11 Mar. (70)	1 Sun. .	9880-3805	305-7921	235-5408	4460
26 Mar. (85)	3 Tues.	13 37 30	28 Feb. (59)	5 Thur.	9756-0639	153-0269	204-7170	4461
25 Mar. (85)	4 Wed.	19 50 0	18 Mar. (78)	4 Wed.	9790-7035	89-0104	256-0266	4462
26 Mar. (85)	6 Fri. .	2 2 30	8 Mar. (67)	2 Mon. .	5-0188	972-5368	227-9406	4463
26 Mar. (85)	0 Sat. .	8 15 0	26 Feb. (57)	0 Sat. .	219-3338	856-0632	199-8545	4464
26 Mar. (85)	1 Sun. .	14 27 30	17 Mar. (76)	6 Fri. .	253-9737	792-0468	251-1642	4465
25 Mar. (85)	2 Mon. .	20 40 0	5 Mar. (65)	3 Tues.]	129-6571	639-2816	220-3404	4466
26 Mar. (85)	4 Wed.	2 52 30	24 Mar. (83)	2 Mon. .	164-2967	575-2651	271-6501	4467
26 Mar. (85)	5 Thur.	9 5 0	13 Mar. (72)	6 Fri. .	39-9801	422-4999	241-1180	4468
26 Mar. (85)	6 Fri. .	15 17 30	2 Mar. (61)	3 Tues.	9915-6635	269-7347	210-0024	4469
25 Mar. (85)	0 Sat. .	21 30 0	20 Mar. (80)	2 Mon. .	9950-3031	205-7182	261-3121	4470
26 Mar. (85)	2 Mon. .	3 42 30	9 Mar. (68)	6 Fri. .	9825-9865	52-9530	230-4883	4471

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4472	1293	1428	777	545-46	1370-71	44 Sādhāraṇa .	50 Anala .	3 Jyēshṭha .
4473	1294	1429	778	546-47	1371-72	45 Virōdhakṛit .	51 Pīngala .	...
4474	1295	1430	779	547-48	*1372-73	46 Paridhāvin .	52 Kālayukta .	6 Bhādrapada
4475	1296	1431	780	548-49	1373-74	47 Pramādin .	53 Siddhārthin .	...
4476	1297	1432	781	549-50	1374-75	48 Ānanda .	54 Raudra .	...
4477	1298	1433	782	550-51	1375-76	49 Rākshasa .	55 Durmati .	5 Śrāvaṇa .
4478	1299	1434	783	551-52	*1376-77	50 Anala .	56 Dundubhi .	...
4479	1300	1435	784	552-53	1377-78	51 Pīngala .	57 Rudhirōdgārin	...
4480	1301	1436	785	553-54	1378-79	52 Kālayukta .	58 Raktāksha .	3 Jyēshṭha .
4481	1302	1437	786	554-55	1379-80	53 Siddhārthin .	59 Krōdhana .	...
4482	1303	1438	787	555-56	*1380-81	54 Raudra .	60 Kshaya .	...
4483	1304	1439	788	556-57	1381-82	55 Durmati .	1 Prabhava .	2 Vaiśākha .
4484	1305	1440	789	557-58	1382-83	56 Dundubhi .	2 Vibhava .	...
4485	1306	1441	790	558-59	1383-84	57 Rudhirōdgārin	3 Śukla .	6 Bhādrapada
4486	1307	1442	791	559-60	*1384-85	58 Raktāksha .	4 Pramōda .	...
4487	1308	1443	792	560-61	1385-86	59 Krōdhana .	5 Prajāpati .	...
4488	1309	1444	793	561-62	1386-87	60 Kshaya .	6 Āngirasa .	4 Āshāḍha .
4489	1310	1445	794	562-63	1387-88	1 Prabhava .	7 Śrīmukha .	...
4490	1311	1446	795	563-64	*1388-89	2 Vibhava .	8 Bhāva .	...
4491	1312	1447	796	564-65	1389-90	3 Śukla .	9 Yuvan .	3 Jyēshṭha .
4492	1313	1448	797	565-66	1390-91	4 Pramōda .	10 Dhātri .	...
4493	1314	1449	798	566-67	1391-92	5 Prajāpati .	11 Īvara .	7 Āsṛina .
4494	1315	1450	799	567-68	*1392-93	6 Āngirasa .	12 Bahudhānya .	...
4495	1316	1451	800	568-69	1393-94	7 Śrīmukha .	13 Pramāthin .	...
4496	1317	1452	801	569-70	1394-95	8 Bhāva .	14 Vikrama .	5 Śrāvaṇa .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITEA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	3 Tues.	9 55 0	27 Feb. (58)	4 Wed.	40-3017	936-4794	202-4022	4472
26 Mar. (85)	4 Wed.	16 7 30	18 Mar. (77)	3 Tues.	74-9414	872-4630	253-7119	4473
25 Mar. (85)	5 Thur.	22 20 0	7 Mar. (67)	1 Sun.	289-2566	755-9894	225-6258	4474
26 Mar. (85)	0 Sat.	4 32 30	25 Mar. (84)	6 Fri.	9985-2614	655-6813	274-1977	4475
26 Mar. (85)	1 Sun.	10 45 0	15 Mar. (74)	4 Wed.	199-5796	539-2077	246-1117	4476
26 Mar. (85)	2 Mon.	16 57 30	4 Mar. (63)	1 Sun.	75-2629	386-4425	215-2878	4477
25 Mar. (85)	3 Tues.	23 10 0	21 Mar. (81)	6 Fri.	9771-2707	286-1344	263-8598	4478
26 Mar. (85)	5 Thur.	5 22 30	11 Mar. (70)	4 Wed.	9985-5859	169-6608	235-7737	4479
26 Mar. (85)	6 Fri.	11 35 0	28 Feb. (59)	1 Sun.	9861-2694	16-8957	204-9499	4480
26 Mar. (85)	0 Sat.	17 47 30	19 Mar. (78)	0 Sat.	9895-9080	952-8791	256-2595	4481
26 Mar. (86)	2 Mon.	0 0 0	8 Mar. (68)	5 Thur.	110-2242	836-4055	228-1735	4482
26 Mar. (85)	3 Tues.	6 12 30	25 Feb. (56)	2 Mon.	9985-9076	683-6404	197-6414	4483
26 Mar. (85)	4 Wed.	12 25 0	16 Mar. (75)	1 Sun.	20-5472	619-6238	248-6594	4484
26 Mar. (85)	5 Thur.	18 37 30	5 Mar. (64)	5 Thur.	9896-2306	466-8587	217-8355	4485
26 Mar. (86)	0 Sat.	0 50 0	23 Mar. (83)	4 Wed.	9930-8702	402-8422	269-1452	4486
26 Mar. (85)	1 Sun.	7 2 30	12 Mar. (71)	1 Sun.	9806-5536	250-0770	238-3213	4487
26 Mar. (85)	2 Mon.	13 15 0	2 Mar. (61)	6 Fri.	20-8689	133-6034	210-2353	4488
26 Mar. (85)	3 Tues.	19 27 30	21 Mar. (80)	5 Thur.	55-5085	69-5869	261-5430	4489
26 Mar. (86)	5 Thur.	1 40 0	9 Mar. (69)	2 Mon.	9931-1919	916-8218	230-7212	4490
26 Mar. (85)	6 Fri.	7 52 30	27 Feb. (58)	0 Sat.	145-5071	800-3481	202-6351	4491
26 Mar. (85)	0 Sat.	14 5 0	18 Mar. (77)	6 Fri.	180-1467	736-0401	251-2070	4492
26 Mar. (85)	1 Sun.	20 17 30	7 Mar. (66)	3 Tues.	55-8301	583-5665	223-1209	4493
26 Mar. (86)	3 Tues.	2 30 0	25 Mar. (85)	2 Mon.	90-4698	519-5501	274-4306	4494
26 Mar. (85)	4 Wed.	8 42 30	14 Mar. (73)	6 Fri.	9966-1531	366-7848	243-6068	4495
26 Mar. (85)	5 Thur.	14 55 0	3 Mar. (62)	3 Tues.	9841-8365	214-0196	212-7829	4496

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i> and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4497	1318	1453	802	570-71	1395-96	9 Yuva . .	15 Vṛisha . .	...
4498	1319	1454	803	571-72	*1396-97	10 Dhātri . .	16 Chitrabhānu . .	...
4499	1320	1455	804	572-73	1397-98	11 Īsvara . .	17 Subhānu . .	3 Jyēshṭha . .
4500	1321	1456	805	573-74	1398-99	12 Bahudhānya . .	18 Tārāṇa . .	...
4501	1322	1457	806	574-75	1399-1400	13 Pramāthin . .	19 Pārthiva . .	{ 8 Kārttika 10 Paus̄ha (<i>ksh.</i>) }
4502	1323	1458	807	575-76	*1400-01	14 Vikrama . .	20 Vyaya . .	1 Chaitra . .
4503	1324	1459	808	576-77	1401-02	15 Vṛisha . .	21 Sarvajit . .	...
4504	1325	1460	809	577-78	1402-03	16 Chitrabhānu . .	22 Sarvadhārin . .	6 Bhādrapada . .
4505	1326	1461	810	578-79	1403-04	17 Subhānu . .	23 Virōdhin . .	...
4506	1327	1462	811	579-80	*1404-05	18 Tārāṇa . .	24 Vikṛita . .	...
4507	1328	1463	812	580-81	1405-06	19 Pārthiva . .	25 Khara . .	4 Āshāḍha . .
4508	1329	1464	813	581-82	1406-07	20 Vyaya . .	26 Nandana . .	...
4509	1330	1465	814	582-83	1407-08	21 Sarvajit . .	27 Vijaya . .	...
4510	1331	1466	815	583-84	*1408-09	22 Sarvadhārin . .	28 Jaya . .	3 Jyēshṭha . .
4511	1332	1467	816	584-85	1409-10	23 Virōdhin . .	29 Manmatha . .	...
4512	1333	1468	817	585-86	1410-11	24 Vikṛita . .	30 Durmukha . .	7 Āsvina . .
4513	1334	1469	818	586-87	1411-12	25 Khara . .	31 Hēmalamba . .	...
4514	1335	1470	819	587-88	*1412-13	26 Nandana . .	32 Vilamba . .	...
4515	1336	1471	820	588-89	1413-14	27 Vijaya . .	33 Vikārin . .	4 Āshāḍha . .
4516	1337	1472	821	589-90	1414-15	28 Jaya . .	34 Śarvarin . .	...
4517	1338	1473	822	590-91	1415-16	29 Manmatha . .	35 Plava . .	...
4518	1339	1474	823	591-92	*1416-17	30 Durmukha . .	36 Subhakṛit† . .	3 Jyēshṭha . .
4519	1340	1475	824	592-93	1417-18	31 Hēmalamba . .	38 Krōdhin . .	...
4520	1341	1476	825	593-94	1418-19	32 Vilamba . .	39 Vīśvāvasu . .	{ 8 Kārttika 11 Māgha (<i>ksh.</i>) 12 Phālguna }
4521	1342	1477	826	594-95	1419-20	33 Vikārin . .	40 Parābhava . .	...

† 37 Sūbhana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	6 Fri.	21 7 30	22 Mar. (81)	2 Mon.	9876-4762	150-0032	264-0927	4497
26 Mar. (86)	1 Sun.	3 20 0	11 Mar. (71)	0 Sat.	90-7914	33-5295	236-0066	4498
26 Mar. (85)	2 Mon.	9 32 30	28 Feb. (59)	4 Wed.	9966-4748	880-7644	205-1827	4499
26 Mar. (85)	3 Tues.	15 45 0	19 Mar. (78)	3 Tues.	1-1144	816-7479	256-4924	4500
26 Mar. (85)	4 Wed.	21 57 30	9 Mar. (68)	1 Sun.	215-4296	700-2743	228-4064	4501
26 Mar. (86)	6 Fri.	4 10 0	26 Feb. (57)	5 Thur.	91-1130	547-5092	197-5825	4502
26 Mar. (85)	0 Sat.	10 22 30	16 Mar. (75)	4 Wed.	125-7526	483-4926	248-8923	4503
26 Mar. (85)	1 Sun.	16 35 0	5 Mar. (64)	1 Sun.	1-4360	330-7275	218-0683	4504
26 Mar. (85)	2 Mon.	22 47 30	24 Mar. (83)	0 Sat.	36-0756	266-7110	269-3781	4505
26 Mar. (86)	4 Wed.	5 0 0	12 Mar. (72)	4 Wed.	9911-7590	113-9457	238-5542	4506
26 Mar. (85)	5 Thur.	11 12 30	2 Mar. (61)	2 Mon.	126-0743	997-4722	210-4682	4507
26 Mar. (85)	6 Fri.	17 25 0	21 Mar. (80)	1 Sun.	160-7139	933-4557	261-7779	4508
26 Mar. (85)	0 Sat.	23 37 30	10 Mar. (60)	5 Thur.	36-3973	786-6906	230-9541	4509
26 Mar. (86)	2 Mon.	5 50 0	28 Feb. (59)	3 Tues.	250-7125	664-2169	202-8680	4510
26 Mar. (85)	3 Tues.	12 2 30	17 Mar. (76)	1 Sun.	9946-7203	563-9089	251-4908	4511
26 Mar. (85)	4 Wed.	18 15 0	6 Mar. (65)	5 Thur.	9822-4037	411-1437	220-6160	4512
27 Mar. (86)	6 Fri.	0 27 30	25 Mar. (84)	4 Wed.	9857-0433	347-1271	271-9257	4513
26 Mar. (86)	0 Sat.	6 40 0	13 Mar. (73)	1 Sun.	9732-7267	194-3620	241-1019	4514
26 Mar. (85)	1 Sun.	12 52 30	3 Mar. (62)	6 Fri.	9947-0419	77-8884	213-0161	4515
26 Mar. (85)	2 Mon.	19 5 0	22 Mar. (81)	5 Thur.	9981-6815	13-8720	264-3256	4516
27 Mar. (86)	4 Wed.	1 17 30	12 Mar. (71)	3 Tues.	195-9968	897-3983	236-2394	4517
26 Mar. (86)	5 Thur.	7 30 0	29 Feb. (60)	0 Sat.	71-6862	744-6332	205-4156	4518
26 Mar. (85)	6 Fri.	13 42 30	19 Mar. (78)	6 Fri.	106-3197	686-6167	256-7253	4519
26 Mar. (85)	0 Sat.	19 55 0	8 Mar. (67)	3 Tues.	9982-0631	527-8514	225-9015	4520
27 Mar. (86)	2 Mon.	2 7 30	27 Mar. (86)	2 Mon.	16-6427	363-8356	277-2112	4521

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4522	1343	1478	827	595-96	*1420-21	34 Śārvarin .	41 <i>Plavaṅga</i> .	...
4523	1344	1479	828	596-97	1421-22	35 <i>Plava</i> .	42 <i>Kilaka</i> .	5 Śrāvapa .
4524	1345	1480	829	597-98	1422-23	36 Śubhakrit .	43 <i>Saumya</i> .	...
4525	1346	1481	830	598-99	1423-24	37 Śōbhana .	44 <i>Sādhāraṇa</i> .	...
4526	1347	1482	831	599-600	*1424-25	38 Krōdhin .	45 <i>Virōdhakrit</i> .	4 Āshāḍha .
4527	1348	1483	832	600-01	1425-26	39 <i>Viśvāvasu</i> .	46 <i>Paridhāvin</i> .	...
4528	1349	1484	833	601-02	1426-27	40 <i>Parābhava</i> .	47 <i>Pramādin</i> .	...
4529	1350	1485	834	602-03	1427-28	41 <i>Plavaṅga</i> .	48 <i>Ānanda</i> .	2 <i>Vaiśākha</i> .
4530	1351	1486	835	603-04	*1428-29	42 <i>Kilaka</i> .	49 <i>Rākshasa</i> .	...
4531	1352	1487	836	604-05	1429-30	43 <i>Saumya</i> .	50 <i>Anala</i> .	6 <i>Bhādrapada</i> .
4532	1353	1488	837	605-06	1430-31	44 <i>Sādhāraṇa</i> .	51 <i>Piṅgala</i> .	...
4533	1354	1489	838	606-07	1431-32	45 <i>Virōdhakrit</i> .	52 <i>Kālayukta</i> .	...
4534	1355	1490	839	607-08	*1432-33	46 <i>Paridhāvin</i> .	53 <i>Siddhārthin</i> .	4 Āshāḍha .
4535	1356	1491	840	608-09	1433-34	47 <i>Pramādin</i> .	54 <i>Raudra</i> .	...
4536	1357	1492	841	609-10	1434-35	48 <i>Ānanda</i> .	55 <i>Durmati</i> .	...
4537	1358	1493	842	610-11	1435-36	49 <i>Rākshasa</i> .	56 <i>Dundubhi</i> .	3 <i>Jyēshṭha</i> .
4538	1359	1494	843	611-12	*1436-37	50 <i>Anala</i> .	57 <i>Rudhirōdgārin</i> .	...
4539	1360	1495	844	612-13	1437-38	51 <i>Piṅgala</i> .	58 <i>Raktāksha</i> .	8 <i>Kārttika</i> .
4540	1361	1496	845	613-14	1438-39	52 <i>Kālayukta</i> .	59 <i>Krōdhana</i> .	...
4541	1362	1497	846	614-15	1439-40	53 <i>Siddhārthin</i> .	60 <i>Kshaya</i> .	...
4542	1363	1498	847	615-16	*1440-41	54 <i>Raudra</i> .	1 <i>Prabhava</i> .	5 Śrāvapa .
4543	1364	1499	848	616-17	1441-42	55 <i>Durmati</i> .	2 <i>Vibhava</i> .	...
4544	1365	1500	849	617-18	1442-43	56 <i>Dundubhi</i> .	3 <i>Śukla</i> .	...
4545	1366	1501	850	618-19	1443-44	57 <i>Rudhirōdgārin</i> .	4 <i>Pramōda</i> .	4 Āshāḍha .
4546	1367	1502	851	619-20	*1444-45	58 <i>Raktāksha</i> .	5 <i>Prajāpati</i> .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (86)	3 Tues.	8 20 0	15 Mar. (75)	6 Fri. .	9892-3261	311-0698	246-3894	4522
26 Mar. (85)	4 Wed.	14 32 30	4 Mar. (63)	3 Tues.	9788-0095	157-3046	215-5634	4523
26 Mar. (85)	5 Thur.	20 45 0	23 Mar. (82)	2 Mon. .	9802-6491	94-2881	266-8732	4524
27 Mar. (86)	0 Sat. .	2 57 30	13 Mar. (72)	0 Sat. .	16-9644	977-8145	238-7871	4525
26 Mar. (86)	1 Sun. .	9 10 0	2 Mar. (62)	5 Thur.	231-2797	861-3410	210-7011	4526
26 Mar. (85)	2 Mon.	15 22 30	21 Mar. (80)	4 Wed.	265-9193	796-3244	262-0208	4527
26 Mar. (85)	3 Tues.	21 35 0	10 Mar. (69)	1 Sun. .	141-6027	644-5593	231-1870	4528
27 Mar. (86)	5 Thur.	3 47 30	27 Feb. (58)	5 Thur.	17-2860	491-7941	200-3631	4529
26 Mar. (86)	6 Fri. .	10 0 0	17 Mar. (77)	4 Wed.	51-9257	427-7776	251-6727	4530
26 Mar. (85)	0 Sat. .	16 12 30	6 Mar. (65)	1 Sun. .	9927-6091	275-0124	220-8489	4531
26 Mar. (85)	1 Sun. .	22 25 0	25 Mar. (84)	0 Sat. .	9962-2487	210-9959	272-1586	4532
27 Mar. (86)	3 Tues.	4 37 30	14 Mar. (73)	4 Wed.	9837-1321	58-2307	241-3348	4533
26 Mar. (86)	4 Wed.	10 50 0	3 Mar. (63)	2 Mon. .	52-2473	941-7571	213-2487	4534
26 Mar. (85)	5 Thur.	17 2 30	22 Mar. (81)	1 Sun. .	86-8870	877-7407	264-5585	4535
26 Mar. (85)	6 Fri. .	23 15 0	12 Mar. (71)	6 Fri. .	301-2022	761-2671	236-4723	4536
27 Mar. (86)	1 Sun. .	5 27 30	1 Mar. (60)	3 Tues.	176-8856	608-5019	205-6485	4537
26 Mar. (86)	2 Mon. .	11 40 0	18 Mar. (78)	1 Sun. .	9872-8933	508-1938	254-2204	4538
26 Mar. (85)	3 Tues.	17 52 30	8 Mar. (67)	6 Fri. .	87-2086	391-7202	226-1344	4539
27 Mar. (86)	5 Thur.	0 5 0	26 Mar. (85)	4 Wed.	9783-2164	291-4121	274-7063	4540
27 Mar. (86)	6 Fri. .	6 17 30	16 Mar. (75)	2 Mon. .	9997-5316	174-9385	246-6203	4541
26 Mar. (86)	0 Sat. .	12 30 0	4 Mar. (64)	6 Fri. .	9873-2150	22-1734	216-7964	4542
26 Mar. (85)	1 Sun. .	18 42 30	23 Mar. (82)	5 Thur.	9907-8546	958-1569	267-1061	4543
27 Mar. (86)	3 Tues.	0 55 0	13 Mar. (72)	3 Tues.	122-4699	841-6932	239-0200	4544
27 Mar. (86)	4 Wed.	7 7 30	2 Mar. (61)	0 Sat. .	9997-8533	688-9181	208-1962	4545
26 Mar. (86)	5 Thur.	13 20 0	20 Mar. (80)	6 Fri. .	32-4928	624-9016	259-5059	4546

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollan.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4547	1368	1503	852	620-21	1445-46	59 Krōdhana .	6 Āngirasa .	...
4548	1369	1504	853	621-22	1446-47	60 Kshaya .	7 Śrimukha .	2 Vaiśākha .
4549	1370	1505	854	622-23	1447-48	1 Prabhava .	8 Bhāva .	...
4550	1371	1506	855	623-24	*1448-49	2 Vibhava .	9 Yuvan .	6 Bhādrapada
4551	1372	1507	856	624-25	1449-50	3 Śukla .	10 Dhātri .	...
4552	1373	1508	857	625-26	1450-51	4 Pramōda .	11 Īvara .	...
4553	1374	1509	858	626-27	1451-52	5 Prajāpati .	12 Bahudhānya .	4 Āshāḍha
4554	1375	1510	859	627-28	*1452-53	6 Āngirasa .	13 Pramāthin .	...
4555	1376	1511	860	628-29	1453-54	7 Śrimukha .	14 Vikrama .	...
4556	1377	1512	861	629-30	1454-55	8 Bhāva .	15 Vṛisha .	3 Jyēshṭha .
4557	1378	1513	862	630-31	1455-56	9 Yuvan .	16 Chitrabhānu .	...
4558	1379	1514	863	631-32	*1456-57	10 Dhātri .	17 Subhānu .	} 8 Kārttika 10 Paus̄ha (ksh.) 12 Phālguna
4559	1380	1515	864	632-33	1457-58	11 Īvara .	18 Tārāṇa .	
4560	1381	1516	865	633-34	1458-59	12 Bahudhānya .	19 Pārthiva .	...
4561	1382	1517	866	634-35	1459-60	13 Pramāthin .	20 Vyaya .	5 Śrāvāṇa .
4562	1383	1518	867	635-36	*1460-61	14 Vikrama .	21 Sarvajit .	...
4563	1384	1519	868	636-37	1461-62	15 Vṛisha .	22 Sarvadhārin .	...
4564	1385	1520	869	637-38	1462-63	16 Chitrabhānu .	23 Virōdhin .	4 Āshāḍha .
4565	1386	1521	870	638-39	1463-64	17 Subhānu .	24 Vikṛita .	...
4566	1387	1522	871	639-40	*1464-65	18 Tārāṇa .	25 Khara .	...
4567	1388	1523	872	640-41	1465-66	19 Pārthiva .	26 Nandana .	2 Vaiśākha .
4568	1389	1524	873	641-42	1466-67	20 Vyaya .	27 Vijaya .	...
4569	1390	1525	874	642-43	1467-68	21 Sarvajit .	28 Jaya .	6 Bhādrapada
4570	1391	1526	875	643-44	*1468-69	22 Sarvadhārin .	29 Manmatha .	...
4571	1392	1527	876	644-45	1469-70	23 Virōdhin .	30 Durmukha .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	6 Fri. .	19 32 30	9 Mar. (88)	3 Tues.	9908-1762	472-1363	228-6821	4547
27 Mar. (86)	1 Sun. .	1 45 0	26 Feb. (87)	0 Sat. .	9784-8596	319-3712	197-8582	4548
27 Mar. (86)	2 Mon. .	7 57 30	17 Mar. (76)	6 Fri. .	9818-4993	255-3547	249-1679	4549
26 Mar. (86)	3 Tues.	14 10 0	6 Mar. (66)	4 Wed.	32-8145	138-8812	221-0818	4550
26 Mar. (85)	4 Wed.	20 22 30	25 Mar. (84)	3 Tues.	67-4541	74-8646	272-3915	4551
27 Mar. (86)	6 Fri. .	2 35 0	14 Mar. (73)	0 Sat. .	9943-1375	922-0995	241-5677	4552
27 Mar. (86)	0 Sat. .	8 47 30	4 Mar. (63)	5 Thur.	157-4527	805-6259	213-4816	4553
26 Mar. (86)	1 Sun. .	15 0 0	22 Mar. (82)	4 Wed.	192-0924	741-6094	264-7914	4554
26 Mar. (85)	2 Mon. .	21 12 30	11 Mar. (70)	1 Sun. .	67-7757	588-8442	233-9674	4555
27 Mar. (86)	4 Wed.	3 25 0	28 Feb. (59)	5 Thur.	9943-4591	436-0790	203-1436	4556
27 Mar. (86)	5 Thur.	9 37 30	19 Mar. (78)	4 Wed.	9978-0987	372-0625	254-4533	4557
26 Mar. (86)	6 Fri. .	15 50 0	7 Mar. (67)	1 Sun. .	9853-7821	219-2973	223-6295	4558
26 Mar. (85)	0 Sat. .	22 2 30	26 Mar. (85)	0 Sat. .	9888-4218	155-2809	274-9392	4559
27 Mar. (86)	2 Mon.	4 15 0	16 Mar. (75)	5 Thur.	102-7370	38-8073	246-8532	4560
27 Mar. (86)	3 Tues.	10 27 30	5 Mar. (64)	2 Mon. .	9978-4204	885-0421	216-0293	4561
26 Mar. (86)	4 Wed.	16 40 0	23 Mar. (83)	1 Sun. .	13-0600	822-0256	267-3399	4562
26 Mar. (85)	5 Thur.	22 52 30	13 Mar. (72)	6 Fri. .	227-3753	705-5520	239-2529	4563
27 Mar. (86)	0 Sat. .	5 5 0	2 Mar. (61)	3 Tues.	103-0587	552-7868	208-4291	4564
27 Mar. (86)	1 Sun. .	11 17 30	21 Mar. (80)	2 Mon. .	137-6983	488-7703	259-7388	4565
26 Mar. (86)	2 Mon. .	17 30 0	9 Mar. (69)	6 Fri. .	13-3817	336-0051	228-9150	4566
26 Mar. (85)	3 Tues.	23 42 30	26 Feb. (57)	3 Tues.	9889-0651	183-2400	198-0911	4567
27 Mar. (86)	5 Thur.	5 55 0	17 Mar. (76)	2 Mon. .	9923-7047	119-2214	249-4008	4568
27 Mar. (86)	6 Fri. .	12 7 30	7 Mar. (66)	0 Sat. .	138-0199	2-7499	221-3147	4569
26 Mar. (86)	0 Sat. .	18 20 0	25 Mar. (85)	6 Fri. .	172-6596	938-7334	272-6244	4570
27 Mar. (86)	2 Mon. .	0 32 30	14 Mar. (73)	3 Tues.	48-3430	785-9682	241-8006	4571

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).	
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.			
						Southern system.	Northern system.		
1	2	3	3a	4	5	6	7	8	
4572	1393	1528	877	645-46	1470-71	24 Vikṛita . .	31 Hēmalamba .	4 Āshāḍha .	
4573	1394	1529	878	646-47	1471-72	25 Khara . .	32 Vilamba .	...
4574	1395	1530	879	647-48	*1472-73	26 Nandana . .	33 Vikārin . .	...
4575	1396	1531	880	648-49	1473-74	27 Vijaya . .	34 Śārvarin . .	3 Jyēshṭha .	
4576	1397	1532	881	649-50	1474-75	28 Jaya . .	35 Plava . .	...
4577	1398	1533	882	650-51	1475-76	29 Manmatha . .	36 Subhakṛit .	} 7 Āsvina 10 Paus̄ha (<i>ksh.</i>) 12 Phālguna	
4578	1399	1534	883	651-52	*1476-77	30 Durmukha . .	37 Śōbhana
4579	1400	1535	884	652-53	1477-78	31 Hēmalamba . .	38 Krōdhin
4580	1401	1536	885	653-54	1478-79	32 Vilamba . .	39 Viśvāvasu . .	5 Śrāvapa .	
4581	1402	1537	886	654-55	1479-80	33 Vikārin . .	40 Parābhava . .	...
4582	1403	1538	887	655-56	*1480-81	34 Śārvarin . .	41 Plavaṅga . .	...
4583	1404	1539	888	656-57	1481-82	35 Plava . .	42 Kilaka . .	4 Āshāḍha .	
4584	1405	1540	889	657-58	1482-83	36 Subhakṛit . .	43 Saumya . .	...
4585	1406	1541	890	658-59	1483-84	37 Śōbhana . .	44 Sādharapa . .	...
4586	1407	1542	891	659-60	*1484-85	38 Krōdhin . .	45 Virōdhakṛit .	1 Chaitra .	
4587	1408	1543	892	660-61	1485-86	39 Viśvāvasu . .	46 Paridhāvin . .	...
4588	1409	1544	893	661-62	1486-87	40 Parābhava . .	47 Pramādin . .	6 Bhādrapada	
4589	1410	1545	894	662-63	1487-88	41 Plavaṅga . .	48 Ānanda . .	...
4590	1411	1546	895	663-64	*1488-89	42 Kilaka . .	49 Rākshasa . .	...
4591	1412	1547	896	664-65	1489-90	43 Saumya . .	50 Anala . .	4 Āshāḍha .	
4592	1413	1548	897	665-66	1490-91	44 Sādharapa . .	51 Pingala . .	...
4593	1414	1549	898	666-67	1491-92	45 Virōdhakṛit . .	52 Kālayukta . .	...
4594	1415	1550	899	667-68	*1492-93	46 Paridhāvin . .	53 Siddhārthin . .	2 Vaiśākha .	
4595	1416	1551	900	668-69	1493-94	47 Pramādin . .	54 Raudra . .	...
4596	1417	1552	901	669-70	1494-95	48 Ānanda . .	55 Durmati . .	6 Bhādrapada	

LXI—Contd.

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (86)	3 Tues.	6 45 0	4 Mar. (83)	1 Sun. .	262-6582	669-4946	213-7145	4572
27 Mar. (86)	4 Wed.	12 57 30	22 Mar. (81)	6 Fri. .	9958-6660	569-1865	262-2865	4573
26 Mar. (86)	5 Thur.	19 10 0	10 Mar. (70)	3 Tues.	9838-3494	416-4214	231-4626	4574
27 Mar. (86)	0 Sat. .	1 22 30	28 Feb. (59)	1 Sun. .	48-6646	299-9477	203-3765	4575
27 Mar. (86)	1 Sun. .	7 35 0	18 Mar. (77)	6 Fri. .	9744-6724	199-6397	251-9484	4576
27 Mar. (86)	2 Mon. .	13 47 30	8 Mar. (67)	4 Wed.	9958-9875	83-1661	223-8624	4577
26 Mar. (86)	3 Tues.	20 0 0	26 Mar. (86)	3 Tues.	9993-6272	19-1496	275-1721	4578
27 Mar. (86)	5 Thur.	2 12 30	16 Mar. (75)	1 Sun. .	207-9424	902-6760	247-0861	4579
27 Mar. (86)	6 Fri. .	8 25 0	5 Mar. (64)	5 Thur.	83-6259	749-9109	216-2622	4580
27 Mar. (86)	0 Sat. .	14 37 30	24 Mar. (83)	4 Wed.	118-2654	685-8943	267-5720	4581
26 Mar. (86)	1 Sun. .	20 50 0	12 Mar. (72)	1 Sun. .	9993-9488	533-1291	236-7480	4582
27 Mar. (86)	3 Tues.	3 2 30	1 Mar. (60)	5 Thur.	9869-6322	380-3640	205-9242	4583
27 Mar. (86)	4 Wed.	9 15 0	20 Mar. (79)	4 Wed.	9904-2718	316-3474	257-2339	4584
27 Mar. (86)	5 Thur.	15 27 30	9 Mar. (68)	1 Sun. .	9779-9552	163-5822	226-4101	4585
26 Mar. (86)	6 Fri. .	21 40 0	27 Feb. (58)	6 Fri. .	9994-2705	47-1087	198-3239	4586
27 Mar. (86)	1 Sun. .	3 52 30	17 Mar. (76)	5 Thur.	28-9101	983-0922	249-6337	4587
27 Mar. (86)	2 Mon. .	10 5 0	7 Mar. (66)	3 Tues.	243-2253	866-6186	221-5476	4588
27 Mar. (86)	3 Tues.	16 17 30	26 Mar. (85)	2 Mon. .	277-8650	802-6021	272-8573	4589
26 Mar. (86)	4 Wed.	22 30 0	14 Mar. (74)	6 Fri. .	153-5484	649-8370	242-0335	4590
27 Mar. (86)	6 Fri. .	4 42 30	3 Mar. (62)	3 Tues.	29-2318	497-0717	211-2097	4591
27 Mar. (86)	0 Sat. .	10 55 0	22 Mar. (81)	2 Mon. .	63-8714	433-0553	262-5194	4592
27 Mar. (86)	1 Sun. .	17 7 30	11 Mar. (70)	6 Fri. .	9939-5548	280-2901	231-6955	4593
26 Mar. (86)	2 Mon. .	23 20 0	28 Feb. (59)	3 Tues.	9815-2381	127-5249	200-8716	4594
27 Mar. (86)	4 Wed.	5 32 30	18 Mar. (77)	2 Mon. .	9849-8778	63-5084	252-1813	4595
27 Mar. (86)	5 Thur.	11 45 0	8 Mar. (67)	0 Sat. .	64-1930	947-0348	224-0953	4596

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4597	1418	1553	902	670-71	1495-96	49 Rākshasa .	56 Dundubhi .	...
4598	1419	1554	903	671-72	*1496-97	50 Anala . .	57 Rudhirōdgārin	...
4599	1420	1555	904	672-73	1497-98	51 Pīngala .	58 Raktāksha .	5 Śrāvapa .
4600	1421	1556	905	673-74	1498-99	52 Kālayukta .	59 Krōdhana .	...
4601	1422	1557	906	674-75	1499-1500	53 Siddhārthin .	60 Kshaya .	...
4602	1423	1558	907	675-76	*1500-01	54 Raudra .	1 Prabhava .	3 Jyēshṭha .
4603	1424	1559	908	676-77	1501-02	55 Durmati .	2 Vibhava† .	...
4604	1425	1560	909	677-78	1502-03	56 Dundubhi .	4 Pramōda .	...
4605	1426	1561	910	678-79	1503-04	57 Rudhirōdgārin	5 Prajāpati .	2 Vaiśākha .
4606	1427	1562	911	679-80	*1504-05	58 Raktāksha .	6 Āngirasa .	...
4607	1428	1563	912	680-81	1505-06	59 Krōdhana .	7 Śrīmukha .	6 Bhādrapada
4608	1429	1564	913	681-82	1506-07	60 Kshaya .	8 Bhāva . .	...
4609	1430	1565	914	682-83	1507-08	1 Prabhava .	9 Yuva . .	...
4610	1431	1566	915	683-84	*1508-09	2 Vibhava .	10 Dhātri . .	4 Āshādha .
4611	1432	1567	916	684-85	1509-10	3 Śukla . .	11 Itvara . .	...
4612	1433	1568	917	685-86	1510-11	4 Pramōda .	12 Bahudhānya .	...
4613	1434	1569	918	686-87	1511-12	5 Prajāpati .	13 Pramāthin .	2 Vaiśākha .
4614	1435	1570	919	687-88	*1512-13	6 Āngirasa .	14 Vikrama .	...
4615	1436	1571	920	688-89	1513-14	7 Śrīmukha .	15 Vriṣha . .	6 Bhādrapada
4616	1437	1572	921	689-90	1514-15	8 Bhāva . .	16 Chitrabhānu .	...
4617	1438	1573	922	690-91	1515-16	9 Yuva . .	17 Subhānu .	...
4618	1439	1574	923	691-92	*1516-17	10 Dhātri . .	18 Tārāpa . .	5 Śrāvapa .
4619	1440	1575	924	692-93	1517-18	11 Itvara . .	19 Pārthiva .	...
4620	1441	1576	925	693-94	1518-19	12 Bahudhānya .	20 Vyaya . .	...
4621	1442	1577	926	694-95	1519-20	13 Pramāthin .	21 Sarvajit .	3 Jyēshṭha .

† No. 3 Śukla was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (86)	6 Fri. .	17 57 30	27 Mar. (86)	6 Fri. .	98-8327	883-0184	275-4050	4597
27 Mar. (87)	1 Sun. .	0 10 0	16 Mar. (76)	4 Wed.	313-1479	766-5447	247-3190	4598
27 Mar. (86)	2 Mon. .	6 22 30	5 Mar. (64)	1 Sun. .	188-8313	613-7796	216-4950	4599
27 Mar. (86)	3 Tues.	12 35 0	23 Mar. (82)	6 Fri. .	9884-8390	513-4715	265-0670	4600
27 Mar. (86)	4 Wed.	18 47 30	12 Mar. (71)	3 Tues.	9760-5224	360-7063	234-2431	4601
27 Mar. (87)	6 Fri. .	1 0 0	1 Mar. (61)	1 Sun. .	9974-8377	244-2328	206-1571	4602
27 Mar. (86)	0 Sat. .	7 12 30	20 Mar. (79)	0 Sat. .	9-4773	180-2162	257-4668	4603
27 Mar. (86)	1 Sun. .	13 25 0	9 Mar. (68)	4 Wed.	9885-1607	27-4510	226-6429	4604
27 Mar. (86)	2 Mon. .	19 37 30	27 Feb. (58)	2 Mon. .	99-4760	910-9775	198-5568	4605
27 Mar. (87)	4 Wed.	1 50 0	17 Mar. (77)	1 Sun. .	134-1156	846-9609	249-8666	4606
27 Mar. (86)	5 Thur.	8 2 30	6 Mar. (65)	5 Thur.	9-7990	694-1958	219-0427	4607
27 Mar. (86)	6 Fri. .	14 15 0	25 Mar. (84)	4 Wed.	44-4386	630-1793	270-3525	4608
27 Mar. (86)	0 Sat. .	20 27 30	14 Mar. (73)	1 Sun. .	9920-1220	477-4141	239-5286	4609
27 Mar. (87)	2 Mon. .	2 40 0	2 Mar. (62)	5 Thur.	9795-8054	324-6489	208-7048	4610
27 Mar. (86)	3 Tues.	8 52 30	21 Mar. (80)	4 Wed.	9830-4450	260-6324	260-0144	4611
27 Mar. (86)	4 Wed.	15 5 0	11 Mar. (70)	2 Mon. .	44-7603	144-1589	231-9284	4612
27 Mar. (86)	5 Thur.	21 17 30	28 Feb. (59)	6 Fri. .	9920-4426	991-3936	201-1045	4613
27 Mar. (87)	0 Sat. .	3 30 0	18 Mar. (78)	5 Thur.	9955-0933	927-3772	252-4142	4614
27 Mar. (86)	1 Sun. .	9 42 30	8 Mar. (67)	3 Tues.	169-3984	810-9036	224-3282	4615
27 Mar. (86)	2 Mon. .	15 55 0	27 Mar. (86)	2 Mon. .	202-0381	746-8872	275-6379	4616
27 Mar. (86)	3 Tues.	22 7 30	16 Mar. (75)	6 Fri. .	79-7215	594-1219	244-8140	4617
27 Mar. (87)	5 Thur.	4 20 0	4 Mar. (64)	3 Tues.	9955-4049	441-3567	213-9901	4618
27 Mar. (86)	6 Fri. .	10 32 30	23 Mar. (82)	2 Mon. .	9990-0445	377-3403	265-2999	4619
27 Mar. (86)	0 Sat. .	16 45 0	12 Mar. (71)	6 Fri. .	9865-7278	224-5750	234-4760	4620
27 Mar. (86)	1 Sun. .	22 57 30	2 Mar. (61)	4 Wed.	80-0431	108-1015	206-3800	4621

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4622	1443	1578	927	695-96	*1520-21	14 Vikrama .	22 Sarvadhārin .	...
4623	1444	1579	928	696-97	1521-22	15 Vṛisha .	23 Virōdhin .	...
4624	1445	1580	929	697-98	1522-23	16 Chitrabhānu .	24 Vikṛita .	2 Vaiśākha .
4625	1446	1581	930	698-99	1523-24	17 Subhānu .	25 Khara .	...
4626	1447	1582	931	699-700	*1524-25	18 Tāraṇa .	26 Nandana .	6 Bhādrapada
4627	1448	1583	932	700-01	1525-26	19 Pārthiva .	27 Vijaya .	...
4628	1449	1584	933	701-02	1526-27	20 Vyaya .	28 Jaya .	...
4629	1450	1585	934	702-03	1527-28	21 Sarvajit .	29 Manmatha .	4 Āshādha .
4630	1451	1586	935	703-04	*1528-29	22 Sarvadhārin .	30 Durmukha .	...
4631	1452	1587	936	704-05	1529-30	23 Virōdhin .	31 Hēmalamba .	...
4632	1453	1588	937	705-06	1530-31	24 Vikṛita .	32 Vilamba .	2 Vaiśākha .
4633	1454	1589	938	706-07	1531-32	25 Khara .	33 Vikārin .	...
4634	1455	1590	939	707-08	*1532-33	26 Nandana .	34 Śarvarin .	6 Bhādrapada
4635	1456	1591	940	708-09	1533-34	27 Vijaya .	35 Plava .	...
4636	1457	1592	941	709-10	1534-35	28 Jaya .	36 Subhakṛit .	...
4637	1458	1593	942	710-11	1535-36	29 Manmatha .	37 Śobhana .	5 Śrāvāṇa .
4638	1459	1594	943	711-12	*1536-37	30 Durmukha .	38 Krōdhin .	...
4639	1460	1595	944	712-13	1537-38	31 Hēmalamba .	39 Viśvāvasu .	...
4640	1461	1596	945	713-14	1538-39	32 Vilamba .	40 Parābhava .	3 Jyēshtha .
4641	1462	1597	946	714-15	1539-40	33 Vikārin .	41 Plavaṅga .	...
4642	1463	1598	947	715-16	*1540-41	34 Śarvarin .	42 Kilaka .	{ 7 Āsvina* 10 Pausha(<i>ksh.</i>) }
4643	1464	1599	948	716-17	1541-42	35 Plava .	43 Saumya .	1 Chaitra .
4644	1465	1600	949	717-18	1542-43	36 Subhakṛit .	44 Sādhāraṇa .	...
4645	1466	1601	950	718-19	1543-44	37 Śobhana .	45 Virōdhakṛit .	6 Bhādrapada
4646	1467	1602	951	719-20	*1544-45	38 Krōdhin .	46 Paridhāvin .	...

* A close case. At the Tulā-samkrānti the moon had been waxing for less than 2 minutes.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-sankrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
18	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (87)	3 Tues.	5 10 0	20 Mar. (80)	3 Tues.	114-6827	44-0850	257-6997	4622
27 Mar. (86)	4 Wed.	11 22 30	9 Mar. (68)	0 Sat.	9990-3661	891-3198	226-8758	4623
27 Mar. (86)	5 Thur.	17 35 0	27 Feb. (58)	5 Thur.	204-6814	774-8462	198-7897	4624
27 Mar. (86)	6 Fri.	23 47 30	18 Mar. (77)	4 Wed.	239-3210	710-8297	250-0995	4625
27 Mar. (87)	1 Sun.	6 0 0	6 Mar. (66)	1 Sun.	115-0044	558-0646	219-2756	4626
27 Mar. (86)	2 Mon.	12 12 30	25 Mar. (84)	0 Sat.	149-6440	494-0480	270-5854	4627
27 Mar. (86)	3 Tues.	18 25 0	14 Mar. (73)	4 Wed.	25-3274	341-2828	239-7615	4628
28 Mar. (87)	5 Thur.	0 37 30	3 Mar. (62)	1 Sun.	9901-0108	188-5177	208-9577	4629
27 Mar. (87)	6 Fri.	6 50 0	21 Mar. (81)	0 Sat.	9935-6504	124-5011	160-2473	4630
27 Mar. (86)	0 Sat.	13 2 30	11 Mar. (70)	5 Thur.	149-9657	8-0276	232-1613	4631
27 Mar. (86)	1 Sun.	19 15 0	28 Feb. (59)	2 Mon.	25-6490	855-2624	201-3374	4632
28 Mar. (87)	3 Tues.	1 27 30	19 Mar. (78)	1 Sun.	60-2887	791-2459	252-6471	4633
27 Mar. (87)	4 Wed.	7 40 0	8 Mar. (68)	6 Fri.	274-6009	674-7723	224-5641	4634
27 Mar. (86)	5 Thur.	13 52 30	26 Mar. (85)	4 Wed.	9970-6117	574-4642	273-1330	4635
27 Mar. (86)	6 Fri.	20 5 0	15 Mar. (74)	1 Sun.	9846-2851	421-6991	242-3091	4636
28 Mar. (87)	1 Sun.	2 17 30	4 Mar. (63)	5 Thur.	9721-9785	268-9338	211-4853	4637
27 Mar. (87)	2 Mon.	8 30 0	22 Mar. (82)	4 Wed.	9756-6181	204-9174	262-7950	4638
27 Mar. (86)	3 Tues.	14 42 30	12 Mar. (71)	2 Mon.	9970-9333	88-4438	234-7089	4639
27 Mar. (86)	4 Wed.	20 55 0	2 Mar. (61)	0 Sat.	185-2486	971-8702	206-6229	4640
28 Mar. (87)	6 Fri.	3 7 30	21 Mar. (80)	6 Fri.	219-8882	907-9537	257-9326	4641
27 Mar. (87)	0 Sat.	9 20 0	9 Mar. (69)	3 Tues.	95-5716	755-1885	227-1088	4642
27 Mar. (86)	1 Sun.	15 32 30	26 Feb. (57)	0 Sat.	9971-2550	602-4234	196-2848	4643
27 Mar. (86)	2 Mon.	21 45 0	17 Mar. (76)	6 Fri.	5-8946	538-4068	247-5946	4644
28 Mar. (87)	4 Wed.	3 57 30	6 Mar. (65)	3 Tues.	9881-5780	385-6417	216-7707	4645
27 Mar. (87)	5 Thur.	10 10 0	24 Mar. (84)	2 Mon.	9916-2175	321-6252	268-0805	4646

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4647	1468	1603	952	720-21	1545-46	39 Viśvāvasu .	47 Pramādin .	...
4648	1469	1604	953	721-22	1546-47	40 Parābhava .	48 Ānanda .	4 Āshādha .
4649	1470	1605	954	722-23	1547-48	41 Plavaṅga .	49 Rākshasa .	...
4650	1471	1606	955	723-24	*1548-49	42 Kīlaka .	50 Anala .	...
4651	1472	1607	956	724-25	1549-50	43 Saumya .	51 Piṅgala .	2 Vaiśākha .
4652	1473	1608	957	725-26	1550-51	44 Sādhāraṇa .	52 Kālayukta .	...
4653	1474	1609	958	726-27	1551-52	45 Virōdhakṛit .	53 Siddhārthin .	6 Bhādrapada
4654	1475	1610	959	727-28	*1552-53	46 Paridhāvin .	54 Raudra .	...
4655	1476	1611	960	728-29	1553-54	47 Pramādin .	55 Durmati .	...
4656	1477	1612	961	729-30	1554-55	48 Ānanda .	56 Dundubhi .	4 Āshādha .
4657	1478	1613	962	730-31	1555-56	49 Rākshasa .	57 Rudhirōdgārin	...
4658	1479	1614	963	731-32	*1556-57	50 Anala .	58 Raktāksha .	...
4659	1480	1615	964	732-33	1557-58	51 Piṅgala .	59 Krōdhana .	3 Jyēshṭha .
4660	1481	1616	965	733-34	1558-59	52 Kālayukta .	60 Kshaya .	...
4661	1482	1617	966	734-35	1559-60	53 Siddhārthin .	1 Prabhava	} 8 Kārttika 11 Māgha (<i>ksh.</i>) 12 Phālguna
4662	1483	1618	967	735-36	*1560-61	54 Raudra .	2 Vibhava	
4663	1484	1619	968	736-37	1561-62	55 Durmati .	3 Śukla .	
4664	1485	1620	969	737-38	1562-63	56 Dundubhi .	4 Pramōda .	5 Śrāvaṇa .
4665	1486	1621	970	738-39	1563-64	57 Rudhirōdgārin	5 Prajāpati .	...
4666	1487	1622	971	739-40	*1564-65	58 Raktāksha .	6 Āngirasa .	...
4667	1488	1623	972	740-41	1565-66	59 Krōdhana .	7 Śrīmukha .	4 Āshādha .
4668	1489	1624	973	741-42	1566-67	60 Kahaya .	8 Bhāva .	...
4669	1490	1625	974	742-43	1567-68	1 Prabhava .	9 Yuvan .	...
4670	1491	1626	975	743-44	*1568-69	2 Vibhava .	10 Dhātṛi .	2 Vaiśākha .
4671	1492	1627	976	744-45	1569-70	3 Śukla .	11 Śivara .	...

LXI--Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (86)	6 Fri.	16 22 30	13 Mar. (72)	6 Fri.	9791-9009	168-8599	237-2566	4647
27 Mar. (86)	0 Sat.	22 35 0	3 Mar. (62)	4 Wed.	6-2162	52-3864	209-1706	4648
28 Mar. (87)	2 Mon.	4 47 30	22 Mar. (81)	3 Tues.	40-9559	988-3699	260-4802	4649
27 Mar. (87)	3 Tues.	11 0 0	11 Mar. (71)	1 Sun.	255-1711	871-8964	232-3942	4650
27 Mar. (86)	4 Wed.	17 12 30	28 Feb. (59)	5 Thur.	130-8544	719-1311	201-5708	4651
27 Mar. (86)	5 Thur.	23 25 0	19 Mar. (78)	4 Wed.	165-4941	655-1147	252-8800	4652
28 Mar. (87)	0 Sat.	5 37 30	8 Mar. (67)	1 Sun.	41-1774	502-3495	222-0562	4653
27 Mar. (87)	1 Sun.	11 50 0	26 Mar. (86)	0 Sat.	75-8171	438-3329	273-3659	4654
27 Mar. (86)	2 Mon.	18 2 30	15 Mar. (74)	4 Wed.	9962-5005	285-5678	242-5420	4655
28 Mar. (87)	4 Wed.	0 15 0	4 Mar. (63)	1 Sun.	9827-1839	132-8021	211-7182	4656
28 Mar. (87)	5 Thur.	6 27 30	23 Mar. (82)	0 Sat.	9861-8235	68-7856	263-0279	4657
27 Mar. (87)	6 Fri.	12 40 0	12 Mar. (72)	5 Thur.	76-1387	952-3120	234-9418	4658
27 Mar. (86)	0 Sat.	18 52 30	2 Mar. (61)	3 Tues.	290-4540	835-8385	206-8558	4659
28 Mar. (87)	2 Mon.	1 5 0	21 Mar. (80)	2 Mon.	325-0936	760-8220	259-1655	4660
28 Mar. (87)	3 Tues.	7 17 30	10 Mar. (69)	6 Fri.	200-7771	619-0567	227-3417	4661
27 Mar. (87)	4 Wed.	13 30 0	27 Mar. (87)	4 Wed.	9896-7848	518-7487	275-9135	4662
27 Mar. (86)	5 Thur.	19 42 30	16 Mar. (75)	1 Sun.	9772-4681	365-9835	245-0897	4663
28 Mar. (87)	0 Sat.	1 55 0	6 Mar. (65)	6 Fri.	9986-7834	249-5104	217-0036	4664
28 Mar. (87)	1 Sun.	8 7 30	25 Mar. (84)	5 Thur.	21-4230	185-4939	268-3134	4665
27 Mar. (87)	2 Mon.	14 20 0	13 Mar. (73)	2 Mon.	9897-1064	32-7287	237-4995	4666
27 Mar. (86)	3 Tues.	20 32 30	3 Mar. (62)	0 Sat.	111-4197	916-2552	209-4035	4667
28 Mar. (87)	5 Thur.	2 45 0	22 Mar. (81)	6 Fri.	146-0613	852-2386	260-7131	4668
28 Mar. (87)	6 Fri.	8 57 30	11 Mar. (70)	3 Tues.	21-7447	699-4735	229-8883	4669
27 Mar. (87)	0 Sat.	15 10 0	28 Feb. (59)	0 Sat.	9897-4281	546-7083	199-0654	4670
27 Mar. (86)	1 Sun.	21 22 30	18 Mar. (77)	6 Fri.	9932-0677	482-6917	250-3752	4671

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4672	1493	1628	977	745-46	1570-71	4 Pramōda .	12 Bahudhānya .	6 Bhādrapada.
4673	1494	1629	978	746-47	1571-72	5 Prajāpati .	13 Pramāthin .	...
4674	1495	1630	979	747-48	*1572-73	6 Āngirasa .	14 Vikrama .	...
4675	1496	1631	980	748-49	1573-74	7 Śrīmukha .	15 Vṛisha .	4 Āshādha .
4676	1497	1632	981	749-50	1574-75	8 Bhāva .	16 Chitrabhānu .	...
4677	1498	1633	982	750-51	1575-76	9 Yuvan .	17 Subhānu .	...
4678	1499	1634	983	751-52	*1576-77	10 Dhātṛi .	18 Tāraṇa .	3 Jyēshṭha .
4679	1500	1635	984	752-53	1577-78	11 Īvara .	19 Pārthiva .	...
4680	1501	1636	985	753-54	1578-79	12 Bahudhānya .	20 Vyaya .	8 Kārttika .
4681	1502	1637	986	754-55	1579-80	13 Pramāthin .	21 Sarvajit .	...
4682	1503	1638	987	755-56	*1580-81	14 Vikrama .	22 Sarvadhārin .	...
4683	1504	1639	988	756-57	1581-82	15 Vṛisha .	23 Virōdhin .	5 Śrāvaṇa .
4684	1505	1640	989	757-58	1582-83	16 Chitrabhānu .	24 Vikṛita .	...
4685	1506	1641	990	758-59	1583-84	17 Subhānu .	25 Khara .	...
4686	1507	1642	991	759-60	*1584-85	18 Tāraṇa .	26 Nandana .	4 Āshādha .
4687	1508	1643	992	760-61	1585-86	19 Pārthiva .	27 Vijaya .	...
4688	1509	1644	993	761-62	1586-87	20 Vyaya .	28 Jaya .	...
4689	1510	1645	994	762-63	1587-88	21 Sarvajit .	29 Manmatha†	2 Vaiśākha .
4690	1511	1646	995	763-64	*1588-89	22 Sarvadhārin .	31 Hēmalamba .	...
4691	1512	1647	996	764-65	1589-90	23 Virōdhin .	32 Vilamba .	6 Bhādrapada
4692	1513	1648	997	765-66	1590-91	24 Vikṛita .	33 Vikārin .	...
4693	1514	1649	998	766-67	1591-92	25 Khara .	34 Śārvarin .	...
4694	1515	1650	999	767-68	*1592-93	26 Nandana .	35 Plava .	4 Āshādha .
4695	1516	1651	1000	768-69	1593-94	27 Vijaya .	36 Śubhakṛit .	...
4696	1517	1652	1001	769-70	1594-95	28 Jaya .	37 Śobhana .	...

† No. 30, Durmati, was suppressed in the north.

J.XI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (87)	3 Tues.	3 35 0	7 Mar. (66)	3 Tues.	9807-7511	330-2366	219-5513	4672
28 Mar. (87)	4 Wed.	9 47 30	26 Mar. (85)	2 Mon.	9842-3907	265-9101	270-8611	4673
27 Mar. (87)	5 Thur.	16 0 0	15 Mar. (75)	0 Sat.	56-7060	149-4366	242-7749	4674
27 Mar. (86)	6 Fri.	22 12 30	4 Mar. (63)	4 Wed.	9932-3894	996-6713	211-9511	4675
28 Mar. (87)	1 Sun.	4 25 0	23 Mar. (82)	3 Tues.	9967-0290	932-6549	263-2608	4676
28 Mar. (87)	2 Mon.	10 37 30	13 Mar. (72)	1 Sun.	181-3441	816-1813	235-1747	4677
27 Mar. (87)	3 Tues.	16 50 0	1 Mar. (61)	5 Thur.	57-0275	663-4160	204-3509	4678
27 Mar. (86)	4 Wed.	23 2 30	20 Mar. (79)	4 Wed.	91-6671	599-3996	255-9524	4679
28 Mar. (87)	6 Fri.	5 15 0	9 Mar. (68)	1 Sun.	9967-3506	446-6344	224-8368	4680
28 Mar. (87)	0 Sat.	11 27 30	28 Mar. (87)	0 Sat.	1-9902	382-6179	276-1464	4681
27 Mar. (87)	1 Sun.	17 40 0	16 Mar. (76)	4 Wed.	9877-6735	229-8527	245-3226	4682
27 Mar. (86)	2 Mon.	23 52 30	6 Mar. (65)	2 Mon.	91-9888	113-3791	217-2365	4683
28 Mar. (87)	4 Wed.	6 5 0	25 Mar. (84)	1 Sun.	126-6284	49-3626	268-5463	4684
28 Mar. (87)	5 Thur.	12 17 30	14 Mar. (73)	5 Thur.	2-3118	896-5974	237-7224	4685
27 Mar. (87)	6 Fri.	18 30 0	3 Mar. (63)	3 Tues.	216-6271	780-1239	209-6363	4686
28 Mar. (87)	1 Sun.	0 42 30	22 Mar. (81)	2 Mon.	251-2667	716-1074	260-9460	4687
28 Mar. (87)	2 Mon.	6 55 0	11 Mar. (70)	6 Fri.	126-9501	563-3422	230-1222	4688
28 Mar. (87)	3 Tues.	13 7 30	28 Feb. (59)	3 Tues.	2-6335	410-5770	199-2983	4689
27 Mar. (87)	4 Wed.	19 20 0	18 Mar. (78)	2 Mon.	37-2731	346-5605	250-6081	4690
28 Mar. (87)	6 Fri.	1 32 30	7 Mar. (66)	6 Fri.	9912-9565	193-7953	219-7842	4691
28 Mar. (87)	0 Sat.	7 45 0	26 Mar. (85)	5 Thur.	9947-5961	129-7788	271-0939	4692
28 Mar. (87)	1 Sun.	13 57 30	16 Mar. (75)	3 Tues.	161-9114	13-2053	243-0078	4693
27 Mar. (87)	2 Mon.	20 10 0	4 Mar. (64)	0 Sat.	37-5948	860-5401	212-1840	4694
28 Mar. (87)	4 Wed.	2 22 30	23 Mar. (82)	6 Fri.	72-2344	796-5236	263-4937	4695
28 Mar. (87)	5 Thur.	8 35 0	13 Mar. (72)	4 Wed.	286-5496	680-0500	235-4076	4696

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4697	1518	1653	1002	770-71	1595-96	29 Manmatha .	38 <i>Krōdhin</i> .	3 Jyēshṭha .
4698	1519	1654	1003	771-72	*1596-97	30 Durmukha .	39 <i>Viśvāvasu</i> .	...
4699	1520	1655	1004	772-73	1597-98	31 Hēmalamba .	40 <i>Parābhava</i> .	8 Kārttika .
4700	1521	1656	1005	773-74	1598-99	32 Vilamba .	41 <i>Plavaṅga</i> .	...
4701	1522	1657	1006	774-75	1599-1600	33 Vikārin .	42 <i>Kilaka</i> .	...
4702	1523	1658	1007	775-76	*1600-01	34 Śārvarin .	43 <i>Saumya</i> .	5 Śrāvāṇa .
4703	1524	1659	1008	776-77	1601-02	35 Plava .	44 <i>Sādhāraṇa</i> .	...
4704	1525	1660	1009	777-78	1602-03	36 Śubhakrit .	45 <i>Virōdhakrit</i> .	...
4705	1526	1661	1010	778-79	1603-04	37 Śōbhana .	46 Paridhāvin .	4 Āshāḍha .
4706	1527	1662	1011	779-80	*1604-05	38 Krōdhin .	47 Pramādin .	...
4707	1528	1663	1012	780-81	1605-06	39 Viśvāvasu .	48 Ānanda .	...
4708	1529	1664	1013	781-82	1606-07	40 Parābhava .	49 Rākshasa .	1 Chaitra .
4709	1530	1665	1014	782-83	1607-08	41 Plavaṅga .	50 Anala .	...
4710	1531	1666	1015	783-84	*1608-09	42 Kilaka .	51 Pīṅgala .	6 Bhādrapada .
4711	1532	1667	1016	784-85	1609-10	43 Saumya .	52 Kālayukta .	...
4712	1533	1668	1017	785-86	1610-11	44 Sādhāraṇa .	53 Siddhārthin .	...
4713	1534	1669	1018	786-87	1611-12	45 Virōdhakrit .	54 Raudra .	4 Āshāḍha .
4714	1535	1670	1019	787-88	*1612-13	46 Paridhāvin .	55 Durmati .	...
4715	1536	1671	1020	788-89	1613-14	47 Pramādin .	56 Dundubhi .	...
4716	1537	1672	1021	789-90	1614-15	48 Ānanda .	57 Rudhirōdgārin .	3 Jyēshṭha .
4717	1538	1673	1022	790-91	1615-16	49 Rākshasa .	58 Raktāksha .	...
4718	1539	1674	1023	791-92	*1616-17	50 Anala .	59 Krōdhana .	7 Āsvina .
4719	1540	1675	1024	792-93	1617-18	51 Pīṅgala .	60 Kshaya .	...
4720	1541	1676	1025	793-94	1618-19	52 Kālayukta .	1 Prabhava .	...
4721	1542	1677	1026	794-95	1619-20	53 Siddhārthin .	2 Vibhava .	5 Śrāvāṇa .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (87)	6 Fri. .	14 47 30	2 Mar. (61)	1 Sun. .	162-2330	527-2848	204-5838	4697
27 Mar. (87)	0 Sat. .	21 0 0	19 Mar. (79)	6 Fri. .	9858-2408	426-9767	253-1557	4698
28 Mar. (87)	2 Mon. .	3 12 30	8 Mar. (67)	3 Tues.	9733-9241	274-2115	222-3318	4699
28 Mar. (87)	3 Tues.	9 25 0	27 Mar. (86)	2 Mon. .	9768-5638	210-1951	273-6415	4700
28 Mar. (87)	4 Wed.	15 37 30	17 Mar. (76)	0 Sat. .	9982-8789	93-7214	245-5555	4701
27 Mar. (87)	5 Thur.	21 50 0	6 Mar. (66)	5 Thur.	197-1942	977-2479	218-4694	4702
28 Mar. (87)	0 Sat. .	4 2 30	25 Mar. (84)	4 Wed.	231-8338	913-2313	268-7792	4703
28 Mar. (87)	1 Sun. .	10 15 0	14 Mar. (73)	1 Sun. .	107-5172	760-4661	237-9552	4704
28 Mar. (87)	2 Mon. .	16 27 30	3 Mar. (62)	5 Thur.	9983-2006	607-7010	207-1314	4705
27 Mar. (87)	3 Tues.	22 40 0	21 Mar. (81)	4 Wed.	17-8402	543-6844	258-4411	4706
28 Mar. (87)	5 Thur.]	4 52 30	10 Mar. (69)	1 Sun. .	9893-5236	390-9192	227-6173	4707
28 Mar. (87)	6 Fri. .	11 5 0	27 Feb. (58)	5 Thur.	9769-2070	238-1541	196-7934	4708
28 Mar. (87)	0 Sat. .	17 17 30	18 Mar. (77)	4 Wed.	9803-8466	174-1376	248-1032	4709
27 Mar. (87)	1 Sun. .	23 30 0	7 Mar. (67)	2 Mon. .	18-1619	57-6640	220-0171	4710
28 Mar. (87)	3 Tues.	5 42 30	26 Mar. (85)	1 Sun. .	52-8015	993-6475	271-3267	4711
28 Mar. (87)	4 Wed.	11 55 0	16 Mar. (75)	6 Fri. .	267-1178	877-1740	243-2407	4712
28 Mar. (87)	5 Thur.	18 7 30	5 Mar. (64)	3 Tues.	142-8002	724-4087	212-4169	4713
28 Mar. (88)	0 Sat. .	0 20 0	23 Mar. (83)	2 Mon. .	177-4398	660-3923	263-7266	4714
28 Mar. (87)	1 Sun. .	6 32 30	12 Mar. (71)	6 Fri. .	53-1233	507-6271	232-9028	4715
28 Mar. (87)	2 Mon. .	12 45 0	1 Mar. (60)	3 Tues.	9928-8064	254-8619	202-0789	4716
28 Mar. (87)	3 Tues.	18 57 30	20 Mar. (79)	2 Mon. .	9962-4462	290-8454	253-8885	4717
28 Mar. (88)	5 Thur.	1 10 0	8 Mar. (68)	6 Fri. .	9839-1305	136-0802	222-5647	4718
28 Mar. (87)	6 Fri. .	7 22 30	27 Mar. (86)	5 Thur.	9874-7691	74-0637	273-8744	4719
28 Mar. (87)	0 Sat. .	13 35 0	17 Mar. (76)	3 Tues.	88-0843	957-5001	245-7884	4720
28 Mar. (87)	1 Sun. .	19 -47 30	7 Mar. (66)	1 Sun. .	302-3996	841-1165	217-7023	4721

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4722	1543	1678	1027	795-96	*1620-21	54 Raudra .	3 Śukla .	...
4723	1544	1679	1028	796-97	1621-22	55 Durmati .	4 Pramōda .	...
4724	1545	1680	1029	797-98	1622-23	56 Dundubhi .	5 Prajāpati .	4 Āshādha .
4725	1546	1681	1030	798-99	1623-24	57 Rudhirōdgārin	6 Āngirasa .	...
4726	1547	1682	1031	799-800	*1624-25	58 Raktāksha .	7 Śrīmukha .	...
4727	1548	1683	1032	800-01	1625-26	59 Krōdhana .	8 Bhāva .	1 Chaitra .
4728	1549	1684	1033	801-02	1626-27	60 Kshaya .	9 Yuvan .	...
4729	1550	1685	1034	802-03	1627-28	1 Prabhava .	10 Dhātri .	5 Śrāvāṇa .
4730	1551	1686	1035	803-04	*1628-29	2 Vibhava .	11 Ívara .	...
4731	1552	1687	1036	804-05	1629-30	3 Śukla .	12 Bahudhānya .	...
4732	1553	1688	1037	805-06	1630-31	4 Pramōda .	13 Pramāthin .	4 Āshādha .
4733	1554	1689	1038	806-07	1631-32	5 Prajāpati .	14 Vikrama .	...
4734	1555	1690	1039	807-08	*1632-33	6 Āngirasa .	15 Vṛisha .	...
4735	1556	1691	1040	808-09	1633-34	7 Śrīmukha .	16 Chitrabhānu .	2 Vaiśākha .
4736	1557	1692	1041	809-10	1634-35	8 Bhāva .	17 Subhānu .	...
4737	1558	1693	1042	810-11	1635-36	9 Yuvan .	18 Tāraṇa .	6 Bhādrapada
4738	1559	1694	1043	811-12	*1636-37	10 Dhātri .	19 Pārthiva .	...
4739	1560	1695	1044	812-13	1637-38	11 Ívara .	20 Vyaya .	...
4740	1561	1696	1045	813-14	1638-39	12 Bahudhānya .	21 Sarvajit .	5 Śrāvāṇa .
4741	1562	1697	1046	814-15	1639-40	13 Pramāthin .	22 Sarvadhārin .	...
4742	1563	1698	1047	815-16	*1640-41	14 Vikrama .	23 Virōdhin .	...
4743	1564	1699	1048	816-17	1641-42	15 Vṛisha .	24 Vikrita .	3 Jyēshtha .
4744	1565	1700	1049	817-18	1642-43	16 Chitrabhānu .	25 Khara .	...
4745	1566	1701	1050	818-19	1643-44	17 Subhānu .	26 Nandana .	...
4746	1567	1702	1051	819-20	*1644-45	18 Tāraṇa .	27 Vijaya .	1 Chaitra .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (88)	3 Tues.	2 0 0	24 Mar. (84)	6 Fri.	9998-4073	740-8085	266-2743	4722
28 Mar. (87)	4 Wed.	8 12 30	14 Mar. (73)	4 Wed.	212-7226	624-3349	238-1881	4723
28 Mar. (87)	5 Thur.	14 25 0	3 Mar. (62)	1 Sun.	88-4060	471-5697	207-3643	4724
28 Mar. (87)	6 Fri.	20 37 30	21 Mar. (80)	6 Fri.	9784-4137	371-2616	255-9362	4725
28 Mar. (88)	1 Sun.	2 50 0	10 Mar. (70)	4 Wed.	9998-7290	254-7880	227-8502	4726
28 Mar. (87)	2 Mon.	9 2 30	27 Feb. (58)	1 Sun.	9874-4124	102-0228	197-0263	4727
28 Mar. (87)	3 Tues.	15 15 0	18 Mar. (77)	0 Sat.	9909-0520	38-0063	248-3361	4728
28 Mar. (87)	4 Wed.	21 27 30	8 Mar. (67)	5 Thur.	123-3673	921-5328	220-2500	4729
28 Mar. (88)	6 Fri.	3 40 0	26 Mar. (86)	4 Wed.	158-0079	857-5162	271-4596	4730
28 Mar. (87)	0 Sat.	9 52 30	15 Mar. (74)	1 Sun.	33-6902	704-7511	240-7358	4731
28 Mar. (87)	1 Sun.	16 5 0	4 Mar. (63)	5 Thur.	9909-3737	551-9859	209-9120	4732
28 Mar. (87)	2 Mon.	22 17 30	23 Mar. (82)	4 Wed.	9944-0133	487-9693	261-2217	4733
28 Mar. (88)	4 Wed.	4 30 0	11 Mar. (71)	1 Sun.	9819-6967	335-2042	230-3979	4734
28 Mar. (87)	5 Thur.	10 42 30	1 Mar. (60)	6 Fri.	34-0119	218-7306	202-3118	4735
28 Mar. (87)	6 Fri.	16 55 0	20 Mar. (79)	5 Thur.	68-6516	154-7141	253-1575	4736
28 Mar. (87)	0 Sat.	23 7 30	9 Mar. (68)	2 Mon.	9944-3349	1-9489	222-7976	4737
28 Mar. (88)	2 Mon.	5 20 0	27 Mar. (87)	1 Sun.	9978-9746	937-9325	274-1073	4738
28 Mar. (87)	3 Tues.	11 32 30	17 Mar. (76)	6 Fri.	193-2898	821-4589	246-0213	4739
28 Mar. (87)	4 Wed.	17 45 0	6 Mar. (65)	3 Tues.	68-9732	668-6936	215-1974	4740
28 Mar. (87)	5 Thur.	23 57 30	25 Mar. (84)	2 Mon.	103-6128	604-6772	266-5072	4741
28 Mar. (88)	0 Sat.	6 10 0	13 Mar. (73)	6 Fri.	9979-2962	451-9120	235-6833	4742
28 Mar. (87)	1 Sun.	12 22 30	2 Mar. (61)	3 Tues.	9854-9796	299-1468	204-8594	4743
28 Mar. (87)	2 Mon.	18 35 0	21 Mar. (80)	2 Mon.	9890-6192	235-1303	256-1691	4744
29 Mar. (88)	4 Wed.	0 47 30	10 Mar. (69)	6 Fri.	9765-3026	82-3651	225-3453	4745
28 Mar. (88)	5 Thur.	7 0 0	28 Feb. (59)	4 Wed.	9979-6178	965-8916	197-2592	4746

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Māshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4747	1568	1703	1052	820-21	1645-46	19 Pārthiva .	28 Jaya .	...
4748	1569	1704	1053	821-22	1646-47	20 Vyaya .	29 Manmatha .	5 Śrāvaṇa .
4749	1570	1705	1054	822-23	1647-48	21 Sarvajit .	30 Durmukha .	...
4750	1571	1706	1055	823-24	*1648-49	22 Sarvadhārin .	31 Hēmalamba .	...
4751	1572	1707	1056	824-25	1649-50	23 Virōdhin .	32 Vilamba .	4 Āshāḍha .
4752	1573	1708	1057	825-26	1650-51	24 Vikṛita .	33 Vikārin .	...
4753	1574	1709	1058	826-27	1651-52	25 Khara .	34 Śārvarin .	...
4754	1575	1710	1059	827-28	*1652-53	26 Nandana .	35 Plava .	2 Vaiśākha .
4755	1576	1711	1060	828-29	1653-54	27 Vijaya .	36 Śubhakṛit .	...
4756	1577	1712	1061	829-30	1654-55	28 Jaya .	37 Śōbhana .	6 Bhādrapada
4757	1578	1713	1062	830-31	1655-56	29 Manmatha .	38 Krōdhin .	...
4758	1579	1714	1063	831-32	*1656-57	30 Durmukha .	39 Viśvāvasu .	...
4759	1580	1715	1064	832-33	1657-58	31 Hēmalamba .	40 Parābhava .	5 Śrāvaṇa .
4760	1581	1716	1065	833-34	1658-59	32 Vilamba .	41 Plavaṅga .	...
4761	1582	1717	1066	834-35	1659-60	33 Vikārin .	42 Kilaka .	...
4762	1583	1718	1067	835-36	*1660-61	34 Śārvarin .	43 Saumya .	3 Jyēshṭha .
4763	1584	1719	1068	836-37	1661-62	35 Plava .	44 Sādhāraṇa .	...
4764	1585	1720	1069	837-38	1662-63	36 Śubhakṛit .	45 Virōdhakṛit .	...
4765	1586	1721	1070	838-39	1663-64	37 Śōbhana .	46 Paridhāvin .	1 Chaitra .
4766	1587	1722	1071	839-40	*1664-65	38 Krōdhin .	47 Pramādhin .	...
4767	1588	1723	1072	840-41	1665-66	39 Viśvāvasu .	48 Ānanda .	5 Śrāvaṇa .
4768	1589	1724	1073	841-42	1666-67	40 Parābhava .	49 Rākshasa .	...
4769	1590	1725	1074	842-43	1667-68	41 Plavaṅga .	50 Anala .	...
4770	1591	1726	1075	843-44	*1668-69	42 Kilaka .	51 Piṅgala .	4 Āshāḍha .
4771	1592	1727	1076	844-45	1669-70	43 Saumya .	52 Kālayukta .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (87)	6 Fri. .	13 12 30	18 Mar. (77)	3 Tues.	14-2674	901-8750	248-4690	4747
28 Mar. (87)	0 Sat. .	19 25 0	8 Mar. (67)	1 Sun. .	229-5727	785-4015	220-4829	4748
29 Mar. (88)	2 Mon. .	1 37 30	27 Mar. (86)	0 Sat. .	263-2124	720-3850	271-7925	4749
28 Mar. (88)	3 Tues.	7 50 0	15 Mar. (75)	4 Wed.	138-8957	568-6198	240-9687	4750
28 Mar. (87)	4 Wed.	14 2 30	4 Mar. (63)	1 Sun. .	14-5791	415-8546	210-1449	4751
28 Mar. (87)	5 Thur.	20 15 0	23 Mar. (82)	0 Sat. .	49-2187	351-8381	261-4546	4752
29 Mar. (88)	0 Sat. .	2 27 30	12 Mar. (71)	4 Wed.	9924-9021	199-0730	230-6308	4753
28 Mar. (88)	1 Sun. .	8 40 0	29 Feb. (60)	1 Sun. .	9800-5855	46-3077	199-8269	4754
28 Mar. (87)	2 Mon. .	14 52 30	20 Mar. (79)	1 Sun. .	173-8570	18-5828	254-8044	4755
28 Mar. (87)	3 Tues.	21 5 0	9 Mar. (68)	5 Thur.	49-5403	865-8177	223-0305	4756
29 Mar. (88)	5 Thur.	3 17 30	28 Mar. (87)	4 Wed.	84-1800	801-8012	274-3402	4757
28 Mar. (88)	6 Fri. .	9 30 0	17 Mar. (77)	2 Mon. .	298-4953	685-3276	246-2542	4758
28 Mar. (87)	0 Sat. .	15 42 30	6 Mar. (65)	6 Fri. .	174-7786	532-5624	215-4303	4759
28 Mar. (87)	1 Sun. .	21 55 0	24 Mar. (83)	4 Wed.	9870-7864	432-2544	264-0023	4760
29 Mar. (88)	3 Tues.	4 7 30	13 Mar. (72)	1 Sun. .	9746-4697	279-4893	233-1784	4761
28 Mar. (88)	4 Wed.	10 20 0	2 Mar. (62)	6 Fri. .	9960-7850	163-0155	205-0743	4762
28 Mar. (87)	5 Thur.	16 32 30	21 Mar. (80)	5 Thur.	9995-4246	98-9991	256-4020	4763
28 Mar. (87)	6 Fri. .	22 45 0	10 Mar. (69)	2 Mon. .	9871-1080	946-2338	225-5782	4764
29 Mar. (88)	1 Sun. .	4 57 30	28 Feb. (59)	0 Sat. .	84-8233	829-7603	197-4921	4765
28 Mar. (88)	2 Mon. .	11 10 0	18 Mar. (78)	6 Fri. .	119-4629	765-8038	248-8019	4766
28 Mar. (87)	3 Tues.	17 22 30	7 Mar. (66)	3 Tues.	9996-1463	612-9787	217-9780	4767
28 Mar. (87)	4 Wed.	23 35 0	26 Mar. (85)	2 Mon. .	29-7859	548-9621	259-2877	4768
29 Mar. (88)	6 Fri. .	5 47 30	15 Mar. (74)	6 Fri. .	9905-4693	396-1969	238-4628	4769
28 Mar. (88)	0 Sat. .	12 0 0	3 Mar. (63)	3 Tues.	9781-1527	243-4318	207-6400	4770
28 Mar. (87)	1 Sun. .	18 12 30	22 Mar. (81)	2 Mon. .	9815-7923	179-4152	258-9497	4771

TABLE

CONCURRENT YEAR.								
Kali.	Śaka.	Chaitrādi Vikrama.	Māshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4772	1593	1728	1077	845-46	1670-71	44 Sādhāraṇa .	53 Siddhārthin .	...
4773	1594	1729	1078	846-47	1671-72	45 Virōdhakṛit .	54 Raudra .	2 Vaiśākha .
4774	1595	1730	1079	847-48	*1672-73	46 Paridhāvin .	55 Durmatī† .	...
4775	1596	1731	1080	848-49	1673-74	47 Pramādin .	57 Rudhirōdgārin .	6 Bhādrapada
4776	1597	1732	1081	849-50	1674-75	48 Ānanda .	58 Rak āksha .	...
4777	1598	1733	1082	850-51	1675-76	49 Rākshasa .	59 Krōdhana .	...
4778	1599	1734	1083	851-52	*1676-77	50 Anala .	60 Kshaya .	5 Śrāvaṇa .
4779	1600	1735	1084	852-53	1677-78	51 Piṅgala .	1 Prabhava .	...
4780	1601	1736	1085	853-54	1678-79	52 Kālayukta .	2 Vibhava .	...
4781	1602	1737	1086	854-55	1679-80	53 Siddhārthin .	3 Śukla .	3 Jyēshṭha .
4782	1603	1738	1087	855-56	*1680-81	54 Raudra .	4 Pramōda .	...
4783	1604	1739	1088	856-57	1681-82	55 Durmati .	5 Prajāpati .	7 Āsvina 10 Pausha (<i>ksh.</i>)
4784	1605	1740	1089	857-58	1682-83	56 Dundubhi .	6 Āṅgīrasa .		1 Chaitra
4785	1606	1741	1090	858-59	1683-84	57 Rudhirōdgārin .	7 Śrīmukha .	...
4786	1607	1742	1091	859-60	*1684-85	58 Raktāksha .	8 Bhāva .	5 Śrāvaṇa .
4787	1608	1743	1092	860-61	1685-86	59 Krōdhana .	9 Yuvan .	...
4788	1609	1744	1093	861-62	1686-87	60 Kshaya .	10 Dhātṛi .	...
4789	1610	1745	1094	862-63	1687-88	1 Prabhava .	11 Īśvara .	4 Āshāḍha .
4790	1611	1746	1095	863-64	*1688-89	2 Vibhava .	12 Bahudhānya .	...
4791	1612	1747	1096	864-65	1689-90	3 Śukla .	13 Pramāthin .	...
4792	1613	1748	1097	865-66	1690-91	4 Pramōda .	14 Vikrama .	2 Vaiśākha .
4793	1614	1749	1098	866-67	1691-92	5 Prajāpati .	15 Vṛisha .	...
4794	1615	1750	1099	867-68	*1692-93	6 Āṅgīrasa .	16 Chitrabhānu .	6 Bhādrapada
4795	1616	1751	1100	868-69	1693-94	7 Śrīmukha .	17 Subhānu .	...
4796	1617	1752	1101	869-70	1694-95	8 Bhāva .	18 Tāraṇa .	...

† No. 56 Dundubhi was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	3 Tues.	0 25 0	12 Mar. (71)	0 Sat.	30-1076	62-9417	230-8637	4772
29 Mar. (88)	4 Wed.	6 37 30	1 Mar. (60)	4 Wed.	9905-7910	910-1765	200-0398	4773
28 Mar. (88)	5 Thur.	12 50 0	20 Mar. (80)	4 Wed.	279-0625	882-4516	254-0873	4774
28 Mar. (87)	6 Fri.	19 2 30	9 Mar. (68)	1 Sun.	154-7458	729-6864	223-2634	4775
29 Mar. (88)	1 Sun.	1 15 0	28 Mar. (87)	0 Sat.	189-3855	665-6700	274-5731	4776
29 Mar. (88)	2 Mon.	7 27 30	17 Mar. (76)	4 Wed.	65-0688	512-9048	253-7493	4777
28 Mar. (88)	3 Tues.	13 40 0	5 Mar. (65)	1 Sun.	9940-7522	360-1395	212-9255	4778
28 Mar. (87)	4 Wed.	19 52 30	24 Mar. (83)	0 Sat.	9975-3918	296-1231	264-2352	4779
29 Mar. (88)	6 Fri.	2 5 0	13 Mar. (72)	4 Wed.	9851-0752	143-3579	233-4113	4780
29 Mar. (88)	0 Sat.	8 17 30	3 Mar. (62)	2 Mon.	65-3904	26-8842	205-3252	4781
28 Mar. (88)	1 Sun.	14 30 0	21 Mar. (81)	1 Sun.	100-0300	962-8678	256-6349	4782
28 Mar. (87)	2 Mon.	20 42 30	10 Mar. (69)	5 Thur.	9975-7134	810-1026	225-8111	4783
29 Mar. (88)	4 Wed.	2 55 0	28 Feb. (59)	3 Tues.	190-0287	693-6290	197-7250	4784
29 Mar. (88)	5 Thur.	9 7 30	19 Mar. (78)	2 Mon.	224-6683	629-6125	249-0348	4785
28 Mar. (88)	6 Fri.	15 20 0	7 Mar. (67)	6 Fri.	100-3517	476-8474	218-2108	4786
28 Mar. (87)	0 Sat.	21 32 30	25 Mar. (84)	4 Wed.	9796-3594	376-5391	266-7828	4787
29 Mar. (88)	2 Mon.	3 45 0	15 Mar. (74)	2 Mon.	10-6747	260-0656	238-6967	4788
29 Mar. (88)	3 Tues.	9 57 30	4 Mar. (63)	6 Fri.	9886-3581	107-3005	207-8729	4789
28 Mar. (88)	4 Wed.	16 10 0	22 Mar. (82)	5 Thur.	9920-9977	43-2840	259-1826	4790
28 Mar. (87)	5 Thur.	22 22 30	12 Mar. (71)	3 Tues.	135-3130	926-8104	231-0966	4791
29 Mar. (88)	0 Sat.	4 35 0	1 Mar. (60)	0 Sat.	10-9963	774-0452	200-2727	4792
29 Mar. (88)	1 Sun.	10 47 30	20 Mar. (79)	6 Fri.	45-6360	710-0287	251-5824	4793
28 Mar. (88)	2 Mon.	17 0 0	8 Mar. (68)	3 Tues.	9921-3194	557-2636	220-7585	4794
28 Mar. (87)	3 Tues.	23 12 30	27 Mar. (86)	2 Mon.	9955-9590	493-2471	272-0682	4795
29 Mar. (88)	5 Thur.	5 25 0	16 Mar. (75)	6 Fri.	9831-6424	340-4819	241-2444	4796

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali. •	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4797	1618	1753	1102	870-71	1695-96	9 Yuvan .	19 Pārthiva .	4 Āshāḍha .
4798	1619	1754	1103	871-72	*1696-97	10 Dhātri .	20 Vyaya . .	...
4799	1620	1755	1104	872-73	1697-98	11 Īvara .	21 Sarvajit .	...
4800	1621	1756	1105	873-74	1698-99	12 Bahudhānya .	22 Sarvadhārin .	3 Jyēshtha .
4801	1622	1757	1106	874-75	1699-1700	13 Pramāthin .	23 Virōdhin .	...
4802	1623	1758	1107	875-76	*1700-01	14 Vikrama .	24 Vikṛita .	{ 7 Āsvina 11 Magha (<i>ksh.</i>) }
4803	1624	1759	1108	876-77	1701-02	15 Vṛisha .	25 Khara . .	1 Chaitra .
4804	1625	1760	1109	877-78	1702-03	16 Chitrabhānu	26 Nandana .	...
4805	1626	1761	1110	878-79	1703-04	17 Subhānu .	27 Vijaya . .	5 Śrāvāṇa .
4806	1627	1762	1111	879-80	*1704-05	18 Tāraṇa .	28 Jaya . .	...
4807	1628	1763	1112	880-81	1705-06	19 Pārthiva .	29 Manmatha .	...
4808	1629	1764	1113	881-82	1706-07	20 Vyaya .	30 Durmukha .	4 Āshāḍha .
4809	1630	1765	1114	882-83	1707-08	21 Sarvajit .	31 Hēmalamba .	...
4810	1631	1766	1115	883-84	*1708-09	22 Sarvadhārin .	32 Vilamba .	...
4811	1632	1767	1116	884-85	1709-10	23 Virōdhin .	33 Vikārin .	2 Vaiśākha .
4812	1633	1768	1117	885-86	1710-11	24 Vikṛita .	34 Śarvarin .	...
4813	1634	1769	1118	886-87	1711-12	25 Khara .	35 Plava . .	6 Bhādrapada
4814	1635	1770	1119	887-88	*1712-13	26 Nandana .	36 Subhakrit .	...
4815	1636	1771	1120	888-89	1713-14	27 Vijaya .	37 Śobhana .	...
4816	1637	1772	1121	889-90	1714-15	28 Jaya . .	38 Krōdhin .	4 Āshāḍha .
4817	1638	1773	1122	890-91	1715-16	29 Manmatha .	39 Viśvāvasu .	...
4818	1639	1774	1123	891-92	*1716-17	30 Durmukha .	40 Parābhava .	...
4819	1640	1775	1124	892-93	1717-18	31 Hēmalamba .	41 Plavaṅga .	3 Jyēshtha .
4820	1641	1776	1125	893-94	1718-19	32 Vilamba .	42 Kilaka . .	...
4821	1642	1777	1126	894-95	1719-20	33 Vikārin .	43 Saumya .	7 Āsvina .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	6 Fri. .	11 37 30	6 Mar. (85)	4 Wed.	45-9577	224-0083	213-1584	4797
28 Mar. (88)	0 Sat. .	17 50 0	23 Mar. (83)	2 Mon. .	9741-9654	123-7001	261-7303	4798
29 Mar. (88)	2 Mon. .	0 2 30	13 Mar. (72)	0 Sat. .	9956-2806	7-2266	233-6441	4799
29 Mar. (88)	3 Tues.	6 15 0	3 Mar. (62)	5 Thur.	170-5959	890-7531	205-5581	4800
29 Mar. (88)	4 Wed.	12 27 30	22 Mar. (81)	4 Wed.	205-2355	826-7366	256-8678	4801
28 Mar. (88)	5 Thur.	18 40 0	10 Mar. (70)	1 Sun. .	80-9189	673-9714	226-0440	4802
29 Mar. (88)	0 Sat. .	0 52 30	27 Feb. (58)	5 Thur.	9956-6022	521-2062	195-2191	4803
29 Mar. (88)	1 Sun. .	7 5 0	18 Mar. (77)	4 Wed.	9991-2419	357-1897	246-5298	4804
29 Mar. (88)	2 Mon. .	13 17 30	7 Mar. (66)	1 Sun. .	9866-9253	304-4245	215-7059	4805
28 Mar. (88)	3 Tues.	19 30 0	25 Mar. (85)	0 Sat. .	9901-5649	240-4080	267-0157	4806
29 Mar. (88)	5 Thur.	1 42 30	14 Mar. (73)	4 Wed.	9777-2483	87-6428	236-1918	4807
29 Mar. (88)	6 Fri. .	7 55 0	4 Mar. (63)	2 Mon. .	9991-5636	971-1693	208-1058	4808
29 Mar. (88)	0 Sat. .	14 7 30	23 Mar. (82)	1 Sun. .	26-2032	907-1528	259-4155	4809
28 Mar. (88)	1 Sun. .	20 20 0	12 Mar. (72)	6 Fri. .	240-5185	790-6792	231-2295	4810
29 Mar. (88)	3 Tues.	2 32 30	1 Mar. (60)	3 Tues.	116-2018	637-9140	200-5055	4811
29 Mar. (88)	4 Wed.	8 45 0	20 Mar. (79)	2 Mon. .	150-8415	573-8975	251-8153	4812
29 Mar. (88)	5 Thur.	14 57 30	9 Mar. (68)	6 Fri. .	26-5249	421-1323	220-9914	4813
28 Mar. (88)	6 Fri. .	21 10 0	27 Mar. (87)	5 Thur.	61-1645	357-1158	272-3011	4814
29 Mar. (88)	1 Sun. .	3 22 30	16 Mar. (75)	2 Mon. .	9936-8478	204-3506	241-4773	4815
29 Mar. (88)	2 Mon. .	9 35 0	5 Mar. (64)	6 Fri. .	9812-5312	51-5855	210-6535	4816
29 Mar. (88)	3 Tues.	15 47 30	24 Mar. (83)	5 Thur.	9847-1709	987-5689	261-9631	4817
28 Mar. (88)	4 Wed.	22 0 0	13 Mar. (73)	3 Tues.	61-4864	871-0954	233-8770	4818
29 Mar. (88)	6 Fri. .	4 12 30	3 Mar. (62)	1 Sun. .	275-8013	754-6218	205-7910	4819
29 Mar. (88)	0 Sat. .	10 25 0	22 Mar. (81)	0 Sat. .	310-4410	691-6053	257-1007	4820
29 Mar. (88)	1 Sun. .	16 37 30	11 Mar. (70)	4 Wed.	186-1243	537-8401	226-2769	4821

TABLE

CONCURRENT YEAR.								
Kali.	Saka.	Chaitrādi Vikrama.	Mēshadi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4822	1643	1778	1127	895-96	*1720-21	34 Śārvarin .	44 Sādhāraṇa .	...
4823	1644	1779	1128	896-97	1721-22	35 Plava .	45 Virōdhakṛit .	...
4824	1645	1780	1129	897-98	1722-23	36 Śubhakṛit .	46 Paridhāvin .	5 Śrāvaṇa .
4825	1646	1781	1130	898-99	1723-24	37 Śobhana .	47 Pramādin .	...
4826	1647	1782	1131	899-900	*1724-25	38 Krōdhin .	48 Ānanda .	...
4827	1648	1783	1132	900-01	1725-26	39 Viśvāvasu .	49 Rākshasa .	4 Āshādhā .
4828	1649	1784	1133	901-02	1726-27	40 Parābhava .	50 Anala .	...
4829	1650	1785	1134	902-03	1727-28	41 Plavaṅga .	51 Piṅgala .	...
4830	1651	1786	1135	903-04	*1728-29	42 Kilaka .	52 Kālayukta .	2 Vaiśākha .
4831	1652	1787	1136	904-05	1729-30	43 Saumya .	53 Siddhārthin .	...
4832	1653	1788	1137	905-06	1730-31	44 Sādhāraṇa .	54 Raudra .	6 Bhādrapada
4833	1654	1789	1138	906-07	1731-32	45 Virōdhakṛit .	55 Durmati .	...
4834	1655	1790	1139	907-08	*1732-33	46 Paridhāvin .	56 Dundubhi .	...
4835	1656	1791	1140	908-09	1733-34	47 Pramādin .	57 Rudhirōdgārin	4 Āshādhā .
4836	1657	1792	1141	909-10	1734-35	48 Ānanda .	58 Raktāksha .	...
4837	1658	1793	1142	910-11	1735-36	49 Rākshasa .	59 Krōdhana .	...
4838	1659	1794	1143	911-12	*1736-37	50 Anala .	60 Kshaya .	3 Jyēshtha .
4839	1660	1795	1144	912-13	1737-38	51 Piṅgala .	1 Prabhava .	...
4840	1661	1796	1145	913-14	1738-39	52 Kālayukta .	2 Vibhava .	7 Āsvina .
4841	1662	1797	1146	914-15	1739-40	53 Siddhārthin .	3 Śukla .	...
4842	1663	1798	1147	915-16	*1740-41	54 Raudra .	4 Pramōda .	...
4843	1664	1799	1148	916-17	1741-42	55 Durmati .	5 Prajāpati .	5 Śrāvaṇa .
4844	1665	1800	1149	917-18	1742-43	56 Dundubhi .	6 Āngirasa .	...
4845	1666	1801	1150	918-19	1743-44	57 Rudhirōdgārin	7 Śrīmukha .	...
4846	1667	1802	1151	919-20	*1744-45	58 Raktāksha .	8 Bhāva .	4 Āshādhā .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (88)	2 Mon. .	22 50 0	28 Mar. (88)	2 Mon. .	9882-1321	437-5321	274-8488	4822
29 Mar. (88)	4 Wed.	5 2 30	17 Mar. (76)	6 Fri. .	9757-8155	284-7669	244-0249	4823
29 Mar. (88)	5 Thur.	11 15 0	7 Mar. (66)	4 Wed.	9972-1307	168-2932	215-9388	4824
29 Mar. (88)	6 Fri. .	17 27 30	26 Mar. (85)	3 Tues.	6-7703	104-2768	267-2486	4825
28 Mar. (88)	0 Sat. .	23 40 0	14 Mar. (74)	0 Sat. .	9882-4537	951-5116	236-4247	4826
29 Mar. (88)	2 Mon.	5 52 30	4 Mar. (63)	5 Thur.	96-7690	835-0380	208-3387	4827
29 Mar. (88)	3 Tues.	12 5 0	23 Mar. (82)	4 Wed.	131-4086	771-0215	259-6484	4828
29 Mar. (88)	4 Wed.	18 17 30	12 Mar. (71)	1 Sun. .	7-0920	618-2563	228-8246	4829
29 Mar. (89)	6 Fri. .	0 30 0	29 Feb. (60)	5 Thur.	9882-7754	465-4911	198-0006	4830
29 Mar. (88)	0 Sat. .	6 42 30	19 Mar. (78)	4 Wed.	9917-4150	401-4746	249-3104	4831
29 Mar. (88)	1 Sun. .	12 55 0	8 Mar. (67)	1 Sun. .	9793-0984	248-7095	218-4865	4832
29 Mar. (88)	2 Mon. .	19 7 30	27 Mar. (86)	0 Sat. .	9827-7380	184-6929	269-7963	4833
29 Mar. (89)	4 Wed.	1 20 0	16 Mar. (76)	5 Thur.	42-0533	68-2194	241-7102	4834
29 Mar. (88)	5 Thur.	7 32 30	5 Mar. (64)	2 Mon. .	9917-7367	915-4542	210-8864	4835
29 Mar. (88)	6 Fri. .	13 45 0	24 Mar. (83)	1 Sun. .	9952-3763	851-4377	262-1960	4836
29 Mar. (88)	0 Sat. .	19 57 30	14 Mar. (73)	6 Fri. .	166-6915	734-9641	234-1099	4837
29 Mar. (89)	2 Mon. .	2 10 0	2 Mar. (62)	3 Tues.	42-3749	582-1989	203-2861	4838
29 Mar. (88)	3 Tues.	8 22 30	21 Mar. (80)	2 Mon. .	77-0146	518-1725	254-5958	4839
29 Mar. (88)	4 Wed.	14 35 0	10 Mar. (69)	6 Fri. .	9952-6979	365-4172	223-7720	4840
29 Mar. (88)	5 Thur.	20 47 30	29 Mar. (88)	5 Thur.	9987-3376	301-4008	275-1017	4841
29 Mar. (89)	0 Sat. .	3 0 0	17 Mar. (77)	2 Mon. .	9863-0209	148-6356	244-2579	4842
29 Mar. (88)	1 Sun. .	9 12 30	7 Mar. (66)	0 Sat. .	77-3362	31-1620	216-1717	4843
29 Mar. (88)	2 Mon. .	15 25 0	26 Mar. (85)	6 Fri. .	111-9758	968-1455	267-4815	4844
29 Mar. (88)	3 Tues.	21 37 30	15 Mar. (74)	3 Tues.	9987-6592	815-3803	236-6576	4845
29 Mar. (89)	5 Thur.	3 50 0	4 Mar. (64)	1 Sun. .	201-9744	698-9068	208-5707	4846

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Mīshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4847	1668	1803	1152	920-21	1745-46	59 Krōdhana .	9 Yuvan . .	...
4848	1669	1804	1153	921-22	1746-47	60 Kshaya .	10 Dhātrī . .	...
4849	1670	1805	1154	922-23	1747-48	1 Prabhava .	11 Ísvara . .	1 Chaitra .
4850	1671	1806	1155	923-24	1748-49	2 Vibhava .	12 Bahudhānya .	...
4851	1672	1807	1156	924-25	1749-50	3 Śukla .	13 Pramāthin .	6 Bahudhānya
4852	1673	1808	1157	925-26	1750-51	4 Pramōda .	14 Vikrama .	...

LXI—Concl'd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	6 Fri.	10 2 30	23 Mar. (82)	0 Sat.	236-6140	634-8902	259-8813	4847
29 Mar. (88)	0 Sat.	16 15 0	12 Mar. (71)	4 Wed.	112-2974	482-1250	229-0575	4848
29 Mar. (88)	1 Sun.	22 27 30	1 Mar. (60)	1 Sun.	9987-9809	329-3599	198-2335	4849
29 Mar. (89)	3 Tues.	4 40 0	19 Mar. (79)	0 Sat.	22-6204	265-3434	249-5433	4850
29 Mar. (88)	4 Wed.	10 52 30	8 Mar. (67)	4 Wed.	9898-3038	112-5782	219-7194	4851
29 Mar. (88)	5 Thur.	17 5 0	27 Mar. (86)	3 Tues.	9932-9434	48-5617	270-0292	4852

TABLE LXII.

NAMES OF MONTHS AND NAKSHATRAS.

(Corresponding to Table II, Part II, "Indian Calendar.")

LUNAR MONTHS.			SOLAR MONTHS.					
No.	Usual name.	Tamil name.	No.	Sign name.	Bengal name.	Tamil name.	Malayalam name.	Orissa name.
1	2	3	4	5	6	7	8	9
1	Chaitra .	Paggu .	1	Mēsha .	Vaiśākha .	Chittirai .	Mēdam .	Baiśak
2	Vaiśākha .	Bēsa .	2	Vriśhabha .	Jyēshtha .	Vaikāśi ¹ .	Edavam .	Joishō.
3	Jyēshtha .	Kārtelu .	3	Mithuna .	Aśhāḍha .	Āni .	Midunam .	Assar.
4	Aśhāḍha .	Āṭi .	4	Karka .	Śrāvāṇa .	Āḍi .	Karkāḍagam .	Sawun.
5	Śrāvāṇa .	Sōna .	5	Simha .	Bhādrapada .	Āvani .	Chingam .	Bhādro.
6	Bhādrapada .	Nirṇāla .	6	Kanyā .	Āsvina .	Purattādi ² .	Kanni .	Āssin.
7	Āsvina .	Bontelu .	7	Tulā .	Kārttika .	Aippāśi ³ .	Tulām .	Kārttik.
8	Kārttika .	Jarde .	8	Vriśchika .	Mārgasira .	Kārttigai .	Vriśchikam .	Āghrān.
9	Mārgasira .	Perārde .	9	Dhanus .	Pausha .	Mārgaṇi .	Dhanu .	Paus.
10	Pausha .	Pūntolu .	10	Makara .	Māgha .	Tai .	Makaram .	Māgha.
11	Māgha .	Māyi .	11	Kumbha .	Phālguna .	Māsi .	Kumbham .	Falgun.
12	Phālguna .	Suggi .	12	Mina .	Chaitra .	Paṅguni .	Minam .	Choitro.

¹ or Vaiyāsi.² or Purattāsi.³ or Ārppīsi, or Appīsi.NAKSHATRAS.¹

No.	Name.	Tamil name.	Deity.	No.	Name.	Tamil name.	Deity.
1	Āsvinī .	Asuvati .	Āsvin.	15	Svāti .	Sōdi .	Vāyu.
2	Bharaṇi .	Bharaṇi .	Yama.	16	Viśākhā .	Viśākam .	Indrāgnī.
3	Kṛittikā .	Kiruttigai .	Agni.	17	Anurādhā .	Anusham, or Anilum.	Mitra.
4	Rohiṇī .	Rohiṇī .	Prajāpati.	18	Jyēshthā .	Kēttai .	Indra.
5	Mrigasira .	Mirugusiram .	Sōma.	19	Mūla .	Mūlam .	Nirṛiti.
6	Ārdrā .	Ārudra, or Tiruvādirai.	Rudra.	20	Purva-Ashādhā .	Pūrāḍam .	Āpāḥ.
7	Punarvasu .	Punarpūsam .	Aditi.	21	Uttara-Ashādhā .	Uttirāḍam .	Viśvadēva.
8	Pushya .	Pūsam .	Bṛihaspati	22	Ābhijit .	...	Brahman.
9	Āślēshā .	Āyilyam .	Sarpāḥ.	23	Śrāvāṇa .	Tiruvōnam .	Vishṇu.
10	Maghā .	Magham .	Pitarāḥ.	24	Dhanishthā or Śravishthā .	Aviṭṭam .	Vasavaḥ.
11	Pūrva-Phalgunī .	Pūram .	Bhāga.	25	Satabhishaj or Śatatārakā .	Sedayam .	Varuṇa.
12	Uttara-Phalgunī .	Uttiram .	Āryaman.	26	Pūrva-Bhādrapadā .	Pūrattādi .	Aja Ekapād
13	Hastā .	Hastam or Attam.	Savitṛi.	27	Uttara-Bhādrapadā .	Uttirattādi .	Abi Budhnya.
14	Chitrā .	Chittirai .	Tvashṭṛi.		Rēvatī .	Rēvatī .	Pūshan.

¹ Tamil names and those of Deities are borrowed from Dewan Bahadur L. D. Swamikannu Pillai's "Indian Chronology."

TABLE LXIII A.

(Corresponding to Table III, Part I, "Indian Calendar.")

COLLECTIVE DURATION OF MEAN LUNAR MONTHS.

LUNI-SOLAR YEAR (CHAITRĀDI).				
Serial number.	Name of month.	COLLECTIVE DURATION FROM BEGINNING OF YEAR TO END OF EACH <i>mean</i> LUNAR MONTH.		
		Exactly in Tithis.	In civil days.	
			Approximate.	Exact.
1	2	3	3a	3b
1	Chaitra . . .	30	30	29-53
2	Vaiśākha . . .	60	59	59-06
3	Jyēshṭha . . .	90	89	88-59
4	Āshāḍha . . .	120	118	118-12
5	Śrāvapa . . .	150	148	147-65
6	Bhādrapada . . .	180	177	177-18
7	Āsvina . . .	210	207	206-71
8	Kārttika . . .	240	236	236-24
9	Mārgaśira . . .	270	266	265-77
10	Pausha . . .	300	295	295-30
11	Māgha . . .	330	325	324-83
12	Phālguna . . .	360	354	354-36
	In intercalary years.	390	384	383-89

TABLE

DURATION AND COLLECTIVE DURATION OF TRUE SOLAR MONTHS, WITH INCREASE

The values are those

"W. D."—Week-day. *a* in 10,000ths

(This Table supersedes Table XVIII A, "Indian

Luni-solar months ending at the second of the two solar samkrāntis with which it is connected.	At the true solar samkrānti.	Collective duration in days, hours, etc., and collective increase of <i>a</i> , <i>b</i> , <i>c</i> from true Mēsha-samkrānti to each true samkrānti.							
		D.	W-D.	H.	M.	S.	<i>a</i>	<i>b</i>	<i>c</i>
1	2	3			4	5	6		
1. Chaitra	Mina-s. (of previous year).								
2. Vaiśākha	Mēsha-samkr.	0	(0)	0	0	0	0	0	
3. Jyēshṭha	Vṛishabha-samkr.	30	(2)	22	11	6-99	471-9831	122-2961	84-6643
4. Āshādha	Mithuna-samkr.	62	(6)	7	47	43-05	1105-1653	261-8682	170-6319
5. Śrāvāṇa	Karka-samkr.	93	(2)	22	22	0-37	1808-3520	408-9426	257-1654
6. Bhādrapada	Simha-samkr.	125	(6)	9	34	40-40	2464-1251	550-9358	343-3157
7. Āsvina	Kanyā-samkr.	156	(2)	10	24	24-88	2973-4105	677-2297	428-2817
8. Kārttika	Tulā-samkr.	186	(4)	21	21	37-82	3286-9182	782-5419	511-6648
9. Margasīrsha	Vṛiśchika-samkr.	216	(6)	19	2	43-34	3413-2087	867-7898	593-5344
10. Pausha	Dhanus-samkr.	246	(1)	7	15	59-08	3405-9677	938-7268	674-3243
11. Māgha	Makara-samkr.	275	(2)	15	41	4-81	3345-0707	3-9135	754-6804
12. Phālguna	Kumbha-samkr.	305	(4)	2	39	12-57	3320-1612	72-9570	835-3275
1. Chaitra (of following year).	Mina-samkr.	334	(5)	22	4	5-29	3414-4196	154-7719	916-9379
	Mēsha-samkr. (of following year).	365	(1)	6	12	30-0	3688-2315	255-8299	1000-0

NOTE.

EXACT VALUE OF "c" AND OF "EQUATION c" AT THE SEVERAL TRUE SAMKRĀNTIS IN EACH YEAR.

Samkrānti.	<i>c</i> .	Eqn. <i>c</i> .
1. Mēsha-samkr.	277-4558	0-9119
2. Vṛishabha-samkr.	362-1201	14-2168
3. Mithuna-samkr.	448-0877	40-5849
4. Karka-samkr.	534-8212	72-5193
5. Simha-samkr.	620-7715	100-7366
6. Kanyā-samkr.	705-7375	117-0626
7. Tulā-samkr.	789-1206	117-5601
8. Vṛiśchika-samkr.	870-9902	102-9215
9. Dhanus-samkr.	951-7801	77-4872
10. Makara-samkr.	32-1362	47-7147
11. Kumbha-samkr.	112-7833	20-8518
12. Mina-samkr.	194-3937	3-6236

LXIII B.

OF *a*, *b*, *c*, AT EACH SAMKRĀNTI BY THE FIRST ĀRYA-SIDDHĀNTA.

fixed by M. de Ries.

of circle ; *b* and *c* in 1,000ths.

Chronography, p. 132, and "*Indian Calendar*," Table III, Part II.

At true solar sam- krānti.	Length of month preceding each true samkrānti and increase of <i>a</i> , <i>b</i> , <i>c</i> , between each true samkrānti.					<i>a</i> .	<i>b</i> .	<i>c</i> .
	D.	W-D.	H.	M.	S.			
7	8					9	10	11
Mēsha-samkr. . . .	0	0	0	0	0	0	0	0
Vṛishabha-samkr. . .	30	(2)	22	11	6-99	471-9831	122-2964	84-6643
Mithuna-samkr. . . .	31	(3)	9	36	36-06	633-1822	139-5721	85-9676
Karka-samkr.	31	(3)	14	34	17-32	703-1867	147-0744	86-5335
Simha-samkr.	31	(3)	11	12	40-02	655-7731	141-9932	86-1503
Kanyā-samkr.	31	(3)	0	49	44-48	509-2854	126-2939	84-9660
Tulā-samkr.	30	(2)	10	57	12-94	313-5077	105-3122	83-3831
Vṛischika-samkr. . . .	29	(1)	21	41	5-52	126-2905	85-2479	81-8696
Dhanus-samkr.	29	(1)	12	13	15-74	9992-7590	70-9370	80-7890
Makara-samkr.	29	(1)	8	25	5-73	9939-1030	65-1867	80-3561
Kumbha-samkr.	29	(1)	10	58	7-76	9975-0905	69-0435	80-6471
Mīna-samkr.	29	(1)	19	24	52-72	94-2584	81-8149	81-6104
Mēsha-samkr. (of follow- ing year).	30	(2)	8	8	24-71	273-8119	101-0580	83-0622

TABLE LXIV.

INCREASE OF *a*, *b*, *c* IN DAYS OF 24 HOURS EACH BY THE FIRST ĀRYA-SIDDHANTA WITH LALLA'S BIJA.

a in 10,000ths; *b* and *c* in 1,000ths of circle.

This Table corresponds to Table IV, "Indian Calendar."

Increase in	<i>a</i> .	<i>b</i> .	<i>c</i> .
One day	338-631873982	36-291623738	2-737785720
One year of 365 days	3600-634003430	246-442664370	999-291787800
One year of 366 days	3939-265877412	282-734288108	2-029573520
One century of 36,525 days	8529-197184659	551-557045243	997-623429986
One century of 36,526 days	8867-829058641	587-848668981	0-361215706

DAYS OF 24 HOURS EACH.

No.	Week day.	<i>a</i> .	<i>b</i> .	<i>c</i> .	No.	Week day.	<i>a</i> .	<i>b</i> .	<i>c</i> .
1	2	3	4	5	1	2	3	4	5
1	1	338-6319	36-2916	2-7378	31	3	497-5881	125-0403	84-8714
2	2	677-2637	72-5832	5-4756	32	4	836-2200	161-3320	87-6091
3	3	1015-8956	108-8749	8-2134	33	5	1174-8518	197-6236	90-3469
4	4	1354-5275	145-1665	10-9511	34	6	1513-4837	233-9152	93-0847
5	5	1693-1594	181-4581	13-6889	35	0	1852-1156	270-2068	95-8225
6	6	2031-7912	217-7497	16-4267	36	1	2190-7475	306-4985	98-5603
7	0	2370-4231	254-0414	19-1645	37	2	2529-3793	342-7901	101-2981
8	1	2709-0550	290-3330	21-9023	38	3	2868-0112	379-0817	104-0359
9	2	3047-6869	326-6246	24-6401	39	4	3206-6431	415-3733	106-7736
10	3	3386-3187	362-9162	27-3779	40	5	3545-2750	451-6649	109-5114
11	4	3724-9506	399-2079	30-1156	41	6	3883-9068	487-9566	112-2492
12	5	4063-5825	435-4995	32-8534	42	0	4222-5387	524-2482	114-9870
13	6	4402-2144	471-7911	35-5912	43	1	4561-1706	560-5398	117-7248
14	0	4740-8462	508-0827	38-3290	44	2	4899-8025	596-8314	120-4626
15	1	5079-4781	544-3744	41-0668	45	3	5238-4343	633-1231	123-2004
16	2	5418-1100	580-6660	43-8046	46	4	5577-0662	669-4147	125-9381
17	3	5756-7419	616-9576	46-5424	47	5	5915-6981	705-7063	128-6759
18	4	6095-3737	653-2492	49-2801	48	6	6254-3300	741-9979	131-4137
19	5	6434-0056	689-5409	52-0179	49	0	6592-9618	778-2896	134-1515
20	6	6772-6375	725-8325	54-7557	50	1	6931-5937	814-5812	136-8893
21	0	7111-2694	762-1241	57-4935	51	2	7270-2256	850-8728	139-6271
22	1	7449-9012	798-4157	60-2313	52	3	7608-8574	887-1644	142-3649
23	2	7788-5331	834-7073	62-9691	53	4	7947-4893	923-4561	145-1026
24	3	8127-1650	870-9990	65-7069	54	5	8286-1212	959-7477	147-8404
25	4	8465-7968	907-2906	68-4446	55	6	8624-7531	996-0393	150-5782
26	5	8804-4287	943-5822	71-1824	56	0	8963-3849	32-3309	153-3160
27	6	9143-0606	979-8738	73-9202	57	1	9302-0168	68-6226	156-0538
28	0	9481-6925	16-1655	76-6580	58	2	9640-6487	104-9142	158-7916
29	1	9820-3243	52-4571	79-3958	59	3	9979-2806	141-2058	161-5294
30	2	158-9562	88-7487	82-1336	60	4	317-9124	177-4974	164-2671

TABLE LXIV—Contd.

DAYS—Contd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
61	5	656-5443	213-7890	167-0049	111	6	7588-1380	28-3702	303-8942
62	6	995-1762	250-0807	169-7427	112	0	7926-7699	64-6619	306-6320
63	0	1333-8081	286-3723	172-4805	113	1	8265-4018	100-9535	309-3698
64	1	1672-4399	322-6639	175-2183	114	2	8604-0336	137-2451	312-1076
65	2	2011-0718	358-9555	177-9561	115	3	8942-6655	173-5367	314-8454
66	3	2349-7037	395-2472	180-6939	116	4	9281-2974	209-8284	317-5831
67	4	2688-3356	431-5388	183-4316	117	5	9619-9293	246-1200	320-3209
68	5	3026-9674	467-8304	186-1694	118	6	9958-5611	282-4116	323-0587
69	6	3365-5993	504-1220	188-9072	119	0	297-1930	318-7032	325-7965
70	0	3704-2312	540-4137	191-6450	120	1	635-8249	354-9948	328-5343
71	1	4042-8631	576-7053	194-3828	121	2	974-4568	391-2865	331-2721
72	2	4381-4949	612-9969	197-1206	122	3	1313-0886	427-5781	334-0099
73	3	4720-1268	649-2885	199-8584	123	4	1651-7205	463-8697	336-7476
74	4	5058-7587	685-5801	202-5961	124	5	1990-3524	500-1613	339-4854
75	5	5397-3905	721-8718	205-3339	125	6	2328-9842	536-4530	342-2232
76	6	5736-0224	758-1634	208-0717	126	0	2667-6161	572-7446	344-9610
77	0	6074-6543	794-4550	210-8095	127	1	3006-2480	609-0362	347-6988
78	1	6413-2862	830-7467	213-5473	128	2	3344-8799	645-3278	350-4366
79	2	6751-9180	867-0383	216-2851	129	3	3683-5117	681-6195	353-1744
80	3	7090-5499	903-3299	219-0229	130	4	4022-1436	717-9111	355-9121
81	4	7429-1818	939-6215	221-7606	131	5	4360-7755	754-2027	358-6499
82	5	7767-8137	975-9131	224-4984	132	6	4699-4074	790-4943	361-3877
83	6	8106-4455	12-2048	227-2362	133	0	5038-0392	826-7860	364-1255
84	0	8445-0774	48-4964	229-9740	134	1	5376-6711	863-0776	366-8633
85	1	8783-7093	84-7880	232-7118	135	2	5715-3030	899-3692	369-6011
86	2	9122-3412	121-0796	235-4496	136	3	6053-9349	935-6608	372-3389
87	3	9460-9730	157-3713	238-1874	137	4	6392-5667	971-9525	375-0766
88	4	9799-6049	193-6629	240-9251	138	5	6731-1986	8,2441	377-8144
89	5	138-2367	229-9545	243-6629	139	6	7069-8305	44-5357	380-5522
90	6	476-8687	266-2461	246-4007	140	0	7408-4624	80-8273	383-2900
91	0	815-5005	302-5378	249-1385	141	1	7747-0942	117-1189	386-0278
92	1	1154-1324	338-8294	251-8763	142	2	8085-7261	153-4106	388-7656
93	2	1492-7643	375-1210	254-6141	143	3	8424-3580	189-7022	391-5034
94	3	1831-3962	411-4126	257-3519	144	4	8762-9899	225-9938	394-2411
95	4	2170-0280	447-7043	260-0896	145	5	9101-6217	262-2854	396-9789
96	5	2508-6599	483-9959	262-8274	146	6	9440-2536	298-5771	399-7167
97	6	2847-2918	520-2875	265-5652	147	0	9778-8855	334-8686	402-4545
98	0	3185-9237	556-5791	268-3030	148	1	117-5173	371-1603	405-1923
99	1	3524-5555	592-8708	271-0408	149	2	456-1492	407-4519	407-9301
100	2	3863-1874	629-1624	273-7786	150	3	794-7811	443-7436	410-6679
101	3	4201-8193	665-4540	276-5164	151	4	1133-4130	480-0352	413-4056
102	4	4540-4511	701-7456	279-2541	152	5	1472-0448	516-3268	416-1434
103	5	4879-0830	738-0372	281-9919	153	6	1810-6767	552-6184	418-8812
104	6	5217-7149	774-3289	284-7297	154	0	2149-3086	588-9101	421-6190
105	0	5556-3468	810-6205	287-4675	155	1	2487-9405	625-2017	424-3568
106	1	5894-9786	846-9121	290-2053	156	2	2826-5723	661-4933	427-0946
107	2	6233-6105	883-2037	292-9431	157	3	3165-2042	697-7849	429-8324
108	3	6572-2424	919-4954	295-6809	158	4	3503-8361	734-0766	432-5701
109	4	6910-8743	955-7870	298-4186	159	5	3842-4680	770-3682	435-3079
110	5	7249-5061	992-0786	301-1564	160	6	4181-0998	806-6598	438-0457

TABLE LXIV—Contd.

DAYS—Contd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
161	0	4519-7317	842-9514	440-7835	211	1	1451-3254	657-5326	577-6728
162	1	4858-3636	879-2430	443-5213	212	2	1789-9572	693-8242	580-4106
163	2	5196-9955	915-5347	446-2591	213	3	2128-5892	729-1159	583-1484
164	3	5535-6273	951-8263	448-9969	214	4	2467-2210	766-4075	585-8861
165	4	5874-2592	988-1179	451-7346	215	5	2805-8529	802-6991	588-6239
166	5	6212-8911	24-4095	454-4724	216	6	3144-4848	838-9907	591-3617
167	6	6551-5230	60-7012	457-2102	217	0	3483-1167	875-2824	594-0995
168	0	6890-1548	96-9928	459-9480	218	1	3821-7485	911-5740	596-8373
169	1	7228-7867	133-2844	462-6858	219	2	4160-3804	947-8656	599-5751
170	2	7567-4186	169-5760	465-4236	220	3	4499-0123	984-1572	602-3129
171	3	7906-0505	205-8677	468-1613	221	4	4837-6442	20-4488	605-0506
172	4	8244-6823	242-1593	470-8991	222	5	5176-2760	56-7405	607-7884
173	5	8583-3142	278-4509	473-6369	223	6	5514-9079	93-0321	610-5262
174	6	8921-9461	314-7425	476-3747	224	0	5853-5398	129-3237	613-2640
175	0	9260-5779	351-0342	479-1125	225	1	6192-1716	165-6153	616-0018
176	1	9599-2098	387-3258	481-8503	226	2	6530-8035	201-9070	618-7396
177	2	9937-8417	423-6174	484-5881	227	3	6869-4354	238-1986	621-4774
178	3	276-4736	459-9090	487-3259	228	4	7208-0673	274-4902	624-2151
179	4	615-1054	496-2006	490-0636	229	5	7546-6991	310-7818	626-9529
180	5	953-7373	532-4923	492-8014	230	6	7885-3310	347-0735	629-6907
181	6	1292-3692	568-7839	495-5392	231	0	8223-9629	383-3651	632-4285
182	0	1631-0011	605-0755	498-2770	232	1	8502-5948	419-6567	635-1663
183	1	1969-6329	641-3671	501-0148	233	2	8901-2266	455-9483	637-9041
184	2	2308-2648	677-6588	503-7526	234	3	9239-8585	492-2400	640-6419
185	3	2646-8967	713-9504	506-4904	235	4	9578-4904	528-5316	643-3796
186	4	2985-5286	750-2420	509-2281	236	5	9917-1223	564-8232	646-1174
187	5	3324-1604	786-5336	511-9659	237	6	255-7541	601-1148	648-8552
188	6	3662-7923	822-8253	514-7037	238	0	594-3860	637-4064	651-5930
189	0	4001-4242	858-1169	517-4415	239	1	933-0179	673-6981	654-3308
190	1	4340-0561	895-4085	520-1793	240	2	1271-6498	709-9897	657-0686
191	2	4678-6879	931-7001	522-9171	241	3	1610-2816	746-2813	659-8064
192	3	5017-3198	967-9918	525-6549	242	4	1948-9135	782-5729	662-5441
193	4	5355-9517	4-2834	528-3926	243	5	2287-5454	818-8646	665-2819
194	5	5694-5836	40-5750	531-1304	244	6	2626-1773	855-1562	668-0197
195	6	6033-2154	76-8666	533-8682	245	0	2964-8091	891-4478	670-7575
196	0	6371-8473	113-1583	536-6060	246	1	3303-4410	927-7394	673-4953
197	1	6710-4792	149-4499	539-3438	247	2	3642-0729	964-0311	676-2331
198	2	7049-1110	185-7415	542-0816	248	3	3980-7047	0-3227	678-9709
199	3	7387-7429	222-0331	544-8194	249	4	4319-3366	36-6143	681-7086
200	4	7726-3748	258-3247	547-5571	250	5	4657-9685	72-9059	684-4464
201	5	8065-0067	294-6164	550-2949	251	6	4996-6004	199-1976	687-1842
202	6	8403-6385	330-9080	553-0327	252	0	5335-2322	115-4892	689-9220
203	0	8742-2704	367-1996	555-7705	253	1	5673-8641	181-7808	692-6598
204	1	9080-9023	403-4912	558-5083	254	2	6012-4960	218-0724	695-3976
205	2	9419-5342	439-7829	561-2461	255	3	6351-1279	254-8941	698-1354
206	3	9758-1660	476-0745	563-9839	256	4	6689-7597	290-6557	700-8731
207	4	96-7979	512-3661	566-7216	257	5	7028-3916	326-9473	703-6109
208	5	435-4298	548-6577	569-4594	258	6	7367-0235	363-2339	706-3487
209	6	774-0617	584-9494	572-1972	259	0	7705-6554	399-5305	709-0865
210	0	1112-6935	621-2410	574-9350	260	1	8044-2872	435-8222	711-8243

TABLE LXIV—Contd.

DAYS—Contd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
261	2	8382-9191	472-1138	714-5621	311	3	5314-5128	286-6950	851-4514
262	3	8721-5510	508-4054	717-2999	312	4	5653-1446	322-9866	854-1891
263	4	9060-1829	544-6970	720-0376	313	5	5991-7766	359-2782	856-9269
264	5	9398-8147	580-9887	722-7754	314	6	6330-4084	395-5699	859-6647
265	6	9737-4466	617-2803	725-5132	315	0	6669-0403	431-8615	862-4025
266	0	76-0785	653-5719	728-2510	316	1	7007-6722	468-1531	865-1403
267	1	414-7104	689-8635	730-9888	317	2	7346-3041	504-4447	867-8781
268	2	753-3422	726-1552	733-7266	318	3	7684-9359	540-7363	870-6159
269	3	1091-9741	762-4408	736-4644	319	4	8023-5678	577-0280	873-3536
270	4	1430-6060	798-7334	739-2021	320	5	8362-1997	613-3196	876-0914
271	5	1769-2378	835-0300	741-9399	321	6	8700-8315	649-6112	878-8292
272	6	2107-8697	871-3217	744-6777	322	0	9039-4634	685-9028	881-5670
273	0	2446-5016	907-6133	747-4155	323	1	9378-0953	722-1945	884-3048
274	1	2785-1335	943-9049	750-1533	324	2	9716-7272	758-4861	887-0426
275	2	3123-7653	979-1965	752-8911	325	3	55-3590	794-7777	889-7804
276	3	3462-3972	16-4882	755-6289	326	4	394-9009	831-0693	892-5181
277	4	3801-0291	52-7798	758-3666	327	5	732-6228	867-3610	895-2559
278	5	4139-6610	89-0714	761-1044	328	6	1071-2547	903-6526	897-9937
279	6	4478-2928	125-3630	763-8422	329	0	1409-8865	939-9442	900-7315
280	0	4816-9247	161-6546	766-5800	330	1	1748-5184	976-2358	903-4693
281	1	5155-5566	197-9463	769-3178	331	2	2087-1503	12-5275	906-2071
282	2	5494-1885	234-2379	772-0556	332	3	2425-7822	48-8191	908-9449
283	3	5832-8203	270-5295	774-7934	333	4	2764-4140	85-1107	911-6826
284	4	6171-4522	306-8211	777-5311	334	5	3103-0459	121-4023	914-4204
285	5	6510-0841	343-1128	780-2689	335	6	3441-6778	157-6940	917-1582
286	6	6848-7160	379-4044	783-0067	336	0	3780-3097	193-9856	919-8960
287	0	7187-3478	415-6960	785-7445	337	1	4118-9415	230-2772	922-6338
288	1	7525-9797	451-9876	788-4823	338	2	4457-5734	266-5688	925-3716
289	2	7864-6116	488-2793	791-2201	339	3	4796-2053	302-8604	928-1094
290	3	8203-2435	524-5709	793-9579	340	4	5134-8372	339-1521	930-8471
291	4	8541-8753	560-8625	796-6956	341	5	5473-4690	375-4437	933-5849
292	5	8880-5072	597-1541	799-4334	342	6	5812-1009	411-7353	936-3227
293	6	9219-1391	633-4458	802-1712	343	0	6150-7328	448-0269	939-0605
294	0	9557-7710	669-7374	804-9090	344	1	6489-3646	484-3186	941-7983
295	1	9896-4028	706-0290	807-6468	345	2	6827-9965	520-6102	944-5361
296	2	235-0347	742-3206	810-3846	346	3	7166-6284	556-9018	947-2730
297	3	573-6666	778-6123	813-1224	347	4	7505-2603	593-1934	950-0116
298	4	912-2984	814-9039	815-8601	348	5	7843-8921	629-4851	952-7494
299	5	1250-9303	851-1955	818-5979	349	6	8182-5240	665-7767	955-4872
300	6	1589-5622	887-4871	821-3357	350	0	8521-1559	702-0683	958-2250
301	0	1928-1941	923-7787	824-0735	351	1	8859-7878	738-3599	960-9628
302	1	2266-8259	960-0704	826-8113	352	2	9198-4196	774-6516	963-7006
303	2	2605-4578	996-3620	829-5491	353	3	9537-0515	810-9432	966-4384
304	3	2944-0897	32-6536	832-2869	354	4	9875-6834	847-2348	969-1761
305	4	3282-7216	68-9452	835-0246	355	5	214-3153	883-5264	971-9139
306	5	3621-3534	105-2369	837-7624	356	6	552-9471	919-8181	974-6517
307	6	3959-9853	141-5285	840-5002	357	0	891-5790	956-1097	977-3895
308	0	4298-6172	177-8201	843-2380	358	1	1230-2109	992-4013	980-1273
309	1	4637-2491	214-1117	845-9758	359	2	1568-8428	28-6929	982-8651
310	2	4975-8809	250-4034	848-7136	360	3	1907-4746	64-9845	985-6029

TABLE LXIV—*Concl.*DAYS—*Concl.*

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
361	4	2246-1065	101-2762	988-3406	376	5	7325-5846	645-6505	29-4074
362	5	2584-7384	137-5678	991-0784	377	6	7664-2165	681-9421	32-1452
363	6	2923-3703	173-8594	993-8162	378	0	8002-8484	718-2338	34-8830
364	0	3262-0021	210-1510	996-5540	379	1	8341-4802	754-5254	37-6208
365	1	3600-6340	246-4427	999-2918	380	2	8680-1121	790-8170	40-3586
366	2	3939-2659	282-7343	2-0296	381	3	9018-7440	827-1086	43-0964
367	3	4277-8978	319-0259	4-7674	382	4	9357-3759	863-4003	45-8341
368	4	4616-5296	355-3175	7-5051	383	5	9696-0077	899-6919	48-5719
369	5	4955-1615	391-6092	10-2429	384	6	34-6396	935-9835	51-3097
370	6	5293-7934	427-9008	12-9807	385	0	373-2715	972-2751	54-0475
371	0	5632-4252	464-1924	15-7185					
372	1	5971-0571	500-4840	18-4563					
373	2	6309-6890	536-7757	21-1941					
374	3	6648-3209	573-0673	23-9319					
375	4	6986-9527	609-3589	26-6096					

TABLE LXV.

INCREASE OF *a*, *b*, *c* BY THE FIRST ĀRYA-SIDDHĀNTA WITH LALLA'S BĪĀ.

HOURS, MINUTES AND SECONDS.

(*a* in 10,000ths of circle ; *b* and *c* in 1,000ths.)

This Table corresponds to Table V, " Indian Calendar."

Increase in	<i>a</i> .	<i>b</i> .	<i>c</i> .
One hour	14-109661416	1-512150989	0-114074405
One minute	0-235161024	0-025202517	0-001901210
One second	0-003919350	0-000420042	0-000031687

HOURS.

No.	<i>a</i> .	<i>b</i> .	<i>c</i> .	No.	<i>a</i> .	<i>b</i> .	<i>c</i> .
1	14-1007	1-5122	0-1141	13	183-4256	19-6580	1-4830
2	28-2193	3-0243	0-2281	14	197-5353	21-1701	1-5970
3	42-3290	4-5365	0-3422	15	211-6449	22-6823	1-7111
4	56-4386	6-0480	0-4563	16	225-7546	24-1944	1-8252
5	70-5483	7-5608	0-5704	17	239-8642	25-7066	1-9393
6	84-6580	9-0729	0-6844	18	253-9739	27-2187	2-0533
7	98-7676	10-5851	0-7985	19	268-0836	28-7309	2-1674
8	112-8773	12-0972	0-9126	20	282-1932	30-2430	2-2815
9	126-9870	13-6094	1-0267	21	296-3029	31-7552	2-3956
10	141-0966	15-1215	1-1407	22	310-4126	33-2673	2-5096
11	155-2063	16-6337	1-2548	23	324-5222	34-7795	2-6237
12	169-3159	18-1458	1-3689	24	338-6319	36-2916	2-7378

MINUTES.

No.	<i>a</i> .	<i>b</i> .	<i>c</i> .	No.	<i>a</i> .	<i>b</i> .	<i>c</i> .	No.	<i>a</i> .	<i>b</i> .	<i>c</i> .
1	0-2352	0-0252	0-0019	21	4-9384	0-5293	0-0399	41	9-6416	1-0333	0-0780
2	0-4703	0-0504	0-0038	22	5-1735	0-5545	0-0418	42	9-8768	1-0585	0-0799
3	0-7055	0-0756	0-0057	23	5-4087	0-5797	0-0437	43	10-1119	1-0837	0-0818
4	0-9406	0-1008	0-0076	24	5-6439	0-6049	0-0456	44	10-3471	1-1089	0-0837
5	1-1758	0-1260	0-0095	25	5-8790	0-6301	0-0475	45	10-5822	1-1341	0-0856
6	1-4110	0-1512	0-0114	26	6-1142	0-6553	0-0494	46	10-8174	1-1593	0-0875
7	1-6461	0-1764	0-0133	27	6-3493	0-6805	0-0513	47	11-0526	1-1845	0-0894
8	1-8813	0-2016	0-0152	28	6-5845	0-7057	0-0532	48	11-2877	1-2097	0-0913
9	2-1164	0-2268	0-0171	29	6-8197	0-7309	0-0551	49	11-5229	1-2349	0-0932
10	2-3516	0-2520	0-0190	30	7-0548	0-7561	0-0570	50	11-7581	1-2601	0-0951
11	2-5868	0-2772	0-0209	31	7-2900	0-7813	0-0589	51	11-9932	1-2853	0-0970
12	2-8219	0-3024	0-0228	32	7-5252	0-8065	0-0608	52	12-2284	1-3105	0-0989
13	3-0571	0-3276	0-0247	33	7-7603	0-8317	0-0627	53	12-4635	1-3357	0-1008
14	3-2923	0-3528	0-0266	34	7-9955	0-8569	0-0646	54	12-6987	1-3609	0-1027
15	3-5274	0-3780	0-0285	35	8-2306	0-8821	0-0665	55	12-9339	1-3861	0-1046
16	3-7626	0-4032	0-0304	36	8-4658	0-9073	0-0684	56	13-1690	1-4113	0-1065
17	3-9977	0-4284	0-0323	37	8-7010	0-9325	0-0703	57	13-4042	1-4365	0-1084
18	4-2329	0-4536	0-0342	38	8-9361	0-9577	0-0722	58	13-6393	1-4617	0-1103
19	4-4681	0-4788	0-0361	39	9-1713	0-9829	0-0741	59	13-8745	1-4869	0-1122
20	4-7032	0-5041	0-0380	40	9-4064	1-0081	0-0760	60	14-1097	1-5122	0-1141

TABLE LXV—*Contd.*

SECONDS.

No.	a.	b.	c.	No.	a.	b.	c.	No.	a.	b.	c.
1	0-0039	0-0004	0-0000	21	0-0823	0-0088	0-0007	41	0-1607	0-0172	0-0013
2	0-0078	0-0008	0-0001	22	0-0862	0-0092	0-0007	42	0-1646	0-0176	0-0013
3	0-0118	0-0013	0-0001	23	0-0901	0-0097	0-0007	43	0-1685	0-0181	0-0014
4	0-0157	0-0017	0-0001	24	0-0941	0-0101	0-0008	44	0-1725	0-0185	0-0014
5	0-0196	0-0021	0-0002	25	0-0980	0-0105	0-0008	45	0-1764	0-0189	0-0014
6	0-0235	0-0025	0-0002	26	0-1019	0-0109	0-0008	46	0-1803	0-0193	0-0015
7	0-0274	0-0029	0-0002	27	0-1058	0-0113	0-0009	47	0-1842	0-0197	0-0015
8	0-0314	0-0034	0-0003	28	0-1097	0-0118	0-0009	48	0-1881	0-0202	0-0015
9	0-0353	0-0038	0-0003	29	0-1137	0-0122	0-0009	49	0-1920	0-0206	0-0016
10	0-0392	0-0042	0-0003	30	0-1176	0-0126	0-0010	50	0-1960	0-0210	0-0016
11	0-0431	0-0046	0-0003	31	0-1215	0-0130	0-0010	51	0-1999	0-0214	0-0016
12	0-0470	0-0050	0-0004	32	0-1254	0-0134	0-0010	52	0-2038	0-0218	0-0016
13	0-0510	0-0055	0-0004	33	0-1293	0-0139	0-0010	53	0-2077	0-0223	0-0017
14	0-0549	0-0059	0-0004	34	0-1333	0-0143	0-0011	54	0-2116	0-0227	0-0017
15	0-0588	0-0063	0-0005	35	0-1372	0-0147	0-0011	55	0-2156	0-0231	0-0017
16	0-0627	0-0067	0-0005	36	0-1411	0-0151	0-0011	56	0-2195	0-0235	0-0018
17	0-0666	0-0071	0-0005	37	0-1450	0-0155	0-0012	57	0-2234	0-0239	0-0018
18	0-0705	0-0076	0-0006	38	0-1489	0-0160	0-0012	58	0-2273	0-0244	0-0018
19	0-0745	0-0080	0-0006	39	0-1525	0-0164	0-0012	59	0-2312	0-0248	0-0019
20	0-0784	0-0084	0-0006	40	0-1568	0-0168	0-0013	60	0-2352	0-0252	0-0019

TABLES LXVI, LXVII.

"EQUATION *b*" AND "EQUATION *c*" IN WHOLE NUMBERS BY THE FIRST ĀRYA-SIDDHĀNTA
(corresponding to Tables VI, VII, "Indian Calendar").

Tables LXVI A and LXVII A state the values of "equation *b*" and "equation *c*" in detail.

TABLE LXVI.

LUNAR "EQUATION *b*."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	139	500	500	139	1000
10	148	490	510	130	990
20	157	480	520	121	980
30	165	470	530	114	970
40	174	460	540	105	960
50	182	450	550	96	950
60	191	440	560	88	940
70	199	430	570	80	930
80	206	420	580	72	920
90	214	410	590	65	910
100	221	400	600	58	900
110	228	390	610	51	890
120	235	380	620	44	880
130	241	370	630	38	870
140	247	360	640	32	860
150	252	350	650	27	850
160	257	340	660	22	840
170	262	330	670	17	830
180	265	320	680	13	820
190	269	310	690	10	810
200	272	300	700	7	800
210	274	290	710	4	790
220	276	280	720	2	780
230	277	270	730	1	770
240	278	260	740	0	760
250	279	250	750	0	750

TABLE LXVII.

SOLAR "EQUATION *c*."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	60	500	500	60	1000
10	56	490	510	63	990
20	52	480	520	67	980
30	49	470	530	71	970
40	45	460	540	75	960
50	41	450	550	78	950
60	38	440	560	81	940
70	34	430	570	85	930
80	31	420	580	88	920
90	28	410	590	92	910
100	25	400	600	95	900
110	21	390	610	98	890
120	18	380	620	101	880
130	16	370	630	103	870
140	14	360	640	106	860
150	11	350	650	108	850
160	9	340	660	110	840
170	7	330	670	112	830
180	6	320	680	113	820
190	4	310	690	115	810
200	3	300	700	116	800
210	2	290	710	117	790
220	1	280	720	118	780
230	1	270	730	119	770
240	0	260	740	119	760
250	0	250	750	119	750

Diff. in equation.	Last figure of argument.									
	9	8	7	6	5	4	3	2	1	
	Add or subtract.									
9	8	7	6	5	4 or 5	4	3	2	1	
8	7	6	6	5	4	3	2	2	1	
7	6	6	5	4	3 or 4	3	2	1	1	
6	5	5	4	4	3	2	2	1	1	
5	4 or 5	4	3 or 4	3	2 or 3	2	1 or 2	1	0 or 1	
4	4	3	3	2	2	2	1	1	0	
3	3	2	2	2	1 or 2	1	1	1	0	
2	2	2	1	1	1	1	1	0	0	
1	1	1	1	1	0 or 1	0	0	0	0	

TABLE LXVI A.

(A) MOON'S "EQUATION b" BY THE FIRST ĀRYA-SIDDHĀNTA, FROM (C'S MEAN ANOM. 0—500 (0°—180°).

Cols. 3, 4.—Equation and difference stand for either of the mean anom. values in cols. 2a, 2b. For the 24 base-equations see Table LXX.

Arg. b is (C's mean anom. in 1,000ths of circle.

Col. 3.—The equation is (C's greatest equation plus the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. b.	Equation b.	Diff.	Arg. b.	Serial No. of sine.	Arg. b.	Equation b.	Diff.	Arg. b.
1	2a	3	4	2b	1	2a	3	4	2b
0	0-0	139-4275	1-8229	500-0	12	125-0	237-9056	1-2482	375-0
	2-083	141-2505		497-916		127-083	239-1537		372-916
	4-16	143-0734		495-83		129-16	240-4019		370-83
	6-25	144-8963		493-75		131-25	241-6501		368-75
	8-3	146-7192	1-8148	491-6		133-3	242-8983	1-1637	366-6
1	10-416	148-5421		489-583		135-416	244-1464		364-583
	12-5	150-3569		487-5		137-5	245-3102		362-5
	14-583	152-1718		485-416		139-583	246-4739		360-416
	16-6	153-9866	1-7986	483-3		141-6	247-6376	1-0661	358-3
	18-75	155-8014		481-25		143-75	248-8014		356-25
2	20-83	157-6162		479-16		145-83	249-9651		354-16
	22-916	159-4148		477-083		147-916	251-0312		352-083
	25-0	161-2134	1-7743	475-0		150-0	252-0973	0-9684	350-0
	27-083	163-0120		472-916		152-083	253-1634		347-916
	29-16	164-8106		470-83		154-16	254-2294		345-83
	31-25	166-6093		468-75		156-25	255-2955		343-75
3	33-3	168-3836	1-7419	466-6		158-3	256-2640	0-8626	341-6
	35-416	170-1579		464-583		160-416	257-2324		339-583
	37-5	171-9322		462-5		162-5	258-2008		337-5
	39-583	173-7065		460-416		164-583	259-1692		335-416
	41-6	175-4808	1-7014	458-3		166-6	260-1376	0-7568	333-3
	43-75	177-2227		456-25		168-75	261-0003		331-25
	45-83	178-9649		454-16		170-83	261-8629		329-16
	47-916	180-7065		452-083		172-916	262-7255		327-083
	50-0	182-4484	1-6609	450-0		175-0	263-5882	0-6429	325-0
	52-083	184-1903		447-916		177-083	264-4508		322-916
	54-16	185-8917		445-83		179-16	265-2076		320-83
	56-25	187-5931		443-75		181-25	265-9645		318-75
	58-3	189-2944	1-6123	441-6		183-3	266-7213	0-5290	316-6
	60-416	190-9958		439-583		185-416	267-4781		314-583
	62-5	192-6972		437-5		187-5	268-2350		312-5
	64-583	194-3581		435-416		189-583	268-8779		310-416
	66-6	196-0190	1-5475	433-3		191-6	269-5208	0-4150	308-3
	68-75	197-6799		431-25		193-75	270-1637		306-25
	70-83	199-3407		429-16		195-83	270-8066		304-16
	72-916	201-0016		427-083		197-916	271-4495		302-083
	75-0	202-6139	1-4826	425-0		200-0	271-9785	0-3011	300-0
	77-083	204-2262		422-916		202-083	272-5074		297-916
	79-16	205-8384		420-83		204-6	273-0364		295-83
	81-25	207-4507		418-75		206-25	273-5654		293-75
	83-3	209-0630	1-4097	416-6		208-3	274-0944	0-1790	291-6
	85-416	210-6104		414-583		210-416	274-5094		289-583
	87-5	212-1579		412-5		212-5	274-9244		287-5
	89-583	213-7053		410-416		214-583	275-3395		285-416
	91-6	215-2528	1-3287	408-3		216-6	275-7545	0-0570	283-3
	93-75	216-8002		406-25		218-75	276-1695		281-25
	95-83	218-2829		404-16		220-83	276-4707		279-16
	97-916	219-7655		402-083		222-916	276-7718		277-083
	100-0	221-2481	1-3287	400-0		225-0	277-0729	0-1790	275-0
	102-083	222-7308		397-916		227-083	277-3740		272-916
	104-16	224-2134		395-83		229-16	277-6751		270-83
	106-25	225-6231		393-75		231-25	277-8541		268-75
	108-3	227-0329	1-3287	391-6		233-3	278-0332	0-0570	266-6
	110-416	228-4426		389-583		235-416	278-2122		264-583
	112-5	229-8523		387-5		237-5	278-3912		262-5
	114-583	231-2620		385-416		239-583	278-5703		260-416
	116-6	232-5907	1-3287	383-3		241-6	278-6272	0-0570	258-3
	118-75	233-9194		381-25		243-75	278-6842		256-25
	120-83	235-2482		379-16		245-83	278-7412		254-16
	122-916	236-5769		377-083		247-916	278-7981		252-083
					24	250-0	278-8551		250-0

TABLE LXVI A—Contd.

(B) MCON'S " EQUATION b " BY THE FIRST ARYA-SIDDHANTA FROM (' S MEAN ANOM. 500—1000 (180°—330°).

Col. 3.—The equation is (' s greatest equation *minus* the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. b.	Equation b.	Diff.	Arg. b.	Serial No. of sine.	Arg. b.	Equation b.	Diff.	Arg. b.		
1	2a	3	4	2b	1	2a	3	4	2b		
0	500-0	139-4275	1-8229	1000-0	12	625-0	40-9495	1-2452	875-0		
	502-083	137-6046			997-916		627-083		39-7014		872-916
	504-16	135-7817			995-83		629-16		38-4532		870-83
	506-25	133-9588			993-75		631-25		37-2050		868-75
	508-3	132-1359	1-8148	991-6	13	633-3	35-9568	1-1637	866-6		
1	510-416	130-3130			989-583		635-416		34-7087		864-583
	512-5	128-4982			987-5		637-5		33-5449		862-5
	514-583	126-6833			985-416		639-583		32-3812		860-416
	516-6	124-8685	1-7986	983-3	14	641-6	31-2175	1-0661	858-3		
	518-75	123-0537			981-25		643-75		30-0537		856-25
2	520-83	121-2389			979-16		645-83		28-8900		854-16
	522-916	119-4403			977-083		647-916		27-8239		852-083
	525-0	117-6417	1-7743	975-0	15	650-0	26-7578	0-9684	850-0		
	527-083	115-8431			972-916		652-083		25-6917		847-916
	529-16	114-0444			970-83		654-16		24-6257		845-83
3	531-25	112-2458			968-75		656-25		23-5596		843-75
	533-3	110-4715	1-7419	966-6	16	658-3	22-5911	0-8626	841-6		
	535-416	108-6972			964-583		660-416		21-6227		839-583
	537-5	106-9229			962-5		662-5		20-6543		837-5
	539-583	105-1486			960-416		664-583		19-6859		835-416
4	541-6	103-3743	1-7014	958-3	17	666-6	18-7175	0-7568	833-3		
	543-75	101-6324			956-25		668-75		17-8548		831-25
	545-83	99-8905			954-16		670-83		16-9922		829-16
	547-916	98-1486			952-083		672-916		16-1296		827-083
	550-0	96-4067	1-6609	950-0	18	675-0	15-2669	0-6429	825-0		
5	552-083	94-6648			947-916		677-083		14-4043		822-916
	554-16	92-9634			945-83		679-16		13-6475		820-83
	556-25	91-2620			943-75		681-25		12-8906		818-75
	558-3	89-5607	1-6123	941-6	19	683-3	12-1338	0-5290	816-6		
	560-416	87-8593			939-583		685-416		11-3770		814-583
6	562-5	86-1579			937-5		687-5		10-6201		812-5
	564-583	84-4970			935-416		689-583		9-9772		810-416
	566-6	82-8361	1-5475	933-3	20	691-6	9-3343	0-4150	808-3		
	568-75	81-1752			931-25		693-75		8-6914		806-25
	570-83	79-5144			929-16		695-83		8-0485		804-16
	572-916	77-8535			927-083		697-916		7-4056		802-083
7	575-0	76-2412	1-4826	925-0	21	700-0	6-8766	0-3011	800-0		
	577-083	74-6289			922-916		702-083		6-3477		797-916
	579-16	73-0167			920-83		704-6		5-8187		795-83
	581-25	71-4044			918-75		706-25		5-2897		793-75
	583-3	69-7921	1-4097	916-6	22	708-3	4-7607	0-1790	791-6		
8	585-416	68-2447			914-583		710-416		4-3457		789-583
	587-5	66-6972			912-5		712-5		3-9307		787-5
	589-583	65-1498			910-416		714-583		3-5156		785-416
	591-6	63-6023	1-3287	908-3	23	716-6	3-1006	0-0577	783-3		
9	593-75	62-0549			906-25		718-75		2-6855		781-25
	595-83	60-5722			904-16		720-83		2-3844		779-16
	597-916	59-0896			902-083		722-916		2-0833		777-083
	600-0	57-6069	1-3287	900-0	24	725-0	1-7822	0-0000	775-0		
	602-083	56-1243			897-916		727-083		1-4811		772-916
10	604-16	54-6417			895-83		729-16		1-1800		770-83
	606-25	53-2319			893-75		731-25		1-0010		768-75
	608-3	51-8222	1-3287	891-6		733-3	0-8219	0-0577	766-6		
	610-416	50-4125			889-583		735-416		0-6429		764-583
	612-5	49-0028			887-5		737-5		0-4639		762-5
	614-583	47-5931			885-416		739-583		0-2848		760-416
	616-6	46-2644	1-3287	883-3		741-6	0-2279	0-0577	758-3		
	618-75	44-9357			881-25		743-75		0-1709		756-25
	620-83	43-6069			879-16		745-83		0-1139		754-16
	622-916	42-2782			877-083		747-916		0-0370		752-083
						750-0	0-0000		750-0		

TABLE LXVII A.

(A) SUN'S "EQUATION *c*" BY THE FIRST ĀRYA-SIDDHĀNTA FROM ☉'S MEAN ANOMALY 0—500 (0°—180°).

Cols. 2, 4.—Equation and Difference stand for either of the mean anom.: values in cols. 2a, 2b. For the 24 base-equations see Table LXVII, above Vol. XIV.

"Arg. *c*" is ☉'s mean anomaly in 1,000ths of circle.

Col. 3.—The equation is ☉'s greatest equation minus the actual equation, in 10,000ths of circle.

Serial No. of sinc.	Arg. <i>c</i> .	Equation <i>c</i> .	Diff.	Arg. <i>c</i> .	Serial No. of sinc.	Arg. <i>c</i> .	Equation <i>c</i> .	Diff.	Arg. <i>c</i> .
1	2a	3	4	2b	1	2a	3	4	2b
0	0-0	59-6875	0-7797	500-0	12	125-0	17-4826	0-5347	375-0
	2-083	58-9078		497-916		127-083	16-9479		372-916
	4-16	58-1281		495-83		129-16	16-4132		370-83
	6-25	57-3484		493-75		131-25	15-8785		368-75
	8-3	56-5687	0-7793	491-6	13	133-3	15-3438	0-4965	366-6
1	10-416	55-7890		489-583		135-416	14-8090		364-583
	12-5	55-0096		487-5		137-5	14-3125		362-5
	14-583	54-2303		485-416		139-583	13-8160		360-416
	16-6	53-4510	0-7708	483-3	14	141-6	13-3194	0-4549	358-3
	18-75	52-6717		481-25		143-75	12-8229		356-25
2	20-83	51-8924		479-16		145-83	12-3264		354-16
	22-916	51-1215		477-083		147-916	11-8715		352-083
	25-0	50-3507	0-7604	475-0	15	150-0	11-4167	0-4132	350-0
	27-083	49-5799		472-916		152-083	10-9618		347-916
	29-16	48-8090		470-83		154-16	10-5069		345-83
3	31-25	48-0382		468-75		156-25	10-0521		343-75
	33-3	47-2778	0-7465	466-6	16	158-3	9-6389	0-3681	341-6
	35-416	46-5174		464-583		160-416	9-2257		339-583
	37-5	45-7569		462-5		162-5	8-8125		337-5
	39-583	44-9965		460-416		164-583	8-3993		335-416
4	41-6	44-2361	0-7292	458-3	17	166-6	7-9861	0-3229	333-3
	43-75	43-4896		456-25		168-75	7-6181		331-25
	45-83	42-7431		454-16		170-83	7-2500		329-16
	47-916	41-9965		452-083		172-916	6-8819		327-083
	50-0	41-2500	0-7118	450-0	18	175-0	6-5139	0-2743	325-0
5	52-083	40-5035		447-916		177-083	6-1458		322-916
	54-16	39-7743		445-83		179-16	5-8229		320-83
	56-25	39-0451		443-75		181-25	5-5000		318-75
	58-3	38-3160	0-6910	441-6	19	183-3	5-1771	0-2432	316-6
	60-416	37-5868		439-583		185-416	4-8542		314-583
6	62-5	36-8576		437-5		187-5	4-5313		312-5
	64-583	36-1458		435-416		189-583	4-2569		310-416
	66-6	35-4340	0-6832	433-3	20	191-6	3-9826	0-1771	308-3
	68-75	34-7222		431-25		193-75	3-7083		306-25
	70-83	34-0104		429-16		195-83	3-4340		304-16
	72-916	33-2986		427-083		197-916	3-1597		302-083
7	75-0	32-6076	0-6354	425-0	21	200-0	2-9340	0-1285	300-0
	77-083	31-9167		422-916		202-083	2-7083		297-916
	79-16	31-2257		420-83		204-16	2-4826		295-83
	81-25	30-5347		418-75		206-25	2-2569		293-75
8	83-3	29-8438	0-6042	416-6	22	208-3	2-0312	0-0756	291-6
	85-416	29-1806		414-583		210-416	1-8542		289-583
	87-5	28-5174		412-5		212-5	1-6771		287-5
	89-583	27-8542		410-416		214-583	1-5000		285-416
	91-6	27-1910	0-5694	408-3	23	216-6	1-3229	0-0251	283-3
9	93-75	26-5278		406-25		218-75	1-1458		281-25
	95-83	25-8924		404-16		220-83	1-0174		279-16
	97-916	25-2569		402-083		222-916	0-8889		277-083
	100-0	24-6215	0-5042	400-0	24	225-0	0-7604	0-0251	275-0
	102-083	23-9861		397-916		227-083	0-6319		272-916
10	104-16	23-3507		395-83		229-16	0-5035		270-83
	106-25	22-7465		393-75		231-25	0-4279		268-75
	108-3	22-1424	0-4549	391-6	25	233-3	0-3522	0-0251	266-6
	110-416	21-5382		389-583		235-416	0-2766		264-583
	112-5	20-9341		387-5		237-5	0-2010		262-5
	114-583	20-3299		385-416		239-583	0-1254		260-416
11	116-6	19-7604	0-3681	383-3	26	241-6	0-1003	0-0251	258-3
	118-75	19-1910		381-25		243-75	0-0752		256-25
	120-83	18-6215		379-16		245-83	0-0502		254-16
	122-916	18-0521		377-083		247-916	0-0251		252-083
					24	250-0	0-0		250-0

TABLE LXVII A—Contd.

(B) SUN'S "EQUATION c" BY THE FIRST ARYA-SIDDHANTA FROM ☉'S MEAN ANOMALY 500—1000 (180°—360°).

Col. 3.—The equation is ☉'s greatest equation plus the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. c.	Equation c.	Diff.	Arg. c.	Serial No. of sine.	Arg. c.	Equation c.	Diff.	Arg. c.		
1	2a	3	4	2b	1	2a	3	4	2b		
0	500-0	59-6875	0-7797	1000-0	12	625-0	101-8924	0-5347	875-0		
	502-083	60-4872			997-916		627-083		102-4271		872-916
	504-16	61-2469			995-83		629-16		102-9618		870-83
	506-25	62-0266			993-75		631-25		103-4965		868-75
1	508-3	62-8063	0-7793	991-6	13	633-3	104-0312	0-4965	866-6		
	510-416	63-5860			989-583		635-416		104-5660		864-583
	512-5	64-3654			987-5		637-5		105-0625		862-5
	514-583	65-1447			985-416		639-583		105-5590		860-416
2	516-6	65-9240	0-7708	983-3	14	641-6	106-0556	0-4549	858-3		
	518-75	66-7033			981-25		643-75		106-5521		856-25
	520-83	67-4826			979-16		645-83		107-0486		854-16
	522-916	68-2535			977-083		647-916		107-5035		852-083
3	525-0	69-0243	0-7604	975-0	15	650-0	107-9583	0-4132	850-0		
	527-083	69-7951			972-916		652-083		108-4132		847-916
	529-16	70-5660			970-83		654-16		108-8681		845-83
	531-25	71-3368			968-75		656-25		109-3229		843-75
4	533-3	72-0972	0-7465	966-6	16	658-3	109-7361	0-3681	841-6		
	535-416	72-8576			964-583		660-416		110-1493		839-583
	537-5	73-6181			962-5		662-5		110-5265		837-5
	539-583	74-3785			960-416		664-583		110-9767		835-416
5	541-6	75-1389	0-7292	958-3	17	666-6	111-3889	0-3229	833-3		
	543-75	75-8854			956-25		668-75		111-7569		831-25
	545-83	76-6319			954-16		670-83		112-1250		829-16
	547-916	77-3785			952-083		672-916		112-4931		827-083
6	550-0	78-1250	0-7118	950-0	18	675-0	112-8611	0-2743	825-0		
	552-083	78-8715			947-916		677-083		113-2292		822-916
	554-16	79-6007			945-83		679-16		113-5521		820-83
	556-25	80-3299			943-75		681-25		113-8750		818-75
7	558-3	81-0590	0-6910	941-6	19	683-3	114-1979	0-2257	816-6		
	560-416	81-7882			939-583		685-416		114-5208		814-583
	562-5	82-5174			937-5		687-5		114-8438		812-5
	564-583	83-2292			935-416		689-583		115-1181		810-416
8	566-6	83-9410	0-6632	933-3	20	691-6	115-3924	0-1771	808-3		
	568-75	84-6528			931-25		693-75		115-6667		806-25
	570-83	85-3646			929-16		695-83		115-9410		804-16
	572-916	86-0764			927-083		697-916		116-2153		802-083
9	575-0	86-7674	0-6354	925-0	21	700-0	116-4410	0-1285	800-0		
	577-083	87-4583			922-916		702-083		116-6667		797-916
	579-16	88-1493			920-83		704-16		116-8924		795-83
	581-25	88-8403			918-75		706-25		117-1181		793-75
10	583-3	89-5312	0-6042	916-6	22	708-3	117-3438	0-0756	791-6		
	585-416	90-1944			914-583		710-416		117-5208		789-583
	587-5	90-8576			912-5		712-5		117-6979		787-5
	589-583	91-5208			910-416		714-583		117-8750		785-416
11	591-6	92-1840	0-5694	908-3	23	716-6	118-0521	0-0251	783-3		
	593-75	92-8472			906-25		718-75		118-2292		781-25
	595-83	93-4826			904-16		720-83		118-3576		779-16
	597-916	94-1181			902-083		722-916		118-4861		777-083
12	600-0	94-7535	0-5347	900-0	24	725-0	118-6146	0-0251	775-0		
	602-083	95-3889			897-916		727-083		118-7431		772-916
	604-16	96-0243			895-83		729-16		118-8715		770-83
	606-25	96-6285			893-75		731-25		118-9471		768-75
13	608-3	97-2326	0-4965	891-6	25	733-3	119-0228	0-0251	766-6		
	610-416	97-8368			889-583		735-416		119-0984		764-583
	612-5	98-4410			887-5		737-5		119-1740		762-5
	614-583	99-0451			885-416		739-583		119-2496		760-416
14	616-6	99-6146	0-4549	883-3	26	741-6	119-2747	0-0251	758-3		
	618-75	100-1840			881-25		743-75		119-2998		756-25
	620-83	100-7535			879-16		745-83		119-3248		754-16
	622-916	101-3229			877-083		747-916		119-3499		752-083
15					27	750-0	119-3750		750-0		

TABLE LXVIII.

INDICES OF TITHIS, KARANAS, YOGAS AND NAKSHATRAS.

Indices of yogas "(y)" are numerically the same as those of nakshatras "(n)."

This Table corresponds to Table VIII, "Indian Calendar."

Serial number	No. in paksha (inner fortnight).	TITHI AND KARANA.		YOGA.		NAKSHATRA.			
		Tithi-index (t).	KARANA.	Name.	No. of Yogs or Nakshatras.	Name.	Index of Nakshatra ("n") and Yogs ("y"). Ordinary (equal-space) system.	Garga.	Brahma-Siddhanta.
1	2	3	4	5	6	7	8	9	10
			First half of Tithi.	Second half of Tithi.					
1	Sukla.	1	Kimstughna*	1 Bava .	Vishkambha .	1	0	370-370	366-0108
2	2	233-3	2 Bālava	3 Kaulava .	Priti .	2	370-370—740-740	555-5	549-0051
3	3	666-6—1000	4 Taitila	5 Gara .	Ayushmat .	3	740-740—1111-1	925-925	915-0270
4	4	1000—1333-3	6 Vanij .	7 Vishṭit	Saabhāgya .	4	1111-1—1481-481	1481-481	1464-0432
5	5	1333-3—1666-6	1 Bava .	2 Bālava	Sōbhana .	5	1481-481—1851-851	1851-851	1830-0540
6	6	1666-6—2000	3 Kaulava	4 Taitila	Abigaṇḍa .	6	1851-851—2222-2	2037-037	2013-0594
7	7	2000—2333-3	5 Gara .	6 Vanij .	Sakarman .	7	2222-2—2592-592	2592-592	2562-0756
8	8	2333-3—2666-6	7 Vishṭit	1 Bava .	Dhriti .	8	2592-592—2962-962	2962-962	2928-0864
9	9	2666-6—3000	2 Bālava	3 Kaulava	Sūla .	9	2962-962—3333-3	3148-148	3111-0918
10	10	3000—3333-3	4 Taitila	5 Gara .	Gaṇḍa .	10	3333-3—3703-703	3518-518	3477-1026
11	11	3333-3—3666-6	5 Vanij .	7 Vishṭi .	Vridhhi .	11	3703-703—4074-074	3888-6	3843-1134

12	3666-6-4000	1 Bava .	2 Bālava .	Dhruva .	12	Uttara-Phalguni .	4074-074-4444-4	4444 4	4392-1296
13	4000 — 4333-3	3 Kaulava .	4 Taitila .	Vyāghāta .	13	Hasta .	4444-4 — 4814-814	4814-814	4758-1404
14	4333-3-4666-6	5 Gara .	6 Vanij .	Harshaṇa .	14	Chitra .	4814-814-5185-185	5185-185	5124-1512
15	4666-6-5000	7 Viśhti .	1 Bava .	Vajra .	15	Svāti .	5185-185-5555-5	5370-370	5307-1566
16	5000 — 5333-3	2 Bālava .	3 Kaulava .	Siddhi† .	16	Viśākhā .	5555-5 — 5925-925	5925-925	5856-1728
17	5333-3-5666-6	4 Taitila .	5 Gara .	Vyatipāta .	17	Anurādhā .	5925-925-6296-296	6296-296	6222-1836
18	5666-6-6000	6 Vanij .	7 Viśhti .	Varyas .	18	Jyēshthā .	6296-296-6666-6	6481-481	6405-1890
19	6000 — 6333-3	1 Bava .	2 Bālava .	Parigha .	19	Mūla .	6666-6 — 7037-037	6852-852	6771-1998
20	6333-3-6666-6	3 Kaulava .	4 Taitila .	Śiva .	20	Pūrva-Āshādhā .	7037-037-7407-407	7222-2	7137-2106
21	6666-6-7000	5 Gara .	6 Vanij .	Siddha .	21	Uttara-Āshādhā .	7407-407-7777-7	7777-7	7686-2269§
22	7000 — 7333-3	7 Viśhti .	1 Bava .				...	...	7803-935-§
23	7333-3-7666-6	2 Bālava .	3 Kaulava .	Sādhyā .	22	Śravaṇa .	7777-7 — 8148-148	8148-148	8169-9460
24	7666-6-8000	4 Taitila .	5 Gara .	Subhā .	23	Dhanishthā§§	8148-148-8518-518	8518-518	8535-9568
25	8000 — 8333-3	6 Vanij .	7 Viśhti .	Sukla .	24	Satabhishaj†	8518-518-8888-8	8703-703	8718-9622
26	8333-3-8666-6	1 Bava .	2 Bālava .	Brahman .	25	Pūrva-Bhadrapadā	8888-8 — 9259-259	9074-074	9084-9730
27	8666-6-9000	3 Kaulava .	4 Taitila .	Indra .	26	Uttara-Bhadrapadā	9259-259-9629-629	9629-629	9633-9892
28	9000 — 9333-3	5 Gara .	6 Vanij .	Vaidhriti .	27	Rēvatī .	9629-629-10,000	10,000	10,000
29	9333-3-9666-6	7 Viśhti .	Sakuni .	...				
30	9666-6-10000	Chatushpada .	Nāga .	...				

* or Kintughna.

† Viśhti is also called Bhadrā, or Kalyāni.

‡ or Aṣṭij.

§ The figures given in Col. 10 follow the limits of Abhijit as given in the "Indian Calendar," p. 22, viz., from 270° 42' 15" to 280° 56' 30". Professor Jacobi and Dr. Burgess, however, give these limits as from 270° 40' to 281° 40' (*Epig. Ind.*, p. 449; *Journal R. A. S.*, 1893, p. 755). If they are correct, the figures in Col. 10 should be read as beginning at 7685-1832 and ending at 7824-074.

¶ or Satabhishakā.

§§ or Sravishthā.

TABLE LXIX.

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—The numbers given are those in a common year. In Leap-years, after February 29, the day of the month must be reduced by 1. Thus Day 153, in a Leap-year, is not June 2, but June 1.

The Table is the same as Table IX, "Indian Calendar."

PART I.

Day of month.	NUMBER OF DAYS RECKONED FROM 1ST JANUARY OF THE SAME YEAR.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	1	32	60	91	121	152	182	213	244	274	305	335	1
2	2	33	61	92	122	153	183	214	245	275	306	336	2
3	3	34	62	93	123	154	184	215	246	276	307	337	3
4	4	35	63	94	124	155	185	216	247	277	308	338	4
5	5	36	64	95	125	156	186	217	248	278	309	339	5
6	6	37	65	96	126	157	187	218	249	279	310	340	6
7	7	38	66	97	127	158	188	219	250	280	311	341	7
8	8	39	67	98	128	159	189	220	251	281	312	342	8
9	9	40	68	99	129	160	190	221	252	282	313	343	9
10	10	41	69	100	130	161	191	222	253	283	314	344	10
11	11	42	70	101	131	162	192	223	254	284	315	345	11
12	12	43	71	102	132	163	193	224	255	285	316	346	12
13	13	44	72	103	133	164	194	225	256	286	317	347	13
14	14	45	73	104	134	165	195	226	257	287	318	348	14
15	15	46	74	105	135	166	196	227	258	288	319	349	15
16	16	47	75	106	136	167	197	228	259	289	320	350	16
17	17	48	76	107	137	168	198	229	260	290	321	351	17
18	18	49	77	108	138	169	199	230	261	291	322	352	18
19	19	50	78	109	139	170	200	231	262	292	323	353	19
20	20	51	79	110	140	171	201	232	263	293	324	354	20
21	21	52	80	111	141	172	202	233	264	294	325	355	21
22	22	53	81	112	142	173	203	234	265	295	326	356	22
23	23	54	82	113	143	174	204	235	266	296	327	357	23
24	24	55	83	114	144	175	205	236	267	297	328	358	24
25	25	56	84	115	145	176	206	237	268	298	329	359	25
26	26	57	85	116	146	177	207	238	269	299	330	360	26
27	27	58	86	117	147	178	208	239	270	300	331	361	27
28	28	59	87	118	148	179	209	240	271	301	332	362	28
29	29	60	88	119	149	180	210	241	272	302	333	363	29
30	30	...	89	120	150	181	211	242	273	303	334	364	30
31	31	...	90	...	151	...	212	243	...	304	...	365	31
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	

TABLE LXIX—Contd.

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—When the previous year was a Leap-year, the days of the month must all be reduced by 1; and so all those after February 29, when the given year is a Leap-year.

PART II.

Day of month.	NUMBER OF DAYS RECKONED FROM 1 JANUARY OF THE PRECEDING YEAR.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	366	397	425	456	486	517	547	578	609	639	670	700	1
2	367	398	426	457	487	518	548	579	610	640	671	701	2
3	368	399	427	458	488	519	549	580	611	641	672	702	3
4	369	400	428	459	489	520	550	581	612	642	673	703	4
5	370	401	429	460	490	521	551	582	613	643	674	704	5
6	371	402	430	461	491	522	552	583	614	644	675	705	6
7	372	403	431	462	492	523	553	584	615	645	676	706	7
8	373	404	432	463	493	524	554	585	616	646	677	707	8
9	374	405	433	464	494	525	555	586	617	647	678	708	9
10	375	406	434	465	495	526	556	587	618	648	679	709	10
11	376	407	435	466	496	527	557	588	619	649	680	710	11
12	377	408	436	467	497	528	558	589	620	650	681	711	12
13	378	409	437	468	498	529	559	590	621	651	682	712	13
14	379	410	438	469	499	530	560	591	622	652	683	713	14
15	380	411	439	470	500	531	561	592	623	653	684	714	15
16	381	412	440	471	501	532	562	593	624	654	685	715	16
17	382	413	441	472	502	533	563	594	625	655	686	716	17
18	383	414	442	473	503	534	564	595	626	656	687	717	18
19	384	415	443	474	504	535	565	596	627	657	688	718	19
20	385	416	444	475	505	536	566	597	628	658	689	719	20
21	386	417	445	476	506	537	567	598	629	659	690	720	21
22	387	418	446	477	507	538	568	599	630	660	691	721	22
23	388	419	447	478	508	539	569	600	631	661	692	722	23
24	389	420	448	479	509	540	570	601	632	662	693	723	24
25	390	421	449	480	510	541	571	602	633	663	694	724	25
26	391	422	450	481	511	542	572	603	634	664	695	725	26
27	392	423	451	482	512	543	573	604	635	665	696	726	27
28	393	424	452	483	513	544	574	605	636	666	697	727	28
29	394	425	453	484	514	545	575	606	637	667	698	728	29
30	395	...	454	485	515	546	576	607	638	668	699	729	30
31	396	...	455	...	516	...	577	608	...	669	...	730	31
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	

TABLE LXX.

CONVERSION OF TITHI-PARTS AND INDICES OF TITHIS, NAKSHATRAS AND YŪGAS INTO TIME.

(Corresponding to Table X, "Indian Calendar.")

The "Argument" unit $1=4^m.2524$ (a trifle over $4\frac{1}{4}$ minutes of time), in the case of the tithi-index (t), and $4^m.3831$ in the case of the nakshatra-index (n).

Argument.	TIME EQUIVALENT OF				Argument.	TIME EQUIVALENT OF				Argument.	TIME EQUIVALENT OF			
	Tithi-parts.	Tithi-index (t).	Nakshatra-index (n).	Yŷga-index (y).		Tithi-parts.	Tithi-index (t).	Nakshatra-index (n).	Yŷga-index (y).		Tithi-parts.	Tithi-index (t).	Nakshatra-index (n).	Yŷga-index (y).
	H. M.	H. M.	H. M.	H. M.		H. M.	H. M.	H. M.	H. M.		H. M.	H. M.	H. M.	H. M.
1	0 1	0 4	0 4	0 4	41	0 58	2 54	2 41	2 30	76	1 48	5 23	4 59	4 38
2	0 3	0 9	0 8	0 7	42	1 0	2 59	2 45	2 34	77	1 49	4 27	5 3	4 42
3	0 4	0 13	0 12	0 11	43	1 1	3 3	2 49	2 37	78	1 51	5 32	5 7	4 46
4	0 6	0 17	0 16	0 15	44	1 2	3 7	2 53	2 41	79	1 52	5 36	5 11	4 49
5	0 7	0 21	0 20	0 18	45	1 4	3 11	2 57	2 45	80	1 53	5 40	5 15	4 53
6	0 9	0 26	0 24	0 22										
7	0 10	0 30	0 28	0 26	46	1 5	3 16	3 1	2 48	81	1 55	5 44	5 19	4 57
8	0 11	0 34	0 31	0 29	47	1 7	3 20	3 5	2 52	82	1 56	5 49	5 23	5 0
9	0 13	0 38	0 35	0 33	48	1 8	3 24	3 9	2 56	83	1 58	5 53	5 27	5 4
10	0 14	0 43	0 39	0 37	49	1 9	3 28	3 13	2 59	84	1 59	5 57	5 30	5 7
					50	1 11	3 33	3 17	3 3	85	2 0	6 1	5 34	5 11
11	0 16	0 47	0 43	0 40										
12	0 17	0 51	0 47	0 44										
13	0 18	0 55	0 51	0 48	51	1 12	3 37	3 21	3 7	86	2 2	6 6	5 38	5 15
14	0 20	1 0	0 55	0 51	52	1 14	3 41	3 25	3 10	87	2 3	6 10	5 42	5 18
15	0 21	1 4	0 59	0 55	53	1 15	3 45	3 29	3 14	88	2 5	6 14	5 46	5 22
					54	1 17	3 50	3 32	3 18	89	2 6	6 18	5 50	5 26
16	0 23	1 8	1 3	0 59	55	1 18	3 54	3 36	3 21	90	2 8	6 23	5 54	5 29
17	0 24	1 12	1 7	1 2										
18	0 26	1 17	1 11	1 6										
19	0 27	1 21	1 15	1 10	56	1 19	3 58	3 40	3 25	91	2 9	6 27	5 58	5 33
20	0 28	1 25	1 19	1 13	57	1 21	4 2	3 44	3 29	92	2 10	6 31	6 2	5 37
					58	1 22	4 7	3 48	3 32	93	2 12	6 35	6 6	5 40
21	0 30	1 29	1 23	1 17	59	1 24	4 11	3 52	3 36	94	2 13	6 40	6 10	5 44
22	0 31	1 34	1 27	1 21	60	1 25	4 15	3 56	3 40	95	2 15	6 44	6 14	5 48
23	0 33	1 38	1 30	1 24										
24	0 34	1 42	1 34	1 28										
25	0 35	1 46	1 38	1 32	61	1 26	4 19	4 0	3 43	96	2 16	6 48	6 18	5 51
					62	1 28	4 24	4 4	3 47	97	2 17	6 52	6 22	5 55
26	0 37	1 51	1 42	1 35	63	1 29	4 28	4 8	3 51	98	2 19	6 57	6 26	5 59
27	0 38	1 55	1 46	1 39	64	1 31	4 32	4 12	3 54	99	2 20	7 1	6 29	6 2
28	0 40	1 59	1 50	1 42	65	1 32	4 36	4 16	3 58	100	2 22	7 5	6 33	6 6
29	0 41	2 3	1 54	1 46										
30	0 43	2 8	1 58	1 50										
					66	1 34	4 41	4 20	4 2	200	4 43	14 10	13 7	12 18
31	0 44	2 12	2 2	1 53	67	1 35	4 45	4 24	4 5	300	7 5	21 16	19 40	18 12
32	0 45	2 16	2 6	1 57	68	1 36	4 49	4 28	4 9	400	9 27	28 21		
33	0 47	2 20	2 10	2 1	69	1 38	4 53	4 31	4 13	500	11 49	35 26		
34	0 48	2 25	2 14	2 4	70	1 39	4 58	4 35	4 16	600	14 10	42 31		
35	0 50	2 29	2 18	2 8										
36	0 51	2 33	2 22	2 12	71	1 41	5 2	4 39	4 20	700	16 32	49 37		
37	0 52	2 37	2 26	2 15	72	1 42	5 6	4 43	4 24	800	18 54	56 42		
38	0 54	2 42	2 30	2 19	73	1 43	5 10	4 47	4 27	900	21 16	63 47		
39	0 55	2 46	2 33	2 23	74	1 45	5 15	4 51	4 31	1000	23 37	70 52		
40	0 57	2 50	2 37	2 26	75	1 46	5 19	4 55	4 35					

TABLE LXXI.

THE EUROPEAN CALENDAR.

A. INITIAL DAYS OF CENTURIES, JULIAN AND GREGORIAN CALENDARS.													B. WEEK-DAYS FOR ONE YEAR. APPLICABLE TO BOTH OLD AND NEW STYLE DATES.																																												
Centuries A.D.																																																									
Old Style.						New Style.																																																			
0						1000																																																			
700						1600																																																			
1400						2000																																																			
Initial days.																																																									
028	56	84	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
129	57	85	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
230	58	86	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
331	59	87	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
432	60	88	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
533	61	89	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
634	62	90	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
735	63	91	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
836	64	92	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
937	65	93	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1038	66	94	W	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1139	67	95	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1240	68	96	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1341	69	97	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1442	70	98	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1543	71	99	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1644	72	100	W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1745	73		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1846	74		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1947	75		S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2048	76		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2149	77		W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2250	78		Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2351	79		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2452	80		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2553	81		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2654	82		Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
2755	83		W	Tu	Mo	S	Sa	Fr	Th	Th	W	Mo	Sa	L.Y.	1	2	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	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.

To find the initial day of a given year A.D. take the day marked in Section A, perpendicular under the given century and horizontal opposite the given year. Note this initial day in column 2 of the heading of Section B. Find the given day of month in the body of Section B. Run up to the week-day in horizontal line with the initial day in the heading. The day so found is the week-day of the given day of month and year.

E.g. Wanted week-day of 23rd March, A.D. 645. At junction of century 600 (perpendicular) and 45 (horizontal) in Section A is Saturday. This was the initial day of A.D. 645. The year was common. The week-day noted in the heading of Section B at the junction of 23rd March (perpendicular) and of "Sa." in column 2 of heading (horizontal) is "W," Wednesday. Therefore 23rd March, A.D. 645, was a Wednesday.

In common years work with the month on left, in leap-years with that on right.

N. B.—In the New Style the years 1600 and 2000 are leap-years, but 1700, 1800, 1900 are common years. The initial week-day of the first year of each New Style century is given above it in heading of Section A. For the initial week-day of other years of the century look for the day in the junction of columns as mentioned above; *e.g.*, A.D. 1900 began (top) on Monday. 1901 began (junction of columns) on Tuesday. 1928 begins on Sunday. 1919 began on Wednesday.

TABLE LXXII.

VALUE OF a , b , c AT BEGINNING OF CENTURIES OF THE KALİYUGA BY THE FIRST ĀRYA-SIDDHĀNTA
AT MEAN SUNRISE ON DAY OF OCCURRENCE OF MEAN MESHA-SAMKRANTI, WHICH IS THE
MOMENT WHEN MEAN SUN REACHES LONGITUDE 0° .

Century.	Week-day.	a .	b .	c .
36	0	7177-6056	135-4688	279-9111
37	0	6045-4346	723-3175	280-2723
38	0	4913-2637	311-1661	280-6336
39	0	3781-0927	899-0148	280-9948
40	0	2648-9218	486-8635	281-3560
41	0	1516-7509	74-7121	281-7172
42	0	394-5799	662-5608	282-0784
43	6	8913-7771	214-1179	279-7019
44	6	7781-6062	801-9665	280-0631
45	6	6649-4352	389-8152	280-4243
46	6	5517-2643	977-6639	280-7855
47	6	4385-0933	565-5125	281-1467
48	6	3252-9224	153-3612	281-5079

N. B.—The value of b , the \odot 's mean anomaly, is given as estimated by Professor Jacobi. The present author estimates its value as less than the given amount by 3.6. In a very close case both valuations may be tried.

TABLE LXXIII.

MEAN SUNRISE VALUE OF *a*, *b*, *c* FOR YEARS OF THE K. Y. CENTURY BY THE ĀRYA-SIDDHĀNTA.

* Years thus marked are years of 366 days, the rest of 365 each.

Year.	W-d.	a.	b.	c.	Year.	W-d.	a.	b.	c.
0	0	0	0	0	50	0	4433-9145	793-9243	0-1806
1	1	3600-6340	246-4427	999-2918	51	1	8034-5485	40-3670	999-4724
*2	2	7201-2680	492-8853	998-5836	*52	2	1635-1825	286-8097	998-7642
3	4	1140-5339	775-6196	0-6131	53	4	5574-4484	569-5439	0-7938
4	5	4741-1679	22-0623	999-9049	54	5	9175-0824	815-9866	0-0855
5	6	8341-8019	268-5049	999-1967	55	6	2775-7164	62-4293	999-3773
*6	0	1942-4359	514-9476	998-4885	*56	0	6376-3504	308-8719	998-6691
7	2	5881-7018	797-6819	0-5181	57	2	315-6163	591-6062	0-6987
8	3	9482-3358	44-1246	999-8099	58	3	3916-2503	838-0489	999-9905
9	4	3082-9698	290-5672	999-1017	59	4	7516-8843	84-4916	999-2823
*10	5	6683-6038	537-0099	998-3934	*60	5	1117-5183	330-9342	998-5741
11	0	622-8697	819-7442	0-4230	61	0	5056-7842	613-6685	0-6036
12	1	4223-5037	66-1868	999-7148	62	1	8657-4182	860-1112	999-8954
*13	2	7824-1377	312-6295	999-0066	*63	2	2258-0522	106-5538	999-1872
14	4	1763-4035	595-3638	1-0362	*64	3	5858-6862	352-9965	998-4790
15	5	5364-0375	841-8065	0-3280	65	5	9797-9521	635-7308	0-5086
16	6	8964-6716	88-2491	999-6197	66	6	3398-5861	882-1735	999-8004
*17	0	2565-3056	334-6918	998-9115	67	0	6999-2201	128-6161	999-0921
18	2	6504-5714	617-4261	0-9411	*68	1	599-8541	375-0588	998-3839
19	3	105-2054	863-8687	0-2329	69	3	4539-1200	657-7931	0-4135
20	4	3705-8394	110-3114	999-5247	70	4	8139-7540	904-2357	999-7053
*21	5	7306-4734	356 7541	998-8165	*71	5	1740-3680	150-6784	998-9971
22	0	1245-7393	639-4984	0-8460	72	0	5679-6539	433-4127	1-0267
23	1	4846-3733	885-9310	0-1378	73	1	9280-2879	679-8554	0-3184
24	2	8447-0073	132-3737	999-4296	74	2	2880-9219	926-2980	999-6102
*25	3	2047-6413	378-8164	998-7214	*75	3	6481-5559	172-7407	998-9020
26	5	5986-9072	661-5506	0-7510	76	5	420-8217	455-4750	0-9316
27	6	9587-5412	907-9933	0-0428	77	6	4021-4557	701-9176	0-2234
28	0	3188-1752	154-4360	999-3346	78	0	7622-0897	948-3603	999-5152
*29	1	6788-8092	400-8786	998-6263	*79	1	1222-7238	194-8030	998-8070
30	3	728-0751	583-6129	0-6559	80	3	5161-9896	477-5372	0-8365
31	4	4328-7091	930-0556	999-9477	81	4	8762-6236	723-9799	0-1283
32	5	7929-3431	176-4982	999-2395	82	5	2363-2576	970-4226	999-4201
33	6	1529-9771	422-9409	998-5313	*83	6	5963-8916	216-8652	998-7119
34	1	5469-2430	705-6752	0-5609	84	1	9903-1575	499-5995	0-7435
35	2	9069-8770	952-1179	999-8526	85	2	3503-7915	746-0422	0-0332
36	3	2670-5110	198-5605	999-1444	86	3	7104-4255	992-4849	999-3259
*37	4	6271-1450	445-0032	998-4362	*87	4	705-0595	238-9275	998-6168
38	6	210-4109	727-7375	0-4658	88	6	4644-3254	521-6618	0-6464
39	0	3811-0449	974-1801	999-7576	89	0	8244-9594	768-1045	999-9382
40	1	7411-6789	220-6228	999-0494	90	1	1845-5934	14-5471	999-2300
*41	2	1012-3129	467-0655	998-3412	*91	2	5446-2274	260-9898	998-5218
42	4	4951-5788	749-7998	0-3707	92	4	9385-4933	543-7241	0-5513
43	5	8552-2128	996-2424	999-6625	93	5	2986-1273	790-1668	999-8431
*44	6	2152-8468	242-6851	998-9543	94	6	6586-7613	36-6094	999-1349
45	1	6092-1128	525-4194	0-9839	*95	0	187-3963	283-0521	998-4267
46	2	9692-7466	771-8620	0-2757	96	2	4126-6612	565-7864	0-4563
47	3	3293-3806	18-3047	999-5675	97	3	7727-2052	812-2290	999-7481
*48	4	6894-0147	264-7474	998-8592	*99	4	1327-9292	58-6717	999-0398
49	6	833-2805	547-4817	0-8888	100	5	4928-5632	305-1144	998-3316
						0	8867-8291	587-8487	0-3612

TABLE LXXIV.

DAILY VALUES OF *a*, *b*, *c* FROM 0 MĪNA TO 2 MĒSHA.

For calculation of their value at mean sunrise on the day Chaitra Sukla 1.

Interval of days from true Mēsha-samkranti.	Day of Solar month.	Week day.	<i>a</i> .	<i>b</i> .	<i>c</i> .
1	2	3	4	5	6
30	Mina 0	3	9183-7800	838-6681	912-3908
29	" 1	4	9502-4119	874-9597	915-1286
28	" 2	5	9841-0438	911-2513	917-8664
27	" 3	6	179-8756	947-5429	920-6042
26	" 4	0	518-3075	983-8345	923-3420
25	" 5	1	856-9394	20-1262	926-0798
24	" 6	2	1195-5713	56-4178	928-8176
23	" 7	3	1534-2032	92-7094	931-5554
22	" 8	4	1872-8350	129-0010	934-2931
21	" 9	5	2211-4669	165-2927	937-0309
20	" 10	6	2550-0988	201-5843	939-7687
19	" 11	0	2888-7306	237-8759	942-5065
18	" 12	1	3227-3625	274-1675	945-2443
17	" 13	2	3565-9944	310-4591	947-9821
16	" 14	3	3904-6263	346-7508	950-7199
15	" 15	4	4243-2581	383-0424	953-4576
14	" 16	5	4581-8900	419-3340	956-1954
13	" 17	6	4920-5219	455-6256	958-9332
12	" 18	0	5259-1538	491-9173	961-6710
11	" 19	1	5597-7856	528-2089	964-4088
10	" 20	2	5936-4175	564-5005	967-1466
9	" 21	3	6275-0494	600-7921	969-8844
8	" 22	4	6613-6813	637-0838	972-6221
7	" 23	5	6952-3131	673-3754	975-3599
6	" 24	6	7290-9450	709-6670	978-0977
5	" 25	0	7629-5769	745-9586	980-8355
4	" 26	1	7968-2088	782-2503	983-5733
3	" 27	2	8306-8406	818-5419	986-3111
2	" 28	3	8645-4725	854-8335	989-0489
1	" 29	4	8984-1044	891-1251	991-7866
	Mēsha 0	5	9322-7363	927-4168	994-5244
	" 1	6	9661-3681	963-7084	997-2622
	" 2	0	0	0	0

The figures for Mēsha 0 are those for mean sunrise on the day when true Mēsha-samkrānti occurred, i.e., on the day when true sun reached long. 0°.

The table serves equally for calculation from the day of mean Mēsha-samkrānti by noting the interval of days.

TABLE LXXV.

MOON'S EQUATION OF CENTRE BY THE FIRST ĀRYA-SIDDHĀNTA.

(For equation of sun's centre see Table XLVII, Vol. XIV above.)

Serial No. of sine.	Moon's mean anomaly.		SINE OF MEAN ANOM. ANGLE.		EQUATION.			Moon's mean anomaly.		Serial No. of sine.
			Value in minutes.	Diff-erence.	Equation in degrees.	Diff. per minute of anom.	Equation in 10,000th of circle.			
1	2		3	4	5	6	7	8		1
0	0° 0'	180° 0'	0'	'	0° 0' 0"	"	0	180° 0'	360° 0'	0
1	3 45	176 15	225	225	0 19 41.25	5.250	9.114583	183 45	356 15	1
2	7 30	172 30	449	224	0 39 17.25	5.226	18.188657	187 30	352 30	2
3	11 15	168 45	671	222	0 58 42.75	5.180	27.181713	191 15	348 45	3
4	15 0	165 0	890	219	1 17 52.5	5.110	36.053240	195 0	345 0	4
5	18 45	161 15	1105	215	1 36 41.25	5.016	44.762730	198 45	341 15	5
6	22 30	157 30	1315	210	1 55 3.75	4.900	53.269675	202 30	337 30	6
7	26 15	153 45	1520	205	2 13 0.0	4.783	61.574074	206 15	333 45	7
8	30 0	150 0	1719	199	2 30 24.75	4.643	69.635415	210 0	330 0	8
9	33 45	146 15	1910	191	2 47 7.5	4.456	77.372684	213 45	326 15	9
10	37 30	142 30	2093	183	3 3 8.25	4.270	84.785878	217 30	322 30	10
11	41 15	138 45	2267	174	3 18 21.75	4.060	91.834490	221 15	318 45	11
12	45 0	135 0	2431	164	3 32 42.75	3.926	98.478009	225 0	315 0	12
13	48 45	131 15	2585	154	3 46 11.5681	3.5947	104.718890	228 45	311 15	13
14	52 30	127 30	2728	143	3 58 45.6696	3.3516	110.537572	232 30	307 30	14
15	56 15	123 45	2859	131	4 10 16.4900	3.0603	115.867978	236 15	303 45	15
16	60 0	120 0	2978	119	4 20 44.0290	2.7979	120.710099	240 0	300 0	16
17	63 45	116 15	3084	106	4 30 3.0134	2.4844	125.023250	243 45	296 15	17
18	67 30	112 30	3177	93	4 38 13.4431	2.1797	128.807432	247 30	292 30	18
19	71 15	108 45	3256	79	4 45 10.0446	1.8416	132.021949	251 15	288 45	19
20	75 0	105 0	3321	65	4 50 52.8179	1.5234	134.666805	255 0	285 0	20
21	78 45	101 15	3372	51	4 55 21.7634	1.1953	136.742001	258 45	281 15	21
22	82 30	97 30	3409	37	4 58 36.8804	0.8672	138.247533	262 30	277 30	22
23	86 15	93 45	3431	22	5 0 32.8962	0.5156	139.142717	266 15	273 45	23
24	90 0	90 0	3438	7	5 1 9.8103	0.1641	139.427548	270 0	270 0	24

No. 15.—SRIRANGAM PLATES OF HARIHARA-RAYA UDAIYAR (III):
SAKA 1336.

BY

THE LATE T. A. GOPINATHA RAO, M.A., TRIYANDRAM, AND VARAKHEDI BAPU ACHARYA, B.A.,
MADRAS.

This set of copper-plates belongs to the Śrīraṅganātha Temple at Śrīraṅgam. The temple authorities kindly allowed us a loan, for a few days, of the original copper-plates, from which ink-impressions, on which the accompanying facsimile plates are based, were taken under our supervision.¹

The set consists of five plates, which are engraved on both sides and are 7" × 4½" in size. In the middle of the left margin of each plate there is a hole to take in the binding ring, which, when the plates were lent to us, was not found with the set. Most probably the binding ring has been lost. The inscription is in an excellent state of preservation. The plates are marked serially with Telugu-Kannaḍa numerals—one to five—near the ring-holes. The alphabet is Telugu and the language Kannaḍa. But the first five lines, which contain an invocation to Viṣṇu in his Boar incarnation, are written in Sanskrit verse; similarly, lines 92-98 contain the usual imprecatory verses in Sanskrit. The Kannaḍa employed in the record is far from literary and is distinctly faulty; it sounds more like the dialect spoken in the Coimbatore, Salem and Trichinopoly Districts than the pure Kannaḍa of Mysore.

A number of orthographical and graphical peculiarities are worth noting. The chief among them is the universal use of the *anusvāra* before a consonant in the place of nasals: it would be impossible to correct them all, and they are therefore left as found in the inscription. The necessary doubling of consonants is in many instances omitted: e.g., in *koṭa* in ll. 13, 24 and 27, in *grāmavanū* in l. 17 [the accusative termination *anū* is correct; see Kittel's *Kannada Grammar*, p. 43.—H. K. S.], in *hoṭina* in l. 32, in *oba* in ll. 40 and 77, etc. The use of vowels at the end and in the middle of words, where there ought to be sonant consonants, is also a common feature of this document: e.g., *nāū* for *nāvu* in ll. 13, 18, 57 and 89; *nūū* for *nīvu* in ll. 48, 58 and 87; *koṭeū* for *koṭṭevu* in l. 24; *dvādesēū* for *dvādasīyū* in l. 19; *māḍisuvadakkēū* for *māḍisuvadakkū* in ll. 35-6; *Naṟuḷru* for *Naṟuvūru* in ll. 15, 26 and 60-1; *Chēṭṭurakoṭe* for *Chēṭṭurakoṭe* in l. 20. The consonant *nau* is used in some instances for *navu*, e.g., *pratidināu* for *pratidināvū* in ll. 28 and 67; similarly *dau* is used for *dalō* (*davū—dalū*) in *dravyadīndau* for *dravyadīndalō* in ll. 62 and 63. The secondary *e*-symbol is in many instances added at the bottom instead of the top as in other inscriptions and in modern Telugu: e.g., in *lē* in *kalēbarah* in l. 2; in *khe* in *śākheya* in ll. 11 and 17; *lē* in *kalē* in l. 95. The consonants with secondary *i* are hardly distinguishable from those with the secondary *e*. Two different forms of the consonant *va* is employed, one resembling the English letter *s* and the other the common one. The former type occurs also in conjunctions, e.g., *vo* in *vomdu* in l. 32.

The record belongs to the reign of Vira-Harihara-Rāya Udayar (III), son of Vira-Pratāpa-dēva-Rāya II of the first Vijayanagara Dynasty. That Vira-Pratāpa-dēva-Rāya had a son named Vira-Harihara-Rāya is known from a solitary record of the latter at Vijayamaṅgalam,—No. 596 of the Madras Epigraphist's collection for 1905,—dated Śaka 1334. Harihara-Rāya seems to have ruled as a viceroy over the country lying on the banks of the Bhavānī river² (that is, a portion of the Coimbatore District, as it is at present constituted). He appears to have ended his life only as a governor and never to have occupied the position of king of Vijayanagara.

¹ [They have been already noticed by the Madras Epigraphist in his *Annual Report* for 1905-6, Appendix A, No. 27.—Ed.]

² [See *Arch. Surv. Rep.* for 1907-8, p. 246.—Ed.]

The subject matter of the record is the grant of the village of Naṟuvūru, situated in Kilaṅgu-nāḍu of the Rāyarāpura-vēṇṭheya (district), to Uttamanambi, son of Uttamanambi, of the Raṅganātha temple at Śrīraṅgam, on Friday, the first day of the dark fortnight of the month Bhādrapada in the cyclic year Jaya, which corresponded to the Śaka year 1336. The inscription further states that the same village was originally granted to one Appannaṅgaḷu, son of Ichappa, by Vira-Harihara-Rāya Uḍaiyar, on Monday, the twelfth day (Śravaṇa-Dvādaśī) of the bright fortnight of the month of Bhādrapada of the same year, i.e., four days earlier than the previous date, at Chēvūrakōṭe, in the presence of the god Mādhava, on the banks of the Bhavānī river, for the propitiation of the god Tryambaka. It is also understood that Uttamanambi, who received the gift from Appannaṅgaḷu, was to hold a subordinate position (*ediriḍu*) to the latter with reference to the grant. It is not possible to explain why in such a short period as four days the gift should have changed hands. It was perhaps that Appannaṅgaḷu could not at a distance manage the charity as effectively as a native of the place, and therefore handed over the management of the same to the charge of Uttamanambi.

The deed of gift to Uttamanambi stipulated :—

1. that the village of Naṟuvūru should thenceforward be designated Raṅganāthapura ;
2. that a daily service with every detail of offerings to the god Raṅganātha should be maintained ;
3. that a flower-garden should be kept up for the special service known as Padineṭṭāmpaḍi-Śervai (?) ;
4. that a *Sattra*, or feeding house for Brāhmaṇas, should be constructed within the walls of the Raṅganātha temple, and twelve Brāhmaṇas fed daily ; and
5. that four *mā* of land should be granted to each of eight Brāhmaṇas residing at Naṟuvūru, free of taxes.

The prince Harihara-Rāya Uḍaiyar expresses his desire that, since this was a charity primarily by him, it should be conducted without remissness and diminution. Who the person called Appannaṅgaḷu was, is not patent from the inscription ; he appears to have been a highly placed man, wielding some influence with the prince Harihara-Rāya Uḍaiyar, and to have induced the prince to grant the village with the distinct intention of giving it over to Uttamanambi. The family of the Uttamanambis is an ancient one in Śrīraṅgam ; the Uttamanambis were very influential, and there is still a current proverb, *ūr pādi Uttamanambi pādi*, " the town is one-half and Uttamanambi the other half," meaning that the members of the family were as good as the whole town put together. These are Brāhmaṇas of the *Pūrva-sikhā* sect and have done very much towards the enriching of the temple of the god Raṅganātha of Śrīraṅgam. A detailed account of these will be found in an article on the Srīraṅgam Plates of Dēvarāya II. to be edited by one of us in this journal. The Uttamanambis are one of the hereditary trustees of the temple of Raṅganātha and enjoy certain rights and duties in it.

The places, etc., mentioned in this record are : Rāyarāpura-vēṇṭhe, Kelaṅgu or Kilaṅgu-nāḍu, Kāvēri, Naṟuvūru, Chēvūrakōṭe, Bhavānī and Śrīraṅgam. Of these the Kāvēri and the Bhavānī are two rivers, the latter a tributary of the former. Naṟuvūru is evidently the modern Nerūr, situated on the bank of the river Kāvēri in the Karūr *tāluka* of the Coimbatore District. It is famous as the place where the great Sadāśiva Parabrahmam, a modern Yogin of great powers and devotion, died and is interred. Chēvūrakōṭe may be identified with Śēvūr in the Pallaḍam *tāluka* of the same district. There are three places called Rāyarāpalam, Rāvanapuram and Rāyapuram, in the Erode, the Uḍamalpēt, and the Karūr *tālukas* : all of them sound like Rāyarāpalam ; but since Nerūr, the village granted, is in the same *tāluka* as Karūr, we may perhaps identify Rāyarāpura of the *vēṇṭhe* of the same name with Rāyapuram in the Karūr *tāluka*. Whether Kilaṅgu-nāḍu takes its name from Kilaṅgundal in the Dhārāpuram *tāluka* would be hard to say.

TEXT.¹[Metres : v. 1, *Sārdūlavikrīḍita* ; v. 2, *Anuṣṭubh* ; v. 3, *Śālinī*.]*First Plate : First Side.*

- 1 ○ शुभमस्तु [॥*] पातु चीणि जगति संततमकु-
- 2 पाराहरामुद्धरन्² क्रोडाक्रोडकलेवरः स भगवां
- 3 न्यस्यैकदौद्राङ्कुरे³ [1*] कूर्मः कंदति नाळति द्वि-
- 4 सनः पत्रंति दिग्दंतिनो मेरुः कोशति मेदिनी जल-
- 5 जति व्योमापि रोरंबति⁴ [1*] स्वस्ति ओसाळवाहन-⁵
- 6 शकवरुषं⁶ १३३६ संदु वर्तमान जयसं-
- 7 वत्सरद भाद्रपद व १ शु लु^{6a} श्रीमंमहारा'-
- 8 जाधिराज राजपरमेश्वर ओवीरप्रतापदेवराय-
- 9 महारायर कुमार श्रीमंमहामंडकेश्वर⁸
- 10 ओवीरहरिहररायवोडेय⁹ श्रीरंगना-

First Plate : Second Side.

- 11 थदेवर स्थानद काश्यपगीचद रुक्मशाख्य¹⁰
- 12 उत्तमनंबियर मङ्गळ उत्तमनंबियरि-
- 13 गे कीट¹¹ धर्मशासनद¹² क्रमवेंतेंदरे [1*] नाड¹³
- 14 नंम¹⁴ रायरापुरदवेंठेयद केळंगुना-
- 15 उ कावेरिय तीरद नळु¹⁵ अ कालुवळि
- 16 सह वर्तमान हदिनाळ्ळु हीनिन¹⁶ कुळद
- 17 ग्रामवन¹⁷ भारहाराजगीचद¹⁸ यलुशाख्य¹⁹ इच-
- 18 प्यगळ मङ्गळ अप्पणगळिगे²⁰ ना[उ]¹³ जयसंवटसरद²¹
- 19 भाद्रपद शुद्ध अणहदेसेउ²² सोमवार पुंखका-²³
- 20 [ल]दलु नाड¹³ आकुव राज्यद चेकरकीटेलु²⁴ भवानि-

Second Plate : First Side.

- 21 य तीरद माधवदेवर संनिधियलु²⁵ त्रियंब-
- 22 कदेवर²⁶ प्रीतियागि एकभोगवागि द्विरंखो-²⁷

¹ From inked estampages prepared under the supervision of one of us.² Omit the *anusvāra* on *ra*.³ Read भगवान्यस्यैकदंद्राङ्कुरे.⁴ Read रीलंबति.⁵ Read शाखिवाहन.⁶ Read वरुष.^{6a} [i.e. *Śakra-vāradalu*.—H. K. S.]⁷ Read श्रीमंमहारा^o.⁸ Omit the *anusvāra* on *ma* in श्रीमं.⁹ Read ओडेयव.¹⁰ Read रुक्मशाख्य.¹¹ Read कीट.¹² Read धर्म^o.¹³ Read नाड.¹⁴ Read नम्भ.¹⁵ Read नळु^o.¹⁶ Read हीनिन.¹⁷ Read ग्रामवन^o.¹⁸ Read भारहाराज^o.¹⁹ Read यलुशाख्य.²⁰ Read अप्पणगळिगे^o.²¹ Read संवटसरद.²² Read ंहादत्रियु.²³ Read पुं^o.²⁴ Read चेकरकीटेलु.²⁵ Read संनिधियलु.²⁶ Read ंदेवर.²⁷ Read द्विरं^o.

i b.

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ii b.

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iii b.

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ii a.

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iii a.

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62 ಉರವಾಯಿ ಸಿಹಿಗ್ರಾಮದ ಲುಕೇಣೀದೇವಾಲಯ
 ಸುಅಶ್ವಂಥಗು ೨ಮಗೆಣ್ಣಂಪ್ರವೃದ್ಧಿಂವೃದ್ಧಿ
 64 ಂಮಸಿಯದ್ರವೃದ್ಧಿಂವೃದ್ಧಿ ಖಣಂಪ್ರವೃದ್ಧಿ
 ಯಸೂಪಾಡಿಸಿ ಪುವನಾಯದಿಂದ ರೂಪುಮಾಡಿಣಂ
 66 ಡಲವರುದಾರಿಯಿಪ್ರವೃದ್ಧಿ ಜಯಸಂಪ
 68 ಫರದಬಾಹುಪದಬರಮಾಡಲಗಿಠಂಂಗನಾಥ
 70 ದ್ವಿವಿಗಿಪ್ರವೃದ್ಧಿ ಸುನಾಪಪುರವಾಗಿಪ್ರವೃದ್ಧಿ ಸದೇಶ್ವರಿ
 ಪುರಿಯಾದಿಯಲದರವಾಪರಿವಾಣದಲುಗ್ವಿವಿ
 ದ್ರವೃದ್ಧಿ ಸಂವಾದಿಸಿ ಗಂಧಮವುಮಾತೆವಾಪದೇ ಪತ್ರ
 ಂಬಗಲಾದಿಸಿಹಿವಾಪಾ ಸಂ ಗಿ ಪಾಂಕವಾಗಿಪ್ರವೃದ್ಧಿ

72 ಸುಕಾಲದವರದ ಸಿಯಪ್ರವೃದ್ಧಿ ಸುರವ ಸೂಪ್ರವೃದ್ಧಿ
 74 ಖದಿವರಿಗಿಪ್ರವೃದ್ಧಿ ಸದಲುಪಾಡಿ ಸಿಂಪುಮೆದ್ವ ಸಿಗ್ಗಾಯಿ
 76 ದ್ವಿಗಿಯಲು ಸೂಪ್ರವೃದ್ಧಿ ಗುಗಿಯಪ್ರವೃದ್ಧಿ ಸಂವಾದಿಸಿ
 78 ಸವಸೂಪಾಡಿ ಸುಅಶ್ವಂಥಗು ಪುಖಲವಸೂಪಾಡಿ
 80 ರಿಸಿ ಸಮಖ್ಯಸು ಪದಾಗೇಶ್ವರಿಯಮಾಡಿಪ್ರವೃದ್ಧಿ
 ಸದಪಾಸಿಯ ಒಗಗಿ ಒಂದು ಪ್ರವೃದ್ಧಿ ಮನೆಯ
 ಸೂಪಾಡಿಪ್ರವೃದ್ಧಿ ಶಾಕಯತ್ನ ಕ್ಷಿಪುಬ್ರವೃದ್ಧಿ
 ಸೂಪಾಡಿಪ್ರವೃದ್ಧಿ ಯತೇಶ್ವರ ಪ್ರವಸೂಪಂಪಾಡಿ
 ಸಿಹಿವೃದ್ಧಿ ಸುಸಿಯಲುಪ್ರವೃದ್ಧಿ ಸಾಂಪಿರವಾಪು
 ತೆದಿಪ್ರವೃದ್ಧಿ ಗಿವಿ ಹಿತರವಲಾಂ ಸೂಪಾಪ್ರವೃದ್ಧಿ

82 ನಾಲ್ಕು ಶಾಕಯತ್ನ ಶಾಂಭುಲಸುಹಿತವಾಗಿಪ್ರವೃದ್ಧಿ
 84 ಖಂಚಿ ಸಕಿವೃದ್ಧಿ ಸುಧೃತ ದ್ವಿಗಿಯಪ್ರವೃದ್ಧಿ ಸೂಪಾಡಿ
 86 ಪ್ರವೃದ್ಧಿ ಸೂಪಾಡಿ ಸದಲುಪಾಡಿ ಸಿಂಪುಮೆದ್ವ ಸಿಗ್ಗಾಯಿ
 88 ರಿಸಿಪ್ರವೃದ್ಧಿ ಸಿಗ್ಗಾಯಿ ನಾಲ್ಕುಮೂಲಕದಯಮಯ್ಯದ
 90 ಯಲಸವುಮಾಂವೃವಾಗಿಪ್ರವೃದ್ಧಿ ಸದಸಿಮೆಲ್ಲ
 ಪ್ರವೃದ್ಧಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸುಸುಖಿಸು
 ಸಿಂಪುಮೆದ್ವ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ
 ಸಿಂಪುಮೆದ್ವ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ ಸಿಗ್ಗಾಯಿ
 ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ
 ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ ಸೂಪಾಡಿ

92 ಉಪೇಂದ್ರವಿಠಂ ಬದಲುವಿಠಂ ಮುಖ್ಯವಿಠಂ
 94 ಸುಧೃತಾಂಶರದಪ್ರಾಂವಾಯಿ ಪಾರ್ಶ್ವತವಸುಂ
 96 ದರಾಂ ಪುಷ್ಪಿ ವರುಷ ಸುಪಾಪುನಿವಿಪಾಯ
 98 ಂಜನಾಯತೇಶ್ವರೀಃ || ಸೂಪಾಪುನಿಯಿಂದಂ
 ಸುಖಿಸುಪ್ರವೃದ್ಧಿ ಸಾಂಪಾಪುನಿವಿಪಾಯ ಪಾಲ
 ಸುಖಿಸುಪ್ರವೃದ್ಧಿ ಸೂಪಾಪುನಿಯಿಂದಂ ಸೂಪಾಪುನಿಯಿಂದಂ
 ಪಾಲಿಸುಪ್ರವೃದ್ಧಿ ಸೂಪಾಪುನಿಯಿಂದಂ ಸೂಪಾಪುನಿಯಿಂದಂ
 ಪಾಲಿಸುಪ್ರವೃದ್ಧಿ ಸೂಪಾಪುನಿಯಿಂದಂ ಸೂಪಾಪುನಿಯಿಂದಂ

- 23 दकदानधारापूर्वकवागि धारेयने००डु¹
 24 कोटेउ² [H*] आ आप्यंणगकु³ नम⁴ कय्यलु⁵ प्रति-
 25 अहिसि श्रीरंगनाथदेव⁶ प्रीतियागि
 26 आ न००जरग्रामके⁷ श्रीरंगनाथपुर-
 27 वेव नामवनु⁸ माडिकोटु⁹ श्रीरंगनाथ-
 28 देवरिगे प्रतिदिनौ¹⁰ नडुसुव¹¹ कइकेय विवर [H*]
 29 सोपस्करवागि परडु हरिवाणद कइकेय-
 30 लुकु¹² नैवेद्य दीप मंदादीप गंध पु[ष्य]मा-

Second Plate : Second Side.

- 31 ले धूप दीप तांबूलादि सहितवह सांगी-
 32 पांगवाद वौदु¹³ होतिन¹⁴ अवसरव नडसु-
 33 वदकेज¹⁵ देवरिगे आ श्रीरंगस्थानदलु¹⁶ इदि-
 34 नेंटु मेहिन गकेय कइकेयलु नू००धि-
 35 प्तु¹⁷ गुकिय चेचद नंदनवनवनू¹⁸ मा-
 36 डिसुवदकेज¹⁹ आ श्रीरंगस्थानद पौकिय वो-²⁰
 37 कगे वौदु²¹ छत्रचद²² मनेयनू²³ कइसि आ छत्र-²⁴
 38 द पाकयन्नके²⁵ तन्न द्रव्यवनू²⁶ संपादिसि कोहु
 39 आ मनेयलु²⁷ इनेरडुमंदि²⁸ ब्राह्मरिगे²⁹
 40 पाकयन्नके³⁰ ओव³¹ ब्राह्मणनू³² माडिकोटु

Third Plate : First Side.

- 41 प्रतिदिनौ¹⁰ ब्रीहितंडुसांन³⁰ सूप आण्य नाखु
 42 शाक तन्न तांबूल सहितवागि ब्राह्मणभो-
 43 जनद कइकेय चसचव³² नडसुवदकेज¹⁵ आ
 44 न००जरग्रामदलु⁷ पंटुमंदि²⁷ ब्राह्म-

¹ Read ०ने००डु.

⁴ Read नम.

⁷ Read न००जर.

¹⁰ Read प्रतिदिनव.

¹³ Read वौदु.

¹⁶ Read ०स्थानदलु.

⁹ Read ०दकु.

²² Read छत्र.

²⁵ [Perhaps पाकयन्न was intended.—H. K. S.]

³⁰ Read ०व.

²⁷ Read ब्राह्मरिगे. [ब्राह्मण is used more often in popular language than ब्राह्मणव.—H. K. S.]

³² Read ०व.

² Read कोटेउ.

⁵ Read कय्यलु.

⁸ Read नामवनु.

¹¹ Read नडसुव.

¹⁴ Read होतिन.

¹⁷ Read ०नु.

²⁰ Read वो.

²³ Read ०नू.

²⁸ Read इनेरडु.

²⁹ Read ब्राह्मणनू.

³¹ Read ओव.

³² Read ब्राह्मणव.

³ Read आप्यंण.

⁶ Read ०देवर.

⁹ Read माडिकोटु.

¹² Read कइकेयलु.

¹⁵ Read नडसुवदकु.

¹⁸ Read ०धु.

²¹ Read वौदु.

²⁴ Read ०व.

²⁶ Read ०व.

³⁰ Read ०सांन.

- 45 रिगे प्रत्येकरिगे गारुक्का माड¹ गहेय ङ-
 46 रियादेयलु² सर्वमान्यवागि³ को-
 47 हु नडसुवदकेज⁴ मेले भा जरसु⁵ एनु हु-
 48 द्विदनु⁶ नोउ⁷ सर्वमान्यवागि⁸ अनुभविसुवद-
 49 केज⁹ भा ग्रामवनु¹⁰ हिरंख्यौदक¹⁰ दानधारा-
 50 पूर्वकवागि सर्वमान्यवागि⁹ धारयेने७७-

Third Plate : Second Side.

- 51 दु कोहु यी¹¹ अर्थके¹² दानशासनपचवन¹³ कोटु¹⁴ अ¹⁵
 52 ग्रामद चतुस्त्रीमेयलु¹⁶ शंखचक्रद कल नडिसि को-
 53 हु अक्षिणि आगामि निधि निक्षेप जल पाषाण सिद्ध
 54 साध्य अष्टभोगतेजस्त्रांम्य¹⁷ सर्वप्राप्ति समस्तव-
 55 कि सहित अनुभविसुवहागि सद्यः परिध्वंसेद-¹⁸
 56 वागि अ¹⁵ अप्यंणगकु देवर¹⁹ ब्राह्मणर²⁰ धं-²¹
 57 म्कार्यगकिगे कोहरागि अद्रु नाउ²² माडि-
 58 द धर्मवादकारण²¹ नोउ²³ अप्यंणगकिगे भीडं-
 59 बद्दु कोट्ट यिदिरेदे²⁴ मर्यादियलु²⁵ भा केळंगुना-
 60 उ कावेरिय तीरद श्रीरंगनाथपुरवाद न७७-

Fourth Plate : First Side.

- 61 जर²⁶ कालुवकि सह ग्रामदलु²⁷ केळे कदे²⁸ कालुवेय-
 62 नु²⁹ अप्यंणगकु निमगे कोट्टथा द्रव्यदिंदी³⁰ जिं-
 63 म³¹ कैय³² द्रव्यदिंदी³⁰ कट्टिसिकोडु तोट गहे-
 64 यनु³³ माडिसि व्यवसायदिंदि रूपु माडिकी-
 65 उ अवर धारयेने७७दु कोट्ट जयसं[व]-

¹ Read नावु.

⁴ Read नडसुवदके.

⁶ Read ०. [There is no necessity for this correction.—H. K. S.]

⁸ Read ०दकु.

¹¹ Read ई.

¹⁴ Read ०दु.

¹⁷ Read ०तेजस्त्रांम्य.

²⁰ Read ब्राह्मणर.

²³ Read नीवु.

²⁶ Read न७७ वर.

²⁹ Read हु.

³³ Read य.

² Read ०हु.

⁵ Read ०हु.

⁹ Read ०हु.

¹² Read ०हु.

¹³ Read ०हु.

¹⁵ Read भा.

¹⁸ Read परिध्वंसेद.

²¹ Read धं.

²⁴ Read एदिरीडु.

²⁷ Read ०हु.

³⁰ Read ०दिंदी or दिंदु.

³³ Read ०हु.

³ Omit the *anusvāra* on मां.

⁷ Read नीवु.

¹⁰ Read हिरंख्यौदकं.

¹³ Read ०हु.

¹⁶ Read ०स्त्रीमेयलु.

¹⁹ Read देवर.

²² Read नावु.

²⁵ Read ०हु.

²⁸ Read ०दु.

³¹ Read किम्प.

- 66 छसरद¹ भाद्रपद ष १ मोदवागि श्रीरंगनाथ-
 67 देवरिगे प्रतिदिनौ² सोपस्करवागि ³अस्थानद कटके
 68 मरियादेयलु⁴ एरडु हरिवाणदलु⁵ नैवे-
 69 द्य दीप नंदादीप गंध पुष्पमाली धूप दीप तां-
 70 बूलादि सहितवह सांगोपांगवागि उदे⁶

Fourth Plate : Second Side.

- 71 यकालद एरडनेय अषसरवन⁷ तप्पदे नड⁸
 72 सि देवरिगे ⁹अ स्थानदलु इदिनेटु मेट्टिनगकेय
 73 [क]टकेयलु¹⁰ नूळयिप्पतु¹¹ गुकिय च्चेचद नंदनव-
 74 नवन¹² माडिसि अलि आदंथा पुष्पफलवन¹³ दे[व]-
 75 रिगे समर्पिसुवहागे कटकेय माडि आ स्था-
 76 नद पौकिय ओळगे ओंदु छसचद¹⁴ मनिय-
 77 नू¹⁵ कट्टिसि आ छसचद¹⁴ पाकयन्नके वीव¹⁶ ब्राह्मणं-
 78 नू¹⁷ माडि आ पाकयन्नके तक्क द्रव्यवन¹⁸ संपादि-
 79 सि कोट्टु अ⁹ मनियलु¹⁹ प्रतिदिनौ² हनेरडु²⁰ मं-
 80 दि ब्राह्मरिगे²¹ व्रीहितडुलांन²² सूप आञ्च

Fifth Plate : First Side.

- 81 नाळकु शाक तक्क तांबूल सहितवागि ब्राह्म-
 82 णभोजनके²³ नेनु[क्कु] कटकेय छसचवन²⁴ नड⁸सि
 83 आ नूळुंजर यामदलु²⁵ एंटु मंदि ब्राह्म-
 84 रिगे²¹ प्रत्थी²⁶करिगे नाळकु माच²⁷ गदे²⁸य मर्यादि-
 85 यलु⁴ सर्व्वमान्यवागि²⁹ कोट्टु नड⁸सि मेले
 86 आ जरलु³⁰ एनु इट्टिदनु³¹ आनुभविसु-

¹ Read °संवत्सरद.⁴ Read °लु.⁷ Read नू.¹⁰ Read °लु.¹³ Read पुष्पफलवन.¹⁵ Read °ळ.¹⁹ Read मनियलु.²¹ Read ब्राह्मरिगे. See above, p. 225, note 27.²³ Read °के.²⁶ Read °र्ये.²⁹ Omit the *anuvāra* on मां.² Read प्रतिदिनव.⁵ Read °दलुळु.⁸ Read °ळ.¹¹ Read °तु.¹⁴ Read छचद.¹⁷ Read ब्राह्मणनन.²⁰ Read हनेरडु.²⁴ Read छचवन.²⁷ Read मातु.³⁰ Read °लु.³ Read आस्था.⁶ Read द.⁹ Read आ.¹² Read °नू.¹⁵ Read नू.¹⁸ Read नू.²² Read °लात्र.²⁵ Read नूळुंजर यामदलु.²⁸ Read °ळ.³¹ Read ह. See above, p. 226, note 5.

- 87 वेवेदु¹ नीउ² चाप्यणगक्रिगे षोडंबटु³ कोट्ट यि-
 88 दिरे[डि]⁴ मर्यादेयलु⁵ तप्यदे नड⁶सि सुखदिं
 89 भोगिसूदु⁷ ॥ नाउ⁸ यी⁹ धर्मवनु¹⁰ सर्वमा-
 90 न्यवागि आचंद्राकस्थायियागि तप्यदे नड⁶सि-

Fifth Plate: Second Side.

- 91 बहेवेदु षोडंबटु¹⁰ कोट¹¹ धर्मशासन¹² [॥*]
 92 खदत्तां परदत्तां वा यो हरेत वसुं-
 93 धरां [१*] षष्टिः¹³ षड्विंशसहस्राणि¹³ विष्टायां
 94 जायते क्रिमिः ॥ [२*] सामान्योयं धं-¹⁴
 95 म्भैसितुर्बुपाणां¹⁵ कालि कालि पाल-
 96 नोयो भवद्भिः । सर्वानेता¹⁶न्भाविनः (।)
 97 पार्दिवंद्रान्¹⁷ भूयो भूयो या-
 98 चते रामचंद्रः ॥ [३*] श्रीशोरदेवरा-
 99 य [॥*]

ABSTRACT OF CONTENTS.

(Ll. 1-5.) Adoration to Vishṇu in his Boar incarnation.

(Ll. 5-13.) In the Śālivāhana Śaka year 1336, corresponding to the cyclic year *Jaya* on the first tithi of the dark fortnight of the month *Bhādrapada*, on a Friday, *Mahā-maṇḍalēśvara Vira-Harihara-Raya Oḍeya*, son of *Vira-Pratapa-dēva-Rāya Mahārāya*, who possessed the titles *Mahārājādhirāja* and *Rājaparamēśvara*, gave to *Uttamanambi*, son of *Uttamanambi*, of the *Kāśyapa gōtra* and the *Rik śakhā*, (a servant) of the temple¹⁸ of *Śrī-Raṅganātha*, a deed of a charitable gift, the terms of which are as follows :—

(Ll. 14-24.) “In the presence of the god *Mādhavadēva* of *Chēvūrakōṭe* in our kingdom, which is situated on the river *Bhavānī*, We, for the propitiation of the god *Tryambaka*, granted to *Appannagaḷu*, son of *Ichappagaḷu*, of the *Bhāradvāja gōtra* and the *Yajus śākhā*, on the *Śravaṇa-Dvādaśī tithi* of the bright fortnight of the month *Bhādrapada* of the year *Jaya*, the village of *Naruvūru*, situated on the bank of the river *Kāvēri*, in *Keḷaṅgu nādu* of the *Rāyarāpura vēṅṭheya* (circuit or district) with all its appurtenances (?) (*kāluvali*)—a village which yields at present fourteen *hons*, as an *ēkabhōga* (village) by the pouring of gift-water (on the hands of the donee) together with gold.

(Ll. 24-28.) “This *Appannagaḷu*, having received it from our hands, gave the village of *Naruvūru* the name of *Śrīraṅganāthapura* and established a course of offerings, etc., to be made daily to the god *Śrīraṅganātha*, which is as follows :—

¹ Read अणुभ^०.

⁴ Read ०बु.

⁷ Read नावु.

¹⁰ Read ०दु.

¹³ Read षष्टिवर्ष^०.

¹⁴ Read ०ता^०.

² Read नीवु.

⁵ Read ०दु^०.

⁸ Read ई.

¹¹ Read ०दु.

¹⁴ Read ष^०.

¹⁷ Read पार्दिवंद्रान्.

³ Read एदिरौडु.

⁶ Read ०भोगिसुषदु.

⁹ Read धर्मवनु.

¹² Read ष^०.

¹⁵ Read ०दुपाणां.

¹⁸ [*Sthāna* throughout this inscription seems to be used in the sense of temple; cf. *sthānika*, a worshipper.—
H. K. S.]

(Ll. 29-33.) "Two plate-offerings with necessary equipments consisting of food, waving lights, perpetual lights, sandal paste, flower-garland, incense, light (of camphor to be waved in front) and betel-leaves and nuts, together with all concomitants, are to be offered once a day;¹

(Ll. 33-36.) "A flower garden (of the extent) of one hundred and twenty *kuḷis* of land is to be cultivated (for the supply of flowers to make garlands to be worn by the image of the god) on the occasion of the service (called) *padineṭṭāmpaḍi* (?)² in the temple of Śrīraṅga.

(Ll. 36-43.) "A house being built within the enclosure of the temple of Śrīraṅga, to serve as a *chhatra* and necessary money to conduct the feeding being procured arrangements should be made to appoint a Brāhmaṇa servant to cook for the feeding of twelve Brāhmaṇas daily, with rice, dhāl, ghee, four vegetable curries, butter-milk, together with betel-leaves and nuts.

(Ll. 44-47.) "Eight Brāhmaṇas in the village of Naṟuvūru should each be given, rent-free four *mā* of wet land.

(Ll. 47-49.) "And the remaining produce of the village, after meeting all these expenses he may enjoy as rent-free.

(Ll. 49-57.) "With these objects in view he, Appanna, granted the village (to you) by the pouring of water, together with gold, as a freehold, and, having executed this deed of a charitable grant, fixed on the boundaries of this village stones bearing the *śaṅkha* and the *chakra* (the emblems of Viṣṇu, to whom the village is granted), so that you might enjoy the village with the eight kinds of enjoyment (enumerated), all income and all taxes and conduct the charitable acts towards the god and the Brāhmaṇas.

(Ll. 57-89.) "And, since this is an act of charity which We (*i.e.* prince Harihara) have (first) instituted, you (Uttamanambi) should conduct the charities (which are once again repeated completely, as in ll. 28-56) according to the bond (*edivēḍu*) you have given in your turn to Appannaḡaḷu with your consent; (besides this), you should dig tanks, wells and canals in the village of Naṟuvūru³ either from the money given to you by Appannaḡaḷu or from your own pocket, convert the land into gardens and paddy fields, improve the agricultural prospects in it and conduct the charity from the said first *tithi* of the dark fortnight of the month of Bhādrapada of the year Jaya.

(Ll. 89-93.) "This is the charity deed given (to you) by Us with the firm faith that you (Uttamanambi) will conduct the charities as long as the moon and the sun exist."⁴

(Ll. 93-98 contain the usual imprecatory verses.)

(Ll. 98-99 bear the signature of the king Vira-dēva-Rāya.)

¹ [In repeating for the second time these stipulations in ll. 67 to 87 the inscription states that the service here noted was the second of the morning offerings to the god (l. 70 f.).—H. K. S.]

² [The Kannaḡa words *hadinenṭu meṭṭu* certainly suggest the well-known service called *padineṭṭāmpaḍi* in the temple of Śrī-Raṅganātha; but the meaning of *gaḷeya* remains-unexplained. Perhaps the author of the inscription used *gaḷeya* in the sense of the genitive plural *gaḷa*; cf. the use of *vēṅṭheya* for *vēṅṭhe*.—H. K. S.]

³ Instead of "either from or", we can translate also "both from and". See above, p. 226, note 30.

⁴ [The translation given does not appear to be correct. The king says that he would of his own tree will agree to declare the charities (recorded in the grant) tax-free as long as the moon and sun exist.—H. K. S.]

No. 16.—THE SANCHI INSCRIPTION OF SVAMIN JIVADAMAN: THE 13TH YEAR.

BY R. D. BANERJI, M.A.

Very little is known about *Svāmin Jivadāman*, the father of the Kshatrapa Rudrasīmha II, who ruled over Saurāshtra in the third and the fourth decades of the third century A.D. and who was very probably the ancestor of the Mahā-Kshatrapa *Svāmin Rudrasēna III*. No inscriptions of this period have been discovered, and one has to depend entirely on numismatics for the reconstruction of the history of this period. The line of Chāshtana seems to have come to an end with the Kshatrapa Viśvasēna, son of the Mahā-Kshatrapa Bharṭidāman. The latest known date of Viśvasēna is Śaka 226=304 A.D.¹ In the following year (Ś. 227=305 A.D.) a prince named Rudrasīmha strikes coins; therefore it is certain that the reign of the Kshatrapa Viśvasēna came to an end either in Ś. 226 or in Ś. 227. On this point Prof. E. J. Rapson states, "There is, however, only the possibility of a very small error in regarding Viśvasēna's last known coin date, 226, as the actual end of his reign, since his successor, the *Kshatrapa Rudrasīmha II*, issued coins in the following year, 227."² Nothing is known about the origin of this third dynasty of Satraps of Saurāshtra. On the coins of Kshatrapa Rudrasīmha II it is stated that he was the son of Svāmin Jivadāman. "With Mahākshatrapa Bharṭidāman and his son, the Kshatrapa Viśvasēna, comes to an end the ruling family of Chāshtana. It is succeeded by a family which traces its descent back to a personage *Svāmin Jivadāman*, who, like Ghṣamotika, the father of Chāshtana, bears none of the titles which may be regarded as distinctly royal in character, 'rājā,' 'mahākshatrapa' or 'kshatrapa.'"³ Prof. Rapson is inclined to agree with the late Pandit Bhagwan Lal Indraji in thinking that Svāmin Jivadāman was a scion of some younger branch of the family of Chāshtana, because of his title *Svāmin* and the affix °*dāman* to his name.

A stone inscription was discovered in the village of *Kānakhēda* near *Sāñchī* in the Bhopal State, by one of the Assistants of Sir John Marshall, Director-General of Archæology in India, two or three years ago. This record throws some light on the hitherto obscure personality of the ancestor of the **third dynasty of the Satraps of Saurāshtra**. The inscription is in a very imperfect state of preservation and consists of six lines of writing. The language of the record is **Sanskrit**, and it is partly in prose and partly in verse. The inscribed surface measures 2' 2½" by 6¾" and the average length of letters is 1½". The record opens with a number of adjectives, and the first line ends with the name of **Jivadāman**. The object of the rest of the inscription is to record the excavation of a well by the Judge or General (*Mahā-Daṇḍanāyaka*) **Śrīdharavarman** the Scythian (*Śaka*), who was the son of **Nanda the Scythian**, in the kingdom-increasing year 13. The middle of the record has suffered considerably by flaking, and it is impossible to make out any sense at all. The last two lines contain two *pādas* of a verse in the Śārdūlavikrīḍita metre, which records the purpose of the inscription, *viz.* the excavation of a well by Śrīdharavarman. The verse is followed by two numerical symbols and by three or four syllables which are illegible. The adjectives in the first line cannot refer to Jivadāman, as they begin with the word *Bhagavataḥ*. It is probable that some comparison was made between the lord who was the commander of the heavenly hosts, whose armies had never been vanquished, the lord *Mahāsēna* (*Skanda* or *Kārttikēya*), and Jivadāman; but the fragmentary state of the first line prevents us from making any guesses. It is quite certain, however, that the line ends with the word *Jivadāman*, the case-ending being illegible. It is also quite certain that the word *Jivadāman* is a proper name, and not an adjunct of any other name. The connection between the first line and the second line cannot be made out. It begins with the word *dharmma-vijayēna*, which is an adjunct of the subject *Śrīdharavarmanā*. It contains a phrase the exact meaning of which is not apparent.

¹ Rapson, *B. M. Cat.*, col. 166.² *Ibid.*, col.³ *Ibid.*, col.

Sva-rājy-ābhivṛddhi-karē vaijayikē samvatsarē means "in the kingdom-increasing victorious year." This phrase is quite intelligible, if it is used in connection with a reigning sovereign; but its meaning becomes dubious when it is used in the case of a royal officer. In this record it is used in the case of a *Mahā-Daṇḍanāyaka*, a judge or at best a commander of forces. Now what can be the kingdom of a judge or a general? Yet the prefix *sva* shows clearly that the adjective must refer to the subject immediately preceding it, *i.e.* *Śrīdharavarmmanā*. It is quite possible that in the troublesome times which saw the end of the first dynasty of Satraps in Western India a judge or a general may have practically obtained independence; but the use of regnal years in the case of a prince who for some reason or other had refrained from openly proclaiming his royalty is very unusual. Śrīdharavarman does not claim any royal titles: therefore it is extremely improbable that the year 13 mentioned in line 2 was a year of his reign. Most probably it is a regnal year of the reign of his master or suzerain who is mentioned in the previous line.

The other interesting feature of this record is the numerical symbols which have been incised after the last verse. The reason for putting the numerical figures at the end of the record without an explanatory word is not apparent. They are two in number. There is no doubt about the reading of the second symbol. It is a symbol for the unit and is used commonly in Kushan records and Western Satrap records and coins. The other symbol is less easily recognisable. It resembles to some extent the Kushan symbol for 70. But it seems that it is the Western Kshatrapa symbol for 200 written at one stroke. It is a modified form of the symbol for 100 commonly used on Kshatrapa coins, which consists of two semicircles placed horizontally side by side, with the right end produced downwards and then made to curve towards the left. The symbol for two hundred has a short horizontal line attached to middle of the right vertical limb, to its right. In the Sāñchi record we have a modified form of this symbol, which resembles the English letter Y written in the current hand. The symbol for 200, as used on the coins, has been modified in the inscription, because in this case the scribe attempted to write it, and in fact wrote it, at one stroke of the pen. Here we have two possible equivalents for the first numerical symbol, *i.e.* 70 and 200. We do not know what this number, 71 or 201, indicates. It is not preceded by any such word *varshē* or *samvatsarē*. Yet there is but one way of explaining the presence of the symbols, *i.e.* it is a date. The qualifying word seems to have been omitted through negligence. The Śaka era is almost universally used in the inscriptions and on the coins of the Western Satraps, and the prefix *Svāmin* and the affix *°dāman* indicate that the master or suzerain of the *Mahā-Daṇḍanāyaka* Śrīdharavarman was descended from some younger branch of the family of Chāshtana. Therefore it is extremely probable that the date used in the Sāñchi inscription is a Śaka date. Now, considering the form of the characters used in the record, it is absolutely impossible to admit that the numerical symbols at the end stand for 71. The difference in the forms of the characters used in the Junāgaḍh inscription of Rudradāman, which was incised shortly after the year 72 of the Śaka era, and those of this from Sāñchi is very great, and therefore it is quite certain that the Sāñchi inscription could not have been incised in the Śaka year 71. On the other hand, the alternative suggested gives a fitting explanation to all the points raised by the newly discovered inscription. The record mentions Svāmin Jivadāman in the first line. We know from coins that the Kshatrapa Rudrasimha II had acquired the country of Saurāshṭra in Ś. 227=305 A.D. Therefore it is quite possible that his father was alive and was ruling in Ś. 201=279 A.D.

The Sāñchi inscription, therefore, furnishes us with three different items of hitherto unknown information about Svāmin Jivadāman; it furnishes us with (1) his date, (2) minimum extent of his reign, and (3) the locality of his principality.

It is now almost certain that the date of the record is Ś. 201=279 A.D.; and the association of Jivadāman's name with it shows that he was reigning in that year. It is also extremely

probable that the kingdom-increasing and victorious reign of the Mahā-Daṇḍanāyaka Śrīdhara-varman is really the 13th year of Jivadāman's reign. The accession of Jivadāman can therefore be placed tentatively in Ś. 201-13=188=266 A.D. Jivadāman could not have been the ruler of Saurāshtra in Ś. 188=266 A.D., because we find an almost unbroken series of dated coins of the Mahā-Kshatrpa Rudrasēna II and his sons the Mahā-Kshatrapas Viśvasimha and Bhartṛidāman from Ś. 187 to Ś. 201. It is therefore almost certain that Svāmin Jivadāman had no control over Saurāshtra during this period. The conclusion is, therefore, that he had begun his career as the ruler of Mālava, in which country the first record of his reign has been discovered.

As no coins of Jivadāman have been found, we are not in a position to discuss the extent of his reign. The Sāñchī inscription proves that he had ruled over Mālava for at least thirteen years. Twenty-five years after the date of the Sāñchī inscription the line of Chāshṭana came to an end. The latest coin of the Kshatrpa Viśvasēna was issued in Ś. 226=304 A.D. He was succeeded by the Kshatrpa Rudrasimha II, whose earliest coin was struck in the Śaka year 227=305 A.D. The interval between the two reigns seems to have been exceedingly small. We do not know how the reign of the Kshatrpa Viśvasēna ended, nor do we know how Rudrasimha II, the son of Svāmin Jivadāman, came to succeed him. Either Viśvasēna was defeated by Rudrasimha II and driven out of his ancestral dominions or he died without issue and Rudrasimha II succeeded as the next-of-kin. The text is edited from the original stone.

TEXT.

- 1 Siddham¹ || Bhagavatas=tridaśa-gaṇa-sēnāpatēr=ajita-sēnasya svāmi-Mahāsēna-mahātēja . . . s=āditya-viryya-Jivadāma
- 2 dharmma-vijayēna Śaka-Nanda-putrēṇa mahā-daṇḍanāyakēna Śakēna Śrīdhara-va[rmma]nā Varmma srā(śri)ya² sva-rājy-ābhivṛiddhi-karē vējayikē sa[m]vatsarē trayōdaśam[ē]
- 3 Śravaṇa-bahulasya daśamī-pūrvvakam=ētad=divasam kalyāṇ-ābhyudaya-vṛiddhy-artham=akshaya-syargg-āvāptim=e(?)tad-dharmma-yaśō-rtham dharmm-āsi-sambud-dhayā³ śrāddha
- 4 Śākhāte chatuḥ-satya . . . tukō=yam i -m-āpi . . . kāpi[ñ]cha ma . . . salilāḥ sarvv-ādhiḡamyāḥ sadā
- 5 satvānā[m] priya-darśanō jala-nidhir=ddharmm-āmalāḥ . . . gataḥ py prāchy-y
- 6 kū[paḥ] Śrīdharavarmmaṇā guṇavatā khānāpitō=yam śubhah 200, 1 s stu

TRANSLATION.

1. Perfection! Of the Lord, who is the commander of the heavenly hosts, whose army has never been vanquished, the Lord Mahāsēna, the valiant, Jivadāma whose prowess is like that of the sun

2. By the mahā-daṇḍanāyaka Śrīdharavarman the Śaka, son of Nanda the Śaka, the conqueror through dharmma⁴ the goddess of fortune (?) of the Varmmaṇā⁵ in the thirteenth year of his kingdom-increasing and victorious reign,

¹ Incised on the left margin of the record on the level between ll. 3-4.

² [It looks rather as if the reading in the estampage were *varshśha-sahasrāya*.—F. W. T.]

³ Or *samvṛiddhaya*. ⁴ Cf. *Dharmmavijayō* in the sense used in the Aśoka inscriptions; Ed. XII f.

⁵ [But see note 2, above.—F. W. T.]

Sanchi Inscription of Svami Jivadaman : the 13th year.



3. On the tenth day of the dark half of Śrāvāṇa; on this date for the increase of his welfare and prosperity, for the eternal obtainment (*i.e.* enjoyment) of heaven, this, for obtaining *dharma* and fame, for the increase of the sword (in the form) of *dharma*

4., of which the, water which is accessible to all, at all times,

5. Sweet to the sight of all created beings, a reservoir of water pure

6. (This) auspicious well was caused to be excavated by the virtuous Śrīdharavarman.
(The year) 201

No. 17.—THREE KSHATRAPA INSCRIPTIONS.

BY RAKHALDAS BANERJI AND VISHNU S. SUKTHANKAR.

These three Kshatrapa inscriptions, which are now exhibited in the Watson Museum of Antiquities at Rājōt, have been published before, at different times and different places, but are here re-edited in order to have them properly illustrated and render them easily accessible. A comparison of the originals with the facsimiles of the same inscriptions published in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions* made us feel the special need of placing before scholars reliable facsimiles obtained by purely mechanical means. These, it is hoped, will enable even those scholars who are not in a position to examine the stones personally to reconsider the previous readings, which, in our opinion, are in many respects defective. Our transcripts, which were in the first instance prepared from ink-impressions and squeezes, were subsequently compared with the originals.

I.—Gundā Inscription of the time of the Kshatrapa Rudrasimha : the year 103.

The inscription was first edited, with a translation, in 1881, by Georg Bühler in *Ind. Ant.*, Vol. X, pp. 157 f., from an eye-copy and a transcript prepared by Pandit Vallabhāchārya Haridatta of Kāthiāvād and submitted to Bühler by Major Watson for publication. Nine years later Bühler published some corrections in *Sitzungsber. Wien. Akad. Wiss., Phil. Hist. Kl.*, Vol. CXXII, No. XI, p. 46, note 2, which publication was unfortunately not accessible to the writers of this article. The posthumous papers of Bhagvanlal Indraji edited by Rapson in the *Jour. Roy. As. Soc.* (1890) contain a short note (pp. 650 f.) on this inscription. In 1895 the text and a translation of this epigraph were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 21 f., No. 3 and Plate XVII. In 1896 appeared in the *Bombay Gazetteer*, Vol. I, Part I, p. 42, some corrections proposed by Bhagvanlal Indraji himself in his earlier readings and interpretation; Rapson, in *Jour. Roy. As. Soc.*, 1899, p. 375, also published some fresh corrections. The *Catalogue of the Coins of the Andhra Dynasty, etc.* (1908), of Rapson includes (p. lxi) a short note on this record, which gives reference to the literature on the subject and briefly summarizes the contents of the inscription. In 1912 Prof. Lüders in his *List of Brāhmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X, No. 963) gave a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimile or directly from an impression of the stone), and a summary of its contents. And finally, in 1915, Prof. D. R. Bhandarkar published some corrections of previous readings and interpretations in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, p. 67.

The inscription was discovered in 1880 by Major Watson in an old unused well at Gundā in the Hālār District of North Kāthiāvād. It was subsequently removed to the temple of Dvārakānāthā at Jāmnagar, where, apparently, it was kept until its transference to the Watson Museum of Antiquities at Rājōt.

The epigraph contains five lines of well-engraved writing, covering a space of about 2 ft. 2 in. in width by about 9½ in. in height. The writing is, on the whole, in an excellent state of preservation; some isolated syllables here and there are, however, seriously damaged. The average size of such letters as *n*, *m*, *p*, and *b* is about $\frac{5}{8}$ ".

The characters present an earlier form of the southern variety of the Gupta alphabet than that seen in the well-known inscription of Skandagupta at Junāgaḍh. It differs in a few minor particulars from the Junāgaḍh edict of the Mahā-Kshatrpa Rudradāman; to wit, in the form of *y* (subscript as well as uncombined), and in the marking of the medial vowel in *sī* (l. 3), *mi* and *tī* (l. 5). Subscript consonants, excluding *y*, are expressed by the ordinary full forms of the letters. No final consonants occur. Of initial vowels the record has only *ā* (l. 4). Medial *ā* has in various instances been left unmarked, evidently through the carelessness of the scribe; when engraved—it is (like *ē* and *ō*) denoted by a short horizontal line appended, generally, to the top of the consonant sign; as an exception we may mention *j(ñ)ō*, in which the sign of *ō* (which is made up of the signs of *ā* and *ē*) is drawn in continuation of the middle bar of the letter. Noteworthy is the form of the medial long *ī*, in the only certain and clear instance of that sign in this inscription, in *°sīhasya* (l. 3). In inscriptions of the same period and locality the long *ī* is generally represented by a crescent-shaped arc, with unequal arms and open at the top. In this instance, however, the free end of the shorter arm is attached to, or rather drawn in continuation of, one of the upright verticals of the *mātrikā*, a peculiarity which gives this letter a somewhat uncommon appearance. This mode of drawing *ī* is probably the origin of the spiral sign of that vowel in the southern alphabets of a later epoch. The medial *u* is marked either by a subscript curved line open to the right, as in *śu* of *-śudlhē* (l. 3), or by one open to the left, as in *pu* of *-putrasya* (l. 2), or lastly by a short horizontal stroke attached to the lower end of a long vertical as in *ru* of *Rudra*° (l. 2). Line 3 includes the numerical symbols for 100 and 3. No sign of punctuation occurs; the letters are engraved in a continuous succession without a break.

The language of the inscription is a mixed dialect, and the whole is in prose. The Prakritisms are *triy-uttara-* (l. 3), and *baṃdhāpita*° (l. 5), and besides, perhaps, such irregularities of spelling as cannot be put down to the negligence of the scribe; the rest is in Sanskrit. In passing it may be observed that the Sandhi constant *y* which we find here inserted between *tri* and *uttara* serves very often the same purpose in Prakrit, as may be seen by reference to Pischel's *Grammatik der Prakrit-Sprachen*, § 353. [The construction of the genitives is in some cases in all these inscriptions irregular, e.g. *maha-kshatra[pa]sya*, l. I of Inscription No. I.—Ed.]—As regards orthography, we may notice the sporadic doubling of the consonant after *r* in *-mukhārttē* (l. 4), *sarvva-* (l. 5); in *sukhārtham*=(l. 5) the consonant is not doubled. There is, moreover, no instance of the phonetic doubling in a ligature when *r* forms the second member of the conjunct. The word *baṃdhāpita* seems to offer an instance of the doubling of the consonant following upon an *anusvāra*; but the reading of the ligature is not quite certain, and perhaps we have to read the word as *baṃdhāpita*, in which case this would be an illustration of the addition of a superfluous *anusvāra* before a nasal, of which there are instances to be met with in inscriptions of all periods.

The inscription refers itself to the reign of the king (and) Kshatrpa Lord Rudrasīha (Rudrasīmha), and gives the following pedigree of the king:—king and Mahā-Kshatrpa Lord Chāshṭana; his son king and Kshatrpa Lord Jayadāman; his son king and Mahā-Kshatrpa Lord Rudradāman; his son king and Kshatrpa Lord Rudrasīha (Rudrasīmha). This is a genealogical list and not a dynastic one; that is why the names of several princes who had ruled between Chāshṭana and Rudrasīmha, but who were not in the direct line of descent, have been left out. The record is dated on the fifth tithi of the bright fortnight of Vaiśākha, during the constellation of Rōhiṇī in the year one hundred and three, which number is

expressed both in words and numerical ideograms. There can be little doubt that the era to which the year in this inscription is to be referred is the Śaka era. Accordingly the inscription may be taken to be dated roughly in the year **A.D. 181**. It will be remembered that the evidence afforded by the dates and the legends on the coins of Rudrasīmha lead us to infer that he ruled first as Kshatrapa in the year 102-3, then as Mahā-Kshatrapa from 103 to 110, then again as Kshatrapa from 110 to 112, and lastly as Mahā-Kshatrapa from 113 to 118 (or 119). According to this scheme the present inscription must be taken to refer to the period when he was reigning as Kshatrapa for the first time. The earliest date we have for his reign is the year 102 on a coin belonging to the Cunningham collection.

The object of the inscription was to record the digging and constructing, at the village of **Rasōpadra**, of a well by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhira.

The village of Rasōpadra, which is the only locality mentioned in this record, remains unidentified.

TEXT.¹

- 1 Siddha[m] [||*] Rajñō maha-kshatra[pa]s]ya svami-Chāshṭana-prapautrasya rājñō kshatrapasya svami-Jayadāma-pautrasya
- 2 (sya) rāj[ñō] maha-kshatrapasya sv[ā]mi-Rudradāma-putrasya rājñō kshatrapasya svāmi-Rudra-
- 3 sihasya [va]rshē [tri]y-uttara-śatē 100 3 Vaiśākha-śuddhē pañcam[i]-dha [t]tya-tithau Rō[hi]ṇi-naksha-
- 4 tra-muhūrta[ē] Ābhīrēṇa sēnāpati-Bāpakasya putrēṇa sēnāpati-Rudrabh[ū]tinā grāmē Rasō-
- 5 [pa]driyē vā[pī] [kha]ni[tō] [ba]mddh[ā]pitaś=cha sarvva-satvānām hita-sukh-ārtham=iti [||*]

Remarks on the Transcript.²

L. 1. GB and BI *rājñō mahā-* and *svāmi-*; but in our estampage the sign of length can be made out in none of these words. L. 2. Over *ma* in *maha*, to its right, is to be noticed a slanting irregular depression, the nature and significance of which is uncertain. L. 3. GB *dy-uttara-śatē sa 100 2*, which is clearly inadmissible; BI and L *tri-uttara-śatē*, differing from our reading in the second syllable, which is, however, unmistakably *yu* and not *u*; on the other hand, it is uncertain whether the first syllable should be read as *tri* or *tra*. GB, BI and L *-śuddha* for *śuddhē*; but our estampage shows the sign of *ē* quite distinctly. The estampage does not show any clear trace of the sign of the long *ī* in *pañcamī-* as read by GB, BI and L. The projection on the left of the sign of *cha* is abnormal. GB, BI and L *-dhanya-*; but an examination of the back of the estampage removes all doubt as to the correctness of our reading of the second syllable. Most probably we have to correct *dhattya* to *dhanya*; the former gives no sense. Mr. Banerji would read *ētya* regarding the latter as equivalent to *asyām* or *ētasām*, and cognate with the Pkt. *ētya* found in Kushan inscriptions. GB *Śravaṇa-* for *Rōhiṇi-*. L. 5. GB *padrē hradārthē*, and BI *padrē hradah*; L accepts the sense, adding *hrada* in brackets with a query. DRB speaks of *Rasōpadriya* and *garta* in giving the contents of the inscription. The syllable *vā* is quite clear in the estampage, especially on the back of it; *dā* or *dō*, which

¹ From a set of estampages.

² Explanation of the abbreviations:—GB = Georg Bühler, *Ind. Ant.*, Vol. X, p. 157; BI = *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 21 f.; L = Lüders, *List of Brahmi Inscriptions*, No. 963; DRB = D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of W. Circle*, 1914-15, p. 67.

are made quite differently, are out of the question; cf. *dā* in *-Jayadāma-* in l. 1, and *-Rudradāma-* in l. 2. The estampage will also show that the reading *hra* for the first doubtful syllable is utterly impossible. The *anusvāra* in *baṁ*^o is well marked; but it is impossible to say with certainty whether we have to read ^o*mndhā* or ^o*mddhā*; the latter seems to us more probable.

TRANSLATION.

Hail! On the [auspicious¹] fifth tithi of the bright fortnight of Vaiśākha during the auspicious period of the constellation of Rōhiṇi, in the year one hundred and three²—100 3— (during the reign) of the king, the Kshatrapa Lord Rudrasīha (Rudrasīṃha), the son of the king, the Mahā-Kshatrapa Lord Rudradāman (and) son's son of the king, the Kshatrapa Lord Jayadāman, (and) grandson's son of the king, the Mahā-Kshatrapa Lord Chāsṭana, the well was caused to be dug and embanked by the general (*sēnāpati*) Rudrabhūti, the son of the general (*sēnāpati*) Bāpaka,³ the Ābhira,⁴ at the village (*grāma*) of Rasōpadra, for the welfare and comfort of all living beings.

II.—Gaḍhā (Jasdan) Inscription of the time of the Mahā-Kshatrapa Rudrasēna: the year 127 (or 126).

The inscription was first edited, with a translation and lithograph, prepared probably from an eye-copy, in 1868, by Dr. Bhau Daji in *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f., and Plate. After that it remained unnoticed till 1883, when Hoernle published a revised transcript and translation of it in *Ind. Ant.*, Vol. XII, pp. 32 f. The posthumous papers of Bhagvanlal Indraji, edited by Rapson in *Jour. Roy. As. Soc.*, 1890, p. 652, contain a short note on it. In 1885 the text and a translation, based upon the *editio princeps* of Dr. Bhau Daji, were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 22 f., No 4, and Plate XVIII. The *Bombay Gazetteer*, Vol. I, Part I, p. 43, contains a very short note on it, originating from the pen of Bhagvanlal Indraji. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.* (p. lxii, No. 42), includes a short summary of its contents, and a reference to the literature of the subject. Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X), No. 967, gives a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimiles or directly from an impression of the stone), and a summary of its contents. Prof. D. R. Bhandarkar refers to the inscription in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, pp. 67-68, and suggests certain corrections.

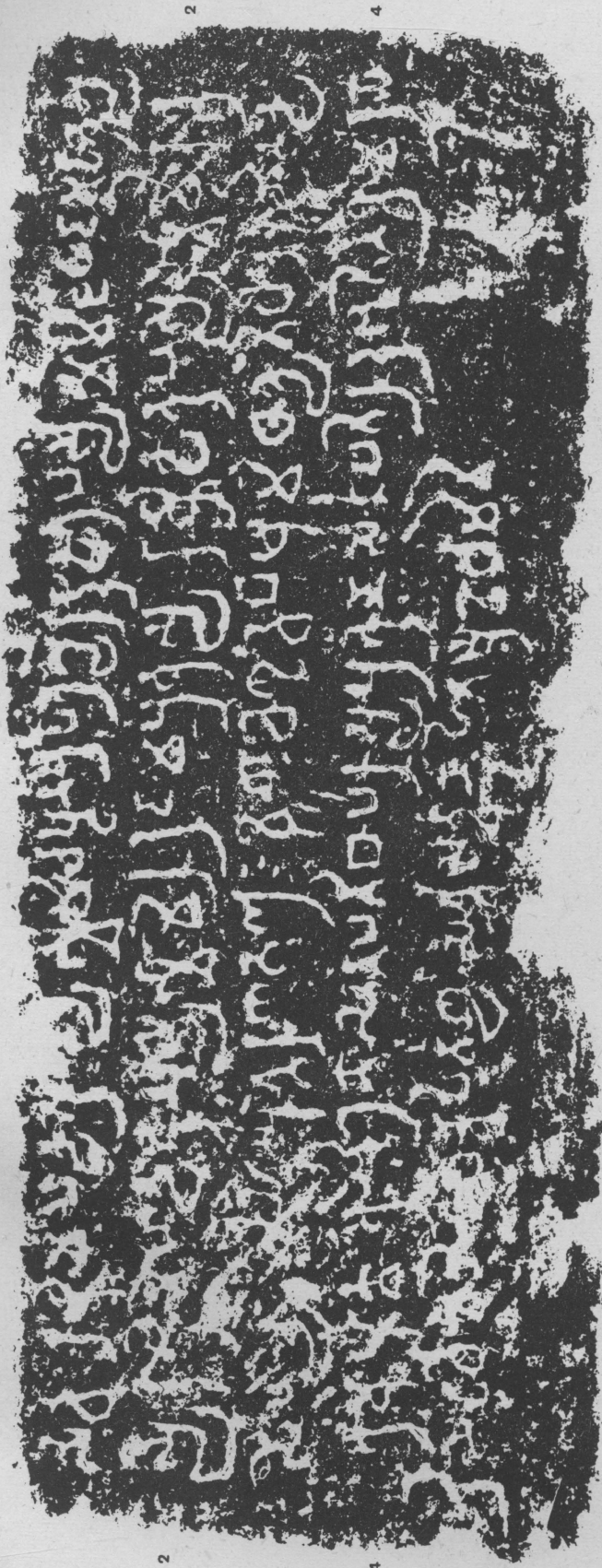
The inscription is said to have been found at Gaḍhā, about two miles north of Jasdan, Kāthiāvād, engraved on a thick irregular slab standing upright on the margin of a lake. Subsequently the inscribed stone was transferred to the Watson Museum of Antiquities, Rajkot, where it is now exhibited.²

¹ The rendering 'auspicious' presupposes that we have to correct *dhattya* to *dhanya*; see the remarks on the transcript above.

² The form *tri-yuttara* is a Prakritism; the *y* is a *sandhi* consonant inserted in order to avoid the hiatus cf. Pkt. *duyāhēna* (*duyahēna*), *tiyāhēna* (*trayahēna*) and others in Fischel's *Prakrit Grammar*, § 353.

³ Bāpaka is a variant of Bappa(ka), which name occurs in a number of later inscriptions.

Gunda Inscription of the time of the Kshatrapa Rudrasimha: the year 103.



Junagadh Inscription of the time of the grandson of the Kshatrapa Jayadaman.



SCALE ONE-HALF



The inscription contains six irregular lines of varying length and uncouth writing, covering a rhomboidal space of about 3 ft. 7 in. in width by about 1 ft. 10 in. in height. The engraving, which is shallow, is on the whole in a fair state of preservation. The average size of such letters as *n*, *m*, *p*, and *b* is about $1\frac{1}{2}$ ".

The characters of the inscription are of the same general type as those of other Kshatrapa inscriptions, and the above remarks on the palæography of the Gundā inscription are, with a few exceptions, applicable to this one also. The letters of this epigraph lack, however, all regularity and finish; they have a decidedly cursive character. Observe, for instance, the form of the uncombined *m*, which is sometimes denoted by the older X-shaped form of the earlier inscriptions and sometimes by a more advanced form which is met with, regularly, only in the records of the Gupta dynasty. The letter *t* appears to have been drawn with prongs of unequal length, both curved, one of them being slightly longer than the other. In *tra* the subscript *r* is marked by drawing the free end of the right prong to a little distance to the left; thus this ligature and the uncombined *t* are indistinguishable from each other when either of them is badly drawn. Of initial vowels the inscription contains *i* (l. 5) and *u* (l. 6). Subscript consonants, excluding *r* and *y*, are expressed by the ordinary full signs of the letters, as in the Gundā inscription described above. No final consonants appear in this record. Sporadically one notices the flattening out of the *serif* of the letters into a thin horizontal top line, so that in some cases it becomes extremely difficult to say whether the top-stroke is only a *serif* or the sign of *ā*, *ē* or *ō*, which is marked by a slight prolongation of the *serif*. The length in *st* (l. 5) is denoted by a distinct spiral, which is a further development of the form which was met with in the Gundā inscription. To judge by the instance of *bhātrabhiḥ* (for *bhrātribhiḥ*) in line 6, no distinction was made in writing between the subscript *r* and the medial *ri*. The diphthong *au* is marked by the addition of an upward stroke, slanting to the right, to the sign of *ō*. On two occasions the engraver has omitted the syllable *tra* in writing *Kshatrapas(y)a*. Lastly it may be observed that the first line of the inscription contains four numerical symbols, 100, 20, 5 and another about the reading of which there is some doubt; it may be either 6 or 7.

The language of the inscription is a mixed dialect. In this specimen the Prakritisms are slightly more numerous than in the Gundā inscription. One may notice the frequent use of *sa* for the termination of the genitive singular in ll. 1 and 2 in addition to the verbal form *yttavita[m]* in l. 6. The sense of the record, as it stands, is incomplete, and, to judge by the two final syllables *sva[rga]* in l. 6, it should seem that a few syllables or words, in an additional line which is now lost, are missing. [Regarding the irregular genitives (e.g. *mahakshat[r]apasa*, l. 1) see remarks on Inscription No. I.—Ed.]—As regards orthography the only point worth drawing attention to is the sporadic doubling of the consonant before *r* in *papau-[t]trasya* in l. 2; but it should be added that the reading of the ligature is not absolutely certain. Of words not found in dictionaries the inscription contains one, viz. *śatra*, of which, moreover, the meaning is not known. Prof. Lüders hesitatingly identifies it with the Prakrit word *sata* in an inscription from the Kanheri caves (Lüders' *List*, No. 985), for which he, also doubtfully, suggests the meaning 'seat.'

The inscription refers itself to the reign of the king (and) Mahā-Kshatrapa Lord Rudrasēna and records the erection of a *śatra* (meaning ?) by the brothers of Khara[r]-pattha, the son of Pratāsaka of the Mānasa *gōtra*. Previous editors of the inscription have read in l. 6 Pranāthaka instead of Pratāsaka and Khara-pautra instead of Khara[r]pattha. Our reasons for adopting the reading which we have will be found in the remarks on the transcript, below, p 238. The inscription gives the following pedigree: king and Mahā-Kshatrapa *bhadra-mukha* Lord Chashtana; his son, king (and) Kshatrapa Lord Jayadāman; his son, king and

Mahā-Kshatrapa *bhadra-mukha* Lord Rudradāman; his son, king and Mahā-Kshatrapa *bhadra-mukha* Lord Rudrasīha (Rudrasīmha); his son, king and Mahā-Kshatrapa Lord Rudrasēna. This is the longest pedigree of the Kshatrapas of Surāshtra and Mālava contained in a single record. It will be noticed that the title *bhadra-mukha*, 'of gracious appearance,' is added before the names of some of the Mahā-Kshatrapas, but not before the name of the only Kshatrapa mentioned in the record, or before that the last Mahā-Kshatrapa named here, *viz.* Rudrasēna, in whose reign the inscription was engraved. The reason for the omission in the last case is not apparent; it would seem, however, that the title was used with the names of Mahā-Kshatrapa only. The names of Dāmaysada I. and Jivadāman, who had reigned before Rudrasēna, but who were not in the direct line of descent, are not included in this list, which is purely genealogical.

The inscription is dated in the year 127 (or 126) on the fifth tithi of the dark half of the month of Bhādrapada. The era to which the date is to be referred is undoubtedly the Śaka era; accordingly the date of the record may be taken to correspond to 127 (or 126) + 78 = A.D. 205 (or 204).

The record contains no geographical name.

TEXT.¹

- 1 [Va]rshē 100 20 [7] [Bhā]drapada-bahulasa 5 [*] R[ā]jñō mahakshat[r]apasa
- 2 bhadra-mukhasa svam[a]-Chāshṭana-putra-papau[t]trasya rājñō Ksha[tra*]pasa
- 3 svāmi-Jayad[a]ma-putra-pautrasya rājñō maha-Kshatrapasya bhadra-mukhasya
- 4 [sva]ma-Rud[r]adāma-pau[tra]sya rājñō ma[ha]-Ksha[tra*]pasya bhadra-mukhasya
svā[m]i-
- 5 Rudrasīha[-putra*]sya rājñō maha-Kshatrapasya svāmi-Rudrasēnasya [*] idam
śatram
- 6 Mānasa-sa-gōt[r]asya Pra[tā]śaka-putrasya Khara[r]patthasya bhātrabhiḥ utthavita[m]
sva[rga]
- 7

Remarks on the Transcript.²

L. 1 The reading 7 is uncertain; it may be 6. DRB reads 5. L. 2. D and H *-mukhasya svāmi-*. The slanting line below the *sa* of the first word is an abrasion and not the subscript *y*. L. 3. D and H *Jayadāma*. *bhadra-mukhasya* is continued in a slanting direction above the level of the same line. L. 4. No trace remains of the *i* in *svāmi*, if it was marked at all. L. 5. D and H *mahā-*. DRB *Śakri* (for *śatram*), which is very doubtful. L. 6. Hoernle's reading *-māna[m]tu Tuṅgōtras[y]a* is out of the question, and need not be discussed here. D *pranāthaka-* (the previous syllable is read by him as *Su-*), and H *Pratā[ra]thaka* (for *Pratāśaka*), both of which are inadmissible. The second syllable may, perhaps, be *nā*; but the third one cannot be *tha*, as *tha* does not contain the vertical bar in the centre which our letter shows; the shallow stroke at the lower end of the letter is an accidental mark, of which the rock has many. D and H *Khara-pautrasya*, but the fourth syllable is clearly *ttha* and not *tra*; cf. the same ligature in a subsequent word of the same line. DRB *Kharapitthasya*. D and H *bhrātrabhiḥ* (for *bhātrabhiḥ*). It is doubtful if the medial *ri* would be marked

¹ From a set of estampages.

² Explanation of abbreviations:—D = Bhau Daji, *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f.; H = Hoernle, *Ind. Ant.*, Vol. XII, pp. 32 f.; DRB = D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of India*, W. irCele, 1914-15, pp. 67-8.

differently from the subscript *r* by the writer of this inscription. DRB *bhātrabhiḥ*. D *utthavitāsva* and H *utthavitāst[i]*. The top of the fourth syllable is no doubt somewhat thick; nevertheless the sign of the length cannot be looked upon as having been marked. A part of our bracketed [*rga*] is lost in the crack and not distinguishable on the facsimile. DRB ends line 6 with *utthavita sva-*, and then gives an additional (seventh) line, [*rggasukhartha*], which we were not able to trace on the stone.

TRANSLATION.

On the fifth (tithi) of the dark fortnight of Bhādrapada in the year 100, 20 [7], (during the reign) of the king, the Mahā-Kshatrapa Lord Rudrasēna, [son*] of the king, the Mahā-Kshatrapa Lord Rudrasīha (Budrasīmha) of auspicious appearance (*bhadra-mukha*)¹; (and) son's son of the king, the Mahā-Kshatrapa Lord Budradāman of auspicious appearance (*bhadra-mukha*); (and) grandson of the son of the king, the Kshatrapa Lord Jayadāman; (and) great-grandson of the son of the king, the Mahā-Kshatrapa Lord Chāshtana of auspicious appearance (*bhadra-mukha*);—this *śatra*² was erected by the brothers of Khara[r]pattha, the son of Pratāsaka of the Mānasa *gōtra* heaven

III.—Junāgaḍh Inscription of the time of the grandson of the Kshatrapa Jayadāman.

This inscription was first edited, with a translation and a photograph, in 1876, by Bühler in *Arch. Surv. West. Ind.*, Vol. II, pp. 140 f., and Plate XX; the block is rather small and almost useless for purposes of study. In 1895 Bühler's text was republished, with a few minor alterations, accompanied by a facsimile of an inked impression, and a translation of the text in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, p. 17, No. 1, and Plate XV. Rapson gives an abridged bibliography of the inscription, and summarizes briefly its contents in his *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. lxi, No. 40. The most recent notice is by Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X (1912), No. 966), where we find a complete bibliography of the inscription, a reading of the date (probably from the facsimile in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions*) and a summary of its contents.

The inscription was discovered, during excavation, in front of one of the cells of an extensive complex of caves situated to the east of Junāgaḍh, close to a modern monastery known as Bāvā Pyārā's Maṭh. Regarding the mischances that fell to its lot after its discovery we have the following account by Burgess. While extricating it, he writes, "the workmen damaged one end of it, but, to add to the misfortune, some one carried it off to the palace in the city, and in doing so seriously injured it at one corner. When I went to photograph it, I had a difficulty

¹ *Bhadra-mukha* literally means 'lucky-faced,' but is here used specifically as the title of some of the Mahā-Kshatrapas.

² This word has not been met with elsewhere and its meaning is uncertain. Bhaṭṭa Dajj renders it with 'tank' without assigning any reason for doing so; the dictionaries do not support this meaning. Hoernle suggests that it is a Prakrit form of *śatra*, which denotes 'a kind of expensive Sōma sacrifice extending over many days'; to *śatra* of our text he assigns accordingly the derivative meaning of 'liberality, munificence,' which does not convince us. It was remarked above that Prof. Lüders refers in this connection to the word *sata* (? seat) occurring in a Buddhist Cave inscription. Mr. R. D. Banerji looks upon the word as a Prakrit form of *śatra* and would translate it as 'almshouse,' which meaning that word has in most of the modern dialects of North India. Mr. D. R. Bhandarkar reads the word as *Śakri* and, connecting it with the following *-mānasa-*, regards Śakrimānasa as the *gōtra*-name, an explanation which does not commend itself to us. It may be noted that *utthavita* clearly implies that we have here to deal with a structure that was raised, elevated, erected, and not dug or sunk.

in tracing it; at length, however, it was found lying in a verandah in the circle in front of the palace."¹ For some time previous to its transference to the Museum the stone used to be kept in the State Printing Press at Junāgaḍh. The misfortunes which have fallen to the lot of this stone since its recovery did not end with those described by Burgess. As a result of some fresh accident, it is now in two halves, probably having split along the fissure which is noticeable in the facsimile published in the Bhavnagar *Collection of Sanskrit and Prakrit Inscriptions*, and referred to in the letterpress accompanying the facsimile.

The inscription is engraved on one of the faces of a dressed slab of soft calcareous stone about 2 feet each way and 8 inches thick. The epigraph contains four lines of writing, covering a space of about 1 ft. 9 in. in width by about 6 in. in height. The average size of such letters as *n*, *m*, *p*, and *b* is about $\frac{1}{4}$ ". Much of the writing is seriously damaged. The two middle lines are in a fair state of preservation; but the greater part of line 1 and a good bit of line 4 are illegible. Moreover the inscription is fragmentary. The slab has lost a large fraction of its length; how much it is not possible to say. Bühler assumes that lines 2-4, at their left ends, are almost intact, only a couple of syllables being necessary in each to complete them. This is, however, far from being certain. As far as we can judge, there is nothing to show how much is missing on either side of the preserved portion. We can only say that the lost portion of ll. 2 and 3 must have contained, at least, the names of the son and grandson of Jayadāman as well as the year in which the record was dated, expressed possibly both in words and numerical ideograms.

The characters closely resemble those of the Gundā inscription of the time of the Kshatrapa Rudrasīmha, which have already been minutely described above. It will, therefore, suffice to draw attention here only to a few outstanding features of the alphabet of this inscription. The syllable *mā* in l. 3, it will be noticed, shows that the sign of *ś* in *mā* was attached to the constricted part of the letter. The same line offers a specimen of the numerical figure 5. The sign of the medial *u* in *su* (l. 1) is seen to open towards the left; in *su* (l. 3), on the other hand, it opens towards the right; of the medial *u* marked by a short horizontal stroke appended to the long vertical of a letter this inscription contains no specimen. We have here only one initial vowel, namely *i* (l. 3); it is denoted by three dots, of which two are placed in a vertical line on the left side of the remaining one. In *ś* the middle bar, which is attached only at one end, is almost vertical. The letter *y* shows the simple bipartite form. [In regard to the language we may note the irregular genitives (e.g. *kaha[trapa]sya*, l. 2) as in Inscriptions Nos. I and II.—Ed.]—As regards orthography the only point worth noting is that the inscription offers no instance of the phonetic doubling of consonants,

The inscription must belong to the reign of a Kshatrapa or Mahā-Kshatrapa who was the grandson (or rather son's son) of the king, Kshatrapa Lord Jayadāman, and great-grandson of Chāshṭana; the name of the ruling prince is lost with the portion of the record which is missing. This Satrap to whose reign the record referred itself was therefore either Dāmaysada I or Rudrasīmha I (the brother and successor of the former). The purport of this fragmentary inscription cannot be determined, as the portion containing the object of the record is lost. It may be added that from the occurrence of the expression *kēvali-jñāna-sam[prāpta]* ('who had arrived at the knowledge of the *kēvalins*') in l. 4 it may be surmised that the inscription probably had something to do with the Jainas, since the word *kēvalin* occurs most frequently in Jaina literature.

The inscription is dated on the fifth (5th) day of the light half of Chaitra in a year which, like the purport of the record, cannot be ascertained, as it is lost in a *lacuna* of the text.

¹ *Arch. Surv. West. Ind.*, Vol. II, p. 140.

The only locality which the record mentions is the well-known Gīri-nagara, which was the ancient name of Junāgaḍh. and which survives in that of the adjacent hill of Gīrnār.

TEXT.¹

- 1 s=tathā sura-gaṇ[a] . [kshatrā]nām pratha[ina]

 2 Chāshṭanasya pra[pau]trasya rājñāḥ ksha[trapa]sya-svāmi-
 Jayadāma-p[au]trasya rājñō ma[hā]
 3 [Chai]tra-śuklasya divasē pañchamē 5 i[ha] Gīri-
 nagarē dēv-āsura-nāga-ya[ksha]-rā[ksha]s-ē
 4 -thap[u]ram=iva kēvali-[jñā]na-sam nām .
 -jarā-maraṇ[a]

Remarks on the Transcript.

L. 1. GB reads in the first line *ktīri . raga kshatrapa* ; BI *stathā suraga kshatrapa*. L. 2. GB adds *svāmi* in square brackets before *Chāshṭanasya*. The bracketed syllable in *-p[au]trasya* has broken away and become illegible. GB *pōtrasya* ; BI *pautrasya*. The medial vowel of the first syllable is quite uncertain. L. 3. GB, BI, and L read *pakshasya* after °*śukla*. The mistake had its origin in Bühler's faulty transcript. GB, BI, and L read *pañchamē* for *pañchamē*. We do not see the *ñcha*; the sign below *cha*, we believe, is only an abrasion; in any case, *ñcha* is by no means certain. GB and BI °*rākshasēndri* L. 4. GB. *praka(?) mīva pa* *kēvali-jñāna-samprāptānām jita-jara-maraṇānām (?)*.

TRANSLATION.

. Also the divine hosts the first among warriors (*kshatra*) On the fifth (5th) day of the light half of Chaitra in the year (during the reign of) king Ma[hā-Kshatrapa], son's son of the king Kshatrapa Lord Jayadaman, the great-grandson of Chashtana. Here in Gīri-nagara the gods, *asuras*, *nāgas*, *yakshas*, and *rākshasas* city (?) who had arrived at the knowledge of the *kēvalins* old age and death

No. 18.—THE PENUGULURU GRANT OF TIRUMALA I; SAKA 1493.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

The subjoined inscription is engraved on seven copper-plates which were forwarded,² in 1913, by A. H. A. Todd, Esq., I.C.S., then Special Settlement Officer, Madanapalli, Chitoor district, Madras Presidency, for examination, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. It has been briefly reviewed by the latter officer in his *Annual Report* for 1912-13 (No. 1 of Appendix A and page 24, para. 61). I now edit it for the first time from a set of ink-impressions kindly placed by him at my disposal.

¹ From a set of estampages.

² This is very probably the set of copper-plates noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, p. 131, as being in the possession of one Pidatala Chellambhaṭlu in the village Penagaluru in the Pullampet *tāluka* of the Cuddapah district. The owner is evidently a descendant of the first in the list of the donees mentioned in the grant. See p. 258 below.

The plates measure $7\frac{5}{8}$ " by $7\frac{3}{4}$ "; and have, like other Vijayanagara ones, a curved top-portion, which is provided with a hole, through which passes the ring holding the plates together. This ring carries a seal, the bottom of which, shaped like a signet-ring, slides on the main ring. The seal is circular and has a diameter of $1\frac{1}{4}$ ". It bears the following emblems cut on its countersunk surface :—

(a) the sun and the crescent (with a star in it) in a line at the top, from the proper right to the proper left,

(b) a running boar, facing the proper left, with a dagger in front pointing downwards, below (a),

and (c) a floral device below (b), separated from it by a double line, which is probably meant to represent the stand for the boar.

All the plates, except the first and the last, are engraved on both the sides, and all, except the last plate, are numbered in Telugu-Kannada numerical figures on their first sides, at the left margin. In the last plate, at the top, a space for five lines is left uninscribed, though it has been ruled for writing, as in the case of a few other Vijayanagara copper-plates. The plates bear slightly-raised rims, as a result of which the ink-impressions from which the accompanying facsimile plates are made have not come out very well. At the bottom of the written face of the last plate is engraved the colophon 'Śrī-Virūpāksha' in the Telugu-Kannada script, representing, perhaps, the sign-manual of king Tirumala. Most of his predecessors on the Vijayanagara throne adopted the same form of signature.

The inscription is engraved in the Nandi-Nāgarī characters of the period to which the record belongs. The language employed is Sanskrit prose and verse, the former occurring only in the portion describing the details of the boundaries, marked by trees, tanks, wells, etc. (ll. 274 to 278). The engraving seems to have been done rather carelessly. There are many omissions of letters, e.g. *Hēḍri*° for *Hēmādrī*° (l. 3), *Vijayōbhinyu*° for *Vijayōbhimanyu*° (l. 9), °*rābhadrā*° for °*rābhavadrā*° (l. 10), and repetitions of letters and of words, e.g. *sadguṇa-sadguṇa* for *sadguṇa* (ll. 54 f.), *anukalamayamayamāvā*° for *anukalamayamāvā*° (l. 40), and *mantra-purassaram-ri-purassaram* for *mantra-purassaram ripu*° (l. 62). Wrong forms of words like °*chchhritam* for °*chchhrutam* (l. 21), *śrita* for *śruta* (l. 83), *śritē* for *śrutē* (l. 103), *saṃprāpayya* for *saṃprāpayya* (l. 63), °*drima* for °*druma* (l. 66), °*hridaḥ* for °*hradaḥ* (l. 277), *bahvrija* (ll. 177, 191, 193) and *baṃhvrija* (ll. 180 and 197) for *bahvrija*, *dvādasyām* for *dvādasyām* (l. 104), °*Kāsyapa*° for °*Kāsyapa*° (l. 120), *samasnutē* for *samasnutē* (ll. 186, 193), *svēchchh-ādāna* for *svēchchh-ādāna* (l. 122) seem to be the result of mispronunciation of the classical words by people accustomed to the vernacular tongue. The forms °*kaṃnyā* for °*kanyā* (l. 18), *kaṃnyakā* for *kanyakā* (l. 20), °*dhaṃnyu* for °*dhanya* (l. 73), and *puṃnya* for *puṇya* (l. 104) are due to the unnecessary, but intentional, stressing of the nasal sound which occasionally appears in the South-Indian pronunciation of Sanskrit words. Besides, the Dravidian *ḷa* appears in Sanskrit words in place of the correct *la*: *lālitaṃ* for *lālitaṃ* (l. 5), *Surabhil-ā* for *Surabhil-ā* (l. 19), *kaṃḍalad-abhyu*° for *kaṃḍalad-abhyu*° (l. 25) and *jaḷa*° for *jala*° (l. 53). Examples of wrong forms due to local peculiarities of indifferent pronunciation are found in *haram durgāni* for *haram durgāni* (ll. 13 and 14) and *nirasyam Nriga*° for *nirasyam Nriga*° (l. 99), *yēkayā* for *ēkayā* (ll. 169 & 170-171), *yēkavriyā* for *ēkavriyā* (l. 240), *vuttarasyām* for *uttarasyām* and *aiśinyām* for *aiśinyām* (l. 277). The sound of the intensive *ra* (*śakata-rēpha*) peculiar to the South-Indian vernaculars is in this inscription represented by the conjunct consonant *rra*; and *r* with *virāma* (l. 230) and *ru* (ll. 233 and 276) is often employed to denote the vowel sound *ri*,¹ just as *vu* occasionally appears, as noted above, for *u*. As a

¹ The average South-Indian generally mispronounces the *ri* sound of Sanskrit words as *ri* or *ru*; e.g. *Krishṇa* is almost always pronounced as *Krishna* or *Krushna*.

rule the compound *śsa* is employed where *ssa* has to be written (ll. 57, 134, 148, 155). The doubling of the consonant following *r* is common (*dharmma*, *varyya*, etc.), and throughout the inscription *vrityā* is written for *vrityā*. The *anusvāra* is always written at the proper left-hand top corner of the letter to which it belongs.¹

Certain peculiarities of the language employed in the inscription may also be noticed. Telugu possessive forms appear in Sanskrit compounds; e.g. *Āravīti-nagari*^o (l. 15), *Kaṁdanavōli-durgam*^o (l. 25), *Yimkulli-vamśa*^o (ll. 203 f.), in which *Āravīti*, *Kaṁdanavōli* and *Yimkulli* are the possessive forms of *Āravīḍu*, *Kaṁdanavōlu* and *Yimkullu*. Kanarese case-endings are also retained in such compounds as *hosa-birudara-gaṁḍaḥ* (ll. 72-3) and *mūru-rāyara-gaṁḍaḥ* (l. 92), where *birudara* and *rāyara* are the possessive forms of *birudaru* and *rāyaru*. The use of *vikṛiti* forms like *Chālikka* for *Chāḷukya* (l. 87) and *mānikka* for *mānikya* (l. 87) is noteworthy.

The inscription is one of Tirumala I, the first crowned Vijayanagara king of the *Āravīti* line or the third Vijayanagara dynasty, which traced its descent from the Moon and was of the *Ātrēya gōtra*. It is dated in the Śaka year 1493, Prajāpati, Māgha, śukla-dvādaśī (i.e. the 12th day of the bright fortnight). According to Dewan Bahadur L. D. Swamikannu Pillai's *Ephemeris* this corresponds to Saturday, 26th January, 1572 A.D. The genealogy of the king furnished by the record and the mention made in it of some other members of this family agree with what we find in other published inscriptions of this dynasty.² The Telugu poetical work *Vasu-charitramu* of Rāmarājabhūṣaṇa, the court-poet of our king, also gives at some length an account of the members of this family. The *Āravīti* line appears from literature and inscriptions to have played an important part during the sovereignty of the kings of the second Vijayanagara dynasty and even for sometime previous. Bukka of *Āravīḍu*³ is stated (v. 8) to have helped Sāluva Nṛsiṁha to put his rule on a firm basis. This probably refers to the help rendered by Bukka to the first usurpation of the Vijayanagara crown by the Sāluvas.⁴ About Rāmarāja, the son of Bukka, the inscription says: *Sahasrais=saptatyā sahitam=api yas=siṁdhu-janushām Sapādasy=ānikam samiti bhujā-sauryēṇa mahatā vijīty=ādattē sm=ādavanigiri-durgam*. Dr. Hultzsch,⁵ and others after him, have taken this passage to mean that 'he conquered Sapāda⁶ and captured from him the fort of *Avanigiri-durga*.' But it is evident that we have to separate the compound differently as *ādattē sm=Ādavani-*

¹ The position and the form of the *anusvāra* in these plates are similar to those in the Mārēdapalli grant of Raṅga II (see Plate opposite page 330 of *Epigraphia Indica*, Vol. XI). In the earlier Vijayanagara grants the form of the *anusvāra* was a complete circle (*Epigraphia Indica*, Vol. III, Plate opposite page 38, and *Epigraphia Indica*, Vol. VII, Plate opposite page 82), while the *visarga* was composed of two such circles one above the other. The position of the *anusvāra* in the last but one of the references quoted is exactly as in the modern *Dēva-Nāgarī*, i.e. right above the letter to which it belongs. In the Daṇḍapalle plates of Vijaya-Bhūpati (S-S. 1332), edited by Mr. G. Venkoba Rao (*Epigraphia Indica*, Vol. XIV, pp. 68 ff.), the *anusvāra* is a loop, as in the earlier plates, but placed at the left-hand top corner, as in the plates under notice.

² For instance, the Mārēdapalli grant referred to in foot-note 1 above. This record agrees in the first 28 verses with the present inscription.

³ This king seems to have been the first historical person in the dynasty whose status was recognized by the then ruling Vijayanagara kings. The Telugu poem *Rāmarājīyamu* gives him the title Sāluva-Nṛsiṁharāya-rājya-pratishṭhāpan-āchārya.

⁴ It may be observed that the kings of the second Vijayanagara dynasty, viz. Kṛiṣṇa-Rāya, Achyuta-Rāya and Sadāsiva-Rāya, though they were Tuḷuvas, are given the epithet 'Sāluva', in a few records. The *Āravīti* chiefs, who had originally helped the Sāluvas, later on supported the Tuḷuvas too and contracted marriage relations with them.

⁵ *Epigraphia Indica*, Vol. III, p. 239.

⁶ Sapāda is apparently the Sanskrit form of 'Savae', an appellation given to Yusooḍ Ādil Shah of Bijapur since the latter was educated at, and came from, Sava, a town in Persia; see Brigg's *Ferishta*, Vol. III, pp. 7 f. It may be noted that *sapāda* is also a Sanskrit rendering of the Hindustani word *savai* which means one and a quarter. The Hindu writers of the period, in denoting Yusooḍ Ādil Shah as *sapāda*, were evidently not aware of the correct meaning of the title Savae as applied to him.

giri-durga and translate the passage 'he took from him the hill-fort of Ādavani.' In agreement with this it is also clearly mentioned in the Telugu poem *Rāmarājyamu*, or *Narapati-vijayamu*, of Andugula Venkayya that Rāma crushed Kāsappuḍaya, who had hid himself in Ādavani-durga.¹ Ādavani is the modern Adoni in the Bellary district. Kāsappuḍaya² [=Kāsappa-Uḍaiyar.—F. W. T.], from whom Rāmarāja took this hill-fort, has not been identified. Rāmarāja conquered also Kaṁḍanavōlu (modern Kurnool); and the *Vasu-charitramu* informs us that he had his residence at that historic town. Rāmarāja had according to this latter poem three sons,³ viz. Timmarāja, Koṇḍa and Śriraṅga, of whom the inscription mentions only the last.

Tirumala's appearance in epigraphical records ranges from about Śaka 1465 to Śaka 1493.⁴ In Śaka 1465 (A.D. 1543) Tirumala was governing the Udayagiri-durga, perhaps as a deputy of his elder brother Rāmarāja, under the name Rāmarāja-Timmayya-dēva-Mahārāja.⁵ Subsequently too he governed the province Udayagiri-rājya till Śaka 1473. In this year it is stated that he was enjoying the *nāyanikaram* (lordship) of this province, governing it through his agent Bayacharājayya,⁶ and that he was succeeded in that office by Timmayya-dēva-Mahārāja, son of Kōṇṭayya-dēva-Mahārāja.⁷

From Śaka 1473 to 1477 Tirumala seems to have remained at the capital as the minister of Sadāśiva.⁸ From Śaka 1477 to Śaka 1481 he filled the office of the minister.⁹ It may be observed that Cæsar Frederic states that during the regency of Rāmarāja his younger brothers, Tirumala and Venkatādri, were respectively minister and commander-in-chief. In Śaka 1488 Tirumala was ruling over the Koṇḍaviḍu-rājya.¹⁰ After the battle of Tālikōṭa (25-1-1565 A.D.)¹¹ he became the most important person in the court and kingdom of Vijayanagara owing to the death of Rāmarāja in that battle. The period Śaka 1489 to Śaka 1493 (the date of this inscription) is a rather doubtful one, for which we do not find any inscriptions which definitely describe the position of Tirumala. In the first of these years Tirumala made a gift in his own name, and in the last, we are told that he was 'ruling the earth.' We know also that the latest year for Sadāśiva was Śaka 1492.¹² Tirumala thus could only have ruled for three years,

¹ These facts are also mentioned in the *Vasu-charitramu*.

² Kāsappuḍaya could be identified with Kāchapa-Nāyaka of Ādavāni or his son Immadi Kāchapa-Nāyaka mentioned in the Madras Epigraphical Collection for 1917, No. 719; see also paragraphs 12 and 69 of *A. R.* on Epigraphy for 1920-21.

³ *Archæological Survey Report* for 1908-9, Table opposite page 200.

⁴ Sewell's *Lists of Antiquities*, Vol. II, p. 76, mentions a record, dated Śaka 1499, which mentions him and his minister Chennappa-Nāyaḍu. The record must be of a time subsequent to the close of Tirumala's reign; see *Archæological Survey Report* for 1911-12, p. 184.

⁵ *Nellore Inscriptions*, Udayagiri 30.

⁶ *Ibid.*, Nellore 104.

⁷ *Ibid.*, Udayagiri 22.

⁸ See *Archæological Survey Report* for 1911-12, p. 180. Mr. Sewell refers to a revolt of Tirumala and his younger brother Venkatādri against their brother Rāmarāja, about A.D. 1551 (i.e. Śaka 1473; see *Archæological Survey Report*, 1911-12, p. 178). According to Ferishta (Brigg's Translation, Vol. II, pp. 104 & 105) Rāmarāja and Venkatādri were busy with Bāhmani affairs and so absent from the capital just about this time. In the Būdhāla plates (*Epigraphia Carnatica*, Vol. IX, p. 44), dated in Śaka 1473, Tirumala assumes the titles of sovereignty.

⁹ See *Nellore Inscriptions*, Nellore 112 and Gudur 113. Probably he was also the titular governor of the Gutti fortress at this time, since he is called Gutti-Yaṅa-Tirumalarāja in No. 412 of the Madras Epigraphical Collection for 1911, dated in Śaka 1477. From this year onwards he appears under this name invariably. Ferishta too calls him Yeltumraj (Brigg's Translation, Vol. III, pp. 128, 130, etc.).

¹⁰ *Nellore Inscriptions*, Ongole 29.

¹¹ Brigg's Translation of *Ferishta*, Vol. III, p. 414.

¹² See *Archæological Survey Report*, 1911-12, p. 181. Rāmarāja was 96 years old in A.D. 1565 (Mr. Sewell's *Forgotten Empire*, p. 203). Allowing even a decade for the difference in the brothers' ages, Tirumala must then have been 86 and over 90 when he ascended the throne. This fact partly explains his short rule and the scanty number of his inscriptions.

i.e. from about 1-11-1571 A.D. to about A.D. 1574, since the inscriptions of his son and successor Śrīraṅga (II) begin to date from Śaka 1496.¹ Tirumala appointed his four sons to the several governorships in the kingdom. And in the last days of his life he sought the company of the wise and the learned, leaving the burden of government to his sons.²

Tirumala was a lover of learning and even aspired to the fame of authorship. He figures as the writer of a commentary called *Śruti-rañjinī* on Jayadēva's *Gīta-Gōvinda* (*Annual Report on Epigraphy* for 1899, p. 9). From the colophon to this work we learn that Tirumala's favourite deity was Rāma. Probably it was on account of this devotion that he is often praised in the present record as a repository of nectar-like devotion to Hari (*Hari-bhakti-sudhā-nīdhi* (l. 95) and *Hari-gōchāra-mānasa* (l. 82)).

The object of the inscription is to register the grant of the village Penugulūru (l. 115) (called also Penalūr, perhaps by mistake for Pengalūr in l. 130) *alias* Yellama-rāja-samudram (*Ellama-rājendra-samudram*, ll. 113, 130, and *Yellamarājasamudra*, l. 274), together with the two hamlets Yelammapāḍu-Chennapalli and Koṇḍūru-Chennapalli, made by king Tirumala at the request (*viññapti*) of the Maṭṭa chief Timmarāja, to a number of Brahmans. Penugulūru is said to be situated on the eastern bank of the river Mahābāhu in Pottapa-nāḍu,³ a division of the Siddhavara-sīmā. The entire village was divided into 128 *vrittis* (l. 129) and given to (115) Brāhmaṇas who were highly learned in the *śāstras* and were masters of the Vēdānta. But the actual number of *vrittis* granted comes to 128½. Among the beneficiaries two were poets. Besides these, one *vritti* was granted for the study (?) of the *Ṛig-Vēda*, one for that of the *Yajur-Vēda*, and one each to the local shrines of Viṣṇu and Hara (l. 273). Penugulūru is the modern Penagalūru in the Pullampet *tāluka* of the Cuddapah district in the Madras Presidency. Of the villages Pottapi, Śrīvaram, Koṇḍūru, Siṅkamāla, Tirumalarāju-pēṭa and Inḍalū, mentioned among the boundaries of Penugulūru, the first, second, fifth and the sixth are identical with the modern Pottapi, Śrīvaram, Inḍūru and Tirumalarāzupēṭa in the same *tāluka*. The river Mahābāhu is the Telugu Cheyyēru, which separates Penagalūru from Pottapi. The village Koṇḍūru-Chennapalli of the inscription is identical with Koṇḍūru-Chennarāya-samudram, about 2 miles north-east of Penagalūru. Yelammapāḍu-Chennapalli seems to have changed its name subsequently and to have been attached to Siṅganamāla (Siṅkamāla of our inscription), being now called Siṅganamāla-Chennarāya-samudram. My thanks are due to E. A. Davis, Esq., Acting Collector of Cuddapah (1914), who very kindly obliged me by furnishing a tracing showing the localities mentioned in the inscription.

Timmarāja, who made to king Tirumala the request for the grant, belonged to the family of Maṭṭas.⁴ They were of the Sūrya-vaṃśa (l. 119), the Kāśyapa *gōtra* (l. 120) and the Chōḷa lineage (l. 122). The family was known also as the Dēva-Chōḷa family.⁵ It must have taken

¹ *Epigraphia Carnatica*, Vol. XII, Ck. 8, and *ibid.*, Vol. VII, Sb. 55.

² *Vasu-charitramu, Āscāsa I*, verses 67-82: Raghunātha, the eldest son, was ruling over the northern part of the kingdom, fighting against the *Malakas* (*Mallicks*, i.e. Muhammadan chieftains); Śrīraṅga, the second son, was crowned as *Yuvarāja* and remained at the capital. Rāmarāja, the third son, was ruling over the Śrīraṅgapaṭṭana province, while Veṅkaṭa ruled over the Chandragiri province.

³ The actual form used in the inscription is Chita-Pottapa-nāḍu. Evidently Pottapa-nāḍu is a mistake for Pottapi-nāḍu. The division Siddhavara-sīmā, in which Penugulūru was situated, could not have been called after the village Siddhavaram in the Pullampet *tāluka* only 2 miles from Penagalūru, but must be identified with Siddhavāṭa-sīmā in which according to No. 436 of the Madras Epigraphical Collection for 1911 Pottapi-nāḍu was situated. According to the same inscription Siddhavāṭa-sīmā was a subdivision of the Udayagiri-rājya.

⁴ In Telugu literary works the family name is given indifferently as Maṭṭa and Maṭṭi. This inscription uniformly has the former.

⁵ No. 564 of 1915.

its name from Maṭṭi, a village in the Rāyachōṭi *tāluka* of the Cuddapah district. This family seems to have been in power during the time of the second and third Vijayanagara dynasties. Inscriptions relating to the chiefs of the family,¹ found in the Madras Epigraphical Reports, show that they were in power till the end of the 17th century A.D. Ananta, the younger brother of Timmarāja, was the author of the well-known Telugu poem *Kākustha-vijayamu*.² The genealogy given in the prologue to this work mentions a Bomma as the founder of the family. Varadarāja, the great-grandson of Bomma, is said to have been the son-in-law of the great Vijayanagara emperor Krishna-Rāya. Tirumala (I) is stated to have granted the country of Pottapi-nāḍu as *amara-nāyaka* to this Varadarāja (called Varadayya-Dēvachōḍa-Mahārāja). The Maṭṭi chiefs were dependants and adherents of Tirumala from the time of his local governorship and ministry. An unpublished Telugu inscription³ in the huge tower of the Govindarāja-Perumāḷ temple at Lower Tirupati (Chitoor district, Madras Presidency) states that the tower was built by the Mahāmaṇḍalēśvara Maṭṭa Anantarājayya-Dēvachōḍa-Mahārāja, son of Tirūveṅgaḷanātharājayya-Dēvachōḍa-Mahārāja. This Anantarāja must evidently be a grandson of the poet Ananta, since from No. 564 of the Madras Epigraphical Collection, 1915, we learn that the poet had a son called Tiruveṅgaḷanātha.

The members of the Maṭṭa family must have been staunch Vaishnavas. The poet Ananta, in the prologue to his work, invokes the blessings of the god (Vishṇu) of Tirupati and his symbols. In the colophon to this same work Ananta calls himself a disciple of the Vaishṇava teacher Tirumala Tōḷappa-āchārya.⁴

The grant was composed by the poet (*kavi*) Svayāmbhū, the son of Sabhāpati. The latter was a poet at the court of Achyuta-Rāya and composed his Ūnamāñjēri grant.⁵ Likewise Gaṇapaya-āchārya was the engraver of our inscription, while his father Virāṇa incised the Ūnamāñjēri plates. The offices of composer and engraver seem to have gone by heredity in the Vijayanagara court.

The grant was made in the presence of (the god) Rāmachandra, evidently the god of that name in a temple at Penugōḍa. It is to be observed that, though the grant was made in the presence of Rāma and on that account one would expect the sign-manual of the king to consist of the name of that deity, we nevertheless find both in these and in the Tumkur plates⁶ of this king that the sign-manual continues to be Śrī-Virūpāksha, the name of the tutelary deity of the earlier Vijayanagara kings. In the grants of Śrīraṅga (II), the son and successor of Tirumala, the same sign-manual still continues. But subsequent to him 'Śrī-Virūpāksha' gives place to 'Śrī-Veṅkaṭēśa.'⁷ This marks a transition in the devotion and creed of the later Vijayanagara kings.

¹ Nos. 430, 434 and 436 of 1911 and Nos. 3 and 4 of Appendix A to the Annual Report of 1908. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 130) states that the present Chitvel *rāja* is a descendant of the Maṭṭas.

² *Annual Report on Epigraphy*, 1912, page 88, para. 70. This inscription (No. 564 of 1915) from Siddhout attributes to him other literary works also in addition. [This important record of Maṭṭa Ananta will soon be published in the *Epigraphia Indica* by Mr. A. Rangaswamy Saraswati, B.A., Madras.—H. K. S.]

³ No. 734 of 1916. In the light of this record the inference suggested on p. 124 of the *Annual Report on Epigraphy* for 1913, regarding the raising of this *gōpura*, has been altered.

⁴ This family of Vaishṇava teachers is one of the well-known *āchārya-piṭhas* (priestly families) of the Vaḍaḷalai sect. Its descendants are now at Lower Tirupati and are related to the well-known family of Kōṭikanyakādānam Tātāchāryas of Conjeeveram, an ancestor of whom was the spiritual preceptor to the Karṇāṭa king Veṅkaṭa I.

⁵ *Epigraphia Indica*, Vol. III, pp. 151 ff.

⁶ *Epigraphia Carnatica*, Vol. XII, Tk. 1.

⁷ See *Indian Antiquary*, Vol. XLIV, p. 225.

TEXT.¹

[Metres : vv. 1 to 4, 34, 39 to 42, 44 to 64, 66-71, 73-98, 100 to 113, 115, 117-121, 123 to 136, 138 to 176 and 179 to 183, *Anushūbh*; vv. 5, 7 and 23-26, *Sārdūlavikrīḍita*; vv. 6, 22 and 28, *Sragdharā*; vv. 8 and 33, *Rathādhatā*; vv. 9 and 14, *Vasantatilakā*; vv. 10 and 15, *Prithvī*; vv. 11 and 20, *Sikharinī*; vv. 12 and 32, *Sailasikhā*; v. 13, *Indravajrā*; vv. 16, 18 and 30, *Mālinī*; vv. 17 and 31, *Pushpitāgrā*; vv. 19, 21, 27 and 29, *Upajāti*; vv. 35 to 37, 43, 65, 72, 99, 114, 116, 122, 137, 177 and 178, *Āryā (Giti)*; v. 38, *Dōdhaka*; v. 184, *Sālinī*.]

[NOTE.—Letters and symbols in round brackets are to be omitted.]

First Plate.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिरसुंवि चंद्रचा-
- 2 मरचारवे । त्रैलीक्यनगरारंभमूलस्तंभाय शंभवे ।[1१*] हरेर्लीला-
- 3 वराहस्य दंष्ट्रादंडस्तं पातु वः । हे[मा*]द्रिकलया यत्र धात्री
छत्रत्रि-
- 4 यं दधी ।[1२*] कक्षाषायास्तु तद्वाम प्रत्यूहतिमिरापहं । यद्भोज्य-
- 5 गजोद्भूतं (i) पंचास्येनापि लाकितं ।[1३*] जयति क्षीरजलधेर्जातं
सव्येक्ष-
- 6 यं हरेः । आलंबनं चकोराचाम(र)मरायुष्करं महः ।[1४*] पौत्रस्तस्य
पुरु-
- 7 रवा बुधसुतस्तस्यायुरस्यात्मजः संजज्ञे नहुषो ययातिरभवत्त-
- 8 स्माच्च पूरस्ततः । तद्दशे भरतो बभूव नृपतिस्तस्म[त*]ती शंतनुस्तत्तुर्षी
- 9 विजयोभि[म*]न्युदभूत्तस्मात्परिचिततः⁴ ।[1५*] नंदस्तस्याष्टमोभूत्समजनि
- 10 नवमस्तस्य रात्र्यक्किक्कस्मापस्तत्प्रसम[ः*]⁵ श्रीपतिश्चिरम[व*]द्राजपू-⁶
- 11 र्षीं नरेद्रः⁷ । तस्यासीद्विष्णुकेद्रे⁸ दशम इह नृपो वीरहेस्माकिरायस्ता-
- 12 र्त्तीयोको सुरारो⁹ जतनतिरुदभूत्तस्य मायापुरीषः¹⁰ ।[1६*] तत्तुर्षीजनि
- 13 तातपिंनममहीपालो¹¹ निजालोकनद्रस्तामिद्रगणस्ततोजनि हरं(i)¹²
- 14 दुर्गाणि सप्ताहितात् । अङ्गै¹³कोन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो
- 15 वीरो राघवदेवराडिति ततः श्रीपिंनमोभूत्तपः¹⁴ ।[1७*] चारवीटिनगरोवि-
- 16 भीरभूदस्य बुद्धधरणीपतिश्चतः¹⁵ । येन साकुवृत्सिंहराज्यमप्येध[मा]-

¹ From ink-impressions kindly lent to me by the Assistant Archaeological Superintendent for Epigraphy, Southern Circle. [Note that verses 2, 4-24, 26-28 recur in the Vellaṅḡḡi Plates of Venkatepati-dēva-Mahārāja of Śaka 1520, edited by the late Mr. T. A. Gopinātha Rao; below, Vol. XVI, pp. 298 sqq.—H. K. S.]

² Read °स्य.

³ Read °यं.

⁴ Read °परिचिततः.

⁵ Read °स्तसमः.

⁶ Read °द्राजपूरीं नरेद्रः.

⁷ Read नरेद्रः.

⁸ Read °केद्रे.

⁹ Read रिः. [Other plates clearly read री.—H. K. S.]

¹⁰ Read मः.

¹¹ Read °पिंनमं.

¹² Read हरं.

¹³ [The plate has र्ङ्. —H. K. S.]

¹⁴ Read °भूत्तपः.

¹⁵ Read °चतः.

- 17 नमहसा स्थिरीकृतं । [17*] स्वःकामिनो[*] स्वतनुकांतिभिराक्षिपङ्गी¹
बुक्ताव-
- 18 नीपतिलको बुधकल्पेशाखी । कल्याणिनी कमलनाभ इवाविकान्या²
- 19 ब्रह्माविकासुदवहृद्दुमान्यशीकां । [18*] सुतेव कलशांबुधैःसुरभिक्का³-
- 20 शुभं माधवात्कुमारभिव शंकरात्कुलमहीभृतः कान्यका । जयंतमम-
- 21 रप्रभोरपि शचीव बुक्ताधिपाञ्चृत⁴ जगति ब्रह्ममालभत रामराजं
- 22 सुतं [19*] सहस्रैःसप्तत्या⁵ सहितमपि यशिसं⁶धुजनुषां सपादस्या-
नीकां समि-
- 23 ति भुजशौर्येण महता । विजित्यादत्ते आदवनिगिरि-
- 24 दुर्गं विभुतया विधुतेन्द्रः⁷ (1) काशप्पुडयमपि विद्राव्य सहसा [19*]

Second Plate; First Side.

- 25 कंदनवोलिदुर्गसुरुकंदकदभ्युदयो बाहुबलेन यो
- 26 बहुतरेण विजित्य हरेः । सन्नद्धितस्य तत्र चरणांबुषु भ-
- 27 क्ततया ज्ञातिभिर⁸पितं सुधयति सन्न निशे⁹व्य विषं [12*] श्रीराम-
- 28 राजचितिपस्य तस्य चिंतामणेरर्थिकदंबकानां । लक्ष्मीरि-
- 29 वांभोरुहलोचनस्य लक्ष्माविकासुथ¹¹ महिष्यलासीत् [13*] त-
- 30 स्याधिकैःस¹²मभ[व]त्तनयस्तपोभिःश्रीरंगराजवृपतिशशि-
- 31 वंशदीपः । आसन्समुत्सति धामनि यस्य चित्रं नेत्राणि वैरि-
- 32 सुदृशां च निरंजनानि [14*] सतीं तिरुमलाविकां चरितलीलया-
- 33 रुंधतीप्रथामपि तितिद्यया वसुमतीयशो रुंधतीं । हिमांशु-
- 37 [रा]निष्ट तिरुमलदेव्यामेव राजा महोजाः । [15*] सकलभुवनकटकान-

¹ Read °विपनीः.

² Read क°.

³ Read चिं.

⁴ Read °वे.

⁵ Read स.

⁶ Read °कथा.

⁷ Read °चत.

⁸ Read °विधुतेन्द्रः.

⁹ The Tumkur plates of Tirumale, referred to above, read सच्यविका.

¹⁰ Read °विष्णु°.

¹¹ Read सहस्र सप्तत्या.

¹² र is a correction from भ.

- 38 रातीन्समिति निहत्¹ स रामराजवीरः । भरतमनुभगीरथादिराज-
 39 प्रथितयशाः प्रशशास चक्रसुर्व्याः ।[1१७*] वितरणपरिपाटीं यस्य विद्याधु-²
 40 रोणां नखरमुखरवीणानादगीतान्निशम्य [1] अनुकलमयमयमावा³-
 41 लांबुबिंबापदेशादमरनगरशाखो लज्जया मज्जतीव ।[1१८*] व्यराजत
 42 श्रीवरवेंकटाद्विराज[*] श्रिया निर्जितराजराजः । ज्याघोषदूरी-
 43 क्ततमेघनादः कुर्वन्सुमित्राशयहर्षपोषं ।[1१९*] त्रिषु श्रीरंगच्छाप-
 44 रिबृ⁴ठकुमारिष्वधिरणं विजित्यारिच्छापांस्तिरुमलमहाराय-
 45 नृपतिः । 'महौजाशाम्राज्ये सुमेतिरभिषिक्तो निरुपमे प्रशास्युर्वी'⁵
 46 सर्वामपि तिसृषु मूर्तिष्विव हरिः ।[1२०*] यशस्विनामम्रसरस्य यस्य
 47 पद्मभिषेके सति पार्थि[व]दोः । दानांबुपूरैरभिषिच्यमाना देवीप-
 48 दं भूमिरियं दधाति ।[1२१*] यस्यातिप्रौढतेजसवितर⁶ विमतध्वांत-

Second Plate ; Second Side.

- 49 भेदिन्युदीत⁷ कीर्त्तिञ्चौराणवांत[*]स्फुटतरविकसत्पुंडरी-
 50 कोपमस्य । श्वेतच्छत्र[स्य*]⁸ मध्ये कनककलशिका भासते कर्णिका-
 51 भा(1) तस्योपाति मराकहयमिव विचलच्चामरहंमस्ते ।[1२२*]
 52 भोगित्वे विदितेपि जिह्वग⁹ इति व्याकाधिराजं लसदृत्त-
 53 त्वे(पि) जंकसंश्रयीति कमठं दानेपि मंदां इति । दिवागा-¹⁰
 54 न्भृशसुकती च कठिना इत्येव हित्वा गिरींस्तत्तत्सङ्गुण(स-
 55 ङ्गुण)संपदेकशरणं भूरेति हर्षेण यं ।[1२३*] स्वैरं संहृतकंठ-
 56 कीथ सुकतीत्कृष्टां¹¹ विधायाखिलं छाकेदारसुदारदान-
 57 सलिलासारैश्समापूर्य¹² च [*] संवर्द्धानघकीर्त्तिसस्यनिव-
 58 हं तत्पात्रिकां विक्रमश्रीकांतां भुजकायमानशिखरे धत्ते
 59 हि यस्तेजसा ।[1२४*] जिष्णुत्वं शुचितां प्रजासु समतावर्त्तित्वमप्या-
 60 [त्रि]तो वृत्तिं पुण्यजनप्रियामधिगतः ख्यातः प्रचेता इति ।(1)
 61 प्राप्तस्पर्शनवि¹³भ्रमो धनपतिश्स¹⁴र्वभवांचितः प्रायो यः प्रकटी-

¹ The reference here might be to the fight which Rāmarāja had with Salaka and his victory over him mentioned in verse 44 of the *Vasucharitramu*, *Āvāsa* 1.

² Read विद्याधु°.

³ Read °स्वाम्राज्ये सुमति°.

⁴ Read °च्छत्रस्य.

⁵ Read °ष्टं.

⁶ Read स्य.

⁷ Read अनुकलमयमावा°.

⁸ Read प्रौढतेजसवितरि.

⁹ Read जिह्वग.

¹⁰ Read °स्वमापूर्य च.

¹¹ Read °ग.

¹² Read ते.

¹³ Read दिवागा°.

¹⁴ Read वि.

- 62 करोतु¹ भुवने तत्तद्दिगीशांशतां ।[1२५*] हुत्वा मंत्रपुरश्चरं^२(रिपुरःसरं)
 63 रिपुयश्रीलाजान्प्रतापानले (1) संप्रापैय^३ पदानि सप्त भुवनेश्वारो-
 64 प्य मेरु[प]लं । प्रीतः कीर्तिमयी^४ वधूं परिणयन् सत्कीतुकीज्ञासिनो
 65 य[*] सिंहासनमाश्रितो विजयते गृहं^५ द्विजेन्द्राश्रयः ।[1२६*] अश्रांत-
 विश्राण-
 66 [न*]कीर्त्तिसाम्यं सुरदमा^६ यस्य तु लब्धुकामाः । तटे तपस्थिति
 वियत्तद्विन्याः^७
 67 प्रवाळकाषायपटा जाटासाः^८ ।[1२७*] कांचीश्रीरंगशेषाचलकनकसभा-
 68 शोबळाद्रीशमुख्येष्वावृत्यावृत्य सर्वेष्वतनुत विधिषडयसे त्रयसे यः ।
 69 देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादोनि नानादानान्येवोपदा-
 70 नैरपि सममखिलैरागमोक्तानि तानि ।[1२८*] वारासि^{१०}गांभोर्ध्वविशेष-
 71 धुर्थेश्वीरासिदुर्गैकविभाळवर्थ्यः । पराष्टदियायमनःप्रकामभयं-
 72 करश्याङ्गधरांतरंगः ।[1२९*] हतरिपुरनिमेषानोकहो याचकानां हो-
 73 सविरुदरगंडो रायराहुत्तमिंडः । महितचरितधन्यो^{११} मन्नि-

Third Plate ; First Side.

- 74 यान्सासुलादिप्रकटितविरुदश्रीः^{१२} पाटितारातिलोकः ।[1३०*]
 75 उभयदक्षपितामहो नतानामभयपदार्षणतत्परो रिपू-
 76 णां । अयमवहकुरायमानमर्ह्यखिलजनैरभिधय्य^{१३}-
 77 मानधामा ।[1३१*] तांडवितोद^{१४}यो विरुदमन्यरगंडतयोहंड-
 78 बलीत्ककेंद्रजयपंडितवीरयुतः । चंडिमशालिबाहुबल-
 79 दंडितवैरि[गणो*] गंडरगूळिमन्यपूळि^{१५}मान्यमहाबि[र*]दः ।[1३२*] सार-
 80 वीररमया समुल्लसंकारवीटिपुरहारनायकः^{१६} । कु^{१७}डलीश्व-
 81 रमहाभुज[*] अयं^{१८}न्मंडलीकधरणीवराहतां [॥३३*] ^{१९}वेगत्रिभुवनीम-
 82 ल संख्यच्चितिकलार्जुनः । उरिगोलसुरबाणो हरिगोचरमा-
 83 नसः । राज्ञां वरो रणमुखरामभद्र इति श्रु^{२०}तः ।[1३४*] वर्णितविरुदो
 84 ना[ना*]वर्णश्रीमंडलीकगंड इति । आत्रेयगीत्रजानामग्रसरो मूभु-

¹ Read ति.

² Read स्स.

^३ Read °पय.

^४ Read यो.

^५ Read गृहन्.

^६ Read श्रि.

^७ Read °दुमा.

^८ Read °टिन्याः.

^९ Read जाटासाः.

^{१०} Read श्रि.

^{११} Read °धन्यो.

^{१२} Read °यंसासुलादि°. [The Mārēdapalli grant has मन्त्रियास्यासुलादि as here.—H. K. S.]

^{१३} Read °रभिधीवमान°.

^{१४} Read ह.

^{१५} Read मन्पुळि, as in the Mārēdapalli grant.

^{१६} Read °सन्नार°.

^{१७} Read कुं.

^{१८} Read य.

^{१९} Read वेग° or वेगी° and मन्त्रः. This verse is composed of three half-verses in the *Anushtubh* metre.

^{२०} Read श्रु.

- 85 जामुदारयथाः । अतिबिरुदतुरगध¹दो मतिगुराररुम-
 86 गधमान्यपदः ।[1३५*] श्रव्यारिनीतिशाली कल्याणपुराधिपः
 87 कलाचतुरः । चाक्किचक्रवर्ती माणिकमहाकि[री]टमहनी-
 88 यः ।[1३६*] एबिरुदरायराहुतवेश्यैकभुजंगबिरुदभरितस्त्री² ।
 89 रम्यतरकीर्त्तिरोड्डि[य*]रायदिशापट्टबिरुदघोषेण ।[1३७*] ओषधि[पत्यु*]-
 90 पमाइ³तगंडस्तोषणरूपजितासमकांडः । भाष⁴गीत-
 91 प्युवरायरगंडः पोषणनिर्भरभूनवखंडः⁵ ।[1३८*] राजाधिरा-
 92 जस्तेजस्वी श्रीराजपरमेश्वरः । सुररायरगंडांको मे-
 93 क्लंघियशोभरः ।[1३९*] परदारेषु विमुखः पररायभयंक-
 94 रः[1*] शिष्टसंरक्षणपरो दुष्टग्राहूलमर्दनः । श्रीभगंडभे-
 95 रंडो हरिभक्तिसुधानिधिः⁶ ।[1४०*] इत्यादिबिरुदैर्वदितव्या नित्य-
 96 मभिष्टुतः । जय जीवेति वादि⁷न्या जनितांजलिबंधया ।[1४१*] कांभी-
 97 जभोजकाकिंगकरहाटादिपार्थिवैः । प्रतीहार-
 98 पदं प्राप्ते[ः*] प्र[स्तुत*]स्तुतिघोषणः ।[1४२*] सीयं सिंहासनस्थः सुगुण-
 तिरुमल-

Third Plate ; Second Side.

- 99 श्रीमहारायवर्यः (1) कीर्त्या नीत्या निरस्थं⁸ नृगनऊन-
 100 हुषानप्यव⁹न्यामथान्यान् । आ सेतोरा सुमेरोरवनि-
 101 सुरनुत[ः*] खैरमा चोदयाद्रेरा पाश्चात्याचलांतादखिल-
 102 हृदयमावर्ज¹⁰ राज्यं प्रशास्ति ॥[४३*]¹¹ रामग्रहपयोर्धीदुगणि-
 103 ते शकवत्सरे । प्रजापत्यभिधे वर्षे मासि माघ इति श्रु¹²ते ।[1४४*]
 104 पत्ने वरुत्ते पुं¹³स्थायं हादस्यां¹⁴ च महातिथौ । श्रीरामचंद्र-

¹ Read च. [In other inscriptions too the word occurs only as चट्ट. Perhaps it is the same as the Kanarese *datta* = a mass, an army.—H. K. S.]

² Read श्रीः.

³ Read ०यि.

⁴ Read च and गं.

⁵ This verse consists of three half-verses in the *Anushūbh* metre.

⁶ The last half-verse is preceded in the Tumkur plates by चिंदुरायसुरवाणशिंधुराजगभीरवीः.

⁷ Read दि.

⁸ Read ०द्यन्.

⁹ Read व.

¹⁰ Read उयं.

¹¹ In place of this verse the Tumkur plates have the following two verses:—

(a) परिष्कृवंन् कर्नाटककनकसिंहासनमसौ

महामिबं कल्पद्रुम इव बुधानंदननिधिः ।

मर्षी सर्वां शासनं तिरुमलमहारायचरितः

मनीर्जेता गीत्या मद्दितभुजतेजा विजयते ॥

(b) मांधाता मद्दिते स्ववचसि महावाक्वीर्य रुक्मांगदी

रामबादकती . . . पृथुरपि खंधे मुषे लक्ष्मणः ।

चिन्ने हर्षविशेष इव आभूता

स्वार्ति याति महाभुजतिरुमलश्रीदिवरायप्रभुः ॥

¹² Read बु.

¹³ Read पु.

¹⁴ Read प्रयां.

- 105 देवस्य संनिधौ श्रेयसां निधौ ।[18५*] नानाशाखाभिदागोचसूत्रे-
 106 भ्यशास्त्रवृत्तया^१ ।[18६*] श्रीसिद्धवरसीमायां चितपोत्तपंनाडु-
 107 के । मद्वाबाहुतरंगिण्याः प्राचीम[1*]शामुपाश्रितं ।[18७*] पोत्तपिशा-
 108 मतिलकादाग्नेयीं दिशमाश्रितं^४ । ऋरीसरोवरादस्मादक्षिणा-^५
 109 शामुपाश्रितं ।[18८*] श्रीवराख्यमहाग्रामानैरुत्था^६शा समंचितं । की-
 110 डूरुनामकग्रामा[त्*] पश्चिमाशामुपाश्रितं ।[18९*] इंडलूग्रामत[ः*] प्राप्तं
 वा-
 111 यथां वसतिं दिशि । सिंकमालाभिधग्रामादुत्तराशामुपाश्रि-
 112 तं ।[1५०*] पेटात्तिरुमलराजस्य शांभवीं (संगतं दि)संगतिं^७ दिशं ।
 श्रीम-
 113 देहमराजेंद्रसमुद्रप्रतिनामकं ।[1५१*] कोत्तरिग्रामसंप्राप्तखंड-
 114 चेत्रसे^८मिधितं । [य]लंकापाडुकोडूरुचैनपल्लीहयाग्वितं ।[1५२*]
 115 श्रीमत्येनुगलूराख्यग्राममारामशोभितं । सर्वमान्यं चतु[६*]सी-
 116 मासंयुतं च सम[त*]तः ।[1५३*] निधिनिक्षेपपाषाणसिद्धशा^९ज्जलान्वि-
 117 तं । अक्षिण्यागामिसंयुक्त^{१०} गणभोग्यं सभूरुहं । [1५४*] वापीकूपतटाकौश
 118 कच्छारामैश्च संयुतं [1*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतांत्तकं^{११} ।[1५५*] दा-
 119 नाधमनविक्रीतियोग्यं विनि[म*]योचितं । सूर्यव^{१२}शसुधांभोधिसुधांशो[ः*] सु-
 120 त्तजंमनः^{१३} ।[1५६*] श्रीमत्कास्य^{१४}पगोच[स्य*] श्लाघनीयगुणांबुधेः । प्रताप-
 वन्हिस-
 121 त्त^{१५}परिपंदिमहीपतेः^{१६} ।[1५७*] ^{१७}शुयशःपूरकर्पूरपूरिताखिलदित्ततेः ।
 122 चोक्वशंधुरीणस्य ^{१८}श्रेच्छादानशुभस्थितेः ।[1५८*] मट्टकोनक्षमापालपी-
 123 त्तस्य प्रथितौजसः । येहमक्षितिपालेद्रपुत्रस्यापति^{१९}भाकतेः ।[1५९*]

Fourth Plate; First Side.

- 124 वरदक्षितिपालेन चिनतिमनृपेण च । अनंतावनि-
 125 कांतेन मानितस्यानुजंमभिः ।[1६०*] श्रीमत्तिरुमलराज-
 126 स्य विघ्नसिमनुपालयन्(ः) । परीतः प्रयते^{२०} द्विग्वेः पुरोहि-

^१ Read नि.

^२ Read °विसया. The Tumkur plates show again that the second half-verse omitted in verse No. 46 is विख्यातेस्यो हिजेद्रेभ्यो वेदविद्यो विशेधतः ।

^३ Read चिन(?)पोत्तपि°.

^४ Read °ग्रामानैरुत्थायां.

^५ Read सा.

^६ Read वं.

^७ Read श्व.

^८ Read सु.

^९ Read ते.

^४ Read तं.

^७ Read तं.

^{१०} Read तं.

^{११} Read शुभजन्मनः [or सुतजन्मनः or शुभ?—Ed.].

^{१२} Read °प्रसंतप्त°.

^{१३} Read रवे°.

^५ Read °दक्षिणा°.

^६ Read सु.

^{११} Read °तारकं.

^{१२} Read °परिपंथि°.

^{१९} Read से द्रपुत्रस्यापति.

- 127 तपुरोगमैः । विविधैर्विबुधैः[*] श्रौतपथिकैरधिकैर्गिरा । [1 ६१*] म-
 128 हाभुजस्त्रिकमलमहारायो मनस्विना¹ । सहिरण्यपयोधा-
 129 रापूर्वकं दत्तवान्मुदा ॥[६२*] अष्टाविंशतिमंयुक्तशतवृत्तिममन्वि-
 130 ते । श्रीमदेक्षमराजेंद्रसमुद्रप्रतिनामके ।[६३*] [पे]नलूराख्यसद्मा-
 131 मे तिमराजापितक्रमात् । नानाशाखाभिधागोत्रमूत्राशास्त्र-
 132 विशारदाः । वृत्तिमंतो विलिख्यंते विप्रा वेदांतपारगाः ।[६४*]² याजुष-

132 to 272 consist of the names of the donees given on pp. 258 ff.

Sixth Plate; Second Side.

- 273 दात्वेडुयधीमणीः³ । र्ग्यजुर्वेदयोवृत्ती द्वे विष्णु⁴हरयोस्तथा ॥[१७६*]
 274 अस्य [ये]क्षमराजसमुद्रेग्रामस्य⁵ दिक्षु मर्यादा[ः] प्राच्यां कु⁶जर[न]दप-
 275 क्षिमभागे वटवृक्षः कूपथ अ[ज्ञे]या⁷ चेन्नाराडुवनं दक्षिणस्य अस्वत्प⁸त-
 276 टाकः नेरुत्यां¹⁰ अपवोरयतटाकः प्रतीच्यां रामखिंगदेवालयः वायव्या¹¹
 277 शमीवृक्षः वु¹²त्तरस्यां तांतिपर्त्ताहृदः¹³ अयिशान्यां¹⁴ पुन्नागहृदः¹³ ताम-
 278 रसहृदथ¹⁵ ॥

Seventh Plate.

- 279 तदिदं नयधुर्थस्य श्रीतिरुमलरायवयस्य । शाननम[ति]वल्लशा-
 280 सनतरुकरदानस्य गुणनिदानस्य ।[१७७*] तिरुमलरायमहोपतिशा-
 281 सनतस्ताम्रशासनश्लोकान् ।[*] कविशासनस्वयंभूत्¹⁶रसमभाणीत्सभा-
 282 पत्तेस्त¹⁷नुः ।[१७८*] तिरुमलश्रीमहारायशासनदोरणात्मजो¹⁸ ।[*] [श्रीमद्]णपया-
 283 चार्थो व्यलिखत्ताम्रशासनं ।[१७९*] दानपालनयोमंल्ये दानाच्छ्रेयो-
 284 नुपालनं । दानात्त्वर्गमवाप्नोति पालनादच्युतं पदं ।[१८०*] स्वदत्ता-
 285 द्वि¹⁹गुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्क-
 286 लं भवेत् ।[१८१*] स्वदत्तां परदत्तां वा यो हरत वसुंधरा । षष्टिर्वर्ष-
 287 सहश्रा²⁰णि विष्टायां जायते क्रिमिः ।[१८२*] एकैव भगिनौ लोके सर्व-
 288 धामैव भूभुजां ।[*] न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥[१८३*] सा-
 289 मान्योयं धर्मसेतुं²¹नृपाणां काले काले पालनोयो भवद्भिश्च²²र्वा-
 290 नेतान् भाविनः पार्थिवेद्रान् भूयो भूयो याचते राम-
 291 चंद्रः ॥[१८४*] श्री ॥—॥
 292 श्रीविरूपाक्ष²³

¹ One would expect माननीयो in place of महारायो to construe properly the word मनस्विना.

² This is composed of three half-verses in the Anushubh metre.

⁴ Read ऋ^o and यो^oसी.

⁷ Read कु.

¹⁰ Read नेरुत्यां.

¹³ Read हृदः.

¹⁶ Read स्त^o.

¹⁹ Read ङि.

²¹ Read नृत्.

²³ These syllables are written in large Telugu & annada character.

³ Read णि.

⁶ Read ससुद्र^o.

⁸ Read श्यामश्रव्य^o.

¹² Read उ.

¹⁵ Read हृदथ.

¹⁸ Read ज.

⁵ Read विष्णु.

⁸ Read धारनेर्यां.

¹¹ Read व्यां.

¹⁴ Read ऐशान्यां.

¹⁷ Read स्त.

²⁰ Read ससुद्राणि, विष्टायां and क्रिमिः.

²² Read ऋःसं.

ABRIDGED TRANSLATION.

Line 1. Prostration to the blessed Gaṇādhpati (*i.e.* Gaṇaprti).

Verses 1-3.¹ Invocations to Śambhu (*i.e.* Śiva), Varāha (the Boar incarnation of Viṣṇu) and Gaṇapati.

Vv. 4-6.² The ancestors of the family, *viz.* the Moon; his son, Budha; his son, Purā-ravaś; his son, Āyuh; his son, Nahusha; his son, Yayāti; his son, Pūru; in his family, Bharata; in his family, Śantanu; fourth from him, Vijaya (*i.e.* Arjuna); his son, Abhimanyu; his son, Parikshit; eighth from him, Nanda³; ninth from him, Chaḷikka; seventh from him, Rājanarēndra; tenth from him, Bijjaḷēndra; third from him, Vira-Hēmmāli-Rāya, the lord of Māyāpuri.

Vv. 7-21.⁴ Fourth from him (*i.e.* Vira-Hēmmāli-Rāya) was Tāta-Pinnama; his son, Sōmi-dēva, who captured seven forts in a day; his son, Rāghava-dēvarāṭ (*i.e.* Rāghavēndra?); his son, Pinnama, the lord of Āraviḍu⁵; his son, Bukka, who helped Sāḷuva Nṛisimha in putting his rule on a firm basis, and married Ballāmbikā or Ballamā; his son, Rāma-Rāja (I), who captured the hill-fort of Ādavani from Sapāda after having driven away from it the chief Kāsappuḍaya (*Kāsappa-Uḍaiyar*) and took the fort of Kamdanavōlu. His wife was Lakkāmbikā, and their son was Śriraṅgarāja (I), who married Tirumalāmbikā; his three sons were Rāma-Rāja (II), Tirumala-Rāya (I) and Veṅkaṭādri.

V. 22. When the sun of whose proud valour, that dispels the darkness, *viz.* (his) enemies, has risen, his white parasol looks like the full-blown lotus (growing) in the milk-ocean of his fame; the golden knob (*kalāśa*) at its centre shines like the pericarp (of that lotus), and the pair of fly-whisks like a couple of swans in its vicinity.

V. 23. Deserting the serpent-king for the reason that he moves with crookedness, though famed for being possessed of happiness (*or* serpent's body), the tortoise (for the reason) that he takes shelter in laziness (*or* water), though brilliantly well-behaved (*or* perfectly round), the elephants of the quarters that they are dull (in walking), though they possess charity (*or* rut), and the mountains (supporting the earth) that they are cruel (*i.e.* hard), though they are high-minded (*or* lofty), the earth seeks earnestly with delight this (king), who is the sole repository of the collection of the good qualities of every one of them.

V. 24. Who, having completely weeded out the thorns (*i.e.* destroyed the enemies), having well ploughed and prepared the entire field, the earth (*i.e.* improved, it by good deeds), having filled it with profuse waters of (*i.e.* poured during) his liberal gifts, and having raised thereon the collection of crops, (his) spotless fame, bears with splendour, on the field-watch-scaffold (*kāyamāna*) of his shoulder, the lady, *viz.* the goddess of victory, to guard this (field of fame).

V. 25. Who practically exhibits, on earth, the parts of the lords of the different quarters (of which he is made up) by possessing conquering capacity (the characteristic of Indra), purity (nature of fire), by adopting equal treatment of all people (the quality of Samavartin, *i.e.*

¹ These verses are the same as in the Hampi inscription of Kṛiṣṇa-Rāya (*Epigraphia Indica*, Vol. I, pp. 361 ff.).

² These verses are the same as in the Kūniyūr plates of Veṅkaṭa II (*Epigraphia Indica*, Vol. III, p. 241).

³ The Telugu work *Rāmarājīyam*, which also supplies the ancestry of the kings of the Vijayanagara dynasty, gives interesting and sometimes historically important details concerning Nanda, Chaḷikya and others. This militates against the supposition that these were fanciful names, poetically introduced into the genealogy with the object of establishing connection with some of the ruling families of ancient India.

⁴ These verses are the same as in the Kūniyūr plates. Verses 11-21 occur also in the Mārēdapalle grant of Śrīraṅga II (*Epigraphia Indica*, Vol. XI, pp. 326 ff.).

⁵ This is possibly identical with the village Āraṇḍu in the Tādapatri tālukā of the Anantapur district.

v b.

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vi b.

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శ్రీనివాసాక్షరీ

the God of death¹) and conduct pleasing to righteous people (like that of Nirṛiti pleasing to the *punya-janas*, demons), reputed as a broad-minded one (or Prachētas, *i.e.* Varuṇa), having acquired the art of making gifts (or 'of touching and wandering,' as the god of wind), being the lord of wealth (or Dhanapati, *i.e.* Kubēra), and distinguished by the quality of the Omniscient (or Sarvajña, *i.e.* Śiva).²

V. 26. Who having sacrificed in the fire of (his) valour the fried grain (*lāja*) of (his) enemies' reputation, in accordance with the incantations of counsel, marries with pleasure the bride (of) Fame, who increases the pleasure of the good (or is brilliant with her marriage wrist-band), taking her through the seven steps (*sapta-pada*) of the seven worlds and helping her to ascend the stone of the Mēru (mountain), and victoriously occupies the throne, receiving the blessings of holy Brahmans.³

V. 27. Desiring to achieve equality with whose fame of (making) perpetual charities the celestial trees are performing penance on the bank of the river of the heaven⁴ (*i.e.* the Ganges), having assumed the ochre robe (of their red) tendrils, and the plaited hair (of their) hanging roots.

V. 28. [This is the same as verse 24 in the Hampi inscription of Kṛiṣṇa-Rāya, except that श्रीमल्लोपाचल° and हीमलाद्री° of the latter are replaced in our inscription by श्रीरुद्रोपाचल and वैकटाद्री°.]

V. 29. [This is the same as verse 34 of the Kūniyūr plates of Veṅkaṭa II and verse 35 of the Mārēḍapalle grant of Raṅga II.⁵]

V. 30. (The) destroyer of (his) enemies, a (very) celestial tree to supplicants, the chastizer of chiefs who take new titles (*hosa-bīrudara-gaṇḍa*), the excellent cavalier of kings (*rāya-rāhutta-miṇḍa*), happy in (his) honoured deeds (*mahita-charita-dhanya*), whose wealth of titles consists of *Manniyam-sāmul*, etc., and who has destroyed (his) enemies.

V. 31. The grandfather of the two (opposing) armies (*ubhaya-daḷa-pitāmaha*),⁶ one that is (ever) ready in giving protection to surrendering enemies and whose glory is praised by all people, in the words: 'this is the crusher of the prestige of *Avahaḷu-Rāya*.'⁷

V. 32. Whose prosperity dances (in mirth), who, being the lord of title-bearing chiefs, possesses a powerful army and is surrounded by heroes expert in the conquest of the king of Utkala (*i.e.* Orissa), who is fierce (in battle), who chastizes the hosts of enemies with the strength of (his) arm, and who is possessed of lofty and respectable titles like *gaṇḍara-gūḷi* and *manya-puli*,⁸

¹ Yama, as the god of death, is known as Sama-vartin, *i.e.* one who treats all beings alike.

² The idea seems to be based upon the saying:

षटाभिष सुरेन्द्राणां माताभिर्निर्मितौ वृषः।

³ The reference is to a ceremony observed in Brahmanical marriages. In this the bride is led by the bridegroom by the hand round the sacrificial fire, treading seven steps, and finally her right big toe is placed by him upon a stone which is called Mēru. The poet here draws a comparison between the king's heroic career and glorious coronation on the one hand and the scene of a marriage performed according to Vedic rites, where *lāja-hōma*, *sapta-padi*, etc., are important ceremonies.

⁴ The Ganges is called *Tripatha-gā* for the reason that she flows in the Heaven, on the earth, and in the nether regions.

⁵ *Epigraphia Indica*, Vol. XI, p. 333.

⁶ The exact import of this title is not apparent. [Possibly it refers to the position of Vyāsa in relation to the Kauravas and Pāṇḍavas in the Mahābhārata war.—F. W. T.] Elsewhere *pitāmaha* occurs in the title '*Āndhra-kavitā-pitāmaha*' (*i.e.* the Brahma or Creator of the Āndhra poetry), borne by the great poet Allasāni Peddani of Kṛiṣṇa-dēva-Rāya's court.

⁷ This expression must be taken to signify 'the lord of Avahaḷu'. Avahaḷu-Rāya is not known to be a proper name. Avahaḷu is perhaps the modern 'Aihole'.

⁸ These titles denote comparison with the proud breeding-bull (*gūḷi*) and the tiger (*puli*), as in classical Sanskrit poetry, which compares heroes to the *vriṣabha* (bull) and the *vyāghra* (tiger).

V. 33. The charming lord of the town of Āraṇḍi,¹ shining with the goddess of heroism and assuming the position of the Boar in raising the earth of the feudatory chiefs (*dharanī-varāha*), and having shoulders as huge as the lord of serpents.

V. 34. Vēṅgi-Tribhuvanīmalla,² a (very) Arjuna in the art of (fighting on) the battle-field, the Sultan (*Suratrāṇa*) of Urigōla (*i.e.* Orugallu),³ who sees Hari (in his) heart, the best of kings famed as a (very) Rāmabhadrā (*i.e.* Rāma) in the front of the battle, who possesses the title 'the lord of the illustrious chiefs of several classes,'

V. 35. The foremost of those born in the Ātrēya *gōtra*, of great fame among kings and possessing a cavalry of horses bearing high titles (*ati-biruda-turaga-dhaṭṭa*), who is high-minded and holds a position respected by the Āraṭṭa and the Magadha (kings),

V. 36. Possessed of the righteous conduct of the Enemy of Śalya (*i.e.* Yudhishtira), the lord of Kalyānapura, an expert in (all) arts, the Chālikka (*i.e.* Chālukya) emperor, glorious in (his) lofty crown of gems,

Vv. 37-40. Who possesses the glory (conveyed by) the epithet '*ē-biruda-rāya-rāhuta-vēṅty-aika-bhujāṅga*,'⁴ whose fame is rendered more magnificent by the proclamation of the title *Oḍḍiya-rāya-diśā-paṭṭa*,⁵ who is a lord comparable to the moon, who has surpassed even Him of the odd number of arrows⁶ (*i.e.* Manmatha, the God of Love) by his pleasing form, who is the chastizer of the kings that fail to keep their word (of allegiance), under whose protection the nine divisions of the earth feel happy, who is the glorious suzerain of kings (*rājādhirāja*), the illustrious Paramēśvara among kings (*rāja-paramēśvara*), is entitled the 'lord of the three kings (*mūru-rāyara-gaṇḍa*),'⁷ one whose great fame strides across (even) the Mēru (mountain), who turns away his face from the wives of others, who is a terror to hostile kings, one given to supporting the good, the destroyer of the tigers, *viz.* the wicked (*men*), (the monster-bird) *gaṇḍa-bl.ēruṇḍa* to the elephants, *viz.* (his) enemies, and the repository of the nectar of devotion to Hari,

Vv. 41-42. Who is constantly praised with titles such as these by crowds of bards (*vandī*) that proclaim with clasped hands 'Be victorious,' 'Live (long),' and whose praise is loudly sung by the kings of Kāmb(h)ōja, Bhōja, Kāliṅga, Karahāṭa, etc., who have assumed the position of door-keepers to him,

V. 43. The thus excellent and glorious Tirumala-Mahārāja (I), of good qualities, praised by the Brāhmanas, being seated on (his) throne, rules the kingdom extending from the Sētu (*i.e.* Rāmēśvaram) to the Sumēru, and from the hill of sunrise in the east to the (other) end of the western mountain (*in the west*), eclipsing in fame and righteousness even (kings like) Nṛiga, Naḷa, Nahusha and such others on earth, and drawing (unto himself) the minds of all (his subjects).

Vv. 44-62. In the Śaka year, counted by Rāmas (3), planets (9), oceans (4) and moon (1)—(*i.e.* 1493)—in the (cyclic) year called Prajāpati, in the month known as Māgha, in the bright fortnight, on the great and auspicious tithi of Dvādaśī, in the presence of the glorious god Rāmachandra, the treasure-house of all prosperity, complying with the request of the illustrious Tirumala-Rāja, of matchless beauty and of reputed prowess, the grandson of

¹ The word *nāyaka* also means the chief pendant of a necklace.

² This title appears elsewhere in earlier times. See Nos. 254 and 507 of the Madras Epigraphical Collection for 1906.

³ This is now called Warangal.

⁴ The sole paramour of the prostitutes of kings, the cavaliers of any (sort of) title.

⁵ Causing (his enemy) the Oḍḍiya (*i.e.* Oḍhra) king to fly in all directions. In the next attribute [*gaṇḍa* may also mean 'the cheek'.—H. K. S.]

⁶ *Kāṇḍa* in the sense of 'an arrow' is found in the *Nānārtha-ratnamālā*; see Kittel's *Kannda-English Dictionary*.

⁷ The three kings, so far as the South is concerned, are generally supposed to be the Chēra, Chōḷa and Pāṇḍya. The Āśva-pati, Nara-pati and the Gaja-pati kings may also be meant.

king **Kōna**, of the **Maṭla** (race), the son of the great king **Yellama**, respected by (his) younger brothers, (*viz.*) princes **Varada**, **China-Timma** and **Ananta**, the moon in the nectar ocean of the Solar race, of pure birth, of the glorious **Kāśyapa gōtra**, an ocean of praiseworthy qualities, who scorches hostile kings with the fire of his valour, and fills all directions (*of the earth*) with the camphor, *viz.* volumes of (his) pure fame, the foremost of the **Chōla** family and the prosperous abode of unrestrained charities—the great (king) **Tirumala-Mahārāja** of powerful arm; (highly) esteemed of wise kings; being surrounded by pious and loving priests (*purōhita*) and attendants and by various wise men who follow the ways laid down in the **Vēdas** (*Śruti*) and are highly educated, gave, with pleasure, with libations of gold and water, as a *sarva-mānya* to **Brahmanas** of several *śākhās*, names, *gōtras* and *sūtras*, the rich village named **Penugulūru** with the two (villages called) **Yalammapāḍu-Chennapalli** and **Koṇḍūru-Chennapalli**, beautiful with gardens, bearing the happy second name of the prosperous **Ellama-rājendra-samudra**, supplemented by the *khaṇḍa-kshētra* obtained from the village of **Kottari**, and situated in **Pottapi-nāḍu**, (a sub-division) of the prosperous **Siddhavarasīmā**, lying on the eastern side of the great **Bāhu** river, to the south-east of **Pottapi**, the ornament of villages, to the south of this (*i.e.* the neighbouring) **Ṛiri-sarōvara** (tank), to the south-west of the great village **Śrivara**, to the west of the village named **Koṇḍūru**, to the north-west of the village **Ṇḍalū**, to the north of the village called **Sīnkamāla**, and to the north-east of the village **Tirumalarāja-pēṭa**, with its boundaries on all the four sides (marked out), with its resources (*nidhi*), hidden treasures (*nikshēpa*), stone, realised (*sidha*) and realisable (*sādhya*) (income), water, together with *akshini*, *āgāmi*, and trees, to be enjoyed in community (by all the donee **Brahmans**), with (its) descent-wells, draw-wells, tanks, marshes and gardens, enjoyable successively by sons, grandsons and so on, as long as the moon and the stars remain, (and) (if necessary) to be disposed of in charity, mortgage (*ādhamana*), sale, or transfer (*vinimaya*).

Vv. 63 & 64. The (names of the) **Brahmans** of the several *śākhās*, names, *gōtras* and *sūtras*, who are well-versed in (all) the sciences (*śāstras*) and have mastered the **Vēdānta**, that own shares (*vrittis*) in the excellent village of **Penalūru** (*i.e.* **Penugulūru**), which consists of one hundred and twenty-eight shares (*vrittis*) and is otherwise called the prosperous **Ellama-rājendra-samudra**, are thus enumerated in the order (in which they were) given by **Timma-Rāja** :—

[Vv. 65-176 register the names of the recipients as given on pp. 258 to 263.]

Ll. 274-278. (These) are the boundaries in the (several) quarters of this village **Yellamarāja-samudra** :—In the east, a banyan tree and a draw-well (situated) on the western side of (the river) **Kuñjara-nadi**; on the south-east, **Chennā-Redḍi-vanam** (*i.e.* the garden of **Chennā-Redḍi**); on the south, the tank with the pipal tree (**Āśvattha-taṭāka**); on the south-west, the tank, **Apaviraya-taṭāka**; on the west, the temple of **Rāmaliṅga**; on the north-west, the **Samī** tree; on the north, the **Tāṭiparti-pond**; and on the north-east, the **Punnāga** (*Rottleria tinctoria*) and the lotus ponds.

Vv. 177-178. This is the edict of the great and illustrious **Tirumala-Rāya**, distinguished for (his) prudence, the gifts from whose hands excelled (even those) of the tree of **Indra** (*i.e.* the celestial tree), and who was a (very) fountain of (*good*) qualities. Under the orders of king **Tirumala-Rāya**, **Kavi-śāsana Svayambhū**, the son of **Sabhapati**, composed beautifully the verses of (this) copper (-plate) edict.

V. 179. By the order of the glorious **Tirumala-Mahārāja** the illustrious **Ganapaya-achārya**, the son of **Virāṇa**, engraved (this) copper (-plate) edict.

Vv. 180-184. The usual admonitory verses.

L. 291. Prosperity.

L. 292. **Śri-Virūpāksha**.¹

¹ Evidently the sign-manual of the king in Telugu-Kannaḍa letters.

List of the Donees mentioned in the Inscription.

Line. ¹	Name.	Father's Name.	Family or Village Name.	Śākhā.	Gōtra.	Vṛitti.	REMARKS.
132	Chīṭṭi-Bhaṭṭa	Tripuṅgari-Bhaṭṭa	Piṅṅṅalavāru	Yajus	Kausika	3‡	Performed a <i>chayana</i> .
134	Rāmakrishna	Malu-Bhaṭṭa	Vadārtha	Do.	Kāśyapa	2	An <i>adhvarin</i> and a <i>vidvān</i> .
135	Basavana	Yallu-Bhaṭṭa	Villūri	Do.	Kaundinya	1‡	A <i>vājapeyin</i> .
137	Tanna (i.e. Tammana)	Krishnārya	Uppudādāya	Do.	Śrīvata	2	
138	Yallam-Bhaṭṭa	Gaura-Avadhānin	Maṅḍagera	Do.	Bhāradvāja	1	
140	Upēndra-Sarasvatī	Yajñeśa-Yajvan	Shadārāna	Do.	Do.	1	
141	Sēhādri	Lakshmana	Kaḷe	Do.	Kausika	1‡	
143	Voṅkata-Bhaṭṭa	Sōmēndra	Peruvāli	Do.	Kāśyapa	1‡	
144	Tirumala	Koṅḍu-Bhaṭṭa	Nivṛitti	Do.	Bhāradvāja	1	A <i>śrautin</i> .
146	Tātaya	Bhairavārya	.....	Do.	Do.	1‡	
147	Sarvā-Bhaṭṭa	Pōcha-Avadhānin	Rēkulakuṅṭa	Bahvricha	Kausika	‡	
148	Koṅḍu-Bhaṭṭa	Nārāyanārya	Jōsya	Yajus	Bhāradvāja	1	<i>Jōsya</i> = Skt. <i>Jyotiskāka</i> , one learned in astrology.
150	Sarva-Bhaṭṭa	Kēśavārya	Mārēpalli	Do.	Śrīvata	1	
151	Basva-Bhaṭṭa (i.e. Basava-Bhaṭṭa).	Dāti-Bhaṭṭa	Do.	Do.	Do.	1	
152	Koṅḍu-Bhaṭṭārya	Nṛisimhārya	Rēvanūri	Do.	Harita	1	
153	Kāmā-Bhaṭṭa	Lakshmiṅgati	Maṅḍagera	Do.	Bhāradvāja	1	
155	Annam-Bhaṭṭa	Bhīmā-Bhaṭṭa	Sūtra	Do.	Śrīvata	‡	

¹ [The references are to the line of the text containing the beginning of the verse in which the names occur (see the Plate). The verses not being reproduced in the text, pp. 247-253 above, a citation of their numbers would have been less convenient. — F. W. T.]

166	Chennu-Bhatta	Timmā-Bhatta	Vishnuevāmi	Bahvricha	Kāśyapa	‡
167	Somā-Bhatta	Anbhaja	Avadhāna	Yajus	Gārgya	1
168	Vīśvanātha-Bhatta	Nṛisimbārya	Mēḍipalli	Do.	Kaundinya	1
169	Śeṣādrī	Peddi-Bhatta	Koraṭamaddi	Do.	Do.	1
170	Tirmalārya (i.e. Tiru- malārya).	Dēvarē-Bhatta	Cheppalli	Do.	Harita	1
171	Appalē-Bhatta	Timmā-Bhatta	Kaipa	Do.	Kaundinya	1
172	Antarvēdi	Sarva-Yajvan	Kōvūri	Do.	Śrīvatsa	1
173	Nārāyaṇa	Narabari	Ālūri	Do.	Kāśyapa	1
174	Koṇḍu-Bhatta	Gaṅgādhara	Yivani [or Avani.— H. K. S.J.	Do.	Harita	1
175	Kṛishṇaya	Nāgārya	Mūla	Do.	Gautama	1
176	Basavā-Bhatta	Mallu-Bhatta	Mānuva	Do.	Śrīvatsa	1
177	Kumata	Bhairava	.....	Do.	Bhāradvāja	2½
178	Rop[ro]	Do.	.....	Do.	Do.	1½
179	Timmārya	Timmaya	Raṅgassamudra	Do.	Do.	1
180	Liṅgam-Bhatta	Rēkaṇ-Bhatta	Neṭṭala	.....	Ha[ri]ta	1
181	Pōdmanābhārya	Timmaya	Jallipalli	Yajus	Kāśyapa	1
182	Gaṅgādhāra	Do.	Nudurupādi	Do.	Andinya (i.e. Kaundinya ?)	1
183	Basavā-Bhatta	Lasava	Pāngulūri	Bahvricha	Kamakāyaṇa- Viśvāmītra.	1
184	Sūrya	Bhāskara	Voraṅpāṭi	Yajus	Kāśyapa	1
185	Tippe-Avadhāna	Kāmārya	Pālavāṭi	Bahvricha	Do.	1
186	Rāmach[ā]ndrārya	Dēvarājārya	Cheḷūri	Yajus	Kausika	1
187	Chennu-Bhatta	Timma-Bhattārya	Hōtūri	Do.	Vādhūla	1
188	Raghunāthārya	Timmārya	Kōḍugonṭṭi	Do.	Gautama	1

A *kaśādra* (i.e. a great poet).A *gajvan*.A *vidāna*.

List of the Donees mentioned in the Inscription—contd.

Line.	Name.	Father's Name.	Family or Village Name.	Śākhā.	Gōtra.	Vṛitti.	REMARKS.
184	Bhānu-Bhaṭṭa	Ananta . . .	Kōnagi . . .	Bahvicha	Kapi . . .	1	A scatantra.
185	Parashōtama	Timmaya . . .	Seṭimba . . .	Do.	Viśvāmitra . . .	1	
186	Bhānu-Bhaṭṭa	Janārdana . . .	Lakshnipuram . . .	Yajus . . .	Harita . . .	1	
187	Narasaya . . .	Chāvanāya . . .	Vāpivāla . . .	Bahvicha	Manna-Bhārgava . . .	1	
188	Narasim-Bhaṭṭa	Basuvā-Bhaṭṭa . . .	Poidalūri . . .	Do.	Bhāradvāja . . .	3	Pragalbha.
189	Dēchaya . . .	Brahma-Jōya . . .	Penugol[ā]da . . .	Do.	Vāsinhicha . . .	1†	
190	Lingam-Bhaṭṭa	Gōvinda . . .	Pulivindala . . .	Do.	Mandgalya . . .	2	
191	Kāṣappa . . .	Do. . .	Do. . .	Do.	Do. . .	1	
192	Chittāyaya . . .	Do. . .	Do. . .	Do.	Do. . .	†	
193	Vāsaha . . .	Mādhava-Bhaṭṭa . . .	Varakūri [or Chara- kūri]. . .	Yajus . . .	Śrīvatas . . .	1	
195	Nrisimhaya . . .	Yallam-Bhaṭṭa . . .	Tummilla . . .	Do. . .	Ātrēya . . .	1	
196	Vākaṭa-Bhaṭṭa	Timma . . .	Kōmūri . . .	Bahvicha	Kamakāyana-Viśvā- mitra . . .	1	
198	Peddi-Bhaṭṭa	Chandhu-Bhaṭṭa . . .	Mārpalli . . .	Yajus . . .	Śrīvatas . . .	1†	
199	Reghupati . . .	Lingam-Bhaṭṭa . . .	Mudigonda . . .	Do. . .	Do. . .	1	
200	Vēnkatāya . . .	Yarro-Bhaṭṭa . . .	Jakkarāja . . .	Do. . .	Bhāradvāja . . .	1	
201	Ādenna . . .	Haryappāya . . .	.....	Do. . .	Kaundinya . . .	1	
202	Yallam-Bhaṭṭa	Anala-Bhaṭṭa . . .	Vēdānta . . .	Do. . .	Śrīvatas . . .	1	
203	Basava-Bhaṭṭa	Lingāya . . .	Yinkulli . . .	Bahvicha	Bhāradvāja . . .	1†	
205	Koṇḍu-Bhaṭṭa	Malu-Bhaṭṭa . . .	Mānuva . . .	Yajus . . .	Śrīvatas . . .	†	
206	Tammā-Bhaṭṭa	Do. . .	Do. . .	Do. . .	Do. . .	†	

207	Nāgā-Bhaṭṭa				Chārapalli	Yajus	Kauṇḍinya	†	
208	Murāri	Sūre-Bhaṭṭa			Mahāvōdi	Do.	Gautama	1	
209	Tammā-Bhaṭṭa	Parvata			Jallipelli	Do.	Kāśyapa	1	
210	Késava	Nārāya			Andam	Do.	Kauṣika	1†	
212	Aubhaja	Timma			Muluvāti	Do.	Kauṇḍinya	1†	
213	Timma	Śīngāvar[ī]ba			.....	Do.	Do.	1†	
214	Sarvaya	Nṛisinha			Beḍadūri.	Do.	Do.	1†	
216	Peddaya	Timmāya			.....	Do.	.....	2†	The father was a paṇḍita.
217	Tammā-Bhaṭṭa	Abōbala			Sōma	Do.	Kauṇḍinya	1†	
218	Timmaya	Kōnaya.			Jagannātha	Do.	Maudgalya	2†	
220	Appai-Bhaṭṭa	Kōṇḍāya			Pōchika	Do.	Kauṣika	2	
221	Bhairava	Sōmayājñi			.....	Do.	Bhāradvāja	1	
222	Chenna-Anāṭya	Bhairavāya			Siddharāpi	Bahvṛicha	Maudgalya	1	The father was the śāśatākaraṣm of Siddharāṣam.
224	Timmaya	Līngāya			Varikoṇḍa	Do.	Vishṇuvardhana	1	
225	Chinnaya	Yaraya			Doḍā	Yajus	Kauṇḍinya	2†	
226	Rāma	Yarra			.....	Bahvṛicha	Kauṣika	1†	The father was a paṇḍita.
227	Māsa-Aradhānin	Kannan-Bhaṭṭa (son of Parvata-Jōya).			.....	Yajus	Harita	1	
228	Timmaya	Kōḍā-Varijbalu Kōṇḍā-Varijbalu).			Pottapi	Do.	Bhāradvāja	†	
229	Pāpā-Bhaṭṭa	Lakshmana			.....	Rich	Do.	1	He or his father was well-versed in poli- tics (astī).
231	Venkata	Malayāya			Atāni	Yajus	Parāśara	1	
232	Kōṇṭāya	Tirmala-āchārya			Tālvapaka	Rich	Bhāradvāja	2	

† Perhaps same as Doḍḍa in No. 249 below.

List of the Donees mentioned in the Inscription—concl'd.

Line.	Name.	Father's Name.	Family or Village Name.	Sākshā.	Gōtra.	Vṛtti.	REMARKS.
233	Yarru-Bhatṭa	Sedāiva	Yanabandira	Bahvṛicha	Kauśika	1	
234	Venkatārya	Kumāra-Bhatṭar-āchārya	Sunkaśāla	Yejus	Harita	2	
235	Telaṅgaya	Varadārya	Bhāgavata	Do.	Lōhita	1½	
236	Janārdana	Timma	Vemula	Do.	Harita	1½	
237	Vahnāśa	Lakshmana	Nagarapāṭi	Bahvṛicha	Kauśika	1½	
238	Kṛishnaya	Tippārya	Nemalladinna	Do.	Agastya	1½	
239	Timmaya	Singaya	Muchcharla	Yejus	Harita	1	
241	Sarvajārya	.....	Bollama-Rāja	Do.	Śrīvatas	1	
242	Gōpaya	Rāmā-Bhatṭa	Tāṭeti	Do.	Bhāradvāja	1	
243	Yallaya	Bhāskārya	Tippasamudram	Bahvṛicha	Do.	1	
244	Mallaya	Timmārya	Vadḍipāṭi	Śukla-Yajus	Kauṇḍinya	1	
245	Appaya	Kokkaya	Chēṭulūri	Yajus	Kauśika	1	
247	Rāmachandra	Gōpā-Bhatṭa	Mānchigattī	Do.	Kāśyapa	1	
249	Chennu-Bhatṭa	Yalla[ya]	Uddhya	Do.	Bhāradvāja	1	
249	Abbala	Gōpāla-Bhatṭārya	Doḍḍā	Do.	Kauṇḍinya	2	
250	Timmaya	Mōgaya [Nāngaya sic Nāgaya].	Bāchakonda	Do.	Gārgya	1	
251	Venkaṭa	Chinnayārya	Gangu	Do.	Kauśika	1	
253	Bālapa	Kāmaya-Amātya	Vattalūri	Bahvṛicha	.....	1½	
254	Yalla	Lakshmaya	Teddu	.....	.....	1½	
255	Appana	.....	Parātam (Par-vatam P).	.....	.....	1	

256	Kachchi-Bhatta . . . . .	.....	Vāraṇasī . . . . .	.....	.....	1	
256	Kṛishṇārya . . . . .	.....	Kavi	Yajus . . . . .	.....	‡
257	Nāgaya	Añjanārya	Kolavṛi	Do.	Kausika	‡	<i>Pragaitika.</i>
258	Timmaya	Gōpārya	Kumpāi . . . . .	.....	.....	‡
259	Nāgaya	Gōpa-[A]māya, son of Annaya.	Yinavūri	Yajus	Pantsava	3½	
261	Annaya . . . . .	.....	Viṇa . . . . .	.....	.....	‡
261	Timmaya . . . . .	.....	Mākarāṭṭa . . . . .	.....	.....	‡
263	Sūraya	Mallana-Bhatta	[A]ku	Yajus	Harita	1	A <i>Kavi-sēkhara</i> (a great poet).
264	Kṛishṇa-Bhatta	Putti-Bhatta	Rāravi	Bahvicha	Vasishtha	1	
266	Singam-Bha[ṭṭa]	Pōlu-Bhatta	Kōvūri	Yajus	Śrīvata	1	
267	Vengaya . . . . .	.....	Kamanūri . . . . .	.....	.....	1	
268	Appāji	Ananta	Kodeguṭi	Bahvicha	Harita	1	
270	Koṇḍu-Bhatta	Mallu-Bhatta	Bāpāla	Yajus	Śrīvata	1	
271	Nārāyana	Dēvendra	Śiruguppa	Do.	Harita	1	
272	Veḍḍaya . . . . .	.....	.....	.....	.....	‡
273	Rich and Yajus (Vēdas) . . . . .	.....	.....	.....	.....	2	
273	Vishnu and Hara (Gods) . . . . .	.....	.....	.....	.....	2	

No. 19.—TWO KADAMBA GRANTS FROM SIRSI.

By V. S. SUKTHANKAR, PH.D., POONA.

The copper-plates bearing the subjoined inscriptions, which are now edited for the first time, belong to Mr. Subbaya Nagappa Hegde of Ajjibal in the Sirsi Taluka of the North Kanara District. They have been in the possession of Mr. Hegde's family for a very long time; so long, in fact, that nothing is now known as to when and under what circumstances the plates came into the possession of the family. I obtained them on loan through the good offices of Mr. Shankarrao Karnad, High Court Pleader, Bombay, who, at my request, kindly induced his colleague Mr. V. G. Hegde, B.A., LL.B., Sirsi (a son-in-law of the owner), to send the plates to me for inspection and to allow me to take impressions from them. I am thus editing the grants from the original plates, which were on loan with me for about six months during 1918, and from a set of inked impressions prepared from them in the office of the Superintendent, Archæological Survey, Western Circle. The annexed facsimiles were subsequently prepared under the supervision of the Government Epigraphist from the impressions supplied by me. The transcript given below has been carefully compared (in manuscript) with the originals before the latter were returned to the owner. My sincere thanks are due to Messrs. Karnad and Hegde for this opportunity of offering here a description of these interesting records of the reigns of the Kadamba kings Ravivarman and Kṛishnavarman of Vaijayanti (Banavāsi). Their chief claim to our attention lies in the regnal years in which they are dated. The grant of Ravivarman was made (if my reading of the date is correct), in the thirty-fifth year of his reign, and that of Kṛishnavarman in the nineteenth year.

A.—PLATES OF RAVIVARMAN: THE [3]5TH YEAR.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures roughly 5½" long by 3" broad. They are quite smooth, their edges being neither fashioned thicker nor raised as rims. Although the plates are fairly thin, the engraving, not being very deep, does not show through on the reverse sides. The letters show evident traces of the working of the engraver's tool. The entire inscribed surface of the first plate is more or less corroded; but only at a few places has the engraving thereby been so far affected as to have become quite illegible. The second plate is, in a sense, in a worse condition, as three of its edges are eaten away; and with them the greater part of l. 6, about a third of l. 17, and some syllables in ll. 11 and 16 are completely lost. The third plate is fortunately quite untouched, and the engraving on it is in an almost perfect state of preservation. The most deplorable part of the havoc wrought on these plates by the destructive agency is that in line 11 some of the letters comprising the words expressing the date are damaged in such a manner that the reading of the date (which is by far the most important element of the record) has to be based on a conjectural restoration from which the element of uncertainty cannot entirely be eliminated. Of no great consequence is, on the other hand, the damage to line 6; for from the preserved fragments of letters we may, I think, safely conclude that the line contained nothing more than a eulogistic phrase or two, which, even if restored, would have added nothing of importance to our stock of knowledge concerning the history of the Kadambas. The plates are pierced by a circular hole so as to receive the ring and seal which are attached. The weight, including the ring and seal, is 38½ tolas. The ends of the ring are securely soldered on to the back of the seal. About an eighth of an inch of the edge of the latter is raised so as to form a rim; the recessed space, which is oblong in shape, is devoid of legend or emblematic design.

The characters, which show great uniformity throughout, belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings, especially with the

Halsi¹ plates of the Kadamba Ravivarman, published by the late Dr. Fleet. The letters *t* and *n*, alike whether used singly or in conjunction with other consonants, are devoid of loops: nevertheless they are clearly distinguishable from each other. For in *n* the right limb of the letter is regularly drawn in continuation of the slanting (or vertical) stroke; whereas in *t* the upright stroke is much shorter and distinct from the lower part of the letter, which forms a horse-shoe (sometimes with unequal arms), and to which the short vertical stroke is attached at the top. It may be added that owing to this characteristic even the upper half of the letter *t* is sharply distinguished from the corresponding portion of *v*, in which the vertical stroke is regularly drawn in continuation of the right limb (as in *n*), a fact whose importance will be apparent when we shall turn our attention to the subject of the reading of the date of the record. The difference between the forms of *t* and *v* may be studied in the following examples: *Hārītī*² and *pratikṛitī*³ in line 3, *°pati-pratimāḥ* l. 7, *tithau* l. 12, *°rakshati* l. 19, *bhavati* l. 20; and *°vijaya*⁴ l. 1, *°vipula*⁵ l. 8, and *°vinaya*⁶ and *°viśārada* l. 9. In ll. 7 and 10 occurs an initial *a*; in ll. 10, 12 *ā*; in l. 20 *u*; in l. 19 final *k*; in l. 14 final *t*; and in ll. 17, 21 final *m*. For final consonants, as is usual in these records, the full forms are used in reduced size, written on a slightly lower level than the rest of the letters of the line. The medial vowel in *nā* is written by bending back the last downward stroke in an upward direction, e.g. in lines 2, 3, etc.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory verses at the end (ll. 20-23), the text is in prose. The document, it may be added, begins and ends somewhat abruptly. The grant proper is couched in very terse language. The preamble does not mention any of Ravivarman's ancestors, and the epithets coupled with the name of Ravivarman himself, which are of the stereotyped form, are, relatively speaking, few in number. They contain no new historical information regarding the royal donor. In its brevity the record resembles closely the Nilambūr³ plates of the Kadamba king of the same name.—The orthography does not call for any particular remarks.

The inscription is one of the *Dharma-Mahārāja Ravivarman* of the Kadamba family. We have already the Halsi and Nilambūr plates of a Kadamba Ravivarman. The highest regnal year recorded in these grants is the eleventh. The present grant records (ll. 10-19) that on the fifth tithi of the bright half of the month of Kārttika in a specified regnal year (the reading of which is uncertain and will be discussed later on) Ravivarman granted to the Mahādēva temple of his beloved physician, the *dēs-āmātya* Nilakanṭha,³ four *nivartanas* of land in the village of Sārē (or Sāra), of which further specifications will be found in the appended translation. In this portion of the record (ll. 16, 17) there is a lacuna, in which some further details of the donation are lost.

The genealogy of Ravivarman is not given. But, as the writing of the present record does not differ in any essential points from that of the Halsi and Nilambūr grants of the Kadamba king of the same name, we may on palæographic grounds tentatively identify him with Ravivarman, the son of Mṛigēśavarman and grandson of Śāntivarman.

The reading of the regnal year is, as stated above, uncertain. The year is expressed in words only (as in all the records of this dynasty that have come under my notice), which I read as *pañcha-trimśat[tamē]*, 'in the thirty-fifth.' The compound indubitably contains the element *pañcha-*, which is clear, and another word, expressing a multiple of ten, which is obliterated. The second syllable of this partly defaced word contains again unquestionably a *ś*. The choice, therefore, lies between *-vimsāś* and *-vimsatitamē*, or *-trimsē* and *-trimsattamē*. As, moreover, the sign of *ś* does not appear to have been added to *ś*, the intended *akshara* must be taken to be *śa*. This circumstance further reduces the possible alternatives at our disposal to *-vimsatitamē*

¹ *Ind. Ant.*, Vol. VI, pp. 25 ff.

² Above, Vol. VIII, p. 147, and Plate.

³ See below, p. 268, foot-note 10.

and *-trīṁsattamē*. Further, the remnant of the *akshara* after *sa* appears most to resemble a deformed *t*, very faint, indeed, but still distinguishable on the plate, a conclusion which is in harmony with the above supposition that the longer form of the ordinal (*viṁsatitama* or *trīṁsattama*) has been used here, and not the shorter (*viṁsa*, *trīṁsa*). Let us now turn our attention to the syllable preceding *sa*. The preserved portion appears to consist of the medial *i* and a short vertical stroke added at the top of a mutilated horse-shoe. Therefore, from what I have said above regarding the shapes of *v* and *t*, it follows that this defaced *akshara* can only represent a *vi* and not *ti*. This result also fits in with our former observation that the third missing syllable is a deformed *tu* (and not *tī*); for an initial *t* requires the restoration *-trīṁsattamē* (containing *tu* in the third syllable), while an initial *v* would necessitate the reconstruction, *-viṁsatitamē* (with *tī* in the third syllable). I have, therefore, for my part, no hesitation in reading the preserved portion of the first damaged *akshara* as *ti*, and supplementing the lost subscript *r* under it. The second syllable is, as already remarked, *sa* beyond doubt. Then I read *t[ī]a*, after which there is just sufficient space for the inclusion of *mē*, which syllable, however, is completely obliterated. The complete restored regnal year would, therefore, be *pañcha-trīṁsattamē*,¹ 'in the thirty-fifth year.' It may be added that, if the reading proposed by me is not accepted, the only possible alternative is *pañcha-viṁsatitamē*, which in my opinion is extremely doubtful.

The village *Sārē* (or *Sāra*), which is the object of the grant and which is mentioned without any specification of its whereabouts, remains unidentified.

TEXT.²

[Metre of two verses in ll. 20-23 : *Śloka* (*Anuṣṭubh*).]

First Plate.

- 1 स्वस्ति ॥ श्रीविजयवेजयन्त्यां स्वामिमहासेन-
- 2 माहृगणानुध्याता(ना?)भिषिक्तानां (॥) मानव्यस[गोत्रा]-
- 3 णां हारितीपुत्राणां प्रतिकृतिस्वा[ध्या]-
- 4 यचर्चापराणाम³ कदम्बानां श्रीरवि[वर्त्म]⁴-
- 5 धर्ममहाराजः प्रतापप्रणतस[कल] . .⁵

Second Plate; First Side.

- 6 ⁶ . . .[अथशास्त्रविज्ञानादिज्ञत]
- 7 कदम्बमहासेनापतिप्रतिमः⁷ अनेकजन्मा[न्त]-
- 8 रोपार्जितविपुलपुण्यसंपादितशरीर[:]⁸

¹ [The form *trayas-trīṁsatimē* occurs in a Telugu record from Drākshārāma : No. 349 of the Epigraphical Collection (Madras) for the year 1893.—H. K. S.]

² From the original plates and a set of impressions.

³ Read न्.

⁴ The bracketed letters are conjecturally added; at this point the plate is worn almost to the depth to which the letters were incised.

⁵ The last two or three syllables of line 5 have worn away and become completely illegible.

⁶ The upper edge of this side of the middle plate is eaten away; and, with it, the upper portions of the letters in l. 6 are either effaced or completely lost. It is needless to add that the vowel signs are almost all completely obliterated, and, in the reading given above, only conjecturally supplied.

⁷ Here, and in other places below, the rules of *sandhi* have not been observed.

⁸ The sign of the *visarga* is defaced.

- 9 नयविनयविशारदः ¹परमधार्मीकात्यन्त-
 10 पितृभक्तः ²अनयातुपूर्व्या आत्मायुरै[श्च-]
 11 र्यप्रवर्द्धमानकरे संवत्सरे पञ्च³[त्रिं]श[त्तमे]

Second Plate; Second Side.

- 12 क[रि]त्तिकमासशुक्लपक्षे पञ्चम्यां तिथौ आत्मनः⁴
 13 प्रियवैद्यस्य नीलकण्ठ⁵व्यदेशामात्यस्य महा-
 14 [दे]वायतनाय ⁶सारेग्रामे दासतडाकस्य[रि*]धस्तात्⁷
 15 बंबारेतडाकस्योपरि ⁸बंदुपुक्रो[पि]क्षेत्रे
 16 नेन निवर्त्तनचतुष्टयन्दत्तवान्तस्य द्विभागं .
 17 पीषण[रि]त्यम् देवायत[न*]प[र्यन्त]

Third Plate.

- 18 काश्यपसगोत्रभरद्वाजसगोत्रार्यस्वामिपाशु-
 19 पताख्याश्चा¹⁰ [॥*] योभिरक्षति तत्पुण्यफलभाक्
 20 भवति [॥*] उक्तञ्च [रि*] स्वदत्तां परदत्तां वा यो हरेत वसु-
 21 न्धराम् [रि*] षष्टिं वर्षसहस्राणि नरके पच्यते ¹¹त सः[॥*]
 22 बहुभिर्व्यसुधा भुक्त्वा राजभिस्सगरादिभिः [रि*]
 23 यस्य यस्य यदा भूमिः तस्य तस्य तदा फलमिति [॥*]

¹ Read घाञ्चिका°.

² I can make no sense out of the syllables अनयातुपूर्व्या. Read अन[पा*]या°? See below, p. 268 n. 7.

³ The lower portion of all the remaining letters of this line are more or less defaced. Of the bracketed syllables, the preserved portion of the first, I am fully persuaded, can be nothing but *ti* (see above, pp. 265-6); the next syllable, *sa*, is quite distinct and unmistakable, both on the plate and in the impression; furthermore, I believe, it is possible to discern on the plate very faint, but unmistakable, traces of a diminutive *t* (which must be a part of a ligature) and somewhat uncertain traces of *m*. I have, therefore, no hesitation in supplying the missing subscript *r* below the *ti*, and I may say that I look upon the reading *trimsa* as more or less certain. For the bracketed *tta* compare the form of this ligature in =*dattavān*= in l. 16 below.

⁴ The subscript *ma* is rather faint, and appears to have left no trace on the impression paper.

⁵ Read ष्टा°.

⁶ Or सारे ग्रामे.

⁷ The final *t* (for which the full sign is used), written below the line, is faint; but it can be made out on the original plate quite unmistakably.

⁸ Or बंदु°?

⁹ The sign of the medial *t* in the bracketed syllable appears to have been crowded out of its natural position (which is a little more to the left, over the hollow of *pa*) by the subscript *ya* of the ligature immediately over the syllable in question. [Possibly the reading is बंदुपुक्रुलि.—H. K. S.]

¹⁰ A short space is left between च्च and यो.

¹¹ Read वु.

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, the glorious **Vaijayanti**, the *Dharma-Mahārāja*,¹—(of the family) of the **Kadambas**, anointed after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers; belonging to the *Mānavya gōtra*; descendants of Hāriti: studying the requital (of good and evil) as their sacred text,²—the glorious **Ravivarman** before whose prowess (are) prostrate all³ similar to the great leader of the armies of Kadamba,⁴ (the excellence of⁵) whose body had been produced by great religious merit acquired in numerous births, well-versed in (rules of) statesmanship and decorum, highly righteous and deeply devoted to his father, on the fifth tithi of the bright half of the month of **Kārttika** in the [thirty]-fifth⁶ year, in uninterrupted succession,⁷ augmenting his life and sovereignty, has given⁸ four *nivarttanās* (of land) in the plough-land called **Bamdupukro**[pi] (or **Bamḍu**) below **Dāsa-tadāka** (and) above **Bambārē-tadāka**,⁹ (situated) in the village of **Sārē** (or **Sāra**), to the temple of **Mahādēva** (**Śiva**) of his beloved physician named **Nilakaṇṭha**, the *dēs-āmātya*¹⁰; two parts of it (are given) for maintenance up to the temple to **Ārya-svāmin** and **Pāsūpata** belonging to the *Kāśyapa gōtra* and the *Bharadvāja gōtra* (respectively).

(Line 19.) He who protects it will have a share in the merit accruing from it.

(Line 20.) It has also been said :—

[Here follow two of the customary admonitory verses.]

B.—PLATES OF KRISHNAVARMAN II : THE 19TH YEAR.

These plates, which are in a much better state of preservation than the foregoing, are also three in number. They measure roughly 6½" long by 2½" broad. They are quite smooth, their edges being neither fashioned thicker nor raised into rims. The plates are thin; but the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The letters show the characteristic marks of the working

¹ Here used as a title. Its literal meaning is: the *Mahārāja* who is devoted to the performance of duty (*dharma*).

² I have adopted Kielhorn's rendering of the difficult phrase *pratīkṛiti*^o, and I may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3.

³ The rest of the sentence is lost.

⁴ Compare the epithet *Kadamba-sēnānī-bhīrad-avaya-vy[ō]ma-chandramāh* ('the full moon in the firmament of the great lineage of the Kadamba leader of armies'), applied to **Kākusthavarman** in the **Tālagunda** pillar inscription of **Kākusthavarman**, ed. Kielhorn, *Ep. Ind.*, Vol. VIII, p. 31.

⁵ I suppose we have to supplement here some such words as these.

⁶ See above, p. 267, note 3.

⁷ I propose to amend the text and read *ana[pā*]y-ānupūroyā*. The uninterrupted succession refers naturally to the king's regnal years. I have not come across the phrase elsewhere; but the emendation gives, in my opinion, quite a satisfactory sense.

⁸ There is a *lacuna* in the text here.

⁹ The expressions *adhastāt* and *upari* may have been used with reference to the level of the field under description.

¹⁰ *Dēs-āmātya* literally means 'the minister of the country (or province),' but it may have a more specific meaning here. Cf. with this expression the modern surnames **Deshmukh**, **Deshpande**, which are undoubtedly derived from original titles of functionaries. Or should we take **Nilakaṇṭha** as the name of a country?

of the engraver's tool. The grant is engraved on the inner sides of the first and last plates, and on both sides of the middle one. The plates are pierced by a circular hole in order to receive the ring and seal, which are attached. The ends of the ring are, as in the case of the plates of Ravivarman, soldered on to the back of a seal, which, in this instance, is oval in shape and bears a device. The seal has a raised rim, and inside this there is shown in low relief the figure of a quadruped (perhaps a horse) facing left. The weight of the plates, including the ring and seal, is 52 tolas. Each engraved side contains four lines of writing; there are thus sixteen lines in all. Excepting isolated letters which are worn away and now become partly illegible, the record is in a perfect state of preservation, and can be deciphered without any uncertainty.

The characters belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings. They differ palpably from the characters of the grant of Ravivarman described above and appear to belong to a later palæographic epoch. The vowel *ā* in *nā* is written by bending back the last downward stroke in an upward direction; e.g. in ll. 2, 3; etc. One notices the tendency of the vertical lines to slope, a feature which later develops into the spiral formation of Haḷa-Kannaḍa letters. Noteworthy is also the doubling of the left limb of *g* (ll. 1, 2, 6, 8, etc.) and *ś* (ll. 4, 7, etc.). This record contains the earliest specimen hitherto known, in a southern alphabet, of the initial *ṛi* (l. 8). Initial *a* occurs in l. 5; initial *ā* in ll. 4, 6; initial *u* in ll. 11, 13; initial *ē* in l. 7; the sign of final *t* in l. 7, and final *n* in l. 11. One ligature, with the word containing it, has remained undeciphered in l. 10; I have never come across the sign anywhere before and can suggest no reading for it.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory stanzas at the end, the text is in prose. The main part of the text (ll. 1-11) forms a single sentence and states, like the foregoing grant of Ravivarman, without much circumlocution the object of the record. The attributes qualifying the donor are of the stereotyped form. In its brevity this record resembles the grant of Ravivarman described above.

The inscription is one of the *Dharma-Mahārāja* Kṛishṇavarman of the Kadamba family. The hitherto known records of the Kadamba dynasty have revealed the existence of two Kṛishṇavarmans in the family. And, as the present record neither gives the genealogy of this king nor mentions any circumstance which would help to establish his identity, it is difficult to affirm with certainty whether he is to be identified with either the one or the other Kṛishṇavarman already known, or whether he is a new king altogether; but on palæographic considerations this king may tentatively be identified with the second Kadamba king of that name, whose Bannahalli (now Halēbid) grant,¹ dated in the seventh year of his reign, has already been published. The grant proper records (ll. 6-11) that on the full moon day in the month of Kārttika, in the nineteenth year of his reign, Kṛishṇavarman granted Kamakapalli in the Girigaḍa village (*grāma*) of the Karvannaḍa district (*vishaya*) to a Brāhmaṇa of the Vārāhi *gōtra*, named Sōma-svāmin, who was a student of the Ṛig-vēda, and a performer of the Soma sacrifice, making the village free from all taxes and dues.

To the proposed identification of the Kṛishṇavarman of our record with the Kṛishṇavarman of the Bannahalli grant it may be objected that the title *Dharma-Mahārāja*, which is here used along with the name of the donor, is not found coupled with the name of Kṛishṇavarman II. in any other record; thus, for instance, in the Bannahalli grant itself, which is dated in the seventh year of the reign, only the shorter title *Mahārāja* is prefixed to Kṛishṇavarman's name. On the other hand, the earlier Kṛishṇavarman is invariably styled *Dharma-Mahārāja* in the preambles of the later Kadamba grants. The objection is not valid; for it should be noted that Kṛishṇavarman I. was, according to all accounts, performer of a

¹ *Ep. Ind.*, Vol. VI, p. 18 and plate.

horse-sacrifice. If our Kṛishṇavarman is to be identified with this king, how are we to explain the silence of the record regarding the sacrifice said to have been performed by him? On the other hand the expression *aśva-mēdh-ābhishikta*, herein applied to the Kadambas as a class, shows that in the time of our Kṛishṇavarman the epithet *aśva-mēdha-yājīn* had become a hereditary title of the Kadamba family, a fact which can be explained only on the assumption that some prolonged interval of time separates the actual performer of the sacrifice from our Kṛishṇavarman. Moreover, there is at least one other instance of the indiscriminate use of the titles *Mahārāja* and *Dharma-Mahārāja*, namely, in the case of Mṛigēśavarman. Both titles are found used in connection with this king in his epigraphic records.¹

A word may be added regarding the localities mentioned in the record. The object of the grant is stated to be **Kamakapalli**, situated in the **Girigada** village (*grāma*) of the **Karvanādga** district (*vishaya*). None of these places can be identified with certainty. Mr. Hegde, owing to whose good offices the plates were made available for publication, is a resident of Sirsi and has favoured me with the following topographical details, which throw some light on the question. He writes: "Sirsi *tāluka* (which used to be called *Suṇḍā tāluka*) was formerly divided into a number of *māgaṇe*, each of which consisted of a number of villages. One of such *māgaṇe* went by the name of *Karūr māgaṇe*, deriving its name from *Karūr*, a village included in the *māgaṇe*. Another such village was called *Girigadḍe*. Both these villages still bear the same names." The proximity of *Girigadḍe* to *Sirsi* favours the identification of the former with the *Girigada* of the plates, which, as stated above, come from *Sirsi* itself. Also, in regard to the great and often inexplicable changes which many place-names have undergone, the identification of *Karvanādga* with *Karūr* is not an impossible proposition.

TEXT.²

[Metre of the two verses in ll. 14-15: *Ślōka (Anuṣṭubh)*.]

First Plate.

- 1 स्वस्ति [॥*] विजयवैजयन्त्या³ स्वामिमहासेनमा⁴तुग-
- 2 णानुध्याता(ना?)श्वमेधाभिषिक्ताना⁵ मानव्यासगोत्राण[र]⁶
- 3 हारितपुत्राणा⁷ प्रतिकृतस्वाध्यायचर्चापाराणा⁸
- 4 आश्रितजनास्वाना⁹ कदस्वाना⁹ श्रीकृष्णवर्मधर्ममहा-

Second Plate; First Side.

- 5 राज[:*] अनेकजन्मा[न्त]रोपा[र्जित]विपुलपुण्यस्कन्ध[:*] बहुसम[र]-
- 6 विजयसमधिगतयशोराज¹⁰श्री[:*] आत्मनः¹¹ ¹²प्रविष्टमानविज-

¹ Kielhorn's *List of Inscriptions of Southern India*, Nos. 604 and 605.

² From the original plates and a set of impressions.

³ Read न्या. [The author may have meant this word to be in the ablative case. Cf. *Vijaya-Skandhāvārāt* of other inscriptions.—H. K. S.]

⁴ The length of *mā* is added at the top of the *akshara*.

⁵ Read °क्त्तानां मानव्यस°.

⁶ The length of *mā* is added to the constricted part of the *akshara*. Read °मानव्यसगोत्राणां.

⁷ Read णा.

⁸ The Ravivarman plates above read प्रतिकृति. Read पराणां. Here, and in other places below, the rules of *saṁdhi* have not been observed.

⁹ Read न्.

¹¹ The insertion of the *visarga* is an afterthought.

¹⁰ Read ज.

¹² Read प्रविष्ट°.

ii a.

6 8 10

6 8 10

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark, irregularly shaped fragment. The text is arranged in approximately 10 horizontal lines.

iii.

18 20 22

18 20 22

Handwritten text in an ancient script on a dark, roughly rectangular fragment. The text is arranged in approximately 10 horizontal lines.

i.

2 4

2 4

Handwritten text in an ancient script on a dark, roughly rectangular fragment. The text is arranged in approximately 10 horizontal lines.

ii b.

12 14 16

12 14 16

Handwritten text in an ancient script on a dark, roughly rectangular fragment. The text is arranged in approximately 10 horizontal lines.

i.

2
 2
 4
 4

ii a

6
 6
 8
 8

ii b.

10
 10
 12
 12

iii.

14
 14
 16
 16

- 7 यसंवत्सरे¹ ²एकून्विंशे कार्तिकपौर्णमास्या³ वारा-
8 द्विसगीत्राय ऋग्वेदप[1*]रगाय यमनियम-

Second Plate; Second Side.

- 9 पराय सीमस्वामिने सीमयाजिने कर्ष्वद्वाङ्गविषये⁴
10 गिरिगडग्रामे कमकपल्लिं सर्वपरिहारं सम . .⁵
11 सहिरखं स्वमातृपितृपुण्यायं उदकपूर्वं दत्तवान्⁶ [1*]
12 योस्याभिरक्षिता स पुण्यफलभागभवति यथाप-

Third Plate.

- 13 हर्ता स पञ्चमहापातकसंयुक्तो भवति [1*] उक्तञ्च [1*] ⁷वहुभि[:*]
14 वसुधा भुक्ता राजभि[:*] सगरादिभि[:*] यस्य यस्य यदा भू-⁸
15 मि[:*] तस्य तस्य तदा फल⁹ [1*] स्वदत्ता¹⁰ परदत्ता¹⁰ वा यो हरेत्
16 वसुधरा¹¹ [1*] षष्टि¹² वर्षसहस्राणि विष्टाया¹³ जायते क्रिमिः¹⁴ [1*].

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, Vaijayantī, the *Dharma-Mahārāja*,¹⁵—(of the family) of the *Kadambas*, anointed during a horse-sacrifice¹⁶ after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers; belonging to the *Mānavya gōtra*; descendants of Hāriti; studying the requital (of good and evil) as their sacred text¹⁷; and looking to the Mothers of Mankind for protection,—the glorious *Kṛishṇavarman*, who during countless births has accumulated an abundant store of religious merit, who has gained fame and the fortune of royalty by virtue of successes in many battles, in the nineteenth year of his prosperous

¹ The final *t* is written below the line.

² Read एकून्विंशे. ³ Read सर्ग. The length of *mā* is added at the top of the *akshara*.

⁴ [The last syllable of the name of the district appears to be *ङ्ग*, not *ङ्ग*.—H. K. S.]

⁵ The last but one *akshara* remains undeciphered; the very last one of the line is either *va* or *cha*, with or without an *anusvara*. [In my opinion the unread letter is *ikā*; and *maḥkāva*, like *hiranya*, must be a technical term indicating some source of village income. In the Nilambūr plates of Ravivarman (text l. 8) the same term occurs in the form *maḥkāru* and Mr. T. A. Gopinatha Rao has taken it as the name of a hamlet.—H. K. S.]

⁶ The final *n* is written below the line.

⁷ Read बहु.

⁸ The sign of the secondary *ā* seems to have been also added erroneously to *bhū*.

⁹ Read फलं.

¹⁰ Read दत्ता.

¹¹ Read वरा.

¹² Read षष्टि.

¹³ Read वरा.

¹⁴ Read क्रिमिः.

¹⁵ Here used as a title. Its literal meaning is 'the *Mahārāja* who is devoted to performance of duty (*dharma*).'

¹⁶ An ancestor of the donor of the present grant is spoken of as having performed a horse-sacrifice; cf. the *Bannahalli* plates of *Kṛishṇavarman II.*, ed. Kielhorn, *Ep. Ind.*, Vol. VI, p. 18, l. 5.

¹⁷ I have adopted Kielhorn's rendering of the difficult phrase *pratīkṛitā*, and may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3. [The next attribute *अश्रितजनान्मानं* has been translated by Mr. Gopinatha Rao, perhaps more correctly, 'who were (*like unto*) mothers to people (*who were*) dependent (*on them*)', above, Vol. VIII, p. 148.—H. K. S.]

(reign) of victory, on the full-moon (day) of Kārttika,¹ for the religious merit of his father and mother, has given with pouring-out of water, with gold, (*income*) and . . . (and) with every exemption, **Kamakapalli** in the village (*grāma*) of **Girigaḍa** in the district (*vishaya*) of **Karvvannāḍga** to the Sōma sacrificer **Sōma-svāmin**, belonging to the Vārāhi *gōtra*, who has completely studied the Ṛig-vēda and who follows (the moral and ethical duties known as) *yama* and *niyama*.

(Line 12.) He who shall protect this (charity) will share in the merit (attaching to the making of it); and he who shall confiscate it will be (guilty) of the five great sins.

[Here follow two of the customary admonitory verses.]

No. 20.—GARRA PLATES OF THE CHANDELLA TRAILOKYAVARMAN:
[VIKRAMA]-SAMVAT 1261.

By K. N. DIKSHIT, M.A., CALCUTTA.

These plates were found in a tank near the village of **Garra**, to the south-east of **Chhatarpur**, capital of the Indian state of the same name in Bundelkhand, and were subsequently sent to me for decipherment and publication through the kindness of Pandit Shukdeo Bihari Misra, B.A., Dewan, Chhatarpur State. Being considerably corroded when first received by me, the plates were thoroughly cleaned, and impressions were taken from them, which are published in the accompanying plate. They are now exhibited on loan in the Provincial Museum, Lucknow.

The plates are two in number. Each is a complete record by itself, engraved on only one side. They measure $13\frac{1}{4}$ " by $8\frac{1}{4}$ " and $12\frac{3}{4}$ " by $7\frac{7}{8}$ " respectively. A small hole (dia. $\frac{3}{8}$ ") at the top shows that at one time a ring must have been attached to the plates. Below the ring-hole, and dividing the first four lines of the inscription just in the centre of each plate, is engraved a seated figure of the goddess **Lakshmi**, with four arms, the upper two holding lotuses. On both the copper-plates the writing has been protected by means of copper bands, $\frac{3}{8}$ " in breadth and from $\frac{1}{8}$ " to $\frac{3}{16}$ " in thickness, rivetted along the edges. The letters are generally well preserved; but here and there a few letters are concealed by the protecting band, and at the bottom of plate II a portion has been damaged and lost, though the lacunæ can be easily supplied. The plates weigh 124 and 122 *tōlās* respectively.

The alphabet is **Nāgarī**, regular for the period and locality to which the record belongs. The sharp angular forms of letters, found in many inscriptions of the twelfth century, give place here to more rounded ones. The identity of the signs for *va* and *ba*, the similarity of the forms of *va*, *cha*, *dha* and *ra* and similar palæographical peculiarities have been noticed before in documents of this period (cf. *Semra* plates of *Paramardi-dēva*; *Ep. Ind.*, IV, 153 ff.).²

The language is **Sanskrit**. Both the inscriptions are in prose throughout, excepting a verse each at the beginning and the end. Regarding **orthography** there is little to note. The influence of the vulgar pronunciation is reflected in the promiscuous use of *sa* and *śa*, *va* and *va*. Most of the consonants following *r* are doubled. Rules of *Saṁdhi* are often violated, and a final consonant is not marked with the *virāma*, as *t* in *saṁvat* (I. 9 f.).

¹ The full-moon day of Kārttika, as a day on which donations were made by the **Kudamba** kings, is mentioned also in the **Nilambūr** plates of **Ravivarman** (*Ep. Ind.*, Vol. VIII, p. 146) and the **Halsī** plates of **Mṛigēśavarman** (*Ind. Ant.*, Vol. VI, p. 24).

² [The form of *i* deserves notice as pointed out by Mr. Y. R. Gupte. It differs from that of the *Semra* plates, line 1, and is more progressive, giving us thus the earliest form of the modern **Dēvanāgarī i**.—Ed.]

The records belong to the well-known Chandella dynasty of Bundelkhand, called Chandrā-trēya in the inscriptions. Opening with a panegyric of the family, they next refer to Jayaśakti and Vijayaśakti, two early heroes of the family, and proceed to describe the grant of two villages by the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Paramēśvara*, the glorious Trailōkya-varma-dēva, who meditated on the feet of the P. M. P. Paramardi-dēva, who meditated on the feet of the P. M. P. Madanavarma-dēva. Encamped at a place called Vaḍavāḍa, the king Trailōkyavarma-dēva granted the village of Kādōhā in the Pāṇiūli territory (*vishaya*) on Friday the second (*tithi*) of the bright fortnight of Vaiśākha in Samvat 1261 by the first copper-plate and the village of Lōhasihāni in the Vikraunī¹ territory (*vishaya*) on Friday the second (*tithi*) of the dark fortnight of Vaiśākha in Samvat 1261 by the second copper-plate. In both grants the donee was the Rāūta Sāmanta or Sāvanta of the Bhāradvāja *gōtra*, son of Rāūta Pāpē, who was killed at Kakadādaha in a battle with the Turushka (Turks), grandson of Rāūta Saḥanapāla and great-grandson of Rāūta Raṇapāla. The object of the grants is unusually interesting, being the bestowal of villages 'by way of maintenance for death,' unquestionably that of the father of the donee, on the field of battle.

As regards the equivalents of the dates given in the records, we find—

(1) ~~Samvat 1261, Vaiśākha Sudi 2, Śukra~~

Northern Vikrama current : Tuesday, 15th April, 1203.

Northern Vikrama expired : Saturday, 3rd April, 1204.

Southern Vikrama expired : Friday, 22nd April, 1205.

(2) Samvat 1261, Vaiśākha Vadi 2, Śukra

Northern Vikrama current :—

Paurṇimānta : Monday, 31st March, 1203.

Amānta : Tuesday, 29th April, 1203.

Northern Vikrama expired :—

Paurṇimānta : Friday, 19th March, 1204.

Amānta : Sunday, 18th April, 1204.

Southern Vikrama expired :—

Paurṇimānta : Tuesday, 7th April, 1205.

Amānta : Friday, 6th May, 1205.

The first date is thus Friday, 22nd April, 1205 A.D.; the second may be either Friday, 19th March 1204, or Friday, 6th May, 1205. But, as all our evidence points to the fact that the two grants must have been recorded almost simultaneously, we are justified in believing that the former solution must be rejected and Friday, 6th May, 1205 A.D., must be the true equivalent of the second date. We thus have here instances (which are comparatively rare) of North Indian epigraphical dates calculated as southern expired Vikrama years, with *amānta* months (vide *Ind. Ant.*, Vol. XIX, pp. 181-2).

The present records give us the earliest known dates for Trailōkyavarman, the only certain inscription of his so far known being dated eight or nine years later.² On the other hand, our dates bring us within two years of the date of the death of Paramardi, Trailōkyavarman's predecessor, and the fall of Kālanjar and Mahoba (April 1203 A.D.). Let us see whether the present records throw any light on the fortunes of the Chandellas after the disaster which overtook them in 1203.

Mr. Vincent Smith observes in his paper on the History and Coinage of the Chandel Dynasty (*Ind. Ant.*, 1908, p. 146) that the history of the Chandel dynasty, as one of the powers of

¹ [The reading does not seem quite clear : should it be *Vīāunī*?—F. W. T.]

² Cunningham, *A. S. Reports*, Vol. XXI, p. 50.

Northern India, ends in 1203 A.D., and that Trailōkyavarman succeeded his father as a mere local chieftain, holding the eastern part of the ancestral kingdom of Jējāka-bhukti. As we gather from the present inscription, however, Trailōkyavarman must shortly after the catastrophe at Kālanjar have mustered his forces, followed the Muhammadans into the western part of Bundelkhand, fought with and possibly defeated them there, re-established his power in at least the western and central parts of his dominions, and probably recovered his ancestral stronghold of Kālanjara (as appears from his assumption of the epithet *Kālanjar-ādhipati*, l. 5). It is possible that the latter epithet is merely an empty claim to the lost fortress, similar in nature to the same title as held by Vijjala, Kaḷachuri king of Kalyāṇī, or to the title *Dvāravatī-pura-var-ādhiśvara*, as assumed by the Yādavas of Dēvagiri. But in the present case it is rather significant that a claim should be asserted over the place within two years of its loss. Besides, as General Cunningham remarks,¹ we know for certain that Trailōkyavarman recovered Kālanjara some time before 1233 A.D. Nothing prevents us, therefore, from assuming that he did so just at the outset of his career. Other inscriptions tell us that he was in possession of Ajaygarh Fort in 1212 A.D., that he was the paramount ruler in Bāghelkhand in 1240-41 A.D., and that he was eulogized in his successor's time² as 'a very creator in providing strong places' and as 'a veritable Vishṇu in lifting up the earth, immersed in the ocean formed by the stream of Turushkas.' All this evidence warrants us in assuming that Trailōkyavarman was not a mere local chief, that he retrieved the waning fortunes of his dynasty to a considerable extent by stemming the tide of the Moslem invasion, and that during his pretty long reign of nearly forty years he succeeded in establishing his sovereignty over most—if not all—of his paternal domain.

Of the localities mentioned in the records the following can be identified. *Vaḍavāḍa*, the place of encampment, is most probably the same as *Vaḍavāri* of another Chandella inscription,³ to be identified with *Beḍwāḍa* in the Lalitpur subdivision of the Jhansi district, the 'Berwara' of the maps in N. L. 24° 30' and E. L. 78° 41'. *Kakaḍādaha*, the scene of the battle with the Turk, must in all probability be the Kakaradaha mentioned elsewhere⁴ as situated in the *Vaḍavāri* region, and as such I propose to identify it with *Kakaḍwā*, a little to the south-east of *Beḍvāḍa*, the 'Kukurōo' of the maps in N. L. 24° 28' and E. L. 78° 42'. The *Vikraṇi* territory of these plates is probably the same as the *Vikaura* territory of the *Semra* plates,⁵ which was identified by Dr. Cartellieri with *Bikaur* in Saugor district, the *Beekore* of our maps, in N. L. 24° 13' and E. L. 78° 41'. *Lōhasihāṇi* in the *Vikraṇi* territory may be the same as *Lohāṇi* in the *Bijāwar* State, situated in N. L. 24° 23' and E. L. 79° 12'. *Kādōhā*, one of the villages granted, must be identical with *Kādoā* in the *Chhatarpur* State, situated in N. L. 24° 48' and E. L. 79° 52', just south of *Garra*, the place where the plates were discovered. *Pāṇiūli* might possibly be identified with *Panna*, capital of the Indian state of the same name, in N. L. 24° 43' and E. L. 80° 16'.

TEXT.⁶

I.

- 1 [Ōm] Svasti[*] Jayaty=āhlādayan=viśvaṁ viśv-ēsvara-śirō-dhṛitaḥ | Chandrātrēya-nar-ēndrāṇām vaiśāś=chandra iv=ō-
- 2 jvalaḥ || Tatra pravarddhamāna-virōdhi-vijaya-bhrājishṇu-Jayaśakti-Vijayaśakty-ādi-vir-āvirbhāva-bhā-

¹ A. S. Reports, Vol. XXI, p. 87.

² Vide *Ep. Ind.*, Vol. I, p. 329.

³ *Semra* plates of *Paramardi-dēva* (*Ep. Ind.*, Vol. IV, p. 157, text l. 8).

⁴ *Ibid.*, p. 156 and p. 157, text l. 7.

⁵ Indian Atlas sheet No. 70 N.E.

⁶ From the original plates.

- 3 svarē paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-dēva-pād-
ānudhyāta-paramabhāṭṭāra-
- 4 ka-mahārājādhirāja-paramēśvara-śrī-Paramarddi-dēva-pād-ānudhyāta - paramabhāṭṭāraka -
mahārājādhirāja-
- 5 paramēśvara-parama-māhēśvara-śrī-Kālañjar - ādhipati - śrīmat - Trailōkyavarmma - dēvō
vijayi sa ēsha durvvishahatara-pratā-
- 6 pa-tāpita-sakala-ripu-kulaḥ kula-vadhūm-iva vasumdharaṅ-nirākulām paripālayann=
avikala-vivēka-nirmma[li*]kṛita-matiḥ
- 7 Pāṇiūli-vishay-āntahpāti-Kādōhā-grām-opagatān=mahattar-ādin=sambōdhayati samājñā-
payati ch=Āstu vaḥ
- 8 samviditaṃ¹ yath=opari-likhitō=yam grāmaḥ sa-jala-sthalaḥ sa-sthāvara-jaṅgamaḥ
sva-sim-āvachchhinnah s-ādha-ūrddh[v*]o² bhūta-
- 9 bhavishyad-varttamāna-niḥśēsh-ādāya-sahitaḥ pratishiddha-chāṭādi-pravēśās=ch=
āsmābhir=Vvaḍavāḍa-grāma-samāvāsē sam-
- 10 vat 1261 Vaiśākha-sudi 2 Sukra-vārē³ Bharadvāja-gōtrāya rā | Raṇapāla-
prapautrāya rā | Sahanapāla-pantrāya Kakad[ā]-
- 11 dahē Turushka-yuddhē mṛita-rā | Pāpē-putrāya rā | Sāmanta-nāmnē
prasādēna⁴ mṛityuka-vṛittau śāsanam kṛitvā pradatta iti
- 12 matvā bhavadbhir=ājñā-sravāṇa⁵-vidhēyair=bhūtvā bhāga-bhōg-ādikaṃ sarvvam=asmai
samupanētavyam | tad=ōnam=asya grāmaṃ sa-māndira-
- 13 prākāram sa-nirggama-pravēśam sa-sarvvān=ēkshu-karppāsa-kuśuma-seṇ⁶-āmra-madhūk-
ādi-bhūruham sa-vana-khani-nidhānam sa-
- 14 loh-ādy-ākaram=aparair=api sim-āntarggatair=vvasubhiḥ sahitaṃ sa-bāhy-ābhyantar-
ādāyam bhūmjānasya na kēn=āpi bādha kāry[ā]
- 15 atra cha rāja-rāja-purush-ādibhiḥ svam svam=ābhāvyaṃ parihartavyam=idañ=ch=
āsmad-dānam-anāchchhēdyam-anāhāryaṅ=ch=ēti bhāvibhir=api bhūmi-
- 16 pālaiḥ pālaniyam || Śamkham bhadr-āsānam⁷ chhatram var-āsvā⁸ vara-vāranāḥ
bhūmi-dānasya pūyāṇi⁹ phalaṃ svarggaḥ Purāmdara || Sva-hastō=yam rājñah¹⁰

II.

- 1 [Om] svasti || Jayaty-āhlādayan=visvaṃ¹¹ viśv-ēśvara-śirō-dhṛitaḥ | Chandrātrēya-
narēmndrāṇām vamsās=chandra
- 2 iv=ōjjvalaḥ | Tatra pravarddhamānē virōdhi-vijaya-bhrājishṇu-Jayaśakti-Vijayaśakti-
ādi-vir-ā
- 3 virbhāva-bhāsvarē paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-
dēva-pād-ānu-
- 4 dhyāta-paramabhāṭṭāraka - mahārājādhirāja - paramēśvara - śrī-Paramarddi - dēva-pād-
ānudhyāta-paramabha-

¹ Read *samviditaṃ*.² [The syllable ū looks almost like ja of *sa-jala* in the same line.—H. K. S.]³ Read *Sukra-vārē*.⁴ Read *prasādēna*.⁵ Read *śravāṇa*.⁶ Read *kuśumbha-saṇa*.

Kusum and *san* are vernacular corruptions of Sanskrit *kuśumbha* and *śaṇa*. The former is a widely grown plant, from the flowers of which a scarlet dye is obtained; the latter is hemp, from which ropes are made. The six plants here chosen to represent the vegetable kingdom illustrate different uses to which plants are put. [The construction of *sa-sarvvān* is obscure; read *sa-sarvv-ēkshu*?—F. W. T.] The Semra Plates read here *sa-parvv-āsan-ēkshu*, etc.—H. K. S.

⁷ Read *bhadr-āsānam*.⁸ Read *chhatram* and *var-āsvā*.⁹ Read *pūyāṇi*.¹⁰ It appears that a line (at least a part) after this is lost beneath the protecting copper band.¹¹ Read *visvaṃ*.

- 5 t̄t̄āraka-mahārājādhirāja-paramēśvara - parama-māhēśvara-śri - Kālāñjar - ādhipati - śrīmat-
Trailōkyavarmma-dēvō vijayi
- 6 sa ēsha durvvishahatara-pratāpa-tāpita-sakala-ripu-kulaḥ kula-vadhūm-iva
vasundharān-nirākulām paripālayann=avikala-vivē[ka]-
- 7 nirmmalikṛita-matiḥ Vikraṇi-vishay-āntaḥpāti-Lōhasihāṇi-grām-ōpagatān-
brāhmaṇān-anyāms=cha mānyān=adhikṛitā-
- 8 n=kuṭumbi-kāyastha-dūta-vaidyā-mahattarān mēda-chāpḍāla-paryantān=sarvvān=sambō-
dhayati samājñāpayati ch=Āstu vaḥ samvidi¹-
- 9 taṁ yath=ōpari-likhitō-yam grāmaḥ sa-jala-sthalāḥ sa-sthāvara-jaṅgamāḥ sva-sim-
āvachchinnāḥ s-ādha-ūrddhvō bhūta-bhavishyad-varrtamā-
- 10 na-nihēśh-ādāya-sahitaḥ pratishiddha-chāṭ-ādi-pravēśās=ch=āsmābhir-Vvaḍavāḍa-
samāvāsē samvat 1261 Vaiśākha-vadi 2 Sukra²-
- 11 varē Bharadvāja-gotrāya rāuta-Rapapāla-prapautrāya rāuta-Sahaṇapāla-pautrāya
Kakaḍādahē Tu[ru*]shkēṇa saha yuddhē mṛita-
- 12 rā | Pāpē-putrāya rāuta-Sāvanta-nāmnē mṛityuka-vṛittau śāsanam kṛitvā
pradatta iti matvā bhavadbhir=ājñā-śravaṇa-vidhēyai-
- 13 r=bhūtvā bhāga-bhōg-ādikaṁ sarvam=asmāi samupanētavyam | tad=ēnam=asya
grāmam sa-mandira-prākāram sa-nirggama-pravēśam sa-sarvvān³=śkshu-karppā-
- 14 s-ādi-bhūruham sa-vana-khani-nidhānam sa-lōh-ādy-ākaram=aparair=api sim-
āntarggatair=vvasubhiḥ sahitaṁ sa-bāhy-ābhyantar-ādāyam [bhūmjā-]
- 15 nasya na kēn=āpi bādḥā kāryyā | atra cha rāja-rāja-purush-ādibhiḥ svarṁ
svam=ābhāvvyam parihartavyam=idañ=ch=āsmad-dānam=anāchchhēdyam=a-
- 16 [nāhā]ryañ=ch=ēti bhāvibhir=api bhūmi-palāiḥ [pāla]niyam=iti || Uktañ=cha ||
Śamkham bhadr-āsanam⁴ chhatram var-āsvā⁵ vara-vāraṇāḥ | bhūmi-
- 17 [dāna]s[ya] pushpāni phala[m] svarggaḥ Purāndara | [Sva-hastō]=ya[m]*⁶ rāja-śri-
Trailōkyavarmma-dēvasya [ma]taṁ mama || chha || chha ||

TRANSLATION.

I.

Ll. 1-2. Om. Hail! Victorious is the lineage of the Chandrāstrēya sovereigns, refulgent as the moon, by reason of its gladdening the universe, and its being held on the head (i.e. respected) by the rulers of the world (just as the moon is held on the head by the Lord of the Universe, i.e. the god Śiva).

Ll. 2-5. In that (family), resplendent with the birth of heroes like Jayasakti, Vijayasakti and others, shining with ever-increasing victory over (their) foes, (was born) the illustrious king Trailōkyavarmman, victorious, overlord of Kālāñjara, great devotee of the supreme god (Śiva), Supreme Lord, great king of kings, meditating on the feet of the illustrious Paramarddi-dēva, Supreme Lord, etc., who meditated on the feet of the illustrious Madanavarmma-dēva, Supreme Lord, etc.

Ll. 5-7. He, here, having overcome all hostile families by his unbearable valour, protecting the earth without any disturbance, as if (it were the) young bride of a (noble) family, with his intellect purified owing to his unobstructed discrimination, informs and instructs the headmen and so forth of the village of Kādōhā, situated in the territory (vishaya) of Pāṇṭīli :

¹ Read *saṁviditam*.² Read *Sukra*.³ [On *sa-sarvvān* see note 5, p. 275, above.—F. W. T.]⁴ Read *bhadr-āsanam*.⁵ Read *chhatram var-āsvā*.⁶ [The letter *ja* is not visible on the plate. Perhaps *jñā* as in Plate I has to be read after *ra*.—H. K. S.]

Ll. 7-11. Let it be known to you that this above-mentioned village with (its) land and water, movable and immovable (objects), overhead and underground, circumscribed within its boundaries, with its whole produce—past, present and future,—with access to it prohibited for *chāṭas* and others,—has been graciously granted by us together with a charter (for the same) by way of maintenance for (the heirs of one who suffered) death (on the battlefield), issued from (our) camp at the village of *Vaḍavāḍa*, on Friday, the second (day) of the bright half of *Vaiśākha* in the year 1261 to *Rāṭa Sāmanta* of the *Bharadvāja gōtra*, son of *Rāṭa Pāpē*, who was killed at *Kakaḍādaha* in a fight with the *Turushkas*, grandson of *Rāṭa Sahaṇapāla*, and great-grandson of *Rāṭa Raṇapāla*.

Ll. 12-14. Knowing this, you should be intent on obeying (these) instructions, and present him all his dues, such as the claim to a portion (of the agricultural produce), etc. So, also, no one should obstruct him in the enjoyment of this village, with its houses and surrounding walls, with its ingress and egress, with its trees (and plants), such as sugarcane, cotton, *kusum*, hemp, mango, *madhūka*, etc., with its forests, quarries and hidden treasures and mines of iron, etc., and other sources of wealth within and without its boundaries.

Ll. 15-16. Here also, the kings and officers of the kings should forego all their respective rights. Future monarchs should likewise protect this grant of ours, considering that it ought not to be wrested or seized. "The conch, the throne, the umbrella, the fine horses and the stately elephants (in fact, all the insignia of royalty) are (but) the blossoms of (the merit accruing from) the grant of land; its fruit is (the attainment of) heaven, O *Purāṇḍara*." This is the handwriting of the king.

II.

Almost identical with the above, except that the persons who are called upon to obey the instructions in lines 7-8 are: Brahmins and other respectable dignitaries and householders, as *kāyasthas*, *dūtas* (carriers of messages), physicians, and *mahattaras* (headmen), even down to *mēḍas* (a low-caste people of Bundelkhand) and *chāṇḍālas*. The last line (17) contains the signature of king *Trailōkyavarmma-dēva* in his own handwriting.


No. 21.—SOME MINOR RASHTRAKUTA INSCRIPTIONS.

BY LIONEL D. BARNETT.

The inscriptions contained in this series have been edited from ink-impressions originally prepared for the late Dr. Fleet, and now preserved in the Department of Oriental Printed Books and Manuscripts in the British Museum.

1. KUNIMELLIHALLI INSCRIPTION OF SAKA 818.

The village of *Kunimellihaḷḷi* lies in lat. 14° 52' and long. 75° 22', about 11 miles S.E. from *Shiggaon*, in the *Baṅkāpūr tāluka* of *Dhārwar* District, and is marked on the Bombay Survey sheet 309 as "*Kuni Milihali*" and on the Indian Atlas sheet 42 as "*Koonee Mehleehullee*." The word *Kuṇi* distinguishes it from a neighbouring "*Milihali*" or "*Mehleehullee*." Whether it is identical with the village of *Dautavūr* or *Dautavura* mentioned in the present record is a matter for conjecture. The inscription was found on a stone in front of the local temple of *Hanumān*, in Survey No. 41. The inscribed area is about 1 ft. 10½ in. wide and 2 ft. 4½ in. high.—The character is fair *Kanarese* of the period, with letters varying in height from ½ in. to 1 in., rather inclined to be upright and rounded, and generally somewhat archaic

in style. The *i* (in *idan*=, l. 16) is of the old style, two curves with two dots beneath, as described by Dr. Fleet above, Vol. XI, p. 7. The *ṣ* and *ḍ* are written in both the earlier and the later manner. The *k* is of the old knife-shaped type, but somewhat broad.¹ The *j*, *b*, and *y* approach the later types; the *b* has a large rounded top. In *ṇi* of *Annigana* (l. 12) there is a somewhat unusual variety of . The *l* sometimes has the archaic inward curl, and sometimes appears to be without it, in the later fashion. The *ñ* occurs in *pañcha* (l. 5) and *pañcha* (l. 18).—The language is Old Kanarese prose, but not of the most archaic type. The word *biḍisidom* (l. 15) is worth noting; cf. above, Vol. XI, p. 6, l. 17.

The record opens by giving its date (ll. 1-4), and then refers itself to the reign of the *Mahāsāmantādhipati Kannara-vallaha* (ll. 4-6), who seems to be the *Rāshtrakūṭa Krishna II Akālavarsha*. The title *Mahāsāmantādhipati* however raises some difficulty, for already in the Batgere inscription of A.D. 888, eight years previous to our record (see above, Vol. XIII, p. 189), Kannara is given the full regal titles²; and it would hence seem that, as he had for some years before his accession reigned as Yuva-rāja, or Heir Presumptive, jointly with his father,³ and had then borne the title of *Mahāsāmantādhipati*, he was still locally described as such. The alternative inference is that this Kannara-vallaha is an otherwise unknown viceroy of the same family; but the predicate "reigning over the earth" practically bars this possibility.

The inscription then states that at this time the Banavāsi Twelve-thousand was under the government of *Lōkade* (ll. 6-7). This *Lōkade* is the same as *Lōkāditya*, of the *Chellakētana* or *Sellakētana* family, on whom see Dr. Fleet's notes in *Ind. Ant.*, Vol. XXXII, pp. 221-26, and *Dynast. Kanar. Distr.*, p. 411 and n. 3. Next it mentions *Ōmkāra-Śiva-bhaṭāra*, of the temple of *Dindēśvara*, as administrator of *Palasūr*, and, as it would seem, two or three persons as county-sheriffs of "Anṇiga's Hundred of Pānuṅgal" (ll. 7-12). This last-named district must be a part of the Pānuṅgal (Hāngal) Five-hundred, and it would be interesting to know who Anṇiga was from whom it took its name; possibly he is the Pallava or Nolamba-Pallava Anṇiga of the records (above, Vol. IV, p. 289, V, p. 191, X, pp. 58, 63 n., *Dynast. Kanar. Distr.*, p. 420). Finally in ll. 12-15 the inscription mentions two other local officials and a person who induced *Ōmkāra-Śiva-bhaṭāra* to grant remission to *Dautavūr* or *Dautavura*. This seems to mean that the village was granted some liberty or immunity from payment of taxes to *Palasūr*; perhaps *Palasūr* was a church-property, administered together with some neighbouring villages for the benefit of a local Śaiva temple, and by the present act *Dautavūr* became released from this service.

The date is specified in ll. 1-4 as Śaka 818 current, the cyclic year *Bṇu* (*sic*!); *Jyaishṭha śu. 13*; the *nakshatra Uttare*. This is altogether irregular. Śaka 818 current corresponded to *Rākshasa* in all systems; and in that year the *tithi* mentioned was connected, according to the *Sūrya-siddhānta*, with *Saturday, 10 May, A.D. 895*, ending about 14 h. 44 m. after mean sunrise (for Ujjain), and corresponding to the *nakshatra Svāti* (or *Viśākhā* according to Garga on the *Brāhma-siddhānta*). What *nakshatra* our inscription means by "Uttare" is obscure.⁴ Nor is the difficulty solved by assuming that Śaka 818 expired was intended; for Mr. R. Sewell, who with his usual kindness has investigated the dates in this paper, has pointed out to me that in accordance with the *Sūrya-siddhānta* the date would be

¹ In this connection I may note that in the *Āḍūr* inscription of Śaka 826 expired (see *Dynast. Kanar. Distr.*, p. 411, n. 3) the *k* is written with a rounded body.

² In the Bagumrā grant, a few days earlier, he is still called *mahāsāmantādhipati*.

³ See *Dynast. Kanar. Distr.*, p. 411.

⁴ [In Tamil the *nakshatra* *Uttaram* corresponds to the Sanskrit *Uttara-Phalguni*.—H. K. S.]

Friday, 28 May, A.D. 896, corresponding to the *nakshatra* Anurādhā by all systems, while according to the *Brāhma-siddhānta* the *nakshatra* would be Svāti and according to the equal-space system and Garga it would be Chitrā. If on the other hand we reject the Śaka date as wrong and accept "Bānu," *i.e.* Bhānu, as being the same as Subhānu (as is sometimes the case in Northern Calendars), we must fix the year of our inscription as either 786 or 846 Śaka; but in neither case can we obtain a *nakshatra* with Uttarā in its name, and hence this alternative may be discarded.

The only place-names mentioned are the Banavāsi Twelve-thousand (l. 7), Palasūr (l. 9), "Anṇiga's Hundred of Pānuṅgal" (ll. 11-12), and Dautavūr or Dautavura (ll. 14-15). Palasūr is now Halsūr, in lat. 14° 51' and long. 75° 21', nearly a mile S.W. of Kuṇimellihaḷli. Of "Anṇiga's Hundred of Pānuṅgal" I have already spoken. Dautavūr is very possibly the ancient name of Kuṇimellihaḷli; if not, it must have been a village in the immediate neighbourhood.

TEXT.¹

- 1 Svasti² śrī Sa(śa)ka-kāl-ātita-sambatsara-sa(śa)taṅga-
- 2 ḷ-ḷ-ḷ-nūṛa padineṭaneya Bā(bhā)nuv-emba [samba*]tsaram prava-
- 3 rttise Jēshta-māsamūṃ śukla-pakshamūṃ trayōda-
- 4 si(śi)yūṃ Uttare-nakshatramūṃ pravarttisutt-ire [*] sva-
- 5 sti samadhigata-pañcha-mahā-śabda-mahāsāmantā-
- 6 dhipati śrīmat-Kannara-vallaha[m] prithuvi³-rājyam-geye [*] Lō-
- 7 kade Banavāsi-pannirchhāsiramuman-āḷe [*] anēka-guṇa-
- 8 gaṅ-āḷamkṛita-sattya-śauch⁴-āchāra-śīla⁴-sampannar=appa
- 9 śrīmat-Dindēsvarada Ōmkāra-Śiva-bhaṭṭar⁵=Palasūran=āḷu-
- 10 tt-ire [*] svasty-anēka-guṇa-gaṅ-āḷamkṛita-satya-śauch-āchāra-si(śi)la-
- 11 sampannan=app=Alādiyam⁶ Gōvam⁶ innum Kalpāta[m] śrīmat-Pā[ṇum]-
- 12 gall=Anṇigana nūrakke nāḷ-gāmumṇḍu-geye Māravayyam
- 13 perggaḍetanam-geye Maṇugulara Āyicha-Gāvunḍa-
- 14 n=ūr-gāvunḍu-geye ātana magan=Asagaṇṇa[m] Dautavu-
- 15 ra⁷ biḍisidom Ōmkāra-Śiva-bhaṭṭar=biṭṭar=Idam kādomge Asva(śva)-
- 16 mēdhada phalam idan=āḷidomge Bāraṇāsīyosi-
- 17 yo⁸ sāsira kavileyuma[m] sāsirbar-pārvvaruma[m]
- 18 konda pañcha-mahāpātakan=akkum⁹

TRANSLATION.

(Lines 1-4.) Hail! fortune! while the cyclic year Bhānu, the eight-hundred and eighteenth (*year*) of the centuries of years elapsed since the time of the Śaka king, was in progress, while the month Jyaishṭha, the bright fortnight, the thirteenth (*lunar day*), and the constellation Uttarā were in progress :—

¹ From the ink-impression.

² This word is preceded by an ornament of the *śaṅkha* type surrounded by petals.

³ Read *prithuvi*.

⁴ It is not quite clear whether the stone has *ś* or *s*.

⁵ It is not quite certain whether we should read *-bhaṭṭar* or *-bhaṭṭaram*.

⁶ These names seem strange. The syllable *yam* has been omitted and added in smaller script below the line a cross after the *di* indicating its proper place. Should we read *Alādiya*?

⁷ Should we read *-vāram* or *-vuramam*? See however above, Vol. XI, p. 3, n. 3.

⁸ Read *Bāraṇāsīyoḷ*.

⁹ This word is followed by an ornament similar to that at the beginning of l. 1.

(Lines 4-15.) Hail ! while the *Mahāsāmantādhipati* possessing the five great (*musical*) sounds, **Kannara-vallaha**, was reigning over the earth :—while **Lōkade** was governing the **Banavāsi Twelve-thousand** :—while **Dīndēśvarada Ōmkāra-Śiva-bhaṭāra**, adorned with a series of many virtues and practising truthfulness and pure conduct, was governing **Palasūr** :—while **Alādiya Gōva** (?) and likewise **Kalpāta** were holding the county-shrievalty over **Anniga's Hundred of Pānuṅgal** :—while **Maṅgulara Āyicha Gāvunḍa** was holding the town-shrievalty :—his son **Asagaṇṇa** obtained the remission (*from taxation?*) of **Dautavura**; **Ōmkāra-Śiva-bhaṭāra** granted the remission.

(Lines 15-18 : a Kanarese prose formula of the usual type.)

2. KYASANUR INSCRIPTIONS OF SAKA 868, etc.

The village of **Kyāsanūr** ("Kyāsnoor" on the Bombay Survey sheet 310, "Kasnoor" on the Indian Atlas sheet 42) lies in the *Hāngal tāluka* of Dhārwar District, in $14^{\circ} 39\frac{1}{2}'$ lat. and $75^{\circ} 7\frac{1}{2}'$ long. Its ancient name, as is shown in the inscription C. below, l. 6, was **Kēsālūr**, whence is derived the modern name, by change of *ś* to *yā* (a very common modification in vulgar Kanarese) and of *l* to *n*. The epigraphs here published were found in different parts of the village ; but with the exception of A., which is known to have been found in a row of stones in a road to the north of it, their exact location is not on record, as far as I am aware. An incorrect and imperfect transcript of A. is given in the Elliot Collection, Vol. II, fol. 335a of the Royal Asiatic Society's copy.

A.

This epigraph is on a rectangular stone surmounted by sculptures which are described by Elliot's copyist as representing respectively the Sun, **Īśvara** (Śiva), **Halāyudha** (*sic!*), and the Moon. The inscribed area is about 1 ft. $10\frac{1}{2}$ in. high and 1 ft. 2 in. broad.—The character is **Kanarese**, somewhat irregular and cramped in style, with letters varying in height from $\frac{1}{2}$ in. to 1 in. The vowels *ē* and *ō* are written in both the earlier and the later manner. The *b* and *j* are of the later types ; but the *l* is somewhat archaic, except in *Eḍevoḷal*, l. 6, and *āgal*, l. 13, where it is almost modern. We find the guttural nasal in ll. 3, 7, 10, and the palatal nasal in l. 4 (twice). The cursive *m* appears in the last syllable of *Aḡiravāramum*, l. 10, and *Gāmunḍiganol*, l. 12 ; and there is an interesting form of *y*, in two lobes, in *-eṇṭaneyā*, l. 8, and *Poravayyan*, l. 11.—The language is **Old Kanarese**, with the exception of the formal **Sanskrit** verse at the end ; as in the rest of this series, it belongs to the second period of the archaic dialect. We may note the form *mattal* for the commoner *mattar* (see above, Vol. XIII, p. 168) and *biḍisi* (see above, Vol. XI, p. 6, l. 17).

The record opens by referring itself in ll. 1-3 to the reign of king **Kannara** (the Rāshṭra-kūṭa **Kriṣṇa III Akālavarsha**, on whom see *Dynast. Kanar. Distr.*, pp. 418 ff.), and then states that while the **Mahāsāmanta Kali-Viṭṭa** of the **Chellakētana** lineage was governing the **Banavāsi** province (ll. 3-4) and **Gāmunḍiga** was serving as *nāḷ-gāmunḍu* or sheriff of the **Eḍevoḷal nāḍu**, on a given date, the revenue of a field was transferred by **Gāmunḍiga**, at the request of **Poravayya**, to a special account for the upkeep of a local tank. The history of the **Chellakētana** or **Sellakētana** family, of which **Kali-Viṭṭa** is the latest representative on record, has been examined in *Ind. Ant.*, Vol. XXXII, pp. 221 ff., by Dr. Fleet, who has noticed this inscription and the next on p. 226. We have found an earlier representative of the same family in the **Kuṇimellihaḷḷi** inscription above.

The date of the donation is given in ll. 7-10 as **Śaka 868** current, **Viśvāvasu**, the bright fortnight, Thursday, the *nakṣatra* **Uttarā**¹; but with peculiar negligence the draftsman or the

¹ See my remarks on 'Uttarā' in the previous inscription.

mason has omitted the month and lunar day. Śaka 868 current coincided with Viśvāvasu of the Southern Cycle in A.D. 945-6.

The place-names mentioned are the Banavāsi *nāḍu* (l. 5) and the Eḍevoḷal *nāḍu* (l. 6). Eḍevoḷal, the county including Kyāsanūr, was a seventy district, and was usually reckoned as forming part of the Banavāsi province.

TEXT.¹

[Metre: v. 1, *Anuṣṭubh*.]

- 1 Svasti Śri-Pri(ṣri)thuvī-vallabha mahārājādhīr[ā*]ja para[mē*]-
 2 sva(śva)raṁ paramabhāṭṭarakāṁ śrīmat Kannara-dēvaṁ pri-
 3 tuvī²-r[ā*]jyamā³-geyye [i*] Svasti samadhigata⁴-pa-
 4 ṅcha-mahā-sa(śa)bda-mahās[ā*]mantañ=Chellakētana-
 5 vaṁś-ōdbhavaṁ Kali-Viṭṭaṁ Banavasi⁵-nāḍ-āle [i*] Goṁ(gā)-
 6 muṇḍigan=Eḍevoḷal-nāḷke nāḷ-gāmuṇḍu-geyye [i*]
 7 Sa(śa)ka-nṛīpa-kāl-ātita-saṁvatsara⁶-sa(śa)taṅga-
 8 ḷ-ēṅtu-nūr-aruvatt-ēṅtaneya Viśvā(śvā)vasuv-ēṁ-
 9 ba saṁvatsaraṁ pravarttise su(śu)kla-pakṣhaṁ A-
 10 ṅgiravāramum=Uttare-nakṣatradāṁdu Segā-
 11 ra Poravayyan=att-ara-gadda(?)-oḷag-ir-matta-
 12 l=keyyaṁ Gāmuṇḍiganōḷ-biḍisi keṛeg-ā-
 13 gal-e[ṁ]dom⁷ [i*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ bā(vā) yō harētu(ta) vasuṁ-
 14 dhar[āṁ*] [i*] shashṭir=vva[rsha*]-sahasrā(srā)ṇi viṣṭāyā⁸ jā-
 15 yatō krimi⁹ [i*]

TRANSLATION.

(Lines 1-13.) Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth:—Hail! while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the Chellakētana lineage, Kali-Viṭṭa, was governing the province of Banavāsi:—while Gāmuṇḍiga was holding the county-shrievalty over the county of Eḍevoḷal:—when the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of years elapsed since the time of the Śaka king, was in progress, in the bright fortnight, on Thursday, under the constellation Uttarā, Segara Poravayya obtained from Gāmuṇḍiga the remission of a field of two *mattal* within the *ara-gadda* (?) there, and said that it should be for the tank.

(Verse 1: a common Sanskrit formula.)

B.

Of this epigraph lines 1-9 are engraved on a parabola-shaped block about 11 in. broad and 17½ in. high; the remainder is on the base on which this block stands, and which is about 1 ft. 9 in. broad and 6½ in. high. The upper block is surrounded by a border with bead ornament except at the bottom, and is slightly damaged on the proper left side.—The character is Kanarese, at first fair, but gradually degenerating, until it becomes in ll. 10-13 a clumsy

¹ From the ink-impression.

² Read *prīthuvī*.

³ A small letter is written in front of the *ā* which seems to be meant for a final *m*.

⁴ The syllable *sa* was originally written *ta* and then corrected to *sa*.

⁵ Read *Banavāsi*.

⁶ The *va* has been omitted and added below the line.

⁷ I give this reading with some diffidence. There is a *ga* written below the *l*, which seems to have been omitted from the beginning of the line.

⁸ Read *viṣṭāyā*.

⁹ Read *krimi*.

straggling cursive. In ll. 1-9 the height of the letters is between $\frac{3}{8}$ in. and 1 in., but in ll. 10-13 it varies from $\frac{3}{8}$ in. to 1 in., the smallest size being that of a cursive *m* which appears thrice in l. 13 (*Mulkaḍara, maṅgaḷa, mahā*).¹

The vowel *ṣ* is written in both ancient and later style, the *ṣ* in the later, and the general type of the letters is that of the transitional period. We find the guttural nasal in ll. 11 and 13, the palatal nasal in l. 5 and apparently in l. 12.—The language is **Old Kanarese**. *Poravayyama* (read *Poravayyana*) in l. 12 seems to be a genitive used for nominative (cf. *J.R.A.S.*, 1918, p. 105).

The record refers itself in ll. 1-9 to the reign of **Kannara (Kṛishṇa III)** and the administration of **Kali-Viṭṭa** and **Gāmuṇḍiga** in almost the same words as inscription A., and then in ll. 10-13 announces a charity or public service performed in the same year, viz. **Śaka 868 Viśvāvasu**, corresponding to **A.D. 945-6**.

The places mentioned are the **Banavāsi nāḍu** (l. 7), **Edevoḷal** (l. 8), and a village with a doubtful name (l. 12).

TEXT.²

- 1 [Sva]st[i] Śri-Pri(pri)thuvi-vallabha ma-
- 2 [hārā]jādhirājam paramēsva(śva)ra
- 3 [para]mahatt[ā*]rakam śrīmat **Kannara-**
- 4 [dēvaṃ] p[r]i(pri)thuvi-rājam-geyye [i*] Svasti
- 5 [samadhi]gata-pañcha-mahā-śabda-
- 6 [mahā]s[ā*]manta **Chellakēta**³-vaṃs(ś)-ōdbhava
- 7 [**Kali-Vi**]ṭṭam **Banavāsi-nāḍ**-āḷutt-ire [i*]
- 8 [**Gāmu**]ṇḍigan-**Edevoḷal-nā**ḷke nāḷ-gā-
- 9 [muṇḍu-ge]yye⁴ [i*] Svasti
- 10 **Sa(śa)ka-nripa-kāl-ātita-varthamāna - sambatsara - sata[m]gaḷ**⁵-e[m]ṭṭum-nu(nū)ra
aruvatt-eṇṭa-
- 11 neya **Viśvā(śvā)vasu-[sa]mba[t]sara[m]** pravarttise **Segara**⁶ ⁷**Karavayyaṅga**[i* ?]
gummaka(?)
- 12 peñchiṇdo⁸ [i*] Śri-Poravayam(yya)na śrī(śrī)-Meḷ⁹-Piḷigiligeya mahājanake
kā[du?]-
- 13 du [i*] **Muḷ[ka]ḍara Vaddayyaṃ**¹⁰ m[ā*]ḍidoṃ [i*] maṅgaḷa mahā-śrī

TRANSLATION.

Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king **Kannara**, was reigning over the earth :—Hail! while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the **Chellakēta**¹¹ lineage, **Kali-Viṭṭa**, was governing the province of **Banavāsi** :—while **Gāmuṇḍiga** was holding the county-shrievalty over the county of **Edevoḷal** :—while the cyclic year **Viśvāvasu**, the eight-hundred and sixty-eighth (*year*) of the centuries of current years elapsed since the time of the **Śaka king**, was in

¹ Cf. the facsimile of inser. D., l. 15.

² From the ink-impression.

³ Probably to be corrected to *Chellakētana*, as in A.

⁴ Under this word are two short lines of very small characters, mostly illegible.

⁵ Read *-varttamāna-sambatsara-sataṅgaḷ-eṇṭu*.

⁶ There is a cut across the base of the *g*, apparently signifying nothing.

⁷ [The reading seems to be *Guravayyaṅgaḷ-aṃmamaḥa[vaṃ ?] peṇvaṃd=ā*.—H. K. S.]

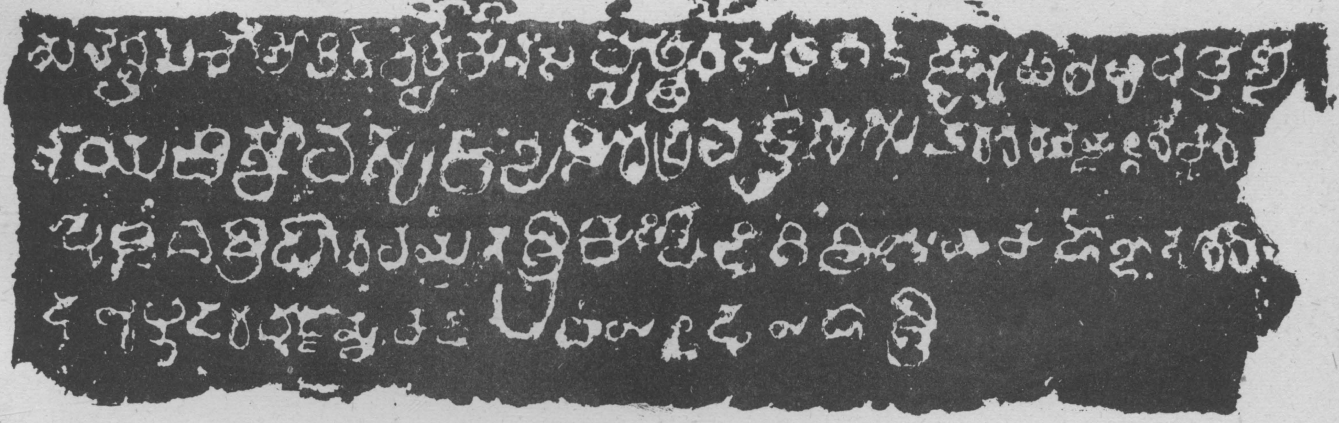
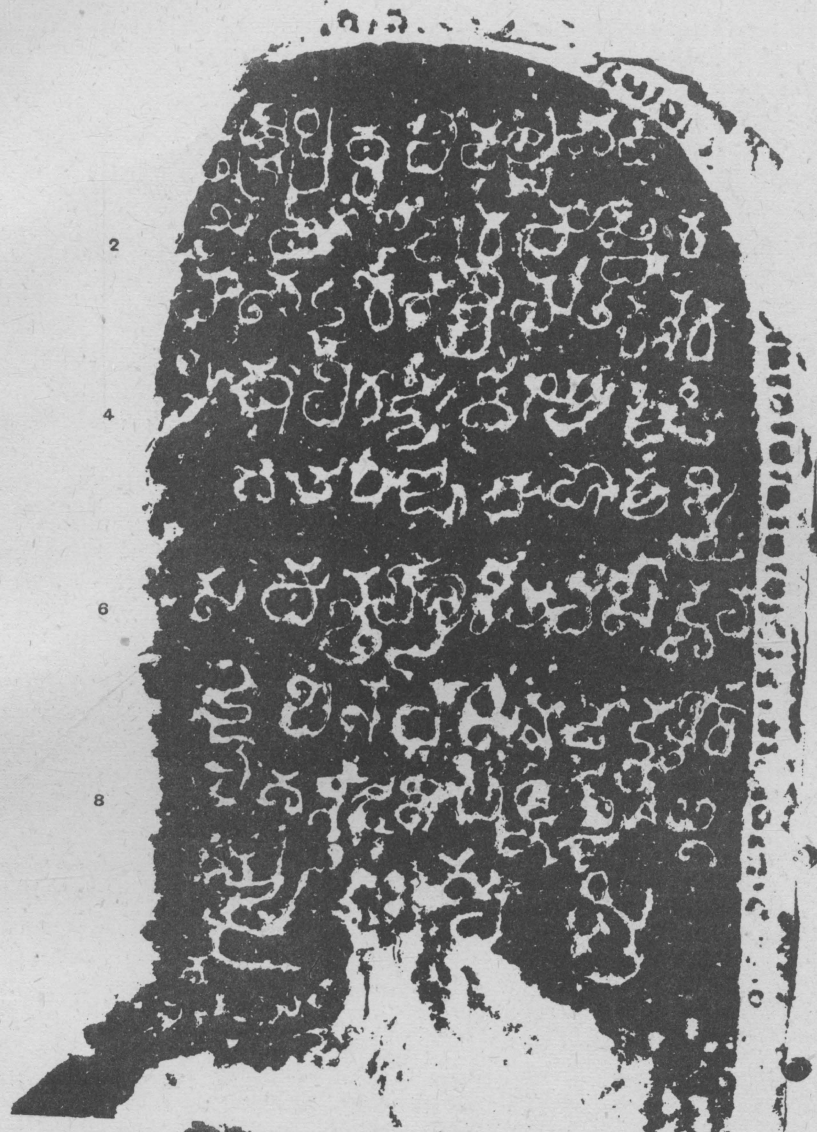
⁸ Apparently meant for *pañchidoṃ*; but the second syllable is not quite clear to me.

⁹ The syllable *ḷi* is rather doubtful, being written with a smaller letter rather high up, as though it were omitted and afterwards squeezed in. Possibly we should correct *śrīmeḷi* to *śrīmat*. [*Śrī-Meḷin-Piḷigilige* is what appears to me to be the probable reading.—H. K. S.]

¹⁰ [Perhaps *Chaḷḷayyaṃ*.—H. K. S.]

¹¹ Perhaps to be corrected to *Chellakētana*.

Kyasanur Inscription of Kali-Vita, Saka 868.



progress:—**Segara Karavayya** distributed (?) **Poravayya** shall preserve (*it*) for the burgesses of . . . **Biligilige Mūlkaḍara Vaddayya** made (*this monument*). **Happiness! great fortune!**

C.

This fragment is contained on a stone of which the inscribed area is about 1 ft. 10 in. high and 1 ft. 7¼ in. wide.—The character is a fine upright **Kanarese** with letters varying in height from ¾ in. to 1¼ in., and with a tendency to make the *l* very large. The vowels *ē* and *ō* are usually written in the older fashion; but the later style is used in *-l=ē-*, l. 8, *-r=ō-*, l. 7, *-vo-*, l. 8, and *-do-*, l. 11. The palatal nasal occurs in *pañcha-*, l. 4. The *l* is rather archaic in type, but the *j* and *b* are of a rather later style, and the general character is that of the transitional period.—The language is **Old Kanarese**. The words *naliga* (l. 7) and *mattal*, for the commoner *mattar* (ll. 10, 11: cf. above, A. text line 11 f.), are of some lexical interest.

The purport of the inscription, so far as it is preserved, is to record the grant of some land for the maintenance of a temple. It prefaces this by referring itself to the reign of **Kandara-vallabha**, i.e. **Kannara** or **Krishṇa III** (ll. 1-3), while the *Mahāsāmantādhipati* **Śaṅkaragaṇḍa** was governing **Banavāsi** (ll. 4-6) and **Gāmuṇḍiga** was county-sheriff of **Eḍevoḷal** (ll. 6-9).

The places mentioned are the **Banavāsi nāḍu** (l. 6), the **Eḍevoḷal Seventy** (l. 8), the **Pulil-keṛe**, a local tank (l. 9), and the **Buda-kaṇḍa**, some local field or the like (l. 11).

TEXT.¹

- 1 [ʔSvasti] Śrī-Prituma²-vallabha mahār[ā]jādhi-
- 2 [rāja pa]ramēsva(śva)ra paramabhaṭṭārakam śrīmat
- 3 [Ka]ndara-vallabham prituvi³-rājyam-geyye [l*].
- 4 Svasti samadi(dhi)gata-pañcha-mahā-śabda-ma-
- 5 h[ā*]s[ā*]mantādi(dhi)pati śrīmat-**Sa(śa)ṅkaragaṇḍam**
- 6 **Banavāsi-nāḍ**=āḷutt-ire [l*] Svasti śhaḍguṇṇa⁴-sam-
- 7 dhu(pū)ṛṇṇa naligar=ol-gaṇḍa śrīmat-**G[ā*]muṇḍiga-**
- 8 **n-Eḍevoḷal-ēlpattakkam**⁵ nāl-gāmuṇḍu-gey[yu]-
- 9 tt-iḷdu Pulil-keṛeya keḷage vēdhya⁶-dāna-
- 10 da keyy=ir-mmattal=ā keṛeya keḷage bēradu nā-
- 11 l=mattal=Buda-kaṇḍadoḷ=nivēdhya(dya)da key=or-matta-

TRANSLATION.

[Hail!] while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, **Kandara-vallabha**, was reigning over the earth:—while the *Mahāsāmantādhipati* possessing the five great (*musical*) sounds, **Śaṅkaragaṇḍa**, was governing the province of **Banavāsi**:—hail! while he who is perfect in the six qualities,⁷ a true man of valour for friends, **Gāmuṇḍiga**, was holding the county-shrievalty over **Eḍevoḷal Seventy**:—a field (*containing*) two *mattal* for the supply of oblations, (*lying*) below the Pulil tank; four *mattol* separately below the same tank; a field (*containing*) one *mattal* for the supply of oblations in the **Buda-kaṇḍa**⁸—

¹ From the ink-impression.

² Read *-Pṛithuvi-*. There may be an *i* over the *m*, but it is not visible.

³ Read *prithuvi-*.

⁴ Read *śhaḍguṇṇa-*, or *śhaḍ-guṇa-*.

⁵ We should expect *-ēlpattakke*.

⁶ Read *nivēdya-*. [*Vaidya-* would also do.—H. K. S.]

⁷ Namely lordship, knowledge, glory, fortune, freedom from sensuality, and godliness; or perhaps the six qualities of statesmanship.

⁸ On *kaṇḍa* see above, *Lakṣmīnēshwar* inscr. C., p. 52, n. 1.

D.

This record is on a stone with inscribed area 2 ft. 6 in. high and 1 ft. 7½ in. broad. The character is a fine upright **Kanarese** hand, with letters varying from ½ in. to 1 in. in height. The style is somewhat archaic, with features of the transitional period. The *ś* is written in both the earlier and the later fashion, the *ṣ* only in the later. An *i* of rather archaic type is used in l. 13. A cursive *m* of the peculiar kind mentioned above appears twice in l. 15; and the *y* is composed of two parts, not, as is usual, of three.—The language is **Old Kanarese**, except for the formal **Sanskrit** verse in ll. 11-13. Some words are lexically interesting, as *mattal* for *mattar*, ll. 6-7 (cf. above, remarks under A. and C.), *damma*, ll. 7-8, *ādigal*, l. 7, (?) *gam-bonnu*, l. 8, *vasa*, l. 9.

The record refers itself in ll. 1-3 to the reign of **Nityavarsha-Amōghavarsha**, with the usual epithets of royalty. This is peculiar, for these two *birudas* are not elsewhere borne by a single king. As the inscription seems to be perfectly genuine, we must conclude either that the draftsman made the mistake of combining the *birudas* of two different kings, which seems rather improbable, or that they were actually borne together by some sovereign. Who this sovereign could have been is a matter of conjecture; but, as our epigraph mentions as his viceroy **Śaṅkaragaṇḍa**, whom we have already met in inscription C., and as *nāl-gāmuṇḍa*, **Gāmuṇḍiga**, who figures in A.-C., it seems at any rate possible that Nityavarsha-Amōghavarsha is the same as **Nityavarsha-Khoṭṭiga**, the son of Amōghavarsha-Vaddiga and the younger brother and successor of Kṛishṇa III (Kannara) Akālarvarsha, so that the date of the inscription would be about A.D. 970.

After mention of the reigning king the record states that at the time the **Banavāsi** province was under the governorship of **Śaṅkaragaṇḍa**, while **Gāmuṇḍiga** was *nāl-gāmuṇḍa* of **Edevoḷal** (ll. 4-6), and then sets forth a standing order in connection with the levy of the king's taxes on land and houses in **Kēsalūr** and some cognate matters.

The places mentioned are the **Banavāsi nāḍu** (l. 4), the **Edevoḷa**, **Seventy** (l. 5), and **Kēsalūr**, i.e. the modern **Kyāsanūr** (l. 6).

TEXT.¹

[Metre: v. 1, *Anuṣṭubh*.]

- 1 ॐ Svasti Nithya(tya)va[r*]jsha Śri-Prii(thu)vi-vallabha
 2 mah[ā*]r[ā*]j[ā*]dhirāja paramēsva(śva)ra paramabaṭharakaṁ²
 3 śri-Amōghavarisha³ priituvī⁴-rājya[m*] geyy[e |*]
 4 Sa(śa)mkaragaṇḍa[m*] Banav[ā*]si-nāḍ-a(ā)lutt-ire [|*]
 5 śri-Gāmuṇḍigam Ede(ḍe)voḷal-ēpat[t*]akke nāl-g[ā*]-
 6 vuṇḍu-geyy[e |*] Kēsalūrgg[e*] koṭṭa(tṭa) sti(sthi)ti matta-
 7 lge n[ā*]lku damma ādigalge mūru mani(ne)-
 8 ge eraḍu mane-damma ondu gam-bonnu mūva-
 9 tta-eraḍu arasar-ārappo(yvo)ḍ[e*] ondu vasada
 10 ku(kū)lan-ikkuge allind=atta nāl-g[ā*]vuṇḍar-ikkuvu-
 11 du || Sva-datt[ā*]m para-dāttadvam⁵ vā yō harati⁶ na-
 12 dhipā⁷ [|*] shasṭi[r*]-varisha-śahasraṇi⁸ viṣṭeyā⁹
 13 jayate¹⁰ krimiḥ || [|*] Idam kādā(da)va[m*]ge anva-

¹ From the ink-impression.

² Read *-baṭṭāarakam*.

³ Read *-Amōghavarsham*.

⁴ Read *-dattam*.

⁵ Read *vasundharām*.

⁶ Read *viṣṭhāyām*.

² Read *-baṭṭāarakam*.

⁴ Read *-priituvī-*

⁶ Read *harita*.

⁸ Read *-varsha-sahasraṇi*.

¹⁰ Read *jayati*.

- 14 mēdada¹ pale(la)m-akū(kku) aḷido[ṁ*] pañchcha-vaha-
 15 patakan²-akū(kku) Ma[ṁ]gaḍa(la) mah[ā*]-giri³

TRANSLATION.

(Lines 1-11.) Hail! while Nityavarsha, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, Amōghavarsha, was reigning over the earth:—while Śaṅkaragaḍa was governing the province of Banavāsi:—while Gāmuṇḍiga was holding the county-shrievalty over the Eḍevoḷal Seventy:—an arrangement was laid down for Kēsālūr (as follows): for a mattal (the tax is to be) four damma,⁴ for an ūḍigal three, for a house two; the damma on houses (is to be) one . . . gold; when the thirty-two Crown-officials⁵ hold the survey, they shall provide rice for one year; the county-sheriffs there shall provide (it) thence.

(Verse 1: a common Sanskrit verse-formula.)

(Lines 13-15: a Kanarese prose formula.)

[NOTE.—*ūḍigalge* may have to be corrected into *ūḍigalge (aḷigalke?)* in the sense “for services”; *gam* may be taken with the word *ondu* which precedes it and explained as a conjunction corresponding to *kam*. Evidently 10 *dammās* equalled 32 *pon*. In the phrase *ondu vasada kūlan-ikkuge* I would insert *dā* before *vasada* and translate: “the king, whoever it may be, should provide rice for one day.” In the collection of taxes in former times, the bill collector used to be fed at the expense of the debtor; cf. e.g. my remarks on remission of *voṭṭachchu*, A. R. on Epigraphy (Madras) for 1911, page 77.—H. K. S.]

E.

This small fragment occupies an area of about 8½ in. in height and 1 ft. 5½ in. in width. The character is a fair Kanarese of cursive sloped type, with letters varying from ½ in. to ¾ in. The ṣ is written in both the earlier and the later style, the ṣ only in the later. The guttural nasal occurs in l. 5, the palatal nasal in l. 1. The ordinary cursive form of *m* is used in *s[ā]mantanādhipati* (sic!), l. 1, *śrīmat*, l. 2, *-chāsīraman*; l. 3, and *-g[ā*]muṇḍu*, l. 5. The language is Old Kanarese. The *ḷ* is wrongly written for *r* in *panniḷ*, ll. 2-3.

As to matter, the fragment is part of the official preamble of some document, and reports that at a certain date the Banavāsi Twelve-thousand was under the government of the *Mahā-sāmantādhipati Kannayya*, while the county-sheriff of the Eḍevoḷal Seventy was *Polega* and the town-sheriff *Siṅga*. On epigraphic grounds it may be assigned to a date a few years later than the preceding record.

TEXT.⁶

- 1 pañcha-mahāsa(śa)bda-mahās[ā]mantana-
 2 dhipati⁷ śrīmat Kannayya[ṁ] Banavāsi-pa-
 3 nniḷchā(rochchhā)sīraman-āḷe ⑥ śrīmat Eḍe-
 4 voḷa[l-ṣ]pattakk[e] Polegaṁ n[ā*]ḷ-g[ā*]muṇḍu-
 5 geyye Siṅgan-ūr-ggāmuṇḍu-geyye

3. DEVIHOSUR INSCRIPTION OF SAKA 884.

Dēvihosūr, literally “New Town of the Goddess” (probably because of some temple of Dēvī, serving to distinguish it from other towns called Hosūr), is a village in the Karajgi *tāluka* of Dhārwār District; the Bombay Survey sheet No. 309 places it in lat. 14° 47½' and long. 75° 22½', about 4½ miles west of Hāvēri. In l. 9 of the present inscription, which was found at the local temple of Bhōgēsvara, it is called by its ancient name, *Posavūr*, whence is

¹ Read *asoam idhada*.

⁴ Apparently the same as *dramma*.

⁶ From the ink-impression.

² Read *pañcha-mahā-pātakan*.

⁵ This use of *arasu* for “officer of the king” is noteworthy.

⁷ Read *-sāmantādhipati*.

³ Read *-śrī*.

derived °*hosūr*, the second element of the modern name. The stone is rounded at the upper corners, and in a band on the top are sculptures of the sun (proper right) and moon (left). Below this is an inscribed area about 2 ft. 3½ in. high and 17 in. broad. It is somewhat damaged on the proper right side, from the top downwards to l. 5.—The character is a bold Kanarese hand of the period, somewhat affectedly angular in ll. 1-5; the letters vary in height from ¼ in. to 1½ in., and belong to the transitional type. The vowels ē and ǝ are written in the later manner, except in *trayōdasi* (l. 7), °*janakke* (l. 9), and *bēlva* (l. 10).—The language is Old Kanarese, but not of the more archaic type.

The record opens by referring itself in ll. 1-4 to the reign of **Akālavarsha Kannara-dēva** (the **Rāshtrakūṭa Kṛishṇa III**, on whom see *Dynast. Kanar. Distr.*, pp. 418-422), while his subordinate **Garvindara** was governing the **Banavāsi nāḍu**¹ (ll. 4-5). It then states that on a given date in Śaka 884 an impost of 55 *gadyāṇas* was required of the Mahājanas of **Posavūr**, from the interest of which certain Brāhmaṇas were to be fed at the *samkrānti* in the house of **Binaga**,² son of **Mālakka** (ll. 6-13); and it concludes with a pious prayer that religion may increase for all time (ll. 13-14).

The date is specified on ll. 6-9 as **Śaka 884, Dundubhi; Pausha śu. 13, Sunday**; the *uttarāyaṇa-samkrānti*. There is a slight irregularity here. The Śaka year intended is the current year, corresponding to Dundubhi of the Northern Cycle; the *tithi* Pausha śu. 13 was connected in that year with **Sunday, 22 December, A.D. 961**, ending 18 h. 8 m. after mean sunrise (for Ujjain). The *uttarāyaṇa-samkrānti* occurred on the following **Monday, 23 December**, at 6 h. 25 m. after mean sunrise. Thus the *tithi* ended at 0.8 A.M. and the *samkrānti* occurred at 12.25 A.M. on the same day, Monday. These calculations are by true *tithis*; but if we reckon with mean *tithis* and months the result is rather different, for thus śu. 13 corresponds to Monday, 23 December (being current during 20 h. 36 m. of the preceding Sunday, and ending 3 h. 24 m. after mean sunrise on the Monday), while the *samkrānti* occurred 16 h. 54 m. 22 s. after mean sunrise on the Monday.³ It is thus impossible to say whether the date in the inscription was calculated by true or by mean *tithis*.

The only place-names mentioned are the **Banavāsi nāḍu** (l. 5) and **Pōsavūr**, i.e. **Dēvihosūr** (l. 9).

TEXT.⁴

- 1 [Svasty=A]kālavarsha-dēva Śrī-Prithvi-valla-
- 2 [bha ma]hārājādhirāja paramō-
- 3 s[va](śva)raṁ [para*]mabhaṭṭārakam Kannara-dēva[m*] rā-
- 4 [jyam]-geyye tat-pāda-padma-ṣpajī-
- 5 [vi] Garvindaram Banavāsi-nāḍan-āḷe
- 6 Sa(śa)ka⁵-varsha 884 Dundubhi-samvatsa-
- 7 r-āntarggata-Pausha-su(śu)dāha-trayōdasi(śi) Ā-
- 8 ditya-vāram=uttarāyaṇa-samkrānti-
- 9 yandu Posavūra mahājanakk-a-
- 10 yvatt-aydu gadyāṇa ponna bēlva kara[m]
- 11 Mālakkana magam Binagamge sam-
- 12 krāntiyol-maneyol-orvvar=brāhmaṇa-
- 13 r=ṇḍa phalam chamdr-ādityar=ullina[m*]
- 14 dharmanam=abhivṛiddhige salvudu maṅgala

¹ This same Garvindara appears in a record of Śaka 890 (Prabhava) as ruling a part of the Banavāsi Twelve-thousand under Khottiga (*Epigr. Carn.*, Vol. VIII, Sb. 531).

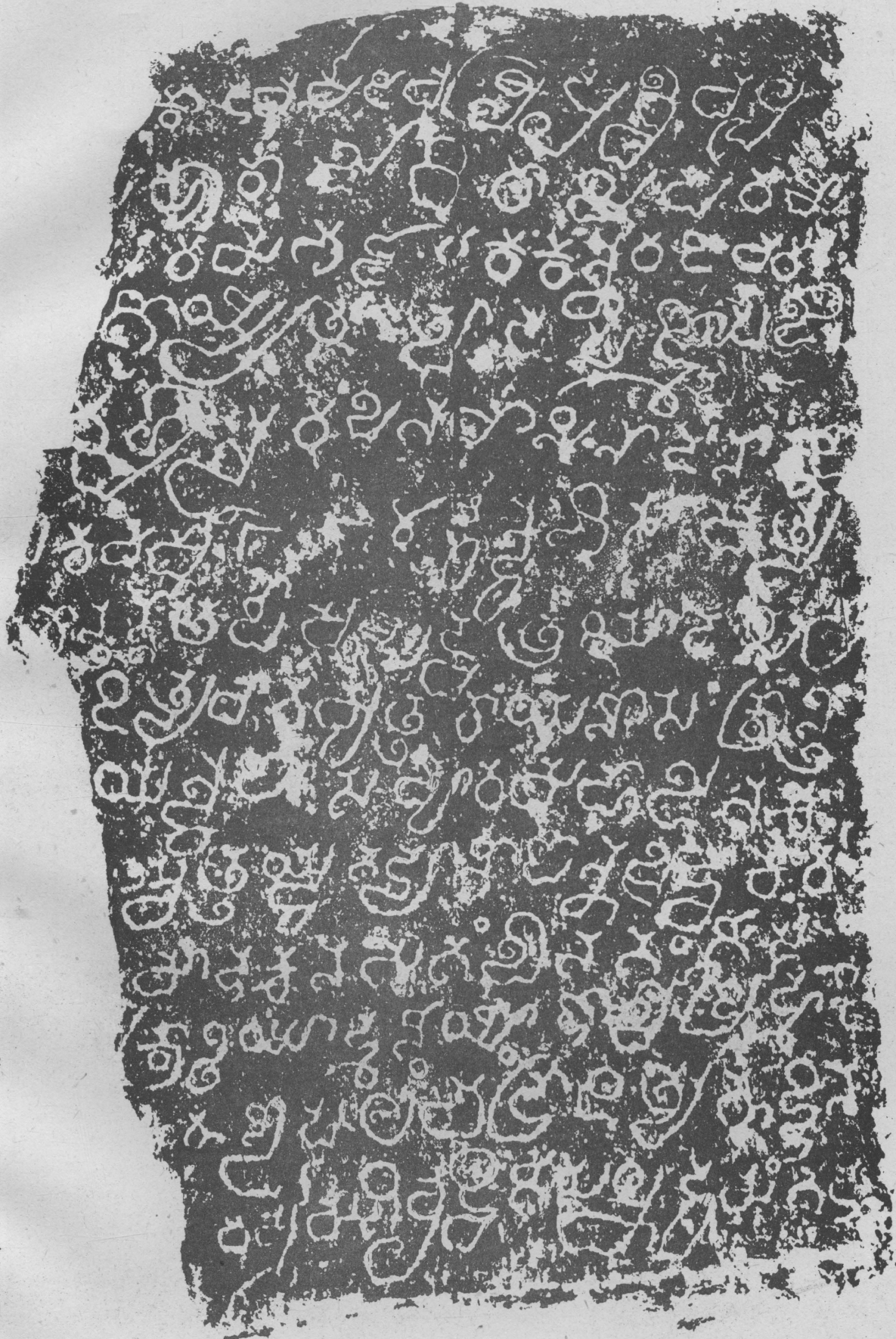
² This name seems to be the same as *Benaka*, derived from the Sanskrit *Vināyaka*.

³ I am indebted for these results of mean calculation to Mr. Sewell.

⁴ From the ink-impression.

⁵ Only the second half of the *s* is visible, but it is enough to shew that the engraver cut an *s*, not a *f*.

Devihosur Inscription of Saka 884.



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No. 22.—PADMANERI GRANT OF VENKATA I : SAKA-SAMVAT 1520.

BY V. NATESA AIYAR, B.A., M.R.A.S., PESHAWAR.

The subjoined grant is published with the aid of an excellent inked estampage, kindly supplied to me by Rao Sahib H. Krishna Sastri, Government Epigraphist for India. It is noted as No. 14 of Appendix A in the *Annual Report on Epigraphy for 1905-6*.

The copper-plates on which the grant is incised are seven in number, as can be judged from the Telugu numerals at the right-hand corner, and they are bored at the top for the insertion of a ring and seal, which, unfortunately, are no longer to be found.¹ Of these plates the first and the last are carved only on the inner side, and the remaining five on both sides. The space covered by the writing measures $7\frac{3}{4}'' \times 7\frac{1}{2}''$ on each plate, while the size of the individual letters varies from $\frac{3}{16}''$ to $\frac{1}{4}''$. The alphabet is Nandināgari, with the exception of the 'sign-manual' at the end, which is in the Kannaḍa-Telugu script.

Among the orthographical peculiarities and errors which occur in the grant may be mentioned (1) the doubling of consonants when preceded by *r*, as in °*turyyō* (l. 7), °*tārttiyikō* (l. 10), °*sauryyēna* (l. 21), °*durgga*° (l. 55), °*r-ddadāti* (l. 149); (2) the doubling of *d* when preceded by an *anusvāra* or followed by *y*, as in °*ruṁddhati*° (l. 29), °*maddhyē* (l. 46), °*saiṁddhava*° (l. 70), °*siddhya*° (l. 117); (3) the use of *anusvāra* instead of nasal, as in °*syṛpāntē* (l. 46), °*Veṅgalāmbā* (l. 54), °*koṁḍaviḍu*° (l. 56), °*vaśayam* (l. 100), °*braṁhāṁḍam* (l. 136), °*v-ēndrān* (l. 269); (4) the omission of *visarga* before conjunct sibilants, as in °*kāminī sva*° (l. 15), °*rāja kshītau* (l. 38), °*d-anuja śrī* (l. 62), °*dhē śrī*° (l. 122), °*prayatai svī*° (l. 164); (5) the use of dental *n* for cerebral *ṇ* as in °*varnita*° (l. 88), °*svarna*° (l. 228); (6) the use of *yi* for *i* and *ye* for *e* and *vice versa* as in °*yētā*° (l. 33), °*yiti*° (l. 88), °*māita*° (l. 94); and (7) non-adherence to Sandhi rules, as in °*m=abhūt=śilā* (l. 2), °*śrīmat-cha*° (l. 170), °*y-ōbbhūta*° (l. 191).

The inscription consists of 159 Sanskrit verses and opens with an invocation to the god Śrī Venkateśa in prose. The peculiar Sanskrit words and the royal *birudas* used in this epigraph are the same as in the other published records of this king and of his successors Venkata II and Raṅga VI.²

The genealogy of the king (vv. 3-28), both mythological and historical, agrees precisely with that given in the inscriptions already referred to, while the description of his virtues and exploits (vv. 29-45) adds nothing to what is contained in the Vilāpāka grant.³

Verses 46-47 give the date of the grant, which was the twelfth tithi of the bright fortnight of the month of Śrāvaṇa in the Śaka year reckoned by the sky, the eyes, the arrows and the moon (i.e. 1520), the cyclic year being Viḷambin. This date corresponds with A.D. 1598.

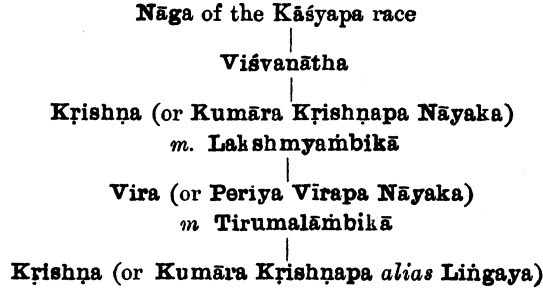
The grant was made in the presence of the god Venkateśa, evidently on the Tirumala hill, and at the request of Kṛishṇa, the Nāyaka king of Madhurā. The latter's pedigree, as shown in

¹ These plates were originally in the Collector's office, Tinnevely, and had their ring and seal intact at the time when they were examined by Mr. Sewell (*Lists of Antiquities*, Vol. II, p. 17, No. 111).

² Vide *Ep. Ind.*, Vol. IV, pp. 269 ff.; *ibid.*, Vol. III, pp. 236 ff.; *Ind. Ant.*, Vol. XIII, pp. 125 ff.; *ibid.*, pp. 153 ff.; and *Ep. Ind.*, Vol. XI, pp. 326 ff.

³ *Ep. Ind.*, Vol. IV, pp. 269 ff.

the present record (vv. 58-78), tallies exactly with what Mr. Sewell has given,¹ but is not included in the Kūniyūr Plates of Venkaṭa II.² This pedigree can be shown as follows :—



As to the martial exploits and public charities of these Nāyaka kings, the record says that Viśvanātha, son of Nāga, defeated the Tiruvaḍi king and the great Pāṇḍya Vāṇāda-rāya³ and his allies in battle and established his sway over the kingdom of Madhurā (v. 59); that his grandson Virapa Nāyaka constructed a sculptured *maṇḍapa* in front of the shrine of Sundarēśa, the presiding deity of Madura, gave the goddess Mīnākshī a golden *kavacha* set with gems, instituted *pūjās*, performed the ceremonies and made the gifts *hēma-āsava*, *hēma-garbha*, *kanaka-maṇi-tulā-pūruṣa*, etc. (vv. 63-64); that Virapa Nāyaka's son Kṛishṇa obtained the grace of Raṅgapati (*i.e.* the god of Śrīraṅgam) by gifts of jewelled *kavachas*, silk garments, and rich ornaments, such as diadems, ear-rings, and waistband, by the endowment of villages, gardens and orchards, by the celebration of car-festivals and by the due performance of daily rituals in his temple (v. 69); and that he also founded *agrahāras* for the exclusive use of Brahmans well-versed in *sāstras*, and bestowed villages on them in perpetuity.

The object of the grant was the village of Padmanēri (ll. 107 sqq.), surnamed Tirumalāmbā-puram, presumably after Kṛishṇa-Nāyaka's mother, and belonging to the Tiruvaḍi-rājya,⁴ in Vānava-nāḍu, and in Pachchāttuppōkku (Tamil: Pachchāruppōkku), evidently so called because it was irrigated by the Pachchārru river. The village was situated to the east of Kōṭṭākuḍi-Marugāl and the Bhinnāśman, to the south of the (boundary) stone of Vēṭṭekaraṅkuḷam and Moḍavaṅkuḷam, to the west of the bridge (*i.e.* anicut) of Dēvanallūr⁵ *alias* Sōmanāthakshētra and to the north and west of the river Śyāma-nadi.⁶ The village enjoyed a regular supply of water from the Śyāma-nadi anicut and possessed the ownership of the two dams across the mountain streams between Chōlagiri and Valligiri, as also the numerous canals. The village of Padmanēri may be identified with its namesake 2½ miles east of Nāṅgunēri in the Tinnevely district. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 315) says that there is here a large temple with inscriptions in Tamil, Telugu, Grantha and Malayalam characters.

The terms of the grant are the same as those used in similar records of this dynasty and embrace every kind of proprietary right, including immunity from all taxes and unhampered powers of enjoyment and alienation in perpetuity.

¹ *Lists of Antiquities*, Vol. II, p. 200.

² *Ep. Ind.*, Vol. III, p. 239.

³ [For the identification of Tiruvaḍi and of Vāṇāda-rāya see the *Annual Report* on Epigraphy for 1906, p. 85, paragraph 80.—H. K. S.]

⁴ This name occurs also in the Kūniyūr Plates of Venkaṭa II (vide *Ep. Ind.*, Vol. III, p. 240).

⁵ [Dēvanallūr is also shown on the map of the Nāṅgunēri taluk but not exactly to the east of Padmanēri. Perhaps the anicut of Dēvanallūr was in that position.—H. K. S.]

⁶ Śyāma-nadi is apparently the Sanskrit rendering of Pachchārru.

The village was divided by king *Kṛishṇa* into 83 shares and bestowed on a number of Brahmans of different *gōtras* and *sūtras* (v. 81). The following is the list of the donees and their shares :—

List of Donees.

Line of text. ¹	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
169	Śāmbhu (Śiva) . . .	.....	...	...	...	1½
"	Mādhava (Viṣṇu) . . .	.....	...	...	...	1½
"	Mahāśāstā (tutelary deity of the village).	.....	...	...	...	1½
170	Akkala-Bhaṭṭa . . .	Grandson of Akkala-Bhaṭṭa and son of Voḍya Peru-Bhaṭṭa.	Bahvricha	Bhāradvāja . . .	...	5
173	Tirumala-Nambikoṇḍārya	Son of Maḍavāḍa Pina-mādhavayarya.	...	Kauṇḍinya . . .	Āpastamba	5
176	Koṇḍā-Jōsya . . .	Son of Timmā-Jōsya . . .	...	Do. . .	Do.	6
177	Veṅkaṭa-Amātya . . .	Son of Honnaya-Amātya . . .	Yajus . . .	Bhāradvāja . . .	...	5
178	Veṅkaṭaya and Sūrēndra.	Sons of Sarvaya . . .	...	Viśvāmītra . . .	Āśvalāyana	2
180	Bhūmā-Bhaṭṭa . . .	Son of Mahānkālī Nāgā-Bhaṭṭa.	Yajus . . .	Kutsa . . .	...	2
181	Narasam-Bhaṭṭa . . .	Son of Tirumalārya . . .	Do. . .	Viśvāmītra . . .	...	1
182	Abbā-Bhaṭṭa . . .	Son of Śāmkara-Bhaṭṭa . . .	Do. . .	Saunaka . . .	...	1
183	Sāmkara . . .	Son of Vallam-Bhaṭṭa . . .	Bahvricha	Kausika . . .	...	1
185	Alagi-Śīngari . . .	Son of Śrīrāma . . .	...	Śrīvatsa . . .	Āpastamba	1
186	Tiruveṅkaṭayārya . . .	Son of Anantayārya . . .	Yajus . . .	Ātrēya . . .	...	1½
187	Tirumalārya . . .	Son of Kṛishṇayārya . . .	Do. . .	Kauṇḍinya . . .	...	1
189	Kṛishṇaya . . .	Son of Perumālārya . . .	Do. . .	Bhāradvāja . . .	...	1
190	Tiruvāli . . .	Son of Abbaya . . .	...	Do. . .	Bōdhāyana	1
191	Nārāyaṇa . . .	Son of Tiruveṅkaṭaya . . .	...	Do. . .	Do.	1
192	Lakshmanārya . . .	Son of Perumālārya . . .	...	Do. . .	Do.	½
194	Porotti-Nainār . . .	Son of Śrīnivāsa . . .	Yajus . . .	Kauṇḍinya . . .	...	½
195	Sūryanārāyana . . .	Son of Bhāskara-Bhaṭṭa . . .	Do. . .	Bhāradvāja . . .	...	1
196	Abban-Śāstrin . . .	Son of Śēstirāya . . .	Bahvricha	Śrīvatsa . . .	...	1
197	Padmanābha-Paṇḍita . . .	Son of Dēvarāya-Paṇḍita . . .	...	Kāśyapa . . .	Bōdhāyana	1
199	Vēdappa-Paṇḍita . . .	Son of Garuḍavāhana . . .	...	Do. . .	Do.	1
200	Paramasvāmi-Vaidya . . .	Son of Sundararāja . . .	...	Parāśara . . .	Do.	2
201	Gāṅgayādi Kōṇēri-Bhaṭṭa	.....	...	...	...	1

¹ The line-number refers to the beginning of the verse giving the details.

List of Donees—contd.

Line of text.	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
202	Bhāskara . . .	Son of Kāvēri-samudram Sōmāya.	Bahvricha	Gautama .	...	2½
203	Mudda-Bhaṭṭa . . .	Son of Nāgappa . . .	Do. .	Do. .	...	1½
204	Yallaṁ-Bhaṭṭa . . .	Son of Timmā-Bhaṭṭa . . .	...	Do. .	Āśvalāyana	½
206	Ōbā-Bhaṭṭa . . .	Son of Chikkamṇa-Bhaṭṭa	Bahvricha	Do. .	...	½
207	Sūri-Bhaṭṭa . . .	Son of Basava-Adhvarin .	...	Vāsishtā .	Drāhyāyana	½
208	Gaṅgādhara . . .	Son of Gōvinda . . .	...	Agastya .	Āśvalāyana	½
210	Nārāyana . . .	Son of Huggi Yallaṁ-Bhaṭṭa.	...	Harita . .	Do.	1½
211	Śēshādri-Bhaṭṭa . . .	Son of Koṇḍu-Bhaṭṭa . . .	...	Kāśyapa .	Do.	½
213	Vaidyanātha . . .	Son of Lakshminātha . . .	...	Do. .	Bōdhāyana	1
214	Sūri-Bhaṭṭa . . .	Son of Nāgā-Bhaṭṭa . . .	Bahvricha	Manna - Bhārgava.	...	½
215	Tirumala-Bhaṭṭa . . .	Son of Viraya . . .	...	Gautama .	Āśvalāyana	½
217	Mādhava-Bhaṭṭa . . .	Son of Mālu-Bhaṭṭa . . .	Bahvricha	Vishṇuvar-dhana.	...	1½
218	Viram-Bhaṭṭa . . .	Son of Gaṅgādhara . . .	Do. .	Kāśyapa .	...	½
219	Kṛishṇam-Bhaṭṭa . . .	Son of Koṇḍu-Bhaṭṭa . . .	Yajus .	Do. .	...	½
220	Pāpā-Bhaṭṭa . . .	Son of Durgā-Bhaṭṭa . . .	Bahvricha	Ātrēya .	...	½
222	Venkatādri-Bhaṭṭa . . .	Son of Yallaṁ-Bhaṭṭa . . .	Do. .	Gautama .	...	10
224	Basavā-Bhaṭṭa . . .	Son of Buchella . . .	Do. .	Kāmakāyana-Viśvāmītra.	...	10
225	Nāgā-Bhaṭṭa . . .	Son of Pākam-Kṛishṇaya	Do. .	Bhāradvāja .	...	10
226	Kṛishṇam-Bhaṭṭa . . .	Son of Sūri-Bhaṭṭa . . .	Do. .	Vishṇuvar-dhana.	...	10
228	Venkaṭa-Bhaṭṭa . . .	Son of Svarnaghanti-Appayārya.	Do. .	Bhāradvāja .	...	1½
229	Śamkara-Bhaṭṭa . . .	Son of Tirumala-Yajvan .	Do. .	Kāśyapa .	...	10
230	Sūryanārāyana . . .	Son of Mallu-Bhaṭṭa . . .	Do. .	Haritasa .	...	10
231	Sūryanārāyana . . .	Son of Lakkā-Bhaṭṭa . . .	Do. .	Hāritasa .	...	½
233	Appaya . . .	Son of Tiruvenkaṭa . . .	...	...	...	1
..	Anantaya . . .	Son of Yajñēsvara . . .	Yajus .	Kausika .	...	½
235	Vaidyēsa-Bhaṭṭa . . .	Son of Maṅgēsa . . .	Sāman .	Kāśyapa .	...	1½
236	Chinna-Nāgaya . . .	Son of Koṇḍu-[Bhaṭṭa*]	Bahvricha	Hāritasa .	...	½
237	Raṅgaya . . .	[Son of] Veṅga]-Ādhvarin	Yajus .	Kāśyapa .	...	½

List of Donees—concl'd.

Line of text.	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
238	Kṛishṇa	Son of Rathasundara	Yajus	Kāśyapa . . . .	...	$\frac{1}{8}$
239	Bisham-Bhaṭṭa	Son of Venkata . . . .	...	Do. . . .	Kātyāyana	$\frac{1}{8}$
"	Venkata	[Son of] Karuṇākara	Śukla-Yajus.	Bhāradvāja . . . .	...	$\frac{1}{8}$
240	Lallu-Bhaṭṭa	Son of Nāga-Bhaṭṭa	Bahvricha	Vāsishtha . . . .	...	$\frac{1}{8}$
241	Chennu-Bhaṭṭa	Son of Nāga-Bhaṭṭa	Do. . . .	Ātrēya . . . .	...	$\frac{1}{8}$
242	Nṛisimha	Son of Raṅgaya	Yajus	Bhāradvāja . . . .	...	$\frac{1}{8}$
"	Chikkārya	[Son of] Ōbaya	Ṛik	Mauna - Bhārgava . . . .	...	$\frac{1}{8}$
244	Kṛishṇa-Bhaṭṭa	Son of Venkatādri	Bahvricha	Vāsishtha . . . .	...	$\frac{1}{8}$
"	Kṛishṇa	Son of Rāmakṛishṇa	Ṛik	Jāmadagnya-Vatsa . . . .	...	$\frac{1}{8}$
245	Bhānaya	Son of Nāgā-Bhaṭṭa	Do. . . .	Kāśyapa . . . .	...	$\frac{1}{8}$
"	Achchaya	Son of Koṇḍu-Bhaṭṭa	Bahvricha	Do. . . .	...	$\frac{1}{8}$
246	Timmaya	[Son of] Rāmaya	Ṛik	Jāmadagnya-Vatsa . . . .	...	$\frac{1}{8}$
247	Bhairava	Son of Tippā-Bhaṭṭa	Yajus	Śrīvatsa . . . .	...	$\frac{1}{8}$
"	Ganapati	Son of Nāgaya	Bahvricha	Kausika . . . .	...	$\frac{1}{8}$
248	Raghunātha	Son of Liṅga . . . .	...	Śrīvatsa	Kātyāyana	$\frac{1}{8}$
249	Pēraya	[Son of] Mallaya	Yajus	Gautama . . . .	...	$\frac{1}{8}$
250	Varadārya	Son of Anantayārya	Bahvricha	Bhāradvāja . . . .	...	1 $\frac{1}{8}$
252	Bharata-Bhaṭṭa	Son of Dēvadēśa-Bhaṭṭa	Yajus	Kausika . . . .	...	1
253	Mannān	Son of Kṛishṇaya	Bahvricha	Haritasa . . . .	...	$\frac{1}{8}$
254	Aḷagapperumā	Son of Śrīraṅga	Yajus	Śrīvatsa . . . .	...	$\frac{1}{8}$
255	Viśvanātha	Son of Yajñēśvara	Do. . . .	Kāśyapa . . . .	...	$\frac{1}{8}$
256	Peddaya	[Son of] Mallaya	Ṛik	Vāsishtha . . . .	...	$\frac{1}{8}$
"	Pushpagiri	Son of Dugga	Do. . . .	Bhāradvāja . . . .	...	$\frac{1}{8}$

Some of these donees, it may be noted, seem to have come from distant provinces. Thus, Akkaḷa-Bhaṭṭa is stated to be the son of Peru-Bhaṭṭa of Voḍya or Orissa (v. 86); Tirumala-Nambikoṇḍa, the son of Pina-Mādhava of Maḍavāḍa or Marwar (v. 88); Bhūmā-Bhaṭṭa, the son of Nāgā-Bhaṭṭa of Mahāmkāli, or Mahākāli or Ujjain (?) (v. 92); and Nārāyana, the son of Yallarī-Bhaṭṭa of Huggi or Hoṭgi (v. 115). It is also worthy of note that the donees belong to various Brahmanical sects and to different śākhās, gōtras and sūtras, from which it is apparent that the

king was very tolerant in matters of religion and confined his munificence to no particular sect or class.¹

In v. 81 it is said that the village of Padmanēri was divided into 83 shares, and the actual number of shares distributed among the donees comes to that number.

The inscription was composed by Kṛishṇakavi-Kāmakōṭi,² grandson of Sabhāpati, and engraved by Virāṇa-Mahāchārya, son of Gaṇapaya.³

The grant closes with the usual imprecatory verses (vv. 155-59) and the sign-manual of the king.

TEXT.

[Metres: vv. 1-3, 38 (partly), 43-44, 46-57, 61-62, 65-67, 74-151 and 154-158, *Anuṣṭubh*; vv. 4, 6, 22, 28, 31-32, 45, 58, 63, 68-69 and 72-73, *Śārdūlavikrīḍita*; vv. 7, 37 and 70, *Bathōd-dhatā*; vv. 5, 21, 23, 59 and 64, *Sragdharā*; vv. 8, 13 and 60, *Vasantatilakā*; vv. 9, 14, 26 and 29, *Prithvī*; vv. 10 and 19, *Śikharinī*; vv. 15, 17 and 34, *Mālinī*; vv. 11, 25 and 36, *Sailasikhā*; vv. 12 and 30, *Indravajrā*; vv. 16 and 35, *Pushpitāgrā*; vv. 18, 20, 24, 27 and 33, *Upajāti*; vv. 38 (partly), 39-41, 71 and 152-153, *Āryā*; v. 159, *Sālinī*; v. 42, *Dōdhaka*.]

[NOTE.—Letters in round brackets stand for corrections of the immediately preceding letters.]

First Plate.

- 1 त्रीर्वेकटेशाय नमः । यस्य संपर्कपुण्येन¹ नारीरत्न-
- 2 मभूत्प्रिया² । यदुपास्यं सुमनसां तद्वस्तुद्वंद्वमाश्रये ।[। १*]
- 3 यस्य हिरदवक्त्राद्याः पारिषदाः परप्रशतं । विघ्नं निघ्नन्ति भजतां
- 4 विष्वक्सेनं तमाश्रये ।[। २*] जयति क्षीरजलधेर्जातं सद्येक्षणं हरेः । आलं-

Lines 5-94 are omitted as the verses 3-42 which they contain have been printed above (Vol. XI, No. 34) as occurring in the Mārēḍapalli Grant, most of them also in the Dalavay Agraharam Plates (Vol. XII, No. 21), the Arvilimangalam Plates (Vol. XII, No. 38) and in the two Grants of Veṅkaṭapati (Vol. XIII, No. 22). Some of the following verses also occur more or less exactly in the same.

Third Plate: Second Side.

- 95 स्तोषणरूपजितासमकांडः । भाषणे³तप्युवरायरगं-
- 96 डः पोषणनिर्भरभूनवखंडः ।[। ४२*] इत्यादिबिबुदेर्वदितत्या
- 97 नित्यमभिष्टुतः । जयजीवेतिवादिन्या जनितांजलिबंधया ।[। ४३*]
- 98 कांभोजभोजकाकिंगकरहाटादिपार्थिवैः । प्रतीहारपदं प्राप्तैः[.]
- 99 प्रस्तुतस्तुतिघोषणः ।[। ४४*] सोयं नीतिजितादिभूपतितस्सुत्राम-

¹ [The identification of Voḍya, Maḍavāda, Mahaṅkāli and Huggi with names of provinces and towns is very doubtful. These are most likely family names.—Ed.]

² The composer of the Viḷāpāka, Koṇḍyāta and the Kāliakurśi grants of Veṅkaṭa I, Veṅkaṭa II, and Raṅga VI was Rāma, son of Kāmakōṭi and grandson of Sabhāpati. This being the case, the name Kṛishṇakavi Kāmakōṭi in the present record may be taken to mean Kṛishṇakavi, son of Kāmakōṭi and brother, presumably, of Rāma.

³ The engraver of the Viḷāpāka grant of Veṅkaṭa I was Kāmaya, and that of the Kūniyūr and Koṇḍyāta grants, Achyutārya, both sons of Gaṇapaya or Gaṇapārya. It is, therefore, apparent that Virāṇa-Mahāchārya of our inscription was the brother of Kāmaya and Achyutārya.

⁴ Read पुण्येन.

⁵ Read नमस्त्विला.

⁶ Read भाषणे.

- 100 शास्त्री सुधीसार्थानां भुजतेजसा स्ववग्र्यं¹ कर्नाटसिंहासनं [1*]
 101 आ सेतीरपि चाहिमाद्रि विमतान् संद्वत्य शासन्मुदा सर्वोर्वी प्र-
 102 चकास्त्रि वेकटपतिश्रीदेवरायाग्रणीः । [1 ४५*] व्योमनेत्रकळंबेदु-
 103 गणिते शकवत्सरे । वत्सरे च विकंब्याख्ये मासि आवणनाम-
 104 नि । [1 ४६*] पक्षे वळ्ळे पुण्यायां द्वादश्यां च महातिथौ । श्रीवेकटेशपा-
 105 दाजसन्निधौ श्रेयसान्निधौ । [1 ४७*] नानाशाखाभिधागोत्रसूत्रेभ्यो(भ्यः)
 106 शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः । [1 ४८*]
 107 श्रीसमग्रे तिरुवडिराण्डे वानवनाडुके । पञ्चात्तुप्पुक्कुके चापि
 108 प्रख्यातिं समुपाशि(त्रि)तं । [1 ४९*] प्राच्यं कौट्टाकुडिमरुगालो भिन्नाश्मनो-
 109 पि च । वेद्वेकारङ्कुळपाण्डो दक्षिणं मोडवङ्कुळात् । [1 ५०*] सीमनाथ-
 110 चेन्नदेवनङ्कुसेतोच्च पश्चिमं । श्यामनद्याः पश्चिमां च दिग्मा-
 111 त्रितमुत्तरां । [1 ५१*] तिरुपाधिश्चामनदीसेतुपाथोभिवर्धिता(तं) । त-
 112 च्चोळवलिगिर्योच्च मध्ये सेतुद्वयाभसां । [1 ५२*] कुल्यावलीजलानां
 113 च स्वातंत्र्येण² समन्वितं । एतद्भ्रामतटाकावुनिर्निरोधखला-
 114 न्वितं । [1 ५३*] — — — — — । श्रीमत्तिरुम-
 115 लांबायाः पुरमित्यपराभिधं । पन्ननेरीतिनामानं ग्राम-
 116 मारामशोभितं । [1 ५४*] सर्वमान्यं चतुस्त्रीमासहितं च समंततः ।
 117 निधिनिक्षेपपाषाणसिद्धसाख्यजलान्वितं । [1 ५५*] पश्चिस्था-
 118 गामिसंयुक्तं गणभोष्यं सभूरुहं । वापीकूपतटाकैश्च
 119 कच्छारामैश्च संयुतं । [1 ५६*] पुत्रपौत्रादिभिर्भोष्यं क्रमादाचंद्रतार-
 120 कं । दानाधमनविक्रीतियोष्यं विनिमयोचितं । [1 ५७*] आसीत्काश्य-
 121 पसंततौ घनतपस्संतुष्टविश्वेश्वरस्त्रैरानुग्रहभाजनात्³गुणनि-
 122 धे⁴ श्रीनागपृथ्वीपतेः । क्षीराब्धेरिव चंद्रमाः कुवलयानंदानुसं-
 123 द्यायकः सौम्यः[*] श्रीवरविश्वनाथनृपतिस्सर्वत्रचूडामणिः । [1 ५८*] प्र-
 124 ख्यातश्रीस्त्रिरुवडिमहापाण्डवाणादरायप्राग्रानन्यानपि र-
 125 णसुखे पार्थिवानाश्च जित्वा । तत्तस्त्रीमां(मा)त्रिजभुजवलादाहरन्
 126 विश्वनाथक्षीणीपालोभजत मधुराराण्यसाम्नाण्यलक्ष्मीं । [1 ५९*] त-
 127 स्मादजायत जायमनोजवसः[*] स्वकीर्त्या विख्यातकृष्णनृपतिर्विजि-
 128 ताभियातिः । विक्रांतिनोतिधिषणाष्ट[ति]संपदां⁵ यः स्तुत्याद्ययोभ-

¹ Read °वग्र्यन्.² Read °तंत्र्येच.³ Read नाहु°.⁴ Read धे.⁵ Omit the two syllables जाय which are repeated by mistake.

Omit the visarga.

- 129 जत दक्षिणनायकत्वं ।[। ६०*] पद्मेव पद्मनाभस्य पुरारेरिव पार्वती।
पवि-
- 130 अचरिता तस्य पत्नी लक्ष्म्यंबिकाभवत् ।[। ६१*] तयोः प्राचीनपुण्यानां
131 परिपाकविशेषतः । विनयीदार्यनयभूरुदभूहीरभूपतिः ।[। ६२*]
132 श्रीमत्सौंदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचि-
133 त्रविशेषभूषितशिलास्तंभोजसन्मट्ट(ण्ट)पं । मीनाद्याः कवचं च
134 रत्नसूत्रितं हेमं च निर्माय यः पूजास्वावहृदुत्तरोत्तरतया
135 साम्राज्यमव्याहृतं ।[। ६३*] हेमाश्वं हेमगर्भं कनकमणितुलापूरु-
136 षं विश्वचक्रं ब्रह्मांडं¹ गोसहस्रं कनककरिरथं कांचनीं का-
137 मधेनुं । सप्तभिधीन् हिरण्याश्वरथमपि महाभूतपूर्वं घ-
138 टं च ।² स्वर्णदमां रत्नधेनुं व्यतनुत विधिवद्भूयसे श्रेयसे यः ।[। ६४*] श-
139 चीव त्रिदशेंद्रस्य शीतांशोरिव रोहिणी । सधर्मिण्यभवत्तस्य

Fourth Plate : Second Side.

- 140 सती तिरुमलांबिका ।[। ६५*] अनसूयां च सासूयां रुद्रकीर्ति-
141 मरुद्वतीं । कुरुते या गुणोत्कर्षैर्लीपासुद्रां च सुद्वितां । ।[। ६६*] वी-
142 रभूरमणादस्यां वरकृष्णमहीपतिः । देवक्यामिंदिराजानि-
143 र्वसुदेवादिबोदभूत् ।[। ६७*] जैत्रश्रीवसतिर्जयंततनुभूचंद्राभिरा-
144 माकृतिर्विज्ञातामितनीतिशास्त्रविततिर्वीरोत्तमालंकातिः । नी-
145 त्या कल्पितनैकषोडशमहादानोन्नतिर्दीव्यति श्रीबीरक्षिति-
146 पांबुधेरुपति[:*] श्रीकृष्णपृथ्वीपतिः ।[। ६८*] विश्वोत्कृष्टविचित्ररत्न-
147 कवचीष्णीषायपीतांबरशोवाकल्पकिरीटकंडलकटोसूत्रा-
148 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यग्रकैकर्यतः
149 प्रीतो रंगपतिर्हृदाति महितां यस्मै त्रियं भूयसीं ।[। ६९*] भास्वति
प्रकटशा-
- 150 रदोदये ये(य)च कांचनतुलां संचति⁴ । पूरिताशमवनीमंकि(मखि)लां⁵ संच-
151 रंति विमलाश्विरं द्विजाः ।[। ७०*] उदयन्हिरण्यगर्भाद्दुग्धैः कृष्णदुरमि-
152 तवसुवर्षी । पोषितबुधः कलावान् कलयति दानांबुघनतरान-
153 शीन् ।[। ७१*] मंत्रैर्जीवनमभ्युपेत्य वरदासंत्सर्चनादेवता यागीर्नाकचरा-
154 स्त⁶ क्षितिस्तुरा देवाधिका वैदिकाः । तस्माद्देवशतप्रतिष्ठितिमुशंत्वे-

¹ Read ब्रह्माण्डं.

² Cancel the *danḍa*.

³ Read चं

⁴ Read संचति.

⁵ [The correction made in brackets does not suit the metre. I would read °मवनीमंपकिलां.—H. K. S.]

⁶ Read तः [or °स्तथा—H. K. S.].

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- 155 कद्विजस्थापनामित्येष्य¹ ऋतिमग्रहाररचनारक्षे कृते येन किं ।[। ७२*] देवी-
 156 स्निग्धतसर्वमान्यकतया षट्कर्मनिष्ठा² द्विजा देवातिथ्यविधौ सदाशिशि
 157 रता यस्येति नैवाङ्गुतं । तत्तद्गुणकरप्रदानकलितचेत्राधि[नि*]र्भोचकस्तो[द्य]-³
 158 हानघनान्यदेशधरणोदेवाशिशोषै⁴श्रियः ।[। ७३*] तस्य दानधुरीणस्य तरुणादित्य-
 159 तेजसः [*] तरवारिलताकोटितांडवोद्यज्जयश्रियः ।[। ७४*] वक्षःप्रदेशे
 मांधातुर्बाह्वो रु[ग्मां]-⁵
 160 गदस्य च [*] लक्ष्मणस्य मुखाम्भोजे हृदये हर्षशोभिनः ।[। ७५*]
 प्रत्यंगमादिभूपानां प्रक-
 161 टीकुर्वतः प्रथां । श्रीदक्षिणसमुद्रेशप्रख्यातबिहदीनतेः । [। ७६*] श्रीमत्स-
 चर्तिरु-
 162 वडिसप्तगङ्गहरणौजसः । वरवीरमहोपालवाराकरसुधानिधेः ।[। ७७*]
 श्रीमत्तिरु-
 163 मलांबायाश्चिरपुण्यफलात्मनः । विख्यातकृष्णभूपस्य विघ्नप्रतिमनुपालयन ।[। ७८*]
Fifth Plate: First Side.
 164 परोतः प्रयत्ने⁶ स्निग्धैः पुरोहितपुरोगमैः [*] विविधैर्विबुधै⁷ श्रीतप-
 165 थिकैरधिक्कैर्गिरा ।[। ७९*] श्रीवीरवेकटपतिमहारायमहोपतिः । स-
 166 हिरण्यपयोधारापूर्वकं दत्तवान्मुदा ।[। ८०*] सोयं कृष्णमहोपालरसुत्राम-
 167 समवेभवः । त्रयोत्तराश्रीतिष्ठत्तीः पद्मनेर्य्या विधाय सः ।[। ८१*] नानागोच-
 168 द्विजातिभ्यो धारापूर्वमदान्मुदा [*] वृत्तिमंतोत्र लिख्यंते विप्रा वेदांत-
 पारगाः ।[। ८२*]
 169 सार्धैकवृत्तिगणशंभुः सार्धैकवृत्तिश्च माधवः । महाशास्ता च सार्धैकवृत्ति-
 170 मन्त्राभिगच्छति ।[। ८३*] श्रीमत्⁸ चंद्रावतंसांघ्रिसेवनाचारपावनः । परोपकार-
 171 वाङ्मन्य⁹फलिताधरकोटिकः ।[। ८४*] पदवाक्यप्रमाणज्ञो भारद्वाजकुलोत्तमः ।
 172 बह्वृचोक्कलभट्टस्य¹⁰ पौत्रशास्त्रविदां वरः ।[। ८५*] वीर्यश्रीपेरुभट्टाश्वीरोषधी-
 173 शापराकृतिः । विख्याताकलभट्टोत्र वृत्तीः पंच समस्युते ।[। ८६*] कौडिन्यगो-
 174 त्रभूरापस्तंबसूत्रधुरंधरः । विज्ञातोभयवेदांतो वैष्णवीशशिखाम-
 175 णिः ।[। ८७*] भजते मडवाडश्रीपिनमाधवयार्यजः । पंच वृत्तीस्तिरुमलन-
 176 विकोडार्यशेखरः ।[। ८८*] आपस्तंबवतामग्रयायी कौडिन्यगोचजः । तिमा-

[Lines 177-257 contain only the names, etc., of donees, for which see the list of donees given above.]

¹ Read °लेत्य.

⁴ Read चः.

⁷ Read घे.

¹⁰ Read बह्वृचोक्कल°.

² Read षा.

⁵ Read रुग्मां°.

⁸ Read श्रीमच्छंद्रा°.

⁶ Read °कस्थीय-.

⁹ Read लेः.

⁹ Read °वादिन्य°.

Seventh Plate.

- 258 श्रीवेङ्कटपतिरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य । शास-
 259 नमिदं सुधीजनकुवलयचन्द्रस्य भूमहेन्द्रस्य । [। १५२*] [ओ*]वेङ्कटपतिरा-
 260 यक्ष्मापनिदेशेन शासनञ्चोकान् [।*] कृष्णकविकामकोटिस्मर-
 261 समभाषीत्सभापतेः पौत्रः । [। १५३*] श्रीवेङ्कटमहारायसूक्त्या गणप-
 262 यात्मजः । श्रीवीरणमहाचार्यो व्यलिखि(ख)त्तांशशासनं । [। १५४*]
 दानपा-
 263 लनयोर्मञ्जो दानात्त्रे'योनुपालनं । दानारत्नगर्गमवाप्नोति पाल-
 264 नादच्युतं पदं । [। १५५*] स्वदत्ताद्दि'गुणं पुण्यं परदत्तानुपालनं ।
 परद-
 265 तापहारेण स्वदत्तं निष्फलं भवेत् । [। १५६*] स्वदत्तां परदत्तां वा
 यो हर-
 266 त वसुंधरां । षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः^१ । [। १५७*]
 एकैव
 267 भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करमाज्ञा विप्रदत्ता
 268 वसुंधरा । [। १५८*] सामान्योयं धर्मसितुर्नृपाणां काले काले पावनोप्यी-
 (यो) भ-
 269 वद्विस्म'र्वनिताग्भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।
 [। १५९*]
 270 श्रीवेङ्कटेश^२

ABSTRACT OF CONTENTS.

- Verses 1-3. Invocation to Veṅkaṭeśa, the feet of Rāma, Vishvaksēna and the Moon.
 Vv. 4-6. The genealogy of the Āravīti family down to king Bukka.
 Vv. 7-8. Praises of Bukka and his wife Ballāmbikā.
 Vv. 9-11. The conquests of Rāma-Rāja, son of Bukka.
 Vv. 12-13. Praises of Śriraṅga-Rāja I, son of Rāma-Rāja and Lakkāmbikā.
 Vv. 14-15. Praises of Tirumalāmbikā, wife of Śriraṅga-Rāja and the mother of Rāma-
 Rāja, Tirumala-Rāja and Veṅkaṭādri.
 Vv. 16-17. The military exploits of Rāma-Rāja.
 V. 18 Praises of Veṅkaṭādri-Rāja
 Vv. 19-23. Of the three sons of Śriraṅga, Tirumala-Rāja alone by his military prowess
 succeeded to the throne. His pilgrimages and benefactions.

^१ Read क्क.^२ Read वि.^३ Read कविः^४ Read 'विः'.^५ In Kannada-Telugo characters.

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Vv. 24-25. The conquests of **Koṇḍaviḍu**, **Vinikoṇḍa** and other fortresses by **Śrīraṅga-Rāya (II)**, son of **Tirumala-Rāya** and **Veṅgaḷāmbā**, while staying at **Uddagiri (Udayagiri)** and at his capital **Penukoṇḍa**.

V. 26. **Śrīraṅga-Rāya's** coronation ceremony and his praises.

Vv. 27-28. **Veṅkaṭapati-dēva-Rāya** succeeds his brother **Śrīraṅga-Rāya** on the latter's death.

V. 29. **Veṅkaṭapati-Rāya's** coronation performed by his preceptor **Tātayārya** and his conquest of the **Yavanas (Muhammadans)**.

V. 30. His queens were **Veṅkaṭāmbā**, **Rāghavāmbā**, **Pedōbamāmbā** and **Kṛishṇa-māmbā**.

V. 31. The defeat of **Mahamanda-śāhu (i.e. Muhammad Shah)**, son of **Malik-ībharāma (i.e. Malik Ibrāhīm)**.

Vv. 32-45. His numerous *birudas* and praise.

Vv. 46-48. In the **Śaka year vyōma-nētra-kaḷamb-ēndu (i.e. 1520)**, in the cyclic year **Viḷambin**, in the month of **Śrāvāṇa**, in the bright fortnight, on the **dvādaśī day**, in the presence of god **Veṅkaṭēśa**, the grant was made to Brahmins of various *śākhās*, names, *gōtras* and *sūtras*, most of whom were well-versed in the **Vēdas**.

Vv. 49-57. The object of the grant was the village of **Padmanēri**, in the **Tiruvaḍi-rājya**, **Vānava-nāḍu** and the **Pachchātuppōkku**, of which the boundaries are set forth in detail. The terms of the grant.

Vv. 58-59. The genealogy of the [**Nāyaka**] kings of **Madhurā—Nāga** and **Viśvanātha**. The latter conquered **Vaṇadarāya**, the great **Pāṇḍya** and the **Tiruvaḍi** kings.

Vv. 60-61. Praises of **Viśvanātha's** son **Kṛishṇa**, the **Nāyaka** of the south and his wife **Lakshmyambikā**.

Vv. 62-64. Praises of their son **Vira** and his gifts to the temples of **Sundara-Nāyaka** and **Minākshi** (at **Madura**) and the numerous religious rites which he performed.

Vv. 65-66. Praises of **Tirumalāmbikā**, wife of **Vira**.

Vv. 67-77. Praises of **Kṛishṇa (Nāyaka)**, son of **Vira**, his gifts to the god of **Raṅga (i.e. Śrīraṅgam)** and his *birudas* 'lord of the Southern Ocean' and 'the conqueror of the army of **Pañchar-Tiruvaḍi** ?

Vv. 78-80. The gift of the said village of **Padmanēri** was made by king **Veṅkaṭapati-Rāya** at the request of **Kṛishṇa (Nāyaka)** of **Madura**.

V. 81. The village was divided into 83 parts.

Vv. 82-83. Grant to **Śāmbhu**, **Mādhava (Vishṇu)**, and **Mahēśāstrī**, the village deities.

Vv. 84-151. The names of the donees and their shares.

Vv. 152-153. The poet who composed the verses in the grant at the command of **Veṅkaṭapati-Rāya**, was **Kṛishṇakavi Kāmakōṭi**, grandson of **Sabhāpati**.

V. 154. The engraver of the grant, at the bidding of **Veṅkaṭa-Mahārāya**, was **Viraṇa-Mahāchārya**, son of **Gaṇapaya**.

Vv. 155-159. The usual admonitory and imprecatory verses, followed, in line 270, by the 'sign-manual' **Śrī-Veṅkaṭēśa** in the **Kannaḍa-Telugu** script.

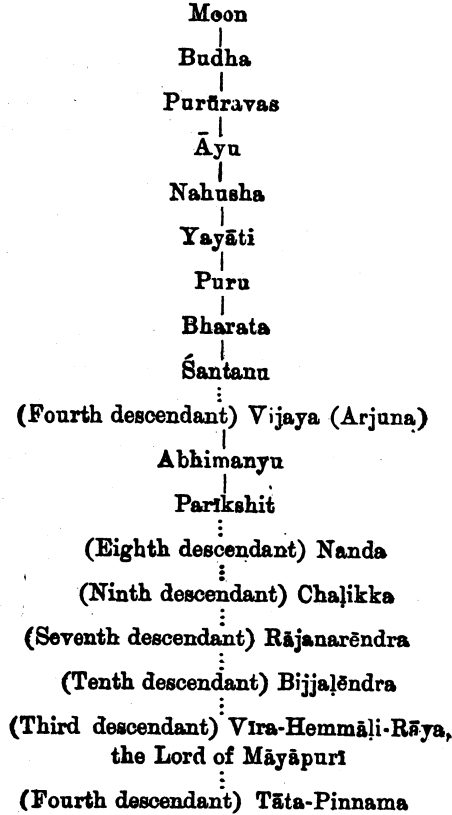
No. 23.—VELLANGUDI PLATES OF VENKATAPATI-DEVA-MAHARAYA I: SAKA-SAMVAT 1520.

By THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The inscription edited below is engraved on a set of seventeen copper-plates.¹ These have the shape common to all inscribed plates bearing the deeds of grants made by the kings of the Vijayanagara dynasty of the period to which this set belongs. In the curved upper part of each of these plates is a round hole through which the binding ring is meant to pass; to the proper left of this hole and on the first side of each plate is marked the number of the plate in Telugu-Kannada numerals. The rims are raised to protect the writing from damage. When the set came to me for examination, there was no ring. The first plate is engraved on the second side, and the last one on its first side only. Plates 7, 13 and 14 are lost; since these belong to that part of the document which enumerates the names of donees, the historically important portion of the record is intact. The preservation of the inscription is very good. From impressions taken under my supervision, as also from the originals, I now edit the inscription.

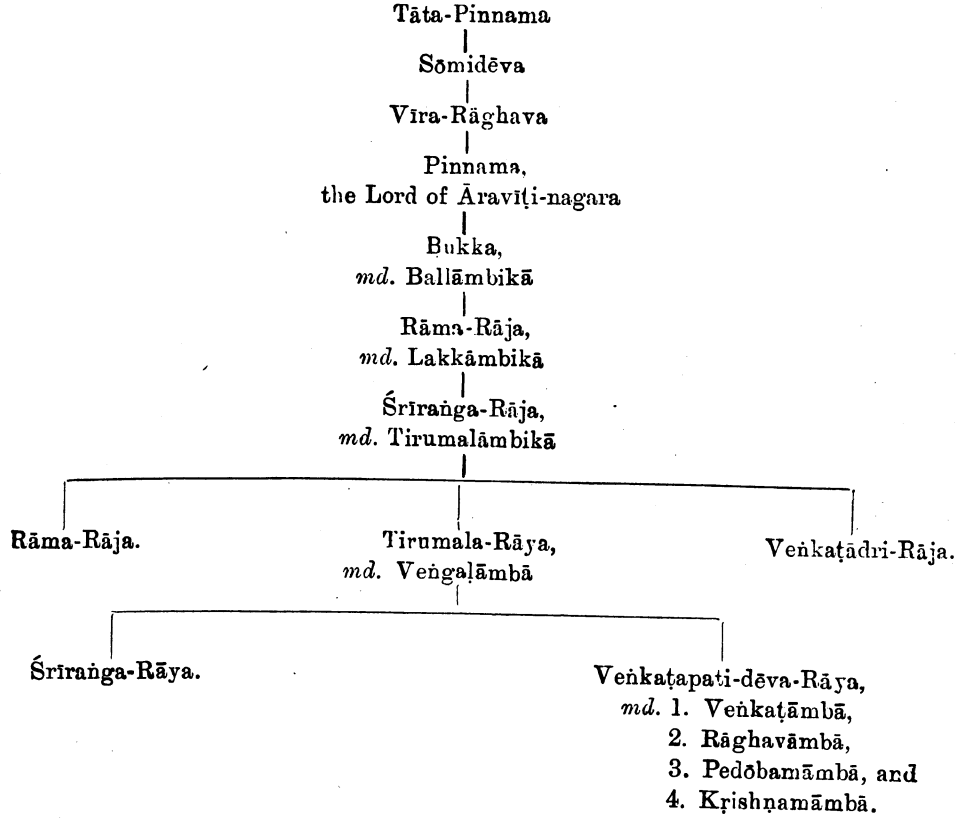
The alphabet of the record is Nandinagari; the sign-manual of the king, the word *Sri-Venkaṭeśa*, is in the Telugu alphabet. There is nothing peculiar in the orthography of the inscription demanding special comment. All the faults usual in the other documents of the Vijayanagara kings are also found in this; for example, the use of the *anusvāra* for the *varga-pañchama*, *sa* for *śa*, etc.

The grant belongs to the reign of the king Venkaṭapati-dēva-Mahārāya. His genealogy is traced from the moon as follows :—



¹ [Noticed in paragraph 59 of Part II of the A. R. on Epigraphy (Madras) for 1912.—H. K. S.]

The historical part of the genealogy begins from this Tāta-Pinnama and is as follows:—



The doings of each of these kings are given in the document in some detail. **Somidēva** is represented as having taken seven forts from his enemies in a single day (v. 7). **Pinnama** is described as the lord of Āravīṭi, and his son is reported to have established **Saluva Nrisimha** firmly on the throne (v. 8). His son **Rāma-Rāja** was a staunch devotee of Vishṇu, and through His grace he got over the effects of poison administered to him by his *jñātis* in the fort of **Kandanavōlu durgam**, which he had just then taken after defeating **Sapāda** at the head of an army consisting of 70,000 horses and taking from him the **Avanigiri durgam**,¹ driving off with him **Kasapp-Uḍaya** (vv. 11 and 12).

Rāma-Rāja, the son of **Śrīraṅga-Rāja**, ruled the country justly, after destroying the enemies of the world (the Musalmans), and was a veritable *kalpaka-vriksha* in his munificence. Of the three sons of **Śrīraṅga-Rāja**, the middle one, **Tirumala-Mahārāja**, having routed his enemies in battles, was anointed to the throne and like Vishṇu, the middle member of the Hindu Trinity,² protected the kingdom. This king performed again and again all the *mahādānas* such as the *svarna-tulā-purusha* and the *upadānas* in such holy places as **Kāñchi**, **Śrīraṅgam**, etc., and in all important places of pilgrimage and holy *tīrthas* (vv. 20 and 27). His son **Śrīraṅga-Rāja**, being stationed in **Uddagiri**, conquered the forts of **Koṇḍaviṭu**, **Vinikoṇḍapura**, etc., and began to reign in **Penugonḍa**. He had emblems, such as the *makara*, as signs of royalty. The great gifts which this king made on the occasion of his coronation permanently removed poverty from poor people (vv. 29 and 30). After him succeeded to the throne his brother **Venkaṭapati-dēva Mahārāja**, also born to the same mother, **Veṅgaḷāmbā**. **Just**

¹ [This should be the *Ādavani giri-durga*; see above, p. 244.—F. W. T.]

² Being the middle one among the sons of **Śrīraṅga-Rāja**, he is compared to Vishṇu among the Hindu Trinity.

as Rāma was anointed by Vasishṭha, his family priest, Venkaṭapati-dēvarāya's coronation was performed by the learned Tātayārya, his *guru*. Having conquered the Yavanas, he ruled the earth. He defeated Mahammanda Śāhu, the son of Malikibharāmā, in battle, and during the continuance of the war the latter used to return home day by day after losing his elephants, horses, weapons and umbrella. Venkaṭapati-dēva-Mahārāya was extolled by the kings of the Kāmbhōja, Bhōja, Kāliṅga, Kerahāta and other countries, waiting at the entrance of his palace. He bore the *birudas*, *Chaurāsi-durg-atka-vibhāla-varya*, *Hosabirudara-gaṇḍa*, *Rāya-rāhutta-miṇḍa*, *Avahaḷu-rāya-māna-mardin*, *Biruda-manniyara-gaṇḍa*, *Utkal-ēndra-jaya-panḍita-vira*, *Manniyānsāmūl*, *Gaṇḍara-gūli*, *Manya-puli*, *Maṇḍalika-dharaṇi-varāha*, *Vēṅga-tribhuvanī-malla*, *Trigōla-suratrāṇa*, *Raṇamukha-Rāmabhadra*, *Maṇḍalika-gaṇḍa*, *Āraṭṭa-Magadha-mānya-pada*, *Chālikka-chakravartin*, *Ebiruda-rāya-rāhuta-vēśy-aika-bhujaniga*, *Kalyāṇa-pur-ādhipa*, *Odḍiya-rāya-dīśapaṭṭa*, *Bhāshege-tappuva-rāyara-gaṇḍa* and *Mūru-rāyara-gaṇḍa*.

Having obtained the throne of the Karnāṭa kingdom by the prowess of his arms, and defeating his enemies, Venkaṭapati-dēva-Rāya ruled the earth from the Himālayas to Sētu (Kāmēśvaram).

The genealogy as given in this grant agrees as far as Tirumala-Rāya with those given in the Koṇḍyāta, the Kaḷḷakurṣi, the Kūṇiyūr and the Viḷappākkam grants and entirely with that found in the Daḷavāy-Agrahāram Plates of this king. This grant, like the last mentioned, omits the names of Rāma III and Raghunātha among the sons of Tirumala-Rāya and gives only those of Śrīraṅga-Rāya (Raṅga II) and Venkaṭapati I.

The historical importance of the events narrated in relation to the individual kings, the ancestors of Venkaṭapati I, as also about Tātayārya, his family priest, has been discussed already in my article on the Daḷavāy-Agrahāram Plates of Venkaṭapati-dēva-Mahārāya (*Ep. Ind.*, Vol. XII, pp. 159-187), and therefore need not be repeated here.

The present grant is dated the Śaka Samvat 1520, computed by the moon (*indu*), the arrows (*kaḷamba*), the eyes (*nētra*) and the sky (*vyōma*), which corresponded with the cyclic year Viḷambin. On the *dvādaśī tithi* of the bright half of the month Śrāvaṇa the king Vira Venkaṭapati-Mahārāya granted as an *agrahāra* to a large number of Brāhmanas the village of Vellāṅgolli together with Kaiyāttāṅkurichchi, Uppu-vāniyaṅ-puttūr and Manāmaṅgalam in Perumpattu,—all clubbed together under the name of Virabhūpa-samudrām, at the request of prince Kṛishṇa-Bhūpati of Madura. The villages granted were in the Mulli-nāḍu, which formed part of the sub-division Añjarākkarē of the Tiruvaḍi-dēśa. Their boundaries are stated in vv. 56-66.

The prince Kṛishṇa-Bhūpati, at whose request the grant was made, was the then *Nāyaka* of Madura. His pedigree is traced thus:—In the *Kāśyapa gōtra* was born Nāga, a devotee of the god Viśvēśvara (evidently of Kāśi or Bāṇārasi). His son was Viśvanātha. This prince conquered the Tiruvaḍi, the great Pāṇḍya, the Vāṇādarāya and other kings in pitched battles and took from them their kingdoms solely by the prowess of his arms and became the lord of the Madhurā country. Kṛishṇa, the lord of the south, possessed of valour, justice, intelligence and courage, was born to Viśvanātha. The queen of Kṛishṇa was Lakshmyambikā. To these was born Vira-Bhūpati, of charming manners. This last mentioned prince constructed a *maṇḍapa*, containing several beautifully sculptured pillars, in front of the shrine of the god Saundara-nāyaka (that is, Sundarēśvara of the famous Śiva temple at Madura) and presented to the goddess Minākshī a golden covering (*kavacha*) set with gems. He is described as having performed the gifts called *hēma-āsava*, *hēma-garbha*, *tulā-pūrusha* (weighing against gold and precious stones), *viśva-chakra*, *brahm-āṇḍa*, *gō-sahasra*, elephant chariot and *kāma-dhēnu* made of gold, *sapt-ān.bhōdhi*, horse chariot made of gold, *mahābhūta-gluṭa*, *svarna-kshamā* and *ratna-dhēnu*. Tirumalāmbikā was the wife of Vira-Bhūpati. To them was born Kṛishṇa-Mahipati. This prince, who was well read in all sorts of

nti-sāstras, was daily engaged in the performance of one or other of the sixteen *mahādānas*. He presented to the god Raṅga (of the temple at Śrīraṅgam) a covering (*kavacha*), studded with gems of different kinds, a head-dress (*ushnīsha*), yellow silk garments, necklaces, *kirīṭas* (diadems), *kunḍalas* (ear-ornaments) and girdles; he granted to the same deity several villages and lands, celebrated the car-festival and in various other ways served Him and obtained His grace. Again, to the lord Saundara-nāyaka (of Madura) he presented several lamp-stands (making provision to burn lights in them), made arrangements for the celebration of the *abhishēkas* (holy baths) of milk and the car-festival and presented the deity with several rich ornaments. He is said to have set up a *maṇi-stambha* before this deity. He performed the *tulā-purusha* and the *hiraṇya-garbha Mahādānas*, and on that occasion made valuable presents to Brāhmaṇas; allusion is made to the *Mahādānas*, *kuḷpaka-vriksha*, *samudra (sapt-āmbhōdhi)* and *kāma-dhēnu*. Prince Kṛishṇa-Mahīpati granted enough money to the Brāhmaṇas of other kingdoms to redeem their lands, which they lost to their kings owing to their inability to pay the taxes thereon. By this statement we are to understand that the government of other kings was so oppressive even in the case of Brāhmaṇas, and consequently much more so in the case of other castes, that the former had, on account of their inability to make good the heavy taxes imposed upon their lands, to abandon them; whereas the government of Kṛishṇa-Mahīpati was so good as to attract Brāhmaṇas even from other countries to seek the benefit of his munificence. The statement is not a mere boast, as will be seen from the list of villages from which came the Brāhmaṇa donees of this grant; I shall revert to this matter later on. Kṛishṇa-Mahīpati is further stated to have been praised by the Pāṇḍya, Chēra and Chōḷa kings. He was styled "the lord of the southern ocean." Lastly, he is reported to have wrested from the Pañcha-Tiruvāḍis¹ their kingdom. The genealogy of the *Nāyakas* of Madura, as obtained from this record, may be represented conveniently thus :—

Nāgama-Nāyaka of the Kāśyapa *gōtra*.

Viśvanātha Nāyaka.

[Conquered the Tiruvāḍi, the great Pāṇḍya and the Vāṇādarāya and other kings, and became the lord of Madhurā.]

Kṛishṇa-Bhūpati I
m. Lakshmyambikā.

Vira-Bhūpati.

[Constructed a *maṇḍapa* in front of the shrine of Saundara-nāyaka, and presented Minākshī with a jewelled *kavacha* and performed several *mahādānas*. m. Tirumalāmbikā.]

Kṛishṇa-Mahīpati II.

[Presented the god Raṅganātha with costly ornaments, clothes, villages, gardens, etc., performed *mahādānas* and made gifts to the god Saundara-nāyaka for *abhishēkas*, lights, *rath-ōtsava*, etc.]

As stated above, the newly formed *agrahāra* of Virabhūpa-samudram was granted, at the request of prince Kṛishṇa-Mahīpati, by Veṅkaṭapati-dēva-Mahārāya to a very large number of

¹ See below, p. 317, foot-note 5.

Brāhmaṇas and, curiously enough, to some Brāhmaṇa ladies also ; it is a very rare thing to meet with the allotment of shares to women in the *agrahāras* which are conferred on Brāhmaṇas. It is stated that the *agrahāra* was divided into two hundred and sixty-one *vṛittis* and that each *vṛitti* was further divided into five *aṃsas*, thus making a total of 1,305 *aṃsas*, and the gift to each donee is made in terms of the *aṃsas*. We learn that each *vṛitti* was sufficient to meet the needs of five persons ; it appears that the shares were granted, perhaps, proportionate to the number of members in the family of a donee. In the existing plates of the set a total of one hundred and eighty-two *vṛittis* and one *aṃsa* are accounted for, and the plates seven, thirteen and fourteen, which are lost, should have contained an account of the distribution of the remaining seventy-eight *vṛittis* and four *aṃsas*. The list of the donees, with the names of their fathers, their native villages, their *śākhās* and *gōtras* and the number of *aṃsas* they received, is given in the "abstract of contents" at the end.

From that list it would seem that most of the donees were residents of the Telugu country and had either already migrated into the Tamil country or had come down south at the invitation of the donor. Anyhow the record is of more than ordinary importance in that it accounts, like a few others,¹ for the existence of a large number of Telugu Brāhmaṇa families in the Tinnevely District. Themselves Telugus by birth and possessing strong liking for the men of their own country, speaking their own language, the *Nāyakas* of Madura would have imported large colonies of Telugu Brāhmaṇas from the north and settled them down in Madura and Tinnevely Districts. At present there are numbers of Telugu Brāhmaṇa families in several villages in the Tinnevely District, as, for instance, Tenkāṣi, Śērnādēvi, Pāvūr, Vellaṅguḍi, Pēṭṭai, Nālāṭṭinpuṭtūr, Kōyilpaṭṭi, Tirunelvēli and Eḷavēlaṅgāl and in many villages in the Madura District. A parallel to this tendency to import their own countrymen, speaking their own tongue, is to be found in the Marāṭhā Rājas of Tanjore, who planted a considerable colony of Marāṭhā and Gurjara Brāhmaṇas in the Tanjore kingdom, some of which families are now found scattered over the whole of the Madras Presidency, having at one time occupied the highest positions both in the British Government and in the Native States.

The present record is of great importance for the history of the *Nāyakas* of Madura, which is not very clearly known. The late Mr. Nelson had attempted a continuous and fairly full history of this dynasty of princes in his *Madura Manual*, from all available sources, such as Indian chronicles, traditions and manuscripts and a few inscriptions, as also the valuable records of the Jesuits of the Madura Mission. Attempts have been made quite recently by some others with the help of the same materials to reconstruct the history of this country and of this period, with, to my mind, no whit better success than that achieved by the pioneer, Mr. Nelson. All attempts at tracing Indian History merely from the sources referred to above have proved incomplete, if not always incorrect. It must be constructed mainly on the strength of inscriptions, supplemented largely from literary and other sources, wherever the latter do not militate against the statements made in inscriptions. Some amount of new information regarding the *Nāyakas* of Madura has been brought to light in my articles on the *Kṛishṇapuram Plates of Sadāśiva-dēva-Mahārāya*, the *Dalavāy-Agrahāram Plates of Venkaṭapati-dēva-Mahārāya* and other records. The first of these deals with the reign of *Kṛishṇappa-Nāyaka I*, son of *Viśvanātha-Nāyaka*, and the second with that of his son *Vira-Bhūpati*, *Virappa-Nāyaka* or *Periya* or *Peda-Virappa-Nāyaka* ; the copper-plate grant under consideration belongs to the reign of the latter's son *Kṛishṇa-Mahipati* or *Kṛishṇappa-Nāyaka II*. Thus the three records belong to three consecutive reigns, and the last is of greater historical importance than the others. It is necessary therefore to discuss here the historical information contained in this inscription in the light of other epigraphical records.

¹ See Vol. I, pp. 85-88, of the *Travancore Archaeological Series* ; also pp. 145-146, *ibid.*

In the Krishnāpuram Plates,¹ Nāgama-Nāyaka² is said to have been a devotee of the god Viśvanātha and to have borne the *birudas*, *Kāñchi-pura-var-ādhiśvara*, *Mōkālīpaṭṭa-wardhana*, *Samaya-drōhara-gaṇḍa*, *Samaya-kōlāhala*, *Ailāvālī-pura-var-ādhiśvara*, *Pāṇḍya-kula-sthāpan-āchārya* and *Dakshīṇa-samudr-ādhiśvara* and to have taken the kingdom of Tiruvaḍi. An old Tamil work called *Tiruppani-mālai*, quoted by me already in my article on the Daḷavāy-Agra-hāram inscription, also describes Viśvanātha and Virappa as *Kachchi-nāyakaṅ Viśuvanāthaṅ* and *Kachchi-vāḷ Krishna-Virappaṅ*. Evidently the Nāyakas of Madura will have been originally residents of Kāñchīpura and hence must have borne the title *Kāñchī-pura-var-ādhiśvara*.

The reading of the Vellaṅguḍi inscription, where it deals with Viśvanātha-Nāyaka, is defective and therefore unintelligible. The Padmanēri grant of Venkaṭa I,³ dated also Ś. 1520 gives the correct reading, which runs as follows:—

(Line 120)

आसीत्काश्य-

पसंततौ घनतपस्संतुष्टविश्वेश्वरस्वैरानुग्रहभाजनात्गुणनिधे[.*] श्रीनाग पृष्ठीपतेः ।
 क्षीराम्बेरिव चंद्रमाः कुवलयानंदानुसंवायकः सौम्य[.*] श्रीवरविश्वनाथनृपतिस्सर्वत्रचूडामणिः ।
 प्रख्यातश्रीस्तिरुवडिमहापाष्यवाणादरायप्राश्यानन्यानपि रणमुखे पार्थिवानाश
 जित्वा । तत्तस्मीमां निजभुजबलादाहरन् विश्वनाथक्षीरोपालोभजत मधुराराज्य-
 साम्राज्यलक्ष्मीं ।

From this passage we learn that Viśvanātha, after having conquered in battles the Tiruvaḍi, the Mahā-Pāṇḍya, the Vāpāda-Rāya and other kings, and having taken possession of their kingdoms by the true prowess of his arms, became the lord of the Madhurā-rājya and was ruling. What were the circumstances under which Viśvanātha conquered the kings named above and who the Vāpāda-Rāyas were and how they happened to be in the south are questions which require a clear answer. Let us now try to explain briefly the points raised above. *Tiruvaḍi* is the name applied in inscriptions, as well as in literature, to the king of Travancore. The Tiruvaḍi of the time of Achyuta-dēva-Rāya needed chastisement, since he had harboured the enemies of the Vijayanagara emperor and had refused to acknowledge his suzerainty. Achyuta-dēva-Rāya himself led the expedition as far as Śrīraṅgam, but at his own request Salaka-Tirumala-Rāya, the king's brother-in-law, was put in command of the army to subdue the Tiruvaḍi. Salaka-Tirumala-Rāya defeated the Tiruvaḍi and his confederates on the bank of the Tāmraparṇī and made him surrender all the territories usurped by him from the Pāṇḍya. Nāgama-Nāyaka evidently held then the military command over the Toṇḍai *maṇḍalam* and lived in Conjeevaram, and would therefore, on account of his familiarity with the people and their languages, have been taken by the king with him as one of the Vijayanagara generals in his expedition against the Tiruvaḍi. The Pāṇḍya king Śrīvallabha, who applied to the emperor for help, must have been put in possession of his lost kingdom after the defeat of the Tiruvaḍi; and in remembrance of this event Achyuta-dēva-Rāya, Śrīvallabha Pāṇḍya and Nāgama-Nāyaka severally called themselves *Pāṇḍya-rājya-sthāpan-āchāryas*.⁴ The Tiruvaḍi king then ruling must, according to the inscriptions in my collection, have been Bhūtalavīra Udayamārttaṇḍa-yarman of the Tiruppāppūr branch.

It is doubtful whether Viśvanātha also formed one of the party which proceeded against the Tiruvaḍi at the time of Achyuta-dēva-Rāya. It looks more than certain that Viśvanātha distinguished himself in the southern regions on a subsequent occasion and not during the reign of Achyuta-dēva-Rāya. No. 140 of the Madras Epigraphist's Collection for 1895 states that the

¹ Above, Vol. IX, p. 330.

² He is called Chinna-Nāgēndra in No. 9, C. P., of the Madras Epigraphist's Collection for 1906.

³ Above, pp. 287 ff.

⁴ See pp. 54-56, *Travancore Archaeological Series*, Vol. I.

Vijayanagara general Viṭṭhala-dēva-Mahārāya conducted an expedition against the Tiruvaḍi in the reign of Sadāsīva-dēva-Rāya, some time before Ś. 1466 (=A.D. 1544-45), and that a Brāhmaṇa of Tiruviḍaimarudūr, named Tiruchchiṟṟambala-Bhaṭṭaṇ, "joined Viṭṭhala's army and continued to fight on his side from 'Anantaśayanam in the south to Mudugal in the north.'" Viśvanātha must have been one of the military officers who accompanied Viṭṭhala; for, No. 17 of the Madras Epigraphist's Collection for 1912 distinctly affirms that Viśvanātha obtained from Rāmarājarayaṇ (i.e. Aḷiya Rāmarāja), the powerful minister of Sadāsīva, the Tiruvaḍi-dēśa as *amara-nāyakam*, and his son Kṛishṇappa-Nāyaka granted seven villages in this province to the god of the Kṛishṇāpuram temple, which he had newly built. Trouble cropped up evidently once again in the Tiruvaḍi *rājyam* during the reign of Sadāsīva-dēva-Rāya, and a punitive expedition against the king of that country was necessary, and it was accordingly despatched under Viṭṭhala. From one of the inscriptions in my collection we find that in the Kollam year 722 (=A.D. 1547), Bhūtalavīra Rāmarvarman, of the Jayatuṅga *nāḍu* branch, who calls himself the *vēḷaiikkāraṇ* of (the god ?) Śāṅkaranārāyaṇamūrti (probably of Nāvāykkūḷam, near Aṭṭiṅgal), made arrangements for the (monthly ?) celebration, in the Viṣṇu shrine at Śuohindram, of the day of Rōhiṇī, the natal star of Viṭṭhaleśvara-Mahārāyar. The Tiruvaḍi must have lost a large portion of his territory on this occasion, and what was taken away from him appears to have been bestowed upon Viśvanātha as an *amara-nāyakam*. The Tiruvaḍi was ruling, very probably, over what remained, as a vassal of the Vijayanagara king.

The kingdom of the Pāṇḍya king was situated on the way to the Tiruvaḍi *rājyam*, and had necessarily to be passed through. If the Pāṇḍya, as stated in the document, had also to lose his kingdom, it must surely be that he had offered resistance to the passage of the Vijayanagara army through his territories or offended Viṭṭhala in some other way. Anyhow the Pāṇḍya does not appear to have been deprived altogether of his kingdom, but was subjugated and suffered to rule as a subordinate of the Vijayanagara Emperor.

The princes called Vāṇāda-Rāyars were the lineal descendants of the Bāṇa kings, who, in the earlier period of South Indian History, were the vassals of the Pallavas and ruled over the North Arcot District and portions of the Mysore Province; their kingdom was known as Bāṇappāḍi or Perumbāṇappāḍi. When the Pallavas were subverted by the Chōlas, they became subordinates of the Chōlas, and the Vāṇāda-Rāyars continued faithful to the latter till the reign of Kulōttuṅga III. Rājarāja Vāṇakōvaraiyaṇ, *alias* Ponparappiṇṇ Magadaipperumāl, one of the vassals of Kulōttuṅga III, rebelled against his suzerain and entered into political compacts with some southern petty princes. He drifted on to the south and appears eventually to have joined the Pāṇḍyas, who were then growing in power and were soon to subvert the Chōla supremacy during the reign of Rājarāja III and his son Rājendra-Chōla III. The Vāṇāda-Rāyars continued to be friends and subordinates of the Pāṇḍyas till the Musalman invasion of Madura under Malik Kafūr. When the Pāṇḍya king was taken prisoner and carried away by the Muhammadans, the Vāṇāda-Rāyars took service under the Vijayanagara kings and ruled over the Madura country. They were Vaishṇavas in religion, and they gave donations, as may be seen from their inscriptions, to the Viṣṇu temples at Aḷagarkōyil, Tiruppullaṇi and Śrīvilliputtūr. Viśvanātha-Nāyaka had evidently ousted the Vāṇāda-Rāyars from Madura and made it the capital of a kingdom which he formed from the districts of Madura and Tinnevely and portions of the Travancore State.

In fact, Viśvanātha was the founder of the Nāyaka dynasty at Madura, and that in the reign of Sadāsīva-dēva-Rāya. It is difficult to say how far credence can be given to the tradition that Viśvanātha fought against Nāgama-Nāyaka, his own father, to regain for the Emperor of Vijayanagara the Madura country said to have been usurped by him. Unless it be presumed that he joined in a confederacy with the Vāṇāda-Rāyar, the Pāṇḍya and the Tiruvaḍi and asserted independence, the tradition cannot be upheld.

The *Śrīraṅgam-Kōyil-ōḷugu* informs us that Viśvanātha-Nāyaka made to the god Raṅga-nātha gifts of several golden vessels, costly ornaments and lands—all to the extent of three lakhs of *poṇ*, at the instance of Vādhūla-kula-Dēśika Kumāra-Narasinhāchārya; and the date assigned in that work is Ś. 1420.

The *Tiruppani-mālai* states that Viśvanātha-Nāyaka presented a valuable necklace and pendant to the god Sundarēśvara of Madura and also granted to the same deity the villages of Aḍaṅṅir, Tirukkāṇappēr and Iḷamai-nallūr. He also covered afresh the old *Indra-vimānam* (a vehicle to place the image on and to take it in procession) with gold. This work also states that Viśvanātha defeated Tiruvaḍi in battle and compelled him to pay tribute, but saved the Pāṇḍya.¹

Mr. Nelson states that Ārya Nāyaka Mudali was the minister of Viśvanātha and did much to improve the condition of the province of Madura.² He is referred to in our inscription as the Periya Nainār Mudali (l. 553); and, as believed by Nelson, he seems to have lived also in the reigns of Kṛishṇappa-Nāyaka I and his son Virappa. He is called Ariya Nayiṇā Mudali in the *Tiruppani-mālai*, which states that he built the *maṇḍapa* for the sixty-three Śaiva saints in the Sundarēśvara temple, a *maṇḍapa* for an *aṛachchālai* (alms-house), set up an image of Subrahmaṇya under a *vanni* tree and presented a silver throne to the god Sundarēśvara.³ He conquered portions of Ceylon for his master; a stone bearing an inscription of his is preserved in the Colombo Museum. It is a significant fact that the Rājas of Kaṇḍi were also Nāyakas and were related to the Nāyakas of Madura.

The Vellaṅgoḷi grant passes over the reign of Kṛishṇappa-Nāyaka I without supplying any historical information. We know from the Kṛishṇāpuram grant that Kṛishṇappa constructed with beautifully sculptured *maṇḍapas*, etc., the Viṣṇu temple in the village of Kṛishṇāpuram, and endowed it with lands and provided the necessary ornaments for the deity set up by him in the temple. Nelson thinks that Kṛishṇappa-Nāyaka must "have been a brave and politic ruler"; he also states, on the authority of certain manuscripts, that Kṛishṇappa-Nāyaka defeated the refractory *pāḷayakāra* chief Tumbichchi Nāyaka and invaded Ceylon and took Kaṇḍi. The inscriptions hitherto discovered are, however, silent about the defeat of

¹ Śēṅjol-puṇai Madurēsar Tiruvālavāy-iṅaiyar tiru-
vuḷa-magiḷḷu-puṇaiya-ch-
chemboṅ-padakkam-uḍaṅ-āṇav - ābharaṇamuñ - jērnda-
parigala-mādaruñ-
kañja-vayal śūḷu-kommaṭṭi māḍalaiyiṅ-mēṅ kayal
kudi-koḍ-Aḍaṅṅuruñ-
kākkal-śeriyum-Tirukkāṇaiyum pūga-vayal-kāṭṭu-
mēlai-pparaṅbum
mañju-tavaḷ śōlai-śūḷ-Iḷamainallūraiym maruvum
Indiravimāṇam
vaḷamaiyoḍu paḷamai pudidāgavē poṅ-pūsi magimai-
yudanēy-udaviṇṇaṅ
viñji-varu-Tiruvaḍi taṅai-porudu tirai-koṇḍu Mi-
ṇavapai vāḷvittamāl
mēvu-ten Kachchi-nāyakaṅ Viśuvanāḍaṅ-uyar
veṅṅi-piratāpa mugilē.

² Nelson's *Madura Manual*, p. 90.

³ Aru-mā-davañ-jey-aṅubattu-mūvar maṇḍapa-
maruv-āruñ-jōlaiy-aṛachchālai-maṇḍapam vanniyaḍi
Murugēsaṅ Sekkaṅku veḷḷich-chiṅḡādana murguñ-jeydāṅ
Varu-māl-Ariyanayīṇā-mudali mati-mantriye.

Tumbichchi-Nāyaka by Kṛishṇappa. The *Tiruppani-mālai* enumerates the donations of this prince to the Madura temple,¹ whereof details have already been given in *Ep. Ind.*, Vol. XII, p. 161.

The *Śrīraṅgam-Kōyil-olugu* states that Kṛishṇappa Nāyakkar gave a number of valuable ornaments to the god Raṅganātha and built a landing place and a *maṇḍapa* on the bank of the Kāvēri, south of Śrīraṅgam.

Kṛishṇappa-Nāyaka's son was Virappa-Nāyaka. The Vellaṅguḍi inscription describes his donations and services to the temple of Minākshi-Sundarēśvara at Madura. The acts of devotion attributed to him by the *Tiruppani-mālai* have already been given by me (*Ep. Ind.*, Vol. XII, p. 161); and I now quote the verses in a foot-note below.² Neither the Vellaṅguḍi inscription nor the *Śrīraṅgam-Kōyil-olugu* mentions any donations made by him to the temple of the god Raṅganātha of Śrīraṅgam.

The son and successor of Virappa-Nāyaka was Kumāra Kṛishṇappa-Nāyaka II. The Vellaṅguḍi inscription is rather profuse in its praise of the munificence of this prince. The statements made in this record are also corroborated by other documents. The *Tiruppani-mālai* states that he built in Madura the temples of Virēśvara, Kṛishṇēśvara and Ayyaṅgārīśvara, as also the north and west *maṇḍapas* in the second *prākāra* of the temple of Minākshi.³ The *Śrīraṅgam-Kōyil-olugu* informs us that, through the influence of Narasimha Dēśika already mentioned, Kumāra Kṛishṇappa-Nāyaka II presented the god Raṅganātha with a coat set with gems, a *kirita* studded with precious stones and other ornaments worth a lakh and a half *pones*.

Mr. Nelson, on the authority of certain manuscripts, states that on the death of Kumāra Kṛishṇappa I (son of Viśvanātha) his two sons, Kṛishṇappa or Periya Virappa and Viśvanātha II, ruled jointly at Madura, and similarly on the death of Kṛishṇappa or Periya Virappa his two sons, Liṅgayya or Kumāra Kṛishṇappa and Viśvanātha III (or Viśvappa), ruled jointly, but that Viśvanātha III died very soon. The hitherto discovered copper-plate inscriptions dealing with the Nāyakas of Madura do not appear to corroborate the statements of the manuscripts. Mr. Sewell, following Nelson, gives in Vol. II of his *Lists of Antiquities of Madras* brief notices of the reigns of the Nāyakas of Madura.

- ¹ Muttamiḷk-Kūḍar-patiḥ Chokkanāḍarkku mutt-aḷakkuñ
jittirak-kōpuramuñ-jēṅgar-paḍaiyaich chirakkach-cheydāṅ
mattaga-ppōr Viśvanātaṅ-kumāraṅ Manu-muṇaimai-
kottuṅa-ppār-purakkuñ-Kṛishṇa-būpa ṅuṅakkoṇḍalē.
- ² Vidikku-Mukundarkum-eṭṭāda Śokkarḱku mēḍiṅiyōr
tudikkuñ-koḍikkamba-maṇḍapam-oṅṅu tulaṅgach-cheydāṅ
gadikkum paramaṅṅar poṅṅār muḍigalaik-kāli-erri
midikkuñ-gaḍāchalattāṅ Kaḱchi-vāḷ-Kṛishṇa-Virappaṅē.
Ayyar-śiṅgārach-cheḷunīrp-puṅal Vellaṅbalamuñ-
jeyya vaḍakkut-tirukkōpuramuñ-jevvichchuramun-
tuyya tirumaḍaippaḷḷiyum-aṅbuḍaṅ-rōṅṅach-cheydāṅ
tāyalār mōgaṅavēḷ Kṛishṇa-Vira-jayatuṅgaṅē
Vārip-puvi-pugaḷ-āyirakkāṅ-maṅimaṇḍapamu-
m-ērūṅka Mūrttiyammaṅ-maṇḍapamum-iraṅḍām-pirā-
kārat-tiruchchurṅu-maṇḍapamuñ-goḍi-kkambattumuṅ-
Virappa-maṇḍapamuñ-jeydaṅṅaṅ Kṛishṇa Virappaṅē.
Alotta pūṅḷal-Aṅgayarkkaṅṅammaiy-ālayattuṅ-
Mallappaṅāṭṭu-poṅ-kambam paḷagiyavāṅu kaṅḍē
nall-iṭṭamāḅap-poṅ-pūṅuvittā-ṅaṅṅalārukk-oru
vill-iṭṭup-pōrai-vilakk-iṭṭaruḷ Kṛishṇa Virappaṅē.
- ³ Virichchuraṅ-Kiṭṭiṅichchuraṅ-jōdi-viḷaṅḅum-Aiyaṅ-
gūrichchuraṅ-Kayaṅkaṅ-iraṅḍām-pirākāratinīṅ-
chīrār vaḍapuṅa-mēḷpuṅa-maṇḍapaṅ-jeydamaittāṅ
nāraru-Maṅḅada-vēḷ Vira-Kirushṇappa-Nāyakaṅē.

The Vellangudi plates mention that Krishnappa II set up a *mani-stambha* in the temple at Madara. It is not quite easy to find out what is meant by a *mani-stambha*. The *Tiruppavai* seems to throw some light on the matter; a pillar in the temple of Minakshi was plated with gold by one Mallappa. In course of time the gold plating was worn out and Krishnappa Virappa (that is, Virappa, son of Krishnappa I) regilded the pillar. It is perhaps this act, which is attributed to the father of Krishnappa II in the *Tiruppavai*, that is alluded to as having been performed by the son.

Another fact which is not quite clear about Krishnappa II is that he conquered the kingdom of the Pañcha-Tiruvadis.² Who these five Tiruvadis were it is not possible to say in the present state of our knowledge of the history of the Tiruvadi kingdom. We may, however, provisionally assume that the term Pañcha-Tiruvadi refers to the members of the various branches of the Tiruvadi line, such as the Tiruppappār *svarūpani*, the Śīraivāy *svarūpani*, the Jayatūnga-nādu *svarūpani*, etc., which were ruling simultaneously over portions of the Tiruvadi *rājyam*.

The following is an alphabetically arranged list of the names of places which occur in the inscription (ll. 123-140), with their identifications with modern villages and towns:—

....i.—Names of villages, etc., occurring in connection with

No.	Name of Village.	Modern Name.	(Tinnevely district)	(Tinnevely district)
1	Arichanallūr	Harikēśavanallūr	Ambāsamudram	Tinnevely.
2	Attalanallūr	Attalanallūr	Do.	Do.
3	Kallanaṭṭi (ore) kkurichi	Kallīkaikkurichi	Do.	Do.
4	Kailāsanātha-tatāka (tank), belonging to Viravanallūr.	Kandūr	Do.	Do.
5	Kaiyottānkurichi	.....	.....	.....
6	Kannāṭṭi-kāl-ārāchchi	..... through the Tinnevely district.	Ambāsamudram	Tinnevely.
7	Kottālakurichi	Kottāraikkurichi	Śrīvaikuṇṭam	Do.
8	Kudireyōḍi (garden)	.....	.....	.....
9	Kurūngudi	Tirukurūngudi	Nāngūnēri	Tinnevely.
10	Mānāmaṅgala	Mānāmaṅgalam	Ambāsamudram	Do.
11	Pādaryōḍa (watercourse)	.....	.....	.....
12	Perumbattukade	Kaḍayam Perumpattu	Ambāsamudram	Tinnevely.
13	Ponnādi-kulā (canal)	.....	.....	.....
14	Śamkaramahā-patha (highroad)	.....	.....	.....
15	Taḍichēri, Taḍchēri or Taḍchēr	Taḷachēri	.....	.....
16	Uppuvāyamputtūr	Uppānimuttūr	.....	.....
17	Vellaṅgōḷi	Vallaṅkūḷi	Ambāsamudram	.....
18	Viravanallūr	Viravanallūr	Do.	Tinnevely.

¹ See the fourth verso in foot note 2 above, p. 306.

² [See below, p. 317, footnote 5, and *Journal of the Asiatic Society of India* for 1904-06, p. 85] parṅgaṅṅaḍḍi H. K. S.]

ii.—Names of villages occurring in connection with the donees.

Name of Village.	Modern Name.	Taluk.	District.
Abbūru	Abbūru	Sattenapalle	Guntur.
Addānki	Addānki	Ongole . . . . .	.....
Ālikoṇḍa . . . . .	.....	.....	.....
Allu	Allūr	{ Tenali	Guntur.
		{ Nellore	Nellore.
		{ Koyilkuntla	Kurnool.
		{ Nandikotkur	"
Ālūru	Ālūru	{ Alur	Bellary or
		{ Tadpatri	Anantapur.
Ammanamuchi or Amnamañchi.	.....	.....	.....
Arakatavēlma (see Arakattavēmula).			
Arakattavēmula	Arakattavēmula	Proddatur	Cuddapah.
Attalūru	Attalūru	Sattenapalle	Guntur.
Balapanūru . . . . .	.....	.....	.....
Bellamkoṇḍa	Bellamkoṇḍa	Sattenapalle	Guntur.
Bitraguṇṭa	Bitraguṇṭa	Kandukur	Nellore.
Bondapaṭṭi . . . . .	.....	.....	.....
Brāhmalapalli	Brāhmalapalle	{ Punganur	N. Arcot.
		{ Kandukur	Nellore.
		{ Atmakur . . . . .	.....
		{ Vinikonda	Guntur.
		{ Nandyal	Kurnool or
{ Gooty	Anantapur.		
Būdapūru . . . . .	.....	.....	.....
Būravilli . . . . .	.....	.....	.....
Būrla (?) . . . . .	.....	.....	.....
Chandūru	Chowḍuru	Proddatur . . . . .	.....
Cheppali ¹	Chempalli	Gudiyattam	N. Arcot.
Cherukupalli . . . . .	.....	.....	.....
Chilṭa (?) . . . . .	.....	.....	.....
Chirāvūru	Chirravūru	Guntur	Guntur.

¹ [Chhappalli is a family name among the Telugu Muliki-nāḍu Brahmans.—H. K. S.]

Name of Village.	Modern Name.	Taluk.	District.
Chirukūru	Cherukuru	{ Bapatla Kaudukur	Guntur or Nellore.
Chittalūru	Chittalūru	Rayachoti	Cuddapah.
Daśarājapalli	Daśarājapalle	Ongole	Guntur.
Dēvulapalli	Dēvalapalle	Vayalpad	Chittoor.
Dūpūm	Dupadahalli (?). . . .	Kudligi	Bellary.
Eḍavelli	Kāvali Eḍavalli	Atmakor	Nellore.
Epūru	Yēpūru	Rapur . . . .	.....
Eṭṭūru	{ Eṭūru	Cuddapah	Cuddapah.
	{ Yēṭūru	Rapur	Nellore or
	{ Eṭūru	Punganur	N. Arcot.
Goḍḍamari . . . .	.....	.....	.....
Gollanapalli	Gollepalli	Atmakuru	Nellore.
Gottipāḍu	Goṭapalli	Punganur	N. Arcot.
Guṇṭūru	Guṇṭūr	Guntur	Guntur.
Gutti	Gutti	Gutti	Anantapur.
Hālaharivi	Hālaharivi	Alur	Bellary.
Hampasamudram	Hampesāgara (?). . . .	Huvinahadgalli	"
Indraganti (?). . . .	.....	.....	.....
Jagarlapūṭi	Jāgarlamūḍi	Bapatla	Guntur.
Jayanti	Jayanti	Nandigama	Krishna.
Jonnalagaṇḍa	Jonnalagaḍḍa	Narasaraopet or Guntur	Guntur.
Kādula . . . .	.....	.....	.....
Kaipā (?). . . .	.....	.....	.....
Kalaga (?). . . .	.....	.....	.....
Kaḷakāṭūru	Kaḷakāṭūru	Palmaner	N. Arcot.
Kañcherla	Pedakañcherla	Vinikonda	Guntur.
Kañchi	Conjeeveram	Conjeeveram	Chingelput.
Kāravīṭi	Kāramchēḍu	Bapatla	Guntur.
Kātā(or Kātrā)vāyi . . . .	.....	.....	.....
Kāṭṭapa (?). . . .	.....	.....	.....
Kāvērisamudram . . . .	.....	.....	.....
Khyātacheru (?). . . .	.....	.....	.....

Name of Village.	Modern Name.	Taluk.	District.
Kōḍūru	{ Ayyavāri Kōḍūru Brāhma Kōḍūru	Nandyal Bapatla	Kurnool Guntur
Kolakalūr	.....	.....	.....
Kolla (?)	.....	.....	.....
Krānāla	.....	.....	.....
Kundavara	.....	.....	.....
Māganṭi	.....	.....	.....
Māmuḍūr	Māmaḍūru	Atmakur	Nellore
Maṅkāla	.....	.....	.....
Matyemaḍugu	.....	.....	.....
Mōkshagunḍam	Mōkshagunḍam	Cumbam	Kurnool
Mozlūru	Mollūru	Rayachoti	Cuddapah
Muddalāpura	Mudlāpura	Hospet	Bellary
Mūla (?)	.....	.....	.....
Murumaḍugu	Manamaḍugu (?)	Kanigiri	Nellore
Musalakavi (?)	.....	.....	.....
Nallagatṭa	.....	.....	.....
Nandyāla	Nandyāl	Nandyal	Kurnool
Narasañchōii (?)	.....	.....	.....
Niḍuchanabetṭa	.....	.....	.....
Niḍūr	Niḍūru	Bamallakot	Kurnool
Niṭṭūru	Niṭṭūru	{ Bellary Tadpatri	Bellary or Anantapur
Nōkala (?)	.....	.....	.....
Noryya (?)	.....	.....	.....
Nudurumāṭu	.....	.....	.....
Oḷavūru	.....	.....	.....
Paḍḷaraṅgi	Paḍḷaraṅgi	Udayagiri . . . . .	.....
Paṇḍe (?)	.....	.....	.....
Pasumarti	.....	.....	.....
Paiḍāla	Peṅṭrāla	Kandukuru	Nellore
Pālagiri	Pāllagiri	Nandigams	Krishna
Pālasamudram	.....	.....	.....
Pārnanḍi	.....	.....	.....

Name of Village.	Modern Name.	Taluk.	District.
Paṭṭa	.....	.....	.....
Pedipāṭi	Pedapāḍu	Ellore	Krishna.
Penugōṇḍa	Penukōṇḍa	Penukōṇḍa	Anantapur.
Pinapa	.....	.....	.....
Pisupāṭi or Pisupāṭi	Pisapāḍu	Sattenapalle	Guntur.
Piṭṭi (?)	Pushpagiri	Cuddapah	Cuddapah.
Pottiyadurti	Pottāśutti	Nanguneri	Tinnevely.
Prattipāḍu	Prattipāḍu	Sattenapalle	Guntur.
Pushpagiri	.....	Guntur	"
Raddicherla	Reddicherla	Cumbum	Kurnool.
Rāmachandrapura	Rāmachandrāpūrām	Kandukur	Nellore.
		Guntur	Guntur.
		Ongole	"
Rāvūru	Rāvūru	Kandukur	Nellore.
Rāyalacheru	Rāyalacheruvu	Dharmavaram	Anantapur.
Rēmarli	.....	.....	.....
Sanagara (?)	.....	.....	.....
Saṅgu (Saṅgra ?)	.....	.....	.....
Sanugōḍ	.....	.....	.....
Śāsana-kōṭṭa	.....	.....	.....
Settipalli	Settipalle	Yellavaram	Godavari.
		Chandragiri	N. Arcot.
Śēvathāna (?)	.....	.....	.....
Sinkēsula	Sunkēsula	Markapur	Cuddapah.
		Ramallakōṭ	Kurnool.
		Pulivendula	Cuddapah.
Śiṣṭiā (or Śiṣṭiā)	.....	.....	.....
Sōḷasa (?)	Solasettipalle	Kangundi	N. Arcot.
Sorabu	Soraba (?)	Bhimoga	Mysore State.
Sūndūr	.....	.....	.....
Tāṅḍellapalli	.....	.....	.....
Tāṅḡatāra	.....	.....	.....
Tāṅḡrāra	Tāṅḡella (?)	Kandukur	Nellore.

Name of Village.	Modern Name.	Taluk.	District.
Telgaripalli . . . . .	.....	.....	.....
Tirupati	Tirupati	Chandragiri	Chittoor.
Tirumalapura	Timmalapuram	Udayagiri	Nellore.
Tōtapalli	Tōtapalle	Tenali	Guntur.
Tūbāṭi . . . . .	.....	.....	.....
Tūmalūru	Tummalūru	Nandikotkur	Kurnool.
Turumēḷḷa	Turimēḷḷa	Cumbum	"
Uddagiri	Udayagiri	Udayagiri	Nellore.
Uplaladiya	Uppalapādu	{ Atmakur Cumbum	{ " Kurnool.
Uruṅgaṅṅi . . . . .	.....	.....	.....
Uṭakūru	Vūṭakūru	{ Sattenapalle Rapur Udayagiri	{ Guntur. Nellore or "
Valavara . . . . .	.....	.....	.....
Vānapalli . . . . .	.....	.....	.....
Vaṅgavīṭi . . . . .	.....	.....	.....
Vellāla (?) . . . . .	.....	.....	.....
Vellaṭūru	Vellaṭūru	{ Tenali Vinikonda	{ Guntur. "
Vellūru	{ Vallūru Vellore	{ Bapatla Vellore	{ " North Arcot.
Vēlpumāḷḷa (?) . . . . .	.....	.....	.....
Vēlvunūru	Vēlpūru	{ Sattenapalle Vinikonda	{ Guntur. "
Virūru	Virūru	{ Atmakur Udayagiri	{ Nellore. "
Yammanūru or Yemmanūru . . . . .	.....	.....	.....
Yatamaṅṅa . . . . .	.....	.....	.....

TEXT.¹

[Metres : Section I, vv. 1-4, 42, 42½, 48-51, 53-70½, 74½, 75½, 78½, 79½, 89½-128, 210½-214½, all the verses in Section II, and Section III, vv. 147-207½, *Anushtubh*; vv. 5, 7, 23-25, 32, 35, 36, 52, 71½, 76½, 85½-88½, *Śārdūlavikrīṭita*; vv. 6, 22, 27, 77½, *Sragdharā*; vv. 8, 83½, *Rathōddhatā*; vv. 9, 14, 73½, *Vasantatīlakā*; vv. 10, 15, 30, 33, *Prithvī*; vv. 11, 20, *Śikharinī*; vv. 12,

¹ From inked impressions prepared under my supervision.

- 125 चित्रप्रतीकविधादे ११५ विद्यते । तद्व्युत्पन्नकथां [शि] मांतस्या [पि]
- 126 तीपलात् ।। ५७* । तस्मिन्माते [लु] प्ययाडित्तडराख्येनतस्तलात् ।। मासीसु-
- 127 तरा [क] विद्यास्तान्मन्त्राणां [१] अतः दिशं ।। ५८* ।। त [डि] पीनडिकुष्या-
यास्तामप-
- 128 णीतडस्थितात् । वचपाटा [कु] दिरेयो [ब] भिव्यामुपेयुषां ।। ५९* । अत्तलन-
- 129 [स] मांतसिलया । दिशं । श्रीकीटा [ल] कुरिथाख्य (1) यामसीमां-
- 130 चलादिना ।। ६०* ।। कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-
- 131 सुयोमांतयोःकरमाहापय्यात् ।। ६१* । पश्चिमं विरवन [ल] लूर्मा-

Right-Plate or Second Side.

- 132 सीमांतमार्गकः । शिमांहरवनेरियामसीमांचलस्थि-
- 133 तात् ।। ६२* ।। श्रीकीटाकोटि । दिशं । कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-
- 134 म [व] र्यां (1) सीमांत ।। ६३* ।। तस्मिन्मात्रेणपादयोः ।। ख्यांभोनि-
- 136 मत्कलनेकुष्यायाःसमर्थेण भासितः । दिशं । श्रीकीटाकोटि । दिशं । कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-
- 137 त्वरंलपटकेषामेव ।। ६४* ।। तडिचरोससमेकणीकथा-
- 138 [व] पि ।। ६५* ।। श्रीकीटाकोटि । दिशं । कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-
- 139 तुळकडनिलमानामंगलसंयुतं । वेङ्गुगोक्तीतिनाम [न] ।। यमम [१] ।।
- 140 रामप्रेषितं ।। ६६* ।। श्रीकीटाकोटि । दिशं । कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-
- 142 सिद्धसाहजलान्वितं । अक्षियागामिसंयुक्तं गणभोज्यं [स] भू-
- 143 [१] ।। ६७* ।। श्रीकीटाकोटि । दिशं । कुष्यायाः कोटालकुचियामसीमांचलत्रित ।। अरोचन-

- 144 उयं क्रमादाचंदतारकं ।। ७०* ।। दानाधमनविकीतियोगं विनिसयो-
चितं ।। ७१* ।।
- 145 आसोक्ताश्रयपसंतती घनतपःस्तुष्टविक्रम [३] यिरातुयहभाजना-

1 Read सी. 2 Read 3 Read 4 Read 5 Read 6 Read 7 Read 8 Read 9 Read 10 Read 11 Read 12 Read 13 Read 14 Read 15 Read 16 Read 17 Read 18 Read 19 Read 20 Read

Vellangudi Plates of Venkatapati-deva. Maharaya I : Saka-Samvat 1520.

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- 146 हुणतिभेः श्रीनाम्नः [स्त्री] प्रवि [स्त्री] श्रीराश्वेरिब चंद्रसाः सुवल्लयोमं [रा] 801
- 147 [नु]संघायकः श्रीमः श्रीविस्वोद्यापतिः सर्वज्ञचू [डा] मणिः 102 801
- 148 ह्युतमेमिस्वस्विसिदीपां यथाशरदिरायप्राश्यासव्यापि 801
- 149 खे पर्यवसानसु जितवः 801
- 150 क्षीणोपालोभजत सद्गुरोः प्रसादात्प्रोत्थयत्ये 102 801
- 151 जवसु [स्त्री] स्वकीर्त्या विष्णुतर्कानुपतिर्विजिताभियतिः 801
- 152 क्रांतिनीति [धि] षणाधितिसंपदा यः । (यः) सुख्याश्रयोभजत 801
- 153 दक्षिणप्रसन्नः [स्त्री] [स्त्री] पत्न्याः पत्न्याः पुरारिब (त) 801
- 154 पवित्रचरिताः सस्य पत्नी स्वयंविजयाभय 801
- 155 पुरयाणां परिपाकविशेषतः विनयो इत्यर्थनयभूदभूद्वी 801
- 156 भूपतिः 102 801

नाना-

- 157 चित्रविशेषभूषितसिलास्तंभोलसंखडपं¹¹ । सोनाच्याः¹² कवं 871
- 158 चं सुरद्वखचितं हेम¹³ च निर्माय याः¹⁴ पूजाभाव 871
- 159 साम्राज्यमव्या [ह] त । 102 871
- 160 विश्वचक्रं ब्रह्मांडं¹⁶ गोसहस्रं कनक [क] निरुत्तं कांजनीं कामधेनुं 871
- 161 सप्ताभोधो (न) निरययस्वरथमपि महाभूषणं सतं च (1) स्वर्णं 081
- 162 चमा रत्नधेनु व्यतनुत विधिवदोरभूपालवर्यः । 102 871
- 163 दस्युः श्रीमंतेन्द्रि [स्त्री] 102 871
- 164 लाङ्किना 102 871
- 165 जातिवृद्धदेवहिदोदभू 102 871

1 Read पुरवी. 2 Read विष्णु
 3 The Madras Museum Plates, No. 196. तिववाडमहापतिपयाशादरायमाया.
 4 Read प्राथित्त्यायुः शिवसु तपस्वीसुप्रियसुकेवलादाहरोस्वर्णपाणी 871
 5 Read मधुरारान्यसावाव्यलसीन.
 6 Read विष्णुतर्कानुपतिर्विजिताभियतिः
 7 Read पत्न्याः पत्न्याः पुरारिब पार्वती. 8 Read लक्ष्म्याम्बिका.
 9 The त in सयो seems to be corrected from some other letter.
 10 Read यो.
 11 Read शिवासाकीर्तिसंखडपं.
 12 Read कवचं.
 13 Read हेमं.
 14 Read यः पूजाया.
 15 Read पुरव.
 16 Read ब्रह्माखंडं.
 17 Read स्वर्णं.
 18 Read शचीव.
 19 Read यो.
 20 Read सती विद्वन्नाथिका.
 21 Read श्रीभूरमयादया.
 22 Read लक्ष्मिद्वाराजिव.
 23 Read च.
 24 Read भूयद्रा.

- 166 माकृति(१) विज्ञातामितनीतिशास्त्रविततिवीरोत्तमासकृतिः^१ । निम्ना-
 167 कल्पित[त]नैकषोडशसमहादानोन्नतिर्दीव्यति^२ श्रीवीरक्षितिपां-
 168 बुधेरुदुपतिः श्रीकृष्णपृथ्विपतिः^३ ।[। ८०३*] विश्वोत्कृष्टविचित्ररत्नक-
 169 वचो(१)ष्णीषां(षा)श[र](१)पोताबरयोवाकल्पकिरोटकुंडलकटीसूत्रा-
 170 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यक्षकैकर्यतः (१)
 171 [प्रो]तो रंगपतिर्ददाति महिता यस्मै श्रीयं^४ भूयसीं [। ८१३*] प्रीतो
 दीपच-
 172 ये प्रतापमधिकं क्षीराभिषेके कृते (१) कीर्तिं^५ 'पूर्णमनोरथाक्ष-
 173 महेष्याकल्पवासस्तृती । अत्राकल्पनिवासमधुहमणिस्तं-
 174 मे जयस्तंभमप्युचै^६स्त्रींदरनायकस्तमुचितं यस्मै दिग्दत्तं^७ [॥ ८२३*]
 175 भास्वति प्रकटशरदीदथे यत्र कांचनतुलां संमंचति^८ । पूरिता-
 176 श्रमवनीमपंकिलां संचरंति विमलाशिरं द्विजाः ।[। ८३३*] बुदयंहरि-^९

Fifth Plate : Second Side.

- 177 खगर्भादुदधेः कृष्णंदुरमितवसुवर्षा । पोषितबुधः कला-
 178 वां^{१०} कलयति दानांबुधनतरानम्बोन् ।[। ८४३*] स्वर्धेनंबुधिकल्पशा-
 खिन [३]-
 179 इ खीरं धरामंडले विश्वम्बिश्रुतकीर्त्तिं^{११}यः परममी विश्राणनत्रे-
 180 यसीं [।*] विश्वचाणपरेण येन [त*] इमे विश्राणिताः प्रत्यहं तस्मा-
 दिस्त्र[य*]नी-
 181 य[दा]नविधिना कर्नादयः^{१२} किं समाः ।[। ८५३*] मंत्रैर्जीवनमभ्युपेत्य वर-
 182 दासंत्त्यर्चनादेवता यागैर्नाकचरास्त^{१३} चितिसुरा देवाधिका वैदि-
 183 काः । तस्माद्देवशतप्रतिष्टि^{१४}तिसुशंत्त्येकद्विजस्तापना^{१५}मित्येष्य
 184 कृतिमग्रहाररचनारक्षे कृते येन किं ।[। ८६३*] देशेस्त्रिं कृतसर्वमान्य^{१६}
 185 कतया षट्कर्मनिष्ठा^{१७} द्विजा देवातिथ्यविधे^{१८} सदाश्रिणि रता य[स्त्रे]-
 186 ति नैवाहुतं । तत्तद्रूपकरप्रदानकृत्स्नत्रैश्चाभिनिर्माचक्यो[।*]-
 187 द्यहानघनान्यदेशधरुमीद्विवाश्रिणीःश्रिः ।[। ८७३*] वाशिष्य[।*] कश्चिता-
 188 श्रये सन्नि पदं वाशिष्यधीमाश्रयो नामाश्रयसिनि चंत नागतिस-

^१ Read °विततिवीरो°.

^४ Read श्रियं.

^७ Read दिग्दत्तं.

^{१०} Read वान्.

^{१३} Read °चरास्तः°.

^{१६} Read °विश्वकृतसर्वमान्य°.

^२ Read °श्रीकृष्णपृथ्वीपतिः°.

^५ Read पृथ्वी°.

^८ Read संमंचति.

^{११} Read °कीर्त्तयः°.

^{१४} Read द्वि.

^{१७} Read °निष्ठा°.

^३ Read ८१३°.

^६ Read °चै°.

^९ Read चदयन्ति°.

^{१२} Read कर्नादयः°.

^{१५} Read °स्तापना°.

^{१८} Read °देवातिथ्यविधी°.

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- 189 कावासाश्रयो सत्वरं । आरुटे तुरगं समं तुरगमारुहसमा-
 190 जो रिपुस्त्रापानां तदपि प्रधावति भृशं यस्मिं¹ रणोद्योगिनि ।[। ८८ $\frac{1}{2}$ *]
 तस्य
 191 [दा]नधुरिणस्य² तरुणादित्यतेजसः । तरवारिलताकोटिताड-
 192 वोद्यज³ यस्त्रियः ।[। ८९ $\frac{1}{2}$ *] स्तुतिमागधपांशुश्रीचिरचोळादिभूभृतः । श्रीदक्षि-
 193 णसमुद्रेषप्रख्यातविरुदोन्तः⁴ ।[। ९० $\frac{1}{2}$ *] तादृक्⁵ चतिरुवडिसप्तगंहर-
 194 णीजसः ।[। ९१*] वरवीरमहीपालवाराकरसुधानिधेः । श्रीमत्तिरु-
 195 ⁶मलांबयाशिरपुंखफलात्मनः⁷ ।[। ९२*] विख्यातकृष्णभूपस्य विघ्नसि-
 196 मनपालयं⁸ । परीतः प्रयतैस्त्रिगधैः[*]⁹ पुरोहितपुरोगमैः ।[। ९३*] विविधै-
 197 र्विबुधैः[*] श्रैतपथिकैरधिकैर्गरं¹⁰ । वीरश्रीवैकट[प]तिमहाराय-
 198 महोपतिः ।[। ९४*] सहिरंख¹¹पये[धा]रापूर्वकं दत्तवान्मुदा ।

Sixth Plate : First Side.

- 199 सोयं कृष्णसहीपालः सुत्राम(र)समवैभवः ।[। ९५*] साहित्यर-
 200 ससांम्ना[ज्य]भोगभोजमहीपतिः । कैयोत्तान्कुरु(र)चीमुप्युवाण्यं पु-
 201 त्तरमाश्रितं ॥[९६*] समानामंगलग्रामं कक्षणेकुरुचिस्थले । सकं-
 202 नडियकाब्धोक्नुपेरुपत्तुक्कुडिस्थलं ।[। ९७*] इमं श्रीवीरभूपसमद्राप-¹²
 203 रनामकं¹³ । वेङ्कगोक्कीति विख्यातं ग्रामं सस्योपशोभितं ।[। ९८*]
 सहस्र[स]-
 204 ख्यया पंचोत्तरत्रिंशत्तयुक्तया । विख्यातेभ्यो द्विजातिभ्यो वेद[वि]-
 205 क्तो विशेषतः ।[। ९९*] जनपंचकभाष्यैकवृत्तिसंख्याक्रमोचितं । क[त्वि]-
 206 कष(र)द्युत्तरद्विश्र नीवृत्तिसमदान्मुदा ।[। १००] वृत्तिमंतोत्र लिख्यते वि-
 207 प्रा वेदांतपारगाः¹⁴ ।[। १०० $\frac{1}{2}$ *] याजुषो वंगवीटिश्रीभोगीश्वरबुधात्मजः ।
 208 चतुरंसी¹⁵ विश्वनाथो वृत्ती हरितगोचजः ।[। १०१ $\frac{1}{2}$ *] भारद्वाजान्वयोद्भूत-

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Sixteenth Plate : Second Side.

- 552 वृत्तावेकमंशमंनमा च समस्तुते¹⁶ ।[। ३३२ $\frac{1}{2}$ *] राजभिर्विश्वनाथेन्द्र-

¹ Read यस्मिन्चो°.

² Read ख.

³ Read °दृक्. [This the Plate really reads.—F. W. T.] [The Padmaneri grant (above, p. 295, l. 161) reads

t-Pañchar-Tiruvadi.—H. K. S.]

⁴ Read °मलांबया.

⁵ Read °तैः स्त्रियैः.

⁶ Read °भूपालसमु°.

⁷ Read चतुरंसी°.

² Read °पुरीणस्य.

⁴ Read °वृत्तेः.

⁷ Read °पुष्प°.

¹⁰ Read श्रैतपथिकैराणिगिंरा.

¹³ Read °नामकम्.

¹⁶ Read °वृत्ते.

⁶ Read °मनुपालयन्.

¹¹ Read सहिरंख.

¹⁴ Read वेदान्°.

- 553 [प्र]भुषा क[...]¹ श्रीरभुमेनाप्येयनेनामृदलिनापि च [३३३*]
- 554 [व्वि] नैवास्मि[न्*] देवन्नहमठापिताः³ [1*] कण्ठेद्रेणापितास्वसमु[...]⁴यास्त्रिज-
स्म[ना]ः⁴ [३३३*]
- 555 श्रीवेकटपतिरायचित्तिपतिवयस्य को[ति]धर्यस्य [३३३*]
- 556 नमिदं सुधीजनकुवलयचंद्रस्य [भू]महदस्य [३३३*] श्रीवेकटपतिरा-
- 557 यच्चमापनिदेशेन शासनश्रीकान् [1*] कण्ठकविकामकौटिल्यर-
- 558 समभाणो[त्स]भापतेः पातिः [३३३*] श्रीवेकटमहारायसूतयो नरप-
- 559 यात्मजः । श्रीवारणमहाचीया व्यलिखितामशासनं [३३३*] दीन-
- 560 पालनयोमद्वय दानात्प्रयानुपालनं दानात्प्रगमवाप्नोति पा-
- 561 कनादच्युतं पदं [३३३*] स्वदत्ताहिसुण्यं पुण्यं परदत्तोनुपालनं । प-
- 562 रदत्तापहारिण स्वदत्तं नि[ष्क]लं भवेत् [३३३*] स्वदत्तांश्चरदत्तां वाप-
- 563 यो हरत वसुधारां षष्टिवर्षसहस्रिणः वि[ष्णु]यां जायते [३३३*]
- 564 क्रिमिः [३३३*] एकैव भगिनी लीको मसर्वपामिच भू[भु]जां भोज्या
- 565 न करयाद्या विप्रदत्ता वसुधरा [३३३*] साजात्योयं अर्धवेनुर्द-
- 566³ पाली कालि कालि पालनीयो भवति सर्वा[...]¹¹ पा[...]
- 567 शिवेद्रान्भूयो भूयो याचते रामचंद्रः [॥ ३३२*] ॥ ओ [३३३*]
- 568 श्रीवेकटेश [॥] [३३३*]

Seventeenth Plate First Side.

ABSTRACT OF CONTENTS

- (V. 1-3) Adoration to Vishvaksena. [३३३*]
- (V. 3.) Adoration to Varāha (Vishnu).
- (V. 4.) States that the Moon, born from the ocean of milk, is resplendent.
- (Vv. 5-7.) From the Moon came in regular succession Budha, Purūravas, Āyu, Nahusha, Yayāti and Pūru. In this family was born the king Bharata, and in his lineage Santanu; the fourth after Santanu was Vijaya (Arjuna); his son was Abhimanyu; his son was Parikshit; the eighth in descent from Parikshit was Nanda; the ninth from Nanda was Chalikka; Rājānarēndra was the seventh from Chalikka; the tenth from Rājānarēndra was Bijjalēndra; the third from him was Vira-Hemmalī-Rāya, the lord of Māyāpuri, and the

1 Read भूपेन पेरियं. 2 Read वसी.
 3 Read यारसु. [Perhaps the correct reading will be सुसुदायोदिवन्मना. — Ed.] 4 Read व्वि.
 5 Read व्यलिखिताम. 6 Read दानात्प्रयानुपालनं.
 7 Read दिवसं पुण्यं परदत्तात्.
 8 Read वसुधरान् षष्टि वर्षं.
 9 Read विद्यायां and क्रिमिः.
 10 Read वसुधरा.
 11 Read पालनीयी भवतिः सर्वा. 12 Written in Telugu-Kannada alphabet.

fourth from him was Tāta-Pinnama. To Tāta-Pinnama was born Sōmi-dēva, who took from his enemies in the course of a single day seven forts. To Sōmi-dēva was born Vira-Rāghava-dēva; and to the latter, Pinnama.

(Vv. 8.) The son of Pinnama, the lord of Araviṭi-nagara, was Bukka-Rāja; he consolidated the kingdom of Śāluva-Nṛisimha.

(Vv. 9-10.) Bukka-Rāja was married to Ballāmbikā; to these was born a son named Rāma-Rāja.

(Vv. 11-14.) This prince Rāma-Rāja conquered the army of Sapāda, consisting of seventy-thousand horses, and took from him the fort of Avanigiri *durga*,¹ driving away Kāsapp-Odeya. This king, who was a great devotee of Vishnu, took the fort of Kandanavōli *durga* by the prowess of his arms; here he was poisoned by his relations, which did no harm to him. He had a queen named Lakṣāmbikā. A son named Śrīraṅga-Rāja was born to them.

(Vv. 15-16.) The name of the queen of Śrīraṅga-Rāja was Tirumalāmbikā. By her he had sons Rāma-Rāja, Tirumala-Rāja, and Venkātādri in the order in which they are mentioned.

(Vv. 17-18.) Rāma-Rāja ruled the earth with justice, after having destroyed his enemies, who were a pest to the world. He surpassed even the wishing tree of the gods in his gifts.

(Vv. 19.) Venkātādri-Rāja was also distinguished in the world as a warrior.

(Vv. 20.) Tirumala-Mahārāja, the middle one among the three sons of Śrīraṅga-Rāja, having defeated his enemies and being anointed king, protects the earth like Vishnu among the Trimūrtis.

(Vv. 21-26.) Praises of Tirumala-Mahārāja.

(Vv. 27.) This king performed frequently all the *dānas* mentioned in the *āgamas*, such as the *kaṇaka-bulā-pārusha* and the *apaddānas*, in the temples at Kāñchi, Śrīraṅga, etc., and at the sacred *tīrthas*.

(Vv. 28-30.) Then was born to him by Vēṅgālāmbā, Śrīraṅga-Rāja, who, residing at Uddagiri, conquered the forts of Koṇḍaviḍu, Viñikōṇḍa-pura and other forts and, making Penugōṇḍa his capital, ruled in splendour with all insignia of royalty, such as the *masāra*, etc. By the gifts made by this king at the time of his coronation poverty was completely wiped out for good men.

(Vv. 31-35.) After Śrīraṅga-Rāja had reached the region of Vishnu (*i.e.* died), his brother Venkātāpati-dēva-Rāja, born of the same mother, ascended the throne and ruled the earth with justice. Just as Rāma was crowned by Vasishṭha, conquered the *rākshasas* and governed the world, this king was anointed by the learned Tātayāya, defeated the Yavanas (Musalmans) and ruled the earth. He had four wives, named Venkātāmbā, Rāghavāmbā, Pedobamāmbā and Krishnamāmbā. Mahamānda-śāhu, the son of Malukibharāma, being defeated repeatedly by the army of this king, used daily to return dejected from the battle-field after being deprived of his elephants, horses, arms and umbrella.

(Vv. 36.) Description of Venkātāpati-dēva-Rāja's reign.

(Vv. 37-50.) The *biṇḍas* of this king as employed by the court-heralds.

(Vv. 51.) The kings of the Kambōja, Bhōja, Kāliṅga, Karahāta, etc., countries used to stand at the gate of this king and praise him.

(Vv. 52.) Having made, by the power of arms, the throne of Karnāta his own and after conquering all his enemies living in the region between Sētu and the Himādri, Venkātāpati-dēva-Rāja ruled the kingdom in joy.

(Vv. 53-98.) In the Śaka year 1520 (counted by *indu*=1, *kalamba*=5, *nētra*=2 and *vyōma*=0), which corresponded to the (cyclic) year Viṣambin, on the dvādaśī *tithi* of the

¹ [This should be Ādavani *durga*; see above, p. 299, n. 1.—F. W. T.]

bright half of the month Śrāvāṇa, in the holy presence of the god Śrī-Veṅkaṭeśa, the villages of Vellaṅgoḷli, Kaiyottankuruchi, Uppu-vāṇyaṁ-puttūr and Mānśmaṅgala in the Perumbatt-uḷkāde, being clubbed together under the name of Virabhūpa-samudra, were granted, together with all the eight kinds of enjoyments, to a number of learned Brāhmaṇas of various śākhās, names, gōtras and sūtras, with privileges of free disposal, mortgage and sale, at the request of Kṛishṇabhūpa, whose genealogy is given as follows :—

In the Kāśyapa gōtra was born Nāga-Prithvipati (=Nāgama-Nāyaka). To him was born king Viśvanātha, who, having conquered in battle the Tiruvaḍi, the great Pāṇḍya, the Vāṇāda-rāya and other kings, and having annexed their territories, became the master of the kingdom of Madhurā. To him was born the prince Kṛishṇa who acquired the 'overlordship of the south' (*Dakṣiṇa-Nāyakatvam*); Kṛishṇa's wife was Lakshmyambikā. To these was born Vira-Bhūpati. He built in front of the shrine of Saundara-Nāyaka¹ a maṇḍapa having pillars of rare workmanship; he also presented the goddess Minākshī² with a kavacha (body cover) made of gold and set with rare gems. He made the sixteen mahādānas, beginning with hēmaśva. His queen was Tirumalāmbikā. Their son was Kṛishṇa-Mahipati. He gave to the god Raṅga-pati³ a kavacha studded with precious stones, a similarly bejewelled ushṇīsha, yellow silk garments, necklaces, kirīṭa (crown), kuṇḍalas (ear-rings), kaṭi-sūtra (waist zones), and presented him further with villages and gardens, and made arrangements for the celebration of rath-ōtsavas (car-festivals) and the daily services. He set up a number of lights in the presence of the god Saundara-Nāyaka; made arrangements for bathing the image of the god in milk and for the car-festival; gave ornaments (?); and set up a large maṇi-stambha. He performed the ceremony of weighing himself against gold and the mahādānas of hēmagarbha, svar-dhēnu, [sapt]-āmbudhi and kalpa-śākhin. His praises; he founded agrahārās for Brāhmaṇas and protected them; he paid to Brāhmaṇas enough money to enable them thereby to redeem their lands situated in the countries of other kings, which were mortgaged for the purposes of paying taxes; the Pāṇḍya, the Chēra and the Chōḷa kings served him as his māgadhās. He possessed the birudas 'dakṣiṇa-samadr-ēśa' and 'the taker of the kingdoms of the Pañcha-Tiruvaḍis.'⁴

The villages granted were situated in the Tiruvaḍi-dēśa, in the Muḷli-nāḍu sub-division of Añjarakkare, and they belonged to the eastern portion of Kallaṇaikkurichi. The boundaries were :—

- on the south-east, the tank called Kailāsanātha-taṭāka on the boundary of Virava-nallūr;
- on the north, the boundary stone of Attāla-nallūr;
- on the east, Koṭṭālakurichi, the channel of the village of Koṭṭālakurichi, the high-road called Śāntara-mahāpatha on the boundary of Ariḥa-nallūr, and the way leading to Virava-nallūr;
- on the south, the boundary stone of Kurunḡuḍi, the watercourse of that village called Pādaryōḍa, the Kannaḍiyankāl-ārācchi (channel), the boundary stone of Kallape-kurichi, the eastern ridge of the sixth kaṇṇāru (from the Tāmraparṇi evidently) and boundary stone of the seventh kaṇṇāru flowing into Taḍichēri; and
- on the west, the river Tāmraparṇi, flowing northwards, and the channel of Pon-naḍikulyā, of the village of Taḍchēr. The stone on the boundary of the eighth kaṇṇāru of this Taḍchēri village, the mound Iluppayaḍi-ttiḍar, and the garden called Kudireyōḍi.

¹ This is the name of the presiding deity, Śiva, of the famous temple at Madura.

² This is the name of the goddess of the same temple.

³ This is the name of the god Vishnu of the largest temple at Śrīraṅgam in S. India.

⁴ See above, p. 307, foot-note 2.

(Vv. 99-100.) The total number of *vritti* (shares) was two hundred and sixty-one; and each share was divided into five *amsas* (parts), so that each *vritti* might suffice for the maintenance of five persons.¹ The following is a list of the names of the donees :—

Table showing the names, etc., of the donees.

Line ² of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
207	Viśvanātha . . .	Bhōgīśvara . . .	Vaṅgaviṭi . . .	Yajus .	Harita . . .	4
208	Venkatādri . . .	Anna-Bhaṭṭa . . .	[Pi]śupāṭi . . .	Do.	Bhāradvāja . . .	7
210	Ayyapa . . .	Venkatārya . . .	Guṅṭūru . . .	Do.	Śrīvatsa . . .	3
211	Tirumalārya . . .	Peddirāmā-Bhaṭṭa . . .	Paṇḍe (?) ³ . . .	Do.	Kāśyapa . . .	4
212	Mādhavārya . . .	Koṇḍu-Bhaṭṭa . . .	Niḍūru . . .	Do.	Haritasa . . .	2
214	Padmanābha . . .	Kāśi-Bhaṭṭa . . .	Jagarlapūṭi . . .	Bahvri- cha.	Bhāradvāja . . .	5
215	Sōma(ya) . . .	Sōmā-Bhaṭṭa . . .	Mākanapeddi . . .	Yajus .	Śrīvatsa . . .	4
217	Kṛishṇa-Bhaṭṭa . . .	Pēru-Bhaṭṭa . . .	Chirāvūru . . .	Do.	Do. . .	5
218	Tirumala-Bhaṭṭa . . .	Basavārya . . .	Vēlpumalla (?) . . .	Do.	Kāśyapa . . .	5
220	Pēru-Bhaṭṭa . . .	Narasam-Bhaṭṭa . . .	Rāvūru . . .	Do.	Kauṇḍinya . . .	5
221	Rāngu-Bhaṭṭa . . .	Rāmārya . . .	Kalaga (?) . . .	Do.	Haritasa . . .	3
222	Nāgā-Bhaṭṭa . . .	Nāgā-Bhaṭṭa . . .	Pasumarti . . .	Do.	Kāśyapa . . .	2
224	Yajñēśvara . . .	Nārāyaṇārya . . .	Mūla (?) . . .	Do.	Gautama . . .	1
225	Venkatādri . . .	Yellārya . . .	Uppala . . .	Bahvri- cha.	Bhāradvāja . . .	7
226	Venkatādri . . .	Tirumala-Bhaṭṭa . . .	Cheppali . . .	Yajus .	Kāśyapa . . .	1
227	Chitti-Narasam-Bhaṭṭa . . .	Dugārya . . .	Vellaṭūru . . .	Do.	Bhāradvāja . . .	8
229	Būchhana-Bhaṭṭa . . .	Koṇḍārya . . .	Sinkēsula . . .	Do.	Kāśyapa . . .	6
230	Venkatādri . . .	Kṛishṇam-Bhaṭṭa . . .	Morlūru . . .	Do.	Lōhitaḷ . . .	5
231	Viram-Bhaṭṭa . . .	Akkala-Bhaṭṭa . . .	Dūpūm (?) . . .	Do.	Haritasa . . .	3
232	Koṇḍu-Bhaṭṭa . . .	Ōbhalārya . . .	Narasañchōli (?) . . .	Do.	Kāśyapa . . .	1
234	Dugā (or Durgā)-Bhaṭṭa . . .	Akkala-Bhaṭṭa . . .	Vellāla . . .	Bahvri- cha.	Bhāradvāja . . .	3
235	Sarvā-Bhaṭṭa's wife Venkatāmbā.	.....	.....	Do.	Do.	1
236	Rāmā-Bhaṭṭa . . .	Bāghavārya . . .	Ēṭṭūru . . .	Do.	Vāsishṭha . . .	9
237	Garudādri . . .	Peddi-Bhaṭṭa . . .	Matyemaḍugu . . .	Yajus .	Kausika . . .	3

¹ It may be noticed that only one *amśa* is given in the case of women, who appear to be single widows of the persons whose wives they are said to be.

² The number refers to the line containing the beginning of the verse in which the particulars are given.

³ [Probably Paṇḍepeddi was the family name.—H. K. S.]

Line of text.	Name of Donee	Father's Name	Name of Village or Family	Sakha	Goffa	Amsa
239	[A]jiyam-Bhatta	Lakshmanārya	Alkondā	Yajus	Śrīvatsa	3
240	Venkatādri	Rāmā-Bhatta	Chirukūru	Bahvri-cha	Kāśyapa	5
241	Tirumalārya	Mallu-Bhatta	Eḍavelli	Yajus	Śrīvatsa	10
243	.....	Viram-Bhatta	Abbūru	...	Do.	3
(Here Plate VII is lost.)						
244	Lakshmanārya	Rāmārya	Bitragunta	Bahvri-cha	[Bhāra]dvāja	6
245	Venkatādri	Śivā-Bhatta	Addanki	Yajus	Kāśyapa	11
246	Rāmacandraārya	Ōbā-Bhatta	Bitragunta	Bahvri-cha	Bhāradvāja	5
247	Hari-Bhatta	Pedipa-Bhatta	Akājyantishaka	Rich	M[au]dgalya	2
249	Parvatārya	Narasārya	Arakatavelina	Yajus	Śrīvatsa	3
250	Kṛishnam-Bhatta	Do.	Yammanūru	Do.	Do.	3
251	Yallam-Bhatta	Yallam-Bhatta	Pitti	Do.	Bādāryāya	3
253	Narasam-Bhatta	Achhana-Bhatta	Nittūru	Do.	Kausika	3
254	Rēkam-Bhatta	Ayya-Bhatta	Brāhamalapa	Do.	Hari	3
255	Kōnārya	Chitti-Bhatta	Yajnamūru	Do.	Gautama	3
257	Pedmanābha	Achhanārya	Būdapūru	Do.	Bhāradvāja	3
258	Achhanārya	Kōnārya	Tirumalapura	Do.	Kausika	3
259	.....	.....	Sāngu (Sāngra ?)	...	Kāśyapa	3
261	Obhalārya	Pinabasavārya	Kattapa	Bahvri-cha	Bhāradvāja	4
262	Achhana-Bhatta	Lakshmanārya	Ālūru	Yajus	Kāśyapa	3
263	Venkatādri	Pinabhasavārya	Vellāla	Do.	Bhāradvāja	3
264	Vengam-Bhatta	Tirumalārya	Ūtukūru	Do.	Kausika	3
266	Narahari	Basava-Bhatta	Vellāla	Do.	Bhāradvāja	3
267	Lāngam-Bhatta	Kāmā-Bhatta	Yemmanūru	Yajus	Śrīvatsa	7
269	Virūpāksha	Narasam-Bhatta	Do.	Do.	Do.	3
270	Chintāmani	Lingā-Jyōtishika	Vellāla	Bahvri-cha	Bhāradvāja	2
272	Sarvā-Bhatta	Rāmārya	Teligampalli	Yajus	Do.	3
273	Timmarasa	Vijayarāghavārya	Rāmārya	Rik	Vāsishtha	8

1 [Evidently Mr. T. A. G. Rao reads ... but the actual reading is ... So this donee got one *amsa* and not five.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākā.	Gōtra.	Amśas.
274	Vira[nn]a	Virappa	Muddalāpura	Bahvri- cha.	Kāśyapa	2
276	Hari-Bhaṭṭa	Rāmārya	Kōḍūru	Yajus	Kauṇḍinya	2
277	Hanumān	Appalārya	Vēlvunūru	Do. . . .	Śrīvatsa	2
279	Chokkayārya	Aubhaja-Bhaṭṭa	Paidāla	Do. . . .	Haritasa	1
280	Chikka Venkaṭādri	Achcham-Bhaṭṭa	Śāsana-kōṭṭa	Bahvri- cha.	Kāśyapa	6
281	Venkaṭādri	Kōnam-Bhaṭṭa	Murumaḍugu	Do. . . .	Ātrēya	4
283	Rugmayārya	Appāji Odayārya	Settipalli	Do. . . .	Vasiṣṭha	10
284	Virūpākṣa-Bhaṭṭa	Vēdappya	Paḍḍaraṅgi	Do. . . .	Viśvāmītra	4
285	Tirumalārya	Tirumalārya	Kāñchi	Do. . . .	Haritasa	4
287	Varada	Vyāsarārya	Kaḷakāṭūru	Do. . . .	Viśvāmītra	4
288	Dēmārya	Kāma-Bhaṭṭa	Hālaharivi	Do. . . .	Kāśyapa	3
290	Ab[b*]ārya	Mallu-Bhaṭṭa	Indraganṭi (P)	Yajus	Śālanākāyana	2
292	Tirumala-Bhaṭṭa	Kāma-Bhaṭṭa	Uruṅganṭi	Do. . . .	Kāśyapa	3
293	Venkaṭādi	Vēṅgalārya	Rāyalacheru	Bahvri- cha.	Do. . . .	1
295	Appakuṭi-Upādhyāya	Mahādēva . . . .	.....	Yajus	Kauṇḍinya	6
296	Ōbhālārya	Pedi-Bhaṭṭa	Mādhavārya	Rich	Ātrēya	11
298	Venkaṭādri	Yajūnam-Bhaṭṭa	Tipana Yajva	Bahvri- cha.	Kauśika	4
299	Gaṅḡādhārārya	Pedi-Bhaṭṭa	Mādhava-Bhaṭṭa	Do. . . .	Ātrēya	4
300	Kṛiṣṇam-Bhaṭṭa	Rāmā-Bhaṭṭa	Chittālūru	Do. . . .	Kauṇḍinya	5
302	Tējārya	Yajūnam-Bhaṭṭa	Annama Yajva	Do. . . .	Ātrēya	2
303	Appalāya	Līṅgam-Bhaṭṭa	Mādhavārya	Do. . . .	Do. . . .	7
305	Pinnananta-Bhaṭṭa	Kṛiṣṇa-Bhaṭṭa	Mādhava-Bhaṭṭa	Do. . . .	Do. . . .	5
306	Tirumalārya	Kṛiṣṇārya	Nōkala (P)	Rik	Do. . . .	5
308	Tirumala-Bhaṭṭa	Nāgārya	Ōbhaja-Adhvarin	Bahvri- cha.	Kauśika	3
309	Lakṣhmaṇārya	Venkaṭādri	Ōbhaja-Bhaṭṭa	Rik	Do. . . .	4
311	Nārāyaṇa	Vāraṇāsi Līṅgārya	Uddagiri	Yajus	Bhāradvāja	5
313	Nārāyaṇa-Bhaṭṭa . . . .	... . . . .	.....	... . . . .	For feeding Brāh- maṇas on the dvādāsi.	5
..	Kṛiṣṇa-Bhaṭṭa	Līṅgārya	Mōkshaganḍam	Yajus	Bhāradvāja	5
316	[Ch]ennam-Bhaṭṭa	V[i]ram-Bhaṭṭa	Uddagiri	Do. . . .	Kāśyapa	3

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Amśas.
318	Mallaya	Līngam-Bhaṭṭa	Nandyāla	Yajus .	Kauśika	2
319	Veṅkatāya	Tirumala-Bhaṭṭa	Virūru	Bahvri- cha.	Śrīvatsa	2
321	Koṇḍayārya	Achyutārya	Siṅkēsula	Yajus .	Kāśyapa	3
322	Ellaya	Hariyappārya	Raḍḍicherla	Do. .	Bhāradvāja	2
324	Pāpayārya	Bhōgīsvara	Krānāla	Do. .	Do. . . .	2
326	Ayyapa	Gaurārya	Trivikrama	Do. .	Śrīvatsa	1
327	Varadārya	Śambhu-Bhaṭṭa	Śévathāna	Do. .	Sāṅḍilya	8
329	Ayyapa	Purushōttama	Trivikrama	Do. .	Śrīvatsa	3
331	Ayyapa	Līngārya	Trivikrama	Do. .	Do. . . .	2
332	Gōvīndāya	Virūpāksha	Sahavāsi	Bahvri- cha.	Vāsishṭha	2
334	Lakshmayā	Vāsudēvārya	Vāranāsi	Do. .	Ātrēya	3
336	Bharatāya	Virām-Bhaṭṭa	Vellaṭūru	Yajus .	Bhāradvāja	4
337	Virūpāksha	Virārya	Do. . . .	Do. .	Do. . . .	3
339	Narasam-Bhaṭṭa	Tirumalārya	Kaipa (?)	Do. .	Kauṇḍinya	2
340	Aṅṅamalārya	Ōbhalārya	Raḍḍicherla	Do. .	Bhāradvāja	5
342	Nāgārya	Koṇḍu-Bhaṭṭa	Cherukupalli	Do. .	Kauṇḍinya	7
343	Mūrti-Bhaṭṭa	Narasimha	Penugōṇḍa	Do. .	Bhāradvāja	3
345	Rāmāyārya	Rāmachandra	Balapanūru	Do. .	Do. . . .	6
346	Tirumala-Bhaṭṭa	Bhōgī [rya]	Tottapalli	Do. .	Gautama	4
348	Honnāya	Rāma-kṛishṇārya	Musalakavi	Do. .	Bhāradvāja	3
349	Gāṅgādhara	Sarvayārya	Musalakavi	Do. .	Do. . . .	3
351	Yallārya	Tirumalārya	Sanagara (?)	Do. .	Śrīvatsa	4
352	Gāṅgādhara	Mallu-Bhaṭṭa	Do. . . .	Do. .	Do. . . .	2
354	Ōbaya	Nāgā-Bhaṭṭa	Gollanapalli	Do. .	Bhāradvāja	1
355	Buechana-Bhaṭṭa	Nāgārya	Būdapūru	Do. .	Do. . . .	6
357	Rāmāyārya	Yajñīsvara-Adhvari	Chauḍūru	Do. .	Kāśyapa	4
358	Kṛishṇam-Bhaṭṭa	Līngārya	Arakattavēmula	Do. .	Bhāradvāja	6
360	Mādhavārya	[Gāṅ]gādhara	Kāravīṭi	Do. .	Gārgya	4
362	Narasam-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Ūṭukūru	Do. .	Kauśika	5
363	Pāṅikēsvara-Bhaṭṭa	Virūpāksha	Goḍḍmari	Do. .	Śrīvatsa	3
365	Veṅkatādri	Pāṅi-Bhaṭṭa	Hampasamudram	Do. .	Ātrēya	8
366	Nāgā-Bhaṭṭa	Basavārya	Vel[pu]maḷḷa	Do. .	Kāśyapa	2
368	Basavāya	Rāmā-Bhaṭṭa	Pārnanḍi (?)	Do. .	Vādhūla	5

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Amśas.
370	Tirumalārya . . .	Ōbhalārya . . .	Bondapaṭṭi . . .	Yajus .	Bhāradvāja . . .	3
371	Basavā-Bhaṭṭa . . .	Malu-Bhaṭṭa . . .	Sish[ṭ*]la (?) . . .	Do. .	Kauṇḍinya . . .	2
373	Veṅkaṭādri . . .	Karaṇam Rāmayārya . . .	Tirupati . . .	Bahvri- cha.	Vāsishṭha . . .	7
375	Viśvanāthārya . . .	Nārāyaṇa . . .	Vāraṇāsi . . .	Do.	Ātrēya . . .	3
376	Muddarasa . . .	Ōbayārya . . .	Murumaḍugu . . .	Ṛik .	Mauni-bhārgava . . .	4
378	Tirumalārya . . .	Nāgārya . . .	Rāmachaudrapura . . .	Do. .	Do. .	7
380	Appala-Bhaṭṭa . . .	Tirumalārya . . .	Kolla (?) . . .	Bahvri- cha.	Kāśyapa . . .	10
381	Putṭaṇ-Bhaṭṭa . . .	Chitti-Bhaṭṭa . . .	Gottipāḍu . . .	Do. .	Śrīvatsa . . .	3
383	Basavaya . . .	Hariyappa . . .	Pālasamudram . . .	Do. .	Viśvāmītra . . .	4
384	Rāmārya . . .	Puṇḍarikārya . . .	Pottiyadurti (?) . . .	Do. .	Vasishṭha . . .	2
386	Veṅkaṭārya . . .	Veṅkaṭārya . . .	Turumiḷla . . .	Do. .	Ātrēya . . .	3
387	Kēśavārya . . .	Śrīrāmārya . . .	Nallagaṭṭa . . .	Do. .	Bhāradvāja . . .	2
389	Ōbhalārya . . .	Anna-Bhaṭṭa . . .	Sanugōḍ . . .	Yajus .	Kāśyapa . . .	4
391	Veṅkaṭādri . . .	Pēru-Bhaṭṭa . . .	Amnamañchi . . .	Do. .	Bhāradvāja . . .	4
392	Timmayārya . . .	Pēru-Bhaṭṭa . . .	Ammanamuchi (Armanañchi).	Do. .	Do. .	5
394	Viśvanāthārya . . .	Peddi-Bhaṭṭa . . .	Māgaṇṭi . . .	Do. .	Śaṇḍilya . . .	2
395	Tirumalārya . . .	Appala-Bha[ṭṭa*] . . .	Noryya . . .	Do. .	Haritasa . . .	4
397	Chavandiśvara-Bhaṭṭa . . .	Achchayārya . . .	Pisupāṭi . . .	Do. .	Śrīvatsa . . .	3
398	Viśvanāthārya . . .	Nāgā-Bhaṭṭa . . .	Jayan[ti] . . .	Do. .	Kauśika . . .	2
400	Nārāyaṇa . . .	Gaṇapatyārya . . .	Yatamaṇṭa . . .	Bahvri- cha.	Do. . .	5
401	Rāmayārya . . .	Appalārya . . .	Chirāvūru . . .	Yajus .	Śrīvatsa . . .	[8]
403	Jaiṇam(ta)-Bhaṭṭa . . .	Śrīpati . . .	Vellūru ¹ . . .	Do. .	Kāśyapa . . .	4
404	Rāyappa . . .	Lakshmayārya . . .	Paṭṭa . . .	Do. .	Haritasa . . .	6
406	Sarvā-Bhaṭṭa . . .	Mallu-Bhaṭṭa . . .	Būrla . . .	Do. .	Bhāradvāja . . .	3
407	Kommayārya . . .	Gauri-Bhaṭṭa . . .	Sūmulūru . . .	Do. .	Haritasa . . .	1
409	Virūpāksha . . .	Sūru-Bhaṭṭa . . .	Taṅgirāla . . .	Do. .	Sāṅkhyāyana . . .	1
410	Kālam-Bhaṭṭa . . .	Tirumalārya . . .	Aḷlu . . .	Bahvri- cha.	Rēbha-Kāśyapa . . .	5
412	Ayyam-Bhaṭṭa . . .	Tirumalārya . . .	Do. . .	Do. .	Do. .	5
413	Nārāyaṇa . . .	Tirumala-Bhaṭṭa . . .	Do. . .	Do. .	Do. .	4
415	Pēru-Bhaṭṭa . . .	Ayyaṅgūri-Bhaṭṭa . . .	Do. . .	Do. .	Do. .	7

¹ [Possibly Vēlpūru.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śakhā.	Gōtra.	Amśas.
416	Kālam-Bhaṭṭa . . .	Dakṣiṇāmūrti . . .	Aḷlu . . .	Bahvri- cha.	Rēbha-Kāśyapa .	3
418	Tirumalārya . . .	Buchchanārya . . .	Rēmarli . . .	Yajus .	Kauśika . . .	3
419	Veṅkaṭādri . . .	Tirumalārya . . .	Śiṣṭla . . .	Do .	Kauṇḍinya . . .	5
421	Kṛiṣṇam-Bhaṭṭa . . .	[Eru]-Bhaṭṭa . . .	Pedipāti . . .	Do .	Bhāradvāja . . .	2
422	Tirumala-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Ēpuru . . .	Bahvri- cha.	Kāśyapa . . .	3
424	Nārāyaṇa . . .	Tirumalārya . . .	Residing on the bank of the river Gautamī.	Yajus .	Kauṇḍinya . . .	2
425	(Y)ellam-Bhaṭṭa . . .	Umā-Mahēśvarārya . . .	Bellamkoṇḍa . . .	Do .	Kāśyapa . . .	[8]
427	Veṅkaṭādri . . .	Yellam-Bhaṭṭa . . .	Upladadiya . . .	Do .	Śrīvatsa . . .	4
428	Tirumalārya . . .	Veṅkaṭādri . . .	Būravilli . . .	Rik .	Kāmakāyana-Viś- vāmitra.	4
430	Veṅkaṭādri . . .	Tirumalārya . . .	Maichāvadhāna . . .	Bahvri- cha.	Bhāradvāja . . .	5
431	Līngārya . . .	Tirumalārya . . .	Trivikrama . . .	Yajus .	Śrīvatsa . . .	3
433	Raṅganātha . . .	Bhāskarārya . . .	Kāvērisamudram . . .	Bahvri- cha.	Gautama . . .	6
434	Veṅkaṭādri . . .	Śrīpā[ti]-Basavā-Bhaṭṭa . . .	.....	Do .	Bhāradvāja . . .	12
436	Līngam-Bhaṭṭa . . .	Ayyam-Bhaṭṭa . . .	Pushpagiri . . .	Yajus .	Do .	5
438	Veṅkaṭādri . . .	Tirumala-Bhaṭṭa . . .	Cheppali . . .	Do .	Kāśyapa . . .	4
439	Ayyam-Bhaṭṭa . . .	Tirumalārya . . .	Trivikrama . . .	Do .	Śrīvatsa . . .	2
441	Līngārya . . .	Kuppā-Bhaṭṭa . . .	Mōkshagunḍam . . .	Do .	Bhāradvāja . . .	4
442	Lakṣmaṇa . . .	Śīngārya . . .	Paṭṭa[vardhana] . . .	Do .	Kāmakāyana-Viś- vāmitra.	3
444	Kathāsāgara Venkaṭā- rya.	Duggā-Bhaṭṭa . . .	Pushpagiri . . .	Do .	Bhāradvāja . . .	3
446	Koṇḍu-Bhaṭṭa . . .	Duggārya . . .	Do . . .	Do .	Do .	2
447	Līngārya . . .	Basavā-Bhaṭṭa . . .	Śākalya . . .	Do .	Vādhūla . . .	4
449	Veṅkaṭārya . . .	Tirumalārya . . .	Tamḍellapaḷi . . .	Bahvri- cha.	Haritasa . . .	5
450	Rāmā-Bhaṭṭa . . .	Vitthalārya . . .	Āluru . . .	Do .	Śrīvatsa . . .	3
452	Tirumalārya . . .	Dēvarāyārya . . .	Māmuḍūr . . .	Yajus .	Ātrēya . . .	3
454	Raṅgaya . . .	Kāśindra . . .	Kaūcherla . . .	...	Ātrēya (Kātyā- yana-sūtra).	3
455	Raghunātha . . .	Sūri-Bhaṭṭa . . .	Tūbāṭi . . .	...	Kāśyapa (Kātyā- yana-sūtra).	2
457	Mārāya . . .	Akkala-Bhaṭṭa . . .	Pinapa . . .	...	Do .	3

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Arśas.
458	Aḷagappa	Tirumālārya	Kātrāvāyi . . . .	...	Kauśika (Kātyāyana-sūtra).	2
460	Nāgaya	Narasayārya	Paśarājapalli . . . .	...	Gautama (Kātyāyana-sūtra).	4
461	Gōvinda	Tirumālārya	Bhāgavata . . . . .	...	Kāśyapa (Kātyāyana-sūtra).	1
463	Ammalaya	Abbayārya	Taṅgaṭūru . . . . .	...	Kauśika (Kātyāyana-sūtra).	6
(Here Plates 13 and 14 are missing.)						
465	Veṅkaṭādri	Tirumālārya	Attalūru	Bahvri-cha.	Kāśyapa	5
466	Appukonda, the brother of Veṅkaṭādri of l. 466.	Do.	Do.	Do.	Do.	4
467	Tirumala-Bhaṭṭa	Dēmā-Bhaṭṭa	Addaṅki	Do.	Parāśara	5
468	Nāgā-Bhaṭṭa	Tirumala-Yajvan	Sorabu	Yajus	Do.	5
470	Sarvā-Bhaṭṭa	Śrīvā[ma*]-Bhaṭṭa ¹	Addaṅki	Do.	Kāśyapa	6
471	Ayyappa	Tammā-Bhaṭṭa	Nudurumāṭu	Do.	Kauṇḍinya	4
472	Veṅkaṭādri	Koṇḍū-Bhaṭṭa	Vānapalli	Do.	Bhāradvāja	6
474	Śīngarārya	Purushōttama	Valavura	Do.	Lōhita	4
475	Kṛishṇam-Bhaṭṭa	Tirumālārya	Tammā-Bhaṭṭa	Bahvri-cha.	Kauśika	5
477	Ammannāri, wife of Tippavojhla Vallam-Bhaṭṭa.	.....	.....	Do.	Ātrēya	1
478	Nāgārya	Tirumala-Bhaṭṭa	Tammā-Bhaṭṭa	Do.	Kauśika	3
480	Rāmārya	Sarvya-Bhaṭṭa	Vāsudēva	Do.	Vasishṭha	5
481	Ōbhalārya	Jōśam-Bhaṭṭa ?	[Chilṭu]	Do.	Kauṇḍinya	4
483	Vāsudēva-Ganapatyārya's wife Malāmā.	.....	.....	Rich	Vāsishṭha	
484	Appalārya	Līngārya	Chilṭu	Bahvri-cha.	Kauṇḍinya	2
486	Veṅkaṭādri	Tirumālārya	Mādhavārya	Do.	Ātrēya	6
488	Nārāyana	Tirumālārya	Nāgā-Vojhla	Do.	Do.	5
489	Veṅkaṭādi	[Pō]chnārya	Vā(mā)dhava-Bhaṭṭa	Do.	Do.	4
491	Peddanta-Bhaṭṭa	Kṛishṇam-Bhaṭṭa	Mādhavārya	Do.	Do.	9

¹ Śivā-Bhaṭṭa would have been a more likely name.

Line of text.	Name of Donce.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Amśas.
492	Tippana-Yajvan - Soma-ya's wife Ellamā.	.....	.....	Rich .	Kauśika . . .	1
493	Gaṅgādharārya . . .	Jyautishika Gaṅgādharā	... ..	Bahvri-cha.	Kāśyapa . . .	4
495	Sōmā-Bhaṭṭa . . .	Mallu-Bhaṭṭa . . .	Tippana-Yajvan .	Do. .	Kauśika . . .	5
496	Tirumalā-Bhaṭṭa . . .	Obhalārya . . .	Rāmachandra . . .	Do. .	Do. . . .	2
498	Pinatājārya . . .	Tirumala-Bhaṭṭa . . .	Annama-Adhvarin	Rich .	Ātrēya . . .	4
499	Veṅkatādri . . .	Śrīpati-Bhaṭṭa . . .	Yellā-Vojhla . . .	Bahvri-cha.	Kauśika . . .	5
501	Śamkarārya . . .	Rāghavārya . . .	Hautra . . .	Do. .	Do. . . .	2
502	Chandraśekhara . . .	Mallārya . . .	Gaṅgana-Adhvarin	Do. .	Do. . . .	2
503	Nārasimha . . .	Rāmā-Bhaṭṭa . . .	Pālagiri . . .	Do. .	Ātrēya . . .	4
505	Nārāyaṇa . . .	Narasam-Bhaṭṭa . . .	Rāmachandra . . .	Do. .	Kauśika . . .	3
506	Raghupati . . .	Jannam-Bhaṭṭa . . .	Tippana-Yajvan .	Do. .	Do. . . .	3
508	Sōmārya . . .	Janārdhana-Bhaṭṭa	Tippana-Adhvari	Do. .	Do. . . .	2
509	Emperumānārya . . .	Śrīnivāsa . . .	Ayidēva . . .	Do. .	Ātrēya . . .	6
511	Anantaya . . .	Sūru-Bhaṭṭa . . .	Śrīpati-Bhaṭṭa . . .	Do. .	Gautama . . .	3
512	Veṅkatādri . . .	Narasam-Bhaṭṭa . . .	Bhairavārya . . .	Do. .	Do. . . .	4
513	Sadaśivārya . . .	Krishṇārya . . .	Pālagiri . . .	Rik .	Ātrēya . . .	3
515	Appala-Bhaṭṭa . . .	Anna-Bhaṭṭa . . .	Vāsudēva . . .	Bahvri-cha.	Vasishṭha . . .	2
516	Raghupati . . .	Rāmachandrārya . . .	Sōlasa (?) . . .	Yajus .	Ātrēya . . .	4
518	Narasam-Bhaṭṭa . . .	Anbhalārya . . .	Dēvulapalli . . .	Do. .	Kauṇḍinya . . .	6
519	Śivā-Bhaṭṭa . . .	Yajñēśvara . . .	Kādula . . .	Do. .	Bhāradvāja . . .	3
521	Kommā-Bhaṭṭa . . .	Gauri-Bhaṭṭa . . .	Tūmalūru . . .	Do. .	Haritasa . . .	5
522	Sōmaya . . .	Yajñēśvara . . .	Jonna[la*]gaṇḍa	Do. .	Do. . . .	1
523	Timmayārya . . .	Anbhalārya . . .	Prattipāḍu . . .	Do. .	Kaṇva . . .	5
525	Narasam-Bhaṭṭa . . .	Yeru-Bhaṭṭa . . .	Khyācheru (?) . . .	Do. .	Bhāradvāja . . .	5
526	Padmanābha . . .	Yeru-Bhaṭṭa . . .	Prayāga . . .	Do. .	Kauśika . . .	3
528	Viṭṭhala . . .	[Māra]-Bhaṭṭa . . .	Khyācheru (?) . . .	Do. .	Bhāradvāja . . .	7
529	Yajñēśva[ra] . . .	Krishṇam-Bhaṭṭa . . .	Salla . . .	Do. .	Kauṇḍinya . . .	5
531	Raghupati-Bhaṭṭa . . .	Bhīnēśvara . . .	Kolakalūr . . .	Do. .	Bhāradvāja . . .	Lost.
532	Appalārya . . .	Mādhavārya . . .	Kundavara . . .	Do. .	Śrīvatsa . . .	8
534	Padmanābha . . .	[Pē]rru-Bhaṭṭa . . .	Nandiyāla . . .	Do. .	Bhāradvāja . . .	7

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
535	Sarvā-Bhaṭṭa . . .	Obhalārya . . .	Kaipa . . .	Yajus .	Kauṇḍinya .	2
537	Koṇḍu-Bhaṭṭa . . .	Śrīdhara-Bhaṭṭa . . .	Niḍuchanabeṭṭa .	Do . .	Do . .	3
538	Śūru-Bhaṭṭa . . .	Tirumalārya . . .	Śanagara (?) . . .	Do . .	Śrīvatsa . . .	7
540	[Ka ?]śavaya . . .	Raṅgārya . . .	Rūpavatāra . . .	Bahvri- cha.	Bhāradvāja . . .	2
541	Lingārya . . .	Guruvā-Bhaṭṭa . . .	Gutti . . .	Yajus .	Kāśyapa . . .	4
543	Koṇḍu-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Tōṭapalli . . .	Do . .	Gautama . . .	2
544	Kṛishṇa-Bhaṭṭa . . .	Aubhalārya . . .	Gutti . . .	Bahvri- cha.	Kāśyapa . . .	3
546	Lakshmana-Bhaṭṭa . . .	Yellārya . . .	Sāmag-Ōjhala . . .	Yajus .	Haritasa . . .	7
547	Tirumala-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Tōṭapalli . . .	Do . .	Gautama . . .	2
549	Kōna-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Maṅkāla . . .	Do . .	Do . . .	3
551	Pinakāmārya's wife Annamā.	.....	Chirāvūru . . .	...	[Śrīvatsa]. . .	1
						919

(Ll. 552-4.) The passage here is somewhat obscure. It seems to state that the charitable acts performed by Kṛishṇa [II] were equal to those done by Viśvanātha, Virabhūpa and Periya Nainār Mudali put together.¹

(Ll. 555-9.) This order of the king Venkaṭapati-Rāya was the composition of Kṛishṇakavi-Kāmakōṭi, the grandson of Sabhāpati, and the engraving was executed by Virapa-mahāchārya, son of Gaṇapaya, under orders of Venkaṭa-mahārāya.

(Ll. 559-567.) The usual exhortatory and admonitory verses.

(L. 568.) The sign-manual "Śri-Venkaṭēśa" in Telugu-Kannaḍa characters.

No. 24.—HULGUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI :
SAKA 999.

By LIONEL D. BARNETT.

Hulgūr, anciently named Hulluṅgūr, is a village in the Baṅkāpūr Division of Dhārwar District, and is situate in lat. 15° 5' and long. 75° 19½', some eight miles to the north-east from Shiggaon. It contains several inscriptions; among them is the present record, which was found on a stone standing against, or fixed in, the wall on the south side of the local temple of Siddha-līnga. An ink-impression of it was made for the late Dr. Fleet, who bequeathed it with others to the British Museum. From it I now edit the text. The stone is surmounted by a rounded top, on which are sculptures: in the centre is a *līnga*, and to the proper right of this are a cow and a calf; there were some other figures also, but they are now worn away. Below this is an inscribed area 2 ft. 7½ in. high and 1 ft. 4 in. wide. The character is Kanarese, of a some-

¹ [Excluding the (former) grants made to gods, Brāhmaṇs and *maṭhas* by Viśvanātha, Virabhūpa and Periya Nainār Mudali, the rest now granted by Kṛishṇa was to be enjoyed by the Brāhmaṇs mentioned, as an individual unit.—Ed.]

what crabbed and angular type of the period ; the letters are from $\frac{3}{8}$ in. to $\frac{1}{2}$ in. high. The language is Old Kanarese, except for three formal Sanskrit verses. The archaic *l* is replaced by *r* in *nār-ggavunḍu* (l. 14) and *parttiya* (l. 21 : see Kittel, s.v. *paṭti*) ; elsewhere it has become *l*. Initial *p* is retained. The *upadhmaniya* appears in *bhāginah=p°* (l. 31). The words *talabōgi* (l. 17), *ekkavattige* (l. 19), *partti* (l. 21 ; the later *patti*, *hatti*), *maḷave* (l. 21), *Koylāḷi* (l. 22), and *puṭṭavala* (l. 25) are of some lexical interest.

The record refers itself in ll. 2-6 to the reign of Tribhuvanamalla [Vikramāditya VI], and then in ll. 6-11 introduces as regent of the Beḷvala Three-hundred and Puligere Three-hundred the prince Trailōkyamalla Nolamba-Pallava Permāḍi Jayasiṅha, of the Pallava lineage, i.e. Vikramāditya's younger brother Jayasiṅha III, on whom see *Dyn. Kanar. Distr.*, p. 453. We are further informed in ll. 11-14 that the *nāl-gavunḍa* was the Mahāsāmanta Jayakēsiyarasa, of the Maṅaleyara lineage, whose device was a lion and who bore the title "lord of Puligere best of cities." This family appears also above, Vol. VI, p. 52, and *Ann. Report Mysore Arch. Dept.*, 1908-9, p. 16. Then follow, after the date, the specifications of endowments granted by some fiscal officers and others to a local Śaiva temple, under the trusteeship of Iśānasiṅgi Jiyar (ll. 14 ff.).

The date is given on ll. 14-16 as : Śaka 999 expired, the cyclic year Piṅgala ; Āshāḍha śu. 2 ; Sunday ; a *saṁkrānti*. This is quite regular. The *tithi* mentioned corresponded to Sunday, 25 June, A.D. 1077 ; it was current at sunrise of that day, and ended about 3 h. 37 m. after mean sunrise (for Ujjain). On the same day, about 13 h. 16 m. after mean sunrise, occurred the Karka-*saṁkrānti*, the following Monday being reckoned as the first day of Karka.

The only places mentioned are the two Three-hundreds of Beḷvala and Puligere (l. 9) and the town of Puligere (l. 12), on which see above, Vol. XIII, pp. 178, 328.

TEXT.¹

[Metres : vv. 1, 3, *Anuṣṭubh* ; v. 2, *Śālini*.]

- 1 ☉ Namas=tuṅga-siraś-chuṁbi-chāndra-clāmara-chāravē trailōkya-nagar-ā-
 2 rainbha-mūla-stambhāya Śāmbhavō [||* 1] ☉ Svasti Samasta-bhuvan-āśraya
 Śrī-
 3 Pṛithvi-vallabha mahārājādhirāja paramēśvara paramabhaṭṭārakam Satyā-
 4 śraya-kula-tīlakam Chāḷuky-ābharāṇam śrīma[t*]-Tribhuvanamalla-dēvara
 5 vijaya-rājyam=uttarōttar-ābhivṛiddhi(ddhi)-pravarddhamānam=ā-chāndr-ārka-
 6 tāram barām saluttam-ire ☉ Svasti samasta²-bhuvana-vikhyāta-Pallav-ā-
 7 nvaya Śrī-Pṛithvi-vallabha-mahārājādhirāja-paramēśva(śva)ra-vīra pra-
 8 tyaksha-Chāḷu(ṇa)kya(m)u=amōgha-vākyaṁ śrīma[t*]-Trailōkyamalla Nolamba-
 Pa[ll]a-
 9 va Permāḍi Jayasiṅha-dēvar | Beḷvala-mūnūrum Puligere-mū-
 10 nūrum=ant=erāḍ-ārunūrumam suka(kha)-saṁkathā-vinōdadim rājyam-geyyutta-
 11 m-ire ☉ Svasti samadbigata-paṁoha-mahā-sa(śa)bda-mahāsāmantam Kali-yuga-
 Rēva[n]ta[m]

¹ From the ink-impression.

² The engraver has blundered over the *sta*, making it look like *gtu*.

- 12 Maṇaleyar-ānvaya-prasūtam śimha-lāṁchchhana-praṇūtam Puligere-purava-
- 13 r-śva(śva)raṁ samara-Mahēśva(śva)raṁ sa[m*]gara-mārttaṇḍa manneya-siṁga
nām-ādi-samasta-pra[śa]-
- 14 eti-sahitam śrīmat-Jayakēsiyarasar nār-ggavunḍu-geyye || Sa(śa)ka-nripa-[kā]-
- 15 [l]-ātita-samvatsara-sa(śa)taṁgala 999neya Pimṅala-samvatsarada Āśāḍa¹-
su(śu)ddha 2 Ā-
- 16 dityavāra samkrānti pavitr-ārōhanadamdu samasta-guṇa-sampannar-appa suṁ-
- 17 ka-verggaḍe Barmmaṇṇa Aychimayyaṁ talabōgi Dāsiyaṇṇaṁ samasta-suṁkiga-
- 18 * * * ²Koylāśva(śva)ra-dēvargge dhyāna-dhāraṇa-mō(mau)n-ānushṭhāna(na)-japa-
samādhi-sampa-
- 19 [nna]r-appa Īśānasimṅi-jiyara kālam karchochi dhārā-pūrvvakaṁ māḍi
ekkavatti-
- 20 ge eleya pēr-eraḍu paley=eleya pēr-eraḍu kariy-[e*]leya
- 21 pēr-eraḍu antu pēr-āru [l*] Okkalu paṇaṁ mūru parttiya maḷave
- 22 pannerāḍu int-initumaṁ varisha-prati biṭṭar Koylāligaḷ tamma
- 23 darirshinamāṁ³ biṭṭar kalpiya makkalge paṇav=aydu poaa-Koylā-
- 24 lige paṇav=aydu darirshinamā⁴ pēruv=eleya pēriṁge visav=ondu mā-
- 25 laḡāra Barmmayyaṁ ondu pasadanada puttavalamaṁ biṭṭa * * [pa]-
- 26 nnirvvar-aṇvatt-okkala dharmmaṁ [l*] Int-i dharmmamamāṁ pratipāli[d-ātāṁ]-
- 27 ge Gaṁgā-sāgarāṁ Vāraṇāsi Su(ku)rukshētraṁ Prayāgey=emb=[i puṇya]-
- 28 tīrthamṅalol sāsira kavileyaṁ sāsirvva[r]=brāhmaṇargg=ubhayamu[khiyaṁ]
- 29 koṭṭa phalam=akku || Int-i dharmmavan=aḷid-ātāṁ inituman=aḷida [mahā-pāta-
ka]-
- 30 n=akku || Sāmānyō=yaṁ dharmma-sētu[r*] nripanāṁ kālē kālē pāla[niyō
bha]-
- 31 vadbhīḥ sarvvān-ētā(m)n=bhāginah=pārthivōmḍrān=bhūyō bhūyō [yācha]-
- 32 tē Rāmabhadrah | (||) [2*] Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta)
vasundharā[m*] sha[shtir=vva]-
- 33 rsha-sahasrāṇi viṣṭā(ṣṭhā)vāṁ jāyatē kṛimih | (||) [3*] Paṇekāra Bā * *
- 34 gaṁge dhasavandhamam⁵ biṭṭar

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city of the three worlds!

(Lines 2-6.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chāḷukyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Lines 6-11.) While he who is—hail!—of the Pallava lineage renowned throughout the whole world, a warrior of the Favourite of Fortune and Earth, the great Emperor, the

¹ Read *Āśāḍha*.² Read *darśanamam*.³ Before this word is a letter which may be read as *kha* or *si*.⁴ Read *darśanam*.⁵ Read *dasavandhamam*.

supreme Lord, a manifest Chāṇakya, unfailling in speech, Trailōkyamalla Noḷamba-Pallava Perṃāḍi Jayasiṅgha-dēva, was reigning with enjoyment of pleasant conversations over the two (provinces, together forming) a Six-hundred, of the Beḷvala Three-hundred and the Puligeṛe Three-hundred :—

(Lines 11-14.) While—hail!—the Mahāsāmanta who has obtained the five great musical sounds, who has all titles of honour such as “ Rāvanta¹ of the Kali Age, scion of the Maṇaleyara lineage, renowned for the device of a lion, lord of Puligeṛe best of cities, a Mahēśvara of battles, sun in the fray, lion of nobles,” Jayakēsiyarasa, was holding the office of County Gavuṇḍa :—

(Lines 14-21.) On Sunday, the 2nd of the bright fortnight of Āshāḍha in the cyclic year Piṅgala, the 999th (year) of the centuries elapsed since the Śaka king's time, during a conjunction, at the pavitr-ārōhana,² all the taxation-officers, the Controllers of Taxes Barmanna and Aychimayya (and) the talabōgi Dēsiyanna, having laved the feet of Īśānasingi Jīyar, who practises meditation, spiritual concentration, observance of silence, prayer, and absorption, with pouring of water (assigned) to the god Koylālēśvara³ two loads of ekkavattige betel-leaf, two loads of pale betel-leaf, two loads of kari betel-leaf—altogether six loads.

(Lines 21-26.) The Households assigned for every year the amount of three pana (and) twelve maḷave of cotton. The Koylālīs assigned their temple-fee : for a trained damsel five pana, for a novice-Koylālī five pana, as temple-fee, (and) one visa on every load of betel-leaf carried. The florist Barmayya assigned one puṭṭavala of decorations twelve persons—the sixty Households' pious gift.

(Lines 26-30 : a prose formula of the usual type.)

(Verses 2-3 : two common Sanskrit verses.)

(Lines 33-34.) To the drummer Bā . . . ga they assigned a dasavanda.⁴

No. 25.—HULGUR INSCRIPTION OF THE REIGNS OF JAYASIMHA II (SAKA 960) AND THE YADAVA KANHARA.

BY LIONEL D. BARNETT.

The site of Hulgūr has been discussed by me above, p. 329, in treating of the inscription of Śaka 999. From the second part of the present record, l. 32, we learn further that it was a Baṇaṅju-vaṭṭana⁵ or market-town of the Baṇaṅjus or Vira-Vaḷaṅjiyas, an important corporation of traders whose centre was at Aiyāvole (the modern Aihole), the seat of their Five-hundred Svāmis, and whose organisation seems to have spread over the greater part of Southern India. They claimed to have originally come from Ahichchhatra, and some of their records are couched in a tone of regal pomposity.⁶ The present inscription was found at the temple of Kalamēśvara in Hulgūr, and an ink-impression, from which the text is now edited, was prepared for the late Dr. Fleet and bequeathed by him with others to the British

¹ See above, Vol. XIII, p. 313 n.

² See *Ind. Ant.*, Vol. 38, p. 52.

³ The name *Koylāla* seems to be derived from the Tamil *Kōyil-āḷa*, “ruling in the temple”; and the *Koylālīs* mentioned in the next paragraph must be the temple-women.

⁴ See *Ind. Ant.*, Vol. 30, pp. 107, 267; *Ep. Carn.* X. 1 (Kolar), Mb. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14; *Kisamvār Glossary*, p. 92.

⁵ Definitions of the term *vaṭṭana* are given in the *Kāṃikāgama* xx. 8 f. and *Yugādi-dētanā* v. 50; see also my translation of the *Antagaḍa-dasāo*, p. 45.

⁶ On these see *Mysore Inscr.*, pp. 73, 120, 123; *Epigr. Carn.*, VII. 1, Sk. 94, 118-19; *Madras Epigr. Report*, 1905-06, pp. 11, 17, 1912-13, pp. 99-102, 1914-15, p. 102; above, Vol. XIII, pp. 21, 26.

Museum. The stone is broken at the top, on the proper right, so that a considerable part of the text of ll. 1-7 is lost; otherwise it is in fairly good condition. Of the inscribed area the maximum height is 2 ft. 9½ in., its width being 2 ft. 4½ in. It contains two distinct records. The first of these, dated Śaka 960, and covering ll. 1-26, is in a fair sloping Kanarese script of the period, with letters varying from ⅞ in. to ½ in. The cursive *m* (above, Vol. XII, p. 335) occurs here only once, in *mānūrum*, l. 7; the other cursives are not found. The second record, comprised in ll. 27-35, belongs to A.D. 1255, and is in the somewhat crabbed upright rounded Kanarese hand typical of that period; it shows a free use of all the cursives, *m* appearing in that form 10 times, *y* 4 times, and *v* 9 times, and it marks the aspiration in *qh* and *ph* by writing *q̄* and *p̄* with a curl underneath them very like a subscript *t*.—The language of the first record, which (so far as it is preserved) is entirely in prose, is Old Kanarese. It changes *l* to *r* in *ērpattam* (l. 15). The second record contains four introductory verses and one final verse in Sanskrit; the rest is in Kanarese prose, of the mediæval dialect. We may note the spelling *yā* for *ā* (l. 31), initial *h* for *p* (*hammirvaru*, l. 32), mixture of *l* and *ṇ* (*Vāraḷāsiyalu*, l. 33, beside *Vāraṇāsiyalu*, l. 34), and *l* from original *l̥* (*al̥i*, ll. 34, 35). The word *dana-baḷa* (l. 33) is of some lexical interest; it seems to mean literally "cattle-section" (of land: cf. above, Vol. XIII, p. 179 and n.).

The first record, so far as it is preserved, begins with the statement that at the time of the donation the Three-hundreds of Belvala and Purigere were under the administration of the General Vāvaṇarasa, an officer of Jagadēkamalla (Jayasimha II), who among many other titles is described as "a comet (portending woe) to the Koṅkaṇ" (ll. 1-8). Then we are told that there was a *nāl-gāvunḍa* or county-sheriff of the Purigere Three-hundred, the Mahāsāmanta Irivabeḷaṅga Māraṣiṅga-dēva,¹ of the Maṇala or Maṇalēra family,² who among his many other titles bore that of "lord of Purigere best of cities" (ll. 8-12). Then is introduced, in anacoluthic style, a certain Niḍugundara Būta Gāvunḍa (ll. 12-13); and after this a somewhat obscure episode of previous history is narrated (ll. 13-16), to the effect that after king Satyāśraya had gone away after taking possession of the Bennegere Seventy³ there was a lack of roast meal for the festival shows of Niḍugunda (no doubt in consequence of the requisitions made by the royal army), and accordingly the above-mentioned Māraṣiṅga-dēva and his mother supplied the need. It seems that this event took place when Māraṣiṅga-dēva was serving as *nāl-gāvunḍa* of Purigere, some years previous to the present record. Reverting now to contemporary history, our record details its present business (ll. 16-26), stating that the *nāl-gāvunḍa* of the Purigere Three-hundred is now Jayakēsi, also of the Maṇalēra family, entitled "lord of Purigere best of cities" and bearing the device of a lion, and that in the Śaka year 960 the above-mentioned Būta Gāvunḍa obtained from him some land and granted it to a temple.

The second record opens with four Sanskrit verses (ll. 27-29), of which nos. 1 and 2 are devotional and nos. 3 and 4 complimentary addresses to the protagonist, the High Minister Tippa or Tipparasa. The following prose (ll. 29-33) reports a donation by Tipparasa and (his wife?) Goṇa-mādēvi in the 9th year of the reign of the Yādava Kanhara.⁴ Concluding formulæ of the usual type follow.

¹ Cf. *Dynast. Kanar. Distr.*, p. 437.

² On this family cf. the Hulgūr record of Śaka 999, above.

³ The exact force of the phrase *śrīman-Nāyibbarasiyar besase*, "on the command of Nāyibbarasi," is not quite clear. If, as seems probable, it qualifies the immediately following clause, it would appear that Nāyibbarasi was a dowager queen holding a position very like that of Akkā-dēvi in the next generation.

⁴ See *Dynast. Kanar. Distr.*, p. 526 and n. 4.

The date of the first record is specified on ll. 24-25 as : Śaka 960, Bahudhānya; the *uttarāyana-samkrānti*; Sunday; the day of new-moon. This is not quite regular. The Makara-samkrānti for the given year occurred on Sunday, 24 December, A.D. 1038, at 4 h. 28 m. after mean sunrise. But that day, according to the *Sūrya-siddhānta*, corresponded to the *tithi* Pausa kṛishṇa 10, which ended about 2 h. 7 m. after mean sunrise, and not to the full-moon. Practically the same result is obtained if we reckon by the *Ārya-siddhānta*; by the former the *tithi*-index at mean sunrise was 8301, by the latter 8295, so that the difference is negligible.¹

The date of the second record is given on ll. 30-31 as : the 9th year of the reign of the Yādava Kahnara (Kanhara), Ānanda; the full-moon of Phālguna; Monday; the *yōga* Vyatipāta; a *samkrānti*. This is fairly regular. The *tithi* corresponded to Monday, 22 February, A.D. 1255, ending about 21 h. 54 m. after mean sunrise. The *Mina-samkrānti*, according to the *Ārya-siddhānta*, took place 7 h. 50 m. after mean sunrise on the following day, *vis.* Tuesday, 23 February, only about 10 hours after the moment of full-moon.²

The geographical names that occur are : the Koṅkaṇ (l. 5); the Beḷvala Three-hundred (l. 6); the Purigere Three-hundred (ll. 6, 11 f., 23 f.); Purigere city (ll. 9, 17); the Bennegere Seventy (l. 15); Niḍugunda (l. 15 f.); Hulungūr (l. 32); and Benares (l. 33 f.). Purigere town is the modern Lakshmēshwar (see above, Vol. XIII, p. 179, XIV, p. 188). Bennegere seems to be Bengeri ("Bhingerree" of the Indian Atlas sheet 41 of 1852), situate in lat. 15° 21½' and long. 75° 12¼', about 1½ miles north of New Hubli. Niḍugunda is perhaps Niḍgundi, in lat. 14° 56½' and long. 75° 14½', nearly 4 miles S.S.W. from Shiggaon. Hulungūr is the modern Hulgūr.

TEXT.³

- 1 tt
- 2 ta mabā-prachapḍa-
- 3 [daṇḍanāyaka] [ā]śr[i]ta-jana-
kalpa-vṛiksham | bhṛitya-
- 4 [chintāmaṇi] [? brahma-rā]kshasam | ripu-
kuraṅga-paṁchānanam | piri-
- 5 [pra]hāri | giri-durgga-malla
| Komkaṇa-dhūma-kētu | (?)pa-
- 6 Kannaya-disā(śā)-paṭṭam | śrīmaj-Jagadēka-malla-
dēva-pāda-paṁkaja-[bh]ra-
- 7 [maram śrī]mad-daṇḍanāyaka Vāvanarasar Beḷvala-mūnūpum Purigere-
mūnūpavam [dusṭa]-
- 8 [nigra]ha-ṣi(śi)sṭa-pratipālanadim sukha-samkha(ka)thā-vinōdadin=ē[uttam-ire ©
Samadhiga[ta-paṁ]-
- 9 [cha-ma]hā-sa(śa)bda-mahāsāvanta | Kali-yuga-Révanta | Purigere-puravar-śva-
(śva)ram | samara-Mā(ma)hē[śvaram |]
- 10 Maṇala-mārttaṇḍa | gaṇḍaro[gaṇḍa | manneya-siṅgam | sāhas-ōttumga[m*] |
raṇa-raṅga-mallam | ahita-[sellam ? |]

¹ For the reference to the *Ārya-siddhānta* I am indebted to Mr. R. Sewell, who with his usual kindness has checked my calculations.

² The Vyatipāta *yōga* seems to be added *honoris causa*, as often happens (see Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 19 ff.)

³ From the ink-impression.

- 11 subhaṭa-chūḍāmaṇi | ārtā(ḍha)-vidyadharaṁ | śrīmad-Iṛivabeḍaṁga Mārasīṁga-
dēvaṁ Puri[ge]re-mū-
- 12 nūrakk[e*] nāl-gāvunḍu-geyye ☉ Samasta-guṇa-saṁpanna | nuḍidu matt-
ennaṁ [| Sōmē]sva(śva)ra-dāsi | gōtra-
- 13 pavitraṁ | tolagada Mēru | śrī [Niḍugum]dara Būta-
Gāvunḍanaṁ ☉ Sakala-vimalad-ana-
- 14 varata . . . [la]kshmi Jaina-dharmma-samudhdharaṇe | śrīman-
Nāyibbarasiyar besase Satyā-
- 15 sra(śra)ya-dēvar-allige vōgi Bennegerey-ērpattam paḍadu bandaḍ=abbegaḷum
Mārasīṁga-dēvanum mechchi Niḍugum-
- 16 da-golakke beṁda piṭṭ=ill=endu koṭṭar ☉ Svasti samadhigata-paṁcha-mahā-
śabda-mahāśavanta | Kali-yu-
- 17 ga-Rēvantaṁ | Maṇalēr-ānvaya-prasītaṁ | siṁga-lāṁchchhana-praṇṭtaṁ |
Purigere-puravar-ēśvaraṁ |
- 18 samāra-Mahēśvaraṁ | Bhagavad-Arhat-Paramēśvara-parama-bhaṭṭāraka-pada-kamaḷa-
madhukaraṁ | samya-
- 19 kt[v*]a-ratnākaraṁ | prachanḍa-maṇḍalāgra-maṇḍita-dōr-ddaṇḍa | saṁgara-
mārttaṇḍam | Jina-dharmma-bhūsha-
- 20 ṇaṁ | vinaya-sambhāṣhaṇaṁ | bhṛitya-chintāmaṇi | subhaṭa-chūḍāmaṇi | matta-
gaja-malla(m)|-n=artthige
- 21 nallaṁ | haya-Vatsa-rājaṁ | varaṇi¹-sura-[sura*]-bhūjaṁ | satya-Rādhēyaṁ |
nripa-Vainatēyaṁ | sa(śa)raṇ-ā-
- 22 gata-jalanidhi | guṇa-ratna-payōnidhi | kāmini-Kāmaṁ | Maṇalara Bhīmaṁ |
ari-manneya-tala-pra-
- 23 hāri | vairi-saṁhāri | nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmaj-Jayakēsi
Purigere-mū-
- 24 nūrarkkaṁ nāl-gāvunḍu-geyyo(yye) Sa(śa)ka-varsha 96Oneya Bahudhānya-
saṁvatsarada uttarāyaṇa-saṁkramaṇa
- 25 Ādityavāra amavāseyaṁdu Niḍugundara Būta-Gāvunḍam Jayakēsiyarasaralli
sarvva-namaśya(sya)-
- 26 m-āge paḍedu Nārāyaṇa-dēvargge chhatrada keyya poreyalu biṭṭa gaḷeya
mattar=eraḍu ☉
- 27 ✠ Namaḥ(s)=tuṅga-sīra[ś*]-chumbi-chāndra-chāmara-chāravē trailōkya-nagar-
āraṁbha-mūla-stambhāya Sa(śa)mabhavē || [I*] Prasānt-āsē(śē)sha-vighnāya
darppa-ga(sa)rpp-ā-
- 28 pasarppinē | namaḥ kshēma-nidānāya śva(sva)-prakāśa-vikāśivē(nē) || [2*]
Svastayastu² Tippa-maṁtriśa tubhyam=ā-chāndra-tārakaṁ | bhāti yatu-kīrtti-
saṁsparuśā[t*]
- 29 sarvva-stā(śu)klā Sarasvatī || [3*] Guṇā(ṇa)vati yāsa³ chhatra-chchhāyām-
āśritya sarvvadhā(dā) | jīva-(?)dhvam⁴ kshipratayō(yā) |⁵ ga(sa)rvvam-
arvvā[k*]-karīśata⁶ || [4*] ✠ Svasti śrīmatu-Yāda-

¹ Read *dharanī-*.

⁴ Read *-kshēmam*.

² Read *Svasty=astu*.

⁵ This *daṇḍa* is superfluous.

³ Read *yasya*.

⁶ Read *-karishyati*.

- 30 va-Nārāyaṇa bhujā-bāḷa prauḍha-pratāpa | chakravartti śrī-Kaṁhnara-dēva-
vijaya-rājy-ōdaya-varshada ōneya Ām(ā)namda-samvatsarada Phālguṇa(na)da
paurṇa-
- 31 mi Sōmavāra vyatipāta samkrāntiyāndu svasti samasta-prasa(śa)sti-sahitam
śrīmanu-mahāpradā(dhā)nam Tipparasaram yā sarvv-āṅga-lakshmi Goṇa-mā-
- 32 dēviyam=ā śrīmad-ā(a)nādi-Baṇamju-vaṭṭaṇam Hulungūra hamnirvvaru gāvumḍu
samasta-praje nakhara mumumū(mu)ri-damḍamgaḷige
- 33 ā sta(stha)ḷada dana-bāḷavanu sarvva-namasyav=āgi biṭṭaru [*] Yi(1) dharmna-
(rmma)vam pratipālisidavaru Vāraḷā(nā)siyalu sahasra¹ kavileyanu
- 34 brāhma[ṇa*]rige vubhayamukhiy=ā dāna māḍida phalav=aku Yi(1) dharmmaman=
alipid-ātaṅge Vāraṇāsiyalu sahasra(sra) kavile-
- 35 yanu aḷida pāpam || Sva-dattām para-datt[ā*]m vā yō harēti(ta) vasumḍha-
r[ām*] sa(sha)shtir=varusa²-sahasraṇi viṣṭāyām³ jāyatē krimi⁴ || [5*]

TRANSLATION.

(Lines 1-8.) When . . . the great august general . . . tree of desire to seekers of his protection, wishing-gem to dependents . . . lion to the deer his foes . . . athlete against mountain-fastnesses, comet to the Koṅkaṇ . . . *disā-paṭṭa*⁵ to Kannaya (?), bee to the lotus-feet of king Jāgadēkamalla, the General Vāvaṇarasa, was ruling with enjoyment of pleasant conversations the Beḷvala Three-hundred and the Purigere Three-hundred, so as to suppress the wicked and protect the cultured :—

(Lines 8-12.) While the Mahāsāmanta who has obtained the five great (*musical*) sounds, a Rēvanta⁶ of the Kali Age, lord of Purigere best of cities, a Mahēśvara in the fray, a sun of the Maṇalas, man of might among men of might, lion to nobles, lofty in bravery, athlete on the stage of battle, arrow (?) to foes, crest-gem of bold warriors, master of exalted arts, Iṭivabeḍaṅga Mārasīṅga-dēva, was holding the county-shrievalty for the Purigere Three-hundred :—

(Lines 12-13.) And . . . Niḍugundara Būta Gāvunḍa, who possesses all virtues, who after speaking says not otherwise, a servant of Sōmēśvara [Śiva], purifying his Goṭṭa, an immoveable Mēru—

(Lines 13-16) at the command of Nāyibbarasi, who is a genius of ceaseless . . . of perfect purity, a restorer of the Jain religion, king Satyāśraya on going thither took possession of the Beṇṇegere Seventy and went away, his mother and Mārasīṅga-dēva, seeing that there was not any roast meal for the festival-shows of Niḍugunda, were pleased to make a gift (*of the same*)⁷

(Lines 16-24.) Hail! While the Mahāsāmanta who has obtained the five great (*musical*) sounds, who bears all the titles of honour such as : “a Rēvanta of the Kali Age, sprung from the Maṇalēra lineage, renowned for his device of a lion, lord of Purigere best of cities, a Mahēśvara in the fray, a bee to the lotus-feet of the Lord [Viṣṇu], the Arhats [Jinas], Paramēśvara [Śiva], and the Supreme Master,⁸ a jewel-mine of righteousness, he whose rod-like arm is

¹ The engraver has written *sahra*, and then added a small *sra* over the right hook of the *h*.

² Read *varsha*—

³ Read *viṣṭāyām*. A vowel *u* is attached to the *vi*.

⁴ Read *krimiḥ*.

⁵ This seems to be the same word as *disā-paṭṭa*, explained s.v. by Kittel as “causing (his enemies) to be scattered in all directions.”

⁶ See above, Vol. V, p. 236 n., Vol. XIII, p. 313.

⁷ [The object of the grant was evidently the remission of the tax *benda piṭṭu*. *Satyāśrayadēvar-allige* means “to Satyāśrayadēva,” and *abbegaḷum* refers to Nāyibbarasi queen of Mārasīṅgadēva. The donee was Būta-Gāvunḍa.—H. K. S.]

⁸ Apparently this means the Chālukya king.

adorned by a terrible scimitar, a sun of battles, an ornament of the Jinas' Church, conversing with refinement, wishing-gem to dependents, crest-gem of bold warriors, athlete against furious elephants, friend to the needy, a Vatsa-king¹ with horses, a celestial tree to Brāhmanas a Rādḥā's son [Karna] in truthfulness, a Vinatā's son [Garuḍa] among kings, an ocean to seekers of his protection, an ocean of gems of virtues, a Love-god to lovely women, a Bhīma of the Maṇalas a cuffer of hostile nobles, a destroyer of foes," **Jayakēsi**, was holding the office of county-sheriff for the **Purigeṛe Three-hundred** :—

(Lines 24-26) At the *uttarāyana-saṅkrānti*, on Sunday, the day of new-moon, in the cyclic year **Bahudhānya**, the 960th (year) of the Śaka era, **Niḍugundara Būta Gavuṇḍa** granted to the god **Nārāyana** two *matṭar* according to the rood, which he had obtained from **Jayakēsiyarasa** on *sarva-namasya* tenure, at the side of the field of the rest-house.

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

(Verse 2.) Homage to him who stills all obstacles, who casts out the serpent of pride, who brings prosperous ending, who reveals himself in native radiance.

(Verse 3.) Good fortune be thine as long as moon and stars endure, O great Minister **Tippa** by contact with whose fame **Sarasvatī** shines in perfect whiteness ;

(Verse 4.) Coming under the shadow of whose parasol, the excellent² Lady who bestoweth all [Fortune] shall with speed bring hither complete prosperity of life.

(Lines 29-33.) On Monday, the full-moon day of **Phālguna**, in the cyclic year **Ānanda**, the 9th of the years of the rise of the victorious reign of king **Kahnara**, the **Nārāyana** of the **Yādavas**, the Emperor strong of arm (and) splendid of majesty, during the **Vyatipāta** (*yōga*), in a conjunction, the High Minister **Tipparasa**, who possesses all titles of honour, and **Goṇa-mādēvi**, that perfect Goddess of Fortune, granted to the twelve Sheriffs of **Hulungūr**, the immemorial town of the **Baṇāñjus**,³ to the whole population, the merchants, and the *mummuri-daṇḍas*⁴ a cattle-pound (?) for that place on *sarva-namasya* tenure.

(Lines 33-35 : a Kanarese prose formula of the usual type.)

(Verse 5 : a common Sanskrit commonitory verse.)

No. 26.—TILVALLI INSCRIPTION OF THE REIGN OF SOMESVARA I.

By LIONEL D. BARNETT.

Tilvalli is a village in the **Kōḍ tāluka** of **Dhārwar** district, situated 'in about lat. 14° 37½' and long. 75° 17'. The name is spelt in the Indian Atlas sheet 42 as "Teelowly," and in the Bombay Survey sheet 310 as "Tilvalli." The present record was transcribed for the Elliot Collection, Vol. I, fol. 75a. of the Royal Asiatic Society's copy. The copyist there states that it was found in the temple of **Saṅkōji Basappa** in front of the **Turchi Maṭh**; but a note which I have found among the papers of the late Dr. Fleet reports that in his time it was on a slab standing in the temple of **Virabhadra** near the **Charchi Maṭh**. An ink-impression of it was made for Dr. Fleet, and bequeathed by him to the British Museum. The slab is a mere fragment: besides a strip along the left-hand side, the whole of the latter part is missing. What remains is 2 ft. 5½ in. broad, and 2 ft. 3 in. high. It is surmounted by some sculptures, namely, a *linga* on stand in the centre, with officiant priest by the side; to the proper right

¹ See above, Vol. V, p. 236, Vol. XIII, p. 313 n.

² The adjective *gunavati* seems chosen for the sake of a play upon the name of **Goṇa-mādēvi** (ll. 31-32), who would seem to be the wife of **Tippa**.

³ See above, p. 332.

⁴ A class of officials: see above, Vol. XIII, p. 26.

of this, a cow with calf; to the left of it, a bull; above it, the sun; to the proper left, the moon.—The character is fair Kanārese of the period, angular and slanting, with letters varying in height from $\frac{1}{4}$ in. to $\frac{1}{2}$ in. The cursive *m* (above, Vol. XII, p. 335) occurs in *rājyam* (l. 5), *-samāne* (l. 6), and *śrīma*[t*]- (l. 7).—The language is Old Kanārese. The *l* is preserved, scil. in *negald-iḷḷa* (l. 19). The *l* is doubled before *y* in *kallyāṇ-* (l. 6); cf. Pāṇini, VIII, iv. 47, and *Siddhānta-kaumudī*, 48; and the *upadhāntya* appears in *-āntaḥpura-* (l. 7). We may note the instrument *-śrīye* in ll. 1-2, on which cf. above, Vol. XIV, p. 127, n. 9. The words *kēnikāra* and *aṭṭhāṇa* (l. 12) are of some lexical interest. The first of these occurs in an inscription of Kōḷūr, in the phrase *vaḍḍa-rāvuḷada khēnikāra*; so it denotes some fiscal officer; and *aṭṭhāṇa* may be from Skt. *āsthāna*.

The record opens (ll. 1-2) with a *kanda* verse which may be thus rendered:—"By Fortune's blessed benediction (*is won*) the realm of bliss of glory (*and*) of bliss of victory; in the primal summit by Fortune's blessed benediction may Abhava [Śiva], (*who is*) the realm of bliss of glory (*and*) of bliss of victory, be won." Then, after an ungrammatical salutation to Śiva (l. 2), it refers itself to the reign of Traiḷōkyamalla [Sōmēśvara I] (ll. 3-6), and announces that at the time his senior queen Maḷala-dēvi was administering the Banavāsi Twelve-thousand (ll. 6-9).¹ Next it proceeds to give the names and titles of certain high fiscal officers who apparently made an endowment for the cult of Śiva (ll. 9 ff.), and breaks off before giving the details of their arrangements. These officers are the high minister and *vaḍḍa-rāvuḷada pergaḍe Sōvanāthayya*, by whose instructions the endowment was made; *Nāgavarmayya*, *Śivanāgayya*, and *Siṅgayya*, the presidents of the *kēnikāras* of the *aṭṭhāṇ-āntaras* (Privy Courts?) of . . . ppaṭūr and Pānuṅgal; and the high minister and *perjūnkada pergaḍe Chāṭṭimayya* or Chāṭṭa.

The date is not certain: it depends upon the authority of Elliot's copyist, who read a few fragmentary words after the portion attested by the ink-impression, among them the word *975neya* (see below). If we accept this statement, we must assign the record to Śaka 975; this year, if taken as current, corresponded to A.D. 1052-53, and, if lapsed, to A.D. 1053-54.

The only places mentioned are the Banavāsi Twelve-thousand (l. 8), . . . ppaṭūr (l. 12), the Five-hundred of Pānuṅgal, i.e. Hāngal (l. 12), and Tīlivaḷli (l. 20).

TEXT.²

[Metres: v. 1, *Kanda*; v. 2, *Uṭpalamālā*.]

- 1 [Śrī]ya vacha[ś]-śrīye yasha³-śrīya jaya-śrīya padavi modaloḷ tudiyoḷ Śrī-
- 2 [ya] vacha[ś]-śrīye yaśa[ś]-śrīya jaya-śrīya padavi dore-kolḡ=Abhavaṃ || [1*]
Nama Śivaḥ [||*]
- 3 [Svasti] samasta-bhuvan-āśraya Śrī-Prithuvi⁴-vallabham mahārājādhirāja paramē-
- 4 [śvara] paramabhaṭṭ[ā*]rakam Satyāśraya-kūḷa-tīlakam Chāḷuky-ābharanām
śrīma[t*]-Trai-
- 5 [lōkya]malla-dēvara rājyam=uttarōttar-ābhivri(vri)ddhi-pravarddhamānam=ā-chāmdr-
ārka-tāram-barām salu-
- 6 [ttam-i]re || Svasty=anavarata-parama-kallyāṇ-ābhyudaya-sahasra-phala-bhōgini(ni)
dvitiya-Lakshmi-samā-
- 7 [ne sa]vati-mada-bhamjani samant-āntaḥpura-mukha-maṇḍali(ṇe) dāna-chintāmaṇi
śrīma[t*]-Traiḷōkya-
- 8 [malla]-viśāḷa-vaksha-staniyar⁵=appa piri-yarasi Maḷala-dēviyar • Banavāsi-
ppanirchēhāsira-

¹ See *I gn. Kanar. Distr.*, p. 440.

⁴ Read *Prithvī*.

² From the ink-impression.

⁵ Read *vakshas-sthāḷa-sthāniyar*.

³ Read *yaf.īf*.

the early Pallava kings.¹ The language of the record is Tamil. The words *paṇḍirāḍi* (ll. 4 and 10), *ari* (l. 11), *paraiññu* (l. 19 f.), *vaichchu* (l. 20), *vaippichchu* (l. 21), *Kuññi* (ll. 21 and 26), *ṁannāta* (l. 22), etc. may be cited as instances of Malayālam words and therefore the language of the document might be called Malayālam; but against this contention it may be stated that these words are pure Tamil with here and there a slight change in the pronunciation, an alteration which is also common to the Tamil language and is, therefore, no special feature of Malayālam. It is from about the period of this record that we begin to meet with the slight changes in the Tamil language which go to make its ancient dialect pass for the supposed separate language, viz. Malayālam. For example, the retention of the words which have become obsolete in the spoken Tamil language, the abolition of the gender suffixes at a comparatively recent period and a few similar peculiarities produce an impression of difference between the two languages, Tamil and Malayālam. It is, however, easy to establish the identity of the two languages in so far as the vocabulary and the grammar are concerned; a rough and ready proof of their identity is offered by the fact that a man from the Tamil country is able to make himself understood by the Malayāli and vice versa, which is however not possible between the Tamil and the Telugu and the Malayāli and the Telugu. One peculiarity of the present document worth noticing is that it omits in many cases the final *m* in the conjunctive particle *um*; e.g. in *ūru* (l. 7), *ṁKuññiya* (l. 23 f.), *Ayyanu* (l. 23), etc. The final *m* in such words as *muttikum* (l. 20) is also omitted.

The most important feature of this inscription of king Bhāskara Ravivarman is the mention of a complete set of astronomical details necessary for the determination of the age of the king. The grant recorded in the document was made in the sixth year opposite to the thirty-fifth, which was opposite the second year, that is, the forty-third year of the reign of the king. In this year, at the time when the grant was made, Jupiter stood in the Tula-rāsi, the sun in the Mina-rāsi, the date of the solar month being the eighth expired, the day a Wednesday and the *nakshatra* Uttara-Phalguni. Regarding this date the Hon. Dewan Bahadur L. D. Swamikannu Pillai writes as follows:—

"I took the period from A.D. 949 to 1329 (380 years) and found only one year in which the 9th Mina was a Wednesday, when Jupiter was in Tula and the moon in Uttara-Phalguni (*eṭṭu-ṣeṇra* is, I believe, 9th and not the 8th).

"The year in question is A.D. 1020-21, when 9th Mina was Wednesday, 1st March 1021 A.D., on which day Jupiter was in Tula (longitude about 186° = Tula), and the moon was in *nakshatra* Uttara-Phalguni, whose ending moment was 57½ *ghatikas* after mean-sunrise.

"In A.D. 1115-16, the next most likely year, the 8th Mina was Monday, 29th February A.D. 1116, and the 9th Mina was Tuesday, 1st March A.D. 1116. I do not find any other year in the period of four centuries examined (A.D. 950 to 1350) when the 8th or 9th Mina was a Wednesday and when Jupiter stood in the Tula-rāsi and the moon in the *nakshatra* Uttara-Phalguni.

"For the present we may rest satisfied that your Tirunelli grant was dated on Wednesday, 1st March A.D. 1021, and that Bhāskara Ravivarman who made a grant to the Jew, Rabbi Joseph (Cochin Plates, *Ind. Ant.*, Vol. XX), began to reign somewhere about A.D. 984.

¹ [The letters in the Tirunelli Plates are abnormally box-headed. Excepting in the case of *na*, I do not see any resemblance between these and the Pallava Nāgari characters of Sāluvaṅkuppam near Mahābalipuram (*Ep. Ind.*, Vol. X, Plate opp. p. 14).—Ki.]

"Dates when, Jupiter being in the Tulā-rāsi, the moon was in Uttara-Phalguni and the sun in the Mīna-rāsi and the day of the month 8th or 9th of Mīna, a Wednesday, could occur only once in 95 years, e.g. A.D. 1020-21, 1115-16, 1210-11 and 1305-06, but only A.D. 1020-21 satisfies all the conditions."

In the collection of Travancore inscriptions there are some belonging to the reign of Bhāskara Ravivarman which contain more or less astronomical details which enable us now to verify the date deduced from the Tirunelli plate under notice. The date portions of these are extracted below in chronological order, together with the notes kindly supplied to us by Mr. Swamikannu Pillai.

I. "Kō-Pākkaran-Iravivarman Tiruvadikku-chchellānira āṅam-āṇḍakk-ēdir-ēlam-āṇḍu Idabattil Vīyālan-nīra, Tulā-nāyirru." In the seventh year which was current and which was opposite to the sixth (of the reign) of the king Pākkaran-Iravivarman Tiruvadi, when Jupiter stood in the Rishabha-rāsi and the sun in the Tulā-rāsi,

No. 89 of 1086 M. E. of the Travancore Collection. 13th year. Jupiter in Rishabha and Tulā month. Of the years A.D. 990, 991 and 992, which correspond to the 13th, 14th and 15th years in this series, only A.D. 992, Tulā month, answers the description of Jupiter in Rishabha; and I suspect that *śīraṇḍam-āṇḍakk-ēdir*, which is present in all the other Bhāskara Ravivarman dates, has been left out in this case and that the regnal year is really the 15th.—L. D. S.

II. "Kō-Pākkaran-Iravivarman Tiruvadikku-chchellānira yāṇḍu irāṇḍam-āṇḍakk-ēdir-irubatt-ōram-āṇḍu Makavattil Vīyālan-nīra Mirichhiga Sāyirru ēlu senra nāy." In the twenty-first year (current) opposite the second (of the reign) of the king Pākkaran-Iravivarman Tiruvadi, when Jupiter stood in Makara (rāsi), on the seventh day (expired) of the (solar) month of Mirichhigam (Vṛścika).

No. 102 of 1084 (of the Travancore collection). 23rd year. Jupiter in Makara, Vṛścika month—8th day (ēlu senra). A.D. 1000 (Oct.-Nov.).

"N.E.—Had the week-day or the pakshatra been given, the year could have been verified with certainty."—L. D. S.

III. "Kō-nāy-īnṁaikondān Kō-chchiri Pākkaran-Iravivarman Tiruvadikku-chchellānira yāṇḍu irāṇḍam-āṇḍakk-ēdir muppattārām[āṇḍu] Idabattil Vīyālan-nīra, āṇḍu Idabankalivil." In the thirty-sixth year (current) opposite the second (of the reign) of the king Pākkaran-Iravivarman, who possessed the quality of diseaselessness, when Jupiter stood in Idaba (rishabha-rāsi) and at the end of the (solar month) Idabam (rishabha).

No. 84 of 1086 (of the Travancore collection). 38th year. Jupiter in Rishabha, Rishabha month April-May.

"N.B.—It follows from the date of the Tirunelli inscription under notice and II gives above that the reign must have commenced in or before October and after April: in other words that the regnal years changed numbers in this interval; so that, if April 1016 was at the end of the 38th year and March 1021 was at the end of the 43rd year, October 1021 may have been in the beginning of the 44th year, and, deducting 21 from either side, we have October 1000 A.D. beginning of the 23rd year."

[The reading "muppattārāmāṇḍu" has been shown to be a mistake for "muppattārāmāṇḍu" on p. iv *Add. and Corr. of Trav. Arch. Series*, Vol. II.—K. V. S.]

[The plate of this inscription reads clearly *idāngalivil*, and not *idabankalivil* (this)—K. V. S.]

From the various dates noticed above it is now quite certain that the reign of Bhāskara Ravivarmān began, as already stated, some time after October A.D. 984.

The inscription records that Kuñjikkūṭṭa-varman *alias* Adigaḷ Vira-Kuṟumbuṟaiyār Tiruvaḍi, who was governing the Mūṭta-kūṟu of the Kuṟumbuṟai nāḍu, granted a piece of land known as Kiḷkāṭṭiy-pPōlachchērikkāl (*i.e.* the *chērikkāl*, or mountainous tract, Pōlachchēriyikkāl of Kiḷkāḍu), for a rice-offering at the *pandīraḍi* time of the day and for a perpetual lamp to be burnt before the god of the temple at Tirunelli. This charity was placed under the management of the members of the family of the donor, the *yōgins* (who were perhaps residing in or near the temple) and the Śrivaishṇavas; the community or assembly known as the 'seven hundred' of the Mūṭta-kūṟu, the villagers and the Veḷḷālas who are the major land-lords of the village—all these, without entertaining among themselves any difference of opinion on the matter of this charity, were obliged to arrange for the supply of the rice for the offering and for the burning of the perpetual lamp. Kuñjikkūṭṭa-varman also gave to the temple a silver pot, a silver *parāgai*, and a silver sword, and a pearl neck-lace to the god of the temple at Tirunelli.

There are a few words occurring in the document which are still current in the Malayālam language and which require a few words of explanation. The word *pandīraḍi* is a technical term commonly employed for the service which is conducted at a time when the sun stands at such a height in the sky as to cast the shadow of a man which measures twelve feet reckoned by his own foot. Assuming the height of a man to be about seven feet measured by his own foot,¹ the time when the shadow measures twelve feet would be about eight o'clock in the morning. *Mūṭta-kūṟu* occurring in ll. 5 and 26 may mean either the portion of the country ruled over by the elder branch of the family to which Kuñjikkūṭṭa-varman belonged or the larger of the two sections into which the Kuṟumbuṟai nāḍu was divided and one of which was governed by the members of the family to which the donor belonged, while the other was governed by some other person. Again '*ēḷunūṟṟuvar*', occurring in l. 7, is employed here evidently to denote a community consisting of seven hundred members; this term may be compared with advantage with the *mūvāyiravar* of Tiruchcheṅṅunṟūr, occurring in the *Nāḷāyira-prabandham*,² the *nāṟpatt-ēṇṇāyiravar*³ of Kanyākumāri, the *munnūṟṟuvar* of Naṟṟūlai nāḍu⁴ occurring in some of the inscriptions of Tiruvaṇvaṇḍūr, etc. It will become patent from the references given above that the phrase *mūṭta-kūṟil ēḷunūṟṟuvar* cannot mean the seven hundred members of the elder branch of the family governing the Kuṟumbuṟai nāḍu, but that it refers to a community of men living in the Mūṭta-kūṟu of the said nāḍu. *Idavagai* is another word employed in a particular sense in Malayālam and means the property belonging to an important personage or a very rich landlord; for example, we hear of the *Pūññāṟṟu idavaga*, the estate belonging to the Pūññāṟṟu Rāja, or Chief, in Travancore. Nammālvār, the great Vaishṇava saint, also uses this term in the same sense.⁵ *Nīrāṭṭu-paḷḷi* is

¹ This is what Mahāvīrachārya does in the chapter on Chhāyā-vyavahāra of his *Gaṇita-sāra-saṅgraha*—
पुत्रस्योन्नतिसमाप्तस्तुत्रस्यैव स्यात् ।

यद्येवं तस्युत्रस्यः स भाग्यवानादिभा स्यात् ।

² Amarada-śīr mūvāyiravar-vēdiyargaḷ tam-padi.

Tiruvāymōḷi, 8, 4-9.

Mūvāyira-nāṇ-maraiyālar nāḷum muṟaiyāl vanaṅga.

Periyatirumōḷi, 3, 2, 8.

³ See *Travancore Archaeological Series*, Vol. I, pp. 168, 169.

⁴ *Travancore Archaeological Series*, Vol. II, pp. 23-4.

⁵ Kūmaṇai-ppayanda kālai

idavagai-kōṇḍad-ēṇṇar-ēḷil-ṇaiy-anantapuram.

Tiruvāymōḷi, 10, 2-8.

Obverse.

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14
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2

Reverse.

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26
28

used to mean the bathing of the image of the god with water or the place where such a bath takes place.¹ The words *padi-pāda-mūlattār*, *prakṛitīyār*, *adīgāri*, etc. occur in several other documents and have been explained by those who have edited those inscriptions.

The names of places that occur in the record are Tirunelli, Kurumburai *nādu* and *Kiikkāṭṭiy-pPōlachchērikkāl*. Of these, the first two are the names of a town and of a district respectively in the Wydad and the third is the name of a plot of land, which is not possible to be identified.

TEXT.²

First Side.

- 1 Svasti Śri[h||*] Kō Śri Paṅkkaṇ-iravivarman-Tiruvaḍikku-chchellā(n)niṅṅa
iraṇḍām-ā[ṅ].
- 2 ḍaikk=edir muppatt=[aiyā]m-āṇḍaikk=edir-ārām-āṇḍ[u]. Tulsttil (v)Vyāḷanniṅṅa
Miṅṅa-āyiyu
- 3 eṭṭu seṅṅa Budan-āṇḍa-Uttiratti-pā! Tirunelli mukkālvattattu niṅṅu seyda
kāriyam-āvadu[*] Ti-
- 4 runelli-pPerumāḷkku niyadam paṇḍira[di*]kku ari³ muppā-nāḷiyāl aṅṅu-nāḷi oru
nandā-
- 5 [vilā][k*]k[u] (dā) amaichchāṅ⁴ Ki[||*]kkāṭṭiy-pPōlachchērikkāl aṭṭi-kkuḍuttāṅ
Mūttakūru-vāḷṅiṅṅa
- 6 Kuṅṅijikuṭṭavarman-āyi[ṅa] Aḍigaḷ Vira-kKurumburāiyār-Tiruvaḍi aṭṭikkūḍu-
tt-aruliyār[||*] Mūttakūṅṅil Eḷunūruvarum paṅṅiy-udaiyā nāyāṅṅu ūru[m*] ūriḍa-
- 8 vagai⁵ Veḷḷālarum Kurumburāiyāḍu Mū[ttā]kūṅṅiṅṅa-amaiḷja Niḷa[lum]
paṅṅi-
- 9 yun-nāḍum-idavagaiy[u*m*] pirakidiyum⁶ uḍaṅ-kūḍi-niṅṅa-avirōdam-āy Tirunel-
li-pPerumāḷkku niyadam aḡattu-paṇḍiraḍi-tiravamirdiṅṅukku oru nandā-
- 11 viḷakkipūn-Kiikkāṭṭiy-pPōlachchērikkāl-aṭṭi-kkuḍuttidu[||*] ari muppā-nā-
ḷiyāl-a[ṅ]nāḷiyālum pāḍi pirāmanar ami[r]di-ḡeyvidu[||*] pāḍi-chchō-
- 13 ru-(n)nirāṭṭupallikku [paṅ]chamāsaptaṅ-kōṭṭi⁷ uvachchagaḷ kolvidu[||*] Ioh-chep-
14 pēṭṭil-paṭṭay-ilōkaiyāḷ ḡṅṅu[k*]koṅḍa puruḷarāvōr⁸ Tirunelli-

Second Side.

- 15 pura⁹ Nārāyanan Vāsudēvaṅ-āyīṅa Nelkkuppaḍigaḷum Nellamam Nārāyana-
- 16 n Tirunelli-ttāḷvāriyaṅu pirakidiyum¹⁰ Tirunelli mukkālvattatt-amai-
- 17 ṅja padipādamūlamādi ivargaḷ kaiyyil-aṭṭi-kkuḍuttāṅ Kuṅṅijikuṭṭavar[m]maṅ-
āyi-
- 18 ṅa Vira-kKurumburai Kiikkāṭṭiy-pPōlachchērikkāl[||*] iohchērikkāl taṅ-
ṅṅāṭigaḷkku¹¹

¹ Cf. Nirāṭṭuppaḷli paṇḍiru-kūḍan-nir koṅṅu nirāṭṭuppaḷli-āvidu.

² From the impressions of the copper-plate taken by Mr. Cammiade.

³ [This word is entered below the line.—Ed.]

⁴ ṅ is written in smaller characters below the line.

⁵ [For the existing traces *nāḷiḍaṅṅai* would be a better reading than *ḡriḍavagai*.—K. V. S.]

⁶ Read *Pirakirudiyum*.

⁷ Read *paṅcha-mahāśabdam*.

⁸ Read *puruḷar*.

⁹ [Instead of *pura*, I would read *Tiruno*.—K. V. S.]

¹⁰ Read *Pirakirudiyum*.

¹¹ Read *nāṭigaḷkku* or *nāṭigaḷkku*.

- 19 **yōggaḷḷu** **Śrivaṭṭhuvarkkaṅ-kilidāga** **koḍuttidu** **to** **tochchelaṅṅukku** **idaiyūru**
- 20 **ññu** **mutṭikk[u]** **avaṅ** **āṅ-araṅ-kkāṅa** **pcn=raṅdam** **Perumā** **bandārat**
- 21 **nundaṅvilakku** **vaippichchu** **makkālvattatu** **chellakkadavaṅ**
- 22 **[Vi]** **kkiramaṅ-āgiya** **adigāraṅṅum** **Amāiyamaṅṅalattu** **Yakkaṅ** **Sattapaṅgiya** **paḍai** **ulḍuṅṅum** **Kiliya**
- 23 **[r]** **ru** **Tūlavilli** **Ayyaṅṅu** **Kāyumaṅ-Māyiṅṅaṅ-ṅaṅṅaṅṅum** **Maṅaṅṅattu** **Kaṅṅaṅ** **Kēriṅṅaṅṅum** **Kannaṅṅur-Iraṅṅaṅ-Ku**
- 24 **ññiyu** **aṅivar** **Kuru** **burayinattu** **Maināyaṅ-Iraṅṅiy-Iraṅṅaṅ-āvalāṅ**
- 25 **ri** **kanapati** **Nilakaṅṅaṅ-āyiṅa** **Kurumburaṅ-pperun-dattāṅ-eṅṅu** **Gō**
- 26 **Tirunelli** **pPerumāḷḷu** **Kurumburaiyinaḍu** **Mūttakūru** **vāḷḅiṅṅa** **Kuṅṅiḷḷuttāvar**
- 27 **maṅṅai** **vira** **kurumburaṅsiya** **koḍutta** **velli** **ppāṅaiyūm** **v** **vāḷu**
- 28 **tu** **vāḷaḍam** **ṅeṅṅu** **ḷupattēttu** **muttu** **niyadam** **eḍuppiḍa** **sārttu** **viduṅṅaṅ** **jeyvada**
- 29 **Paḍavaṅaiyamaḍaṅ** **[Ōm]** **naṅṅa** **Nāraṅṅaṅaṅ** **naṅṅa**

TRANSLATION.

Lines 1-3. Hail Prosperity ! In the sixth year opposite to the thirty-fifth year, which was opposite to the second year that was current in the reign of the glorious king Bhaskara Ravivarman Tiruvadi,—when Jupiter was standing in the Tula (rasi), on the expiry of the eighth day in the solar month Mina, on the day of the ascendancy of Budha (Wednesday), in the nakshatra Uttiram, the following was the business that was transacted in the temple of Tirunelli:—

ll. 4-7. Kuṅṅiḷḷuttavarman *alias* Adigaḷ Vira-kurumburaiyar Tiruvadi, governing the Mūttakūru (larger division of the Kurumburai nāḍu), was pleased to make a gift by the pouring (of water) to the god at Tirunelli (of the land known as?) Pōlachchērikkāḷ in Kilkkāḍu for the upkeep of the daily offering⁶ of three times four *nāḷi*⁷ of rice (to be offered) when the sun stood at an altitude at which the shadow of a man is twelve feet (as measured by his own feet) and for (burning) a perpetual lamp.

ll. 7-11. The (community of) the seven hundred (residing) in the Mūttakūru (larger division of the Kurumburai nāḍu) and the Nayan who has service (rights in the Tirunelli temple); the townsmen and the Vellāḷas who hold estates⁸ (in Tirunelli), the inhabitants who are to the larger division of the Kurumburai nāḍu, the estate holders in it and the Prakriti,—all these, having unanimously agreed among themselves, granted by the pouring of

¹ Read *yōggaḷḷu* or *yōggaḷḷu*. ² *m* is entered below the line. ³ *paḍaiyūru*
⁴ *[Pāḍu* would be better—*ṅu* is differently shaped.—K. V. S.]
⁵ The first letter looks like *Pā*. ⁶ Read *ḷupattēttu* *[m]* *naḷi*
⁷ [There are no words in ll. 4-7 for “for the upkeep of the daily offering.” The engraver seems to have omitted to enter here the word “*tiruvamudisukkum*”, which, however, occurs in l. 10.—K. V. S.]
⁸ [*Munnāṅaiyāl aruṅāḷi* means “six *nāḷi* (as measured by) the *munnāṅāḷi*” and not “three times, four *nāḷi*” as has been rendered. *Munnāṅāḷi* might, however, mean “three times four *nāḷi*” and in that case “*munnāṅaiyāl aruṅāḷi*” would be equivalent to seventy-two *nāḷi*.—K. V. S.]
⁹ [With the altered reading of “*nāḷi-ḍaṅṅai-vellāḷar*”, suggested in foot-note 5 on p. 343, the translation would be “the four classes of Idāṅṅai-Vellāḷas.”—K. V. S.]

water, the land known as the Pōlachēhērikāl in Kilkkadu to the god at Tirunelli for offering daily at the 'twelve-feet' time of the day and for (burning) a perpetual lamp.

Ll. 11-13. Out of the three times four *nāḷs*² of rice, six *nāḷs*, (that is) one half, should be utilised for feeding Brahmanas; the (remaining) half should be taken by the drummers who sound the five great (musical) instruments at the time of bathing (the image of the god).

Ll. 13-18. The *purushas* (persons) who accepted (this gift) as detailed in this copper-plate are Nārāyaṇa Vasudēvaṇ *alias* Nelkunradigal of Tirunelli-puram,³ Nellamam Nārāyaṇa, Tirunellittāvarīyaṇ⁴, the *prakṛiti* and the *pāṇipādāmūlam* employed for the temple of Tirunelli,—in the hands of these did Kuñjikuttavarman *alias* Vira-Kurumburai, give, by the pouring of water, Pōlachēhērikāl in Kilkkadu.

Ll. 18-19. This *chērikāl* was given as a *kūḷidu* (to be placed) under his (the donor's) agnates, the *yōgins* and the Śrivaishnavas.

Ll. 19-21. He that offers hindrance to this (item of) expenditure shall (become eligible to) enter the temple, only after having paid a fine of six and a half *kānams* of gold in the god's (that is, the temple) treasury and having also paid down double the expense of the offering and the lamp (which were stopped by his interference).

Ll. 21-25. Those who know this (transaction): the *adhikārin*, Ārūr Kuñjivikramaṇ, Yakkāṇ Śattap of Amaiyamānalam the leader of the army (?), Tūlavilli Ayyaṇ of Kiliyāru, Mayiṇaṇ-Gaṇḍaṇ of Kāyumaṇ and Kaṇḍaṇ Kēriḷaṇ of Maṇaṇṇāḍu and Rāmaṇ Kuñṇi of Kannaṇūr know (this transaction). As the servant of Iravi Irāmaṇ, the *Maināyaṇ* of Kuṇumburai *nāḍu*, I, Gaṇapati Nilakaṇḍaṇ of Valiṣēri, the gold-smith of Kurumburai, wrote this and know (the transaction) (and this is my) writing. May the cows and Brahmanas prosper: be it well.

Ll. 26-29. Kuñjikuttavarman *alias* Vira-Kurumburāyār, the governor of the larger division of the Kurumburāyār *nāḍu*, gave a silver pot, a silver sword (?), a flag (?), a necklace of pearls (made of) eight hundred and seventy-eight pearls, which is to be taken out daily and used to adorn the image.

Om nāmō Nārāyaṇāya namaḥ.

No. 28.—SBIRANGAM PLATES OF MALLIKARIJUNA: SAKA-SAMYAT 1384.

BY THE LATE T. A. GOBINATHA RAO, M.A., TRIVANDRUM.

The inscription edited below is engraved upon a set of three copper-plates (size 9½ in. high, 6½ in. broad), of which the first and the last have writing on one side only, namely the

The word *agattu* used with *pandirāḍi* is the *tadbhava* form in Tamil of the Sanskrit *āhar* or *akah*, a day. The phrase *agattu pandirāḍi* literally means 'when the day was (at) twelve feet.' The word *agattu* is found also in the compound *attāḷam*, which is a corruption of *agattāḷam=agattu + tāḷa*, 'when the day was down, that is after sunset. The Malayālam language has created the word *muttāḷam*, meaning the early morning, in opposition to *attāḷam*, which is as meaningless as the introduction of *an l* in the English word *could*, which is formed in imitation of the word *should*. [*Agattu* in *agattu-pandirāḍi* cannot be considered to be a *tadbhava* of the Sanskrit word *āhar*: *agattu* means "within or before." The full expression of which "*agattu-pandirāḍi* is a shortened form is "*uḥohi agattu pandirāḍi*", which means "twelve feet (time) before (the sun gets to) zenith": and this term is opposed to "*uḥohi tiriṇju pandirāḍi*", meaning "twelve feet (time) after-zenith." A given shadow length will occur twice daily, once before the sun reaches the zenith and once after it. Thus, *agattu-pandirāḍi* = 8 A.M. and its antonym *tiriṇju pandirāḍi* = 2.47 P.M. I may note that "*agattu-irubattaiyaḍi*" and "*uḥohi tiriṇju irubattaiyaḍi*" occur in an inscription of Mallikarjuna in the Travancore State.—K. V. S.]

² [*Munnāṇḍiyāl aruṇāḷi* means "six *nāḷi* (as measured by) the *munāṇḍāḷi*" and not "three times four *nāḷi*", as has been rendered. *Munnāṇḍāḷi* might, however, mean "three times four *nāḷi*", and in this case "*munnāṇḍiyāl aruṇāḷi*" would be equivalent to seventy-two *nāḷi*.—K. V. S.]

³ This must be altered into "Tirunārīyaṇa" of Tirunelli.—K. V. S.]

⁴ [*Taḷavāra* in Kanarese means 'a village watchman.' Perhaps *Tirunellittāvarīyaṇ* here denotes 'the watchman of Tirunelli.'—H. x. s.]

second side of the first and the first side of the third, or last, plate, and the plates are numbered 1, 2, and 3 on their written sides, the number 2 being marked on the first side of the second plate. The writing is very well preserved. The inscription is in Nandi-nāgarī characters, and the language is partly Sanskrit and partly Kannaḍa; the Kannaḍa portion occupies only a few lines at the end, that is, ll. 68-73. The chief peculiarity of this document is that the *visarga* is omitted in a very large number of instances where it is required and, as in all Vijayanagara grants, the *anusvāra* serves as a substitute for the *varga-pañchamas*.

The grant was made by Mallikārjuna, who is also called Immaḍi Dēva-Rāya and Immaḍi Prauḍha-bhūpati¹ in the record. His genealogy is given as follows:—

Sāngama
|
Bukka-Rāya
|
Harihara (II)
|
Dēva-Rāya (I)
|
Vijaya-Rāya
|
Dēva-Rāya (II)
|
Mallikārjuna *alias* Immaḍi Dēva-Rāya.

In the Śaka year 1324, expressed by *bhā*=1, *guṇa*=3, *ashṭa*=8 and *vēda*=4, which corresponded to the cyclic year Chitrabhānu, on the full moon tithi of the bright half of the month Vaiśākha, at the sacred moment of a *vyatipāta*, the king Mallikārjuna *alias* Immaḍi Dēva-Rāya or Immaḍi Prauḍha-bhūpati made the grant to the god Śri-Raṅganātha of the village of Uttamachēri-kīḷiyūr, in the presence of the god Chandramauli; the object of the grant being that by its virtue it should secure for the king victory, long life and success in the conquest of the four quarters. It was made at the request of Chammaṭi Sōmaya, who bore the *birudas* *Antembara-gaṇḍa* and *Manne-gajapati*. From the income of the village the following items of expenditure had to be met for each *parivāna* daily, *viz.*:—rice, 10 *mānakas*; ghee, 3 *mānakas*; plantain fruits, 10; coconuts, 2; green gram, $\frac{1}{2}$ *kuḍupa*; and fruits and vegetables.

At the above rate six (complete) dishes of food should be daily offered to the god together with a hundred and twenty *apūpa* cakes. A water-shed should be maintained perpetually in front of the temple. Again, areca nuts, 50; betel leaves, 100; and *chunām*; *ghanasāra* (*pachchai-karpūram*), 10 *paṇas* in weight; *kastūri* (musk), 2 *paṇas* in weight; sandal, 6 *palas*, costing 5 *paṇas*; *kuṅkuma* (*-kēsara*=saffron) and camphor (= *pachchai-karpūram*), 5 *paṇas* in value; and *hima-jalam* (Tamil, *Paṇi-nīr*=rose-water) with *kastūri* (mixed in it), costing 3 *paṇas*; should be used for daily offerings to the god Raṅganātha. Besides these arrangements were made for three grand feedings, one in the month of Phālguna and the other two in Dhanus: the following articles were to be used on those occasions:—rice, 5 *khāris*; green gram) 1 *drōṇa*; ghee, 1 *āḍhaka*; and fruits and vegetables.

Again, the king ordered that sixty Vaishnavas should be fed daily in the Rāmānḷa-kūṭa, and the amount required for this item of expenditure was also to be derived from the village granted. The village Uttamachēri-Kīḷiyūr belonged, it is stated, to the Chirichitāṃ-palli (a very corrupt form of Tiruchchirāppalli) *raḷya*.

¹ Three inscriptions, *viz.*, *Ep. Carn.* Sr. 107, Mysore Dt., and No. 23 of 1905 and No. 161 of 1906 of the Madras Epigraphist's collection, probably refer to Mallikārjuna by the name Vijayarāya (II). See A. S. R. for 1907-8.

The last plate contains the statement that the deed was engraved by Virapa,¹ the son of Mudda-āchārya, for whom one share was allotted; at the end are the usual admonitory and imprecatory verses and the sign-manual, *Śrī-Virūpāksha*, of the king.

The articles *kastūri*, *kuṅkuma*, *pachchai-karpūram* and sandal form to this day very important objects in the toilet of the image of Raṅganātha. The paste of *kastūri* is applied as a *tilaka*, or forehead-mark, every day to the image, and *pachchai-karpūram*, *kuṅkuma* and sandal are applied to the body. The word *hima-jala*, or rose-water, is the literal translation of the Tamil word *paṇi-nīr* (which is the same as the vulgar *paṇṇīr*); this article does not appear to be employed in the temple of Raṅganātha at the present time. The term *avasara* employed in the document needs a few words of explanation; in every temple there are three to six different times, beginning from the early morning and ending at midnight, during which *pūjās* are performed and offerings made; the *pūjās* are of different degrees of elaborateness, and the offerings are also of various kinds of preparations, such as rice, sugared rice, cakes, etc. Each of these different times of *pūjā* and offerings is called an *avasara* in the Śrīraṅgam temple and, in imitation thereof, in other Vaiṣṇava temples also. I have not heard the term employed in Śiva temples. The king Mallikārjuna had made by this grant arrangements for the performance of one such *pūjā* every day with the offerings evidently of *pongal* (a kind of cooked rice mixed with green gram, salt, ghee, cumin seeds and pepper) and *dōsais* (a kind of cake made of rice and black gram ground together with water, salt and cumin seeds) or *appam* (a sweet cake) and with vegetable curries. *Rāmānuja-kūṭa* is the name of buildings set apart for the accommodation and boarding of Śrīvaishnavas, and any Vaiṣṇava town which lays claim to importance will generally have a *Rāmānuja-kūṭa*. The inscription mentions the names of different measures, such as *khārī*, *drōṇa*, *āḍhaka* or *āṭh(?)aka*, *prasṛiti* and *kuḍupa*, which are measures of cubic contents; *paṇa* and *pala* are measures of weight. In the Trichinopoly District oil and ghee are measured in terms of the standard called *āḍam* even to this day.

The *ājñapti* in this instance is Chammaṭi Sōmaya, of whom no particulars are given in the inscription, nor am I able to find any from other sources. He may have been an officer administering the portion of the country surrounding Trichinopoly; there is a village called Sōmarasampēṭṭai five miles to the west of Trichinopoly, which may possibly have been named after Chammaṭi-Sōmaya.

The following names of places occur in the inscription:—Chirichitāmpalli, Uttamachēri-Kiṭiyūr and Śrīraṅgam; of these Chirichitāmpalli is a corrupt form of Tiruchchirāpalli, whose modern vulgar form is Trichinopoly; it is the head-quarters of the district of the same name in the Madras Presidency. Śrīraṅgam is three miles north of Trichinopoly and contains the famous temple of Raṅganātha, which attracts daily hundreds of pilgrims from all parts of India. It is the centre of Śrīvaishnavism and was the head-quarters of the great Śrīvaishnava *āchāryas*, beginning from Yāmunārya, down to Maṇavāla-māmuni and others. Uttamachēri is a village situated in the island of Śrīraṅgam and is at a distance of 8 miles due east of Śrīraṅgam.

[Metres: vv. 1, 4, 6, 9, 10, 16 to 41, *Anuṣṭubh*; v. 2, *Sragdharā*; v. 3, *Āryā*; vv. 5, 7, 8, 12, 13, *Vasanta-tilakā*; v. 11, *Mandākrāntā*; vv. 14-15, *Upajāti*; 42, *Śālīni*.]

TEXT.²

First Plate.

1 अगणाधिपतयेनमः ।[*] चव्याहः प्रथमः पोत्रो सरसामु[ह]-

2 हंससि³ ।[*] प्रियांगसंगसंजातसाद्रंखेदोदयामिव(ः) ।[। १*॥] रिंननुख-

¹ [It may be noted that this person is identical with the writer of the Sajjalūr Copper-plates of Virūpāksha and *Ep. Carn.*, Vol. III, M. L. 121.—Ed.]

² From inked impressions prepared under my supervision. [See Plate.—F. W. T.]

³ Read °वहंससि.

⁴ Read सारद.

- 3 नीरती निजरदनधीयासंकरः)स्योत्तमांगादकर्षानिदुले-
- 4 खा¹ पितरि गतरदस्तेयमारोपयथ । मातुः[*] प्रोत्साहयंत्या[*] क्षि-
- 5 तसु²विषदनं वीचमाणः सहासं वासी [वासा]अभूमि[*] क-
- 6 लयतु मुदितो मगकाय्येकदंतः । [। २*॥] अस्ति स्वस्तिमदुदयो सु-
- 7 त्नामयसृतिसंभवक्षहिमा । अमत्यमूलनिलय[*]³ सुप-
- 8 वमहितो यदोर्वरोर्वसः⁴ । [। ३*॥] तदासीक्षगमो न[।*]म भूमिपाली
- 9 गुणोत्तरः । एन कर्माटदेसत्रो[*]⁵ स्थिरताटंकवत्यभूत् [। ४*॥] तस्माद-
- 10 जायत निजायतखड्गधारासंपातपाटितपर[*]प्रतवेरिरा-
- 11 ज्ञः[*] वंस⁶ विशेषकविलासकरैर्यशोभि[*] संघो¹⁰मितसि¹¹तितककिकः¹²
- 12 बुद्धरायः [। ५*॥] आसीदासीमभूमिसमीक्षिमालितसाशन¹³ । राजा हरि-
- 13 हर[*] तस्माददुवंसव्चंद्रमा[*]¹⁴ । [। ६*॥] आसीदा¹⁵सीममहिमा हिमधा-
- 14 मकीर्त्त[स्त्री]¹⁶तत्रियो हरिहरावृषते¹⁷ददार[*] । उहामवामनरप[।]-
- 15 ककुलाविसमथमथाचलस्थिरभुजी भुवि देवराय[*] । [। ७*॥] तस्मा[।*]दुदन्व-
- 16 त इवेदुददारकीर्त्तिजात¹⁸कलावलिविलासनिवासभूमि[*] । जै¹⁹वा-
- 17 तृक[*] कलितकीर्तिकलापसंचंद्रातपो²⁰ विजयरा[य*]महीमहेंद्रः । [। ८*॥] त-
- 18 तीजनि महाराजो देवराय इवापरः । सुमनसवितो जिष्णुदेव²¹।
- 19 रायो धराधिप[*] । [। ९*॥] धनजयधनुर्विद्यानिष्ठा(ध्वो)यो धराधिप [*] । कृत-
- 20 हस्तोपि विख्य[।*]तखूललक्षो महीतके²² । [। १०*॥] इत्यन्तरिदकरइयो²³
- 21 तदुहामदान[स्त्र]ायत्याय[*]प्रसृमरजरी²⁴जालजंबालजम्बा [।*] चि-
- 22 त्रं वीरप्रतिभसुपप्रांसुवंसां दहती²⁵ नास्यन्यस्तं दहति तृ[णक*]-
- 23 यत्प्रतापान्ककाचि[*]²⁶ । [। ११*॥] तेजोनिधेरजनि भूमिपतेरसुभा²⁷श्रीमक्षि-
- 24 कार्जुन इति प्रतित[*]²⁸ कुमार[*] । शीर्षादिभिगुणगणैरदिके²⁹ च

1 Read विष्णुसुव्रत. 2 Read विद्या प्रहरकोत्तमाङ्गादाकर्षानिदुलेखां.

3 Read प्र.

4 Read वंस.

5 Read श्रीमन्व. as in Ep. Carn., Vol. VIII, Part II, Pl. 206.

6 Read वंस.

7 Read येन कर्णाटदेश.

8 Read प्रे.

9 Read सु.

10 Read श्री.

11 Read क्षि.

12 Read तलकिल

13 Read दासीमभूमिसमीक्षिमालितसाशन.

14 Read द. त. त. त.

15 Read तैः श्री.

16 Read नपते.

17 Read इवेदुददारकीर्त्तिजातः कला

18 Read जै.

19 Read वचसुव्रत.

20 Read क्षे.

21 Read श्री.

22 Read श्रीमक्षि.

23 Read श्रीमक्षि.

24 Read श्रीमक्षि.

25 Read श्रीमक्षि.

26 Read श्रीमक्षि.

27 Read श्रीमक्षि.

28 Read श्रीमक्षि.

29 Read श्रीमक्षि.

There are several errors in this verse, such as omission of letters, and so the sense conveyed by the verse is difficult to be understood. [The fire of his prowess, born in mire. . . burns bamboo forests but not the grass in the mouth of his enemies: strange! - H. K. S.]

30 Read श्रीमक्षि.

31 Read श्रीमक्षि.

25 ताता[यक्षं]ति य नृपतिमिन्द्रदेवराय ।। १२॥*॥ धानां निजं वित-
 26 षणं वित्तिराखवाल[ः] सेवेदकं प्रबोधया[ः] ष्व[र]नानि^१ मेवाः [ः] ०१
 27 तारा[ः]*प्रतिमम^२ राद्विषयानयद्विचंद्रं पसं भवति यस्य च कोर्त्तिरुदा[ः] (३३) [ः] १३*॥
 28 यस्य प्रतापानकजृ^३ भमांशवालाजटले भुवनांतराजे परंत-
 29 प[ः]*[प्र]ापदनुप्रवेधं । पत्नति^४ पृथोपनिहृहीवुः ।। १३॥*॥ ष्वदान्क वे-
 30 वार्थिजनाय । दयत्त^५ [ओ]मिव चामिव भामपेति । मि-
 31 येव यकोर्त्तिरुदाखेगाहगाहतेतं^६ ककुभामनंतं ।। १५॥*॥ स वी-
 32 रो राजसार्दले^७ सर्व^८ धर्मजताशंभी[ः]* ।। तोयैसा^९ र्थाहृते[ः]* पुष्यै[ः]*
 33 सुस्नावसुभिमानसः^{१०} ।। १६॥*॥ चारित(१)चौमयुगळे[ः]* धवकोसतमा-
 34 व्यधत् । धर्मसा^{११} नगते[ः]* सविः सवुती चरुयोधरः^{१२} ।। १७॥*॥ शालिवा-
 35 हननिपी^{१३} तत्रकवर्षमा [न]ति मे वेदाष्टगुण्यु^{१४} युक्ते विभमानो ।। १८॥*॥
 36 च वल्लरे ।। १८॥*॥ वैसा^{१५} काख्ये वेसासे तु पीणियायां तिको तथा ।। १९॥*॥
 37 नाथदेवस्य [अ]ससर^{१६} [प्र]मायकं ।। १९॥*॥ एकस्य परिकारस्य नाम-
 38 मोकल्पितमानकै[ः]*^{१७} द्यमिदं सुकेरन^{१८} यु[त]ं ।। २०॥*॥ तिकय^{१९} [ः] २०॥*॥
 39 [क]दकीपचद[ः]क^{२०} चारिकेकद^{२१} तयागी सुभास कुहुपार्थ^{२२} क^{२३} ।। २१॥*॥
 40 [फ]लसाकादकैव^{२४} तु ।। २१॥*॥ एतं सकर^{२५} परिवारप्रद्वैरार्थ^{२६} ।। २२॥*॥
 41 सदा । विसत्युत्सनाकस्युपमा^{२७} समूहकं ।। २३॥*॥ प्रत्येकप्रिका-
 42 षेन नेवेयं क्रियतां हुवे[ः]*^{२८} पूगीमलाधंसतक^{२९} तानव-
 43 नीसतं^{३०} तया[ः] २३॥*॥ कोर्त्तिरुदा^{३१} तु तसू^{३२} सं घनसारप्रमायकं ।। २४॥*॥
 44 णानादसकं^{३३} तूकं^{३४} कख्ये^{३५} पचयं ।। २४॥*॥ गंधस्तु [ः] व[ः]

1 Read ०...
 2 Read ०...
 3 Read ०...
 4 Read ०...
 5 Read ०...
 6 Read ०...
 7 Read ०...
 8 Read ०...
 9 Read ०...
 10 Read ०...
 11 Read ०...
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 32 Read ०...
 33 Read ०...
 34 Read ०...
 35 Read ०...
 36 Read ०...
 37 Read ०...
 38 Read ०...
 39 Read ०...
 40 Read ०...
 41 Read ०...
 42 Read ०...
 43 Read ०...
 44 Read ०...
 [I would suggest तूकम् .—H. K. S.]

45 स्यात् तस्य प¹चपणं तथा । कङ्कुमं घनसारं च पणानां पंच-
 46 कं तथा ।[। २५॥*] कस्तूरी त्रिपं ज्ञेयं तथा हिमजलं च तत् ।
 47 एवं प्रतिदिनं सम्यक्कर्त्तव्यं च बुधैः सदा ।[। २६॥*] एकस्य वत्सर-
 48 स्याथ महोपहारचयं^२ तथा । एकं [फ]लवृणमासि^३ तु धनुर्मासि
 49 हयं तथा ।[। २७॥*] महोपहारस्यैकस्य तंडुलानां प्रमाणकं । खा
 50 रीणां पंच भिसुडै सुहानां द्रोणकं तथा ।[। २८॥*] वृत्तमा[ट]-
 51 कमेकं तु पलसाकादिकं^४ तथा । तंडुला^५ च सुहानां [वृ]-

Second Plate : Second Side.

52 तस्यापि तथैवि^६ च ।[। २९॥*] सर्वं मनुकतेर्मानै चाठकै^७ रे-
 53 व कल्प्यतां । [प्र]त्यङ् देवभ[व*]नपुरहारे प्रया स-
 54 दा । ।[। ३०॥*] उदकै[:*] पूरितैव स्यात् कर्त्तव्या नात्र सस-^८
 55 यः । चिरिचिटांपन्निराजे उत्तमंचेरि^९किञ्च्युत् [॥ ३१॥*] [इ]-
 56 ति ग्रामं^{१०} प्रसिद्धितः । तस्मिन्नर्थ^{११} तु देवस्य पूर्वो[क्ता*]-
 57 वसरातिकं । अर्धग्रामेण कर्त्तव्यं (।) इत्यर्थ^{१२}-
 58 परं तथा(ः) ।[। ३२॥*] श्रीरं[ग]नाथभागस्य उत्तमंचेरिकिञ्च्युत्^{१३} [।*] इ-
 59 तिग्रामं प्रसिद्धितः । श्रीचंतेंबरग^{१४} डाल्य-
 60 मन्त्र^{१५}गजपतिस्य च ।[। ३३॥*] श्रीमत्तन्मटिगो[म]य-
 61 स्वामिनं[।*] विनष्टकृतं^{१६} । श्रीरामानुजकूटे च प्रत्य-
 62 ङं भोजनस्य च ।[। ३४॥*] षष्टिवैष्णव[।*]^{१७} एवात्र भीक्त-
 63 व्या[:] सर्वदा नृपः । राजा विजयरक्षार्थं प्रा-^{१८}

^१ Read च.

^२ If च is supplied and the word read as महोपहारचयं there would be one syllable in excess.

^३ Read तण्डुलानां.

^४ Read फलसाकादिकं.

^५ Read पाचनं.

^६ Read व

^७ Read माकैराठके

^८ Read संज्ञ.

^९ Read राज्य उत्तमंचेरि

^{१०} Read ग्रामः.

^{११} Read तस्मिन्नर्थं

^{१२} The exact shape of the phrase इत्यर्थपरं is not clear. There is some mistake here in the passage. [Read इत्यर्थं ? The इतिग्रामं प्रसिद्धितः in ll. 55-6 seems superfluous in the verse and an anticipation of ll. 58-9.—F. W. T.]

[Perhaps इत्यर्थपरं तत्रा was meant.—H. K. S.]

^{१३} Read किञ्च्युत्, as in l. 55.

^{१४} Read मन्त्रे. The word पतिस्य is incorrect.

^{१५} Read विनष्टकृतम्. The Kannada form विनष्ट (i.e. विनापन) is used in this Sanskrit passage.

^{१६} The form षष्टिवैष्णव is also wrong.

^{१७} Read 'र्षमा'.

52 नमो भगवते वासुदेवाय देवतासु प्रथमं श्रीकृष्णं तं
 54 वन्दन्मया नमस्कृत्य तं वन्दन्तु च तं वन्दन्तु च तं
 56 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 58 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 60 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 62 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 64 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 66 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 68 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 70 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 72 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च

74 नमो भगवते वासुदेवाय देवतासु प्रथमं श्रीकृष्णं तं
 76 वन्दन्मया नमस्कृत्य तं वन्दन्तु च तं वन्दन्तु च तं
 78 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 80 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 82 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च
 84 तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च तं वन्दन्तु च

ॐ नमो भगवते वासुदेवाय

- 64 युष्मन्नाभिवृष्ये ।। ३५॥*॥ दिसा^१ च विजयार्थं च इन्द्र-
 65 डिप्रौढभूषतिः । विसा^२ खे च सिते पक्षे पीर्णिमा-
 66 स्त्रीः दिने तथा ।। ३६॥*॥ व्यतीपातसमायुक्तपुष्यकाली
 67 विषेयतः^३ । श्रीचंद्रमौळिदेवस्य सन्निधौ हर्ष-^४
 68 मानसः ।। ३७॥*॥ श्रीरंगनाथदेवस्य । चिरचिटांपलि(त्ति)यचा
 69 वडिगी सलुव उत्तमचेरिक्किळ्ळियूरै^५ व ग्रामद चतु-
 70 सीमेय वीळ्ळुळ निधि निक्षेप जल पाशा^६ण सन्नि-
 71 णि आगामि सिद्ध सार्धगळेंब अष्टभोगतेज[:*]खा-
 72 म्य श्रीरंगद श्रीरंगनाथदेवरिगे समर्पिसि ि[च]-
 73 तैस्तेवागि^७ सुखदिं भोगिसुवदु ॥

Third Plate : First Side.

- 74 त्वष्टा श्रीमु[ह]णाचार्यसुतु[:*] शासनके-
 75 खकः^८ । वीरण[र*]सुगुणो धीमान्बृहत्तमेकां समन्वुते ।। ३८॥*॥ खद-
 76 त्तादि^९गुणं पुष्यं परदत्तानुपालनं । परदत्तापहारेण
 77 सदत्तं निग्रफलं^{१०} भवेत् ॥। ३९॥*॥ खदत्तां परदत्तां वा यो हरेत वसुं-
 78 धरां [ः*] षष्टिर्वर्षसहस्राणि वृष्टाया जायते क्रिमि[:*]^{११} ॥[४०॥*॥ ऐ^{१२}कै
 79 व भगिनी लीळे सर्वेषामेव भूभुजा । न भोज्या न कर-
 80 ग्राह्या विप्रदत्ता वसुंधरा ॥[४१॥*॥ दानपालनयोर्मध्ये दानाच्छ्रेयो-
 81 नुपालनं दानात्सर्गमवाप्नोति पालनादच्युतं पदं ।। ४२॥*॥ स[ः]-
 82 मान्योयं धर्मसेतुं^{१३}पाणां काले काली पालनीयो भवन्नि[:*]
 83 सर्वानेतान्नाविन[:*] पार्थिवेन्द्राभूयो न्भूयो^{१४} याचते रामचंद्र[:] ॥[४३॥*॥
 84 श्रीविरूपाक्ष^{१५}

ABSTRACT OF CONTENTS.

Adoration to Gaṇādhpati.

Verse 1. Adoration to the primeval Boar (incarnation of Viṣṇu).

V. 2. Adoration to child Gaṇapati.¹⁷

¹ Read त्रा.

² Read त्रा.

³ Read पीर्णिमासां.

⁴ Read विषेयतः

⁵ Read वृष्ट.

⁶ Read रं.

⁷ Read वा.

⁸ Read °चित्तिसिदेवागि.

⁹ Read °सिखकः

¹⁰ Read दि.

¹¹ Read खदत्तं निग्रफलं.

¹² Read °तुर्न.

¹³ Read विद्यायां जायते क्रिमिः.

¹⁴ Read ए.

¹⁵ Read °सहस्राणि पार्थिवेन्द्रान् भूयो भूयो

¹⁶ Written in Telugu-Kannada characters.

¹⁷ This verse conveys exactly the same thought as in the first verse of the Tamil *Naiṣadha-kāvya* of Ativīrāma Pāṇḍya :—

Talai-viri-kadukkai-mālai-taṇi mudal śadaiyir-chūḍuṇ-kulavi-veṇ-ḍiṅgaliṅga kōṭṭadu kuṟaiy-eṇṇ-eṇṇi-ppuḷai neduṅ-karattāṟ-paṟṟi-pporpuṟav-inaittu nōkku-mālai mada-kkalirriṅṅi śeyya malar-aḍi śeṇṇi vaippām.

Vv. 3-4. In the race of Yastu there was a good king named Sangama. He enabled the goddess of prosperity (Lakshmi) of the Karnata kingdom to wear the ear-ornament (*tāṅka*) permanently (i.e. did not allow her to remain without a lord reigning over it).¹

V. 5. To this king, was born the famous Bukka-Rāya, who destroyed his enemies with his sword.

V. 6. King Harihara was born to Bukka-Rāya; he made other kings bow down to his mandates.

V. 7. Dēva-Rāya [I], who possessed a pair of arms which crushed the hostile kings, was born to Harihara.

V. 8. From him came Vijaya-Rāya, the abode of learning.

V. 9. Dēva-Rāya [II], who appeared to be a copy of the King of Gods (Indra), was born to Vijaya-Rāya.

Vv. 10-11. He was not only as skilled in the use of the bow as Arjuna himself, but also possessed wealth to be counted by lakhs. His further praise.

V. 12. To Dēva-Rāya was born Mallikarjuna, who outshone his father in prowess, etc. and who was praised also as Immaḍi Dēva-Rāya.

Vv. 13-15. His praises.

Vv. 16-37. This king, Immaḍi Pradhāna-Bhūpati, the lover of charitable deeds, having taken his bath in the holy waters brought for that purpose, and wearing two silk cloths, garland, white *akshatas*, having come to the *dharma-sthāna* (place where charities are given) with a band of Brāhmanas of good character, in the year 1384 of the Śalivahana Śaka (era), which corresponded with the cyclic year Chitrābhānu, on the Purnamāsī *tiṭhā* of the month Vaiśākha, on the auspicious occasion of a *Pyatipāta*, made a gift of the village of Uttamachēri-Kilyūru or Uttamachēri-Kilyūru in the Chirichitāmpalli (Tiruchchirāppalli) rājya or *chavāḍi*, with all the eight kinds of *sujoyasat* such as *mādhī*, *māṅgā*, etc., at the request of Chammati Sōmaya, in the presence of the god Chandramauli, for the offerings, etc. of the god Rānganātha of Srirangam, to ensure himself (thereby) victory (over his enemies), protection (from their violence) and for long life.

Half of the income from the village was required to be used for the *svasāra*, etc., of the god Rānganātha, and the other half was meant for feeding sixty Vaishnavas.

Ll. 37 ff. An offering of six *parivānas*, together with a hundred and twenty *apūpa* cakes, in a separate *parivāna* was to be offered daily (to the god Rānganātha). The scale of offerings fixed for each *parivāna* is:—rice, 10 *mānakas*;² ghee, 3 *mānakas*; plantain fruits, 10 (in number); coconuts, 2 (in number); green gram, $\frac{1}{2}$ *kudupa*, along with fruits and vegetables.

The *tāmbūla* consisted of:—50 areca nuts, 100 betel leaves, *chunām*, *ghanasāra* (*pachchais-karpūram*) of 10 *panas*, and 2 *panas* of *kastūri* (musk). The sandal-mast consist of 6 *palas* of sandal, costing 6 *panas*, with 5 *panas* in value of *kastūkuma* (*-kēsara*) and *ghanasāra*, *kastūri* (musk) of 3 *panas*, and of 3 *panas* of *hima-jala* (*pāppir*).

All these are to be offered to the god daily.

Ll. 47 ff. One *mahōpahāra* (a grand feeding) should be performed in the month Phālguna, and two others in the month of Dhanus; thus there should be three *mahōpahāras* in a year.

¹ Hindu widows do not wear any ornament after the decease of their husbands.

² *Mānakalpita-mānaka* is evidently a *masa* measure as determined by Manu; the same phrase occurs also in 4. 62.

The articles required for each *mahōpahāra* are :—5 *khāris* of rice, 1 *drōṇaka* of green gram, 1 *āḍhaka* of ghee, along with fruits and vegetables.

The above are to be measured by *māna* and *āḍhaka* as fixed by Manu.

Ll. 53 ff. The water-shed kept in front of the temple should always be full of water, and every day sixty Vaishnavas should be fed in the *Rāmānuja-kūta*.

V. 38. The document was engraved by *Virāga*, son of *Muddan-āchārya*. He received one share in the village.

Vv. 39-43. Usual admonitory and imprecatory verses.

L. 84. The signature, *Sri Kirāṇaka*, of the king, written in Telugu-Kannada alphabet.

No. 29.—TWO BANAWASI INSCRIPTIONS OF THE KADAMBA KIRTTIVARMA DEVA.

BY LIONEL D. BARNETT.

Banavāsi, formerly a seat of splendid royalty, and now a decayed village, lies in the *Sirsi tāluka* of North Kanara District, in lat. 14° 32' and long. 75° 41'. It still contains a temple of *Madhukēśvara*, the ancient tutelary deity of the *Kādamba* princes who once bore rule there; and in that building were found the two records which are here presented, from ink-impressions which were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: SAKA 990.

This fragment is contained on a slab found in the *Madhukēśvara* temple. It has been briefly described by Dr. Fleet in *Ind. Ant.*, Vol. IV, p. 206, No. 3, and translated in *Mysor. Inscr.*, p. 320, No. 170 (cf. above, Vol. VII, App., No. 173). A transcript is given in the Elliot Collection (Royal Asiatic Society's copy, Vol. I, fol. 106 b.). At the head of the stone are sculptures, viz., in the centre a *linga*; to the proper right, a cow and calf; over these, the sun; to the proper left of the *linga*, a lion; over the latter, the moon. The inscribed area below this is about 2 ft. 1 in. wide and 4 ft. high; but a great part of it on the lower left side has been lost.—The character is *Kanarese* of the period; the script is somewhat angular and slanting, with letters between $\frac{1}{2}$ in. and $\frac{1}{4}$ in.—The language is *Old Kanarese*, with the usual concluding formulæ in *Sanskrit*.

The record opens by referring itself to the reign of *Trailōkyamalla-dēva*, i.e. *Sōmēśvara I* (ll. 1-3), and then states that at the time the *Banavāsi Twelve-thousand* was under the government of the *Kādamba Mahāmandalēśvara Kirttivarma-dēva*, whose name is precluded by a long series of titles, among them being those of "lord of *Banavāsi* best of cities," "warrior for his elder brother," and "lion for *Taila*" (ll. 3-16). This last title probably refers to *Kirttivarman's* exploits in the service of his father *Taila*, of whom we shall hear more in inscription B.² Then comes the date (ll. 16, 17), followed by fragments of twelve more lines of which it is impossible to make out much consecutive sense, except that they record a grant to the *kalla-dēvulada dēvar* or "god of the Stone Temple." They conclude with the usual formulæ for the maintenance of the foundation, and the mention of a grant to the stone-cutter *Mallōja*.

¹ The text actually uses the word *paśāka-dāivudat*. The meaning of the second part of the compound is not intelligible.

² See *Dynast. Kanar. Distr.*, p. 558 ff.

The date is given on ll. 16-17 as: Śaka 990,¹ Kilaka; Chaitra śuddha 13. This *tithi* corresponded to Wednesday, 19 March, A.D. 1068, when it ended about 14 h. 2 m. after mean sunrise.²

The only places mentioned are the city of Banavāsi (l. 6) and the Banavāsi Twelve thousand (ll. 15-16).

TEXT OF LINES 1-17.³

- 1 ॐ Svasti Śri-Prithvi-vallabha mahārājādhirāja paramēśvaram para-
 2 ma-bhaṭṭārakam Chālukya-ābharaṇam śrīma[t*]-Trailōkyamalla-dēvar(a)
 3 prithvi-rājyam-geyye || Svasti samasta-kuja-mahidhara-chakra-chakrava-
 4 rtti-mahima-Hi[ma*]vad-giri(ri-)mdra-rumdra-si(śi)khara-taḷa-sthāpita-ni-j-ānvaya-sakti-⁴
 5 prabhāva-prakaṭikri(kṛi)ta-Kadamba-kuḷ-āmbara-prachanḍa-mārttaṇḍam para-nri(nṛi)-
 pati-
 6 makuṭa-ghaṭṭita-charaṇ-āravinda-yugaḷam Banavāsi-puravar-ēśvaram
 7 sā(śā)khācharōmdra-dhvajam śimha-lāṃcha(chha)nam permmaṭṭi-pare-ghōshañam
 chaturāsi(śi)ti-
 8 nagar-ādhisṭhitam(ta) - Lalāḷalōchanam(na) - jagad-vidit-āshṭādas(ś)-āśvamēdha-dikshita
 ku-
 9 ḷa-prasūtam satya-ratnākaramm-Ajjā-dēvi-labdha-vara-prasādam sarasij-ā-
 10 mōdam mār-kkōla-Bhairavam samara-jaya-ghaṃṭā-ravam Kādamba-kaṇṭhira-
 11 varṇm=anṇana baṃṭam vairi-niḷka(shka)ṃṭam Tailana śimgham sau(sā)has-
 ṭ[t*]uṃgam
 12 sa(śa)raṇ-āgata-vajra-paṃjaram vairi-mada-bhaṃjanam biruda-sarvvanyam⁵
 13 jagad=orvva-gaṇḍam kadana-mārttaṇḍam=aras-amka-Rudram Malegala kēsa-
 14 ri mūvaḍi gaṇḍara jūju nām-ādi-samasta-prasa(śa)sti-sahi-
 15 ta śrīman-mahāmaṇḍalēśvaram Kirttivarṇma-dēvar=Vvanavāsi-
 16 pannirchhāsīraman=ēka-ch[chh*]atra-[ch*]chhā[ye*]yiṇdam=āḷuttam-ire | Sa(Śa)-ka-
 varsha
 17 ॐOneya Kilaka-saṃ[vat]sarada Chaitra-su(śu)ddha trayodasi⁶

TRANSLATION.

(Lines 1-3.) While—hail!—the favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, king Trailōkyamalla, was reigning over the earth :—

(Lines 3-16.) Hail! While the Mahāmaṇḍalēśvara Kirttivarṇma-dēva, who possesses all titles of honour such as “a fiery sun in the sky of the Kadamba race, which is conspicuous by the puissance of the might of its lineage being established on the face of the massive summits of the great

¹ Owing to a misprint, this year is given in *Dynast. Kanar. Distr.*, p. 561, as 980.

² I have to thank Mr. R. Sewell for verifying my calculations.

³ From the ink-impression.

⁴ Read *-sakti-*.

⁵ This is corrupt. It may possibly be a mistake for *sarvajñam*; the name *Sarvanya Seṭṭi* occurs in *Ep. Carn.*, Vol. VII, pt. 1, Sk. No. 316.

⁶ Read *trayōdasi*.

Mount Himavat, which has the dignity of being the emperor of the whole group of central mountains; he whose two lotus-feet are rubbed by the diadems of hostile kings; lord of Banavāsi, best of cities; having the banner (*with the device*) of a great ape; having for crest a lion attended by the noise of *permaṭṭi* drums; sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [Śiva]; jewel-mine of truthfulness; receiving the grace of boons from the goddess Ajjā; fragrant as the lotus; a Bhairava for opponent arrows; attended by peals of bells for victory in battle; lion of the Kādambas; warrior for his elder brother; unencumbered by foes; lion for Taila; exalted in valiant enterprise; adamant chamber to refuge-seekers; shatterer of foemen's arrogance; a Sarvajña (?)¹ among men of distinction; unique man of valour in the world; sun of the fray; Rudra with the attributes of a king; lion of the Highlands; thrice gambler of warriors,² was governing the Vanavāsi Twelve-thousand under the shadow of his single parasol:—

(Lines 16-17.) On the thirteenth day of the bright fortnight of Chaitra in the cyclic year Kilaka, the 990th (year) of the Śaka era . . .

B.—OF THE REIGN OF VIKRAMADITYA VI.

This record was found on a stone in the south-eastern corner of the temple of Madhukēśvara. A transcript of the greater part, viz. lines 1 to 37, is given in the Elliot Collection (Vol. II, fol. 302 b. of the Royal Asiatic Society's copy); and the copyist there, after coming to the end of the paragraph on l. 37, has added untruthfully that the rest of the inscription is wanting. The inscribed area of the slab is 2 ft. 4 in. wide, and comprises two compartments: the upper one, containing lines 1-7, is 8½ in. high, and the lower one, containing the rest of the record, so far as it is preserved, is 3 ft. 8 in. high. The inscription is unfortunately incomplete, breaking off about the middle.—The character is a very good Kanarese of the period: the letters in ll. 1-7 are from ½ in. to ⅞ in. high, while those of ll. 8 ff. are from ⅞ in. to ¼ in. high.—The language is Old Kanarese, except for the introductory Sanskrit stanza. For the archaic *ḷ* is substituted *ḷ* (*baḷikkav*-, l. 8; *baḷikam*, l. 9; *negal*°, ll. 11, 16, 23, 38, 47; *ēḷu*, l. 12; *gaḷap*-, l. 14; *ēḷ*°, l. 14, *ēḷge*, ll. 22, 40; *pogaḷ*, ll. 23, 43; *pēḷ*, l. 40; *nelalg*-, l. 42), and *r* (*ēḷppatt*-, l. 12); on the other hand, *ḷ* is wrongly written for *r* in *alaḷdu* (l. 5) and *kavaḷdu* (l. 9). Initial *p* has been changed to *h* in *haḷavaḷa* (l. 38); elsewhere it is preserved, e.g. in *paḷa[va]ḷa* (l. 46). As to words of lexical interest, we may note *loṃchu*, l. 41.

The record, after the usual prelude *Namas-tuṅga*°, and a verse invoking blessings upon Kirttiga, i.e. the Kādamba Kirtti-dēva of Hāngal (ll. 1-4), traces in three stanzas the descent of the Chāḷukyas from the mind-born sons of Brahman (ll. 4-7), and then devotes two verses (ll. 8-11) to the glorification of the reigning Chāḷukya monarch, Permāḍi-dēva or Vikramāditya-dēva [VI]. It then turns, still in verse, to the history of his feudatories, the Kādambas of Hāngal,³ beginning with Chattuga or Chatṭa, who received the title *kaḷakāda gōva* ("Guardian of the Highland" or "of the Camp") from king Jayasimha (the Chāḷukya Jayasimha II) for his success in repelling the Mālvās and penetrating to the river Gautama-Gaṅge (i.e. the Godāvartī; cf. above, Vol. IV, p. 358) (ll. 11-16). Chatṭa's son was the valiant Jayasimha (ll. 16-17), who had five sons, Māvuli, Taila or Tailapa, Santaya-dēva, Jōki-dēva, and Vikramāṅka (ll. 17-21). Tailapa, who was extraordinarily brave, wise, and glorious, begot by Chāvundala-dēvi, Kirtti (the same as the Kirttivarma-dēva of the previous inscription), who is marvellously comely and famous (ll. 21-28). Next comes a prose *prastāvi*, giving the usual Kādamba titles of this same Kirtti-dēvarasa, and stating that at the time he was ruling the Banavāsi Twelve-thousand (ll. 28-37). It is followed by five verses (ll. 37-47), which dwell

¹ *Sarvajña*, meaning "omniscient," is sometimes applied to Siva, the Jinas, and Buddha.

² A metaphor signifying that he tossed the heads of enemies about like dice.

³ See *Dynast. Kumar. Distr.*, p. 558 ff.

on the warlike exploits of a certain **Kirtti** or **Kirttiga**, a *haḍavaḷa* or "bearer of the betel-bag" at the court of **Kirtti-dēvarasa**, who seems to have had a wife named **Kālikabbe** (l. 46). After these comes a series of titles of the **Haḍavaḷa** in prose, in the midst of which the inscription breaks off.

The only geographical names mentioned are: the **Gautama-Gaḅge** river, i.e., the **Gōdavari**, l. 14; **Benavāsi**, l. 29; the **Binavāse Twelve-thousand**, l. 36; the **Sētu**, i.e. **Adam's Bridge**, l. 12; and **Himavat**, ll. 13, 31.

I may add here that together with the ink-impression of this record there are impressions of two small inscriptions, apparently from the same site, and in similar script, which seem to have been taken from the bases of columns or something of the kind. One of these is as follows:—

|| Haḍavaḷa **Kirttiyaṅṅana Muttabbe** ②

This shows that the **Haḍavaḷa's** ordinary name was **Kirttiyaṅṅa**, and that he had a wife (or daughter?) named **Muttabbe**. The second inscription is only a fragment, consisting of the *śaṅkha* symbol followed by the words *Sakaḷi-jagan-nutav=ena negaḷva Ka . . .*, which may perhaps refer to the **Kādamba** family.

TEXT.

[Metres: v. 1, *Anuṣṭubh*; vv. 2, 9, 14, 16, *Mattēbhavikrīḍita*; vv. 3-6, 8, 11, 13, 15, 17, 18, 22, *Kanda*; vv. 7, 12, *Mahāsrāgadhara*; vv. 10, 20, 21, *Chāmpakamālā*; v. 19, *Sārdūlavikrīḍita*.]

- 1 ✱ Namas-tuṅga-sīras-chuṅbi-chaṅdra-chaṅmara-chāravē traḷōkya-nagar-āraṅbha-mūḷa-staṅbhāya Śaṅbhavē || [1*] ② ||
- 2 Sura-rāj-ārcheḷita-pāda-padma-yugaḷam Gaṅgā-samuttuṅga-bhaṅgura-kallōḷa-vilōḷa-bāḷa-lariṅṅāṅk-āḷāṅkri(kṛi)t-ō-
- 3 dyaj-jaṭā-bharan=urvvīdhara-putrik-ākāḷita-dēh-ārdham Mṛḷam **Kirtti-Śaṅkara-dēvam** nīnag=ige **Kirttiga** yaśa[ś*]-śrīyūm ja-
- 4 ya-śrīyuma || [2*] Ka || Śrī-varan=esev=udarada poṅ-dāvarey=aral-ōḷage kamaḷa-vanav=alardud=id=ēm bhāviṣe chōdyamo
- 5 tān=enal=āvana mukha-kamaḷav=alaḷḷu(rdu) raṅjīsut-irḷku || [3*] Ā dēvana manadol=munn=ā dēvam piṅge maṅgaḷ-āvahar=o-
- 6 gedar=ddēḍipyamāna-dīpty-āchchhādita-dik-chakrar=amaḷa-guṅa-guṅa-nīḷayar || [4*] Ā **Mānasabhava-sambhavar=i** mahi-
- 7 yan=udātta-mahimar=āḷdar=ppalarūm bhūṅpatigeḷ=**Chalukya**-kuḷ-āmaḷa-ratna-pradīpar=a-pratirāpar || [5*] ②
- 8 Avarīm baḷikkav=olpina tavar=aṅmina kaṅi nṛipāḷa-chūḷāraṅi dāna-vinōdam vibhu vikrama-dhavaḷam **Perumōḷi-dēvan=adaḷara dēva** || [6*] ②
- 9 Anata-kṣmāpāḷaram tarjīsī kavaḷḷu(rdu) koḷalk-ōṭṭi beṭṭ-āḷa poḷa beṭṭane vakkūm nōḷa poṅ-beṭṭadol=ene baḷikam **Kāraḷana-dvipav=a-**
- 10 yt=alt=ene Jambū-dvipav=arṭth-ārṭthigav=anabhimat-ārṭth-ārṭthigam aḷsi vidvaj-jana-saṅstutyam yaśō-rāḷiyan=ōḷavisidam **Vikra-**
- 11 **māditya-dēva** || [7*] Ka || Ene negaḷda **Vikramāditya-nṛipam sukha-saṅkathā-vinōdadin=akḷil-āvaniyam pratipāḷise bhū-jana-saṅ-**

1 From the ink-impression.

- 12 stutav=enipa sat-Kadamb-ānvayadoḥ || [8*] Vṛi || Dharani-dēvigav=Īśvaraṅgam-
oged=ērppatt-ēḷu simhāsanam barav=i dhātriyam(n)-itta Sētu
- 13 Himav-attal=mērey-āg=ālda bhū-vara-khaṭvāṅga-nṛpālak-ādi-bhuvan-ādi(dhī)śarkka-
ḷoḷ=peṁpin-āgarav-ādam nṛpa-Mēru Chaṭṭuga-
- 14 nṛipam Kādamba-varṣ-omnata || [9*] Kaṭakada¹-gōvan-emba pesar-em=gaḷap-
ēḷ-turug-ādod(ḍ)-ādudē kaṭakadoḷ=ānta Māḷavanan-ōḍisi Gautama-
- 15 Gaṅgeyoḷ-parisphuṭav=ene niran=ūḍi Jayasimha-mahisana biḍ[i*]naṁdu dal
kaṭakada gōvan-emba pesar-ādudu Chaṭṭa-dharā-
- 16 dhināthana || [10*] Ant=enisi negaḷda || Kam || Ā nṛpa-Mēruge Mēruva sānuvinoḷ-
simhav=ogeda teḷadiṁd=ogedaṁ pīna-bhujam Ja-
- 17 yasimha-māniūātnam vairi-gaja-ghaṭā-nirddalana || [11*] Ant=enisam(si)da || Vṛi ||
Jayasimh-ōrvviśvaraṅg=ārpp=alav-arivu maha-
- 18 t[t*]vam jasm putṭe tējomayar=ayvar=ppuṭṭidar=Mmāvuli-nṛpa-tīlakam Taila-
bhūpālakam Śāmtaya-dēvam Jōki-dēvam rapa-rasa-rasi-
- 19 kam Vikramāmkam pratāp-ōdayar=ājñā-mūrttigaḷ=nichchaṭar=adhikṛita-sapt-āṅgar-
audāryya-tuṅgar || [12*] Kam || Ayvarumam
- 20 Pāṇḍavar=Ir-ayvaro mēṇ=maguḷe bandu puṭṭidarō tamm=ayvarum=igaḷ=enutt-
ārayvar=vvismayade nōḍi nṛpa-pu-
- 21 trakara || [13*] Avar-olage || Vṛi || Himakṛich-chhēkhara-varṣa-sambhavarol-
ellam sanda tann=ārppu tanna mahat[t*]vam bage-go-
- 22 ṇḍa taṁn=adaṭu taṁn=ājñā-phalaṁ taṁna dhu(du)rddama-bāhā-baḷad=ēḷge taṁn-
arivu taṁn=omd=udyamam taṁna kirtti mahi-chakradoḷ=o-
- 23 ppe Tailapa-nṛipam petta[m*] mah-aiśvaryyama || [14*] Antu pogaḷtegam
negaḷtegam neleyum taleyum=āda || Kam ||
- 24 Chaṇḍa-pratāpan=ahitara gaṇḍam kali Taila-bhūmipāḷaṅgam Chāvunḍala-dēvi-
gav=ogedan=akhaṇḍita-bhujavija-
- 25 ya-kirtti Kirtti-mahisā || [15*] Vṛi || Madanam nōḍi Kadamba-Manmathana
rūpam lajjeim rūpu-dōḷade dal-mey-garedam
- 26 belarttu nṛpa-chāṁdr-ālōkadim kaṁdi kuṁdhi(di)dan-attē himaraśmi maṇḍalika-
Dēvēndram gaḍ=ēn=im guṇ-āspadan=ēnd=īkshisal=ādan=alla-
- 27 ne sahasr-āksham Sahasrēkshaṇa || [16*] Ka || Enit-enitan=odavugum jaḷav-
anite sarōjātav=ogeva vol=perchchuvu-
- 28 d=ār=enitam kirttiseyum jasav=anitane jagad-orvva-gaṇḍa-bhūpālakana || [17*]
Va || Svasti samadhigata-paṁcha-mahā-
- 29 śabda-mahāmaṇḍalēśvaram Banavāsi-puravar-ādhiśvaram | Jayanti-Ma[dh]ukēs-
vara-dēva-labdha-vara-prasādam | sarasij-āmōdam | Tṛiyaksha²-
- 30 kshma-sambhavam rāja-Manōbhavam | chaturś(ra)ṣiti-nagar-ādhiśṭhita-Lalāḷa-
chana-Chaturbhujajagad-vidit-āśṭādaś-śvamedha-dīkshā-di-
- 31 kahitam | jay-āṅganā-kaṭaksha-saṁlakshitam Himavad-gir-iṁdra-rumdra-sikhara-saṁ-
stihāpita-nij-ānvaya-śakti-prabhāva-prakāṭi-
- 32 kṛita-guṇ-ōddāmam | sphaṭika-sīlā-stambha-baddha-mada-gaja-mahā-mahim-ābhirāmam |
Mayūravarmma-mahā-ma-
- 33 li(hi)pāḷa-kula-bhūṣaṇam | permmaṭṭi-tūryya-nirgghōṣaṇam | śākhacharāmḍra-
dhvaja-virāja[mānam*] mān-ōttuṅga-

¹ The second ka has been omitted and added above the line.

² Read *Tryaksha*.

- 34 **śimha-lāṁchchhānaṁ** | datt-ārtthi-jan-āparimita-kāncanaṁ | **Kadamba-kul-**
ābharaṇaṁ samara-jaya-kāraṇaṁ | pratāpa-mārttā-
- 35 ṇḍam | samara-prachandaṁ | mār-kkoḷvara gaṇḍam | jagad-orvva-gaṇḍam |
 nām-ā[di]-samastā-prasasti-sahitaṁ śrīma-
- 36 n-mahāmaṇḍalēśvaraṁ **Kīrtti-dēvarasaṁ** **Banavāse-pannirchchāsīramu[ma]m**
 duṣṭa-nigraha-śiṣṭa-prati[p]āla-
- 37 nadim pratipāḥisuttam-ire tat-pāda-padm-ōpajivi || Kam || Śrig=adhinātham
 vijaya-śrig=a[dhi]nātham himāmsu * *
- 38 la-kīrtti-śrig=adhinātham dharmm-ōdyōga-param negaḍa **Kīrtti** haḍavaḷa-hira ||
 [18*] Vṛi || Ind=ettal=pariy-iṭṭu suṭṭan¹-o[da ?]-
- 39 g=ill=em̄d=aḷve kōp-āgni kāyd=im̄d=āraṁ gaḍa tūmtidaṁ Javana bāyoḷ sūse
 kan-nettarōv=im̄d=āraṁ biḍe bīsi[— ∪]
- 40 n=aṛeyoḷ=pēḷ=endh(nd)=asum-gōṇḍu² nichcham dal **Kīrttigan**=ēḷgeg=aḷki sugigum
 vidhvi(dvi)shṭa-bhū-maṇḍala || [19*] Dhurado[! ∪ —]
- 41 rechchi nilpa kanasaṁ negav-ikk=ema kāla takku beḷ-eraleya piṇḍan=aṇḍaleye
 muḷ-giḍu lom̄chu-golalke chum̄ch[ut-ā]-
- 42 varisida śam̄ke bhōmkene nelal̄g=agid=uttudan=ikke bechcharaṁ sariyade
Kīrttigam̄g=idirān=āmp=asub̄id-ba[la]-
- 43 [— ∪]³ yuddhadoḷ || [20*] Neṛevuve bāygaḷ=om̄d=eraḍu **Kīrttiga** nim̄na bhujā-
 pratāpamaṁ nere pogalalk-a[— ∪ ∪]
- 44 virōdhi-nṛipālara [— ∪]=urvvī kāk-iṛiva kukilva suyv=usirvva(rva) pengaḷa
 bāygalav=om̄du kōṭi[—]
- 45 neṛeyavu bhāra-kōṭi veras=em̄daḍe baṇṇisal=āro ballavar || [21*] Kam ||
 Paḍevaḍe paḍevudu maganaṁ paḍa * *
- 46 la * na **Kāḷikabbeya** teṛadiṁ paḍa[va]ḷa **Kīrttiya** * * maṁ kaḍu-[ga]liyan=
 udāra-charitanaṁ sa * *
- 47 ya || [22*] Vā || Ant=enisi negaḷda sa[ma]sta-guṇa-sāmpanna * * * *
 prasa[nnā ?] **Kīrtti-dēva-rājya-vārd̄dhi-vārd̄dha[na]-**
- 48 [su]dhākaraṁ | bandhu-jana-vanaḷa * * * * m̄ | maṇḍalika-Dēvē[m̄d]ra * * *
 ka * * * * śatadhāraṁ | śaraṇ-āga[ta]-
- 49 vajra-prākāraṁ * * * * * **Kīchaka-Vṛikōdaraṁ** | para[-nārī-sahōdaraṁ?] ||
 [? pṛi][th]vi-narapāla-rājya-la[kshmi]-
- 50 * * * * * didane gaṇḍam **Kīrttidē[va]** * * * * *
 * * * * * m̄ e re ka * * * *

TRANSLATION.

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

(Verse 2.) May Mṛiḍa, the god giving blessing of glory, whose pair of lotus-feet is adored by kings of the celestials, whose mass of high hair-coil is adorned with Ganges' lofty breaking waves and the tremulous young moon, whose half-body is occupied by the Mountain's Daughter, grant fortune of fame and fortune of victory to thee, O **Kīrttiga**.

¹ It is not clear whether the reading of the stone is *sutta* or *suffi*.

² See note on translation, below.

³ Rao Bahadur R. Narasimhachar, who has kindly favoured me with his views upon this verse, proposes to fill the gap at the end of l. 40 by reading *idirechchi* and that between ll. 42 and 43 by reading *baḷam=um̄fe*. In my translation below I have accepted the former suggestion, but conjecture for the second passage *baḷak=āyṭu* (or *āyṭu*), and translate accordingly.

(Verse 3.) The lotus of his face is radiant in bloom, so that one may say: "What a surprising thing it is, when one considers! a lotus-bed has blossomed forth in the midst of the flower of the golden lotus (*issuing*) from the radiant belly of Fortune's Lover!"¹

(Verse 4.) In the mind of that God arose first that God (*himself*), afterwards bringers of blessing, they who covered with radiant splendour the circle of space, seats of series of stainless virtues.²

(Verse 5.) Many monarchs descended from these mind-born (*Patriarchs*), exalted in majesty, stainless jewel-lamps of the **Chalukya** race,³ unequalled, have ruled this earth.

(Verse 6.) After these (*there has been*) a home of excellence, a mine of valour, a crest-jewel of monarchs, one delighting in bounty, a prince lustrous-white with heroism, **Permādi-dēva**, a *dēva* [god, or king] of the brave.

(Verse 7.) Inasmuch as, after he has threatened and plundered unbending monarchs, the solid gold (*of their treasures*), when piled together, becomes solidified into a Mountain of Gold, look you!—inasmuch as thereupon Jambū-dvīpa has verily become a Golden Chersonese, alike to the suitor for riches and to the suitor who approves not riches⁴—king **Vikramāditya**, lauded by the learned, has created for himself and sent abroad a mass of glory.

(Verse 8.) While king **Vikramāditya**, thus renowned, was protecting the whole earth in the enjoyment of pleasant conversations, in the goodly **Kadamba** lineage which is praised by the folk of the earth—

(Verse 9.) There was king **Chaṭṭuga**, an abode of greatness, a Mēru of kings, exalted in the **Kādamba** race, among the sovereigns of the world beginning with the monarch who was a *khatvāṅga*-club to kings, who, being sprung from the goddess Earth and Īśvara, have borne sway for seventy-seven reigns over this earth here with its bounds at Sētu (*on the south*) and there with Himavat (*on the north*).

(Verse 10.) Was the title "**Guardian of the Highland**"⁵ an idle phrase, when the seven hosts⁶ were there? When he drove into flight the **Mālava** confronting him on the Highland and drank water in conspicuous wise from the **Gautama-Gaṅge**, verily the title of "**Guardian of the Highland**" accrued to king **Chaṭṭa** in the camp of the sovereign **Jayasimha**.⁷

(Line 16.) (*To him*) who was thus renowned—

(Verse 11.) To this Mēru of kings, in the same wise as is born on the ridge of Mēru a lion, there was born the monarch **Jayasimha**, stout of arm, shatterer of squadrons of foemen's elephants.

(Line 17.) (*To the latter*) who is thus described—

(Verse 12.) To the lord of earth **Jayasimha**, as though power, ability, knowledge, greatness, (*and*) glory were born to him, there were born five august (*sons*), **Māvuli**, an ornament of kings, the monarch **Taila**, **Śāntaya-dēva**, **Jōki-dēva**, who delighted in the spirit of battle, (*and*) **Vikramāṅka**—endowed with present majesty, embodiments of authority, sincere, administering the seven elements (*of the state*),⁸ lofty in generosity.

¹ A poetical description of the god Brahman. The figure is *vibhāvanā*, "peculiar causation."

² The meaning is that Brahman first meditated upon himself to create the cosmos (*Manu-saṁhitā* i. 12), and then gave birth to his mind-born sons the Patriarchs (ib., i. 34 f.).

³ Cf. above, Vol. XIII, p. 38.

⁴ These two classes are the seekers after material and spiritual happiness.

⁵ *Kaṭaka* may mean both "highland" and "camp."

⁶ Apparently the seven *aṅgas* or divisions of a complete army.

⁷ On the grammatical construction of this sentence cf. Kittel's Grammar, § 361, p. 420.

⁸ The seven *aṅgas* are the kingship, ministry, allies, territories, fortresses, treasures, and armies.

(Verse 13.) Looking with admiration at the five princes, men reflect, saying: "were the Five Pāṇḍavas (*really*) ten, or have the five of them now come back and been born (*again*)?"

(Line 21.) Among them—

(Verse 14.) King Tailapa attained to great majesty, so that his power, eminent amongst all the scions of the race of the moon-crowned (*Śiva*), his greatness, his striking vigour, his authoritative influence, the fulness of his invincible arm's might, his knowledge, his unique energy, his fame, were conspicuous in the circle of the earth.

(Line 23.) (*To him*) who was thus a site and head of praise and renown—

(Verse 15.) To the valiant king Taila, awful in majesty, gallant against foes, and to Chāvunḍala-dēvi was born king Kirtti, who has unbroken glory for the victories of his arm.

(Verse 16.) The Love-god, seeing the form of the Love-god of the Kadambas, has forsooth gone into hiding and lets not his form become visible. Yon moon surely, as it shines, has waned and wasted away at the sight of him who is a moon of kings. Must not the Thousand-eyed [Indra] be thousand-eyed¹ as he gazes (*on him*), saying: "Verily a Dēvēndra of princes! and what a seat of virtues!"?

(Verse 17.) The fame of the king who is the unique warrior of the world increases like the growth of all the lotuses that the waters produce, as all extol him to the utmost degree.²

(Lines 28-37.) Hail! When the Mahāmaṇḍalēśvara possessing the five great musical sounds, the lord of Banavāsi best of cities, who bears all titles of honour such as "he who receives the grace of boons from the god Madhukēśvara of Jayantī; fragrant as the lotus; scion of the (*race born of the*) Three-eyed [*Śiva*] and the Earth; Love-god of kings; ornament of the race of the great king Mayūravarma, which presides over eighty-four towns and is consecrated in the consecratory rites of eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [*Śiva*] and the Four-armed [*Vishṇu*], which is regarded with the sidelong glances of the lady Victory, which is splendid in virtues revealed by the puissance of the might of its lineage being established on the massive summits of the great Mount Himavat, which is charming by the great majesty of furious elephants tethered to crystal columns;³ who is an ornament to the race (*born of*) the great king Mayūravarma; he who is attended with the noise of *permatṭi* drums and (*other*) musical instruments; splendid with the banner (*bearing the device*) of a great ape; having for crest a lion lofty in pride; giving unlimited gold to suitors; ornament of the Kadamba race; cause of victory in battle; sun of majesty; terrible in the fray; gallant against adversaries; unique warrior of the world," the Mahāmaṇḍalēśvara Kirtti-dēvarasa, was protecting the Banavāse Twelve-thousand so as to suppress the wicked and preserve the cultured:—one who finds sustenance at his lotus-feet—

(Verse 18.) A lord of Fortune, a lord of the fortune of victory, a lord of the fortune of fame lustrous (?) as the moon, devoted to the exercise of religion, is the illustrious Kirtti, a diamond among bearers of the betel-bag.

(Verse 19.) Saying, "Where now is there not found one who has been burned up in flight?" as the fire of his wrath flaming wreaks ruin—saying, "whom now has he hurled into Yama's mouth, so that the black gore drips down; whom now has he cast away . . . in

¹ For the idea cf. *Anthologia Palat.* VII, 669.

² Apparently the accusative *jasav=anītane* is to be explained as due to the attraction of *kīrtiseyuh*.

³ One is tempted to take all the adjectives from *Chaturasīti*^o in l. 30 to *°Mahā-mahim-ābhīrāmanam* in l. 32 as referring to *Kīrti-dēvarasa*, in l. 36, as is grammatically more correct. But the sense and the parallels elsewhere suggest the construction given above.

his blows, speak ?"—**everlastingly indeed quaking**,¹ the circle of foemen's lands feels terror and dread at **Kirttiga's** greatness.

(Verse 20.) Put away the dream of confronting (*him*) in battle! Aha! when (*the pursuer's*) speed of foot harasses a herd of timid deer, when terror, penetrating and overwhelming them at the plucking of a thorn-bush, drives them straightway to crowd trembling into the shadow, is (*thei*) dismay equal to (*that of*) the armies of foemen who confront **Kirttiga** in battle?²

(Verse 21.) Are one or two mouths, O **Kirttiga**, able to extol fitly the majesty of thine arm? Even the ten million mouths of the abundantly shrieking, wailing, sighing, (*and heavily*) breathing women . . . of hostile kings . . . with ten million burdens, are not able (*to do so*): hence who are competent to tell (*thy*) glory?

(Verse 22: partly unintelligible owing to gaps; it refers to **Kālikabbe**, apparently the wife of Kirtti.)

(Lines 47-50.) Illustrious as thus described; possessing all merits; gracious . . . ; a moon raising the tide of the ocean of **Kirtti-dēva's** kingdom; [a sun to] the lotuses his kinsmen; a thunderbolt to . . . of Dēvēndra-like feudatories; an adamant rampart to seekers of protection; a Vṛikōdara [Bhīma] to . . . like Kīchaka; [a brother to] others' [wives] . . .

¹ *Asuṃ-gonda*, literally meaning "taking life, slaying," must be a mistake; probably we should read *asur-gorāṭi*, "feeling horror," and I have translated accordingly. There is a good deal of obscurity in these verses.

² The text of this verse is imperfect, and hence the translation in part is very uncertain (see note on text above). I follow Rao Bahadur Narasimhachar's ingenious conjecture *idichchi* for the first lacuna, and for the last I conjecture *baḷak-āyṭu* or *uṣṭu*, translating accordingly. *Chuchut* seems to be for *churchut*, and *offudan* for *offudan*.

³ [It is not unlikely that **Kālikabbe** here referred to was the mother of Kirtti, as is indicated by the word *maganaṃ* in l. 45.—H. K. S.]

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