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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHER; FELLOW OF THE UNIVERSITY OF MADRAS;  
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,  
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## ADDITIONS AND CORRECTIONS.

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- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishṇu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- " 4, lines 13 and 17, for *Āravīti* and *Āṛavīti*, read *Āraviṭu* and *Āṛaviṭu*.
- " 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; see my *Annual Report* for 1895-96, p. 4.— E. H.
- " 27, line 8.— Professor Leumann remarks that, as *mahātimahā*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahātimahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- " 30, footnote 1, for xxxi. A, read xxxii. A.
- " 34, line 20, cancel the sentence: "This close agreement" etc.— Dhanadapura has to be identified with Tsandavōlu, which, in two inscriptions of the Liṅgōdbhava temple in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- " 49, verse 22, for *Vira-Chōḍa*, read *Vira-Chōḍa*.
- " 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- " 58, footnote 2, line 3, for *Mudhol*, read *Mudhōl*.
- " 65, text line 7, read *nera[mo]degaṇḍa*.
- " 68, line 10, read *[sa]m[va]t[sarake]*.
- " 87, footnote 1, for *Nidadavōlu*, read *Niḍadavōlu*.
- " 93, text line 131, for *तद्* read *तद्*.
- " 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- " 96, line 7 from below.— The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍūru (the ancient Ōdiyāru).
- " 99, line 11, for *jātakara*, read *jalakara*.
- " 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- " 118, line 13, for *jātakara*, read *jalakara*.
- " 120, text line 22.— The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.— F. Kielhorn.
- " 122, text line 22.— Prayāga on the Vēpi also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.— F. Kielhorn.
- " 139, text line 3, for *karpūra-*, read *karpūra-*.
- " 140, line 13, for *Poṅṅai*, read *Poṅṅai*.
- " 143, footnote 1, line 2.— Dr. Fleet informs the Editor that the Kolleru plates are *not* in the British Museum.
- " 146, footnote 3, line 3, for "an inscription of Rājarāja Chōḷa, dated in the 30th year of his reign," read "an inscription of the Chōḷa king Rājādhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.— E. H.
- " 172, line 33 f., place "Jaitanābha, l. 88" before "[Jaitē]."
- " 173, " 2 from below, for "Risikēsa," read "Risikēsa or Risikēsa."
- " " 1 " " " Risūkaṣya, read Rīsūkaṣya.
- " " 20, for *Siū*, read *Siū*.

- Page 178, text line 2 f., for Śaṅm[ā]duraṅ, read Śaṅmaduraṅ.
- ” 178, line 3 of Translation, for “a worshipper of Śhāṅmātura (Kārttikāya),” read “a servant of Śaṅmaduraṅ.”
- ” 179, line 10, for Perumāṅadigaḷ, read Perumāṅadigaḷ.
- ” ” footnote 2, for Ambūr, read Āmbūr.
- ” 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.
- ” ” line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rēvatī (not Rōhiṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tīthī* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rōhiṇī from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 P.M.—F. Kielhorn.
- ” 186, line 1 from below, for 3rd May, read 9th April.
- ” 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.
- ” 207, ” 11, for Ahavamalla, read Āhavamalla.
- ” 211, line 13, for स्रजचारि read स्रजचारि.
- ” 225, ” 5 from below, for “gifts (?)” read “taxes.”
- ” 233, ” 1, for वल्लभ read वल्लभः.
- ” 235, text line 57, for व्रतः read व्रतः.
- ” 237, footnote 3, for म read मे.
- ” ” 12, read मेखतः.
- ” 243, ” 2, line 2, for Phāgalpur, read Bhāgalpur.
- ” 244, ” 8, for Māgadh, read Māgadhī.
- ” 252, ” 5, line 3, read Nārāyaṅapāla.
- ” 254, ” 4, ” 3. For “Compare also” to the end of the note, read :— “In Pāli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamūlika*, *ibid.* Vol. V. p. 128, l. 18; *dovārika-pādamūlik-ādāyo*, *ibid.* Vol. I. p. 439, l. 3.”—F. Kielhorn.
- ” 268, text line 76, for nēya, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.
- ” 274, text line 57, read श्रीवेङ्कटेश्वर°.
- ” ” footnote 7, read कुरिब.
- ” 279, line 6, for Vāruṇi, read Vāruṇi.
- ” 289, ” 11, ” withered, read are withered.
- ” 298, ” 28, ” السلطان read السلطان.
- ” 311, ” 17, ” Jāpiliya, read Jāpiliya.
- ” 312, ” 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rūpādēvi. Mr. Jackson’s Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,



to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahārājakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājādhirāja* Udayasimhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sâmvatasimhadêva (Sâmvatasihadêva, Sâmvatasihadêva, or Sâmvatasimhadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasimhadêva the Jôdhpur inscription actually has Sâmyantasiimhadêva, which I have taken to stand for Sâmantasiimhadêva. I do not think that Sâmvatasimhadêva is the correct form of the name.— F. Kielhorn.

- Page 322, line 1, *insert | after यः*.  
 „ 323, text line 32, *insert | after विद्वन्मतोषितः*.  
 „ 325, line 1 from below, *for द्वाच्यः read द्वाच्यः*.  
 „ 326, „ „ „ „ „ *सदसिनी read सदसिनी*.  
 „ 329, footnote 2, *read “The word naptṛi generally means.”*

Part I.

(VOL. IV.)

September, 1895.

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E. HULTZSCH, Ph.D.,

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CORRESPONDING MEMBER OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES.

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*Part VIII. of Vol. IV. (for June, 1895) will be issued after the preparation of the Index.*

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Dates of Chôla Kings. By F. Kielhorn.  
Twenty-one Copper-plates of the Kings of Kanauj. By the same.  
Kamauli Plate of the Singara Vatsarâja. By the same.  
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Kôṭṭayam Plate of Vîra-Râghava. By the same.  
Pândya Grant of Neḍuñjaḍaiyaṅ. By the same.  
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Copper-plates of Tribhuvanachakravartin Kôṅgêrimaikoṅḍâṅ. By T. P. Krishnasvami.

# EPIGRAPHIA INDICA.

## VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;  
SAKA-SAMVAT 1478.

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

**T**HESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūnamāñjēri plates of Achyutarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side<sup>1</sup> of each plate, with the Telugu-Kanarese numerals. Each plate is about 6 $\frac{1}{2}$ " broad and, including the arch at the top, 9 $\frac{1}{8}$ " high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.<sup>2</sup>—The characters are Nandināgarī, excepting the word *śrī-Virūpāksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūr*, l. 212, and *Aravīṣi*, l. 242. The size of the letters is between  $\frac{3}{16}$ " and  $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇādhīpatayē namaḥ* at the beginning and *śrī || śrī-Virūpāksha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śamsōsya* for *śamsōshya*, l. 57, and *nisphalam*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-śhōbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāimrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nichayan* for *-ādīm=nichayan*, l. 72, and *prām-nadyā*

<sup>1</sup> The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

<sup>2</sup> I owe this information to Prof. Bendall.

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for *prāṅ-nadyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semi-vowel (e.g. in *ddhrucaṃ*, l. 69, *addhyāsya*, l. 74, and *ddhvāmta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imdhé* for *imddhé*, ll. 258 and 260, and (incorrectly) in *badhvā* for *baddhvā*, l. 19. Besides, the word *pañkti* is spelt *pañti* in *pañtiḥ*, l. 97, and *Pañtirathād=*, l. 253 (but not in *Pañktirathād=*, l. 28), and *śhadhi vōshadhi*, l. 101.— Among the more unusual Sanskrit words offered by our text are *aṃhati*, 'a gift,' in the *biruda Rājarāja-sam-aṃhati*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa=Asama-bāṇa*, 'the god of love,' l. 102; *ahamtā*, 'conceit,' l. 121; *vikshā* in the sense of 'an eye,' l. 99; *Sārasa-nābha=Padma-nābha*, 'Vishṇu,' l. 256; *suparvan*, 'a god,' in *suparvatāṇi=sura-nadī*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spardhāla* (wrongly spelt *spharddhāla*), 'emulating,' l. 112; and *Smṛiti-bhū*, 'the god of love,' l. 88. Like the Ūnamānjēri and other cognate inscriptions, this one also contains the *biruda Hīndurāya-svratrāṇa*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāsha(śhe)ga-tappuva-rāyara-gaṃḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mūru-rāyara-gaṃḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *aṃtembara-gaṃḍa*,<sup>1</sup> perhaps for *birud-aṃtembara-gaṃḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāya-rāhuta-vēsy(śy)-aikabhujāṃga*,<sup>2</sup> 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l. 277, and *vikhyātābiruda-mani(nni)ya-vibhāla-līla*,<sup>3</sup> 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,<sup>4</sup> 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāsivarāya* or *Sadāsivamahārāya* of Vijayanagara (or Vidyānagarī, as the name is given in ll. 80-81); and records that the king, in Śaka-Saṃvat 1478, at the request of Rāmarāja, the ruler of the Karnāṭa kingdom (*rājya*), who in turn had been requested in this matter by the prince (*nripāla*) Koṇḍarāja,—being on the bank of the river Tungabhadra, in the presence of the god Viṭṭhalēśvara,—granted many villages to 'the great sage Rāmānuja,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, Rāmānuja, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of Koṇḍarāja, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to Rāmarāja, (in vv. 142-146) eulogizes Rāmarāja, and (in vv. 147-149) records that Sadāsivamahārāya at his request made the grant. Verses 150-152 then state that 'this is an edict (*śāsana*) of the king Sadāsivarāya, and that by his order it was composed by Sabhāpati, and

<sup>1</sup> This *biruda* is often met with in the inscriptions in *Epigraphia Carnataca*, Part I., sometimes, as given here, in the form *antembara-gaṃḍa*, but more commonly in the forms *birud-antembara-gaṃḍa*, *birud-antembara-gaṃḍa*, *birud-andembara-gaṃḍa*, *birud-embara-gaṃḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

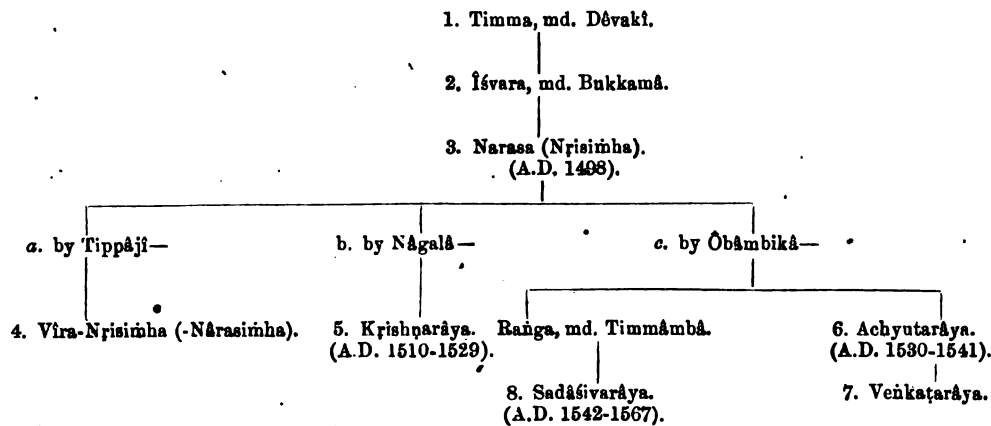
<sup>2</sup> Compare *Ind. Ant.* Vol. XIII. p. 181, plate iva, l. 6; and above, Vol. III. p. 40, note 3.

<sup>3</sup> The word *manniya* see *Ind. Ant.* Vol. XIII. p. 181, plate iii, l. 20; and *vibhāla*, *ibid.* l. 16; compare also *birudas* like *wanneya-tārdūla*, *arirāya-vibhāda*, etc.

<sup>4</sup> The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by Virapāchārya, the son of Virana.<sup>1</sup> And the inscription ends, with five imprecatory verses (158-157), followed by the words *śrī* and *śrī-Virūpāksha*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāsivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūṇamāñjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛisimha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Raṅga-kshitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutēndra's death, his son Veṅkaṭarāya or Veṅkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*ksh-nāpati*) Rāma, the ruler of the great Karnāṭa kingdom (*rājya*) and 'husband of (Sadāsiva's) sister,' made the ministers install Sadāsiva-mahārāya, the son of Raṅga-kshitindra and Timmāmbā, on the throne of Vidyānagari.<sup>2</sup> The verses which follow, up to v. 42, eulogize Sadāsiva in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (i.e., here, the Muḥammadans), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kāliṅga and Karahāṭa kings as attendants on his women's apartments.<sup>3</sup> The genealogy of the donor, furnished by this record, accordingly is this<sup>4</sup> :—



The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Karnāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (i.e. the son) of the glorious king (*bhūpāla*) Raṅgarāja, the garland of the Sōma *vaśā*, the jewel that

<sup>1</sup> The Ūṇamāñjēri plates profess to be engraved by Virapāchārya, the son of Mallana.

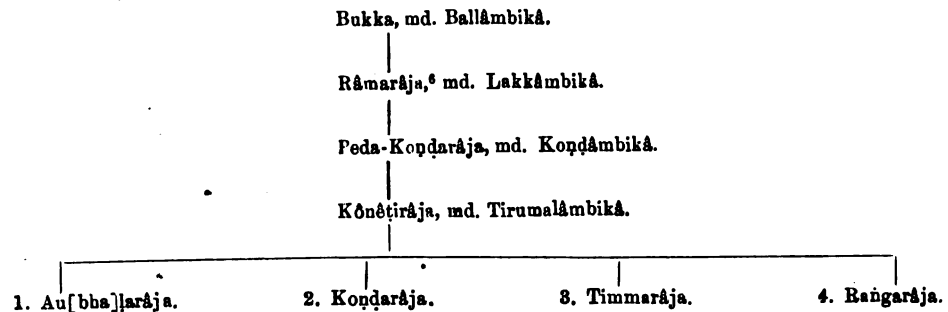
<sup>2</sup> The same account is given in a copper-plate inscription of Sadāsiva's of Śaka-Saṁvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

<sup>3</sup> This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishṇarāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kāliṅga.

<sup>4</sup> As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishṇarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carn.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāsivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisimha) and Vira-Nṛisimha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D. 1498 (*Ep. Carn.* Part I. p. 180, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the *Âtrêya gôtra*, a king Bhôja<sup>1</sup> in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.<sup>2</sup> The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhagini*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,<sup>3</sup> Râma is distinctly called Kṛishṇa's (i.e. Kṛishṇarâya's) daughter's husband (*jâmdâtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhagini* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Kṛishṇarâya.<sup>4</sup>

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Ballamâ, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of Âraviti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) Koṇḍarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous Âraviti,<sup>5</sup> thus:—



Koṇḍarâja, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription<sup>7</sup> of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Saṁvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvarâ* Komâra Koṇḍarâjayadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vaṣus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgasîrsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Saṁvat 1478

<sup>1</sup> From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

<sup>2</sup> See Dr. Hultzsch in *Ind. Ant.* Vol. XIII, pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

<sup>3</sup> *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

<sup>4</sup> On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

<sup>5</sup> This name is written *Âricîṭi*, *Ep. Carn.* Part I. p. 19, No. 12, and *Âraviti*, *ibid.* p. 212, No. 181.

<sup>6</sup> The writer, in l. 244, has omitted the two *aksharas* Râma, but there can be no doubt about the intended reading.

<sup>7</sup> *ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Śôbhakṛit (Śaka-Saṁvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrṣha of Śaka-Saṃvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Saṃvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāsīva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the Dramiḍa doctrine<sup>1</sup> which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;<sup>2</sup> who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by Sanaka<sup>3</sup> and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Ādikēśava (Vishṇu), has assumed the form of an image<sup>4</sup> in the sacred place, the excellent town named Pirumpūndūru;<sup>5</sup> to him who also is called the holy Amperumāḷ,<sup>6</sup> to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, *etc.*, and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāsīvarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the Vaiṣṇava temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, *etc.*; to celebrate in proper style the yearly festival of Vishṇu on 'the holy

<sup>1</sup> *Dravida-vēda* and *Dravid-āmdya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a Vaiṣṇava popular exposition of the Vēdas in Tamil verse.' *Dravid-āmdya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hindūism*, p. 125.—[The *Dravida-vēda* is identical with the collection of Tamil hymns generally called Nāḷayira-prabandham.— E. H.]

<sup>2</sup> Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unreality, and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

<sup>3</sup> This is the name of a Rishi who was considered to be a son of Brahman.

<sup>4</sup> See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 468, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.

<sup>5</sup> Below, the name of this place is spelt *Perumbūdūru*.

<sup>6</sup> Compare the name *Emberumāndār*, translated by 'Rāmānuja,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[*Emberumāndār*, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaiṣṇavas.— E. H.]



*nakshatra*,<sup>1</sup> as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'<sup>2</sup>

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri *rājya* of the Jayañkoṇḍa-Chōḷa *maṇḍala*.<sup>3</sup>

Sixteen villages belonged to the Māhājūr *nāḍuka* of the Sēnkāṭṭu *kōṭaka*;<sup>4</sup> they were:—

1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kilepaṭṭu, Kuṣapaṭṭu, and Pūtēri, all in the Kachchipaṭṭu *śimā*,<sup>5</sup> and situated east of Pāṭichchēri and Vaṭamaṅgaḷa, south of Malepaṭṭu and Śriperumbūdūru,<sup>6</sup> west of the Brāhmaṇa (?) tank of the village Venkātu, and north of Pōḷūr, Iruṅgoḷa and Māmpāka.—Śriperumbūdūr is in the Conjeeveram tālukā<sup>7</sup> of the Chingleput district, lat. 12° 58' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pādichchēri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Venkāḍu, with a large tank to the north of it; about 4 miles south-west of it Māmbākkam; and about 2 miles south-west of it Iruṅkuḷam.

6 (vv. 60-62). The village Achchamperumpēta(ḍu), east of Valletāñchēri and Tattanūruvilāha, south of Kuṇḍimperumpēti(ḍu), west of Ūranēri and Nallānperuntēri, and north of Perichhipākakuppa and Maṭañchēri.—The map shows no name corresponding to Achchamperumpēta(ḍu); but from 4 to 5½ miles south by east of Śriperumbūdūr we find Tattanūr, Valatāñchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Periñjempākkam.

7 (vv. 63-64). The village Pudra(du?)chchēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅgaḷa[a] and Koṭṭakāla.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śriperumbūdūr; close to Puducheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

<sup>1</sup> According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tiruvādirai (Ādrā in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōḷḍisint*:—"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*."—E.H.]

<sup>2</sup> I take *Edmānuja-kūṭa* to be equivalent to *Edmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śriperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: "Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty."—*Edmānuja-kūṭa* also occurs in *Kp. Carn.* Part I. p. 57, l. 16.

<sup>3</sup> On the Jayañkoṇḍa-Chōḷa *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

<sup>4</sup> The place Māhājūr, after which the *nāḍuka* is named, I cannot identify; Sēnkāṭṭu is the genitive of Sēngāḍu, a village about 5 miles north by west of Śriperumbūdūr.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each tālukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

<sup>5</sup> This apparently refers to the five first villages only.

<sup>6</sup> As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūr may have formed a hamlet of Śriperumbūdūr, which was excluded from the grant.—E. H.]

<sup>7</sup> The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāñchālippaṭṭu**, east of **Koṭṭapāka**, south of **Pre(pe?)-rumanittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kiḷeppaṭṭu** and **Śrīperumbūdūru**.—Here the map only shows **Bimantāṅgal** (**Perumanittāṅgal**?) about  $1\frac{1}{2}$  mile north-east, and **Pennaḷūr** about  $2\frac{1}{2}$  miles east and slightly north of **Śrīperumbūdūr**.

9 (vv. 67-68). The village **Nelmali**, east of **Koṭṭāda** and **Āyakkulattūru**, south of **Maṅṅūr** and **Vaṭapura**, west of **Kāranattāṅgal** and **Inuṅkātakōṭa**, and north of **Koṭṭapāda**.—The map has **Nemmali** (**Nelmali**) about  $2\frac{1}{2}$  miles north and slightly east of **Śrīperumbūdūr**; and around it, on the north **Maṅṅūr** and **Vaḷarpuram** (**Vaṭapura**), on the west **Toḍukkāḍu** (= **Koṭṭāda**?) and **Āyakolattūr**, on the south **Kārantāṅgal**, and on the east **Inuṅkāttukōṭṭai** (**Inuṅkātakōṭa**).

10 (vv. 69-70). The village **Pau(pō?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(ohchi)paṭṭu**, west of **Puḷlapāka**, and north of **Vatakāl** and **Pa(?)ḍuhappaṭṭu**.—**Pōndūr** is about 3 miles south and slightly west of **Śrīperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Piḷlapākkam** (**Puḷlapāka**), and south of it **Vaḍakāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kiḷeppaṭṭu**, south of **Pennelūru**, west of **Veṅkāṭu**, and north of a small river, flowing into a tank or lake, and of **Veṅkāṭu**.—The map shows no name like **Nagarikuppa**, but it has **Pennaḷūr** and **Veṅkāḍu** (which have been already mentioned) about 3 miles east of **Śrīperumbūdūr**.

12 (vv. 73-74). The village **Ku[n]ḍipperumpēḍu**, east of **Kannittāṅgal** and **Tattanūru**, south of **Koṭṭaṅkāraṇa**, west of **Māṅgāni**, and north of the lake of (?) **Achchaperumpēḍu**.—**Kuṅḍipperumpēḍu** is **Kuṅḍuperumpēḍu**, about 4 miles south by east of **Śrīperumbūdūr**. To the west of it the map has **Kaṅṅantāṅgal** and **Tattaṅūr**, to the north **Oṭṭaṅkāraṇai** (**Koṭṭaṅkāraṇa**?), and to the east **Māṅāniyam** (**Māṅgāni**). About 2 miles south of it we find (not **Achchaperumpēḍu**, but) **Nallāmpērumbēḍu**, mentioned already above.

13 (vv. 75-76). The village **Tirumanikkuppa**, east of **Kōṭṭūri**, south of **Pandūr** and (?) **Mummaḍikkuppa**, west of **Aharittirumaṇi**, and north of **Yakkantāṅgal**.—**Tirumanikkuppa** is about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**. About one mile north-west of it the map shows **Mummaḍikkuppa**, and  $2\frac{1}{2}$  miles also north-west of it **Kōṭṭayūr** (**Kōṭṭūri**?); and close to **Tirumanikkuppa** on the east is **Agaram** (**Aharittirumaṇi**?).<sup>1</sup> The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Muḷasūru**, east of **Bēlūr** and (?) **Nandimēḍu**, south of **Pandūru**, and west and north of **Tirumaṅgala**.—**Muḷasūru** is **Molaśūr**, about 5 miles south-west of **Śrīperumbūdūr**. To the north of it is **Tiruppandiyūr** (apparently **Pandūru**), to the south-west **Nandimēḍu**, and to the south-east **Tirumaṅgala**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumanikkuppa**, south of **Tirumaṇyahara**, west of **Vaḍamaṅgala**, and north of **Pandūru**.—**Ettantāṅgal** ought to be looked for about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**, but the map shows no name like it. **Tirumanikkuppa**, **Vaḍamaṅgala** and **Pandūru** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumaṇyahara** is the same village which above is called **Aharittirumaṇi**, and that it is represented by the village **Agaram** of the map, east of **Tirumanikkuppa**.

16 (vv. 80-81). The village **Pandūr**, east of **Śōḷiṅapura**, south of **Vellātūr**, west of **Amaṇēri**, and north of **Pāṇḍenallūru**.—These villages I am unable to identify on the map. There is a place named **Velattūr** about 13 miles west of **Śrīperumbūdūr**, but none of the other villages are anywhere near it.

<sup>1</sup> See below, under 15.

The two next villages were in the *śarattur* <sup>1</sup> *nāḍuka* of the *Puliyūr kōṭaka*<sup>2</sup>:—  
 17 (vv. 82-83). The village *Pambali*, east of *Ānekkōṭṭaputtūru*, south of *Kuḷachchalūru*, west of *Malettani* and (?) *Varattūru*, and north of *Pirūṅganallūru*.—*Pambali* must be the village *Pammal*, about 12 miles east of *Śrīperumbūdūr*, in the *Saidāpēt tālukā* of the Chingleput district, lat.  $12^{\circ} 58\frac{1}{2}'$  N., long.  $80^{\circ} 11\frac{1}{2}'$  E. Close to it on the north-west the map shows *Ānakāputtūr* (*Ānekkōṭṭaputtūru*), and about 2 miles north and slightly east of it *Pōlichallur* [*Pōlichchalūr*] (probably *Kuḷachchalūru*).

18 (vv. 84-85). The village *Āmmeppāka*, also called (?) *Arum* <sup>3</sup> *tanallūr*, east of *Kilpāka*, south of *Pichchamśēri*, west of a big hill near *Nammaṅgala*, and north of *Sittileppāka*.—This is *Āmēppāka*, also in the *Saidāpēt tālukā*, lat.  $12^{\circ} 56'$  N., long.  $80^{\circ} 13'$  E., about 14 miles east by south of *Śrīperumbūdūr*. The map shows *Rājakilpākkam* south-south-west of it, *Siṭṭalappākkam* nearly north-west (not south) and *Nammaṅgalam* north-east of it, with a hill or mountain south of *Nammaṅgalam*.

The next village was in the *Vellenalluru nāḍu* of the *Pōḷili kōṭaka*<sup>4</sup>:—

19 (vv. 86-88). The village *Āyalchēri*, east of the field of *Likuta* at *Vayalānallūr*, south of the bank of a small river flowing into (?) the river of *Vayalānallūr*, west of *Kannapillepālaya* and north of *Vayalānallūr*.—*Āyalchēri* also is in the *Saidāpēt tālukā*, lat.  $13^{\circ} 5\frac{1}{4}'$  N., long.  $80^{\circ} 8\frac{1}{4}'$  E., about  $12\frac{1}{2}$  miles north-east of *Śrīperumbūdūr*. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it *Vāyilānallūr*, and  $1\frac{1}{2}$  mile east of it *Kaṅṅapālayam*.

The two next villages were in the *Kākaḷūr nāḍuka* of the *Īkkāṭu kōṭaka*<sup>5</sup>:—

20 (vv. 89-91). The village *Āyattūr*, east of *Ataichānkuppa*, south of *Surakūṭṭūru*, west of a small river flowing into (?) the tank of the village *Pāka*, and north of *Turūru* (?) *Kandaṅkolla*.—*Āyattūr* (*Āyattūr*) is in the *Tiruvallūr tālukā* of the Chingleput district, lat.  $13^{\circ} 8\frac{1}{2}'$  N., long.  $80^{\circ} 3'$  E., about 12 miles north by east of *Śrīperumbūdūr*. To the north of it the map shows *Śirukaḷattūr*, and to the north-east *Pākkam*; and south-west of it are *Kandigai* (*Kandaṅkolla*?) and, about  $1\frac{1}{2}$  mile distant from it, *Toḷūr* (*Turūru*?).

21 (vv. 92-93). The village *Nelmāyahara*, east of *Kilavilāha*, south of a small river flowing into the tank of *Pādūr*, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of *Viḍayūru*, and north of the river east of (?) *Viḍayūru*, and of a *Rudra* temple.—*Nelmāyahara* is *Nemmiliagaram*, also in the *Tiruvallūr tālukā*, lat.  $13^{\circ} 7'$  N., long.  $79^{\circ} 53'$  E., about 13 miles north-west of *Śrīperumbūdūr*. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, *Kilavilāha* (*Kilavilāha*), and on the south, *Viḍaiyūr* (*Viḍayūru*).

The next village was in the *Kachchūru*<sup>6</sup> *nāḍuka* of the *Puḷili kōṭaka*:—

22 (vv. 94-95). The village *Naḍuppaṭṭu*, east of *Śōtipperumpēḍu*, south of the river *Kōrasthalēru* and of a great forest, west of *Nāyeru*, and north of *Pūḍur*.—*Naḍuppaṭṭu* apparently is the village *Śūrappaṭṭu* of the map, in the *Ponṇēri tālukā* of the Chingleput district, lat.  $13^{\circ} 15'$  N., long.  $80^{\circ} 15'$  E., about 25 miles north-east of *Śrīperumbūdūr*. It is about 2 mil

<sup>1</sup> *Śarattur* I cannot identify. The *Puliyūr kōṭaka* apparently was so called after *Puliyūr*, which is close to Madras in the *Saidāpēt tālukā* of the Chingleput district, lat.  $13^{\circ} 3\frac{1}{2}'$  N., long.  $80^{\circ} 17'$  E.

<sup>2</sup> The place after which the *kōṭaka* was called, *Pōḷili* or, as it is spelt below, *Puḷili* and *Puḷali*, is the village of *Pōjal* near Madras on the road to Nellore. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

<sup>3</sup> The places after which the *nāḍuka* and *kōṭaka* were called are the *Kākaḷūr* and *Īkkāṭu* of the map, both close to each other in the *Tiruvallūr tālukā* of the Chingleput district, about 12 or 13 miles north by west of *Śrīperumbūdūr*.

<sup>4</sup> This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Bādūr (Pūdur), and to the east Nāyar (Nāyeru<sup>1</sup>).

The four next villages were in the Nāyattu<sup>2</sup> *nāduka* of the Puḷali *kōṭaka* :—

23 (vv. 96-97). The village Vaḷuya(dha)lammēdu,<sup>3</sup> east of Nāyara, west of Muḍiyūru, and north of Śērumulla.— Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Poṅṅēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampāṭṭu, west of Vanippāka<sup>4</sup> and (?) Achchirumuha, and north of Nāyeru.— Sirupāka is the Śiruvākkam of the map, also in the Poṅṅēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Māṅivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vaṅṅippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāṅgal, east of Vannippāka, south of Nālūr and Muriyaḍichchānpāṭṭu, west of Panappāka and north of Pūḍūrviḷāha.— Eluvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vaṅṅippākkam one mile south-east of Śiruvākkam, and Murichampēdu (Muriyaḍichchānpāṭṭu) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṅṅēri tālukā map, the villages Nālūr, Inivittāṅgal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūḍērivilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.— This village also (apparently the same which above is called Pūḍūrviḷāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amaṅṅūr *nāduka* of the Peyyūru *kōṭaka*<sup>5</sup> :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippāṭṭu, west of Peruṅkali, and north of Kōḷūra.— Kiraippāka probably is the village Kīrappākkam of the map, also in the Poṅṅēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippāṭṭu), and 3 miles south-east of it Kōḷūr.

28 (vv. 106-107). The village Śettuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Mādanallūra, and north of Kāraṇa and Kottapālaya.— These I cannot identify.

The next village was in the Kachchūru<sup>6</sup> *nāduka* of the Īkāṭṭu *kōṭaka* :—

29 (vv. 108-110). The village Sōmidēvapaṭṭu, east of Udappi, south of Kuṅjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṅḍala.— Sōmidēvapaṭṭu is the village Sōmadēvapaṭṭu of the map, in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuṅjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantaṅḍalam (Kurakkuntaṅḍala), and to the north-east Meyyūr (Payyūru?).

<sup>1</sup> The name of this place is spelt below also *Nāyaru* and *Nāyaru*.

<sup>2</sup> This *nāduka* is evidently named after Nāyaru; see the preceding note.

<sup>3</sup> See below, under 26.

<sup>4</sup> Below, this name is spelt *Vannippāka*.

<sup>5</sup> 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṅṅēri tālukā.

<sup>6</sup> This *nāduka* is distinct from another of the same name in the Puḷali *kōṭaka*; see above under 22.

The last two villages were in the *Malaya*<sup>1</sup> *nāduka* of the *Īkāṭṭu kōṭaka* :—

30 (vv. 111-113). The village *Vellāṭṭukōṭa*, east of the temple of (the goddess) *Malaya-Nā[chi]chi[yār]* at *Allikuḷi*, south of the tank of *Viḷāṅkāḍu*, west of the garden of *Timma* at *Nelvādi*, and north of *Koṭṭūr* and (?) *Ariyapāka*.—‘*Vellattukota*’ is found on the map of the *Kālahasti Zamindārī*, to the west of ‘*Neluay*’ (*Nelvādi*). Its western boundary, *Allikuḷi*, belongs to the *Tiruvallūr tālukā*.

31 (vv. 114-116). The village *Kōḷpāka*, east of the *Allikuḍi* mountain and (?) of the tank of *Pennelūru*, south of the *Chandramauḷi* tank, west of *Amaṅpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēḷekāṭu*.—*Allikuḍi* is the same as *Allikuḷi*, the western boundary of the village No. 30. The *Kālahasti Zamindārī* map shows, to the east of *Allikuḷi*, ‘*Ammambakam*’ (*Amaṅpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennelūru* or *Pennallūru*).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nādukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

*Īkkāṭṭu-k.* 188, 218, 222.  
*Pulali-k.* 199; *Pulili-k.* 195; *Polili-k.* 183.  
*Puliyūr-k.* 176.

*Peyyūru-k.* 212.  
*Śēnkāṭṭu-k.* 132.

(b) List of *nādukas* :—

*Amaṅūr-n.* 212.  
*Kachchūru-n.*, in *Īkāṭṭu-k.* 219; in *Pulili-k.* 196.  
*Kākaḷūr-n.* 188.  
*Nāyattu-n.* 199.

*Malaya-n.* 223.  
*Māhaḷūr-n.* 133.  
*Vellenalluru-n.* 183.  
*Śarattur-n.* 175.

(c) List of villages, etc. :—

*Achchaperumpēḍu* 162; *Achchamperumpēṭa(ḍu)* 143.  
*Achchirumuha* 203.  
*Aṭaṅchānkuppa* 189.  
*Amaṅēri* 174.  
*Amaṅpāka* 229.  
*Ariyapāka* 225.  
*Aruntanallūr* 181.  
*Allikuḍi* mountain 227; *Allikuḷi* 223.  
*Aharittirumaṅi* 164.  
*Ānekkōṭṭaputtūru* 176.  
*Āmūrukuppa* 202.  
*Āyakkuḷattūru* 151.  
*Āyattūr* 191.  
*Āyalchēri* 187.  
*Inunkāṭakōṭa* 153.  
*Iruṅola* 186.  
*Ilavampattu* 203.  
*Udappi* 219.  
*Ummippattu* 213.

*Ūranēri* 142.  
*Ettantāṅgal* 171.  
*Eluvittāṅgal* 209.  
*Kachchipattu* 137, 154; -*śimā* 133.  
*Kandaṅkolla* 191.  
*Kannapillepālaya* 185.  
*Kannittāṅgal* 160.  
*Kāraṅa* 215, 217.  
*Kāranattāṅgal* 153.  
*Kiraippāka* 214.  
*Kilaviḷāha* 192.  
*Kilepattu* 138; *ppattu* 149, 157.  
*Kilpāka* 179.  
*Kuṅjara* 219.  
*Ku[n]dipperumpēḍu* 162; *Kuṅdimperumpēṭi(ḍu)* 141.  
*Kurakkuntaṅḍala* 221.  
*Kuḷachchalūru* 177.  
*Kuṣapattu* 139.  
*Koṭkāḍa* 151.

<sup>1</sup> The name of this *nāduka*, which means ‘the hill-division,’ may be connected with that of the temple of *Malaya-Nāchchiyār* which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakāla 146.  
 Kottānkāraṇa 161.  
 Kottapāka 147.  
 Kottapāda 153.  
 Kottūr 225.  
 Kōttūri 163.  
 Kottapālaya 217.  
 Kōrasthalēru river 197.  
 Kōlūra 214.  
 Kōlpāka 230.  
 Gollakuppa 220.  
 Chandramanli tank 228.  
 Chēlekātu 229.  
 Tattanūru 160.  
 Tattanūruvilāha 140.  
 Tirumaṅgala 167.  
 Tirumaṅkuppā 166, 169.  
 Tirumaṅyahara 169.  
 Turūru 191.  
 Nagarikuppā 160.  
 Naḍupaṭṭu 145; Naḍupaṭṭu 199.  
 Nandimēḍu 167.  
 Nammaṅgala 180.  
 Nallānperuntēri 142.  
 Nāyara 200; Nāyaru 209, 211; Nāyeru 198, 204.  
 Nālūr 206.  
 Nelmali 154.  
 Nelmalyahara 195.  
 Nelvādi 224.  
 Pa(?)ḍuhappaṭṭu 156.  
 Panappāka 207.  
 Pandū[r] 175.  
 Pandūr 163.  
 Pandūru 167, 171.  
 Pambali 179.  
 Payyūru 220.  
 Pāka 190.  
 Pāñchālippaṭṭu 151.  
 Pāñchchēri 134.  
 Pāṇdenallūru 175.  
 Pādūr 193.  
 Pāpasetti tank 215.  
 Pichchamśēri 179.  
 Piruṅganallūru 178.  
 Pudra(du<sup>p</sup>)chchēri 146.  
 Pullapāka 155.  
 Pūḍur 198.  
 Pūtēri 139.  
 Pūdūruvilāha 208.  
 Pūdēruvilāha 211.  
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Pennalūru 149; Pennallūru 229; Penne-  
 lūru 157, 227.  
 Periñchipākakuppā 143.  
 Perunkali 213.  
 Perumbūdūru 137, 150; Śrip° 135, 150.  
 Pōlūr 136.  
 Pau(pō?)ndūru 156.  
 Pre(pe<sup>r</sup>)rumanittāṅgal 148.  
 Bēlūr 166.  
 Maṭañchēri 143.  
 Maṇimaṅgal[a] 146.  
 Maṇṇūr 152.  
 Malettani 178.  
 Malepaṭṭu 134.  
 Māṅgāni 162.  
 Māḍanallūra 216.  
 Māmpāka 136, 154.  
 Mālipāka 202.  
 Muḍiyūru 200.  
 Mummaḍikkuppā 164.  
 Muriyaḍichchānpaṭṭu 206.  
 Muḷasūru 168.  
 Mēlahara 144.  
 Mrai(mai)lāppūru(r) 220.  
 Yakkantāṅgal 165.  
 Vaṭakāl 155.  
 Vaṭapura 152.  
 Vaṭamaṅgala 134; Vada° 170.  
 Vanippāka 203; Vannippāka 205.  
 Vayalānallūr 184, 185, 186.  
 Varāttūru 178.  
 Vallettāñchēri 140.  
 Vaḷuya(dha?)lammēḍu 201; Veḷudha-  
 lammēṭa(ḍu) 210.  
 Viḍayūr, Viḍayūru 194.  
 Viḷāñkāḍu 224.  
 Venkātu 135, 158, 159.  
 Vellāttūr 173.  
 Vellāttukōṭa 226.  
 Śittileppāka 181.  
 Śettuppaḍu 217.  
 Śemmaṅpāka 182.  
 Śérumulla 200.  
 Śōtipperumpēḍu 196.  
 Śōliṅgapura 172.  
 Sirupāka 205, 210.  
 Surakuḷattūru 189.  
 Sōmamaṅgala 144.  
 Sōmidēvappaṭṭu 221.

TEXT.<sup>1</sup>

## First Plate.

- 1 Śrī-Gaṇādhīpatayê namaḥ |(II) <sup>2</sup>Namas=tuṅga-sīrasā-chuṁbi-chāndra-chāmara-  
 2 chāravê | trailōkyā-nagar-āraṁbha-mūlastāmbhāya Śāmbhavê |(II) [1\*] Harēr=li-  
 3 lā-varāhasya daṁshtrā-daṁḍaḥ sa pātu vaḥ | Hēṁādri-kalāsā yatra  
 4 dhātrī chchha[t\*]tra-śriyam dadhau |(II) [2\*] Kalyāṇy=āstu tad=dhāma pratyūha-ti-  
 5 mir-āpahaṁ | yad=Gajō=py=Agaj-ōdbhūtam Hariṇ=āpi cha pūjyātē |(II) [3\*]  
 6 Asti kshīramayād=dai(dē)vair=mathyamānān=mahāmabudhēḥ | navanī-  
 7 tam=iv=ōdbhūtam=apanīta-tamō mahāḥ |(II) [4\*] <sup>3</sup>Tasy=āsīt=tanayas=tapō-  
 8 bhir=atulair=anvartha-nāmā Budhaḥ |<sup>4</sup> puṇyair=asya Purūravā bhuja-ba-  
 9 lair=āyur=dvishām nighnataḥ | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō  
 10 yuddhē Yayāti[h\*] kshītau |<sup>4</sup> khyātas=tasya tu Turvasur=Vasu-nibhaḥ śrī-Dē-  
 11 vayānī-patēḥ |(II) [5\*] <sup>5</sup>Tad-vamśē Dēvaki-jānir=didipē Timma-bhūpatiḥ | ya-  
 12 śāsāvi(svī) Tuḷuv-ēṁdrēshu Yadōḥ Kṛishṇa iv=ānvayē |(II) [6\*] Tatō=bhūd=  
 Bukkamā-jānir=ī-  
 13 śvara-kshītipālakaḥ | atrāsam=agunabhraṁsām mauli-ratnām mahābhujām [(II) 7\*]  
 14 Sarasād=udabhū[t=\*] tasmā[n=\*] Naras-āvanipālakaḥ | Dēvaki-naṁdanāt=Kā-  
 15 mō Dēvaki-naṁdanād=iva |(II) [8\*] <sup>6</sup>Vividha-sukrit-ōddāmē Rāmésvara-pramu-  
 16 khē muhur=mudita-hridaya sthānē sthānē vyadhata yathāvidhi [1\*] budha-pari-  
 17 vṛitō nānā-dānāni yō bhuvī shōḍaśa tribhuvana-jan-ōdgītam  
 18 sphītam yaśaḥ punaruktayaktayan<sup>7</sup> |(II) [9\*] <sup>8</sup>Kāvērīm=ā-  
 19 śu ba[d\*]dhvā bahala-jala-rayām tām vilamghy=aiva śatrum  
 20 jīva-grāham gṛihītvā samiti bhuja-balāt=Tamcha-  
 21 rājyam tadīyam | kṛitvā Śrīraṁga-pūrvam tad=api ni-  
 22 ja-vasē paṭṭanam yō babbhāsē |<sup>9</sup> kirtti-stambham nikhāya tribhuva-  
 23 na-bhavana-stūyamān-āpadānaḥ |(II) [10\*] Chēram Chōlam cha Pā[m\*]ḍyam  
 tam=api cha Madhu-  
 24 rā-vallabham māna-bhūsham |<sup>9</sup> vīry-ōdagam Turushkam Gajapati-nripatim  
 ch=āpi jītvā tad-anyān [1\*]

## Second Plate; First Side.

- 25 ā-Gaṁgātīra-Lamkā-prathama-charama-bhūbhṛit-taḥ-ām tam nitāmtam |<sup>9</sup> khyā-  
 26 taḥ kshōṇīpatīnām srajam=iva sīrasām(sām) śāsanam yō vyatānī-  
 27 t |(II) [11\*] <sup>10</sup>Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-  
 28 vyōr=iva Nṛisīmhēṁdrāt=tasmān(t)=Paṅktirathād=iva |(II) [12\*] Vīrau vīna-  
 29 yinau Rāma-Lakshmaṇāv=iva naṁdanau | jātau Vira-Nṛisīmhēṁ-  
 30 dra-Kṛishṇarāya-mahīpatī |(II) [13\*] <sup>11</sup>Raṁgakshītimdr-Āchyutadēvarāyau ra-  
 31 kshā-dhurīṇāv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshī-  
 32 tīṁdrād=ubhāv=abhūtānmaragēṁdra-sārau<sup>12</sup> |(II) [14\*] <sup>13</sup>Vira-śrī-Nārasīmha-  
 33 s=sa Vijayanagarē ratnasīmhasana-sthah kirttyā nityā nirasya-

<sup>1</sup> From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.<sup>2</sup> Metre of verses 1-4: Ślōka (Anushtubh).<sup>3</sup> These signs of punctuation are superfluous.<sup>4</sup> Metre: Hariṇī.<sup>5</sup> Metre of verses 10 and 11: Sṛagdhārā.<sup>6</sup> Metre of verses 12 and 13: Ślōka (Anushtubh).<sup>7</sup> Read \*tām narakēndra-.<sup>8</sup> Metre: Śārdūlavikṛīḍita.<sup>9</sup> Metre of verses 6-8: Ślōka (Anushtubh).<sup>10</sup> Read punaruktayan.<sup>11</sup> These signs of punctuation are superfluous.<sup>12</sup> Metre: Upajāti.<sup>13</sup> Metre of verses 15-18: Sṛagilharā.

- 34 [n=\*]Nṛiga-Naḷa-Nahushān=apy=avanyām=ath=ānyān | ā Sētōr=ā Sumè-  
 35 rōr=avanisura-nutaḥ svairam=ā ch=ōdayādrēr=ā<sup>1</sup> pāschaty-āchal-ām-  
 36 tād=akhila-hṛidayam=āvarjya rājyaṃ śāsāsa |(II) [15\*] Nānā-dānāny=akā-  
 37 rshīt=Kānaka-sadaśi(si) yaḥ śrī-Virūpākshadēva-sthānē śrī-Kālahast-i-  
 38 situr=api nagarē Veṃkatādrau cha Kāmchyaṃ | Śrīsailē Śōṇasailē ma-  
 39 hati Hariharē=hōbalē Sē(sam)gamē cha |<sup>2</sup> Śrīraṃgē Kumbhaghōṇē hata-ta-  
 40 masi Mahānamdi-tīrthē Nivṛittau |(II) [16\*] Gōkarnē Rāma-sētau jagati  
 41 tad-itarēshv=apy=asēshēshu puṇya-sthānēshv=ārabdha-nānāvidha-bahala-  
 42 mahādāna-vāri-pravāhaiḥ | yasy=ōdamchat-turaṃgaḥ-prakara-khura-rajah.<sup>3</sup>  
 43 śusya(shya)d-āmbhōdhi-magna-kshmābhṛit-paksha-chechhid-ōdyatta(tka)ra-kūlisadhar-ō-  
 44 tkamṭhitā kumṭhit-ābhūt |(II) [17\*] Brahmāṃḍam viśva-chakraṃ ghaṭam=udita-ma-  
 45 hābhūtakaṃ ratna-dhēnum |<sup>4</sup> sapt=āmbō(bhō)dhīmās=cha kalpa-kshitiruha-lati-  
 46 kē kāmchanīm kāma-dhēnum | svarṇa-kshmā[m] yō hirany-āsva-ratham=api  
 47 tulā-pūrushaṃ gō-sahasraṃ hēm-āsvaṃ hēma-garbhāṃ kanaka-kari-ratham  
 48 pañcha-lāṃgaly=atānīt |(II) [18\*] Prājyaṃ<sup>5</sup> praśāsya nirvighnaṃ rājyaṃ ni-  
 49 rvighnaṃ<sup>6</sup> rājyaṃ dyām=iva śāsituṃ | tasmin=guṇēna vikhyātē kshi-  
 50 tēr=imdrē divaṃ gatē |(II) [19\*] Tatō=py=avārya-vīrya[h\*] śrī-Kṛishṇarāya-mi(ma)-

Second Plate ; Second Side.

- 51 hīpatiḥ | bibhartti maṇikēyūra-nirvisēshaṃ mahīm bhujē |(II) [20\*]. Ki-7  
 52 rtyā yasya samantataḥ praśri(sri)tyā viśvaṃ ruch-aikyaṃ vṛajēd=ity=āsamkya  
 purā Pu-  
 53 rārir=abhavad=bhāl-ēkshanaḥ prāyasaḥ | Padmākshō=pi chatur-bhujō=ja-  
 54 ni jani<sup>8</sup> chatur-vaktrō=dbha(bha)vat=Padmabhūḥ |<sup>9</sup> Kālī khaḍgam=ayā(dhā)d=  
 Ramā  
 55 cha kamalaṃ vīṇāṃ cha Vāṇī karē |(II) [21\*] Śatrūṇām<sup>10</sup> vāsam=ētē dadata  
 56 iti rushā kim nu sapt=āmburās(śi)n=nānā-sēnā-ttu(tu)raṃga-tri(tru)ṭita-  
 57 vasumatī-dhūli-kāpālikābhīḥ | śamsōsya<sup>11</sup> svairam=ētat-prati-  
 58 niḍhi-jaladhi-srēṇikā yō vidhattē |<sup>12</sup> brahmāṃḍa-svarṇamēru-  
 59 pramukha-nija-mahādāna-tōyair=amēyaḥ |(II) [22\*] Stuty-audāryaḥ asudhībhiḥ<sup>13</sup>  
 60 sa Vijayanagarē ratnasimbāsana-stḥaḥ |<sup>14</sup> kshmāpālān=Kṛishṇarāya-  
 61 kshitipatir=adharīkṛitya nītyā [Nṛi]g-ādā(dī)n | ā pūrvādrēr=a-  
 62 th=āstakshītīdhara-kaṭakād=ā cha Hēmāchal-āntād=ā<sup>15</sup> Sētōm(r)=arthi-  
 63 sārtha-śrīyam=iha bahalīkṛitya kīrtyā babhāsē |(II) [23\*] Kṛitavati<sup>16</sup> su-  
 64 ra-lōkaṃ Kṛishṇarāyē nij-āṃsāṃ tad=anu tad=anujanmā puṇya-karm=Ā-  
 65 chyutēmdraḥ | akhilam=avani-lōkaṃ sy-āṃsāṃ=ēty=āri-jētā vi-  
 66 lasati Hari-chētā vidvad-ishta-pradātā |(II) [24\*] \* Ambhōdēna<sup>17</sup> nipīya-

<sup>1</sup> The original has a sign of punctuation between *drē* and *rd*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *-turaṃga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Metre of verses 19 and 20: Ślōka (Anusṭubh).

<sup>6</sup> The words *nirvighnaṃ rājyaṃ* have been erroneously put twice.

<sup>7</sup> Metre: Śārdūlavikṛīḍita.

<sup>8</sup> These two *aksharas* have been erroneously put twice.

<sup>9</sup> This sign of punctuation is superfluous.

<sup>10</sup> Read *samsōshya*.

<sup>11</sup> Read *sudhībhiḥ*.

<sup>12</sup> The original has a sign of punctuation between *tā* and *dā*.

<sup>13</sup> Metre: Mālinī.

<sup>14</sup> Metre of verses 22 and 23: Sragdharā.

<sup>15</sup> This sign of punctuation is superfluous.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Metre: Śārdūlavikṛīḍita.



|    |                                      |   |   |
|----|--------------------------------------|---|---|
| 67 | māna-salilò=gastyēna                 | pīt-ò[j*]jhitas=taptò                   | Rāghava-sāya-   |
| 68 | k-āgni-sikhayā                       | sāntapyamānaḥ                           | sadā   āntasthair=vaḍabā(vā)-mukh-āna-                          |
| 69 | la-sikhā-jālair=visushkò             | ddhruvaṃ                                | <sup>1</sup> yad-dān-āmbu-ghan-āmbur=āmbudhi-                   |
| 70 | r=ayam pūrṇaḥ samu[d*]dyòtatè        | (II) [25*]                              | Samajani <sup>2</sup> narapālaḥ satya-dharma-pra-               |
| 71 | tishthò                              | Vijayanagara-rājad-ratnasimhāsana-sthaḥ | [I*] Nṛiga-Nāḷa-Na-   |
| 72 | [hu]sh-ādīm(dio=)nichayan=rāja-nityā |   | nirupama-bhujavīry-audārya-bhūr=A-                              |
| 73 | [chyu]tēndraḥ                        | (II) [26*]                              | <sup>3</sup> Kshiti-pratishthāpita-kirtti-dēhē prāptē padaṃ     |
|    | Vaishṇavam=A-                        |   |   |
| 74 | [chyu]tēndrē                         |   | addhyāsa bhadra-āsanam=asya sūnur=virò babhau                   |
|    | Vēṅkaṭadēva-                         |   |   |
| 75 | rāyaḥ                                | (II) [27*]                              | Prasāsya <sup>4</sup> rājyam Praśa(sa)vāstra-rūpē vidvan-nidhau |
|    | Vēṅkaṭarā-                           |   |   |
| 76 | ya-bhūpē                             |   | abhāgadhēyād=achirāt=prajānām=Ākhaṁdal-āvāsam=a-                |
| 77 | th-ādhirūḍhē                         | (II) [28*]                              | <sup>5</sup> Timmsāmbē-vara-garba-mauktikamaṇi Rāṅgakshitiṃ-    |

*Third Plate ; First Side.*

|    |                                      |                                    |                                       |  |
|----|--------------------------------------|------------------------------------|---------------------------------------|--|
| 78 | dr-ātmajah                           | <sup>6</sup>                       | kshatr-ālamkaraṇēna                   | pālita-mahā-Karṇāta-rājya-śri-                 |
| 79 | yā                                   |                                    | śaury-audārya-dayāvata                | sva-bhaginī-bharttā(rtrā) jaga[t*]-trāyina(nā) |
| 80 | Rāma-kshmaspatin-āpy=amātya-tilakaiḥ | klīpt-ābhishēka-kramah             | (II) [29*]                            | Śrī-Vi-  |
| 81 | dyānagari-lalāmani                   |                                    | mahā-sāmmrājya-simhāsane <sup>7</sup> | <sup>8</sup> sāntāna-                          |
| 82 | drur=iva                             | sphuran=sura-giran                 | samhṛitya                             | vidvēshinaḥ   ā Sētōr=a-                       |
| 83 | pi. ch=ā-Himādri                     | rachayan=rājñō                     | nij-ājñā-karān=sarvām                 | pālaya-  |
| 84 | tē                                   | Sadāsiva-mahārāyaś-chirāya         | kshamām                               | (II) [30*]                                     |
|    |                                      |                                    |                                       | <sup>9</sup> Vikhyāta-vikrānti-                |
| 85 | nayasya                              | yasya                              | patṭ-ābhishēkē                        | niyataṃ prajānām   ānanda-bāshpai-             |
| 86 | r=abhishichyamānā                    | dēvi-padaṃ                         | darsayatē                             | dharitrī                                       |
|    |                                      |                                    |                                       | (II) [31*]                                     |
|    |                                      |                                    |                                       | <sup>10</sup> Gōtr-ōddhāra-vi-                 |
| 87 | śāradam                              | kuvalayāpīḍ-āpahār-oddhuraṃ        | saty-āyatta-mati[m*]                  | sama-  |
| 88 | sta-sumana-stōm-āvan-aikāyanam       | [I*]                               | samjāta-smṛitibhū-ruchim              | savi-  |
| 89 | jayam                                | samnamdaka-śrībharam <sup>11</sup> | ya[m*]                                | śamsanti yasōdayāṁchita-guṇam                  |
| 90 | Kṛishṇ-āvatāram                      | budhāḥ                             | (II) [32*]                            | Vikhyātaṃ bahu-bhōgaśringa-vibhavajr=uddā-     |
| 91 | ma-dān-ōddhuraṃ                      | dharmēna                           | smṛitimātratō=pi                      | bhuvanē daksham prajā-                         |
| 92 | rakshaṇē                             |                                    | prāptām                               | yasya bhujam bhujāṅga-mahibhṛid-digdanti-kūrm- |
|    |                                      |                                    |                                       | ōpamam   |
| 93 | pātivratya-patākik-ēti               | dharanī[m*]                        | jānamtu sarvē                         | janāḥ  |
|    |                                      |                                    |                                       | (II) [33*]                                     |
|    |                                      |                                    |                                       | <sup>12</sup> Yat-sē-                          |
| 94 | nā-dhūli-pāli                        | Śaka-masaka-samuchchātānē          | dhūma-rēkhā                           | rōm-āli  |

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Mālīni. The Ūpamāñjēri plates of Achyutarāya in verse 38 (above, Vol. III. p. 154), instead of *samajani*, have *sa jayati*, which undoubtedly is the original reading.

<sup>3</sup> Metre: Indravajrā.

<sup>4</sup> Metre: Upajāti.

<sup>5</sup> Metre of verses 29 and 30: Śārdūlavikrīḍita.

<sup>6</sup> This sign of punctuation is superfluous.

<sup>7</sup> Read *-sāmrājya-*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Metre: Indravajrā.

<sup>10</sup> Metre of verses 32 and 33: Śārdūlavikrīḍita.—‘ Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Kṛishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kūvalayāpīḍa (the vehicle of Kāṁsa), whose heart is devoted to (his wife) Satyabhāmā, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yasōdā.’

<sup>11</sup> Read *sa-masaka-*.

<sup>12</sup> Metre: Sragdharā.

- 95 kirtti-vadhvâ iva bhuvanam-idam sarvam=amtar=vahamtyâh | venî n=â-  
 96 nīyas=iva prakatita-vihritēr=vira-ḥakshmyâ raṇ-āgrē |<sup>1</sup> sāmtyē ji-  
 97 mūta-paṅ[k\*]tiḥ kila sa(sa)kala-khala-stōma-dāvānalānām [|| 34\*] <sup>2</sup>Tuṅgām=ē-  
 98 va dayām padāmbuja-yugām Sōnam cha Kṛishṇā[m\*] tanu[m\*] raktā[m\*] nīla-  
 śi(si)tā[m\*]  
 99 Trivēṇim=anaghām vīkshām giram Narmadām [I\*] tīrthān=iti samāva-  
 100 haty=avayavaiḥ Śēshādri-vāsi vibhuḥ prāyō yasya viśēshabha-  
 101 kti-muditaḥ paṭṭābhishēka-śriyē | (||) [35\*] <sup>3</sup>Vō(ō)shadhipaty-upamāyita-gaṇi-  
 102 das=Tōshana-rūpa-jit-Āsamakāṇḍaḥ [I\*] Bhāsha(she)ge-tappuva-rāyara-  
 103 gaṇḍaḥ Pōshana-nirbhara-bhū-navakhaṇḍaḥ | (||) [36\*] <sup>4</sup>Rājādhirāja-birudō

*Third Plate ; Second Side.*

- 104 Rājarāja-sam-āmbhatih | Svārāja-rājamānahāri<sup>5</sup> śrī-Rāja-  
 105 paramēśvaraḥ | (||) [37\*] Mūṇurāyagaṇḍ-āṅkō Mēru-laṅghi-yaśōbharah |  
 106 Śaraṇā[ga\*]ta-maṇḍārah Pararāya-bhayaṅkaraḥ | (||) [38\*] Karad-ākhilabhūpā-  
 107 lah Parādāra-sahōdaraḥ | Himdurāya-suratrāṇa Imdivamśa-śi-  
 108 khāmaṇiḥ | (||) [39\*] Gaj-sugha-gaṇḍa-bhērūṇḍō Haribhakti-sudhānidhiḥ | Va-  
 109 rddhamān-āpadānahśrīr=<sup>6</sup>Arddhanāri-naṭēśvaraḥ | ityādi-birudai-  
 110 r=vaṇḍi-tatyā nityam=abhishṭutaḥ | (||) [40\*] Kāmbhō(bō)ja-Bhōja-Kālimga-  
 Karahā-  
 111 ṭ-ādi-pārthivaiḥ | sauvidarlla(lla)-padam prāptaiḥ samdarśita-rṇi(nri)pōpadaḥ | (||)  
 [41\*] Sō=<sup>7</sup>  
 112 yam nīti-viśāradah surataru-spha(spa)rddhāla-viśrāṇanaḥ sarv-ōrvīsa-  
 113 nataḥ Sadāśivamahārāya-kshamānāyakaḥ | bhāhāv=amgada-nirvi-  
 114 śēsham=akhilām sarvamsahām=udvahan=vidvatrāṇa-parāyaṇō vijaya.<sup>8</sup>  
 115 yatē vira-pratāp-ōnnataḥ || [42\*] <sup>9</sup>Kramād-vasu-hay-ābdh-iṇḍu-gaṇitē Śaka-va-  
 116 tsarē | Naja-samvatsarē māsi Mārgaśirsha iti śrutē | (||) [43\*] Sūryōpara-  
 117 gē-māvāsya-tithā(thau) Mārttāṇḍa-vāsarē | Tuṅgabhadrā-nad<sup>10</sup>tirē Vi-  
 118 ṭṭhalēśvara-saṁnidhau | (||) [44\*] Prapēdushē vēda-mārga-pratishṭh-āchāryavaryatām |  
 119 tāḍṛig-vēda-sikhā-sāra-Drāmiḍāgama-vēdinē | (||) [45\*] Shadḍarsan-ārtha-siddhām-  
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinē jita-vā-  
 121 dinē | (||) [46\*] Mamtravādi-manishīṇdra-vṛimḍ-āhamt-āpahāriṇē | <sup>10</sup>ambhaga-  
 Garu-  
 122 ḍ-āṅkārya(ya) śaraṇāgata-rakshinē | (||) [47\*] Pradakshinaiḥ kṛitavatē  
 pāvanim(nī)m=ava-  
 123 nīm muhuḥ | nānāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē | (||) [48\*]  
 Sanak-ādi-

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Śārdūlavikrīḍita.— Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadrā ;' Sōṇa, 'red,' and 'the river Sōṇa ;' Kṛishṇā, 'black,' and 'the river Kṛishṇā ;' Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇi, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'

<sup>3</sup> Metre: Dōḍhaka.

<sup>4</sup> Read °māna-śrīḥ.

<sup>5</sup> Metre: Śārdūlavikrīḍita.

<sup>6</sup> Metre of verses 43-124: Ślōka (Anuṣṭubh).

<sup>7</sup> I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Garuḍa would seem to indicate that it is equivalent to bhujanga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'

<sup>8</sup> Metre of verses 37-41: Ślōka (Anuṣṭubh).

<sup>9</sup> Read °dāśrīr=.

<sup>10</sup> Read vija-.

- 124 ma-yôgtrâdra-samûh-âdrita-janmanê | kâlatraya-gati-jñâna-kârmaṇa-jñâ-  
 125 nachakshushê |(II) [49\*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdishu |  
 Bhagavadbhakta-  
 126 varyêshu prathamâkhyêya-kirttayê |(II) [50\*] Sadânamda-samêtâya saty-âya[tta]-  
 sva-<sup>1</sup>  
 127 rê(chê)tasê | sachchakra-nâmdakâya Śrisahây-âparamûrttayê |(II) [51\*]  
 Nârâyanapada-  
 128 ddhyâna-parâyaṇa-nijâtmanê | purê puṇya-sthalê śrêshthê Pirumpûmdûru-nâ-  
 129 makê<sup>2</sup> | Âdikêśava-sêv-ârtham=archchâ-ru(rû)pam=upêyushê |(II) [52\*] Śrîmad-  
 . Amperumâ-  
 130 ḷ-âkhyâm=aparâm cha prapêdushê | Râmânuja-munîndrâya Râm-ârâdhana-

*Fourth Plate; First Side.*

- 131 chêtasê<sup>3</sup> |(II) [53\*] Jagatkhyâta-Jayamkoṇḍa-Chôḷa-maṇḍala-vâsinam |  
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam-upâsritam |(II) [54\*] Śêmkâttu-kôṭak-  
 ânta-  
 133 stham Mâhalûr-nâ[ta(du)]kê sthitam | [śrî.\*]Kachchipaṭṭu-sim-âmtarbhâvam  
 ch=âpi samâśri-  
 134 tam |(II) [55\*] Śrî-Pâṭichchêri-simântât=prâchyam cha Vaṭamaṅgalât |  
 Malepa-  
 135 ṭṭu-Śriperumbûdûru-simânta-dakshinam |(II) [56\*] Venkâṭu-grâma-[bh]ûdêva-  
 136 ta[tâ]kâd=api pâschimam [\*] yukta-Pôḷûr-Iruṅgola-Mâmpâk-avadhibh-ûtta-  
 137 ram |(II) [57\*] Kachchipaṭṭur=iti khyâta-nâmânam grâmam=utta[ma\*]m |  
 Perumbûdû-  
 138 ru-nâmânam=api grâmam manôharam |(II) [58\*] Kiḷepaṭṭv(ṭṭv)-âhvayam grâmam=a-  
 139 pi sasy-ôpaśôbhitam [\*] Kusapaṭṭu-grâmakam cha Pûtêri-grâmam=ap[y]=a-  
 140 mum |(II) [59\*] Vallettâmchêri-nâmnô=pi simântâd=grâmakachya[?]t<sup>4</sup> |  
 Tattanûru-  
 141 vilâhasya kshêtrât=prâchîm disam sritam |(II) [60\*] Grâmât-Kuṇḍimperum-  
 pêtî(du)-  
 142 nâmakâd=api dakshinam [\*] khyât-Ôranêrê[h\*] śrî-Nallânperumtêrêś=cha  
 pâschî-  
 143 mam |(II) [61\*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]<sup>5</sup>t-ôttaram |  
 grâmam=Achchampe-  
 144 rumpêṭa(du)-nâmânam=api viśrutam |(II) [62\*] Sômamaṅgalataḥ prâchyam  
 śrî-Mê-  
 145 lahara-dâkshinam | Naḍupaṭṭv(ṭṭv)-âhvayam(ya)-grâmam(ma)-simântâd=api  
 pâschimam |(II) [63\*]  
 146 Maṇimaṅgal-Koṭṭakâla-simântâd=api ch=ôttaram | śrî-Pudra(du?)chchê-  
 147 ri-nâmânam khyâtam cha grâmam=uttamam |(II) [64\*] Koṭṭapâk-âbhidha-  
 grâma-sî-

<sup>1</sup> The *akshara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

<sup>2</sup> Below, this name is spelt *Perumbûdûru*.

<sup>3</sup> The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

<sup>4</sup> Originally *\*kachyat* was engraved, but the *akshara* *chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

<sup>5</sup> Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading *\*rêś=taṭh=ôttaram*.

- 148 māmāt=prāg-diśi sthitam | grāmāt=Pre(pe?)rumanittāṅgal-nāmakād=a-  
 149 pi dakṣiṇam I(II) [65\*] Peṁna(ne?)lūru-varagrāma-simāntād=api paśchimam. |  
 Kiḷe-  
 150 ppaṭṭu-Śriperumbūdūru-grāmad[v\*]ay-ōttaram | prakhyātam cha bhuvī grā-  
 151 mam Pāṁchālippaṭṭu-nāmakam I(II) [66\*] Koṭkād-Āyakkulattūru-simāntāt=  
 prā-  
 152 g-diśi sthitam | Māṁpūr-Vaṭapura-grāma-simāntād=api dakṣiṇam I(II) [67\*]  
 Pa-  
 153 śchimam Kārapattāṅgal-grām-Ēnumkāṭakōṭayōḥ | uttaram Koṭṭapādāch=cha  
 154 Nelimali-grāmam=uttaram I(II) [68\*] Prāchyam Mā[m\*]pāka-simā[m\*]tān(t)=  
 Kāśchi(chchi)paṭṭōś=cha [da]-  
 155 kṣiṇam | Puḷḷapāk-ābhidha-grāmā[t=\*] paśchimam diśam=āśritam I(II) [69\*]  
 Vatakā-  
 156 l-Pa(?)ḍuhappaṭṭu-śrī<sup>1</sup>-simāntād=api ch=ōttaram | grāmam Pau(pō?)mūdūru-  
 nāmāna-

*Fourth Plate; Second Side.*

- 157 m=api sasy-ōpaśōbhitaṁ I(II) [70\*] Kiḷepaṭṭōr=varāt=prāchyam Peṁnelūrōś-  
 cha  
 158 dakṣiṇam | Venkātu-grāma-simāntāt=paśchimam=āśritam diśam I(II) [71\*]  
 159 Tatākam(ka-)gāmi-kulyāyā Venkātōr=api ch=ōttaram | grāmam cha ghana-sa-  
 160 sy-ādhyam Nagarikuppa-nāmakam I(II) [72\*] Kāṁnittāṅgal-Tattanūru-  
 grāmābhyam  
 161 prāg-diśi sthitam | Koṭṭamkāraṇa-simāntād=āśritam dakṣiṇam  
 162 diśam I(II) [73\*] Māṁgāṇē[h\*] paśchimam ch=Āchchaperumpēdu-h[r\*]ad-  
 ōttaram | grāmam Ku[m\*]-  
 163 ḍipperumpēdu-nāmakam cha manōramam I(II) [74\*] Prāchyam Kōṭṭūritāḥ  
 Pām-  
 164 dūr-Muṁmaḍikkuppa-dakṣiṇam | khyāt-Āharittirumaṇi-grāmāt=paśchi-  
 165 mataḥ sthitam I(II) [75\*] Yakkamttāṅgal-iti khyātād=grāmād=uttaratām=i-  
 166 tam | grāmam Tirumaṇikkuppa-nāmānam=api viśrutam I(II) [76\*] Prāchyam  
 Bēlū-  
 167 r-Nāṁdimēdu-kshētrāt=Pāṁdūru-ta(da)kṣiṇam | Tirumaṅgala-simāntāt=paśchi-  
 168 mam ch=ōttaram tathā | Muḷāśūrur=iti khyāta-nāmakam grāmam cha tam  
 I(II) [77\*] Prā-  
 169 chīm Tirumaṇikkuppa-simāntād=diśam=āśritam | Tirumaṇyahara-grā-  
 170 mā(ma)-simāntād=api dakṣiṇam I(II) [78\*] Saṁprāptam paśchimam=āśām  
 grāmakād=Va-  
 171 ḍamaṅgalāt | Pāṁdūru-grāma-simāntād=uttarasām diśi sthitam | E-  
 172 ttamttāṅgal-iti khyāta-grā(nā)maka[m\*] grāmam=apy=amum I(II) [79\*]  
 Śōḷiṅgapura-sim[ām]-  
 173 tāt=prāchīm=āśām=upāśritam | Veḷḷāṭūr-grāma-simāntād=dakṣiṇ[ām]  
 174 diśam=āśritam I(II) [80\*] Aṁaṇēri-varagrāma-simāntād=api paśchimam [i\*]  
 175 uttaram Pāṁdenallūrō[h\*] Pāṁdūr[r\*]-grāmam cha viśrutam I(II) [81\*]  
 Śarattur-nāḍukē• khy[ā]-  
 176 tam Puliyūr-kōṭakē sthitam • | ramy-Āṅekkōṭṭaputtūru-simāntāt=pr[ā]-  
 177 g-diśi sthitam I(II) [82\*] Kuḷachchalūru-simāntād=dakṣiṇam diśam=āśritam |  
 178 Malettani-Varāttūru-simāntād=api paśchimam | Pirumganallūr-ū-

<sup>1</sup> This *śrī* should have been omitted.

- 179 dīchyaṁ Pambali-grāmam=apy=amum I(II) [83\*] Prāchyaṁ Kilpāka-sīmāntāt=Pi-  
 180 chchamśérés=cha dakshinām | Nammarṅgaḷ-āntasīmā-stha-mahāsailāch=cha paśchi-  
 181 mam I(II) [84\*] Uttarā[m] Śittileppāka-sīmāntād=āśritam diśam | Arumtanallū-

*Fifth Plate; First Side.*

- 182 r=ity<sup>1</sup>=ākhyātam=aparām śritam | Śemmenppāk-āhvayaṁ grāmam=api  
 183 sasyai[h\*] sad=ānvitam I(II) [85\*] Vellenalluru-nāḍu-stham Po[li]li-kōṭakē  
 184 sthitam | prāg-diśam Vayalānallūr-Likuta-kshētrata[h\*] śchi(śri)tam I(II) [86\*]  
 Da-  
 185 kshinām Vayalānallūr-nadī-kulyā-tatād=api | paśchimaṁ śrī-Kaṁ-  
 186 napiḷḷepālayasy-āvadhi-sthalāt I(II) [87\*] Uttarām Vayalāna-  
 187 llūr-sīmāntād=diśam=āśritam | Āyalchēriri=i-  
 188 ti khyāta-nāmānam grāmam=apy=amum I(II) [88\*] Kākalūr-nāḍuk-āntastham=  
 Ikkāṭu-kō-  
 189 ṭakē sthitam | Atamchānkuppa-sīmāntād=āśām prāchīm=upāśritam I(II) [89\*]  
 Du(di)śam  
 190 Surakuḷattūru-sīmāntād=dakshinām śritam | Pāka-grāma-tatō(tā)kasya kulyāyā-  
 191 ś=ch=aiva paśchimaṁ I(II) [90\*] Turūru-Kaṁdamkolla-śrī-sīmāntād=api ch=  
 ōttaram | Āyattū-  
 192 r-āhvayaṁ grāmam=api ch=ōtta[ma]-viśrutam I(II) [91\*] Prāchyaṁ Kilaviḷāh-  
 ākhya-grāma-  
 193 sīm-āvadhi-sthalā[t\*] | Pādūr-ttaṭāka-gāminyā[h\*] kulyāyās=ch=āpi  
 dakshinām I(II) [92\*]  
 194 Viḍayūr-u(ū)ttara-nadī-tīra-kuppāch=cha paśchimaṁ | uttaram Viḍayūrōh  
 prām(n)-na-  
 195 dyā Rudr-ālayād=api | niravadyam=api grāmam Nelmalayahara-nāmakaṁ  
 I(II) [93\*] Pu-  
 196 ḷili-kkōṭak-āntastham sthitam Kachchūru-nāḍukam(kē) | prāchyaṁ  
 Śōtipperumpē-  
 197 ḍu-grāma-sīm-āvadhi-sthalāt I(II) [94\*] Kōrasthalēru-saritō mahāranyāch=cha da-  
 198 kshinām | paśchimaṁ Nāyeru-grāmāt=Pūḍur-grāmā(ma)var-ōttaram |  
 prakhyātam cha  
 199 Naḍuppaṭṭu-nāmānam grāmam=uttara(ma)m I(II) [95\*] Nāyattu-nāḍukē  
 khyātam Puḷali-khyā(kō)-  
 200 ta(ta)kē sthitam | prāchyaṁ Nāyara-sīmāntān=Mudiyūrōś=cha paśchimaṁ I(II)  
 [96\*] Śēru-  
 201 mulla-varagrāmā(ma)-sīmāntād=api ch=ōttaram | khyātam Vajuya(dha?)la-  
 mmēḍu-nā-  
 202 makam grāmam=apy=amum I(II) [97\*] Śrī-Māḷipāka-sīmāntāt=prāchyā(chya)m=  
 Āmūrukuppataḷ |  
 203 Ilavampaṭṭu-sīmāntād=dakshinasyām diśi sthitam I(II) [98\*] Vanippāk-  
 Āchchiru-  
 204 muha-sīmāntād=api paśchimaṁ | Nāyeru-grāma-sīmāntād=uttaram diśa-  
 205 m=āśritam | grāmam cha Sirupāk-ākhyam grih-ārām-ōpaśōbhitam I(II) [99\*]  
 Va-

<sup>1</sup> The verse is wanting two syllables. The intended reading may possibly be *ity=dākhyāṁ prakhyāttām-eparām*.

- 206 **nnippāk-ābhidha-grāmā(ma)-sīmāntāt-prāg-diśi** sthitam | **śrī-Nāṭūr-Mu-**  
 207 **riyaḍichchānpaṭṭu-sīmānta-dakṣiṇam** I(II) [100\*] **Śrī-Panappāka-sīmāntāt-pa-**

*Fifth Plate; Second Side.*

- 208 śchimām diśam-āśritam | **Pūḍūrvilāha-sīmāntād=uttarasyām** diśi sthitam [I\*]  
 209 prakhyātam=**Eḷuvittāṅgal-āhvayam** grāmam=apy=amum I(II) [101\*] **Prāchyam**  
**Nāyaru-sīmāntā-**  
 210 t=**Sirupākāch=cha** dakṣiṇam | paśchimam **Veḷudhalammēṭa(ḍu)-sīmānta-**  
 sthala-<sup>1</sup>hradād=api I(II) [102\*]  
 211 **Prakhyāta-Nāyaru-grāma-sīmāntād=api** ch=ōttaram | **śrī-Pūḍūrvilāh-ākhyam**  
 grā-  
 212 mam ch=āpi manōharam I(II) [103\*] **Amaṇūr-nāḍuk-āntastham** sthitam  
**Peyyūru-kōṭagam(kē) | Um̄mi-**  
 213 **ppattōś=cha** sīmāntāt=prāchyam tasmāch=cha dakṣiṇam I(II) [104\*] **Āśām**  
**Perumkāḷi-grāmāt=paśchi-**  
 214 mām samupāśritam | **Kōḷūra-grāma-sīmāntād=uttarām=āśritam** diśam |  
**Kiraippā-**  
 215 k-ābhidhanam cha grāmakam khyātam=uttamam I(II) [105\*] **Prāchyam**  
**Kāraṇa-sīmānta-Pāpasetti-tatā-**  
 216 kataḥ | tat-tatāka-samīpastha-mahāraṇyāch=cha dakṣiṇam I(II) [106\*] **Paśchimām**  
**Māḍanallūra-mā-**  
 217 rg[ā\*]d=āśām=upāśritam | uttaram **Kāraṇa-grāma-sīmāntāt=Kottapālayāḥ(t)** |  
**Settu-**  
 218 **ppāḍur=iti** khyāta-nāmānam grāmam=uttamam I(II) [107\*] **īkātṭu-kkōṭak-**  
 āntastham khyātam  
 219 **Kachōḥūru-nāḍukē** | **U[da]ppi-grāma-sīmāntāt=prāchīm=āśām=upāśritam** I(II)  
 [108\*] **Prāptam Kum̄[ja]-**  
 220 **ra-Mrai(mai)lāppūru(r)-sīmāntād=dakṣiṇām** diśam | **Payyūru-śrī-Gollakuppa-**  
 sīm[ām]-  
 221 tād=api paśchimam [II 109\*] **Kurakkum̄tāḍala-grāma-sīmāntād=api** ch=  
 ōttaram [I\*] **śrī-Sōmidē-**  
 222 **vapaṭṭv(tṭv)-ākhyam** grāmakam cha bhuvī śrutam I(II) [110\*] **īkātṭu-kkōṭakē**  
 khyātam sthitam  
 223 **Malaya-nāḍukē** | **Allikuḷi-śrī-Malayanāchyā[h\*]<sup>2</sup>** [prāchyam var-ā-  
 224 **layāt** I(II) [111\*] **Dakṣiṇam** cha **Vilāmkāḍu-śrī-tatākavar-āntarāt** | **śrī-Ne-**  
 225 **lvādi-grāma-sīmānta-Tim̄m-ārāmāch=cha** paśchimam I(II) [112\*] **Koṭṭūr-**  
**Ariyapāka-**  
 226 **śrī-sīmāntād=api** ch=ōttaram [I\*] **Veḷlātṭukōṭa-nāmānam** khyātam cha  
 grāmakam varam [II 113\*]  
 227 **Allikuḍi-mahāśailāt=prāchīm=āśām=upāśritam** | **Peim̄nellūru-varagrāmā(ma)-ta-**  
 228 **tāk-āntapparāsurā(?)** I(II) [114\*] **Saṇṭprāptam** dakṣiṇām=āśā[m\*]  
**Cham̄dramāḷi-tatāka-**  
 229 taḥ | **‘Amanpākāptem̄nallūru-grāmā(ma)-mārgāch=cha** paśchimam I(II) [115\*]  
**Chēḷekātṭu-tatākām(kā)-**

<sup>1</sup> Read -*stha*-.<sup>2</sup> [*Nāchyāḥ* is the Sanskrit Genitive of the Tamil substantive *nāchē* (used generally in the honorific plural *nāchēyār*), ‘a goddess.’— E. H.]<sup>3</sup> This *śrī* should have been omitted.<sup>4</sup> Read *Amanpākāt=Peim̄nallūru*-.

- 230 ch=cha samprāptam diśam=uttarām | grāmam Kōlpāka-nāmānam pratitam cha  
ma-  
231 nōharām | (||) [116\*] Sarvamānyam chatuś-simā-samyutam cha samantataḥ |  
232 nidhi-nikshēpa-pāshāna-siddha-sāddhya-jal-ānvitam || [117\*]

*Sixth Plate; First Side.*

- 233 Akshiny-āgāmi-samyukta[m\*] dēva-bhōgyam sa-bhūruham | vāpi-kūpa-tatā-  
234 kaiś=cha kaśchch(chch)-ārāmaś=cha samyutam | (||) [118\*] Rāmānuja-  
muniṁdrēṇa bhōgyam=ā-chāndra-tā-  
235 rakām | (||) [119\*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-pushpō-  
236 pahāraś=cha naika-dīpa-pradīpanaiḥ | (||) [120\*] Nṛitta-gīta-mahāvādya-  
chchha[t\*]tra-  
237 chāmara-vaibhavaiḥ | nitya-naimittik-Ānamtapūjām karttum viśēshataḥ | (||) [121\*]  
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-  
239 tsaram ch=āpi rathōtsava-samriddhayē | (||) [122\*] Ānam<sup>1</sup> nivēditam  
sarvam<sup>2</sup> rasai[sh=sha]-  
240 dbhi(ḍbhi)s=samavitam | śrī-Rāmānujakūṭē=smin viśālē parika-  
241 lpitē | (||) [123\*] <sup>3</sup>[Sa-strī]-bālaka-vṛiddhēbhyāḥ kshudhitēbhyō viśēshataḥ |  
Vaishṇavēbhyō  
242 dvijātibhyāḥ prā(pra)dātum prati-vāsaram | (||) [124\*] <sup>4</sup>Bhū-kalpasākhi prathit-  
Āra-  
243 viṭi-Bukka-kshamāpō=jani puṇya-śīlah | Ballāmbikā tasya babbhūva  
244 patnī Purānda[ra\*]sy=ēva Pulōma-kām(ka)nyā | (||) [125\*] Jajñē<sup>5</sup> tataś=śrī-  
vara-[Rāma\*]rā-  
245 jō vijñēya-śīlō vibudh-ādhipānām | Lakshmir=iv=Āmbhōruha-  
246 lōchanasya Līla(la)kkāmbik-āmushā(shya) mahishy=alāsīt | (||) [126\*] <sup>6</sup>Puṇyair=  
aganyaiḥ Pedā-  
247 Kōṁḍarājāḥ purā-kṛitē(tai)r=asya vibhōs=sutō=bhūt | Kōṁḍāmbikā tasya  
248 manō-nukūlā <sup>7</sup>guṇ-ōmnat=āsīt=kula-dharmapatnī | (||) [127\*] Kulādri-sārō=  
249 sya guru-pratāpaḥ Kōṇētirājāḥ <sup>8</sup>prathitas=sutō=bhūt | dharmēṇa yam Dha-  
250 rmajam=āmanamdi(ti) Manum cha nityā nipuṇā(ṇam) mahatyō(tyā) | (||)  
[128\*] <sup>9</sup>Day-āmbudhē-  
251 r=abhūt=tasya dēvī Tirumalāmbikā | Nalasya Damayant=iva na-  
252 vya-chāritra-bhūshitā<sup>10</sup> | (||) [129\*] <sup>11</sup>Asmānrupād=Au[bha]lārāja-varyō Rabhūdvī-  
253 haḥ Pañ[k\*]tirathād=iv=āsīt | sthir[ō]daya-śrī-sthagit-ōrupunya(tyō ?)  
254 jan-ēsh[t\*]a-darsha(rsa)ḥ sphuritāji-haritaḥ<sup>12</sup> | (||) [130\*] Tasy=ānujō rājati  
Kōṁḍa-  
255 rājāḥ prakhyāta-śauryō Bharat-ōpamānaḥ | sad=āgrajānma-prathamānu(na)-  
256 bhaktis=sa[t\*]tv-āchitas=Sārasanābha-mūrttiḥ | (||) [131\*] Yasy=ānujanmā vara-  
Tim-

<sup>1</sup> Read *anām*. <sup>2</sup> What is engraved looks like *tsarvam*.  
<sup>3</sup> The reading of the first *akṣara* (sa) is doubtful; the *akṣara* looks as if the engraver had first engraved  
*strī*.  
<sup>4</sup> Metre: Upajāti. <sup>5</sup> Metre: Indravajrā.  
<sup>6</sup> Metre of verses 127 and 128: Upajāti. <sup>7</sup> Read *guṇ-ōmnat=*.  
<sup>8</sup> Originally *prathitō* was engraved. <sup>9</sup> Metre: Ślōka (Anushtubh).  
<sup>10</sup> Perhaps the word actually engraved is *-bhūshitam* |.  
<sup>11</sup> Metre of verses 130-133: Upajāti. Read *asmān=nrīpdd=*.  
<sup>12</sup> Read *Raghūdeva=*. <sup>13</sup> Read *sphuritāsi-hastaḥ*.

## Sixth Plate; Second Side.

- 257 marśjō yasōnidhi[r=\*]Lakshmaṇa-chāru-mūrttiḥ | jyāghōsha-dūrīkṛita-mē-  
 258 ghanādaḥ kurvan=sumitr-āsaya-harsham=iṃdhē<sup>1</sup> [ || 132\* ] Prakhyāta-  
 Sa(sa)trugna-parākrama-  
 259 śrī[h\*] śrī-Raṃgarājō=varajō yadiyah | śu(su)bāhu-shō(śō)bhī madhur-ānubhāvah ku-  
 260 rvan=sumitr-āsaya-harsham=iṃdhē [ || 133\* ] Yasya<sup>2</sup> viśrāṇana-guṇaṃ labdhu-kāmā-  
 261 s=sura-drumāḥ [I\*] tapasyaṃti jaṭāvāntas=suparvatatīnī-taṭē I(II) [134\*] Hira-  
 262 nya-kaśipu-kshētra-dāna-sām(sam)varddhit-ādarah [I\*] Nṛisimha-bhāvam=ayatē  
 263 siṃha-samhananō hi yah I(II) [135\*] Sa-kāmpa-svēda-rōmāṃchās=samarē  
 na(ma)karām-  
 264 kitāḥ | <sup>3</sup>yasy=ādhis-suratās=satyam śatravō bhīravō=bhavan I(II) [136\*] A-  
 265 kshōbhya-hṛidayasy=āpi yēna kēn=āpi bhūbhṛitām(tā) | du(dṛi)shṭam sāmudrikam<sup>4</sup>  
 266 chihnam yasy=āmgē sa[t\*]tva-sālinah I(II) [137\*] Anēna dharma-sīlēna  
 Haribhakt-ā-  
 267 nuka[m\*]pinā [I] Kamaśvallabh-ās[r\*]āmtakai[m\*]kary-āsakta-chētasā I(II)  
 [138\*] Naktam-  
 268 div-ānna-dānēna<sup>5</sup> Nābhāga-nibha-kīrttinā | naralōkanar-ākāra-  
 269 nākanāyaka-sākhinā I(II) [139\*] Nītiśāstra-viśēsh-ārtha-nīraj-ōllāsa-bhā-  
 270 nunā | Komḍarāja-nṛipālēna guṇaratna-payōdhinā I(II) [140\*] Vijñāpitasya  
 271 vinayād=vimata-ddhvānta-bhāsvataḥ | prājya-Karṇāṭarājya-śrī-sthāpanā-  
 272 chārya-viśrutēḥ I(II) [141\*] Śrī-Raṃgarāja-bhūpāla-chirapunyaphal-ātmanah |  
 273 sāhitya-rasa-sāmṛājya-bhōga-Bhōjamahībhujah<sup>6</sup> I(II) [142\*] Sōmavānś-āva-  
 274 taṃsasya Sutrāma-sama-tējasah | satyavāg-Rāmachamdrasya śaraṇāgata-  
 275 rakshita(na)ḥ I(II) [143\*] Ātrēya-gōtr-ālamkāramaṇēr=Manu-naya-sthitēḥ |  
 aṃtemba-  
 276 ra-gaṃḍasya<sup>7</sup> Haribhakt-āgrayāyinaḥ I(II) [144\*] <sup>8</sup>Nahush-ōpamasya  
 nānāvārṇa-śrī-  
 277 maṃḍalika-gaṃḍasya | ēbirudu-rāya-rāhuta-vēsy(śy)-aikabhujamga-bi-  
 278 ruda-bharitasya [ || 145\* ] Vikhyātabiruda-mani(nni)ya-vibhāla-līlasya vija-  
 279 ya-sīlasya | viśvāmbharā-bhṛiti-sphuṭa-viśruta-Dharaṇīvarāha-  
 280 birudasya I(II) [146\*] <sup>9</sup>Vinay-audārya-gāmbhīrya-vikram-āvāsa-vēśmanah | vira-

## Seventh Plate.

- 281 śrī-Rāmarājasya vijñaptim=anupālayan I(II) [147\*] Parītaḥ prayataḥ sni-  
 282 gdhaiḥ purōhita-purōgamaiḥ | vividhair=vibudhaiś=śrantapathikai-  
 283 r=adhikair=girā I(II) [148\*] Sadāsiva-mahārājō mānanīyō mana-

<sup>1</sup> In *Ind. Ant.* Vol. XIII. p. 129, Plate ii. b, line 8, this verse ends with *-harsha-pōsham*. The words *mēghandā* and *sumitrā* have also to be taken as proper names.

<sup>2</sup> Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

<sup>3</sup> Read = *avis-suratās*. I take the word *makarāmbūdh* to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

<sup>4</sup> This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *sāmudra*, 'a mark on the body, indicative here of good fortune.'

<sup>5</sup> Read *-ānna-dānēna*. The following word is perhaps *Nābhōga* in the original.

<sup>6</sup> Read *-sāmṛājya*.

<sup>7</sup> This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-aṃtembara-gaṃḍasya*.

<sup>8</sup> Metre of verses 145 and 146: Gīti.

<sup>9</sup> Metre of verses 147-149: Ślōka (Anuṣṭubh).



- 284 svinām | sahiranya-payôdhâra-pûrvakam dattavân=mudâ || [149\*]  
 285 <sup>1</sup>Sarasa-Sadâsivarâya-kshitipati-varyaaya kîrtti-dhuryaaya [1\*] sâ(sâ)-  
 286 sanam=idam sa(sâ)râsana-Dâsa(sâ)rathêr=amita-hêna(ma)-dâna-rathê(yê)h | (||) [150\*]  
<sup>2</sup>Mrida(du)-pa-  
 287 dam=iti tâm(tâ)mra-sâsan-ârtham mabita-Sadâsivarâya-sâsanêna [1\*]  
 288 abhanad=anugunam vachô-mahimnâ sarasatarêna Sabhâpati-Sva-  
 289 yambhûh | (||) [151\*] <sup>3</sup>Sadâsiva-mahârâya-sâsanâd=Virap-âtmajah | tva-  
 290 shtâ sri-Virapâchâryô vyalikhat=tâm(tâ)mra-sâsanam | (||) [152\*] Dâna-pâla-  
 291 nayôr=madhyê dânach=chhrêyô=nupâlanam | dâna[t\*]=svargam=avâpnôti pâ-  
 292 lanâd=achyutam padam | (||) [153\*] Sva-dattâ[d=\*] dvigunam(ṇa-)punyam  
 para-datt-ânupâlanam [1\*]  
 293 para-datt-âpahârêna sva-dattam nispha(shpha)lam bhavêt | (||) [154\*] Sva-  
 dattam para-  
 294 dattam vâ yô harêta vasumdharam | 'shashthir=varsha-sahasrâpi vishtâ-  
 295 yam jâyatê krimih | (||) [155\*] Êk=aiva bhaginî lôkê sarvêshâm=êva  
 bhûbhu-  
 296 jam | na bhôjyâ(gyâ) na kara-grâhyâ dêva-dattâ vasumdhara | (||) [156\*]  
 Sâmânyô-<sup>5</sup>  
 297 yam dharma-sêtur=nrîpânâm kâlê kâlê pâlanyô bhavadbhis=(dbhih |) sarvâ-  
 298 n-êtân=bhâvinah pârthiv-êmdrân=bhûyô bhûyô yâchatê Râmachandrah || [157\*]  
 Sri ||  
 299 Sri-Virûpâksha [|\*]

No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Sravana-Belgola*, published in 1889.<sup>6</sup> From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Sravana-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.<sup>7</sup>

<sup>1</sup> Metre: Gîti.

<sup>2</sup> Metre of verses 152-156: Ślôka (Anushtubh).

<sup>4</sup> Read *shashthim varsha*.

<sup>3</sup> Metre: Pushpitâgrâ.

<sup>5</sup> Metre: Śâlinî.

<sup>6</sup> The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palæographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.

<sup>7</sup> There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravaṇa-Belgoḷa is a village between two hills in the Channarāyapaṭṇa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārśvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of *Kaṭavapra*.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *akṣaras*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyaḡata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,<sup>1</sup> which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravaṇa-Belgoḷa, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.<sup>2</sup> It is sufficient here to say what the contents of the record

<sup>1</sup> It seems likely (see *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 5, note 5) that the account in the *Rājāvalī-kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabāhucarita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucarita* (see *ibid.* p. 10, note 4) as placing the establishment of the Śvētāmbara community in Vikrama-Samvat 886 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatl'shānām* instead of *gatl'dādām*; the adoption of this would give V.-S. 186 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhī (*sic*) in Surāshṭra.

<sup>2</sup> Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ārshēṅ-aiva*, as I then thought, but *krāmēṅ-aiva*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravaṇa-Belgoḷa.—In his *Epigraphia Carnataca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañcāvāṅka* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindūs, otherwise than in epigraphic records and in the *prafastis* of their doctrinal books; that I am aware of no *primā-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkaras* (died, B. C. 543, or thereabouts),— otherwise called Mahāvīra (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Gaṇadhara* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them Lōhārya, the “veritable disciple” (of Vardhamāna), and Jambu: the latter is the Jambūsvāmin of the usual list:<sup>1</sup> the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.<sup>2</sup> Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven *Dasapūrvadhārin*s,— Viśākha, Prōshṭhila, Kṛittikārya (the usual name is Kshatriyāchārya), Jayanāman (usually called Jayasēnāchārya), Siddhārtha, Dhritishēna, and Buddhila (= Buddhilingāchārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the Minor-*Āgīn* Bhadrabāhu II., who, according to the *paṭṭāvalī*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty<sup>3</sup> that should last twelve years. And in consequence of this announcement, it continues, the entire saṅgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēṣu=am=āvani, etc.*: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravana-Belgoḷa*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrēṣu + am + āvanitāla etc.*, [amā saba-sampē cha—*Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrō nam=āvanitāla, etc.* But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalī*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kaḍab grant, which purports to be dated in A.D. 813 in the reign of the Rāshtrakūṭa king Gōvinda III., and which expressly mentions the “*Gupti-gupta-muni-vrinda* or body of saints (i. e. community) of Guptigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravana-Belgoḷa*, No. 105), which apparently describes him as establishing a four-fold division of the saṅgha.

<sup>1</sup> See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalī* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

<sup>2</sup> It seems just possible, however, that it is the name, misplaced, of the Minor-*Āgīn* Lōhāchārya I., who came next after Bhadrabāhu II. (see, e.g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

<sup>3</sup> See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; *vis.* that, "on this mountain named Kaṭavapra," *i.e.* on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,— author of the *Pramāyākamalamārtanḍa* and *Nyāyakumudachandrōdaya*,— whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛihari and Kumārila," in the *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.<sup>1</sup> Prabhāchandra quotes Bhartṛihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāna* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivaṃśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amōghavarsha I., by mentioning that king with the paramount title of *Paramēstvara* in the colophon of his *Pārtśābhyaḍaya*, the composition of which Mr. Pathak refers to the early part of Amōghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāna* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhavalāḍikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date<sup>2</sup> of the *Ādi-Purāna*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāna*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

<sup>1</sup> Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

<sup>2</sup> Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāna*. This, however, is a *con-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanēmidatta, is by reference to a verse in the *Kathākōśa*, which, with a correction, stated by him, of *Bharatē* for *bhavatī*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in (*the land of*) Bharata, at the excellent city named Mānyakhēta, there was a king named Śubhatuṅga; his councillor was Purushōttama.” Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mānyakhēta was commenced in the time of Gōvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatuṅga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanēmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palæographic evidence. The Śravaṇa-Belgoḷa epitaph, and the death of Prabhāchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”<sup>1</sup> It established the separate existence of the Digambara and the Śvētāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijāpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (ib. Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Aṅgin* Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the *paṭṭavālīs* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.<sup>2</sup> As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,<sup>3</sup> that the migration to the South, due to a severe famine in Behār, the original home of the undivided Jain community, took place under Bhadrabāhu II. himself. And, if this is the case,—if Bhadrabāhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Belgoḷa was marked by the impress of the feet of Bhadrabāhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabāhu in question is, not the *Śruta-Kēvalin* Bhadrabāhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Aṅgin* Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśākhāchārya,<sup>4</sup> the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

TEXT.<sup>5</sup>

1 Om Om Siddham Om Om Svasti<sup>6</sup> [॥\*] Jitam<sup>7</sup>=bhagavatā śrīmad-  
dharma-tī[r]ttha-[vi]dhāyinā Varddhamānēna samprāpta-siddhi-saukhy-āṃṛit-

<sup>1</sup> A literary mention of it is to be found in the *Upasargakhoṣaṅga-kathā*,—“the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

<sup>2</sup> See *Ind. Ant.* Vol. XX. pp. 359, 360.

<sup>3</sup> See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Udasagadasāo* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

<sup>5</sup> From the ink-impressions.

<sup>6</sup> In each case, the *om* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

<sup>7</sup> Metre: Ślōka (Anuṣṭubh); and in the following three verses.





- ātmanā [||\*] Lōk-ālōka-day<sup>1</sup>-ādihār[ā] vastu sthāsnu charishṇu cha [||\*] sach-  
[ch\*]id<sup>2</sup>-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā [||\*]
- 2 Jagaty-achintya-māhātmya[m] pūj-ātīśaya[m=īyusha]h<sup>3</sup> [||\*] tīrtthakṛin-dāma-puṇy-augha-  
mah-ārhanṭya(ttya)m=upēyushah [||\*] Tad=anu śrī-Viśāl[ā]y[ā]m(m) jayaty=adya  
jagad-dhitam [||\*] tasya śāsanam=avyājam pravādi-mata-śāsanam [||\*]
- 3 Atha khalu sakala-jagad-udaya-karaṇ-ōdit[ē nira]tīśaya<sup>4</sup>-gṇ-āspadībhūta-parama-Jina-  
śāsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-  
sahasra-mahā(ha)ti Mahāvira-savitari paripirvritē
- 4 bhagavat-paramarshi-Gautama-gaṇadhara-sākshāchchhishya<sup>5</sup>-Lōhāryya-Jambu-Vishṇu-  
dēv-Āparājita-Gōvard[dh]ana-Bhadrabāhu-Viśākha-Prōshṭhila-Kṛittikāryya<sup>6</sup>-J a -  
yanāma-Siddhārtha-Dhṛitīśhēna-Buddhil-ādi-guru-paramarīṇa-kkram-ābhyāgata-
- 5 mahāparusha-santati-samavadyōtit-ānvay[ē]<sup>7</sup> Bhadrabāhusvāminā Ujjayanyām-  
ashtāṅga-mahā-n[i]mitta-tat[t\*]va-jūḥna traikālya-darśinā nimittēna dvādaśa-  
sāvatsara-kāla-vaishamyam=upalabhya kathitē sarvas-saṅgha uttarāpathād-  
dakshinā-
- 6 patham-prasthitah kramē<sup>8</sup>=aiva janapadam=anēka-grāma-śata-saṁkhyā[m]  
mudita-jana-dhana-kanaka-sasya-gō-mahish-āj-āvi-kula-samākīrṇam=prāptavān=A t a h  
āchāryyah Prabhāchandrō nām=āvanitala<sup>9</sup>-lalāma-bhūtē=th=āsmin=Kaṭavapra-nāma-
- 7 k-ōpalakshitē vividha-taruvara-kusuma-phal-[āva]lī-virachanā-sābala-vipula-sajala-  
jalada-nivaha-[n]lī-ōpala-talē varāha-dvīpi-vyāghra-rksha-tarakshu-vyāḷa-mṛiga-kul-  
ōpachit-ōpatyak[ē] kandara-darī-mahāguhā-
- 8 gahan-[ā]bhōgavati samuttuṅga-sṛṅgē śikha[r]iṇi jivita-śēsbam=alpatara-k[ā]lam=  
ava[b]uddhy=ā[tma]nah<sup>10</sup> sucharita-tapas-samādhim=ārādhayitum=āprichchhya nir-  
avaśēshēna saṅgham visriya śiśhyēn=aikēna pṛithulatar-āstīrṇa-
- 9 talāsu śilāsu śītalāsu sva-dēham samnyasy=ārādhitavān [||\*] Kramēna sapta-  
śatam=ṛishṭinām=ārādhitam=itī [||\*] Jayatu Jina-śāsanam=itī Ōm<sup>11</sup> [||\*]

## TRANSLATION.

Om! Om! Perfection has been attained! Om! Om! Hail! Victory has been achieved by the divine Vardhamāna, the establisher of the sacred objects of the holy religion, who

<sup>1</sup> Mr. Rice read *day*; and has shewn the *v* in his lithograph. But I think that the marks below the *d* are not intentional.

<sup>2</sup> Mr. Rice has shewn the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

<sup>3</sup> The *aksharas* between *ya* and *h* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

<sup>4</sup> The *aksharas nira* are not shewn at all in Mr. Rice's lithograph or text; in both, the reading is *ōdit-ātīśaya*. But there is a distinct space, which requires to be filled up, between the *ta* and the *ti*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

<sup>5</sup> The reading here is perfectly distinct.

<sup>6</sup> Here, again, the reading is perfectly distinct.

<sup>7</sup> I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read *ānvayā*, and to take it in composition with the following word. But there seems to be a plain indication that *ānvayē* was written.

<sup>8</sup> The impressions last received make the real reading here quite clear.—A comparison of *kramēna*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, *kramēna=siva* came to be turned into *drishṭya=siva*,—or, to be exact, into *ashṭya=siva*.

<sup>9</sup> The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—*Prabhāchandrēna=am=āvanitala*,—is one which is not supported by any use of *am* that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

<sup>10</sup> The word which follows this in the original, is *sucharita*; not *suchakita*, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *āshṭyanah* here,—shewn also in his lithograph,—is unsuitable and meaningless. The *d* and the *nah* are distinct. The middle syllable, where he shews *dhva* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

<sup>11</sup> Here, again, the *om* is expressed by a plain symbol.



(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthamkara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (city of) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by<sup>1</sup> a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,— in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Gaṇadhara* Gautama, and the veritable disciple *Lohārya*, and Jambu, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōsthila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhritishēṇa*, *Buddhila*, and other teachers,— by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,<sup>2</sup> (*that there was to be*) difficulty,<sup>3</sup> lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Kaṭavapra*,— the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,— an *Achdrya*, *Prabhāchandra* by name,— having perceived that the remainder of his life would be of but very short duration,— with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! *Om* !

<sup>1</sup> *Mahati*; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

<sup>2</sup> *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhya kathitā*. If it is preferred to take it in connection with *'jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,— leaving unspecified the place where he pronounced the prediction, but without any essential difference.— Ujjain is in Mālwa. And the more general consensus of tradition locates the pontiffship of *Bhadrabāhu* in Mālwa,— at a place named *Bhadalpur*, *Bhaddalpurī*, or *Bhādālpur*, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

<sup>3</sup> *Vaiśāmya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (disensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

## No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;

[VIKRAMA-]SAMVAT 718.

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

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mēwād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{3}{8}$ ". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrāpāṭaṇ inscription<sup>1</sup> of Durgagaṇa of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison *e.g.* of the signs for *ka*, *ja*, *ṣa*, *na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also *e.g.* from the almost square form of the sign for *b* (*e.g.* in *baddha*, l. 3, and *bāḷā*, l. 7), from the shape of the sign for *ṣ* (in *anurāṣṣita*, l. 5, and *paṣṣamī*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇḍāṇm* and *samṇivishṣam*, l. 9.<sup>2</sup> But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, *i. e.* some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used *e.g.* in the Nāgārjunī hill cave inscriptions of Anantavarman;<sup>3</sup> and 30 times its form resembles the sign for *y* which we find *e.g.* in line 3 and towards the end of line 9 of the Jaunpur

<sup>1</sup> See the Plate in *Ind. Ant.* Vol. V. p. 180.

<sup>2</sup> Compare the final *t* on the one hand *e.g.* with the final *t* in lines 13 and 17 of the Mandasōr inscription of Mālava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kapasawa inscription of Mālava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* *e.g.* with the final *m* towards the end of line 1 of the same Mandasōr inscription, and that in line 13 of the Jhālrāpāṭaṇ inscription of Durgagaṇa.

<sup>3</sup> *Gupta Inscr.* Plate xxxi.

inscription of Īśvaravarman,<sup>1</sup> but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.<sup>2</sup>—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ō*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ē* and *ai*, which together occur 40 times, are, with a single exception<sup>3</sup> in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruśōtamāyaḥ* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhi*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vvandhakē*, l. 6, and *vrahmachārīnaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādihikēsu* and *Puruśōtamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārāḥ*, l. 2; *ri* instead of *ṛi* in *trilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Mārgaśrīsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrēna*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,<sup>4</sup> who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the *Mahārāja Varāhasimha*, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmatī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy-of Kaiṭabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhāṭa, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishṇu-Kṛishṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgaśrīsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Purushōttama.'

The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama-Samvat 718 expired, to the 2nd November, A.D. 661.

<sup>1</sup> *ibid.* Plate xxxi. A.

<sup>2</sup> In the conjunct *ng* the sign for *ṅ* is everywhere, except in the word *bhujaṅga* in line 5, written above the line, *e.g.* in *tarāṅgāṅga*, l. 8.

<sup>3</sup> In *namēru* in line 10, where, owing to the *akshara ntyu* immediately above *mē*, and to the superscript signs of the two *aksharas* which precede *mē*, there was no room for the superscript sign of *ē*.

<sup>4</sup> The name of Aparājita does not occur in the list of the Guhila princes of Māwāj, given in *Ind. Ant.* Vol. XVI. p. 346.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥ श्रीगणेशाय नमः ॥ २ ॥ श्रीशिवाय नमः ॥ ३ ॥ श्रीकृष्णाय नमः ॥ ४ ॥ श्रीपद्मिनीयै नमः ॥ ५ ॥ श्रीसुकेश्याय नमः ॥ ६ ॥ श्रीसुवर्णाय नमः ॥ ७ ॥ श्रीसुवर्णाय नमः ॥ ८ ॥ श्रीसुवर्णाय नमः ॥ ९ ॥ श्रीसुवर्णाय नमः ॥ १० ॥ श्रीसुवर्णाय नमः ॥ ११ ॥ श्रीसुवर्णाय नमः ॥ १२ ॥

2 4 6 8 10 12

W. GRIGGS, PHOTO-LITH.

SCALE '45.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND OJHA.

F. KIELHORN.



TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> namaḥ [||\*] Sprīṣṭā<sup>3</sup> vakshasi līlayā kararuhai[h\*] kâchit-kach-  
âkarshanâd=anyâ kâma-parēna pâda-patanaiḥ kaṇṭha-grahēṇ=âparâ | dhanyâs=tâ  
bhuvanē surēndra tanavô<sup>4</sup> yâḥ prâpitâ nirvṛitim
- 2 smṛitv=êttam sprīhayanti gôpa-vanitâ yasmâi sa pâyâd=Dhariḥ [|| 1 ||\*]  
<sup>5</sup> Lakshmi-lil-ôpadhânam pralayajalanidhi-sthâyinô gaṇḍa-sailâ |<sup>6</sup> darpôdvṛitt-  
âsurēndra-drumagahanavana-chchhêda-dakshâḥ kuthâ(thâ)râḥ [||\*]
- 3 saṁsâr-âparāvâri-prasara-raya-samuttâraṇē baddha-kakshyâ |<sup>6</sup> dôrdḍaṇḍâḥ pântu  
Śaurēs=tribhuvanabhavan-ôttambhana-stambha-bhûtâḥ [|| 2 ||\*] Râjâ<sup>7</sup> śrī-Guhil-  
ânvay-âmalâ-payôrâsau sphurad-dīdhiti- |<sup>8</sup> dhvasta-dhvânta-samû-<sup>9</sup>
- 4 ha-dushṭa-sakalâ-vyâl-âvalêp-ântakṛit | śrīmân=ity=Aparâjitâḥ kshitiḥpṛitâm=  
abhyarchitô mûrdhabhir=<sup>10</sup> vṛitta-svachchhatay=aiva kaustubha-manir=jjâtô  
jagad-bhûshanam || [3 ||\*] <sup>11</sup> Śiv-âtma-jô=khaṇḍita-śakti-
- 5 saṁpa- |<sup>12</sup> d=dhuryaḥ samâkrânta-bhujangâsatru[h\*] | tēn=Ēndravat=Skanda  
iva pranêtâ |<sup>13</sup> vṛitô mahârâja-Varâhasimhaḥ [|| 4 ||\*] <sup>13</sup> Jana-grihîtam=  
api kshaya-varjitaṁ dhavalam=apy=anurañjita-bhûtalam [||\*] sthiram=api pra-
- 6 vikâsi diô daśa bhramati yasya yaśô gaṇa-vêshṭitam<sup>14</sup> || [5 ||\*] Tasya<sup>16</sup>  
nâma dadhatî yaśô-matî |<sup>16</sup> gēhiniḥ pranayini Yaśômatî [||\*] chittam=utpatha-  
gataṁ nirundhatî sâ babhûva vinayâd=Arundhatî ||<sup>17</sup> [6 ||\*] Śrîr=vvandhaki<sup>18</sup>
- 7 Sthânu-ratâ cha Gaurî vaidhavya-duḥkh-ôpahatâ Ratiś=cha [||\*] bâlâ  
tri(tri)lôkyâm=atul-ôpamânâ simantiniṇâm dhuri s=aiva jâtâ ||<sup>19</sup> [7 ||\*] <sup>20</sup>Vilôky-  
âsau lakshmiṁ svanayana-nimêsha-pratisamâm vayô-vittam raṅgat-tanutara-
- 8 taraṅg-ânga-taralam [||\*] <sup>21</sup>taran=samsâr-âbdhim vishama-vishaya-grâha-kalilam  
sthiram pôt-âkâram bhavanam<sup>22</sup>=akarôt=Kaitābharipô[h\*]<sup>23</sup> || [8 ||\*] <sup>24</sup>Stāchir=  
vvisphôṭayantaḥ sphuṭita-puta-rajô-dhûsarâḥ kêtakīnâm=âdhunvantaḥ kalâpân=  
madakala-
- 9 vachasâm<sup>25</sup> nṛityatâm barhiṇânâm<sup>26</sup> [||\*] mēgh-âlîr=vvikshipantaḥ salilakana-  
bhṛitô vâyavaḥ prâvriṣhēnyâ vânty=uchchair-yattra<sup>27</sup> tasmin=Puru(ra)-Naraka-  
ripôr=mmandiram samnivishṭam || [9 ||\*] Yâvad=bhânôḥ khurâgra-vraṇita-jalamu-

<sup>1</sup> From rubbings supplied to me by Mr. Gaurishanker Hirachand Ojha.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Śârdûlavikrīḍita.

<sup>4</sup> *Tanav* appears to be used here in the sense of *tanuṣ*, 'a slender or graceful woman.'

<sup>5</sup> Metre: Sragdharâ.

<sup>6</sup> These signs of punctuation are superfluous.

<sup>7</sup> Metre: Śârdûlavikrīḍita.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> What the author wishes to say is, I believe, -*dhvasta-dushṭa-dhvânta-samûha*-.  
<sup>10</sup> The rubbings have "âkîṣṭvṛittâ", but the sign of *visarga* appears to have been struck out.

<sup>11</sup> Metre: Upajâti.

<sup>12</sup> These signs of punctuation are superfluous.

<sup>13</sup> Metre: Drutavilambita.

<sup>14</sup> Originally -*vêshṭitaḥ* was engraved.

<sup>15</sup> Metre: Rathôddhatâ.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> This sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>18</sup> Metre: Indravajrâ.— Read Śrîr=bbâ°.

<sup>19</sup> This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.

<sup>20</sup> Metre: Śikharinî.

<sup>21</sup> *Taran* either stands for *târayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *taranî*, or rather *tarishyanî*.

<sup>22</sup> The *akshara na* was originally omitted and is engraved below the line.

<sup>23</sup> [Compare *bhau-dhâhi-taraṇē yad-yânapâttram madat* . . . . . *Vishṭâp-râdam mândiram*;  
*Ep. Ind. Vol. I. p. 156 f.*— E.H.]

<sup>24</sup> Metre of verses 9 and 10: Sragdharâ.

<sup>25</sup> Originally *vachasâm* was engraved.

<sup>26</sup> Read °*adm*.

<sup>27</sup> Supply *kâlê*; compare *Ind. Ant. Vol. V. p. 181, verse 10*; *Vol. XIX. p. 58, line 12*.

- 10 chas-tuṅga-raṅgās-turaṅgā yāvat=krāmanti(ṅti) prithvī-talam-atula-jalā nō<sup>1</sup> sa-  
mudrā[h\*] samudrā[h |\*] yāvan=Mérôr=nnaméruprasava-surabhayō bhānti bhāgāḥ  
śubh-āgā[h\*] Śaurēr=[ddh]ām=āstu tāvat=kṛitaniyama-namad-vipra-
- 11 siddham prasiddha[m\*] || [10 ||\*] Dāmōdarasya<sup>2</sup> pautrēṇa sūnnā  
Vra(bra)hmachāriṇaḥ [|\*] nāmnā Dāmōdārēṇ=aiṇa kṛitā kāvya-vidambanā || [11 ||\*]  
<sup>3</sup> Bālēn=Ājita-pautrēṇa sphṭā Vatsasya sūnnā [|\*] Yaśōbhatēna <sup>4</sup>pārv=ēyam=  
utkīrṇā
- 12 vikaṭ-āksharā ||<sup>5</sup> [12 ||\*] ✽ Samvatsara-satēshu saptasu(sv-) aṣṭādaś-  
ādhikēśu(shu) Māgra(rga)śirsha-suddha-pañchami<sup>6</sup> pratishṭhā Vāsudēvasya  
[||\*] Namaḥ Puruśōtamāyaḥ<sup>7</sup> ||

No. 4.— PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

Pithāpuram, the residence of a Zamīndār in the Gōdāvari district, contains a Vaishṇava temple, named Kuntī-Mādhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.<sup>8</sup>

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of ś and ṣ; *ih* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrī*.

<sup>1</sup> This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

<sup>2</sup> Metre of verses 11 and 12: Ślōka (Anuṣṭubh).

<sup>3</sup> Originally *bālēnājita* was engraved; but in the third *akṣara* (no) the superscript line, which turns *d* into *ḍ*, appears to have been struck out again.

<sup>4</sup> Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhālrapāṭaṇ inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pārvod*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

<sup>5</sup> Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>6</sup> Read *-pañchamī* or *-pañchamīdīm*.

<sup>7</sup> Read *Puruśōttamāya*.

<sup>8</sup> *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Māsha-samkrānti*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*vishaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbikā (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhāpuram that Navakhaṇḍavāḍa is close to Piṭhāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Piṭhāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagoṇḍa-Chōḍa-valanāṇḍu.<sup>1</sup> The *Madras Survey Map* of the Piṭhāpuram Division shows, about 1½ mile E.S.E. of Piṭhāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṇṭāchāri of Śrīpiṭhāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇḍi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapati.<sup>2</sup> According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavaru plates of the Eastern Chālukya king Amma II., according to which Elavaru, a village north of Tsandavōlu in the Rēpalle tālukā of the Kistna district, belonged to the district (*vishaya*) of Velanāṇḍu.<sup>3</sup> In an inscription at Drākshārāma,<sup>4</sup> the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavrōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavrōlu, as the former capital of the chiefs of Velanāṇḍu.

Like the Redḍis of Koṇḍavīḍu,<sup>5</sup> the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishtira and ruled at Kirtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

<sup>1</sup> Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Vīra-Chōḍa-Vinnagara, i.e. 'the Vishnu temple of Vīra-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

<sup>2</sup> Above, Vol. III. No. 15, verses 17 and 34.

<sup>3</sup> *Ind. Ant.* Vol. XII. p. 91.

<sup>4</sup> No. 268 of 1893 in my *Annual Report* for 1893-94.

<sup>5</sup> See above, Vol. III. pp. 59 and 286.



followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kirtivarman II.; his son, Raṇadurjaya II.; and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kirtipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kirtivarman III. is said to have been Malla I., who entered into an alliance with Trinētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatśahasra country,<sup>1</sup> and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,<sup>2</sup> Malla I. is supposed to have been on friendly terms with the same mythical king, here named Trinētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatśahasra country on the southern (bank) of the river Kṛishṇavernā, obtained through the favour of the glorious Trinayana-Pallava.'<sup>3</sup> The Yenamadala inscription further shows that the Shatśahasra country,<sup>4</sup> i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of Konnātavāḍī, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Pithāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,<sup>5</sup> I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatya inscription on the right door-pillar of the Bhīmésvara temple at Guḍivāḍa,<sup>6</sup> where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

<sup>1</sup> In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Trisatōttarashatśahasrāvaninātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

<sup>2</sup> See the quotations, above, Vol. III. p. 286, note 2.

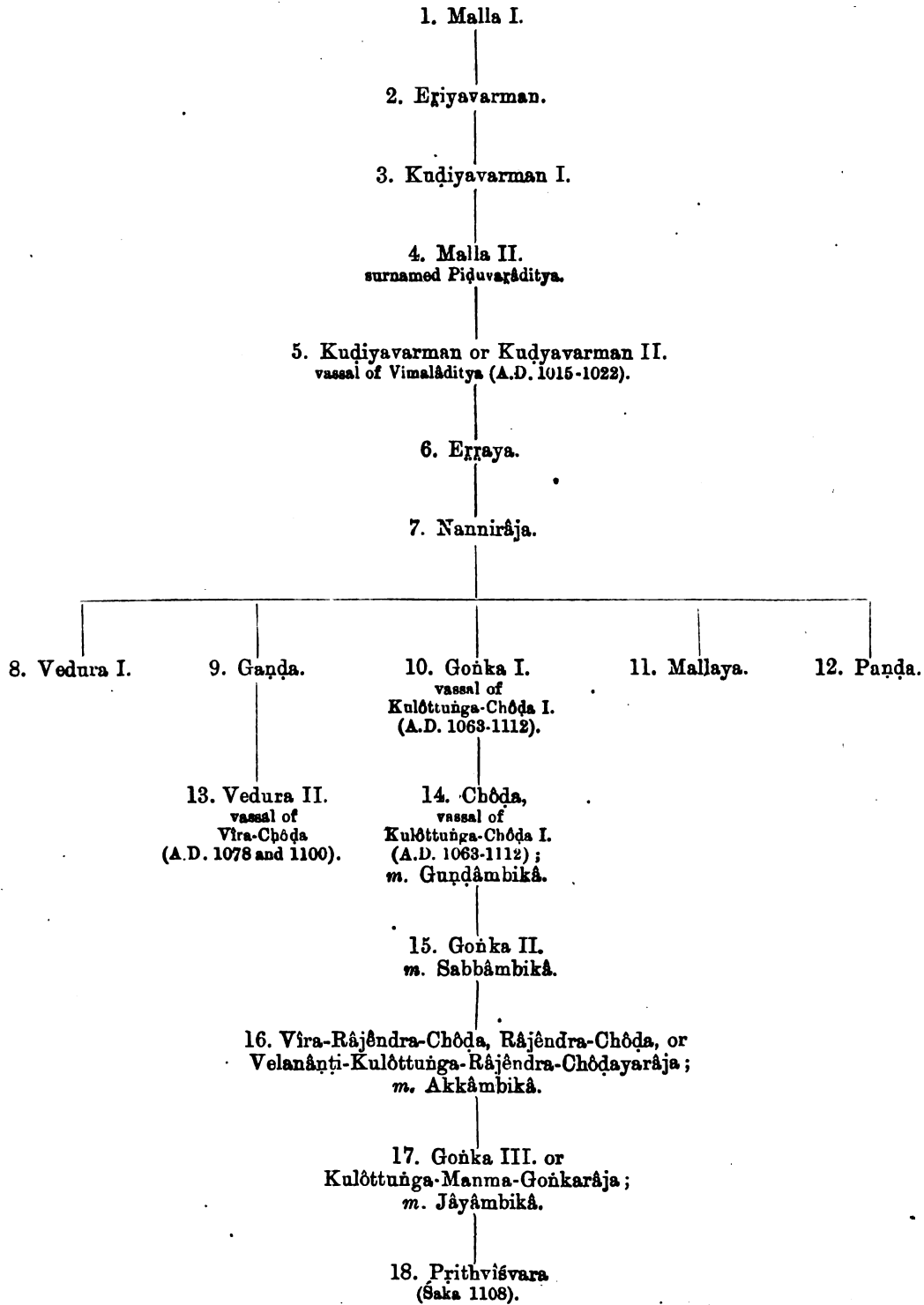
<sup>3</sup> See above, Vol. III. p. 95.

<sup>4</sup> Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muḥammadan rule and called themselves Āravēlu-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Mulikināḍuvāru (see above, Vol. III. p. 24), Śīrnāḍuvāru, Kāsalnāḍuvāru, Velnāḍuvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shatśahasra country of the inscriptions."

<sup>5</sup> *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

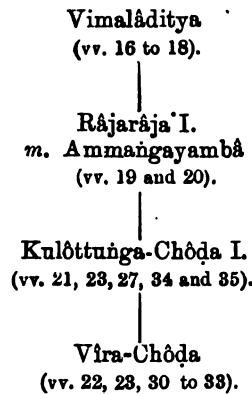
<sup>6</sup> No. 539 of 1893 in my *Annual Report for 1893-94*. According to No. 540, the ancient name of the Bhīmésvara temple at Guḍivāḍa was Kundśvara; see *ibid.* p. 5.

## THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

**EASTERN CHALUKYAS.**



Ammaṅgayambā, the wife of Rājarāja I., is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v. 20). But we know from the Chellūr plates of Vīra-Chōḍa<sup>1</sup> that the full name of her father was Rājendra-Chōḍa, *i.e.* the Chōḷa king Parakésarivarman, *alias* Rājendra-Chōḷadēva I.<sup>2</sup> The Piṭhāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulōttuṅga-Chōḍa I. bestowed the country of Vēṅgi on his son Vīra-Chōḍa.

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulōttuṅga-Chōḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), *i.e.* the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedula II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vīra-Chōḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmāntara-dēśa, *i.e.* 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇā and the Gōdāvarī, and the country between them must have formed a portion of the country of Vēṅgi or Vēṅgi, which Vīra-Chōḍa held from his father Kulōttuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulōttuṅga-Chōḍa I. adopted as son the cousin of Vedula II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Vēṅgi, which contained sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vēṅgi can only have taken place between A.D. 1100, the latest available date of Vīra-Chōḍa,<sup>3</sup> and A.D. 1112, the year of the death of Kulōttuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhīmanātha (at Drākshārāma) and to have ruled over all kings between Kālahasti (in the North Arcot district) and the Mahēndra mountain (in the Gañjām district),<sup>4</sup> *i.e.* over the whole Telugu country (vv. 41 and 42).

The next king, Vīra-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja (l. 141 f.), is reported to have killed a certain

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

<sup>2</sup> *See South-Indian Inscriptions*, Vol. II. p. 232.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284.

<sup>4</sup> *See above*, Vol. III. p. 20, note 5.

**Bhima**, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolluru** lake, which is mentioned in a copper-plate grant of **Kulöttuṅga-Chōḍa II.**<sup>1</sup> A certain **Bhima** of **Kuḷam**, which is probably identical with the modern **Ellore** on the bank of the **Kolluru** lake, was put to flight by **Vikrama-Chōḷa.**<sup>2</sup> This **Bhima** may have been a predecessor of the other **Bhima** who is mentioned in the present inscription. **Rājendra-Chōḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhīmésvara** or **Bhīmanātha** at **Dākshārāma**<sup>3</sup> (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulöttuṅga-Manma-Goṅkarāja** (l. 142 f.), took to wife, **Jāyāmbikā**, who belonged to the family of the chiefs of the **Parvatāpara-māhi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Śiva** and **Vishṇu** at **Nādeṇḍla** in the **Narasarāvupēta tālukā** of the **Kistna** district.<sup>4</sup> Like the chiefs of **Velanāṇḍu**, they belonged to the **Chaturchakula**, i.e. the **Śūdra** caste, and were **Mahāmaṇḍalésvaras**. Their ancestor **Buddhavarman** was an officer of the first Eastern **Chālukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'<sup>5</sup> **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,<sup>6</sup> i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**<sup>7</sup> or **Koṇḍapaḍmaṭi**,<sup>8</sup> i.e. '(ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṃvat 1052** (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulöttuṅga-Chōḍadēva.**'<sup>9</sup> Accordingly they appear to have been dependents of the Eastern **Chālukya** king **Kulöttuṅga-Chōḍa II.** In **Śaka-Saṃvat 1087**, **Koṇḍapaḍumaṭi-Buddharāja** was a vassal of a king **Bājarāja**,<sup>10</sup> to whom, as will be shown below, also **Prithivīsvara** of **Velanāṇḍu** was subject.

To return to **Jāyāmbikā**, the wife of **Goṅka III.**,—she is proved to have been the daughter of one of the chiefs of **Nādeṇḍla**, who, like the chiefs of **Velanāṇḍu**, belonged to the **Śūdra** caste and were tributary to the Eastern **Chālukyas**. She built or rebuilt the temple of **Kuntī-Mādhava**, at **Śrīpīṭhapura**<sup>11</sup> (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrīśimhagiri** (v. 56), i.e. at **Śrīśimhāchalam** in the **Vizagapatam tālukā**.

The last name in the list is **Prithivīsvara** (v. 58) or **Prithivīsvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gōḍavari** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanāṇḍu** whose names are given in the Table on page 35. To the 14th king, **Chōḍa**, has to be assigned an inscription of **Velanāṅṭi-Rājendra-Chōḍa** at **Drākshārāma**,<sup>12</sup> which is dated in **Śaka-Saṃvat 1042** and in the **Chālukya-Vikrama** year 45, and which suggests that, after the death of **Kulöttuṅga-Chōḍa I.** (**Śaka-Saṃvat**

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>2</sup> *South-Indian Inscriptions*, Vol. II. p. 308.

<sup>3</sup> From the numerous inscriptions in the **Bhīmésvara** temple at **Drākshārāma** in the **Rāmachandrapuram tālukā** of the **Gōḍavari** district, it appears that the ancient form of the name **Drākshārāma** was **Dākshārāma**, **Dakahatapōvana**, **Dakshavāṭa**, or **Dakshavāṭikā**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavādināṇḍu**, a subdivision of **Gaṅgagōṇḍa-Chōḍa-velanāṇḍu**. See my *Annual Report* for 1893-94, p. 5.

<sup>4</sup> See my *Annual Report* for 1892-93, p. 3.

<sup>5</sup> *Giripratihit trisaptatigrāmaṃvat mahā*; Nos. 214, 233 and 239 of 1892.

<sup>6</sup> Nos. 227, 228 and 241 of 1892.

<sup>7</sup> No. 241 of 1892, and No. 216 of 1893.

<sup>8</sup> Nos. 228, 234 and 237 of 1892.

<sup>9</sup> *Kulöttuṅga-Chōḍadēva-divyāśrīpādd-ārddhaka*.

<sup>10</sup> See No. 216 of 1893 in my *Annual Report* for 1893-94.

<sup>11</sup> This form of the name occurs in verses 54 and 66, while the prose portion (ll. 139, 152 and 168 f.) employs the form **Śrīpīṭhapuram**, which agrees with the present name **Pīṭhapuram**.

<sup>12</sup> No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṁvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēsvara* Velanāṇṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍla of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēsvara* Velanāṇṭi-Goṅkaya, who was the son of Chōḍa.<sup>1</sup> In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṁvat 1058 and belongs to the time of Velanāṇṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṁvat 1060 to 1079, as may be seen from the subjoined Table.

| Name of chief.   | Śaka date. | Number of copy.           |
|--|------------|---------------------------|
| Velanāṇṭi-Goṅka, son of Rājendra-Chōḍa . . . . .             | 1060       | 216 of 1892.              |
| Kulōttuṅga-Chōḍa-Gāṅgēya-Goṅkarāja . . . . .                 | 1060       | 275 of 1893.              |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1061       | 227, 265 and 384 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1062       | 223 of 1892.              |
| Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa. | 1065       | 231 of 1892.              |
| Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .               | 1072       | 224 of 1892.              |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1073       | 264 of 1893.              |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1075       | 228 of 1893.              |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1077       | 270 of 1893.              |
| Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .                         | 1079       | 268 of 1893.              |

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṁvat 1085 to 1102, with Prithviśvara, during whose reign the Piṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

<sup>1</sup> No. 344 of 1892 in my *Annual Report for 1892-93.*

Śaka-Samvat 1066-67.<sup>1</sup> A tabular list of the inscriptions of Prithviśvara is subjoined.

| Name of chief.  | Śaka date. | Number of copy.      |
|---|------------|----------------------|
| Kulōttuṅga-Velanāṅṭi-Rājendra-Chōdayarāja . . . . .   | 1085       | 238 of 1893.         |
| Kulōttuṅga-Rājendra-Chōdayarāja . . . . .   | 1085       | 256 of 1893.         |
| Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōdayarāja,<br>son of Kulōttuṅga-Chōḍa-Gonkarāja . . . . . | 1085       | 257 of 1893.         |
| Kulōttuṅga-Rājendra-Chōdayarāja . . . . .   | 1087       | 225 and 236 of 1893. |
| Velanāṅṭi-Kulōttuṅga-Rājendra-Chōdayarāja . . . . .   | 1102       | 413 of 1893.         |

TEXT.<sup>2</sup>

A.— West Face.

- 1 श्रीकांतस्य निजीदरांतरचरद्भ्रांडषंडावनव्यापाराभिरतस्य
- 2 वेद[शिर]सामावासभूमिर्हरेः । नाभ्यंभोरुहगङ्गरापवरकादाविम्ब-
- 3 भूवात्मभूर्भूतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१\*] तत्पादां-
- 4 बुरुहान्महेंद्रविनताज्जने<sup>3</sup> चतुर्त्यान्वयस्त्रीलोकैकगुरोर्हरेः
- 5 पदतलाङ्गमाप्रवाहो यथा<sup>4</sup> [१\*] तस्मिन्विस्मितसूरिसंज्ञितनुतीभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्रविधिः<sup>5</sup> प्रीतेन पुत्रीकृतः<sup>6</sup> । [२\*]  
प्रीत[ः\*] श्वेता-
- 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि क्षीमं वितानं सकलनृपज-
- 8 नप्रात्थसिंहासनाह्वं [१\*] नानावादित्रयंश्वनिभिरभिनुता<sup>7</sup> मंगलालक्षित-
- 9 काञ्च प्रादाद्भ्राम्जीस्मात्तुहिनचयसिते<sup>7</sup> चामरे चारुरूपे । [३\*] अ-
- 10 शेषसुखसंभोगभागधेयैकभा[ज]नं [१\*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४\*] सीयं धर्मनृपा[लद]त्तनिखिलस्त्रापालचिह्नान्निरं<sup>8</sup> राज्यं
- 12 प्राण्य[य]शोवितानरुचिभिर्भूमंडलं मडयन्<sup>9</sup> [१\*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रसुदितास्तारागणैर्व्याव्रितो<sup>10</sup> राजा राजितचातुरंगपृतनासंवेष्टितो-
- 14 स्मिन्पुरे । [५\*] यातेषु केषुचिदशेषधराधिपेषु तद्वंशजेषु विजितारिपरा-

<sup>1</sup> See my *Annual Report* for 1893-94, p. 5 f.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read विहता<sup>0</sup>.

<sup>4</sup> Read यथा.

<sup>5</sup> Read ंभवः.

<sup>6</sup> Read ुतां.

<sup>7</sup> Read ोजीर्त्तुहिन<sup>0</sup>.

<sup>8</sup> Read ंचिह्नान्निरं राजस्याज्य<sup>0</sup>; the *anusvāra* of राज् stands at the beginning of the next line.

<sup>9</sup> Read मडयन्.

<sup>10</sup> Read ंगर्षवाहती राजाराजत्.

- 15 क्रमेषु [1\*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध<sup>1</sup>  
कीर्त्ति-
- 16 वर्मा । [६\*] तदंशो मङ्गवर्माभूत्तुतो रणदुर्जयः [1\*] वै[रि]णो रण-  
17 रंगस्थमीक्षितुं यन्स<sup>2</sup> सेहरे । [७\*] ततो निखिलभूपालमौलिसा-  
18 लितशासनः [1\*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८\*] त-  
19 त्युत्रः कीर्त्तिवर्मा । अनेकहस्त्यक्षपदातिवर्माविनिर्जिताराति-  
20 कुलः कलावान् [1\*] शशास पृथ्वी<sup>3</sup> प्रधित(ः)प्रतापस्तदात्मजो मङ्गनृ-  
21 पोतिवीरः । [९\*] अथ<sup>4</sup> त्रिणेत्रेण स पञ्चवेन विधाय मैत्रीं विधिवद्विधि-  
22 न्नः [1\*] जिगीषया दक्षिणदेशसुचकैः प्रतस्थिवानास्थितसिंहवि-  
23 क्रमः[ः] । [१०\*] सीयं गंगाकलिङ्गवङ्गमगधानंभ्रान्गुलिंदा[न\*] नृपान्वीरः  
24 कुञ्जलकेरलक्षितिपतीन्गौडान्मपांद्याधिपान् [1\*] जिला भीजमराट-  
25 लाटकटक्रांदैत्यान्निवाखंडलो<sup>5</sup> राजा<sup>6</sup> भ्राजितषट्सहस्र-  
26 जगतीमासाद्य सत्यव्रतः । [११\*] विविधविभवराजद्राजसंघाभिरा-  
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्य<sup>7</sup> [1\*] पुरमिव धनदस्य ओनि-  
28 [व]ासैकभूमिर्जनदपुरसमाख्यत्तस्य राज्ञो बभूव । [१२\*] तत्रायं  
29 धन[द]पुरे सुरारितुष्यः कल्याणैः[1\*] स्वकुलपरंपरानुयातैः [1\*] कौत्तेया-  
30 ल्य[म]धिगतैर्महीपचिह्नैस्संयुक्तोशिषदवनीं स मङ्गभूपः । [१३\*] तत ए-  
31 षीयवर्मा ततः कुडियवर्मा । तस्मान्मङ्गमहीपतिः प्रतिबल[धा]-  
32 तौघधर्मद्युतिर्जातीभून्निजखड्गखंडितमहाचंडाशनिशास्त्रतः<sup>8</sup> [1\*]  
33 यो लोके गुणयोगतः पिडुवः<sup>9</sup>दित्याभिधानं ययौ दुःप्रापं<sup>9</sup>  
34 त्रिदशैरशेषजगतामीशैस्समस्तीरपि । [१४\*] तस्माद्भूत्कुडियवर्मानृपः  
35 प्रमाधी<sup>10</sup> वैरिद्धितीशमदमानमनीरधानां<sup>11</sup> । यद्युद्धभूमिषु मनी-  
36 धितपूरुषाद्यै<sup>12</sup> गीर्वणवा[र]वनिता मुदिताश्चरति । [१५\*] तत्राखिलमहीचा-  
37 [र]पश्चात्करसदृष्टदः<sup>13</sup> [1\*] विमलादित्यदेवीभूत्वालुक्खान्वयभूषणं<sup>14</sup> । [१६\*] त-  
38 स्याखिलक्षितिपमौलिकिरीटकीटिरत्नप्रभानिकरकांतपदद्वयस्य [1\*] सं-  
39 ग्रा[म]भूमिषु चकार चिरं [जि]गीषोस्साहाय्यकं कुडियवर्मानृपोति-

<sup>1</sup> Read °नय.

<sup>4</sup> Read अथ.

<sup>7</sup> Read °राखन्.

<sup>9</sup> Read दुःप्रापं.

<sup>12</sup> Read °षायै गीर्वाच°.

<sup>13</sup> Read समृद्धिदः.

<sup>2</sup> Read यं न.

<sup>5</sup> Read °कान्दैत्यानिवा°.

<sup>8</sup> Instead of *śūdr* the original has the impossible group *śūdr*.

<sup>10</sup> Read प्रमाधी.

<sup>3</sup> Read पृथ्वी प्रधित°.

<sup>6</sup> Read राजाभाजत.

<sup>11</sup> Read °रथानाम्.

<sup>14</sup> मूषचं appears to be corrected from मूषचः.

- 40 [वी]रः । [१७\*] ततस्माद्वाय्यसंतुष्टः 'कुडियवर्म्ममहीभृते ।  
विमलादित्यभूपाली
- 41 गुद्रवारइयं ददौ । [१८\*] राजराजस्तु तत्पुत्री राजराज इव स्वयं ।  
निखिलीश्व-
- 42 र्यदृमात्मा राजशेखरसंश्रयः । [१९\*] सोयं 'सूर्यकुलामृतावर्नव-<sup>3</sup>  
भवामश्वं-
- 43 [म]यंवां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[ः\*] श्रीराजराजस्तदा ।  
नानाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्वदां<sup>4</sup> शैलीक्यैकगुरुर्थधा<sup>5</sup> सरसिजां त-  
45 नोपयेमे हरि[ः\*] । [२०\*] यजनि निजभुजोद्यदिक्रमाक्रांतविश्व-  
चित्तिभरणस-
- 46 मत्य[ि]<sup>6</sup> श्रीकुलीसुंमचोडः [1\*] दिनकरमिव ताभ्यां यं कराकथ्यमा-  
47 या प्रथित[व]हलभासं राजलक्ष्मीश्लेषेवे । [२१\*] तस्मादाविरभूषीरो  
वीर[चो]-
- 48 उः प्रतापव[र]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२\*] श्रीकुलीसुं-<sup>7</sup>  
49 मा[चो]डोमि पालयन्सकलामिलां [1\*] वीरचोडकुमाराय प्रददौ वेंगिमं-<sup>8</sup>  
50 डलं । [२३\*] कुचवर्म्ममहीपालः परिपाण्य वसुंधरां [1\*] स्वराण्यभ[र]र-  
51 मखिलं स्वपुत्रे स नियुक्तव[र]न् । [२४\*] ए००योभू[न्\*]नृपस्तस्मा-  
द्विचयत्रुपरा-<sup>9</sup>
- 52 क्रमः [1\*] ततोभवन्निराजसंस्तारारातिसंहतिः । [२५\*] तस्य  
प्रपञ्चितसमञ्चित-
- 53 पुण्यकीर्तिः पञ्चाभवन्निराजसंस्तारारातिसंहतिः [1\*] पुत्राः पवित्रचरिता  
[वे]दुरा-
- 54 ख्यगंडगीकचमाधिपतिमङ्गयपंडसंज्ञाः । [२६\*] तेषां गोकमहीपालः  
पालय-
- 55 वंमंडलं [1\*] श्रीकुलीसुंमचोडाज्ञां दधानोप्यधिक<sup>10</sup> वभौ । [२७\*]  
पुत्रस्तस्य

<sup>1</sup> Read कुच<sup>०</sup>.<sup>2</sup> The ॐ of सूर्य is expressed by d and w.<sup>3</sup> Read ०वाषव.<sup>4</sup> Read ०सद.<sup>5</sup> Read ०र्यया.<sup>6</sup> Read समर्थः.<sup>7</sup> The *anusvāra* stands at the beginning of the next line.<sup>8</sup> The *anusvāra* stands at the beginning of the next line.<sup>9</sup> Read ०दुच.<sup>10</sup> The *akshara* नी appears to be corrected from some other *akshara*, the second part of which was व.



- 56 समस्तराजनिकरप्रोद्यत्किरोटद्युतिश्रेणिशीणपदस्य<sup>1</sup> गोकनृपते[:\*] श्री-  
 57 चोडभूपोजनि [1\*] यद्वाहायुगपालिता वसुमती स्वास्थं परं व्यानशे रा-  
 58 [मि] राजनि राजलोकविनते<sup>2</sup> यावत्सुखं मेदिनी । [२८\*] तस्य  
 गोकञ्चित्तिसस्य<sup>3</sup> भा-  
 59 [तु]र्गी[ड]स्य धीमतः [1\*] बभूव [वे]दुरो नाम तनयो विनयाम्बितः ।  
 [२९\*] अघ<sup>4</sup> म-  
 60 [धि]तवैरियूधे<sup>5</sup> प्रधित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेङ्गीमं-  
 61 डलमाखण्डलोपमे रेजे । [३०\*] तस्याखिलारिनरपालसमूहाराजलक्ष्मी-  
 62 कचग्रहणल[प]टदक्षहस्तः । श्रीवीरचोडनृपतेर्वेदुरक्षितेशस्मा-  
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१\*] वे[दु]रो वीरचोडस्य शासनानुचर-  
 64 श्विरं । पाञ्चदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२\*] तस्मै श्रीवीरचो-  
 65 डक्षितिपतिरखिलस्माभ्य[त]ां विस्मितानामग्रे सिंहासनाई सकलनृपज-  
 66 नप्रार्थितं संदिदेश<sup>6</sup> । देशञ्चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-  
 67 तराख्यं प्रादात्प्रोतस्म भूयो वेदुरनृपतये पातितारातिराजे । [३३\*] अ-  
 68 घ<sup>7</sup> पृथुतरकीर्त्ति[:\*] श्रीकुलीतुंगचोडः परनृपकुलमाधं<sup>8</sup> गोकभूप[ा]-  
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-  
 70 चिह्नैश्चोडभूपं युयोज । [३४\*] ततश्चोडमहो[प]ाय सूनवे स नृपीत्त-  
 71 मः । [प्रो]त[ष्मो]डशसाहस्रं प्रद[दौ] वेङ्गिमंडलं । [३५\*] सोयंश्चोडक्षि-  
 तीशः प्रति-  
 72 नृपतिकु[लो]न्मूलनाभीलभीम[:\*] श्रीमहेंगोधरिचीमभिमतफलदां<sup>9</sup>  
 73 [पा]लयच्छैलधीरः<sup>10</sup> । रेजे राजीवराजन्निजनयन[यु]गी योगगम्ये  
 74 पुराणे पुष्पन्विष्णावभीक्ष्णंनिखिलनृपजनाभ्यर्क्षितो भक्तियुक्तिं । [३६\*] त-  
 75 स्य <sup>11</sup>तिवर्गसहचर्य्यतिमात्रपूर्णैतारापतिप्रतिमवक्त्ररुचिः<sup>12</sup> प्रिया-  
 76 भूत् । लक्ष्मीरिवाक्षयगु[णा] पतिदेवतानांमुण्डांबिका मरि<sup>13</sup> सदा परिकी-  
 77 त्तनीया । [३७\*] ताभ्याः<sup>14</sup> शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]ः  
 78 । श्रीगी[क]भू[पो]जनि राजलोककिरीटकोटीविलसन्निदेशः । [३८\*] यद्यु[द्धे]-  
 79 भिसुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:\*] श्रुत्वा वारिधरध्वनी[न]

<sup>1</sup> येचि appears to be corrected by the engraver from श्रीणि; read येचीश्रीण.

<sup>2</sup> Read विनते.

<sup>3</sup> Read चित्तेशस्य.

<sup>4</sup> Read अघ.

<sup>5</sup> Read मधितवैरियूधे प्रधित°.

<sup>6</sup> Read संदिदेश.

<sup>7</sup> Read अघ पृथुतर°.

<sup>8</sup> Read °माधं.

<sup>9</sup> The *anusvāra* stands at the beginning of the next line.

<sup>10</sup> Read °यच्छैल°.

<sup>11</sup> Read तिवर्ग.

<sup>12</sup> Read पृथं.

<sup>13</sup> Read धरि.

<sup>14</sup> Read ताभ्यां.

- 80 [घ]नपधे<sup>1</sup> लोकांतरस्था [च]पि । तद्युद्धोद्यमभूरिभैरवव[ह]ङ्गिरी-
- 81 [र]वाशङ्कया कार्ये[ष्वी]प्सितसिद्धिमस्य नितरामाशीर्भिराशासत । [३८\*]  
ये[ना\*]-
- 82 खिलच्चितितलत्रिदशालयानां कूटेषु हाटकमया घटिता वि[रि\*]-
- 83 जुः । कुंभा[\*] स्वकीयजय[चो]षणसंप्रयुक्तस्तंभा इवाभ्रचर[सं]-
- 84 <sup>2</sup>[सं]स्तुतकीर्त्तिनेव । [४०\*] ये[न] श्रीमङ्गीमनाधस्य<sup>3</sup> च[क्रे] शाकं धाम  
प्रस्थिता[य][रः\*]
- 85 स्वकीर्त्तेः [1\*] हेन्ना<sup>4</sup> भूम्ना पादविन्यासहेतोः प्रासादाग्रं [व्यो\*]-
- 86 [म]निश्रेणि[के]व । [४१\*] यस्य श्रीकाळहस्यद्रिमहेन्द्राचल[म]ध्य[गा\*]-
- 87 : । [भू]पाः पुष्यप्रवीणस्य किङ्करा गोकभूपतेः । [४२\*] तस्य त्रि[लो]-
- 88 क्कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्तिं]-
- 89 : [1\*] सव्वांबिका तनुमती व[सु]धैव साक्षादक्षीणपुष्यनिचया खलु
- 90 धर्मपत्नी । [४३\*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वांशी विह[त्सं]-<sup>5</sup>
- 91 घस्तु[तश]भगुणे<sup>6</sup> जम्भ[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-
- 92 लोत्सादहन्मंत्र<sup>7</sup> उक्तो दातार्यिभ्योर्त्यितगुरुतरं वीरराजेंद्रचोडः । [४४\*] [ये]-
- 93 [न]ांभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसंगघर्षेखल[लो]ल[मा]-
- 94 स्नाकलुषमनिमिषेः<sup>8</sup> खातमादा<sup>9</sup> सरस्तत् । निशेषं शोषयित्वा[व]धि ज[ल]-
- 95 धिजलं कुंभयोनिर्ध्यायो<sup>10</sup> [भो]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[णी]
- 96 राघ[वे]ष । [४५\*] यस्याविखंडितविजृंभितपुंडरीकषण्डप्रभापटलपांडु[त]-
- 97 [रे]ण नित्यं [1\*] सच्छादिता<sup>11</sup> वसुमती यशसा जभास<sup>12</sup> च्छ[त्रे]ण मौक्तिक-  
कमयेन [वि]भू[षि]-
- 98 तेव । [४६\*] [ये]नारा[ध]नसाधनानि विदधे<sup>13</sup> भीमेश्वरस्याल[ये] <sup>14</sup>सौवर्णा-  
न्यतिदी[प्र]बनिकरै-
- 99 हंसप्रभा च[र]पिंता [1\*] <sup>15</sup>येस्त्वक्षीणसुवर्णभारघटि[तं]<sup>16</sup> सदृक्कपीठस्थितं  
क[त्वि]द्रादि-
- 100 गणान्गुणैरतिययौ श्रीभीमना[थ]स्मुदा । [४७\*] कनकनकसंदोहकृतव्यकरतीर-  
वं [1\*]

<sup>1</sup> Read पधे.<sup>2</sup> Cancel the bracketed letter.<sup>3</sup> Read नाधस्य.<sup>4</sup> Read हेन्नी.<sup>5</sup> The *anusvāra* stands at the beginning of the next line.<sup>6</sup> Read गुषो.<sup>7</sup> The group *tsd* looks like *tsd*.<sup>8</sup> Read °ननिमिषेः.<sup>9</sup> Read °नादौ.<sup>10</sup> Read °र्ययायो.<sup>11</sup> Read संछादिता.<sup>12</sup> Read वभास.<sup>13</sup> विदधे is a genuine mistake for विदधरे which is precluded by the metre.<sup>14</sup> Read सौवर्णा.<sup>15</sup> Read यस्त्व.<sup>16</sup> Read सुवर्णः.

- 101 [योदाह]लेदुचू[ड]ाय दाचारामनिव[र\*]सिने । [४८\*] वि[द्यु]कृतेव जगती-  
तलसंचरिण्यु-
- 102 रानंददा श[शि]कलेव सतात्रितांतं । 'अकांभिकेति तरुणीजनरत्नभूता जाया-  
103 स तस्य जगतीपतिसत्तमस्य । [४९\*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-  
जगद्रक्षणीकांत-
- 104 'दक्षेस्वाचाहेवः कुमारस्यकलनृपकलाकीविदो गीकभू[प]ः । यद्देरिचीणिपा-  
105 लाः क्षणमपि निखिले क्षातले नाम्नवतः पादग्यासावकाशं वियति विदधिरे  
धाम
- 106 [त]द्योग्यरूपाः । [५०\*] यमर्थिसार्थाभिमतार्थदं क्षितौ [क्षी]णारिभूपालम-  
[वे]स्य नू-
- 107 नं । स्वस्थोभवत्कल्प[क]भूरुहचिरं राजेंद्रचोडप्रि[य]पुत्रसुचैः । [५१\*] संजीव-  
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यश्चरितमेव  
वदंति सं-
- 109 त[श्चा]क्षत्रि[य]ामकमशेषसतीजनस्य\* । [५२\*] [या] पर्वताप[र]महीनृपवंशदुम्भ-  
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[ञ्च]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका'  
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३\*] चाख्यानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभे स्फुरत्यरि-  
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नीरधपधासिकारस्य'  
विष्णोः । [५४\*] प्रा-
- 113 [क]ारगोपुरमनीहर[मि]तदीयत्रिर्न्नाय देवनिलयं कमलालयां या [१\*] सुखाप्य  
तत्सहित-
- 114 [म]थुतमर्हणाभिराराधयंत्वभिमतानि फला[न्य]व[र\*]प्रीत् । [५५\*] श्रीसिं-  
हगि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तात्सिकर्त्तनविपानमृहीतमूर्त्तैः' [१] हेमांगनाम निखिल[युति]-  
सार[वे]-
- 116 यां प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६\*] भास्वत्स्फाटि[क]शीलमृग्माह-  
चिषु प्रीयत्यभाम-

1 Read चक्षान्ति°.

2 Read दक्षः.

3 The ४४ of °शेष appears to be corrected from *ma*.

4 Read जायांभिका.

5 Read वसती.

6 Read °रधपथा°.

7 Read विधान.

- 117 [खला डिंडीरद्यु]तिदेवधाम[शिख]रेष्वास्थापिता भूरिशः । [सी]वर्णः<sup>1</sup> कल[धौ]-  
तभूद्दुशिखरासीन-
- 118 स्व भांनो[द्विवं बभ्रु]र्विभ्रममभ्र[च]रिविनुताः कुं[भा] गुणाद्या<sup>2</sup> यया [॥ ५७\*]  
ताभ्यां श्रीपृधि-<sup>3</sup>
- 119 [वीश्व]र[\*] स्वयमिवाशेषस्थितेः [कारणं] देव[\*] 'श्रीपृधिवीश्वरीज[नि] जनप्रस्तू-  
यमानोदयः । य-
- 120 [स्मिन्नाज]नि रक्षति क्षितित[लं] क्षीण[ारि]वर्गे ज[नी] व्युत्पत्तिं रिपु[ची]र[वा-  
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८\*]
- 121 य[स्त्र]ातिनिर्मलतरेण परीतमेतद्द्व्याड[माश्र] यश[सा] [नि]तरां विभाति  
। [धू]मांक्षधौत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवक्त्र[भ]स्य । [५९\*] यं[मंघ]सिधु-  
रसमं<sup>4</sup> सततप्रवृत्त-
- 123 दाना[द्वंद]क्षिणकरं किल वीक्षु<sup>5</sup> नूनं [।\*] दिक्कुंभिनी निखिल[भूभर[षै]कदक्षं  
त्रीळावि[व]ाप्य<sup>7</sup> खलु
- 124 पां[डुरत]ां भ[जं]ते । [६०\*] ग्रामा विहङ्गनेभ्यो विविधफलभरानम्रकम्बे-  
हसस्यास्तीर्णस्तूर्ण<sup>8</sup>
- 125 तटाकास्तटवनकुसुमामोदिताणः<sup>9</sup> प्रपूर्णः<sup>9</sup> [।\*] देशे<sup>10</sup> देशैर्वि[स्तृत]ाः<sup>11</sup> पृष्ठुत[र]-  
यशसा खानिता
- 126 येन [शश्व]हत्ताशैवार्यसंघाः प्रियवचनसमं सूरिसंघेभ्य [ए]व । [६१\*] य[र]-  
वाप्रारंभ[शुं]-<sup>12</sup>
- 127 [भत्य]टहपटतरध्व[र]नमाकरण्य<sup>13</sup> तूर्णं हित्वा देशादिगंतान्<sup>14</sup> भयभक्ति[दृ]शो  
व्याप्य
- 128 यस्वारिसंघाः । किं<sup>15</sup> स्थित्वं वत्तमेघध्वनिहत विकटप्रस्युटत्कांडघोषः<sup>16</sup> किं वा  
[कल्पां]त[वा]-
- 129 युद्ध[भि]तमिति सुदुश्चिंतयंतो भ्रमंति । [६२\*] धर्मो धर्मजसन्निभेन जलधि-  
स्तुष्योपि गांभीर्य-]

<sup>1</sup> Read सीवर्णाः.<sup>2</sup> Read गुणाद्या.<sup>3</sup> Read पृधि°.<sup>4</sup> Read पृथिवी°.<sup>5</sup> Read सिन्धुर.<sup>6</sup> Read वीक्ष्य.<sup>7</sup> Read त्रीडामवाप्य.<sup>8</sup> Read °सीर्णास्तूर्णं. The *anusodra* stands at the beginning of the next line.<sup>9</sup> Read °वार्यःप्रपूर्णाः.<sup>10</sup> Read देशे.<sup>11</sup> Read पृष्ठु°.<sup>12</sup> The *anusodra* stands at the beginning of the next line.<sup>13</sup> Read °कणं तूर्णं.<sup>14</sup> Read भयभक्ति.<sup>15</sup> Read स्थित्वं वत्तं°.<sup>16</sup> Read प्रस्युट°.

- 130 [त]स्व[स्व]र्यादतया 'महत्त्वगुणती रत्नाकरत्वादपि । शुभ्यत्पंककलंकककस्वपतनुः  
स्व[र]-
- 131 [र]स्वभावस्तुलान्नाप्रोद्ग[र]सुरभूर्तिनाखिलजगत्सेव्येन येनावहं । [६३\*] नित्या-  
लंकृतसत्य[धी]<sup>१</sup>
- 132 [बुध]जनप्रात्स्थीदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलस्मातलः<sup>२</sup> । विश्वं  
133 लो[क]मनश्चरैर्विजकरैः पद्माकरचंदयन्<sup>३</sup> श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-  
134 ले स्र[र्य]वत् । [६४\*] माता तस्य महीयसस्युरतरुष्ठायेव संसेविनामिष्टा-  
र्याददती सती भग-  
135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विदितं 'प्रोल्मांतिदेशे मुदा  
विश्वस्य च्चितिमंड-
- 136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५\*] नागव्योर्मेदुरूपप्रमितशकशरशेष-  
संक्रांतिकाले
- 137 पु[स्त्रे] पु[स्त्र]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [।\*] श्रीपीठस्थाय शश्वच्छु-  
138 [ति]निकरशिरोवर्तिने माधवाय प्रादान्नोक्त्वचित्तीशप्रियतरमहिषो विष्णवे जायमां-  
139 वा । [६६\*] शकवषंबुलु<sup>४</sup> ११०८ गुनेटि मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-  
मुन
- 140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि जरु गृह-  
141 चेत्रारामसहितमुगानखंड[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

## B.— South Face.

- 142 चुंगारार्जेद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुलो-  
143 चुंगमन्मर्गोकराजुल महादेवुलु जायमदेवुलु हविर्बर्षर्चना-  
144 र्थमुन्निच्यनैमित्तिकमासोत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्तवाद्यादिवि-  
145 'विधबोगार्थमुंगानाचंद्रार्कमुगानिच्चिरि । तत्र स राजराजप-  
146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोकभूपप्रिय-  
147 तनयस्वमधिगतसकलशासनयः<sup>५</sup> पृथ्वीश्वरदेवमहीपालः खंडितवि-  
148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्मकुटं<sup>६</sup>  
149 बिनस्वर्ष[र]\*न् समाह्वय मंचिपुरोहितसेनापतियुवराजदौवारि-  
150 कादिसमक्षमित्यमाज्ञापयति [।\*] अस्मन्मात्रा जायममहादेव्या प्रो-

<sup>१</sup> Read महत्त्व.<sup>४</sup> Read °यन्कोपृथ्वीश्वर°.<sup>७</sup> Read भोगा°.<sup>५</sup> The *anusvāra* stands at the beginning of the next line.<sup>२</sup> Read सत्यधी.<sup>५</sup> Read प्रोल्मांति.<sup>६</sup> Read °शासनयः पृथ्वीश्वर°.<sup>३</sup> Read व्याप्त°.<sup>६</sup> Read वर्षंबुलु.

- 151 लुनांटिविषये नवखंडवाडनामा अ[१\*]मी गृह्णेत्रारामसहितो-  
 152 खंड[:\*] श्रीपिरापुरवासिने<sup>१</sup> भगवते श्रीकुंतीमाधवदेवाय हविर्ब-  
 153 ल्यर्चनार्थं त्रित्यनैमित्तिकमासीत्सवसंवल्लरोत्सवा[द्य]र्थं गीतवृत्त-  
 154 वाद्यादिविधभोगोर्त्य<sup>२</sup> दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-  
 155 मानः । पूर्वतः<sup>३</sup> (i) पिरावगडु सीमा । आग्नेयतः इंदुरावमु सीमा  
 156 । दक्षिणतः (ii) सुरेगुण्डगडु सीमा । नैर्ऋततः डीक्किसुडियालु सीमा  
 157 । पश्चिमतः 'क्कोम्मिनायकुचे००'वु 'तूपुगडु सीमा । वायव्यतः  
 158 वड्डविगरुवु सीमा । उत्तरतः पुट्टलचीव एंगडु सीमा । ऐशतः  
 159 सव्वालरावि सीमा । ई 'धम्मवुनकुनेव्वरु विन्नमु सेसिरेनि वारु पञ्च-  
 160 महापातकमु सेसिन पापमुनं बोदुरु गं[ग]क००त वेयि गोवुल्लनु वे-  
 161 वुरु ब्राह्मल्लनु वधिंच्चिन पापमुनं बोदुरु । बहुभिर्व्वसुधा  
 162 दत्ता [ब]हुभिश्चानुपालिता [१\*] यस्य यस्य यदा भूमिस्तस्य त-  
 163 स्य तदा पल<sup>७</sup> । [६७\*] खदत्तां परदत्तां वा यी हरित वसुंधरां  
 [१\*] षष्टिं<sup>८</sup>  
 164 वर्षसहस्राणि विष्ठायां जायते क्लमिः । [६८\*] इति व्यासवचनाच्चा-  
 165 यं धर्मः परिपालनीयः । शत्रुणापि क्लतो धर्मः पालनीयः प्रय-  
 166 त्ततः [१\*] शत्रुव हि तनु[:\*]<sup>९</sup> स्याद्धर्मश्चतुर्ध कस्यचित् । [६९\*] तस्मादयं  
 धर्मः(-)  
 167 स्वर्वेः<sup>१०</sup> परिपालनीयः । <sup>११</sup>श्रीपृथ्वीश्वरभूपालनिदेशवशवर्तिना ।  
 168 अय्यपिस्सार्थवर्त्येण क्लता शासनपद्धतिः । [७०\*] श्रीपिठायु-  
 169 रमुन कंटाचारिलि[खि]तं [१\*] श्री श्री श्री [११\*]

## TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (Brahmā), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (which was, the lotus on the navel of Hari (Vishṇu), who is the husband of Śrī, who is the dwelling-place of the Vēdaśiras,<sup>12</sup> (and) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthānvaya<sup>13</sup> was produced from the lotus-foot of him (viz. Brahmā), which is praised by (the god) Mahēndra. In this (race) was born prince Indrasēna,

<sup>१</sup> Read पिठापुर.

<sup>४</sup> Read कोष्मि.

<sup>७</sup> Read फलम्.

<sup>९</sup> Read शत्रुः.

<sup>१३</sup> i.e. the Vēdāntas or Upanishads.

<sup>२</sup> Read भोगार्थ.

<sup>५</sup> Read तूपु.

<sup>८</sup> The anusvāra stands at the beginning of the next line.

<sup>१०</sup> Read सर्वः.

<sup>१३</sup> i.e. 'the race of the fourth (caste).'

<sup>३</sup> Read पूर्वतः.

<sup>६</sup> Read चसुंनु.

<sup>११</sup> Read पृथ्वीश्वर.

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishṭhira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Ākhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp<sup>1</sup> which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēsa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishṭhira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,<sup>2</sup> as<sup>3</sup> the moon<sup>4</sup> by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Banadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Banadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Triṇētra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dēsa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kalingas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gauḍas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāṭa, Lāṭa and Kāṭaka, (*and*) having obtained the *Ṣaṭsahasra-jagati*,<sup>5</sup> this heroic (*and*) truthful king shone like Ākhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakā) the city of Dhanada (Kubēra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyādharas.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Viṣṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntī's son (Yudhishṭhira),<sup>6</sup> (*and*) which had been handed down by the succession of his race, ruled the earth.

<sup>1</sup> *Māṅgalalattikā* is the same as *dḷati* or *māṅgaḷa-ādrati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ārdrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

<sup>2</sup> *i.e.* of infantry, cavalry, elephants and chariots.

<sup>3</sup> The particle *ed* is used for *iva*.

<sup>4</sup> The word *rājan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

<sup>5</sup> *i.e.* 'the country of Six-thousand (villages).'

<sup>6</sup> See verses 3 and 5 above.

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### PAPERS IN HAND.

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(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kuḍiyavarman (I.).

(V. 14.) From him was born prince Malla (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piḍuvarāditya,<sup>1</sup> which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince Kuḍiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the Chālukya race was Vimalādityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince Kuḍiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (*his*) assistance, king Vimalāditya bestowed on prince Kuḍiyavarman (II.) the Gudravāra-dvaya.<sup>2</sup>

(V. 19.) His (*viz.* Vimalāditya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubēra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Vishṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulōttuṅga-Chōḍa, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,<sup>3</sup> became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince Vira-Chōḍa, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttuṅga-Chōḍa gave to prince Vira-Chōḍa the Vēṅgi-maṇḍala.

(V. 24.) Having ruled the earth, prince Kuḍiyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* Kuḍiyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I.), Gaṇḍa, prince Goṅka (I.), Mallaya and Paṇḍa.

<sup>1</sup> The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kānarese-Telugu *piḍaga*, 'a thunderbolt,' from which the Kānarese *piḍaga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvarāditya.

<sup>2</sup> *i.e.* 'the pair (of districts called) Gudravāra.'

<sup>3</sup> Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince **Goṅka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulôttuṅga-Chôḍa**.

(V. 28.) The son of this prince **Goṅka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems<sup>1</sup> of the crowd of all kings, was the glorious prince **Chôḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king **Râma**, who was praised by all kings.<sup>2</sup>

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goṅka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vēṅgi-maṇḍala** prospered while the virtuous prince **Vira-Chôḍa**, who crushed troops of enemies (*and*) resembled **Âkhaṇḍala (Indra)**, was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chôḍa**.

(V. 32.) Following for a long time the commands of **Vira-Chôḍa**, **Vedura (II.)** defeated in battle the **Pāṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chôḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dêśa*) called **Sindhuyugmântara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulôttuṅga-Chôḍa**, whose fame was very great, adopted as son the son of prince **Goṅka (I.)**, prince **Chôḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chôḍa**, the **Vēṅgi-maṇḍala** of **Sixteen-thousand (villages)**.

(V. 36.) This prince **Chôḍa**, who resembled the terrible **Bhîma**<sup>3</sup> in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitri*) of **Vēṅgi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient **Vishṇu**, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍâmbikâ**, the beauty of whose face resembled the full-moon, who equalled **Lakshmi** by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled **Śachî** and **Vāsava (Indra)**, was born the glorious prince **Goṅka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

<sup>1</sup> *Prôdyat-kirtîṣa* seems to be meant for *kirtîṣa-prôdyat*.

<sup>2</sup> The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatî* and *svâsthyam* in line 57, and *môḍini* and *subham* in line 58).

<sup>3</sup> The second of the five **Pāṇḍavas**.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhimanátha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kālahasti** and the **Mahéndrāchala** (mountain) (were) the servants of this virtuous prince **Goñka (II.)**.

(V. 43.) His lawful wife (was) **Sabbāmbikā**, who was adorned by virtues which deserved to be praised by the three worlds, whose form (made her appear) specially<sup>1</sup> beautiful among women, who was a very embodiment of the earth herself (in patience, and) the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vira-Rājendra-Chôda**, who resembled a partial incarnation of **Śūlapāni (Śiva)** in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (was) a charm which, (if) pronounced, destroyed the crowd of all enemies, (and) who granted to supplicants much more than (their) requests.

(V. 45.) Just as the first pitcher-born<sup>2</sup> (**Agastya**) (had dried up) the water of the ocean,— he dried up the whole of that lake<sup>3</sup> (*saras*) which had been formerly dug by the gods (and) which was full of rows of waves, shaken by shoals of crocodiles and *pāthina* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhima**, just as **Rāghava (Rāma)** (had killed) **Rāvaṇa** who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhimésvara**, gave a golden aureola (*prabhā*) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (gods) in merit by joyfully covering the god **Bhimanátha** with a huge mass of gold (and) placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crested (**Śiva**) who resides at **Dākshārāma**, he gave an ornamental arch (*makara-tōraṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkāmbikā**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (and) who was the gem of womankind.

(V. 50.) As the god **Kumāra** himself to **Śiva** and **Śivā**, there was born to this couple prince **Goñka (III.)**, who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (and) the kings of whose enemies, not finding on the whole earth room for placing (their) feet even for an instant, took up (their) abode in the sky under forms suitable for this (purpose).<sup>4</sup>

(V. 51.) The *Kalpaka* tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Rājendra-Chôda**, who destroyed hostile kings, was granting the objects of (their) desires to the crowd of supplicants.

(Vv. 52 and 53.) His wife was **Jāyāmbikā**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (to be) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatāpara-mahā**;<sup>5</sup> who was devoted to the lotus-feet of **Hari (Vishnu)**; who was the means of obtaining every prosperity; (and who therefore) resembled **Padmālayā**

<sup>1</sup> *Ramañya-viśāha* appears to be meant for *viśāhēna Ramañya*.

<sup>2</sup> The words *Kumbhāyōnir ddyah* ought to stand in the instrumental instead of the nominative case.

<sup>3</sup> i.e. he built a dam or bridge across the water in order to reach **Bhima** who had evidently taken refuge in an island fortress.

<sup>4</sup> i.e. he killed all his enemies.

<sup>5</sup> i.e. 'the country to the west of the hill.'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishṇu, (and) the goddess of prosperity.

(V. 54.) To Vishṇu who fulfilled the desires of Kuntī,<sup>1</sup> (and) who dwelt in the town called Śrīpīṭha (i.e. at Śrīpīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (P) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments<sup>2</sup> (and) were as lovely as sapphires.<sup>3</sup>

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishṇu) together with her (*viz.* Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmāṅga<sup>4</sup>— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrīśimhagiri in order to remove the distress of (*his*) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithivīśvara, who,— as the god (Vishṇu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case<sup>5</sup> of silver purified by fire.<sup>6</sup>

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (*by the water poured out*) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted<sup>7</sup> to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;<sup>8</sup> caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (*their*) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (*his*) start for war, the crowds of his enemies quickly leave (*their*) countries, flee in (*all*) directions with eyes trembling with fear, and roam about, thinking constantly:— "(*Is this*) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the *Kalpa*?"

(V. 63.) Though equal (*to him*) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

<sup>1</sup> This epithet alludes to the name of the Kuntī-Mādhava temple. Kuntī was the paternal aunt of Kṛishṇa, an incarnation of Vishṇu.

<sup>2</sup> *Parīkara* is used in the sense of *parīshkara*.

<sup>3</sup> *Harīntla* is the same as *indrāntla*.

<sup>4</sup> i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishṇu in the temple at Śrīśimhagiri, i.e. Śrīśimhāchalam in the Vizagapatam tālukā.

<sup>5</sup> *Karaṇḍa* and *bhāṅḍa* both mean the same.

<sup>6</sup> *Dhūmāṅka* is synonymous with *dhūmakāntana*.

<sup>7</sup> *Tīrṇa* is here used in the sense of *vītrṇa*.

<sup>8</sup> The composer has evidently forgotten a word meaning 'tree' between *ānamra* and *kaṃra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince Prithvisvara, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the Mésa-samkrānti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince Goṅka (III.), the virtuous (and) charitable Jāyamāmbā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Vishṇu, whose nature may be known from the Védānta, who is the abode of Prosperity, (and) who always resides in the heads (śiras) of all Vēdas (Śruti),<sup>1</sup> (viz. to the god) Mādhaba who abides at Śripitha[pura], an excellent village in the country (désa) of Prōlunāṇḍu, called Navakhaṇḍavāḍa, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the Śaka year 1108, at the time of the Mésa-samkrānti,—Jāyamadēvi, the great queen of the glorious Mahāmaṇḍalésvara Kulōttuṅga-Manma-Goṅkarāja, the son of the glorious Mahāmaṇḍalésvara Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja, gave to the god Kunti-Mādhabadēva at Śripithāpuram the whole village called Navakhaṇḍavāḍa in Prōlunāṇḍu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (bhōga) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the Rājārājaparamésvara, the Purāṇḍara (Indra) among kings, the devout worshipper of Mahésvara, the beloved son of the glorious prince Goṅka (III.), who has studied the principles of all sciences, prince Prithvisvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (vishaya) of Prōlunāṇḍu, the Rāshtrakūṭas and others, together with the ryots (kūṭumbin),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) “Be it known to you that our mother Jāyama-mahādēvi has given the whole village called Navakhaṇḍavāḍa in the district (vishaya) of Prōlunāṇḍu, together with houses, fields and gardens, to the holy god Kunti-Mādhabadēva who resides at Śripithāpura, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (gaṭṭu) of Pērāva; in the south-east, the boundary (is) Indurāvamu; in the south, the boundary (is) the embankment of Sūreguṇḍa; in the south-west, the boundary (is) Doṅkisūḍiyālu; in the west, the boundary (is) the eastern embankment of the Kommi-nāyaku tank (cheruvu); in the north-west, the boundary (is) the embankment (karuvu) of Vaḍḍavi; in the north, the boundaries (are) the five embankments of Puṭṭalatrōva; (and) in the north-east, the boundary (is) Sabbālarāvi.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand Brāhmanas on the bank of the Gaṅgā.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

<sup>1</sup> The Vēdasīras are the Védāntas or Upanishada. See above, page 47, note 12.



(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*sāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithivīsvara.

(L. 168.) (*This edict was*) written by Kaṇṭāchāri at Śrīpīṭhāpuram. Hail! Hail! Hail!

#### No. 5.—TAXILA PLATE OF PATIKA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,<sup>1</sup> and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,<sup>2</sup> according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,<sup>3</sup> was found in the village of Thupkis in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharōṣṭhī of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinimitrena*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhārian Prakṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.<sup>4</sup> Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusvāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. \**prāchu* for *prāchō*, l. 2, and *jau* for *jao*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṅghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśila, i.e. Takkhaśila or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

<sup>1</sup> *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

<sup>2</sup> *Journ. R. As. Soc.* 1894, p. 551 ff.

<sup>3</sup> *Reports*, Vol. II. p. 134, note 1; Vol. V. p. 67.

<sup>4</sup> *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G. on the Mathurá lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurá inscription to Patika, and which can only be a tribal name.<sup>1</sup> This identification shows that Śudasa or Śoḍása of Mathurá and Patika, as well as their fathers Rañjubula or Rájuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śoḍása's inscription from the Kañkáli Tila,<sup>2</sup> the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham<sup>3</sup> and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shâh-Dhêrf), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the Moa or Maos of the coins, and that Director von Sallet<sup>4</sup> places him, on numismatic evidence, together with Rañjubula-Rájuvula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindû overseer of the works in Patika's *samghârâma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

## TEXT.

## A.—Obverse.

- 1 [Sainvatsa]raye<sup>5</sup> aṭhasatatimae 20 20 10 4 4 maharayasa mahamṭasa  
[Mo]gasa Pa[ . emasa]<sup>6</sup> masasa divase pañchame<sup>7</sup> 4 1 etaye purvaye  
Chhahara .<sup>7</sup>
- 2 Chukhsasa cha Chhatrapasa [\*] Liako Kusuluko nama [\*] tasa putro  
Pa[ti] .<sup>8</sup> [||\*] Takhañilaye nagare utarena prachu deśo Chhema nama atra  
3 se<sup>9</sup> Patiko apratiḥavita bhagavata-Śakamunisa śarirañ [ti]tha[veti]<sup>10</sup>  
sañ]gharamañ cha sarva-Budhana puyae<sup>11</sup> matapitarañ puyaya[ñto]

<sup>1</sup> Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prakrit legends of the coins invariably show in the second syllable.

<sup>2</sup> *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

<sup>3</sup> *Coins of the Śakas*, p. 21 ff.

<sup>4</sup> *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

<sup>5</sup> The first three letters are somewhat indistinct, but recognisable in the original.

<sup>6</sup> Restore *Panemasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

<sup>7</sup> Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

<sup>8</sup> Restore *Patiko* with Dr. Bhagvanlal.

<sup>9</sup> Restore *deśe*, the first letter of which has been omitted by mistake, like the *pa* of *patiḥaveti* and the corrected *s* of *puyas*.

<sup>10</sup> Restore *patiḥaveti* with Professor Dowson.

The *s* has been added as a correction and stands above the line.

4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] . dhavasa<sup>1</sup>  
 cha puyayainto [||\*] mahadanapati-Patikasa jau va[n̄ise]<sup>2</sup>  
 5 Rohinimitreṇa ya ima[hi] saṅgharame navakamika [||\*]

*B.—Reverse.*

6 Patikasa Chhatrapa Liaka<sup>3</sup> [||\*]

TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],<sup>4</sup> on the fifth— 5— day of the month Panēma [2],— on the (*lunar day, specified as*) above,— of the Chhahara and Chukhsa Satrap [3]— Liaka Kusuluka (*is his*) name— of him the son (*is*) Patika [4]. To the north of the town of Takhasila [5], the eastern region (*bears*) the name Chhēma— in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śākyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,— for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,— worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord Patika is described by Rōhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatitāmē. Saṁvatsaraye aṭhasatitimae* stands for \**saṁvatsarakē aṣṭasaptatimakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara . Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chuskha*,<sup>5</sup> I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍatēsha*<sup>6</sup> means 'a horse from the districts on the Indus.' Might not *choska*, like

<sup>1</sup> The left top-stroke of the *cha* has been destroyed. *Natī* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[baṁ]dhavasa*.

<sup>2</sup> The last two syllables of *vaṅsa* are distinctly recognisable on the plate. The *s* stands just at the edge of the break. The *va* consists of a long straight line on the right and a wavy limb on the left.

<sup>3</sup> These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

<sup>4</sup> The figures within crotchets refer to the remarks given below.

<sup>5</sup> In the Kharōshthī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purvaye*, *vardhie*, and *sarva* are spelt *puraye*, *vadhrie* and *sava*.

<sup>6</sup> See the *St. Petersburg Dictionary*, sub voce चीक.

*saindhava*, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chukha*? If that were so, it would follow that Liaka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),<sup>1</sup> ll. 2-3:—*Vāchakasy-āryya-Ghastuhastisya śishyo ganisy-āryya-Mamguhastisya shadhacharo vāchako Aryya-Divitasya nirvartanā*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeshṭhastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vāchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Tukhatilaye nagarasa utarena* or *Takhatilam nagare* (accusative for *nagaram*?) *utarena*.

6. *Apratiṭhāvita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrātrīn sarvān*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiga[baṁ\*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb *payayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jau*, 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality.' *Vaṇas* corresponds exactly to the Sanskrit *varnyatā*. For the elision of the *t* compare the elision of *k* in *samvatsaraye* and *aṭhasatatimae*. With the locative *imahi*, 'in this,' compare *kahiṁ* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (*father*), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

## No. 6.—SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIRLHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at Sālōṭgi,<sup>2</sup> a large village six miles south-east of Inḍī, the chief town of the Inḍī tālukā of the Bijāpur district of the Bombay Presidency, and has now been placed in the *chaudī* at Inḍī. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liāga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nāgarī characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nāgarī characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nāgarī characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

<sup>1</sup> *Ep. Ind.* Vol. II. p. 203.

<sup>2</sup> See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgari characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgari characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śrīh*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.<sup>1</sup>

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṁvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavarshadēva Kṛishnarāja [III.], the son of Amōghayarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvītṭage in the Karnapuri *vishaya*, in favour of a school or hall (*śāld*) that had been established at the village by the chief minister and *Samdhivigrahin* of Kṛishnarāja, Nārāyaṇa, surnamed Gajānkuśa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha *vishaya*.<sup>2</sup>

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṁvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.<sup>3</sup> And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṁvat 867 expired, did not commence<sup>4</sup> till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvītṭage, where the *śāld* was established,<sup>5</sup> has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

<sup>1</sup> [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *vardāka*, 'a pagoda,' which is derived from the emblem of a boar (*vardāka*) on the coins of the Chalukyas.—E. H.]

<sup>2</sup> [The Māhisha-*vishaya* might be identical with the Mahisa-maṇḍala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛihatsaṁhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

<sup>3</sup> The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

<sup>4</sup> *viz.* by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṁvat 869 expired.

<sup>5</sup> To judge by the description of it, given in the text, the *śāld* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*śāla*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Seḷaras; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, *i.e.* 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the *biruda* Gajāñkuśa, *i.e.* 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Seḷaras and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiḷahāra chief Gōvūnarasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*śāla*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bāḍaḷe. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Singanakatte near Makipiyiṇṭi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,<sup>1</sup> must be identical with the modern Sālōṭgi. The name appears to have been developed from *Śāla* + *Pāvittage* or *Pavithage*, as the village may have been called after the establishment of the hall (*śāla*) in the midst of it. The name of the god Trayipurusha, *i.e.* 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the *Mahāmaṇḍalēśvara* Gōv[u]narasa, who belonged to the Śiḷahāra race; who traced his descent from the mythical Śiḷahāra king Jimūtavāhana; whose banner was a golden Garuḍa;<sup>2</sup> and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nṛipatuṅga in his *Kavirājamārga* as one of the places where the *Kannaḍada tiruḷ*, *i.e.* 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛipatuṅga mentions as other centres of purest Kannaḍa: Kisuvōḷal, Puligere and Onkunda, which are respectively identical with Paṭṭadakal, Lakshmēśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Muḷgund in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopal in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śiḷahāra or Seḷara<sup>3</sup> dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'<sup>4</sup>

<sup>1</sup> *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

<sup>2</sup> Compare above, Vol. III. pp. 208 and 269.

<sup>3</sup> Other forms of this name are *Silāra*, *Śilāra*, and *Śilāhāra*; see above, Vol. III. p. 294, note 7.

<sup>4</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 98, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT<sup>1</sup> OF A.

## First Face.

- 1 [Om<sup>2</sup>] [1\*] Svasti śriḥ [11\*] <sup>3</sup>Jayaty=āvishkṛitam Vishṇor=Vvainat-āpatyam=  
uttamam [1\*]  
2 dhṛita-lōkatrayātunīyatanubhṛit-tanubhṛidvaram [11\*] [1\*]  
3 Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu [1\*] śatē-  
4 <sup>4</sup>shv=ashṭasu tāvatsu samānām-amkatō=pi oha [11] [2\*] Va-  
5 rttamānē Plavaṅg-ābdē varttamānē nirākulē [1\*] janē ja-  
6 napadē nānā-dhānya-sampat-samanvitē [11] [3\*] Śrīmatō=  
7 mōghavarshasya paramēśvara-bhūpatēḥ [1\*] priya-sūnan  
8 svakīy-āryya-pāda-dhyāna-parē parē [11] [4\*] Pravarddhamā-  
9 na-parama-kalyāṇa-vijay-ōdyamē [1\*] Pṛithivi-  
10 vallabhē=kālarvarshadēvē ramāvati [11] [5\*] Mānyakhē<sup>5</sup>  
11 tē sthiribhūta-katakē ramya-harmyakē [1\*] subhaṭa-pra-  
12 madā-kōṭi-rāji-rājita-pātakē [11] [6\*] Sukham va-  
13 sati dharmmēna sadā pālayati prajāḥ [1\*] dadaty-a-  
14 mita-vastūni dvij-ādibhyō dayā-parē [11] [7\*] Anē-  
15 k-āvanibhṛin-manli-manī-chumbi-padāmbujē [1\*] chakā-  
16 sati yaśō-bhāji rāji rājīva-lōchanē [11] [8\*] Ami-  
17 tadyuti-dōrvviryya-svikrit-ārātimaṅḍalē [1\*] kṛita-di-  
18 gvijayē Kṛishṇarājē rājyam prasāsati [11] [9\*] Iha  
19 Karṇapuri-nāma-vishayē vishay-ōttamē [1\*] Pāvitta-  
20 ge iti khyāta-nāma-grāmē manōramē [11] [10\*]  
21 Śrīmati<sup>7</sup> Māhisha-vishayē Kāmchanamuduvōl<sup>8</sup>-iti prasi-  
22 ddhē grāmē [1\*] vāstavyaḥ Kaumḍinyō Vājasanēyas=tu Kāṇvasākh-ādhyayanaḥ  
[11\*] [11\*]  
23 <sup>9</sup>Dāmapāryya-sutaḥ śrīmān=vadānyō yaḥ pratāpavān [1\*] Nārāyaṇ[ō]-  
24 bhidhānēna Nārāyaṇa iv=āparaḥ [11] [12\*] Vikhyātō bhuvi vidyāvān=yō  
25 Gajāmkuśa-samjñayā [1\*] pradhānaḥ Kṛishṇarājasya mantrī san sandhivigrahī  
[11\*] [13\*]  
26 Tasya yaḥ pratihastō=bhūt-priyō dakṣiṇahastavat [1\*] niyuktas=tēna  
27 tēna<sup>10</sup> tējasvī sandhivigraha-karmanī [11] [14\*] Pāragō rāja-vidyānām kavi-  
mu-  
28 khaḥ<sup>11</sup> priyamvadaḥ [1\*] yas=tu dharmma-ratō bhāti dharmmō vigrahavān=  
iva [11] [15\*] Tēn=ēyam  
29 kārītā śālā śrī-viśālā manōramā [1\*] dhātr=ēva sv-ēchchhayā sṛishṭi sthāpit-ā-  
30 disuratrayā<sup>12</sup> [11] [16\*] Śālā Manōvat=iv=aishā Brahma-yuktā virā-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre of verses 1-10: Ślōka (Anusṭubh).<sup>4</sup> The impression looks as if before this *shv*= the *akṣhara shva* had already been once engraved and had then been effaced again.<sup>5</sup> Originally *Mānyakhē* was engraved.<sup>6</sup> Here the original has an ornamental full stop.<sup>7</sup> Metre: Āryāgiti.<sup>8</sup> At first sight we should read *Kāmchanamuduvōlal*, the *akṣhara la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *ohi* and the *la* have been struck out.<sup>9</sup> Metre of verses 12-33: Ślōka (Anusṭubh).<sup>10</sup> This word, which has been erroneously repeated here, has perhaps been struck out already in the original.<sup>11</sup> Read *khyāḥ*; this correction also has perhaps been made already in the original.<sup>12</sup> What is actually engraved here is *disuratrayā* | *ratrayā*, but the first *trayā* and the sign of punctuatio after it appear to have been struck out.

- 31 jatē [1\*] atra vidy-ārthinah samti nānā-janapad-ōdbhavāḥ |(II) [17\*] Ēbhyah  
prakalpita  
32 vṛittir-ētadyō=dhun-ōchyatē [1\*] prapainchō dēsa-kāl-ādir-ētat<sup>1</sup> khyāti-  
prasiddhayē [II\*] [18\*]

*Second Face.*

- 33 Ētat-Pāvittage-grā-  
34 ma-patih Kāśyapa-gō-  
35 trajah [1\*] prabhur=Vvājasanē-  
36 yānām Kāṇvaśākhāvatām vara[h II\*] [19\*]  
37 Gōvindabhaṭṭa-tanayō  
38 brahmanyah śuchir-agnimān [1\*]  
39 Budhaś=Chakrāyudhō nāma  
40 kshamāvān=vadatām varah [II\*] [20\*]  
41 Brahmaavid=dharmmavit-prājñō  
42 bhavyah sēvyah priyamvadah [1\*]  
43 dharmmasāstra-rataḥ śrīmān  
44 sāksihād=iva Parāśarah [II\*] [21\*]  
45 Pūrvv-ōktē varttamān-ābdē  
46 māsē Bhādrapadē-mohitē [1\*]  
47 pitri-parvvaṇi tasy-aiva  
48 Kuja-vārēṇa samyutē [II\*] [22\*]  
49 Sūryyagrahaṇa-kālē<sup>2</sup> tu  
50 madhya-gē cha divākarē [1\*]  
51 Gōdāvar[yyā]m mahānady[ām\*]  
52 kōṭi . . . [t]irthakē [II\*] [23\*]  
53 Yah pra<sup>3</sup> . . . nāma  
54 grāmaṇ<sup>4</sup> . . . rtitah [1\*]  
55 sa tējasvi mahāsa[t\*]tvō  
56 dvijēndra-dviśati-yutah [II\*] [24\*]  
57 Sthitvā tīrtha-varē snātivā  
58 sā[t\*]tvikam dharmmam-āśritah [1\*]  
59 śālā-vidyārthi-saṅghāya<sup>5</sup>  
60 dattavān bhūmim=uttamām [II\*] [25\*]  
61 Pāvittage iti khyatē  
62 grāmē=smin sadgūṇ-ākarē [1\*]

*Third Face.*

- 63 mānyām nivarttanānām tu pañchabhiś=cha śatair=mmitām [II\*] [26\*]  
64 Nivēśanāni sārddhāni<sup>6</sup> saptavimśatim=ādarāt [1\*]  
65 mānyāni dattavān=mānyō Gōvindabudha-nandanah [II\*] [27\*]  
66 Nivarttanāni chatvāri mānyām kusuma-vātikām [1\*]  
67 nivarttanāni dīp-ārtham mānyāni dvādaś=aiva cha [II\*] [28\*]  
68 Śālā-vidyārthi-saṅghāya su-dravyāṇi dvijātibhiḥ [1\*]  
69 pañcha pushpāni dēyāni vivāhē sati taj-janaiḥ [II\*] [29\*]

<sup>1</sup> Read *etat-khyā*.<sup>2</sup> This *akshara* may possibly be *prā*.<sup>3</sup> Originally *-saṅghāyam* was engraved.<sup>4</sup> This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sdrthāni*.<sup>5</sup> Originally *haṅgārdē* was engraved.<sup>6</sup> Perhaps this line was *grāmaṇḥ parikrtitah*.



|    |                          |                           |                         |                  |                        |
|----|--------------------------|---------------------------|-------------------------|------------------|------------------------|
| 70 | Dēyam                    | tath=ōpanayanē            | vivāhē                  | yat=pur=ōditam   | [1*]                   |
| 71 | tad-arddham              | ch=aitad-arddham          | cha                     | chūdā-karmmani   | taj-janaiḥ [11*] [30*] |
| 72 | Kēnachit=kāraṇēn=ēha     |                           | kartavyē                | vipra-bhōjanē    | [1*]                   |
| 73 | bhōjayēt=tu              | yathā-śakti               | parishat=parishaj-janam |                  | [11*] [31*]            |
| 74 | Vyākhyātus=ch=aiva       | śālāyām                   | kalpitāni               | mahātmanā        | [1*]                   |
| 75 | nivarttanāni             | pañchāśad=bhūmēr=mmānyāni | tāni                    | cha              | [1*]                   |
| 76 | vyākhyātur=asyām         | śālāyām                   | mānyam=ēkam             | nivēśanam        | [11*] [32*]            |
| 77 | Bahubhir=vvasudhā        | bhuktā                    | rājabhiḥ                | Sagar-ādibhiḥ    | [1*]                   |
| 78 | yasya yasya yadā         | bhūmis=tasya              | tasya tadā              | phalam           | [11*] [33*]            |
| 79 | <sup>1</sup> Sāmānyō=yam |                           | dharma-sētur=nripāṇām   | kālē             | kā-                    |
| 80 | lē                       | pālanīyō                  | bhavadbhiḥ              |                  | [1*] sarvvān=ētān      |
| 81 | bhāvinaḥ                 | pārthivēndrān             | bhūyō bhūyaḥ            | prārthayaty=ēsha | Rāmaḥ [11*] [34*]      |
| 82 | <sup>2</sup> Sva-dattām  | para-dattām               | vā yō                   | harēta           | vasumdharam [1*]       |
| 83 | shashtim                 | varsha-sahasrāpi          | vishtāyām               | jāyatē           | krimi[h] [11*] [35*]   |

## TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.<sup>3</sup>

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many<sup>4</sup> years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramēśvara*, the glorious king *Amōghavarsha*, the fortunate great *Akālavarshadēva*, the Favourite of the Earth, who ever meditates on the feet of his father<sup>5</sup> and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at *Mānyakhēṭa*, where his camp is firmly established, where the houses are handsome and the quarters<sup>6</sup> resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king *Kṛishṇa*, whose lotus-feet are kissed<sup>7</sup> by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands<sup>8</sup> of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:<sup>9</sup>—

(V. 10.) Here, in the most excellent of districts, the district of *Karṇapuri*, in the pleasant well-known village of *Pāvītṭage*:—

(V. 11.) In the prosperous *Māhisha* district, in the village named *Kāñchanamuduvōl*, there dwells (or dwelt) one *Nārāyaṇa*, the son of *Dāmapārya*, of the *Kaundinya.gōtra*, a student

<sup>1</sup> Metre: Śālinī.

<sup>2</sup> Metre: Ślōka (Anusṭubh).

<sup>3</sup> The words *divishkṛitām Viśṇōr*, 'manifested of Viśṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tidgundi* inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Viśṇu, while in reality he glorifies Viśṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Vainata* of the text is not given in the dictionaries.

<sup>4</sup> viz. 867; the words 'and as many years in figures' are quite inappropriate here.

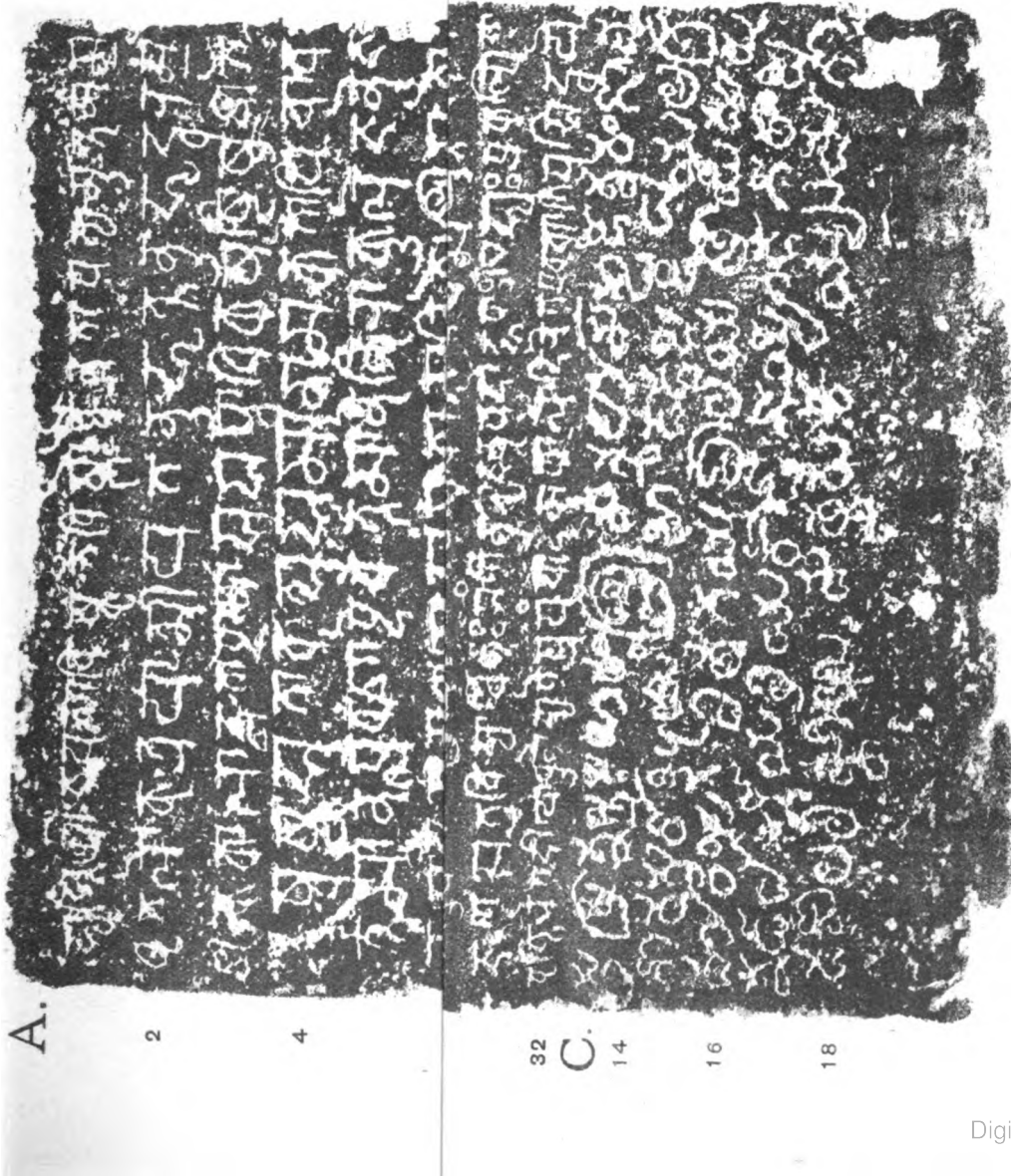
<sup>5</sup> The word *Arya* apparently is used here in the sense of the Kanarese *ayya*.

<sup>6</sup> *Pāṭaka* = *grāmaikadēśa*.

<sup>7</sup> *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

<sup>8</sup> *Maṇḍala* = *udēśa*.

<sup>9</sup> The context is that, in the reign of this king *Kṛishṇa*, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of *Pāvītṭage* (verse 10).



A.

2

4

32

C.

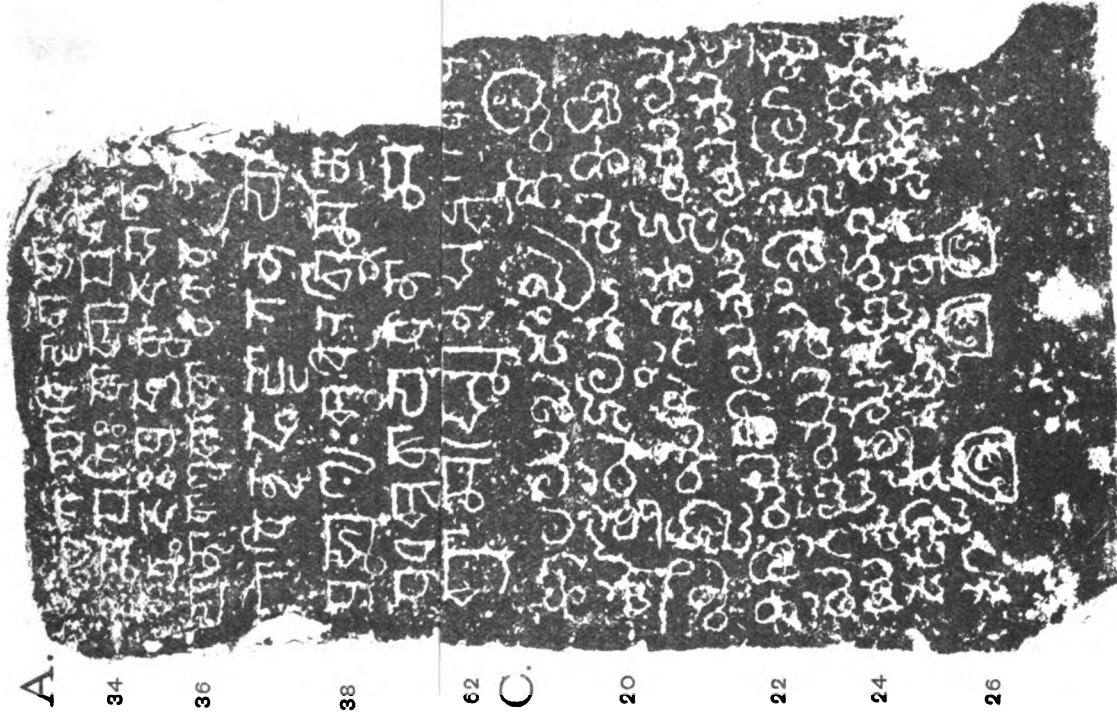
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16

18

J. F. FLEET, I. C. S.

SCALE .80



A.

34

36

38

62

C.

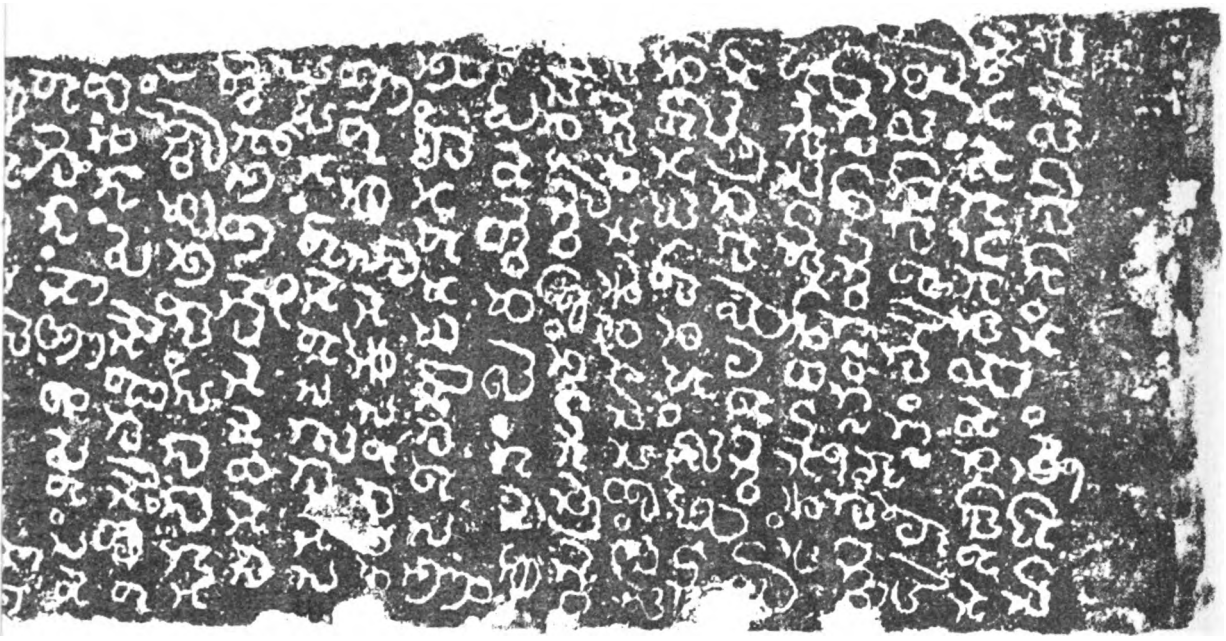
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22

24

26

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20

22

24

26

C.

6

8

10

12



78

80

82

C.

2

4

of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.<sup>1</sup> For his learning known everywhere by the name of Gajāṅkuṣa,<sup>2</sup> he is (or was) the chief minister of Kṛishnarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manōvatī<sup>3</sup> joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvīttaga is (or was) Chakrāyudha Budha,<sup>4</sup> the son of Gōvindabhaṭṭa, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāsara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes<sup>5</sup> joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari<sup>6</sup> . . . . . that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvīttaga, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished<sup>7</sup> dwelling-places, exempt from taxes; four *nivartanas* (of land) as a flower-garden, exempt from taxes; and twelve *nivartanas* (of land), exempt from taxes, for lights. Five 'flowers'<sup>8</sup> of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verscs.]

### TEXT OF B.

#### Fourth Face.

- 1 Śrī-māna-dhāma-rājita-rām-ā-
- 2 vaḷi-Kupaṇapura-vinirggatan-abha-

<sup>1</sup> i.e. the god Viṣṇu.

<sup>2</sup> i.e. 'the elephant-goad.'

<sup>3</sup> A mythical town on mount Mēru.

<sup>4</sup> As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

<sup>5</sup> i.e. at the time of new-moon.

<sup>6</sup> Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

<sup>7</sup> This is the translation of the conjectural reading *śrīkṛāni*. *Nivartanaṇi śrīkṛāni saptavimsatim* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

<sup>8</sup> The word *puṣpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

|    |                                  |                              |                      |                        |
|----|----------------------------------|------------------------------|----------------------|------------------------|
| 3  | yam                              | [1*]                         | Bhima-balam          | Seḷaras                |
| 4  | kulak=ī                          |                              | mahiyoḷ              | tilaka-                |
| 5  | d=ante                           | Kaṁchigan=embōm <sup>1</sup> |                      | [1*] Mēl=ā-            |
| 6  | rppan=ārdan=ātam                 | sōlada                       | gaṇḍam               | pra-                   |
| 7  | tāp[i]                           | dānada                       | phaladim             | [1*] mēl=akku          |
| 8  | koṭṭudananu <sup>2</sup>         | pālipa                       |                      | phalam=em-             |
| 9  | du                               | tannoḷ=arid=int=enda         |                      | [2*] Mādisi-           |
| 10 | den=āne                          |                              | sāḷeyan=[ī]dita-     | Dantipri-              |
| 11 | y-āvanīšana                      | vōl                          | mum-                 | [1*] (m)mā[d]i-        |
| 12 | sidōm                            |                              | mādisidone           | mādisidōm <sup>3</sup> |
| 13 | [m]ādidudane                     | sale                         | kād=ātam             |                        |
| 14 | [Ā]nd=ī                          | sāleya                       | kāmbada              | gōmda-                 |
| 15 | ḷamaṁ <sup>4</sup>               | niṅisuv=andu                 | kāmbada              | rū-                    |
| 16 | piṁ                              | [1*]                         | pind=arānan=niṅisuva | vō-                    |
| 17 | l=ond=eraḍam                     | tāne                         | piḍidu               | niṅi-                  |
| 18 | sidon=ātam <sup>5</sup>          |                              | [4*] Jambhāri-nibham | sā-                    |
| 19 | lā-stambhaman=olp=odave          |                              |                      | niṅi-                  |
| 20 | sidam                            | nija-kt[r*]tti-              | [1*]                 | stambhamane            |
| 21 | niṅisuv=ant[e]                   |                              | sujaṁbham            | Kaṁchi-                |
| 22 | gan=aachamchal-ānchita-dhairyyam |                              |                      | [5*]                   |
| 23 | Pasarise                         | sammati                      |                      | tannayē                |
| 24 | da[sa]vandada                    |                              |                      | nēsaṅaṅgaḷoḷ           |
| 25 | ke[ḷava]n=idarkk=                | [1*]                         |                      | asadriṣan=itt=i-       |
| 26 | ttudan=ī                         | vasudhege                    |                      | negaḷv=amtu            |
| 27 | sāsanaṁ                          | bareyisidōm                  | [1]                  | [6*]                   |

## TRANSLATION OF B.

(Verses 1 and 2.) He whose name was Kaṁchiga; who came from (*the city of*) Kupaṅapura, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of Bhīma; (*who was*) on this earth like a front-ornament to the race of the Seḷaras; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus:—

(V. 3.) “I have caused (*this*) hall (*śāḷā*) to be built, just as the renowned prince (*avanīśa*) Dantipriya (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”<sup>6</sup>

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud Kaṁchiga, whose immovable courage was honoured, (*and*) who resembled (Indra) the enemy of Jambha, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

<sup>1</sup> An incomplete *anusōtra* is engraved after the *ga* of *Kaṁchigan*.

<sup>2</sup> Read *danam*.

<sup>3</sup> *Mādisidōm* appears to be corrected from *mādisidone*.

<sup>4</sup> The *ḷa* of *gōmdaḷamaṁ* has a peculiar form which differs from the other *ḷa*'s of the same inscription.

<sup>5</sup> These four *aksharas* are written on an erasure.

<sup>6</sup> *i.e.* the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites<sup>1</sup> in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

## TEXT OF C.

*Third Face.*

1 Svasti [||\*] [Sa]ma[dhi]gata-pañcha-mahāsabda-mah[ā]-  
 2 maṇḍalésvaram Kopānapura-var-ādhisvaram su-  
 3 <sup>2</sup>varṇna-Garuḍa-dhvajam vimala-ki[r\*]tti-dhvajam śrī-Śi-  
 4 lahāra-narēndra-Jimūtavāhan-ānva-

*Fourth Face.*

5 ya-prasūtam śauryya-Raghu-  
 6 j[ā]tam Śilahāra-kuḷa-kama[la]-  
 7 [m]ārttandam<sup>3</sup> nera[vo]degaṇḍa Kā-  
 8 [t]yāyani-labdha-vara-prasā-  
 9 dam kastūrik-āmōda manne-  
 10 ya-vallabham bhaya-lōbha-  
 11 durllabham munivar-āditya  
 12 <sup>4</sup>Sanivāra-siddhi Dhanagana siṅgam sā-  
 13 has-ōttmgaṇ nām-ādi-sama-

*First Face.*

14 sta-prasasti-sahi[ta]m śrīman-mahāmaṇḍalésvaram Gōv[u]-  
 15 ṇasarar 36 ṛum Bādāle baliya agra-  
 16 hāram Pavithag[e\*]ya śāleya Trāyipuru-<sup>5</sup>  
 17 śa-dēvarggey=alliya koḍ[i]geyy=olage Tamba-  
 18 la-kōlal=innūru mattaru keyyu ma[gau]-

*Second Face.*

19 kōlalu Baḷambugey-i-  
 20 r-mmattaru nelanū Makiri-  
 21 yinṭiya Siṅganakaṭṭeyalu  
 22 kiṇiya-kō[la\*]lu mūru matta-  
 23 ru galdeyumam biṭṭar [||\*] Ā mū-  
 24 ru mattaru galdey=olage ti[ssa]-  
 25 laḍaṇṭakke galde matta[ru\*] l [||\*] Maṅgaḷa [ma]-  
 26 h[ā]-śrī śrī śrī [||\*]

## TRANSLATION OF C.

Hail! The glorious *Mahāmaṇḍalésvara* Gōv[u]ṇarasa, who was praised by all such names as: a *Mahāmaṇḍalésvara* who had obtained the five *mahāsabdas*; the lord of the excellent (*city of*) *Kopānapura*; he whose banner was a golden *Garuḍa*; he whose white fame

<sup>1</sup> The word *śāṣṭya* is not found in the dictionaries; it is probably a *taddhava* of *śiśāṣṭya*, which occurs in verse 27 of the inscription A.

<sup>2</sup> Read *svarṇa*.

<sup>3</sup> Read *mārttandam*.

<sup>4</sup> Read *Sanivāra*.

<sup>5</sup> Read *Trāyipurusha*.

resembled a flag; he who was born in the race of the glorious Śiṅhāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śiṅhāra race; . . . . . he who had obtained the excellent favour of Kātyāyani (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (*even*) on Saturdays;<sup>1</sup> the lion of Dhanaga;<sup>2</sup> (*and*) he who was full of daring,—gave to the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage in the 36 (*villages of*) Bāḍaḷe: two hundred *mattars*, (*measured*) by the Tambaḷa<sup>3</sup> rod, of cultivated land in the rent-free land (*koḍige*) of that (*village*); two *mattars*, (*measured*) by the *magau* (P) rod, of land in Baḷambuge (P); and three *mattars*, (*measured*) by the small rod (*kiriya-kōlu*), of paddy-fields in Siṅganakaṭṭe (*near*) Makiriyinṭi (P). Of these three *mattars* of paddy-fields, one *mattar* of paddy-fields (*was assigned*) for *tissalaḍaṅṭa* (P). Fortune! Great prosperity! Prosperity! Prosperity!

### No. 7.—DATES OF CHOLA KINGS.

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

After the receipt of the large volume of *Inscriptions in the Mysore District*<sup>4</sup> for which we are indebted to Mr. Lewis Rice, the Director of Archæological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnataca*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

#### A.—RAJARAJA.

##### 1.—Inscription in the Bilvanāthēsvara temple at Tiruvallam in the North Arcot district.<sup>5</sup>

1 Svasti śri [||\*] Kō Rājarāja-Kēsarivammaṅku<sup>6</sup> yā[ṅ]ḍa 7āvadu . . . . .  
 . . . . . ivv-āṭṭē Ayppaṣi-t-  
 2 tiṅgaḷ paunnamāsiyum Irēvadiyum peṅṅa vishuvil<sup>7</sup> sōmagrahanatti=paṅṅu.<sup>8</sup>

"In the 7th year (*of the reign*) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (*the day of the nakshatra*) Rēvati and to a full-moon *tithi* in the month of Aippaṣi of this very year."

<sup>1</sup> See above, Vol. III. p. 269, note 8.

<sup>2</sup> It may be concluded from this *biruda* that Dhanaga was the name of the father or predecessor of Gōvapa-rasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

<sup>3</sup> According to Mr. Kittel's *Kannada-English Dictionary*, *Tambaḷa* is another form of *Tamiḷa* which is derived from the word *Tamiḷ*.

<sup>4</sup> *Epigraphia Carnataca*, Part I. Bangalore, 1894.

<sup>5</sup> From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

<sup>6</sup> Read *varmarṅku* or *varmarṅku*.

<sup>7</sup> Read *vishuvattil*.

<sup>8</sup> Read *paurnā*.

<sup>9</sup> i.e. *grahaṅattiṅ ṅḍṅu*.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-saṁkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,<sup>1</sup> Dr. Fleet has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṁvat 913 expired) the Tulā-saṁkrānti took place on the 26th September,<sup>2</sup> by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the *nakshatra* Rēvati for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-saṁkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvati for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,<sup>3</sup> are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṁvat 913 expired).

3.—Inscription on a stone built into the roof of the Gōpāla-Krishna temple at the village of Kaliyūr in the Tirumakūḍlu-Nerasipur tālukā.<sup>4</sup>

1 Svasti [!]\*, Śakanripa-kāl-ātita-saṁvatsara-śataṅga[!]\* 929nēya Parābhava-saṁvatsarada Chaitra-māsada bahula-pañchamiyu-

2 m-Ādityavārad=andu.

“On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king.”

By the southern luni-solar system Parābhava was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

<sup>1</sup> See *Ind. Ant.* Vol. XXIII, p. 297.

<sup>2</sup> According to Dr. Fleet, *ibid.* Vol. XIX, p. 71, the Tulā-saṁkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭas* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII, p. 207, the time of the Saṁkrānti, expressed in days of the Jelian period, is 2088 289·2749, i.e. 6h. 65·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṁkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭas* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

<sup>3</sup> My list of dates from inscriptions contains 89 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 89 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 534 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

<sup>4</sup> From Mr. Rice's transcript, *Ep. Carn.* Part I, p. 149, No. 4A. The inscription 'consists of praises of Apramēya, a general and minister under Rājarājadēva.'



A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *pārnimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyéśvara temple at Balmuri in the Baḷagūḷa hōbaḷi of the Seringapatam tālukā.<sup>1</sup>

26 . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[saraKe] śri-[Rā]jarāja[dē]-  
 27 [va]rge<sup>2</sup> yāṇḍu irupatt-ēmtā[vu] . . . . .  
 28 . . . . . tad-varisha[da Pau]sha-mā[sa] . . . . .  
 29 <sup>3</sup> rāyaṇa-saṁkrāntiyo! . . . . .

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 . . . . . at the Uttarāyaṇa-saṁkrānti in the month of Pausha of this year . . . . ."

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyaṇa-saṁkrānti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausha, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyaṇa-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyaṇa-saṁkrānti of Śaka-Saṁvat 906 and the Vishuva-Tulā-saṁkrānti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallédēva temple at Nandigunda in the Hadināru hōbaḷi of the Nafjanagudi tālukā.<sup>4</sup>

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-saṁt.  
 2 vatsarada Phāḷguṇa-māsa[da] sukla-[pa]-

<sup>1</sup> No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

<sup>2</sup> Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavāḍi, Malenāḍu and Ḽam (Ceylon), and the Nuḷamba, Andhra, Koṅgu, Kaliṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājakēsarivarman *alias* Rājarājadēva.

<sup>3</sup> i.e. *uttarāyaṇa*.

<sup>4</sup> No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 194.—From the transcript of Mr. Venkayya who furnishes the following note: "The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign."

3 ksham Budhavāram puṇname Uttare-nakshatraṁ sô-  
4 magrahaṇad=andu . . . . .

"On the day of an eclipse of the moon, (*the day of*) the Uttarâ *nakshatra*, a full-moon *tithi*, a Wednesday in the bright fortnight of the month of Phâlguna in the Raudra year (*which corresponded to*) the Śaka year 943 . . . . ."

By the southern luni-solar system Raudra was Śaka-Saṁvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṁvat 943 current the full-moon *tithi* of Phâlguna ended 22h. 32m. after mean sunrise of Wednesday, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* Uttara-Phalguni.<sup>1</sup>

5.—Inscription on a stone standing to the north of the Sômêśvara temple at Suttūru in the Tāyūru hōbaḷi of the Nāñjanaguḍi tālukā.<sup>2</sup>

1 [P]ūrvvadêśamu[m] Ga[m]geyu[m] Kadāramu[m]<sup>3</sup> koṇḍa kô=Pparakê[sa]riparmmar-  
âna uḍeyâr  
2 śri-Râjendra-Chôladê[vargge] yâṇḍu 3lâva[d]u [[\*] Svasti [[\*]  
3 Saka-var[sha] 9[54]nêya Ângira-saṁvatsarada  
4 Kârttika-mâsa . . . [rṇ]nam[i]<sup>4</sup> tale-devasam=âge bidi-  
5 ge Sômvâra Rôhiṇi-nakshatradal uḍeyâr śri-Râjendra-Chô-  
6 ladêvar=gurukka] . . . . .

"In the 31st year (*of the reign*) of king Parakêsarivarman, *alias* the lord, the glorious Râjendra-Chôladêva, who conquered the Eastern country, the Gaṅgâ, and Kadâram.

"Hail! On (*the day of*) the Rôhiṇi *nakshatra*, a Monday, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)<sup>5</sup> of the month of Kârttika in the Ângira year (*which corresponded to*) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year Ângiras was Śaka-Saṁvat 954 expired, and for this year the date is correct. For in Śaka-Saṁvat 954 expired the second *tithi* of the *amânta* Kârttika ended 7h. 26m. after mean sunrise of Monday, the 23rd October A.D. 1032, when the moon was in the *nakshatra* Rôhiṇi for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Râjendra-Chôla I., the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Râjarâja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

<sup>1</sup> This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

<sup>2</sup> No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

<sup>3</sup> This word is entered above the line, with a cross (*Amśapdda*) after it. <sup>4</sup> Read *pauryōmi* (?).

<sup>5</sup> I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* Rôhiṇi in connection with a second *tithi* of the month Kârttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

## C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śaṅkaréśvara temple at Sindhuvaḷli in the Kaḷale hōbaḷi of the Naḷjanaguḍi tālukā.<sup>1</sup>

|   |               |     |       |                      |         |                              |
|---|---------------|-----|-------|----------------------|---------|------------------------------|
| 1 | Sva[sti]      | śrī | [  *] | Śakarai              | yā[n]ḍu | [āyira]-                     |
| 2 | [t]tu-muppadu |     |       | peḷḷa                |         | <sup>3</sup> Dvaya-sam[va*]- |
| 3 | tsarattu      |     |       |                      |         | śrī-Kolōttuṅka-Śō-           |
| 4 | ḷadēvar       |     |       | pridhi[vi*]-rājyattu |         | yān-                         |
| 5 | [ḍu]          |     |       | muppatt-ēḷāvadu      |         | . . . . .                    |

"In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulōttuṅga-Chōḷadēva . . . . ."

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,<sup>2</sup> Vyaya was Śaka-Saṁvat 1028 expired, while Śaka-Saṁvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,<sup>4</sup> and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Saṁvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chōḷa I., would give us for the first year of his reign Śaka-Saṁvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.<sup>5</sup>

7.—Inscription in the Naṭarāja temple at Chidambaram in the South Arcot district.

|   |           |        |     |                    |                              |                  |
|---|-----------|--------|-----|--------------------|------------------------------|------------------|
| 1 |           | Svasti | śrī |                    | Tiribuvanachchakkaravattigaḷ | śrī-Kulōttuṅga-  |
| 2 | Śōḷadēvar |        |     | tiru-ttaṅgaiyār    | Rājarājaṅ                    | Kundavaiy-Āḷvār  |
| 5 | . . . . . |        |     | nā-ṇilattai        | muḷnd-āṇḍa                   | Jaya-            |
| 6 | daraku    |        |     | nāpattu-nāl-āṇḍil  | <sup>6</sup> Miṇa-nigaḷ      | nāyaru Velli pe- |
| 7 | ḷḷa       |        |     | Urōṣaṇi-nāl-Idabam |                              | pōḍāl.           |

"In the forty-fourth year (of the reign) of Jayadhara,<sup>7</sup> who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rōhini, which corresponded to a Friday in the month during which (the sign) Miṇa was shining,—Kundavai-Āḷvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, [gave, etc.]"

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅguḍi in the Tanjore district.

|    |           |        |     |  |  |                            |
|----|-----------|--------|-----|--|--|----------------------------|
| 1  |           | Svasti | śrī |  | Pu[ga]                                   | śūṇḍa . . . . .            |
| 30 | . . . . . |        |     |  | kōv= <sup>8</sup> Arājakēsari-patmar-āna | Tribhuvanachchakrava[r]tti |
|    |           |        |     |  | śrī-Kulōt-                               |                            |

<sup>1</sup> No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

<sup>2</sup> Read *Vyaya-samva-*.

<sup>3</sup> By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Saṁvat 1024 expired.

<sup>4</sup> Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

<sup>5</sup> These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

<sup>6</sup> Read *Miṇam*.

<sup>7</sup> This, according to Dr. Hultzsch, was a *śiruda* of Kulōttuṅga-Chōḷa I.

<sup>8</sup> Read *Irāja*.

- 31 tu[nga]-Śōladēvaṅku yāṇḍu 45āvadu Tulā-nāyaggu pū[r]vva-pakshattu Viyāla-  
kkaḷamāiyum saptamiyum peṅ[ga]  
32 Uttira . . [ti]-nāḷ.<sup>1</sup>

"In the 45th year (of the reign) of king Rājakesarivarman, alias the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, . . . . . on the day of (the nakshatra) . . . . .,<sup>2</sup> which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tulā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōla I. probably coincided with part of Śaka-Saṁvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṁvat 1035 expired, and the 45th year with Śaka-Saṁvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvat 1035 expired, and the date No. 8 does so for Śaka-Saṁvat 1036 expired.

For Śaka-Saṁvat 1035 expired the date No. 7 would correspond to Friday, the 13th March A.D. 1114, which was the 19th day of the month of Mīna (the solar Chaitra). On this day (the 5th tithi of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the nakshatra Rōhiṇī (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign Mīna, and the sign Rishabha therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhiṇī).

For Śaka-Saṁvat 1036 expired the date No. 8 would correspond to Thursday, the 8th October A.D. 1114, which was the 11th day of the month of Tulā (the solar Kārttika). On this day the 7th tithi of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the nakshatra Uttarāshāḍhā for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,<sup>3</sup> I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōla I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvat 1028 expired, and No. 8 for Śaka-Saṁvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōla I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṁvat 1028 expired the date No. 7 would correspond to Friday, the 1st March A.D. 1107, which was the 7th day of the month of Mīna (the solar Chaitra). On this day (the 5th tithi of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the nakshatra Kṛittikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhiṇī. The sun rose in 6° 56' of the sign Mīna, and the sign Rishabha therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛittikā).

For Śaka-Saṁvat 1029 expired the date No. 8 would correspond to Thursday, the 24th October A.D. 1107, which was the 27th day of the month of Tulā (the solar Kārttika). On this day (which was Kārttika-śūdi 6) the 7th tithi of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

<sup>1</sup> It is not clear if the actual reading is *Uttirāḍḍi-ndī* or *Uttirāḍḍatti-ndī* (for *Uttirāḍḍattiṅ ndī*).

<sup>2</sup> The *nakshatra* was either *Uttara-Bhadrapadā* or *Uttarāshāḍhā*.

<sup>3</sup> *Ind. Ant.* Vol. XXII. p. 298.

*nakshatra* Uttarāshāḍhā (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rôhīṇī, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāshāḍhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikā<sup>1</sup> in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulōttuṅga-Chôla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;<sup>2</sup> that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômesvara, in the midst of the rice fields of the village of Êchiganahalli near Nañjanagudi.<sup>3</sup>

1 Svasti [||\*] Śri-Kulōttuṅga-Chôladêvaru prituvi-râjyam 'geyye Sak[a-va]risham 1035-

2 nêya Jaya-saṁvatsarada Pâlguna-māsada apara-paksham pâ[di]va Âdityavâram

3 Hasta-nakshatram . . . . .

“On (*the day of*) the *Hasta-nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phâlguna in the *Jaya* year (*which corresponded to*) the Śaka year 1035, while the glorious Kulōttuṅga-Chôladêva was ruling the earth, . . . . .”

By the southern luni-solar system *Jaya* was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 1035 expired would be *Vijaya*; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Saṁvat 1035 expired the first *tithi* of the dark half of Phâlguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* *Hasta*, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttuṅga-Chôla I. cannot have ended in A.D. 1112.<sup>5</sup>

<sup>1</sup> It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rôhīṇī.

<sup>2</sup> [The inscriptions of Kulōttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

<sup>3</sup> No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

<sup>4</sup> The *akshara ge* is engraved above the line.

<sup>5</sup> Compare *Ind. Ant.* Vol. XX. p. 283.

## D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.<sup>1</sup>

1 Svasti śrī [||\*] Pā-mālai midaindu . . . . .  
 3 . . . . . kô=Ppara[k]ésarivarmmar=āna Tribhuva[na]chakrava-  
 [rttiga]! śrī-Vikrama-Chōla[dê]varkku [y]â[n]ḍu aiñjâ[vadu] Mi[thū]na-nāyarṛu  
 pū[r]vva-pakshattu saptamiyum Nâ[yi]ṛṛu-kkiḷamaiyum Attamum=āna nâl  
 munnūṛṛu-nâr[pa]di[n]âl.

“In the fifth year (of the reign) of king Parakésarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva, . . . . . on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṁvat 1035 expired) and A.D. 1116 (Śaka-Saṁvat 1038 expired).

For Śaka-Saṁvat 1035 expired the date would correspond to Sunday, the 22nd June A.D. 1113, which was the 29th day of the month of Mithuna (the solar Āshāḍha). On this day the 7th tithi of the bright half of the lunar Āshāḍha ended 9h. 17m., and the moon was in the nakshatra Hasta, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112—the 23rd day of the month of Karkātaka of Śaka-Saṁvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkātaka of Śaka-Saṁvat 1030 expired=Saturday, the 18th July A.D. 1108, which was Śrāvāṇa-śudī 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saṁvat 1038 expired the date would correspond to Sunday, the 18th June A.D. 1116, which was the 25th day of the month of Mithuna. On this day the 7th tithi of the bright half ended 20h. 44m., and the moon entered the nakshatra Hasta, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July<sup>2</sup> A.D. 1115—the 20th day of the month of Karkātaka of Śaka-Saṁvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkātaka of Śaka-Saṁvat 1033 expired=Saturday, the 15th July A.D. 1111, which was Śrāvāṇa-śudī 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July A.D. 1111 (in Śaka-Saṁvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on the 18th July A.D. 1108), on account of the manner in which it is joined with the nakshatra Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

<sup>1</sup> From *Jad. Ant.* Vol. XXIII. p. 298.

<sup>2</sup> Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

## No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-]SAMVAT 350.

By VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERRATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dēvanāgarī and some introductory remarks in the Gujarāṭī language. The original was found by a Brāhmaṇa in a house at the village of Lunsadī in the Mahuvā parganā, Gōhildvād Prānt, Kāthiāvād, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about  $15\frac{1}{2}$  inches in breadth, and about  $13\frac{5}{8}$  inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend शिवः.<sup>1</sup> The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is  $10\frac{1}{4}$  lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khētaka" (line 1), the modern Khēḍā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,<sup>2</sup> the king bears here only the epithet *Parama-Māhēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, being in good health, issues (*the following*) command to all:—'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Śvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the *Ohāturvidya* (community) of this (*place*), to the Daṇḍavya *gōtra*, and to the school of the Vājasaneyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumatī (*river*) in (*the land of*) the Surāshtras:— (1) at the eastern boundary (*of the village*), a pond (*vāpī*), (measuring) fifty-five *pādāvartas* of land in area, the boundaries of which (*are*): to the east, the *Piṅghakūpikāvaha*; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (*taḍāga*); to the west, the drinking-well of the village (*grāma-nipāna-kūpaka*); to the north, the boundary of the village of Mūlavarmapātaka; (2) at the south-eastern boundary (*of the village of Dēsēnaka*), a piece of

<sup>1</sup> See above, Vol. III. p. 319.<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pādāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Śivatrātaijja*; to the west, the boundary of the village of *Viśālapātaka*; to the north, the boundary of the village of *Viśālapātaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pādāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Viśālapātaka*; to the west, the *Piñchhakūpikāvaha*; to the north, the *Kauṭumba* field belonging to the *Thērakas* (Sthaviras); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pādāvartas* of land, to the east of which (is) the *Mānāijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*; to the north, the field belonging to *Īsvara*.

(L. 61.) “(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparīkara* (and) *bhūtavātpratyāya*, with the income in grain and gold, with (the right of) fining those who commit the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*, according to the maxim of *bhūmicchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).’

(L. 65.) “And it has been said :”

[ Three of the customary verses.]

(L. 66.) “The messenger (*dātaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (tithi). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturvēdin* community of *Dvipa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*<sup>1</sup> in *Surāshṭra*, i.e. the modern *Sōraṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaijja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Kōsa-Malla* [V. G. O.]; (4) the *Mānāijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dātaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śīladitya II.*<sup>2</sup> The writer, *śrīmad-Anahila*, also wrote this other grant<sup>3</sup> and served already under *Kharagraha II.* and *Dhruvasēna III.*<sup>4</sup> The date is *Phālguna badi 3* of [Gupta-]Samvat 350, i.e. 669-670 A.D.

<sup>1</sup> According to Mr. Vajeshankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumatī-drāṣṭā dēsē Nakagrāma*.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305.

<sup>3</sup> *ibid.* p. 309.

<sup>4</sup> *Ind. Ant.* Vol. VII. p. 76, and *Ep Ind* Vol. I. p. 85.



TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>३</sup> स्वस्ति [॥\*] विजयस्कन्धावारा[त्\*] छे[ट]कवासका[त्\*] प्रसभप्रण-  
तामित्राणां<sup>४</sup> मैत्रकाणांमतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-  
अतापोपनतद[†\*]नम[†ना]-
- 2 ऊर्वोपार्जितानुरागादनुरक्तमौलभृत(ः)श्रेणोबल[†\*]वाप्तराज्यत्रिय)परममाहेश्वरश्री-  
भट[†\*]र्कादव्यवच्छिन्नराजवङ्ग[†\*]स्मातापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवाग्रभृति खड्गद्वि[ती]यबाहुरेव समदपरगजघटास्कोट[नप्र]काशित-  
सत्त्वनिकषस्तत्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्र-
- 4 कलस्मृतिप्रणी[†\*]मात्त<sup>५</sup>सम्यक्परिपालनप्रजाहृदयरञ्जनाव्यर्थराजशब्दो रूपकान्ति-  
स्थैर्यगांभीर्यबुधिसंपन्नः स्मरशशा[ङ्ग]ाद्रिराजोदधिचिदशगुरुधनेशानतिशय[†]-
- 5 नः शरणागताभयप्रदानपरतया दृणवदपास्ताशेषस्वकार्यफल[\*] प्रार्थनाधिका-  
र्यप्रदानानन्दितविद्वत्सुद्व्यणयिहृदयः पादच[†\*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्मृतजा-  
ह्नवीजलीघप्रचालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसंम्यद्-  
७ पत्नीभादिवाञ्छितः सरभसमाभिगा[मि]कैर्मुणैस्सहजशक्तिशिक्षाविशेषपिस्मापिता<sup>७</sup>  
खिलधनुर्धरः प्रथमनरपतिसमतिस्मृष्टानामनुपालयिता धर्मादायानामप[†]-
- 8 [कर्त्ता] प्रजोपघातकारिणामुपप्रवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य  
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपात्यिवश्रीः
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुष्णातः सकलजगदानन्दनात्यङ्गत-  
गुणसमुदयस्थगितसमग्रदिस्मण्डलः समरशतविजयश्रीभासनाथ-
- 10 मण्डलाग्रव्युत्तिभासुरतराङ्गुपीठीदुट<sup>९</sup>गुरुमनोरथमहाभ[†\*]रः सर्वविद्यापर[†\*]पर-  
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समयलोकागाधगाभीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-  
मकल्याणस्वभाव[\*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः<sup>१०</sup> धर्मानुपरोधीज्वल<sup>१०</sup>तरीकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-  
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

<sup>१</sup> From Dr. Hultzsch's impressions.<sup>४</sup> Read यन्त्रा<sup>०</sup>.<sup>७</sup> Read विष्वापिता<sup>०</sup>.<sup>१०</sup> Read <sup>०</sup>धीज्वल<sup>०</sup>.<sup>२</sup> Expressed by a symbol.<sup>५</sup> Read सस्य.<sup>९</sup> Read भासुरतरांसपीठीदूट.<sup>३</sup> Read मैत्रकाणां<sup>०</sup>.<sup>६</sup> Read मार्ग.<sup>८</sup> Read कीर्तिः.

- 13 द्यातय<sup>1</sup> स्वयमु[पे]न्द्रगु[रु]णिव [गु]रुण[र]त्यादरवता समभिलषणीयामपि  
राजलक्ष्मी<sup>2</sup> स्कन्धासक्ता<sup>3</sup> परमभद्र इव धुर्यस्तदात्रासंपादनैकपरतयै-  
वोदहन्
- 14 खेदसुखरतिभ्यामन[र]यासितसत्व<sup>4</sup>संपत्तिः प्रभावसंपद्दशीकृतनृपतिशतशिरोरत्नच्छा-  
योपगुड<sup>5</sup>पादपीठोपि परावन्नाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानेर<sup>6</sup>प्यरातिभिरनासादित-  
प्रतिक्रियोपाय[ः\*] कृतनिखिलभुवनामोदविमलगुणसं-
- 16 वृत्तिः)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरश्रेष्ठैर्हाषै-  
रनामृष्टालुन्नतहृदयः प्रख्यातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयं ब्राह्मप्रकाशितप्रवीरपुरुषः)प्रथमसंख्या-  
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्य तनयस्तत्पादानुद्धातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-  
परितोष्पातिशय[ः\*] सत्वसंपदा त्यागौ-
- 19 दार्थ्येण च विगतानुसन्धानासं<sup>7</sup>माहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिता-  
नेकशा[स्त्र]कल[र]\*लोकचित्त<sup>8</sup>गङ्गरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्वचिमप्रश्रयविनयशोन<sup>9</sup>विभूषणः समरशतजयपताकाहरणप्रत्य-  
लोदग्रबाहुदण्डविध्वङ्कित<sup>10</sup>निखिल-
- 21 प्रतिपक्षदर्शोदयः स्वधनु<sup>11</sup>परभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-  
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुद्धातः सच्चरितातिशयितसकलपूर्व्वनरपतिरतिदुस्साधानामपि  
प्रसाधयिता विषयाण[ि] मूर्त्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्मीनुरिव स्वयमभ्युपपन्नः प्रकृति-  
भिरधिगतकलाकलापङ्कान्तिमात्रि-
- 24 र्वृत्तिहेतु[र]\*कलङ्कमुदनाथ[ः\*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्कित<sup>12</sup>ध्वान्त-  
राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धभागमपरिपूर्णं विदधानः सन्धिवि-  
ग्रहसमासनिश्चयनिपुणः स्थानेनुरू-
- 26 पमादेशन्ददङ्गुणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तम्भ-<sup>13</sup>  
योर्भयोरपि नि[ष्णात]ः प्रकृष्टविक्रमोवि<sup>14</sup> क-

<sup>1</sup> Read °ध्यातः.<sup>4</sup> Read सत्त्व.<sup>7</sup> Read सत्त्व.<sup>10</sup> Read श्रीभा.<sup>13</sup> Read °शासालातुरीयतम्भ.<sup>2</sup> Read लक्ष्मी.<sup>5</sup> Read °गुड.<sup>8</sup> Read °नात्र°.<sup>11</sup> Read °धंसित.<sup>14</sup> Read °विक्रमोपि.<sup>3</sup> Read °सक्ता.<sup>6</sup> Read °मानैर°.<sup>9</sup> Read चरित.<sup>12</sup> Read °धंसित.

- 27 रुषामृदुद्वयः श्रुत(ऱ)व[ऱ]नप्यगर्भितङ्कान्तोपि प्रथमी स्थिरसौहृदयोपि  
निरसिता दीषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः  
श्रीभुवसनस्तस्य<sup>1</sup> स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 णजनितकिणल[ऱ]च्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-  
कालङ्कारे<sup>2</sup> विभ्रमाम(ऱ)ल[श्रु]तविशेष[:\*] प्रदानसलिलञ्चालिताग्रहस्तार-  
विन्दङ्क-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्व्यसुन्धरायाङ्गार्मुके धनुर्वेद<sup>3</sup> इव  
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र\*]न्नायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमे-  
श्वरचक्रवर्ति(ः)श्रीधरसे[न]स्तत्पितामह[भा\*]-
- 32 'त्रिश्रीशीलादित्यस्य श[ऱ\*]ङ्गप[ऱ\*]णेरिवाङ्गजमनो<sup>4</sup> भक्तिवन्धुराव[यव\*]कल्पित-  
प्रणतेरतिधवल[ल\*]या दूरं तत्पादारविन्दप्रहृतया नखमणिरुचा मन्दा-  
किन्येव नित्यममलितोत्तमाङ्गदेश्यागस्य]-
- 33 [स्यैव राजर्षेर्हाक्षिण्यमातन्वानस्य प्रबलधवलिन्ना यशसां वलयेन (मण्ड)म-  
ण्डितककुभा नभसि यामिनोपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-  
श्यामशिखरपुचूक<sup>5</sup>रुचिरसङ्घविन्ध्यस्त]-
- 34 [नयुगा][याः\*]

## Second Plate.

- 35 क्षितेऽपत्युः श्रीडेरभटस्य[ऱ\*]ङ्गजः 'क्षितपसंहृतेरनुरागिण्याः शुचियशोभुकथतः<sup>6</sup>  
स्वयंवरमालामिव राग्यश्रियमर्षयन्थाकृतपरिग्रहः श्री-
- 36 'र्थमग्रतिहतव्यापारमानमितप्रचण्डरिप<sup>10</sup>मण्डलं मृण्डलाग्रमिवावल[स्व]मानः  
शरदि प्रसभमाकृष्टशि[ली]मुखबाणासनापादितप्रसाधना-
- 37 नां परभुवा<sup>11</sup> विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोच्चेलिन<sup>12</sup> श्रुताति-  
शयेनोद्भासितश्रवणः पु(ः)नऽपुनरुक्तेनव<sup>13</sup> रत्नालङ्कारेण[ऱ]लङ्कृतश्रीच[:\*]
- 38 परिस्फुरत्कटकविकटकीटपद्मरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-  
न्नवश्रीवलाङ्कुरमिवाग्रपाणिमुद्गहन् धृतविशालरत्न(ऱ)-

<sup>1</sup> Read 'सेनसस्य सुत°.<sup>4</sup> Read 'तु.<sup>7</sup> Read क्षितिप.<sup>10</sup> Read रिपु.<sup>13</sup> Read 'नेव.<sup>2</sup> Read 'लंकार°.<sup>5</sup> Read जन्मनो.<sup>8</sup> Read यशोयुक्त.<sup>11</sup> Read भुवां.<sup>3</sup> Read धनुर्वेद.<sup>6</sup> Read चपुक.<sup>9</sup> Read 'मप्रति°.<sup>12</sup> Read वर्णोच्चेलिन.

- 39 वलयजलधिवेलातटा[य]मानभुजपरिष्वक्तविश्वरः परममाहेश्वरः श्रीभुवसेनस्त-  
स्याः) प्रजीपरमहीपतिस्पर्शदोषनाशनधियेव
- 40 लक्ष्म्या खयमतिस्पर्शचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-  
नरपतिरतिप्रकृष्टानुरागर[सं]रभसव-
- 41 शीकृतप्रणत<sup>1</sup>समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमल<sup>2</sup>युगल[\*] प्रोद्दामो-  
दारदोहृण्डदलितद्विषद्वर्मादर्यः प्रस-
- 42 <sup>3</sup>र्ष्यत्पधीय(ः)Xप्रताप[ग्री]घित[†\*]शेषशत्रावहः<sup>4</sup> प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरित-  
गदोक्षित<sup>5</sup>सुदर्शनचक्रः परिहृतबालकीडा-<sup>6</sup>
- 43 <sup>7</sup>नधक्तद्विजातिरेकविक्र[म]प्र[सा]घितधरित्रीतलीन[ङ्गी]कत<sup>8</sup>जलशय्यीपूर्वपुरुषोत्त-  
मः साक्षाद्भ्रम इव सम्यग्व्य[व]स्थावितवाण्या<sup>9</sup>
- 44 अमाचार[\*] पूर्वैरप्युर्वीपति[भिस्तृ]णालवलुब्धैर्यान्यपङ्क्तानि देवब्रह्मदेयानि  
<sup>10</sup>तेषामप्यतिसरलमनXप्रसरमुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव<sup>11</sup>नाभिनन्दितोच्छ्रितोत्कृष्टधवलधर्मध्वजप्रकाशित-  
निजवङ्गी<sup>12</sup> देवद्विजगुण्यति यथाह[म]न-
- 46 वरतप्रवर्तितमहोद्गङ्गादिदानव्यसन[†\*]नुपजातस[स्तोषो]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-  
राकन्तुरित<sup>13</sup>निखिलदिङ्गकवालः
- 47 [स्म]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्व[†\*]-  
ग्रजभनङ्गसुदषण्डीश्रीविकासिन्या कल[†\*]वत-
- 48 सन्द्रिकयेव कीर्त्या धवलित[स]कलदिङ्गलस्य खण्डितागुरुविलेपनपिण्डश्या-  
मली<sup>14</sup> विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 शीष्ट्याः)Xपत्यु[क]<sup>15</sup> श्रीशीलादित्यस्य <sup>16</sup>सुनु[र्भव]प्रालियकिरण इव प्रतिदिनसं-  
वर्द्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीभिवालहुर्व्याणः. शिखण्डिकेतन इव रुचिमचूडामण्डनः  
प्रचण्डशक्तिप्रभावस्य <sup>17</sup>गरदागम
- 51 इव प्रतापवानुक्तसत्पद्मः संयुगी. विदलयन्मोधरानिव परगजानुदय एव  
तपनबालातप इव सग्रामे<sup>18</sup> सुष्ण-

<sup>1</sup> Read प्रवर्त.<sup>4</sup> Read प्रवृत्तः.<sup>7</sup> Read नचःकृत.<sup>10</sup> Read तेषाम<sup>0</sup>.<sup>13</sup> Read दन्तुरित.<sup>16</sup> Read सुनु<sup>0</sup>.<sup>2</sup> Read कसल.<sup>5</sup> Read दोलित्त.<sup>8</sup> Read कृत.<sup>11</sup> Read तिसुव<sup>0</sup>.<sup>14</sup> Read श्यामल<sup>0</sup>.<sup>17</sup> Read वर<sup>0</sup>.<sup>3</sup> Read ऽपटीवः.<sup>6</sup> Read क्रीडो.<sup>9</sup> Read ऽस्थापितवर्षा<sup>0</sup>.<sup>12</sup> Read ऽवशी देवद्विजगुण्यति.<sup>15</sup> Read पत्युः.<sup>18</sup> Read संग्रामे.

- 52 अभिसुखानामायुङ्क्<sup>1</sup> द्विषतां परममाहेश्वरः श्रीशीलादित्यकुशली सर्वानिव  
समाप्नापयत्यस्तु वक्षंविदितं यथा मया
- 53 मातापित्री-पुण्याप्यायन[1\*]य द्वीपविनिर्गततत्रातुर्विद्यसामान्यडौण्यसगोत्र-  
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां<sup>2</sup> सोदरभ्रातृभ्यां सुराष्ट्रेषु मधुमतीहारे देसेनकग्रामे  
पूर्वसीम्नि पञ्चपञ्च[1\*]ग्रहूपा-
- 55 दावर्त्तपरिसरा वापी [1\*] यस्या आघाटनानि [1\*] पूर्वतः पिच्छकुपि-  
कावहः [1\*] दक्षिणतः ब्राह्मणबावप्रत्ययक्षेत्रं मल्लतटाका<sup>3</sup> च [1\*]
- 56 अपरतः ग्रामनिपानकूपकः [1\*] उत्तरतः मूलवर्धपाटकग्रामसीमा [1\*]  
तथा पूर्वदक्षिणसीमा<sup>4</sup> कविट्टिकाक्षेत्रखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्र[1\*]मसीमा [1\*] दक्षिण-  
तः शिवचातइज्जग्रामसीमा [1\*] अपरतः विशालपटकग्रामसीमा [1\*]  
उत्तरतः
- 58 विशाल[वा]टकग्रामसीमा [1\*] तथा एतत्सीम्नी<sup>5</sup> द्वितीयक्षेत्रखण्डं उच्चास-  
न्धित<sup>6</sup> नवतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्राम-  
सीमा [1\*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [1\*] अपरतः पिच्छकूपिकावहः [1\*]  
उत्तरतः शेरकसत्ककौटुम्बक्षेत्रं(ः) [1\*] [त]था पूर्वसीम्नि <sup>10</sup>त्रितीयखण्डं
- 60 <sup>11</sup>विङ्कतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः माणइज्जिका नदी [1\*] द-  
क्षिणतः [ब]पकप्रकृष्टक्षेत्रं [1\*] अपरतः ब्राह्मणस्करन्दसत्कप्र-<sup>12</sup>
- 61 अदेयक्षेत्रं [1\*] उत्तरतः ईश्वरप्रत्ययक्षेत्रं [1 ए]वमिदमाघाटनविशुद्धं<sup>13</sup> वापी-  
समन्वितं क्षे[त्र]खण्डत्रयं सोदरं सोपरिकरं सभूत-
- 62 वात[प्र]त्य[1\*]यं सधान्यहिरण्णादेय<sup>14</sup> सदगा[प]राधं सोत्पद्यमानविष्टिक<sup>15</sup>  
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

<sup>1</sup> Read °शुषि.

<sup>2</sup> The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्वर° looks like कश्व°.

<sup>3</sup> Read °कूपिका°.

<sup>4</sup> Read °तटाकश्.

<sup>5</sup> Read सीम्नि.

<sup>6</sup> Perhaps °पाटक°.

<sup>7</sup> Read °पाटक°.

<sup>8</sup> Read °कोषि.

<sup>9</sup> Read संश्रितं.

<sup>10</sup> Read तृतीय.

<sup>11</sup> Read विश्रितं.

<sup>12</sup> Read ब्र°.

<sup>13</sup> The *anusvāra* of चं runs into the त of दक्षिणतः in the preceding line.

<sup>14</sup> Read °देवं सदश°.

<sup>15</sup> Read विष्टिक°.

- 63 भूमिच्छिद्रन्याये[न]। चन्द्रार्काश्च वक्षितिसरित्पव्यंतसमकालीनं पुत्रपौत्रान्वयभोग्यसुद-  
क[र\*]तिसग्नेण<sup>1</sup> सर्भद[र]यो [नि]सृष्टः [।\*] यतो<sup>2</sup> तयोः समुचितया  
ब्रह्मदेयस्थित्या
- 64 भुञ्जतो[ः\*] कर्षतोः<sup>3</sup> कर्षयतोः प्रदिशतो[सु]<sup>4</sup> वा [न] कैश्चिद्ग्रासेधे वक्षितव्य-  
[म]र[ग]मिभप्र<sup>5</sup>पतिभिरप्यन्महा<sup>6</sup>जैरन्यैर्वा अनित्यान्यैश्चर्यास्थस्थिरं मा-  
नुषं सामान्यञ्च भूमिदानफलं<sup>7</sup>
- 65 मवगच्छन्निरयमन्महायोनुमन्तव्यपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्व्यसुधा भुक्ता  
राजभिः[ः\*] सगरादिभिः [।\*] यस्य यस्य यद[र\*] भूमिदयस्य<sup>8</sup> तस्य  
तदा फलं [॥\*] यानीह दारिद्र्य[भ]यान्नरेन्द्रेष्वनानि<sup>9</sup> ध-
- 66 श्रायितनीकृतानी<sup>10</sup> [।\*] निर्धुक्तमाख्यप्रतिमानि तानि को नाम साधुपु-  
नराददीत ॥ षष्टिं वर्षसहस्र[र\*]ण[।\*] स्वग्ने<sup>11</sup> तष्टत भूमिद[ः।\*]  
आच्छेत्ता चानुम[र]न्ता च तान्येव नरके वसेत् [॥\*] दूतकीच राज-  
पुत्र[ध्रुव]सेन[ः।\*]
- 67 [लि]खितमिदं स[न्धि]विग्रहाधिपतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-  
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण<sup>12</sup> व ३ [॥\*] स्वहस्तो  
मम ॥

## No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, Ph.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1 ; *śva* of *Pannapēśvara*, l. 4 ; *dhā* of *dhārai*, l. 6 ; *sandrā* of *sandrāditta*, *da* and *pūrva* of *udakapūrva*, l. 7 ; *dhanma rakshi*<sup>2</sup> and *śrī*, l. 9 ; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tanjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Krishna III. (A.D. 940 and 956).<sup>13</sup> Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyuni=Tanjaiyuni=konḍa*, which Mr. Venkayya's two Tirukkalukkuṅṅam inscriptions

<sup>1</sup> Read 'सग्नेष धर्म'.<sup>4</sup> Read प्रदिशतोर्वा.<sup>7</sup> Read फलं.<sup>10</sup> Read 'कृतानि.<sup>12</sup> Above, Vol. III. p. 282 ff.<sup>2</sup> Read यतसयोः.<sup>5</sup> Read मद्र.<sup>8</sup> Read भूमिसख.<sup>11</sup> Read स्वग्ने विष्टति.<sup>3</sup> Read कर्षतोः.<sup>6</sup> Read 'हस्र.<sup>9</sup> Read 'धंनानि.<sup>13</sup> Read फाल्गुण.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṅṅaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyun-Tañjaiyun=koṇḍa śrī-Kaṅṅaradēva* (with *ṅṅ* instead of *ṅṅ* in the second syllable), is engraved on the ruined Vishṇu temple at **Ukkal** in the North Arcot district.<sup>1</sup>

The inscription records the gift of **Vēlūrppādi** to the shrine of **Panna[p]pēsvara**, which a certain **Pannappai** had established on the hill of **Śūdādupārai** in **Paṅgala-nādu**, a subdivision of the district of **Paḍuvūr-kōṭṭam**.<sup>2</sup> **Pannappēsvara** means 'the Īsvara (Śiva) shrine founded by **Pannappai**,' who was perhaps a female relation of the donor. **Vēlūrppādi** must be an old form of the modern **Vēlappādi**, and **Śūdādupārai** the ancient name of the **Bāvāji** or **Bhagavati** hill.

The donor was the **Nuḷamba Tribhuvanadhira**, whose son, likewise named a **Nuḷamba**, had received (or purchased ?) **Vēlūrppādi**, together with the hill of **Śūdādupārai**, from **Vira-Chōla**. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious **Pallava-Murāri**,' i.e. 'the Vishṇu among the Pallavas.' This epithet must be taken as a surname of the **Nuḷamba Tribhuvanadhira**, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both **Vira-Chōla** and **Tribhuvanadhira** must have been subordinates of **Kṛishṇa III**. As **Vira-Chōla** is introduced without any regal titles, it remains doubtful whether he was a member of the **Chōla** dynasty, which had been subdued by **Kṛishṇa III**, or a local chief<sup>3</sup> who was named or surnamed after a **Chōla** king. The **Nuḷamba Tribhuvanadhira** *alias* **Pallava-Murāri** was probably connected with the **Pallava** rulers of the **Noḷambavādi** Thirty-two-thousand, which later on became a province of the empire of the Western **Chālukyas**.<sup>4</sup>

TEXT.<sup>5</sup>

|    |                                |          |                           |            |                |                     |                             |
|----|--------------------------------|----------|---------------------------|------------|----------------|---------------------|-----------------------------|
| 1  |                                | Svasti   | śrī                       | [ *]       | Kaṅṅaradēvaṅku | yāṅḍu               | irubatt-āṅvadu <sup>6</sup> |
| 2  | Paḍuvūrkkōṭṭattu-Ppaṅgalanāṭṭu |          |                           |            | va[da]kkil     | vagai=T[śū](chehū)- |                             |
| 3  | dādupārai-malai                |          |                           |            | mēl=Ppanṅappai | eduppitta           |                             |
| 4  | Panna[p*]pēsvarattukku         |          |                           |            | pōgam=āga      | i-nnāṭṭu            | Vēlū-                       |
| 5  | rppādi                         | e[n]     | ma[ga]n                   | Nuḷam[ba]ṅ |                | Vira-Sōlar          | pakkal                      |
| 6  | Śūdādupārai-malai <sup>7</sup> |          | aga-ppaḍa                 | dhārai     |                | aṭṭuvittu           | ko-                         |
| 7  | nḍu                            |          | ḥan[d]r-ādittar-uḷ-alavum |            |                | udaka-pūrvvañ=jey-  |                             |
| 8  | du                             | knḍuttēṅ |                           | Nu[ḷa]mbaṅ |                | Tiribuvanadiraṅ-ēṅ  | [ *]                        |
| 9  | I-[d*]dhanma[m*]               |          | rakshittā=ādi             | eṅ         | muḍi           | mēlaṅa              | [ *] Śrī(śrī)-Palla-        |
| 10 | va-Murāri                      | [ *]     | I-[d*]dhanma[m*]          | iraḅkuvāṅ  |                | Gaṅgai              | Kumariy-iḍai=chche-         |
| 11 | yḍār                           |          | śe[y]ḍa                   |            |                | pāvañ=goḷvāṅ        |                             |

<sup>1</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>2</sup> The village of Udayēndiram in the Guḍiyātam tālukā of the North Arcot district belonged to **Mēl-Aḍaiyāru-nādu**, another subdivision of **Paḍuvūr-kōṭṭam**; see *South-Indian Inscriptions*, Vol. II. p. 366.

<sup>3</sup> Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

<sup>4</sup> See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great **Chōla** king **Rājarāja** claims to have conquered **Nuḷambapādi**; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, **Noḷambavādi** was taken by the **Hoysala** king **Vishṇuvardhana**; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

<sup>5</sup> From inked estampages prepared in 1895.

<sup>6</sup> The letter *ba* of *irubā*<sup>6</sup> had been originally omitted and was subsequently inserted between *ru* and *i*.

<sup>7</sup> The syllable *pā* is written on an erasure.

<sup>8</sup> Read *chāndr-* (Sanskrit or *čandir-* (Tami!).







## TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of **Kaṅṅaradēva**,— I, the **Nuḷamba Tiribuvaṇādiraṅ** (i.e. **Tribhuvanadhira**), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) **Paṅṅa[p]pēsvara**,— which **Paṅṅappai** had caused to be built on the hill (*malai*) of **Śūdādupārai**, which is situated<sup>1</sup> in the north of **Paṅṅala-nādu** in **Paḍuvūr-kōṭṭam**,— **Vēlūrppādi**, (a village) in the same *nādu*, (which) my son, the **Nuḷamba**, had received with a libation of water<sup>2</sup> from **Vīra-Śōḷar** (i.e. **Vīra-Chōḷa**), together with the hill of **Śūdādupārai**. The feet of those who protect this charity, (shall be) on my crown.<sup>3</sup> (The signature of) the glorious **Pallava-Murāri**. He who injures this charity, shall incur the sin committed by those who commit (sins) between the **Gaṅṅā** (and) **Kumari**.<sup>4</sup>

No. 10.— PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND  
MANMA-SATYA II.; SAKA-SAMVAT 1117.

By E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kunti-Mādhava** temple at **Piṭhāpuram** in the **Gōdāvarī** district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Telugu** alphabet. Among graphical peculiarities, I would mention that **ṃ** is very often confounded with **ṁ** and **ṅ**. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur=bhbōgindra-lītaḥ* for *yad-bāhur=bhbōgindra-līlaḥ* (l. 105). The languages of the inscription are **Sanskṛit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of **Telugu** and **Sanskṛit** prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṁkrānti*) of **Saka-Samvat 1117** (in figures, l. 110), the village of **Ōdiyūru** in the district (*vishaya*) of **Guddavādi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidēva** and **Manma-Satya II.**

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ōdiyūru** has to be looked for in the neighbourhood of **Drākshārāma** (in the **Rāmachandrapuram tālukā** of the **Gōdāvarī** district), which, like **Ōdiyūru**, belonged to the district of **Guddavādi**.<sup>5</sup> The boundaries of **Ōdiyūru** are described in a **Sanskṛit** and **Telugu** passage (ll. 116—127). In the north-east, east and south-east, **Ōdiyūru** was bounded by portions of the village of **Vēleṅgu**, and in the south by the village of **Śiripuram**. These two villages are identical with **Vēlaṅgi** and **Śiripuram** in the **Rāmachandrapuram tālukā** of the **Gōdāvarī** district,<sup>6</sup> and the village granted, **Ōdiyūru**, is identical with the modern village of **Ōdūru**.<sup>7</sup>

<sup>1</sup> Literally, '(which is) a portion.'

<sup>2</sup> Literally, 'having caused a stream (of water) to be poured (in his hand).'

<sup>3</sup> See above, Vol. III. p. 280, note 1.

<sup>4</sup> See *ibid.* p. 284, note 6.

<sup>5</sup> See above, p. 37, note 3. The district of **Guddavādi** is distinct from the district of **Gudravāra** or **Gudrāra**, the name of which is probably connected with **Gudivāṅga** in the **Kistna** district; see p. 34 above.

<sup>6</sup> Nos. 77 and 78 on the *Madras Survey Map* of the **Rāmachandrapuram tālukā**.

<sup>7</sup> No. 45 on the same map.

which, as required by the description, has Vêlaṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli<sup>1</sup>—the modern Korumilli,<sup>2</sup> and Kālêru<sup>3</sup>—the modern Kâlêru.<sup>4</sup>

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by Kaṇṭāchārya of Śripithāpuram (l. 135), who must be identical with Kaṇṭāchāri, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamaṇḍala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājarāja I.<sup>5</sup> and in the Chellūr plates of Vira-Chōḍa.<sup>6</sup> An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kīrtivarman I., the elder, Satyāśraya (Pulikēśin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishṇuvardhana I., of the country of Vēṅgi. The list of the Eastern Chālukyas is continued only as far as Maṅgi-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājarāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājarāja on whom Prithviśvara of Velanāṇḍu was dependent.<sup>7</sup>

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kārtavīrya, the son of Kṛitavīrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yādu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Rājapareṇḍu I., is called the lord of the Kōnamaṇḍala (v. 10); and the word Kōna is prefixed to the names Rājendra-Chōḍa I. (l. 61), Bhīma III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamaṇḍala. The country over which they ruled, is probably identical with Kōnaśīma, the Telugu designation of the Gōḍāvari delta.<sup>8</sup>

The 5th prince, Rājendra-Chōḍa I., is stated to have ruled over the country of Vēṅgi (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummaḍi-Bhīma I.) by the Rājādhirāja Rājendra-Chōḍa. As No. 8, Mallidēva, was ruling in Śaka-Saṁvat 1117, the Rājādhirāja Rājendra-Chōḍa to whom his great-grandfather (Mummaḍi-Bhīma I.) was tributary, has to be identified with the Eastern Chālukya king Rājendra-Chōḍa or Kulōttuṅga-Chōḍa I. (Śaka-Saṁvat 985—1034). We know that Kulōttuṅga-Chōḍa I. conferred the governorship of Vēṅgi, successively, on his paternal uncle, Vijayāditya; on his two sons, Rājarāja II. and Vira-Chōḍa;<sup>9</sup> and on Chōḍa of Velanāṇḍu.<sup>10</sup> It is not probable that Mummaḍi-Bhīma I. was another of the successive governors of Vēṅgi; and the statement of the inscription that his grandson, Rājendra-Chōḍa I., ruled over Vēṅgi, appears to imply nothing more than that the Kōnamaṇḍala was a dependency of the Vēṅgi country.

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 275.

<sup>2</sup> No. 120 on the *Madras Survey Map* of the Rāmachandrapuram tālukā. The north-western and northern boundary of Korumelli,—Māsara (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māsara (No. 121 on the same map), and the southern boundary,—Vānapalli, with the modern village of the same name (No. 44 on the map of the Amalāpuram tālukā).

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading *Kālêru* instead of *Kōlêru* (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

<sup>4</sup> No. 140 on the map of the Rāmachandrapuram tālukā. <sup>5</sup> *Ind. Ant.* Vol. XIV. p. 48 ff.

<sup>6</sup> *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

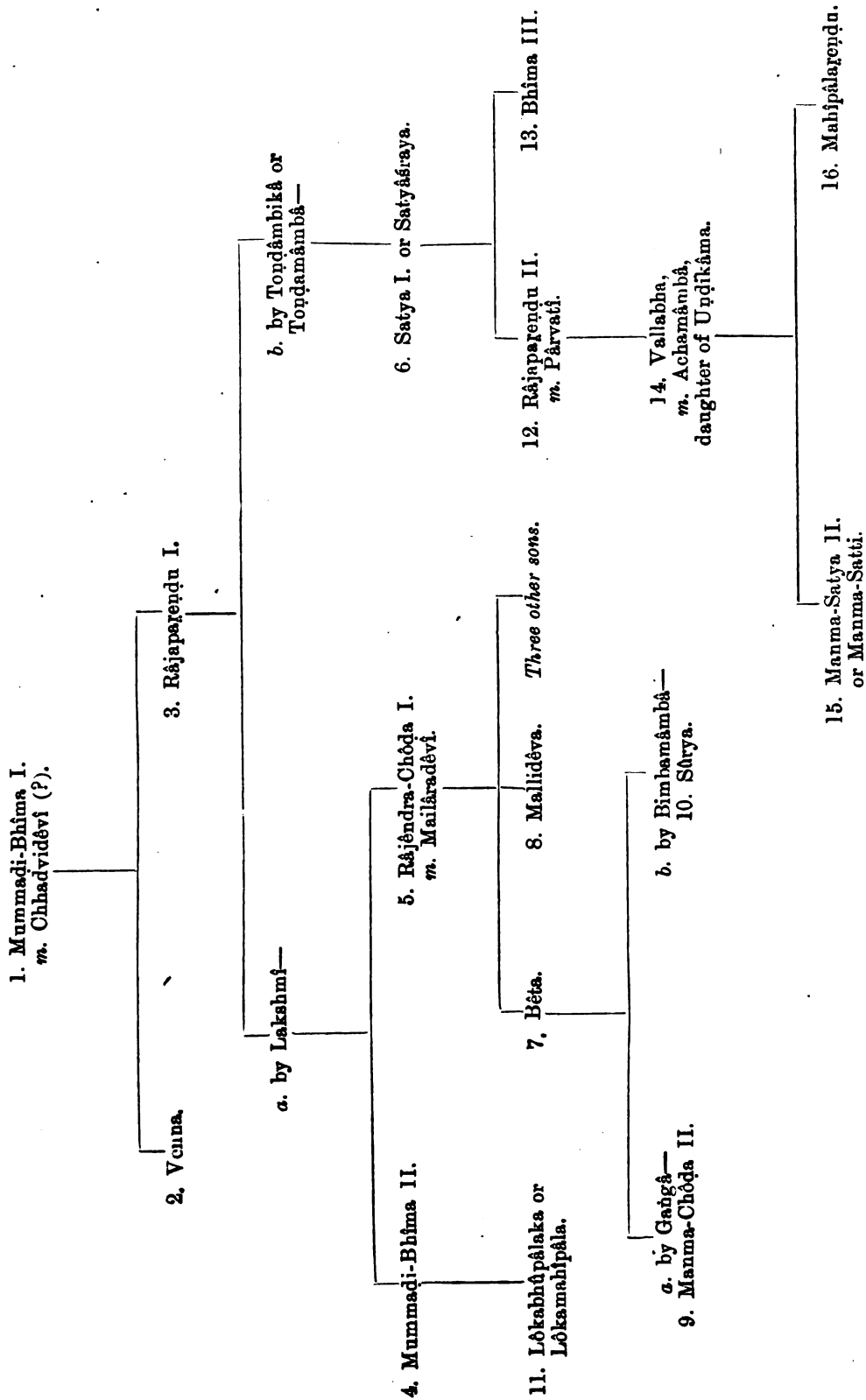
<sup>7</sup> See above, p. 38 f.

<sup>8</sup> See above, Vol. III. p. 237, note 3.

<sup>9</sup> *South-Indian Inscriptions*, Vol. I. p. 51.

<sup>10</sup> See p. 36 above.

THE CHIEFS OF KONAMANDALA.



The Kōna chief Rājendra-Chōḍa I. was evidently named after the patron of his grandfather. He bore the surnames Vikrama-Rudra, Haihayāditya, and Gaṇḍavēṇḍaḍuva (v. 12), and built a *maṇḍapa* which he called, after his surname, Gaṇḍavēṇḍaḍuva (v. 17), in the temple of Bhimanātha (at Drakshārāma).<sup>1</sup> After his death, his two brothers, Mummaḍi-Bhima II. and Satya I. or Satyāśraya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, Lōkamahipāla, and No. 13, Bhima III. (v. 23 f.); and these two again by No. 8, Mallidēva, and No. 14, Vallabha (v. 26). When Vallabha died after a reign of fourteen years, his son, Manma-Satya II., took his place (v. 31 f.).

Between the Sanskrit and the Telugu version of the grant of the village of Ōdiyūru are inserted two Sanskrit verses (36 f.) in praise of Jāyamāmbā, the queen of Manma-Gōṅka and mother of Kulōttuṅga-Prithviśvara. This queen is already known to us from the first Piṭhāpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kōnamāṇḍala were dependent on the chiefs of Velanāṇḍu, and that Prithviśvara of Velanāṇḍu, whose Piṭhāpuram inscription is dated in Śaka-Saṁvat 1108, was still alive in Śaka-Saṁvat 1117. The attribute *Kulōttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Piṭhāpuram inscription with the Kulōttuṅga-Rājendra-Chōḍarāja of certain other records.<sup>2</sup> To recapitulate, I believe that, in Śaka-Saṁvat 1117, the two Kōna chiefs Mallidēva and Manma-Satya II. were dependent on Kulōttuṅga-Prithviśvara of Velanāṇḍu, who was again a vassal of Rājārāja, a descendant of the Eastern Chālukya dynasty (see page 84 above).

A number of stone inscriptions at Drakshārāma and Pālakōl in the Gōdāvarī district confirm and supplement the historical information on the Kōna chiefs, which the Piṭhāpuram pillar supplies. The earliest of these inscriptions<sup>3</sup> records a grant, in Śaka-Saṁvat 1050, by Chōḍa, surnamed Vikrama-Rudra, the son of Rājapareṇḍu of the Haihaya-vaṁśa, the lord of the Kōṇa<sup>4</sup> country (*avānti*), and 'the ornament (of the city) of Māhishmati.'<sup>5</sup> This chief is the same as No. 5, Rājendra-Chōḍa I., surnamed Vikrama-Rudra,<sup>6</sup> the son of Rājapareṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by [Rāj]jādēvi, the queen of Kōna-Mummaḍirāja, and is dated in Śaka-Saṁvat 1057 and Chālukya-Vikrama-Saṁvat [6]0. This inscription must be assigned to the successor of Rājendra-Chōḍa I., his elder brother Mummaḍi-Bhima II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of Śaka-Saṁvat 1057 and Chālukya-Vikrama-Saṁvat [60], which records the gift of a lamp by Satya or Sattirāja, the son of Kōna-Rājapareṇḍu by Tonḍidēvi, younger brother of Rājendra-Chōḍa, and lord of the Kōna country (*dēśa*).

The son and successor of Satya I., Bhima III., was a vassal of the same king Rājārāja to whose time the two first Piṭhāpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahāmaṇḍalēśvara* Bhimarāja, the son of Kōna-Satyarāja, which is dated in Śaka-Saṁvat 1075 and in the 9th year of the reign of Rājārājādēva.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṁvat 1077 and Chālukya-Vikrama-Saṁvat ??, and records the gift of a lamp by [Ga]ṅgādēvi, the queen of Kōna-Mall[i]rāja, i.e. probably of No. 8, Mallidēva.

To his co-regent, Manma-Satya II., may be assigned an inscription (No. 517 of 1893) of Śaka-Saṁvat 1129, which records the gift of a lamp by a minister of Kōna-Satyarāja.

<sup>1</sup> See above, p. 37, note 3.

<sup>2</sup> See above, p. 38 f.

<sup>3</sup> No. 233 of 1893 in my *Annual Report for 1893-94*.

<sup>4</sup> Kōṇa instead of Kōna occurs also in the Naḍupūru grant, above, Vol. III. p. 287.

<sup>5</sup> The *Raghuvamśa* (vi. 43) mentions Māhishmati on the Bēvā as the capital of Pratipa, a descendant of Kārtavīrya. General Sir A. Cunningham (*Ancient Geography*, p. 486) identifies it with Mandla on the Narmadā.

<sup>6</sup> See below, p. 95, verse 12.

Some later inscriptions in the Kshirārāmēśvara temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhīma-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word *Kōna* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahāmaṇḍalēśvara* Kōna-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Niḍudaprōlu,<sup>1</sup> who bore the traditional surname Vishṇuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādēva range from Śaka-Saṁvat 1218 [expired], the Durmukhi *saṁvatsara*, to Śaka-Saṁvat 1222 [expired], the Śārvari *saṁvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṁvat 118[4] to 1222; and one of the two inscriptions of Bhīma-Vallabha is dated in Śaka-Saṁvat 1240.

TEXT.<sup>2</sup>

## A.—South Face.

- 1 श्रीभर्तृर्नाभिगंभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां<sup>3</sup>
- 2 मेकस्मादुद्भवो यतः । [१\*] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [1\*] सीम-
- 3 शूडामणिसोमवंशकर्त्ता ततो बुधः । [२\*] ततः पुरुरवा नाम चक्रवर्त्ती  
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नृषोष<sup>5</sup> पुरस्ततः । [३\*] ततो जनमेजय-
- 5 स्ततः प्राचीयस्तस्मात्संयतिस्ततस्मात्सोमस्ततो महाभौमः<sup>6</sup> [1\*] 7 इह[म]ने-
- 6 कनरपतिषु गतेषु पा[ण्डु]र्नाम नरपतिरुद्भव<sup>7</sup> [1\*] पुत्र[1]स्तस्य धर्मबी<sup>8</sup>
- 7 मार्जननकुलसहदेवाः <sup>10</sup>पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 च [1\*] <sup>11</sup>यनादाहि विजित्य काण्डवमघो<sup>13</sup> म[1\*]डीविना वञ्चिणं (i)  
युधे<sup>13</sup> पाशुपतास्त्र-
- 9 मन्धकरिपोश्चालाबि<sup>14</sup> दैत्यान्वह्नन् [1\*] इन्द्रार्घसनमध्यशायि जैना<sup>15</sup> यत्कालके-
- 10 यादिकाग्नित्वा<sup>16</sup> खैरमकारि वंशविपिनच्छेदः कुर्वाणाः<sup>17</sup> विभोः । [४\*]  
ततोर्जनाद<sup>18</sup>
- 11 विमन्यस्ततः परिचित्ततो जनमेजयस्ततः <sup>19</sup>क्षेमकस्ततो नरवाहनस्ततश्शतानी-

<sup>1</sup> This is probably Nidadavōlu, nine miles south-west of Rājamahēndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read °भूर्भूत° and cancel the *anusvāra* of लोकाणां.

<sup>4</sup> Read सीमशूडा°.

<sup>5</sup> Read °भूतस्मान्नृषोष.

<sup>6</sup> भौमः looks almost like मौसुः.

<sup>7</sup> Read इत्य°.

<sup>8</sup> Read °धर्मव.

<sup>9</sup> Read °भौमार्जुन°.

<sup>10</sup> Read पञ्चेन्द्रिय.

<sup>11</sup> Read येना°.

<sup>12</sup> Read काण्डवमघी (i.e. *Khaṇḍavam=athō*); this reading is preferable to काण्डवमठी (*South-Ind. Inscr.* Vol. I. p. 53).

<sup>13</sup> Read युधे.

<sup>14</sup> Read °शालि.

<sup>15</sup> Read जयिना.

<sup>16</sup> Read °काग्नित्वा; the form काण्डकेय is more correct than काण्डकेय in *South-Ind. Inscr.* Vol. I. p. 53.

<sup>17</sup> Read कुर्वाणा विभोः.

<sup>18</sup> Read ततोर्जनादमिमन्यु°.

<sup>19</sup> This form of the name is more correct than चैसुक in *South-Ind. Inscr.* Vol. I. p. 53.

- 12 <sup>1</sup>कस्तस्मादुदयनस्तथन्नितिष्वविच्छिन्नसंतानेष्वयोध्यासिंहासनासीनेष्वेकीन[ष]ष्ठिच-<sup>2</sup>
- 13 क्र[व]र्तिषु गतेषु तद्वंशो<sup>3</sup> विजयादित्यो नाम राजा विजिगीषया दक्षि-  
ण[र]पधं<sup>4</sup> ग[त्व]र
- 14 त्रिलोचनपद्मव[म]धिच्छिष्य देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-  
15 देव्यंत्तर्व्वत्री<sup>5</sup> पुरोहितेन सार्धं मुडि[व]मुनामाप्रहारमुपगम्य तद्वास्तव्येन वि-  
16 ष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिरक्षिता सती नहंनं विष्णुवर्धनम-  
17 सत [।\*] तस्य कुमारस्य मानव्यसगोचहारितीपुत्रद्विपक्षक्रमाचितानि<sup>6</sup> कर्म-  
णि का-
- 18 रइत्वात्तमवर्धयत् । स च माया विदितव्रित्तांतस्मद्विर्गत्<sup>10</sup> चालुक्यगि-  
रौ नहां भ-
- 19 गवतीं गौरीमाराध्य कुमारनारायणमातुर्गर्भ<sup>11</sup> संतर्प्य श्वेतातपत्रैकशंखपं-<sup>12</sup>
- 20 चमहाशब्दपालिकेतनप्रतिडक्कवराह[र]लांच्छनपिंच्छयकुत्तसिंहासनमकरतो-<sup>13</sup>
- 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव <sup>14</sup>सांब्राज्यचि-  
22 ह्नानि समादाय कडंबगंगगादिभूमि[पा\*]द्विर्जित्य सेतुनर्षदामध्वं सार्धंसप्त-  
23 लक्षं दक्षिणापधं<sup>15</sup> पालयामास [।\*] तस्य <sup>16</sup>पद्मवान्वयज[र\*]तमहादेव्यां  
वि[ज]-
- 24 यादित्यस्युतो भूतो<sup>17</sup> [।\*] ततः पुलकेशी ततः कीर्तिवर्ष्मा ततः[।\*] स-  
त्याश्रय[य\*]-
- 25 विष्णुवर्धन<sup>18</sup> [।\*] तयोर्ज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।\*] इतरो [वेगी\*]-  
26 चुवं<sup>19</sup> [।\*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[र][नमा\*]-  
27 नव्यसगोत्राणां हारितीपुत्राणां <sup>20</sup>कौशिकवरप्रसादल[ब्ध][राज्या\*]-  
28 नां मातृगणपरिपालितानां (i) स्वामिमहासेनपादानुध्व[र]ता]-  
29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][य\*]-  
30 वशीकृतारातिमण्डलानामश्वमेधावचूधस्नानपवित्री[क्ष][त\*]-<sup>21</sup>
- 31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्तथाश्रयव[क्ष]-
- 32 भेंद्रस्य[र] भ्राता <sup>22</sup>कुण्डविष्णुवर्धनोष्टादश वर्षाणि वेगी[दे\*]-

<sup>1</sup> Read °त्यभृति°.<sup>4</sup> Read °पथं.<sup>7</sup> Read मुडिवेसु.<sup>10</sup> Read वृत्तानः.<sup>13</sup> The *anusvāra* stands at the beginning of the next line.<sup>14</sup> Read साम्राज्य.<sup>16</sup> The प of पद्मव had been originally omitted by the engraver and was subsequently inserted between स्य and क्ष.<sup>17</sup> Read सुतीभूत्.<sup>20</sup> Read कौशिकी.<sup>2</sup> Read °षष्टि.<sup>5</sup> Read देव.<sup>6</sup> Read °क्रमीषितानि कर्माणि.<sup>11</sup> Read °गणांस.<sup>15</sup> Read °पथं.<sup>18</sup> Read °वर्धनी.<sup>21</sup> Read °वभय.<sup>3</sup> Read तद्वंशो.<sup>6</sup> Read °वत्री.<sup>9</sup> Read °रयित्वा तम°.<sup>12</sup> Read प्रतिडक्का, पिच्छ and सिंहासन.<sup>19</sup> Read सुवम्.<sup>22</sup> Read कुञ्ज.

- 33 श्रमपालयत्<sup>1</sup> [1\*] तत्सुतो जयसिंहवत्सभस्त्रयचिंशतं<sup>2</sup> [1\*] त[द]-  
 34 नुज इंदराजस्त्रम दिगानि [1\*] तत्सुतो विष्णुवर्षनो नव व[र्षा]-  
 35 षि [1\*] तत्सुनुमन्मियुवराजः<sup>4</sup> पञ्चविंशतिं [1\*] एवमविच्छि[न्न]-<sup>5</sup>  
 36 चासुक्ककुलचितिपालपरंपरया [1\*] बभूव श्रीनिदो<sup>6</sup> राज[र] [रा\*]-  
 37 जराजमहोपतिः [1\*] खनोत्वा पालयत्युर्ध्वीं स रत्नाकरमेख-  
 38 खा । [५\*] अपि च [1\*] कुले येदूनांमजनिष्टि<sup>7</sup> राज[र] हरिप्रवी-  
 ईह-  
 39 यनामधेयः ५[1\*] ततः कृतातीकृतबन्धुलीकः (1) कृती कृतप्रः  
 40 कृतवोर्ध्वं आसीत् [॥ ६\*] रोचिष्णुराधचक्षेण<sup>10</sup> क्रान्तविश्वो यथा<sup>11</sup>  
 41 रविः [1\*] <sup>12</sup>स्फुरत्करसहस्रेण <sup>13</sup>कार्यवीर्यस्ततो जनि [॥ ७\*] जी-  
 42 वत्सुदार<sup>14</sup> आसीत् कीर्त्तमात्रकलीबरे<sup>15</sup> भूयसि भूप-  
 43 वर्णे [1\*] ततस्ततोसुंभजगद्भिभूतिरभोरभून्मुग्धभिमी[म]-  
 44 भूपः । [८\*] वक्षीव तन्वी तस्वासीच्छिद्विदेवो वरांगना<sup>16</sup> । तयोर-  
 45 प्रसुतो वेदभूपालोस्वामजसुखो<sup>17</sup> [॥ ९\*] श्रीमान् राजपठे[डु]-  
 46 [स्त्रा]नाधः<sup>18</sup> (1) कौनमण्डलादीशः<sup>19</sup> [1\*] उपयेमे यः कुलजे लक्ष्मी-  
 तीडाभि-<sup>20</sup>  
 47 [के] देव्ये<sup>21</sup> । [१०\*] <sup>22</sup>लक्ष्मीमुग्धभिमीशं राजेंद्रचोडभूभुजं [1\*] अत्त-  
 48 त तीडमांवा [च] सुतं सत्त्वमहोपतिं [॥ ११\*] सोयं राजेंद्र[चो]-  
 49 डभूपतिः[\*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-  
 50 प्रसादात्प्रस्थानि सिंहासनप्रतिडकपिच्छकुंतैकयंखायसि<sup>23</sup>  
 51 लसांभान्यचिह्नानि<sup>24</sup> समादाय वेंगीभुवो भर्त्ताभवत् । दग्धु[र]  
 52 यः प्रबल<sup>25</sup> प्रतापबडबासत[र]श्चिषा<sup>26</sup> विद्विषः<sup>27</sup> प्राप्तो विक्रम-  
 53 इद्रतां निजकरखटीकृताशेषभू- [1\*] लोकस्वस्वसमस्तवृत्तिरगमद्यो

1 Read °पालयत्.

4 Read °गुर्नक्ति°.

7 Read यदूनामजनिष्ट.

10 Read रोचिष्णुराधचक्षेण.

12 To the कं of स्फुर° both a and d appear to be attached.

13 Read कार्व°.

14 Read वराङ्गना.

15 Read °कापीबरे°.

16 Read लक्ष्मीनु°.

17 The d of त्र is written twice, once at the top and once to the right of च.

18 Read प्रबलप्रताप°.

19 The oi of विद्विषः appears to be corrected from oa.

2 Read °यसिंशतम्.

5 Read °विच्छिन्न.

6 Read प्रवी°.

7 Read यथा.

14 Read °दारि सितकीर्ति°.

17 Read °स्वामुजः.

20 Read तीडानि°.

23 Read प्रतिडका.

26 The da of बडबा looks like la.

3 Read इन्द्र.

6 Read निषी.

9 Read कृतार्थी°.

15 Read कलीबरे.

18 Read नाधः.

21 Read ईश्वी.



- 54 ईहयादित्यतां याती [य]: खलु गंडवेंडुवतां प्रोत्खाडि-<sup>1</sup>  
 55 तारित्रिया [॥ १२\*] तस्याचवकुलस्त्रीणां विष्णोर्ज्ञस्त्रीरिव प्रिया [१\*]  
 मैलार[दे]-  
 56 वी महिषी योषिज्ञोकविभूषणं । [१३\*] अस्यास्तुतानां पञ्चानां<sup>३</sup> ज्वलत्वं-<sup>४</sup>  
 57 च्छाग्नितेजसं [१\*] अग्रजो, वेतभूपालो मल्लिदेवमृ[पो]नुजः । [१४\*] वेत-  
 58 भूपालकाञ्जातो<sup>५</sup> गम्भास्त्रीविंबमांबयोः । सितकीर्त्ती सू[तौ]<sup>६</sup> मन्म[ची]-  
 59 [ड]सूर्यक्षितीश्वरी । [१५\*] निजकार्मुकनिर्मुक्त[व]णनि[हं]लितहि-  
 60 [षी\*] [१] सौम्राचभु(नि)जवीर्याभ्यांसुवी<sup>७</sup> राघवलक्ष्मणौ । [१६\*]  
 नृपकुलति-  
 61 लको यः कीनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[बे]डडुव-<sup>१०</sup>  
 62 [ना]न्ना [१\*] <sup>११</sup>द्विभुज[मि]ह सष्टपाकारकं कारयित्वा शिवमलचत<sup>१२</sup> श्री-  
 63 लं मंटपं<sup>१३</sup> बीमनाथे । [१७\*] तस्यायावरजम्भा[नी] जगद्धिमतविष्णु[मौ]<sup>१४</sup>  
 [१\*] श्री-  
 64 मन्मुग्धाडिबीमेशसत्याश्रयमहीपतो<sup>१५</sup> [॥ १८\*] विचञ्चेमां<sup>१६</sup> [सुवं] चू-  
 65 यः पालयामासतुष्टमं [१\*] निजप्रतापदग्धातिमंडलाधीश-<sup>१७</sup>  
 66 मण्डलो<sup>१८</sup> [॥ १९\*] <sup>१९</sup>तयोन्मुग्धाडिबीमेशाज्ञीकचूपालकीजनि [१\*] लो-  
 67 कालीकान्तरालानि शोभयन्निज[ते]जसा [॥ २०\*] सत्येशाङ्गलिनो  
 68 जातो बलकृष्णसमौ<sup>२०</sup> नृपो<sup>२१</sup> । श्रीमद्राजप०००डुश्रीकोनबी-<sup>२२</sup>  
 69 महितीश्वरी [॥ २१\*] जाती<sup>२३</sup> राजप०००डोश पावर्त्तीवल्लबाहुवः<sup>२४</sup> ।  
 70 भर्ता श्रीवल्लभाधीशः चाळ्यन्कलिकल्पं [॥ २२\*] अनन्तरं  
 71 पितु[ः\*] श्रीमान्निजसिंहासनस्थितः । सीयं लोकमहीपालः  
 72 पालयामास मेदिनीं । [२३\*] तथा<sup>२५</sup> श्रीभीमभूपालः (१) पितुस्तत्त्वम-  
 73 हीपतेः । राज्यलक्ष्मीं सुवा<sup>२६</sup> सार्धं दध्ने साक्षादिवाच्युतः [॥ २४\*]  
 74 धीर[प्रहे]षियोषिङ्गणविरहजलापारधारास्यजन्ती<sup>२७</sup> स्वज्यो-

<sup>१</sup> Read प्रीरखडि°.<sup>२</sup> Read तस्यामव°.<sup>३</sup> Read पञ्चानां.<sup>४</sup> The *anusvāra* stands at the beginning of the next line.<sup>५</sup> Read °त्पश्चाग्नितेजसाम्.<sup>६</sup> Read °काञ्जातो.<sup>७</sup> Read सुवी.<sup>८</sup> Read सौम्राच.<sup>९</sup> Read °भ्यासुभी.<sup>१०</sup> The word वेंडुव offends against the metre.<sup>११</sup> Read द्विभुज°.<sup>१२</sup> Read °लभत.<sup>१३</sup> Read मण्डपं बीमनाथे.<sup>१४</sup> Read °द्विदितयिक्तमौ.<sup>१५</sup> Read भीमेश.<sup>१६</sup> Read विभञ्चेमां सुवं सूयः.<sup>१७</sup> Read दग्धारि.<sup>१८</sup> Read मण्डली.<sup>१९</sup> Read तयोन्मुग्धाडिबीमेशाज्ञीकचूपाल°.<sup>२०</sup> To the क of कृष्ण both *rī* and *i* are attached in the original.<sup>२१</sup> Read नृपो.<sup>२२</sup> Read कीनभीम.<sup>२३</sup> Read जाती.<sup>२४</sup> Read °वल्लबाहुवः.<sup>२५</sup> Read तथा.<sup>२६</sup> Read सुवा.<sup>२७</sup> Read °स्वजन्ती (for °स्वजाजन्ती?).

- 75 'तिर्जलदृग्विप्रमविहितमहामोहभग्नांस्तदीयान् [1\*] जालिं-<sup>3</sup>  
 76 ग्याखिग्य कठेष्वध<sup>4</sup> तदसुसमं सर्व्ववित्तं हरंती वाति<sup>5</sup> प्रो-  
 77 डांगनेव<sup>6</sup> स्रकरंदृडयहीतार्पा<sup>7</sup> बरखडवखी । [२५\*] तयोर[न\*]त्तरं धी-  
 78 [धी]मचतं परिरचतः [1\*] मल्लिदेवमहीपालवज्रवेशविशांपती<sup>7</sup> [॥ २६\*]  
 79 [य]: प्रोडचितिपालमौलिमकुटासंकारसिंहासन[.\*] [प्रो]-  
 80 [दृ]त्तारिपुरापरत्रिपुरह[1\*] भूधूर्धर[.\*] श्रीधरः [1\*] यथा[धि]पकलाक-  
 81 ला[प]विभवा<sup>9</sup> आभारतोवज्रभः (i) <sup>10</sup>संप्यहोगपुरंहरः चितिधतां  
 82 [श्री]म[ल्लिदे]वाधिपः । [२७\*] श्रीवज्रभमहीपाल उंडिकामनृपात्मजां [1\*]

उ-

- 83 पयेनेय[म]हिषीमचमांबेति विभृतां<sup>11</sup> । [२८\*] तस्यामजनयत्पुत्रौ<sup>12</sup>  
 84 [वं]शवाध्रिसुध[1]क(1)रौ<sup>13</sup> [1\*] मन्मसत्यमहीपालउंडुनामचितीश्वरौ [॥ २९\*]  
 85 अपि च । स्वश्रीबाहुलताष्टतासिलतिकामात्रै[क]मिचे<sup>14</sup> हते (i) श्रीह-  
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराग्यश्रियां<sup>15</sup> [1\*] सत्यो नित्यरता<sup>16</sup> म[ति]-  
 87 प्रणिहितप्रत्यग्रनी[ति][.\*] श्रुतिश्रुत्युत्पाधितधर्मकर्मनिरता-<sup>17</sup>

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०\*] चतुर्ह्रस्व संमा[.\*] श्रीम(1)त्युहविक्र-  
 89 मचक्रिणि [1\*] वज्रभक्षीचिपाले च राज्यं कृत्वा दि[वं] ग-  
 90 ते । [३१\*] ततस्तदात्मज[.\*] श्रीमात्मन्मसत्यमहीपतिः । पितुसिं<sup>18</sup> . . .  
 91 आसनाब[ड]:<sup>19</sup> (i) <sup>20</sup>प्रोडारिभडवानलः । [३२\*] चर्खिसंदीह-  
 92 मंदारः कामिनीमकरध्वजः [1\*] प्रतिचनियनचचप्र-  
 93 म[1\*]विभ्रमवानुमन्<sup>21</sup> । [३३\*] अक्षीयगुबमाणिक्यधीगवी<sup>22</sup>  
 94 रमहार्चवः । ब्रह्माण्डमण्डनाखण्डकीर्त्तिच[1\*]मसुधाकरः [॥ ३४\*]  
 95 समस्तभुवनाघा[र]धीरत[1\*]काञ्चनाचलः । अनन्तकार्त्तिसं<sup>23</sup>  
 96 सानलक्ष्मीलक्ष्मीनिकेतनः । [३५\*] सोयं मल्लिदेवचितिपतिर्य-  
 97 खैष वज्रभेद्रस्य तनयः<sup>24</sup> (i) मन्मसत्येश्वरः(ः) उभौ<sup>25</sup> सह

<sup>1</sup> Read °तिर्जलदृग्विप्रम<sup>0</sup>.<sup>2</sup> Read कठेष्वध.<sup>3</sup> Read दृड.<sup>4</sup> Read विसवः.<sup>5</sup> The two aksharas अन are entered below the line.<sup>6</sup> Read °मपो युधि?<sup>7</sup> Read °त्यादित.<sup>8</sup> Read सिंहासनादः.<sup>9</sup> Read गभीरमहार्चवः.<sup>10</sup> Read उभौ.<sup>11</sup> The anusvra stands at the beginning of the next line.<sup>12</sup> Read भावि.<sup>13</sup> Read वज्रभेश.<sup>14</sup> Read संपत्नीग.<sup>15</sup> Read °लाज.<sup>16</sup> The anusvra stands at the beginning of the next line.<sup>17</sup> Read °साज.<sup>18</sup> Read कार्त्ति.<sup>19</sup> Read कार्त्ति.<sup>19</sup> Read प्रोडाङ्गनेव.<sup>20</sup> Read प्रोड.<sup>21</sup> Read विभृतां.<sup>22</sup> Read धार्त्ति.<sup>23</sup> Read रती.<sup>24</sup> Read भागुमान्.<sup>25</sup> Read तनयो.



- 121 ल क्रोप्यज्ञि पोलसुन मय्यनिकुडन पुञ्जिगुडय सीमा [1\*] पश्चिम-<sup>1</sup>  
 122 तः (i) क्रोप्यज्ञि तूर्प्यन<sup>2</sup> कवलगुडल सीमा । वायव्यतः चनुपक-  
 123 त्व व[य]लि क्रेयवचुचे<sup>3</sup>तु तूर्प्यन<sup>2</sup> गहयवु<sup>4</sup> गहय सी-  
 124 मा । उन्नरतः संपर पोलसुन 'बीमराजुचे<sup>5</sup>तु दक्षिणसु [ग]-  
 125 ह्य सीमा । उप्पुटे<sup>6</sup>तु नकलकालियं गलसिन मय्यनिकु-  
 126 हु मेरगानु वच्च ईशान्यतः<sup>7</sup> (i) यप्पुटेटि दक्षिणसुन गहु वट्टि वच्च  
 वेल्लेयान  
 127 प्रेमलवंकय सीमा । ई धम्मवुनकुनेव्वर विलंबंसु सेसिरेनि वाव  
 128 पंचमहापातकसु सेसिन पा[प]सुनं भीदु<sup>8</sup> । गम्भक<sup>9</sup>त वे[यि] क-  
 129 विललनु वेवु<sup>10</sup> वाङ्गणलनु वधिञ्चिन पापसुनं भीदु<sup>8</sup> [11\*] बहुभि-  
 130 व्वंसुधा दत्ता बहुभिञ्चानुप[1\*]लिता [1\*] यस्स यस्स यदा भूमि-  
 स्सस्स  
 131 तस्स ताद फलं । [३८\*] स्वदत्तां परदत्तां वा यी. इ[रि]सु वसुंधरां<sup>11</sup>  
 [1\*] षष्टिवर्ष-  
 132 सहस्राणि विद्यायां ज[1]यते क्रिमिः । [३९\*] इति व्यासवचनाच्चायं  
 धर्मः  
 133 परिपालनीयः । मन्नु<sup>12</sup>र्षपिं ज्ञता धर्मः पालनीयः प्र[य]त्ततः [1\*]  
 मन्नु-  
 134 रेव हि मन्नु[1\*] स्वाधर्मः मन्नु<sup>12</sup> कस्सचित् [11 ४०\*] तस्म[1\*]-  
 दयं <sup>10</sup>दर्शस्सर्वे[1\*] परिपा-  
 135 लनिय्यः<sup>11</sup> [11\*] श्रीपिठापुरसुन वंटाच[1\*]र्षलिखितं [1\*] श्री श्री श्री  
 [11\*]

## ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishnu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus-born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vamśa*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:— the emperor Purūravas; Āyu; Nahusha; Puru; Janaméjaya (I.); Prāchiśa; Saṃyāti; Śārvabhauma; Mahābhauma, and

<sup>1</sup> Read पश्चिमतः.<sup>2</sup> Read भीमं.<sup>3</sup> Read बीदु.<sup>4</sup> Read धर्मः.<sup>5</sup> Read तूर्प्यन.<sup>6</sup> Read ऐशानतः उप्पु.<sup>7</sup> Read वसुंधराम्.<sup>8</sup> Read 'ज्ञनीयः.<sup>9</sup> Read तूर्प्यन.<sup>10</sup> Read बीदु.<sup>11</sup> Read मन्नुचापि ज्ञती.

other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Satānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,<sup>1</sup> Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvaradhana at the *agrahāra* of Muḍiv[ē]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājīn.—“Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vishṇuvaradhana) ruled over the Dekhan (*Dakṣiṇāpatha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakṣas* (of villages).”<sup>2</sup>

(L. 23.) “His (*viz.* Vishṇuvaradhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēsin (I.); to him, Kirtivarman (I.); (*and*) to him, Satyāśraya (Pulikēsin II.) and Vishṇuvaradhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēngi].”

(L. 26.) “This Kubja-Vishṇuvaradhana (I.), who was the brother of Satyāśraya-Valabhēndra (Pulikēsin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,<sup>3</sup> ruled over the country of Vēngi for eighteen years; his son, Jayasīma (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]jarāja, for seven days; his son, Vishṇuvaradhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yādus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛtavīrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,<sup>4</sup> there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world.”<sup>5</sup>

(V. 9 f.) “His excellent wife was Chhadvidēvi,<sup>6</sup> who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (I.), the lord of the Kōnamaṇḍala, who married two noble queens, Lakshmi and Tonḍāmbikā.”

<sup>1</sup> A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

<sup>2</sup> Among the conquests of the two Chōla kings Rājarāja and Rājendra-Chōla, we find the corresponding term ‘the seven and a half *lakṣas* of Irattapāḍi.’ Rājendra-Chōla took Irattapāḍi from the Western Chālukya king Jayasīma III. Consequently, Irattapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārēpātan plates of Raṭṭarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshtrakūtas, the Western Chālukyas ruled over Raṭṭapāḍi, and thus show that the original meaning of the term Irattapāḍi was, as its etymology already suggests, ‘the empire of the Raṭṭas or Rāshtrakūtas.’

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

<sup>4</sup> *i.e.* ‘after many kings of Kārtavīrya's race had passed away.’

<sup>5</sup> *Tat-ōttuṅga-jagad-vibhūtiḥ* appears to be meant for *jagat-tat-ōttuṅga-vibhūtiḥ*.

<sup>6</sup> In *śloka*=Chhadvidēvi, the letter *chh* may be only due to *samāhi*, and the actual name of the queen may as well have been Sadvidēvi.

(V. 11.) "Lakshmi bore the lord Mummaḍi-Bhima (II.) (and) prince Rājendra-Chōḍa (I.); and Tonḍamāmbā's son (was) prince Satya (I.)."

(L. 48.) "This prince Rājendra-Chōḍa (I.) assumed all the insignia of sovereignty, (viz.) the throne, the *pratiḥakkā* (drum), the peacock's tail, the spear, the single conch, etc., which his grandfather had received through the favour of the glorious Rājādhirāja Rājendra-Chōḍa, and became the lord of the country of Vēngi."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (his) fierce valour, he acquired the surname Vikrama-Rudra (i.e. 'resembling Rudra in prowess'); having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (i.e. 'the sun' of the Haihayas'); (and) he acquired the surname Gaṇḍavēṇḍaḍuva<sup>3</sup> by crushing the power of enemies."

(V. 13.) "As Lakshmi (is) the wife of Vishṇu, his (wife) was Mailāradēvi, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (sacred) fires in splendour, the eldest (was) prince Bēta; (and his) younger brother (was) prince Mallidēva."

(V. 15.) "To prince Bēta were born, by Gaṅgā and the illustrious Bimbamāmbā (respectively), two famous sons, Manma-Chōḍa (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (the temple of) Bhimanātha a maṇḍapa, named Gaṇḍavēṇḍaḍuva (after himself), (and furnished) with two wings (*dvi-bhuja*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous Kōna-Rājendra-Chōḍa (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummaḍi-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (the fire of) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (it) conjointly."

(V. 20.) "Of these two, to the lord Mummaḍi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of (the mythical mountain) Lōkālōka by his lustre."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bala and Kṛishṇa, the glorious Rājapareṇḍu (II.) and the glorious prince Kōna-Bhima (III.)."

(V. 22.) "To Rājapareṇḍu (II.), the husband of Pārvatī, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (age)."

(V. 23.) "After (the death of his) father, that<sup>3</sup> glorious Lōkamahipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vishṇu)<sup>4</sup> himself, the glorious prince Bhima (III.) embraced the royal fortune of (his) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uṇḍikāma, named Achamāmbā."

(V. 29.) "By her he had two sons, (who caused the rise of their) family, as the moon of the ocean,— the two princes named Manma-Satya (II.) and Mahipālareṇḍu."

<sup>1</sup> The king's resemblance to the sun rests on the double meaning of *kars*, 'a hand' and 'a ray.'

<sup>2</sup> The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong man'; the second member is perhaps connected with the Telugu *rēṇḍrama*, 'heat.'

<sup>3</sup> This pronoun refers to *Lōkabhūpālaka* in verse 20.

<sup>4</sup> Lakshmi and the Earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince Vallabha, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince Manma-Satya (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince Mallidéva and this lord Manma-Satya (II.), the son of the lord Vallabha, having both conjointly called together the *Rāshtrakūṭas* and all other ryots of the district (*vishaya*) of Guddavādi, issue the following command :—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named Ōdiyūru in the district of Guddavādi to the god Kunti-Mādhavadéva who resides in Śripīṭhāpuri."

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns<sup>1</sup> the temple, was made the eye-witness of her true devotion (*to* Vishṇu) by that Jāyamāmbā, who was the lawful wife of the glorious lord Manma-Goṅka, the best of princes; who was the mother of Kulōttuṅga-Prithviśvara;<sup>2</sup> who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (Vishṇu) whose banner (*bears the bird*) Garuḍa."

(L. 109.) "In the Śaka year 1117, at the time of the Mēsha-samkrānti,— the glorious Mahāmaṅḍalésvara Kōna-Mallidévarāja, and Manma-Sattirāja, the son of Vallabharāja, gave to the god Kunti-Mādhavadéva in Śripīṭhāpuram the whole village called Ōdiyūru in (*the district of*) Guddavādi, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the Eṅga-guṇṭa (*tank*) in Vēleṅgu. In the south-east, the boundary (*is*) the Bhōdatāta-kāli (*channel*)<sup>3</sup> in the pasture land of Ēnika in Vēleṅgu. In the south, the boundary (*is*) the Vēmu-guṇḍa (*tank*) at the meeting-point of the boundaries<sup>4</sup> of Śripādamulupalli (*and*) Śiripuram. (*Thence*), coming along the pond at the head of the Nallaṅṅeruvu (*tank*) in Koklurukuru,— the boundary in the south-west (*is*) the Pulli-guṇṭa (*tank*) at the meeting-point of the boundaries of the fields of Eṅṅudala (*and*) Kroppalli. In the west, the boundary (*is*) the pair of tanks to the east of Kroppalli. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever<sup>5</sup> (*near*) the embankment to the east of the Kēśavachanṭa-cheruvu (*tank*) in the plain of Chanupakatya. In the north, the boundary (*is*) the southern embankment of the Bhīmarāju-cheruvu (*tank*) in the fields of Sampara. (*Thence*), coming as far as the confluence at which the Uppuṭṅṅu (*river*) and the Nakkala-kāli (*channel*) unite,— the boundary in the north-east (*is*) the Prēmula-vaṅka (*channel*) in Vēleṅgu along the embankment to the south of the Uppuṭṅṅu."<sup>6</sup>

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand Brāhmanas on the bank of the Gaṅgā."

<sup>1</sup> *Alamkrīta* appears to be used in the sense of *alamkāriṣṭha*.

<sup>2</sup> The remainder of the translation of verse 36 is omitted here.

<sup>3</sup> *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kāliava*, 'a channel.'

<sup>4</sup> The term *māyganikūṭṭu* occurs three times in the description of the boundaries of Ōdiyūru (in lines 119, 121 and 125 f.). It must be connected with *māyganikūṭṭu*, which is found five times in the Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *māygalagūṭṭa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *māḍu*, 'three,' + *ella*, 'a boundary,' + *gūṭṭa*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *māyganikūṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* Ōdiyūru.

<sup>5</sup> *Aṅṅu* is probably the same as *aṅṅu*, on which see Brown's *Telugu Dictionary*, p. 154.

<sup>6</sup> To Mr. Ramanurti I am again indebted for help in translating the Telugu description of the boundaries.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A. D. 1318. By J. F. Fleet.

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THE *Epigraphia Indica* is the official organ for the publication of Indian inscriptions,—both such as are collected by the officers of the Archaeological Survey, and such as are contributed by others interested in the subject. Papers on inscriptions of which the Editor has no impressions at hand, should be accompanied by mechanical copies (*not* tracings) of the original stone or copper-plates. The text of the inscriptions may be transcribed either in Roman or in Nâgarî characters. It is requested that all papers for the *Epigraphia Indica* be addressed to Dr. E. Hultzsch, Government Epigraphist, Bangalore, who also invites the discoverers, owners, or trustees of copper-plate edicts (*tāmrasāsana*) to send these to him by Railway parcel, for examination and return.

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### PAPERS IN HAND.

- Karhâḍ Plates of Kṛishṇa III. By R. G. Bhandarkar.  
Banskhêra Plate of Harsha. By G. Bühler.  
Semra Plates of Paramardidêva. By W. Cartellieri.  
Inscriptions at the Jaṭiṅga-Râmêśvara Hill. By J. F. Fleet.  
Keḷawaḍi Inscription of Sômêśvara I. By the same.  
Arulâḷa-Perumâl Inscription of Ravivarman. By F. Kielhorn.  
Raṅganâtha Inscription of Ravivarman. By the same.  
Dates of Chôḷa Kings (*continued*). By the same.  
Chikkulla Plates of Vikramêndravarman II. By the same.  
Gaṅjâm Plates of ĩPrithivivarmadêva. By the same.  
Three Inscriptions from Travancore. By the same.  
Nîlgund Inscription of Taila II. By the same.  
Khâlimpur Plate of Dharmapâladêva. By the same.  
Naḍagâm Plates of Vajrabasta. By G. V. Ramamurti.  
Inscriptions around Crosses in South India. By E. W. West.  
Piṭhâpuram Pillar Inscription of Mallapadêva. By E. Hultzsch.  
Mahêndravâḍi Inscription of Guṇabhara. By the same.  
Kîḷ Muṭṭugûr Inscriptions. By the same.  
Âmbûr Inscriptions. By the same.  
Vê mavaram Plates of Vêma. By V. Venkayya.  
Kêṭṭayam Plate of Vîra-Râghava. By the same.  
Pâṇḍya Grant of Neḍuñjaḍaiyaṅ. By the same.  
Piṭhâpuram Plates of Vîra-Chôḍa. By H. Krishna Sastri.  
Copper-plates of Tribhuvanachakravartin Kôḡêrimaikonḍâṅ. By T. P. Krishnasvami.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(*This edict was*) written by Kaṇṭhachārya at Śrīpīṭhāpuram. Hail! Hail! Hail!

No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAMVAT 1171 TO 1233.

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

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,<sup>1</sup> together with four other copper-plate inscriptions,<sup>2</sup> in October 1892 in the village of Kamauli, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen<sup>3</sup> of these plates (A. to N.) contain grants of the king Gōvindachandra of Kanauj, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gōvindachandra's son, the king Vijayachandra, and his son, the Yuvarāja Jayachandra, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king Jayachandra, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text<sup>4</sup> which commences with the words *śrīmad-Gōvindachandrādēvō vijayā*, because up to these words the text of all these inscriptions essentially agrees<sup>5</sup> with the text of A.; and of the three remaining grants of Gōvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,<sup>6</sup> I have

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347.

<sup>2</sup> Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvindachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gōvindachandra of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Siṅgara Vatsarāja, of the reign of Gōvindachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 180 ff.

<sup>3</sup> Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gōvindachandra's consent, by his chief queen Nayayakṣidēvi.

<sup>4</sup> But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

<sup>5</sup> Of the inscriptions of Gōvindachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *śivapatigajapatinarapatirdjatrāyādhipati-vividhavidyāvīcādra-Vachaspati*.

<sup>6</sup> The Royal As. Soc.'s plate of Vijayachandra and the Yuvarāja Jayachandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Sainvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;<sup>1</sup> and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Sainvat 1211, is about eleven years and six months later than the latest inscription of the same king<sup>2</sup> of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Sainvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.<sup>3</sup> And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Sainvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.<sup>4</sup> Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;<sup>5</sup> but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purōhita* or *Mahāpurōhita* Jāgūsarman,<sup>6</sup> a son of the *Dikshita*<sup>7</sup> Vilhā<sup>8</sup> and grandson of the *Dikshita* Purushōttama or, as he also is called, Purāsa, of the Bandhula *gōtra*; and six grants were made to Jāgūsarman's son, the *Mahāpurōhita* Praharājasarman (Paharājasarman or Prahādasarman), who had a share also in two other grants. One donation (H.) was made to Vyāsa, apparently a brother of Jāgūsarman; one (M.) to the *Paṇḍita* Mahārājasarman, apparently a brother of Praharājasarman; and one (J.) to the *Rāuta* Jātēsarman of the Gōbhila *gōtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvādi*<sup>9</sup>); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrāddha* in honour of Gōvindachandra's father); two (C. and U.) on Vaiśākha-sudi 3, the *Akshaya-tritīyā* (*Trētāyugādi*, *Kalpādi*); one (Q.) was made on the *mahā-saptamī* (*ratha-saptamī*), Māgha-sudi 7, termed *Manvantarādi*; one (J.) on Bhādra-sudi 3 (also a

<sup>1</sup> The three inscriptions of [Vikrama-]Sainvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 108, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapāla, and Gōvindachandra is described in them as *Mahārājaputra*.

<sup>2</sup> The 'Gagahā' plates of [Vikrama-]Sainvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gōsaladēvi, which is dated in [Vikrama-]Sainvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

<sup>3</sup> See *ibid.* Vol. XV. p. 7.

<sup>4</sup> The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

<sup>5</sup> The inscription F., of [Vikrama-]Sainvat 1176, gives us the name of Gōvindachandra's chief queen, Nayanakōlidēvi; K., of [Vikrama-]Sainvat 1198, that of his mother, Rālbhadēvi, which was known before; and T., of [Vikrama-]Sainvat 1282, that of Jayachandra's son, Hariśchandra, which also was already known.

<sup>6</sup> In the inscription T. he is called Yājñavalkya.

<sup>7</sup> This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *jyōtishōma*.

<sup>8</sup> This Vilhā (who is called Vēdasarman in P., and Vishṇusarman in T.) is the donee of the grant of [Vikrama-]Sainvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vilhāka; and his son Jāgūsarman is the donee of the grant of [Vikrama-]Sainvat 1196, published *ibid.* p. 361.

<sup>9</sup> *viz.* Kārttika-sudi 15, termed *Manvādi* in I.

*Manvādī*); one (O.) on Āshāḍha-sudi 10 (also a *Manvādī*), on the occasion of Jayachandra's initiation as a Vaishṇava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādī*); one (T.) on Bhādravadi 8 (the *Kṛishṇajanmāshṭamī*), at the performance of the *jāta-karman* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindachandra's mother Rālhādēvi; and one (P.) was made (on Āshāḍha-sudi 6) at the *abhishēka* of Jayachandra.— All the dates<sup>1</sup> contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabdhōgakara* in every one of the twenty-one grants, *pravanīkara* in nineteen grants, *turushkadandā* in seven, *kumaragadīānaka* in six, *hīranya* in five, *kūṭaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nidhīnikshēpa* only in B., and *yamalīkambali* only in U.

#### A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1'  $\frac{7}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between  $\frac{7}{8}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is employed instead of the palatal in *paramēsvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmvra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.<sup>2</sup>

The inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēstvara Gōvindachandrādēva*, the successor of the *P.M.P. Madanapāladēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratihāra (or Apratihāra),<sup>3</sup> on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōnāmaua in the Haladōya pattalā to the Mahāpurōhita Jāgūsarman, son of the *Dīkshita* Vīlhā, and son's son of the *Dīkshita* Purushōttama, (a Brāhmaṇ) of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarṣhaṇa and Viśvāmītra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabdhōgakara*, *pravanīkara* and *kūṭaka*. The grant was written by Kīṭhāṇa, a son of the *Kāyastha* Ulhāṇa, of the Vāstavya or Śrīvāstavya family.<sup>4</sup>

The date is irregular. The 15th *tīthi* of the bright half of Māgha of Vikrama-Samvat 1182 expired<sup>5</sup> ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

<sup>1</sup> The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

<sup>2</sup> Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI, Part i. p. 110 ff.

<sup>3</sup> See the note on the text, line 18.

<sup>4</sup> See *Ind. Ant.* Vol. XVII. p. 63, note 24.

<sup>5</sup> There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 31st January A.D. 1126, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The Haladôya pattalâ is also mentioned in a grant of Gôvindachandra's of [Vikrama-]Samvat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> svasti || <sup>3</sup>Akuntôtkantâ-Vaikuntâ-kantâpitha-lutâth-karah | samrambhaḥ surat-ârambhê sa Śriyaḥ śrēyasê=stu vaḥ || [1\*] <sup>4</sup>Âsid=Asitadyuti-vamśa-jâta-
- 2 kshmapâla-mâlâsu divaṅ-gatâsu<sup>5</sup> | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ Yasôvighraha ity=udârah || [2\*] <sup>6</sup>Tat-sutô=bhûn=Mahichandraś=chandra-dhâmanibhan=nija-
- 3 m | yēn=âpâram=akûpara-pârê<sup>7</sup> vyâpâritam yasaḥ || [3\*] <sup>8</sup>Tasy=âbhût=tanayô nay-aika-rasikaḥ krânta-dvishan-maṇḍalô vidhvast-ôddhata-dhîta(ra)-yôdha.<sup>9</sup> timiraḥ
- 4 śri-Chandradêvô nripaḥ | yēn=ôdâratara-pratâpa-samit-âśêsha-prajôpadravam śrimad-Gâdhipur-âdhirâjyam=asaman-dôr-vvikramēp=ârjjitam || [4\*] Tirthâni<sup>10</sup> Kâ-
- 5 śi-Kusik-Ôttarakôsal-Êndrasthâniyakâni paripâlayat=âbhigamya<sup>11</sup> | hēm=âtmatulyam=anîsan=dadatâ dvijêbhyô yēn=ânkitâ vasumatî śata-
- 6 śas=tulâbbih || [5\*] Tasy=âtmajô Madanapâla iti kshitindra-chûdâmanir-vvijayatê nija-gôtra-chandraḥ | yasy=âbhishêka-kalâś-ôllasitaḥ payôbbih prakshâ-
- 7 litam kali-rajah-patalan=dharitryâḥ || [6\*] <sup>12</sup>Yasy=âsid=vijaya-prayâna-samayê tung-âchal-ôchchais-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhraḡyan-mahî-
- 8 maṇḍalê | <sup>13</sup>chûdâratna-vibhinna-tâlu-galita-styân-âsrig-udbhâsitaḥ Śêshaḥ pêsha-vasâd=iva<sup>14</sup> kshanam=asau krôdê nilin-ânanah || [7\*] <sup>15</sup>Tasmâd=ajâya-
- 9 ta nij-âyata-vâ(bâ)huvalli-va(ba)ndh-â[va\*]ruddha-nava-râjyagajô narêndrah | sândr-âmṛita-drava-muchâm prabhavô gavâm yô Gôvindachandra iti chandra iv=â-
- 10 mvu(mbu)râśêḥ || [8\*] Na<sup>16</sup> katham=apy=alabhanta rapa-kshamâns=tisriḡshu dikshu gajân=atha Vajriṇaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṡ iva yasya gha-
- 11 ṡa-gajâḥ || [9\*] Sô=yam samasta-râja-chakra-samsêvita-charaṇaḥ<sup>17</sup> paramabhâṡâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśva[ra\*]-nijabhujôpârjji-
- 12 taśriKanyakuvjâ(bjâ)dhipatya-śriChandradeva-pâdânudhyâta-p a r a m a b h a ṡ â r a k a -mahârâjâdhirâja-paramêśva(śva)ra-paramamâhêśvara-śriMadanapâ-
- 13 ladêva-pâdânudhyâta-paramabhâṡâraka-mahârâjâdhirâja-paramêśvara-paramamâhêś v a r -âśvapani(ti)gajapatinarapatirâjâtrayâdhipa-

<sup>1</sup> From impressions supplied by Dr. Führer.<sup>2</sup> Metre: Ślôka (Anushtubh).<sup>3</sup> The sign for the *akshara nga* here and below does not really differ from the sign for *dga*.<sup>4</sup> Metre: Ślôka (Anushtubh).<sup>5</sup> Originally *-parê* appears to have been engraved.<sup>6</sup> Of the inscriptions here published, D., I., K., L. and O. have *vra-yôdha* instead of *dhrâ-yôdha*.<sup>7</sup> Metre of verses 5 and 6: Vasantatilakâ.<sup>8</sup> Of the inscriptions here published, only U. and perhaps O. have *-âbhigamya*, instead of *-âbhigamya*.<sup>9</sup> Metre: Śârdûlavikrîḡita.<sup>10</sup> All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śêshaḥ śaishâ-vasâd=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 13, note 97.<sup>11</sup> Metre: Vasantatilakâ.<sup>12</sup> Metre: Drutavilambita.<sup>13</sup> Other inscriptions insert here the words *sa cha*.

2 4 6 8 10 12 14 16 18 20 22 24 26 28

अकुम्भे कुरुते काठकापीठठठ कुरांशंशंशुन  
कूपपातमालोडविदुताछाशा क्रोहित्वा नि क्रुत्परिसंभ्रानाम्नाथतो विग्रहं सुभरागतं सुतो त्रुभुवीव शयद्रुन नितनिद्र  
शोचद्रवाचपुः येनोरात्रप्रतापरानि शेष प्रजोप इव श्रीमद्भाविपुत्रा विराशुमसम द्वाधिप्रोमेगाक्रितं मातो घोनिको  
शिक्षि कोत्रकोशतो इच्छानीयकानिपरिपालयतानिगम्यादमात्मनो निषेककल गोल्ल शितेः पयोनिप्रश  
शस्तानिनातस्यामाजामदनपालरुति किती इड्डमणि विंजुयल निजगोत्र व इयस्यानिषेककल गोल्ल शितेः पयोनिप्रश  
निकुलि रजः पटल वरि आः गयस्यासी द्विजयप्रयाण समये उजा ष लो विस्यत आद्य कुंश्रि परं क मास मन न तस्य म्बु  
मष्टतो रज र त्र विनि जताले गलित स्या ना स्य युजा मितः शेषः पेषवशा दिव क्रुत् मसौ क्रोड निसी ना नमगात्तस्मादज्ञप  
तनिजायतवज्र वल्लिवत्स न इ न व राशु ग जामन इः स्याः आस्य त इव सु चो प्र ताव गवाया गो विद व इरुति व इरु व  
सुनाशः म कुष म पालेन य रण दम तिष्ठ उदि इ ग ज्ञान प्रव क्षिणः ककुति पत्तु च व यु व ल्ल च प्रतिनय र व य मघ  
दगजाः शोय म मस्त रज च कु ससै वित व रणः पर म न द्य च क म द्य र ज य र ज स्य र प र म सा हे सु निजु जो पा क्रि  
तशी कुम्भ कुडा विपयथो व इ द व पाला उ थात पर म न हार क म द्य र ज विराज उ र म ह र प र म मा द श र श्री म द्य न पा  
लस व पा द उ थात पर म न हार क म द्य र ज विराज प र म स र प र न म मा द श र स्य प न ग ज प तिग र प तिग र प ति च उ र य वि  
ते वि वि व विथा वि च र वी च स्य ति शी म जो वि द व इ र व वि द मी द ल रो य प त ला या म द सो ग म्बु अ वा नि च शि बो धि  
खिल ड न रा उ प ग म्बु न पि र ज र जो ड व र ज म त्रि पुरो दित प्र ती हार मी ना व र्ति ना उ गारि जो ड प ट ले क र ष म्बु मि त्रि कु तः पु  
नि क र त को र उ र ग प त नो क र म्बु न गौ कु ला व को र पुरे षो स्यात्ता प य ति वा व य आ र श ते व य था वि दि त म द्ध न वा य नो प रि  
लिखित या मः श्रु ल स्वै लः स लो द ल व गण क रः म न स्या क रः स प लो क रः म ग तौ ष रः स म र्थ सु र त व न वा टि का वि ट प ट ग प्र ते  
गो व प र्थ वः शो द्रो व स उ ग या ट वि सु द्ध स्वै शी मा प र्थ वः शं व १०८ म्बु सु रि १५ स नौ श्री म द प्र ती हार स मा व से सो व न  
द ग प र्थ वि ग ज द्वा स्त्वा विषे व म्बु त्र व ड व म्बु नि म्बु ड ड त पि य ग्गणा स्त्री यो धि बो ति मि र प ट ले पा ट न प ड्ड म र स मु त्त नो वि ष  
मु प र्थ वी यो ष वि प ति श क ल रो व र म म न्य श्री वि च व न चा उ बी ड र व म्बु रू जो विषय द वि ष द वि ड्ड ड्ड ऊ ल मी ना पि त्री न  
ल न स पु ष्य य सो नि ष्ट द य कु रा ल तो प्र त को र त लो र क प्र व र्ण म्बु स्तानि र्ब वु त न गा श्री य बु लो प म षे ग वि श्वा मि त्रि वि व र  
य शी क्रि त थो पु र षो त म पी च य शी कि त श्री वी द्यो पु च य म हा उ रो दित श्री ज ग र म्बु आ व द्यो क र्ण स नी क स प्र र तो  
म स्त य षो डी य म नो ग नो ग क र त्र व णि क रू रू प च ति म म्बु रा य नो ह्यो वि षे यी द्य स्य स्य वा च व दि चो त्र पु ष्य श्री  
कोः शि त्रि यः प ति ग्गु त्रि य र व र्थि च्य कृ ति उ नौ तिः उ ग क्क म्बु णो निय त व्थु ग म्बु निो श द्ध चो द श म न क्क त्र व य था व  
र व र णाः त्र मि र म स्य वि ज्ञानै न म त उ र दे रा श वी नो चो वि नः पा धि व द्यो चै यो र यो चो त र म न डः आ म न्ये ड व र्थ  
सो उ र्च पा णा को लो को ले पा ल नी यो न व क्रिः व कृ लि व सु स र तो ग ज निः श ग रा दि निः य स्य स्य ट रा त्ते मि स्या त म्बु  
ग फ ल म्बु र तौ प र र तौ व यो ह र त व ड व र म स नः य म कृ मि र्च वा पि ट निः श द म कृ तिो श्री वा श्र ग तु लो  
रु त को य म्बु र तौ प र र तौ व यो ह र त व ड व र म स नः य म कृ मि र्च वा पि ट निः श द म कृ तिो श्री वा श्र ग तु लो

2 4 6 8 10 12 14 16 18 20 22 24 26 28

FROM AN IMPRESSION BY DR. A. FÜHRER.

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHORN.



- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindachandrādēvō vijayī Haladōya-  
pattalāyām Mahasōnamaua-grāvā(ma)-nivāsinō mi(ni)-
- 15 khila-janapadān=upagatān=api [cha\*] rāja-rājñī-yuvarāja-mantri-purōhita-pratīhāra-  
sēnāpati-bhāṇḍāgārik-ākshapatalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dūta-karituragapattanākarasthānagōkulādhikāri-p u r u s h ā m ś = c h = ā j ñ ā p a y a t i l  
vō(bō)dhayaty=ādīsati cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 likhita-grāmah sa-jala-sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-parṇ-  
ākarah sa-gartt-ōsharah sa-madhūka-chūta-vana-vāṭikā-viṭapa-trīṇa-yūti-
- 18 gōcha[ra\*]-paryantah a-ōrddh[v\*]-ādhas=chatur-āghāṭa-viśuddhah sva-simā-  
paryantah samvat 1182 Māgha-sudi 15 Sa(śa)nau \*śrīmadapratihāra-  
samāvāsē sōmagra-
- 19 hana-parvvanī Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
ganāms=tarppayitvā timira-pātala-pātana-padu(ṭu)-mahasam=Ushnarōchisha-
- 20 m=upasthāy=Aushadhipati-śakala-śēkharām samabhyarchchya tribhuvana-trātur=  
Vvāsudēvasya pūjām vidhāya havishā havirbhujām hutvā mātāpitrōr=ā-
- 21 tmanas=cha puṇya-yasō-bhivṛidva(ddha)yē kuśalatā-pūta-karatal-ōdaka-pūrvvam=  
asmābhir=Vva(bba)ndhula-gōtrāya Va(ba)ndhul-Āghamarshana-Visvāmitra-  
tri[pra\*]varā-
- 22 ya dikshita-śrī-Purushōttama-pautrāya dikshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-  
Jāgūśarmmanē<sup>3</sup> ā-chandr-ārkkam śāsanīkṛitpa(tya) pradantō(ttō)
- 23 matvā yathādityamāna-bhāgabhōgakara-pravanīkara-kūṭaka-prabhṛiti-samast-ādāyān=  
ājñāvīdhi(dhē)yibhūya dāsyatha || Bhavanti ch=ātra puṇya-ślō-
- 24 kāh || Bhūmim<sup>4</sup> yah pratigrihṇāti yas=cha bhūmim prayachchhati | ubhau  
tau puṇya-karmṇānau niyatam svargga-gāminau || Śānkham bhadr-āsanam  
chchha(chha)ttram var-āsvā va-
- 25 ra-vāraṇah | bhūmi-dānasya chihṇāni phalam=ētat=Purandara || <sup>5</sup>Sarvān=ētān=  
bhāvinah pāthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadrah | sām[ā\*]nyō=  
yam dharmma-
- 26 sētur=nrīpānām kālē kālē pālanīyō bhavadbhiḥ || <sup>6</sup>Va(ba)hubhir=vvasudhā  
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya ta-
- 27 dā phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa  
[v]ishthāyām kṛimir=bhūtvā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kāyasth-Ōlhaṇa-sūnūnā | likhitas=tāmva-patṭō<sup>7</sup>=yam Kīṭhaṇēna  
nrīp-ājñay=ēti || chha<sup>8</sup> || chha<sup>8</sup> ||

#### B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅓". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

<sup>1</sup> Read -*purushān-ājñā*.

<sup>2</sup> I am unable to decide whether this should be written *śrī-Madapratihāra*- or *śrīmad-Apratihāra*-.

<sup>3</sup> Read *śarmmana*.

<sup>4</sup> Metre: Ślōka (Anushtubh); and of the next verse.

<sup>5</sup> Metre: Śālinī.

<sup>6</sup> Metre of this and the following verses: Ślōka (Anushtubh).

<sup>7</sup> Read -*tāmra*-.

<sup>8</sup> Perhaps these signs are not really intended for *chha*, but they closely resemble that *akshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 45.



the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Bṛihadvirāichamausa in the Kāṭi pattaḷā to the Purōhita Jāgūśarman, son of the *Dīkshita* Vīlhā, and son's son of the *Dīkshita* Purāsa,<sup>1</sup> a Brāhmaṇ of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvāmitra, and student of the Vājasaneyā śākhā.—The taxes here specified (in line 22) are the *bhāgabhōgakara* and *pravanikara*. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika<sup>2</sup> of Vikrama-Saṁvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṁvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṁvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 13 . . . . .<sup>3</sup> śrīmad-Gōvindachandradēvō vijayī ||<sup>4</sup> Kāṭi-pattalāyām Vṛi(bṛi)hadvirāichamausa-grāma-nivāsinō nikhila-
- 14 janapadān-upagatān=api cha rāja-rājūi-yuvarāja-rājamamtri<sup>5</sup>-purōhita-pratīhārasēnāpati-bhāṇḍāgārik-ākshapatalika-bhishak-<sup>6</sup>nēmittik-āntahpuri[ka<sup>7</sup>]-
- 15 dūta-<sup>7</sup>kachivāpattanākarasthānagōkulādichā(kā)ri-purushān samājñāpayati vō(bō)dhayaty=ādisa(śa)ti cha ||<sup>8</sup> yathā viditam=astu bhavati(tām) .yath=ā(ō)parilishi(khi)ta-g[r]āmaḥ
- 16 sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-machū(dhū)ka-chūta-vana-vāṭikā-viṭapa-tṛiṇa-yūti-gōchara-paryantaḥ sa-[gar]tt-ōsharaḥ s-ōrddh[v<sup>9</sup>]-āvva(dha)ḥ s[v]a-simāparyantaś=chatur-āghā-
- 17 ṭa-visu(śu)ddhah<sup>9</sup> śkasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarē<sup>10</sup> Kārttika-māsē pūrṇnimāsyām<sup>11</sup> . tithau Sōma-dinē aṅkataḥ<sup>12</sup> saṁvat 1171 Kārttika-sudi 15
- 18 Sōmē ||<sup>13</sup> śrīmad-Vā[rā\*]ṇasyām Gangāyā[m] vidhivat=snātvā maṁtra-dēva-muni-manuja-bhūta-pitri-gaṇā[m]s=tarppayitvā timira-pāṭala-pātana-paṭu-mahasta(sa)m=Uṇṇa(shṇa)-

<sup>1</sup> This name occurs again in the inscriptions E., F., H., and O.

<sup>2</sup> This is a *Mavddi*.

<sup>3</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *śivapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> This apparently is only an error for *-mamtri*, and may have been corrected already in the original.

<sup>6</sup> Read *-bhishag-nai*.

<sup>7</sup> Read *-karituragapa*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *ōddha*.

<sup>9</sup> Read *-samvatsarē*.

<sup>11</sup> Read *paṇṇa*.

<sup>12</sup> Read *-dinē-āka*.

<sup>13</sup> This sign of punctuation is superfluous.

- 19 rōchisham=upasthāy=Anshadhipati-sa(śa)kala-sē(śē)kharaṁ samabhyarchya  
tti(tri)bhuvana-trātur=Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā  
havi[r]bhujām hutvā
- 20 mātāpitṛr=ātmanasū(ś=cha) puṇya-ya[śō\*]-bhivṛddhayē asmābhiḥ<sup>1</sup> Vanvulasya<sup>2</sup>  
gōtrāya Vanvula-Aghamarshaṇa-Visvā(śvā)mitra-tri(tri)pravarāya Vājasanēya-  
sā(śā)khinē dīkshi-
- 21 ta-śrī-Purāsa-pautṛ[ā\*]ya<sup>3</sup> dīkshita-śrī-Vilhā-putrāya purōhita-śrī-Jāgākāya<sup>4</sup>  
sarmmanē vrā(brā)hmaṇāya gōkarṇṇa-kū(ku)sa(śa)latā-pūta-karatal-ōdaka-pūrvvam=  
ā-chāndr-ārkkam yāvach=chhāsa-
- 22 nīkṛitya p[r\*]adatta itē(ti) matvā yathādīyamāna-bhō(bhā)gabdhō[ga]kara<sup>5</sup>-pravanikara-<sup>6</sup>  
samast-ādāyān dāsyatha || chha || Bhavāti<sup>7</sup> ch=ātra [ā]lōkāḥ ||<sup>8</sup> . . .
- 27 . . . . . || Maṅgalam mahā-śrīḥ ||(11)

### C.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1172.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tāmra* is written *tāmra*, in line 27, and *śekhara śēshara*, in line 18.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Gōvindachandradēva*, who records that, after bathing in the Ganges at Benares, on the occasion of the *Akshaya-tṛtīyā*, on Monday, the 3rd of the bright half of *Vaiśākha* of the year 1172 (given in decimal figures only), he granted the village of *Dhūsa* in the *Bṛihagrīhē[yē?]-varāṭha pattalā*, with its *pāṭakas* (l. 15) or outlying hamlets,<sup>9</sup> to the *Mahāpurōhita Jāgūsarman*, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tāmra-paṭṭa*) was written by the *Kāyastha*, the *Thakkura Jalhana* of the *Vāstavya* or *Śrīvāstavya* family.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the *Akshaya-tṛtīyā*,<sup>10</sup> because the third *tithi* of the bright half of *Vaiśākha* ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalā*, *Bṛihagrīhē[yē?]-varāṭha*, we may compare *Bṛihadgrīhōkamisāra*, the name of the *pattalā* in P.

<sup>1</sup> Read °yō-smābhir-.

<sup>2</sup> This *akshara* *ya* has perhaps been struck out. Read *Bandhula-gōtrāya Bandhul-Agha*°.

<sup>3</sup> The name, read *Purāsa*, might possibly here be read *Purōsa*. See below, E., l. 18.

<sup>4</sup> This seems to have been altered to *Jāgū* in the original; read *Jāgūsarmmanē*.

<sup>5</sup> Originally *bhōgābhākara* was engraved, but the *akshara ga* has been inserted afterwards.

<sup>6</sup> Here one misses the word *pradhīrīti*.

<sup>7</sup> Read *bhavanti*.

<sup>8</sup> Here follow the six verses commencing *Bhūmim yah pratigrīhāṭi*, *Śaṅkham bhadr-dānam*, *Sartān=ttān=*  
*blārcināḥ*, *Bahubhir=vasudhā*, *Shashīm varsha-sakardāni*, and *Yān=tha dattāni*.

<sup>9</sup> See *Ind. Ant.* Vol. XVIII. p. 135.

<sup>10</sup> See *ibid.* p. 346.

## EXTRACTS FROM THE TEXT.

- 12 . . . . . <sup>1</sup>śrīmad-Gōvindachandradēvō vijayī
- 13 Vṛi(bṛi)hagrīhē[yē?]varaṭha-pattalāyām-Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=  
upagatān=api [cha\*] rāja-rājūi-yuvarāja-mantri-purōhita-pratthāra-sēnāpa-
- 14 ti-bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntahpura(ri)ka-dūta-k a r i [ t ] u r a g -  
ādhyaksha-pattanākarasthānagā(gō)kulāvi(dhi)kāri-purushāmś=ch=[ā\*]jñāpayati<sup>2</sup>
- 15 vō(bō)dhayaty=ādisati, cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ  
sa-pāṭakah sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-ā-
- 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vāṭikā-vitapa-triṇa-yūti-gōchara-  
paryantaḥ s-ā(ō)rdh[v\*]-ādhas=chatur-āghāṭa-visu(śu)ddhaḥ sva-simā-paryantaḥ ||<sup>3</sup>  
samvat 1172
- 17 Vaisā(sā)kha-sudi 3 Sōmē || śrīmad-Vārāṇasyām | akshaya-tritīyāyām  
parvvanī | Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitṛi-  
gaṇāms=tarppa-
- 18 yitvā timira-pātala-pātana-paṭu-mahasa[m]=Ushṇarōchisham=upasthāy=[Au]shadhipati-  
śakala-sēsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trātur=[Vv]āsudēvasya  
pūjām vi-
- 19 dhāya havishā havirbhujām hutvā mātāpitṛōr=ātmanas=cha puṇya-yaśō-  
bhivṛiddhay[ē] kuśalatā-pūta-karatal-ōdaka-pūrvvam=asmābhir=Va(ba)ndhula-gōtrā-
- 20 ya Vam(bam)dhul-Āpa(gha)marshana-Visvā(śvā)mitra-tripravarāya dikshita-śrī-  
Purushōttama-pautṛāya dikshita-śrī-Vilhā-putṛāya mahāpurōhita-śrī-Jāgū-
- 21 sa(sā)rmmanē(na) ā-chandr-ārka[m] śāsanikṛitya pradattō matvā yathādiyamāna-  
bhāgabhogakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyān=ājñāvidhi(dhē)-
- 22 vi(yi)bhūtvā(ya) dāsyaṭh=ēti | Bhavanti ch=ātra puṇya-ślōkāḥ ||<sup>4</sup>
- 26 . . . . . Śrī-Vāstavya-ku-
- 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanēna likhitas=tāmvrā-paṭṭau=ya[m]<sup>5</sup> nrip-ājñāy=  
ēti || chha ||<sup>6</sup>

## D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{2}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between  $\frac{1}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *śvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> Read *śhān=djūṣ*.

<sup>3</sup> This sign of punctuation and those in the next line are superfluous.

<sup>4</sup> Here follow the six verses commencing *Bhāmim yaḥ pṛatigrīhṛati*, *Śankham bhadr-āsanaṃ, Gdm-śkdm, Sarvaṇ-śtān-bhāvinaḥ, Bahubhir=vasudhā*, and *Sva-dattām para-dattām vā*.

<sup>5</sup> Read *tāmra-paṭṭōyam*.

<sup>6</sup> After this a conch-shell is engraved.

This inscription also is one of the *Paramabhattachāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, while at *Dēvasthāna*,<sup>1</sup> on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Supahī*(?) in the *Kēsāurē*(?) *pattalā*, with its *pātakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūsarman*, son of the *Dikshita* *Vilhā*, a *Brāhmaṇa* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*.—The taxes here specified (in line 18) are the *dhāgabhogakara*, *pravāṅkara*, *turushkadanḍa* and *kumaragadīnaka*. The grant was written by the *Karanika* (or writer of legal documents) *Vāsudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* *Vikrama-Saivata* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āśvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āśvina* ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* *Āśvina* (the *pitri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . .<sup>2</sup> -śrīmad-Gōvindachandradēvō vijayī ☉<sup>3</sup> ||<sup>3</sup>  
 12 [*Kēsāurē* ?]<sup>4</sup>-pattalāyām [*Supahī* ?]<sup>4</sup>-grāma-nivāsinō nikhila-ja[na\*]padān=  
 upagatān=api cha rāja-rājñi-yu[va]rāja-māntri-purōhita-pratīhāra-sēnāpati-bhā[m]-  
 dāgāra(ri)k-ākshapaṭalika-bhishaka(g)-naimi-  
 13 ttik-āntam(ntaḥ)purika-dūta-karituragapattanākarasthānagōkulādhi k ā r i - p u r u s h ā n =  
 ājñāpayati vō(bō)dhayaty=ādisa(sa)ti cha ya[th]ā viditam=astu bhavatām  
 ya[th]=ōparilikhita-grāmaḥ sa-pāta-  
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ<sup>5</sup> sa-madhūk-āmra-vana-v[ā\*]tikā-vitapa-  
 triṇa-yūti-gōtigōchara-paryantaḥ<sup>6</sup> s-ōddh-āmdhaś=chatur-āghāṭa-[v]iśuddhaḥ  
 s[v\*]a-sīmā-payamntas=<sup>7</sup>chatu[h\*]saptatyadhi-  
 15 k-aiśādasa(sa)-sa(sa)ta-saivatsarai<sup>8</sup> Āsvini māsi kṛishṇa-pakshē pa[m\*]cha-  
 dasyā(śyām) Vu(bu)dha-dinē<sup>9</sup> samvat 11[74?]<sup>10</sup> Āsvi(śvi)na-vadi 15  
 Vu(bu)dhē pituḥ sāmvashta(tsa)rikē pārvanē śrāddhē Dēvasthānē<sup>11</sup> Yasy=  
 ā[gn]i-  
 16 hōtra-huta-havya-samridha-dhūma-dhār=ādharē sa-ghanam=amva(mba)ram=  
 ādadhānā | mārttaṇḍa-chaṇḍakara-mandakari-chakāsti<sup>12</sup> tasmai sadā sucharitāya  
 nimamtritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshana-

<sup>1</sup> I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgadyām suddhā* and the other standing phrases which the other inscriptions contain.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *śivapati*. . . *Vdhaspati* in ll. 13-14 of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

<sup>5</sup> Read *sa-gatt-ōsharaḥ sa-madhūk-āmra*.

<sup>6</sup> Read *-gōchara-paryantaḥ s-ōrddho-ddhaś*.

<sup>7</sup> Read *-paryantaś*.

<sup>8</sup> Read *tsara Āsvinē*.

<sup>9</sup> Here one misses the word *aiśadāḥ*.

<sup>10</sup> The two numeral figures in brackets are almost illegible, and look more like 88.

<sup>11</sup> Metre: *Vasantatilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

<sup>12</sup> The sense would require *\*karam mandakari-chakāra*, but *\*karam* would offend against the metre.

- 17 Visvá(śvā)mitra-tripravarāya dīkshita-Vilhā-putrāya <sup>1</sup> purōdha-śrī-Jāgūsa(śa)rmmanē  
vrā(brā)hmanāya <sup>2</sup> ssmābhir-ggōkarṇa-kusalatā-pūta-karatal-ōdaka-pūrvva[m=\*]  
ā-chamdr-ārka[m\*] yāvach=chhāsanīkri-<sup>3</sup>
- 18 kṛitpā(tya) pradattō matvā yathādiyamāna-bhāgabhogakara-pravanikara-  
tura(ru)shkadanda-kumaragadiānaka-prabhṛiti-sarvv-ādāyān=ājñāsraṇavidhēyib h ū y a  
dāsyatha || Bhavanti ch=ā-
- 19 tra slō(ślō)kāh || <sup>4</sup> . . . . .
- 25 . . . . . Likhitam ka-
- 26 ranika-śrī-Vāsu(su)dēvéna || ✽ ||

### E.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhaṭṭaraka Mahārājādhirāja Paramēsvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavali in the Ughanatērahōttara pattalā to the *Purōhita* Jāgūsarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhāgabhogakara* and *pravanikara*. The grant was written by the *Karanika*, the *Thakkura Sahadēva*.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>5</sup> śrīmad-Gōvindachandradēvō vijayī |<sup>6</sup> Ughanatērahōttara-pattalāyām=<sup>7</sup>  
Achchhavali-grāma-nivāsinō nikhila-janapadān-upagatān=api cha<sup>8</sup> rāja-rājñi-  
yavarāja-
- 13 <sup>9</sup> mantrīm-purōhita-pratīhāra-sēnāpati-bhāmāgārik-ākṣhapāṭalika-bhishaka(g)-  
ni(nai)mittik-āntahpurika-dūta-karituragapattanākarasthānagokulāvi(dhi)kāri-

<sup>1</sup> Read *purōdhaḥ*.

<sup>2</sup> Read *°dy=asmābhir*.

<sup>3</sup> Omit the *ākṣhara kri* which perhaps has been struck out already in the original.

<sup>4</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigṛhṇāti, Śāṅkham bhadr-āsanam, Sarva-  
śtān=bhāvinaḥ, Bahubhir=vasudhā, Suvarṇam-śkaṁ, Tādāgandām sahasrēpa, Sa-dattām para-dattām vā,  
Shashṭīm varṣa-sahasrāṇi, Vāri-kṣetako-araṇyēṣu, Yān=tha dattāni, and Vāt-dbhira-vibhramam=vidam vasudh-  
adhipat yam.*

<sup>5</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *śvapati* . . . *Vāchaspati* in ll. 18-14 of A.

<sup>6</sup> This sign of punctuation is superfluous; read *vijayy*.

<sup>7</sup> Originally *°lāyāmachokha°* was engraved, but the sign of *anuvāda* has been struck out.

<sup>8</sup> This word was originally omitted, and has been inserted afterwards.

<sup>9</sup> Read *mantri-pu°*.

- 14 purushāna(n)=samājñāpayati vò(bò)va(dha)yaaty=ādīsa(śa)ti cha ||<sup>1</sup> yathā  
viditam=astu bhavatām yath=òparilikhita-grāmah sa-jala-sthalah sa-lòha-lavan-  
ākaraḥ sa-madhūka-chūta-vana-
- 15 vātikā-vitapa-trīṇa-yūti-gòchara-paryatta(ṇa)ḥ sa-gartt-òsharah s-òrddh[v\*]-ādhaḥ  
s[v\*]a-simā-paryantaś=chatur-āghāṭha(ṭa)-visu(śu)ddhaḥ pañcha[sa]ptatyadhika-  
sa(śa)t-aikādasa(śa)-samvatsarē Māghē māsi pū[rñni]-<sup>2</sup>
- 16 māsyām Sōma-dinē aṅkātah<sup>3</sup> samvat 1175 Māgha-sudi 15 Sōma-dinē  
śrīmad-Vārāṇasyām Gaṅgāyām vidhivat=snātvā mantra-dēva-muni-manuja-bhūta-  
pitri-ga[nām]s=tarppayivā timira-
- 17 pātala-pātana-paṭu-mahasam=Ushnaròchisham=upasthāy=Aushadh i p a t i - s a ( ś a ) k a l a -  
sē(śē)kharam samabhyarchhya tribhuvana-trātur=Vāsudēvasya pūjā[m] vidhā]ya  
prachura-pāyasēna havishā havirbhujām hutvā
- 18 mātāpitròr=ātmanaś=cha punya-yaśò-bhivridhayē asmābhiḥ<sup>4</sup> Vam(bam)dhulasya<sup>5</sup>  
gòtrāya Vam(bam)dhula-Aghamarshana-Visvā(śvā)mitra-tripra[varā]ya Vājasanēya-  
sā(śā)khinē dikshita-śrī-Purāsa-paṅtrāya<sup>6</sup>
- 19 dikshita-śrī-Vilhā-putrāya puròhita-śrī-Jāgūkāya<sup>7</sup> sarmmanē vrā(brā)hmaṇāya  
gòkarṇa-kusa(śa)latā-pūta-karatal-òdaka-pūrvvam=ā-chandr-ārkaṇ yāvach-  
chhāsanīkritya pra[datta] iti matvā ya-
- 20 thādīyamāna-bhāgabhogakara-pravanīkara-prabhṛiti-samast-ādāyān dāsyatha || chha ||  
Bhavanti ch=ātra ślòkāḥ ||<sup>8</sup> . . . . .
- 24 . . . . . Likhita[m] karānika-thakkura-śrī-Sahadēvēna | Si(śi)vam=astu ||  
Ma[m]galam=mahā-śrīḥ || chha ||

F.—PLATE OF GÒVINDACHANDRA AND HIS QUEEN NAYANAKÈLIDÈVĪ,  
OF [VIKRAMA-JSAMVAT 1176.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *āmra* is written *āmra*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Gòvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Gòvindachandradēva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarā*, on *Sunday*, the 15th of the dark half of *Jyaishtṭha* of the year 1176 (given both in words and in decimal

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> What is actually engraved, is *pā*, with the sign of the medial *ā* after it, and *rñna*; read *paurrñna*.

<sup>3</sup> Read =*ā*kātah.

<sup>4</sup> Read =*asmābhir*.

<sup>5</sup> Read =*la-gòtrāya Bamdhul-Āgha*.

<sup>6</sup> Compare above, B. l. 21.

<sup>7</sup> Read =*Jāgūkarmmanē*; in the original the two *aksharas kāya* may have been struck out. Compare above, B. l. 21.

<sup>8</sup> Here follow the six verses commencing *Bhūmim yaḥ pratigrihṇati, Śaṅkham bhadr-Asanam, Sarva-*  
*śūdra-bhūmīnaḥ, Bahubhir=vasudhā, Shashṭim varsha-sahasrāyī, and Yān=tha dattāni.*

<sup>9</sup> It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nāyanakēlidēvi*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kō[ṭhō]takōṭiāvarahōtta[rā]* (district) to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscriptions B. and E.— The taxes specified (in lines 20 and 21) are the *bhāgabhogakara*, *pravānikara*, *turushkadanḍa* and *kumaragadiānaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1176 expired and the *pūrṇimānta* Jyāishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 10 . . . . . 1. śrīmad-Gōvindachandradē-
- 11 vō vijayī ||<sup>2</sup> Kō[ṭhō]takōṭiāvarahōtta[rē?] Daravali-grāma-nivāsīnō nikhila-  
janapadān=upagatān=api cha rāja-rājñī-yuvarāja-māntri-purōhita-pratā(t)hāra-  
sēnāpati-bhāmdāgā-
- 12 rik-ākshapāṭalika-bhishag-naimittik-āntahpurika-dūta-karituragapattānā[kar a \*] s t h ā n a-  
gōkulādihikāri-purushān=samājñāpayaty=ādīśati vō(bō)dhayati cha |<sup>3</sup>  
yath=āstu vō vidit=aicha(va) tāvad=iyam=anitya-
- 13 tā jagataḥ katipayadivas-āvalōkaramānīyā Madhusā(mā)sa-kṛi(ku)sumasāmpad=iva  
sapatā<sup>4</sup> satata-gatvarām giri-kāṭaka-vāsi<sup>5</sup> nām=āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā<sup>6</sup>  
iva vishaya-bhōgāḥ | sudasā<sup>7</sup>.
- 14 valōkana-padāpmakhani vēsyā(śyā)-mukhān=iva durupavā(dhā)rtñ=indriyāpi | tad=  
idam=asmābhir=api sakala-sāsv(str)-āvisa[m]vādīnibhiḥ prāmāpikām(kd)bbiḥ  
smṛitibhir=ananta-phala-bhōga-bhājanām bhūmi-
- 15 dānam=iti jāta-nīsva(ścha)yair=uparilikhitō=yam grāmāḥ sa-jala-sthalāḥ [sa]-lōha-  
lavaṇ-ākaraḥ sa-[mat\*]sy-ākaraḥ sa-gartt-ōkha(sha)raḥ <sup>8</sup>s-ānvra-madhūka-vana-  
vāṭikā-viṭapa-trīṇa-yūti-gōchara-paryantāḥ s-ō-
- 16 rddh[v\*]-ādhas=chatur-āghāṭa-viśuddhāḥ s[v\*]a-sīmā-paryantāḥ shaṭsapatyadhika  
[ē]kādāśa-sāta-sa[m\*]vatsarē Jyē(jyai)shṭha-māsē kṛishṇa-pakshē  
pañchadaśyām tithau Ravi-dinē śhḷkē-pi saṁvat 1176 Jyē(jyai)shṭha-vadi  
15 Ravau<sup>9</sup> sdy=ēha Khaya-
- 17 rā-samāvāyē(sē) Rāhu-grastē divākare Gē[m\*]gāyām snātva vidhē(dhi)van=  
ma[m]tra-dēva-manuja-bhūta-mānapidas=<sup>10</sup>tarppayitvā timira-pa[ṭa]la-pātana-paṭu-  
mahasam=Ushṇarōchisham=upasthāy=Ō(au)shadhīsa-sa(sa)kala-sēsha(kha)raṁ sama-
- 18 bharchya tribhucha(va)na-trātur=Vāsuchē(dē)vasya pūjām vidhāya pāyasēna  
havi[rbh]uja[m] hutvā mātāpitṛr=ātmanās=cha puṇya-yasō(sō)-bhiv[ri]d[dh]ayē  
samastarājaprakshī(kri)yōpēta-sarvvalānkāravibhūshita-paṭṭamahādēvi-ma-

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *atvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16, l. 13 ff.

<sup>4</sup> Read *sāmpat* l.

<sup>5</sup> Read *-vāri* (?).

<sup>6</sup> Read *-tilakapā* (?).

<sup>7</sup> Read *sad-asad-avalōkana-pardāmukhāṇi*.

<sup>8</sup> Read *-āmra*.

<sup>9</sup> Read *Ravāt=ady=ēha*.

<sup>10</sup> Read *-pitṛi-gaṇīms* (?).

- 19 hārājūt-śrī-Nayanakēlidēvyā śma[ts]aīmatyā Vam(bam)dhula-gōtrāya  
Vam(bam)dhul-Āghamarya(rsha)ṇa-[Viśvāmitra-<sup>\*</sup>]tripravarāya Vājasanēya-sā(śā)khinē  
dikshita-Purāsa-pautrāya dikshita-Vilhā-putrāya purōhita-śrī-Jāgū[śa]rmma-
- 20 nē vrā(brā)hmalā(nā)ya gōkarṇṇa-kusalatā-pūta-karatal-ōdaka-pūrvvam=ā-chandr-  
ārkkam yāvat<sup>1</sup> śāsanikṛitya pradattah<sup>2</sup> | matvā yathādiyamāna-bhāgabhogakara-  
pravanikara-turushkadanḍa-ku-
- 21 maragadiānaka-prabhṛiti-samasta-dāga<sup>3</sup> dāsvāthati || chha || Bhavanti ch=ātra  
paurānikā ślākāḥ<sup>4</sup> ||<sup>5</sup> . . . . .
- 27 . . . . . Maṅgalam mahā-śrī[h<sup>\*</sup>] || Thakkura-śrī-Gāgūkēna  
likhitam nṛip-ājūyā ||<sup>6</sup>

#### G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅕" and ⅜". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Gōvindachandradēva*,<sup>6</sup> who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures<sup>7</sup>), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gā ?]ra (district) to the *Mahāpurōhita Jāgūsarman*,<sup>8</sup> son of the *Dikshita Vilhā*, and son's son of the *Dikshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabhogakara* and *pravanikara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kārttika<sup>9</sup> of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

#### H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅕" and ⅜".

<sup>1</sup> Read *ydvach=chhā*.

<sup>2</sup> Read *ttō matōd*.

<sup>3</sup> Read *st-dīdyān-dēyath=tti*.

<sup>4</sup> Read *ka-ślōkāḥ*.

<sup>5</sup> Here follow the ten verses commencing *Bhūmim yaḥ pratigrihṣṭi, Śaṅkham bhadr-āsanam, Sarvō-*  
*śtām-bhāvinaḥ, Bahubhir=varudhā, Gām=ekām, Taddāyudam sahasrāya, Sva-dattam para-dattam vā, Shashṭim*  
*varsha-sahasrāṇi, Na viśham viśham, and Vāt-ābhra-vidhramam=idam.*

<sup>6</sup> The introductory part of the inscription omits the words *āsvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>7</sup> Line 15: *Shashṭapatyadhika-sa(sa)t-aikādasa(sa)-samvatsarē Kārttika-sudi navamyām ankataḥ samvat*  
*1176 Kārttika-sudi 9 Vu(bu)dhā.*

<sup>8</sup> The original actually has *Jāgūkāya sarmmanē*, but the two *akṣaras kāya* may have been struck out.

<sup>9</sup> This is the *Kṛitayugdī*.



The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramētvāra Gōvīndachandradēva*, who records that, on Friday, the full-moon tithi of Śrāvana of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōchana ghaṭṭa at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,<sup>1</sup> etc., he granted the village of Sula[t]ēṇi in (the) Nēulasatāvīsikā (district) to Vyāsa, son of the Dīkshita Vīlhā and son's son of the Dīkshita Purāsa, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmītra, and student of the Vājasaneyā śākhā.—The only tax specified (in line 17) is the bhāgabhōgakara. The grant was written by the Karaṇika, the Thakkura Gāgūka.

The date regularly corresponds, for the Kārttikādi Vikrama-Saṁvat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon tithi of Śrāvana ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 9 . . . . . ²-śrīmad-G[ō]vīndachandradērā(vō) vijayī  
 || chchha ||<sup>3</sup> Nēula-  
 10 satāvīsikā[y]ām<sup>4</sup> Sula[t]ēṇi-grāma-nivāsinō nikhila-janapadān=upagatān=api cha  
 rāja-rājāi-pu(yu)varā[ja\*]-maṁtri-purā(rō)hi[ta\*]<sup>5</sup>-sēnāpati-pratihāra-bhām d ā g ā r i k -  
 āvja(ksha)paṭalikā(ka)<sup>6</sup>-bhīsha-  
 11 g-naimittik-āntaḥpurika-dōta-karituragapattānākarasthānagōkulādhi k ā r i - p u r u s h ā n =  
 ājñāvīpayati<sup>7</sup> vō(bō)dhayaty=ādīśati cha [i\*] Vīditam=astu ta(bha)vatām yath=  
 ōparīkṣita-grāna(mah) sa-jala-  
 12 sthala[h\*] .sa-lā(lō)ha-lavaṇ-ākaraḥ sa-madhūka-chūta-va[na]-vātīkā-vitapa-trīṇa-yūti-  
 gōchāra-parpa(rya)ntaḥ s-ōddhīrdhaś=chatur-āghāta-visu(śu)ddha[h\*] sva-sīmā-  
 pa[r\*]yantah<sup>9</sup> | [a]śṣṭasaptatyadhik-aikādāsa(śa)-sa(śa)ta-saṁvatsarē  
 13 Śrāvē(va)ṇa(ṇē) māsi su(śu)kṣa-pakshē paurṇamāsyā[m\*] tithau  
 Su(śu)kra-dīnē śṅkatō-pi sa[m\*]vat 1178 Śrāvāna-sudi . 15 Su(śu)krē  
 |<sup>10</sup> śrīmad-Vārāṇasyām | Kapālamōva(cha)na-ghaṭṭa uttara-vāhīmāṁ(ṇyām)  
 Gaṅgāyām snātvā vivi(dhi)va-  
 14 n=maṁtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarpayitvā timira-pāṭana(la)-pāṭana-  
 paṭu-mahasam=Ushṇarōchisham=upasthāy=Aushadhipati-sa(śa)kala-sa(śē)sha(kha) r a m  
 samabhyarchhya tribhuvana-trātur=Vāsudēvasya [p]ūjām

<sup>1</sup> The original has (in line 15) *pitri-pīṇḍa-yajñam nirvartya*.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *āvapati* . . . *Vāchāspati* in ll. 13-14 of A.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Perhaps this might be read *Sulabhēnt*.

<sup>5</sup> The original has a vacant space where the *akshara ta* should have stood.

<sup>6</sup> This correction seems to have been made already in the original.

<sup>7</sup> Read *ājñāvīpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

<sup>8</sup> Read *s-ōddhīrdhaś*.

<sup>9</sup> Read *antō-shṣṭa*.

<sup>10</sup> This sign of punctuation and the next are superfluous.

- 15 vidhāya prachura-pātha(ya)sēna havishā |<sup>1</sup> hā(ha)va(vi)rbhujam hutrā(tvā)  
pitri-pimda-yañnam nirvarttya mātāpitrōr=ātmanas=cha punya-ja(ya)sō(sō)-  
vi(bhi)vṛiddhayē | Va(ba)ndhulasya<sup>2</sup> gōtrāya | Va(ba)ndhul-Āghamarshaṇa-  
Visvā(śvā)mitra-trip[r\*]ava-
- 16 rāya | Vājasanēya-sā(sā)khinē dīkshita-śrī-Purāsa-pautrāya | <sup>3</sup>dīkshita-śrī-Vīlhā-  
putrāya | vrā(brā)hmaṇa-śrī-Vyāsāya<sup>4</sup> | asmābhiḥ gōkarṇṇa-kuśalatā-pūta-  
karatal-ōcha(da)ka-pūrvvam=ā-chaindr-ā-
- 17 rkkam yāvach=chhāsanikṛitya pradattō matvā<sup>5</sup> yathādīyamāna-bhāgabhogakara-  
prabhṛiti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātra ślōkāḥ ||<sup>6</sup>
- 22 . . . . . Likhitam ch=ēdam karānika-thakkura-śrī-Gāgūkēn=ēti ||

#### I.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀM̐VAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between  $\frac{5}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēsvara Gōvīndachandradēva*,<sup>7</sup> who records that, on the *Manvādi*, Friday, the full-moon tithi of *Kārttika* of the year 1184 (given both in words and in decimal figures<sup>8</sup>), after bathing in the Ganges at Benares, he granted the village of *Bāri* (?) in the *Madavala* (?) *pattalā*, together with its *pātakas*, to the *Mahāpurōhita* *Jāgūsarman*, son of the *Dīkshita* *Vīlhā*, and son's son of the *Dīkshita* *Purushōttama*.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravanikara* and *kūṭaka*. The grant was written by the *Thakkura* *Viśvarūpa*.

The date regularly corresponds, for *Vikrama-Sām̐vat* 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon *tithi* of *Kārttika*, correctly called *Manvādi*.

#### J.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀM̐VAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between  $\frac{5}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *āmra* is written *āmra*, in line 15.

<sup>1</sup> All the signs of punctuation in ll. 15 and 16 are superfluous.

<sup>2</sup> Read °*la-gōtrāya*.

<sup>3</sup> Between *dīkshita* and *śrī* the *akshara da* or *dē* was engraved, but it has been struck out.

<sup>4</sup> Read °*sāy=asmābhir=*.

<sup>5</sup> Originally *yathādīkshita* was engraved, but the *aksharas kshita* seem to have been struck out.

<sup>6</sup> Here follow the seven verses commencing *Bhāmim yaḥ pratigrīhṇāti, Śaṅkham bhādr-dānam, Bahubhir=vasudhā, Gām=śkām, Sarodn=śtān=bhāvinaḥ, Mama vamsa-gatē kshēṭṭe, and Vdri-hindsho=aranyēshu*.

<sup>7</sup> The introductory part of this inscription does contain the words *atvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>8</sup> Line 15: *Chaturattiyadhika-kat-aikādāsa-sām̐vatsarē Kārttikē māsi sukla-pakshē purni(rṇa)md[°]yām Manoddan Sukra-din=ākt=pi sām̐vat 1184 Kārttika-sudi 15 Sukrē*.

<sup>9</sup> Here, as in F., the sign for *kā* is almost exactly like the sign for *gv*.

This also is an inscription of the *Paramabhaṣṭraka Mahārājādhirāja Paramésvara Góvindahandradéva*, who records that, on Saturday, the 3rd of the bright half of Bhádrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Góvinda-vátiká or 'Góvinda-garden,' he granted the village of Umbari in the Rúdamauavayálishi pattalá to the Ráuta Játésarman, son of the Ráuta Tálhê, and son's son of the Thakkura Úhila, a Bráhmaṇ of the Góbhila gótra, whose three pravara were Góbhila, Ângirasa and Ambarisha.—The taxes specified (in line 20) are the bhághabhógakara, pravarikara and turushkadaṇḍa. The writer's name is not given.

The date regularly corresponds, for the *Chaitrâdi* Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1183, when the 3rd tithi of the bright half of Bhádrapada<sup>1</sup> ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 . <sup>3</sup>śrīmad-Góvindahandradévô vijayî ||<sup>3</sup> Rúdamauavayálishi-pattaláyám<sup>4</sup> ||  
Umva(mba)ri-gráma-nivásinô nikhila-janapadân=upagatân=api cha rája-rájñi-  
yuvarája-mantri-
- 13 puróhita-pratíhára-sênápati-bhápdágárik-ákshapatálíka-bhishag-naimittik-ánt a ḥ p u r i k a -  
dúta-karituragapattanákarasthánagókulávi(dhi)kári-purushân=ájñá-
- 14 payati vó(bô)dhayaty=ádiásati cha yathá viditam=astu bhavatám yath=óparilikhita-  
grámaḥ sa-jala-sthalah sa-lóha-lavan-ákarah sa-matsy-ákarah sa-gartt-ósharah  
sa-madhúk-á-
- 15 mvra(mra)-vana-vátiká-vaṭapa-trīṇa-yúti-góchara-paryantah s-â(ó)rddhv-ádhás=chatur-  
ágháta-visu(su)ddhaḥ sva-simá-paryantô navatyadhik-aikádasá-sata-samvatsaré<sup>5</sup>  
Bhádrapadé mási su(su)kla-pakshé
- 16 tṛitíyáyan-tithau Sa(sá)ni-diné śúkataḥ samvat<sup>6</sup> 1190 Bhádrapada-sudi 3  
Sa(sá)nau śrīmad-Góvindahavátikáyám snátvá vidhivan=mantra-déva-muni-  
manuja-bhúta-pitri-ga-
- 17 náms-tarppayitvá timira-patála-pátana-paṭu-mahasam=Ushnaróchisham=upastháy=  
Anshadhipati-śakala-sê(sé)kharam samasva(bhya)rohchya tribhuvana-trátur=  
Vvásudévasya pūjam=vidhá-<sup>7</sup>
- 18 ya prachura-pāyasēna havishá havirbhujam hutvá mātápitṛr=átmanaśva (ś=cha)  
pulya(nya)-yasô-bhivridhay[é] śmábhír-ggókarnna-kusalatá-púta-karatal-ódaka-  
pūrvvam Góbhila-
- 19 gótrāya <sup>8</sup>Góbhila- | Ângirasa- | Âmvarisha-triḥpravarāya | thakkura-  
<sup>9</sup>śrī-Úhila-pautráya | ráuta-śrī-Tálhê-putráya | ráuta-śrī-Játésa(sá)rmmané  
vrá(brá)hmaṇāya<sup>10</sup>
- 20 á-chandr-árkkam yāvach=chhásanikṛitya pradattô matvá yathádiyamána-  
bhághabhógakara-pravarikara-turushkadaṇḍa-prabhṛiti-sarvv-ádáyân=ájñávidhēyib h ú y a  
dâ-
- 21 syath=éti || ❖ || Bhavanti ch=átra ślókāḥ ||<sup>11</sup> . . . . .

<sup>1</sup> This is a *Manvâdi*.

<sup>3</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>4</sup> Read 'láyám=Umba'.

<sup>5</sup> Read *samvatsarâ*.

<sup>6</sup> Read *samvat*.

<sup>7</sup> Read *pūjam vidhá*.

<sup>8</sup> The signs of punctuation in this line are superfluous. Read *Góbhil-Ângirasa-Ambarisha-triḥpravarāya*.

<sup>9</sup> Read *śry*.

<sup>10</sup> Read 'śry'.

<sup>11</sup> Here follow the six verses commencing *Bhūmim yah pratigrihṣati, Śankham bhadr-āsanam, Sarvān-  
śtān=bhāvinah, Bahubhir=vasudhā, Gām=śkām, and Tadāgdānm sakasrēṇa*.

## K.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3½" broad by 11¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 20.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramésvara Gōvindachandrādēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālhādēvi, after bathing in the Ganges at the Avimukta *kshētra* of Benares, he granted the village of Lankāchaḍa in the Navagāma *pattalā* to the *Dikshita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hiranya* and *turushkadandā*. The grant was written by the *Thakkura* Vishnu.

The great queen (*bṛihadrājñī*) Rālhādēvi was Gōvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālhānadēvi in line 19 of the grant of Gōvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagāma *pattalā* is mentioned in the grant of Gōvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

## EXTRACTS FROM THE TEXT.

- 13 . . . . . <sup>1</sup>śrīmad-Gōvindachandrādēvō vijayī ||<sup>2</sup> Navagāma-  
pattalāyāma(m)<sup>3</sup> || Lankāchaḍa-grāma-ni-  
14 vāsīnō nikhila-janapadān=upagatān=api cha rāja-rājñī-yuvarāja-māntri-purōhita-  
pratihāra-sēnāpati-bhāmḍāgārik-ākshapaṭalika-bhishag-nai-  
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān=ājñāpa y a t i  
vō(bō)dhayaty=ādīśati cha || Vīditam=astu bhavatām  
16 yath=ōparīkshita-grāmah sa-jala-sthalah sa-lōha-lavan-ākara[h\*] sa-matsy-ākaraḥ  
sa-madhūka-chūta-vana-vāṭikā-viṭapa-tṛiṇa-yūti-gōchāra-paryantaḥ s-ā(ō)-  
17 <sup>4</sup>ddhāmvas=chatur-āghāṭā(ṭa)-visu(śu)ddhah sva-sīmā-paryantaḥ ||<sup>5</sup> samvatsar-  
aikādaśa-śat-āshtana[va\*]tyadhikē<sup>6</sup> Phālgunē māsi<sup>7</sup> asita-pakshē  
pratipadāyām tithau Ra-  
18 vi-dinō<sup>8</sup> bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Rālhādēvi-  
divasē<sup>9</sup> || ady=ēha śrīmad-Vārāṇasyām<sup>10</sup> Avimukta-kshētrē |  
Ga[m\*]gāyā[m\*] snā-

<sup>1</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous. <sup>3</sup> Read °lāyām Lankā.

<sup>4</sup> Read rddho-ddhat=.

<sup>5</sup> This sign of punctuation and all the others in ll. 18-21 are superfluous.

<sup>6</sup> Read -śat-śhā°.

<sup>7</sup> Read māsy=.

<sup>8</sup> Read -din[=nkataḥ\*] samvat 1198.

<sup>9</sup> Read °dēvi-divasē=dy=.

<sup>10</sup> Read °syām=Avi°.

- 19 tvā vivi(dhi)van=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-  
paṭala-pāṭana-paṭu-mahasam=Ushparōchisham=upasthāy=Aushadhi-
- 20 pati-sakala-sē(śē)sha(kha)rah samabhya[r<sup>2</sup>]ohya tūbhuvana-tātar-Vāudēvasya  
pūjām vidhāya prachura-pāyasāns havishā havirbhujam hutvā mātāpitṛbr-  
ātma-
- 21 naś-cha punya-yaśō-bhividdhāyē gōkarṇa-kusētā-pūta-karatal-ā(ō)daka-pūrvam=  
asmābhiḥ<sup>1</sup> | Vavula-gōtrāya Vasi(bam)dhul-Āghamarshana-Vikv(ēvā)mitra-
- 22 tripra[va<sup>2</sup>]ohā(rā)ya dīkshita-śrī-Purushōttama-pautrāya dīkshita-śrī-Vīlhā-putrāya  
dīkshita-śrī-Jāgūsaśa)rmmaṣē vrā(brā)hmaṇāy-ā-chaṇdr-ārkkam yāva-
- 23 t<sup>3</sup> śāsanikṛitya pradattō matvā yathādīyamāna-bhāgabhōgakara-hiranya-  
turushkadanḍa-prabhṛiti-niyatāniyat-ādāyan-ājñāvidhāyī-
- 24 bhūya: dāsa(sya)th-ēti ||<sup>4</sup> || Bhavanti ch-ātra pūrvva-slōkāḥ ||<sup>5</sup> . . . .
- 29 . . . . . Likhitaṁ ch-ēdam bhakura-śrī-Vipnu(shnu)n-  
ēti ||

L.— PLATE OF GÓVINDACHANDRA OF [VIKRAMA-]SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{2}$ " in diameter. The plate contains 27 lines of well-preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēsvara Góvindahandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only<sup>7</sup>), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village<sup>8</sup> to the *Dīkshita Jāgūsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhōgakara*, *pravāṣkara*, *turushkadanḍa* and *kumaragadiyānaka* (!). The grant was written by the *Thakkura Dhādihka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M.— PLATE OF GÓVINDACHANDRA OF [VIKRAMA-]SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1'  $\frac{1}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 32 lines of well-preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters

<sup>1</sup> Read *śhira-Deśhala*.

<sup>2</sup> Read *ch-akhāsa*.

<sup>3</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chka*.

<sup>4</sup> The expression *pūrvva-slōkāḥ* (instead of *paurvāṅika-slōkāḥ* or *pūrvva-slōkāḥ*) we have also in the inscriptions Q. and R.

<sup>5</sup> Here follow the seven verses commencing *Bhāmim yaḥ pratigrihṣati, Śaṅkham bhadr-dānam, Sarta-*  
*śān-bhāvināḥ, Bahubhir-vasudhā, Gām-śkām, Taddāgdam sahasrēva, and Sa-dattam para-dattam vā*.

<sup>6</sup> Read *thakkura*.

<sup>7</sup> Line 15: *Samvat 1197 Phālguna-vadi 1 Eavan | vri(bri)hadrāfā-dīvatī-āy-āthm irāmad-Vārdnasyām*  
*Avimukta-kshētrē dēva-śrī-Vēdēsvara-ghaṭṭē Gaṅgāyām sadtva*.

<sup>8</sup> The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Sāmala* (with its *patākā*).

are Nāgañ, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śekhara*, in line 21, and *tri tri*, in line 28.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramésvara Góvindahandradéva*, who records that, on Sunday, the full-moon tithi of Śrāvana of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas Vivamayūtā, Jaiharimayūtā, Tihunāmayūtā, Dadaśūmayūtā, Āmbāmayūtā, Savaramayūtā, Palasavallī, Dupēndu, Chāchāpura* and *Pipalavallipi*, in the *Tēmishapachōttara pattalā*, to the *Pañḍita Mahārājāsarman*,<sup>1</sup> son of the *Mahāpurūhita Dīkshita Jāgū*, and son's son of the *Dīkshita Vilhā*, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula, Aghamarshana* and *Viśvāmītra*.— The taxes specified (in line 25) are the *bhāgabhōgakara, pravamākara* and *hiraṇya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi Vikrama-Saṃvat* 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvana ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 14 <sup>2</sup>śrīmad-Góvindahandradévō vijayī ||<sup>3</sup> Tēmishapachōttara-pattalāyām<sup>4</sup> ||  
 Vivamay[ū]tā- | Jaiharimayūtā- | Tihunāmapū(yū)tā- |  
 Dadaśūmayūtā-<sup>5</sup>
- 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavallī- | Dupēndu- |  
 Chāchāpura- | Pipalavallipibhiḥ pāṭakaiḥ saha Kāila-grāma-nivāsīnō nikhi-  
 16 la-janapadān-upagatān=api cha rāja-rājñī-yuvarāja-maṃtri-purūhita-pratīhāra-  
 s[é\*]nāpati-bhāṇḍā[g]ārik-ākshapāṭalika-li(bhi)pa(sha)g-nai-  
 17 mittik-āntahpurika-dāta-karituragapattanākarasvā(sthā)nagōkulādhikāri- p u r u s h ā n =  
 ājñāpayati vō(bō)va(dha)yaty-ādisati cha | Vīditam=astu bha-  
 18 vatā[m\*] |<sup>6</sup> yath-ōparilikhīta-grāmaḥ sa-jala-sa-svalah<sup>7</sup> sa-lā(10)ha-lavaṇ-ākaraḥ  
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-  
 19 ṇa-yūti-gō[cha]ra-pa[r\*]yantaḥ s-ōrādēh[v\*]-āva(dha)s=chatuṛ-āghātā(ṭa)-  
 visu(śu)dra(dhā)ḥ .sva-sīmā-paryantaḥ<sup>8</sup> || dvādaśa-sa(śa)ta-saṃvatsar[é\*]  
 Śrā(śrā)vaṇē māsi sv(śu)klā-pakshē pō(ṣu)[r\*]pamāsya[m\*]  
 20 tithau Ravi-dinē<sup>9</sup> aṅk[é\*]-pi saṃvat<sup>10</sup> || 1200 Śā(śrā)vaṇa-sudi 15 Ravā ||  
 svra(dy=ā)ha śrīmad-Vārāṇasyām<sup>11</sup> || Gaṅgāyām stā(śnā)tvā vivi(dhi)van=  
 mantra-  
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāna=tarppayitvā timira-pāṭala-pāṭama(na)-paṭu-  
 mahasam=Ushnarōchīpa(śha)m=upasthāy=Aushadhipati-śakala-śēsha(kha)-  
 22 ra[m\*] sama[bhya]rchya tribhuvana-trātor=Vāsudēvasya pūjām vidhāya  
 prachura-pāyas[é\*]na havishā havirbhujam hutvā mātāpitrōr-ātmanas=cha  
 puṇya-

<sup>1</sup> This was apparently a brother of the *Praharājāsarman* or *Praharājāsarman*, mentioned in the following grants.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> The signs of punctuation in this line and in the next are superfluous.

<sup>4</sup> Read *lāyām*.

<sup>5</sup> Read *yūtā*.

<sup>6</sup> This sign of punctuation and all the others in ll. 18-24 are superfluous.

<sup>7</sup> Read *sa-jala-sthalah*.

<sup>8</sup> Read *paryantā*.

<sup>9</sup> Read *dind-āktā*.

<sup>10</sup> Read *saṃvat*.

<sup>11</sup> Read *ṣasyām*.

- 23 yaśó-bhividdhayé gâ(gô)karṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhih<sup>1</sup> |  
Vavula-gôtrâya Vavul-Âghamapa(rsha)ṇa-Visvâ(śvâ)mitra-tri(tri)prava-  
24 râya | dikshita-śrî-Vilhâ-pantrâya mahâpurôhita-dikshita-śrî-Jâgû-putrâya paṇḍita-  
śrî-Mahârâjaśarmanê vrâ(brâ)hmanây=â-chandr-ârka[m\*]  
25 yâvat<sup>2</sup> śâsanikṛiya pradattô matvâ yathâdiyamâna-bhâgabhâ(bhô)gakara-  
[pra]vanikara-hivabhapa-<sup>3</sup>niyatâniyat-âdâyân=sarvvân=âjñâ-  
26 viva(dhê)yîbhûya dâsyath=êti ||<sup>4</sup> || Bhavanti ch=âtra va(dha)rmm-ânusâsinaḥ  
â[ô]kâḥ ||<sup>5</sup>

N.— PLATE OF GÓVINDACHANDRA OF [VIKRAMA-]SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tâmrâ* is written *tâmrâ*, in line 26.

This inscription also is one of the *Paramabhâṭṭâraka Mahârâjâdhirâja Paramêsvara Gôvindachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôull in the *Kachchhôha pattalâ*, with its *pâtakas*, to the *Râuta Paharâjaśarman*,<sup>6</sup> son of the *Dikshita Jâgû*, and son's son of the *Dikshita Vilhâ*, a Brâhmaṇ of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*.— The taxes specified (in line 19) are the *bhâgabhâgakara*, *pravâṅkara*, *hiraṇya*, *turushkadandâ* and *kumarâgadîdnaka*. The grant (*tâmrâ-pattaka*) was written by *Śrîpati*.

The date regularly corresponds, for the *Châtrâdi* Vikrama-Samvat 1211 expired and the *pûrṇimânta* Bhâdrapada, to Tuesday, the 10th August A.D. 1154, when the 15th *tîthi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhôha pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

- 11 . . . . . <sup>7</sup>śrîmad-Gôvindachandradêvô  
12 vijayî ||<sup>8</sup> Kachchhôha-pattalâyâm<sup>9</sup> | sapâtaka-Gôull-grâma-nivâsinô nikhila-  
janapadân=upagatân=api cha râja-râjñî-yuvarâja-mamtri-purôhita-pratîhâra-sênâpati-  
13 bhâmdâgârik-âkshapatalika-bhishag-naimittik-âmtaḥpurika-dûta-karituragapatta n â k a r a -  
sthânagôkulâdhikâri-purushân=âjñâpayaty=âdîsa(śa)ti vô(bô)dhayati cha | Vidita-  
14 m=astu bhavatâm yath=ôparilikhita-grâmaḥ sa-jala-sthala[h\*] sa-lôha-lavaṇ-  
âkara[h\*] sa-parṇṇa-matsy-âkara[h\*] sa-gartt-ôsharaḥ sa-madhûka-chûta-vana-  
vâtikâ-trîṇa-yûti-gôchâra-paryantaḥ s-ô-

<sup>1</sup> Read °bhîr=Bandhula-gôtrâya Bandhul-.

<sup>2</sup> Read yâvat=chhâsa°.

<sup>3</sup> Read -hiraṇya-.

<sup>4</sup> Here and after the word *ślôkâḥ* || of this line there are ornamental stops, the centre part of which looks like the *akshara chha*.

<sup>5</sup> Here follow the eight verses commencing *Bhâmim yaḥ pratigrihâti, Sarodn=âdân=bhâdvinaḥ, Bahubhîr-vasudhâ, Gâm=âkâm, Tadgdânâm sahasrêya, Sa-dattâm para-dattâm vâ, Shashṭim varsha-sahasrêni, and Vât-dbhira-vîbhramam=idam*.

<sup>6</sup> This name is written quite clearly in the original. See below, U. l. 25.

<sup>7</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>8</sup> The two signs of punctuation in this line are superfluous.

<sup>9</sup> Read *Kachchhôha*-.

- 15 rddh[v\*]-ô(â)dhas=chatur-âghâta-visu(śu)ddhah sva-simâ-paryantaḥ ||<sup>1</sup> samvat<sup>2</sup>  
 1211 Bhâdrapada-vadi 15 Bhaumê<sup>3</sup> | ady-êha śrîmad-Vârâṇasyâm  
 Gaṅgâyâm snâtva vidhivan=mantra-dêva-muni-manuja-bhûta-
- 16 pîtri-gaṇâms=tarpayitvâ timira-pâṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=  
 Anahadhipati-śakala-śekharam samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâm  
 vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujâm hutvâ mâtâpitrôr=âtmanas=cha punya-  
 yasô-bhividdhayê |<sup>4</sup> gôkarṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ<sup>5</sup>  
 Vam(bam)dhula-gôtrâya | Vam(bam)-
- 18 dhul-Âghamarshaṇa-Viśvâmitra-triḥpravarâya<sup>6</sup> | dikshita-śrî-Vilhâ-pautrâya |  
 dikshita-śrî-Jâgû-putrâya | râta-śrî-Paharâjasa(śa)rmmanê vrâ(brâ)hmanâya<sup>7</sup> |  
 â-chandr-ârkkam yâvach=chhâsa(sa)nî-
- 19 kṛtpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravaṇikara-hiranyâ-  
 turushkadamḍa-kumaragadiâṇaka-prabhṛiti-niyatâṣṇiyat-âdâyân=âyâ(jnâ)vidhi(dhê)yi-  
 bhûya dâsya-
- 20 tha iti<sup>8</sup> || chha || Bhavaṁti ch=âtra paurâṇikâḥ ślôkâḥ ||<sup>9</sup> . . . .
- 26 . . . . . Likhitam ch=êdam tâmvra-paṭṭakam<sup>10</sup> śrî-Śrîpatinâ  
 iti<sup>11</sup> ||<sup>12</sup> || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA  
 OF [VIKRAMA]-SAMVAT 1224.

This also is a single plate, which measures about 1' 5¼" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between ¼ and ⅙". The characters are Nâgari, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;<sup>13</sup> and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the *Yucarâja* Jayachchandra.

The inscription is one of the *Paramabhaktâraka Mahârâjâdhîrâja Paramêsvara Vijayachandrâdêva*, the successor of the *P.M.P. Gôvindachandrâdêva*, who was the successor

<sup>1</sup> The two signs of punctuation in this line are superfluous.

<sup>2</sup> Read *samvat*.

<sup>3</sup> The signs of punctuation in ll. 17 and 18 are superfluous.

<sup>4</sup> Read *bhir*.

<sup>5</sup> Read *nd,=d*.

<sup>6</sup> Here follow the eleven verses commencing *Bhûmim yah pratigrihâti, Śaṅkham bhadr-dsanam, Sarcam-  
 śtan-bhâvinah, Bahubhir=vasudhâ, Gâm=śkâm, Tadâgâvâm sahasrêṇa, Sva-dattâm para-dattâm va, Phala-  
 krihîdâm mahîm dadyât, Śhashtîm varsha-sahasrâṇi, Vâri-knêshv=aranyêshu, and Na visham visham.*

<sup>7</sup> Read *tâvra*.

<sup>8</sup> Read *tin=ti*.

<sup>9</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>10</sup> See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.



of the *P.M.P. Madanapāladēva*, who again was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, with his consent, the *Mahārājaputra* (or *Mahārāja's* son) *Jayachandradēva*, installed in the dignity of *Yuvarāja* and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month *Āshāḍha* of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god *Krishna* (*Vishṇu*), after bathing in the Ganges at Benares, and in the presence of the god *Ādikēśava* (*Vishṇu*), granted the village of *Haripura* in the *Jiāvai pattalā* to the preceptor of the performance of the *Vaiṣṇava* worship, the *Mahāpurōhita* *Praharājāsarman*, son of the *Mahāpurōhita* *Dikshita* *Jāgū*, son's son of the *Dikshita* *Vilhā*, and son of the son's son of the *Dikshita* *Purāsa*, a *Brāhman* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*.—The taxes specified here (in lines 22 and 23) are the *dhāgabhōgakara*, *pravanikara*, *jātakara*, *gōkara*, *turushkadāṇḍa* and *kumaragadīpaka*. The grant was written by the *Thakkura* *Kusumapāla*.

The date regularly corresponds, for the *Kārttikādi* *Vikrama-Samvat* 1224 expired, to Sunday, the 16th June A.D. 1163, when the 10th tithi of the bright half of *Āshāḍha* ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiāvai pattalā* apparently is the *Jiāvati pattalā* of two inscriptions of the *Mahārājaputra* *Gōvindachandra* of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.<sup>2</sup>

#### EXTRACTS FROM THE TEXT.

- 1 <sup>3</sup>Akumthōtkamtha-Vaikumtha-kamika(tha)thī(pi)tha-luṭhat-karah | samrambhah surat-ārambhē sa Śriyah śrēyasē=stu vah || [1\*] <sup>4</sup>[Ā]bhī(sī)d=As(sī)tadyuti-vainśa-jāta-[ksh̄m]āpāla-mālāsu divam gatāsu | sākshād=Vivasvān=iva
- 2 [bhū]ri-dhāmnā nāmnā Yasōvighra ity=udārah || [2\*] <sup>5</sup>Tat-[su]tō-bhūn=Mahicham[dra]ś=[cha]ndra-dhāma-nibham nijam [1\*] yēn=āpāra[m=a]kva(kū)pāra-pārē vyā[pā\*]ritam bha(ya)śah || [3\*] <sup>6</sup>Tasy=ābhūt=tanayō nay-ai[ka]-rasikah krīnathi.<sup>7</sup>
- 3 shan-mamḍalō vi[dhva]st-ōdya(dḍha)ta-vīra-yōdha-timira[h\*] śrī-Chandradēvō nripah | yēn=ōdāratara-pratā[pa\*]-sa(sa)mit-āsēsha-prajōpadravam śrīmad-Gādhipur-ādhiḡā(rā)jyam-asamam dōr-vikramēn=ārjitam || [4\*] <sup>8</sup>Tīrthānī<sup>8</sup> Kā-
- 4 śi-Kuśik-Ā(ō)ttarakōśal-[Ēm\*]drasthā[ni]yākāni paripālayat=āvi(dhī)gamyā [1\*] hēm=ātma-tulyam=anīśām(sām) dadatā dvij[ē\*]bhyō yēn=ānkītā vabhu(su)marī(tī) sa(sa)tasālu(s=tu)lābbih || [5\*]<sup>9</sup>
- 5 Tasy=ātma-jā(jō) Madanapāla iti kshiti[m]dra-chōḍāma[ni\*]r=vvijayatē nīja-gōtra-chandrah | yasy=ā[bh]ishēka-kalas-ōllasitāh payōbbih [pra]kshālitam [ka]hī-rajah-patalam dhanitryāh || [6\*] <sup>10</sup>Yas[y\*]=ā-
- 6 sīd=vijaya-prayāna-samay[ē] tūng-āchal-ōchchai[ś-oha]lan-mādyat-kumbhi-pada-[kra]m-ā[sa]ma-bhara-bhra[śya]-n-mahīmāṇḍalō | ohūdāratna-vibhinna-tālu-ma(ga)lita-styān-āsrig-udbhāsitaḡ Śēshah <sup>11</sup>pēsha-vasād=iva [ksha]-

<sup>1</sup> This is a *Manōddi*; on the following day was the *Vishṇusāyan-ōtsava*.

<sup>2</sup> The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

<sup>3</sup> Metre: Ślōka (Anushtabh).

<sup>4</sup> Metre: Ślōka (Anushtabh).

<sup>7</sup> Read *krāmā-dvi*.

<sup>8</sup> After this, at the end of this line, the original has *Ta(sa) katha* —, the commencement of verse 9; but these *aksharas* appear to have been struck out again.

<sup>10</sup> Metre: Śārdūlavikrīḍita.

<sup>4</sup> Metre: *Indravajrā*.

<sup>5</sup> Metre: *Śārdūlavikrīḍita*.

<sup>6</sup> Metre of verses 5 and 6: *Vasantatilakā*.

<sup>11</sup> Read *śaiśa*.

- 7 nam=asâ(sau) krôd[ê\*] nilin-ânavaḥ || [7\*] <sup>1</sup>Ta[sm]âd=ajâyapa(ta) nij-âyata-  
vâ(bâ)huvalli-vam(bam)dh-âva[ru]ddha-nava-râjyagajô narê[m]draḥ | sâh[dr]-  
âmpita-drava-murâm(châm) prabhavô gavâm yô Gôvîndrachandra iti  
cha[m\*]dra iv=âmvu(bu)râsah(sêh) || [8\*]
- 8 [Na]<sup>2</sup> katham=apy=alabhamta <sup>3</sup>talakumâms=tisripu(śhu) dikshu gajân=a[tha]  
Vaj[r\*]jinh | [ka]kubhi babhrmur=Abhramuvalabha-pratibhatâ iva ya[sya]  
ghatâ-gajâḥ || [9\*] [A]jani<sup>4</sup> Vijayachandrô nâma tasmân=nar[ê\*]ndra[h\*]  
surapa-
- 9 tir=iva bhûbhit-paksha-vichchhêda-dakshah | bhuvana-dalana-hêlâ-harmya-Hammira-  
nârî-nayana-jalada-dhâ[r]â-sânta-bhûlôka-tâshah(pah) || [10\*]  
<sup>5</sup>Yasmim[ê=cha]laty=udadhinêmi-mahî-jayâya mâdyat-karîndra-guru-bhâra-ni-
- 10 pñhi(di)t=êva [i\*] yâti Tta(pra)jâpati-padam śaraṇ-ârthini [bhû]s=tva[m\*]gat-  
turaṅga-nivah-â(ô)ttha-rajas-chhalêna || [11\*] Sô=yam samastâ-râja-la(cha)kra-  
sams[ê\*]dhi(vi)na(cha)charaḥ | Sa va(cha) paramabhâtâraka-mahârâjâdhi-
- 11 râja-param[ê\*]śvara-paramamâh[ê\*]s[v\*]ara-nijabhuj[ô]pârjita-Kanyaku[vjâ(bjâ)]dhipa-  
tya-śriChandrad[ê\*]va-pâdânudhyâta-parama bh a t t â r a k a - m a h â r â j â d h i r â j a -  
paramêśvara-paramamâh[ê\*]s[v\*]ara-śri[Ma]danapâladêva-
- 12 pâdânudhyâta-paramabhâtâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê\*]s[v\*]ar-  
âsvadha(pa)tigajapatinarapatirâjatrâyâdhipati-vidhavidyâvichâraVâchhaspati-śriGôvîm-  
dachandradêva-
- 13 pâdânudhyâta-paramabhâtâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê\*]s[v\*]ar-  
âsvapatigajapatinarapatirâjatrâyâdhipati-vidhavidyâdhi(vi)châraVâchhaspati-śri m a d -  
Vijayachandra-
- 14 dēyâ(vô) vijayî ||<sup>6</sup> Jiâvai-pattalâyâm | Haripura-grâma-ni[vâ]sinâ(nô)  
nishi(khi)la-janapadân=upagatân=api cha râja-râ[jñ]-mantri-purôhita-pratihâra-  
sênâpati-[bhâpdâ]-
- 15 gâri[k]-âkshapatika-bhishaka(g)-naimittik-ântahpuri[ka]-[dâ]ta-karituragapattanâkara-  
sthânagôkulâdhikâri-puru[shâ]n=â[jñâ]payati vô(bô)dhayati(ty=)âdisati [cha] yathâ
- 16 <sup>7</sup>vidivay=astu bhavatâm va(ya)s(th)=ôpari[li]khita-grâmah sa-jala-[sthala]ḥ sa-  
[lôha]-laval(ṇ)-âkaraḥ sa-gartt-ôya(sha)rah | [sa]-matay-âkaraḥ s-âmvra(mra)-  
[madhûka]ḥ<sup>8</sup> pi(vi)ṭapa-[vâ]ṭi[kâ]-sahitah<sup>9</sup> |
- 17 tṛpa-dâ(yû)ti-gôchara-pa[r]yantah s-â(ô)rdhv-âdhas=chatur-âghâta-visu(śu)ddhah  
[sva-si]mâ-paryantah<sup>10</sup> | [cha]turvvi[m]śatyadhi[ka]-[dvâ]dâsasa(śa)ta  
sa[m]va[tsa]rê s[m]kê=pi sam 1224 [Ā]shâḍha-nâ(mâ)sa(śi) [śukla ?]-  
pa[kshê]<sup>11</sup> daśamyâm
- 18 [ti]ṭhan Ravi-dinê s[dy=ê]ha śrîmad-[Vâ]râṇasy[âm\*] Gaṅgâyâ[m\*] snâtvâ  
d[ê\*]va-śri(śry)-Ādikêśava-sannidhan vidhivan=mantra-dê[va]-muni-manuja-bhûta-  
p[i\*]tṛi-gaṇâm[s=ta]rppayitvâ timira-pâṭala-pâṭana-paṭu-
- 19 mahasam=Ushnarâ(rô)vi(chi)sham=upa[sth]ây=Anshadhipati-śakala-lê(sê)sha(kha)ram  
samabhyarchya trivu(bhu)yana-trâtur=[bha]gavataḥ Kṛishṇasya pûjâm  
vidhâya<sup>12</sup> pa(ê)tasy=aiva dikshâ-grahana-prastâkê(vê) mâtâpitrôr=âtmanas=cha  
pu-

<sup>1</sup> Metre: Vasantatilakâ.<sup>2</sup> Metre: Drutavilambita.<sup>3</sup> Read *raja-kshamâms*.<sup>4</sup> Metre: Mâknt. — Of the following six inscriptions; P. and U. read *Hamtra*, and Q. and E. *Bamtra*; and instead of *ânta* P., S., T. and U. have *dânta*, and Q. and E. *dânta*.<sup>5</sup> Metre: Vasantâtilakâ. — Instead of *jayâya* P., S., T. and U. have *jayârtâsh*.<sup>6</sup> This sign of punctuation and all the others up to line 22 are superfluous.<sup>7</sup> Read *viditam*.<sup>8</sup> Read *ka-vi*.<sup>9</sup> Read *tas-tri*.<sup>10</sup> Read *ntat=cha*.<sup>11</sup> I believe *śukla* to be the intended reading; but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *piâ*.<sup>12</sup> Read *dâdy=aita*.

- 20 nya-yaśô-dhi(bhi) vṛiddhayê s̄sma[t-sa]mmatyâ samastarâjaprakriy[ô]pêta-  
râ(yau)va[râ]jyâbhishi[kta]-magha(hâ)râjaputra-śrî-Jaya[choha]ndrad[ê\*] v[ê\*] na  
gôkarṇa-[ku]śalatâ-pûta-karatal-ôdaka-pû[rvva]m=â-
- 21 [chamdr-ârkaṁ] pâ(yâ)vata(t)<sup>1</sup> Vam(bam)dhula-gôtrâya | Va(bam)dhula.<sup>2</sup> |  
[A]ghamarshana-Visâ(śvâ)mi[tra]-trihpravarâya<sup>3</sup> | dikshita-Purâsa-[pra]paurâya |  
dikshi[ta\*]-Vilhâ-paurâya . | mala(hâ)purâ(rô)hita-dī[kshita]-śrî-Jâgû-putrâya |  
Vaishnava-
- 22 [pû]jâvidhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)map[ê]  
vrâ(brâ)hmanâshâ(ya) śâsanīkri[tya] shra(pra)dattâ(ttô) matvâ  
shu(ya)thâdī[ya]ga(mâ)dhi(na)-[bhâgabhō]gakara-[pra]vanikara-ja(jâ)la(ta)kara-  
gôkara-turushka-
- 28 [dam]ḍa-ka(ku)mâ(ma)ragadiâṅak-âdi-samas[t\*]a-niyatâni[ya]t-âdâyân-â[jñâ]vidh[ê\*]yī-  
[bhûya] dasyath=[ê\*]ti || Sa(bha)va[r̄m\*]ti ch=âtra dhâg(rm)-ânusam(śâ)sinah  
p[au]râṅika-śl[ô]kâh |<sup>4</sup> . . . . .
- 31 . . . . . Liśvi(khi)tam=idam<sup>5</sup> ṭhakuva-śrî-Kusumapâlêna  
pramânam=ivi(ti) ||<sup>6</sup>

P.— PLATE OF JAYĀCHCHANDRA OF [VIKRAMA-]SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{3}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{16}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *-śrīmaj-Jayachchandrādēv vijayī*, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēvara Jayachchandrādēva* (the successor of the *P. M. P. Vijayachchandrādēva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Āshāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vādaviha, after performing the *mantra-snāna*<sup>7</sup> at (his) inauguration, he granted the village of Ōsia in the *Bṛihadgṛihōkamisāra pattalā* to (his) the king's religious preceptor, the *Mahāpurōhita Pahlādaśarman*, son of the *Dīkshita Mahāpurōhita Jāgū*, and son's son of the *Dīkshita Vēdaśarman*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhōgakara* and *pravānikara*. The grant (*tāmra-pattaka*) was written by the *Mahākshapaṭalika*, the *Ṭhakkura Śrīpati*.—The donee of this grant, *Pahlādaśarman*, clearly is the *Praharājaśarman* or *Paharājaśarman* of other grants, and his grandfather *Vēdaśarman* is the *Vilhā*, so often mentioned before.

<sup>1</sup> Read *yâvad=Bam*°.

<sup>2</sup> Read °*dhul-Āgha*°.

<sup>3</sup> Read *-tripra*°.

<sup>4</sup> Here follow the twelve verses commencing *Bhūmim yah pratigrihnti, Śankham bhadr-dusnam, Shashṭim carsha-sahasrāni, Sva-dattām para-dattām vā, Gām-śkām, Tadāgānām sahasrēna, Na visham visham, Vāri-kāśko-aranyēshu, Yān-tha dattāni, Vāt-ābhra-vibhram=idam, Sarvān-śtān-bhāvinaḥ, and Bahukhir-vasudhā bhuktā*.

<sup>5</sup> Read *ṭhakkura*-.

<sup>6</sup> After this there is a small representation of a conch-shell.

<sup>7</sup> i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Vishnu-purāṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saivvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.<sup>1</sup>

EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>2</sup>śrīmaj-Jayachchandra-dē-  
 19 vō vijayī || ||<sup>3</sup> Vṛi(bṛi)hadgṛihōkamisāra-pattalāyām<sup>4</sup> | Ōsia-grāma-nivāsīnō  
 nikhila-janapadān=upagatān=api cha rāja-rājñī-yuvarāja-mantri-purōhita-pratīhāra-  
 20 sēnāpati-bhānḍāgārik-ākshapatālika-bhishag-naimittik-āntahpurika-dūta-ka r i t u r a g a -  
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayatī vō(bō)dha[ya\*]ty=ādīśatī cha [I\*]  
 Vidi.  
 21 tam=astu bhavatām yath=ōparilikhita-grāmah sa-jala-sthalaḥ sa-lōha-lavan-ākaraḥ  
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra-vana-  
 vātīkā-viṭapa-  
 22 triṇa-yūti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhas=chatur-āghāta-vīsuddhaḥ sva-simā-  
 paryantaḥ samvatsarānām shadvim(ḍvim)sa(sa)ty-adhikēshu dvādasa(sa)-  
 śatēshu(shv=)Āshāḍhē māsi śukla-pakshē shashṭhyām tithau Ravi-dinē<sup>5</sup>  
 23 aṅkatō-pi<sup>6</sup> samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-  
 Vadaviha-grāma-samāvāsita-vijayakatakē<sup>7</sup> abhishēkē mantra-snānēna snātva  
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
 24 gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-mahasam=Ushnarōchisham=upasthāy=  
 Aushadhipati-śakala-sēkharam samabhyarchchya tribhuvana-trātur=Vāsudēvasya  
 pūjām vidhāya prachura-pāyasē-  
 25 na havishā havirbhujām [h]utvā mātāpitṛōr=ātmanas=va(cha) puṇya-yaśō-  
 bhivṛiddhayē<sup>8</sup> asmābhir=ggōkarṇṇa-kūsalatā-pūta-karatal-ōdaka-pūrvvakam  
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-<sup>9</sup>Aghamarshaṇa-Visvā(śvā)-  
 26 mitr=ēti tri-pravarāya dikshita-śrī-Chē(vē)dasarmma-pautrāya dikshita-  
 mahāpurōhita-śrī-Jāgō-putrāya Yajurvēda-sā(śā)khinē rāja-guravē mahāpurōhita-  
 śrī-Prahtā(hlā)dasarmmanē vrā(brā)-  
 27 hmanāya chaṁdr-ārkkam yāvach=chhāsanīkritya pradattō matvā yathādiyamāna-  
 bhāgabhogakara-pravaṇīkara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid h ē y i b h ū y a  
 dasyath=ēti  
 28 || || Bhavanti ch=ātra ślōkāḥ ||<sup>10</sup>  
 34 . . . . . Likhitam ch=ēdam tāmra-  
 pattakam mahākshapatālika-ṭhakkura-śrī-Śrīpatibhir=iti || ||

Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1226.

This also is a single plate, which measures about 1' 7 $\frac{1}{2}$ " broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about  $\frac{1}{2}$ " in diameter;

<sup>1</sup> With the name of the *pattalā* compare the name of the *pattalā* in C. l. 18.

<sup>2</sup> Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 180 ff. In verse 14 the readings of the inscriptions P. to U. vary between *-pratyāpṛitta-* and *-pratyāpṛittam-*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Between *Ravi* and *dinē* the original has a sign of punctuation.

<sup>5</sup> Read "kē-bhī".

<sup>6</sup> Read "yē-smā".

<sup>7</sup> Read "yām=Ōsia-".

<sup>8</sup> Read "aṅkatō-pi samvat".

<sup>9</sup> Read "Āgha".

<sup>10</sup> Here follow the eleven verses commencing *Bhāmīn yāḥ pratigrihṇti, Śāṅkham bhadr-dānam, Gāṇā śkām, Vāri-hīnēshv-aranyēshv, Na viśham viśham, Sva-dattam para-dattam vā, Shashṭim varsha-sahasrāṇi, Bahubhir=vasudhā, Taddāgānām sahasrēṇa, Yān=ēha dattāni, and Sarvān=ēlān=bhāvīnāḥ.*

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{8}$  and  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshālītām* is written *prakhyālītām*, in line 5, *āmra āmra*, in line 20, *yūti jūti*, in line 21, and *śekhara śēshara*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēsvara Jayachandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called mahā-saptamī) of the month Māgha of the year 1228 (given both in words and in decimal figures), after bathing on the Manvantarādī at the confluence of the rivers at Prayāga, in the presence of the god Gaṅgāditya, he granted the village of Kusuphaṭā in the Mahasō pattalā, with its pāṣakas, to the Mahāpurūḥita Prahārājaśarman, son of the Mahāpurūḥita Dīkshita Jāgū, and son's son of the Dīkshita Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmitra, and student of the Yajurveda.—The taxes specified (in line 27) are the bhāgabhōgakara, pravānikara and hiranya. The grant was written by the Thakkura Śripati.

The date is regular; for, the 7th tithi of the bright half of Māgha (usually called rathasaptamī, and one of the Manvādīs) of Vikrama-Saṁvat 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, Prayāga is Allahābād, at the confluence of the Gaṅgā and Yamunā with the subterranean Sarasvatī, which appears to be denoted by the word *vēnī* of the text; the village granted and the pattalā in which it was situated I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 18 . . . . . <sup>1</sup>śrīmaḥ-Jayachandradēvō vijayī ||<sup>2</sup> Mahasō-pattalāyām<sup>3</sup> ||  
sapātaka-Kusuphaṭā-grāma-nivāsīnō nikhila-
- 19 janapadān-upagatān=api cha rāja-rājñī-yuvarāja-māmtri-purūḥita-pratihāra-sēnāpati-  
bhāṇḍāgarik-ākshapatalika-bhishag-naimittik-āntaḥpurika-dūta-karituraga-  
pattanākarasthānagōku-
- 20 lādīkārī-purushān-ājñāpayati vō(bō)dhayaty=ādīsati cha [\*] Vīditam=astu  
bhavatām yath=ōparīkṣita-grāmaḥ |<sup>4</sup> sa-jala-sthalāḥ sa-lōha-lavaṇ-ākaraḥ  
sa-matsy-ākaraḥ <sup>5</sup>s-āmra-madhūka-vi(va)na-
- 21 vāṭikā-viṭapa<sup>6</sup>-trīpa-jū(yū)ti-gōchara-paryantāḥ s-ōrddh[<sup>v</sup>\*]-ādīhā<sup>7</sup>  
chatur-āghāṭā(ta)-visu(śu)ddhāḥ sva-sīmā-paryantāḥ || saṁvata<sup>8</sup>  
ashtāvi[m\*]sa(sa)tyadhika-dvādasā-śata-saṁvatsarē Māgha-māsē su(śu)kla-  
pakshē mahā-saptamyām ti-
- 22 thō(thau) Bhauma-dinē<sup>9</sup> aṅkatō=pi || saṁvat | 1228 Māgha-sudi 7  
Bhauma-dinē<sup>10</sup> || [a]dy=ēha śrīmat-Prayāgē<sup>11</sup> Manvantarādau Vēgyām  
snātvā dēva-śrī-Gaṅgāditya-sannidhan | vidhivan=māmtra-dēva-muni-manuja-  
bhūta-pitri-

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous.

<sup>3</sup> Read *īdyām*.

<sup>4</sup> This sign of punctuation and all those in lines 21-26 are superfluous.

<sup>5</sup> Read *s-āmra*.

<sup>6</sup> Originally *-viṭapaḥ* was engraved.

<sup>7</sup> Read *-ādīhā-*.

<sup>8</sup> *Saṁvat* is intended, but the word should have been omitted.

<sup>9</sup> Read *-dinē-āka*.

<sup>10</sup> Read *Bhauma-dinē*, or rather *Bhaumē-dy-*.

<sup>11</sup> Originally *'ydgō* was engraved.

- 23 gaṇāms-tarppayitvā | timira-paṭala-pāṭana-paṭu-mahasam=Uśla(shṇa)rōchisham=  
upasthāy=Aushadhipati-sa(śa)kala-sēsha(kha)raṁ samabhyarchya tribhuvana-trātur=  
bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāya-
- 24 sēna havishā havirbhujām hutvā mātāpitrōr-ātmanas=cha punya(nya)-yasō-  
bhivṛiddhayē || gōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvam=asmābhih<sup>1</sup> ||  
Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshana-Visvā(śvā)mitra-
- 25 tripravarāya Yajurvēdasya(śā)khinē || dīkshita-śrī-Vilhā-pantrāya mahāpurōhita-  
dikshita-śrī-Jāgū-putrāya || <sup>2</sup>sōvāchāra-si(śi)la-naya-vinaya-samanvitāya<sup>3</sup> |  
asēsha-vēdavīdy-ālamkri-
- 26 ta-śarirāya<sup>4</sup> | anēka-sāstra-pavitrikṛita-mānasāya | mahāpurōhita-śrī-  
Prahārājasa(śa)rmmanē vrā(brā)hmaṇāya<sup>5</sup> | ā-chaṁdr-ārkaṁ yāvat<sup>6</sup>  
śāsanīkṛitya pradattō matvā yathādīyamāna-
- 27 bhāgabhogakara-pravanī(ni)kara-hiranā(nya)-prabhṛiti-niyatāniyat-ādāyān-ājñāv id h ē y i-  
bhūya dāsyaṭh-ēti ||<sup>7</sup> || Bhavanti ch=ātra dharm-ānuśa[m](śā)sinē(na)h  
pūrchcha-ślōkāh<sup>8</sup> || ||<sup>9</sup> . . . . .
- 35 . . . . . Likhitam ch=ēdam thakkura-śrī-Śripatin=ēti ||

### R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅜" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written: *āmra*, in line 23, and *śekhara śēshara*, in line 25.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Jayachchandradēva*, who records that, on Wednesday, the 15th of the bright half of Mārgaśīrsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Ādikēśava (Vishnu), he granted the villages of Ahēnti, Sarasā and Athasū in the Unāvisa pattalā, with their pāṭakas, to the Mahāpurōhita Prahārājāsarman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the bhāgabhogakara, pravānikara, hiranya, kumaragadīna and nidhinīkshēpa. The grant was written by the Thakkura Śripati.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon tithi of Mārgaśīrsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

<sup>1</sup> Read °bhīr-.

<sup>2</sup> Read sauch-dohdra-.

<sup>3</sup> Read °tāy-dēsha-.

<sup>4</sup> Read °vdy-dāśka-.

<sup>5</sup> Read. °pāy-ā-.

<sup>6</sup> Read yāvacāh-āhā-.

<sup>7</sup> Here is an ornamental stop, the centre part of which looks like the sign cāā; the same stop we have also after -ślōkāh || in this line.

<sup>8</sup> Read pārova-; compare K. l. 24; R. l. 29.

<sup>9</sup> Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing Vātibhāra-vibhramam=idam vasudhādhipatyam, and the verse Suvāraṇḍ yatra prāvādd vasōrāhārdī-oka kāmāddh | Gandhāro-āpārasō yatra tatra gachchati bhāmīdāh |.

## EXTRACTS FROM THE TEXT.

- 20 . . . . . <sup>1</sup>śrīmaj-Jayachchandra-dēvō vijayī ||<sup>2</sup> Unāvīsa-  
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā<sup>3</sup>grāma-Aṭhasuā-grāma-nivā-  
21 sinō nikhila-janapadān-upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-  
pratihāra-sēnāpati-bhāmdāgārik-ākshapaṭalika-bhishag-naimittik-āntahpurika-  
22 dūta-karituragapō(pa)ttañkarasthānagōkulāvi (d h i)k ā r i - p u r u s h ā n = ā j ñ ā p a y a t i  
vō(bō)dhayaty=ādīsa(śa)ti cha | Vīditam=astu bhavatām<sup>4</sup> | yath=ōparīkhitā-  
grāmāḥ  
23 sa-jala-sthalāḥ sa-lā(lō)ha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartt-ōsharāḥ |  
s-ā[m]vra-madhūka-vana-vātikā-viṭapa-triṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v\*]-  
ō(ā)dhah<sup>4</sup> chatur-āghā-  
24 ṭā(ṭa)-visu(su)ddhāḥ<sup>5</sup> sva-sīmā-paryantāḥ<sup>6</sup> || samvat 1230 Mārgga-sudi 15  
Vu(bu)dha-dinē | śrīmad-Vārānasyām<sup>6</sup> || Gaṅgāsām snātvā dēva-śrī.<sup>7</sup>  
Ādikēsa(śa)va-sannidhan<sup>8</sup> vidhiva.<sup>9</sup>  
25 n=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-paṭu-  
mahasam=Ushnarōchisham=upasthāy=Aushadhipati-sa(śa)kala-śēsha(kha)raṁ  
samabhyarohya tribhuvana-trā-  
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām  
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yasō-bhivṛddhayē || gōkarṇa-  
kusalatā-pūta-ka-  
27 ratal-ōdaka-pūrvvam=asmābhiḥ<sup>10</sup> || Vam(bam)dhula-gōtrāya Vam(bam)dhul-  
Āghamarshana-Visvā(śvā)mitra-tripravarāya | Ya[ju]rvēda-sā(śā)khinē<sup>11</sup> dikshita-  
śrī-Vilhā-pautrāya | mahāpurōhita-dī-  
28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(śa)rmmanē  
vrā(brā)hmanāy=ā-chandr-ārkkam yavat<sup>12</sup> śāsanīkṛitya pradattāḥ<sup>13</sup> | matvā  
yathādīyamāna-bhāgabhogakara-prava-  
29 nīkara-hiranya-kumaragadiāna-nidhinīkshēpa-niyatāniyat-ādāyān=ājñāvi d h [ē] y i b h ū y a  
dāsyath=ēti ||<sup>14</sup> || Bhavanti ch=[ā\*]tra dharm-ānusām(śā)sinah pūrvva-slōkāḥ  
|| chha ||<sup>15</sup>  
37 . . . . . Likhitam ch=ēdam ṭhakkura-śrī-Śrīpatin-ēti ||

## S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-JAMVAT 1231.

This also is a single plate, which measures about 1' 7½" broad by 1' 2¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous; the rules of *sandhi* have not been observed in this line.

<sup>3</sup> Read *dhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

<sup>4</sup> Read *dhāt=chatur-*.

<sup>5</sup> Read *śyām*.

<sup>6</sup> Originally a sign of punctuation was engraved here.

<sup>7</sup> Read *bhīr-*.

<sup>8</sup> Read *yavaok=ohāḥ*.

<sup>9</sup> Here is an ornamental stop, the centre part of which looks like *chha*.

<sup>10</sup> Here follow all the verses which Q. has, excepting the verse commencing *Sauvarṇa yatra*.

<sup>11</sup> Originally *ddhah* and *śah* were engraved.

<sup>12</sup> Read *śry-*.

<sup>13</sup> Originally *vidhivā-* was engraved.

<sup>14</sup> Originally *khinō dikshita-* was engraved.

<sup>15</sup> Read *dattā*.

*babhrmur*, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmvra*, in line 19, *tāmra tāmvra*, in line 31, *tāmraka tāmvra*, in line 32, and *sékharā séshara*, in line 21.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachandradēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣha*<sup>1</sup> in the presence of the god Kṛittivāsas (Śiva), he granted the village of Khāmbhamaua in the Vajainhāchchhāsāṭhi *pattalā* to nine Brāhman, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita* Praharāja, while the other half was shared by the eight priests, the *Dvivēda*<sup>2</sup> Viśvāmītra, the *Dvivēda* Mādha, the *Dvivēda* Rāmū, the *Dikshita* Śrīharsha, the *Tripāṭhī*<sup>3</sup> Kuladhara, the *Tripāṭhī* Vamsadhara, the *Dikshita* Sahārana's son Sēvāditya, and the *Dvivēda* Mahēśvara.—The taxes specified (in line 24) are the *bhāgabhōgaka* and *pravaṇīkara*. The grant (*tāmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivika*.—Line 32 contains a postscript,<sup>4</sup> which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at *Bhauṇḍāpūrva* (P); and that it was engraved by the blacksmith (*lōhāra*) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṁvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṁvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṁvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṁvat 1235 expired and the *pūrṇimānta* Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>5</sup>śrīmaj-Jayachchandradēvō vijayī || ||<sup>6</sup>  
 Vajainhāchchhāsāṭhi-pattalāyām Khāmbhamaua-grāma-nivāsinō śkhilā-  
 janapadān-upagatān=api cha rāja-rājūi-yuvarāja-māmtri-purōhita-pratīhāra-  
 sē(sē)nāpati-bhāṇḍāgā-  
 18 rik-ākshapaṭalika-bhishak(g-) naimittik-āntahpurika-dūta-karituragapattanākarasthāna-  
 gōkulādhikāri-purushān-ājñāpayaty=ādīsati vō(bō)dhayati cha yathā viditam=astu  
 bhavatām yath-ōparilikhita-  
 19 grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavan-ākara[h\*] sa-gartt-ōshara[h\*] sa-matsy-  
 ākara[h\*] sa-madhūk-āmra(mra)-vana-vitapa-vāṭikā-trīpa-yūti-gōchara-paryyantaḥ  
 sa-giri-gahana-nidhānaḥ s-ōrddh[v\*]-ādhas=chatur-āghāṭa-viśuddhaḥ sva-sī(sī)-  
 20 mā-paryyantaḥ sāmvarsarēshu dvādaśa-satēshu(shv-)ēkatrinśad-adhikēshu  
 Kārttikē māsi sukla-pakshē paurṇamāsyām tithau Guru-dinē<sup>7</sup> aṅkē-pi  
 sāmvat 1231 Kārttika-sūdi 15 Gurau Kāśyām Gaṅgāyām snātva  
 vidhivan=mām-

<sup>1</sup> i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

<sup>2</sup> i.e. a student of two Vēdas.

<sup>3</sup> i.e. one who is familiar with three *pāṭhas* of the Vēda.

<sup>4</sup> The next inscription, T., contains a similar postscript of the same date.

<sup>5</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 the present inscription has *Madanachandra* instead of *Madanapala*.

<sup>6</sup> These signs of punctuation are superfluous.

<sup>7</sup> Read *-din-akē-*.



- 21 tra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pāṭana-paṭu-  
mahasam=Ushnarōchisham=upasthāy=Anshadhipati-śakala-śēsha(kha)raṁ  
samabhyarchchya tribhuvana-trātur=bhagavatō Vāsudēvasya pūjām vidhāya  
prachura-pāya-
- 22 sēna havishā havirbhujām hutvā mātāpitrōr=ātmanās=cha puṇya-yaśō-  
bhivṛiddhayē gōkarṇa-kuśalatā-pūta-karatal-ōdakam=asmābhiḥ(bhir=) dēva-śri-  
Krittivāsasaḥ sannidhau datta-tulāpurusha-mahādānē kṛita āchāryya-purō-
- 23 hita-śri-Praharājasya grām-ārddham dviveda-Visyā(śvā)mitra<sup>1</sup> | dviveda-Mādhava  
| dviveda-Rā[mū] | dikshita-Śrīharsha | tripāṭhi-Kuladhara | tripāṭhi-  
Vamśadhara | dikshita-Sahārana-putra-Sēvāditya | dviveda-Mahēsvara  
ya(ē)vam<sup>2</sup> ritvig-ja-
- 24 na 8 grāmasy=ārddham<sup>3</sup> ubhayam navabhyō vrā(brā)hmaṇēbhyah<sup>4</sup> ā-chamdr-  
ārkkam yāvat<sup>5</sup> śāsanikṛitya pradattō matvā yathādiyamāna-bhāgabhōgakara-  
pravanikara-prabhṛiti-samast-ādāyān=ājñā-vivē(dhē)yā dāsyath=ēti ||
- 25 Bhavanti ch=ātra dharm-ānusām(śā)sinah ślōkāḥ ||<sup>6</sup> . . . . .
- 31 . . . . . Likhitam ch=ēdam tāmra-paṭṭakam<sup>7</sup> akshapaṭali-
- 32 ka-ṭhakkura-śri-Vivikēna [\*] Likhita-tāmvrakasya<sup>8</sup> likhana-karma-tithy-ādikam  
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē  
Bha[hum]dāpūrvva-samāvāsē [\*] Utkirṇa[m\*] cha lōhāra-Sōmēkēn=ēti || Śrīḥ ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhrāmur*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmura*, in line 19, *tāmra* *tāmbra*, in line 31, and *Yājñavalkya* apparently *Yādnavalka*, in line 23.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēvara Jayachchandrādēva*, who records that, on Sunday, the 8th tithi of the dark half of *Bhādrapada* of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Harischandrādēva*, he granted the village of *Vaḍēsara* in the *Kaṅgali pattalā* to the *Purōhita* *Praharājaśarman*, son of the *Mahādīkshita Purōhita* *Yājñavalkya*, and son's son of the *Mahādīkshita* *Vishṇuśarman*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*.—The taxes specified (in line 24) are, as in S., the *bhāgabhōgakara* and *pravanikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Ṭhakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharājaśarman* who is mentioned in preceding inscriptions, the person here called *Yājñavalkya* must be the *Jāgū* of the other grants, and *Vishṇuśarman* the man called generally *Vilhā*, and once, in P., *Vēdaśarman*.

<sup>1</sup> Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

<sup>2</sup> Read 'vam=ritvig-; after the following -jana the case-termination has been omitted.

<sup>3</sup> Read 'rddham=ubhayam.

<sup>4</sup> Read 'bhya.

<sup>5</sup> Read yāvach=ohāsa'.

<sup>6</sup> Here follow the verses contained in the preceding inscription B., excepting the verse commencing *Na vishām visham*.

<sup>7</sup> Read tāmra-paṭṭakam=.

<sup>8</sup> Read -tāmvrakasya.

As regards the date, in the *Chaitrādi* Vikrama-Saṃvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādi* Vikrama-Saṃvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Saṃvat 1232 Bhādra-sudi 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Kṛishṇajanm-āshṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,<sup>1</sup> and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>2</sup> śrīmaj-Jayachandra-dēvō vijayī || ||<sup>3</sup> Kaṅgali-pattalāyām Vādēsara-grāma-nivāsīnō śkhila-janapadān=upagatān=api cha rājā-rājūi-yuvarāja-mamtri-purō-
- 18 hita-pratīhāra-sēnāpati-bhāndāgarik-ākshapatalika-bhishak(g-)naimittik-āntaḥpurika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān=ājūāpayaty=ādīsati vō(bō)dhayati cha yathā
- 19 viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaṇ-ākara[h\*] sa-gartt-ōshara[h\*] sa-matsy-ākara[h\*] sa-madhūk-āmvrā(mra)-vana-ṣiṭapa-vāṭikā-triṇa-yūti-gōchara-paryyantaḥ sa-giri-gahana-nidhānaḥ
- 20 \*s-ōddhvāmva[s=cha\*]tur-āghāta-viśuddhaḥ sva-sī(si)mā-paryyantaḥ saṃvatsarēshu dvādaśa-śatēshu dvātrīṃśad-adhikēshu Bhādrē māsi<sup>5</sup> aṣṭamyām tithau [Ra]vi-dinē<sup>6</sup> aṅkē-pi saṃvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām rājaputra-śrī-Ha-
- 21 <sup>7</sup>richandra-dēva-jātakarmanī Gaṅgāyām snātva vivi(dhi)van=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-mahasam=Ushnarōchisham=upasthāy=Aushadhipati-śakala-śēkharam sama-
- 22 bhynchya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=ātmanas=cha puṇya-yaśō-bhivṛiddhayē gōkarṇa-kuśalatā-pūta-karatal-ōdakam=a-
- 23 smābhiḥ(bhir=) Vam(bam)dhula-gotrāya Vam(bam)dhul-Āghamarshana-Visvā(śvā)mitra-triḥpravarāya<sup>8</sup> mahādīkshita-śrī-[V]ishṇusa(śa)rmma-pautrāya mahādīkshita-purōhita-śrī-Yā[dnā]valka-putrāya<sup>9</sup> purōhita-śrī-Praharājasa(śa)rmmanē brā-

<sup>1</sup> Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapala*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Read *s-ōddhv-dāśat*.

<sup>5</sup> Here *kṛishṇa-pakshē* has been omitted.

<sup>6</sup> Read *dinē-nēt*.

<sup>7</sup> Read *-Hariśchandra*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

<sup>8</sup> Read *-tripra*.

<sup>9</sup> Read *-Yājñavalkya*.

- 24 hmanāya<sup>1</sup> ā-chaiṁdr-ārkkam yāvat<sup>2</sup> śāsanīkritya pradattō matvā yathādiyamāna-  
bhāgabdhōgakara-pravaṇīkara-prabhṛiti-samast-ādāyān-ājñāvidhēyī[bhū]ya dāsyath=  
ēti || Bhavanti ch=ātra dharmm-ānuśam(śā)sinah
- 25 ślē(ślō)kāh ||<sup>3</sup>
- 31 . . . . . Likhitam ch=ēdam tāmbra-pattakam<sup>4</sup> akshapaṭalika-  
thakkura-[śr]ī-Vivikēna [I\*] Likhana-karmma-tithi-prabhṛitikam ya-  
32 thā sam 1235 Phālguna-vadi 9 Śukrē [Bhahum?]<sup>5</sup>dāpūrvva-samāvāsē [I\*]  
Utkirṇam cha lō[hāra]-Sōmēkēn=ēti ||

#### U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1233.

This also is a single plate, which measures about 1' 3½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅙" and ¼". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *āmra* is written *āmra*, in line 21, *tāmraka tāmvra*, in line 37, and *Vaiśākha Vaiśāsha*, twice in line 22.

This inscription also is one of the *Paramahattāraka Mahārājādhirāja Paramēsvara Jayachchandrādēva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaiśākha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mātāpura in the Kachchhōha pattalā to (the temple of) the god Lōlārka (a form of the sun), and to the *Purōhita* Paharāja<sup>6</sup> of the Bandhula gōtra, the *Paṇḍita* Risika of the Śarkarāksha gōtra, the *Paṇḍita* Mitūka of the same gōtra, the *Paṇḍita* Pāga of the same gōtra, the *Thakkura* Viśvāmītra of the Bandhula gōtra, the *Paṇḍita* Narasimha of the Kṛishṇātrēya gōtra, the *Paṇḍita* Sēṭa of the Bandhula gōtra, the *Dviveda* Madhusūdāna of the same gōtra, the *Paṇḍita* Lālūka of the Sāmkritya gōtra, the *Paṇḍita* Dēvanāga of the Vatsa gōtra, and the *Paṇḍita* Kānūka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabdhōgakara*, *pravaṇīkara* and *yamalīkambali*. The grant (*tāmraka*) was written by the *Mahākshapaṭalīka* Śrīpati.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurī*, 'an establishment for pious and learned Brāhmins,' and that such an establishment probably was founded by the king in connection with the temple of the god Lōlārka, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaiśākha<sup>7</sup> ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalā* is also mentioned in the inscription N.

<sup>1</sup> Read *adyad*.

<sup>2</sup> Read *yāvach=chhāsa*.

<sup>3</sup> Here follow the same verses as contained in the preceding inscription, only differently arranged.

<sup>4</sup> Read *tāmrā-pattakam*.

<sup>5</sup> The two *aksharas* in brackets at first sight look like *śśm*, but the first of the two, *ś*, appears to be altered to *dh*, and the second probably is *um* which it clearly is in the preceding inscription.

<sup>6</sup> So this name is also spelt in the inscription N.

<sup>7</sup> This is the *Akshaya-tritīyā*, also the *Trīdyugādi* and a *Kalpādi*.

## EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>1</sup>-śrīmaj-Jayachchandrādēvo  
 19 vijayī || ||<sup>2</sup> Kachohhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān=  
 upagatān=api cha rāja-rājñī-yuvarāja-ma[m\*]tri-purōhita-pratīhāra-senāpati-  
 bhāṇḍāgā-  
 20 rik-ākshapatālika-bhishaṇ-naimittik-āntahpurika-dūta-kar.it u r a g a p a t t a n ā k a r a -  
 sthānagōkulādhikāri-purushān=ājñāpāyati vō(bō)dhaty=ādīṣati cha yathā vīditam=astu  
 bhavatā[m\*] ya-  
 21 th-ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-gartt-  
 ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmvrā(mra)-vana-vātīkā-vīṭapa-  
 tṛiṇa-yūti-gōchara-paryantah  
 22 s-ōrddh[v\*]-ādhas=chatur-āghāta-visu(su)ddhah sva-sīmā-paryantas=tritrimsatyadhika-<sup>3</sup>  
 dvādasāsa(sā)ta-samvatsarē Vaiśāshē(khē) māsi su(su)kla-pakshē tṛitīyāyām  
 tithau Ravi-dinē<sup>4</sup> aṅkatō-pi samvat 1233 Vaiśāsha(kha)-  
 23 sudī 3 Bavau(vāv-) ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā  
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-pātala-  
 pātana-paṭu-mahasam=Ushnarōchisham=upasthā-  
 24 y=Aushadhipati-śakala-sē(sē)kharam samabhyarchhya tribhuvana-trātūr=  
 Vvasudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām  
 hutvā mātāpitṛōr=ātmanas=cha punya(ṇya)-yasō-bhivṛiddhaya<sup>5</sup>  
 25 asmābhir=gokarṇṇa-kuśalātā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya  
 pada[m]<sup>6</sup> l Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] l  
 Sa(sā)rkkarāksha-gōtrāya paṇḍita-śrī-  
 26 Risikāya pada[m] l Sa(sā)rkkarāksha-gōtrāya paṇ<sup>7</sup> | śrī-Mitūkāya pada[m] l  
 Sa(sā)rkkarāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] l Va(ba)ndhula-gōtrāya  
 ṭha<sup>8</sup> | śrī-Visvā(svā)mitrāya pada[m] l Kṛishṇātrēya-gōtrāya  
 27 paṇ<sup>9</sup> | śrī-Narasi[m\*]hāya pada[m] l Va(ba)ndhula-gōtrāya paṇ śrī-Sētāya  
 pada[m] l Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] l Sāmkritya-  
 gōtrāya paṇ śrī-Lālūkāya pada[m] l Vatsa-gōtrāya paṇ śrī-Dē-  
 28 vanāgāya pada[m] l<sup>10</sup> . . . . . śrī-Kānūkāya pada[m] l pa(ē)vam=  
 ēv(ē)tyē bhyō jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārkkam yāvach=chhāsanīkṛitya  
 pradattō matvā yathādīyamāna-bhāgabhogakara-pravanīkara-  
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvidhēyībhūya dāsyath=  
 ō(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ [||\*]<sup>11</sup> . . . . .  
 37 . . . . . Likhitam ch=ēdam tāmvrā(mra)kam mahākshapatālika-  
 śrī-Śrīpatibhiḥ || Su(su)bhām bhavatu || Māngalam=astu || ||

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 180 ff.

<sup>2</sup> These signs of punctuation are superfluous.

<sup>3</sup> Read *trayastrimsad-adhika*.

<sup>4</sup> Read *-dinē=āka*.

<sup>5</sup> Read *°ddhaye=smā*.

<sup>6</sup> Here and below it is difficult to decide whether the sign of *anusvāra* of *paṇam* is actually engraved in the original.

<sup>7</sup> i.e., here and below, *paṇḍita*.

<sup>8</sup> i.e. *ṭhakkura*.

<sup>9</sup> Originally *paṇ* was engraved.

<sup>10</sup> Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *akshara* which may have been *paṇ*.

<sup>11</sup> Here follow the same verses which are contained in the preceding inscription, only differently arranged.

## No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA.]SAMVAT 1191.

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

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.<sup>1</sup> I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' 1/4" high. In the upper part the plate has a ring-hole, about 1 1/8" in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about 5/16". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.<sup>2</sup> To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain Kamalapāla, who had come from Śrīngarōṭa, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,<sup>3</sup> i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Sūlhaṇa or Alhaṇa (?). He had a son named Kumāra, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lohadādēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārājaputra (or Mahārāja's son) Vatsarājadēva, of the Singara family and the Śāṇḍilya gōtra, records that, at the Kanyā-sankrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kshētra of Benares, he granted the village of Āmbavara in the Rāpaḍī (or Rāvādī) district to the Thakkura Dalhūsarman, a son of Brahman and son's son of Vāja, of the Gāda family, a Brāhman of the Vatsabhārgava gōtra with the five pravaras Bhārgava, Chyāvana, Āpnāvāna, Aurva and Jāmadagna; and he orders the people concerned to pay to the donee the bhāgabhōgakara, kṛṣaka and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

<sup>2</sup> The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.

<sup>3</sup> Compare the similar term *śrī-paṭṭī* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Samvat 1191 expired, to Tuesday, the 26th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-samkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> || Svasti || <sup>3</sup>Akum̃ḥōtkam̃ṭha-Vaikum̃ṭha-kam̃ṭhapīṭha-luṭhat-karah || (I) samram̃bhah surat-āram̃bhē sa Śriyah śrēyasē-stu vah || [1\*]  
Niram̃dhrō<sup>4</sup> dṛiḍha-mūla-
- 2 bhṛid=dvijagaṇa-śrī-Kalpasākshārayah pushyat-patri(ttra)-parigrahaḥ  
sthiratarāschhā(chchhā?)yā-phalō=py-akshayah | vamaṣah sambhṛita-parvva-  
sām(sam)tatir=iha kshō-
- 3 p̃sujī<sup>5</sup> sūr[ddha?]ni prō[t\*]tūmga[h\*] kshata-kam̃ṭakō vijayatē śrī-Vam(cham)-  
dradēpō(vō) nṛipah || [2\*] <sup>6</sup>Tasy-ātma-jō Madanapāla iti kshitīndrah<sup>7</sup>  
chūdāmanir=vijayatē nija-gōtra-
- 4 cham̃draḥ | yasy=ābhishēka-kalās-ōllasitaih pra(pa)yōbbih prakya(kshā)litam̃  
kali-rajah-ya(pa)talam̃ dharivyā(tryā)h || [3\*] Tasmād=ajāyata nij-āyata-  
yā(bā)huvalli-va(bam̃)dh-āti(va)rūpya(ddha)-
- 5 nava-rājyagajō narēmdrah [1\*] lām̃(sām)dr-āmr̃ita-drava-much[ām] prabhavō  
gavām̃ yō Gō[v]im̃dasham̃dra iti cham̃dra iy(v)=ām̃[v]u(bu)rāsē(sē)h || [4\*]  
Parana(ma)bhātāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-<sup>8</sup>śr[?]Kanyakuvjā(bjā)dhipatya-śrīma[chCham]<sup>9</sup>dradēva-pādānudhyāta-  
paramābhadya(ttā)raka-mahārājādhidā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēs v a r a -  
śrīMadanapāla-
- 7 dēva-pādānudhyāta-pa[ra]mbhātāraka-mahārājādhirāja-paramēsvara-paramamā hēs v a r -  
āsvapatigajapatinarapatirājatrāyādhipati-vivi-
- 8 dhavidyāvichāra Vāchaspati-śrīma[dGō]<sup>10</sup>vim̃dasham̃dradēva-vijaya-rā[jy]ē || Api  
cha || <sup>11</sup>Śringarōtāt-samāgatya rāja-patī<sup>12</sup> upārjjitā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5\*] Tasya sla(sū)nu<sup>13</sup>  
bhavē[d=dh]im̃ān mahā-va(ba)laparākramah | <sup>14</sup>Stralhan-ētai(ti) smṛitō nām̃ā  
<sup>15</sup>varddhayēt=sva-kulōdbhavān || [6\*] Jātaḥ<sup>16</sup> samprati valla-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Śārdūlavikṛīḍita.

<sup>5</sup> Read *śbbhujām mūrādhanī*. The verse, as it stands, contains two sentences: 'there is a family . . . (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

<sup>6</sup> Metre of verses 3 and 4: Vasantatilakā.

<sup>7</sup> Read *ōndra-chō*. The *akshara* *ti* of *iti* was originally omitted, and has been inserted afterwards.

<sup>8</sup> Here *nijabhhujōpdrjita*, which is absolutely necessary, has been omitted.

<sup>9</sup> The *akshara* in brackets is really rather *svām* or *svām*.

<sup>10</sup> The *akshara* in brackets is really not *dgo*, but *pō*.

<sup>11</sup> Metre of verses 5 and 6: Ślōka (Anushtubh).

<sup>12</sup> Here the rules of *samāhi* have not been observed; *-patī* would be correct, by Pāṇini, vi. 1, 127.

<sup>13</sup> Read *sūnur=bbhavō*, for *sūnur=ābbhavō*; or *sūnur=ābbhō*.

<sup>14</sup> Read *Sūlhan* or *Alhan* (?).

<sup>15</sup> Read *varddhayan*.

<sup>16</sup> Metre of verses 7 and 8: Śārdūlavikṛīḍita.

- 10 bhô<sup>1</sup> kshiti-talê putrah Ku[m]ârô<sup>2</sup> iti yah gva(sa)tyêna  
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] Karṇô<sup>3</sup> jitah | Bhîmam  
dhairyagun-ôdayêna mahatâ kânty=aushadhîshah mva(sva)yam
- 11 śrîmat-Sîngaravamsa-mûrddhani mapir=vvaṁdyah sadâ bhûbhujâm || [7\*]  
Tasy=âbhût=tanayô nay-aika-rasikah<sup>4</sup> dharmmê ratah sarvpadâ |<sup>5</sup> śrî(śû)ru(ra)h  
sâhasikah kalamka-rahitah
- 12 khyâtah satâm vallabhah | sat[r\*]ûnâm <sup>6</sup>bhayadâmbhûshita-karô  
[kha?]dgêvvi[ṇ]âbhair=bhṛisam śrîmal-Lôhadâdêva<sup>7</sup> châpa-kuśalô  
viraśriramnamditah<sup>8</sup> || [8\*] <sup>9</sup>Udyatpratâpa-tarani-
- 13 r-iva malinapa(ya)ti kumudavana-sâtrûn<sup>10</sup> unmôdatê cha sujanajana-kamalavanam=  
i[va] vikasitânâm | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am ||<sup>11</sup> śrî-Vatsarâja iti kshitipati-kathita sa jayati prithivyâm || [9\*]  
Sâm(sâm)dilya-gôtram(trê) Sîngar-ânvayê mahârâjaputra-  
śrîVatsarâjadêya(va)h ||<sup>12</sup> Râpa(?)dî-<sup>13</sup>
- 15 viśhaya [Â]mva(ba)vara-[gr]âma-nivâsinâ(nô)=[kh]ila-janapadân=api va(cha) ||<sup>14</sup> [ku]-  
va(?) râja-râjûl-mantri-purâ(rô)hita-pratîhâr-âkshapatâlika-bhishak(g-)nê(nai)mit t i k -  
ântahpurika-
- 16 dâta-karituragapattanâkarasthânasama[sta]gôkulâdhikâribhubhashân=<sup>15</sup>vâ(bô) d h a y a t y =  
âdisati cha yathâ ||<sup>16</sup> viditam=attu(stu) bhavatâm yath-ôparilikhita-grâmô=yam
- 17 sa-jala-sthala[h\*] sa-lavanâkara[h\*] sa-matsyâkara[h\*] sa-gartt-ôpa(sha)ra[h\*] sa-  
na(ma)dhûk-âmpira-<sup>17</sup>vana-vâtikâ-vitapa-tri[ṇa]-pû(yû)ti-gôchara-paryamtaḥ s-  
ô[ddh]ândhas=<sup>18</sup>va(cha)tur-â[gh]âta-visu(su)dra(ddha)h â(sva)-sîmâ-
- 18 parya[m]tah ||<sup>19</sup> samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ânvitê  
Bhâdrapata(da)-su(śu)klapaksha<sup>20</sup> ashṭamyâm Bhô(bhau)ma-vârê<sup>21</sup> samvat  
1101 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau) śrî-Vârâ-
- 19 la(na)syâm<sup>22</sup> svimukta-kshêtrê śrî-Gaṁgâyâm [sn]âtvâ vidhivan=mantra-dêva-  
rahi-bhûta-ma[nushya]-pitri-gaṇâmê=cha ta[r\*]payitvâ sûrya[m] sampû[jya]  
Śivasya pûjâm vidhâya mâtpitrô<sup>23</sup> | âtmama(na)-

<sup>1</sup> This may have been altered in the original to *bhâh*, which it should be.

<sup>2</sup> This, of course, is a mistake of the author for *Kumdra* which would offend against the metre.

<sup>3</sup> This was meant to be engraved, but the *akshara* intended for *ṛṇô* has probably been altered to *ṛṇam* in the original. The following word *jitah* is quite clear, and does not seem to have been altered. If we were to read *Karṇam cha yah*, the construction would be correct.

<sup>4</sup> Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see *e.g.* above, p. 100.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read *bhayadô vibhûshita-karah khadga-vraṇ-âkair-bhṛisam* (?).

<sup>7</sup> Here the case-termination, which would have spoiled the metre, has been omitted.

<sup>8</sup> Read *vira-śriy-ânamditah*.

<sup>9</sup> Metre, a kind of *Âkṛiti*; but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called *Lôhadâdêva* in the preceding verse, also bore the name *Vatsarâja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

<sup>10</sup> Read *trân=va*.

<sup>11</sup> This sign of punctuation is superfluous.

<sup>12</sup> This sign of punctuation is superfluous; read *âdvô*.

<sup>13</sup> This may be intended for *Edvadl*.

<sup>14</sup> This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *gûvardja*.

<sup>15</sup> Read *kâripurusâs=*.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Read *-dmra*.

<sup>18</sup> Read *s-ôrdhvo-ddhat=*.

<sup>19</sup> This sign of punctuation is superfluous.

<sup>20</sup> Read *pakshê=shfa*.

<sup>21</sup> Here one misses the words *akshê=pi*.

<sup>22</sup> Read *sydm=Avi*.

<sup>23</sup> Read *pitro=âtma*.







- 20 ś=va(cha) puṇya-yaśā(śó)-bhūvridū(ddha)y[é] ||<sup>1</sup> Bhārgava-Chyavan-Āpnuvana-  
Aurvva-Jāmadagny-ēti<sup>2</sup> pañchārsha(rshé)ya-pracha(va)rāya Vachcha(tsa)-  
bhārgava-gōtrāya Gād-ānvayāya vrā(brā)hmana-Vāja-pantrāya Pra(bra)hma-  
21 putrāya va(ṭha)kkura-śri-Dalhūsa(śa)rmmana(né) śāśa(sa)nā(ni)kritya pradattah<sup>3</sup> |  
matvā yathādiyamāna-[bh]āgabhōgakara-kūḍha(ṭa)ka(k-ā)dika[m\*] dāsyath=  
ēti || Bhavaṃti v(ch)=ātra [śl]ōkāḥ ||<sup>4</sup> Bhūmi[m] yaḥ prati-  
22 grihṇāti yaś=cha bhūm[iṃ] praya[chchha]ti | usau(bhau) tau puṇya-karmṇānu  
ti(ni)yataṃ svargga-gāmitō(nau) || Śa[m\*]kha[m\*] bhadr-śā(sa)naṃ chchhatra<sup>5</sup>  
var-āpvaṃ(śvā) ta(va)ra-yā(vā)han[ā\*]ḥ | bhūmi-dāna[sya] di(chi)hnāni  
[phala?]-  
23 m=a(ē)tat=Puṇḍara ||<sup>6</sup> Yasya yanya(sya) yadā bhūmi[s=\*] ta[sya] tasya  
tadā da(pha)lam | (||)<sup>7</sup> Svarṇnamaka gāsakam bh[ū]tēr=apy=śkam=agula || (||)  
hara[n=na]rakam=āpnōti yāya(va)d-āhūtasāmplava[m\*] | (||)  
24 Sva-dattā[m\*] para-dattā[m\*] vā yā(yō) harēta vasu[m]dharām |<sup>8</sup> sha[sh]jir=  
vvarpa(rsha)-sahaprā(srā)ni ti(vi)[shṭh]āyā[m\*] jāyatē kṛimiḥ | (||) Tadaḡānām  
sahabhraśa<sup>9</sup> aśva[m]ēdha-śatēna va(cha) | gayā(vām) kōṭi-  
25 pradāna(né)na bh[ū]mi-haryā(rtā) na su(śu)dhyati || Likhitam tāndrakam=<sup>10</sup>  
idam ṭajjura<sup>11</sup> | [śr]ī-Nārāyaṇēna pramānam=ētō<sup>12</sup> || Svahattāya ||

## No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khasana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it;<sup>13</sup> and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> The *Śivaldyana Śrāuta-sūtra* has *Bhārgava-Chyavan-Āpnuva-Aurvva-Jāmadagny-ēti*.<sup>3</sup> The grants of Gōvindachandra generally have 'dattō matvō.'<sup>4</sup> Metre here and below: Ślōka (Anuṣṭubh).<sup>5</sup> Read *chhattram*.<sup>6</sup> The first half of this verse has been omitted.<sup>7</sup> Read *Svarṇam-śkam-gām-śkām bhūmēr-apy-śkam-agulam*.<sup>8</sup> Read *śashṭim va*.<sup>9</sup> Read *sahasrēna*.<sup>10</sup> Read *tāndrakam*, for *tāndrakam*.<sup>11</sup> Read *ṭhakkura-śrī*.<sup>12</sup> Read *īti* | *Svahattō-yam* |.<sup>13</sup> "Oba is 'water' in Pushtu, and *ghat* is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurâ inscriptions of the Kushana period. *Ba*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubala and Śoḍāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghōsha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *dāhya* is used for *dhya* in A. 1. 2, and C. 1. 3, as well as *ppra* for *pra* in C. 1. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népāl.

#### TEXT<sup>1</sup> OF A.

- 1 अनीत्या<sup>2</sup> वत संस्कारा उत्पादव्यय-  
 2 धर्मिणः [I\*]  
 उत्पाद्य ही<sup>3</sup> निरुद्ध्यन्ते तेषां<sup>4</sup>  
 3 व्युपगमसुखम् [II\*]

#### TRANSLATION OF A.

"Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss."

#### REMARK.

This is the famous verse,<sup>5</sup> spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jātaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

अनिच्चा वत संस्कारा उत्पादवयधम्मिणी ।  
 उपपज्जित्वा निरुद्ध्यन्ति तेषं वूपसमी सुखं ॥

<sup>1</sup> From Major Deane's inked estampages.

<sup>2</sup> Read अनित्या.

<sup>3</sup> Read हि निरुद्ध्यन्ते.

<sup>4</sup> Read तेषां. The last *akṣara* is possibly mutilated.

<sup>5</sup> I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions the Oriental Institute at Vienna.

## TEXT OF B.

- 1 [सर्व]पापस्याकरणं कु[शल\*]-  
 2 खो[प]संपदा [1\*]  
 खचित्त[व्य]व[दा]नं  
 3 च एतद्बु[द्धानु]शासनम् [1\*]

## TRANSLATION OF B.

“Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha.”

## REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सर्वपापस्य प्रकरणं कुशलस्य उपसम्पदा ।

सचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

## TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-  
 2 संवृतः कायेन<sup>2</sup> चैवा[कुश]लस्य कुर्व[न्] [1\*]  
 ए-  
 3 तास्तृयिन्कर्मपथा[न्वि]शील्य<sup>3</sup> [आ]राधये-  
 4 आर्गमृषिप्पवेदितम् [1\*]

## TRANSLATION OF C.

“(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages.”

## REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुशलं न कथिरा ।

एते तयो कम्मपथे विसोधये आराधये ममं इसिप्पवेदितं ॥

The translator has made it an *Upajāti* of *Indravaiśa* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Catena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha *Kāśyapa*.

<sup>1</sup> The bracketed letters are all badly damaged, but just recognisable.

<sup>2</sup> Read कायेन.

<sup>3</sup> This may be meant for एतास्तृयिन्कर्म<sup>0</sup>. The medial i is detached from the not completely preserved *ya*.

## No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. VENKATYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as Pañchapāṇḍavamalai,<sup>1</sup> i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppāmalai, is evidently derived from the original name Tiruppāmalai, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.<sup>2</sup> On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a *chauri* on each side of its head.<sup>3</sup> This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jainas. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.<sup>4</sup>

## A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamiḷ characters<sup>5</sup> and consists of a single sentence in the Tamiḷ language, which records that an inhabitant of the village of Pugaḷāḷaimaṅgalam caused to be engraved an image of Poṅṇiyakkiyār, attended by the preceptor Nāganandin.<sup>6</sup> Poṅṇiyakkiyār is the honorific plural of Poṅṇiyakki, which consists

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>2</sup> A photograph of the group in the cave is given on the Plate facing this page.

<sup>3</sup> See the Plate referred to in the preceding footnote.

<sup>4</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

<sup>5</sup> A facsimile of it is given on the Plate facing p. 142.

<sup>6</sup> A preceptor of the same name is mentioned in a Vaṭṭeḷuttu inscription at Kaḷugumalai in the Tinnevely district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrī [ḥ\*] [Ā]ṇaṇu(nḍ)r Śiṅgaṇan-  
2 di-kkurav-aḍigaḷ mā-  
3 nākkar Nāgaṇandi-kkurav-a-  
4 [di]gaḷ ṣo[y]vitta ti[ru]mēni [ḥ\*]

"Prosperity! (This) image was caused to be made by the holy preceptor (*gurova*) Nāganandin, the pupil of the holy preceptor Śiṅgaṇandin of Āṇaṇḍr."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.



Photo-etching, Survey of India Offices, Calcutta, July 1895.



E. Hultzsch, Photo.



of the Tamil word *poṇ*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshī*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents *Ponṇiyakki*. The male figure standing close to her is perhaps intended for *Nāganandin*. The village of *Pugaḷālaimaṅgalaṃ* I am unable to identify.

The inscription is dated in the 50th year of *Nandippōttaraśar*, which is a Tamil form of *Nandipōtarāja*. This king must have been a *Pallava*, as his name contains the characteristic epithet *pōttu* or *pōta*,<sup>1</sup> and as the name *Nandipōtavarman* was actually borne by one of the *Pallava* kings.<sup>2</sup> As the mention of the 50th year would imply an unusually long reign, it might be assumed *prima facie* that *Nandipōtarāja* was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the *Chālukya-Chōḷa Kulōttuṅga* I. (49 years), the *Western Chālukya Vikramāditya* VI. (50 years), and the *Rāshtrakūṭa Amōghavarsha* I. (62 years).

TEXT.<sup>3</sup>

- 1 Nandippōttaraśa[r]kkku ay[m]badāvaḍu Nāga[ṇa]ndi-gura[ṇa]  
 2 [iru]kka Ponṇiya[k]kiy[ā]r paḍimam koṭṭuvittā[ṇ]  
 3 Pu[ga]ḷālaimaṅga[ḷa]ttu Maruttuvar magaṇ Nāraṇa-  
 4 ṇ [||\*]

## TRANSLATION.

In the fiftieth (*year*) of *Nandippōttaraśar*,—*Nāraṇaṇ* (*Nārāyaṇa*), the son of *Maruttuvar*<sup>4</sup> of *Pugaḷālaimaṅgalaṃ*, caused to be engraved an image of *Ponṇiyakkiyār*, along with<sup>5</sup> the preceptor (*gurava*)<sup>6</sup> *Nāgaṇandi* (*Nāganandin*).

## B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of *Tamil* prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of *Rājarāja-Kēsarivarman*. In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of *Kāndaḷūr-sālai*, or of that place and *Vēṅgai-nāḍu* etc. In a few inscriptions with the same beginning, the king's name appears under the form *Rājarāja-Rājakēsarivarman*. The full name of the king, *viz.* *Rājarājakēsarivarman* *alias* *Rājarājadēva*, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of *Kāndaḷūr-sālai* etc., *i.e.* of the great *Chōḷa* king *Rājarāja*, who ascended the throne in 'A.D. 984-85.'<sup>7</sup> As the

<sup>1</sup> See above, Vol. III. p. 277, note 3.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 146.

<sup>3</sup> From inked estampages, prepared in 1895.

<sup>4</sup> The word *maruttuvar* means 'a physician.' In the present case it seems to be the proper name of a person.

<sup>5</sup> Literally: 'while there is present.'

<sup>6</sup> On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

<sup>7</sup> See above, page 68.



inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*śāsana*, l. 8) of *Lāṭarāja Vira-Chôla*, who must have been a tributary of the Chôla king *Rājarāja*, in whose reign his inscription is dated. He was the son of *Pugaḷvippavar-Gaṇḍa*. The name *Vira-Chôla* is known to have been borne by other chiefs. The first of them is mentioned in the *Vêlûr* rock-inscription of *Kaṅṅaradêva*.<sup>1</sup> Another of them was a feudatory of a Chôla king *Parakêsarivarman*,<sup>2</sup> and the third was the father of *Vira-Champa*.<sup>3</sup> The name *Pugaḷvippavar-Gaṇḍa*, i.e. 'the disgracer of vainglorious (kings)',<sup>4</sup> was also an epithet of the *Bâṇa* king *Vijayaditya II*.<sup>5</sup> The expression *Lāṭarāja*, which is applied to *Vira-Chôla* (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from *Lāṭa* (*Gujarât*).<sup>6</sup>

The inscription records that, at the request of his queen, *Vira-Chôla* assigned to the god of *Tiruppāṅmalai* (l. 4),— which belonged to *Perun-Timiri-nāḍu*, a subdivision of *Paḍuvûr-kôṭṭam* (l. 2),— certain income from the village of *Kûraganpādi* (l. 3). This village is probably identical with the modern *Kûrāmbādi*, 2 miles east from *Pāñchapāṇḍavamalai*. *Tiruppāṅmalai* is the ancient name of the hill itself, as I have already stated on page 136. *Perun-Timiri-nāḍu*<sup>7</sup> was called after *Timiri*, a village 5½ miles south from *Arcot*. According to other inscriptions, *Paḍuvûr-kôṭṭam* also included *Vellore*, *Tiruvallam* and *Udayēndiram*, and must have thus comprised portions of the modern *tālukās* of *Arcot*, *Vellore* and *Gudiyātam* in the North *Arcot* district.

Though the shrine to which the inscription refers, is only designated as 'the god of *Tiruppāṅmalai*' (l. 4), the expression *paḷḷichchandam*<sup>8</sup> (ll. 3, 9 and 10) proves that this shrine must have been a *Jaina* one. This might already be concluded from the inscription *A.*, which refers to the image of a *Yakshi* and to the preceptor *Nāganandin*. The *Yakshis* appear to have been worshipped only by the *Buddhists* and *Jainas*,<sup>9</sup> and *Nāganandin* is a *Jaina* name.<sup>10</sup>

The income of the *paḷḷichchandam* at *Kûraganpādi*, which belonged to the shrine at *Tiruppāṅmalai*, consisted of two items, viz. *karpûravilai* and *anniyāyavāvadāṇḍavirai*. *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of *Kûraganpādi*. *Annīyāyavāvadāṇḍavirai* apparently consists of *anyāya*, 'unlawful,' + *vāpadaṇḍa*, 'the weavers' loom,' + *irai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the *Kûram* plates of *Paramêśvaravarman I.* the looms (*taṛi*) are included among the property owned by the village in common.<sup>11</sup> It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

<sup>1</sup> See above, page 82.

<sup>2</sup> See above, Vol. III. p. 80.

<sup>3</sup> See *ibid.* page 71.

<sup>4</sup> Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

<sup>5</sup> See above, Vol. III. p. 75.

<sup>6</sup> The word *Lāṭa* forms part of the names of two villages in the North *Arcot* district, viz. *Lāḍavaram*, 4 miles south-south-east of *Arcot*, and *Lāḍambādi*, 4 miles east of *Arni* (*Āraṇi*). An inscription of *Śaka-Saṁvat* 1847 proves that *Lāṭa Brāhmanas* were settled in the district (*rājya*) of *Paḍaiviḍu*; see *South-Indian Inscriptions*, Vol. I. p. 82.

<sup>7</sup> According to three inscriptions at *Kaniyaṅûr* (7 miles south of *Arcot*), this village also belonged to *Perun-Timiri-nāḍu*, a subdivision of *Paḍuvûr-kôṭṭam*; see *Dr. Hultzsch's Progress Report* for February to April 1890, p. 1.

<sup>8</sup> See below, page 139, note 6.

<sup>9</sup> See the inscriptions of the *Bharhut Stûpa*, *Ind. Ant.* Vol. XXI. p. 242, and two *Jaina* inscriptions at *Tirumalai*, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

<sup>10</sup> See above, page 136, note 6.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.<sup>1</sup> The village of Viḷappākkam, which is 1 mile south-east of the hill of Pañchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kēsarivarman.

TEXT.<sup>2</sup>

- 1 Svasti śrī<sup>3</sup> [[\*]]  
 2 [Kô]v-Irâjarâja-[K]ê[sar]iva[n]maṅku yâṇḍu sâ[va]ḍu Paḍuvûrkk[ô]ṭṭattu-  
 [P]perun-Timirinâṭṭu-Ttirupp[â]ṇmalai-p[pô]-  
 3 gam=[â]giya Kûraga[n]pâḍi [i]raiy-ili pa[l]lichchanda[t]tai ki[l]-p[pa]ga[l=â]ṇḍa  
 [l]âdar[â]jargaḷ kaṇṇûra-vilai ko[nḍu i]-ddha[rm]maṅ=[k]e-  
 4 ṭṭu=p[p]ôgi[n]ṇad=en[ru u]daiyâr-Ilâ[da]râjar Pu[ga]ḷvippavar-[Ga]ṇḍar maga[n]ṇr  
 [Vi]ra-Ŝôlar Tiru[ppâ]ṇmalai-[d]ê[va]rai=t[tiruv-a]-  
 5 [di=tto]lu[d=e]un[d=a]ru]li i[r]ukka i[va]r dēv[iy]âr Ilâḍamah[â\*]dēvi[y]âr  
 kaṇṇûra-vilaiyum=anniyâ[ya]-vâvada[nḍa]v-i[r]ai[ya]m[o]-  
 6 [ind-a]rula v[enḍum=en]ru vinnappaṅ=je[y]a u]dai[y]âr [Vi]ra-Ŝôlar ka[r]pûra-  
 vilaiyum=anniyâ[ya]-vâvada[nḍa]v-i[r]ai-  
 7 [y]u=mo[l]iṅ[ĵ]ôm=en[ru]ru[ch]cheyya<sup>4</sup> Ari[y]ûr kila[vaṇ]=âgi[ya] Vi[ra-Ŝô]lav-  
 Ilâḍa-ppêra[r]aiya[n]u]dai[y]âr [ka]ṅ[m]i[y]ê[y-â]-  
 8 natt[i]y-âgav=i[du]<sup>5</sup> ka[r]pûra-vilaiyum=anniyâya-[vâ]vada[nḍa]v-i[r]aiyu=m[o]liṅju  
 sâsanaṅ=cheyda-paḍi [[\*]] Idu[v=a]-  
 9 Ila[d]u kaṇṇûra-vi[l]aiyum=anniyâya-vâvada[nḍa]v-i[r]aiyum=i-ppa[l]lichchandaṭṭai=  
 kko[ḷ]v[â]ṅ Ga[ṅ]gai[y]-i-  
 10 dai=[Kkumariy]-i[d]ai=chch[e]ydâr sē[y]da pâ[va]ṅ=ko[ḷ]vâr-I[d]uv=al[la]d=i-  
 ppallichcha[n]ḍattai. keḍuppâr val[la]va[rai]  
 11 . . [ṇ]ru[va] [[\*]] [l]-ddha[rm]mat]tai [ra]kshippaṅ p[â]da-[dh]û[ḷ]iy-  
 en[ra]lai mē[la]ṇa [[\*]] Aṅa=[ma]ṅava[r]ka aṅam=alla tu[n]aiy-il[l]ai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Râjarāja-Kēsarivarman.

The Lâtarâjas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandaṅ*<sup>6</sup> (in) Kûragappâḍi, which was enjoyed by (the shrine of) Tiruppâṇmalai in Perun-Timiri-nâḍu, (a subdivision) of Paḍuvûr-kôṭṭam.

(L. 3.) While the lord, the Lâtarâja Vira-Chōla, the son of Puḅaḷvippavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppâṇmalai, his queen Lâtamahâdēvi, thinking: 'this charity (*dharma*)<sup>7</sup> gets ruined,' made (the following) request:— "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chōla was pleased to order:— "We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

<sup>1</sup> Another explanation of the term *anniyâvâvada[nḍavirai* is also possible. It may be analysed into *anydya + dva + daṇḍa + irai*. *Avam* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

<sup>2</sup> From an inked estampage, prepared in 1890.

<sup>3</sup> These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

<sup>4</sup> Read *aru-cheyya*.

<sup>5</sup> Read *inda*?

<sup>6</sup> This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

<sup>7</sup> This expression appears to refer to the word *paḷlichchandaṅ* in line 3 of the text; compare the words *-ppallichchandaṭṭai keḍu ppâr* in line 10.

(L. 7.) Thereon **Vira-Chôla-Lâta-pêraraiyan**,<sup>1</sup> who was the headman of **Ariyûr**,— with the priest of the lord as executor (*âjñapti*),<sup>2</sup>— assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*sâsana*).

(L. 8.) “ Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgâ** and **Kumari**.”<sup>3</sup>

(L. 10.) “ Those who, in spite of this, injure this *pallichchandam*,

(L. 11.) “ The dust of the feet of one who protects this charity, shall be on my head.”<sup>4</sup>

“ Do not forget charity ; there is no (*other*) help but charity.”<sup>5</sup>

### No. 15.— JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, PH.D.

**Vallimalai** is a village near **Mêlpâdi** in the **Chittûr tâlukâ** of the North Arcot district.<sup>6</sup> **Mêlpâdi** itself is situated on the western bank of the **Ponṅi river**, 6 miles north from **Tiruvallam** in the **Guḍiyâtam tâlukâ** of the same district. Close to **Vallimalai** rises a rocky hill. A natural cave on its eastern slope contains two groups of **Jaina images**, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four **Kanarese inscriptions**, of which the first and third are in the **Grantha** alphabet, and the second and fourth in **Kanarese** characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the **Jaina** cave was (the **Gaṅgâ** king) **Râjamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.<sup>7</sup> These three inscriptions are labels which give the names of two **Jaina** preceptors whom the two images are meant to represent, and of the founder of the two images, the **Jaina** preceptor **Âryanandin**.

#### A.— INSCRIPTION OF RAJAMALLA.<sup>8</sup>

This inscription is written in the **Grantha** alphabet, but in the **Kanarese** language. It consists of two verses in the **Kanda** metre, and records the foundation of the **Jaina** shrine (*vasati*) in which it is engraved, by king **Râjamalla**, the son of **Baṇavikrama**, grandson of **Śripurusha**, and great-grandson of **Śivamâra**. The record is not dated, nor does it state the dynasty to which **Râjamalla** belonged. As, however, the copper-plate inscriptions of the

<sup>1</sup> i.e. ‘the great king of the **Lâta** (servants) of **Vira-Chôla**.’ Similar titles of officials are frequently mentioned in the **Tanjore** and other inscriptions.

<sup>2</sup> See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

<sup>3</sup> The expression *Gaṅgai-îdai-Kkumari-îdai*, ‘between the **Gaṅgâ** (and) between **Kumari**,’ evidently stands for *Gaṅgai-Kkumari-îdai*, ‘between the **Gaṅgâ** and **Kumari**,’ compare above, p. 82 f.

<sup>4</sup> See above, Vol. III. p. 280, and Vol. IV. p. 83.

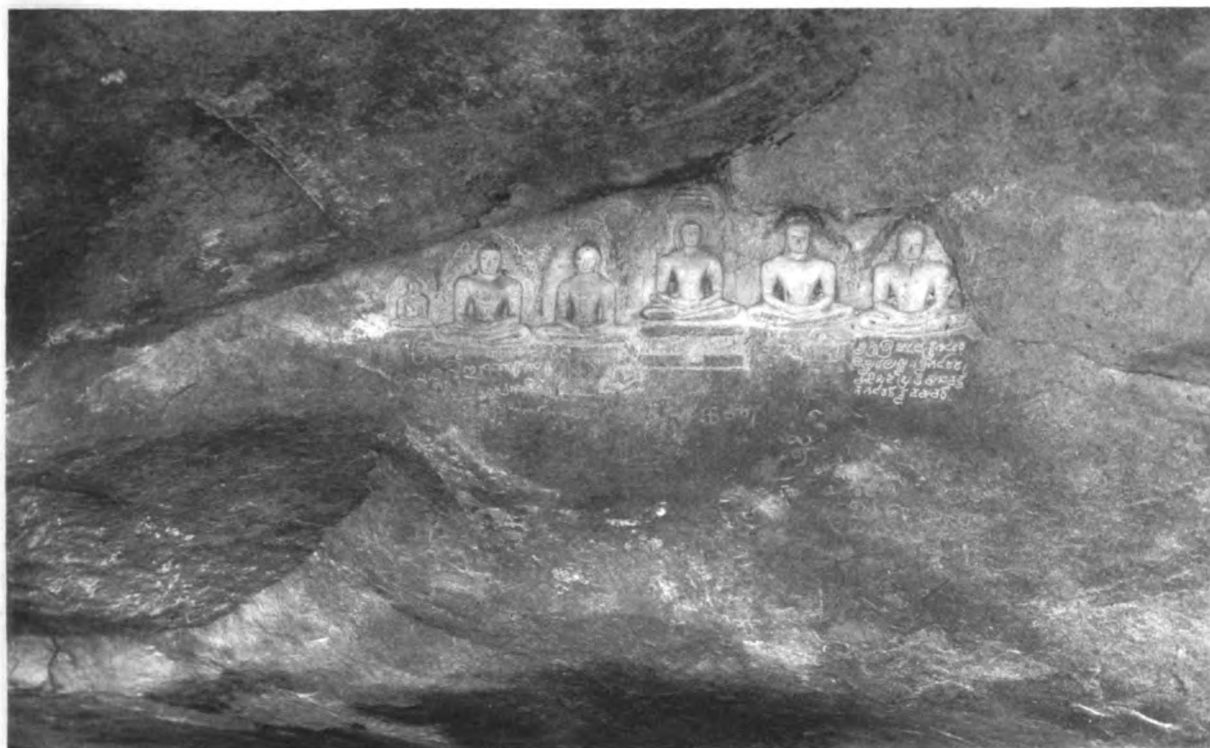
<sup>5</sup> An inscription of **Râjendra-Chôla** at **Kaṇḍiyûr** near **Tanjore** (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *ara-maravaraka aram-alladu kai-târâdâ*: “Do not forget charity; what is not charity, will not protect (you).”

<sup>6</sup> See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 156.

<sup>7</sup> I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the **Kanarese** alphabet and language. It opens with the two words *svasti śri*, and records that an image was caused to be made (*mâdisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.



E. Hultzsch. Photo.

Photo-etching, Survey of India Offices. Calcutta, July 1895.



Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śrīpurusha, and his great-grandson Rājamalla,<sup>1</sup> it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla,<sup>2</sup> which is dated in Śaka-Saṁvat 899.<sup>3</sup> According to the Ātakūr inscription of Śaka-Saṁvat 872, an earlier Rāchamalla, the son of Eṅeyapa, was killed by Bātuga.<sup>4</sup> Mr. Rice gives Śaka-Saṁvat 792 as the date of a still earlier Rājamalla.<sup>5</sup>

TEXT.<sup>6</sup>

|   |                          |                           |       |                            |                                  |
|---|--------------------------|---------------------------|-------|----------------------------|----------------------------------|
| 1 | Svasti                   | śrī[h]                    | [  *] | Śivamār-ātmaġā(ja)-varan=ā | pravara-Śrīpurusha-nāma-         |
| 2 | n=ātana                  | tanayam                   |       | bhuvanīśam                 | Raṅavikraman-avana maka(ga)n=Rā- |
| 3 | jamallan=amalinacharitan | [   1*]                   |       | Kaṇḍu                      | gir[i]varaman=ā bhūma-           |
| 4 | ṇḍalapati                | Rājamallan-abhayan=udāram | [ *]  |                            | paṇḍitajana-                     |
| 5 | priyam                   | kaiy-koṇḍān               |       | koṇḍ=ante                  | vasatiyam=māḍi-                  |
| 6 | sidān                    | [2*]                      |       |                            |                                  |

## TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpurusha. His son (*was*) the lord of the world Raṅavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.<sup>7</sup>

B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.<sup>8</sup>

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Āryanandin.

## TEXT.

Śrī [||\*] Ajjanandi-bhaṭārar pra[ti]m[e] m[ā]ḍ[i]dā[r] [||\*]

## TRANSLATION.

Prosperity! The lord Ajjanandi (Āryanandin) made (*this*) image.

C.— INSCRIPTION MENTIONING BANARAYA.<sup>9</sup>

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.<sup>10</sup> It informs us that the image, below which B. and C. are engraved, represents a

<sup>1</sup> Above, Vol. III. p. 177.

<sup>2</sup> *ibid.* Vol. XIV. p. 76.

<sup>3</sup> *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.

<sup>4</sup> From inked estampages, prepared in 1895.

<sup>5</sup> In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple;' see Mr. Kittel's *Dictionary*, p. 1383.

<sup>6</sup> A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

<sup>7</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

<sup>8</sup> The last word of the inscription, however, is the Sanskrit word *pratimā*, which in Kanarese ought to be *pratime*.

<sup>9</sup> *Ind. Ant.* Vol. VI. p. 102.

<sup>10</sup> *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of Bānarāya. The actual name of the Bānarāya or 'king of the Bāna family' is not given. Regarding the Bāna dynasty, see above, Vol. III. p. 74ff.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

## TEXT.\*

- |   |           |          |         |                 |
|---|-----------|----------|---------|-----------------|
| 1 | Svasti    | śrī      | [  *]   | Bānarāyara      |
| 2 | gurugaḷ=  | appa     |         | Bhavaṇandi-bha- |
| 3 | tārara    | śiṣhyar= | appa    | Dēvasēna-       |
| 4 | bhaṭārāra |          | pratimā | [  *]           |

## TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavaṇandi (Bhavanandin), who is the preceptor (*guru*) of Bānarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.<sup>1</sup>

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

## TEXT.

- |   |               |           |         |                       |
|---|---------------|-----------|---------|-----------------------|
| 1 | Svasti        | śrī       | [  *]   | Bālachandra-bhaṭārara |
| 2 | śiṣhyar       |           |         | Ajjanandi-bhaṭārara   |
| 3 | māḍisida      |           | pratime | Gōvarddha-            |
| 4 | na-bhaṭārara= | end-oḍam= | avare   | [  *]                 |

## TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi (Āryanandin), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.<sup>2</sup>

## No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HULTZSCH, PH.D.

These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapēta, the head-quarters of a tālukā of the Gañjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures  $7\frac{1}{2}$  to  $7\frac{3}{4}$  inches by  $2\frac{1}{4}$  to  $2\frac{3}{8}$  inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

<sup>1</sup> This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

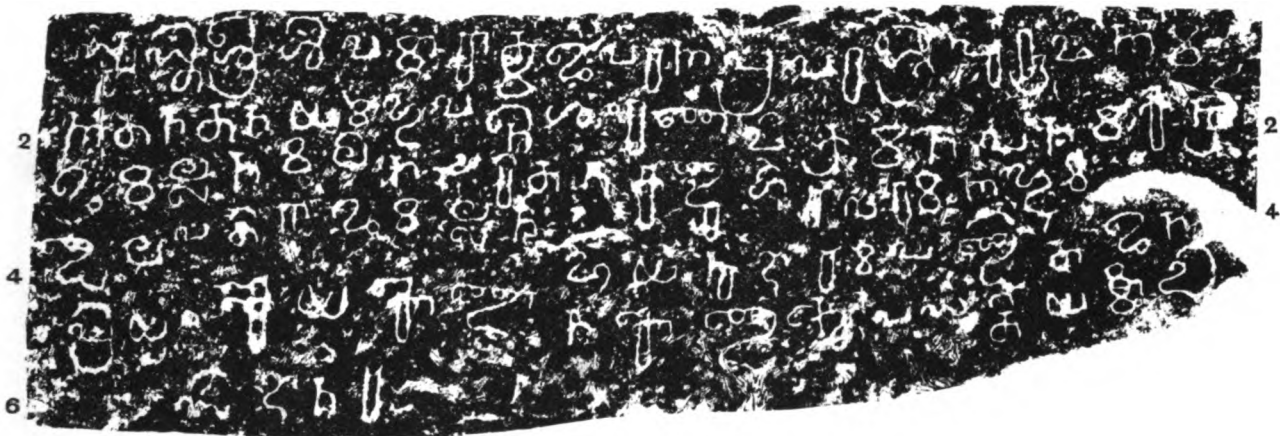
<sup>2</sup> i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

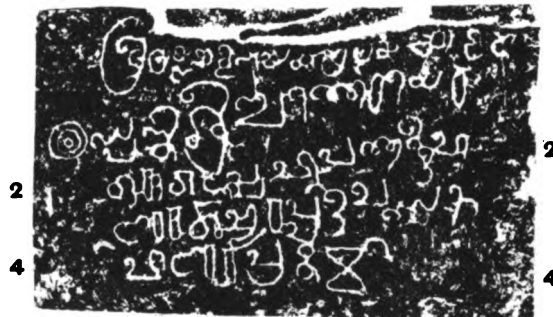
Panchapandavamalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Ranaraya.



E. HULTSCH.

SCALE ONE-TENTH.

Photo. S. I. O. Calcutta.

Reg. No. 219, Ep. Ind.—June 66.—666.





not yet been cut when I received them, is about  $\frac{3}{8}$  inch thick and about  $3\frac{3}{8}$  inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman<sup>1</sup> and of the Chicacole plates of Nandaprabhañjanavarman,<sup>2</sup> the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.<sup>3</sup>— the oldest dated inscription of the Eastern Gāṅgas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the *Mahārāja Chandavarman*, the ruler of Kalinga (l. 2), in the sixth year (of his reign), on the fifth *tithi* of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāṅgas of Kalinga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.<sup>4</sup> Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaling-dhīpati*, i.e. 'lord (of the country) of Kalinga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālaṅkāyana *Mahārāja Vijayanandivarman*,<sup>5</sup> who (1), like Chandavarman,<sup>6</sup> professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhakta*),<sup>7</sup> and who (2) was the eldest son of the *Mahārāja Chandavarman*. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the *Mahārāja Chandavarman* who issued the Kōmarti plates. At any rate, the two Chandavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,<sup>8</sup> would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern *Singupuram*<sup>9</sup> between Chicacole and Narasannapēta.

<sup>1</sup> *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palaeography*, p. 135, note 1. They will now probably be in the British Museum.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 48.

<sup>3</sup> Above, Vol. III. p. 128.

<sup>4</sup> See note 2.

<sup>5</sup> See note 1.

<sup>6</sup> See line 1 of the text of the Kōmarti plates.

<sup>7</sup> Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēngi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

<sup>8</sup> *Madras Journal of Literature and Science*, Vol. XI. p. 302.

<sup>9</sup> Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 9, it is spelt *Singapuram*.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> स्वस्ति [॥\*] विजयसिंहपुरात्परमदैवतः<sup>3</sup> वप्पभट्टारकपादभक्तः  
 2 कलिङ्गाधिपतिः श्रीमहाराजा<sup>4</sup> चण्डवर्मा कोहितूरे सर्व्वस-  
 3 भवेतात्कुटुम्बिनः<sup>5</sup> समाज्ञापयत्यस्त्येष ग्रामीष्वाभिः<sup>6</sup>  
 4 आत्मनः पुण्यायुर्थ्यशसामभिवृद्धये<sup>7</sup> आसह-  
 5 सांशुशशितारकाप्रतिष्ठमग्र(र)हारं कृत्वा सर्व्वकार-

## Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगोत्राय वाजिस-<sup>8</sup>  
 7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [१\*]  
 8 तदेवं विदित्वा पूर्व्वोचितमर्थ्य[१\*]दयोपस्थानं कर्त्त-  
 9 व्यं - मेयहिरण्यादि चोपतेय<sup>9</sup> [१\*] भविष्यतश्च राज्ञः<sup>10</sup>  
 10 विज्ञापयति [१\*] धर्मक्रमविक्रमाभ्याम्<sup>11</sup>

## Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता<sup>12</sup> प्रवृत्तक-  
 12 मिदं दानं <sup>13</sup>सहर्ममनुपश्यन्निरैषीयहारोनुपायः [१\*]  
 13 अपि चाग्र<sup>14</sup> व्यास(र)गीतात्स्त्रीकानुदाहरन्ति<sup>15</sup> [१\*] बहुभिर्व्वसु-  
 14 धा दत्ता वसुधा<sup>16</sup> वसुधाधिपैः [१\*] यस्य यस्य यदा भूमि-<sup>17</sup>  
 15 तस्य तस्य तदा फलम् [॥\*]

## Third Plate.

- 16 स्वदत्तां पर<sup>18</sup> दत्तां वा यन्न[१\*]द्रक्ष युधिष्ठिर [१\*] महीमहि-  
 17 मतां श्रेष्ठी<sup>19</sup> दाताच्छ्रेयोनुपालनं [॥\*] षष्टिं वर्ष-  
 18 सहस्राणि स्वर्गं मोदति भूमिदः [१\*] आक्षेप्ता  
 19 चानुमत्ता<sup>20</sup> च तान्येव नरके वसेमिति<sup>21</sup> ॥ स्वमुखांश्चा<sup>22</sup> [१\*]  
 20 संवत्सरः षष्ठः ६ चैत्रमासशुक्लपंचमिदिवसः<sup>23</sup> ॥

<sup>1</sup> From the original plates.<sup>4</sup> Read °राजशब्द°.<sup>7</sup> Read °इच्छय°.<sup>10</sup> Read °राज्ञी°.<sup>12</sup> Read °ब्राह्मिः, as above, Vol. III. p. 133, text line 20.<sup>13</sup> Read स्वधर्म°, as *Ind. Ant.* Vol. XIII. p. 49, text line 11.<sup>14</sup> Read चात्र.<sup>16</sup> The plates of Nandaprabhāñjanavarman read राजानः (vocative) instead of वसुधा.<sup>17</sup> Read भूमिस्तस्य.<sup>20</sup> Read °मत्ता°.<sup>23</sup> Read पञ्चमी.<sup>2</sup> Expressed by a symbol.<sup>5</sup> Read °तात्कुटुम्बिनः°.<sup>8</sup> Read वाजसनेय°.<sup>11</sup> Read °विक्रमाभ्यामन्य°.<sup>15</sup> Read °गीतात्स्त्रीका°.<sup>18</sup> Read परदत्ता.<sup>19</sup> Read परदत्ता.<sup>21</sup> Read वसेदिति.<sup>22</sup> Read श्रेष्ठ दाना°.<sup>23</sup> Read स्वमुखांश्चा.<sup>3</sup> Read दैवती.<sup>6</sup> Read °आभिरात्मनः°.<sup>9</sup> Read चोपनेयम्.

Komarti Plates of Chandavarman of Kalinga.

i. 1  
 2  
 3  
 4

ॐ शिवाय नमः ॥ श्रीशिवाय नमः ॥ श्रीशिवाय नमः ॥  
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ii a. 6  
 8  
 10

श्रीशिवाय नमः ॥ श्रीशिवाय नमः ॥ श्रीशिवाय नमः ॥  
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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHER; FELLOW OF THE UNIVERSITY OF MADRAS;  
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,  
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

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Copper-plates of Tribhuvanachakravartin Kôṅêrimaikonḍâṅ. By T. P. Krishnasvami.

## TRANSLATION.

(Line 1.) Óm. Hail! From the victorious (*city of*) *Simhapura*,— the lord of *Kaliṅga*, the glorious *Mahārāja Chandavarman*, who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of *Kōhētūra* :—

(L. 3.) “This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the *Brāhmaṇa Dévaśarman*, who is a member of the *Bhāradvāja gōtra* (*and*) a student of the *Vājasaneyā (śākhā)*. Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old.”

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities.”

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by *Vyāsa* :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.<sup>1</sup> The sixth—*e*—year; the day of the fifth *tithi* of the bright (*fortnight*) of the month of *Chaitra*.

## No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,<sup>2</sup> which I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the *Arulāla-Perumāḷ* (*Vishṇu*) temple at *Kāñchipuram*. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultzsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9' high. The average size of the letters is about 2". Up to the word *-śrīKulaśekharaśeva* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the *Raṅganātha* inscription of *Sundara-Pāṇḍya*, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the *Tamiḷ* language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṭmanābha*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of *Arulāla-Perumāḷ* at *Tiruvattiyūr*,<sup>3</sup> a

<sup>1</sup> Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

<sup>2</sup> No. 34 of the Government Epigraphist's collection for the year 1890.

<sup>3</sup> [This name of ‘Little Conjeeveram’ is derived in inscriptions from *atti*, a *Tamiḷ tadbhava* of the Sanskrit *astin*, ‘an elephant’; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.— E. H.]

quarter of Kāñchīpuram, by the *Mahārāja* Ravivarman, *alias* Saṅgrāmadhira or Kulasēkharadēva Tribhuvanachakravartin Kōṅṇeripmaikōṅḍāṇ, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king<sup>1</sup> Jayasimha,<sup>2</sup> who belonged to the family of Yadu and the lunar race and ruled in the Kēraḷa country, and his wife Umādēvi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of Kēraḷa (which he ruled as he did his town of Kōḷamba). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōḷas subject to the Kēraḷas, and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vira-Pāṇḍya, defeated him and drove him into the Koṅkana and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at Kāñchi.

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōḷamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kēraḷa country.' As *Kūpa-dēsa* or *Kūpa-rājya*, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraḷa,<sup>3</sup> these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraḷa, with Kōḷamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraḷa and over the adjoining countries.<sup>4</sup>

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pālāṅu near Kāñchīpuram.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti<sup>7</sup> śri-Jayasimha ity-abhitas=Sōmānvay-ōttamsakò rāj=śid=iha Kēraḷēshu  
vishayē nāthò Yadu-kshamābhritām ॐ jātò-smād=Ravivarmanma-bhūpatir=  
Umādēvyām kumāras=sivād=dēhavyāpya-śakābda-bhāji samayē dēh=iva virò  
rasaḥ ॐ [1\*]
- 2 <sup>8</sup>Kshayan=nitvā sō=yam kali-balam=iv=ārāti-nivahañ=jayaśrivat kṛitvā nija-  
sahacharīm Pāṇḍya-tanayām ॐ trayastrimśad-varshò yaśa iva yayau Kēraḷa-

<sup>1</sup> In line 6 he is called *Mahārājādhirāja Paramēvara*.

<sup>2</sup> [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōḷamba (Kollam) year 644, of Ādityavarman, who calls himself an 'ornament of the race (*asvaya*) of Jayasimha.' An inscription at Kollam (Quilon), dated in the Kōḷamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svastya=astu Jayasimhasya Vira-Kēraḷavarmanah* [\*] *ta[th]ā tadvasmājāntā=cha rājyasya nagarasya cha* [1\*].— E. H.]

<sup>3</sup> Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard *Kūpa-dēsa* or *Kūpa-rājya* as the country around Ārriṅgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Rājārāja Chōḷa, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the *Kalingattu-Parani* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttuṅga Chōḷa. (On *Kūpa-rājya* see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōḷamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

<sup>4</sup> The prince Vira-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince Mārtāṇḍavarman *alias* Vira-Pāṇḍyadēva of Vēṇāḍ, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

<sup>5</sup> [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

<sup>6</sup> From an inked estampage, supplied by Dr. Hultzsch.

<sup>7</sup> Metre: Śārdūlavikṛidita.

<sup>8</sup> Metre: Śikhariṇī.

- padam raraksha svam rāshṭran=nagaram=iva Kōlambam=adhipaḥ ८ [2\*] Jitvā<sup>1</sup>  
 Saṅgrāmadhirō nripatir=adhiraṇam<sup>2</sup> vidviṣam Vira-Pāṇḍyam
- 3 kṛitv=āsau Pāṇḍya-Chōḷān=naya iva tanumān Kēraḷēbhyō=py=adhinān ८  
 shatchatvāriṁśad=abdas=tata=bhuvī makutaṅ=dhārayan=Vēgavatyāḥ kṛidām  
 simbhāsana=sthaś=chiram=akṛita mahī-kirtti-vāṇi-ramābhīḥ ८ [3\*] Kṛitvā<sup>3</sup> Kēraḷa-  
 Pāṇḍya-Chōḷa-vijayam k[li]pt=ābhishékōtsavas=samgrām-āpajayēna Ko[m]-
- 4 kaṇa-gatan=tam Vira-Pāṇḍyam ripum ८ nītvā sphīta-balan=tatō=pi vipinañ=jitvā  
 disām=uttarām Kāñchīyām=atra chaturttham=abdām=alikhat Saṅgrāmadhirō  
 nripaḥ ८ [4\*] Ā<sup>4</sup> Mērōr=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ८  
 Yadukula-sékharā ēsha kshōpīm Kulasékharā[h] svayam bubhujē ८ [5\*]
- 5 Svasti [1\*] Śrīh' [1\*] Chandrakula-maṅgalapradīpa ८ Yādava-Nārāyaṇa ८ Kēraḷadēśa-  
 puṇyapariṇāma ८ nāmāntara-Karṇa ८ Kūpaka-sārvaabhauma ८ kulaśikhari-  
 pratishṭhāpita-Garuḍaddhvaja ८ Kōlambapuravar-ādhiśvara ८ śrīPatma(dma)nābha-  
 padakamala-paramārādhaka ८ praṇatarāja-pratishṭhāchāryya ८ vimatarāja-  
 bandikāra ८
- 6 dharmmataru-mūlakanda ८ satgu(dgu)ṇ-ālamkāra ८ chatushshasṭhīkalā-vallabha ८  
 Dakṣiṇa-Bhōjarāja ८ Saṅgrāmadhira ८ mahārājādhirājaparamēśvaraJayasimhā-  
 dēva-nandana-Ravivarmmamahārāja-śrīKulasékharadēva ८ <sup>5</sup>Tribhuvāṇachakra-  
 vatti Kōṅēriṇmai-koṇḍāṅ Kāñchīpurattil Tiruvattiyūril niṅṅ=aruḷiya Aruḷāḷa-  
 Pperumāl
- 7 kōyil=ttirupadi Śrīvaiṣṇavargaḷukku [11\*] Perumāl Aruḷāḷa-Pperumālukku  
 nam pērāl=kkatṭiṇa Kulasēgarāṅ-śandikkum amudupaḍi sātṭuppaḍi ulliṭṭa pala  
 vēṅjaṇattukkum Āvaṇi-mādattu eḷund=aruḷa nam pērāl kaṇḍa tirunāḷukkum  
 tiṅṅat-ttirunāḷukkum amudupaḍi sātṭuppaḍi ulliṭṭa vēṅjaṇattukkum  
 tirukkoḍi . . . . .

## TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yadu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when<sup>6</sup> the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarman, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession<sup>7</sup> of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōlamba.

(V. 3.) This king Saṅgrāmadhira, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōḷas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.<sup>8</sup>

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōḷas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

<sup>1</sup> Metre: Sragdharā.

<sup>2</sup> Metre: Śārdūlavikṛiḍita.

<sup>3</sup> From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

<sup>4</sup> The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

<sup>5</sup> The phrase *padam yd* appears to be used in the sense of *padam kṛi*; *pada* by itself is synonymous with *śikha* or *pradīpa*.

<sup>6</sup> The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *edat-rāmā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkana**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchī** wrote his fourth year.

(V. 5.) As far as the **Mēru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's** race, **Kulaśekhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's** race, the **Nārāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraḷa** country, the **Karṇa** under another name,<sup>1</sup> the **Kūpaka's** universal monarch, the establisher of his **Garuḍa**-banner on the (*seven*) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,<sup>2</sup> the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja** of the South, **Samgrāmadhira** (*i.e.* the one firm in battle), the son of the **Mahārājādhirāja Paramēśvara Jayasimhadēva**, **Ravivarman** the **Mahārāja**, the glorious **Kulaśekhara**dēva, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'<sup>3</sup> (*addresses the following order*) to the **Śrīvaishnavas** of the sacred shrine in the temple of **Aruḷāla-Perumāḷ**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchīpuram** :—

(L. 7.) [*We have given*] to the lord **Aruḷāla-Perumāḷ** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)<sup>4</sup> of **Kulaśekhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner<sup>5</sup> . . . . .

#### No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,<sup>7</sup> which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (**Vishṇu**) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhāshanaśya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidviṣham*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyasē*, l. 11, and *Garuḍaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmandbha*, l. 3, *satguna*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyas*, l. 11, and *khaṭṭgō*, l. 11.

<sup>1</sup> *Nāmadāra-Karṇa* apparently is equivalent to *nāmadāra-yuktō Karṇaḥ*.

<sup>2</sup> See above, p. 146, note 3.

<sup>3</sup> [The temple at Trivandrum, the capital of Travancore, is dedicated to **Padmanābha** (**Vishṇu**), and the Travancore sovereigns bear the title *Śrī-Padmandbha-dēva*. The gold coins which the rulers of Travancore distribute to **Brāhmaṇas** at the *tulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayāḷam legend *Śrī-Patma(dma)ndbha*; see the *Madras Journal of Literature and Science* for 1839-94, p. 64 f.—E. H.]

<sup>4</sup> See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

<sup>5</sup> Compare above, Vol. III. p. 98.

<sup>6</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 133.

<sup>7</sup> No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king **Ravivarman**, *alias* **Samgrāmadhira** or **Kulaśékharadēva**, and up to the word *-śrīKulaśékharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at **Kāñchī**, has here been omitted. Verses 5—8, which were composed by **Kavibhūshana**, then record that the king, after subduing his opponents, worshipped his tutelary deity **Vishnu** at **Raṅga**, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *panas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of **Ravivarman**, also composed by **Kavibhūshana**, which does not contain anything to which special attention need be drawn here.

TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āsīd=iha Kēraḷēshu  
vishayē nāthō Yadu-kshamābhritām ७ jāto=smād=Ravivarmma-bhūpatir=  
Umādēvyām kumāraś=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva  
virō rasaḥ ७ [1\*] <sup>3</sup>Kshayan=nitvā sō=yam kali-balam=iv=ārāti-nivahañ=  
jayaśrivat kṛitvā nija-sahacharim Pāṇḍya-tanayām ७ trayastrimśad-varshō
- 2 yaśa iva yayau Kēraḷa-padam raraksha svam rāshṭran=nagaram=iva  
Kōḷambam=adhipaḥ ७ [2\*] Jitvā<sup>4</sup> Samgrāmadhirō nripatir=adhirapaṁ  
vidvisham<sup>5</sup> Vira-Pāṇḍyam kṛitv=āsan Pāṇḍya-Chōḷān=naya iva tanumān  
Kēraḷēbhyō=py=adhinān ७ shaṭchatvārimśad-abdas=tata-bhuvi mukutaṁ=dhārayan=  
Vēgavatyāḥ kṛidām simhāsana-sthaś=chiram=akṛita mahi-kirtti-vāṇi-ramābhīḥ ७  
[3\*] Ā<sup>6</sup> Mēror=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ७ Yadukula-śékbara śha  
kshōpim Kulaśékharā[h] svayam bubh[u]jē ७ [4\*]  
Svasti [1\*] Śrī[h] [1\*] Chandrakula-maṅgalapradīpa<sup>7</sup> | Yādava-Nārāyana |  
Kēraḷadēśa-puṇyaparipāma | nāmāntara-Karṇa | Kūpaka-sārvvabhauma |  
kulaśikhari-pratishṭhāpita-Garuḍaddhvaja | Kōḷambapuravar-ādhisvara |  
śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 patarāja-pratishṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda |  
satgu(dgu)ṇ-ālamkāra | chatushshashṭhikalā-vallabha | Dakṣhiṇa-Bhōjarāja |  
Samgrāmadhira | mahārājādhirājaparamēśvaraJayasimhadēvanandana-  
Ravivarmmamahārāja-śrīKulaśékharadēva ७ Kṛitvā<sup>8</sup> durnnaya-vairi-  
nairṛita-śamam saṁskāra-samśōdhitē ni[drā]ṇam=adhidēvatān=nirupa-
- 5 mair=abhycheyya mauly-ādibhiḥ ७ dharmmair=antar=adhisṭhītē saḥṛidayais=  
Samgrāmadhiraḥ kṛiti Raṅgē=smin sumanō-dhivāsam=akarōl=lāsyē niyuṇya  
trayim ७ [5\*] Labdhā sāgaranēmi-bhūmi-vishayā rantum pratishṭhā yatas=  
tasmai śrī-Kulaśékharō Yadu-patis-trikshatra-chūḍamaṇiḥ ७ Raṅgē=smin  
Kamalā-sakhāya Harayē rāmyām pratishṭhān=dadau
- 6 santāḥ pratyupakurvātē hy=upakṛitāḥ sarvvē kim=atr=ātbbu(dbhu)tam ७ [6\*]  
Bhūpāḥair=īla-Kārttavīryya-Sagarair=yyaḥ pūrvvam=āsīt kṛitāḥ paśchāt  
prauḍhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ७ chakrē Śakra iv=

<sup>1</sup> From an inked estampage, supplied by Dr. Hultzsch.<sup>2</sup> Metre: Śārdūlavikṛīḍita.<sup>3</sup> Metre: Śikhariṇi.<sup>4</sup> Metre: Sragdharā.<sup>5</sup> Read *vidvisham*.<sup>6</sup> Metre: Giti.<sup>7</sup> The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulaśékharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.<sup>8</sup> Metre of verses 5—8: Śārdūlavikṛīḍita.

- âśrayas=sumanasām samrât trayīdharmma-vid=Raṅgê=smin=ruchirâṅka-  
samārita-Ramâ-rôchishṇavê Viṣṇavê | [7\*]
- 7 Samrâjâm=iva yas=satām samudabhūt=tais=tair=ggunair=mmâtri[kâ] saisha<sup>1</sup> śrī-  
Kulaśêkharas=śatabbīshak-târê sa-kanyâ-ravau ८ bhattêbhyaḥ puratô=tra  
Raṅga-nripatêḥ pañchâsatê śākshīṇaḥ pratyêkam pratihāyanam paṇa-śatan=  
dâ[t]um pratishṭhâm<sup>2</sup> vyadhât ८ [8\*] Kavibhūṣaṇasya ८
- 8 Svasti<sup>3</sup> [ku]rmmas=trayīdharmma-[va]rmmāṇê Ravivarmmāṇê | raṇakarmma-  
[sthi]t-âdharmma- . rmma . [râti]-sârmmāṇê ८ [9\*] [Du]rbalasya balam  
râj-êty-êshâ satyâ sarasvatī | Saṅgrâmadhirô dharmmasya durbalasya  
balam kal[au] ८ [10\*] Raviś-cha Ravivarmmâ cha d[iv]âv=iman tējaśān=  
nidhī | êkasy=ānhi(hni) p[r]atâpa-[śrī]r=aparasya tv=aharnnisam ८ [11\*]  
Kṛishṇas=cha Ravivarmmâ cha Yaduvamś-ôtbha(dbha)vâv=ubhau |
- 9 êkô gôpavadhû-jâras=svadâr-aikaparô=paraḥ | [12\*] Râjyâ[bhi]shê[ka]-kâmânām  
Râvivarmmâ-mahîpatê ८ pushp-âbhishêkô bhûpânân=tvat-[pa]dâmbhōja-  
dhâraṇam | [13\*] Guru-kalpadrûm-Êndr-âdhyân=dyâm karôshi Ravê  
mahīm ८ jñâtâ dâtâ satām pâtâ mahatām kin=nu dushkaram | [14\*]  
Saṅgrâmadhira tvad-râjyê chôrô n=âst=îti
- 10 vâñ=mrīshâ ८ champaka-dyutisarvvasva-chôras=tê vighras=svayam | [15\*]  
Dṛishṭvâ Dakshīṇa-Bhōja tvām parê bibhyati tad=varam ८ para-dârân=api  
draṣṭum bibhêshi tvām hi sarvvdâ | [16\*] Êkas=svâdu na bhujîṭ=êty=  
êtat kin=na sêrutam vachâḥ ८ êkas=svâdu ja[ga]t sarvva bhukshê  
Yâdava-bhûpatê | [17\*] Kathan=Dakshīṇa-Bhōja tvām bruvatê
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadâ paschâd=vittam yat=ta[n=na]  
buddhyasê | [18\*] Ripû[n]=êkô jayâm=îti raṇê mâ dṛipya Yâdava ८  
bâhuḥ khatgô(dgô) manô vâjī sahyâḥ kin=na santi tê | [19\*] Prâyô na  
dôsha strî-hatyâ râjñām Râma-sadharmmaṇām ८ sa[tâ]m saharim hamsi  
Ravivarman-daridratâm | [20\*] Dhanam sarvvan=dadâm=îti kathan=tê  
Yâdava
- 12 vratam ८ brahmâṇḍa-bhâṇḍâgârê=smin sañch[i]nôsh[i] yasô-dha[na]m |  
[21\*] <sup>4</sup>[S]êvyas=tais=tair=ggunair=êva sêvitum yad=dadâs[i] naḥ | êshâ  
Yadu-patê satyam=ikshubhakshapa-dakshīṇâ | [22\*] Kulaśêkhara-bhûpâ[a]h  
simhâsa[na]ñ=jushatv=aya[m] | simhâsana-jushô lôkê sthâvarâ êva  
bhûbhṛitah | [23\*] Saṅgrâmadhira ity=êtam=ma-
- 13 ntram pañch-âksharam budhâḥ | [ja]pantô durggatiñ=jitvâ prâpnuvanti param  
[ś]ivam | [24\*] Iti Yâdavakirtt-îndôḥ kalâsh=shôḍaśa sūktayah |  
ullâsayantu ku-mudam Bhūṣaṇê parvvaṇi sphuṭâḥ [25\*] <sup>5</sup>Atasi-champaka-  
varṇau tulasî-kirtti-surabhikṛita-svâṅgau | Yadu-nâthau nâthau naḥ kṛitam=  
aparais=chittadêva-naradêvaiḥ ८ [26\*]
- 14 Kavibhūṣaṇasya ८

## TRANSLATION.

[Up to the word *-śrīKulaśêkharadêva* in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

<sup>1</sup> See *Kâśikâ* on Pânini, vi. 1, 134.

<sup>2</sup> Read *pratishṭhâm*.

<sup>3</sup> Metre of verses 9-25: Ślôka (Anushtubh). In the fourth Pâda of verse 9 two *aksharas* are quite effaced.

<sup>4</sup> Originally *dêvyas*= was engraved, but the *d* of the first *akshara* is effaced, and in the place of it *s* seems to have been engraved.

<sup>5</sup> Metre: Giti.

**Raṅga**, which is purified with holy rites and is full of pleasing works of piety, the wise **Śaṅgrāmadhira** made here an abode of the god, having appointed the three Vēdas for the dance (?).<sup>1</sup>

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalā (Lakshmi), the glorious Yadu lord **Kulaśekhara**, the crest-jewel of three lines of kings,<sup>2</sup> gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this ?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Iḷa, Kārtavīrya and Sagara, that the Yadu lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at **Raṅga** for Vishṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśekhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *panas* each to fifty learned men.— By **Kavibhūshana**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vēdas, . . . . the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Śaṅgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishṇa** and **Ravivarman** were born in Yadu's family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,<sup>3</sup> the tree of paradise, and Indra. What is there difficult for the great ?

(V. 15.) O **Śaṅgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhōja of the South**! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?<sup>4</sup> Alone you enjoy the whole earth, O **Yādava king**!

(V. 18.) How is it, O you **Bhōja of the South**, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards,

(V. 19.) Do not boast, O **Yādava**, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies ?

(V. 20.) Surely, kings who behave like **Rāma**, incur no guilt by killing women;<sup>5</sup> (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

<sup>1</sup> I do not see the exact meaning of the three last words of the verse, *lāyē niyujya trayātm*. The word *adhivāsa* (in *śaṅgrāmadhivāsa*) is said to be synonymous also with *adhivāsana*, 'the act of causing a divinity to take up its abode in an image.'

<sup>2</sup> Compare above, Vol. III. p. 17, verse 30, and note 5.

<sup>3</sup> Jupiter was the teacher of the gods.

<sup>4</sup> See Böhlingk's *Ind. Sprüche*, 2nd ed., No. 1891: *Ēkaḥ svādu na bhūñjīta śkaśch=ārthāna=na chintayēt śkē na gaohāhād=adhivāsaḥ =aikāḥ svptīshu jāgrīdyt* ||

<sup>5</sup> See *Raghuvamīa*, xi. 17 ff.



(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (*you*), that verily is (*to us*) a donation of a meal of sugar.

(V. 23.) May this king Kulaśékhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *San̄grāmadhīra*,<sup>1</sup> overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yadu lords<sup>2</sup> who have the hue of the *ataśī* and *champakā* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

#### No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

Mahēndravāḍi is a village 3 miles east-south-east of the Sholinghur Railway Station<sup>3</sup> on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvidi, so called because it originally formed the eastern street of Mahēndravāḍi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvripāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravāḍi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Gunabhara on the Trichinopoly rock,<sup>4</sup> and consists of a single Sanskrit verse in the Kōkilaḥa metre, each *pāda* of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name Mahēndra-Vishṇugriha, i.e. 'the Vishṇu temple of Mahēndra;'

<sup>1</sup> [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

<sup>2</sup> i.e. the god Vishṇu-Krishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

<sup>4</sup> *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. HULTZSCH.

SCALE ONE-THIRD.

Photo., S. I. O., Calcutta.

Reg. No 201, Ep Ind.—May 20.—005



that it stood on the bank of the Mahendra-tatāka, i.e. 'the tank of Mahendra;' and that it was situated in Mahendrapura, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that Mahendrapōtarāja was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname Guṇabhara, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two Pallava kings called Mahendrarman, who belonged to the first half of the seventh century of our era.<sup>1</sup> Mr. Venkayya has adduced certain facts reported in the *Periyapurānam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendrarman I.<sup>2</sup> Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the Tondai-maṇḍalam, within which Vallam and Mahendravādi are situated, but also the Chōla country, to which Trichinopoly belongs.

TEXT.<sup>3</sup>

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम्]<sup>4</sup>  
 2 स्थिरसुर कारितं गुणभरेण विदार्ये गिल[ाम्] [।\*]  
 3 ज[न]नयनाभिर[।]मगुणधाम महेंद्रपुरे  
 4 मह[ति] महेंद्रविष्णुगृहनाम सुरा[रि]गृ[हं] .[।\*]

## TRANSLATION.

Splitting the rock, Guṇabhara caused to be made on (*the bank of*) the Mahendra-tatāka (*tank*) in the great (*city of*) Mahendrapura this solid, spacious temple of Murāri (Vishṇu), named Mahendra-Vishṇugriha, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

## No. 20.— SEMRA PLATES OF PARAMARDIDEVA;

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at Semra, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shāhgarh, a police station in the Sāgar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,— to judge from the impressions,— about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess Lakshmi, which divides the first five lines

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 341.<sup>2</sup> *Above*, Vol. III. p. 277 f.<sup>3</sup> From inked stampages, prepared by Mr. T. P. Krishnaasvami Sastri, M.A.<sup>4</sup> Read मितं. The final म at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshara* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is  $\frac{1}{4}$  inch. The characters are the Nāgarī of the 12th century A.D. They closely resemble those of the two Mahāba inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *pulādhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect Sanskrit, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many Prākṛit or hybrid forms. Thus we have *Chaubhujā* for *Chaturbhujā*; *Vachchha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasē* for *Vasishtha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishikēsa*; *Salakhanē* for *Sallakshana*; *Sōmē* (*Sōmēkasya*), probably for *Sōmadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);<sup>1</sup> *Dēū* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhana*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;<sup>2</sup> and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in *Parāsara* for *Parāśara*; *Kausika* for *Kaushika*; *Sāmkritya* for *Sāmkṛitya*; *vasundharā* for *vasumdhara*; *sākhā* for *sākhā*; *ansa* for *amśa*; *Yayurvēda* for *Yajurveda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *āchchhētā* in line 120. There are also some clerical mistakes, e.g. *śrīmanmat* for *śrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an Anushtubh ślōka in honour of the Chandrātrēya race of princes:—"Victorious is the race of the Chandrātrēya princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant." Next comes a prosē passage which refers to Paramardidēva:—"In this prosperous (*race*), radiant through the appearance of such heroes as *Jayaśakti* and *Vijayaśakti*, who were glorified through their victories over their adversaries, there is victorious the illustrious *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Paramardidēva*, an ardent devotee of *Mahēśvara* and lord of the famous *Kālañjara*, who meditated on the feet of (*i.e.* was the successor of) the illustrious *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Madanavarmadēva*, who meditated on the feet of (*i.e.* was the successor of) the illustrious *P. M. P. Prithivarmadēva*." The king is further described in a Śārdūlavikṛidita verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Brihaspati, and truthful speech in (*Yama*) the son of (*his*) austerities."<sup>4</sup> Then, when

<sup>1</sup> [In Gujarāt, *Gagā* is a familiar abbreviation for *Gaurīśankara*, and it is possible that *Gāgū* and *Gāgē* may stand for the same word.—G. Bühler.]

<sup>2</sup> [Compare *Palanpur* for *Prahlādanapura*.—G. Bühler.]

<sup>3</sup> The spelling *na* for *ma* is common in a great many other inscriptions of the 6th, 7th and later centuries.

<sup>4</sup> [The *Śisupālavadhā*, ii. 9, shows that we must rather translate:—"and truthful speech in (*Yudhishtira*) the son of *Tapas* (*Dharma*)."—E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:— "He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,—Brāhmanas and other worthy persons,— (*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,— down to the Mēdas and Chandālas, of the following villages:—

- (1) in the district (*vishaya*) of Vikaura,— (a) Khaṭaudā-dvādaśaka, and (b) Tānta(Ṣ)-dvādaśaka, belonging to Rāḷha, and (c) Hāt-āṣṭādaśaka, and (d) Śēsai-grāma;
- (2) in the district (*vishaya*) of Dudhai,— (a) Pilikhini-pañchēla, and (b) Itāva-pañchēla;
- (3) in the district (*vishaya*) of Vaḍavāri,— (a) Isarahara-pañchēla, and (b) Uladana, and (c) Kakaradaha;
- (4) in Gōkula,— (a) Nasahahathidahā (Ṣ), and (b) Patha:—

"Be it known to you, that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),— entrance into them being forbidden to the irregular soldiers (*chāṭa*) and the rest, excepting all the following,— the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiś and Jalhuś, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭias, which is connected with the Ajāyasāgara (*i.e.* the tank of Ajaya),— have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Saṃvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* grass, the wish for prosperity having been duly recited,— [these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tīrtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,— to Brāhmanas emigrated from various *agrahāras* of the Bhaṭṭas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,— the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,<sup>1</sup> which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *divēdin*; *tri* (or *ti*), *i.e.* *trivēdin*; *chāu*, *i.e.* *chaturvēdin*; *a* or *agni*, *i.e.* *agnihōtrin*; *śrō*, *i.e.* *śrōtriya*; *paṃ*, *i.e.* *pañḍita*; *dī*, *i.e.* *dīkshita*; *ṭha*, *i.e.* *ṭhakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.<sup>2</sup> The share<sup>3</sup> which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata*:— "Knowing this, you must bring to these

<sup>1</sup> See the *Alphabetical List* at the end of this paper.

<sup>2</sup> Here probably only a title given to a Brāhmana.

<sup>3</sup> The shares are expressed in *padās*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 548; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts.<sup>1</sup> And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālinī verse:—"The recorder of charitable gifts (*dharmalēkhin*) called Pṛithvidhara, a member of the Vāstavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitāhāra*) Pāhāra."

Our document is thus a confirmation of a former grant by Paramardidēva's grandfather and immediate predecessor,<sup>2</sup> Madanavarmadēva. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [Vikrama-]Samvat 1223, Vaiśākha sudi 7, Thursday, corresponds, according to Professor Jacobi's *Tables*, to Thursday, the 27th April, A.D. 1167, the year given being the southern expired year. Our date of Madanavarmadēva, Samvat 1219, Māgha badi 15, Thursday, corresponds to the 15th February, A.D. 1162, which was a Thursday, the year being the current year, and the scheme used the *amānta* scheme; the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, Vāridurga is probably Barigar in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). Madanapura is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. Vikaura—Beekore *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. Khataudā—Khutourea, S. E. of Beekore.
3. Sēsai—Sajee (P), S. E. of Khutourea.
4. Dudhai<sup>3</sup>—Doodhai, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. Itāya—perhaps Etawah, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. Vaḍavāri—Berwara, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. Uladana—Ooldana *khurd*, 7 miles N. E. of Madanapura, and Ooldana *kullan*, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. Patha—Putha, 4 miles E. of Berwara.

<sup>1</sup> [*i.e.* probably imposts paid by the villagers and strangers or *Uparis*.—G. Bühler.]

<sup>2</sup> According to the pedigree in the Baṭṭēvar stone inscription of Paramardidēva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśovarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> ॥ स्वस्ति । जयत्याङ्गादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्राचेयनरेन्द्राणां  
वंशचन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरीधिवि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-  
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 श्रीदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्द्धदेवपादानुध्यात-  
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मत्परमहिंदिवी<sup>3</sup> विजयी [।<sup>4</sup>]  
सौन्दर्यमकरध्वजे जलनिधी गा-
- 5 श्रीयंमयं दिवोयैश्वर्यं<sup>5</sup> धिषणे धियञ्च तपसः सत्याञ्च वाचं सुते । सृष्टा-  
भ्यासवसाङ्गते<sup>6</sup> परिचरति<sup>7</sup> निष्माणशिष्ये भ्रुवं य-
- 6 चासौ निरमाख्यनन्यसदृशो धात्रा गुणानां गणः ॥ स एष द्रुष्विषहतर-  
प्रतापतापितसकलरिपुकुलः कुलवधूमिव वयन्धरात्रिराकुलां
- 7 परिपालयन्नविकलविवेकनिर्मलीकृतमतिः । विकीरविषये खटीडाहादशक ।  
तथा राल्लसत्कटांटहादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयीग्राम । दुषैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-  
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले  
नसहृथिदहा । प-
- 9 थ । ग्रामाणामुपगतान्ब्राह्मणानन्यांश्च मान्यान्धिक्कताम्कुटुम्बिकायस्वदूतवैद्यमह-  
त्तराम्भेदचण्डालपर्यन्तान्सर्वान्संवीचयति<sup>8</sup> समान्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः<sup>9</sup> (i) ग्रामाः सजलखलाः सखावरजङ्गमाः  
खसीमावह्निनाः<sup>10</sup> सावज्जर्हा<sup>11</sup> भूतभविष्यन्वर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिविष्टाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवत्सलसीमा । गङ्गर-  
कुल । देवश्रीसोमनाथ । तथैतत्संवत्सलिङ्गिभाजल्लुभाकयोर्वडवारि-  
दुवेशा-<sup>12</sup>

<sup>1</sup> From ink-impressions supplied by Dr. A. Führer.

<sup>2</sup> Read श्रीमत्परं.

<sup>3</sup> Read परिचरति निर्माणं.

<sup>4</sup> Read लिखिता.

<sup>5</sup> Read दुषै.

<sup>6</sup> Read ०चयं.

<sup>7</sup> Read वसुंधरां.

<sup>8</sup> Read साधक्यां.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Read ०वसाङ्गते.

<sup>11</sup> Read संवीचयति.

<sup>12</sup> Read भविष्यद्वत्.



- 12 म । अजयसागरसंवहलटिभानां हलचतुष्टयावह्निना मदनपुरे भूमिः ।  
एतत्सर्वं <sup>1</sup>वह्निहत्याभ्याभिः सोनसर[स]मावीसे<sup>2</sup> । सम्वत्<sup>3</sup> १२२३  
वैसाखशुद्धि ७ ।
- 13 गुरुवारे । पूर्वं महाराजाधिराजमीमन्मदनवर्षदेवेनास्मत्पितागह्नेन<sup>4</sup> वारीदुर्मी-  
समावासे सम्वत्<sup>5</sup> १२१८ माघवदि १५ गुरुवारे पुष्यतीर्थोद-  
14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्संतर्ष्य भास्करपूजापुरःसरं चराचरगुहं  
भगवन्तं भवानीपतिमभ्यर्ष्य इतभुजि इत्वा राहुप्रस्ते दिवाकरे मा-  
15 तापित्रोरात्मनश्च<sup>6</sup> पुष्ययशोविवृद्धये । नानाभद्राग्रहारविनिर्मतेभ्यो नानागीचे-  
भ्यो नानाप्रवरेभ्यो नानासाखाध्यायिभ्यो नानानामभ्यो  
16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्वं चन्द्रार्कसमकालं पुत्र-  
पौ[त्र]ायन्वयानुगामिन्याः संकल्पितभूमिः सम्वत्<sup>7</sup> शासनीकृत्य प्र-  
17 दत्ताः । मध्ये (॥) ऋष्यदेचरणे ॥ कश्यपगोत्रचौ [1\*] वीधानेपुत्रचौ ।  
विष्णोः पदमेकम्<sup>8</sup> ॥ उपमन्युगोत्रचि । देव[श]र्मीपुत्रचि । केशवस्य  
पदमेकम् । गौतमगोत्रचि ।  
18 लोहडपुत्रचि । <sup>9</sup>नीष्वदेवस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि ।  
धांधिकस्य पदमेकम् । [मौ]त्तम[गो]त्रचि [1\*] मोधिदपुत्रचि ।  
वामनस्य पदमर्धम्<sup>11</sup> । <sup>12</sup>शांज्ञ-  
19 त्यगोत्रचि । सीरीपुत्रचि । कुलधरस्य पदमेकम् । <sup>13</sup>चैकायनगोत्रसेनापतिकोल्ह-  
णपुत्रसेनापतिअजयपालस्य पदमेकम् । <sup>14</sup>चैकायनगोत्रसेनापति-  
20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णात्रेयगोत्रचौ । <sup>15</sup>नरसिंहपुत्रपं ।  
आनंदस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि । लाखूकस्य  
21 पदार्धम् । कश्यपगोत्रचि । देहणपुत्रचि । पाल्हेकस्य पदार्धम् । भार्गवगो-  
त्रचि । तीकमपुत्रचि । देहूकस्य पदार्धम् । कृष्णात्रेयगोत्रचि ।  
<sup>16</sup>लक्ष्मीवरपुत्र-  
22 चि । सहजैकस्य पदार्धम् । गौतमगोत्रचि । यापापुत्रचि । रीसू-  
कस्य पदार्धम्<sup>17</sup> । शाण्डिल्यगोत्रचि । <sup>18</sup>लक्ष्मीवरपुत्रचि । वाहस्य  
पदार्धम् । <sup>19</sup>शांज्ञत्यगोत्रचि ।

<sup>1</sup> Read वह्निहत्या°.<sup>2</sup> Read वैशाख.<sup>3</sup> च looks like य.<sup>4</sup> Read एकम् throughout the inscription.<sup>5</sup> Read अर्धम् throughout the inscription.<sup>6</sup> Read चैकायच.<sup>7</sup> Read पदार्धम्.<sup>8</sup> Read समावासे.<sup>9</sup> Read पितानह्नेन.<sup>10</sup> Read शाखा°.<sup>11</sup> Read °सिंह.<sup>12</sup> Read लक्ष्मीवर.<sup>13</sup> Read संवत्.<sup>14</sup> Read संवत्.<sup>15</sup> Read निष्.<sup>16</sup> Read शांज्ञ.<sup>17</sup> Read लक्ष्मीवर.<sup>18</sup> Read शांज्ञ.

- 23 'धववाहपुत्रहि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । माल्लकपुत्रची ।  
 क्कान्द्रकस्य पदार्धम् । वाध्वव्यमीत्र(1)पं । माल्लकपुत्रहि । धेल्हकस्य  
 पदार्धम् । भ-
- 24 रहाजगोत्रहि । पुरुषोत्तमपुत्रहि । हरेः पदार्धम् । भरहाजगोत्रहि ।  
 धवसरपुत्रची [1\*] गीतमस्य पदार्धम् । कश्यपगोत्रहि । नारायण-  
 पुत्रची । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रहि [1\*] विमलादित्यपुत्रहि । पाल्लकस्य पदा-  
 र्धम् । क्कणात्रेयगोत्रहि । तीकवपुत्रची<sup>6</sup> । देल्हाकस्य पदार्धम् ।  
 गीतमगी-
- 26 त्रहि । जयाधरपुत्रची । धरणीधरस्य पदार्धम्<sup>2</sup> । वसिष्ठगोत्रहि । 'जग-  
 धरपुत्रची । वाल्लकस्य पदार्धम्<sup>3</sup> । वसिष्ठगोत्रहि । नारायणपुत्र-  
 हि । रिसिकस्य प-
- 27 दार्धम् । 'कौत्सगोत्रहि । जगोत्रम् । वाल्लकस्य पदार्धम् । 'सौख्यवसगी-  
 त्रहि [1\*] गोविन्दपुत्रहि । माल्लकेस्य पदार्धम् । गीतमगीत्रहि ।  
 नामश-
- 28 म्पुत्रची । धरणीधरस्य<sup>4</sup> पदार्धम् । 'परासरगोत्रहि । लाह[ड]पुत्रहि ।  
 पीथूकस्य पदार्धम् । क्कणात्रेयगोत्रहि । वाल्लेपुत्रहि । ल-
- 29 म्नीधरस्य पदार्धम् । गीतमगीत्रहि । गङ्गाधरपुत्रहि । <sup>10</sup>दा[यी]कस्य  
 पदार्धम् । भार्गवगोत्रहि । दामोदरपुत्रदी । मही-

*Second Plate; First Side.*

- 30 धरस्य पदार्धम् । <sup>11</sup>परासरगोत्रहि । नारायणपुत्रहि । विश्वरूपस्य  
 पदार्धम् । <sup>12</sup>कौत्सिकगोत्रहि । नामशम्पुत्रहि । दामोदरस्य  
 पदार्धम् । <sup>13</sup>वसिष्ठगोत्र-
- 31 हि । दामोदरपुत्रहि । पद्मनाभस्य पदार्धम् । <sup>14</sup>परासरगोत्रहि । विश्वा-  
 धरपुत्रची । क्काल्लकस्य पदार्धम् । कश्यपगोत्रहि । पाल्लपुत्रहि ।  
 वाल्लकस्य पदार्धम् ।

<sup>1</sup> Read perhaps better परिवाह.

<sup>2</sup> Read चौ.

<sup>3</sup> Read पदार्धम्.

<sup>4</sup> Read जगधर.

<sup>5</sup> Read पदार्धम्.

<sup>6</sup> The *ka* of कौत्स looks like *cha*.

<sup>7</sup> Read सौख्यवस.

<sup>8</sup> Read धरणीधरस्य.

<sup>9</sup> Read परासर.

<sup>10</sup> The *y* in दायीक is badly formed.

<sup>11</sup> Read परासर.

<sup>12</sup> Read कौत्सिक.

<sup>13</sup> Read वसिष्ठ.

<sup>14</sup> Read पदार्धम्.

- 32 कृष्णाचेयगीचहि । चतुर्भुजपुचहि । दामोदरस्य पदमेकम् । माण्डव्यगीचहि ।  
भास्करपुचहि । गाल्हेकस्य पदार्धम् । कश्यपगीचहि । नारायण-
- 33 पुचचौ । वामनस्य पदार्धम् । श्रांक्षत्यगीचहि । र्षिपुचहि । जाल्हेकस्य  
पदार्धम् । कश्यपगीचचौ । चाल्हेणपुचचौ । देहुलस्य पदार्धम् ।  
कश्यपगीचहि । देव-
- 34 व्रतपुचहि । वासुदेवस्य पदमेकम् । कश्यपगीचहि । माल्हेपुचचौ ।  
देवदत्तस्य पदमेकम् । परासरगीचहि । श्रीधरपुचहि । रामस्य  
पदमेकम् । कौण्डि-
- 35 ख्यगीचहि । देलूपुच(1)चौ । माल्खूकस्य पदमेकम् । (एक ।) वसिष्ठगीचहि ।  
श्रीधरपुचहि । रील्लूकस्य पदमेकम् । कश्यपगीचहि । नाटपुचहि ।  
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगीचहि । नाहिलपुचहि । देजकस्य पदार्धम् । वल्लगीचहि ।  
गोल्हेपुचहि । हरिशर्माणः पदार्धम् । गौतमगीचहि । कनसामि-  
पुचहि । जैतेकस्य पदचतुर्थ्यांसः<sup>7</sup> । गौ-
- 37 तमगीचहि । कद्रूपुचचौ । महिंदस्वामिनः पदार्धम् । कृष्णाचेयगीचहि ।  
माल्हापुचहि । लक्ष्मीधरस्य पदार्धम् । कृष्णाचेयगीचहि । माल्हा-  
युचहि । पीयूकस्य पदार्धम् । चन्द्रा-
- 38 चेयगीचहि । जाहुलपुचहि । मनोरथस्य पदार्धम् । कश्यपगीचहि ।  
वामनपुचहि । नारायणस्य पदार्धम् । वधुलगीचहि । वराह-  
पुचचौ । रील्लेकस्य पदार्धम् । गौ-
- 39 तमगीचहि । कनसामिपुचहि । लाखूकस्य पदचतुर्थ्यांसः<sup>9</sup> । गौतमगीचहि ।  
महिंदस्वामिपुचहि । पजूनस्य<sup>10</sup> पदचतुर्थ्यांसः<sup>11</sup> । गौतमगीचहि ।  
महिंदस्वामिपुचहि । [1<sup>8</sup>] गोविंद-
- 40 स्य पदचतुर्थ्यांसः<sup>11</sup> । वल्लगीचहि । कोकापुचहि । वासुदेवस्य पदार्धम् ।  
कृष्णाचेयगीचहि । विखरूपपुचहि । रीसडस्य पदार्धम् । कौख-  
गीचहि । सोलपुचहि । वाळस्य पदार्ध-

<sup>1</sup> Read सांख्य.<sup>4</sup> Read कौण्डिन्य.<sup>7</sup> Read चतुर्थींसः.<sup>8</sup> Read पञ्चमस्य.<sup>2</sup> Read चधि.<sup>5</sup> *Alha* looks like *Alhaa*.<sup>6</sup> Read वसुध.<sup>11</sup> Read चतुर्थींसः.<sup>3</sup> Read परासर.<sup>6</sup> Read परासर.<sup>9</sup> Read चतुर्थींसः.<sup>10</sup> Read विचडप.

- 41 म । कश्यपगोत्रहि । देवशर्मपुत्रची । 'पाल्कस्य पदार्थम् । 'वसिष्ठ-  
गोत्रहि । हरिपुत्रहि । सुभंकरस्य<sup>१</sup> पदार्थम् । पाणिनिगोत्रपं ।  
महाबंदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाबंदपुत्रपं । नारायणस्य पदमेकम् ।  
कश्यपगोत्रपं । जाडूपुत्र । [देवदत्त]स्य पदमेकम् । वसिष्ठगोत्रहि ।  
कामेपुत्रहि । [ये?]डू-
- 43 कस्य पदमेकम् । 'त्रैकायनगोत्रहि । मधुसूदनपुत्रहि । वक्रराजस्य पद-  
मेकम् । भार्गवगोत्रची । गार्गुपुत्रची । सुभंकरस्य<sup>२</sup> पदमेकम् ।  
भार्गवगोत्रची । ब्र[ह्म]-
- 44 पुत्रची । यज्ञधरस्य पदमेकम् । भार्गवगोत्रची । सीहडपुत्रची । विद्या-  
धरस्य पदमेकम् । गौतमगोत्रहि । 'भवणसामिपुत्रहि । देहणस्य  
पदमर्थम् [1] कु[त्स]गो-
- 45 त्रहि । सीलणपुत्रहि । वाङ्कस्य पदार्थम् । भरद्वाजगोत्रहि । हरि-  
पुत्रहि । माधवस्य पदार्थम् । शाण्डिल्यगोत्रहि । तीकवपुत्रहि ।  
नामदेवस्य पदचतुर्थान्सः<sup>३</sup> [1\*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्सः<sup>४</sup> । तथा भ्रातृहि । गोविंदस्य पदचतुर्थान्सः<sup>५</sup> ।  
तथा भ्रातृहि [1\*] केशवस्य पदचतुर्थान्सः<sup>६</sup> । भार्गवगोत्रहि [1\*]  
विष्णुपुत्रहि । वासुदेवस्य प-
- 47 दार्थम् ॥<sup>७</sup> । गार्ग्यगोत्रहि । 'परसुरामपुत्रची । लक्ष्मीधरस्य पदार्थम् ।  
भार्गवगोत्रत्रि<sup>१०</sup> । महासाणपुत्रची । वाल्मेकस्य पदार्थम् । उप-  
मन्युगोत्रहि । ब्रह्म-
- 48 पुत्रहि । वावणस्य<sup>११</sup> पदार्थम् । भार्गवगोत्रहि । <sup>१२</sup>महाशर्महि [1\*] देवर्षेः  
पदार्थम् । कश्यपगोत्रहि । भोगादित्यपुत्रहि । <sup>१३</sup>रिषेः पदार्थम् ।  
उपमन्युगोत्रहि । <sup>१४</sup>रिषि-
- 49 पुत्रहि । विश्वरूपस्य पदार्थम् । गौतमगोत्रत्रिलोचनपुत्रहि । नामदेवस्य  
पदार्थम् । कश्यपगोत्रहि । <sup>१५</sup>गोविंदपुत्रहि । मधुसूदनस्य<sup>१६</sup> पदार्थम् ।  
शाण्डि-

<sup>१</sup> *Alth* looks like *Altha*.

<sup>४</sup> Read त्रैकायण.

<sup>३</sup> Read चतुर्थान्सः.

<sup>१०</sup> Read हि.

<sup>१३</sup> Read ऋषेः.

<sup>१६</sup> Read मधुसूदनस्य.

<sup>२</sup> ड looks like पु.

<sup>५</sup> Read सुभंकरस्य.

<sup>६</sup> Dele ॥:.

<sup>११</sup> Probably रावणस्य.

<sup>१४</sup> Read ऋषि.

<sup>१</sup> Read सुभंकरस्य.

<sup>१२</sup> Perhaps सुवचसामि.

<sup>१३</sup> Read परपु.

<sup>१५</sup> Probably महाशर्मपुत्र.

<sup>१६</sup> Read गोविन्द.

- 50 व्यगीचहि । विश्वरूपपुत्रहि । पीयूकस्य पदार्धम् । भार्गवनीचहि ।  
महीधरपुत्रहि । तीकवस्य पदार्धम् । शाण्डिल्यगीचहि । विश्व-  
रूपपुत्रहि । लाखूक-
- 51 स्य पदार्धम् । भरद्वाजगीचहि । कपिलेश्वरपुत्रहि । प्रभाकरस्य पदा-  
र्धम् । भार्गवगीचहि । सीरीपुत्रहि । साहस्य पदार्धम् ।  
दार्क्युतगीचवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगीचहि । वायीपुत्रची । केशवस्य पदमेकम् ।  
<sup>1</sup>गौतमगीचहि । <sup>2</sup>सुभंकरपुत्रची । भास्करस्य पदमेकम् । दार्क्य-  
युतगीचची । जाल्हूपुत्रची । रि-
- 53 सिकेशस्य<sup>3</sup> पदमेकम् । चन्द्राचेयगीचहि । सीमदेवपुत्रपं । माल्हूकस्य  
पदमेकम् । धौम्यगीचहि । असधरपुत्रहि । वीठुकस्य पदमेकम् ।  
भार्गवगीचहि<sup>4</sup> । भायिलपु-
- 54 चहि । लाखूकस्य पदमेकम्<sup>5</sup> । कश्यपगीचहि । <sup>6</sup>सुभाकरपुत्रदी । राल्हू-  
कस्य पदमेकम् । वसिष्ठगीचहि । पाणिनिपुत्रहि । गङ्गाधरस्य  
पदमेकम् । <sup>7</sup>चैकायनगीचवसु-
- 55 पालपुत्रहि । अणतपालस्य पदमेकम् । वसिष्ठगीचहि । गोविंदपुत्रहि [1\*]  
त्रिलोचनस्य पदमेकम् । कश्यपगीचस्वि<sup>8</sup> । आल्हणपुत्रहि । विजय-  
सीहस्य पदमेकम् । <sup>9</sup>परास-
- 56 रगीचहि । <sup>10</sup>विद्यावरपुत्रची । वाल्हूकस्य पदार्धम् । कश्यपगीचहि ।  
देवेश्वरपुत्रहि । वावणस्य<sup>11</sup> पदार्धम् । कश्यपगीचहि । नारायणपुत्रहि ।  
जगधरस्य<sup>12</sup> पदार्धम् । भा-
- 57 र्गवगीचची । गांगूपुत्रची [1\*] गोविंदस्य पदार्धम् । <sup>13</sup>गौतमगीचहि ।  
<sup>14</sup>मवसुदनपुत्रहि । देऊकस्य पदार्धम् । <sup>15</sup>धौम्यगीचहि [1\*]  
<sup>16</sup>रिषिपुत्रहि । पुरुषोत्तमस्य पदार्धम् । <sup>17</sup>वसिष्ठगी-
- 58 चहि । नारायणपुत्रहि । दिवाकरस्य पदार्धम् । <sup>18</sup>वसिष्ठगीचहि । राम-  
चन्द्रपुत्रहि । वासुदेवस्य पदार्धम् । कुल्लगीचहि । वासधरपुत्रहि ।  
पाल्हूकस्य पदार्धन<sup>19</sup> । कृष्णाचे-

<sup>1</sup> Read गौतमगीच.

<sup>4</sup> Read भार्गवनीचहि.

<sup>7</sup> Read चैकायस.

<sup>10</sup> Read विद्याधर.

<sup>13</sup> नी looks like *gnd*.

<sup>16</sup> Read चहि.

<sup>19</sup> Read वसिष्ठ ; *shpha* looks like *pfha*.

<sup>2</sup> Read सुभंकर.

<sup>5</sup> Read पदमेकम्.

<sup>8</sup> Read चि.

<sup>11</sup> Probably रावणस्य.

<sup>14</sup> Read मवसुदन.

<sup>17</sup> The *shpha* of वसिष्ठ looks like *pfha*.

<sup>3</sup> This is a corruption of इनीकिर.

<sup>6</sup> Read सुभाकर.

<sup>9</sup> Read पराशर.

<sup>12</sup> Read जनहरस्य.

<sup>15</sup> Read धौम्य.

<sup>20</sup> Read पदार्धम्.

- 59 यगीचि । जाहडपुचि । मवसूदनस्य<sup>1</sup> पदार्धम् । 'गार्ग्यीचि ।  
 'परासरपुचि । वेदस्य पदार्धम् । 'पसिष्ठगीचि । गङ्गाधरपुचि ।  
 मवसूदनस्य<sup>2</sup> पदार्धम् [1\*] चञ्चि-
- 60 गीचि । केशवपुचि । रिसिकेसस्य<sup>3</sup> पदार्धम् । शाण्डिल्यगीचि ।  
 चंद्रादित्यपुचि । विद्याधरस्य पदार्धम् । कश्यपगीचि । शर्मादि-  
 त्यपुचरा । ह्यलस्य पदमे-

• Second Plate; Second Side.

- 61 काम । भरद्वाजगीचिना । नारायणपुचिना । लक्ष्मीधरस्य पदमेकम् ।  
 प्रतीहारान्वये रा । जाहडपुचरा । महिलूकस्य पदद्वयम् । 'कौसिक-  
 गीचमहीपालपुचि । वामदेवस्य प-
- 62 दार्धम् । कश्यपगीचपं । नरसिंहपुचपं । केशवस्य पदार्धम् । 'ययुर्वेद-  
 चरणे ॥ भरद्वाजगीचपं । 'भानंदपुचप ॥ पं । देवशर्माणः पदद्वयम्<sup>10</sup> ।  
 भरद्वाजगीचप । गासलपुचि । ज-
- 63 यशर्माणः पदमेकम् । भरद्वाजगीचप । गासलपुचि । माल्लूकस्य  
 पदमेकम् । कश्यपगीचि । आल्लपुचपन्नि । कुलादित्यस्य  
 पदमेकम् । भरद्वाजगीचि । अस-
- 64 धरपुच(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगीचपं । पाल्लपुचि [1\*]  
 सीमेकस्य पदमेकम् । कौसिकगीचपं । पीथनपुचि । असधरस्य  
 पदमेकम् । <sup>11</sup>परासरगीचि । सीमद-
- 65 त्तपुचचौ । श्रीनिवासस्य पदमेकम् । गौतमगीचि । सूपटपुचपं । चौभु-  
 जस्य पदमेकम् । गौतमगीचचौ [1\*] सुजपुचपं । पृथ्वीधरस्य  
 पदमेकम् । भरद्वाजगीचपं । पुरुषी-
- 66 त्तमपुचपं । गागीकस्य पदमेकम् । चन्द्राचेयगीचदी । अभिनंदपुचदी ।  
 विद्यानंदस्य पदमेकम् । चन्द्राचेयगीचदी । अभिनंदपुचदी ।  
 चर्मानदस्य<sup>12</sup> पदमेकम् । <sup>13</sup>चैकायनगीच-

<sup>1</sup> Read मवसूदनस्य.

<sup>4</sup> Read वसिष्ठ.

<sup>7</sup> Read कौसिक.

<sup>9</sup> There seems to be a mistake in भानंदपुचप ॥ पं ।

<sup>12</sup> Read परासर.

<sup>2</sup> Read गीच.

<sup>5</sup> Read मवसूदनस्य.

<sup>8</sup> Read ययुर्वेद.

<sup>13</sup> Read चर्मानदस्य.

<sup>3</sup> Read परासर.

<sup>6</sup> See page 163, note 3.

<sup>10</sup> Read द्वयम्.

<sup>11</sup> Read चैकायन.

67. सेनापतिअजयपालपुत्रहि । महाराजस्य<sup>1</sup> पदमेकम् । वैकायनगीर्णसेनापति-  
अजयपालपुत्रहि । वहराजस्य पदमेकम् । कौसिकगीर्णदी ।  
महाशर्मपुत्रदी । वासु-
68. केः पदमेकम् । अत्रिगीर्णहि । रत्नेश्वरपुत्रहि । मात्सावरस्य<sup>4</sup> पदमेकम् ।  
कश्यपगीर्णहि । जाल्हरपुत्रहि । महि[ध]रस्य<sup>5</sup> पदमेकम् । वत्स-  
गीर्णहि । तील्हूपुत्रपि<sup>6</sup> । सल-
69. खणिकस्य पदद्वयम्<sup>7</sup> । परासरगीर्णपं । माल्हरपुत्रपं । पीथनस्य पदमेकम् ।  
परासरगीर्णपं । महुलपुत्रपं । कीठणस्य पदमेकम् । वसिष्ठगीर्णहि ।  
गयाधरपु-
70. त्रिहि । लालिसुपटयो[ः\*] प[द]मेकम् । वत्सगीर्णहि । सुपटपुत्रहि ।  
वरणीधरस्य<sup>10</sup> पदमेकम् । वत्सगीर्णदी । कमलासनपुत्रदी । गीठस्य  
पदमेकम् । माहुलगीर्णहि । वा-
71. हिलपुत्रदी । मनादित्यस्य पदमेकम् । परासरगीर्णकृष्णशर्मपुत्रअग्नि ।  
अजयशर्मणः पदमेकम् । वसिष्ठगीर्णहि । गासलपुत्रभानिकस्य  
पदमेकम् । भरहा-
72. अगीर्णहि । कील्हरपुत्रहि । दामोदरस्य पदमेकम् । वसिष्ठगीर्णदी ।  
धानूपुत्रदी । नीलकंठस्य पदमेकम् । शांकरगीर्णहि । लखगादि-  
त्यपुत्रदेवकस्य पदमे-
73. कम । भरहाजगीर्णहि । गयाधरपुत्रहि । देवर्षि(1)हि । वावण<sup>15</sup> ।  
हि । वेदू [1\*] एषां पदमेकम् । मौडस्यगीर्णहि वेदश्रीमहसुपुत्र-  
श्रीत्रियमीलुकस्य पदार्धम् ।
74. कश्यपगीर्णपं । सुरीत्तमपुत्रहि । लक्ष्मीधर । हि । धरणीधर । तथा  
हि । देवशर्मपुत्रहि । गागू । एषां पदमेकम् ।  
वत्सगीर्णहि वेदश्रीअजैपुत्रहि<sup>16</sup> । ऊहडस्य पदार्धम् ।
75. भरहाजगीर्णहि । देवशर्मपुत्रहि । नरीत्तमस्य पदार्धम् । कश्यपगीर्णहि । पाल्हर-  
पुत्रहि । गाल्हरस्य पदार्धम् । परासरगीर्णहि । असधरपुत्रहि । पीथनस्य  
पदार्धम् ॥

<sup>1</sup> Read महाराजस्य.

<sup>4</sup> Read मात्सावरस्य.

<sup>7</sup> Read द्वयम्.

<sup>9</sup> The *alpha* of वसिष्ठ looks like *pt*ha.

<sup>11</sup> Read परासर.

<sup>13</sup> Read शांकर.

<sup>15</sup> Probably वावण.

<sup>2</sup> Read वैकायण.

<sup>6</sup> Read महीधरस्य.

<sup>8</sup> Read परासर.

<sup>12</sup> The *alpha* of वसिष्ठ looks like *ev*.

<sup>14</sup> Read लखगादित्य.

<sup>17</sup> Read परासर.

<sup>3</sup> Read कौशिक.

<sup>6</sup> Read पं.

<sup>10</sup> Read धरणीधरस्य.

<sup>15</sup> Probably वावण.

- 76 गीतमगीचहि । व[स्र]पुचहि । पीठुकस्य पदार्धम् । <sup>1</sup>भरद्वाजगीचहि ।  
पवथाहपुचहि । स्रुतस्य पदार्धम् । <sup>2</sup>उपमन्यगीचहि । नाटेपुचपं ।  
श्रीधरस्य पदार्धम् । भरद्वाजगी-
- 77 चहि । आल्लूकस्य पुचहि । नारायणस्य पदार्धम् । <sup>3</sup>परासरगीचहि । ब्रह्म-  
पुचहि । भाभूकस्य पदार्धम् । वत्सगीचहि । लक्ष्मीधरपुचपं ।  
जाल्लूकस्य पदार्धम् । भरद्वाजगीचहि । म-
- 78 श्रीधरपुचदी । महाधरस्य<sup>4</sup> पदार्धम् । शाण्डिल्यगीचपं । गागीपुचदी ।  
जागूकस्य पदार्धम् । भार्गवगीचहि । हरिदत्तपुचहि । सीरीकस्य  
पदार्धम् । <sup>5</sup>कौसिकगीचहि । सोमदे-
- 79 वपुचहि । श्रीधरस्य पदार्धम् । अत्रिगीचहि । नारायणपुचहि ।  
जाहृडस्य पदार्धम् । अत्रिगीचहि । नारायणपुचहि । धरणी-  
धरस्य पदार्धम् । भरद्वाजगीचहि । लखनण<sup>6</sup>
- 80 पुचहि । गाल्लूकस्य पदार्धम् । <sup>7</sup>कौण्डिन्यगीचहि । श्रीधरपुचहि । मधु-  
कस्य पदार्धम् । <sup>8</sup>वीक्षायनगीचहि । पाल्लूपुचहि । दामरस्य  
पदार्धम् । <sup>9</sup>परासरगीचहि । पद्माक-
- 81 रुपुचहि । मालाधरस्य पदार्धम् । <sup>10</sup>परासरगीचहि । पद्माकरपुचहि ।  
विद्याधरस्य पदार्धम् । <sup>11</sup>कौण्डिन्यगीचहि । दिवाकरपुचहि । भास्क-  
रस्य पदार्धम् । शाण्डिल्यगी-
- 82 त्रसीमेश्वरपुचहि [1\*] शिवादित्यस्य पदार्धम् ॥ <sup>12</sup>कस्यपगीचहि । केशवपुचहि ।  
चक्रस्वामिनः पदार्धम् । कौशिकगीचहि<sup>13</sup> । गीहृडपुचहि [1\*] वीकयस्य  
पदार्धम् ॥ वत्सगीचत्री [1\*] वामदेवपुचहि । पीथूक-
- 83 स्य पदार्धम् । <sup>14</sup>कौसिकगीचगीहृडपुचहि । माल्लूकस्य पदार्धम् ॥  
<sup>15</sup>कस्यपगीचविस्वरूपपुचहि । दिवाकरस्य पदार्धम् ॥ व[त्स]गीचकी-  
र्त्तिधरपुचहि । सांगमस्य पदार्धम् ॥ <sup>16</sup>परासरगीचसीमे-
- 84 श्वरपुचप । भाभूकस्य पदार्धम् ॥ <sup>17</sup>कस्यपगीचसूक्ष्णपुचहि [1\*] लालीकस्य  
पदार्धम् ॥ गीतमगीचजयसर्म्भपुचहि<sup>18</sup> [1\*] भावसर्म्भः<sup>19</sup> पदार्धम् ॥  
<sup>20</sup>परासरगीचहि । भास्करपुचहि । वाल्लूकस्य पदार्धम् ॥

<sup>1</sup> Read उपमन्यु.<sup>4</sup> Read कौशिक.<sup>7</sup> Read वीक्षायन.<sup>10</sup> Read कश्यप.<sup>13</sup> Read कश्यपगीचविस्वरूप.<sup>16</sup> Read ंवर्त्तनं.<sup>3</sup> Read पराशर.<sup>6</sup> Read लखण.<sup>9</sup> Read पराशर.<sup>11</sup> Read कौशिकगीचहि.<sup>14</sup> Read पराशर.<sup>17</sup> Read ंवर्त्तनः.<sup>8</sup> Read महीधरस्य.<sup>12</sup> Read कौण्डिन्य.<sup>15</sup> Read कौण्डिन्य.<sup>18</sup> Read कौशिक.<sup>19</sup> Read कश्यप.<sup>20</sup> Read पराशर.



- 85 <sup>1</sup>मौद्गल्यगोत्रदि । तीकमपुत्रत्रि । धरणीधरस्य पदार्द्धम् ॥ <sup>2</sup>कौशिकगोत्र-  
दि । वील्हूपुत्रपं । केशवस्य पदार्द्धम् ॥ <sup>3</sup>कौशिकगोत्रदि [1\*] पाल्हु-  
पुत्र[दि] । ऊल्हेकस्य पदार्द्धम् । भारद्वाजगोत्रदि । <sup>4</sup>सुभंकर-
- 86 पुत्रदि [1\*] देवेश्वरस्य पदार्द्धम् ॥ <sup>5</sup>कश्यपगोत्रदि [1\*] धरणीधरपुत्रदि ।  
नारायणस्य पदार्द्धम्<sup>6</sup> ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य  
पदार्द्धम् ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्द्धम् ॥
- 87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्हुकस्य पदार्द्धम् ॥ <sup>7</sup>सांक्रत्यगोत्रति ।  
महेश्वरपुत्र(1)दि [1\*] गा[गू]कस्य पदार्द्धम् ॥ भरद्वाजगोत्रठ ।  
माधवपुत्रठ । लाहडस्य पदमेकम् । <sup>8</sup>पराशरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमेकम् । कश्यपगोत्रदि । वत्सपुत्रदि ।  
महीधरस्य पदार्द्धम् । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-  
धरस्य पदार्द्धम् । मौद्गल्यगो-
- 89 चदि । <sup>9</sup>रिषिपुत्रदि । दामरस्य पदार्द्धम्<sup>9</sup> । कृष्णात्रेयगोत्रदि । सोनड-  
पुत्रदि । रासलस्य पदार्द्धम् । शाण्डिल्यगोत्रति ।  
<sup>10</sup>मालावरपुत्रति । वाल्हेकस्य पदार्द्धम् । जीव-
- 90 न्तायनगोत्रदि । <sup>11</sup>सुभादित्यपुत्रपं । देल्हस्य पदार्द्धम् । शाण्डिल्यगोत्रति ।  
आल्हीपुत्रति । माल्हेणस्य पदार्द्धम् । शाण्डिल्यगोत्रति । आल्ही-  
पुत्रति । साल्हेणस्य पदार्द्ध-
- 91 म । कश्यपगोत्रत्र । श्रीधरपुत्रत्र । यशोधरस्य पदार्द्धम् । भरद्वाजगो-  
त्रदि । माढूपुत्रदि । रील्हूकस्य पदार्द्धम् । <sup>12</sup>लौगाक्षगोत्रदि ।  
गोपतिपुत्रदि । पीथूकस्य प-
- 92 दार्द्धम् । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्द्धम् । भर-  
द्वाजगोत्रदि । मढूपुत्रदि । देजकस्य पदार्द्धम् । भार्गवगोत्र-  
दि । [ग • पुत्र]-<sup>13</sup>

<sup>1</sup> Read मौद्गल्य.<sup>2</sup> Read कौशिक.<sup>3</sup> Read सुभंकर.<sup>4</sup> Read कश्यप.<sup>5</sup> Read पदार्द्धम्.<sup>6</sup> Read सांक्रत्य.<sup>7</sup> Read पराशर.<sup>8</sup> Read ऋषि.<sup>9</sup> Read पदार्द्धम्.<sup>10</sup> Read मालावर.<sup>11</sup> Read सुभादित्य.<sup>12</sup> Read लौगाक्षि.<sup>13</sup> The lower portion of the last four *aksharas* is gone. The two first may be *Gāgē*, *Gāngē*, or *Gāgā*; the *anusvāra* may be an accidental dot.

2 4 6 8 10 12 14 16 18 20 22 24 26 28

2 4 6 8 10 12 14 16 18 20 22 24 26 28

पुसिजसद्व्यक्त्याश्चैव विचार्यो रावतः षड्विंशतिभिः  
 दास्यति उज्जयिनि विद्वद्गणैश्चैव विचार्यो रावतः  
 मुदितपाराशर्युषामेवैव गणैश्चैव विचार्यो रावतः  
 कृष्णपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 श्रीसुभद्रादेवोपचार्योऽपि विचार्यो रावतः  
 वारिष्ठाः कौशिक्युक्त्याश्चैव विचार्यो रावतः  
 पाराशर्युषामेवैव गणैश्चैव विचार्यो रावतः  
 मदीयामिदुविषयैश्चैव विचार्यो रावतः  
 श्यामपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 ह्युः सखिविन्तमवपारलिधितः आभाः कलैः  
 प्रविष्टो दादियुवराः मदीयुषामेवैव गणैश्चैव  
 नमुदितपाराशर्युषामेवैव गणैश्चैव विचार्यो  
 शुभोपचार्युषामेवैव गणैश्चैव विचार्यो रावतः  
 कलैः सखिविन्तमवपारलिधितः आभाः कलैः  
 तोपिनान्मुदितपाराशर्युषामेवैव गणैश्चैव  
 वारिष्ठाः कौशिक्युक्त्याश्चैव विचार्यो रावतः  
 दनैः मदीयुषामेवैव गणैश्चैव विचार्यो रावतः  
 लोडुपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 ट्योमात्तुपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 अजयपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 पुराद्वैमोक्ष्यपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 द्विसप्तदशकृत्यापुष्पपुष्पपुष्पपुष्पपुष्प  
 प्रमाणपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 नमुदितपाराशर्युषामेवैव गणैश्चैव विचार्यो  
 दतपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 तद्विषयैश्चैव विचार्यो रावतः  
 पुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 कृष्णपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प  
 रम्भीपुष्पपुष्पपुष्पपुष्पपुष्पपुष्पपुष्प

Photo. S. I. O. Calcutta.

SCALE 3.  
From Impressions by Dr. A. Führer.

E. HULTZSCH.



## Third Plate.

- 93 [चौ?] कुलधर<sup>1</sup> । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-  
भानद<sup>2</sup> । तथा पुत्रमाधव । <sup>3</sup>विष्णुवृद्धिगोत्रचौ । लाखणपुत्रहि ।  
सीमेश्वर । <sup>4</sup>परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिंगोत्रहि । गोसेपुत्रहि । वासुदेव । तथा भ्रातृ-  
वाल्हण<sup>5</sup> । दर्भिंगोत्रहि । गोधणपुत्रमारायण<sup>6</sup> । दर्भिंगोत्रहि ।  
गल्हेपुत्रहि । भानंद ।
- 95 गीतमगोत्रति । सीलेपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-  
पुत्रति । देवधर । गर्गगोत्रहि । पीथनपुत्रहि । कूके ।  
<sup>7</sup>बंपुलगोत्रहि । सीलेपु-
- 96 चसाल्हे । उपमन्युगोत्रहि । श्रीपालपुत्रहि । साल्हे । कश्यपगोत्रति ।  
वीठुपुत्रति । मालाधर । गीतमगोत्रति । देवधरपुत्रति ।  
सतानंद<sup>8</sup> । श्रांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गीतमगोत्रति । साल्हेणपुत्रति । वाऊ । मीनस-  
गोत्रहि । <sup>9</sup>स्वल्हेणपुत्रहि । सांतट<sup>10</sup> । भरद्वाजगोत्रहि । <sup>11</sup>हिरा-  
दित्यपुत्रहि । कुंडण । कौत्सगोत्र(1)-
- 98 हि । उत्तरादित्यपुत्रहि । साभू । भरद्वाजगोत्रहि । देल्हेणपुत्रहि ।  
रैधे<sup>12</sup> । कश्यपगोत्रदी । लाखणपुत्रहि । मालाधर । <sup>13</sup>श्रांक्त्य-  
गोत्रहि । लक्ष्मीधरपुत्रवेदशर्म [1\*]
- 99 वल्लगोत्रदी । सोटेपुत्रहि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।  
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [1\*] सीमे । वल्लगोत्र-  
हि । राघवपुत्रहि । रिसि-<sup>14</sup>
- 100 केश । तथा भ्रातृहि । गयाधर । गर्गगोत्रहि । रामपुत्रपं । गदा-  
धर । भरद्वाजगोत्रपं । <sup>15</sup>कृष्णपुत्रपं । गामे । श्रांडिल्यगोत्रपं ।  
सीमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे-<sup>16</sup>

<sup>1</sup> The first *akshara* looks like *trō*; possibly to be read *trō*. The *akshara ks* is badly formed and looks like *pad*. With this name begins a separate list, comprising the names of 82 persons.

<sup>2</sup> Read भानन्द.

<sup>3</sup> Read विष्णुवृद्धि. The *akshara shps* looks like *shpri*.

<sup>4</sup> Read परासर.

<sup>5</sup> Perhaps वाल्हण.

<sup>6</sup> Read नारायण.

<sup>7</sup> Read बंपुल.

<sup>8</sup> Read सतानन्द.

<sup>9</sup> Read सुल्हेण.

<sup>10</sup> Perhaps सांतट.

<sup>11</sup> Read हिरादित्य.

<sup>12</sup> [Compare the modern रयधी.—G. Bühler.]

<sup>13</sup> Read श्रांक्त्य.

<sup>14</sup> See page 162, note 2.

<sup>15</sup> The *akshara shps* looks like *psa*.

<sup>16</sup> Read यशदीध,

101. वपुत्रपं । अजी । <sup>1</sup>शांज्ञत्वगोत्रची । माल्हुपुत्रची [1\*] गोविंद ।  
वक्षगोत्रति । जगसीहपुत्रति । धरणीधर । <sup>2</sup>परासरगोत्रति ।  
रुद्रपुत्रति । छीतू । कश्यपगोत्रहि । चक्रस्वामि-
- 102 पुत्रहि । आमदेव । <sup>3</sup>परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-  
यनगोत्रची । केशवपुत्रची । देवशर्म । <sup>4</sup>शांज्ञत्वगोत्रची ।  
धरणीधरपुत्रची । तीकव । भरहाजगोत्रची [1\*]
- 103 धरणीधरपुत्रची । पद्मस्वामि । मीनसगोत्रहि । सीधनपुत्रची ।  
बाहड । मीनसगोत्रची । रासलपुत्रहि । नारायण । कृष्णाचेय-  
गोत्रहि । निम्बरथपुत्रहि । वेदू ।
- 104 कश्यपगोत्रहि । गयाधरपुत्रहि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।  
देदे । जातूकर्णगोत्रहि । सूपटपुत्रहि । राजे । <sup>5</sup>कौसिकगोत्रति ।  
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 <sup>6</sup>कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । <sup>7</sup>कौसिकगोत्रभ । देव-  
धनपुत्रहि । श्रीकर । <sup>8</sup>कौसिकगोत्रहि । दिनकरपुत्रहि ।  
विष्णुशर्म । भरहाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । <sup>9</sup>शांज्ञत्वगोत्रहि । वाळूपुत्रहि । केशव । वसे-  
गोत्रति । महादेवपुत्रति । पदुमे । गर्भगोत्रठ । आभट-  
पुत्रगै<sup>10</sup> । शौक्षिक । भरहाजगोत्र-
- 107 हि । आल्हणपुत्रहि । राल्हु<sup>11</sup> । कश्यपगोत्रति । वक्षराजपुत्रति ।  
स्वामू । मीनस्थगोत्रहि । रुद्रपुत्रति । सीज । गर्भगोत्रदी ।  
माघपुत्रभ । शकुनादित्य । भरहाजगोत्र-
- 108 पं । लक्ष्मीधरपुत्र(1)पं । देदे । भरहाजगोत्रमाल्हुपुत्रसाल्हण । भर-  
हाजगोत्रपं । विद्याधरपुत्रपं । वाळू । वसिष्ठगोत्रहि । जागर्षि-  
पुत्रकील्हण । (एक 1) वसिष्ठगोत्रमहे-
- 109 श्वरपुत्रहि । राम । गौतमगोत्रहि । दामीदरपुत्रहि । माल्हु । जीव-  
न्सायनगोत्रहि । जयद्रथपुत्रपं । दाज । गौतमगोत्रहि । लक्ष्मी-  
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रची । सहिलपुत्रची । लाली । कश्यपगोत्रची । गोल्हेपुत्रची ।  
भद्रेश्वर । वसिष्ठगोत्रहि । <sup>12</sup>दागीदरपुत्रची । व्रज । <sup>13</sup>कृ-  
ष्णाचेयगोत्रहि । जयसीहपुत्रची । जाग-

<sup>1</sup> Read सांज्ञत्व.<sup>2</sup> Read परासर.<sup>3</sup> Read सांज्ञत्व.<sup>4</sup> Read कौशिक.<sup>5</sup> Read कौशिक.<sup>6</sup> Read कौशिक; *kan* looks like *paud*.<sup>7</sup> Read सांज्ञत्व.<sup>8</sup> Read ची.<sup>9</sup> *Rāhā* looks like *Rāhāpa*.<sup>10</sup> Read दामीदर.<sup>11</sup> The *व* in *कृष्ण* looks like *प*.

- 111 र्धि । गीतमगोचहि । माधवपुत्रकुले । उपमन्युगोच(1)नागशर्मापुत्ररतन ।  
भरंहाजगोचहि । आल्हणपुत्रहि । तालू । भरंहाजगोचहि ।  
गङ्गाधरपुत्रहि । अस-
- 112 धर । भार्गवगोचष । जयद्र[थ]पुत्रति । धर्माधर । कश्यपगोचदे-  
पुत्रहि । आमदेव । भरहाजगोचहरिपुत्रहि । महेश्वर । वंधुलगी-  
चसीलिपुत्रहि । कूल्हण । भ-
- 113 रहाजनारायणपुत्रति<sup>1</sup> धरणीधर । भरहाजगोचदी । कृष्णपुत्रहि । देवधर ।  
एवं ब्राह्मण ८२ एषां 'समांसत्वे पदत्रिचत्वारिंशदाहृतीपि'<sup>2</sup>  
पद ४३ कश्यप-
- 114 गोचपं [1\*] गोविंदपुत्रहि । देकु<sup>3</sup> । <sup>4</sup>[श]ंज्ञत्वगोचहि । बहुधरपुत्रदी ।  
आमदेव । गीतमगोचष । रा[म]पुत्रचौ । कूके ।  
भरहाजगोचपं । केशवपुत्रपं [1\*] - विद्याधर [1\*]
- 115 (व) [1\*] देवीसदी । जाडडपुत्रदी । नागशर्मा । गीतमगोचठ ।  
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां 'समांसत्वे  
'पदपडहृतीपि पद ६ 'परासरगोचहि । अहा-
- 116 शर्मापुत्रपं । नामशर्मा । <sup>5</sup>परासरगोचहि । वील्हणपुत्रहि । जयशर्मा<sup>6</sup> ।  
कृष्णाभेयगोचदेदिपुत्रधर्माणंद । <sup>7</sup>परासरगोचजयशर्मापुत्र (1) हरिशर्मा ।  
एषां पदमेक-
- 117 म । इति मत्वा भवन्निर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम्<sup>8</sup> । तदेता-  
न्यामानमीषां समन्दिरप्राकारान्सनिर्णामप्रवेशान्ससर्व्याशनेत्सुकपीससणा-<sup>9</sup>
- 118 <sup>10</sup>अमधूकादिभूखान्सवनस्त्रिनिधानान्सलोहाद्याकरान्सगीकुलानपरैरपि सीमा-  
न्तगतैव्यस्तुभिः<sup>11</sup> सहितान्सवाग्नाभ्यन्तरादायान<sup>12</sup> भुञ्जानानां क-
- 119 पंतां<sup>13</sup> कषयतां दानाधानविक्रयं वा कुर्वतां न केनचि[त्का]चिद्वाधा कत्त-  
व्या<sup>14</sup> । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं <sup>15</sup>परिहरीणी-  
यमिदञ्चास्मानमना-

<sup>1</sup> Read भरहाजनीचनारायण.<sup>2</sup> Read देकु.<sup>3</sup> Read षडहं.<sup>4</sup> Read परासर.<sup>5</sup> Read अत्र.<sup>6</sup> Read कर्षयतां कर्षयतां.<sup>7</sup> Read समांसं.<sup>8</sup> Read सांज्ञत्व.<sup>9</sup> Read परासर.<sup>10</sup> Read तव्यम्.<sup>11</sup> Read सीमान्तगतैव्यस्तुभिः.<sup>12</sup> Read कर्तव्या.<sup>13</sup> Read अदहृती.<sup>14</sup> Read समांसं.<sup>15</sup> Read अत्र.<sup>16</sup> Read अनेचुकपीतत्रचां.<sup>17</sup> Read दायान्.<sup>18</sup> Read परिहरीणी.

- 120 हेयमनाहार्यश्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्षश्च<sup>1</sup> ।  
षष्टिं वर्षसहस्राणि<sup>2</sup> स्वर्गं वसति भूमिदः । आच्छेत्ता चानुमन्ता  
च तान्मेव नरके वसत<sup>3</sup> ॥
- 121 'सूमिदानस्य यः कर्त्ता यच्च कारयिता शुविः<sup>4</sup> । पालकश्चानुमन्ता च  
स्वर्गं गच्छति मानवः ॥ स्वदत्तां परदत्ता<sup>7</sup> वा यो हरति वयम्भ-  
राम<sup>5</sup> । स विष्टाया<sup>6</sup> क्रिमिर्भूत्वा पि-
- 122 तृभिः सह मज्जति ॥ सर्वानेताम्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते  
रामभद्रः । सामान्योयं धर्मसेतुवृत्पाणां काले का[लि] पालमीयो<sup>10</sup>  
भवन्निरिति ॥
- 123 सहस्रीयं राजश्रीपरमर्दिदेवत्व<sup>11</sup> मतम्भम । <sup>12</sup>विरचितशुभकर्मोन्नामवास्तव्यवंशः  
सकलगुणगणानां वेश्म पृथीधरास्यः । आलखदभनि-<sup>13</sup>
- 124 पालस्यान्नया धर्मलिखी <sup>14</sup>स्फुटललितनिवेशैरक्षरेस्ताम्रपट्टम्<sup>15</sup> ॥ उक्तीर्ष्वश्च  
पितलहारपाल्हाणेनेति ॥ मङ्गलम्हात्रीः ॥ य ॥

## APPENDIX.

## A.— List of Names of Gōtras.

|   |  |
|---|--|
| Atri, ll. 59, 68, 79 (twice).   | Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115. Gōtama, ll. 25, 95.   |
| Bābhavya, l. 23.  | Jātūkarṇa, l. 104.   |
| Bandhula, ll. 38, 95, 112.  | Jivantāyana, ll. 89, 109.  |
| Bandhāyana, l. 80.  | Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 43, 49, 54, 55; 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91; 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113. |
| Bharadvāja, ll. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhāradvāja, ll. 85, 86. | Kātyāyana, l. 102.   |
| Bhārgava, ll. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.  | Kaundinya, ll. 34, 80, 81.   |
| Chandrātrēya, ll. 37, 53, 66 (twice).   | Kaṇṣika, ll. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).   |
| Darbhi, l. 94 (three times).  | Kautsa, ll. 27, 40, 64, 97.  |
| Dārḍhyachyuta, ll. 51, 52.  | Krishnātrēya, ll. 20, 21, 25, 28, 32, 37 (twice), 40, 53, 89, 103, 110, 116.   |
| Dhaumya, ll. 52, 53, 57.  |  |
| Garga, ll. 95, 100, 106, 107. Gārgya, ll. 47, 59.   |  |

<sup>1</sup> Read उक्तं च.<sup>4</sup> Read भूमि.<sup>7</sup> Read दत्ता.<sup>10</sup> Read पालनीयी.<sup>13</sup> Read अलिखदभनि.<sup>2</sup> Read सहस्राणि.<sup>5</sup> Read शुचिः.<sup>6</sup> Read वसुंधराम्.<sup>11</sup> Read देवस्य.<sup>14</sup> Read स्फुट.<sup>3</sup> Read वसेत्.<sup>8</sup> Read स्वर्गं गच्छति.<sup>9</sup> Read विष्टायां क्रिमि.<sup>12</sup> Read कर्म.<sup>15</sup> Read पट्टम्.

Kutsa, ll. 44, 58.  
 Laugākshi, l. 91.  
 Māhula, l. 70.  
 Māṇḍavya, l. 32.  
 Maudgalya, ll. 73, 85, 88, 107.  
 Mauna, ll. 86, 97, 103 (twice).  
 Pāṇini, ll. 41, 42.  
 Parāśara, ll. 28, 30, 31, 34, 35, 55, 64, 69  
 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,  
 101, 102, 115, 116 (twice).  
 Sāmkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102,  
 106, 114.

Śāṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90  
 (twice), 96, 100.  
 Sauśravasa, l. 27.  
 Sāvarnya, l. 99.  
 Traikāyana, ll. 19 (twice), 43, 54, 66, 67.  
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.  
 Vasé, l. 106.  
 Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54,  
 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.  
 Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83,  
 99 (twice), 101.  
 Vishṇuvṛiddha, l. 93.

B.— List of Names of Men.

Ābhata, l. 106.  
 Abhinanda, l. 66 (twice).  
 Ajai, l. 74.  
 Ajau, l. 101.  
 Ajayapāla, ll. 19, 20, 67 (twice).  
 Ālhaṇa, ll. 23, 33, 55, 63, 77, 107, 111.  
 Ālhi, l. 90 (twice).  
 Ālhū, l. 108. Gen. Ālhūkasya, ll. 35, 41.  
 Āmadēva, ll. 45, 102, 112, 114.  
 Ānanda, ll. 20, 62, 93, 94.  
 Anatapāla, l. 55.  
 Asadhara, ll. 53, 63, 64, 75, 111.  
 Avasara, l. 24.  
 Bahudhara, l. 114.  
 Bāhula, l. 24.  
 Bahuladēva, l. 51.  
 [Bhābhū], Gen. Bhābhūkasya, ll. 77, 84.  
 Bhadrésvara, l. 110.  
 Bhānika, l. 71.  
 Bhāskara, ll. 32, 52, 81, 84.  
 Bhavaṇasāmi (perhaps Bhuvana°), l. 44.  
 Bhāvaśarman, l. 84.  
 Bhāyila, l. 53.  
 Bhōgāditya, l. 48.  
 Bōdhānē, l. 17.  
 Brahman, ll. 43, 47, 77, 110.  
 Chakrasvāmin, ll. 82, 101.  
 Chandraditya, l. 60.  
 Chaturbhujā, l. 32.  
 Chaubhujā, l. 65.  
 Chhittū, l. 101.  
 Dāmara, ll. 80, 89.  
 Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110.  
 Dāū, l. 109.  
 [Dāyī], Gen. Dāyīkasya, l. 29.

Dēda, l. 112.  
 Dēdē, ll. 104, 108.  
 Dēdi, l. 116.  
 Dēhula, l. 33.  
 Dēlha, l. 90.  
 [Dēlhā], Gen. Dēlhākasya, l. 25.  
 Dēlhaṇa, ll. 21, 44, 98.  
 Dēlhū, l. 35. Gen. Dēlhūkasya, l. 21.  
 Dēū, ll. 97, 114. Gen. Dēūkasya, ll. 36, 57,  
 72, 92.  
 Dēvadatta, ll. 34, 42.  
 Dēvadhana, l. 105.  
 Dēvadhara, ll. 95, 96, 113.  
 Dēvahara, l. 105.  
 Dēvanābha, ll. 87, 104.  
 Dēvarshi, ll. 48, 73.  
 Dēvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.  
 Dēvavrata, l. 33.  
 Dēvēsvara, ll. 56, 86.  
 Dēvīsa, l. 115.  
 [Dhāndhē], Gen. Dhāndhēkasya, l. 18.  
 Dhānū, l. 72.  
 Dharapīdhara, ll. 26, 28, 70, 74, 79, 85, 86,  
 101, 102, 103, 113.  
 Dharmadhara, l. 112.  
 Dharmānanda, l. 66. Dharmānanda, l. 116.  
 Dhēlhaṇa, l. 23.  
 Dinakara, l. 105.  
 Divākara, ll. 58, 81, 83.  
 Gadādharā, l. 100.  
 Gāgē, ll. 78, 92 (?). Gen. Gāgēkasya, l. 66.  
 Gāgū, ll. 43, 74, 92 (?). Gen. Gāgūkasya,  
 l. 87.  
 Gālhaṇa, ll. 23, 75.  
 Galhē, l. 94.



- [Gálhê], *Gen.* Gálhêkasya, l. 32.  
 [Gálhû], *Gen.* Gálhûkasya, l. 80.  
 Gâmê, l. 100.  
 Gaṅgâdhara, ll. 23, 29, 35, 54, 59, 95, 99  
 (twice), 111.  
 Gāṅgû, ll. 57, 102.  
 Gāsala, ll. 62, 63, 71.  
 Gautama, l. 24.  
 Gayâdhara, ll. 26, 69, 73, 100, 104, 115.  
 Gôdhara, l. 94.  
 Gôhada, ll. 82, 83.  
 Gôlhê, ll. 36, 110.  
 Gôpati, l. 91.  
 Gôsê, l. 94.  
 Gôtha, ll. 70, 86.  
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,  
 114.  
 Hâla, l. 60.  
 Hari, ll. 24, 41, 45, 104, 112.  
 Haridatta, l. 78.  
 Haridhara, l. 99.  
 Hariśarman, ll. 36, 116.  
 Hirâditya, l. 97.  
 Hiranya, l. 99.  
 Jâdû, l. 42.  
 Jagaddhara, ll. 26, 56.  
 Jâgarshi, ll. 108, 110.  
 Jagasiha l. 101.  
 Jagê, l. 27.  
 [Jâgû], *Gen.* Jâgûkasya, l. 78.  
 Jâhada, ll. 59, 61, 79, 115.  
 Jâhula, l. 38.  
 [Jaitê], *Gen.* Jaitêkasya, l. 36.  
 Jaitanâbha, l. 88.  
 Jâlhaṇa, l. 68.  
 [Jâlhê], *Gen.* Jâlhêkasya, ll. 27, 33.  
 Jâlhû, l. 52. *Gen.* Jâlhûkasya, ll. 77, 87.  
 Jayadratha, ll. 109, 112.  
 Jayâṇanda, l. 93.  
 Jayaśarman, ll. 62, 71, 84, 116 (twice).  
 Jayasiha, l. 110.  
 Kadû, l. 37.  
 Kamalâsana, l. 70.  
 Kâmê, l. 42.  
 Kanâditya, l. 106.  
 Kanasâmi, ll. 36, 39.  
 [Kândû], *Gen.* Kândûkasya, l. 23.  
 Kapilêśvara, l. 51.  
 Kêsava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,  
 102, 106, 114.  
 Kilhaṇa, ll. 19, 72, 108.  
 Kirtidhara, l. 83.  
 Kirtinâbha, l. 104.  
 Kiṭhaṇa, l. 69.  
 Kôkâ, l. 40.  
 Kṛishṇa, ll. 100, 113.  
 Kṛishṇaśarman, l. 71.  
 Kûkê, ll. 95, 114.  
 Kuladhara, ll. 19, 93.  
 Kulâditya, l. 63.  
 Kulê, l. 111.  
 Kûlhaṇa, l. 112.  
 Kumâraśarman, l. 96.  
 Kuṇḍaṇa, l. 97.  
 Lâhada, ll. 28, 51, 86, 87, 93, 98, 103.  
 Lakhana, l. 79.  
 Lâkhana, l. 93.  
 Lakhanaâditya, l. 72.  
 [Lâkhû], *Gen.* Lâkhûkasya, ll. 20, 39, 50, 54.  
 Lakshmidhara, ll. 21, 22, 28, 37, 47, 61, 74,  
 77, 98, 108, 109.  
 Lâlê, ll. 70, 110. *Gen.* Lâlêkasya, l. 84.  
 Lôhada, l. 18.  
 Lôlika, l. 106.  
 Mâdhava, ll. 45, 87, 93, 111.  
 Mâdhû, ll. 91, 92.  
 Madbuka, l. 80.  
 Madhusûdana, ll. 43, 49, 57, 59 (twice).  
 Mâgha, l. 107.  
 Mahâdêva, l. 106.  
 Mahâṇanda, ll. 41, 42.  
 Mahârâja, l. 67.  
 Mahâsâna, l. 47.  
 Mahâsarman, ll. 48, 67, 115.  
 Mahasû(?), l. 73.  
 Mahêśvara, ll. 87, 108, 112.  
 Mahidhara, ll. 29, 50, 68, 77, 78, 88.  
 [Mahilû], *Gen.* Mahilûkasya, l. 61.  
 Mahindasvâmin, ll. 37, 39 (twice).  
 Mahipâla, l. 61.  
 Mahula, l. 69.  
 Mâlâdhara, ll. 68, 81, 89, 96, 98.  
 Mâlhâ, l. 37 (twice).  
 Mâlhaṇa, ll. 69, 90.  
 Mâlhê, l. 34.  
 Mâlhû, ll. 101, 109. *Gen.* Mâlhûkasya, ll.  
 53, 63, 83.  
 Manâditya, l. 71.  
 Manôratha, l. 38.  
 Manu, l. 105.

- [Mílú], *Gen. Mílúkasya*, l. 73.  
 Nágasarman, ll. 27, 30, 88, 111, 115, 116.  
 Náhila, l. 36.  
 Námadéva, l. 49.  
 Nárasimha, ll. 20, 62.  
 Náráyana, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61, 77, 79 (twice), 86 (twice), 94, 103, 113.  
 Naróttama, l. 75.  
 Náta, l. 35.  
 Náté, l. 76.  
 Nilakantha, l. 72.  
 Nimbadéva, l. 18.  
 Nimbaratha, l. 103.  
 Padmákara, ll. 80, 81.  
 Padmanábha, l. 31.  
 Padmasvâmin, l. 103.  
 Padumé, l. 106.  
 Pajjúna, ll. 39, 94.  
 Pálhana, ll. 64, 75.  
 [Pálhé], *Gen. Pálhékasya*, l. 21.  
 Pálhú, ll. 31, 80, 85. *Gen. Pálhúkasya*, ll. 25, 31, 58.  
 Pânini, l. 54.  
 Pâpa, l. 22.  
 Parâsara, l. 59.  
 Parasûrâma, l. 47.  
 Paripâha (? Pavanâha), ll. 23, 76.  
 Pithana, ll. 52, 64, 69, 75, 95.  
 [Pithú], *Gen. Pithúkasya*, ll. 28, 37, 50, 82, 91.  
 Pithuka, l. 76.  
 Prabhákara, l. 51.  
 Prithvidhara, l. 65.  
 Purushóttama, ll. 24, 57, 65, 109.  
 Râghava, l. 99.  
 Raidhé, l. 98.  
 Râjé, l. 104.  
 [Râlhé], *Gen. Râlhékasya*, l. 92.  
 Râlhú, l. 107. *Gen. Râlhúkasya*, l. 54.  
 Râma, ll. 34, 100, 109, 114.  
 Râmachandra, l. 58.  
 Râsala, ll. 89, 103.  
 Ratana, l. 111.  
 Ratnésvara, l. 68.  
 Râvâna, ll. 48, 56, 73.  
 [Râlhé], *Gen. Râlhékasya*, l. 38.  
 [Râlhú], *Gen. Râlhúkasya*, ll. 35, 91.  
 Rîsaða, l. 40.  
 Rîshi, ll. 33, 48 (twice), 57, 89.  
 Rîsika, *Gen. Rîsikasya*, l. 26.  
 Rîsikêsa, ll. 52, 60, 99.  
 [Rîsú], *Gen. Rîsúkasya*, l. 22.  
 Rudra, ll. 101, 107.  
 Sâbhú, l. 98.  
 [Sahajé], *Gen. Sahajékasya*, l. 22.  
 Sahâraña, l. 104.  
 Śakunâditya, l. 107.  
 [Salakhané], *Gen. Salakhanékasya*, l. 68.  
 Sâlhana, ll. 90, 97, 108.  
 Sâlhé, l. 96 (twice).  
 Sâmgama, l. 83.  
 Sâmtata (? Sâmbhata), l. 97.  
 Śarmâditya, l. 60.  
 Sarvadhara, l. 41.  
 Śatânanda, l. 96.  
 Sidhana, l. 103.  
 Sîhaða, l. 44.  
 Sîlana, l. 45.  
 Sîlé, l. 95 (twice), 112.  
 [Sîlú], *Gen. Sîlúkasya*, l. 64.  
 Sîrî, ll. 19, 51. *Gen. Sîrîkasya*, l. 78.  
 Sîú, l. 107.  
 Śivâditya, l. 82.  
 Sôla, l. 40.  
 Sômadatta, l. 64.  
 Sômadéva, ll. 53, 78.  
 Sômarâja, l. 20.  
 Sômé, ll. 99, 100. *Gen. Sômékasya*, l. 64.  
 Sômésvara, ll. 82, 83, 93.  
 Sónaða, l. 89.  
 Sôté, l. 99.  
 Śrîdhara, ll. 34, 35, 76, 79, 80, 91.  
 Śrîkara, l. 105.  
 Śrînivâsa, l. 65.  
 Śrîpâla, l. 96.  
 Śubhâditya, l. 90.  
 Śubhâkara, l. 54.  
 Śubhamkara, ll. 41, 43, 52, 85.  
 Sôqha, l. 76.  
 Sûhila, l. 110.  
 Suja, l. 65.  
 Sûlhana, ll. 84, 97.  
 Sûpaða, ll. 65, 70 (twice), 104.  
 Suróttama, l. 74.  
 Svâmbhú, l. 107.  
 Tâlhú, l. 111.  
 Thânú, l. 102.  
 [Thédú (?)], *Gen. Thédúkasya* (?), l. 42.  
 Tikama, ll. 21, 85.  
 Tikava, ll. 18, 20, 25, 45, 50, 102.  
 Tîlhú, l. 68.  
 Trilôchana, ll. 49, 55.  
 Udayanâbha, l. 105.

- Uhaḍa, l. 74.  
 [Ūlhé], *Gen.* Ūlhékasya, l. 85.  
 Uttarāditya, l. 98.  
 Vāchchha, ll. 22, 40, 106.  
 Vachchharāja, ll. 43, 67.  
 Vāchchhila, l. 70.  
 Vāchchhā, l. 108. *Gen.* Vāchchhūkasya, ll. 27, 45.  
 Vālhapa, ll. 31, 94.  
 Vālhé, l. 28. *Gen.* Vālhékasya, ll. 47, 89.  
 [Vālhū], *Gen.* Vālhūkasya, ll. 26, 56, 84.  
 Vāmadēva, ll. 61, 82.  
 Vāmana, ll. 18, 33, 38.  
 Varāha, l. 38.  
 Vāsadhara, l. 58.  
 Vasū, l. 76.  
 Vāsudēva, ll. 34, 40, 46 (twice), 58, 94, 115.  
 Vāsuki, l. 67.  
 Vasūpāla, l. 54.  
 Vatsa, l. 88.  
 Vatsarāja, l. 107.  
 Vāḍ, l. 97.  
 Vāyt, l. 52.  
 Vēda, l. 59.  
 Vēdaśarman, l. 98.  
 Vēdū, ll. 73, 103.  
 Vidyādharma, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.  
 Vidyānanda, l. 66.  
 Vijayasīha, l. 55.  
 Vikaya, l. 82.  
 Vilhapa, l. 116.  
 Vilhū, l. 85.  
 Vimalāditya, l. 25.  
 Vishṇu, ll. 17, 46.  
 Vishṇuśarman, l. 105.  
 Viśvarūpa, ll. 30, 40, 49, 50 (twice), 83.  
 Viṭhu, l. 96. *Gen.* Viṭhukasya, l. 53.  
 Yajñadhara, l. 44.  
 Yaśōdēva, l. 100.  
 Yaśōdhara, l. 91.

#### No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

BY E. W. WEST, PH.D.; ENGLAND.

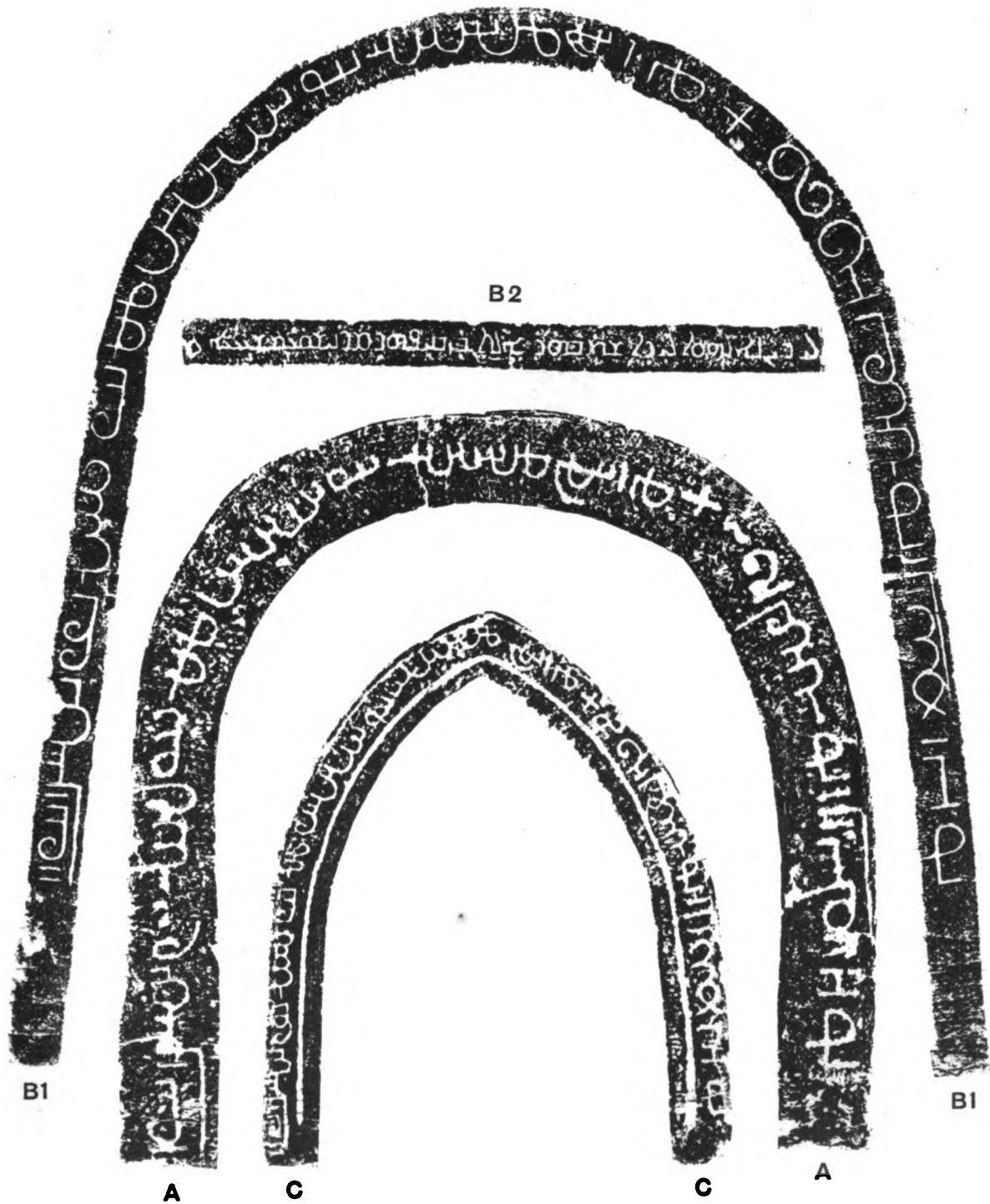
A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on *St. Thomas's Mount*, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the *Valiyapalli Church* at *Kōttayam* in Travancore, from which it appeared probable that the Pahlavi inscription at *Kōttayam* was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

'The *Mount Cross* was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the *Elephanta cave*,

Inscriptions Around Crosses in South India.



E. HULTZSCH.

SCALE ONE-EIGHTH.

Photo., S. I. O., Calcutta.

Reg. No. 160, Ep. Ind.—May 00.—695



and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

'The smaller Kôttayam Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription' under the sunk panel, and the arch is semicircular.<sup>1</sup>

The Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kôttayam into a shape like an hour-glass, or the cipher 8, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the Mount is as follows<sup>2</sup> :—

#### TEXT.

|                 |           |             |                 |      |        |
|-----------------|-----------|-------------|-----------------|------|--------|
| 1 Mûn · ham-ich | Meshkhâ-i | avakhshây-i | madam-afrás-ich | khâr | bûkhto |
| 2 sûr-zây       | mûn       | bua         | dardo           |      | denâ.  |

#### TRANSLATION.

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) saved, (*is*) offering<sup>3</sup> the plea whose origin (*was*) the agony of this."

<sup>1</sup> [On the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at Kôttayam; and C the inscription round the smaller Kôttayam Cross.—E.H.]

<sup>2</sup> The following special peculiarities in transliterating Pahlavi require attention :—None of the uncircumflexed vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus *v* is written like *p*, *d* like *t*, final *d* like *mn*, and *a* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

<sup>3</sup> Literally 'bringing forth.'

The variations of the Kōṭṭayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in *avakhshdy* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into *avakhshdy-ich*, 'both forgiving.' The last letter of *madam-afrás-ich* is also doubled in both versions at Kōṭṭayam, so as to alter the reading into *madam-afrás-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kōṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén sár-záy* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *ámen*, assuming that the curve in the last downstroke was a defect. But the syllable *má* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *ámen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sár-záy*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bún* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kōṭṭayam.

Under the larger Cross at Kōṭṭayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14:—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לי דיו לא נהוה לי דאשתבהר אלא אן בוקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal.* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshikhá*) and *t* or *d* (in *bákhto* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with *m* in No. 52. All the peculiarities can be found in the Kanheri Pahlavi inscriptions<sup>1</sup> of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,<sup>2</sup> which has been attributed to the ninth century.

<sup>1</sup> See *Ind. Ant.* Vol. IX. pp. 265—268.

<sup>2</sup> See *JRAS.* Vol. VII. Old Series, p. 343.

## No. 22.— THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, Ph.D.

**Kil-Muttugūr** is a village in the Guḍiyātam tāluca of the North Arcot district, about 2½ miles north of the Viriñchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in **Mukkuḍūr** (A.) or **Mukkuṭṭūr** (B. and C.),—the modern **Kil-Muttugūr**. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

## A.— INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.<sup>1</sup> Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*haṃsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.<sup>2</sup>

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākuḍi plates.<sup>3</sup> The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,<sup>4</sup> where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeluttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeluttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.<sup>5</sup> The letters *ṭ*, *ḍu*<sup>6</sup> and *v*, and the secondary forms of *ś* and *ṣ* closely resemble the corresponding letters of the plates of Jaṭilavarman.<sup>7</sup>

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'<sup>8</sup> The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,<sup>9</sup> and the goose (*haṃsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkaṇi.<sup>10</sup> As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

<sup>1</sup> A photograph of this slab is reproduced on the lower half of the Plate facing page 176; and a facsimile of the inscription is given on the Plate facing page 182.

<sup>2</sup> See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

<sup>3</sup> *South-Indian Inscriptions*, Vol. II. No. 73.

<sup>4</sup> In *paḍiñeḍḍavadu*, l. 2, and *maṇai-um*, l. 5.

<sup>5</sup> In *yāydu*, l. 2, and *koḍuttēm*, l. 7.

<sup>6</sup> An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 184.

<sup>7</sup> *Ind. Ant.* Vol. VI. p. 101.

<sup>8</sup> See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

<sup>9</sup> Above, Vol. III. No. 11.

<sup>10</sup> *Ind. Ant.* Vol. XXII. p. 69 ff.



The inscription records the gift of some land and of a house at Mukkuḍūr to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.<sup>1</sup>

|   |             |                      |                          |  |                 |
|---|-------------|----------------------|--------------------------|--|-----------------|
| 1 | Śrī         | [!*                  | Kō                       | <sup>2</sup> viśaya-Narasīṅgaparumaṅka |                 |
| 2 | yāṇḍu       |                      | paḍiṅṅṅāvadu             | Śaṅm[ā]du-                             |                 |
| 3 | raṅ         | tam=āḍi              | Vārandara-Śāttaiyaṅārkkū | Mu-                                    |                 |
| 4 | kkuḍūr      |                      | avaruḍai[ya]             | puṅ-pulamun=naṅ-pula-                  |                 |
| 5 | mum         | avar=irunda          | maṅai-um <sup>3</sup>    | [pā] <sup>4</sup>                      | pu <sup>5</sup> |
| 6 | śeydad=onṅu |                      |                          | kai-nūriṅ=pey-                         |                 |
| 7 | du          | piramadāyaṅ=koḍuttēm |                          | [!*                                    | I-              |
| 8 | du          | kāttār               |                          | [kā]ṅ=mēlav=en-                        |                 |
| 9 | [ra]lai     | [!*                  | Aṅa=ma[ra]vaṅka          |  | [!*             |

## TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,— having immersed in water (poured over our) hand one (coin) made of [6] paṅam,<sup>6</sup> we gave to Vārandara-Śāttaiyaṅār, a worshipper of Śhānmātura (Kārttikēya), as a brahmadāya, his dry land and wet land and the house in which he resided (at) Mukkuḍūr. The feet of those who protect this (gift), shall be on my head.<sup>7</sup> Do not forget charity!<sup>8</sup>

## B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,<sup>9</sup> which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word śrī (l. 1). The type is the same as in the Tirukkalukkuṅṅam inscription of Parāntaka I.<sup>10</sup>

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madirai (Madhurā),' i.e. of the Chōla king Parāntaka I,<sup>11</sup> who ruled from about A.D. 900 to 940.<sup>12</sup> It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṅḍigaḷ had seized at Mukkuḍūr. By 'the Perumāṅḍigaḷ' we have probably to understand one of the kings of the Western Gaṅga family, who are known to have borne the title Perumāṅḍi.<sup>13</sup>

<sup>1</sup> From inked estampages, prepared in 1896.

<sup>2</sup> Read *viśaiya* (i.e. *vijaya*).

<sup>3</sup> Read *maṅaiyum*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

<sup>4</sup> This symbol is perhaps an archaic form of the figure '6.'

<sup>5</sup> This is probably an abbreviation for *paṅam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 53 and 55.

<sup>6</sup> Regarding this custom see above, Vol. III. p. 255, note 3.

<sup>7</sup> See above, p. 140, note 4.

<sup>8</sup> See *ibid.* note 5.

<sup>9</sup> A photograph of this slab is reproduced on the upper half of the Plate facing this page.

<sup>10</sup> Above, Vol. III. No. 38, B.

<sup>11</sup> See *South-Indian Inscriptions*, Vol. II. p. 379 f.

<sup>12</sup> See *ibid.* p. 381.

<sup>13</sup> See Dr. Fleet's *Kanarasa Dynasties*, 2nd edition, p. 303 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.

KIL-MUTTUGUR STONES.



E Hultzsch. Photo

Photo etching : Survey of India Offices, Calcutta, March 1896.



## TEXT.

|   |                        |    |                 |
|---|------------------------|----|-----------------|
| 1 | Śr[ī] [i*] Madirai ko- | 7  | [kol]la mī[t]-  |
| 2 | ḍa kō=Pparakésaripa-   | 8  | [tu=p]paṭṭ[ā]-  |
| 3 | ḷmarr-iyāṇḍ-irubatto-  | 9  | [ṇ] Vadu[na]-   |
| 4 | ṇba[d]āvadu Perumāna-  | 10 | [v]āraṇ         |
| 5 | ḍigaḷāṇ-Mukku-         | 11 | [Va]radan=T[ā]- |
| 6 | [t]tūr toru=k-         | 12 | [ṇ]ḍaṇ [l]*     |

## TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakésarivarman who conquered Madirai,—when cattle were lifted<sup>1</sup> (at) Mukkuṭṭūr by the Perumāṇaḍigal, —Vadu[nav]āraṇ [Va]radan T[ā]ṇḍaṇ, having recovered (them), fell.

## C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables śrī (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkuṇṇam inscription of Parāntaka I.<sup>2</sup> In these two documents, however, the letters ṇ, ṇ and raī appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

## TEXT.

|   |                        |    |                     |
|---|------------------------|----|---------------------|
| 1 | Śrī [i*]               | 7  | Mukkuṭṭūr Ku-       |
| 2 | Madirai ko-            | 8  | māra-[Na]ṇḍai Puḷa- |
| 3 | ṇḍa kō=Ppara-          | 9  | [la]ppaṇ pu-        |
| 4 | késariva[ṇ]maṇku y[ā]- | 10 | li kutti-           |
| 5 | ṇḍu muppattu-ira[ṇ]-   | 11 | na karaṇḍa-         |
| 6 | ḍāvadu [i*] Vaḍa-karai | 12 | ḍu [l]*             |

## TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakésarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ṇḍai Puḷa[h]ppaṇ of Mukkuṭṭūr, (a village) on the northern bank (of the Pālāṅu river).

<sup>1</sup> Read *mark-iyāṇḍ-*.

<sup>2</sup> The expression *toru-ḷkollā*, 'to lift cattle,' is used also in the two Aṅgūr inscriptions, No. 23 below.

<sup>3</sup> Above, Vol. III. No. 38, B.

## No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTZSCH, Ph.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,<sup>1</sup> and a station on the Madras Railway. The temple of Nâgôsvara in the town contains an inscription of Kulôttuŋga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikârjuna (dated Śaka-Saivvat 1390 expired, Sarvadhârin). In the Kângarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaŋkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Muttugûr inscription of the 32nd year of Parântaka I.<sup>2</sup> The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuġamba had organized against Âmaiyûr. By 'the Nuġamba' we have probably to understand one of the Pallava rulers of Nuġambapâdi.<sup>3</sup> Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,<sup>4</sup> it is said to have been situated in Mêl-Adaiyârû-nâdu, a subdivision of the district of Paḍuvûr-kôṭṭam.

As stated before, the son and the nephew of a certain Akalaŋkattuvarâyar fell in the affray. The name Akalaŋkattuvarâyar corresponds to the Sanskrit Akalaŋka-Yuvarâja.<sup>5</sup> He was the chief of the *Koṇḍar*<sup>6</sup> of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaŋgaraiyar. The date of the two inscriptions is the 26th year of 'the reign of 'the king, the victorious Nṛipatuŋga-Vikramavarman.'

A king named Nṛipatuŋga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.<sup>7</sup> This Nṛipatuŋga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nṛipatuŋgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

<sup>1</sup> See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

<sup>2</sup> Above, No. 22, C.

<sup>3</sup> See above, p. 82, note 4.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 382.

<sup>5</sup> Compare the Kaśâkûḍi plates (*South-Indian Inscriptions*, Vol. II. No. 78), where *tuwardâja* in the Tamil portion (text line 106) corresponds to *yuvarâja* in the Sanskrit portion (text line 108).

<sup>6</sup> These are perhaps identical with the *Koṇḍakkûḍar*, a caste of fishermen.

<sup>7</sup> *Lists of Antiquities*, Vol. II. p. 80 f.

AMBUR STONES.



E Hultzsch. Photo.

Photo etching: Survey of India Offices, Calcutta, June 1896



based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishṇu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Āngiras, Bṛihaspati, Śaṁyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born Vimala, Koṅkaṇika and other kings (v. 7). After Vimala *etc.* had gone to heaven, Dantivarman, a devout worshipper of Vishṇu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Śaṅkhā, was born in the Rāshtrakūṭa family (v. 13). Their son was Nṛipatuṅgadhēva (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō vijaya-Nṛipatuṅgavarman*, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nṛipatuṅgavarman, the worshipper of the lotus-feet of Vishṇu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛipatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.<sup>1</sup> Besides, the Bāhūr plates mention among Nṛipatuṅgavarman's remote ancestors Koṅkaṇika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the Western Gaṅga kings.<sup>2</sup> According to the same plates, Nṛipatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.<sup>3</sup> Dantivarman, however, is, like Nṛipatuṅga, a name peculiar to the Rāshtrakūṭas.<sup>4</sup> In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō vijaya-Nṛipatuṅga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.<sup>5</sup> As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājārāja, and as the type of Nṛipatuṅgavarman's stone inscriptions is decidedly more archaic than Rājārāja's, it is necessary to place the reign of Nṛipatuṅgavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchi.<sup>6</sup> This Dantiga is perhaps identical with Nṛipatuṅgavarman's grandfather Dantivarman.<sup>7</sup> Nṛipatuṅga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).<sup>8</sup> As the Bāhūr plates state that the Pallava king Nṛipatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nṛipatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nṛipatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛipatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛipatuṅgavarman's father and grandfather, Nandivarman and Dantivarman. The latter

<sup>1</sup> See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

<sup>2</sup> See *ibid.* p. 380.

<sup>3</sup> See *ibid.* pp. 344 f. and 363 f.

<sup>4</sup> Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

<sup>5</sup> These are: an inscription of the 21st year in the Viraṅṅāśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 17 of 1895), and one of the 2[8]rd year in the Saptariśvara temple at Lāguḍi in the Trichinopoly tāluka (No. 84 of 1892).

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 127.

<sup>7</sup> This identification was already suggested by Professor Julien Vinson on p. 496 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

<sup>8</sup> No. 5 on the Table facing p. 54 of Vol. III. above.



has left a record in the Vaikunṭha-Perumāl temple at Kāñchi.<sup>1</sup> The former may be identical with *kō visaiya-Nandi-Vikramavarman*.<sup>2</sup> Two other kings to whose names the two Tamil words *kō visaiya*<sup>3</sup> are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō visaiya-Kampa-Vikramavarman* or *Kampavarman*<sup>4</sup> and *kō visaiya-Narasimhavarman*. The Kū-Muttugūr inscription of the latter<sup>5</sup> bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of *Koṅkaṇi*, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi came to an end with *Nandivarman*, the opponent of the Western Chālukya king *Vikramāditya II*; that *Narasimhavarman*, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, *Dantivarman* and *Nandivarman*, were the contemporaries of the Rāshtrakūṭa kings *Gōvinda III*. and *Amōghavarsha I*.; and that *Nandivarman*'s son, *Nripatuṅgavarman* or *Nripatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.<sup>6</sup>

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of *Nripatuṅga-Vikramavarman* in the two subjoined inscriptions, may be attempted. The *Udayēndiram* plates of *Hastimalla* state that the Western Gaṅga king *Prithivipati I*. fought with the Rāshtrakūṭa king *Amōghavarsha I*.<sup>7</sup> If I am correct in supposing the latter to have been a contemporary of *Nripatuṅga-Vikramavarman*, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king *Prithivipati I*.

## A.—First Stone.

TEXT.<sup>8</sup>

|    |                               |                   |                       |                           |
|----|-------------------------------|-------------------|-----------------------|---------------------------|
| 1  | Śrī°                          | [*]               | Kō                    | visaiya-[Niru*]-          |
| 2  | [pa]toṅga-Vikkirama[pa][ru]*- |                   |                       |                           |
| 3  | [ma][r*][k]ku                 |                   | yāṅḍ-irubattā[rāva*]- |                           |
| 4  | du                            | Paḍuvūr-kkōṭṭattu |                       | [M]ē-                     |
| 5  | l-Adaiy[ā*]ru-nāṭṭu           |                   |                       | Āmaiyr                    |
| 6  | mēl                           | Nuḷambaṅ          |                       | paḍaiy                    |
| 7  | vandu                         | toṅu-kkolla       |                       | Piru-                     |
| 8  | di-Gaṅgaraiyar                | sēvagar           |                       | Peruna-                   |
| 9  | [ga]r-Agara-Kkoṅḍa-kkāvīdi    |                   |                       | Akalaṅkat-                |
| 10 | tuvarāyar [ma]gaṅ             | Śaṅgaṅ            | taḷarā vīṅḍ[u]        | paṭṭān <sup>10</sup> [!]* |

## TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious *Nripatuṅga-Vikramavarman*,— when the army of the *Nuḷamba* attacked *Āmaiyr*, (a village)

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

<sup>2</sup> *ibid.* Vol. I. Nos. 108, 124 and 125.

<sup>3</sup> Other instances in which the word *vijaya* is prefixed to the name of a king, are the Pallava princes *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅḡl king *vijaya-Nandivarman* (above, p. 142, note 1).

<sup>4</sup> Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

<sup>5</sup> See above, page 177.

<sup>6</sup> See above, page 180.

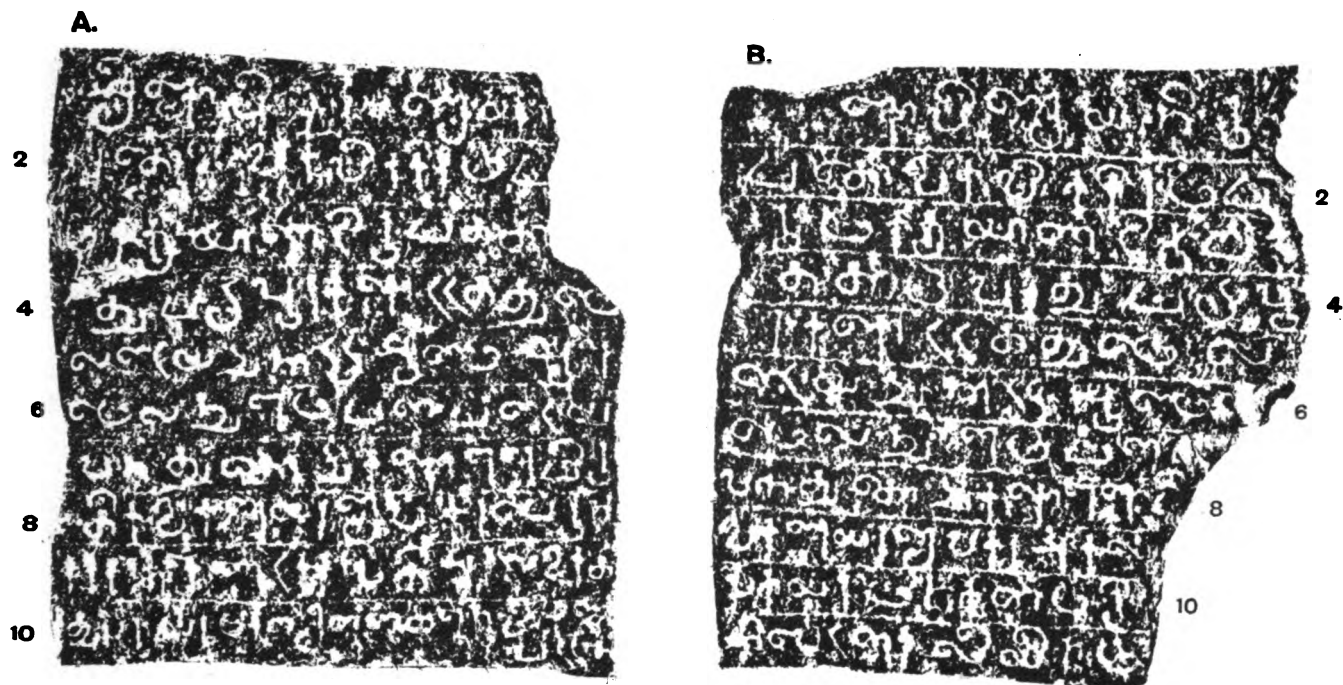
<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 381.

<sup>8</sup> From inked estampages, prepared in 1896.

<sup>9</sup> The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *ei* and *saiya* in the first line, and between *to* and *aga* in the second line.

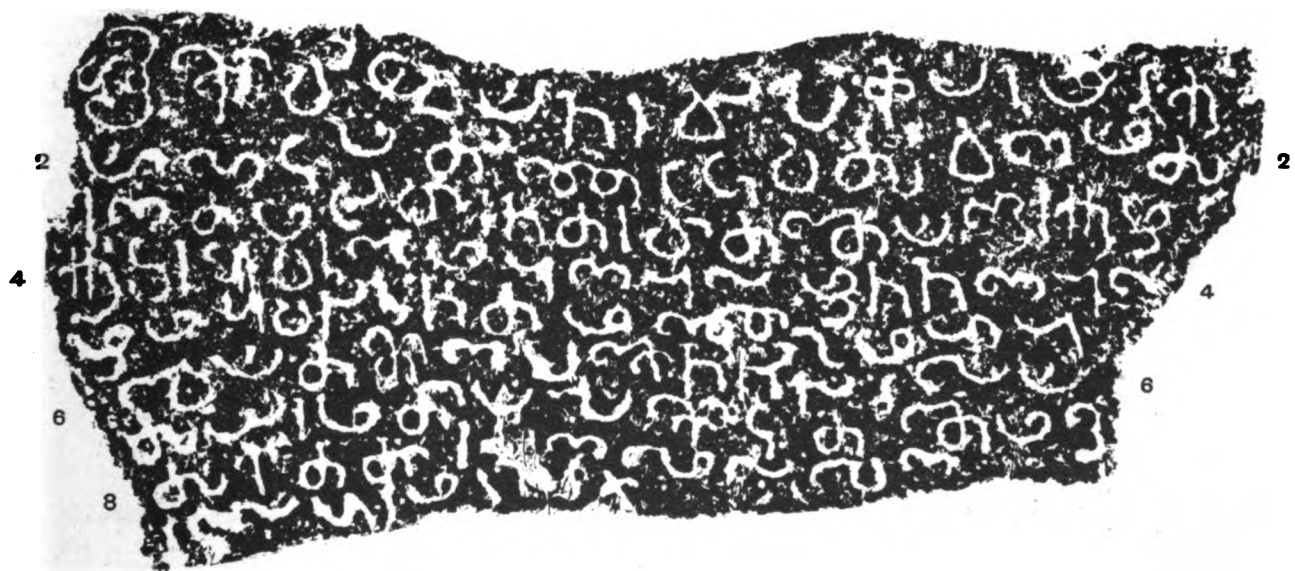
<sup>10</sup> This word is written below the line.

Ambur Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



SCALE ONE-SIXTH.

E. HULTSCH.

Reg. No 332, Ep. Ind - May 00. - 606.

Photo. S. I. O., Calcutta.



in Mēl-Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Śaṇaṇ, the son of Akalaṅkattuvarāyar, (who was) the chief<sup>1</sup> of the Koṇḍar of Perunagar-Agaram (and) a servant of Pirudi-Gaṅgaraiyar, not relaxing (in fight), fell and died.

## B.—Second Stone.

## TEXT.

|    |                      |             |               |                 |
|----|----------------------|-------------|---------------|-----------------|
| 1  | Kō                   |             |               | visaiya-Niru-   |
| 2  | paṭoṅga-Vikkiramapa- |             |               |                 |
| 3  | ruma[r*]kku          |             |               | yāṇḍ-iruba-     |
| 4  | ttārvādu             |             |               | Paḍuvū-         |
| 5  | r-kkōṭṭattu          |             |               | Mēl-A-          |
| 6  | ḍaiy[ā]ru-nāṭṭu      |             |               | Âmai[y][ūr*]    |
| 7  | mēl                  | Nuḷambaṇ    |               | [pa][ḍaiy*]     |
| 8  | vandu                | toṅu=kkollā |               | [P]i[rudi-Ga*]- |
| 9  | ṅgaraiyar            | śévagar     |               | Akala[ṅkattu*]- |
| 10 | varāyar              | marugaṇ     | Ma[ś]i[ṅ]     | . . .           |
| 11 | [ṅ]i                 | Vēḍaṇ       | Kaliyirāma[ṅ] | paṭṭāṇ   *      |

## TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nṛipatuṅga-Vikramavarman,— when the army of the Nuḷamba attacked Âmaiūr, (a village) in Mēl-Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Kalirāma, a hunter (Vēḍaṇ) . . . . . (and) a nephew of Akalaṅkattuvarāyar, (who was) a servant of Pirudi-Gaṅgaraiyar, [fell].

## No. 24.—NADAGAM PLATES OF VAJRAHASTA;

## SAKA-SAMVAT 979.

BY G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagām, a village in the Narasannapēta tāluka of the Gaṅjām district, by one Sanku Appanna, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jāṅgama, a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, the Collector of Gaṅjām, to Dr. Hultsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about 8½" by 4" and has a hole to the proper right, through which a ring passes. This ring is about ½" thick and about 4½" in diameter. It had not yet been cut when the plates were sent to Dr. Hultsch. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, 1½" long and 1" high, with the figures of a conch-shell and a *chaurī* to its proper right, the figures of a sword and an

<sup>1</sup> According to the Tamil dictionaries, *kāvidi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.<sup>1</sup> Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows :—

57 . . . . . मो । मज्जामाद्रे द-  
 58 रुनायकस[†\*]मयाय दत्तम् । मयपांगुसामयेनेशपं . . स-  
 59 नसन्तनवत्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,<sup>2</sup> some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are :— (1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ś* symbol, and also the *ḍ* from the *ṣ* symbol. (3) *ṛ* is distinguished from *l* by the absence of the top line on the former; but *ṛṇ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṛṇa* in line 12 and *la* just above it in line 11. (4) The forms of *ṅga* in line 10; of *ṅha* in line 9, *ghā* in line 38, and *ṅhē* in line 35; of *ṅha* in line 7 and *khyām* in line 34; of *mbha* in line 42 are to be noted. (5) *ṅha*, which occurs five times (ll. 7, 13, 17 and 23), and *ṅhha* (l. 8) are denoted by the nasal mark *ṅ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.<sup>3</sup>

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rīhī* in ll. 21 and 23), and the use of the nasals *ṅ* and *ṅ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *śśīnē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēvara* (l. 45); and *ś* for *sh* in *paṭṭakēśv=ālimpanti* (l. 42).

<sup>1</sup> Unlike the seal of the Parlākimeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

<sup>2</sup> About 20 miles from Parlākimeḍi in the Gañjām district; see the last three paragraphs of this introduction.

<sup>3</sup> Sanskrit Paṇḍits of this part of the country may be heard to pronounce *jṅa* as *gṅa*. Compare above, Vol. III. p. 237.

The letter *v* is doubled before *y* in *navvyādhayaś-cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one Pāngu-Sāmaya (i.e. Sōmaya?) (l. 56) by Vajrahasta, a prince of the Gāṅga family, who is styled *Paramamāhēsvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Trikalingādhipati* (ll. 45-46). The charter was issued from *Kalinganagara*<sup>1</sup> (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the Śāka year 979, on Sunday, the twelfth tithi of the bright fortnight, of the month of Phālguna, corresponding to the 4th March A.D. 1058<sup>2</sup> (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of *Gōvinda-dvādaśī*,<sup>3</sup> an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*vishaya*) of *Ērada*<sup>4</sup> and constituted into a separate district, which was named the *Vēlpūra-vishaya* after its chief village, *Vēlpūra*. Nothing is recorded of the donee except the names of his parents, *Śrikanṭha-Nāyaka* and *Vēdavi*, his grandfather *Ayitana*, and the latter's native place, *Chhili* (or *Dhili*?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as "my son-in-law, the *Danḍanāyaka S[ā]maya*." The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of *Kōluvantani*.<sup>5</sup>

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the Śāka year 960 (expired), while the sun was in *Vṛishabha*, (the moon) in the *Rōhiṇī-nakshatra*, in the *Dhanur-lagna*, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, *Bahudhānya*, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of *Anantavarman-Chōḍagaṅga*,<sup>6</sup> is important as it gives us a certain, reliable landmark in the chronology of the Gāṅgas; and it is besides the earliest known date of this dynasty. The *Parlākimeḍi* plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III, p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of *Gōkarnasvāmin*, on the top of Mount Mahēndra.<sup>7</sup> Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one *Guṇamahārṇava* (l. 12), whose son *Vajrahasta I.* is here spoken of as having consolidated the *Kalinga* kingdom by uniting the five parts into which it had been

<sup>1</sup> See the last paragraphs of this introduction for my identification of *Kalinganagara*.

<sup>2</sup> *Kannēpalli Chalamayya Śāstri Gāru*, a learned astronomer of *Lukulām* in the *Gaujām* district, kindly calculated for me the English equivalents of the Śāka dates mentioned in this inscription.

<sup>3</sup> The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: फाल्गुने शुक्लद्वादश्यां बुधश्चैव दिवाकरे । नक्षत्रिते सूर्यसुते जीवे कासुकसंस्थिते । पुष्ये चैव वसस्युक्ते श्रीमते भागुवाकरे । नीविन्द्यादश्रीं प्रीत्या देवानामपि दुर्लभा ॥

<sup>4</sup> [The *Ērada-vishaya* is mentioned in an inscription at *Śrīkūrmam* (No. 324 of 1896).— E. H.]

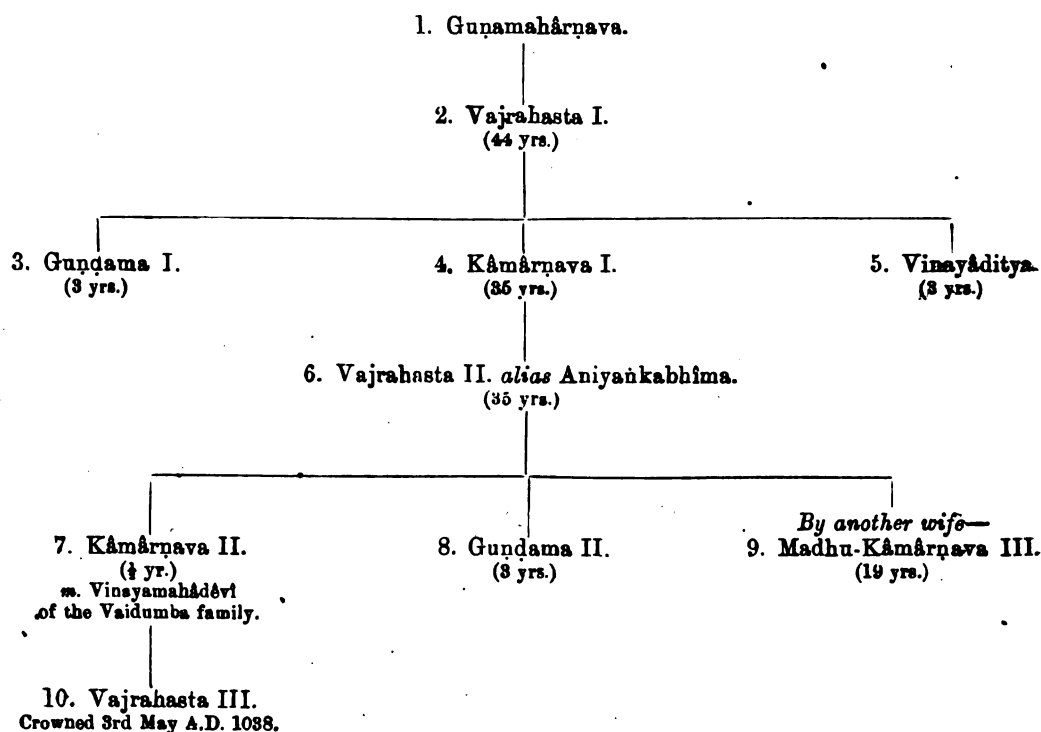
<sup>5</sup> [Mr. H. Krishna Sastri suggests that, as *kōla* is a synonym of *cardha*, *Kōluvantani* may be the same as *Vardhavartani*, on which see above, Vol. III, p. 127, note 5, and which occurs also in three inscriptions at *Mukhallāgam* (Nos. 185, 196 and 220 of 1896).— E. H.]

<sup>6</sup> *Ind. Ant.* Vol. XVIII, p. 161 f.

<sup>7</sup> Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of *Anantavarman's* grant of Śāka-Samvat 1008; *Ind. Ant.* Vol. XVIII, p. 162 ff.

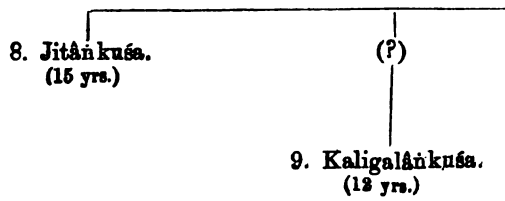
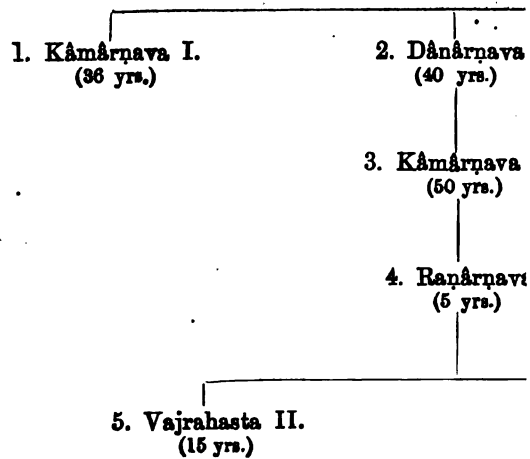
formerly divided under the rule of five independent kings (verse 1).<sup>1</sup> Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, Aniyāṅkabhīma (l. 22). Verses 10 and 11 of this inscription, extolling Vajrahasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṁvat 1040.<sup>2</sup> It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Naḍagām plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



<sup>1</sup> Anantavarman's grant of Śaka-Saṁvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmīn, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kalinga countries . . . . Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍi-vishaya; to Mārasiṃha, the Sōḍā-maṇḍala; and to Vajrahasta (I.), the Kaṭṭaka-vartana;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍi, Sōḍā and Kaṭṭaka-vartana continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambavalli and Sōḍā, two villages in the Parākimeḍi Zamindāri, may be identified with the chief towns of two of the provinces named above.

<sup>2</sup> *Ind. Ant.* Vol. XVIII. p. 168.



14. I





In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāngas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṃvat 1040 professes to trace the genealogy of the Gāngas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kalingas (i.e. the country of Kalinga) from Balāditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṃvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (his brother's son), who are said to have preceded Guṇama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."<sup>1</sup> Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bāḍām in the Narasannapēta tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppaḍām at a distance of about 15 miles from Bāḍām. I cannot say at present whether Vāḍām and Vappuḍām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāngas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamindāri of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named Mukhalingam<sup>2</sup> on the left

<sup>1</sup> In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

<sup>2</sup> The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1882-84, p. 68 f.

bank of the Vainśadhārā. Here are three temples dedicated to Śiva under the names **Madhukéśvara**, **Bhīméśvara** and **Sóméśvara**.<sup>1</sup> The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the **Narasannapēta tāluka**. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukéśvara** and **Aniyāṅkabhiméśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarma-Chōdagaṅgadēva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: *Kāliṅg-āvani-nagaré śrīman-Madhukéśvarāya Śarvāya* and *Kāliṅga-dēsa-nagaré śrīman-Madhukéśvarāya dēvāya* in Sanskrit verses; *Nagaramuna Madhukéśvara-dēvaraku* and *Nagarāna vīṭi śrī-Madhukéśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called **Nagara** or **Kāliṅga-(dēsa-)nagara**, i.e. "the **Nagara** of the **Kāliṅga** (country)."<sup>2</sup> There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: **Gōvinda-kānana**, **Jayantapura**, **Madhukéśvara** and **Mukhaliṅgam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree; hence the name **Madhukéśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Samvat.1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) **Kāmārṇava I.**, the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (*rājadhāni*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god **Īsa** in the *liṅga* form, to which he had given the name of **Madhukéśa**, because it was produced from a *madhūka* tree" (l. 61 f.). As stated above, this temple still exists at **Mukhaliṅgam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyāṅkabhīma** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyāṅkabhiméśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhaliṅgam** is a corruption of **Mohaliṅgam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-liṅgam*. The Telugu Brāhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'<sup>3</sup> From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakatakam** (literally, 'a royal residence in **Nagara**') and by the ruins between them represents the ancient capital of **Kāliṅga**.<sup>4</sup>

<sup>1</sup> **Sóméśvara's** temple may have been built by **Sōmaya**, the person in whose favour the present grant was made, provided that *Sāmaya* is a mistake for *Sōmaya*.

<sup>2</sup> A few weeks ago I found in the **Madhukéśvara** temple a stone inscription of **Anantavarmadēva**, which records a grant issued 'from **Kāliṅganagara**.' The occurrence of this name at **Mukhaliṅgam** itself confirms my identification.

<sup>3</sup> This is suggested to me by Mr. S. Rāmāyā, B.A., of **Parlākimeḍi**.

<sup>4</sup> I do not here enter into a discussion of the question whether **Kāliṅganagara** was founded by **Kāmārṇava II.** or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्रीं स्वस्ति [॥\*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 खिख्यसत्यश्रीचश्रीर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 माचेयगोत्राणाम्<sup>3</sup> विमलविचाराचारपुण्यशलिलप्रख्यालित-<sup>4</sup>
- 4 कलिकालकल्मषमपीषां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्मायै-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो<sup>5</sup> गोकर्षस्वामि-
- 7 नः प्रसादात्मसासादितैकशङ्कभेरीपञ्चमहाशब्दधवलच्छ-<sup>6</sup>
- 8 चहेमचामरवरद्वपभलाञ्जनसमुज्ज्वलसमस्तसाम्नाय्यम-<sup>7</sup>
- 9 हिन्नामनेकस[म\*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-<sup>8</sup>

## Second Plate; First Side.

- 10 लिङ्गितोत्तुभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां ग[†\*]-
- 11 क्कानामन्वयमलङ्कारिणोविष्णोरिव<sup>10</sup> विक्रमाक्रान्तधराम-
- 12 [ल\*]लस्य गुणमहाशब्दवमहाराजस्य<sup>11</sup> पुत्रः ॥ पूर्व भूपतभूर्विभु-<sup>12</sup>
- 13 ष्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा<sup>13</sup> भु-
- 14 ज्वलातामेक<sup>14</sup> एव स्वयम् [†\*] एकीकृत्य विजित्य<sup>15</sup> सत्त्वनिव-
- 15 हान्<sup>16</sup> श्रीवज्रहस्तयतुषत्वारिंशतमत्यदोरचरित-<sup>17</sup>
- 16 : सर्वामरक्षीसमाः<sup>18</sup> ॥ [†\*] तस्य तनयो गुणमराजा<sup>19</sup> वर्षत्रयमपा-
- 17 लयत महीम् ॥ तदनुजः कामाश्वदेवः पञ्चत्रिंशतमब्दका-<sup>20</sup>
- 18 न् ॥ तस्वानुजो विनयादित्य[†\*] समास्तिस्र[†\*] ॥ ततः कामाश्ववाज्जाते<sup>21</sup>

<sup>1</sup> From the original plates.<sup>2</sup> Denoted by a symbol.<sup>3</sup> Read गोत्राणां: म् is denoted here by an *anusvāra* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.<sup>4</sup> Read °सखिलप्रख्यालित°.<sup>5</sup> Read °भगवतो.<sup>6</sup> Read °शब्दधवलच्छ°.<sup>7</sup> Read समुज्ज्वल.<sup>8</sup> Read °लम्.<sup>9</sup> Read °लिङ्गितोत्तु°.<sup>10</sup> Read °विष्णोरिव.<sup>11</sup> The engraver first wrote रि for रा and then erased the i.<sup>12</sup> Read भूपतिभिर्विभज्य.<sup>13</sup> Read पराक्रमी.<sup>14</sup> Read °ज्वलातामेक.<sup>15</sup> Read श्वन्.<sup>16</sup> Read °हान् श्रीवज्रहस्तयतु°.<sup>17</sup> Read °दोर.<sup>18</sup> Read °रक्षीसमाः.<sup>19</sup> Read गुणमराजा वर्ष°.<sup>20</sup> Read °मब्द°.<sup>21</sup> Read °ज्जाते.

## \* Second Plate ; Second Side.

- 19 जगतीकल्पभूरुहः । योराजद्राजित(:)श्चायो वज्रहस्तीवनी-  
 20 पतिः ॥ [२\*] <sup>1</sup>प्रश्रीदम्बदगन्धलुब्धमधुपथ्यालीढगण्डान्गज-<sup>2</sup>  
 21 न्निर्धुः<sup>3</sup> समदासहसमतुलो यस्वाग्निनामगणी[:\*]<sup>4</sup> [1\*] सः(:) श्री-  
 22 माननियङ्गभीमनृपति[र्गा\*]<sup>5</sup>कान्धयोतंसकः<sup>6</sup>  
 23 पञ्चतिंशतमष्टकान्गमभुनक्की[थ्य]<sup>7</sup> स्तुतः पार्थि-  
 24 वेः<sup>8</sup> ॥ [३\*] तदगसनुः<sup>9</sup> स रराज सन्तनासमस्रमसासमतारि-<sup>10</sup>  
 25 मणलः [1\*] मापात<sup>11</sup> कामार्णवभूपतर्भुव<sup>12</sup> समद्विमानर्हस-  
 26 मां समुज्वलः<sup>13</sup> ॥ [४\*] तदनु तदनुजम्बो<sup>14</sup> चसजम्बोपमानो गेव-<sup>15</sup>  
 27 नधिरन[व]द्या गण्डमख्यो मदा सः [1\*] सकलमदमनक्षत्री-<sup>16</sup>

## Third Plate ; First Side.

- 28 णि वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचकः<sup>17</sup> ॥ [५\*] त-  
 29 तो हैमातुरसस्य<sup>18</sup> मधुकाम[1\*]र्णवो नृपः ॥० ववति<sup>19</sup> स्यावनी-  
 30 मतामष्टमकार्णवोशतैम्<sup>20</sup> ॥०॥ [६\*] अथ वज्रहस्तनुपकर-<sup>21</sup>  
 31 ग्रसुतादखिलगुणिकना[ग्र\*]गण्यक्वामार्णवात्कधीन्द्रप्र-  
 32 <sup>22</sup>गयमानावदातशभकीर्त्तैः<sup>23</sup> ॥ श्रिय<sup>24</sup> इव <sup>25</sup>वैदुस्वान्वय-  
 33 पयःपयोनिधिसमद्गवायाश्च<sup>26</sup> [1\*] यः समजने<sup>27</sup> विनयमहा-  
 34 दव्याः<sup>28</sup> श्रीवज्रहस्त इति तनयः ॥ [७\*] वियदृतुनिधिसंख्यां याति  
 35 <sup>29</sup>शाकाष्टसङ्घे दिनकुडृपभुख<sup>30</sup> राहिणीभ सलग्ने [1\*] धनुषि च सि-  
 36 तपचे सूर्यवारे तृतीयां<sup>31</sup> युजि सकलधरित्रीं रचितुम्<sup>32</sup>

<sup>1</sup> Read प्रश्रीतः.<sup>2</sup> Read °मयुषीः.<sup>3</sup> Read °योतंसकः.<sup>4</sup> Read पार्थिवः.<sup>5</sup> Read श्रतभीसमः समन्ताष्टमितारिमख्यः.<sup>6</sup> Read °भूपतिर्भुव संभृतिः.<sup>7</sup> Read गुणनिधिरनवयो गुण्डमाख्यो मुदा.<sup>8</sup> Read चक्रः.<sup>9</sup> Read °मतामष्टानिक्वार्णवोशतैम्.<sup>10</sup> Read श्रम.<sup>11</sup> Read समुहः.<sup>12</sup> Read शाकाष्ट.<sup>13</sup> Read तृतीयायुजि.<sup>14</sup> Read लुब्ध.<sup>15</sup> Here space is left for the insertion of र्गा.<sup>16</sup> Read पञ्चतिंशतमष्टकान्गमभुनक्पृष्टवो.<sup>17</sup> Read तदगसनुः.<sup>18</sup> Read समुज्वलः.<sup>19</sup> Read °रसस्य.<sup>20</sup> Read °वपवराः.<sup>21</sup> Read श्रिय.<sup>22</sup> Read समजनि.<sup>23</sup> Read दिनकृति इषभञ्जे रीहिणीभे सुलग्ने.<sup>24</sup> Read रचितुम्.<sup>25</sup> Read °राजानर्धुः समदावहस्रमं.<sup>26</sup> Read सकलमिदमरक्षत्रोधि वर्षाणि.<sup>27</sup> Read ववति.<sup>28</sup> Read °श्रीयमानाः.<sup>29</sup> Read वैदुस्वाः.<sup>30</sup> Read देव्याः.<sup>31</sup> Read अपाच.<sup>32</sup> Read °जन्मा चित्तः.<sup>33</sup> Read सकलमिदमरक्षत्रोधि वर्षाणि.<sup>34</sup> Read ववति.<sup>35</sup> Read °श्रीयमानाः.<sup>36</sup> Read वैदुस्वाः.<sup>37</sup> Read देव्याः.



iii a.

28 लवृत्तान् वा बल यमल मुनि जामिनु ता गति रु क ॥ २८ ॥ २८

नादि मा तु व स सु म पु का स तु वा सु य था स व ति सु व र ॥ २९ ॥ २९

30 म त म वा म का लु वा श ति ॥ ३० ॥ ३० ॥ ३०

श्रु म ना द प्प ल सु ल ज मा अ लु की मा उ वा सु वा सु ॥ ३१ ॥ ३१

32 म मा गा व द न श र क र्त्तः श्रि य ० व वे तु म् वा म म ॥ ३२ ॥ ३२

घ म ः प म् ॥ ३३ ॥ ३३

34 द वृ ष ः श्र ० वं तु द्द स ० त न क य श वि म द्द तु मि ० म ० श्र ० म् म् ॥ ३४ ॥ ३४

म मा का वृ म् ॥ ३५ ॥ ३५

36 त य म् ॥ ३६ ॥ ३६

iii b.

38 म् ॥ ३८ ॥ ३८

म् ॥ ३९ ॥ ३९

40 म् ॥ ४० ॥ ४०

म् ॥ ४१ ॥ ४१

42 म् ॥ ४२ ॥ ४२

म् ॥ ४३ ॥ ४३

44 म् ॥ ४४ ॥ ४४

iv a.

46 म् ॥ ४६ ॥ ४६

म् ॥ ४७ ॥ ४७

48 म् ॥ ४८ ॥ ४८

म् ॥ ४९ ॥ ४९

50 म् ॥ ५० ॥ ५०

म् ॥ ५१ ॥ ५१

52 म् ॥ ५२ ॥ ५२

म् ॥ ५३ ॥ ५३

54 म् ॥ ५४ ॥ ५४

*Third Plate ; Second Side.*

- 37 याभिपिक्तः<sup>1</sup> ॥ [८\*] न्यायेन<sup>2</sup> यत्र सममाचरितुं तिवर्गे<sup>3</sup> मार्गे-  
 38 ष रक्षाति<sup>4</sup> मदीन्महितप्रतापे [1\*] नव्याधयश्च<sup>5</sup> नरघाश मरा-  
 39 पश्च शश्वत्तजा भुवि भवनि<sup>6</sup> विभूभमर्त्यः ॥ [९\*] व्याप्ते ग[1\*] कुक्षौ-<sup>7</sup>  
 40 त्तमस्य यशसा<sup>8</sup> दिङ्मकवाले शशिप्रद्यातामलिनेन<sup>9</sup> य-  
 41 स्व भुवन(ः)प्रज्ञादसम्यादाग<sup>10</sup> [1\*] <sup>11</sup>सि[न्द्र]रैरभिसान्द्रपङ्कप-  
 42 टलौ<sup>12</sup> कुम्भस्थलीपट्टकेश्चालिम्पन्ति<sup>13</sup> पुनः पनाश्च<sup>14</sup> हरि-  
 43 तामाधारणा<sup>15</sup> वारणान<sup>16</sup> ॥ [१०\*] अनुरागेण गुलिनो<sup>17</sup> यस्य वक्षीमुखा-  
 44 जयोः<sup>18</sup> [1\*] आशीने<sup>19</sup> श्रीसरसत्यावनुकले वैराजतः ॥ [११\*] कलि-  
 45 ङ्गनगरात्परममाङ्गिस्वरपरमभट्टारकमहाराजाधिरा-<sup>20</sup>

*Fourth Plate ; First Side.*

- 46 अत्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेवः[\*] कुम्भली समसामात्व-<sup>21</sup>  
 47 <sup>22</sup>प्रमखजनपदान्समाह्वय समान्नापयति [1\*] विदितमस<sup>23</sup> सवत-  
 48 म् । परदविषये<sup>24</sup> ॥ वेत्पूरगामम<sup>25</sup> । कुम्भुका । <sup>26</sup>वत्पुडाम् । वज्ररम ।  
 49 अर्खंगी . . [त्येन्निम्बा]<sup>27</sup> । कोनूरन । पोदुब वाडाम् मूरिंगाम्  
 कनम-  
 50 रम्य देवरेमचिकीडम । गुद्रपी [1\*] एतन<sup>28</sup> हादश भ्रमन<sup>29</sup>  
 51 (॥) वेत्पूराविषयेऽन्निक्कित्वा<sup>30</sup> चतुःशीमावच्छिन<sup>31</sup> सत-  
 52 लस्यलं सर्वपोडाविवर्जितं<sup>32</sup> आचन्द्रार्कचितिसमकालं याव-  
 53 आतापिचोरात्मनः पुस्त्यशीकृत्ये अजगिरिनिधिशाक-  
 54 ष्टे<sup>33</sup> (॥) फ[1\*]लानामलपत्ते (॥) हादश्यामादित्यवारे । [छि]लिनिवासिनः

<sup>1</sup> Read योभिपिक्तः.<sup>4</sup> Read रक्षति मदी°.<sup>6</sup> Read भवनि विभूतिमत्यः.<sup>9</sup> Read प्रसीता°.<sup>12</sup> Read पट्टकैः.<sup>15</sup> Read °माधीरणा.<sup>18</sup> Read सुखाजयोः.<sup>22</sup> Read माङ्गिस्वर.<sup>23</sup> Read °मसु भवताम्.<sup>24</sup> Read वःपु°.<sup>28</sup> Read यामान्.<sup>29</sup> Read °वर्जितं.<sup>2</sup> Read न्यायेन.<sup>5</sup> Read निर्व्याधयश्च निरघाश मन्नापद्वाश्च.<sup>7</sup> Read कुक्षौ°.<sup>10</sup> Read संपादिना.<sup>13</sup> Read °क्षिप्वा°.<sup>16</sup> Read °षान्.<sup>19</sup> Read आशीने श्रीसरसत्यावनुकले विराजतः.<sup>21</sup> Read समसामात्व.<sup>25</sup> Read विषये.<sup>27</sup> Read °म्बा.<sup>30</sup> Read °विषयेतिनामकोकृत्यः.<sup>32</sup> Read शाकाष्टे.<sup>3</sup> Read तिवर्गे.<sup>8</sup> Read दिक्चक्र°.<sup>11</sup> Read सेन्द्रैरभि°.<sup>14</sup> Read पुनश्च.<sup>17</sup> Read गुलिनी.<sup>26</sup> Read प्रसुख.<sup>31</sup> Read यामान्.<sup>33</sup> Read एतान्.<sup>34</sup> Read °सीमावच्छिन्नः सजस्यलः.



## Fourth Plate; Second Side.

- 55 अयितनाख्यस्य पुत्रः (i) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-  
 56 : संज्ञात[र\*]य पांगुसामयाय 'ताम्बशासनं कृत्वा (i) वेङ्गुगविषयं'  
 57 प्रदत्तम्<sup>3</sup> । कोलुवर्त्त[नि]विषये<sup>4</sup> [तुगिल]य[र\*]म[.]\* प्रदत्त[.]\* ॥

## TRANSLATION.

(Line 1.) Om. Hail! The son<sup>5</sup> of the *Mahārāja Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as Vishṇu by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the *Ātrēya gōtra*; who had the stains of the impurities of the *Kali* age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia, viz.*) the unique conch-shell, the drum, the five *mahāsabdās*, the white parasol, the golden *chaurī* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarnasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the *Three Kaliṅgas*,—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for three years; his younger brother, king *Kāmārṇava*, for thirty-five years; (*and*) his younger brother, *Vinayāditya*, for three years.

(V. 2f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),— this glorious king *Aniyāṅkabhīma*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṁtanu* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for half a year.

(V. 5.) Then, his younger brother, named *G[u]ṇ[d]ama*, who resembled *Cupid*, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for nineteen years.

<sup>1</sup> Read तास.<sup>2</sup> Read वेङ्गुगविषयः.<sup>3</sup> Read प्रदत्तः.<sup>4</sup> Read वर्त्तनीविषये.<sup>5</sup> This word refers to *Vajrahasta* in verse 1 below.

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---

## ADDENDA AND CORRIGENDA.

- PAGE 27, line 8. Professor Leumann remarks that, as *mahâtimahâ*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahâtimahâvîra* need not be altered, but may be considered as synonymous with *Mahâvîra*.
- „ 49, verse 22, for *Vîra-Chôḍa*, read *Vîra-Chôḍa*.
- „ 65, text line 7, read *nera[mo]deganḍa*.
- „ 68, line 10, read *[sa]m[va]t[sarake]*.
- „ 93, text line 131, for *तद्* read *तद्*.
- „ 139, „ „ 3, for *karpûra-*, read *karpûra-*.

---

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AND

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E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHER; FELLOW OF THE UNIVERSITY OF MADRAS;  
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(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 980),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rōhini, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.<sup>1</sup>

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramabhaṭṭāraka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Īrāda, (*vis.*) the village of Vēlpūra, Trummukā, Vappudām, Vallurama, Arṇagō . . . . [tpemmimbā], Kōnūrana, Poduru, Vādām, Mūringām, Kanamarampa, Dēvaremachikīdama (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpūrā,—(*this*) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),— (i.e. 979),— in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,— to Pāngu-Sāmaya, born by his wife Vēdavi to Śrīkaṇṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kōlurvarta[ni] was granted.”

## No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

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

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,<sup>2</sup> some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golagonda tāluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla *agrahāra* of the Tuni division of the Gōdāvāri

<sup>1</sup> The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

<sup>2</sup> I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about  $7\frac{1}{2}$ " broad by  $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about  $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures  $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gōdāvari plates of the Rājā Pṛithivimūla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols<sup>1</sup> for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prakṛit words, as in line 23 where we have *gāra* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakṣha*) and *gimha* (properly *gimha*) for *pakṣha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *saṃvassarambul* for *saṃvatsarāḥ* in line 26.<sup>2</sup> Of Sanskrit words not found in the dictionaries our text offers *bahusuvarṇa*,<sup>3</sup> l. 4, *yādhyā* (?), l. 5, and *prādhirājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled<sup>4</sup> before a vowel in *Vishṇukunḍināmm-ḥkādat*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarmā* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭarakavarmā*, grandson of *Vikramēndravarmā* [I.], and great-grandson of the *Mahārāja Mādhavavarmā*, of the family of the *Vishṇukunḍins*. From his residence at *Ḷenduḷūra*, *Vikramēndravarmā*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rāgonṇam*, which was south-east of the village of *Rāvireva* on the bank of the *Krishṇabennā*, i.e. the river *Krishṇā*, in the *Nat[ri?]*paṭi district, to (the) *Sōmagiriśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself; of his ancestors, *Mādhavavarmā* is stated to have celebrated many sacrifices;<sup>5</sup> *Vikramēndravarmā* [I.] (through his mother) was connected with the *Vākātas*; and *Indrabhaṭṭarakavarmā* is eulogized for his warlike exploits.

The name *Vishṇukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

<sup>1</sup> Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the *Chaumuk plates* of the *Vākāta Mahārāja Pravarasēna II.*; *Gupta Inscri.* Plate xxxiv.

<sup>2</sup> See p. 127, note 2.

<sup>3</sup> This word is often met with in inscriptions.

<sup>4</sup> Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *m̐m* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. As.* Vol. XVIII. p. 145, l. 22.

<sup>5</sup> See the description of the *Vākāta Mahārāja Pravarasēna I.*, above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavavarmā* is stated to have celebrated even *parvāṇādikas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śriparvata, which I take to be the sacred Śrīśāila in the Karnūl district, I believe that the word survives in Vinukonḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśāila and 50 miles south of the river Kṛishṇā, and that this Vinukonḍa, which is reported to be a place of great antiquity, was really the capital of the Vishṇukunḍins.<sup>1</sup> I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to uproot whom, as we learn from lines 17-20 of the Gōdāvarī plates of the Rājā Pṛithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratika.<sup>2</sup>

The place Lenduḷūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,<sup>3</sup> the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Ēlūru (Ellore) in the Ellore tāuka of the Gōdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show<sup>4</sup> that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāṭa (or Vākātaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.<sup>5</sup>

## First Plate.

1 Om<sup>6</sup> svasti [11\*] Vijaya-Lenduḷūra-vāsakād=bhagavataḥ Śriparvata-  
2 svāmi-pādānuddhyātō <sup>7</sup>Vishṇukunḍinām=ekādās-āśvamēdh-āvabhrit-ā.<sup>8</sup>

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukonḍa*, 'the sky-hill,' is a corruption of *Vishṇukunḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukonḍa* as 'the hill of hearing,' because Bāma is believed to have heard there the news of Śītā's abduction.

<sup>2</sup> *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Pṛithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasīma I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratika* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

<sup>4</sup> Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirabāḍagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvāgere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Hālī plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravaraśeṇa II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravaraśeṇa II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausārī plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Samvat 490=A.D. 738, *Vienna Oriental Congress; Asian Section*, p. 230; the Antrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Samvat 879=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alīnā plates of Śīlāditya [VII.] Dhṛubhaṭa of [Valabhi-]Samvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyakapāla of [Harsha-]Samvat 188=A.D. 794 (P), *Ind. Ant.* Vol. XV. p. 140.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read 'kunḍindm=.

<sup>8</sup> Read *-dvabhrit-d-*; the word *avabhritika* is frequently written *avabhritu* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.



- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h\*] sarvvamēdh-āvāpta-  
4 sarvvabhūta-svārājyasya bahusuvārṇa-panḍarika-purushamēdha-

*Second Plate; First Side.*

- 5 vājapēya-yūdhya<sup>1</sup>(?)-shōḍaśī-rājasūya-prādhirājjya-pr[ā\*]jāpatya-ā-  
6 dy-anēka-vividha-prithu-guru-vara<sup>2</sup>-śata-sahasra-yājina[h\*] kratuvar-ānushthā-  
7 <sup>3</sup>tādhishtā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-  
8 nmaṇḍala-vimāla-guru-pri(pri)thū-kshhitipati<sup>4</sup>-makuṭa-maṇi-ga[ṇa]-

*Second Plate; Second Side.*

- 9 [a]likar-āvanata-pādayugalasya Mādhavavarmma[h\*] pranaptā  
10 Vishṇukunḍi-Vākāta-vamśa-dvay-ālamkṛita-janmanah śrī-Vikramēndravarmma-  
11 ṇa[h\*] priya-naptā spu(sphu)ran-niśita-nistrimśa-prabh-āvabhāvi(si)t-āsēsha-  
jaganmaṇḍa-  
12 l-ādhishtī(shthi)tasya bhr[ū]bhaṅgaka-va-vinirdhūta-samagra-dāyādasya<sup>5</sup> anēka-cha-

*Third Plate; First Side.*

- 13 turddanta-samara-saṅghaṭṭa-dvirada-gaṇa-vipuḷa-vijayasya yathāvidhi-  
14 viniryāpita-ghaṭik-āvāpta-puṇya-samchayasya satata-bh[ū]mi-gō-  
15 kanyā-hiranya-pradāna-pratilabdha-puṇya-jīvit-ōpabhōgasya pa-  
16 rama[mā\*]hēsvarasya mahār[ā\*]jasya <sup>6</sup>śrī-Indrabhaṭṭārakavarmma[h\*] priya-

*Third Plate; Second Side.*

- 17 [jyē]shthā-putrō garishṭha(shthah) śaisava ēva sakala-nripagṇ-ālamkṛita-  
18 sya<sup>7</sup> samyag-adhy[ā\*]rōpita-sakala-rājyabhāra[h\*] paramamāhēsvarō  
19 mahārāja[h\*] śrī(śrī)mān=Vikramēndravarmma<sup>8</sup> ēvam=ājñāpayati [i\*] Nat[ri\*]patyām  
Kṛi-  
20 shṇabe[nnā]<sup>9</sup>-tatē Rāvireva-gr[ā\*]masya dakshina-pūrvvasyām diśi Rēgo-

*Fourth Plate; First Side.*

- 21 nṛan-nāma grāma[h\*] sakala-jaga[t\*]traya-nāthasya śisūśāsi-kar-āvadā-  
22 ta-subhṛīkṛita-jatāmakṛtasya<sup>10</sup> bhagavatas=Triyambha(mba)kasya bhavatē  
23 Sōmagirēsvarānāthāya<sup>11</sup> dattam(ttah) [i\*] Rājñā<sup>12</sup> vachanād=gāravēn=ājñā[m] k[ā]-  
24 rayiti [i\*] Kaśchid=ēnam=pālayati sō Rudra-lōkē dēva-gaṇā(ṇa)<sup>13</sup>

<sup>1</sup> Yūdhya is no word, and yūthya or yūpya would yield no satisfactory meaning.

<sup>2</sup> Before vara one misses a word like yājña or kratu.

<sup>3</sup> Read *n-dhishthita-pratishthita*, or only *na-pratishthita*.

<sup>4</sup> Originally *kshhitipiti* and *māni* was engraved.

<sup>5</sup> Read *ḍasy=ānēka*.

<sup>6</sup> Read *śr. Indra*.

<sup>7</sup> This *akshara* may have been struck out in the original; read *ḍkṛitah samyag*.

<sup>8</sup> Read *ḍvarmm=āicam*.

<sup>9</sup> This is what seems to have been originally engraved; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishṇabeṇḍ*, and this probably is intended here. See also above, Vol. III. p. 95.

<sup>10</sup> Originally *ḍḍaya* was engraved.

<sup>11</sup> Read *Sōmagirīvarandthāya*.

<sup>12</sup> The Sanskrit words which the writer is thinking of, apparently are *rdjñō vachanasya gauravēn=ājñām kṛayāta* (for *kuryāta* or *kuruta*); compare above, Vol. III. p. 262, l. 23, *kārayita* for *kṛayāt*. The commencement of the next sentence would properly be *yaḥ kaśchid=ēnam pālayati sa*.

<sup>13</sup> This correction may have been made in the original already.

Chikkulla Plates of Vikramendravarman II.

1  
 2  
 4

○

2 2  
 4 4

ii a.

6  
 8

6 6  
 8 8

ii b.

10  
 12

10 10  
 12 12

iii a.

14  
 16

14 14  
 16 16

iiib.

18  
 20

18  
 20

iv a.

22  
 24

22  
 24

iv b.

26  
 28

26  
 28

v.

30  
 32

30  
 32

*Fourth Plate; Second Side.*

|    |                                    |                        |                       |        |        |         |
|----|------------------------------------|------------------------|-----------------------|--------|--------|---------|
| 25 | kôṭṭi-sa(śa)ta-sahasrēṇa           | svarggina <sup>1</sup> | sukha[m]              | mōdati | [  *]  | Vi[Ja]- |
| 26 | yarājya-samvassarambu <sup>2</sup> | 10                     | māsa-pakkam           | 8      | gihmā  | 5       |
| 27 | <sup>3</sup> Bahubhir=vyasudhā     | datt[ā]                | bahubhiś=ch=ānupālītā |        | [ *]   | yaśya   |
| 28 | yasya yadā                         | bhūmim(mis=)           | tasya tasya           | tadā   | phalam | [ *]    |

*Fifth Plate.*

|    |                   |                  |             |            |             |         |
|----|-------------------|------------------|-------------|------------|-------------|---------|
| 29 | Sva-datt[ā*]m     | para-datt[ā*]m   | vā yô       | harēti(ta) | vasundharām | [ *]    |
| 30 | shashṭim          | varsha-sahasrāṇi | narakē      | pachyatē   | dhravam     | [ *]    |
| 31 | Gāvō <sup>4</sup> | bhumi tathā      | bhāryyā     | akramya    | hara        | mā nayā |
| 32 | arāvayanti        | rājānām          | brahmahatyā | cha        | lipyati     |         |

## TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious *Lenduḷūra*, he who meditates on the feet of the holy lord of Śrīparvata<sup>5</sup> (*and belongs to the family*) of the Vishṇukunḍins,<sup>6</sup>— the great-grandson of the *Mahārāja Mādhavarman* who washed off the stains of the world by his ablutions after eleven *asvamēdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamēdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvāna*, *paunḍarīka*, *purushamēdha*, *vājapēya*, *yūdhya* (?), *shōḍāṣin*, *rājasya*, *prādhirājya*, *prājāpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (*and*) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious *Vikramēndravarmān* whose birth was embellished by the two families of the Vishṇukunḍins and *Vākātas*,— the dear eldest son of the devout worshipper of Mahēśvara (Śiva), the *Mahārāja*, the glorious *Indrabhaṭṭarakavarmān*, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,<sup>7</sup> who acquired a store of merit

<sup>1</sup> The sense intended is that of *svarginām sukham=anubhavati*.

<sup>2</sup> I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the *Mahāmaṇḍalīvara* Rudradēva of the Kākatīya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *samvatsaramulu* in line 27 of the Telugu inscription of Sōmēśvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 316; *varshamulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varshamulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *māsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-samvatsarē 10 grāhama-pakṣē 8 [divasē] 5*; compare above, Vol. III. p. 262, l. 28.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh); and of the following verses.

<sup>4</sup> I have not found this verse elsewhere, and am unable to give the correct text of it.

<sup>5</sup> Compare with this the commencement of the copper-plate inscription of the *Mahārāja Vijayanandivarman*, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vāṅṭpurād=bhagavaach-Chitrarathasvami-pādānuddhātō*.

<sup>6</sup> The Genitive case *Vishṇukunḍinām* cannot well depend on the word *mahārāja* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, — a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambānām* in line 4 of the Dévāgere plates of the *Mahārāja Mṛgēśavarman*, and in line 5 of the Halsi plates of the king *Ravivarman*, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakēṇām* of those plates.

<sup>7</sup> The compound, so translated here, cannot be properly dissolved.

by emptying<sup>1</sup> water-jars (at donations made) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,<sup>2</sup>—the devout worshipper of Mahēsvara (Śiva), the Mahārāja, the glorious Vikramēndravarma, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named Rēgonṛam, in Nat[ri?]paṭi on the bank of the Kṛishnabennā, in a south-eastern direction of the village of Rāvireva, has been given to the Sōmagirīsvara-nātha (temple), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (this) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

#### No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

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

This inscription<sup>3</sup> is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the Gañjām district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3¾" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ⅙" and ⅜". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.<sup>4</sup> They include a final form of *t*, which is five times employed in lines 16 and 17.<sup>5</sup> The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.<sup>6</sup> Thus, *ś* is six times employed instead of *s* (as in *śamādīśati* for *samādīśati*, l. 11) and twice instead of *śh* (in *viśaś* for *viśayaś*, l. 8, and *puruśai* for *purushaiś*, l. 33); *śh* twice for *ś* (as in *śhatki* for *śakti*, l. 3) and three times for *s* (as in *śhutaś* for *sutaś*, l. 8); and *s* three times for *ś* (as in *śasānka* for *śasānka*, l. 1) and once for *śh* (in *manuśya* for *manuśhya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

<sup>1</sup> I find no authority for thus translating *viniryāpita*, but cannot suggest any other meaning for the original passage.

<sup>2</sup> Compare, e.g., the Nāsik inscription of Ushavadāta, who gave wives to eight Brāhmanas at the holy *śrīka* of Prabhās; *Archaeol. Survey of Western India*, Vol. IV. p. 99.

<sup>3</sup> It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 82, No. 214.

<sup>4</sup> This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

<sup>5</sup> The sign of *virāma* is not used in the text.

<sup>6</sup> Compare my remarks on the India Office plate of Vijayarājadēva, above, Vol. III. p. 312.

The inscription is one of Mahindravarmadēva's son, the devout worshipper of Mahēśvara (Śiva), the *Mahārājādhirāja Paramēśvara Paramabhāṭṭāraka*, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kōlāhala,<sup>1</sup> . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gōkarnēśvara, dwelling on the summit of mount Mahēndra,<sup>2</sup> and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all Kalīṅga. From his residence at Śvētka (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nō]ra *vishaya* to the *bhāṭṭaputra*<sup>3</sup> Śubhāṅkara, (a Brāhmana) of the Vatsa *gōtra*, who was a student of the Vājasaneyā Vēda, belonged to the Kāṇva *śākhā*, and had the fivefold *pravara* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *pālas* in silver.<sup>4</sup>—The inscription was written by the *samdhivigrahin*, or minister of peace and war, Sāmanta, engraved by the brazier Sāmanta-Svayambhu, and furnished with a seal (? *lāṅghita*)<sup>5</sup> by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of Kōlāhala<sup>6</sup> has been identified by Mr. Rice with the modern Kōlār, in the east of Mysore.

TEXT.<sup>7</sup>

## First Plate.

- 1 Om<sup>8</sup> svasti [||\*] Śvētk<sup>9</sup>-ādhishtānād=bhagavataḥ sacharācha[ra\*]-gurō<sup>10</sup> |  
 sakalaśasā(śā)ṅka-[śēkhara ?]sya<sup>11</sup> | [sth]i-  
 2 ty-utpati(tti)-pralaya-kāraṇa-hētōhr=<sup>12</sup>Mahēndraścha(cha)la-śikhara-nivāśi(-si)naḥ  
 śrīmad-Gōkanē(rjē)-<sup>13</sup>  
 3 śvara-bhāṭṭārakasaya | charanakamal-ārādhan-ā- | vātpa(pta)-punya(ṇya)nicayah  
<sup>14</sup>shatkitraya-prakarsh-ānuraṅdi(ṅji)-  
 4 t-ā- | śvē(śē)śha-sāmanta-chakra[h\*] śva(sva)bhuja-va(ba)la-<sup>15</sup>paṅkram-ākraṅta- |  
 sakala-Kalīṅg-ādhirājē(jyah) pa-

<sup>1</sup> This is a hereditary title; see p. 200, note 1.

<sup>2</sup> It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare *e.g.* above, Vol. III. p. 221.

<sup>3</sup> Literally 'the son of a learned Brāhmana,' formed on the analogy of *rdjaputra*, and used here and in other inscriptions from Orissa as a title of respect.

<sup>4</sup> Some of the more uncommon terms in the formal part of the grant occur in the Katak plates of Mahābhavagupta and Mahāśivagupta, and in the Buguḍa (Gaṅjām district) plates of Mahānavarman; see the notes on p. 200 f.

<sup>5</sup> See the same term above, Vol. III. p. 42, note 3.

<sup>6</sup> For a fanciful explanation of the name see the Purī (Jagannāth) plates of the Gaṅgavāṇśī king Nṣimha-dēva IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

<sup>7</sup> From impressions supplied by Dr. Hultzsch.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> These two *akṣaras* are clear in the impressions and cannot be read differently.

<sup>10</sup> Read *-gurōh*; all the signs of punctuation up to the middle of line 11 are superfluous.

<sup>11</sup> In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śakāśha-śākhā* of cognate inscriptions.

<sup>12</sup> Read *-hētōhr*; of the two words *kāraṇa* and *hētō* one is superfluous.

<sup>13</sup> The *akṣara* *ā-Gō* is denoted in the original by the sign for *dy*, preceded by the sign for *i*, and followed by that of *ā*. The god here named *Gōkarnēśvara-bhāṭṭāraka* is usually called *Gōkarnasodāśa*.

<sup>14</sup> Read *-śakti*. Compare *andīpa* for *andīpa* in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjām district I find similarly *bāḍikavyām* for *bāḍiktavyām*, and *idtearga* for *idatavya*.

<sup>15</sup> Originally *pārd* was engraved.

- 5 ramamâhêśvarô mâtâpitri-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-  
paramêśva(śva)raḥ(ra-)paramabha-  
6 t[ā]raka- | Gaṅgāmalakulatilaka- | śrīKôlâulapurapattanakasya-kavalya.<sup>3</sup>  
7 varayaghôsha- | mahârâjâḥ(ja-)śrī-Prithivivarmmadêva[h<sup>4</sup>] kuśali | śrī-  
Mahindrava-  
8 rmmadêva-shutah<sup>5</sup> | Ja[nô P]ra-visâś<sup>6</sup> || yathâkâl-âdhyâsih<sup>5</sup> mâhâśâmantâ- |  
śrîśha.<sup>6</sup>  
9 mânta- | râjanaka-râjaputraḥ(tra-)kumâramâty-utpari<sup>7</sup>-daṇḍanâyaka- | vishayapati-  
10 grâmapati<sup>8</sup> | anyâś=cha châṭa-bhaṭa-vallabhajâtiyâ<sup>9</sup> | janapadânâ râṭrakuṭa-  
kuṭu-  
11 mvinâ | sâmvâjikaḥ | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |  
Vidita-

Second Plate; First Side.

- 12 m=astu bhavatâ<sup>10</sup> êtad-vishaya-sâmandha-grâmô yaḥ grâma-dvayamḍôl=[i]ti nâma ||  
13 sajalasthalârânya<sup>12</sup> chatuḥśimôpalakshitaḥ | bhattaputra-Śu-  
14 bha[m]karâya | <sup>13</sup>Vâjasêna-charaṇâya | <sup>14</sup>Kanva-śâkhâya <sup>15</sup>Vachha-gôṭrâya  
15 <sup>16</sup>itya têśhâm=adhivâś=têśhâm | pañchârishaya-pravarô bhavati | Bhârgavaḥ  
Chya-  
16 van-Âpnôvâ- | n-Aurva-Jâmadagn-êti | Jamadagnivat d-Urvava-  
17 t | d=Apnuvânavat | Chyavanavat Bhriguvat | ta-pravarâya | ih-êva  
18 vishuka(va)-saṅkrânyâ<sup>17</sup> mâtâpitrôr=âtmanâś=cha | pany-âpivirdhayô<sup>18</sup>  
19 yathâ saliladhârâ-purasarêṇâ<sup>19</sup> | chandrârka-sthiti- ||

<sup>1</sup> For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *w* and for *ka* are similar in this inscription, the *Kôldwla* of the text most probably is a mistake for *Kôldhala*. On *Kôldhalapura* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kôldja*- (or *Kovaldja*- or *Kwaldla*-) *puravarâśoara*' e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 811, 812. To Gôkarṇasvâmin the Gaṅgas owed the kettledrum (*bhêrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

<sup>2</sup> Originally *kavalya*- was engraved.

<sup>3</sup> Read -*śutô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

<sup>4</sup> Read -*vishayâś*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

<sup>5</sup> Read -*âdhyâsih*.

<sup>6</sup> Read *mâhâśâmantâ-sâmantâ*.

<sup>7</sup> Read *kumâramâty-ôparika*.

<sup>8</sup> Read *patnâ=anyâś=cha*.

<sup>9</sup> Read *jdityâś=janapadân-râṭrakuṭa-kuṭumbinaḥ sâmvâjika*.— *Sâmvâjika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *rdjavallabha* for the *vallabha* of the present inscription.

<sup>10</sup> Read *bhavatâm* | *êtad-vishaya-sâmbaddha* (?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

<sup>11</sup> The signs of punctuation up to the end of line 19 are superfluous.

<sup>12</sup> Read *panyâś=chatuḥśim-ôpalakshita*.

<sup>13</sup> Read *Vâjasânâya*- or *Vâjasana*-.— The reading *Vâjasêna*- we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

<sup>14</sup> Read *Kânva*-.  
<sup>15</sup> Read *Vatva*-.  
<sup>16</sup> The following passage I take to be intended for : *iha têśhâm= (for tasya) adhvâśah (for iha nivâśinâś) têśhâm*

(for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyavan-Âpnâvân-Aurva-Jâmadagn-êti | Jamadagnivâś-Urvavâś=Apnavânavâś=Chyavanavâś=Bhriguvat | tat-pravarâś=êh=âiva*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6. — *Pañchârshêya-pravarâḥ* is evidently intended also by the *yâśodrisâya-pravarâḥ*, "the Yâśvârisâya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

<sup>17</sup> Read -*saṅkrâtyâś*.

<sup>18</sup> Read *pany-âbhivirdhayâś*, and omit the following *yathâ*.

<sup>19</sup> Read -*purâśaram*.

*Second Plate ; Second Side.*

- 20 samākalam<sup>1</sup> sakarikṛitya prativarsha[m] ru(rū)pya-palāni chatvāri  
 21 dēyam<sup>2</sup> | ēvam pratipāditō=shmā(smā)bhir=yatam(taḥ)<sup>3</sup> | śāsana-darśa-  
 22 nād=dharmma-gaurav[ā\*]d=asmā(sma)d-gaurav[ā\*]ch=cha na kēnachit=paripanthinā  
 bha-  
 23 vitavya[m\*] || Tathā cha dharmma-sā[stṛē\*]shu . paṭhyatē || Vahubhi<sup>4</sup> vasu-  
 24 dhā datā | rājāna Sagar-ādībhi [i\*] yasya yasya yadā bhumi bhu-  
 25 mi | tasya tasya tadā phalam |(II) Shaḍāsiti-sahasrāṇā[m]  
 26 yōjanānā vasu[m]dharā | ahō punyāya kātyaya svarg[ō]

*Third Plate.*

- 27 gāma-pradāinō |(II) Mā bhud=vah phala-samkā vā | para-da[t=ē]-  
 28 ti pārarthivā | sva-dānāt=phalam=ānantyā | para-dat-ātip[ā]-  
 29 lanē |(II) Bhumim yaḥ pratigṛirhnāti | ya cha bhumi prayachhati |  
 ubhau ttō  
 30 puṇya-karmāṇau | niyatō svarga-gāminau |(II) Sva-datā para-datām=vā yō  
 31 harēti vasundharā [i\*] sa viśṭhāyā kṛimi bhutvā pitṛibhi saha pachyatē |(II)  
 Iti<sup>5</sup>  
 32 kamaladal-āmvuvindu-lōlā[m] śrīyam=anuchintya manusya-jivitañ=cha [i\*] sakala-  
 33 m=idam=udāhritam vudhvā na hi puruśai para-kirtayō vilōpyā |(II)  
 Likshitamñ=cha<sup>6</sup>  
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ=cha<sup>7</sup> śrī-Sāmanta-Svayambhu-kānsarē-  
 35 na<sup>8</sup> | Lamñchhitamñ=cha<sup>9</sup> śrī-mā(ma)hādēvyā | <sup>10</sup>Uṇyāksh[i]ram=adhikāksharam=  
 vā tat=ta-  
 36 ch=chharva pramāṇam=iti ||

## No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE.

BY F. KIELEORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

## A.—Trivandrum inscription of the time of Gōda-Mārtanḍa.

This inscription<sup>11</sup> is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

<sup>1</sup> Read *samakalam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

<sup>2</sup> Read *dēāny=ēvam*.

<sup>3</sup> The sentence should end with =*smdbhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

<sup>4</sup> Metre: Ślōka (Anushtubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

<sup>5</sup> Metre: Pushpitāgrā.

<sup>6</sup> Read *Likhitamñ=cha*.

<sup>7</sup> Read *Utkirnañ=cha*.

<sup>8</sup> Read *-kāsārēna* for *-kāmsyakārēna*.

<sup>9</sup> Read *Lamñchhitamñ=cha*.

<sup>10</sup> Read *Nyān-āksharam=adhik-āksharam* *vd yat=tat=svaram*. The copper-plate referred to above, p. 200, at the end of note 16, has *nyāksharam*.

<sup>11</sup> No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōśālā Kṛishṇa temple.



the words *svasti śrīh*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda, gave a silver drum to the god of the temple of the station of cowherds at Syânandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭeḷuttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:<sup>1</sup>

6 . . . . . Karkkâṭaka-Vvi-  
7 yâḷattil=Ttaṇu-ñâyirru Tiruvâṇandapurattu  
8 sabhaiyuñ= . . . . .

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkkâṭaka,—the assembly of Tiruvâṇandapuram and . . . . . having been pleased to meet together,—Âdichcharâmaṇ (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."<sup>2</sup> The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkâṭaka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.<sup>3</sup> On palaeographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba no doubt is Kôlamba,<sup>4</sup> and Syânandûra apparently is Trivandrum or a part of it.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti śrīh [||\*] 7Syânandûr-aika-gôshthâla-  
2 ya-kamaladriśé Gôda-Mârttânda-Gôlam-  
3 bādhiśa-chehha[t\*]travâhi Dhanushi cha<sup>8</sup> kṛita-naivēdya-  
4 m=uttumga-Jivé [l\*] śrīmân=Âdityarâmas=sa hi rajata-kṛita-  
5 n=ḍiṇḍimam=Mandar-âbhaṇ-ḍiṇḍir-âkhaṇḍa-s ha ṇ ḍ a - d y u t i - ś u -  
6 bham=adiśan=mânya âtmâ kshamâyâh ||

#### TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,<sup>9</sup> worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda,

<sup>1</sup> The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkâṭaka.'

<sup>2</sup> The remainder of the inscription records gifts of money and paddy to the same temple.

<sup>3</sup> Mr. Sundaram has taken the word *Mârttânda* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkâṭaka from the 3rd January to the 29th December A.D. 1184.

<sup>4</sup> The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôshthâ*.

<sup>5</sup> [The form *Tiruv-âṇanda-puram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 365), suggests that *Syânandûra* is a corruption of *Śry-ânand-âr*. The two words *tiru* and *śrī* or *ś* are interchangeable in Tamil local names; compare, *e.g.*, *Tiruv-ârûr* and *Śrīy-ârûr* or *Śy-ârûr*, *South-Ind. Inscr.* Vol. II. p. 257, note 6.—E.H.]

<sup>6</sup> From an impression supplied by Dr. Hultzsch.

<sup>7</sup> Metre: *Sragdharâ*.

<sup>8</sup> This *cha* is superfluous; for the following *kṛita-naivēdyam* one would have expected *kṛita-naivēdya*.

<sup>9</sup> The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at Syānandūra a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea.

**B.— Trivandrum inscription of Sarvānganātha ; [Śaka-]Saṁvat 1296.**

This inscription<sup>1</sup> also is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1' 4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of Syānandūra, of certain buildings for the worship of the (cowherds') god Kṛishṇa, by a prince (*nṛipa*) Sarvānganātha, in the [Śaka] year 1296, when Jupiter was in the sign Simha. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign Simha from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign Simha. The town Syānandūra has been mentioned already in the inscription A.

**TEXT.<sup>2</sup>**

- |   |                        |                |               |             |                            |            |
|---|------------------------|----------------|---------------|-------------|----------------------------|------------|
| 1 | Svasti                 | śrī[h]         | [  *]         | ³Simha-sthé | cha                        | ḀḀrihaspa- |
| 2 | tau                    | samakarôd=abdê |               | cha         |                            | Chôlapriyé |
| 3 | gôsâlân=cha            |                |               |             | sudṭpikâ-griham=ahô        |            |
| 4 | Kṛishṇ-âlayam=maṇḍapam |                | bhaktyâ       | ch=aiva     | ya-                        |            |
| 5 | śôrttham= apy=         | atitarân=      | dharmârttham= | apy=        | âdarât                     |            |
| 6 | Syānandūra-purê        |                |               |             | sukirtti-sahitas= Sarvvâm- |            |
| 7 | ganâthô                | nṛipaḥ         |               |             |                            |            |

**TRANSLATION.**

Hail! Fortune!

When Jupiter stood in (*the sign*) Simha, in the year (*denoted by the chronogram*) Chôlapriya (*i.e.* 1296), the prince Sarvānganātha, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of Syānandūra a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of Kṛishṇa, an open hall.

**C.— Varkkalai inscription of Mārtāṇḍa ; the Kollam year 655.**

This inscription<sup>4</sup> is on the base of the *maṇḍapa* in front of the Janārdanasvāmin shrine at Varkkalai, a place of pilgrimage about 24 miles north of Trivandrum.<sup>5</sup> It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7' 2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

<sup>1</sup> No. 270 of the Government Epigraphist's collection for 1895.

<sup>2</sup> From an impression supplied by Dr. Hultzsch.

<sup>3</sup> Metre: Śārdûlavikrîḍita.

<sup>4</sup> No. 267 of the Government Epigraphist's collection for the year 1895.

<sup>5</sup> See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vṛisha, on Brahman's (i.e. a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśirsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Vishnu), who resides at the glorious *Vayka*, bathed by Brāhmanas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,<sup>1</sup> and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is **Thursday, the 11th May**; for on this day, which was the 15th of the month of Vṛishabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśirsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of **Thursday, the 11th May A.D. 1480.**—*Vayka* perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify *Vayka* with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.<sup>2</sup>

Svasti śrīḥ [||\*]

- 1 Kōlambé<sup>3</sup> mamat-ēti vatsara itē māsē Vṛish-ārddhē Gurōr-vvārē bhē  
Mṛigaśirshakē Vidhi-tithau Simhē cha lagnē śubhē [!\*]  
2 snānam samyag-akārayad-dviya-varais-śrī-Vayka-dhāmnō Harēs-śrī-śauryy-ādi-guṇ-  
ānvitas-sa matimān Mārtāṇḍa-dhātṛipatiḥ [||\*]

## TRANSLATION.

Hail! Fortune!

In the Kōlamba year denoted by (*the chronogram*) *mamatā* (i.e. 655), when the month had advanced to the middle of (*the sign*) Vṛisha,<sup>4</sup> on a Thursday, when the *nakshatra* was Mṛigaśirsha, on Brahman's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious *Vayka*.

## No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

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

This inscription is on the east of the north gate of the village of Nilgund in the Gadag tāluka of the Dhārwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *liṅga*, with the sun and moon above,

<sup>1</sup> See *Ind. Ant.* Vol. XXV. p. 53.

<sup>2</sup> From impressions supplied by Dr. Hultsch.

<sup>3</sup> Metre: Śārdālavikṛīḍita.

<sup>4</sup> Compare *Inscriptions Sanscrites du Cambodge*, p. 68, vers 26. *simh-ārddhagaś chandramāḥ*. In our inscription, what had advanced to the middle of the sign Vṛisha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about  $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhāntya* in *bhāvinaḥ=parthiv-*, l. 28. Excepting the Kanarese *birudaneramodegaṇḍa* in line 16, the name *Erevisṣṇu* in line 29, and the Kanarese Genitive *Kaṇṇḍjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavān* instead of *tēna . . . dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *āvishkritam*, l. 1, *svikritā*, l. 9, *-kritam*, l. 29, and *griham*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karttavvyam*, l. 7, and *iti vvyākulās-*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Saṁvat 895 expired.<sup>1</sup> After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogaḷi and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription<sup>2</sup> of Śaka-Saṁvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Beḷvola Three-hundred and the Puligeṛe Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.<sup>3</sup> *Kogaḷi*, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Keṅgaḷi* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saṁvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Vishṇubhaṭṭa of the Viśvāmītra *gōtra* a field, measuring 30 *nivartanas* and situated in the village of Nirgūṇḍa, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchīla (or Chiñchali), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Erevisṣṇu, *i.e.* Vishṇubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchīla or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgūṇḍa is the village of Nilgund where the inscription still is, and Chiñchīla or Chiñchali is the village Chinchoollee of the maps, about a mile and a half south-west of Nilgund.

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 167.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

<sup>3</sup> Compare also *Ind. Ant.* Vol. XII. p. 271, where Permānadi-Māruṅsiṅhadēva is stated to have governed 'the two (Three-hundreds, *viz.* the Puligeṛe Three-hundred and the Beḷvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> svasti | <sup>3</sup>Jayaty=āvishkri(shkṛi)tañ Vishṇôr=vvārâhañ kshôbhit-  
ârnava[m] [!\*
- 2 dakshin-ônata-damshtr-âgra-viâranta-bhuvana[m] vapuḥ | (||) Svasti [!\*  
Samastabhuvan[â]-
- 3 âraya-âripṛithvîvallabha-mahârâjâdhirâja-paramêsvara-
- 4 paramabhattachâra<sup>4</sup> Satyâsrayakulatilaka<sup>5</sup> Châlukyâbhara[ṇa]-
- 5 ârimad-Âhavamalladêvaḥ | <sup>6</sup>Yô=sau âri-vîramârttanḍa-Bâshṭrakû-
- 6 ta-nripa-âriyam [!\* prâpya pâlitavân=samnâ(mrâ)ḍ=êkachchha[t\*]trêṇa mēdi-
- 7 nîm | (||) Vṛittam | Yasya<sup>7</sup> śrutv=âbhidhânâñ sakala-ripunṛip-âñka-  
nirmûlan-ôtham kim [ka]rttavyam kva yâ-
- 8 ma[h] kva cha vasatir=iti vvyâkulâs=chintayanti [!\* Chôḍ-Ândhr-âdhîsa-  
Pândy-Ôtpa(tka)la-mahipatayô<sup>8</sup> yê-
- 9 na ch=âmbhôdhi-simâ kshamâ râmâ svîkri(kṛi)tâ yô hasati nripa-guṇair-  
âdirâjan=Nal-âdîn ||
- 10 Ślôkan<sup>9</sup> [!\* Tasya<sup>10</sup> Tailapadêvasya prasâdâch=chakravartinô<sup>11</sup> Banavâsyâ  
dvi-tr[i]śatañ Kogaḷy-âdi-mahî-
- 11 m=mahân | (||) Mahâ-mahâ[h\*] śa[s]âs=âsâv-asamas=samar-ôddhataḥ [!\*  
K[annapaḥ]<sup>12</sup> kôpadâvâgni-
- 12 dagdha-dvidrûpakânanah | (||) Tad-atyayê tad-anujâs=Śô[bha]nas=tat-kramê  
s[th]itah [!\* samgrâma-sam-
- 13 gat-âpûrvavijayaârivadhû-dhavaḥ<sup>13</sup> | (||) Tat-samah kô=[pi] bhûpâlô na bhû-
- 14 tô na bhavishyati | mahâ-guṇêshu kên=âpi<sup>14</sup> guṇêshu bhuvana-trayê ||
- 15 Gadyam | Têna samara-sâhasa-pradarâsana-prasanna-Tailapadêva-
- 16 prasâd-[â\*]sâdita-neramodeganḍa<sup>15</sup>-giridurggamalla-sâmantachû-
- 17 dâmani-katakaprâkâr-âdy-anvarttha-nâmnâ |<sup>16</sup> svasti Sa(śa)kanripa-sam-
- 18 vatsarêshu chaturadhika-navasatêshu gatêshu Chitrabhânu-sam-
- 19 vatsarê Bhâdrapada-mâsê sûryya-grahanê sati |<sup>16</sup> Viśvâmi-
- 20 tra-gôtrinê Vishṇubhattâya sa[t\*]tra-pravarttan-ârttham Nirgguṇḍ-[âm]ta-
- 21 [r]-ggrâmê râja-mânêna danḍêna<sup>17</sup> trim[śa]m-nivarttana-kshêtram da-
- 22 ttavân<sup>18</sup> || Tad=anu Vâdajabbâyâyapi<sup>19</sup> Vishṇubhattasya
- 23 pâdan prakshâlya Śôbhanêna dattam=êkadâ puna-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: Ślôka (Anushṭubh).<sup>4</sup> Read °târa<sup>ka</sup>.<sup>5</sup> Read °tilaka<sup>a</sup>.<sup>6</sup> Metre: Ślôka (Anushṭubh).<sup>7</sup> Metre: Sragdharâ.<sup>8</sup> Originally °pâtayô was engraved.<sup>9</sup> Read °lôkâḥ; this correction may have been made already in the original.<sup>10</sup> Metre: Ślôka (Anushṭubh); and of the three following verses.<sup>11</sup> Read °carttinâḥ |.<sup>12</sup> I am not quite sure whether the original has *Kannapaḥ* or *Kennapaḥ*.<sup>13</sup> Originally °vijâya° was engraved.<sup>14</sup> The words *kên=âpi guṇêshu* are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'<sup>15</sup> This word occurs above, p. 65, l. 7; here the reading of the third *akshara* (*mo*) is quite certain.<sup>16</sup> These signs of punctuation are superfluous.<sup>17</sup> Read *trimâna*.<sup>18</sup> Read *ttam*.<sup>19</sup> This (or possibly *Vâta*) is what seems to be actually engraved. Considering the construction of the preceding sentence, *têna . . . dattavân* for *têna . . . dattam*, and the fact that in this sentence we have *dattavatt*, I am almost certain that *Vâdajabbâyâyapi* contains the Instrumental case of the name of a woman, perhaps the wife of Śôbhana, followed by *api*. That name may have been *Vâdajabbâ*, and, if this was the case, the proper reading would be *Vâdajabbây=âpi*, and *dattam* for *dattavatt*.

|    |  |                              |   |                    |            |                         |
|----|--|------------------------------|---|--------------------|------------|-------------------------|
| 24 | r=mmayâ  | dattam=iti                   | dattavatī <sup>1</sup>                  | gri(gri)ham        | cha        | Chimchila- <sup>3</sup> |
| 25 | grāmasya <sup>3</sup>                              |                              | uttara-kshêtrasimâ-lagnam               |                    |            | dvâdâsa-brâhma-         |
| 26 | pa-bhōjan-ârttham                                  |                              |   |                    |            |                         |
| 27 | <sup>4</sup> Sâmānyô=yan=dharma-sêtum <sup>5</sup> | nripânām                     | kâlê kâlê                               | pâlaniyô           | bhavadbhîh | [!*                     |
| 28 | sarvvân=êtânimêtâ <sup>6</sup>                     | bhâvinaḥ=pârtthiv-êndrâ[n=*] | bhûyô                                   | bhûyô              | yâchatê    |                         |
|    | Râmabhadrah  | [!*                          |   |                    |            |                         |
| 29 | <sup>7</sup> Chimcha-kshêtrê                       | dvijah                       | ârimân                                  | pâdapadm-ôpajîvinâ | [!*        | Erevishṇu-[kri(kri)]-   |
| 30 | tam sa[!*  | tram                         | tishṭhaty=â-chandra-târakâ <sup>8</sup> |                    | Kannôjana  | likhita[m] [!*          |
|    | Mangala[m] [!*                                     |                              |   |                    |            |                         |
| 31 | .  | .                            | .                                       | .                  | .          | .                       |
| 32 | .  | .                            | .                                       | .                  | .          | .                       |

## TRANSLATION.

Om. Hail!

(Line 1.) Victorious is the boar-incarnation of Vishṇu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.<sup>10</sup>

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêsvara Paramabhâṭṭâraka*, the frontal ornament of the family of *Satyâśraya*, the ornament of the *Châlukyas*, the glorious *Âhavamalladêva*;—

Who, after obtaining the Fortune of the glorious *Râshṭrakûṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;<sup>11</sup>—

Verse: On hearing that name of whom,<sup>12</sup> which he acquired by the extirpation of all the armies of hostile kings, the *Chôḍa* and *Andhra* rulers and the *Pânḍya* and *Utkala* kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding *Nala* and the other primeval kings;—

(L. 10.) *Ślôkas*: By the favour of that emperor *Taiḷapadêva*, the famous *Kannapa*<sup>13</sup>— great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest— ruled the two *Three-hundreds* (and) the land of *Kogali* and other (districts) of (the) *Banavâsi* (province).<sup>14</sup>

When he passed away, his younger brother *Śôbhana* in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.<sup>15</sup>

<sup>1</sup> The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dtyata iti dattam*.

<sup>2</sup> The name intended perhaps is *Chimchali*.

<sup>3</sup> Read *grâmasy=ôttara*.

<sup>4</sup> Metre: *Śālinī*.

<sup>5</sup> Read *-sêtura*.

<sup>6</sup> Read *=êtda*.

<sup>7</sup> Metre: *Ślôka* (Anushtubh).— The construction is quite ungrammatical; one would have expected *dvijêna êrtmatâ . . . Erevishṇud kritaḥ*. One also misses, before *pâdapadm-ôpajîvinâ* and compounded with it, the name of the person whose dependant *Erevishṇu* was.

<sup>8</sup> Read *tishṭhatv=* and *-târakam*.

<sup>9</sup> The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

<sup>10</sup> See the same verse above, Vol. III. p. 810.

<sup>11</sup> The literal meaning of course is, that, as there were no other kings, *Ahavamalla*'s royal umbrella of state was the only one in existence.

<sup>12</sup> *Viz.* the name *Ahavamalla*, 'the wrestler in battle.'

<sup>13</sup> Or, perhaps, *Kannapa*.

<sup>14</sup> See above, p. 205.

<sup>15</sup> See p. 206, note 14.

(L. 15.) Prose : He, who by the favour of **Tailapadēva**, pleased with the prowess shown by him in war, received the titles of '*neramodegaṇḍa*, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,— Hail ! When nine-hundred and four years of the Śaka king had passed, in the year **Chitra-bhānu**, in the month **Bhādrapada**, when there was an eclipse of the sun, he gave to **Vishṇubhaṭṭa** of the **Viśvāmītra gōtra**, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nivartanas*, within the village of **Nirgūṇḍa**.<sup>1</sup> Afterwards **Vādajabbā** on her part, thinking that she would give again what had once been given by **Śōbhana**, after washing the feet of **Vishṇubhaṭṭa**, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of **Chiñchila**,<sup>2</sup> for the purpose of feeding twelve **Brāhmaṇas**.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you ! Thus **Rāmabhadra** again and again entreats all the great princes who will rule here in the future.

May<sup>3</sup> the alms-house, which by the holy twice-born **Eṇvishṇu**, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place **Chiñcha**, endure as long as the moon and the stars !

The writing of **Kaṇṇōja**. Bliss !

#### No. 29.— BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king **Harsha of Kanauj and Thānēsar** according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of **Banskhēra**,<sup>4</sup> about 25 miles from **Shāhjahānpur**, and was presented to the Lucknow Museum by **Lalla Kishore Lal**, banker and Honorary Magistrate of **Shāhjahānpur**. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the **Sōnpat** seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the **Madhuban plate**,<sup>5</sup> but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on **Harsha's** later document. The medial vowels *á, í, ê, ai, ó, au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the **Jhālrāpātan prasasti**.<sup>6</sup> The *upadhmaniya* and the *jihvamūliya*, which do not occur in the **Madhuban plate**, appear, the first frequently and the second at least once, in *°guptādayāñ-kritvā* (l. 6). The *jihvamūliya* has the simplified cursive form which occurs in the **Jhālrāpātan**

<sup>1</sup> I am unable to suggest a different translation of the words *Nirgūṇḍa-Antargrāmē*, which properly would mean 'in the inner village of **Nirgūṇḍa**.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

<sup>2</sup> Or, it may be, *Chiñchali*.

<sup>3</sup> See p. 207, note 7.

<sup>4</sup> See the *Indian Atlas*, sheet No. 68, where **Banskhēra** is found in N. L. 27° 47' 30" and E. L. 79° 38'.

<sup>5</sup> *Ep. Ind.* Vol. I. p. 67 ff.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 180.

*prasasti* and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmaniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate<sup>1</sup> of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaṣṭ *prasasti*.<sup>2</sup> But Professor Kielhorn has found it also in the Kuḍār-kōṭi *prasasti*,<sup>3</sup> and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *d*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇāśrama*<sup>o</sup> (l. 3 of the Banskhēra plate) it is represented by a full *ra*, attached to the right of the lower *na*. Strictly speaking, the group is equivalent to *ṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnār and Śiddāpura versions of the Aśoka edicts.<sup>4</sup> With Vināyakapāla's above-mentioned plate agrees also one of the Banskhēra forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*<sup>o</sup> (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*<sup>o</sup>. The *vīrāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *vīrāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."<sup>5</sup> The vowel *i* in the *dhi* of *mahārājādhirāja* consists of more than a dozen separate strokes, and the preceding *d* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatrā*<sup>o</sup> (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhēra plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākṛitic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparihṛitaparihārō* (l. 9). The orthography is regulated by the pedantic system of the

<sup>1</sup> *Ind. Ant.* Vol. XV. p. 140.<sup>2</sup> *Gupta Inscriptions*, p. 202.<sup>3</sup> *Ep. Ind.* Vol. I. p. 180.<sup>4</sup> See my *Indian Studies*, No. III. p. 77 f.<sup>5</sup> Compare *Ind. Ant.* Vol. XV. p. 364.



Pañḍits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmāliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in °*samvaddha*° (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhera plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brāhmanas of the Bhāradvāja *gōtra*, Bālachandra, a Rīgvēdin, and Bhadrāsāmīn, a Sāmavēdin. The village granted, Markatāsāgara, lay in the *bhukti* of Ahichchhatrā (Rāmnagar) and in the western *pathaka* of the Aṅgadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahākshapatalādīkaraṇādīkṛita*), Bhāna or Bhānu, is new. The *dātaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Īsvara instead of Gurjara. The date, *Samvat* (i.e. Śrī-Harsha-*Samvat*) 22, Kārttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.<sup>1</sup>

- 1 श्रीं स्वस्ति महानोहस्यखजयस्तन्वावाराञ्चीवर्द्धमानकीव्या महाराजश्रीनर-  
वर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातश्रीवज्रिणीदेव्यासुत्यन्नपरमादित्यभक्तौ  
महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदक्षरोदेव्यासुत्यन्नपरमादित्यभक्तौ महाराजश्रीमदादित्यवर्द्धनस्तस्य  
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यासुत्यन्नचतुस्समुद्रातिक्रान्तकीर्त्तिपर-  
ताप्रानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर-  
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्र[भा]कर[व]र्द्ध[न]स्तस्य  
पुत्रस्तत्पा[दा]-
- 4 नुध्यातस्मितयशपरतानविष्कुरितसकलभुवनमण्डलपरिगृहीतधनदवरुणेन्द्रप्रभृति-  
लोकपालतेजास्त्वथोपास्नितानेकद्रविणभूमिप्रदा[नसं]प्रीणितार्थिहृदयो-<sup>4</sup>
- 5 तिशयितपूर्वराजचरितो देव्याममलयश्रीमत्या<sup>5</sup> श्रीयश्रीमत्यासुत्यन्नपरमसौम्यत-  
स्सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।  
राजानो युधि दु-
- 6 ष्टवाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कथाप्रहारविमुखास्त्वै समं संयताः ।  
उत्खाय द्विषतो विजित्य वसुधाङ्गत्वा प्रजानां प्रियं प्राणानुष्मितवा-  
नरातिभवने सत्यानुरोधेन यः । तस्या-

<sup>1</sup> From an inked estampage and two ink-impressions, supplied by Dr. Führer.

<sup>2</sup> Possibly श्रीं, expressed by the usual symbol.

<sup>3</sup> Looks like °दास्तस्य.

<sup>4</sup> °द्रविण°, not °प्रविण°, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

<sup>5</sup> Read °मत्या.

Banskhera Plate of Harsha.—The Year 22.



2 4 6 8 10 12 14 18

2 4 6 8 10 12 14 16

W. GRIGGS, PHOTO-LITH.

SCALE .45.

E. HULTZSCH.

FROM AN IMPRESSION BY DR. A. FÜHRER.



- 7 [नुजस्त]त्पादानुध्यातपरममाहिश्चरो महेश्वर इव सर्वसत्वानुकम्पी परम-  
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावङ्गदीयवैषयिकपश्चिमपथक-  
स[स्वह]मकंठसा-<sup>1</sup>
- 8 गरे [स]मुपगतान्महासामन्तमहाराजदौस्त्राधसाधनिकप्रमातारराजस्थानीयकुमारा-  
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समाप्नापय[ति  
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमापर्यन्तस्त्रीद्रङ्गस्वराजकुलाभाव्यप्रत्यायसमेत-  
स्वर्षपरिहृतपरिहारो विषया[दु]ष्टतपिण्डपरुषपौष्पानुगच्छन्द्राक्षितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितुपरमभट्टारकमहाराजाधिराजश्रीप्रभा-  
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातुपर-  
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्धनदेवपादानाञ्च पुण्ययशोभिद्वयै भरद्वाजसगोत्रवद्भृ-  
चच्छन्दोगसत्रञ्चचारिभट्टवालचन्द्र-भद्रस्वामिभ्यां प्रतिग्रहधर्मणायहारत्वेन  
प्रतिपा-
- 12 द्विती विदित्वा भवद्भिस्समनुमन्तव्यपरतिवासिजानपदैरप्याप्नाश्रवणविधेयैर्भूत्वा  
यथासमुचिततुल्यमेयभागभोगकरहिरस्थादिप्रत्याया एतयोरेवोपनेयास्त्रेवोप-  
स्थान[श्च] क-
- 13 रणीयमित्यपि च । अस्मत्कुलङ्गमसुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमीद-  
नीयं । लक्ष्मिस्तडिक्कलिलवुद्दचञ्चलाया<sup>2</sup> दानं फलं परयशपरि-  
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं<sup>3</sup> । हर्षेणैतत्समाख्यातन्धर्माज्जनमनुत्तमं  
[1\*] दूतकीञ्च महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिक-  
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुक्तीर्ण<sup>4</sup>
- 16 ईश्वरेणेदमिति सम्बत् २० २
- 17 कार्त्ति वदि १ [11\*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [11\*]

<sup>1</sup> The *m* and *d* of 'सम्बत्' are not certain, likewise the second *k* of 'मकंठ'.

<sup>2</sup> The word 'वुद्द' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

<sup>3</sup> Read प्राणिभिर्हितं.

<sup>4</sup> Perhaps 'भानुसमादेश'.

## No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jaṭiṅga-Rāmesvara hill is near Śiddāpura, in the Moḷakālmuru tāluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultsch.

## A.—Inscription of Vishṇuwardhana-Vijayāditya; A.D. 1064.

This record is on a slab near the Śūryanārāyaṇa shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *neleviḍiṇoḷu*, line 11.—The language is Kanarese.<sup>1</sup> And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhya*, line 5.

The inscription is a record of Vishṇuwardhana-Vijayāditya, who was styled *Āhavamallana-aṅkakāra*, i.e. the warrior or champion<sup>2</sup> of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmésvara I.<sup>3</sup> It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampli, on the Tuṅgabhadra, in the Hospēṭ tāluka of the Bellāry district,—he was reigning over (or, more

<sup>1</sup> I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannda-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *para-keraga* (ll. 17, 18), *maḷims* (ll. 18, 19), and *para-pola* and *paravari* (l. 24), are unintelligible. • So, also, *modabadam* etc. in lines 27-29, where the text is rather doubtful.

<sup>2</sup> As used in this and similar *birudas*, *aṅka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakāra* may also represent the Sanskrit *aṅgakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakāraḥ śakṣāt*)."

<sup>3</sup> The terms used to denote the relationship of Vishṇuwardhana-Vijayāditya to Sōmésvara I. are, *maga* here, and *nandana* in his Dāvāgere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvāgere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; (that Bilhapa does not refer to him in the *Vikramāṅkadēvacharita*); that the title *Vēṅḡl-maṅḡal-śvara* or "lord of the province of Vēṅḡl" (applied to him in the Dāvāgere record), and the epithets *sarvalōkārāya* and *samastalōkārāya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent; that no such expression as "born to" Sōmésvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Vēṅḡl-maṅḡal-śvara*, however, which can hardly have any connection with the Noḷambavāḍi province, may mean that Vishṇuwardhana-Vijayāditya's mother was an Eastern Chalukya princess.

properly, was governing) the Nolambavâdi thirty-two-thousand province, he granted some land at a village named Kiriya-Dâkivaḍuṅgi, of the Dâkivaḍuṅke seventy in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Râmésvara of the Balgôṭi *tīrtha*, which must be the ancient name of the site on which the shrine of Jatinga-Râmésvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krôdhi *saṃvatsara*, Śaka-Saṃvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon *tīthi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sômésvara I.<sup>1</sup> And Vishṇuwardhana-Vijayāditya was, therefore, administering the Nolambavâdi province as one of his father's viceroys.

TEXT.<sup>2</sup>

|    |  |   |                                     |
|----|--|---|-------------------------------------|
| 1  | Om <sup>3</sup>                            | Svasti                                      | Śa(sa)mastabhuvanâsrayam            |
| 2  | dr̥prithvi <sup>4</sup> vallabham          |   | mahâr[â*]jâdhi-                     |
| 3  | râjam                                      | paramésvaram                                | paramabhakt[â*]rakam                |
| 4  | Satyasraya <sup>5</sup> -kula-tilakam      |   | Chalukhya-                          |
| 5  | bharanam <sup>6</sup>                      | śri(śri)-Trailôkhya(kya)malla-chakravartti- |                                     |
| 6  | ya   | magam                                       | samastalôkasraya <sup>7</sup> sama- |
| 7  | sta-budha-jan-âsrayam <sup>8</sup> -       | Â h a v s m a l l a n - a [ m ] -           |                                     |
| 8  | kak[â*]ram                                 | śri(śri)-Vishṇuwarddhana-mahâr[â]-          |                                     |
| 9  | jam  | Vijayādityam <sup>9</sup>                   | Nolambavâdi-                        |
| 10 | mu(mû)vattir-chch[â*]sira-                 | m a n - â ḷ u t t a m - i r e               |                                     |
| 11 | Ka[m]piliya <sup>10</sup>                  | neleviḍinolu                                | sukha-                              |
| 12 | din=arasu-geyyutt-u(i)re                   | [*]   | Śaka-varsham                        |
| 13 | [e]soneya                                  | Krôdhi <sup>11</sup> -saṃvatsarada          | Vai-                                |
| 14 | [śâ]khada                                  | punname                                     | Sômayârada                          |
| 15 | [cha]n[dr]a-grahana-parbba(rvva)-nimittade |   | Balgô-                              |
| 16 | [ti]ya-ti[r*]tthada                        | śri-Ramésvara <sup>12</sup> -dêvargg[e]     |                                     |
| 17 | [nai]vêdyak[k*]am                          | kaṇḍa-spatikakam <sup>13</sup>              | paṇu-                               |
| 18 | keṇaga-bô(bhô)gada                         | su(sû)leyarggam                             | maḷi-                               |
| 19 | ma-tapôdhana[r*]gge <sup>14</sup>          | vidyâdânak[k*]am <sup>15</sup>              | Dêvendra-                           |

<sup>1</sup> See the Table of the Western Châlukya dynasty, above, Vol. III. p. 230.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by a plain symbol.

<sup>4</sup> Read *dr̥prithvî*.

<sup>5</sup> Read *Satyâsraya*.

<sup>6</sup> Read *Chalukya-dharamam*.

<sup>7</sup> Read *lôkâsrayam*.

<sup>8</sup> Read *âsrayam*.

<sup>9</sup> Read *mahârôja-Vijayâdityam*.

<sup>10</sup> In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvâra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvâra* is to be accepted.

<sup>11</sup> The *krô* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akshara* between the *ya* and the *krô*.

<sup>12</sup> Read *Râmésvara*.

<sup>13</sup> Read *kaṇḍa-sphuṭitakkam*.

<sup>14</sup> The *sa* was omitted, and then was inserted below the *pôdha*, between the lines. There are cross-marks above the *dhagga* and beside the *sa*, to mark the omission and the supplial of it.

<sup>15</sup> The *dd* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyâna* and beside the *dd*, to mark the omission and the supplial of it.

|    |                                       |                                |
|----|---------------------------------------|--------------------------------|
| 20 | [pa]ṇḍita[r*]gge                      | dâra-purvaka-maḍi <sup>1</sup> |
| 21 | Kaṇiyakalu - munuṇar <sup>2</sup> -o- |                                |
| 22 | ḷagaṇa b[â*]ḍam                       | Ḍakivaḍuḷunke eppa-            |
| 23 | ttar-olagaṇa                          | Kiṇiya-Ḍakiva-                 |
| 24 | ḍuvaṅgi peṇa-pola                     | paravari matta-                |
| 25 | [r=ai]vattu ivu                       | sarvva-namasyam-âgi            |
| 26 | â-chamdr-ârkkam                       | baram salge    I(i) dha-       |
| 27 | rmaman <sup>3</sup> =aḷivanum         | modabadum vâ-                  |
| 28 | nu koṇḍa ânunu(?)va                   | . . . laṇa . . .               |
| 29 | . . . . . lagôṭika . . . . .          |                                |
| 30 | . . . . .                             |                                |

#### ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla- (Sômêśvara I.), the glorious Vishṇuvardhana-mahârâja-Vijayâditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêśvara, the Paramahattâraka, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I.) (l. 5),—governing the Nolambavâḍi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili:—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśâkha of the Krôdhin samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty mattars, which shall continue as a sarvanamasya-grant as long as the moon and sun may endure, of the fields of (the village of) Kiṇiya-Ḍakivaḍuvaṅgi (ll. 23, 24) in the Ḍakivaḍuḷunke seventy (ll. 22, 23), a town which is in the Kaṇiyakal three-hundred (l. 21), with libations of water, to Dêvêndrapaṇḍita (ll. 19, 20), for the god Râmêśvara of the Balgôṭi tîrtha, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . . ., and for the imparting of education to the . . . . . ascetics.

#### B.—Inscription of Jayasîmha III.; A.D. 1073.

This record is on a boulder behind the shrine of Jaṭiṅga-Râmêśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ḍ* and the dental *ḍ*. The *virâma* is denoted by its own proper sign,—in *dêvar*, line 7, *koṭṭar*, line 12, and *Balgôṭiyal*, lines 13, 14. The size of the letters ranges from about 7/8" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

The inscription is a record of Jayasîmha III.,—here named in full Trailôkyamalla-Nolamba-Pallava-Permâḍi-Jayasîmhadêva, and styled Annana-sînga or 'the lion of his elder brother,' and described as a paramamâhêśvara or most devout worshipper of the god Mahêśvara (Śiva),—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavâḍi, he was reigning over, or, more properly, was governing (probably the Nolambavâḍi

<sup>1</sup> Read *dâra-purvaka-maḍi*.

<sup>2</sup> Read *munuṇar*.

<sup>3</sup> The *rmma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

thirty-two-thousand), he granted a village named Banṅekal, in the Kanīyakal three-hundred, for the benefit of the god Śiva under the name of Rāmésvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikṛit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghaṭis, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sōmésvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,—Mahārājādhirāja and Paramésvara,—as well as the paramount epithet śrīprīthivīvallabha; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District;<sup>1</sup> and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;<sup>2</sup> and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmésvara II. and Vikramāditya VI.,—was a Pallava princess.

TEXT.<sup>3</sup>

|    |  |   |                                     |
|----|--|---|-------------------------------------|
| 1  | Om <sup>4</sup>  | .Svasti                                     | Samasta-bhuvana-stuta-mahā-mahi-    |
| 2  | m-ōdamōday <sup>5</sup>  | -ōllasita-Pallav-ānvaya[m*]                 | śrī-                                |
| 3  | prithivīvallabha[m*]   | mahārājādhirāja[m*]                         | paramésvaraṁ                        |
| 4  | parama[mā*]hésvaraṁ  | vidagdha-vilāsini-viḷōchana-chakōra-cha[m]- |                                     |
| 5  | draṁ pratyaksha-Dēvēndraṁ  | rāja-vidyā-bhujāṅgaṅga=Aṅ[n*]jana-siṅgaṁ    |                                     |
| 6  | śrīmat-Trailōkyamalla - Noḷa m b a - P a l l a v a - P e r m m ā ḍ i - J a y a - |   |                                     |
| 7  | siṅgadēvar   | Gomdāvādiya                                 | poṛaviḍinal=sukhadim rājya[m]-      |
| 8  | geyyutt-ire [I*]   | Sa(śa)ka-varsha                             | 993neya Virōdhikṛit-saṁvatsa-       |
| 9  | rada   | Pālgunad <sup>6</sup> -amavāse              | Budhavāraṁ Balgōṭi-tīrtha-sthāna-   |
| 10 | da   | Rāmésvara-dēvargge                          | Kanīyakal-mūnūṛaṛa baliya           |
| 11 | bāḍam  | Banṅekallaṁ                                 | sarvva-namasyam āgi Amṛitarāsi(śi)- |
| 12 | jīyargge   | dhārā-pūrvvakam-māḍi                        | kottar [I*] Ī dharmmama-            |
| 13 | n-āvan-orvvaṁ  | kiḍisidavam                                 | Bāṅarāsi-Balgōṭiya-                 |
| 14 | l  | kavileyum                                   | brāhmaṅaraṅa=alida pātakan=akku     |

## ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja; the Paramésvara, the most devout worshipper of (the god) Mahésvara, the lion of his elder brother, the glorious Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavādi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikṛit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Banṅekal (l. 11), a town which was included in the Kanīyakal three-hundred (l. 10), as a sarvanamasya-grant, with libations of water, to Amṛitarāsi (ll. 11, 12), for the god Rāmésvara of the Balgōṭi tīrtha (l. 9).

<sup>1</sup> Sir Walter Elliot's *Corndāca-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

<sup>2</sup> So, also, the Dēūr record,—mahā-Pallav-ānvaya.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read Phālgunad.



## No. 31.— DATES OF CHOLA KINGS.

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

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja ; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuṅga-Chôla III.

## A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômesvara temple at Miṇḍigal in the Kôlâr district.<sup>1</sup>

1 Svasti śri [||\*] Saka-varisha 97[0]nêya Sabbajitu-saṁva-  
 2 tsaradal śrîmat-Vira-Pâṇḍiyana taleyum Sêrama-  
 3 na sâleyu[m\*] koṇḍa kôv=Irâjakêsaripadmar=âna uḍeyâr śrî-Râjâdhi-  
 4 râjadêvargge yâṇḍu muvattanêya.

“ In the year Sarvajit (*which corresponded to*) the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pâṇḍya and the palace of the Chêra king.”

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Saṁvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṁvat 965 expired ; the 27th year in the date No. 13 to Śaka-Saṁvat 966 expired ; the 29th year in the date No. 14 to Śaka-Saṁvat 968 expired ; and the 32nd year in the date No. 15 to Śaka-Saṁvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.<sup>2</sup>

1 || Svasti śri [||\*] Tiṅgal=êr . . . . .  
 8 Jayaṅkoṇḍa-Sôlan=ennum madi-keḷu kôv=Irâjakêsaripanmar=âna uḍaiyâr  
 śrî-Râjâdhirâjadêva-  
 9 rkku yâṇḍu [2]6âvadu . . . . .  
 10 . . . . . imyâṭṭai<sup>4</sup> Mina-nâmaru Budan-kiḷanai perra U-  
 11 ttiratti=nânru irâ.

“ In the [2]6th year (*of the reign*) of the wise king Râjakêsarivarman surnamed Jayaṅkoṇḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,— at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year.”

<sup>1</sup> No. 279 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *śrîmad-Vira*.

<sup>3</sup> No. 75 of the Government Epigraphist's collection for the year 1895.

<sup>4</sup> Read *ivy-ṭṭai Mina-nâmaru*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 965 expired the month of *Mina* lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakshatra* *Uttara-Phalguni* on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nilivanēśvara temple at Tiruppaṅgili in the Trichinopoly district.<sup>1</sup>

1 || Svasti śrī [||\*] Tiṅgaḷ=ēr . . . . .  
 17 . . . . . Jayankōṇ[da]-  
 18 Ś[ō]ḷaṅ . . . . . uyarnda-perum-pugaḷ=kkōv=Irājak ēsaripanmar=āṇa . . . . . u[dai]-  
 19 [yār . . . . . śrī]-Rājādhirājadēvarkku . . . . . yāṇḍu [2]7vadu . . . . .  
 21 . . . . . Kumba-nāyaḷ[ru a]para-pakshattu  
 22 navamiyūm Budāṅ-kilamaiyūm peṇṇa M[ūlat]ti=nāḷ.

“In the [2]7th year (of the reign) of Jayankōṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of *Mūla*, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of *Kumbha*.”

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of *Kumbha* lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakshatra* *Mūla* (by the equal-space system) for 13h. 8m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.<sup>2</sup>

1 || Svasti śrī || Tiṅgaḷ=ēr . . . . .  
 7 . . . . . Jayankōṇḍa-Śōḷa[ṇ=u]uyarnda-perum-pugaḷ<sup>3</sup>kkōv=Arājakēsarivanmar=  
 āṇa udaiyār śrī-Rājādhirājadēvaḷku yāṇḍu 29[ā]vadu . . . . .  
 [Dha]nu-nāyaḷṇu pūrvva-pakshattu dvitigaiyūm Budāṅ-kilamaiyūm peṇṇa  
 Tiru-  
 8 vōṇatti=nāḷ.

“In the 29th year (of the reign) of Jayankōṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of *Śravaṇa*, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of *Dhanus*.”

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṃvat 968 expired. In Śaka-Saṃvat 968 expired the month of *Dhanus* lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakshatra* *Śravaṇa* on a Wednesday, *viz.* on Wednesday, the 3rd December A.D.

<sup>1</sup> No. 90 of the Government Epigraphist's collection for the year 1892.

<sup>2</sup> No. 6 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> Read =*Irāja*°.



## B.— KULOTTUNGA-CHOLA III.

16.— Inscription in the Raṅganāyaka temple at Nellore.<sup>1</sup>

2 . . . . . Śa[ka]r yāṇḍu āyiratt-orunūrr-orubatt-onbadā[1 P]iṅgala-  
 saṁvatsarattu Maduraiyum Īlamuṅ=koṇḍu Pā[ṇ]ḍiyaṇai muḍi-tta[lai]  
 koṇḍ=aruḷiṇa śrī-Kulōttu[n]ga-Śōḷadē[va]rkku yāṇḍu pa[tt-onbadā]vadu  
 Vṛiśch[i]ka-nāyaru=ppad[iṇai] . . . . . yadiy=āṇa<sup>2</sup> Ve[ḷ]i-kki[ḷamai]yum  
 Rē[vad]ijiyum . . . . .

“ In the year Piṅgala (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the nineteenth year (*of the reign*) of the glorious Kulōttuṅga-Chōḷadēva who took Madurai and Īlam and was pleased to cut off the crowned head of the Pāṇḍya,— [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiśchika.”

The Jovian year Piṅgala, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.— In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakshatra* Rēvatī for 13h. 47m. after mean sunrise.— According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttuṅga-Chōḷa's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.— Inscription in the Raṅganātha temple at Śrirāṅgam.<sup>3</sup>

1 || Hari || Svasti śrī [||\*] Puyal vāyttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇmar=āṇa Tribhuvanachchakkaravarttiḡaḷ Ma[du]rai  
 koṇ-  
 8 ḍu Pāṇḍiyaṇ muḍi-ttalai koṇḍ=aruḷi[ya] śrī-Kulōttu[n]ga-Śōḷadēvaṅku yāṇḍu  
 19āvadu Vṛiśchika-nāyaru apara-pakshattu pañchamiyū=Śevvāy-kkiḷamaiyum  
 peṅga Pūśattu [nā].

“ In the 19th year (*of the reign*) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

<sup>1</sup> No. 197 of the Government Epigraphist's collection for the year 1894.

<sup>2</sup> Read =ppadiṇ-aiṇḍi-aiṇḍi-aiṇḍi-aiṇḍi.

<sup>3</sup> No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṃvat 1118 expired. In that year the month of Vṛiśchika lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* Pushya, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavāḍi.<sup>1</sup>

1 Svasti śri [||\*] Puyal vā[y\*]ttu . . . . .  
 7 . . . . . kô=Pparakésaripañmar=āṇa Ti[ri]buvanachchakkara[va]ttigal  
 Maduraiyum [Ī]lamum .Ka-  
 8 ruvūrum Pāṇḍiyaṇ muḍi-ttalaiyuṇ=koṇḍu vīrar abishēkamum <sup>2</sup>vijaiyā-  
 [a]bishēkamum paṇṇ[i]y=a[r]uliṇa śri-Tiribuvanaviradē-  
 9 vaṅku yāṇḍu 3āvadu Kaṇṇi-nāyaṅṅu pūrvva-pakahattu daśamiyum  
 Tiṅgaṭ-ki[Ī]lamaiyum peṅṅa Tiruvōṇattu nāḷ.

“In the 34th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyā.”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṃvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṃvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṃvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* Śravaṇa, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.<sup>3</sup>

1 Svasti śri [||\*] Tiribuvanachchakkaravattiga[Ī] Maduraiyum Īlamum  
 Pāṇḍiyaṇai muḍi-ttalaiyuṇ=koṇḍ=aruliya śr[i]-Kulōttuṅga-Śō[Ī]dēvaṅku yā-  
 2 ṇḍu 12āvadu Dhanu-nāyaṅṅu apara-pakshattu navamiyum Tiṅgaṭ-  
 kiĪlamaiyum peṅṅa Śittirai-nāḷ.

“In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṃvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* Chitrā, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

<sup>1</sup> No. 74 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *vijay-ābhī*°.

<sup>3</sup> No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes<sup>1</sup> before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulôttuṅga-Chôla III. commenced some time between the 5th December A.D. 1177 and the 10th September A.D. 1178 (both days inclusive).

### No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, Ph.D.

Sholinghur<sup>2</sup> is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bâpavaram.<sup>3</sup> The present Tamil name of the town, *Śôlaṅgipuram*, is probably connected with the Chôla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparamparâprabhâva*<sup>4</sup> uses the Sanskrit form *Chôlasimhapura*. A modern temple of Śiva in the town bears the name *Chôlapurîśvara*, which yields another Sanskrit designation of the place, *vi-Chôlapura*. A neighbouring hill bears a temple of *Âñjanêya*, which contains a Telugu inscription of Râmadêva of Penugonḍa, dated Śaka-Samvat 1542, the Raudra *sumvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of *Narasimha*. This temple is noticed in the *Nâldyiraprabandha*, the *Guruparamparâprabhâva*, and the *Viśvagunâdarśa* (verses 289 to 297). The names by which these works designate the hill, are *Kaḍigai* in Tamil and *Ghaṭikâchala* in Sanskrit.<sup>5</sup> The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of *Narasimha* in the town itself contains a number of inscriptions of the later kings of Vijayanagara,<sup>6</sup> from which it appears that the term *Ghaṭikâchala* was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as *Śuḍukâṭṭumalai* on account of its proximity to the burning-ground (*śuḍu-kâḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

<sup>1</sup> Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the *Ārya-siddhānta* 288° 37' 25", by the *Sārya-siddhānta* 289° 5' 6", and by the *Brahma-siddhānta* 289° 47' 58".

<sup>2</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

<sup>3</sup> This name is perhaps a survival from the time of the Bâpa dynasty.

<sup>4</sup> See my *First Report on Sanskrit Manuscripts*, p. vi. f.

<sup>5</sup> Wilson's *Maekensie Collection*, p. 134, mentions the *Ghaṭikâchalamâhātmya*, a legendary account of this hill in the Sanskrit language. Vâdhûla Venkâṭâchârya invokes "Nrisimha, the husband of Amritaphalavallî, who resides on Ghaṭikâdri," at the beginning of his commentary on the *Tarkasamgraha*, and Doḍḍayâchârya invokes "Ghaṭikâdharâdharêndra" at the beginning of his *Chandâmdruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

<sup>6</sup> A slab which the temple people have utilised for a bench, bears a long inscription in Chôla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayéndiram plates of Hastimalla.<sup>1</sup> It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayéndiram plates of Hastimalla as Parakésarivarman,<sup>2</sup> a surname of the Chôla king Parântaka I. who ruled from about A.D. 900 to 940.<sup>3</sup>

The Sanskrit portion opens with an invocation of Vishnu (v. 1). The next verse celebrates Âditya (I.) of the race of the Sun. His son (v. 3) was Parântaka (I.), surnamed Viranârâyana. He granted the revenue from (a field called) Vamśavâri in favour of a tank named Chôlavâridhi (v. 4). This Parântaka (I.) had conferred the title 'lord of the Bânas' (*Bânâdhirâja*) on Prithivipati (vv. 6 and 7) of the Gaᅅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallâla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chôla. The last verse (10) states that these verses were composed by the Vaikhânaśa Kumâra of the Kâśyapa gôtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chôla, the king of Paᅇivai and vassal of the Chôla king, executed the royal grant by assigning the paddy-field named Mûngilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prâśasti*).<sup>4</sup>

The Gaᅅga-Bâna king Prithivipati II. surnamed Hastimalla is already known from one of the Udayéndiram grants.<sup>5</sup> Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayéndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parântaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayéndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *râjahamśa*, while the Udayéndiram plates read *râjasimha*, instead of which I had conjectured *râjahamśa* before I knew of the existence of the Sholinghur inscription.<sup>6</sup> A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayâlaya, the grandfather of Parântaka I., while his father Âditya I. is referred to in both. As in the Udayéndiram plates, the Gaᅅga-Bâna king Prithivipati II. appears here as vassal and executive officer (*âjñapti*, v. 8) of Parântaka I. His surname 'king of the people of Paᅇivai' (*Paᅇivaiyar kôᅅ*, l. 20) corresponds to the 'lord of Paᅇivipuri' in the Udayéndiram plates (v. 24). I am

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. No. 76.

<sup>2</sup> As the earliest known instance in which Parakésarivarman receives the epithet *Madurai koᅅa*, i.e. 'the conqueror of Madhurâ,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

<sup>3</sup> See above, p. 178, note 12.

<sup>4</sup> Compare *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>5</sup> *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaᅇaikkoᅇᅇᅇ (p. 389) we find in the east a channel which feeds the *Vinᅇamaᅅgalam-êri*, i.e. 'the tank of the inhabitants of Vinᅇamaᅅgalam.' This village still exists and has given its name to a Railway station between Vâᅇiyambâᅇi and Âmbâr.

<sup>6</sup> See *ibid.* p. 384, note 16.

unable to identify Paṭivipuri<sup>1</sup> or Paṭivai, which appears to have been the residence of Pṛithivīpati II., and Vallāḷa, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nṛiparāt=kīla Vīra-Chōḷaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka ēkavīraḥ*. Hence one might be tempted to conclude that Vīra-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vīra-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The *nṛipēsvara Vīra-Chōḷa* and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nṛiparāj Vīra-Chōḷa* (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vīra-Chōḷa who is mentioned in the Vēlūr inscription of Kaṅṅaradēva (above, No. 9), is also identical with Pṛithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vīra-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,<sup>2</sup> and the second was the father of a certain Vīra-Champa.<sup>3</sup>

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named Mūṅḡlvari. This Tamil term is Sanskritised in verse 4 as *Vaṁśavāri*, in which *vaṁśa* corresponds to the Tamil word *mūṅḡl*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named Chōḷavāridhi (v. 4), i.e. 'the Chōḷa ocean.'<sup>4</sup> As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.<sup>5</sup>

- 1 . . . . . [r]ku<sup>6</sup> y[ā]n[du o]ṇbadā[va]du [||] Ānandam  
para-  
2 . . . . . [jam paś]yan[t]i [yad-dhy]āyi[n]ō yasy=āmī [t]riṣṇ  
[v]ikramē-  
3 . . . . . kâ<sup>7</sup> vasan[t]i tra[yah] [l\*] ta[t\*]tvaṁ ya[sya pa]rāmriṣa[n]=  
vivriṇutē vō hē-  
4 . . . . . nām [pa]ramaś=chirā[ya bha]gavān=V[ī]shṇur=mmutē [ś]=  
s[t]u vah || [l\*] Ādityānvaya-śē-  
5 . . . . . kulō<sup>8</sup> bharttu[n=dharā]-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur=  
abhūd=Āditya-nāmā nripah [l\*]

<sup>1</sup> In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viṭṭuppuram tāluka of the South Arcot district.

<sup>2</sup> See above, page 138.

<sup>3</sup> Above, Vol. III. p. 71.

<sup>4</sup> The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṇapēsvaram inscription of Gaṇapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, i.e. 'the ocean of Kempe (Gauḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *śri*, the Kanarese *kere*, and the Telugu *cheruvu* became the ending of many village names in Southern India.

<sup>5</sup> From four inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

<sup>6</sup> Read *kō=Parakēsarivarmanku*.

<sup>7</sup> Read *lōkā*.

<sup>8</sup> Read perhaps *-śekhara nripa-kulē*.



- 6 . . . ḥ phan[i]-maṇḍalam(lam) kshiti-bhṛi[ta]s=sarvvé cha digvāraṇā n=  
ākampan=dadhat=īti Paṁ-
- 7 ka[ja]bhuvā yatn[é]na yô nirmmitaḥ || [2\*] Tasmāch=chakradhara-śriyam  
prakaṭayan=pratyaksham=ātmany=alan=dēvas=śātru=davānala-
- 8 s=samajani śrī-Vīranārāyaṇaḥ || bhāḍaṇḍa-gatam bibharti suchiram(raṁ)  
viśvambharā-maṇḍalam(lam) sapta-
- 9 [d]vīpa-samudra-śailam=adhunā kēyūra-buddhy=aiva ya[h\*] || [3\*] Va[mśa]vāri-  
janitan=nṛipa-dēyañ=Chōjavāridhi-taṭāka-samṛiddhyai [1\*]
- 10 dattavān=nikhilam=ā yuga-bhaṁgād=ādarēṇa sa Parāntakadēva[h\*] || [4\*]  
Tasmān=nṛipō=labhata patṭa-mayam prasādam Bāṇādhi-
- 11 rāja-pada-lambhana-sādhanam yaḥ [1\*] ākrāmatō yudhi Parāntakatō  
narēndrān Gaṁgānvavāya-salilāsaya-rājahamsa[h\*] || [5\*] Bhūmy-ā-
- 12 dishu sphuṭa-[la]ghushv=api satsu vṛiddhā yad=vṛitti-bōdhi [pṛi]thivī-padam=  
ādriyantē [1\*] tat-prāpti-pūrvvaka-chatusṭaya-siddhi-yōgād=yasmi-
- 13 n babhūva Pṛithivīpati-śabda-vṛittih || [6\*] Śauryy-audāryya-kṛitajñatā-  
madhuratā-dākshinya-mēdhā-kshamā-prajñā-śaucha-sam-ānu-
- 14 bhāva-karūṇā-kānti-pradhānō nayī [1\*] ākrāntaḥ Pṛithivīpatim sa Kalinā śōk-  
āvasādan vinā sthātun=dr[ā\*]g=Balivamśa-jō=[ya]-
- 15 m=iti [yam] bhējē guṇānām gaṇaḥ || [7\*] Saurim kalām(lām) vivṛi[ta]vān=  
alam=ātma-lmām(nām) Vallāla-nāmni yudhi santama[s]āyamānē [1\*]  
vijñāpa[ya]-
- 16 n=vinayavān=atha dharmma-karmmany=ājñapti=apy=abhavad=atra sa Hastimallaḥ  
|| [8\*] [Pu]ṇya[m\*] samam kṛi[ta\*]vatām parirakshatāñ=cha tad=rakshat=  
ēti nṛi[pa]rāt=kila Vī-
- 17 ra-Chōḷaḥ [1\*] āgāmināḥ kshitipa[t]i[n\*] praṇamaty=ajasram=mūrdhnā Purāri-  
[cha]raṇā[m\*]buja-sēkharēṇa || [9\*] Brahm-āparākhyā-Vikhana[ś-śra]ma-
- 18 ṇa-kriyāyām(yām) Vaikhānas-ākḥ[y]am=a[mṛitatva]di<sup>1</sup> yasya sūtram [1\*] ślōkān=  
imān=rachitavān sa munih Kumārō yad-gōtra-kṛin=mu-
- 19 [ni]r=abhūd=api Kāsyap-ākhyā[h\*] || [10\*] Aṅu-[kū]ṅgā puravum āyadivum  
po[n\*]ṇu[m] perum=āṅu Śōḷa-
- 20 k[kō]n=a[di]-malargaḥ [ma]ṅgala-Vira-śōḷa[n\*] Parivaiyar kōṇ Atitima[1]-<sup>2</sup>
- 21 laṅ-rāṅ kuḍuttāṅ M[ū]ṅgilvari eṇṇu[m\*] va[ya]l [1] Sta(stha)patikula-  
maṇi-<sup>3</sup>prabha-
- 22 vah<sup>4</sup> śrīmā[n=Pra]puri-nivāsaḥ<sup>5</sup> Śrīkaṇṭh-ātmaja-S[ū]n[d]as[ā]dhana<sup>6</sup> likhinā(tā)  
piśatti[h<sup>7</sup>] ||

## TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakésarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Āditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that . . . the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

<sup>1</sup> Read perhaps *amṛita-kshari*.

<sup>2</sup> Cancel *maṇi*, which is synonymous with the following *prabhava*.

<sup>3</sup> Read *prabhava-śrīmat*.

<sup>4</sup> Read perhaps *Skandasādhan*.

<sup>5</sup> Read *Attima*.

<sup>6</sup> Read *nivāsa*.

<sup>7</sup> Read *prāsasti*.

(V. 3.) From him was born the glorious king Viranārāyaṇa, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,<sup>1</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This Parāntakadēva eagerly granted, until to the end of the age, for the enrichment of the Chōlavāridhi tank, the whole royal revenue derived from Vamśavāri.

(V. 5.) That prince, a flamingo in the tank of the Gaṅga race, who<sup>2</sup> received from this Parāntaka, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the Bāṇas (*Bāṇādhirāja*);—

(V. 6.) He who bore the name Pṛithivipati (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Pṛithivī*),— a word which the ancients prefer, as it characterizes the nature (*of the earth*),<sup>3</sup> though there are (*other*) plain and short (*synonyms*) like *bhūmi*;—

(V. 7.) That Pṛithivipati whom, oppressed by the Kali (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of Bali;<sup>4</sup>—

(V. 8.) This Hastimalla,— who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) Vallāḷa, which resembled deep darkness,<sup>5</sup>— became, at his humble request, the royal messenger (*ājñapti*) for this charitable work.

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”— (*Speaking*) thus, the chief of princes Vira-Chōḷa incessantly bows (*his*) head, whose diadem are the lotus-feet of Purāri (Śiva),<sup>6</sup> to future kings.

(V. 10.) These verses were composed by the sage Kumāra, the founder of whose *gōtra* was the sage named Kāśyapa, (*and*) whose *sūtra*, named Vaikhānasa, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) Vikhanas, whose other name was Brahman.

(Line 19.) (*The servant of*) the lotus-feet of the Chōḷa king; the auspicious Vira-Chōḷa; the king of the people of Paṇivai; Attimallaṅ (*Hastimalla*) himself gave the paddy-field named Mūṅgilvari, so that (*the tank*)<sup>7</sup> might enjoy gifts (?),<sup>8</sup> revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) (*This*) *prastā* was written by Skandasādhu, the son of Śrikanṭha, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pra]purī.<sup>9</sup>

<sup>1</sup> See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

<sup>2</sup> The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 3.

<sup>3</sup> The etymological meaning of *pṛithivī* is ‘the broad or spacious one.’

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

<sup>5</sup> *i.e.* he conquered his enemies in the battle of Vallāḷa, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Hastimalla’s title Vira-Chōḷa, by which he is connected with the Chōḷas, who claimed the Sun as their ancestor.

<sup>6</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 7; and above, p. 178, note 7.

<sup>7</sup> See verse 4 of the Sanskrit portion.

<sup>8</sup> Compare the expression *dyira-pouravindl* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

<sup>9</sup> This doubtful name is perhaps a corruption of Paṇivpurī, which is mentioned as the residence of Hastimalla in verse 24 of the Udayādiram plates.

No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;  
SAKA-SAMVAT 1124.

By E. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the Kuntī-Mādhava temple at Piṭhāpuram. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the Telugu alphabet. The languages of the inscription are Sanskrit (verse and prose) and Telugu prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemund* for *Yamund* (l. 26); *tēn-ēyem* for *tēn-ēyam* (l. 47); *-yēśā* for *-yaśā* (l. 64); *jāyētē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *naṁḍḍanō* for *nandanō* (l. 4); *ēkōna* for *ēkōna* (l. 20); and *bhānār* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakri* for *chakrā* (l. 17) and *kalāvat=ēti* for *kalāvat=īti* (l. 70). Consonants are prefixed in *Yīśāḥ* for *Īśāḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mṛīpa*, *mṛīpa* or *mṛīpa* for *nṛīpa* (ll. 69, 51 and 55, and twice in l. 66) and *drīpu* for *rīpu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haihaya* (l. 69) and in *-saijāḥ* for *-samjāḥ*<sup>1</sup> (l. 64). Finally, instead of *Jyaiśhṭha* we find *Śrēśhṭha* (l. 79), as in the Ēkāmranātha inscription of Gaṇapati.<sup>2</sup>

About two thirds of the inscription are taken up with the genealogy of the Eastern Chālukya kings, which agrees on the whole with the account given in the Korumelli plates of Rājārāja I., the Chellūr plates of Vīra-Chōḍa, and the second Piṭhāpuram inscription.<sup>3</sup> There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhattāraka or Indrarāja, is here called Indurāja (l. 34); he is stated to have ruled for seven days, as in the second Piṭhāpuram inscription and in three copper-plate grants.<sup>4</sup> The eleventh king, Narēndra, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8.)<sup>5</sup>

The thirteenth king, Guṇa[ga]-Vijayāditya, bore the surname Tribhuvanāṅkuṣa.<sup>6</sup> He is reported to have played the game of ball on the battle-field with the head of Maṅgirāja; to have burnt Chakrakūṭa; to have frightened Saṅkila, residing in Kiranapura and joined by Kṛishṇa; to have restored his dignity to Vallabhēndra; and to have received elephants as tribute from the king of Kalinga (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijayāditya III., "prompted by the lord of the Raṭṭas, having conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle," and that, "having frightened Kṛishṇa (and) Saṅkila, he completely burnt their city."<sup>7</sup> A second inscription says that Vijayāditya III. was "renowned through killing Maṅgi and burning Kiranapura."<sup>8</sup> Kṛishṇa, the enemy of Vijayāditya III., used to be identified with the

<sup>1</sup> Compare above, Vol. III. p. 22.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at Śrīkūrmam (No. 308 of 1896) both *Śrēśhṭha* and *Jyēśhṭha* occur instead of *Jyaiśhṭha*, as in lines 79 and 86 of the third Piṭhāpuram inscription.

<sup>3</sup> See above, p. 84, and notes 5 and 6.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

<sup>5</sup> Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

<sup>6</sup> Compare *ibid.* p. 100.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that Saṅkila is a proper name, and that, *l.c.* p. 39, note 11, we must read *bhṭīy-drtau*.

<sup>8</sup> *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiranapura* into *Krishnapura*.

Rāshtrakūṭa king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭa*) and *Vallabhēndra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūṭa contemporaries of Vijayāditya III.,— either Amōghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēngi."<sup>1</sup> If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amōghavarsha I. The Mālava king who was dependent on Amōghavarsha I., I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛishṇarāja or Upēndra, whom Professor Bühler places after 800 A.D.<sup>2</sup> An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhāra,<sup>3</sup> the capital of Mālava. Kiranapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhima (I.), is stated to have been victorious in 360 battles,<sup>4</sup> and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Cocanada in the Gōdāvari district. In three of its inscriptions,<sup>5</sup> it bears the name Chālukya-Bhimēśvara or Chālukya-Bhimēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhimēśvarapura, in another (No. 463 of 1893) Chālukya-Bhīmanagarī, and in five others<sup>6</sup> Chālukya-Bhīmāpura. As stated by Dr. Fleet,<sup>7</sup> the opponent of Chālukya-Bhima I. was the Rāshtrakūṭa king Kṛishṇa II.<sup>8</sup>

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kaṅṭhikā-Bēta (l. 48), because he wore a necklace (*kaṅṭhikā*)<sup>9</sup> as a symbol of his anointment as heir-apparent.<sup>10</sup> Verse 15 states that the twenty-second king, Rājabhīma, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōlas.<sup>11</sup> As the accession of the great Chōla king Rājarāja is now proved to have taken place in A.D. 984-85,<sup>12</sup> it follows that the conquest of Vēngi, which was effected in the 13th or 14th year of his reign,<sup>13</sup> fell in A.D. 997-98, i.e. within the break of 27 or 30 years<sup>14</sup> in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yadēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājēndra-Chōḍa (or Kulōttuṅga-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 219.

<sup>2</sup> *Ep. Ind.* Vol. I. p. 225.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. II. p. 284, note 9.

<sup>4</sup> This seems to mean that he was engaged in war for a whole year successively.

<sup>5</sup> Nos. 461 to 463 of 1893. In these three inscriptions and in No. 464 and 465 of 1893, Bhimavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

<sup>6</sup> Nos. 473, 480, 486, 487 and 488 of 1893.

<sup>7</sup> *Ind. Ant.* Vol. XX. p. 103.

<sup>8</sup> In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-balēn-ābhīryāptam Vēngi-maṇḍalam* by "the country of Vēngi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēngi, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (viz. Amōghavarsha I.)."

<sup>9</sup> *Kaṅṭhikā-dyūtimat-kaṅṭhikā*, v. 25.

<sup>10</sup> See *Ind. Ant.* Vol. XI. p. 95, note 9; p. 103, note 27; and p. 267.

<sup>11</sup> *ibid.* p. 272.

<sup>12</sup> *ibid.* Vol. XXIII. p. 297, and above, p. 68.

<sup>13</sup> See *South-Indian Inscriptions*, Vol. III. p. 5.

<sup>14</sup> *ibid.* Vol. I. p. 22, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.<sup>1</sup> Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Draviḍas.<sup>2</sup> Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅgi, but succeeded to the throne of the Chōḷa kingdom.<sup>3</sup>

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.<sup>4</sup> From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅgi became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḷa king Parakēsarivarman *alias* Vikrama-Chōḷadēva,<sup>5</sup> whose accession probably took place on the 18th July A.D. 1108.<sup>6</sup>

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gauri of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kalinga, who was crowned in A.D. 1078.<sup>7</sup> The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḷa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōna-maṇḍala.<sup>8</sup> The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kuntī-Mādhava at Piṭhapuri or Śripithāpuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvini *nakshatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th *tithi* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakshatra* was Aśvini for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”<sup>9</sup>

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladhī*) may represent either 4 or 7,<sup>10</sup> the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Māgha, in the Rōhini *nakshatra* and the Mina *lagna* (v. 36):—“For Śaka-Saṁvat 1049 expired, the date would

<sup>1</sup> The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 118, note 3.

<sup>3</sup> *ibid.* Vol. II. p. 280 f.

<sup>4</sup> *South-Indian Inscriptions*, Vol. II. p. 308 f.

<sup>5</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>6</sup> The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

<sup>7</sup> Thus, in one of the Śrikūrmam inscriptions (No. 231 of 1896) the word *sindhu* corresponds to the figure ‘4’ (*Śakābdē midhi-sindhu-rāma-tābhrīṭ-saṁkhyā-samēṭṭ* and *Śakavarshāmbulu 1849*); and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhu* and *śagara* mean ‘7’ (*Śakābdē ravi-sindhu-saṁnidhi-guṭṭ* and *Śakavarshāmbulu 1279*; *Śakābdē tara-sindhu-nētra-dharaṇṭ-saṁkhyā-davitt* and *Śakavarshāmbulu 1275*; *Śakābdē ravi-śgar-dkshi-sahitt* and *Śakavarshāmbulu 1272*). For two other cases in which *śagara* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

<sup>8</sup> *Ind. Ant.* Vol. XIV. p. 65.

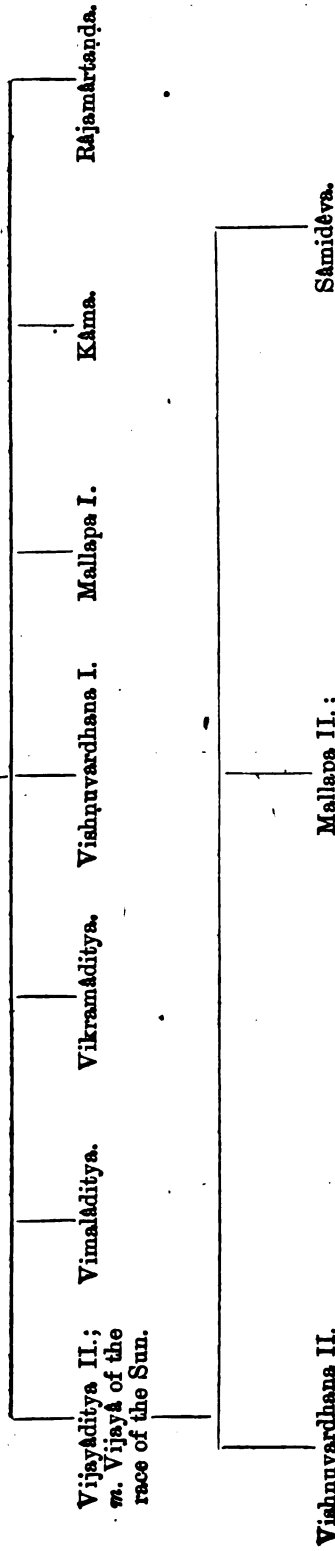
<sup>9</sup> Above, p. 73.

<sup>10</sup> Above, p. 84 ff.

THE EASTERN CHALUKYAS OF PITHAPURAM.

Bêta, Kanthika-Bêta,  
or Vijayāditya I.

Satyāśraya,  
alias Uttama-Chālukya;  
m. Gauri of the Ganga race.



Vishnuvardhana II.

Samidēva.

Mallapa II.;  
m. Chandaladēvi,  
daughter of the Haihaya Brahman,  
lord of the Sagara-vishaya.

Vijayāditya III.;  
crowned 11th January A.D. 1158;  
m. Gangā, daughter of the lord of [Āra]davaḍa

Malla, Mallapa III., or Vishnuvardhana III.;  
crowned at Pithapuram on the 16th June A.D. 1202.

correspond to Saturday, the 14th January A.D. 1128. On this day the 10th *tithi* of the bright half of Mâgha ended 1h. 34m., and the moon was in Rôhîni for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was  $290^{\circ} 12'$ , and the *lagna* Mîna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṁvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1158. On this day the 10th *tithi* of the bright half of Mâgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhîni by the *Brahma-Siddhânta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhîni, by all the three systems, to the end of the day. The longitude of the sun was  $288^{\circ} 24'$  at sunrise, and the *lagna* Mîna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishêka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Saṁvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, Malla or, with his full titles, Sarvalôkâśraya-Vishṇuvardhana-Mahârâja *alias* Mallapadêva-Chakravartin, gave the village of Guḍivâḍa in the district of Prôl-nânḍu to the temple of Kunti-Mâdhava at Śripithapuram. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pithâpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nânḍu or Prôlu-nânḍu included Navakhaṇḍavâḍa (near Pithâpuram) and Sarpavaram.<sup>1</sup> The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by Kaṇṭâchârya of Śripithâpuram, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhimavaram contains, besides the Bhimêśvara temple,<sup>2</sup> a temple of Nârâyana. The ancient name of this temple was Râjanârâyana-Vinnagara,<sup>3</sup> i.e. 'the Vishṇu temple of Râjanârâyana.' According to an inscription of Kulôttuṅga I. (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname Râjanârâyana.<sup>4</sup> This temple contains two inscriptions of Sarvalôkâśraya-Vishṇuvardhana-Mahârâja *alias* Mallapadêva-Chakravartin or Mallappadêva-Chakravartin (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Saṁvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallappadêva was the son of Vijayâditya by Ga[ṅgâdêvi]. Hence he must be the same person as Mallapa-Vishṇuvardhana, to whose time the third Pithâpuram inscription belongs. According to the two Bhimavaram inscriptions, he would have ascended the throne in Śaka-Saṁvat 1096.<sup>5</sup> I am unable to reconcile this fact with the statement of the Pithâpuram inscription, that he was crowned in Śaka-Saṁvat 1124.

Another inscription of the Nârâyana temple at Bhimavaram (No. 474 of 1893) records a grant made in Śaka-Saṁvat 1098 by Narêndra, who was the son of Vijayâditya of Vêṅgi by Lakshmidêvi and the grandson of Malla. This Narêndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayâditya of Vêṅgi by Lakshmidêvi in a grant from the Gôḍâvarî district.<sup>6</sup>

<sup>1</sup> See p. 33 above.

<sup>2</sup> See p. 227 above.

<sup>3</sup> See Nos. 472, 475 and 478 of 1893.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.

<sup>5</sup> The same follows from an inscription of Śaka-Saṁvat 110[5] and the [1]0th year of Sarvalôkâśraya-Vishṇuvardhana-Mahârâja (No. 479 of 1893), which has to be assigned to Mallapa III.

<sup>6</sup> See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX. p. 268.

TEXT.<sup>1</sup>

- 1 श्रीभर्तुर्भुव[नि]श्वरस्य विकसन[र]भीस[री]जादभूत् ब्र[ह्म]ा वेद-  
 2 [नि]धिः पुराणपुराणस्यस्मृतौ मानसः [१\*] चासीदचिसुनिस्ततोऽपि जग-  
 वेची-  
 3 स्व[चो] धारि[धे]मि[न]ं वं[श]करो म[हे]श्वरशिरोभूषण[क्षि]र्दमास<sup>२</sup> [॥ १\*]  
 4 [त]स्मादिहोर्जगत्तेतान्दनु<sup>३</sup> मंहिरन्धियः [१\*] बुधो जप्ते बुधादासीच्चक्र-  
 5 [व]र्तिः<sup>४</sup> पुरुष[व][र]ः [२\*] तस्मादायुः । ततो नहुषः । ततो  
 ययातिः । त-  
 6 तः पूषः । भक्त्या निज[त]रुष्यं गुरवे दत्त्वा तदंभसक्त[र]ि जरसं [१\*]  
 भू-  
 7 षण्मिव यो भेजे<sup>५</sup> पूषभूभारभरणधोतयभुजः<sup>६</sup> । [३\*] ततो जनमे-  
 8 [ज\*]यः [१\*] ततः प्राचीशः [१\*] ततस्त्रेण्ययातिः [१\*] ततो ह्यपतिः  
 [१\*] ततस्त्राव्यंभीमः [१\*]  
 9 ततो जयसेनः [१\*] ततो महाभीमः [१\*] तस्मादैशानः [१\*] ततः क्री-  
 धाननः [१\*] ततो द्वेषकिः [१\*]  
 10 तस्माद्दृशुकः<sup>१०</sup> [१\*] तस्माद्दृशवः [१\*] ततो म[ति]वरः [१\*] ततः कार्त्वी-  
 यनः<sup>११</sup> [१\*] ततो नीलः [१\*] [त]तो दु[ष्यं]-<sup>१२</sup>  
 11 त्तः [१\*] ततो भरतः । जाह्नवीयसुनातीरे कृत्वा यूपान्धिरंत्तरान् [१\*]  
 यी [महा]-  
 12 कर्मभरतास्त्रा<sup>१३</sup> ख्यातीश्वमधकृत्<sup>१४</sup> [॥ ४\*] ततो भरत[र]भूमन्युः [१\*]  
 ततस्सुहोचः [१\*] [त]-  
 13 तो हस्तिः<sup>१५</sup> [१\*] ततो विरोचनः [१\*] तस्मा[द]जमीडः<sup>१६</sup> [१\*] ततस्त्रं-  
 वरथः [१\*] तत(र)स्सुधन्वा [१\*] [त]-  
 14 [त]ः परिचित् [१\*] ततो भीमसेनः [१\*] ततः प्रदीपनः [१\*] ततस्त्रं-  
 [त]नुः [१\*] ततो विचित्रवी[र्यः] [१\*]  
 15 [त]तः पांडुराजः [१\*] कुंतीमाद्रीदेव्योयुधिष्ठिर<sup>१७</sup> भीममर्जुनं नकुलं [१\*]  
 सह[देव]-

<sup>1</sup> From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.<sup>२</sup> Read श्रीभर्तुर्भुव<sup>०</sup>.<sup>३</sup> Read ०दृशुष्मा.<sup>४</sup> Read ०धर्मिणं.<sup>५</sup> Read ०भूषानधिरंत्तराः.<sup>६</sup> Read नन्दनी.<sup>७</sup> Read ०पतीं.<sup>८</sup> Read पूषर्भुं<sup>०</sup>.<sup>९</sup> Read चीरेव.<sup>१०</sup> Read ०दृशुकः.<sup>११</sup> Read कार्त्वीयनः.<sup>१२</sup> The *anusvāra* stands at the beginning of the next line.<sup>१३</sup> Read भरतनाम्ना.<sup>१४</sup> Read ०वनीष.<sup>१५</sup> Read हस्ती.<sup>१६</sup> Read ०नीडः.<sup>१७</sup> Read ०द्वितीयं.



- 16 [मि]ति स खेमं पञ्च मणीविव सुतेजसस्तयान्<sup>1</sup> । [५\*] विष्णुर्व्यंस्व वय-  
स्व[त]र[सु]-
- 17 [प\*]गती मर्त्यत्वलज्जां जहात्<sup>2</sup> यीशः पाशुपतप्रदानसमये चक्री<sup>3</sup> यदा[ञ्जे]-  
षणं ।
- 18 [ये]न हीं[द्र]मभूत्वहादिव<sup>4</sup> सता सिंहासनं वक्षिणस्थीयं [विश्व]जनीनचा-  
19 [रुच]रितो शीकैकवीरीर्जुनः । [६\*] ततोर्जुना[द]भिमन्सुः<sup>5</sup> । ततः परि-  
क्षित् । ततो जनमेजयः । ततः[\*] क्षेमकः । [त\*]-
- 20 [तो] नरवाहनः । ततश्चतानीकः । तस्मादुदयनः । <sup>6</sup>ततस्तदंशेष्वयोध्या-  
सिंह[र\*]सनासी[निष्वे]कूनषष्टिभूपालेषु<sup>7</sup> ग[ते]-
- 21 [षु] (i) तदन्वये [वि]जयादित्यो नाम राज्ञा विजिगीष(त)या दक्षिणाप-  
डंगत्वा<sup>8</sup> त्रिलोचनपद्मवम[धि]क्षिप्त<sup>9</sup> कीर्त्तिशे[ष]-
- 22 [त]ामगमत<sup>10</sup> । <sup>11</sup>तस्म[र]न्संकुलि [ष]स्मासगम्भाषी<sup>12</sup> तदग्रमहिषी सुडिवेसु-  
नाम[र\*]ग्रह[र]सुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भट्टसीमयाजिना दुहितृनिर्विशेषमभिरन्विता<sup>13</sup> सती विष्णुवर्धनचन्दनमसूत  
[r\*] तस्य कुमा[र]स्य
- 24 <sup>14</sup>मानव्यसगीत्रहारितपुत्रद्विपक्षगोत्रक्रमाभितानि<sup>15</sup> कर्माणि कारयित्वा त[म]-  
वक्ष्यत्<sup>16</sup> [r\*] स च [म]त्रा विदित[त्रि]-<sup>17</sup>
- 25 [त्त]ितस्त्रनिर्गत्य चलुक्वगिरौ नंदा[भ]गवतीमाराध्य(र) कुमारनाराय[ष्ण]मातृ-  
गणां[श्च] संतर्प्य(र) [श्चे]तातपत्रैक[शं][ख\*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(र)रा[ह]लाच्छनपिच्छकुंतसिंहासनमकरतोरण-  
कनकदंडगंगायिसुन[r\*]दी-<sup>18</sup>
- 27 [नि] स्वकुलक्रमागतानि निक्षिप्तानीव सांभ्राज्यचिह्नानि<sup>19</sup> समाद[r\*]य कडं-  
ब्धगंग(र)भूमिपान्निर्जित्य सेतुन[र्म्म]-
- 28 दामध्यं <sup>20</sup>सार्द्धासप्तलक्षं दक्षिणापडंगत्वा<sup>21</sup> पालयामास । <sup>22</sup>त्रीविष्णुवर्धनास्त-  
स्माद्विजयादित्यभूपतिः [। प]-

<sup>1</sup> Read सुतेजसस्तयान्.

<sup>2</sup> Read चक्रे.

<sup>3</sup> *Syll* looks like *śe*.

<sup>4</sup> Read °क्षिप्य.

<sup>5</sup> Read गर्भिणी.

<sup>6</sup> Read कर्माभितानि.

<sup>7</sup> Read °डक्का, लाच्छन, and यमुना°.

<sup>8</sup> Read दक्षिणापडं and omit गत्वा.

<sup>9</sup> Read जहादौशः or, to suit the metre, त्यजदौशः.

<sup>10</sup> Read °भूत्वहादिवि.

<sup>11</sup> Read °क्षेकीन°.

<sup>12</sup> Read °गमत°.

<sup>13</sup> Read °रक्षिता.

<sup>14</sup> Read °वर्धयत्.

<sup>15</sup> Read सांभ्राज्यचिह्नानि.

<sup>16</sup> Read °वर्धना°.

<sup>17</sup> Read °मन्सुः.

<sup>18</sup> Read °पडं गत्वा.

<sup>19</sup> Read तस्मि°.

<sup>20</sup> Read हारितोपुष.

<sup>21</sup> Read इ.

<sup>22</sup> Read सार्द्धसप्त.

- 29 [ह्रव]ान्वयजातायां देव्यामासीत्सुतोत्तमः । [७\*] [त]त्पुत्रः<sup>1</sup> पुलकेशिवल्लभ  
[1\*] (तः)सुतः कीर्त्तिवर्मा [1\*] तस्य तनयः
- 30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसगो[त्र]ाणां<sup>2</sup> हारितपुत्राणः<sup>3</sup> कौशिकी-  
वरप्रसादल[म्ब]र[1\*]न्यानां मादग-
- 31 [ण]परिपालितानां स्व[1\*]मिमहासेनपादानुध्यातानां 'भगवन्मारायणप्रसादितव-  
रवराह(१)लांच्छनक्षणव-
- 32 [श्री]कृता[र]तिमण्डलानामश्वमधावधृतस्नानपवित्रितवपुषां<sup>4</sup> चालुक्यानांकुलमलं-  
क(१)[रि]-
- 33 [श्री]कृताश्रयव[ल]भेद्रस्य<sup>5</sup> भ्राता कु[म]विष्णु[व]र्धनोष्टादश वर्षाणि वेङ्गी-  
देशमपालयत्<sup>7</sup> [1\*] त(१)दात्मजो जय[सिं]-
- 34 ह्रव[ल]भस्त्रय[सिं]श्रितं [1\*] तदनुज इंदुराजसप्त दिनानि [1\*] त[सु]तो  
विष्णुवर्धनो नव वर्षाणि [1\*] तस्मूनुः<sup>8</sup> मंगिग[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1\*] तत्पुत्री जयसिंह(ः)[स्त्र]य[१]दश<sup>9</sup> [1\*] तववरा-  
दः<sup>10</sup> कोकिलिष्यर्मा[स]ान्<sup>11</sup> [1\*] [त]स्य ज्येष्ठी भ्राता विष्णुव[र्ध\*]-
- 36 <sup>12</sup>[न]त[सु]श्चाद्य सप्तत्रिंश[त]मद्दान् [1\*] तत्पुत्री विजयादित्यभट्ट[१\*]रकोष्टा-  
दश [1\*] तसुतो विष्णुवर्धनप्य[दृ]त्रिं-
- 37 [श]तं [1\*] <sup>13</sup>[तं]नय[ः] 1\* नरेंद्री युद्धाय<sup>14</sup> समरशतमष्टोत्तरंश्रति<sup>15</sup>  
रणस्थाने तावत्परिगणनया देवनिलयान् [1\*] तटाका[ना\*][रा]-
- 38 [मै]ः[ः] किव<sup>16</sup> सह निधाय क्षितिमपात्<sup>17</sup> धरांश्चत्वा[रिं]मच्छरद उ-  
धीरष्टसहिताः । [८\*] तत्पुत्रः कलिविष्णुवर्धनो[ज्य]-
- 39 [र्ध]वर्षा[न]१९ [1\*] तत्पुतो<sup>19</sup> [1\*] मंगिराजोत्तमांगिन यो वी[र]समरांगणे  
[1\*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-
- 40 [न]ांशुयः [॥ ९\*] योधा[क्षो]श्चक्रकूटं किरणपुरगतं संकिलं क्षणयुक्तं यो-  
भैषीहक्षभे[दं] निज[म]-
- 41 [हि]मयुतं यो व्यधादग्रहीभ्य<sup>20</sup> [१] काकिंग[प्र]ाभृतेभान्स गुण[ग\*]विजयादि-  
त्यदे[वो] महेंद्रस्यत्वा[रिं]-<sup>21</sup>

1 Between त and पु is an erased letter.

2 Read हारितोपुत्राणां.

3 Read भेद्रस्य.

4 Read नुर्मासु.

5 Read चक्षुसासु.

6 Read युष्ठासु.

7 Read पादरा (P).

8 Read यहीय.

9 Read भगवन्ना.

7 The final t is corrected from ti.

9 Read स्यदीदश.

10 Read नसामु.

11 Read मष्टीतरनपि.

12 Read वर्षम्.

21 Read महेंद्रस्यत्वा.

3 Read संस्तु.

5 Read मीधावधय.

10 Read तद्वरजः.

11 Read तप.

12 Read किल.

13 Read तत्पुत्रः.

- 42 शत्वमा भूवल्लय[मध]<sup>1</sup> चतुस्त्रयुता रक्षति स्म [I] [१०\*] तद्भ्रातृविक्रमा-  
दित्यस्य तनेयश्चाकु[स्व]-
- 43 [भी]मः [I\*] <sup>2</sup>ष्वप्युत्तरं यस्त्रिशतं<sup>3</sup> रण[र]नां [जि]त्वा स्वनाम्न[I\*] प्रथितं<sup>4</sup>  
विधाय [I\*] चाकुस्वभीमेस्वरदेवहृ[र्य\*]
- 44 [त्रि]शत्वमा<sup>5</sup> भूतलमन्वरक्षत् । [११\*] तत्सुतः कौल्लभिगंडापरनामा [I\*]  
विदितो विजयादित्यः <sup>6</sup>स्व[स्वधु]-
- 45 [गत्]ला<sup>7</sup> धरामपालमार्द्धी वीर जयस्तं[भं] निधाय यः । [१२\*] तत्सु-  
तावन्मराजभीमौ [I\*] तयोरन्मरजे-
- 46 [ज]:<sup>8</sup> सप्त वर्षाणि<sup>9</sup> [I\*] यस्यारातिग[र्षो] निरस्तविषयो योगीव शूलायिं-  
तस्त्रांगः<sup>10</sup> कामुकवत्प्रवाहजल[वत्]<sup>11</sup>
- 47 भंगैरनेकैर्युतः [I\*] निस्सारः <sup>12</sup>क[द]ळीप्रकाडव[द]रस्था[व]ासभाग्निवत्तेनेयं<sup>13</sup>  
जयिनाम्नभूमिपति[ना]
- 48 [र]ाजान्वती<sup>14</sup> भूरभूत् । [१३\*] तत्सुतं <sup>15</sup>कंटिकावेता[प]रनामानं विजया-  
दित्यबालमुच्च[र\*]व्य ताडपो मा[स\*]-
- 49 [मे]कं [I\*] तं जित्वा चाकुस्व[भी]मतनयो (I) विक्रमादित्य [ए]कादश  
मासान् । त[र\*]डपरा[र\*]जसुतो <sup>16</sup>युद्धकुल्लसप्त [व]-
- 50 [र्षा]णि [I\*] विद्राव्येनं <sup>17</sup>युद्धमल्लं <sup>18</sup>स्व[द]शाहीरो धीम[र\*]नम्मरा[जा\*]नुज-  
[स्व]ा [I\*] रा[ज]त्तेजा र[र\*]जभी[म]ा<sup>19</sup> जितारि[र्वि]मीदेशं<sup>20</sup>
- 51 [द्वा]दशाब्दानरक्षत् । [१४\*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-  
मभूमिशस्य [I\*] दानात्तवावाग्दृप<sup>21</sup> का[मो] विभवापहृ[र\*]सि-
- 52 [दि]वेन्द्राः<sup>22</sup> [॥ १५\*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[स्त्र]ः<sup>23</sup> [I\*]  
अन्मभूमिपतिरन्वपालयत्पञ्च[विश]तिस[मा][\*]
- 53 <sup>24</sup>स्मातलं [॥ १६\*] तंतः<sup>25</sup> [I\*] <sup>26</sup>दानार्चवन्मभूपालभ्राता संवत्सर[त्र]यं  
[I\*] अपाह्वरांश्चतुष्पष्टिकलागुररिति [त्र्यु]तः । [१७\*] [धीनिधे]-

<sup>1</sup> Read °नघ.<sup>2</sup> Read षष्पु°.<sup>3</sup> यस्त्रिशतं is corrected from यस्त्रिशतं.<sup>4</sup> Read प्रथितं.<sup>5</sup> Read त्रिशत्वमा.<sup>6</sup> Read स्वर्ष.<sup>7</sup> Read °तुली धराम् । अपादर्धसमां वीरो.<sup>8</sup> Read तयोरन्मराजः.<sup>9</sup> Read वर्षाणि.<sup>10</sup> Read °तस्त्राङ्गः.<sup>11</sup> Read °ष्वप्युत्तरं°.<sup>12</sup> The *da* of *kada* is entered below the line; read प्रकाश.<sup>13</sup> Read °नेयं°.<sup>14</sup> Read राजान्वती.<sup>15</sup> Read कण्डिका°.<sup>16</sup> Read युद्धकुल्लः.<sup>17</sup> The *akshara* ह is entered below the line.<sup>18</sup> Read स्वदेशं°.<sup>19</sup> Read °भीमो.<sup>20</sup> Read °रिवेन्द्रो°.<sup>21</sup> Read दानार्चवोन्मभूपतिः.<sup>22</sup> The metre of the first half of this verse is Āryāgiti, while that of the second half is Giti.<sup>23</sup> In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरयधदिक्षुत्तुषः.<sup>24</sup> Read स्मा.<sup>25</sup> Read ततः.<sup>26</sup> Read दानार्चवोन्म°.

- 54 [वि]रूपमानेदानिनो<sup>1</sup> दानभूतऋपतेरनत्तरं [।\*] सप्तविंशतिसमा [वि]धेर्वशा-  
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८\*]
- 55 [द]ानार्थवस्यं<sup>2</sup>दृतेराय्यदेव्याश्च<sup>3</sup> नंहनः [।\*] निर्मलः[\*] श(र)क्ति[व]र्मासी  
द्वादशाब्दानप[।\*][ङ्]वं [॥ १९\*] त[स्य]ावर[जो] विमलादि-
- 56 त्य<sup>4</sup> मानांबुनिधिं<sup>5</sup> महिमंहारः [।\*] द्रोही दृपुनो[पि]<sup>6</sup> न [जा]हासिः  
पा[ति] स धरामध<sup>7</sup> सप्ताब्दान् [॥ २०\*] पुत्रस्तस्य [हि]म[।शु]-
- 57 वंशतिलकः[\*] श्रीराजराज[स]माश्रित्व[।\*]रिंशतमंभ्रमंडलमपा[ङ्]ली[क]कल्पध्र-  
मः<sup>8</sup> [।\*] यन्नि[र्व]ामन[व]न्धनव्य[ति]-
- 58 करं वैरोचनकावर्षाणं<sup>9</sup> वसय[।]सर[सं] युधिष्ठिरवयंम्भने<sup>10</sup> धरित्रीजनः  
[॥ २१\*] त[त्पु]त्री जयवान[पू]र्वपुरुषा<sup>11</sup> राजे-<sup>12</sup>
- 59 द्रचीड स्थितः<sup>13</sup> श्रीपञ्चद[वि]तस्त्रहंभ्रवि[ष]यं<sup>14</sup> पञ्चाशदब्दानपात् [।\*]  
[य]स्य <sup>15</sup>स्वरतरप्रतापदहनज्वालासमालिं-<sup>16</sup>
- 60 [मि]त[ती]भे<sup>17</sup> मानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२\*]  
तस्याभ[व]गृगभगीरध[दु]म्बु[म]ार[र]ामांबरीष[च]रि-<sup>18</sup>
- 61 तप्रतिमस्य पुत्रः [।\*] शक्रक्रमः <sup>19</sup>[प्र]धित[वि]क्र[म]चोडनामा चाळु[क्व]\*-  
[वंश]जलधेः परिपूर्वचंद्रः<sup>20</sup> । [२३\*] तस्मिंस्थ्यागस[सु]-
- 62 द्रापर[ना]मनि [ची]डमंडलं चातुं [।\*] गतवति वैष्णोभूमिन्न[।]य[क]र-  
हिता तदंतरे जाता [॥ २४\*] तत्समय<sup>21</sup> [।\*] ताडपोच्च[।]-
- 63 टितो <sup>22</sup>याभूदम्भूपाल[न]दनः [।\*] कंठिकाद्युतिमुत्कंठो<sup>23</sup> बेतस्त्रितिपतिः  
ह्यती । [२५\*] तस्मात्<sup>24</sup> वेदनरेद्र[।दिं]-<sup>25</sup>
- 64 द्रगर्जेद्रापह[।\*]सिविशदयेशाः<sup>26</sup> [।\*] <sup>27</sup>[वु]त्तमचालुक्व[।\*]परसेन्नाः<sup>28</sup> [स]त्याश्रय-  
स्तसुयुतः<sup>29</sup> [॥ २६\*] तस्यासीदग्रमहिषी गंगा[न्व]-
- 65 यमेषणं<sup>30</sup> [।\*] गौरी गौरीव(र) लावण्याजातास्तसुतास्तयो<sup>31</sup> [॥ २७\*]  
वीरो विजयादित्या<sup>32</sup> विम(र)लादित्योध<sup>33</sup> विक्रमादित्य[ः] [।\*]

<sup>1</sup> Read °मानदानिनो.

<sup>2</sup> Read द्वादशा°.

<sup>3</sup> Read रिपुषीपि.

<sup>4</sup> Read निर्वगावासायास°.

<sup>5</sup> The *anusvāra* stands at the beginning of the next line.

<sup>6</sup> Read द्रचिडेः.

<sup>7</sup> The *anusvāra* stands at the beginning of the next line.

<sup>8</sup> Read भगीरधपुम्बु°.

<sup>9</sup> Read तत्समये.

<sup>10</sup> Read तस्मादेत°.

<sup>11</sup> Read °यमाः.

<sup>12</sup> Read ससुयुतः.

<sup>13</sup> Read °दित्यो

<sup>14</sup> Read दानार्थवस्य दृपतेरावदेव्याश्च.

<sup>15</sup> Read °वी.

<sup>16</sup> Read °मय.

<sup>17</sup> Read युधिष्ठिरमयं मेने.

<sup>18</sup> Read स्वर°.

<sup>19</sup> Read प्रधित.

<sup>20</sup> Read योम्°.

<sup>21</sup> The *anusvāra* stands at the beginning of the next line.

<sup>22</sup> Read उत्तम°.

<sup>23</sup> Read संप्रः.

<sup>24</sup> Read °यमाः.

<sup>25</sup> Read °यविभूषणम्.

<sup>26</sup> Read °वीष.

<sup>19</sup> Read °निधिमहि°.

<sup>20</sup> Read दुमः.

<sup>21</sup> Read पुरुषी.

<sup>22</sup> Read स्थिरः.

<sup>23</sup> Read °विष्णोती शीमे.

<sup>24</sup> Read °पूर्व.

<sup>25</sup> Read कण्डिकाद्युतिमरकडी.

<sup>26</sup> Read °संप्रः.

<sup>27</sup> Read °स्वात्माताः सप्त सुतास्तयोः.

- 66 श्रीविष्णुवर्धनद्रिपो<sup>1</sup> मङ्गपद्रिपकामराजमार्त्तड[र\*]: [॥ २८\*] [ए\*][ते]षु वि-  
जयादित्यस्त्रीर्यान्वयसमुद्भवां [१\*] सु[प]-<sup>2</sup>
- 67 येमेध<sup>3</sup> विजयामहादेवीं म[ही]समां [॥ २९\*] तस्यांस्तस्म[र\*][द]भूज्जि[ष्ण-  
र्वि]ष्णुवर्धनभूपतिः [१\*] वीरो मङ्गपदेवो<sup>4</sup> सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०\*] तेषामशेषविदुषां परितोषपापी<sup>5</sup> ख्य[र\*]नं दृतः<sup>6</sup>  
कुलगृहं मनु[र्जे]द्रलक्ष्याः [१\*] भूषा भवः<sup>7</sup> खनिर-
- 69 नूनपराक्रमस्य<sup>8</sup> मङ्गो हि[ष]िं जगति [म]ङ्गपदेव आसीत् । [३१\*]  
<sup>9</sup>सगरवि[ष]येग्रहेहैयतिलकब्रह्माभिधानंनृप[वर]-<sup>10</sup>
- 70 तनया[सु]पयेमेसौ<sup>11</sup> मङ्गपदे[वो] देवोपमो<sup>12</sup> चं[द]लदेवीं [॥ ३२\*] लीला-  
वतीति चतुरेति कलावतीति<sup>13</sup> कल्याणि[नी]-
- 71 ति कुलजेति पतिव्रतेति [१\*] धीरेत्युदारचरितेति सलक्षणेति <sup>14</sup>व्याव[र्त्त]-  
तेनवरतं जगतीजनेन । [३३\*] तस्यां [चं]-
- 72 दल[दे]व्यां [म]ङ्गपदेवो महेश्वरालम्बवरः [१\*] तनयमजनयहेवं विजयादित्यं  
दिलीप इव [र]-
- 73 सुमनघं [॥ ३४\*] यं <sup>15</sup>चीमसाहसरुचिं विजयाभिवंशं धर्मप्रसूतिमविभिन्न-  
कुलानुरागं [१\*] श्रीवं[श]-
- 74 <sup>16</sup>[व]हानमवाप्य युधिष्ठिरोयं<sup>17</sup> इत्यन्वयं विलसति स्थिरवायलक्ष्मीः<sup>18</sup> [॥ ३५\*]  
यो राजेद्दु[ः] शक[र]द्वे निधिजलधि-
- 75 [वि]यञ्चद्रगे माघमासे शुक्ले पक्षे <sup>19</sup>दशम्याविनतनयदिने रोहिणीतारका[वां]  
[१\*] [मी]ने [ल]ग्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणस्त्रालवालो<sup>20</sup> विशालो रक्षावर्ती जनानामभिमतफलदां  
कीर्त्तिपुष्पामपुष्यत् । [३६\*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१\*] गंगादेवीं विशालाक्षीसुपयेमे सु[दा]-  
न्वितः । [३७\*] ताभ्यां
- 78 योजनि विष्णुांशो<sup>21</sup> वासु[दे]व इवापरः । मङ्गभूपालक[ः\*] श्रीमांनृपा[वा]-  
सुत्तमीत्तमः । [३८\*] शाक[र]द्वे

<sup>1</sup> Read °वर्धननृपो मङ्गपदप°.

<sup>4</sup> Read °हवीष.

<sup>7</sup> Read भुवः.

<sup>10</sup> Read °धाननृप.

<sup>13</sup> Read कलावतीति.

<sup>16</sup> Read वरुणं.

<sup>19</sup> Read दशम्यामिन°.

<sup>2</sup> Read सप°.

<sup>5</sup> Read पीषी.

<sup>8</sup> Read पराक्रमस्य.

<sup>11</sup> Read °तनयान्। सप°.

<sup>14</sup> Read व्यावर्त्तते.

<sup>17</sup> Read °रीयमित्यन्वयं.

<sup>20</sup> Read °नखस्त्राल°.

<sup>3</sup> Read °मेष.

<sup>6</sup> Read दृतेः.

<sup>9</sup> Read हेहय.

<sup>12</sup> Read °मीष.

<sup>15</sup> Read भीम.

<sup>18</sup> Read स्थिरवायलक्ष्मीः.

<sup>21</sup> Read विष्णुांशो.

- 79 वेदनेचचित्तिग्रगिगणिते <sup>1</sup>अष्टकण्णे [द\*]ग्रम्यां भानूर्वारी<sup>2</sup> [सु]लम्ने महति  
मृगपतावशिवे<sup>3</sup> पीठपु[र्या] [1\*]
- 80 श्रीमञ्जाकुक्षवंशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः<sup>4</sup> <sup>5</sup>कुन्तीश्रीनाथहर्म्यं सुरपति-  
विभवो म-
- 81 [लभू]वन्नभोसी [॥ ३६\*] प्रादादखंड<sup>6</sup> गुडिवाडनामग्रामं स तस्मिन्नभिषेक-  
कालि [1\*] प्रोत्सनाडुदेशे प्रभ[वे]व्य-
- 82 याय कुन्तीमनोरंजनमाधवाय । [४०\*] स राजा रा[ज]परमेश्वरो राज-  
[पु]रंदरः प[र]म-
- 83 [भ]ागवतः परमब्रह्मणः प्रोत्सनाटिविषयवासिनो राष्ट्रकूटप्रमुखान्कुडुंबिनस-  
[र्या]-<sup>7</sup>
- 84 न्महाह्वयेत्यमात्रापयति [1\*] [वि]दितमस्तु वः प्रोत्सनाटिविषये गुडिवाड-  
नामग्रामोस्त्राभिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारिण दत्तः । शकवर्ष-  
भुलु<sup>8</sup> ११[२]४गु[ने]टि
- 86 <sup>9</sup>ज्येष्ठव[हृ][ळ\*]दशमियुनादिवारसु नांति सिंहीदयसुन । स्वस्ति सर्व्वलोका-  
अयश्रीविष्णुवर्धनमहा-
- 87 राजुल्लेन मङ्गपदेवचक्रवर्त्ति श्रीपिठापुरसुन श्रीकुन्तीमाधवदेवर स[न्नि]धिन-  
भिषिक्तुं पट्ट-
- 88 सुगट्टि तन्निमित्तसुन श्रीकुन्तीमाधवदेवरकु <sup>10</sup>हविर्भक्षणनात्यन्नित्यनैमित्तिक-  
मासोत्सवसंस्मरोक्त[वा]-
- 89 र्त्यसुगा प्रोत्सनाटिलो गुडिवाड अनियेडि ऊरु अखंडसुनु गृहदेवाराग्राम-  
मेयकसहितसु-
- 90 ग[ा] सर्व्वकर[प]रिहारमुगांजेसि [आ]चंद्रार्कस्थायिगानिश्चिरि । अस्य अ[र]-  
मस्य सीमानः । पूर्व्वतः<sup>11</sup> कोन्न-
- 91 रेटि गट्ट वेदुरपोदत्त<sup>12</sup> सीमा । आग्नेयतः कवल[वो]ड सीमा ।  
दक्षिणतः वरिमिक दी[डि] मूल [सी]मा । नैरित्यतः[.]<sup>13</sup>
- 92 [दब्ब]गुंष्ट चिंत सीमा । पश्चिमतः कोलनि पीतमे<sup>13</sup> चेनि दूब सीमा ।  
वायव्यतः चेदलुवाड का[र]ाड सुचंदि पुट्ट-

<sup>1</sup> Read ज्येष्ठ.<sup>2</sup> Read पूर्व.<sup>3</sup> Read कुट्टुमिनः.<sup>4</sup> Read हविर्वंस्वर्धनार्थं.<sup>5</sup> Read पीतम.<sup>6</sup> Read भानोवारी.<sup>7</sup> Read कुन्तीश्रीनाथ.<sup>8</sup> Read शकवर्ष.<sup>9</sup> Read पूर्वतः.<sup>10</sup> Read म.<sup>11</sup> Read अखंड.<sup>12</sup> Read ज्येष्ठ.<sup>13</sup> Read नैरित्यतः.

- 93 दृ सीम[र ] 'उत्तरतः भंडिधारि' सीमा । ईशान्यतः<sup>३</sup> कुलुमेटि चेदलु-  
वाड भंडिधारि<sup>४</sup> सुबुद्धि सीमा । अस्य धर्मस्य केन[चि]-
- 94 बाधा न कत्तव्या<sup>५</sup> [१\*] यदा[ह] [१\*] स्वदत्तां परदत्तं वा यो  
[ह]रेत वसुंधरां [१\*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ति]'<sup>६</sup>
- 95 क्रिमिः । [४१\*] बहुभिर्बसुधा दत्ता बहुभिश्चानुपालिता [१\*] यस्य  
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२\*] शत्रुणापि  
कृ]तो धर्म-
- 96 : पालनोयं<sup>७</sup> प्रयद्गत[ः ] शत्रु[रे]व [हि शत्रु][ः\*] स्वधर्मशत्रुर्न<sup>८</sup> कस्व-  
चित् । [४३\*] श्रीपिठापुरमुन <sup>१०</sup>कटाच[र\*]र्थ[लिखितं] [१\*] श्री  
श्री श्री मि [१\*]

## TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) the husband of Śrī (*and*) lord of the world, was produced Brahmā, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,— a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Purūravās.

(Line 5.) From him (*came*) Āyu; from him Nahusha; from him Yayāti; (*and*) from him Pāru;—

(V. 3.) Pāru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) Janamêjaya; from him Prāchîśa; from him Sainyayāti; from him Hayapati; from him Sārvabhauma; from him Jayasēna; from him Mahābhauma; from him Aiśāna; from him Krōdhānana; from him Dêvaki; from him Ribhuka; from him Bikhshaka; from him Mativara; from him Kātyāyana; from him Nila; from him Dushyanta; (*and*) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jāhnavi (Gaṅgā) and Yamunā, performed a horse-sacrifice (*and hence became*) known by the name of Mahākarma-Bharata.<sup>11</sup>

(L. 12.) From this Bharata (*came*) Bhūmanyu; from him Suhōtra; from him Hastin; from him Virōchana; from him Ajamidha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhīmasēna; from him Pradipana; from him Śāntanu; from him Vichitravīrya; (*and*) from him king Pāṇḍu.

(V. 5.) From the two queens Kuntī and Mādrī, he (*viz.* Pāṇḍu) received five sons, who were as brilliant as jewels,— Yudhishtīra, Bhīma, Arjuna, Nakula (*and*) Sahadêva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishṇu (Kṛishṇa) became, disregarding the shame of being a mortal;

<sup>१</sup> Read उत्तर°.

<sup>४</sup> See note 2.

<sup>५</sup> Read जायते.

<sup>७</sup> Read कटा°.

<sup>३</sup> Read भंडिधारि.

<sup>४</sup> Read कत्तव्या.

<sup>५</sup> Read नीयः.

<sup>११</sup> i.e. 'Bharata (the performer) of great rites.'

<sup>३</sup> Read ऐशान्यतः.

<sup>६</sup> Read परदत्तां.

<sup>८</sup> Read स्वाधर्मः शत्रुर्न.

who was embraced by Ísa (Śiva) at the time of the bestowal of the *Pátupata* (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras.<sup>1</sup>

(L. 19.) From this Arjuna (*came*) **Abhimanyu**; from him **Parikshit**; from him **Janaméjaya**; from him **Kshémaka**; from him **Naraváhana**; from him **Śatánika**; (and) from him **Udayana**. Then, after fifty-nine kings of his race, who sat on the throne at **Ayódhyá**, had passed away, a king of this race, **Vijayáditya** by name, having gone to the Dekhan with the desire of conquest (and) having challenged **Trilóchana-Pallava**, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahára* called **Mudivémna**, and, being protected like a daughter by **Vishṇubhaṭṭa-Sómayájin**, who dwelt there, gave birth to a son, **Vishṇuvarhdhana**. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gôtra* of those who belonged to the *gôtra* of the **Mánavyas** and were the sons of **Hâritî**. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess **Nandâ** (**Gaurî**) on the **Chalukya** mountain, appeased **Kumâra** (**Skanda**), **Nârâyaṇa** (**Vishṇu**), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (and) which had been, as it were, deposited (*with these deities*),—(*vis.*) the white parasol, the single conch, the five *mahâśabdas*, the flags in rows, the *pratiḍhakkâ* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the **Gaṅgâ** and the **Yamunâ**, etc., conquered the **Kaṣamba** and **Gaṅga** princes, and ruled over the Dekhan, (*which is situated*) between (**Râma's**) **Bridge** and (*the river*) **Narmadâ**, (and *which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious **Vishṇuvarhdhana** was born by a queen of the **Pallava** race an excellent son, king **Vijayáditya**.

(L. 29.) His son (*was*) **Pulakêśi-Vallabha**. His son (*was*) **Kirtivarman**. His son, **Kubja-Vishṇuvarhdhana**,—the brother of **Satyâśraya-Vallabhendra** who adorned the race of the glorious **Chálukyas**, who belong to the *gôtra* of the **Mánavyas** who are praised in the whole world; who are the sons of **Hâritî**; who have acquired the kingdom through the favour of (**Śiva**) the husband of **Kausîkî**; who are protected by the troop of Mothers; who are meditating at the feet of the lord **Mahâsêna** (**Skanda**); who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed **Nârâyaṇa** (**Vishṇu**); (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of **Vêṅgi** for eighteen years; his son, **Jayasimha-Vallabha**, for thirty-three (*years*); his younger brother, **Indurâja**, for seven days; his son, **Vishṇuvarhdhana**, for nine years; his son, **Maṅgi-yuvarâja**, for twenty-five (*years*); his son, **Jayasimha**, for thirteen (*years*); his younger brother, **Kokkili**, for six months; his elder brother, **Vishṇuvarhdhana**, having expelled him, for thirty-seven years; his son, **Vijayáditya-Bhaṭṭâraka**, for eighteen (*years*); his son, **Vishṇuvarhdhana**, for thirty-six (*years*); (and) his son,—

(V. 8.) The wise **Narêndra**, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, **Kali-Vishṇuvarhdhana**, (*ruled*) for one and a half year; (and) his son,—

(V. 9 and 10.) The great lord **Gupa[ga]-Vijayádityadêva**, surnamed **Tribhuvanânkuśa**,—the hero who played the game of ball on the battle-field with the head of **Maṅgirâja**; who burnt **Chakrakûta**; who frightened **Saṅkila**, residing in **Kirapapura** (and)

<sup>1</sup> i.e. he shared the throne of his father Indra during his visit to *Śvarga*.



joined by **Kṛishṇa**; who restored his dignity to **Vallabhēndra**; and who received elephants as tribute from the **Kāliṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chālukya-Bhīma**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chālukya-Bhīmēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhiḡaṇḡa**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhīma**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the *Yōgin* has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*śūla*), as the body of a lover is filled with passion (*śūla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*aranya*), as fire dwells in the (*two*) *araṇis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṅṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chālukya-Bhīma**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhīma**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhīma** had three sons,—**Dānārṇava**, prince **Amma**, (*and*) **Kāma**,—who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahēśvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dānārṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dāna**, the **Andhra-maṇḡala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Ā[r]jadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Rājarāja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḡala** for forty years. Him the inhabitants of this earth considered a **Vairōchana** (*Bali*) who did not undergo imprisonment by **Vāmana**, (*and*) a **Yudhishṭhira** who was not addicted to the trouble of forest-life.<sup>1</sup>

(V. 22.) His son, the victorious (*and*) firm **Rājēndra-Chōḡa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Dravīḡas** for fifty

<sup>1</sup> King *Bali* was confined by *Vishṇu* in his *Vāmandavāra*s to the nether regions, and *Yudhishṭhira* had to live in the forest for twelve years.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

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---

### NOTE.

The equivalents, given in Vol. IV. p. 185, of the dates in the Naḍagām plates of Vajrahasta, are both wrong.

1. The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February, A.D. 1058.

2. The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rêvati (not Rôhîṇî).

The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for—

Ś. 960 current, to Friday, 20th May, A.D. 1037; *nakshatra* Punarvasu;

Ś. 960 expired, to Wednesday, 10th May, A. D. 1038; *nakshatra* Ârdrâ or Punarvasu;

Ś. 961 expired, to Sunday, 29th April, A.D. 1039; „ Ârdrâ.

This date, accordingly, cannot be used with confidence for historical purposes.

Göttingen.

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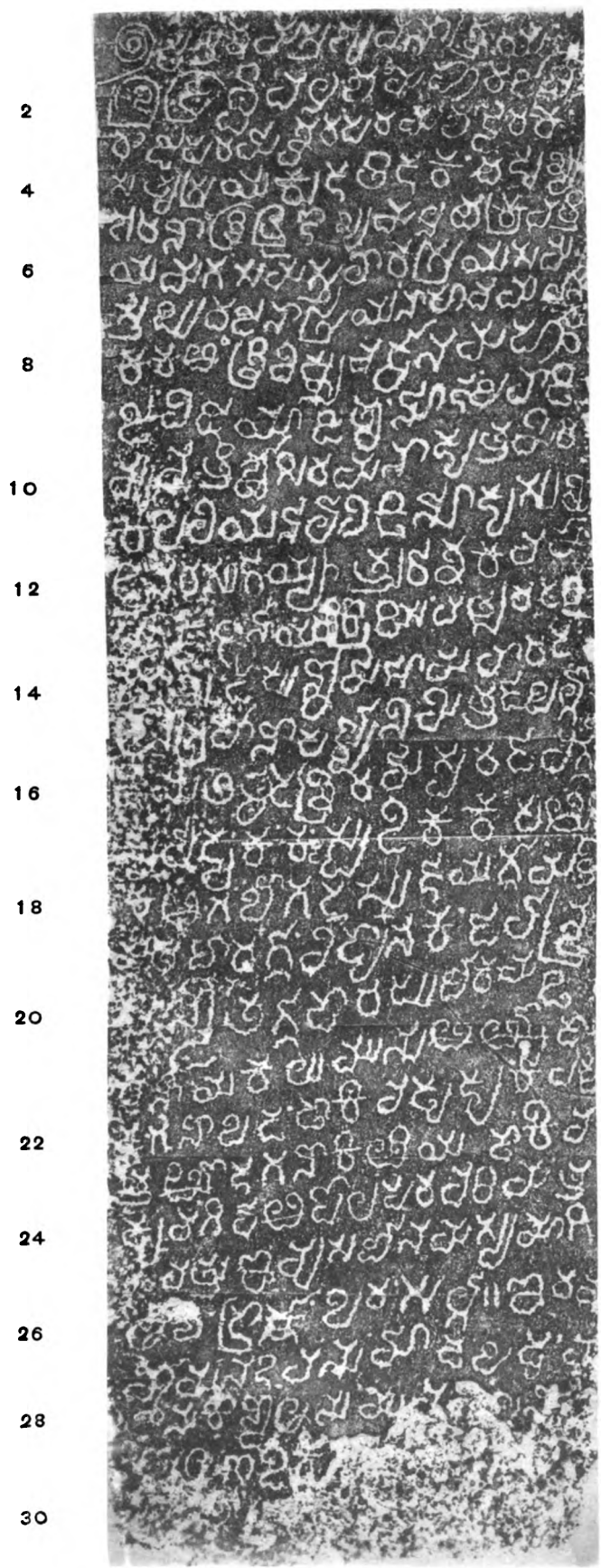
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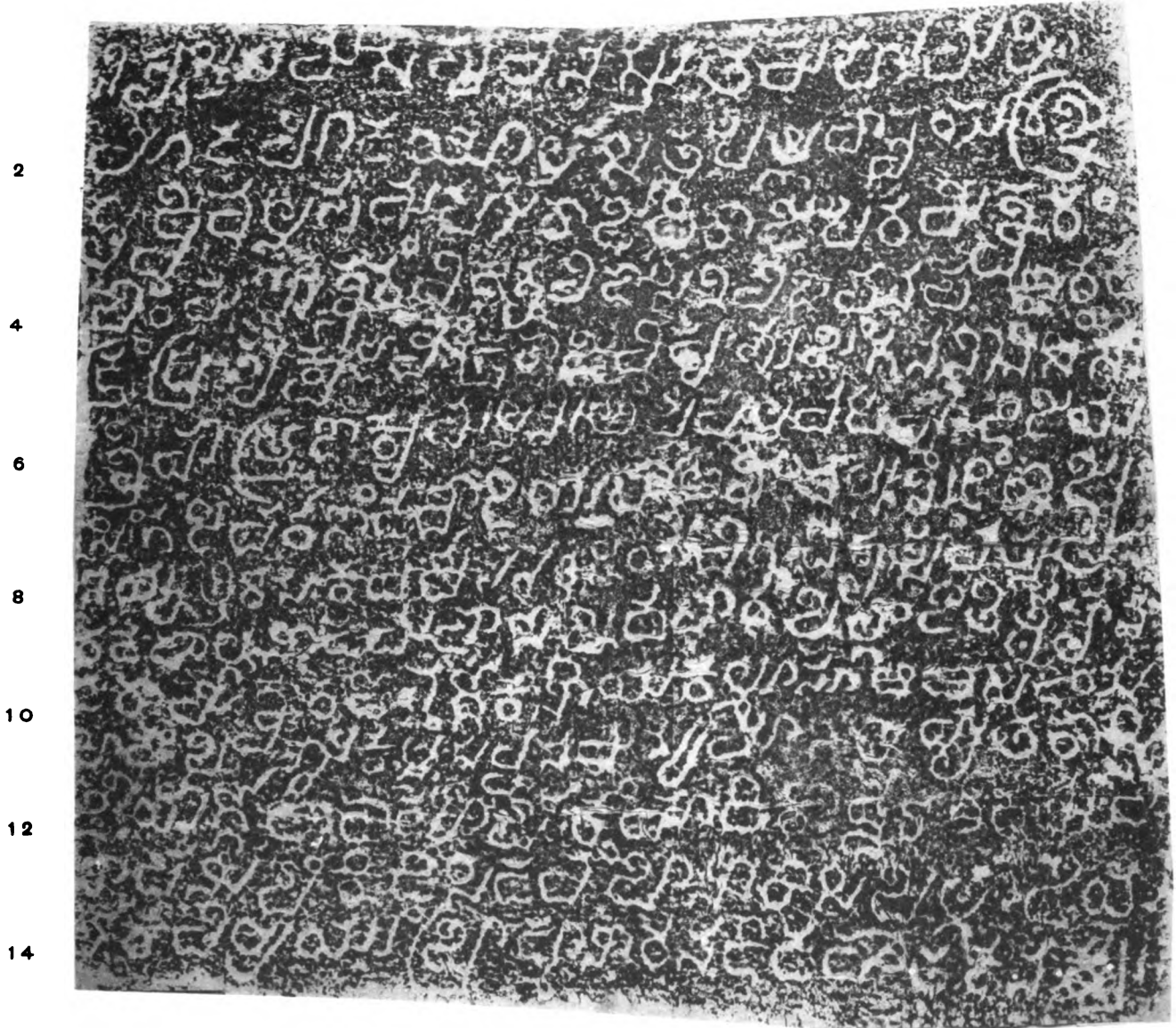
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years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name **Vikrama-Chōḍa**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) **Chālukya** race.

(V. 24.) When he, whose other name was **Tyāgasamudra**, had gone to protect the **Chōḍa-maṇḍala**, the country of **Vēṅgi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bēta**,<sup>1</sup> who was the son of king **Amma**; whose neck was resplendent with a necklace (*kaṇṭhikā*); (*and*) who had been expelled by **Tādapa**,—to this prince **Bēta** was born **Satyāśraya**, whose other name was **Uttama-Chālukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gauri**, who resembled **Gauri** (*Pārvatī*) in beauty. This couple had seven sons,—the brave **Vijayāditya**, **Vimalāditya**, **Vikramāditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kāma** and **Rājamārtanḍa**.

(V. 29.) Among these, **Vijayāditya** married **Vijayā-mahādēvi**, who was born from the race of the **Sun**, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadēva**, and the brilliant **Sāmidēva**.

(V. 31.) Among these, **Mallapadēva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like **Mallapadēva** married **Chandaladēvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from **Mahēśvara** (*Śiva*), **Mallapadēva** begot on this **Chandaladēvi** a son, king **Vijayāditya**, just as **Dilīpa** (*begot*) the sinless **Raghu**.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for **Yudhisṭhira**.<sup>2</sup>

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),<sup>3</sup> the sky (0), and the moon (1),—(*i.e. 1070*),—in the month of **Māgha**, in the bright fortnight, on the tenth *tīthi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism **Rōhiṇi**, at the *Mina lagna*,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

<sup>1</sup> See line 48 of the text.

<sup>2</sup> **Yudhisṭhira** was the son of **Dharma** and the brother of **Bhīma**, **Arjuna** and **Nakula**, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As *Īsvara* (*Śiva*) (*married*) *Gaṅgā*, he joyfully married the large-eyed *Gaṅgādēvi*, the daughter of the lord of [Āra]davāḍa.

(V. 38.) This couple had a son who was a partial incarnation of *Viṣṇu*, like a second *Vāsudēva* (*Kṛiṣṇa*),— the glorious king *Malla*, the most excellent of princes.

(V. 39.) In the *Śaka* year reckoned by the *Vēdas* (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* 1124),— in the dark (*fortnight*) of *Jyaishṭha*, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* *Mṛigapāti* (*i.e.* *Simha*), under the asterism *Aśvini*, at *Piṭhapuri*, in the temple of the god *Kuntinātha*, was anointed this prince *Malla*, whose might resembled that of (*Indra*) the lord of the gods, (*and*) who was the full-moon of the ocean (*-like*) race of the glorious *Chālukyas*.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named *Guḍivāḍa* in the district (*dēśa*) of *Prōl-nāṇḍu* to the imperishable lord *Mādhava* who gladdens the heart of *Kunti*.

(L. 82.) This king,— the *Rājaparamēśvara*, the *Puraṁdara* (*Indra*) among kings, the devout worshipper of *Bhagavat* (*Viṣṇu*), the devout worshipper of *Brāhmaṇas*,— having called together the *Rāshṭrakūṭas* and all other ryots inhabiting the district (*vishaya*) of *Prōl-nāṇḍu*, commands as follows :—

(L. 84.) “ Be it known to you that We have given the village named *Guḍivāḍa* in the district (*vishaya*) of *Prōl-nāṇḍu*, with exemption from all taxes, to the god *Kuntī-Mādhavadēva* who resides in *Śripīṭhapura*.”

(L. 85.) In the *Śaka* year 1124, on the tenth *tithi* of the dark (*fortnight*) of *Jyaishṭha*, on Sunday, at the rising of *Simha*,— Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious *Viṣṇuvardhana-Mahārāja*, *alias* *Mallapadēva-Chakravartin*, having been anointed and crowned at *Śripīṭhapuram* in the presence of the god *Kuntī-Mādhavadēva*, gave on this occasion to the god *Kuntī-Mādhavadēva*, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called *Guḍivāḍa* in *Prōl-nāṇḍu*, together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the *Kommarēru* (*river*). In the south-east, the boundary (*is*) a pair of boulders.<sup>1</sup> In the south, the boundary (*is*) the corner of the yard<sup>2</sup> of *Barimika*. In the south-west, the boundary (*is*) a tamarind tree at the [Dabbaṅ]guṇṭa (*bank*). In the west, the boundary (*is*) a sluice<sup>3</sup> at the field of *Pōtama* of *Kolanu*.<sup>4</sup> In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries<sup>5</sup> of *Chedaluvāḍa* and *Kā[r]āḍa*. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries<sup>6</sup> of *Kulumēḍu* and of the cart-road of *Chedaluvāḍa*.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by *Kaṇṭāchārya* at *Śripīṭhapuram*. Hail! Hail! Hail! *Bhi*.<sup>7</sup>

<sup>1</sup> *Bōḍa* is perhaps the same as *baṇḍa*.

<sup>2</sup> See Mr. Kittel's *Kannāḍa-English Dictionary*, s. v. *doḍḍi*.

<sup>3</sup> See *ibid.* s. v. *tāḍa*, the usual Telugu form of which is *tāḍu*.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

<sup>5</sup> The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

<sup>6</sup> See the preceding note.

<sup>7</sup> This is perhaps the initial of some controlling officer.

## No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

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

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muḥammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,<sup>1</sup> with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about 11 $\frac{3}{8}$ " broad by 1' 4 $\frac{3}{8}$ " high. Like the other plates of the same dynasty,<sup>2</sup> it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5 $\frac{7}{8}$ " above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about 2 $\frac{5}{8}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend *śrīmān=Dharmapāladēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5 $\frac{1}{4}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *aksharas* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about  $\frac{5}{16}$ ", while on the second side it is only between  $\frac{3}{8}$ " and  $\frac{1}{4}$ ".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bōdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dēō-Baraṇārka inscription of Jīvitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

<sup>1</sup> Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-samāta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamūla-samātaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

<sup>2</sup> These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Bhāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 804 ff.; the Dinājpur plate of Mahipāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āmgāchhi plate of Vīgrahapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.<sup>1</sup> As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.<sup>2</sup> The conjunct *rth*, which occurs only in the word *sāhdayakārtham*<sup>3</sup> in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Apsaḍ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the *Sāmanta* Dēvadatta<sup>4</sup> of Vikrama-Saṁvat 847(?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.<sup>5</sup> The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.<sup>6</sup> The sign of *avagraha*<sup>7</sup> is employed three times, in *grāmō śya*, l. 31, *tatō śmābbhis*, l. 52, and *yathā śmābbhir*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palæographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svastī* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrāsana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used<sup>8</sup> instead of the lingual in *viśvag*-, l. 12, and *viśayē*, l. 31, and instead of the dental in the word *arddhaśrōṭikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśāney*-, l. 60;

<sup>1</sup> Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramāt*, l. 26; once, in *antarālit*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *aurvavat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasāt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrāmda*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *dāśvan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

<sup>2</sup> In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout.

<sup>3</sup> Mr. Batavyal read this *sāhdayakāram*. The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

<sup>4</sup> See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

<sup>5</sup> The first form of *i*, described above, we find in the word *iva* in line 2 of the Aśtīgaḍh seal of the Maukhari king Śarvaṇvarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahīpāla, the Gayā inscription of Yakshapāla, and in inscriptions at Sirpur, *Archæol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dōḍ-Baraṅgark inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

<sup>6</sup> This sign is used 11 times, from *śśvaḥ* in line 30 to *pratiśśvaḥ* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

<sup>7</sup> The sign of *avagraha* occurs once (in line 8) in the Kōṭā inscription of Dēvadatta of Vikrama-Saṁvat 847 (?), and once (in line 5) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Saṁvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

<sup>8</sup> This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prakṛit.



1. Khalimpur Plate of Dharmapaladeva;  
*Epigraphia Indica*, Vol. IV. No. 34.  
HALF-SIZE.



2. Komarti Plates of Chandavarman;  
*Epigraphia Indica*, Vol. IV. No. 16.  
FULL-SIZE.



3. Chikkulla Plates of  
Vikramendravarman II.;  
*Ep. Ind.* Vol. IV. No. 25.  
FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;  
*South-Indian Inscriptions*, Vol. II. No. 74.  
FULL-SIZE.



and the word *chaturshu* is written *chaturushu* in line 44.<sup>1</sup> In respect of the observance of the rules of *sam̐dhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *sumvat*, l. 61, but also at the end of words, e.g. in *-vapushām=vāhininām=vidhātum*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-kridvīpah*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kṣhapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparilikkhitaka*, for *uparilikkhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.<sup>2</sup> The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātaka*, *khātikā*, *jōlaka*, *bhishuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashṭhādīkṛita*, *Daṇḍasakti*, *Khōla*, *Jyēshṭhakāyastha* and *Dāsagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*<sup>3</sup> and *haṭṭikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramésvara Paramabhāṭṭāraku Mahārājāllhirdja Dharmapāladēva*, and records that the king, at the request of his *Mahāsāmāntādhipati Nārāyanavarman*, which was communicated to him by the *Dātaka*, the *Yuvarāja Tribhuvanapāla*,<sup>4</sup> granted four villages to a temple of the god N[u]nna-Nārāyana, which had been founded by Nārāyanavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla<sup>5</sup> dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishnu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*<sup>6</sup> king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyanapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

<sup>1</sup> Compare *arshati* for *arhati*, above, Vol. III. p. 143.

<sup>2</sup> Compare, e.g., *bhuktaka* in line 10 of the *Madhuvan* plate of *Harsha*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

<sup>3</sup> In a note on the translation I have drawn attention to the fact that the *Dēō-Varāṅk* inscription of *Jitragupta* II. of *Magadha* (*Gupta Inscr.* No. 46) contains the word *taladvāṭaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kiśōra-vaḍava-gō-mahishy-adhikṛita*—and that in line 14 of it we have the same word *yathākālādhyāsin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from *Orissa*.

<sup>4</sup> The *Dātaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvarāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

<sup>5</sup> This designation of the family actually occurs in line 4 of the *Kamuli* plate of *Vaidyadēva*, *Ep. Ind.* Vol. II. p. 360.

<sup>6</sup> The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of *India*; *Ind. Ant.* Vol. XXII. p. 174.



No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahîpâla, Vikrama-Saṁvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.<sup>1</sup>—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêśa. According to the topographical list of the *Bṛihatsamhitâ*,<sup>2</sup> the Kurus<sup>3</sup> and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras<sup>4</sup> to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Prastâvî*,<sup>5</sup> were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâṭaliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyana-pâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahîpâla from Vilâsapura. In the plate of Vighrapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhaṭṭâraka*), installed there (*tatra pratishṭhâpita*) [*viz.* at the temple founded by Nârâyana-varman], associated with (*i.e.* and to) the Lâṭa<sup>6</sup> Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhâpitasya bhagavataḥ Śivabhaṭṭârakasya pâsupatâchârya-parishadas=cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

<sup>1</sup> For a list of the Pâla kings from Gôpâla I. to Vighrapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Viṣṇu-kapâla, [Harsha-Saṁvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêogaḍh inscription of the *Mahârâjâdhirâja* Bhôjadêva, the successor of the *Mahârâjâdhirâja* Bâmbhadradêva, Vikrama-Saṁvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa-Purâna* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṁvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâna* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

<sup>2</sup> See *Ind. Ant.* Vol. XXII. p. 169 ff.

<sup>3</sup> In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yaśovarman.

<sup>4</sup> *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikuṇṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

<sup>5</sup> *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

<sup>6</sup> Lâṭa is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyana (Vishṇu-Krishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhṭṭārakāya*<sup>1</sup> or *bhagavantam śrīman-Nārāyaṇabhṭṭārakam = uddiśya*,<sup>2</sup> but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*<sup>3</sup> and make it qualify *Nārāyaṇabhṭṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhṭṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nārāyaṇa* together to be the name of the god for whom the temple had been built by *Nārāyaṇavarman*, and to assume that the god *Nārāyaṇa* was so called in honour of the founder's father, whose name, in that case, must have been **N[u]nna**. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard **Nanna** <sup>4</sup> as another name of the founder of the temple, *Nārāyaṇavarman*, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kamala-Nārāyaṇa*, the name of the god *Nārāyaṇa* for whom a temple was built at *Dēgāmve* by the *Kādamba* queen *Kamalādēvi*.<sup>5</sup> However this may be, the general practice of naming gods or their temples in the manner described is notorious.<sup>6</sup>

The names of the four villages, granted at *Nārāyaṇavarman*'s request by the king, are **Krauñchaśvabhra**, **Mādhasāmmali**, **Pālitaka**, and **Gōpippali**. The three first were in the **Vyāghrataṭi maṇḍala** of the **Mahantāprakāśa viśaya**<sup>7</sup> of the **Puṇḍravardhana bhukti**, while the last was in the **Āmrashaṇḍikā maṇḍala** of the **Sthālikkaṭa viśaya**, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the **Udragrāma maṇḍala**, the villages **Kālikāśvabhra**, **Gaṅginikā** and **Jēnandāyikā**, and the small island of **Kāṇā**; besides, mention is made of the river **Kōṅṭhiyā**.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of *Mārga* of the year 32 of the increasing reign of victory' (of *Dharmapāla*).<sup>8</sup>—It was engraved by *Tātata*, the son of *Subhaṭa* and grandson of *Bhōgaṭa*.

#### TEXT.<sup>9</sup>

##### First Side.

1 Om<sup>10</sup> svasti [||\*] Sarvva-jñātām<sup>11</sup> śriyam=iva sthiram=āsthitasya Vajrāsa-  
2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karuṇayā paripā-  
3 litāni rakshantu vō daśa va(ba)lāni diśō jayanti || [||\*] Śriya<sup>12</sup> iva subhagā-

<sup>1</sup> Line 20 of the *Pāṇḍukēśvar* plate of *Lalitaśūra*, *Proceedings, Beng. As. Soc.* 1877, p. 72.

<sup>2</sup> Line 45 of the *Tarpanḍighi* plate of *Lakshmaṇasēna*, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

<sup>3</sup> I only mention this on account of Mr. *Batavyal*'s translation 'the God-guided *Bhaṭṭa Nārāyaṇa*.'

<sup>4</sup> The name *Nanna* occurs in the passage of the *Harivamśa-Purāna*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

<sup>5</sup> See Dr. *Fleet's Dynasties*, 2nd ed., p. 569.

<sup>6</sup> *Alla*, the son of *Vāillabhaṭṭa*, built a temple of *Vishṇu* called *Vdillabhṭṭasvāmin*, *Ep. Ind.* Vol. I. p. 154; *Mathanadēva* founded a temple of *Īśvara* (*Siva*), called *Lachchhukēśvara* after his mother *Lachchhukā*, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nōhalīvara* after *Nōhalā*, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādītyadēva* from the place *Lavanēṭata*, *ibid.* Vol. III. p. 275. Names of the god *Nārāyaṇa*, with which *N[u]nna-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Ballāla-Nārāyaṇa*, *Rāpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

<sup>7</sup> See below, p. 253, note 3.

<sup>8</sup> The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

<sup>9</sup> From impressions supplied by Dr. *Hultzsch*.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Metre: *Vasantatilukā*.

<sup>12</sup> Metre: *Mālinī*.

- 4 yâh sambhavô vârirâsîs-śâśadhara iva bhâsô viśvam=âhlâdayantyâh | prakṛitir-  
avanipânâm santatêr=uttamâyâ a-
- 5 jani Dayitavishnuḥ sarvavidyâ-âvadâtaḥ || [2\*] <sup>1</sup>Âsîd=â sâgarâd=urvvîm  
gurvîbhîḥ kirttibhîḥ kṛitî | maṇḍayan
- 6 khaṇḍit-ârâtiḥ ślâghyaḥ śrî-Vapyatas=tataḥ || [3\*] <sup>2</sup>Mâtsya-nyâyam=apôhitum  
prakṛitibhir=Lakshmyâḥ karaṇ=grâhitaḥ śrî-Gôpâ-
- 7 la iti kshitiśa-śirasâm chûdâmanis=tat-sutaḥ | yasy=ânuḥkriyatê sanâtana-yasô-  
râsîr=diśâm=âśayê śvêtimnâ ya-
- 8 di paurṇamâsa-rajani jyôtsn-âtibhâra-śriyâ || [4\*] Śîtâmâśôr=iva Rôhiṇî Huta-  
bhujâḥ Svâh=êva têtjô-nidhêḥ Śarvân=i-
- 9 va Śivasya Guhyaka-patêr=Bhadr-êva Bhadr-âtma-jâ | Paulôm=iva Purandarasya  
dayitâ śrî-Dêddadêv=ity=abhûd=dêvî tasya vinô-
- 10 da-bhûr=Mura-ripôr=Lakshmîr=iva kshma-patêḥ || [5\*] Tâbhyâm<sup>3</sup> śrî-  
Dharmmapâlah samajani sujana-stûyamân-âvadânaḥ svâmi bhûmî-
- 11 <sup>4</sup>patinâm=akhila-vasumatî-maṇḍalam śâśad=êkaḥ [1\*] chatvâras=tîra-majjat-kari-gaṇa-  
charaṇa-nyasta-mudrâḥ samudrâ yâtrâm ya-
- 12 sya kshamantê na bhuvana-parikhâ viśva(shva)g=âśâ jigishôḥ || [6\*] Yasminn=  
uddâma-lilâ-chalita-va(ba)la-bharê dig-jayâya pravṛittê yântya-<sup>5</sup>
- 13 [m=v]iśvambharâyâm chalita-giri-tiraśchinatâm tad-vasêna | bhâr-âbhugn-âvamajjan-  
mani-vidhura-śiraś-chakra-sâhâyakârtham Śêshê-
- 14 n=ôdasta-dôshnâ tvaritataram=adhô=dhas=tam=êv=ânuyâtam || [7\*] <sup>6</sup>Yat-prasthânê  
prachalita-va(ba)l-âsphâlanâd=ullaladhbhir=dhûli-pûraiḥ pibi-
- 15 ta-sakala-vyômabhir=bhûtadhâtryâḥ | samprâptâyâḥ parama-tanutâm chakravâlam  
phaṇânâm magn-ôn Milan-maṇi Phanipatêr=lâ-
- 16 ghavâd=ullalâsa || [8\*] <sup>7</sup>Viruddha-vishaya-kshôbbhâd=yasya kôp-âgnir=aurvavat |  
anirvṛitî<sup>8</sup> prajajvâla chatur-ambhôdhi-vâritaḥ || [9\*]
- 17 <sup>9</sup>Yê=bhûvan Pṛithu-Râma-Râghava-Nala-prâyâ dharitribhujas=tân=êkatra didṛikshuṇ=  
êva nichitân sarvân samam=Vêdhasâ<sup>10</sup> | dhva-
- 18 at-âśêsha-narêdra-mâna-mahimâ śrî-Dharmmapâlah kalau lôla-śrikariṇî-  
niva(ba)ndhana-mahâstambhaḥ samuttambhitaḥ || [10\*] Yâśâm<sup>11</sup>
- 19 nâsîra-dhûli-dhava-la-daśa-diśâm drâg=apaśyann=iyattâm dbattê Mândhâtri-sainya-  
vyatikara-chakitô dhyâna-tandrim=Mahêndraḥ |
- 20 tâśâm=apy=âhavêchchâ-pulakita-vapushâm=vâhinînâm=vidhâtum<sup>12</sup> sâhâyam yasya  
vâ(bâ)hvôr=nikhila-ripukula-dhvaśinôr=n=â-
- 21 vakâśah || [11\*] Bhôjair-Matsyaiḥ sa-Madraiḥ Kuru-Yadu-Yavan-Âvanti-  
Gandhâra-Kirair-bhûpair-vyâlôla-mauli-prapâti-paripâtaḥ
- 22 sâdhu saṅgîryamâṇah | hrishyat-Pañchâla-vṛiddh-ôddhṛita-kanakamaya-  
svâbhishêkôdakumbhô dattaḥ śrî-Kanyakuvja(bja)s=sa-lalita-cha-<sup>13</sup>
- 23 lita-bhrûlatâ-lakshma yêna || [12\*] Gôpaiḥ<sup>14</sup> śimni vanêcharair=vanabhuvî grâm-  
ôpakanṭhê janaiḥ kriḍadbbi[h\*] pratichatvaram śîśu-gapaiḥ
- 24 pratyâpaṇa[m]=mânapaiḥ<sup>15</sup> | lilâ-vêsmâni pañjarôdara-śukair=udgitam=âtma-stavam  
yasy=âkarṇayatas=trapâ-vivalit-ânamram sa-

<sup>1</sup> Metre: Ślôka (Anushtubh).

<sup>2</sup> Metre: Sragdharâ; also of the next verse.

<sup>3</sup> Read *yântyaṁ vi?*.

<sup>4</sup> Read *anirvṛitî*.

<sup>5</sup> Metre: Sragdharâ; also of the next verse.

<sup>6</sup> Instead of *Kanyakuvjas*, one would have expected *Kanyakuvjas*.

<sup>7</sup> Metre: Śârdûlavikṛitâ.

<sup>8</sup> Metre: Śârdûlavikṛitâ.

<sup>9</sup> This appears to be the true reading of the original; possibly *mânapaiḥ* may be an error for *mânavaîḥ*.

<sup>10</sup> Metre: Śârdûlavikṛitâ; also of the next verse.

<sup>11</sup> Originally *patnâm* seems to have been engraved.

<sup>12</sup> Metre: Mandâkrântâ.

<sup>13</sup> Metre: Śârdûlavikṛitâ.

<sup>14</sup> Read *samam Vêdhasâ*.

<sup>15</sup> Read *vapushâm vâhinînâm vidhâtum*.

- 25 d=aiv=ānanam || [13\*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvīdha-  
nauvāṭaka-sampādita-sētuva(ba)ndha-nihita-śailāsi-
- 26 khara-śrēṇi-vibhramāt<sup>1</sup> niratīśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsralakshmi-  
samārvdha(bdha)-santata-jaladasa-
- 27 maya-sandēhāt<sup>2</sup> udichin-ānēka-narapati-prābhṛitīkṛit-āpramēya-hayavāhini-kharakhur-  
ōtkhāta-dhūli-dhūsarita-di-
- 28 gantarālāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvipa-bhūpāl-ānanta-  
pādāta-bhara-namad-avanēh Pāṭalipu-
- 29 tra-samāvāsita-śrīmaj-jayaskandhāvārāt paramasaugatō mahārājādhirāja-śrī-Gōpāladēva-  
pādānudhyātaḥ pa-
- 30 ramēśvaraḥ paramabhaṭṭarakō mahārājādhirājaḥ śrīmān Dharmmapāladēvaḥ  
kuśali || Śrī-Puṇḍravarddhanabhu-
- 31 kty-antaḥpāti-Vyāghrataṭṭiṃḍala-samva(mba)ddha-Mahantāprakāśa viśa(sha)yē<sup>3</sup>  
Krauñchaśvabhra-nāma-grāmō śśya cha śimā<sup>4</sup> paśchi-
- 32 mēna Gaṅginikā | uttarēṇa Kādamba(mba)ri-dēvakulikā kharjūra-vṛikahaś-  
cha | pūrvvōttarēṇa rājaputtra-Dēvaṭa-kṛit-āliḥ | vi-
- 33 japūraḥ=gatvā pravishṭā | pūrvvēṇa Viṭak-āliḥ khātaka-yānikā[m] gatvā  
pravishṭā | jamvū(mbū)-yānikā=ākramya jamvū(mbū)-yānika[m]

*Second Side.*

- 34 gatā | tatō nisṛitya<sup>5</sup> puṇyārāma-vi(bi)lv-ārddhaśrō(srō)tikā[m?] | tatō=pi  
nisṛitya na-
- 35 lacharmma[ṭ-ō]ttarāntam gatā nala[cha]rmmatāt dakṣhiṇēna nāmunḍikāpi[hē]-  
36 [sadūmmi?]kāyāḥ | khaṇḍamuṇḍamukhaṃ khaṇḍamukhā vēdasavi(bi)lvikā  
vēdavi(bi)lvikātō rōhitavātiḥ piṇḍaravīṭijōtikā-simā
- 37 u[kt]ārajōṭasya dakṣhiṇāntaḥ<sup>6</sup> grāma-vi(bi)lvasya cha dakṣhiṇāntaḥ<sup>6</sup> | dēvikā-  
simā viṭi | dharmmayō-jōtikā | Ēvam=Māḍhāsāmmali nā-
- 38 ma grāmāḥ [1\*] asya ch-ōttarēṇa Gaṅginikā simā tataḥ pūrvvēṇ-  
ārddhaśrō(srō)tikayā āmrayānakōlarddhayānikā=gataḥ<sup>7</sup> ta-
- 39 tō=pi dakṣhiṇēna Kālikāśvabhraḥ | atō=pi nisṛitya śrīphala[bh]ish[u]kāṃ yāvat=  
paśchimēna tatō=pi vi(bi)lvāṅgōrddhaśrō(srō)ti-
- 40 kayā Gaṅginikāṃ pravishṭā | Pālitakē simā dakṣhiṇēna Kāṇā dvīpikā |  
pūrvvēṇa Kōṇṭhiyā srōtaḥ [1\*] uttarēṇa
- 41 Gaṅginikā | paśchimēna Jēnandāyikā | ētaḍ-grāma-sampārīṇa-parakarmma-  
kṛidvipaḥ<sup>8</sup> | Sthālikkaṭavishaya-
- 42 samva(mba)ddh-Āmrashaṇḍikāmaṇḍal-āntaḥpāti-Gōpippālī-grāmasya simāḥ |  
pūrvvēṇa<sup>9</sup> Udragrāma-maṇḍala-paśchima-simā | dakshi-
- 43 ṇēna jōlakaḥ [1\*] paśchimēna Vēsānik-ākhyā khātikā | uttarēṇ=Ōdragrāma-maṇḍala-  
simā-vyavasthitō gō-mārgaḥ | Ēshu cha-
- 44 turushu<sup>10</sup> grāmēshu samupagatān sarvān=ēva rāja-rājanaka-rājaputra-rājāmātya-  
sēnāpati-vishayapati-bhōgapati-shashṭhādhi-

<sup>1</sup> Read -*vibhramān*-.  
<sup>2</sup> See below, p. 253, note 3.

<sup>3</sup> Read -*sandēhād*-.  
<sup>4</sup> Originally *simā* was engraved.

<sup>5</sup> Read, here and below, *niṣṛitya*. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.

<sup>6</sup> This might possibly both times be read *dakṣhiṇāntam*.

<sup>7</sup> The intended reading may be *yānikā=gatā*.

<sup>8</sup> Read -*kṛid-vīpāḥ*.

<sup>9</sup> Read *pūrvvēṇ-Ōdra*.

<sup>10</sup> Read *turushu*.

- 45 kṛita-danḍasakti-dāṇḍapāsika-chaṇṛōddharapika-daussādhasādhanika-dūta-khōla-  
gamāgamik-ābhitvaramāpa-hastyaśvagōmahishyajā-
- 46 vikādhyaksha-n[au]kādhyaaksha-va(ba)lādhyaksha-tarika-saulkika-gaulmika-tadāyuktaka-  
viniyuktak-ādi-rājapādōpajivinō=nyāmś=ch=ākirtti-
- 47 tān<sup>1</sup> chātabhatajātyān yathākāl-ādhyāsinō jyābhṭhakāyastha-mahāmahattara-  
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karaṇān prativāsinaḥ kshētrakarāś=cha vrā(brā)hmana-mānanā-pūrvvakam  
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [I\*] Mahāsāmantādhipāti-srī-Nārāyaṇavarmanā dūtaka-yuvarāja-  
srī-Tribhuvanapāla-mukhēna vayam=ēvam=vijñāpitāḥ<sup>2</sup> yathā śmā-
- 50 bhir=mmātāpitrōr=ātmanas=cha puny-ābhivṛiddhayē Śubhasthalyān dēvakulañ=  
kāritat(n)=tatra pratishṭhāpita-bhagavan-N[u]nnaNārāyaṇa-bhāṭṭarakāya<sup>3</sup> tatpra-
- 51 tipālaka-Lāṭadvija-dēvārchochak-ādi-pādāmūla-samētāya pūj-ōpasthān-ādi-karmanāḥ  
chaturō grāmān<sup>4</sup> āratya-haṭṭikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō śmābhis=tadiya-vijñāptyā<sup>5</sup> ētē upari-  
likhitakās=chatvārō grāmās=talapātaka-haṭṭikā-samētāḥ sva-
- 53 śmā-paryantāḥ sōddṣāḥ sadaśāpachārāḥ<sup>6</sup> akiñchitpragrāhyāḥ<sup>7</sup> parihṛita-  
sarvvaṇḍāḥ<sup>8</sup> bhūmichchhidra-nyāyēna chandr-ārka-kshiti-samakālañ
- 54 tath=aiva pratishṭhāpitāḥ<sup>9</sup> | yatō bhavadbhis=sarvvair=ēva bhūmēr=ddāna-  
phala-gauravād=apaharaṇē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya paripālanīyam | prativāsibhiḥ kshētrakarāś=ch=ājñāśravana-vidhēyair=bhūtvā  
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayaḥ kārya
- 56 iti || <sup>10</sup>Va(ba)hubhir=vvasudhā dattā rājabis=Sagar-ādibhiḥ [I\*] yasya yasya  
yadā bhūmis=tasya tasya tadā phalam |(||) <sup>11</sup>Shashṭim=varsha-sahasraṇi  
svargē mō-
- 57 dati bhūmidāḥ [I\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||  
Sva-dattām=para-dattām=vā<sup>12</sup> yō harēta vasundharā[m] [I\*] sa viśṭhāyān=  
kṛimir=bhūtvā pitri-
- 58 bhis=saha pachyatē || Iti<sup>13</sup> kamaḷadal-āmvu(mbu)vindu-lōlām śriyam=anuchintya  
manushya-jivitañ=cha [I\*] sakālam=idam=udāhṛitañ=cha vudhvā<sup>14</sup> na hi  
puru-
- 59 shaiḥ para-kīrttayō vilōpyā[h\*] || <sup>15</sup>Taḍit-tulyā lakshmi[s=\*]tanur=api cha  
dīpānala-samā <sup>16</sup>bhavō duḥkh-aikāntāḥ para-kṛitim=ākirtti[h\*] kshapayatām  
[I\*] yaśā<sup>17</sup>
- 60 nsy=āchandrārka[m\*] niyatam=avatām=attra cha nṛipāḥ karishyantē vu(bu)ddhvā  
yad=abhiruchitañ kim=pravaḥanaiḥ || Abhivarddhamāna-vijayarājyē

<sup>1</sup> Read tāś=chdta°.<sup>2</sup> Read ēvam vijñāpitā.<sup>3</sup> In *bhagavannūna* the double *n* of the fourth *akṣara* is quite clear, but the sign of the vowel *n* is doubtful; and of the last *akṣara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannūna* or *bhagavannūna*, not *bhagavannāda*.<sup>4</sup> Read *grāmān*.<sup>5</sup> Read *pty=aita*.<sup>6</sup> Read *chdrā*.<sup>7</sup> This word is followed by a sign of punctuation which has been struck out.<sup>8</sup> Read *piḍā*.<sup>9</sup> This is probably an error for *pratipādītāḥ*.<sup>10</sup> Metre: Ślōka (Anuṣṭubh); also of the two next verses.<sup>11</sup> Read *shashṭim varsha*.<sup>12</sup> Read *dattām vā*.<sup>13</sup> Metre: Pushpitāgrā.<sup>14</sup> Read *buddhvā*.<sup>15</sup> Metre: Śikharīṇī.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> Read *yaśānsy*.

|    |  |          |                           |         |                            |
|----|--|----------|---------------------------|---------|----------------------------|
| 61 | samvat <sup>1</sup>                    | 32       | Mārga-dināni <sup>2</sup> | 13      | ॥ <sup>3</sup>             |
| 62 | Śrī-Bhogaṭasya<br>utkirṇam guṇa-śālinā | pauṭreṇa | śrīmat-Subhaṭa-sūnūnā     | śrīmatā | Tātaṭṭen=ēdam <sup>5</sup> |

## TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrasana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort— great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!<sup>6</sup>

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyaṭa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;<sup>7</sup> whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;<sup>8</sup> as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

<sup>1</sup> Read *sāmrat*.<sup>2</sup> One would have expected *-dina*.<sup>3</sup> After this about five letters may have been engraved, but, if they were, they are quite illegible now.<sup>4</sup> Metre: Ślōka (Anushtubh).<sup>5</sup> Read *-ēdam=ut*<sup>o</sup>.

<sup>6</sup> *Vajrasana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrasanam āsanam yasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōsrāwā inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrasanaḥ* instead of *Sa-vajrasanaḥ*). On Buddha's ten powers (*dāśa balāni*) see Kern's *Buddhismus*, Vol. I. p. 346. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Āmgāchhi plates of Nārāyaṇapāla, Mahīpāla and Vighnāpāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *bahumdrakulōpalambhāḥ* must be taken as a Bahuvrihi compound, qualifying *dīśāḥ*, but its formation is irregular.

<sup>7</sup> Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātya nyāya* compare v. 3942 of von Böttlingk's *Ind. Sprüche: Parasparāmiśhatayā jagatō bhīnnavartmanāḥ | dāṇḍābhāvō paridhōamāt mātyō nyāyah pravartate* — *Dīdām-dīśāḥ*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böttlingk's *Dictionary*.

<sup>8</sup> The Guhyakas, like the Yakshas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Kṛishṇa.

marching,<sup>1</sup> Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Pṛithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,<sup>2</sup> exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed<sup>3</sup> the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,<sup>4</sup> and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats<sup>5</sup> proceeding on the path of the Bhāgirathī<sup>6</sup> make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

<sup>1</sup> *Chalitagirī-tiraśchāna* is an abstract noun derived from the Karmadhāraya compound *chalitagirī-tiraśchāna*, the first member of which is a Bahuvrīhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tas* towards the end of the verse is governed by *adhō-dhas*; see the *Mahābhāshya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

<sup>2</sup> Māndhātṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Māndhātṛi.'

<sup>3</sup> The word of the original text, *dattaḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

<sup>4</sup> Or, it may be, 'by the people;' see above, p. 248, note 15.

<sup>5</sup> *Nauodfaka* apparently is equivalent to *nauoitāna* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauodfa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Arjyaṣapāla.

<sup>6</sup> *i. e.* the Ganges.

the innumerable foot-soldiers of all the kings of Jambūdvīpa,<sup>1</sup> assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramésvara Paramabhāṭṭāraka Mahārājādhirāja*, the glorious Dharmapālādēva, who meditates on the feet of the *Mahārājādhirāja*, the glorious Gōpālādēva, being in good health,—<sup>2</sup>

(L. 30.) In the Mahantāprakāśa district (*vishaya*), which belongs to the Vyāghrataṭi maṇḍala<sup>3</sup> within the prosperous Puṇḍravardhana bhukti, is the village named Krauñchaśvabhra. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the Rājaputra Dēvaṭa; it goes to and enters a citron grove (?); on the east it is the dike of Viṭaka,<sup>4</sup> . . . . . Also the village named Mādḥśāmmall. On the north its boundary is Gaṅginikā; from there, on the east, . . . . .; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as . . . . .; on the west, from there again, . . . . . it enters Gaṅginikā. At Pālitaka the boundary on the south is the small island of Kāṇā; on the east the river Kōṇṭhiyā; on the north Gaṅginikā; on the west Jēnandāyikā. On the island the funeral rites of this village are performed<sup>5</sup> (?). Of the village of Gōpippall, which is within the Āmrashaṇḍikā maṇḍala belonging to the Sthālīkkaṭa district (*vishaya*), the boundaries are, on the east the western boundary of the Udragrāma maṇḍala, on the south a jōlaka (?), on the west the khāṭikā (?), named Vēsanikā, on the north the cattle-path running on the borders of the Udragrāma maṇḍala.

(L. 43.) To all the people assembled at these four villages, the Rājans, Rājanakas, Rājaputras, Rājāmātyas,<sup>6</sup> Sēnāpatīs, Vishayapatis, Bhōgapatis, Shashṭhādḥikrītas,<sup>7</sup> Daṇḍasaktis, Dāṇḍapātīkas, Chaurōddharanīkas, Dauḥśādhāsādhānikas, Dātās, Khōlas,<sup>8</sup> Gamāgamīkas, Abhitvaramānus, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, Tarīkas,<sup>9</sup> Saulkīkas, Gaulmīkas, Taddūyuktakas, Vinīyuktakas and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Jyēśṭhākhāyasthas,<sup>10</sup> Mahāmahattaras, Mahattaras, Dātāgrāmīkas<sup>11</sup> and other district

<sup>1</sup> i. e. India.

<sup>2</sup> This sentence is taken up again towards the end of line 43 (*śeṣe chaturśhu grāmēśhu*), and ends in line 48 (*śamājīndrapayati cha*). The intermediate passage must be taken by way of parenthesis.

<sup>3</sup> Since a maṇḍala forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinājpur plate of Mahāpāla where the sequence is *bhukti, vishaya, maṇḍala*.

<sup>4</sup> From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khāṭika, yānikā* or *yānaka, arḥṣarōṭikā* and *bhīshuka*(?), I cannot suggest suitable meanings.

<sup>5</sup> If this be the meaning intended, the construction of the text of course is wrong; besides, the word *samparīṇa*, which is not found elsewhere, is used in the sense of *samparāyika*.

<sup>6</sup> This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhōgapatis*, *Shashṭhādḥikrītas* and *Daṇḍasaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *vishayapati*, in line 13 of the Pāṇḍukēśvar plate of Lalitāpura. In line 8 of the Kāvi plate of Jayabhāṭa III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhōgika*.

<sup>7</sup> *Shashṭhādḥikrīta*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *śashṭhādḥa* or *śaḍbhōga*, i. e. the sixth part of the produce, due to the king.

<sup>8</sup> *Khōla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of Lalitāpura its place is taken by *prśhasyibha* 'a messenger.'

<sup>9</sup> i. e., probably, 'overseers of ferries, tolls, and forests.'

<sup>10</sup> Literally 'the chief writers.'

<sup>11</sup> Probably 'the officers in charge of groups of ten villages.'



officers, including the *Karaṇas*,<sup>1</sup> and to the resident cultivators,—to all these, especially honouring the Brāhmaṇas, he<sup>2</sup> pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāśāntādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvardja* Tribhuvanapāla, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord N[ā]nna-Nārāyaṇa<sup>3</sup> who has been installed there (*by us*), and to the *Lāṭa* Brāhmaṇas, priests and other attendants<sup>4</sup> who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapātaka*,<sup>5</sup> for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,<sup>6</sup> not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhūmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,<sup>7</sup> and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of *Mārga*.

(L. 62.) This was engraved by the skilful *Tātaṣa*, the son of the worthy *Subhaṣa* and son’s son of the worthy *Bhōgata*.

#### No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVĀGUPTA II.

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

These plates were found, buried in the ground, at the village of “*Kudopāli*” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr. R. S. Joshi.

<sup>1</sup> *Karaṇa* denotes a writer, scribe, or accountant.

<sup>2</sup> The subject of the sentence is *Dharmapāladvah* in line 30.

<sup>3</sup> Or, perhaps, Nanna-Nārāyaṇa.

<sup>4</sup> The word *pādamāla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *bhṛītya-pādamāla-bharaṇya*. Synonymous with it, we have *pādakula* in v. 74 of the Śāsbahā temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamālika*, ‘a man servant;’ *Jātaka*, Vol. II. p. 328, l. 13.

<sup>5</sup> Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapātaka* we have, in the form *talavātaka* (or *talavātaka*) in line 7 of the Dēś-Baraṇārka inscription of Jivitagupta II., *Gupta Inscrip.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indrajit, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapāda* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 389.

<sup>6</sup> The original, like the Bhāgalpur plate, has here *sadaśāpachārāḥ* instead of the ordinary *sadaśāparādhāḥ*.

<sup>7</sup> i.e. payments in kind; the term in the original is *piṇḍaka*, which seems to take the place here of the ordinary *bhḍgabhōga*. The word *piṇḍa* occurs, apparently in a different sense, in the phrase *vishayāśuddhritapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pāṇḍukōvar plate of Lalitāsūra.

These are three copper-plates, each of which measures about  $7\frac{1}{2}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about  $\frac{3}{8}$ " thick and  $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *haimsa*, facing the proper left and surmounted by a crescent, and, below the *haimsa*, the legend *Rānaka-sri-[Pu]m[ja]*. The weight of the plates is 2 lbs.  $4\frac{1}{2}$  oz., and of the ring and seal  $8\frac{1}{2}$  oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, n characters that closely resemble those of the inscription itself:—

*Pēmīṭṭā(ṣ)ṣamhāldālikatamōḍlabhōlicchhatrasatau ||*

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$ " and  $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvāra* belongs.<sup>1</sup> The only final form of a consonant which occurs is that of *m*, in *-ārttham* in line 18. Of individual letters, the initial *i* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l. 16), or from left to right<sup>2</sup> (in *ītiḥ*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisarā*, l. 10, and *īdam*, l. 35). The initial *ḷ*, which occurs only in *ṣivarddhaḥ* (for *vivriddhayā*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ḷ*, which is very similar to the letter *ḷ* used in the Cambridge MS. Add. 1691, II.,<sup>3</sup> is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Naḍagām plates of Vajrahasta of Śaka-Saṃvat 979 (above, p. 189, Plate), in the word *ḷkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ḷtasya* in line 2 of the Kamauli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ḷtābhyaṃ* in line 24 of the Bākergaṅj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *ḷva* (not *ḷsha*) in line 9 of the Gayā inscription of Purnshōttamasimha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ḷshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ḷtasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārṇāth inscription of Mahīpāla of Vikrama-Saṃvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śaka-Saṃvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śaka-Saṃvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

<sup>1</sup> This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

<sup>2</sup> This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

<sup>3</sup> See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ḷ*, spoken of above, in the manuscripts has taken the place of the triangular form of *ḷ* from about the middle of the 12th century A.D.

form of *ś* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 13th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *ś*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *ṭ* (or *ṭṭ*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *ṭ* and *ṭṭ*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âdhyâi* for *-âdhyâyi*, i.e. *-âdhyâyinē*, l. 16, and *pivarddhaś* for *vivriddhayé*, l. 18), the substitution of *kh* for *ksh* in *khitī*, l. 17, and of *ś* for *shy* in *bhaviśati*,<sup>1</sup> l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trīkaliṅga*, l. 5, and *pīribhī*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kauṇḍīnya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l. 23), the lingual once (in *vamśa*, l. 8) and the dental twice (in *pravēśa*, l. 12, and *pāśai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmva* and *tāmva*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pā]rṇadatta, the son of the *Śrēśṭhin* Kiraṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the ornament of the *Sōmakula*, the lord of the three *Kaliṅgas*, the glorious *Mahā-Bhavaguptarājadēva*, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the *Sōmakula*, the lord of the three *Kaliṅgas*, the glorious *Mahā-Śivaguptarājadēva*, (and who resides) at *Yayātinagara*,— [his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the *Maṭhara* family and has obtained favour by a boon of (the goddess) *Kālēśvarī*, the lord of fifteen villages (*paṭṭikā*), who has obtained the five *mahāśabdas*, the *Māṇḍalika*, *Rāṇaka*, the glorious *Puñja* (l. 9), the son of *Vōḍā* (P), after having worshipped the *Brāhmaṇas* at the village of *Lōisarā* in the *Giḍāṇḍā* district (*maṇḍala*), from his residence at *Vā(P)maṇḍāpāṭi* (l. 7) issues a command to the *Rājaputras*, *Talavargins*(P), *Sānavājikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhāṭṭaputra Nārāyaṇa*, the son of *Janārdana*, an immigrant from *Hastipada* (l. 15), belonging to the *Kauṇḍīnya gōtra*, with the *pravara* of *Mitrāvaruṇa*,<sup>2</sup> and a student of the *Kaṇva śākhā*; and that out of respect for this order and out of respect for religion this grant is to be protected.

<sup>1</sup> *Bhaviśati*, no doubt, will remind the reader of such futures as *anapeśamī*, *vaḍhīśati*, etc., in the *Shāhbāzgarhī* version of *Aśoka's* edicts.

<sup>2</sup> A member of the *Kauṇḍīnya gōtra* ordinarily has the three *pravaras* *Vāsisṭha*, *Maitrāvaruṇa* and *Kauṇḍīnya*.

The localities mentioned in the above I have not been able to identify.

Since the *Rāṇaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palæographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kēsari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there *was* a chief or king, one of whose names *did* end in the word *kēsarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vamśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāsiva-Tīvaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,<sup>1</sup> of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōsha**,<sup>2</sup> and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pāṇḍava *vamśa*;<sup>3</sup> and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,<sup>4</sup> had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishṇu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadēva**. Of him it is stated, in line 9, that he was a lion in battle, *raṇakēsarin*,<sup>5</sup> and the name **Raṇakēsarin** is actually given to him in line 13 (*sa śrīmān=Raṇakēsari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.<sup>6</sup> **Bhavadēva-Raṇakēsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

<sup>1</sup> I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultsch. The inscription contains 20 lines of writing, which cover a space of about 4' 5" long by 1' 10½" high. At the end of each line about 30 aksharas are broken away, and the two last lines are more or less illegible.

<sup>2</sup> The inscription does not say that Sūryaghōsha was 'the sovereign lord of Urisā (Orissa).'

<sup>3</sup> *Gacchhati dhāyasi kalē dhūmipatiḥ kṣapita-sakalaripupakṣaḥ | Pā[ṇḍa]va-vamśā-guṇavān-Udayana-nāma samutpannaḥ |*

<sup>4</sup> The same Udayana is also mentioned as a king of the past in line 1 of the Kālañjar inscription of which a photo-lithograph is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rājā yaḥ kulē Pāṇḍavānām sakala-bhuvana-ndihary=daya Bhadrēvarasya | pavana-lulita-chihnam ramyakṣat-tṣṭakddhir-griha-varam-atibhaktya kṛitam tēna pūrovaṇam ||*).

<sup>5</sup> *Kṛipāna-nakharṣa=dīu vikramya dalayan=raṇṣ | abhavad=vairi-mattēbhān=sa śkō raṇa-kēsari |*

<sup>6</sup> *Janayati śatruṣu chintām yō vai durggā=śha saagarē yasmt | tēna raṇa-ghasmarō=sau Chin[tād]urgg-dhhyatām=agamaḥ |*

Kanasa inscription of Śivagana,<sup>1</sup> confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāsiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.<sup>2</sup>

TEXT.<sup>3</sup>*First Plate; Second Side.*

1 Ōm<sup>4</sup> svasti [||\*] Śrī-Yayātinagarē<sup>5</sup> paramamāhēśvara-paramabhāṭṭā-  
2 raka-mahārājādhir ā j a - p a [ r a \* ] m ē ś v a r a - S ō m a k u l a t i l a k a - T r i k a -  
3 līngādhipati-śrī-Mahā-Śivaguptarāja d ē v a - p ā d ā n u d h y ā t a<sup>6</sup> - p a r a m a m ā -  
4 hēś[v]ara-paramabhāṭṭāraka-mā(ma)hārājādhir ā j a - p a r a m ē ś v a r a - S ō m a k u -  
5 latilaka-Tri(tri)kalīngādhipati-śrī-Mahā - B h a v a g u p t a r ā j a d ē v a - m a h i -  
6 pravarddhamāna-kalyāna(ṇa)vijayarājyē trayōdaśa-samvatsarē<sup>7</sup> ātr-āṅkē sa-  
7 mvata 13<sup>8</sup> °Vvā(P)maṇḍapāṭṭi(ṭi)-samāvāsakāta<sup>10</sup> paramamāhēśvara-Maṭhara-  
8 vaṁshō(śō)dbhava-kulatilaka<sup>11</sup>-K[ā]lēsvari(rī)<sup>19</sup>varalavdha(bdha)prasāda-pañchadēśapallikā-  
9 dhipati-samadhigatapañchamahāsāvda(bda)-māṇḍalika-r ā ṇ a k a - ś r i - P u ṇ j a ( P )<sup>12</sup>

*Second Plate; First Side.*

10 14Vvō(P)ḍā-suta[h\*] kuśali(lī) Gidāṇḍā-maṇḍala-prativa(ba)ddha-Lōisara-grāmya<sup>16</sup>  
11 sa-gartt-ōsara sa-jala-sthala s-āmva-madhu sa-[vā?] ṭṭa-viṭṭap-āranya chā-  
12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-  
13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampujya tatra pratinivā-  
14 sinō rājaputra-talavargi-sāmaṅjī<sup>16</sup> cha sarvvō janapadām  
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata<sup>17</sup> Kauṇḍinya(nya)-  
16 gōtra<sup>18</sup> Mitrāvva(va)ruṇa-pravara<sup>19</sup> Kanva(ṇva)-śākh-āddhyāi<sup>20</sup> bhāṭṭaputra-śrī-  
Nārāyaṇa<sup>21</sup> Da(ja)nārdana-suta<sup>22</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XIX. p. 57, Plate.

<sup>2</sup> The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII. Plate xx. E., speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

<sup>3</sup> From impressions supplied by Dr. Hultsch.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Originally *parama*° was engraved.

<sup>6</sup> Originally °*dhyātā* | *parama*° was engraved.

<sup>7</sup> Read *-samvatsarē-tr-dāks samvat*.

<sup>8</sup> From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

<sup>9</sup> Read *Vāmaṇḍā*° (P); below, *vo* is three times written instead of *v*, in *talavargi*, l. 14, *Mitrāvvaruṇa*, l. 16, and *pravarddhas*, l. 18; compare also *Vōddā*°, l. 10.

<sup>10</sup> Read *-samvatsakāt*, for *-samvatsāt* or *-vatsakāt*.

<sup>11</sup> One would have expected only either *Maṭharavāṁśōdbhava*- or *Maṭhara-kulatilaka*-.

<sup>12</sup> The actual reading may possibly be *Kulēsvari*°.

<sup>13</sup> Read *-Puñjō*.

<sup>14</sup> Read *Vōddā*° (P); see above, note 9.

<sup>15</sup> From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisara-grāmye brāhmaṇān=sampujya tatra pratinivāsīnō rājaputra-talavargi*(?). *sāmaṅjī*[k-ddh=] *sarvō-janapadān=samājñāpayati* | *Viditam=astu bhavatām* [*yath=dyam grāmaḥ*] *sa-gartt-ōsarah sa-jala-sthalah s-āmra-madhūkah sa-vḍa-viṭṭap-dravyat=chātuh-stm-paryantō=chāṭa-bhāṭa-pravēśah sarva-vādhā-vivarjīh sarv-ōparikara-kar-āddāna-sahitō Hastipada*.

<sup>16</sup> Originally *talavargi* was engraved, but the upper *v* of the *ukshara* *va* has been struck out. The word *talavargi*[n] I have not met with elsewhere; *sāmaṅjīka* actually occurs in line 11 of the Gañjām plates of Pṛithivīvarmadēva, above, p. 200; and the Katak plates of Mahā-Śivagupta in line 27 apparently read *talahi*(?)*ta-sāmaṅjīka*, where *sāmaṅjīka* probably is the original of *sāmaṅjīka*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI. Part I.

<sup>17</sup> Read *-vinirgadya*.

<sup>18</sup> Read *-gōtrāya*.

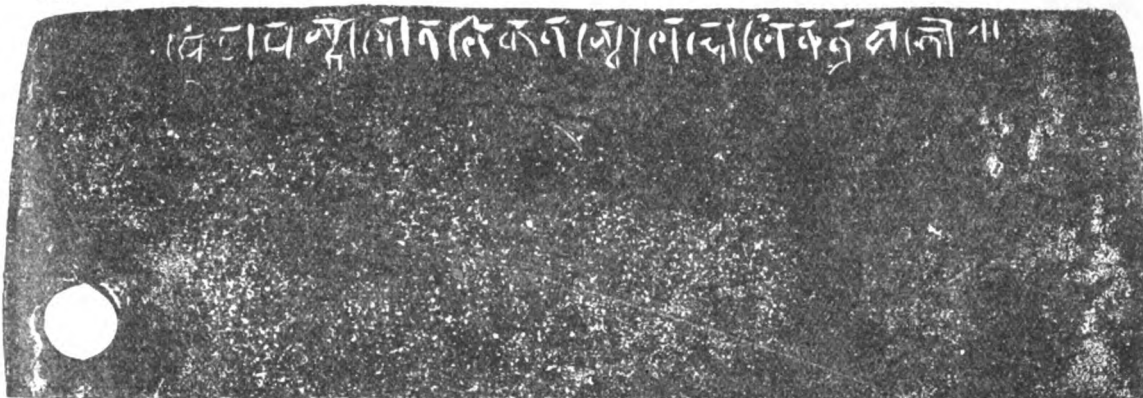
<sup>19</sup> Read *-pravārāya*.

<sup>20</sup> Read *-āddhyāyind*.

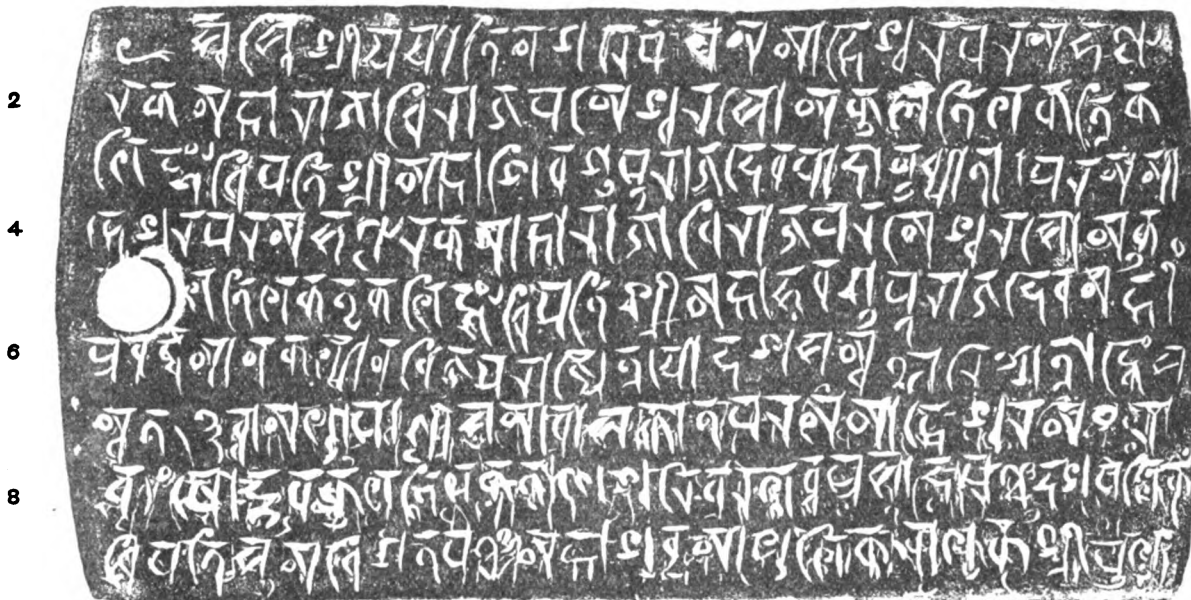
<sup>21</sup> Read *°yāṇḍya*.

<sup>22</sup> The word *suta* is engraved below the line; read *-sutāya*.

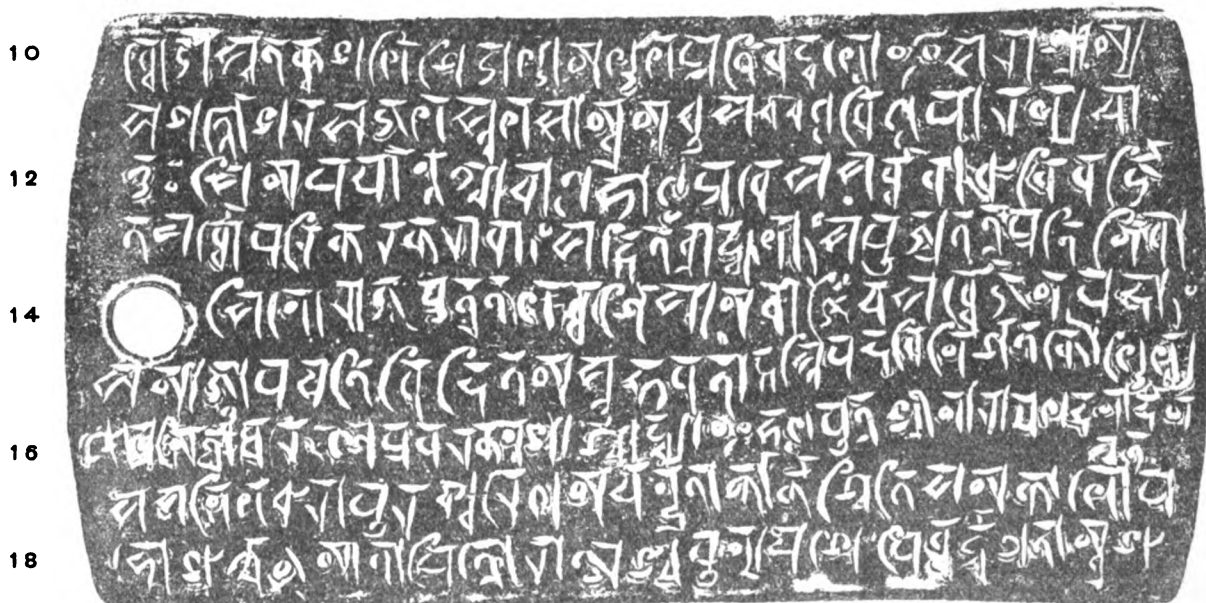
ia.



ib.



ii a.



J. F. FLEET, I. C. S.

SCALE 80

W. GRIGGS, PHOTO-LITH.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

ii b.

20 वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 22 लोपवृत्तिसिपलावदुबद्धीप्रतिपादितायादि आचनकृपण  
 24 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 26 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप

iii.

28 वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 30 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 32 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 34 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप  
 36 ॐ वाचनकविकृत्य प्रतिपादितायादि आचनगण्येराभोप

17 <sup>1</sup>śasāladhārā-puraścharēnam=a-chandra - t ā r k - ā r k a - k h i t i - s a m a k ā l - ō p a -  
18 bhōg-ārttham mātāpitṛōr=ātma[na\*]ś=cha punya(ṇya)-yaśō-pivarddhaś<sup>2</sup> tāmvrā-śā-

*Second Plate; Second Side.*

19 sanēn=ākari(ri)krītya pratipāditō=smābhi[h\*] śāsana-gauragaura-<sup>3</sup>  
20 vā dharmma-gauvaṇā cha bhavadbhi pratipālanipā [||\*] Tathā ch=ōktaṁ dharmma-  
21 śāstrē [I\*] <sup>4</sup>Vahubhir=vvasudhā dattā rājana Sagar-ā[di\*]bhi yasya yasya yadā  
22 bh[u]mi tasya tasya tadā phala [||\*] Mā bhud=aḥ phala-śamkā va<sup>5</sup> para-dat=ēti  
23 pārthiva sva-dānāt=phalam=anyantam<sup>6</sup> paradat-ānupālanē [||\*] Śasṭhīm varṣa-  
24 sahasrāṇi svargē [m]ōdati bhumi-da<sup>7</sup> |(II) Bhumi yaḥ pratigrihanti yasya bhumi  
25 prayachhati ubhau tau punya-karmāṇau niyatautam<sup>8</sup> svarga-[gā]minau |(II) Āditya  
Varu-  
26 nō Vishṇu Vrahma Sōmō Hutāsana Śulapāṇis=tu bhagavāmm=abhinandanti bhu-  
27 mida [||\*] <sup>9</sup>Bhumi-dātā kulē jātā sa nyas=trātā bhaviśati [||\*] Ubhan<sup>10</sup> punya-ka-

*Third Plate; First Side.*

28 rmāṇau niyatautam sargga-gāminau |(II) Taḍgānām sahasrāṇi vā-  
29 japēya-śātāni cha gavām kōṭṭi-pradānēna bhumi-hartā na śu-  
30 dhyati |(II) Haratē hārvatē yas=tu manda-vuddhis=tamā-vṛita sa vaddhaḥ Vāru-  
31 nai pāsai tiryagyōni sa gachhati |(II) Sva-datta para-dattām=vā y  
32 harēd=vasundharā sa viśṭhāyām kṛimir=bhuvā pitribhi saha pa-  
33 chyatē |(II) Itiḥ kamaladal-āmuvindu-lōlā śrīm=anuchintya manushya-ji-  
34 vitam cha sakalam=idam=udāhṛitam vuddhāḥ na hi puruṣam para-kirtima vilō-  
35 pyatē || <sup>11</sup>Lēnapura-śrēśṭhi-śrī-Kirāṇa-suta-[Pū]rṇpadat[ē]na idam<sup>11</sup> tāmvrām yalikhī-  
36 tam tat=pramāṇam=iti [||\*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;  
A.D. 1053.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Kelawaḍi, Kelwaḍi, or Keḷōḍi,<sup>12</sup> is a village about ten miles to the north of Bādāmi, the chief town of the Bādāmi tāluca of the Bijāpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as Kelavāḍi, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavāḍi three-hundred. The stone tablet containing the

<sup>1</sup> Read *śaliladhārā-puraścharam=a-chandra-tarak-arka-kshiti*.

<sup>2</sup> Originally *pivarddhaś* was engraved, but the lower *v* of the *akshara vva* is struck out. Read *-vivarddhaś tāmra*.

<sup>3</sup> Read *śāsana-gauravāḍa=dharmma-gauravōch=cha bhavadbhiḥ paripḍantyaḥ*.

<sup>4</sup> I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

<sup>5</sup> This is meant for *mā bhūd=vaḥ phala-śamkā vā*; see the Gañjām plates of Prithivivarmadēva, above, p. 201, 27.

<sup>6</sup> Read *=anantyaṁ*.

<sup>7</sup> The second half of this verse has been omitted.

<sup>8</sup> Read *niyatam*.

<sup>9</sup> The first half of this verse has been omitted.

<sup>10</sup> This is the second half of the verse in lines 24-25.

<sup>11</sup> Originally *idham* was engraved; read *ōdattēn=ēdam tāmvrām likhitaṁ*.

<sup>12</sup> Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee.'



greater part of the record was found on the public road outside a temple of Raṅganātha at Keḷawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Keḷawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *liṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about  $\frac{1}{8}$ " to  $1\frac{3}{8}$ ".—The language is Kanarese.<sup>1</sup> Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇnavam*, line 26, and *dharmmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivésanamuman*, line 23, for certain, and probably in *pamneraḍuman*, line 14, it is formed with *m*. In *kôḍinalum koḷaginalu[m\*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sôméśvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Daṇḍandya* Bhôgadēvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Keḷawaḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keḷawaḍi. And the object of it is to record that Bhôgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Keḷawaḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-samkrānti or winter solstice of the Vijaya *saṃvatsara*, Śaka-Saṃvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-samkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

TEXT.<sup>2</sup>

|   |                               |                      |   |                       |
|---|-------------------------------|----------------------|---|-----------------------|
| 1 | Svasti <sup>3</sup>           | Samastabhuvanāśraya  | śripri(pri)thvivalabha                          | ma[hārājādhirāja pa]- |
| 2 | ramésvara                     | paramabhāṭṭāraka     | Satyāśraya-kuḷa-tiḷakam                         | Chā[ḷuky-ābharapam    |
|   |                               | śrīma]-              |   |                       |
| 3 | t-[T*]raiḷōkyamalladi(dē)vara |                      | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- |                       |
|   |                               | pra[varddhamānam=ā]- |   |                       |

<sup>1</sup> The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.

<sup>2</sup> From the ink-impression.

<sup>3</sup> This word is preceded by a symbol which resembles *śrī*, but does not seem to be meant for it. The use of *śrī* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.

Kelawadi Inscription of the time of Somesvara I.; A.D. 1053.



J. F. FLEET, I. C. S.

SCALE 20

COLLOTYPE BY W. GRIGGS.



- 4 chañdr-ârka-târañ barañ saluttam-ire [i\*] Tat-pâdapadm-ôpajlvi sama[dhi-  
gatapañchama]-
- 5 hâśabda-mahâśamantâdhipati mahâ-prachanḍa-danḍanâya[kam] . . . . .
- 6 dâyakani<sup>1</sup>-asama-samara-samaya-samuchita-nija-bhujâ-vijaya . . . . .
- 7 vidârit-ôgra-samagra-hasti-kumbhi-kumbha-dalana-kathôra-saṅgrâma-ka . . . . .
- 8 ravam | Lâṭa-Karṇâṣṭa-Karahâṣṭa-Kajimga-Ko[m\*]ga-Vamgi(ga)-Vemgi-dêśa-strî-  
mad-ô . . . . .
- 9 dupta(śhṭa)-darppishṭa(śhṭha)-vidvisṭa m[a]neya-mahâśamanta-maṇḍalika-makṭa-  
sa . . . . . [di]-
- 10 śâ-paṭṭam | madavad-ari-kuḷa-luṭhat-pâṭhina-ṭham(ṭam)kâ[ra]-ghûrṇit-ârṇava-  
baḍav[ânalam ripu]-
- 11 [k]âlânalam | naṭa-nagna-bhagna-kavi-gamakavâdi-vâgmi-din-ânâtha-chimṭâmañi |<sup>2</sup>  
vivêka . . . . .
- 12 rañga-saṁsthâpita-vri(vri)ksha-sambhêdanam deyi . . siraoh(ś)-chhêdanam |  
śrîmat-[T\*]raijô[kyamalladêva-pâdâñ]-
- 13 bhôruh-ârâdhakam vairi-saṁsâdhakam | nâm-âdi-samasta-prasa(śa)sti-[sa]h[i]t[am]  
śrîmad-[d\*]a-
- 14 ṇḍanâyakam Bhôgadêvarasam Pañgaragi-pañneraḍu[m]an=âḷuttam-ire [i\*]  
Âtana maidunam |
- 15 Samasta-râjya-bhara-nirûpita-mahâmâtya-padavi-virâjamâna-m[â]n-ômnata-prabhutva\*]-  
mam-
- 16 tr-ôtsâha-śakti-traya-saṁpannam | vibudha-prasannam | sakala-vibhu-râja-sarôjint-  
râ-
- 17 jad-râjaha[m\*]sam Sarasvatî-karṇ-[â\*]vatamsa[m |] [pi]vara-subhaga-kâminî-  
jaghana-nibida-kâṭhin-ôttuṅga-
- 18 vri(vri)tta-stana-ṭha(ta)ṭ-ârppita-sphâra-hâram | Karṇâṣṭa-kanat-karṇapûram |  
Hara-charaṇa-[ka]maḷa-yugaḷa-ma-
- 19 da-mudita-matta-shaṭcharaṇam | vâchak-âbharanam | vidagdha-mugdha-yuvatijana-  
sni[g]dh[a-n]êtr-âñjanam | suka-
- 20 vijana-manô-rañjanam | bañdhu-chimṭâmañi | śishṭa-rakshâmañi | ashêśa<sup>3</sup>-  
sa[ka]ḷa-jana-stutyam |
- 21 nâm-âdi-samasta-prasasti-sahitam śrîmat Supparasar |<sup>4</sup> Sa(śa)ka-[va]rsha 975-  
neya
- 22 Vijaya-saṁvatsarada ut[t\*]arâyaṇa-saṁkrâñtiy-amdu Kelavâḍiya keṛege biṭṭa
- 23 keyi 20 mattarum omdu maneya nivêśanamuman=âvan-orbban=unṭ=i keṛe-
- 24 yan=agalvam paḍisalisuvan=ida[n=âvan]-orb[b]am kâḷa-kâḷ-âñtaradiñd=âḷvan=i  
śâśa[na\*]-ma-
- 25 ryyâdeyam pratipâlisidam Vârañsi-Kurukshêtradal sâsira-kavilenarati-
- 26 ya kôḍinalum kolaginalu[m\*] suvarṇavam kaṭṭisi brâhmanargge dânam-geyda  
punyam=akkum |
- 27 imt-appudan=ajid=i dharmmavan=aḷida mahâpâtakan=initu kavile[na]rati brâhma-
- 28 paran=aḷida pâtakav-eydugum [||] Ślôka [!] Sva<sup>5</sup>-datt[âm\*] para-datt[â\*]m vâ  
yô harêti(ta) vasuñdha-

<sup>1</sup> On the analogy of other records, the reading here was probably either *svjana-mukha-ddyakan* or *vipra-vara-ddyakan*.

<sup>2</sup> Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

<sup>3</sup> Read *asêśa*.

<sup>4</sup> Metre: Ślôka (Anuṣṭubh).

<sup>5</sup> This mark of punctuation is superfluous.

- 29 rā[m] shashṭir-vvarsha-<sup>1</sup>sahasrāṇi vish[thā]y[ām] jāyatē krimiḥ || Sāmā[n]yō<sup>2</sup>=  
yam dha-  
30 rmma-sētum nripāpām<sup>3</sup> kālê-kāl[ê] pālaniyō bhavadbhiḥ | sarvvān=ētām<sup>4</sup>  
bhāginah<sup>5</sup> pārtthi-  
31 vēmḍr[ān\*] bhūyō-bhūyō yāchatē Rāmabhadraḥ || Chaṭṭapayyana likhitam  
32 Saivojana besa[dim ||\*]

#### ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēstvara*, the *Paramabhaṭṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sômēśvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),— *vis.* the illustrious *Danḍandya* *Bhōgadēvarasa* (l. 14); a *Mahāsāmantādhipati* who had attained the *pañchamahāśabda*; . . . . . of the women of the countries of *Lāṭa*, *Karṇāṭa*, *Karahāṭa*, *Kaṭiṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karṇāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the *Śaka* year 975 (l. 21), gave, to the tank of *Keḷavāḍi* (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vāraṇāsi* and *Kurukshētra* and giving them to *Brāhmanas*! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhmanas*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

#### No. 37.— DATES OF CHOLA KINGS.

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

(Continued from page 221.)

#### A.— KULOTTUNGA-CHOLA I.

#### 20.— Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.<sup>6</sup>

- 1 Svasti śri || Puḡaḷ-mādu viḷaṅga . . . . .  
3 . . . . . <sup>7</sup>kōvirarājakēsaripanma-

<sup>1</sup> Read *shashṭim varsha*.

<sup>2</sup> Read *śtān*.

<sup>3</sup> No. 23 of the Government Epigraphist's collection for the year 1896.

<sup>4</sup> Read *kōv=Irāja* or *kō Vira-Edja*.

<sup>5</sup> Metre: Śālini.

<sup>6</sup> Read *sētur=nripāpām*.

<sup>7</sup> The more usual reading is *bhāvinaḥ*.

4 r=â[ṇa] Tribhuvanachakravattigaḷ śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu 48vadu . . .  
 7 . . . . . yāṇḍu [4]0 [8]ḍu<sup>1</sup>  
 8 Kumba-nāyaṅṅu=ppūrvva-pakshattu davititaiyum<sup>2</sup> Velli-kkiḷam[aiyu]m [p]eṅṅa  
 Śadaiyattu nāḷ.

“In the 48th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva.”

“In the [48]th year,<sup>3</sup>— on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.”

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōḷa I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Saṁvat 992 expired, and the same month of his 48th year must fall in Śaka-Saṁvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.<sup>4</sup>

#### B.—VIKRAMA-CHOLA.

21.—Inscription in the Mahāliṅgasvāmin temple at Tiruvīdaimarudūr in the Tanjore district.<sup>5</sup>

1 || Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 3 . . . . . kō=Pparakēsaripaṅmar=āṅṅa Tribhuvanaśakravattigaḷ śrī-Vikrama-  
 Śōḷadēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅṅu apara-pakshattu aṣṭamiyum  
 Tiṅgaḷ-kiḷamai[yum] peḷ[ra] Śadaiyatti=nā-  
 4 |.

“In the 4th year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,— on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.”

22.—Inscription in the Śvētāraṅyāsvara temple at Tiruvenkāḍu in the Tanjore district.<sup>6</sup>

1 Svasti śrī [||\*] Pū-mālai miḍaind[u] . . . . .  
 8 . . . . . kō=[Ppa]rak[ē]śaripa[r]mar=â[ṇa] Ti[ri]ri[bh]u[vanachakra]vatti śrī-[V]ikrama-  
 Śōḷadē[va\*]ṅku yāṇḍu 5āvadu Simha-nāyaṅṅu a[pa]ra-pakshattu Tiṅgaḷ-  
 ki[la]maiyum [ē]kādi(da)ṣiyum [p]eṅṅa T[iru]vādirai-nāḷ.

<sup>1</sup> The figure 8 looks almost like 00, and it is possible, though not probable, that the actual date is 40vadu.

<sup>2</sup> Read *dvititaiyum*.

<sup>3</sup> Or perhaps ‘in the 40th year;’ see note 1 above.

<sup>4</sup> It may be added that, if the reign of Kulōttuṅga-Chōḷa I. had commenced in A.D. 1068, the *tithi* of the present date would, as a *kṛhaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrpadā for 5h. 16m. after mean sunrise.

<sup>5</sup> No. 188 of the Government Epigraphist's collection for the year 1895.

<sup>6</sup> No. 131 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chóladéva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chóla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Samvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Samvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Samvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Samvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chóla's accession, the two dates, for Śaka-Samvat 1034 expired, actually work out as follows:—

In Śaka-Samvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Samvat 1037 expired, would work out thus:—

In Śaka-Samvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chóla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

### C.— KULOTTUNGA-CHOLA III.

23.— Inscription in the Śvétâranyéśvara temple at Tiruvenkádu in the Tanjore district,<sup>1</sup>

- 1 Svasti śriḥ [||\*] Puyal váyppa . . . . .  
 2 . . . . . kô=P[pa]rakésaripar-mar-âṇa Tribuvanachchakkaravattigaḷ  
 śri-Kulottuṅga-Śóla[d]évarckku y[â]ṇḍu ettâvadu nâḷ Karkataka-nâyaru  
 pûrvva-paksha-  
 3 ttu daśamiyum Tiṅgaḷ-kilamaiyum perṅga A[n]iḷa[t]tiṅ-nâḷ.

<sup>1</sup> No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (of the reign) of king Parakésarivarman, alias the emperor of the three worlds, the glorious Kulóttuṅga-Chóladéva,— on the day of Anurádhá, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkaṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulóttuṅga-Chóla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkaṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṃvat 1100 expired or in A.D. 1179, in Śaka-Saṃvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṃvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṃvat 1107 expired.

In Śaka-Saṃvat 1107 expired the month of Karkaṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sūrya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day;<sup>1</sup> and on the same Monday the *nakshatra* was Anurádhá, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulóttuṅga-Chóla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.— Inscription in the Śvétáranýésvara temple at Kaḍappéri near Madurántakam.<sup>2</sup>

1 . . . . . Tribhu[vana]śakravattiga| śri-Kulóttuṅga-  
 Śóladé[var]kku yāṇḍu paḍiṅ-āṅvadu . . . . .  
 2 . . . . . Âni-  
 3 māsatu=[ppa]ttān=t[i]yadyum śaduttium Mūlamum Śani-kki|amaiyum=ānav=anṅu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulóttuṅga-Chóladéva,— on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Âni."

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṃvat 1115 expired or 1116 expired.

In Śaka-Saṃvat 1115 expired the Mithuna-saṃkrānti took place, by the Ârya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Âni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Âni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakshatra* at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Saṃvat 1116 expired the Mithuna-saṃkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Âni. The 10th day of Âni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakshatra* was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

<sup>1</sup> The *tithi* therefore was either a current *tithi* or it was a *prathama-dāśami*.

<sup>2</sup> No. 181 of the Government Epigraphist's collection for the year 1896.



Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted<sup>1</sup> in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulóttuṅga-Chôla III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).<sup>2</sup>

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultsch, may be summed up thus:—

1.—Râjarâja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Râjendra-Chôla I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Râjâdhirâja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Saṃvat 970 current = A.D. 1047-48.

4.—Kulóttuṅga-Chôla I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chôla (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulóttuṅga-Chôla III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA;  
SAKA-SAMVAT 1435.

By E. HULTSCH, Ph.D.

Saṅkalâpura is a village  $1\frac{1}{4}$  miles east of Hosapête (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Âñjanéya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Gaṇapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

<sup>1</sup> A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amânta* Jyaisht̃ha or the fourth *tithi* of the bright half of Âshâd̃ha; it is easy to prove that the *nakshatra* could not possibly be Mûla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mûla ordinarily goes together with Âshâd̃ha-sudi 14; and it commences on the day of Jyaisht̃ha-sudi 14, when one of the months that precede Âshâd̃ha is intercalary. In Śaka-Saṃvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakshatras* on Jyaisht̃ha-sudi 14 (= the 4th June A.D. 1194) to be Jyêshthâ and Mûla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkâṭaka (corresponding to the 9th July) of Śaka-Saṃvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyakaḥ namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka!' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of *Kṛishṇarāya* at *Hampe*.<sup>1</sup> The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same *Hampe* inscription. Then follow two Sanskrit verses (19 and 20), a passage in *Kanarese* prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the *Saṅkalāpura* inscription is contained in the *Hampe* inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that *Kṛishṇarāya* of *Vijayanagara* (A.D. 1510-1529)<sup>2</sup> granted the village of *Saṅkalāpura*, where the slab still exists, to a temple of *Gaṇapati*, which was called *Kōṭa-Vināyaka* (ll. 1, 69, 78 and 92, or *Kōṭa-Gajavakra*, l. 75), i.e. 'the *Vināyaka* in the Fort,'<sup>3</sup> and which was situated "on the eastern side of the *Dēvēri* road in *Vijayanagara*" (l. 66 f.). In honour of the temple, *Saṅkalāpura* received the surname *Kōṭa-Vināyakapura* (l. 70, also *Vināyakapura*, l. 80 f., or *Kōṭa-Vighnēśapura*, l. 74). The village was situated on the west of *Āṅgulika*, on the north of *Jambunātha*, on the east of *Nāgalāpuri*, and on the south of *Kāranūru* (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of *Saṅkalāpura*, *Jambunāthana-halli*, which corresponds to the *Jambunātha* of the inscription. The site of the western boundary, *Nāgalāpuri*, is now occupied by the town of *Hosapēṭe*. The northern boundary, *Kāranūru*, may be connected with the modern *Kāriṅganūru*, which is however on the east of *Saṅkalāpura*. The eastern boundary, *Āṅgulika*, is the modern *Īṅgaligi*, east of *Kāriṅganūru*.

The date of the grant was *Tuesday*, the 6th *tīthi* of the dark fortnight of the *nija* *Bhādrapada* in the *Śālivāhana-Śaka* year 1435 (expired), the *Śrīmukhi-samvatsara* (l. 76 f.). According to *Sewell and Dikshit's Indian Calendar*, the corresponding European date is *Tuesday, the 20th September A.D. 1513*. Line 77 further states that the *tīthi* was the *Kapilā-shashṭhi*.<sup>4</sup> Professor *Kielhorn* found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:— "Bhādrapada badi 6 is called *Kapilā-shashṭhi* when joined with *Tuesday*, *Vyatipāta-yōga*, and *Rōhiṇi-nakshatra*; and is particularly auspicious when the sun is besides in *Hasta*. On *Tuesday, the 20th September 1513*, the 6th *tīthi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was *Rōhiṇi* and the *yōga* *Vyatipāta*, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in *Hasta* (160°—173° 20')."

Besides, some land was given to a certain [*Sō*]vārya, the son of *Mēlarsa* of *Chandragiri* (l. 82 f.). *Chandragiri* is a well-known place in the *North Arcot* district, which, in the time of the *Vijayanagara* kings, was the head-quarters of a district named *Chandragiri-rājya*.<sup>5</sup>

TEXT.<sup>6</sup>

|    |   |  |                             |
|----|---|--|-----------------------------|
| 63 | dhaṁnyēna   | Nāgāmbikā-Nṛuhari-nrupa-naṁdanēna <sup>7</sup> | nikhila-hru. <sup>8</sup>   |
| 64 | day-ānaṁdanēna  | samara-mukha-vijayēna                          | vijayēna                    |
| 65 | Vijayana[ga]rē  | simhvāsanam=ārumhaya <sup>9</sup>              | śā[sa]tā sakalām            |
| 66 | vam   | bhuja-vijita-sāmparāyēna                       | <sup>10</sup> Krushṇarāyēna |
| 67 | nagari-Dēvēri-vidhikā- <sup>11</sup> prāg-dēśa-nivāsāya |  | Vijaya-sakala-maṅgal-āvā-   |

<sup>1</sup> *Ep. Ind.* Vol. I. p. 361 ff.<sup>2</sup> Above, page 3.<sup>3</sup> *Kōṭa* represents the *Kanarese kōṭe*, 'a fort.'<sup>4</sup> See *Viśvanātha's Vratarāja* in *Dr. Aufrecht's Oxford Catalogue*, p. 284b.<sup>5</sup> See above, Vol. III. p. 119 f.<sup>6</sup> From three inked estampages.<sup>7</sup> Read *-Nṛuhari-nrupa-*.<sup>8</sup> Read *-hru-*.<sup>9</sup> Read *simhvāsanam=drumhaya*.<sup>10</sup> Read *Kṛishṇa*.<sup>11</sup> Read *-vidhikā-*.

|    |  |  |   |
|----|--|--|---|
| 68 | sāya   | bhuvana-vighna-nivāraṇa-sā[va]dhānāya                                | śrī-  |
| 69 | Kōṭa-Vināyak-ābhidhānāya                                     | Śaṅkalāpur-īti   | pra-  |
| 70 | siddha - Kōṭa - Vināyakapura - pratināmakā - grāmasācchata - |  |   |
| 71 | [s*]-śim-ābhirāmō  | [da]ttō  | vitt-ōpakāriṇā Ravitanay-ā-                                       |
| 72 | nukāriṇā   | Paśchād-bhāgē-mṅgulikasya  | (1) Jambbunāthasya  |
| 73 | ch-ōttarē  | prāg-dē[s]ē  | Nāgalāpuryāḥ Kāranūrō[s]-tu dakshi-                               |
| 74 | ṇē   | [19*] Madhyē   | śrī-Kōṭa-Vighnēsapur-ākhyam Śaṅkalāpuram [I*]                     |
| 75 | śrī-Kōṭa-Gajavaktrāya  | [p]rādā[ch*]=[chh]rī-Krushṇa-bhūpatiḥ <sup>1</sup>                   | [20*] Svasti<br>śrī [I*]  |
| 76 | Jay-ābhyudaya-[Śā]livāhana-Śaka-varuṣaṅgaḥ                   |  | 1435nēya  |
| 77 | Śrimukhi-saṁvatsara  | n[i]ja-Bhādrapada ba 6   | Maṅgalavāra Ka[pi]l[ā*]-shashṭhi-<br>pūṇya-                       |
| 78 | kāladalū   | <sup>2</sup> śrī-Kr[u]shṭharāya-Mahārāyarū                           | śrī-Kōṭa-Vināyi[ka]-dēva. <sup>3</sup>                            |
| 79 | rike <sup>4</sup>  | pūj[e]-punaskāra-naivēdya-aṅga[ra]ṅgavai[bha]va-rath[ōt]sa[va]m[ga]ḥ |   |
| 80 | sāṅgav-āgi   | naḍaya <sup>5</sup> bēk-āgi  | Śaṅkalāpurakke [p]ratinā[mav]=āda Vinā-                           |
| 81 | yakapurav-ēmba   | grāmavanū trivāchā dhāre[ya*]n-eradu                                 | kōṭṭaru [I*] Yī <sup>6</sup> dha[rma]-                            |
| 82 | u āchamdr-ārka-sthāyiy-āgi                                   | <sup>7</sup> naḍaya[nu][I*][lādu] [I*]                               | Yī <sup>6</sup> grāma[va]n-ūr=[ā]gi-                              |
| 83 | si ho[s]t-āgi  | keṛa <sup>9</sup> kaṭṭis[tu] <sup>10</sup>                           | Chāndragiri-Mōlarsa[ra] ma[ga] [Sō]vāryarige                      |
| 84 | dasavāṁdav-āgi   | kōṭṭa gadda <sup>11</sup>  | kha 10 [I*] Ivē āth[ā]ra[da]lū <sup>12</sup> hattu<br>[kha]m[d]u- |
| 85 | ga gaddeyanū <sup>13</sup>                                   | āchamdr-ārkaṁ sthāyiy-ā[g]i  | nim[nda] <sup>14</sup> putra-pautra-pāraṁ-                        |
| 86 | pariyav-ā[g]i  | dān-ādihira[ya]-yōgyav-āgi   | <sup>15</sup> naḍaya[l=nu][I*][lādu]   Sva-dattā-                 |
| 87 | [d*]=dviguṇam  | pūṇyam para-datt-ā[n]upālanam  | para-datt-āpa-  |
| 88 | hāreṇa   | sva-dattam niḥpalam <sup>16</sup>                                    | bhavēt    [21*] Dāna-pālanayō[r]=ma-                              |
| 89 | dhyē   | dānā[ch*]=chhrēyō=[nu]pālanam  | dānāt=svarga[m=a]vāpnō[t]i pā-                                    |
| 90 | lanā[d=a]chyutam   | [pa]dam    [22*]   | Sva-dattām para-[da]ttām=v[vā] yō ha-                             |
| 91 | rēta   | vasuṁdharām  | <sup>17</sup> shashṭhir-varuṣa-sahasrāṇi viśṭhā-                  |
| 92 | yām  | jāyatē kri[m]iḥ  | [23*] Śrī-Kōṭa-Vināyakā-  |
| 93 | ya   | namah [I*]   | Śubham=a[st]u   Śrī śrī śrī [I*]                                  |

## TRANSLATION.

(Line 63.) The fortunate one ; the son of Nāgambikā and of king Nṛihari ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (all) quarters ; who, having ascended the throne at Vijayanagara, was ruling the whole earth ; who won battles by (the strength of his) arm ; Kṛishṇarāya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun,<sup>16</sup>—gave, together with<sup>19</sup> (its) four boundaries, a village which was known as Śaṅkalāpuri and which was surnamed Kōṭa-Vināyakapura, to (the god) whose name is the holy Kōṭa-Vināyaka, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Dēvēri road (vīthikā) in Vijayanagari.

(Verses 19 and 20.) The glorious king Kṛishṇa gave to the holy Kōṭa-Gajavaktra (the village of) Śaṅkalāpura, surnamed the holy Kōṭa-Vighnēsapura, (which was situated) in the

<sup>1</sup> Read -Kṛishṇa.<sup>4</sup> Read \*rige.<sup>7</sup> Read naḍeyal=.<sup>10</sup> Read kaṭṭisiddu (P).<sup>13</sup> Read gaddeyē.<sup>16</sup> Read niḥpalam.<sup>19</sup> Compare the *śirūda* Pūshaja-darpa-hṛid-amhāti-śaṅḍa ; above, Vol. III, p. 148.<sup>20</sup> Literally, ' adorned by.'<sup>2</sup> Read -Kṛishṇa<sup>2</sup>.<sup>5</sup> Read naḍeya.<sup>6</sup> Read t.<sup>11</sup> Read gadda.<sup>14</sup> Read sindu.<sup>17</sup> Read shashṭim varsha.<sup>3</sup> Read -Vināyaka.<sup>6</sup> Read t dharmava.<sup>9</sup> Read keṛe.<sup>12</sup> Read idē dādāradalū.<sup>15</sup> Read naḍeyal=.

middle (of the following boundaries),— on the western side of **Āṅgulika**, on the north of **Jambunātha**, on the eastern side of **Nāgalāpuri**, and on the south of **Kāranūru**.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous **Śālivāhana-Śaka**, the **Śrīmukhi-samvatsara**, the 6th (*tithi*) of the dark (*fortnight*) of *nija* **Bhādrapada**, Tuesday, at the auspicious time of the **Kapilā-shashṭhi**,— the glorious **Kṛishnarāya-Mahārāya**, having poured out water with three-fold repetition of the words ("not mine!"),<sup>1</sup> gave the village called **Vināyakapura**, which was a surname of **Saṅkalāpura**, to the holy god **Kōṭa-Vināyaka**, in order that the worship, repairs, offerings, all enjoyments,<sup>2</sup> and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadda*) were given as free land (*dasavanda*) to **[Sō]vārya**, the son of **Mējarsa** of **Chandragiri**.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kōṭa-Vināyaka**! Let there be prosperity! Hail! Hail! Hail!

#### No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

BY E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark<sup>3</sup> on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;<sup>4</sup> and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Velāppākkam**, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandināgarī**, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryś* (line 13), *Tātayārryēna* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *taurrēna* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *anīmēsh-ānōkaha* (l. 79) = *sura-druma*; *Sāly-dri* (l. 91) = *Yudhishṭhira*; and *amhiti* (l. 98 f.) =

<sup>1</sup> See *Ep. Ind.* Vol. I. p. 401, note 40.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 127, note 17.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

<sup>4</sup> *South-Indian Palaeography*, second edition, p. 55, note.

*aśhati*, 'a gift.'<sup>1</sup> Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaffa* (l. 90) = *daffa*, 'a crowd, an army,' and *diśpaṭṭa* (l. 95) = *diśpaṭa*, 'causing (his enemies) to be scattered in all directions.'<sup>2</sup> *Okawāsi* (l. 77) is the Hindūstāni *chawāsi*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmil*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Ararīsi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellaṭāri* (l. 137) and *Vēlāri* (l. 138) are Telugu genitives of *Ararīṣu*,<sup>3</sup> *Kandanavōlu*,<sup>4</sup> etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—*vis.* the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷḷakurūsi grant of Raṅga VI.<sup>5</sup>—as far as the reign of Tirumala I. Of his four sons<sup>6</sup> the Viḷāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*maṇḍa*) in lustre (*maḷa*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonḍa. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1561-1611 and "kept up constant warfare with the princes of Vijayanagara."<sup>7</sup>

Veṅkaṭa I. claims to have ruled over the country of Karnāṭa (l. 107). He also bore the title *Urigōla-suratrāna* (l. 86), 'the Sultān of Oraṅgal (?).'<sup>8</sup> His surnames *Ohāḷikkī-chakravartin* (l. 92 f.), *Kalyāṇapur-dhīpa* (l. 91 f.) and *Vēṅga-Trībhuvānimalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kāḷinga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), *i.e.* Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (*i.e.* 1523), which was the cyclic year *Plava* (*i.e.* A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭāśa (v. 42), *i.e.* at Tirupati<sup>9</sup> in the Chandraḡiri tāluka of the North Arcot district. The donee was Tiraveṅgaḷānāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sūryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purānas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-śākhā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed *Jvaraharīṅgasamudra* (v. 52), which belonged to the Paḍaviṭṭu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

<sup>1</sup> Above, Vol. III. p. 148, and Vol. IV. p. 2.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

<sup>3</sup> Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēḍu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

<sup>4</sup> This is the Telugu original of the Anglo-Indian name 'Kurnool;' compare the *Manual of the Kurnool District*, p. 1.

<sup>5</sup> See above, Vol. III. p. 237.

<sup>6</sup> Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

<sup>7</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf 'Ādil Shāh of Bijāpur (A.D. 1490-1511).

<sup>8</sup> Compare above, Vol. III, p. 83, note 2.

<sup>9</sup> The same locality is referred to by the names *Vṛishāsila* and *Veṅkaṭādri* in verse 26.

Parandrāmi-simā, the Perin-Timiri-nāḍu, and the Kalavē-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapāḍi, on the west of Chātūr and [Sa]travāḍi, and on the north of Timiri (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot tāluca. Viḷāpāka is Veḷāppākkam (No. 15 on the map). Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,<sup>1</sup> (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.<sup>2</sup> The western boundary of Viḷāpāka, Arugunna, is Ariṅkuṅṅam (No. 28 on the map); the northern boundary, Kūrapāḍi, is Kūrāmbāḍi<sup>3</sup> (No. 16); the eastern boundaries, Chātūr and [Sa]travāḍi, are Śāttūr (No. 14) and probably Śāttiravāḍi, which is mentioned as a hamlet of Veḷāppākkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Viḷāpāka belonged, can also be identified. Kalavē-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nāḍu owes its name to Timiri and is mentioned as Perun-Timiri-nāḍu in other inscriptions.<sup>4</sup> Arugunna-Parandrāmi-simā<sup>5</sup> is derived from Ariṅkuṅṅam, the western boundary of Viḷāpāka, and from Baradarāmi (No. 71 on the map). Paḷuvūr-kōṭṭaka is the same as Paḷuvūr-kōṭṭam, on the extent of which see above, pp. 138 and 180. Paḍaviḍu-mahārājya is a well-known division of the Vijayanagara kingdom.<sup>6</sup>

The grant was made by Veṅkaṭa I. at the request of a subordinate prince, as stated in verses 57-61:— "With a libation of water (poured) over gold, the glorious king Vira-Veṅkaṭapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka; who was ever devoted (?) to the shrine of Vira at Śrī-Nellaṭūru;<sup>7</sup> who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince Ballājarāja; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahādēvas* (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukūla *gōtra*." Liṅga's father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with Śiṅṅa-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Saṁvat 1471 and 1488,<sup>8</sup> and with Chinna-Bomma, the son of China-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita.<sup>9</sup> A comparison of verses 57-61 of the Viḷāpāka grant with the colophons of Appayadikshita's *Sivādityamaṅgāḍīpikā*<sup>10</sup> shows that Liṅga or Liṅgama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅṅa-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I.,<sup>11</sup> and that Bomma's son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Saṁvat 1523, it follows that the Veṅkaṭapati with whose support Appayadikshita composed the *Kuvalayānanda*,<sup>12</sup> must be Veṅkaṭa I. of Vijayanagara.

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. p. 60.

<sup>2</sup> Above, Vol. III. p. 225, note 5, and Vol. IV. p. 228, note 4.

<sup>3</sup> See above, p. 138.

<sup>4</sup> See above, p. 138 and note 7.

<sup>5</sup> Compare *Parandrāmi-pattu* in the Koṅḍyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koṅḍyāta is found as Koṅḍyāttam near Paṭṭu (No. 94) on the *Gudiyātam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gūḍanagaram (No. 99); the northern boundary, the Kaṅḍiyānādī; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvāṅṅam (No. 61 on the *Vellore Taluk Map*).

<sup>6</sup> See above, Vol. III. p. 149 and note 8.

<sup>7</sup> Compare *Nellāri-Vira-kshātraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

<sup>9</sup> See my *Second Report on Sanskrit MSS.* p. xiii.

<sup>10</sup> See the extracts on p. 100 of the same Report.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>12</sup> Dr. Aufrecht's *Oxford Catalogue*, p. 213a.



## Second Plate; First Side.

- 23 शंकरात्कुलमञ्जीभृतः कान्यका । जयंतममर-  
 24 प्रभोरपि शचीव बुक्काधिपाशृत<sup>1</sup> (i) जगति बल्लमाल-  
 25 भत रामराजं सुतं । [८\*] सहस्रैस्समत्या सहितमपि य[:\*] सिं-  
 26 धुजनुषां सपादस्यानीकं सुमिति<sup>2</sup> भुजशौरिण<sup>3</sup> मह[त]। [1\*]  
 27 विजित्यादस्तेस्मादवनिगिरिदुर्गं विभुतया विंधूतेंद्रः कास-  
 28 षोडयमपि विद्राव्य सहसा । [१०\*] कंदनवोलिदुर्गसुख कंदळद-  
 29 भ्युदयो बाहुवलेन यो बहुतरेण विजित्य हरेः । संनिहित-  
 30 स्य तत्र चरणांबुषु भक्ततया ज्ञातिभिरर्पितं सुधयति स्म  
 31 निषेव्य विषं । [११\*] श्रीरामराजचित्तिपस्य तस्य चिंतामणेरथि-  
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्षांबिकासुथ  
 33 महिष्यलासीत् । [१२\*] तस्याधिकैस्समभवस्तनस्तपोभि[:\*]<sup>4</sup> श्रीरंग-  
 34 राजनृपति[:\*] शशिवंशदीपः । आसन् समुत्ससति धामनि  
 35 यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंजनानी<sup>5</sup> । [१३\*] सतीं ति-  
 36 रुमलांबिकां चरितलीलयारुहतीप्रथामपि तितिच्चया  
 37 वसुमतीयशो रुहतीं । हिमां[श]रिव रोहिणीं हृदयहारि-  
 38 णीं सद्गुणैरमीदत सधर्मिणी[म]यमवाप्य वीराश्रणीः । [१४\*]  
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं  
 40 वैकटाद्रिचित्तीशं । अजनयत स यैतानानुपूर्व्यां कुमार-  
 41 निह तिरुमलदेव्यामेव राजा महौजाः<sup>7</sup> । [१५\*] सकलभुवनकांट-  
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-  
 43 मनुभगीरथादिराजप्रथितयथाः प्रशशास चक्रसुव्याः<sup>8</sup> । [१६\*]

## Second Plate; Second Side.

- 44 [व्य]राजत श्रीवरवैकटाद्रिराज[:\*] क्षिती लक्षणचारु-  
 45 [मू]र्तिः । <sup>9</sup>जाघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-  
 46 हर्षपीषं । [१७\*] त्रिषु श्रीरंगस्मापरिभृडकुमारैश्वधिरणं<sup>10</sup> वि-  
 47 जित्यारिस्त्रापान्<sup>11</sup> तिरुमलमहारायनृपतिः । महौजा[:\*]  
 48 सांम्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी<sup>12</sup> सर्वामपि

<sup>1</sup> Read °पाशृतं.<sup>4</sup> Read °भवस्तनयस्तपोभिः.

Read महौजाः.

<sup>16</sup> Read परिवृढं.<sup>2</sup> Read समिति.<sup>3</sup> Read °नानि.<sup>8</sup> Read °सुव्याः.<sup>11</sup> Read °पांसिहं.<sup>3</sup> Read शौरिण.<sup>5</sup> Read एतां.<sup>9</sup> Read व्या.<sup>12</sup> Read प्रशास्तुवीं.



- 49 तिस्रुषु<sup>1</sup> मूर्तिष्विव हरिः । [१८\*] 'यशस्विनामयसरसा' यस्म पद्म-  
 50 भिक्षेके सति पार्थिवेदोः । दानांशुपूरैरभिषिच्यमाना देवी-  
 51 पदं भूमिरियं दधाति । [१९\*] अनंतरं तत्तनय[ः\*] प्रती[त]श्चका-  
 52 स्ति हस्तापजितद्युशाखी । श्रीवेगळांवाचिरपुंश्चरासि[ः\*]<sup>4</sup> श्री-  
 53 रंगराय[ः\*] त्रितभागधियः । [२०\*] यथाविधि 'महीसुरात्तमज्ञ-  
 54 ताभिषेकोत्सवे 'यदीय्यकरवारिदे कनकहृष्टिदे सर्व-  
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृभते सतां प्र-  
 56 शमितीभवत्कृपणतीरुदावानलः । [२१\*] विह[त्\*]त्राणपराय-  
 57 णस्तदनुज[ः\*] श्रीवेगळांवापुरापुंश्चोत्कर्षफलोदय-  
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिष' स्तितसु-  
 59 रगिरौ सांम्राज्यशिंहासने<sup>8</sup> (i) सर्वां शास्ति नयेन  
 60 वेंकटपतिश्रीदेवराय[ः\*] क्षमां । [२२\*] यथा रघु[कु\*]लीह-  
 61 ह[ः\*] स्वयमबंधतीजानिना स्वगोत्रगुण्णा सुधी-  
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना<sup>9</sup>  
 63 विरचिताभिषेक[ः\*] क्षण[र\*]दिभिष्य यवनाशरान्

*Third Plate ; First Side.*

- 64 विजयते प्रशासनमही[म्\*] । [२३\*] श्रीवेकटांवा व-  
 65 रराघवांवा (i) पेदोपमांवापि च कृष्णमांवा [1\*]  
 66 कौंडांशिका देव्य इमा भजंते शक्तिचर्चनी-<sup>10</sup>  
 67 तिदया यथा<sup>11</sup> इयं । [२४\*] यस्यातिप्रथितौजसो र-  
 68 णसुखे सेनाभटैरुत्तैस्साटोपाहृतसैधव-  
 69 [दि]पघटाशस्त्रातपत्रादिमः । निर्विषो मलि-  
 70 कीभरा[म]तनुभूत्संप्रा[प्य\*]<sup>12</sup> गेहं [म]हैर्मदक्षन्  
 71 महमंदशाडुरयते <sup>13</sup>शार्थामिधा[म]न्वहं । [२५\*]  
 72 <sup>14</sup>यस्मिन्नंगधनिर्विशेषमखिलासुर्वीं भुजे  
 73 विभ्रति प्रीताः पद्मगमंडलाधिपकुलक्षी-  
 74 णीभृतो निर्भराः । यस्मै भूवलयेकदूर्वहृक्-<sup>15</sup>

<sup>1</sup> Read तिस्रुषु.

<sup>4</sup> Read हृषिः.

<sup>7</sup> Read 'द्ररिव स्थितः.

<sup>10</sup> Read चयी.

<sup>12</sup> Read साक्षां.

<sup>9</sup> Read यशस्विना°.

<sup>8</sup> Read महीसुरीत्तम.

<sup>11</sup> Read सिंहासने.

<sup>13</sup> Read यथेमम्.

<sup>14</sup> Read यस्मिन्नङ्गद°.

<sup>2</sup> Read 'सरसा.

<sup>6</sup> Read यदीय.

<sup>3</sup> Read यशस्विना.

<sup>11</sup> Read 'भूः सं°.

<sup>15</sup> Read धूर्वहृक्.

- 75 लामाग्रंसमानास्त्रदा सेवते वृषशङ्कता-<sup>1</sup>  
 76 मधिगता[:\*] श्रीवेक[ट]ाद्रीश्वरं । [२६\*] वाराशिगांभी-  
 77 यंविशेषधुर्यशौराशिदुर्गेकविभा[ळ]वर्यः<sup>२</sup> । प-  
 78 राष्ट्रदिप्रायमनःप्रकामभयंकरः <sup>३</sup>शार्डध[र]ि-  
 79 तरंगः । [२७\*] हृतरिपुरनिमेषानोकहो याचकानां  
 80 ह्रीसबिहदरगंडी रायराहुत्तमिंडः । महि-  
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-  
 82 तबिहदत्रीः पाटितारातिलोकः । [२८\*] सार[वी]र-  
 83 रमया समुल्लसन् आरवीटिपुरहारना-

*Third Plate; Second Side.*

- 84 यकः । कुंडलीश्वरमहाभुज[:\*] अयन् मंडली-  
 85 कधरणीवराहतां । [२९\*] वेंगत्रिभुवनीमल्ल[:\*] सं-  
 86 ख्यचितिकलार्जुनः । उरिगोलसुरत्राणो हरिगो-  
 87 चरमानसः । [३०\*] रात्रां वरो रणसुखरामभद्र इति  
 88 श्रुतः<sup>४</sup> । वनिंतभिहदो<sup>५</sup> नानावर्नश्रीमंडलीकगं[ड]  
 89 इति ।<sup>६</sup> [३१\*] आत्रेयगोत्रजानामग्रसरो भूभुजासु-  
 90 दारयशाः । अतिबिहदतुरगधट्टो मतिगुरा-  
 91 रष्टमगधमान्यपदः । [३२\*] श्रव्यारिनीतिशाली क-  
 92 ख्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-  
 93 ती माणिक[म]हाकिरीटमहनीयः । [३३\*] एबिहदरा-  
 94 यराहुत[वे]स्यैकभुजंगबिहदभरितश्रीः<sup>७</sup> । रस्य-  
 95 तरकीर्ति<sup>८</sup> श्रीडिड्यरायदिशापट्टबिहद[घो]षिण । [३४\*]  
 96 <sup>१०</sup>श्रीषधिपत्युपमाइतगंडस्तो[ष\*]णरूपजितासम-  
 97 कांडः । <sup>११</sup>भाषगेतपुत्रायरगंडः पोषणनिर्भर-  
 98 भूनवखंडः । [३५\*] राजाधिराजबिहदो राजराजसम[ि]-  
 99 [हि]तिः । मूराराय[र]गंडांकी मेरुलंघियशोभरः [i] [३६\*]  
 100 घरदरिषु विसुखः (i) घररायभयंकरः । शिष्ट-  
 101 संरक्षणपरो दुष्टशार्दूलमर्दनः । श्रीभगंड-

<sup>१</sup> Read शैवता°.

<sup>४</sup> Read °सन्नार°.

This verse consists of half a *śloka* and half an *ārya*.

Read °कीर्तिरीडिड्य°.

<sup>२</sup> Read °शौरासि°.

<sup>५</sup> Read श्रुतः.

<sup>१०</sup> Read °मायित.

<sup>३</sup> Read शार्ड.

<sup>७</sup> Read वनिंतबिहदो नानावर्ण°.

<sup>८</sup> Read वैश्वैक.

<sup>११</sup> Read भाषेने.

- 102 मेरुडो हरिभक्तिमुधा[नि]धिः । [३७\*] इत्यादिविबुदे[र्व]-  
103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

*Fourth Plate ; First Side.*

- 104 जनितांजलिबंधया । [३८\*] कांभोजभोजकाङ्गकरहाटादि-  
105 पार्थिवैः । प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः । [३९\*] सीयं नी-  
106 तिजितादिभूपतितति[:\*] सुत्रामशाखी सुधीसार्थानां भुजतेज-  
107 सा खवशयन् 'कर्नाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-  
108 मतान् सङ्ख्य<sup>१</sup> शासन्सुदा (।) सर्वोर्वी<sup>२</sup> प्रचकास्ति वैकटपति-  
109 श्रीदेवरायाग्रणीः । [४०\*] शक्तिनेत्रकळंबेदुगणिते शकवत्सरे ।  
110 [झ]वसंवत्सरे पुष्ये माशि<sup>३</sup> वैशाखनामनि । [४१\*] पक्षे [व]-  
111 ऋक्षे पुष्यर्षे पुष्यायां 'हादसीतिथौ । श्रीवैकटेशपा-  
112 दाजसंनिधौ श्रेयसां निधौ । [४२\*] 'श्रीमत्श्रीवस्[ञ]गीत्रा-  
113 य वरापस्तंबसूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेभी-  
114 ष्टदाइने<sup>४</sup> । [४३\*] यजनादिमषट्कर्मभजनात्पावनात्मने । नि-  
115 त्थनैमित्तिकाचारनिर्मलखांसतृत्तये । [४४\*] मृष्टान्नदानसं-  
116 'तुष्टशिष्टाचारद्विजन्मने । अष्टादशपुराणार्थद्वष्टाश-  
117 यसरोरुहे । [४५\*] अवताराय वा[स्त्री]केरंशाय च बृहस्प-<sup>५</sup>  
118 ते[:\*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६\*] सूर्यदेवा-  
119 [र्य]भट्टस्य पौत्रायामित[तेजसे]<sup>६</sup> । उपटूरनंतभट्टपुत्रा-  
120 <sup>१०</sup>य्यातियशस्विने । [४७\*] तिरुवेंगळुनाथार्थपौराणीकविप-<sup>११</sup>  
121 स्थिते । पडवीडुमहारान्ये पळुवूर्कोट्टके स्थितं । [४८\*] [च]रग-<sup>१२</sup>  
122 [नपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

*Fourth Plate ; Second Side.*

- 123 दुस्यं (।) कलवेपत्तुश्रीमितं । [४९\*] अरुगुन्नमहाश्यामप्रा-  
124 चीभागसुपात्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्यां<sup>१३</sup>  
125 दिसि<sup>१४</sup> स्थितं । [५०\*] <sup>१५</sup>श्रीचातु[र]तत्रवाद्योस्तु पश्चिमा[शासुपात्रि]तं [।\*]

<sup>१</sup> Read कर्णाट.

<sup>४</sup> Read हादसी.

<sup>७</sup> Read 'नुष्ट.

<sup>९</sup> तेजसे appears to be corrected from कर्षिने ; compare below, line 138.

<sup>१०</sup> Read 'याति<sup>०</sup>.

<sup>१३</sup> Read 'पाडेदक्षिणस्यां.

<sup>१५</sup> The fourth syllable is indistinct and may be meant for *rva*, *rpu*, *rshu* or *rnu* ; read श्रीचातुर्व<sup>०</sup>.

<sup>२</sup> Read संख्य.

<sup>५</sup> Read श्रीमच्छ्रीवत्स.

<sup>६</sup> Read बृहस्पतेः.

<sup>११</sup> Read पौराणिक.

<sup>१४</sup> Read दिशि.

<sup>३</sup> Read माशि.

<sup>६</sup> Read दायिने.

<sup>१२</sup> Read अरुगुन्नपरंद्रामि.

- 126 तिमिरिग्रामराजस्य कौबेरी<sup>1</sup> दिग्गमाग्रतं<sup>2</sup> । [५१\*] ज्वरहर्त्ति-  
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विष्ठापाकाख्यसुधा[मं]  
 128 शोभितं शोभनैर्गुणैः । [५२\*] सर्वमान्यं चतु[ः\*]सीमासहितं च सम-  
 129 तंतः<sup>3</sup> । निधिनक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३\*] अक्षिण्य[र\*]-  
 130 गामिसयुक्तं<sup>4</sup> येकभोज्यं सभुद्धं<sup>5</sup> । वापीकूपतटाकैश्च क-  
 131 चारामैश्च<sup>6</sup> सयुतं । [५४\*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।  
 132 दानाधमनविक्रीतियोग्यं विनिमयोच्चितं<sup>7</sup> । [५५\*] परीतः प्रयते<sup>8</sup> छि-  
 133 ष्वैः पुरोहितपुरोगमैः । विविधैर्विबुधैः[ः\*] <sup>9</sup>श्रीथपथिकैरधिकै-  
 134 र्गिरा । [५६\*] <sup>10</sup>[ख्यातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-  
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः<sup>11</sup> । [५७\*] महादेवमहीदे[वप्र]-  
 136 <sup>12</sup>तिष्ठानिरतस्य ह । बलाळरायभूपालमनोभोतिप्रदाहनः<sup>13</sup> । [५८\*] विद्वज-<sup>14</sup>  
 137 <sup>15</sup>नद्धदांभोजकुलाभ्युदयभास्वतः । <sup>16</sup>श्रीनेल्लटुरिवीराख्यक्षेत्रस्थान-  
 138 वतस्सदा । [५९\*] वीरप्यनायकस्त्रापपौत्रस्याभिन्नकर्षिनः<sup>17</sup> । वेलूरिबी-  
 139 मनृपतेः (i) पुत्रस्यातियशस्त्रिनः [॥ ६०\*] श्रीमती लिंगभूपाल<sup>18</sup> विन्नमिमनु-  
 140 पालयन् । श्री[वी]रवै[क\*]टपतिमहारायमहीपतिः । सहिरंश्यपयोधा-  
 141 रापूर्वकं दत्तवास्तुदा ॥ [६१\*] विद्वान् विंशतभट्टाख्यः (i) रामयाभिध-  
 सूरिणे । स-  
 142 भापतिवरायास्त्रै शिल्पिने कामया[य] च । [६२\*] दत्तवान् भागमेकं  
 तत्<sup>19</sup> भोगाष्ट-  
 143 कसमन्वितं । <sup>20</sup>शासनो[ख्ये]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३\*]

*Fifth Plate.*

- 144 श्रीवेंकटपतिरायश्चितिपतिवर्यस्य कीर्तिधुर्य-  
 145 स्य(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहं-  
 146 द्रस्य । [६४\*] वेंकटपतिरायगिरा सरसमभाषीत्सभापतेः  
 147 पौत्रः । कामकीटिसुतो रामकवि[ः\*] शासनवांछयं ।<sup>21</sup> [६५\*] श्री-  
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

<sup>1</sup> Read कौबेरी.

<sup>4</sup> Read संयुक्तमेकं.

<sup>7</sup> Read योचितम्.

<sup>10</sup> The bracketed passage in l. 134 f. is engraved on an erasure.

<sup>11</sup> Read शिवशास्त्रां.

<sup>14</sup> Read विद्वज्.

<sup>17</sup> Read कर्षिणः.

<sup>20</sup> Read नोद्वेषन.

<sup>2</sup> Read °माश्रितम्.

<sup>5</sup> Read सभुद्धम्.

<sup>8</sup> Read प्रयतेः.

<sup>12</sup> Read °तिष्ठा.

<sup>15</sup> Read हृदयोज.

<sup>18</sup> Read भूपस्य.

<sup>21</sup> Compare p. 275, note 7.

<sup>3</sup> Read समन्ततः.

<sup>6</sup> Read कच्छारामैश्च संयुक्तम्.

<sup>9</sup> Read शीत.

<sup>13</sup> Read °दायिनः.

<sup>16</sup> Read °ट्टुरि.

<sup>19</sup> Read तु (?).

- 149 पयतनव[ः\*] मा[स\*]नमलिखदि<sup>1</sup> वीरणानुचस्ताम् । [६६\*] दानपा-  
 150 लनयोर्मध्ये दाना[त्रे]योनुपालनं [1\*] दाना[त्\*] स्वर्णमवाप्नोति  
 151 पालनादनुत्<sup>2</sup> पदं । [६७\*] स्वदत्ता[द्\*]द्विगुणं पुण्यं परदत्तानुपा-  
 152 लनं । पर[द्\*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८\*] स्वदत्ता  
 153 परदत्ता वा यो हरेत वसुंधरां । षष्टिं वर्षसहस्राणि<sup>3</sup>  
 154 विष्टायां जा[य]ते क्रिमिः । [६९\*] ऐकैव<sup>4</sup> भगिनी लोके सर्वे[वा\*]मेव  
 भूभु-  
 155 जां । न भोज्या न करपाद्या विप्रदत्ता वसुंधरा । [७०\*] साम्नायो-  
 [यं]  
 156 धर्मसेतुं<sup>5</sup> नृपाणां कालि कालि पालनीयो भवद्भिः [1\*] सर्वमिता<sup>6</sup>  
 157 [भ]ाविनः पा[रिर्वे]द्रान् [भू]यो [भूयो\*] याचते राम-  
 158 चंद्रः ॥ [७१\*]  
 159 श्रीर्विकटेश<sup>7</sup> [॥\*]

No. 40.— KARHAD PLATES OF KRISHNA III.;  
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at Karhād in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Ānandāśrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kankēm (ll. 62 and 65), situated in the district of Karahāṭa and belonging to the Kalli group of twelve (l. 61 f.), by Kṛṣṇaparāja (v. 24), who was also called Akālavarsha and Vallabha (l. 55), and who was Kṛṣṇa III. of the Rāshtrakūṭa family. The grantee was Gaganasīva (ll. 61 and 65), who was versed in all the *Sivasiddhāntas*. He was the pupil of Īśānasīva of Karahāṭa (l. 59 f.),—the modern Karhād;— and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Śaka year being 880 *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:— “Śaka-Samvat 880 expired by the southern luni-solar system *was* Kālayukta, and the equivalent of the date is

<sup>1</sup> Read °लिखदिदं.

<sup>4</sup> Read सहस्राणि.

<sup>7</sup> Read °नेतान्.

<sup>2</sup> Read दानाच्छेदी.

<sup>5</sup> Read एकैव.

<sup>6</sup> This word is engraved in large Telugu characters.

<sup>3</sup> Read °दच्युतं.

<sup>6</sup> Read °सेतुं पाचां.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*vis.* on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj— a conjunction at which the *tithi* is called Vāruṇi— is very auspicious,<sup>1</sup> so that donations *etc.*, made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dêôli near Wardhâ which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājaḥ*, we have in the Karhād plates (v. 6) *tuṅga-yasaḥ-prabhāvāḥ*. Still the reading of the Dêôli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasārī grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāshtrakūtas sprang from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Kṛishṇa I. was called Śubhatuṅga; Gōvinda III., Jagattuṅga; and Śarva or Amōghavarsha, Nṛipatuṅga. Then in the description of Dantidurga we have one verse more than in the Dêôli plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about Nṛipatuṅga or Amōghavarsha, who therein is represented, as in the Navasārī grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amōghavarsha, the Baddiga of the Khârêpāṭaṅ grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dêôli plates ends with the coronation of Kṛishṇa III.; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-ājñā-vata*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrārjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chêdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Paraśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chêdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Kṛishṇa, must have been a ruler of Chêdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amōghavarsha, the father of Kṛishṇa, is in the Karḍâ plates represented to have married Kandakadêvi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;<sup>2</sup> and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

<sup>1</sup> "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayōga. In the former case the *tithi* is called *Mahādruṇi*, and in the latter *Mahāmahādruṇi*."

<sup>2</sup> *Ep. Ind.* Vol. II. p. 304.

Sahasrārjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Rāshtrakūṭas also do not occur therein. The following is a list of those princes :—

1. Kōkkala, whose daughter was married to Akālarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kōkkala and therefore brother of the above.
4. Aṅgaṇadēva, his son, whose daughter Vijāmbā was married to Indra-Nityavarsha.
5. Yuvarāja, whose daughter Kandakadēvi was the wife, or one of the wives, of Amōghavarsha-Baddiga according to the Karḍā plates.
6. Sahasrārjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadēva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chēdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlāṇa's *Sūktimuktāvalī*, attributed to Rājāsēkhara :—

नदीनां मेकलसुता नृपाणां रषविवहः । कवीनां च सुरानन्दसैदिमखलमखलम् ॥

"Of rivers the Mēkalasutā (i.e. Narmadā), of kings Raṇavigraha, and of poets Surānanda, are the ornaments of the country of Chēdi." Jagattuṅga's maternal uncle and father-in-law is called Śaṅkaragaṇa in the Karḍā plates; but that is probably a mistake. The name Śaṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kōkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chēdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhād plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chōḷa race and placed its country under his own dependents, and that, having made the Chēranma, the Pāṇḍya and the Siṃhala his tributaries, he erected a triumphal column at Rāmésvara (v. 35). The statement about the conquest of the Chōḷas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkuṅṅam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.<sup>1</sup> These inscriptions are dated in the seventeenth and nineteenth years of Kaṅṅaradēva, and he is there spoken of as the conqueror of Kachchi (or Kāñchīpura) and Tañjai (identified with Tañjāpura or Tañjāvūr, i.e. Tanjore). This last was the capital of the Chōḷa princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,<sup>2</sup> and there are two more in South Arcot. Kaṅṅaradēva is evidently Kṛishṇadēva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yādava dynasty is in several inscriptions called Kanhara or Kanhāra. The very fact that so many inscriptions in the country governed by the Chōḷas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dēōḷi plates, Būtuga or Būtayya, the same as the Bhūtārya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Ātakūr<sup>3</sup> to have assisted Kannaradēva in destroying Rājāditya, the Chōḷa prince. But the conquest of the Chōḷa country was effected after Śaka-Saṃvat 862, the date of the Dēōḷi grant, since it is not mentioned in it, and before Śaka-Saṃvat 880, the date of the Karhād grant. As the destruction of Rājāditya is

<sup>1</sup> Ab v., Vol. III. pp. 282-85.

<sup>2</sup> Above, p. 81.

<sup>3</sup> Ep. Ind. Vol. II. p. 178.

alluded to in the Ātakūr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarāja's occupation of the Chōla country. For it was issued while he was encamped with his victorious army at Mēlpāṭī for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtaṇḍa, Kṛishṇēśvara and others (ll. 57 to 59). The Mēlpāṭī where he was encamped for settling the southern provinces, must be Mēlpāḍī in the Chittūr tāluka of the district of North Arcot.<sup>1</sup> Whether there are now any temples at Mēlpāḍī or in the vicinity corresponding to those, to construct which was another of the objects of the Rāshṭrakūṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pāllava country, however, was effected before, since we have a mention of it in the Dēōlī plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅki some miles to the south-east of Karhād, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandūr, and on the west by a third called Āḍhī. The Kaṅkēm of the grant is therefore the modern Kaṅki; Pēndurēm, Pandūr; and Āḍhēm, Āḍhī. The river in the vicinity is, I am told, now called Agraṇī; but the Kṛishṇavēṇā, which corresponds to the Prākṛit form Kanhavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛishṇā after its confluence with the Yerla. There is also a village of the name of Kallī in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

|           |             |                          |
|-----------|-------------|--------------------------|
| 1. Kallī. | 5. Āḍhī.    | 9. Khaṭāv.               |
| 2. Kaṅki. | 6. Salgar.  | 10. Nignūr.              |
| 3. Ājūra. | 7. Bēkōṅki. | 11. Pandrēgām (Pandūr?). |
| 4. Sijūr. | 8. Titūr.   | 12. Tāvṣī.               |

TEXT.<sup>2</sup>

First Plate.

- 1 श्री<sup>3</sup> [॥\*] स जयति जगदुत्सवप्रवेशप्रथमपरः करपत्नवी सुरारैः । लसद-  
मृतपयःकणांकलक्ष्मीस्तनक-
- 2 लशाननलम्बसंनिवेशः<sup>4</sup> ॥ [१\*] जयति [च] गिरिजाकपोलविम्बादधिगतपच-  
विचि[चित्त]भभित्तिः<sup>5</sup> । <sup>7</sup>तपुरविज-
- 3 यिनः प्रियोपरीधावृत्तमद[न]भयदानशासनेव ॥ [२\*] श्रीमानस्ति नभस्तलै-  
कतिलकस्त्रैलोक्यनेचीस्ववी देवो
- 4 मन्मथवान्भवः<sup>6</sup> कुमुदिनीनाथः सुधादीधितिः । [नि]ःशेषामरतर्पणार्थिमततनु-  
प्रचीयतासंज्ञते-

<sup>1</sup> Above, p. 140, and Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 155.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read लम्ब.

<sup>5</sup> Read विम्बा<sup>o</sup>.

<sup>6</sup> Read तांस.

<sup>7</sup> Read त्रिपुर.

<sup>8</sup> Read कान्मः.



- 5 यस्यांशः शिर[सा] 'गुणप्रियतया नूनं धृतः शम्भुना ॥ [३\*] तस्माद्विका-  
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 अक्षरदलनः 'परिपूरिताशः । उवीत्त्वाप्रवाह इव दर्शितशुद्रपक्षः<sup>१</sup> प्राप्यर्तत'  
चितितले चितिपा-
- 7 लक्ष्मः ॥ [४\*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीनां गण इव यदुवशी  
दुग्धसिन्धूयमाने । अधिग-
- 8 तद्हरिनीलप्रोक्षस[न्न]ायकश्रीरशिथिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५\*]  
उद्धृतदै[त्य]कु-
- 9 'लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्युदयः पुराणः । तद्दृग्जा जगति [तु]ंगय-  
शः[प्र]-
- 10 भावास्तु[ग]ा इति [चि]तिभुजः पृथिता<sup>२</sup> वभूवुः ॥ [६\*] चितितलतिल-  
कस्तदन्वये च क्षतरिपुदन्तिघटीजनिष्ट<sup>३</sup> र-
- 11 दः । [त]मनु च सुतराद्रुकूटनाम्ना भुवि विदितीजनि राष्ट्रकूटवंशः ॥  
[७\*] तस्मादस्तिवनिताकुचधारहार-
- 12 नीहारभानुरुदगादिह दन्तिदुर्गाः । एकं चकार 'चतुरव्युपकण्ठसीम क्षेत्रं  
य एतदसिलांगलभि[न्न]दुर्गाः ॥ [८\*]
- 13 सुस्निग्धां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढोदारफलां समान्वितजन-  
आन्तिव्यपीहक्षमा<sup>४</sup> ।
- 14 यश्चालुक्चकुलांलपालवंल[य]ादुष्टुत्य<sup>१०</sup> लक्ष्मीलतां सिक्तां दन्तिमदाभुभिः<sup>११</sup> स्त्रिर-  
पदासक्तिं स्ववंशेकरोत् । [९\*]
- 15 तस्मा[त्]दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुद्धैः ।  
अस्कारितेश्वरस्य-
- 16 हेर्ष्वसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०\*] गोविन्दराज  
इति तस्य वभूव<sup>१२</sup> [न]ाज्जा स-

*Second Plate; First Side.*

- 17 नुस्त्र [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरूपमे विनिवेश्य [स]म्ब-  
[क्त]ा[न्न]ाज्यमीश्वरपदं शिथिली-

<sup>१</sup> Read गुणप्रिय<sup>०</sup>.

<sup>२</sup> Read प्रावर्तत.

<sup>३</sup> Read प्रक्षिता वभूवुः.

<sup>४</sup> Read चतुरव्युप<sup>०</sup>.

<sup>५</sup> Read 'दाभुभिः.

<sup>६</sup> Read परि<sup>०</sup>.

<sup>७</sup> कुच is corrected by the engraver from कुषा.

<sup>८</sup> दन्ति is corrected by the engraver from दान्ति.

<sup>९</sup> Read चनाम्.

<sup>१०</sup> Read 'क्षया.

<sup>११</sup> Read 'क्षया.

- 18 चक्रार ॥ [११\*] १ओ[त]स्तपसु[त्रि]तये[न्दु]वि[स्व]लीलो[द]याद्रेः<sup>१</sup> कलिबल-  
भाख्यात् । ततः कतारातिमदेभभंगी
- 19 जातो जग[त्तु]गम्भगाधिराजः ॥ [१२\*] तस्मूनुसनतनृपो [नृ]पतुंगदेवः सो-  
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो माथ्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्भमिव खर्वयितु<sup>२</sup> व्यधत्  
॥ [१३\*] चालुक्ववंशं दहता<sup>३</sup> य-
- 21 दीय[प्र]तापवज्जेरभिलक्ष्यजन्मा<sup>४</sup> । १ब्रह्माण्डभाण्डोदर --- नाद्यापि विश्रा-  
न्तिसुपैति श[ब्द]ः<sup>५</sup> ॥ [१४\*]
- 22 त[स्वो]त्सर्जित[गू]र्जरो हतहटकाटोहटश्रीमदी गौडानां विनयव्रतार्पणगुरुः  
सामुद्र(१)निद्राहरः ।
- 23 हारस्थांगकलिंगगांगमगधैरभ्यर्चिताश्चिरं सुनुस्मृतवाग्भुवः परिवृढः श्रीकृष्ण-  
राजोभ[वत्] ॥ [१५\*]
- 24 अभू[ञ्ज]म्बतुंग<sup>६</sup> इति प्रसिद्धस्तदंगजः स्त्रीनयनासृतांशुः । १अलक्षराज्यः स  
दिवं विनिन्द्ये दिव्या-<sup>१०</sup>
- 25 गनाप्रार्थनयेव<sup>११</sup> धात्रा ॥ [१६\*] तन्नन्दनः क्षितिमपालयदि[न्द्र]राजो य-  
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्पुरैव मदनेन, पिनाकपाणिक्तीपाग्निना निजतनुः क्षयते<sup>१३</sup> क्ष  
भक्ष ॥ [१७\*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा<sup>१४</sup> । राम इव रामणीयकमहानिधिर्हृशरथा-  
[ञ्ज]ातः ॥ [१८\*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[ङ्ग]तस्य तस्यानुजो मनुजलोकललामभूतः ।  
राज्यं दधे मद[न]-
- 29 सौख्यपिलास[कन्दो]<sup>१५</sup> गोविन्द[रा]ज इति विन्नुतनामधेयः ॥ [१९\*]  
[सो]प्यंयनानयनपाञ्चनिरुद्धवु-<sup>१६</sup>
- 30 द्वि[स्व]र्गासंगविमुखीकृतसर्व्वसत्व[ः] । [दीप](१)प्रक्तीपद्विषमप्रकृतिः<sup>१६</sup> श्रथांगः  
प्रापत्स्यं

१ Read ०पय; चितये<sup>०</sup> is corrected by the engraver from चिततये<sup>०</sup>.

२ Read विष्ण.

३ Read ०खम्.

४ Read ०जगपुङ्ग.

५ The न of ०नयेव is entered below the line.

६ Read वक्ष.

७ Read विषम.

८ Read खर्वयितुं.

९ Read ब्रह्माण्ड.

१० Read अलक्ष.

११ Read विद्या.

१२ Read दहती.

१३ Read शब्दः.

१४ Read दिव्याङ्गना.

१५ Read क्षियते.

१६ Read वु.

- 31 सहजतेजसि जातजाद्ये ॥ [२०\*] साम[न्तै]रथ रहरा[ज्य]महिमालम्बार्धम-  
भ्यर्थितो<sup>१</sup> देवेनापि पि-
- 32 नाकिना हरिकुलोक्ता[सै]षितो<sup>२</sup> प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-  
सुंगात्मजीमो-

*Second Plate; Second Side.*

- 33 'धवाकपेयूषाब्धिरमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१\*] धर्मं मनुष्यमर-  
कर्मणि कार्त्त[वी]-
- 34 यो वीर्यं 'वलिर्जनम[नो]हरणे दिलीपः [१\*] उच्चै[ब्धिरन्त]नयशांसि हर-  
नपीत्यं वृक्षेषु नम-
- 35 च[रि]ती विनयेन [यो]भूत् । [२२\*] किमिव सुक्त[त]राशेर्ब्ध[र्ष्य]ते<sup>३</sup> तस्य  
चिचं युधि रिपुभिर[शे]वैर्वीक्षितो
- 36 भव्यमानैः । वियति निकटवर्त्ती यस्य जातः सहायः प्रणतहरिविरिञ्चा-  
भ्यञ्जित[स]न्द्रमै[लि]:<sup>४</sup> ॥ [२३\*]
- 37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [सू]नुः । यः शक्तिधरः स्वामी  
कुमा[र]भावेव्यभू[ङ्ग]-<sup>५</sup>
- 38 वने ॥ [२४\*] [र]ामहत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेष (रामेष)  
। [जननीपत्नी]गुरुरपि
- 39 येन सह[स्र]ार्जुनो [विजि]तः ॥ [२५\*] श्रीरहराज्यपुरवररक्षापरिखां मदेन  
यस्यान्नां । विपुलां विलम्ब-
- 40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६\*] येन मधुकैटभाविष पुन-  
रुत्तमनौ जनीपमर्दाय ।
- 41 श्रीवल्लभेन [नि]हतौ भुवि द[न्ति]गवप्पुगौ दु[ष्टौ] ॥ [२७\*] र[ज्ज]ाम-  
क्षवि[षट्ठ]मसुद[स्य] निहितेन योक्त-
- 42 त सनाथां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीञ्च ॥ [२८\*] परि-  
मलितास्त्रिगपत्तवविपत्ति-
- 43 रासीन्न विस्मयस्थानं । विस्फुरति [य]थापे शोषितविहेषिगांगीचे ।  
[२९\*] यस्य परुषेक्षिताखिल-
- 44 दक्षिणदिग्दुर्गविजयमाकर्ष्य । गलिता गूर्वरुद्धयात्का[ल]जरचिचकूटाया ॥  
[३०\*] अनमन्ना पूर्वाप-

<sup>१</sup> Read °लम्बार्ध°.

<sup>२</sup> Read वलि°.

<sup>३</sup> Read °भावेव्यभू°.

<sup>४</sup> Read °सैषिषा.

<sup>५</sup> Read राशि°.

<sup>६</sup> Read °वाब्धि°.

<sup>७</sup> Read मौषिः.





- 45 रजलनिधिहिमशैलसिंहलहीपात् । [यं] जनकाज्ञा[वश]मपि . मण्डलिनसङ्घ-  
दण्डभयात् ॥ [३१\*] क्षिण्व[श्च]।  
46 मरुचा 'प्रलम्बभुजया पीनायतीरस्कया मूर्च्छा कीर्त्तिलताहितामृतजलैर्वृत्तैश्च  
सत्वोद्भवैः ।  
47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वम्भराभ्युदृती शा[न्ते ध]।[न्नि] लयं  
गतः प्रशमिनामायः क्त-  
48 तार्थः पिता ॥ [३२\*] [ह]स्ते नृत्तसुरांगने सरभसं दिव्यर्षिदत्ताग्निवि'  
श्रीकान्तस्य नितान्त[तो]षितह-  
49 [रे] रा[न्य]।भिषेकौशवे । 'यस्या[वहकरग्रहीय]मभवत्कम्पानुरागोदयादिकन्याः  
स्वसमर्पणा-

## Third Plate.

- 50 र्थमभवत्त[न्]।नुकूलप्रियाः ॥ [३३\*] सुप्ताः केपि निजासदाहुषधतः केचि-  
त्यतिष्ठापिताः केप्य[न्वी]न्यविभेदती  
51 [वि]रलिताः केचित्तु सं[ज्ञे]षिताः । येनात्पूर्जितग्रन्थतन्त्रपतिना' वर्णा  
इवीचावचां नीता [म]ण्डलिनो दशां सुमहत्तस्मि-  
52 ङिं पद[स्त्रे]च्छता ॥ [३४\*] क्त्वा दक्षिणदिग्जयोद्यतधिया श्रीलान्वयो-  
न्मूलनं तद्भूमिं 'निजधृत्यभर्गपरितचेरन्मपा-  
53 ष्टादिकान् । येनो[र्षी]स्यह सिंहलिन करदान्मण्डलाधीश्वरा[श्च]स्तः  
कीर्त्तिलतांशुरप्रतिक्रतिस्तम्भश्च [रेमेश्वरे]<sup>९</sup> । [३५\*] [स च]  
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीघवर्षदेवपादा[नु]ध्यातपरमभट्टारक-  
महाराजाधि-  
55 राजपर[मेश्व]र[र]श्रीमदकालवर्षदेवः पृथ्वीवज्रभश्रीमद्वज्रभनरेन्द्रदेवः कुशली  
सर्वानिव यथासम्बध्य-<sup>7</sup>  
56 मानकाग्राह्यपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकीपयुक्तकान्समादिशत्यस्तु वः संवि-  
दितं यथा शक[नृ]पक्त-  
57 ल[।\*]तीत[सं]वत्सरशतेष्वष्टल[श्री]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[।]लानुवहुल-  
च[यो]दस्तां<sup>८</sup> वुधे दक्षिणदि-  
58 [कु]ण्डलानि मृत्वे[भ्यो] जीवनं कर्त्तुं<sup>९</sup> मंडलेश्वरसर्वस्वानि प्रतिग्रहीतुं<sup>१०</sup> काल-  
प्रियगण्डमात्तंण्डलेश्वरा-

<sup>1</sup> Read प्रसन्न.<sup>2</sup> Read शिषि.<sup>3</sup> Read यसावह°.<sup>4</sup> Read शब्द.<sup>5</sup> Read वर्ग.<sup>6</sup> Read रामेश्वर.<sup>7</sup> Read संवध्य°.<sup>8</sup> Read वहुलपयीदस्तां वुधे.<sup>9</sup> The *concealers* of कर्त्तुं runs into the वु which stands over it; read मण्डलेश्वर.<sup>10</sup> चहीतुं is corrected by the engraver from °ग्रहीतुं.

- 59 स्नायतनामि निष्पादयितं मेष्पाटीसमावासितन्नीमश्चिज्यकाटकेन मया कर-  
हाटियवस्कले-
- 60 [ख]रस्त्रानपतिकरजखेटसंतत्रिविभिर्गर्भतेशानशिव्वाचार्यशिव्याय<sup>1</sup> महातपस्विने सक-  
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(र) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(वा)-  
सनाच्छादननिमित्तं कर-
- 62 <sup>2</sup>हाटविषयप्रतिवक्षकस्त्रिहादशकात्तर्गतः कर्केनामा ग्रामः सप्तचमालाकुलः  
सधान्यद्विरश्यादेयः
- 63 सदण्णदीपदशापराधः सर्वोत्पत्तिसहित पाचन्द्राङ्कबन्धस्यो मया दत्तः ।  
यस्य पूर्वतः कन्दवन्ना
- 64 [नदी] [1\*] दक्षिणतः [पेंदु]रें । पश्चिमतः आर्टेनामा ग्रामः । उत्तरतः  
सैव कन्दवन्ना नदी [1\*] एवं चतुराघाटवि-
- 65 शृङ्गं कर्केसंग्रकं ग्रामं गगनशिवस्व स्रपतः कर्षयती भुञ्जती भोजयती  
वा न केनचिद्दशाघातः का-
- 66 यः । यश्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तश्च ॥  
षष्टिवर्षस[ह]स्र[1\*]शि स्वर्गे तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[नु]म[न्त]ा च तान्धे[व] नर[के] वसेत् ॥  
[३६\*] सा[म]ान्दीयं धर्म[सेतु]र्नृपाणां काले काले [प]ाण[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[वं] भाविभः<sup>4</sup> पार्थिवे[न्द्र]ाभूयो<sup>5</sup> भूयो याचते राम-  
भद्रः ॥ [३७\*] यो[स्वग्नेन] लिखितमिति [1\*]

## TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śarabhu (Śiva)—verily on account of his love for excellent qualities.

<sup>1</sup> Read शिव्याय.<sup>2</sup> Read चव.<sup>3</sup> Read कर्के.<sup>4</sup> Read भाविनः.<sup>5</sup> Read भूयो.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.<sup>1</sup>

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;<sup>2</sup> and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Krishna**) became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tuṅgas**.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshtrakūṭa** family became known in the world by the name of (*his*) son **Rāshtrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Krishnarāja**, protected this earth,—he who constructed temples of **Īsvara** (**Śiva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad<sup>3</sup> of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nripatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishnarāja**, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāta**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

<sup>1</sup> The epitheta here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

<sup>2</sup> The epitheta *adhigata-haricāla-prōllasan-śyaka-śrīṭh* and *adhīhila-gūṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

<sup>3</sup> Compare above Vol. III. p. 17, note 5.—E. H.]



sleep, and whose command was honoured (*i.e.* obeyed) by the Aṅga, the Kalinga, the Gāṅga and the Magadha, waiting at his gate.

(V. 16.) He had a son known as Jagattuṅga, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) Indrarāja, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born Amôghavarsha,—as Rāma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,<sup>1</sup> as that of the other by the breaking of the bow of Rudra,<sup>2</sup> and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of Gôvindarāja, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,<sup>3</sup> and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king Amôghavarsha, the son of Jagattuṅga, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Baṭṭas, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of Hari (Kṛishna), ascended the glorious thrones of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kārtavīrya, in valour a Bali, in attracting the hearts of men a Dillpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when— O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vishnu) and Viriñcha (Brahmā), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramēśvara (Śiva), was born a son, the prosperous king Kṛishnarāja, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, Śaktidhara and Svāmin.<sup>4</sup>

(V. 25.) He conquered Sahasrārjuna, though he was an elderly relative of his mother and his wife,—(Sahasrārjuna) whose thousand arms were cut off by Rāma (*i.e.* Paraśurāma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*vis.* Kṛishnarāja) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands.<sup>5</sup>

<sup>1</sup> [This may refer to a war with the Chēra king, whose crest was a bow; compare *South-Indian Inscriptions*, Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

<sup>2</sup> *Raudra-dhanur-bhāṅga* has two meanings.

<sup>3</sup> The epithet *dōsha-prakōpa* etc. has two meanings, one physical and the other political. So also *tējas* in *sahaja-tējasi* has to be taken in two meanings.

<sup>4</sup> These are three of the names of the god Kārttikēya. The words are to be interpreted also in their ordinary sense as above.

<sup>5</sup> *Bhujadvay-dkalita* etc. is to be interpreted in two ways.

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## ADDITIONS AND CORRECTIONS.

- Page 2, line 23 f., for “denoting the *nakshatra* under which the god Vishnu was born,”  
read “denoting the *nakshatra* under which Rāmānuja was born.”
- „ 120, text line 22.—The reading *jalahara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly *jalahara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.’s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.
- „ 122, text line 22.—Prayāga on the Vēṇī also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.—F. Kielhorn.
- „ 179, line 10, for Perumānaḍigal, read Perumānaḍigal.
- „ 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.
- „ 233, line 1, for वल्लभ, read वल्लभः.
- „ 235, text line 57, for प्रमः, read घृमः.
- „ 237, footnote 3, for म, read मे.

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Pâṇḍya Grant of Neḍuñḍaiyaṅ. By the same.  
Piṭhâpuram Plates of Vîra-Chôḍa. By H. Krishna Sastri.  
Copper-plates of Tribhuvanachakravartin Kôṇêrimaikonḍâṅ. By T. P. Krishnasvami.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous Raṭṭas, fell down themselves.

(V. 27.) He, Śrīvallabha, killed the wicked Dantiga and Vappuga, who seemed to be (*the two demons*) Madhu and Kaitabha, risen again on earth to torment men.

(V. 28.) He planted in Gaṅgapāṭī, as in a garden, the pure tree Bhūtārya, having uprooted the poisonous tree Rachhyāmalla.

(V. 29.) While his prowess, which destroyed numbers of Gāṅgas, his enemies, as the heat dries up the stream of the Gaṅgā, was glowing, it is no matter for wonder that the Pallava (*king*) Anṅiga was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).<sup>1</sup>

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about Kālañjara and Chitrakūṭa vanished from the heart of the Gūrjara.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the Himālaya to the island of Simhala bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* Viṣṇu), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Viṣṇu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.<sup>2</sup>

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the Chōlas, given their land to his own dependents, and made the lords of great countries, *viz.* the Chēranma,<sup>3</sup> the Pāṇḍya and others, along with the Simhala, his tributaries, he erected a high column at Rāmēśvara, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Akālavarshadēva Prithivīvallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the governors of districts and heads of

<sup>1</sup> There is a play here on the words *pradīpa*, *parimalita*, *Gāṅga* and *Pallava*.

<sup>2</sup> The second half of this verse has a double meaning.

<sup>3</sup> [This seems to be a Sanskritised form of the Tamil *Sēraṇḍa*, 'the Chēra king.'— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) "Be it known to you that, while my glorious and victorious army is encamped at **Mélpāṭi** for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kālapriya**, **Gaṇḍamārtaṇḍa**, **Kriṣṇeśvara**, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tīthi* of the dark fortnight of **Phālguna** of the (cyclic) year **Kālayukta**,— I have granted the village named **Kaṅkēṃ**, one of the **Kalli** group of twelve (villages), situated in the district (*vishaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Sivasiddhāntas*, the pupil of the preceptor **Īśanaśiva**, who is the head of the establishment of **Valkalēśvara** in **Karahāṭa** and is an emigrant from the **Karañjakhēṭa** group (of villages),<sup>1</sup> for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārtiki** (i.e. the full-moon *tīthi* of **Kārtika**),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure."

(L. 63.) To the east of this (village) is the river **Kanhavannā**; to the south, (the village of) **[Pēndu]rēm**; to the west, the village named **Āṇṭhēm**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēṃ**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said :—

(V. 36.) "He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell."

(V. 37.) "Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings."

(L. 68.) Engraved by **Yô[syagma]**.

#### • No. 41.— KOTTAYAM PLATE OF VĪRA-BAGHAVA.

BY V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{1}{8}$ " in breadth by 4 $\frac{1}{8}$ " in height and which is in the possession of the Syrian Christians at **Kōṭṭayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a *conclr* is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.<sup>2</sup> Mr. Kookel Keloo Nair also attempted a version of the grant.<sup>3</sup> In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

<sup>1</sup> [Or perhaps— 'a descendant of the (spiritual) lineage of (the *maṭha* at) **Karañjakhēṭa**.— E. H.]

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. XIII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

<sup>3</sup> *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, *viz.* Malayalam and Vattejuttu. The Vattejuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vattejuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jatilavarman<sup>1</sup> and the small stone inscription which I have published from a photograph along with those plates.<sup>2</sup> To the second class belong the Tirunelli plates of Bhaskara Ravivarman<sup>3</sup> and the Cochin plates of the same king.<sup>4</sup> The Kottayam plates of Sthānu Ravi<sup>5</sup> contain both of these two varieties of the Vattejuttu character. The last two sides resemble the Madras Museum plates of Jatilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *d*, *ñ*, *ṇ*, *t*, *ṇ* and *r*. If we could ascertain why the last two sides of the Kottayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vattejuttu alphabet coexisted or not. There is, however, very little doubt that the Vattejuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vattejuttu letter has not yet been found in any other inscription. This is the *é* of *Īrānādu* (L. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayalam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vattejuttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayalam alphabet. The following is a list of all the words written in this character :—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *āyiy=āyi* in line 2.

L. 3. *śrī-Vīra-Rāghava-sakravattī*.

L. 3 f. *tiruv-irāchyam chellā*°.

L. 5. *hāni* of *Rōhāṇi*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayalam.

L. 9. *pañcha-vādyamum saṁskṛtum paḡal-viḷakkum*, and *aintōlamum*.

L. 11. *aiṁ-kammāḷareyūm aḡima kuḡuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḡa* of *koṇḡ=alānnu*.

L. 14. *śakkarayō*°, *kasturiyō*°, *viḷakkennayōḡu*, and *iḡayil*.

L. 16. *viśēhāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēḡ=āḡa* and *ḡa=kkuḡuttō*°.

L. 20 f. *chandr-ādikshyaka*°, and *nāḷekku kuḡuttōm*.

L. 22. *Nambi Chāḡeya*, *kaiy=ē*°, and *ḡtu*.

<sup>1</sup> *Ind. Ant.* Vol. XXII, p. 70.

<sup>2</sup> *ibid.* Vol. XX, p. 290.

<sup>3</sup> *ibid.* p. 67.

<sup>4</sup> Above, Vol. III. Plate opposite p. 72.

<sup>5</sup> A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḡai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō=Ṭṭānu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *taddhava* of the Sanskrit *Gupta*, was the word that followed *Iravi*.



The Malayalam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayalam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, *vis.* in *aintōla* (for *andōla*) (l. 9) and in *aiṁ-kammālar* (l. 11). Probably the engraver was only accustomed to Vaṭṭeḷuttu, but not well conversant with Malayalam. The Tamil rough *r* is used twice, while in all other cases the Vaṭṭeḷuttu form occurs. These are: *ru* in *peru* (l. 7) and *rā* in *pēr-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayalam, *i.e.* by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayalam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayalam forms, of which the following deserve to be noticed: *irunnaruḷa* (l. 5) (for *irundaruḷa*), *alannu* (l. 12) (for *alandu*); *pāvāḍa* (l. 9) (for *pāvāḍai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *śakkara*, *enna*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśēshāl* (l. 16) (for *viśēshāt*). *Kōyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājārāja I.<sup>1</sup> the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayalam. Of the words mentioned above, *pāvāḍai*, *kuḍai* and *parai* occur also in the Cochin plates.<sup>2</sup> The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayalam, suggests that the Kōṭṭayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumadu* and *perumadu*<sup>3</sup> occur in the latter. This again points to the same conclusion. The transitional form *enṇinra* (l. 13), which resembles the *ṣeyyinra* of the Cochin plates,<sup>4</sup> also deserves to be noted.

The inscription belongs to the reign of Vira-Bāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraḷa-Chakravartin. It is dated on the day of the *nakshatra* Rōhiṇī, a Saturday, which corresponded to the twenty-second day of the solar month Mīna of the year during which Jupiter was in Makara. On this day the king, while residing in the great palace,— probably at Koṇṇūḷūr, which is mentioned further on (l. 15),— conferred the title of Manigrāmam and certain honours and rights connected therewith on Iravikkorṇaṅ<sup>5</sup> of Magōdaiyarpaṭṭiṇam, who was also called Śēramāṅ-lōka-pperuṅ-jetti.<sup>6</sup> The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city— by which we have probably to understand Koṇṇūḷūr— and defines the limits within which his authority was to extend over Koṇṇūḷūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śēramāṅ-lōka-pperun-dattāṅ, *i.e.* 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.<sup>7</sup> Dr. Burnell,<sup>8</sup> speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

<sup>2</sup> Above, Vol. III. p. 68, text lines 9 and 10.

<sup>3</sup> *ibid.* p. 68, text line 14.

<sup>4</sup> *ibid.* p. 67.

<sup>5</sup> The name Iravikkorṇaṅ is evidently a vulgar form of the Tamil Iravikkorṇaṅ, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korṇaṅ* would have to be doubled in this compound.

<sup>6</sup> Dr. Gundert has explained this name as 'the great merchant of the Chēramāṅ world.' The meaning of this curious title is probably 'the great merchant (*ṣeṭṭi*) of the world (which belongs to) the Chēra king.'

<sup>7</sup> From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

<sup>8</sup> *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Kṛishṇa Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,<sup>1</sup> this categorical assertion rests on the assumption that both the Kōttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.<sup>2</sup> In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōttayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ṭa*, *ta*, and *ya* differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription<sup>3</sup> dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,<sup>4</sup> resembles the corresponding symbol in the Tirunelli plates.<sup>5</sup> The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 266, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Samvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,<sup>6</sup> and with Jayasimha, the father of Ravivarman *alias* Kulaśēkhara of the Aruḷāla-Perumāl and Raṅganātha temple inscriptions.<sup>7</sup> As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palæography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of Manigrāmam on the merchant Iravikkorṇaṅ. Similarly Añjuvaṅnam was bestowed by the Cochin plates on the Jew Joseph Rabbān.<sup>8</sup> The old Malayālam work *Payyanūr Paṭṭōla*,<sup>9</sup> which Dr. Gundert considered 'the oldest specimen of Malayālam composition,' refers to Añjuvaṅnam and Manigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōttayam plates of Sthāṇu Ravi both Añjuvaṅnam and Manigrāmam are frequently mentioned.<sup>10</sup> Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

<sup>1</sup> *ibid.* Vol. XX. p. 289.

<sup>2</sup> *ibid.* Vol. XXII. p. 139.

<sup>3</sup> No. 275 of 1895 in Dr. Hultzsch's *Annual Report for 1894-95*.

<sup>4</sup> The *ai* of *Aiyapoḷil* in l. 4.

<sup>5</sup> *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

<sup>6</sup> Above, p. 146, note 2.

<sup>7</sup> Above, pp. 145 and 148.

<sup>8</sup> Above, Vol. III. p. 67.

<sup>9</sup> Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii.

<sup>10</sup> See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day”<sup>1</sup> and “to receive the landlord’s portion of the rent on land.” “If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it.” To Añjuvañnam and Mañigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Paññōla* it appears that Añjuvañnam and Mañigrāmam were semi-independent trading corporations like the Vajañjiyar who will be noticed below.<sup>2</sup> The epithet *śeṭṭi* (merchant) given to Ravikkoṭṭaṅṅ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvañnam and Mañigrāmam were, as was believed by Dr. Gundert and others,<sup>3</sup> Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell<sup>4</sup> that the plate of Vīra-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvañnam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvañnam and Mañigrāmam very often. The Cochin plates did not create Añjuvañnam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkoṭṭaṅṅ. Therefore Añjuvañnam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkoṭṭaṅṅ was a Christian by religion. But his name and title give no clue in this direction,<sup>5</sup> and there is nothing Christian in the document except its possession by the present owners.

Ravikkoṭṭaṅṅ was to have authority over Koḍuñḡūlūr, which is the present Koḍuñḡālūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpaṭṭinam. In Dr. Gundert’s translation this place is spelt Mahōdēvarpaṭṭinam.<sup>6</sup> This has been further changed into Mahādēvarpaṭṭinam.<sup>7</sup> The Śaiva saint Sundaramūrti Nāyaṅār mentions in his *Dēvāraṅṅ* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkalam near Cranganore.<sup>8</sup> In an inscription of the Ohōla king Rājādhirañjadēva, Rājēndra-Chōla, one of his predecessors, is said to have captured “Magōdai in the west.”<sup>9</sup> In Śēkkiḷār’s *Periyapurāṇam* Magōdai is identified with Koḍuñḡūlūr, the modern Koḍuñḡālūr, and said to belong to king Kōdai.<sup>10</sup> Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpaṭṭinam of the subjoined grant is identical with Koḍuñḡūlūr, because the

<sup>1</sup> *Anr-anru paḍum-ulgu Añjuvañnamum Mañikkirāmamum ilachchichchu vaippadgavum*; l. 46 f. of Dr. Gundert’s transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

<sup>2</sup> See p. 296, note 2.

<sup>3</sup> See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan’s *Malabar*, Vol. I. p. 111.

<sup>4</sup> *Ind. Ant.* Vol. III. p. 333 f.

<sup>5</sup> On this name Dr. Gundert first said: “Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;” see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: “I had indeed been startled by the Indian looking name ‘Iravi Corttan,’ which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Meneses’ time, these grants had been regarded as given to the Syrian Colonists.” It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkoṭṭaṅṅ “a mere title in which no shadow of a Syrian name is to be traced;” *Madras Journal*, Vol. XXI. p. 40.

<sup>6</sup> *Madras Journal*, Vol. XIII. Part I. p. 118.

<sup>7</sup> Mr. Logan’s *Malabar*, Vol. I. p. 205.

<sup>8</sup> *Kadalaṅgarai-mēn=Magōdaiy=anīy=ār-pōhil=Añjaiikkalatt=appaṅṅ* in the hymn on Tiruvañjaikkalam.

<sup>9</sup> Dr. Hultzsch’s *Annual Report* for 1894-95, p. 8.

<sup>10</sup> *Kōdaiy=araṭar Magōdai*; *Periyapurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koṇṅūlūr in one part of the inscription and Magōdaiyarpaṭṭiṇam in another. Perhaps Magōdaiyarpaṭṭiṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magōdaiyarpaṭṭiṇam means 'the town of the great Chēra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahōdēvarpaṭṭiṇam or Mahādēvarpaṭṭiṇam.

At the end of the inscription the villagers of Sōgiram and Paṇṇiyūr are mentioned as witnesses to the grant. Sōgiram is identical with the modern Śukapuram in the Ponāni tāluca of the Malabar district,<sup>1</sup> which in its inscriptions is called Sōgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇṇiyūr is identical with Panniyūr, another village in the Ponāni tāluca.<sup>2</sup> Śukapuram and Panniyūr are said to have been the original Nambūdiri settlements in Malabar.<sup>3</sup> Of the districts mentioned at the end of the grant, Vēṇāḍu is, as is well known, identical with Travancore. Ērānāḍu and Vaḷḷuvanāḍu are the old names of the two tālukas Ērṇāḍ and Vaḷḷuvanāḍ of the Malabar district. Vēṇāḍu, Ērālanāḍu (an earlier form of Ērānāḍu) and Vaḷḷuvanāḍu are also mentioned in the Cochin grant.<sup>4</sup> Dr. Gundert has identified Ōḍunāḍu with Onāḍu whose capital was Kāyaṅḷam.<sup>5</sup>

TEXT.<sup>6</sup>*First Side.*

- 1 Hari śrī Mahāganapatē<sup>7</sup> [na]ma[h\*] [l\*] Śrī-pūpāla-narapati<sup>8</sup> [śrī]-Vira-Kēra-  
 2 ḷa-śakravartti<sup>9</sup> ādiy-āyi mura-murāiyē pala-nūḷāyiratt-ā[n]ḍu  
 3 sēngōl naḍattāyiniṅra śrī-Vira-Rāghava-śakrava[r\*]ttikku<sup>9</sup> tiruv-irā-  
 4 chyam<sup>10</sup> chellāyiniṅra Makarattuḷ Viyālam <sup>11</sup>Mina-nāyaḷu irubattoṅru  
 5 sēṅra Śa[n]ji Rōhani-nāl peruṅ-gōyilagatt-irunnaruḷa Magōdaiyarpaṭṭiṇa-  
 6 ttu Iravikorttanṅ-āya Śēramāṅ-lōka-pperuḷi-jettikku Manikkirāma-  
 7 paṭṭa[n]ḷ-guḍuttōm [l\*] viḷāv-āḍeyum pavaṅa-ttāṅgum peru pērum kaḍut[t]u<sup>12</sup>  
 8 va[l]jēṅṅiyamu[m\*] valaṅṅiyattil [ta]ṅni-ohcheṭṭum muḷ-ohchollum muṅ-ṅa-  
 9 ḍeyum paṅcha-vādyamum śamkhum pagal-viḷakkum pāvāḍayam aintōlamum<sup>13</sup>  
 koṅra-  
 10 kkuḍayum vaḍuga-ppaṅeyum iḍupaḍi-tōraṅamum nālu sē[r]ikkum taṅi-

*Second Side.*

- 11 chcheṭṭum kuḍuttōm [l\*] vāṅiyarum aiṅ-kammāḷareyum aḍima kuḍuttōm [l\*]  
 12 nagarattukku karttāv-āya Iraviko[r]ttanukku paṅa koṅḍ-aḷannu niṅa koṅ-  
 13 ḍu [t]ūkki nūl koṅḍu vāgi eṅṅiṅṅaḍilum eḍukkiṅṅaḍilum u[pa]-  
 14 ḅōḍu<sup>14</sup> śakkarayōḍu kaṣṭuriyōḍu<sup>15</sup> viḷakkeṅṅayōḍu iḍayil uḷḷada. eppēr-  
 15 [p]paṭṭaḍiṅum taragum aḍiṅ-aḍutta sūṅgamum kūḍa Koṅṅūlūr aḷivi-  
 16 yōḍu gōpurattōḍu viśēshāl nālu taliyum talikk-aḍutta kirāmatōḍ-iḍa-  
 17 yil nir<sup>16</sup> mudal-āyi sēpp-āḍu eḷudi kuḍuttōm [l\*] Śēramāṅ-lōka-pperuḷi-je-  
 18 ṭṭiy-āṅa Iravikorttanukku ivaṅ maḷkaḷ maḷkaḷkē vaḷi-vaḷiyē pēṅ-āga-kkuḍu-  
 19 ttōm<sup>17</sup> [l\*] id-aṅiyum Paṇṇiyūr-kkirāmamu[m\*] Sōgira-kkirāmamum aṅiya-  
 kkuḍuttō[m] [l\*] Vē-

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

<sup>2</sup> *ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayūr.'

<sup>3</sup> Mr. Logan's *Malabar*, Vol. I. p. 120.

<sup>4</sup> *Above*, Vol. III. p. 68.

<sup>5</sup> *Madras Journal*, Vol. XIII. Part I. p. 124.

<sup>6</sup> From ink-impressions prepared by myself in 1895.

<sup>7</sup> Read *ganapatayē*.

<sup>8</sup> Read *bhūpāla*.

<sup>9</sup> Read *chakra*.

<sup>10</sup> Read *irāyāy*.

<sup>11</sup> Read *Mina*.

<sup>12</sup> Read *kaḍattu*?

<sup>13</sup> Read *aintōlamum*.

<sup>14</sup> Read *appiṅṅōḍu*.

<sup>15</sup> Read *kaṣṭuriyōḍu*.

<sup>16</sup> Read *nir*.

<sup>17</sup> The *ē* of *ttō* is engraved at the end of the previous line.

- 20 nāḍum Ôḍunāḍum-aṛiya-kkūḍ[u]ttôm [\*] Êṛānāḍum Valluvanāḍum-aṛiya-  
 kku[ḍu]ttôm [\*] [Chandr]-  
 21 ḷā[d]ikshyakaḷ-uḷḷa nāḷekku kṛuttôm [\*] ivargal-aṛiya sepp-ēḍ-eḷudiya  
 Śēramāṇ-lōka-pp[e]run-[d]jaṭ-  
 22 ṭāṇ Nambi Chāḍeyan [k]aiy-eḷuttu [||\*]

## TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rôhiṇī, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mīna (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Virā-Rāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Virā-Kēraḷa-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Manigrāmam on Iravikorttaṇ *alias* Śēramāṇ-lōka-pperuṅ-jeṭṭi of Magôdaiyarpaṭṭinam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),<sup>2</sup> monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,<sup>3</sup> a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*sēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,<sup>4</sup>— having (*caused it to be*) written on a copper-plate,— to Iravikorttaṇ, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

<sup>1</sup> Read *ddityargaḷ*. The secondary form of *d* of *ddikshya*, which ought to have been engraved after *adva* at the end of the previous line, is inscribed at the beginning of this line.

<sup>2</sup> The exact meaning of the word *vaḷaṅṅiyam* (or *vaḷeṅṅiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayalam Dictionary*, *vaḷiṅṅiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaḷaṅṅiyam* by 'curved sword (or dagger).' The word *vaḷaṅṅiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *vaḷaṅṅeyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Tāluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaḷaṅṅiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vīra-balaṅṅi* rights.' In the second (No. 55) they are called 'baṅṅijigas,' and are said to follow the *baṅṅiṅṅu dhārma*. The title *manigḍra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *manigḍra* is probably connected with the *Manigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *vīra-baṅṅiṅṅi dhārma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *baṅṅijiga* is still used to denote a class of merchants. In Telugu the word *baḷija* or *baḷijiga* has the same meaning. It is therefore probable that the words *vaḷaṅṅiyam*, *vaḷaṅṅiyar*, *balaṅṅi*, *baṅṅiṅṅi*, *baṅṅijiga* and *baḷija* are cognate and derived from the Sanskrit *vaṅṅij*. Accordingly *vaḷaṅṅiyam* probably means here 'trade.' *Kaḍuttu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaḷaṅṅiyam* would mean 'export trade.'

<sup>3</sup> The expression *pañcā-vādyā* confirms the correctness of the explanation of the frequent title *pañcā-mahāśabḍa* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 302, note 43, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

<sup>4</sup> Dr. Gundert has translated the phrase *etṛ mudal-dyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūrvam*, which occurs in many grants and means 'with a libation of water.'

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Second Side.

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E. HULTZSCH.



be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koṅṅūlūr and the gate (*gōpura*),—chiefly between the four temples (*taḥi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śéramāṅ-lōka-pperuf-jetṭi *alias* Iravikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṅṅiūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṅṅaḍu and Ōḍunāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ērānāḍu and Vaḷḷuvanāḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śéramāṅ-lōka-pperun-daṭṭāṅ Nambi Śaḍeyāṅ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.<sup>1</sup> It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Saṁvat 1556, and in the current Śāka year 1421, on Monday, the 18th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).<sup>2</sup> It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—“On the 8th Jumāda I. of the 26th year, 896 [19th March 1490].” As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Saṁvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. “The date is incorrect. In Vikrama-Saṁvat 1556 expired = Śāka-Saṁvat 1421 expired,<sup>3</sup> the 13th *tithi* of the bright half of Pausa ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise.”

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

<sup>1</sup> For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

<sup>2</sup> For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Fene, of the Colaba Observatory, Bombay.

<sup>3</sup> “*Pravartamānā* is also used with expired years.”



863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Ḥarīr is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes<sup>1</sup> calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Ḥarīr, the royal [slave], the nurse."<sup>2</sup> Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḥarīr's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Ḥarīr caused a well to be built in the Gūrjara country, in the village of Ḥarīrpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the Maḥmūdī, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I, surnamed Baiqarā (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان الاعظم ناصر الدنيا والدين ابو الفتح* and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words *محمد شاه السلطان*, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdīs* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmūdīs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.<sup>3</sup> Early writers on India gave widely different values of the *Maḥmūdīs*, their estimates ranging from '4' to '24' of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

TEXT.<sup>4</sup>

- 1 नमः सृष्टिकर्त्रे । नमोऽर्पां पतये तुभ्यं सर्वजीवनरू- (1)
- 2 पित्रे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥\*] १ [॥\*]
- 3 जयति<sup>५</sup> जगन्नयननी कुंडिलिनी<sup>६</sup> नामतः परा श-

<sup>1</sup> *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

<sup>2</sup> *Ind. Ant.* Vol. IV. p. 367.

<sup>3</sup> [I possess an undated specimen weighing 90 grains.— E. H.]

<sup>4</sup> From an inked estampage, and from the original.

<sup>5</sup> Metre: Anushtubh.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> Read कुण्डिलिनी.

- 4 क्तः । सुरनरवंदितचरणा वापीरूपात्मना सततं । २ [॥\*]  
 5 नमामि<sup>१</sup> विश्वकर्मां सकलाभीष्टदायकं । कृपाती  
 6 यस्य सर्वे स्युः कर्तुं<sup>२</sup> कर्म कर्तुं क्षमा नराः ॥ ३ [॥\*] स्वस्ति श्री  
 [॥\*]  
 7 नूर्णरधरिचां श्रीमदह्मदावादनगरे पातुसा-  
 8 ह्मन्नीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-  
 9 वाधिकारिणी वार्द्धश्रीहरीरनाम्नी श्रीनगरादीशान-  
 10 दिगाश्रितहरीरपुरमध्ये चतुर्दिगायातानिकतुषा- (I)  
 11 कुलमनुष्यपशुपक्षिहृत्वादिचतुर(र)श्रीतिलक्ष्मी-  
 12 वीपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-  
 13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापीं कार-  
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमवली-  
 15 क्त्वा श्रीरोदधिनिवासमकरोदिव । सा खेदजाड-  
 16 जोह्मिञ्जरायुजपोषणार्थं माचंद्रार्कं स्थिरा भू-  
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं [॥\*]  
 18 'महमूदमहीपालमंत्रिसुख्या प्रतापिनी । धर्मार्थिनी हरीरा-  
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥\*] चतुर्थये चरञ्चारुचतुर्दिग्ज-  
 20 नसंकुले [१\*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥\*]  
 21 दुर्गाणि पुण्यानारामान् शतशश्च जलाशयान् । पदे  
 22 पदे[ऽन्न]सन्नाणि धनिनः संति शोभनाः । ३ [॥\*] महाधनव्य-  
 23 यं कृत्व[१\*] विश्वोपकृतिहेतवै । वार्द्धश्रीहरीरनाम्नी वा-  
 24 'पीमियमचीकरत् ॥ ४ [॥\*] वापीनिर्माणेऽधिकारी' परमेश्वराज्ञा-  
 25 पालक मलिक श्रीबिहामद । तथा गजधर वैश्य सूच० वीरा त-  
 26 'थाज्ञाकर सू० देवा श्रीगिरणा' महं सायाभा तथा महं वीरा [॥\*]

## TRANSLATION.

(Line 1.) . Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water<sup>10</sup> !  
 Obeisance to thee, O Varuna ! Obeisance to (thee), the witness of charitable deeds<sup>11</sup> !

<sup>1</sup> Metre : Anushtubh.

<sup>2</sup> Cancel this word.

<sup>3</sup> Read 'चार्यमा'.

<sup>4</sup> Metre of verses 1-4 : Anushtubh.

<sup>5</sup> Read वापीमिमान'.

<sup>6</sup> Read 'पीमिमान'.

<sup>7</sup> Read निर्माणे.

<sup>8</sup> The letter च is engraved over another, erased letter.

<sup>9</sup> The *gi* of *Girana* was engraved at a lower level than the other letters in the same line, because the letter *as* of *Bihāmada* in the preceding line was in its way.

<sup>10</sup> [This meaning of *jitana* fits Varuna's nature better than the usual one.— E. H.]

<sup>11</sup> [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*<sup>1</sup> by name, whose feet are praised by gods and men, (*and*) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūrjara* country, in the glorious city of *Ahmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harir* by name, caused a well to be built, in order to please God, in *Harirpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Saivāt 1556* (*and*) in the current *Śāka* year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of *Pausha*, on *Monday*.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihāmad*;<sup>2</sup> also the *gajadhara*, the *Vaiśya sūtra[dhāra]*<sup>3</sup> *Virā*; also the servant, *śū[tradhāra]* *Dēvā*; *Śrī-Giraṇā*; *Mahan[ī]* *Sāyā*; also *Mahan[ī]* *Virā*.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I, DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the *Gōdāvarī* district, and are deposited now in the *Madras Museum*. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10¼" broad by 5" high. Their edges are raised into high

<sup>1</sup> [According to the dictionaries, *Kuṇḍalin* is a name of *Varuṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varuṇa*.— E. H.]

<sup>2</sup> [This name is derived from the Persian *امير*.— E. H.]

<sup>3</sup> *Sūtra*° in line 25 and *śū*° in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhāra* is probably a synonym of it, derived from the Persian *چهار* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.<sup>1</sup> The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is  $\frac{1}{2}$ " thick and  $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal; which is  $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvānānkūṣa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goat, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmrajya-chihṇāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.<sup>2</sup>—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),<sup>3</sup> and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *aksharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājārāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about  $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.<sup>4</sup> The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*vis.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājārāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.<sup>5</sup> Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,<sup>6</sup> but line 77 contains an epithet of the donee,

<sup>1</sup> Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

<sup>2</sup> See line 27 of the text of the present inscription.

<sup>3</sup> I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājārāja I.

<sup>4</sup> For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

<sup>5</sup> A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

<sup>6</sup> The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-śrī*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *asm* with the Ablative case, in verse 10, also, can hardly be called correct. *Māsi* for *maṣi*, in line 48, and *dhujā* for *dhūja*, in line 60, are unusual, but correct.

*ashtādaś-avadhāna-chakravartin*, which I cannot find elsewhere and am unable to explain.<sup>1</sup>— In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ribhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasīṅgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āmsur-*, l. 3, and *ava°*, l. 10; that *t* is (correctly) doubled in *antarvattinī*, l. 22, and *dh* in *°nō-ādhyardha-*, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king Rājarājadēva [I.], otherwise called Vishṇuvardhana, of the Eastern Chālukya family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellūr plates of Vira-Chōḍadēva.<sup>2</sup> And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korumelli plates, that Rājarāja-Vishṇuvardhana, 'the crest-jewel of the Chālukyas,' was the son of his immediate predecessor Vimalāditya and his wife Kundavādēvi, 'the goddess of fortune of the family of the Sun' (meaning the Chōḍa family), and record the date of his coronation, which is given in identical terms in the Korumelli plates, and has been shown<sup>3</sup> to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious Mahārājādhirāja Vishṇuvardhana, the supreme lord of kings, the Paramabhāṭāraka, the devout worshipper of Mahēśvara (Śiva), he who is most devoted to religion,<sup>4</sup> the glorious Rājarājadēva, having called together the cultivators, headed by the *Rāshtrakūṭas*, dwelling in the *Beṇḍērulunadimivishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauḍrika* and *Pradhāna*<sup>5</sup> :—

"Be it known to you! In<sup>6</sup> the Hārta *gōtra* there was a distinguished Āpastamba Brāhmaṇa, Kañchena, a Sōma-yāga sacrificer (l. 69). His son was Kañchenārya, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) Akalaṅkāśaṅkana, known by the name of Śauchāñjanēya, 'a Hanumat in purity' (l. 73). To him his wife Sāmekāmbā bore a son, Nārāyaṇa, who, on account of his skill in composing poetry in the Sāṅskṛita, Kārṇāṭa, Prākṛita, Paisāchika and Āndhra languages,<sup>7</sup> is renowned as Kavirājāsēkhara, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavibhavajrāṅkuśa, 'the adamantine elephant-goat of poets' (l. 76). To this Nanni-Nārāyaṇa,<sup>8</sup> who is endowed with qualities that are extolled

<sup>1</sup> With *ashtādaś-avadhāna* I would compare the phrases *aṭṭhārasa piṭṭhānāni*, 'the eighteen branches of knowledge,' and *aṭṭhārasa sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

<sup>2</sup> I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.— In line 5 of the present inscription the names of Puru and Janamējaya have been omitted by an oversight of the writer (just as the name of Subōtra is omitted in line 10 of the Chellūr plates), and the reading *tad-anujā* in line 39 is clearly a mistake for *tat-tanujā*. In line 45 our inscription states that Rāja-Bhīma, besides expelling Yuddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

<sup>3</sup> See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 131, No. 110.

<sup>4</sup> Since the word *brāhmaṇa* also is synonymous with *brāhmaṇa*, the word *paramabrahmaṇya* also means 'one who is most devoted (or kind) to Brāhmaṇas'; see the *Mahābhāṣya* on Pāpini, v. 1, 7.

<sup>5</sup> i.e. 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the Chellūr plates of Vira-Chōḍadēva, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

<sup>6</sup> Of verses 21-26 I consider it sufficient to give an abstract of the contents.

<sup>7</sup> Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

<sup>8</sup> According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'— [Compare the *birādas* Nanniya-Gaṅga and Nanniamundra; above, Vol. III. pp. 183 and 268.— E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashṭādaś-āvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *viśhaya*, having constituted it an *agrahāra* (l. 79).

“The boundaries of this (*village are*) :— In the east the boundary (*is*) in the middle of the Koṇḍiyaguṇṭa (tank) in a pit on the margins of the fields of this village and of Billemapeddapūṇḍi. In the south-east the boundary (*is*) the meeting-point<sup>1</sup> of the margins of the fields of this village and of Billemapeddapūṇḍi and of Nerapula. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of Nerapula. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Nerapula and of Mundaramuna. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Mundaramuna and of Maḍakuriti. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of Maḍakuriti and of Billemapeddapūṇḍi. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of Billemapeddapūṇḍi. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of Billemapeddapūṇḍi” (l. 88).

‘Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [*Here follow two benedictive and imprecatory verses*].

‘The *Ajñapti*<sup>2</sup> of this (*grant*) is (the ?) Kaṭakādhirāja; the author of the verses is Nanniyabhaṭṭa;<sup>3</sup> (*and*) the writer is Gaṇḍāchārya (l. 92).

‘This order was made in the prosperous thirty-second year of (*our*) reign of victory’ (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūṇḍi belonged, *Beṇḍ-ṣrulu-naḍimi-viśhaya*, means, as Dr. Hultzsch informs me, ‘the two-rivers-middle-district,’ and is thus the Telugu equivalent of *Sindhuyugmāntara-dēśa*, which is mentioned in lines 66-67 of the Piṭhāpuram inscription of Pṛithivīśvara (above, p. 36).

As to the date,—since the 32nd year of Rājarāja’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is Sunday, the 28th November A.D. 1053 (the full-moon day of the month *Mārgaśīrṣha* of Śaka-Saṁvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.<sup>4</sup>

#### TEXT.<sup>5</sup>

##### First Plate.

1 ✽ Śrī-dhāmanah puruṣhōttamasya mahatō Nārāyaṇasya prabhōr-  
nābhī-  
pāṅkaruhād=ba[bhū]va

<sup>1</sup> See above, p. 96, note 4.

<sup>2</sup> i.e. ‘the executor’ (*dātaka*). On *Kaṭakādhirāja*, which seems to be the title of an official, see the note on the text.

<sup>3</sup> [This person is perhaps identical with Nannayabhaṭṭa, the first Telugu translator of the *Mahābhārata*, whose patron was Rājarāja of Rājamahēndri; see my *Annual Report* for 1895-96, p. 6 f.—E. H.]

<sup>4</sup> The full-moon *śikhi* ended 18h. after mean sunrise, and the eclipse, therefore, was visible in India.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*. The Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 50) commence with the same verses 1 and 2.

- 2 jagatas=srashtâ Svaya[m\*]bhûs-tatah | jajñe mânasa-sûnur=Atrir=iti yas=tasmân=  
munêr=Atritas=Sômô vam[śa].
- 3 karas=sudh-âmsu(śu)r=ndita<sup>1</sup> Śrikamtha-ohûdâmanih |(II) [1\*] \*Tasm[â\*]d=âsit=  
Sudhâsûtêr=Bbudhê budha-nutas=tatah | jâtaḥ
- 4 Purûravâ nâma chakravartî sa-vikramah |(II) [2\*] Tasm[â\*]d=Âyur=  
Âyushô Nahushah | Nahushâd=Yayâti-chakrava-  
rtî vamśa-karttâ |<sup>2</sup> Tataḥ Pr[â\*]chisâḥ [1\*] Pr[â\*]chisât=  
Sainyayâti[h 1\*] Sainyayâtêr=Hayapatiḥr=Haya-  
patêr=Sâ[rvva]bhaumah | Sârsvabhaumaj=Jayasênah | Jayasênân=Mahâbhaumah |  
Mahâbhaumâ-
- 7 d=Aisânakah [1\*] Aisânakât=Krôdhânanah [1\*] Krôdhânanâd=Dêvakiḥ | Dêvakê<sup>3</sup>  
Richukah | Richukâd=Rikshakah [1\*] Ri-  
kahakân=Mativarah |<sup>4</sup> satrâyôga-yâji Sarasvatînadî-nâthah | Tataḥ  
Kârtyâ(tyâ)yanah | Kârtyâ(tyâ)yanân=Nilah [1\*]
- 9 Nilâd=Dushyantah | Tat-sutah | Âryyâ |<sup>5</sup> Gaingâ-Yamunâ-tirê yad-  
avichchinnam nikhâya yûpân=kramaśah | kri-  
tvâ tath=âsva(śva)mêdhân=nâma Mahâkarmma-Bharata iti yô=labhataḥ(ta)  
|(II) [3\*] Tatô Bharatâd=Bhûmanyuh | Bhûmanyô=Suhôtrah [1\*]
- 11 Su[hô]trâd=Dhasti | Hastinô Virôchanah | Virôchanâd=Ajamilah | Ajamilât=  
Samvaranah | Samvara[na\*]sya

Second Plate; First Side.

- 12 Tapana-sutâyâs=Tapatyâś=cha Sudhanvâ | Sudhanvanah Par[i]kshit |  
Parikshitô Bhimasênah | Bhimasênât=Pradi-  
panah | Pradîpanâś=Chantanuh<sup>6</sup> [1\*] Śântanôr=Vvichitraviryayḥ [1\*]  
Vichitraviryât=Pândurâjah ||<sup>7</sup> Putrâs=tasya oha Dha-  
14 rmmaja-Bhîm-Â[r]jjuna-Nakula-Sahadêvâḥ [1\*] pañchêndriyavat pañcha syur-  
vvishaya-grâhîpas=tatra || [4\*] Vṛttam |  
15 <sup>10</sup>[Yâ]n=âdâhi vijitya Kâ(khâ)ḡdava-maḥô gâḡḡvinâ Vajriḡam yuddhê  
Pâsupat-âstram=A[m]dhaka-ripôś=ch=âlâbhi Dai-  
16 [tyâ]n=bahû[n]=<sup>11</sup>Indr-ârdhâsanam=adhyarôhi jayinâ yat=Kâlikêy-âdikân=hatvâ  
svairam=akâri  
17 [vam]śa-vipina-chochê(chchhê)daḥ Kûrûḡ[â]m vibhôḡ |(II) [5\*] tatô=  
rjjunâd=Abhimanyuh | Abhimanyô[h\*] Parikshit [1\*]  
18 Parikshitô Janamêjayah | Janamêjayâ[t=] Kshêmukah | Kahêmukân=  
Naravâhanah | Naravâ-  
19 hanâ[ś=Cha]tânikaḥ<sup>12</sup> | Śâtânikâd=Udayanah || Tataḥ param tat-prabhṛitishv=  
avichchi(chchhi)nna-santânêshv=Ayôdhya-simhâ-

<sup>1</sup> According to the *Vydsa-sikshâ*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

<sup>2</sup> Metre: Ślôka (Anushtubh).

<sup>3</sup> Here the names of Puru and Janamêjaya are omitted; the Korumelli plates of Râjarâja I., ll. 5 and 6, have: *tataḥ Purur=iti chakravartî | tatô Janamêjayô=svamêdha-tritayasya kartî[d\*] tataḥ Prdchisâḥ*.

<sup>4</sup> Read \*patiḥ |.

<sup>5</sup> Read \*kêr=Ribhukah | Ribhukâd=.

<sup>6</sup> Read \*varah sattarayaga-.

<sup>7</sup> Metre: Âryâḡti; the same verse in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

<sup>8</sup> Read \*mch=Śântanuh.

<sup>9</sup> Metre: Upagîti; the Korumelli plates, l. 14, have the word *dryyâ*, 'an Âryâ verse,' before this verse.

<sup>10</sup> Metre: Sârdûlavikṛitita; the same verse in the Korumelli plates, ll. 15-17.

<sup>11</sup> Read =bahûn | Indr-.

<sup>12</sup> Read \*mch=Śatâ.

- 20 san-âsinêshv-êkâ[dnâ]shashṭi-chakravarttishu gatêshu tad-vamâsyô Vijayâdityô  
nâma râjâ vijigîshayâ Dakshi-  
21 [pâ]patham ga[tvâ] Trilôchana-Pallavam-adhikshipya daiva-durîhayâ lôk-  
ântaram-agamat [i\*] Tasmin-sa[m\*]kulê pu-  
22 [rôhi]têna sâ[rddham=a]ntarvvatni<sup>1</sup> tasya mahâdêvi Mudivêmu-nâm-âgrahâram=  
upagamyâ tad-vâstavyêna

*Second Plate ; Second Side.*

- 23 Vishṇubhatta-sômayâjinâ duhitti(tri)-nirvviêsham=abbirakshitâ satî Vishṇu-  
• varddhanan-pâma prasûya |<sup>2</sup> tasya cha ku-  
24 mârakasya Mânavyasagôtra-Hâritiputra-dvipaksha-gôtra-kram-ôchitâni karm[m\*]ni  
kâravitvâ tam-avarddhayat [i\*] Sa cha mâ-  
25 [trâ vidi]ta-vṛittântas-san=nirggatya Chalukya-girau Nandâm bhagavatîm  
Gaurim-ârâdhya Kumâra-Nârâyana-Mâtriganân-samnta[rppya]<sup>3</sup>  
26 [svê]tâtapatr-aikâsamkha-pañchamahâsabd a - p â l i k ê [ t a \* ] n a - p r a t i ḍ h a k k â -  
varâhalâmcha(chha)na-pimcha-kunta-singhâ(hâ)sana-  
27 makaratôraṇa-kanakadaṇḍa-Gaṅgâ-Yamu[n-â\*]dîni svakula-kram-âgatâni  
[ni\*]kshiptân-iva tat-sâmbrâ-<sup>4</sup>  
28 jya-chi[hnâ]ni samâdâya Kadâmba-Gaṅg-âdi-bhûmipân=nirjitya Sêtu-Narmmadâ-  
madhyam sârdha-  
29 sapta-laksham Dakshinâpatham pâlayâm-âsa |(II) Ślôkân(kah) | <sup>5</sup>Tasy=  
âsîd=Vijayâdityô Vishṇu-  
30 varddhana-bhûpatêh [i\*] Pallav-ânvaya-jâtâyâ mahâdêvyâs=cha nandanah |(II)  
[6\*] Tat-sutaḥ Polakêsi-vallabhaḥ [i\*] Tat-putrah  
31 Kirttivarmmâ [i\*] Tasya tanayah • | Svasti [i\*] Śrîmatâm sakala-bhuvana-  
samstûyamâna-Mânavyasagôtrâns[m] Hâ-  
32 ritiputrânâm Kausîki-varaprasâda-labdha-râjyânâm Mâtrigana-paripâlitânâm  
Sv[â\*]mi-Mahâsêna-[pâ]-  
33 dânudhyâtânâm bhagavan-Nârâyana-prasâda-samâsâdita-vara-varâhalâmcha(chha)n-  
êkshana-kshana-vaśîkṛit-ârâ[ti]-

*Third Plate ; First Side.*

- 34 maṇḍalânâm=âsvamêdh-âvabhṛita(thâ)snâna-pavitrîkṛita-vapushâm • Châlukyânâm  
kulam=alamkarishṇôs=Satyâsra-  
35 ya-vallâbhêndrasya bhrâtâ Kubja-Vishṇuvarddhanô-shtâdaśa varshâni Vêngi-  
dêśam-apâlayat<sup>7</sup> | tad-âtmajô Jayasingha(ha)-  
36 vallabha[h]<sup>8</sup> trayastrimśatam | tad-anuj-Êndrarâjas=sapta dinâni | tat-sutô  
Vishṇuvarddhanô nava<sup>9</sup> |(I) tat-su(sû)nur=Mmaṅgi-Yu-  
37 varâjah pañchavimśatim | tat-putrô Jayasingha(ha)-vallabhas=trayôdaśa |  
tad-avarajah Kokki(kki)lish=shan(n)=mâsân [i\*] tasya  
38 jyêshthô bhrâtâ Vishṇuvarddhanas=tam=uchchâtya ssa(sa)ptatrimśatam | tat-  
putrô Vijayâditya-bhattârakô=sht[â\*]da-

<sup>1</sup> According to Pânini, iv. 1, 32, *antarvatni* (not *antarvat*) is the proper feminine form in the classical language; the *t* is doubled by Pânini, viii. 4, 47.

<sup>2</sup> This sign of punctuation should have been omitted.

<sup>3</sup> Read *sam'ta*.

<sup>4</sup> Read *-pichêhha-* or *-pimohha-*.

<sup>5</sup> Read *-sîmrâ-*.

<sup>6</sup> Metre: Ślôka (Anushṭubh); the same verse in the Korumelli plates, ll. 30-31.

<sup>7</sup> The *akshara la* was originally omitted, and is engraved below the line.

<sup>8</sup> Read *vallabhas-*.

<sup>9</sup> After this the word *varshâni* has been omitted.



- 39 śa | tad-anuj<sup>1</sup> Vishṇuvarddhanash-shattrimśataṁ | tat-sūnur-Vvijayāditya-  
Narēndramṛigarājas-ch-āshṭ[ā]-  
40 chatvārimśataṁ | tat-sutaḥ Kali-Vishṇuvarddhanō-ddhyarddha-varshaṁ |  
tat-sutō Guṇaga-Vijayāditya-  
41 ś-chatuśchatvārimśataṁ | tad-bhrātur=Vvikramāditya-bhūpatēs=tanayaś=Chālukya-  
Bhi(bhi)mas-trimśataṁ | tat-sutaḥ Kolla-  
42 b[i]lgaṇḍa-Vijayāditya[h\*] shaṇ=māsān [1\*] tat-sūnur=Ammarājas=sapta  
varsh[ā\*]ni | tat-sutaṁ Vijayādityaṁ b[ā]-  
43 lam=uchchātya Tāḍapō māsam=ēkam | taṁ jivā yudhi Chālukya-Bhīma-  
tanayō Vikramāditya ēkāda-  
44 śa māsān | <sup>2</sup>tat-Tāḍaparāja-sutō Yuddhamallaḥ ssa(sa)pta varshāni | Tam<sup>3</sup>  
Yuddhamallaṁ pariḥṛitya<sup>4</sup> dē-

*Third Plate ; Second Side.*

- 45 śāt-pishṭv=ētarēshām=api śātravānām(pān)ḥ [1\*] kshām=Ammarāj-ānuja-  
Rāja-Bhīmō bhīmas=samā dvādaśa rakshati sma || [7\*]  
46 <sup>6</sup>Tat-sūnur=vvinat-ārātir=Ammarājō nṛip-āgrāṇiḥ | pañchavimśati-varshāni  
Vēngi-bhuvam-apālayat [(|| 8\*)] Dvaimātu<sup>7</sup>  
47 rō=mma-nṛipatē[r]=Ddāna-nṛipō Rāja-Bhīma-nṛipa-tanayaḥ [1\*] vidyā-kalāpa-  
chatnraḥ <sup>8</sup> chaturanta-dharām=asāt=samās=ti-  
48 graḥ [(||) [9\*)] Anu<sup>9</sup> Dānārṇna(rṇṇa)vādd(d)-āsīd=daiva-duśchēshṭayā  
tataḥ [1\*] saptavimśati-varshāni Vēngi-mahir-anāyi(ya)kā || [10\*]  
49 <sup>10</sup>Atr=ā[nta\*]rē Dāna-narēndra-sūnu śrī-Śaktivarmmā Surarāt-sadharmm[ā\*] [1\*]  
yaś=śauryya-śaktyā vinihatya  
50 śātrūn=sa dvādaś=ābdān=samarakshad=u[r]vīm || [11\*] <sup>11</sup>Tatas=tad-anujō  
virō Vimalāditya-bhūpatih [1\*] ma-  
51 himaṇḍala-sāmrājya-prājya-lakshmiṁ mud-ādadhāt [(||) [12\*)] Tējō<sup>13</sup> yadiyam=  
akhila-kshitipāla-mauli-mālāsv=sabhā-  
52 d=amala-ratnā-ruchi-chchhalēna [1\*] pāti sma sapta sa samās=sakalān=  
dharitrim bhīma-pratāpa-mahitō birud[ā\*]mka-bhīmaḥ [(||) [13\*)]  
53 <sup>12</sup>Tasm[ā\*]d=Vimalādityād-Ravikula-lakshmyās=cha Kumdava-mahadēyyāḥ<sup>14</sup> [1\*]  
nija-guṇa-vaśikṛit-ākhila-rājanyō Rājarāja-vibhur=a-

<sup>1</sup> Read *tat-tanujō*.

<sup>2</sup> Read *tatas=Tā°*.

<sup>3</sup> Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anuṣṭubh verse; but the second half of it is corrupt.

<sup>4</sup> This word is used here in an unusual sense.

<sup>5</sup> According to Pāṇini, ii. 3, 56, the verb *piśh*, in the sense of *himsā*, governs the Genitive case.

<sup>6</sup> Metre: Ślōka (Anuṣṭubh). The Korumelli plates have no verse corresponding to this.

<sup>7</sup> Metre: Gīti. The Korumelli plates, ll. 47-48, instead of this, have an Anuṣṭubh verse.

<sup>8</sup> Read *°turaś=chatu°*.

<sup>9</sup> Metre: Ślōka (Anuṣṭubh); one would have expected *anu Dānārṇavam*-. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ param patim labdhum=anurāpam=andyi(ya)kā | saptavimśati-varshāni chachār=śva tapah kshamā ||*

<sup>10</sup> Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anuṣṭubh verses here, but their wording does not resemble the wording of this verse.

<sup>11</sup> Metre: Ślōka (Anuṣṭubh). Compare the Anuṣṭubh verse in the Korumelli plates, ll. 52-53.

<sup>12</sup> Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudās* ending in *dāvānala* and *dāvānāla*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

<sup>13</sup> Metre: Gīti. Compare the verse in ll. 63-65 of the Korumelli plates.

<sup>14</sup> Read *Kumdavā-dēyyāḥ*.

- 54 jani || [14\*] <sup>1</sup>Yas-Sômvamśa-tilakah Śaka-vatsarēshu vēd-āmburāśi-nidhi-  
varttiṣhu Simha-gé-rkkē | kṛiṣṇa-dvitiya-divas-Ôtta-  
55 rabhadrikāyām vārē Gurôr-vvaniji lagna-varē-bhishiktaḥ | (||) [15\*] Imdrô<sup>2</sup>  
yathâ divam-ud[â]ra-yaśas=tâth=ôrvvim<sup>3</sup> śauryyēna

*Fourth Plate; First Side.*

- 56 śa[śva]d=akhilām=abhirakshitum yaḥ | śrī-Vishṇuvarddhana-nṛipô makutaṁ  
parârdhyam mû[r\*]dhn=âdadhân=mani-mayûkha-vi-  
57 bhâsit-âśam || [16\*] Samrakshati<sup>4</sup> kshiti-talam kshapit-ârivargg[ê] mâ[r]ggēna  
yēna<sup>5</sup> naya-sâlini Mānavēna [i\*] pritâḥ  
58 prajā [nija-pavi]tra-charitra-tôyah prakshālayanti kali-kāla-kalamka-pamkaḥ(kam) ||  
[17\*] <sup>6</sup>Sannaggēna<sup>7</sup> kulam kal-[â]gama-  
59 [pa]rijñānēna [kurvva?]n=dhiyam dīn-ânātha-jan-â[r]tthit-â[r]ttha-nivaha-tyāgēna  
lakshmiṁ sti(sthi)rām [i\*] sampūrn(rn)-āmala-chandrikā-  
60 [vīśa]day[â] kīrtiyâ jagad-gītayâ yô dik-chakram=alamkarôti sutarām Chālukya-  
chūdāmanih || [18\*] Yasya<sup>8</sup> sph[â]ra-bhuj[â]-  
61 kripāna-dalit-âratibha-kumbhasthala-prônukt-āmala-vṛitta-mauktika-chayas=  
samgrāma-rāng-āntarē [i\*] dhattē vi[ra]-  
62 rasa-kriy-âbhinayana-prastāvanâ-lakshitām vīraśrī-ra[hi]t-āmjali-pravisarāt-pushp-  
ôpahāra-śrī-  
63 yaḥ(yam) || [19\*] <sup>9</sup>Pitrôr-vvamśa-gurū babhūvatur=alam yasya spu(sphu)rat-  
tējas[au] Sūryā-Chandramasau nirasta-tamas[au]  
64 [dē]van jagach-chakshushī | damshtrâ-kôti-samuddhrit-âkhila-mahī-chakram  
mahat kṛīdayâ Vishṇôr-âdivarāha-rūpam=a-  
65 bhavad=yach-chhāsâ(sa)nē lāchhanam || [20\*] <sup>10</sup>Sa sarvvalokāśraya śrī-  
Vishṇuvarddhana-mahârājâdhirājô rāja-paramēśvarah para-  
66 mahatârakah ||<sup>10</sup> paramamâhēśvarah paramabrahmanyah śrī-Râjarâjadēvô  
Bendēgulunaçimi-vishaya-nivâ-  
67 sinô rāshtrakūṭa-pramukhân kuṭumbinah sam[â\*]hu(hū)ya mantri-purôhita-  
sēnâpati-hai(yu)varâja-dauv[â\*]rika-  
68 pradhāna-samaksham=ittham=âjñāpayati yathâ || <sup>11</sup>Hârīta-gôtrē Hari-mūrttir=  
Âpastambha(ba)-dvija-âreshṭha-vibhu-

*Fourth Plate; Second Side.*

- 69 r-vvinitaḥ | sadâ purôdāśa-pavitra-vaktrô vidvân=abhût=Kamchēna-sômayâji ||  
[21\*] Tasya<sup>12</sup> śrīmâ-

<sup>1</sup> Metre of verses 15-17: Vasantatilakâ. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yô rakshitum vasumatim*.

<sup>2</sup> Compare the verse in ll. 67-68 of the Korumelli plates.

<sup>3</sup> Read *-yasâs=tâth=*.

<sup>4</sup> Compare the verse in ll. 68-69 of the Korumelli plates.

<sup>5</sup> Read *yatra* (for *yasmin*), which we actually have in the corresponding verse of the Korumelli plates.

<sup>6</sup> Metre of verses 18-20: Śârdûlavikrīḍita. The fame (*krīti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Ângāchhi plate of Vighrahapāla III., *Ind. Ant.* Vol. XXI, p. 106, ll. 17-18).

<sup>7</sup> Read *san-mârggēna* (?).

<sup>8</sup> There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellûr plates of Kulôttunga-Chôḍadēva II., *Ind. Ant.* Vol. XIV, p. 57.

<sup>9</sup> The same verse we have in ll. 72-75 of the Korumelli plates.

<sup>10</sup> This sign of punctuation should have been omitted.

<sup>11</sup> Metre: Upajâti.

<sup>12</sup> Metre: Mandâkrântâ.

- 70 n himakara-kara-prasphurat-kirtti-râsêr-âsit-sûnuh sakala-vidushâm=amchitah  
Kamchenâ-
- 71 [r]yyah | yam manyantê Yamam=ari-gaṇāḥ kâma-dhênum kav-îmdrâḥ  
krîḍ-ârâman parama-suhridô [ji]-
- 72 vitam bândhu-varggâḥ |(II) . [22\*] <sup>1</sup>Tasy-âtma-jô mahâtmâ samajani  
Sô(sau)châmjanêya iti viditah [i\*] prajñâ-jita-Vâchaspa-
- 73 tir=Akalamkâsamkan-âmâtyah || [23\*] Tasya cha sudharma-patnyâ guṇa-  
sâlinyâs=cha Sâmekâmbâyâḥ [i\*] abha-
- 74 [va]d=anu[shthi]ta-jagad-upakaraṇô Nârâyanas=tanayah |(II) [24\*] Yah  
Samskrîta-Karṇâ(rṇâ)ta-Prâkṛita-Paisâchi-
- 75 k-Âmdhra-bhâshâsu | Kâvirâjasêkhara iti prathitah sukavitva-vibhavêna ||  
[25\*] <sup>2</sup>Kavin=manishâlava-
- 76 durvvidagdhân=manôharâbhir=nnija-sûktibhir=yyah | kurvann=agarvân=paṭubhi[r]=  
bbibhartih(rtti) Kavibhavajrâmkusa-nâ-
- 77 ma sârtham || [26\*] Tasmai sakala-jagad-abhinuta-guṇa-sâ[li\*]nê Sarasvati-  
karṇâ(rṇâ)vatamsây-âshâtâdas-âvadhâraṇa-chakra-
- 78 varttinê Nanni-Nârâyanâya bhavad-vishayê Nandamapûṇḍi-nâma-grâmô-  
gahârîkritya sômagra-
- 79 haṇa-mittê dhârâ-pûrvvakam=asmâbhis=sarvvakara-<sup>3</sup>parihârêṇa dattam=iti<sup>4</sup>  
viditam=astu vah |(II) Asya simâ-
- 80 naḥ [i\*] Pûrvvataḥ iyy-ûriyûm Billemapeddapûṇḍiyûm bolâ-garusuna  
pallamuna Koṇḍiyagumta

*Fifth Plate.*

- 81 naḍuma simâ || Âgryataḥ iyy-ûriyûm Billemapeddapûṇḍiyu Nerapulayûm  
bola-garu-
- 82 suna muyyalikutra simâ || Dakshinataḥ iyy-ûriyu Nerapulayûm bola-  
garusuna tâḍla rê-
- 83 va simâ | Nairitya(ta)taḥ iyy-ûriyu Nerapulayu Mumdamunayûm bola-  
garusuna muyyaliku-
- 84 tra simâ | Paschimataḥ iyy-ûriyu Mumdamunayu Madakuritiyûm bola-  
garusuna muyyali-
- 85 kutra simâ | Vâyavyataḥ iyy-ûriyu Madakuritiyûm Billemapeddapûṇḍiyûm  
bola-garusuna
- 86 muyyalikutruna golla-rêva simâ | Uttarataḥ iyy-ûriyûm  
Billemapeddapu(pû)ṇḍiyûm bola-garu-
- 87 suna [yê]ruva gaddaya simâ | Aisânya(na)taḥ iyy-ûriyu  
Billemapeddapûṇḍiyûm bolâ-garu-
- 88 sa(su)na maṅgi-tôḍi tâṭiy-odda chintaya simâ || Asy=ôpari na kênachid=  
bâdhâ karânyâ [i\*] Yah ka-
- 89 rôti sa paṁcha-mahâpâtaka-yuktô bhavati [i\*] Tathâ ch=ôktam bhagavatâ  
Vyâsêna | <sup>5</sup>Sva-dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [i\*] shashtim varsha-sahasrâṇi vishtâyâ[m] jâyatê  
krimih |(II) [27\*] Bahubhir=vvasudhâ dattâ bahu-
- 91 bhîs=ch=ânupâlîtâ [i\*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=  
[28\*] iti<sup>6</sup> [i\*] Âjñaptir=asya

<sup>1</sup> Metre of verses 23-25: Âryâ.

<sup>2</sup> Metre: Upajâti.

<sup>3</sup> The *akshara ka* was originally omitted, and has been inserted afterwards.

<sup>4</sup> Read *datta iti*.

<sup>5</sup> Metre of verses 27 and 28: Sôka (Anushubh).

<sup>6</sup> After this there is an ornamental symbol which may be meant for the *aksharu trî*.

- 92 Katakādharaḥ<sup>1</sup> kāvyānām , karttā Nanniyabhaṭṭō lēkhakō Gaṇḍāchāryyah ||  
Dvātrimśattamē vija-  
93 yarājya-varsh[ē] varddha[mā\*]nē kṛitam-idam śāsanah(nam) : I(II) ❀

## No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

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

## A.— Déôgadh pillar inscription of Bhôjadéva of Kanauj ; [Vikrama-]Samvat 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Déôgadh, in Central India;<sup>2</sup> and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,<sup>3</sup> and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*; 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamākē*, the writer probably meant to write *-paribhujyamānē* (instead of *-paribhujyamānē*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vrihaspati*-, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-bda*, l. 10; the dental sibilant is used instead of the palatal in *Asvayuja*-, l. 6; and *t* is doubled before *r* in *-nakshatṛē*, l. 8.

The inscription records that, in the reign of the *Paramabhaṭṭāraka Mahārājadhirāja Paramésvara*, the glorious Bhôjadéva, while Luachchagira was possessed (or governed) by the *Mahāsāmanta* or great feudatory Vishpurama,<sup>4</sup> to whom the five *mahāśabdas* had been granted by Bhôjadéva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchagira), by Déva, a disciple of the *Āchārya* Kamaladéva; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Aśvayuja* (or *Āsvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gôshṭhika*<sup>5</sup> Vājñagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

<sup>1</sup> Read *dhirdjah* and compare the similar terms *kaṭakardja*, *kaṭakādhāra* and *kaṭakēta* of cognate inscriptions; *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>2</sup> *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

<sup>3</sup> The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph; it is essentially the sign for *t* which is used, e.g., in the word *ambodayat* in line 7 of the Kudārkōt inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

<sup>4</sup> This name, the reading of which appears to me certain, I have not found elsewhere.

<sup>5</sup> According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gôshṭhikas* are the members of the *Pañcā* or committee entrusted with the management of religious endowments; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustees.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,<sup>1</sup> the date corresponds, for the *Chaitrādi* Vikrama year 919 expired, which was Śaka-Samvat 784 expired, to Thursday, the 10th September A.D. 832, when the 14th *tithi* of the bright half of Āsvina ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates<sup>2</sup> which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

Luachchhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēdgadh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kirtivarman,<sup>3</sup> the place (or the fort of it) is called Kirtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

TEXT.<sup>4</sup>

1 [Om<sup>5</sup>] [||\*] Paramabhāttāra[ka\*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-  
 2 jadēva-mahīpravarddhamāna<sup>6</sup>-kalyāṇavijayarājyē |<sup>7</sup>  
 3 t a t - p r a d a t t a - p a ṅ c h a m a h ā ś a b d ā - m a h ā s ā m a n t a - ś r ī - [ V i ] ś h ũ [ u ] -  
 4 [ra]ma-paribhujyamā[k]ē<sup>8</sup> Luachchhagirē śrī-Śāntyāyata[na]-  
 5 [sam]nidhē śrī-Kamaladēvāchārya-śiṣhyēna śrī-Dēvēna kārā-  
 6 [pi]taṁ idam stambham<sup>9</sup> || Samvat<sup>10</sup> 919 Asva(śva)yuja-śukla-  
 7 paksha-chaturdaśyām Vṛi(bṛi)haspati-dinēna<sup>11</sup> Uttarabhadrapa-  
 8 d[ā]-nakshatrē<sup>12</sup> idam stambham samāptam=iti || ⊙. || Vājuā-  
 9 gagākēna <sup>13</sup>gōshthika-bhūtēna<sup>14</sup> idam stambham ghaṭitam=iti || ⊙ ||  
 10 [Śa]kakāl-[ābda]-saptasatāni <sup>15</sup>chaturāśity-adhikāni 784 [||]

## B.—Rōhtāsgadh rock inscription of Pratāpa; Vikrama-Samvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōhtāsgadh, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Bajendralal Mitra, in the *Proceedings Beng. As. Soc.*

<sup>1</sup> See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

<sup>2</sup> For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 238.

<sup>4</sup> From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

<sup>5</sup> This apparently was expressed by a symbol, but the greater part of it is broken away.

<sup>6</sup> The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Śtyādōṇi inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahīpāla in the Aenī Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Śtyādōṇi inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pehevá (Pehoa) inscription of the reign of Bhōjadēva, on the other hand, has *adhipravarddhamāna* (*ibid.* p. 186, l. 1).

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is °*mānā* or more probably °*mānāś* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

<sup>9</sup> Read *kāritō-yam stambhaḥ*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> For the use of the Instrumental case (to explain which we might supply *sahitāyam* or *samyutāyam*, agreeing with *chaturdaśyam*) compare *Sōmavārāpa* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinēna-ōṭṭera*.

<sup>12</sup> Read °*itrē-yam stambhaḥ samāpta iti*.

<sup>13</sup> The second *akshara* of this word is clearly *shthi* in the impression. Here again the published photozincograph differs altogether from the original.

<sup>14</sup> Read *-bhūtēna-ayam stambhō ghaṭita iti*.

<sup>15</sup> Read *chaturāśity*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.<sup>1</sup> I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8' high. The size of the letters is between 1" and 1½". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of Sāhasāṅka (i.e. Vikramāditya<sup>2</sup>) bore the number made up of 9, the chief munis (7),<sup>3</sup> and the lords of the days (12), i.e. in Vikrama-Samvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king Pratāpa was whitening (*dhavalayati*<sup>4</sup>) the earth with the great fame of having in mere sport cut up the Yavanas (or Muḥammadans),— a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādi* Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1228, when the first *tīthi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāyaka or Mahānāyaka Pratāpadhavala, whose well-known Tārāchaurī rock inscription is dated in Vikrama-Samvat 1225,<sup>5</sup> of whom there is another short inscription of the same year,<sup>6</sup> recording the construction of a road by him, at 'Phulwariya';<sup>7</sup> and whose name is given, with a date which I would read *Samvat 1214 Jyāishṭha-vadi 4 Sa(sa)nau*,<sup>8</sup> in a short inscription on the rock near the Tutrāhi falls.<sup>9</sup> From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the Khayaravāla<sup>10</sup> *vamśa*.

TEXT.<sup>11</sup>

1. Om<sup>12</sup> om [||\*] <sup>13</sup>Navabhir-atha muniṁdrāir-vāsarāṅgām-adhīśaiḥ parikalayati  
sankhyām vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṅgalē māsi Chaitrē  
pratīpadi sita-kāntau vāsarē<sup>14</sup> Bhāskarasya || 1 [||\*]

<sup>1</sup> Dr. Rajendralal's translation of the date is: 'In the Sah's Śāka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

<sup>2</sup> Compare *Sāhasāṅkasya vatsarē* in the date of Vikrama-Samvat 1240 from Mahōbbā, given by me in *Ind. Ant.* Vol. XIX. p. 179, No. 127.

<sup>3</sup> I know of no other date from an inscription, in which *muniṁdra* is employed instead of the simple *muni*.

<sup>4</sup> The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpadhavala*; see below.

<sup>5</sup> For the exact date and further references see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

<sup>6</sup> See *ibid.* p. 179, No. 126.

<sup>7</sup> This, or *Phulwari*, is the name of a part of Rōhtāsgaḥ; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I. p. 450.

<sup>8</sup> This date, for the *Kārttikādi* Vikrama year 1214 expired and the *pūrṇimānta* Jyāishṭha, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhābād district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

<sup>9</sup> These falls are five miles west of the village of Tilothu in the Shāhābād district; see the *Imperial Gazetteer of India*, s.v. Tilothu.

<sup>10</sup> This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which Rantāsgar (Rōhtāsgaḥ) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun'; see M. Martin's *Eastern India*, Vol. I. p. 405.

<sup>11</sup> From a rubbing supplied by Dr. Burgess.

<sup>12</sup> Expressed by a symbol.

<sup>13</sup> Metre: Mālinī; also of the next verse.

<sup>14</sup> Originally *vāśrē* was engraved, but *rē* is altered to *sa* and another *rē* is added above the line.

- 2 Ja(ya)vana-dakana-ñlā-māmsalāh svair-yaśōbhīr-ddhavalayati dharitīm śrī-Pratāpa-  
kshītīndrē | idam-udakam-udārajāna-bhājā sthīrat[<sup>v</sup>]am<sup>1</sup> namitam=īha gir-  
indrē śrīmatā Mādhavēna || [2. ||\*]
- 3 <sup>2</sup>Anāvilam-analpiyas-tāpa-nirvāna-kāraṇam | svayaśah-sōdaram vāri kārayām-śa-  
Mādhavah || [3 ||\*] Nijam vacha iva svādu yaśah svam=iva ni[r\*]-  
malam | étad-atra suvistīrṇam kāra-
- 4 yām-śa Mādhavah || [4 ||\*] Akāndē kuṇḍikā kāmḍa-nidhir-nidhir-apām=iva |  
akā[ri] Mādha[vé]n-éyam<sup>3</sup> prapātē pātaka-druhi || 5 [||\*]

C.—Jōdhpur inscription of Rūpādēvi; [Vikrama-]Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of Jōdhpur in Mārwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1'  $\frac{1}{2}$ " high. The size of the letters is about  $\frac{1}{16}$ ". The characters are Nāgari. The language is Sanskrit, and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.<sup>4</sup> In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *āśid*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishna, records (in verse 6) the construction of a well or tank, at the village of Būdhapatra, by a queen Rūpādēvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chāva, the Chāhumāna<sup>5</sup> (v. 4). His daughter,<sup>6</sup> again, born to him from Lakshmidēvi, was Rūpādēvi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kshétrasimha (v. 7). Rūpādēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyāishṭha, in the reign of the *Mahārājakula*<sup>7</sup> Sāmantasimhadēva, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kārttikādi* Vikrama year 1340 expired and the *pūrnimānta* Jyāishṭha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

<sup>1</sup> I believe the intended reading to be *gamitam*—.

<sup>2</sup> Metre: Ślōka (Anushtubh); also of the following verses.

<sup>3</sup> I would alter this to *-āyam*, and refer it to *kāmḍa-nidhir*—; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

<sup>4</sup> See *Ep. Ind.* Vol. I. p. 166, and the references given there.

<sup>5</sup> Thus the word is spelt here. The five forms of the word, known to me, are *Chāhāvāna*, in the Dhōlpur inscription of Chandamahāsēna of Vikrama-Samvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Chāhamāna*, first in the Harsha inscription of Vignarāja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Chāhāvāna*, first in the Nadōl plates of Ālhanādēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Chāhāvāna*, in the plates of the Chaulukya Ajayapāla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chāhāvāna*, in the 'Pālam Bāoll' inscription of the time of Ghiyās-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

<sup>6</sup> The original has *putrikā*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

<sup>7</sup> I take this to be a title. We have *Rājakula*, applied to the Paramāra *Mahāmāṇḍalīcāra* Sōmasimha of Chandravati in a Mount Ābū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēsvara's *Kīrtikāumudī*, Appendix B., ll. 2 and 26); *Mahārājakula*, applied to Udayasimha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samastamahārājakula*, applied to the Guhila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna Samarasimha (apparently of Śâkambharî) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadêva who might well have been Rûpâdêvi's grandfather. But according to the Mount Âbû inscription Udayasimha was succeeded by his son Mânvasimha, not by Châva;<sup>1</sup> and I know of no Têjasimha (or Têjâsimha)<sup>2</sup> and of no Sâmantasimha whom I could place in Vikrama-Saṁvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

### TEXT.<sup>3</sup>

- 1 Om<sup>4</sup> || Om namô Vighnarâjâya [||\*] Prârambhê<sup>5</sup> hasitam bhuja-bhrama-  
kṛitair=âmdôlanair=vismitam mlânâṁ bâhulat-ô-
- 2 papîdana-bhiyâ prôllâsanê bhûbhṛitaḥ | dattâḥ Kṛishṇa-karâbja-sâyini nagê  
srêyâmsi pushpâmtu vò
- 3 gôpîbhir=bhujavalli-kamkaṇa-kanatkâr-ôtna(tta)râs=tâlikâḥ || 1 [||\*] Samarasimha<sup>6</sup>  
ilâ-
- 4 dhîpa âdimô guṇa-varô s̄jani simha-parâkramah | svakula-kânana-kalpamahîru-
- 5 haḥ |<sup>7</sup> svabhûja-nirjîta-râjakadambakah || 2 [||\*] <sup>8</sup>Tat-paṭṭâmbara-chandramâ  
naya-griham lakshmi-nivâ-
- 6 sô guru<sup>9</sup> || r=maryâdâ-sahitaḥ payônidhir=iva kshôpi-talê nirmmalê [||\*] sa-  
sthairyah surasadmava-
- 7 [n=\*] Manasijô ru(rû)p-âdhyâ âsî(sî)d=iva bhûpâl-Ôdayasimha êsha ravivad=  
dhâmnâm<sup>10</sup> sudhâm-ôdaya[h]<sup>11</sup> || [3 ||\*]
- 8 <sup>12</sup>Tasy=ângajô gaja iv=ôttamadâna-râjî<sup>13</sup> s̄ri-Châva-bhûpati-vaṣrô=jani<sup>14</sup>  
Châhumânah ||(1)
- 9 saṁdhâryatê nṛipa-gaṇaiḥ s̄irasâ yad-âjñâ nityam yathâ sukusumâni  
manôharâṇi || [4 ||\*]
- 10 Bu(rû)pâdêvi<sup>15</sup> svakula-tilak-âkâriṇi putrik=âsya Lakshmidêvyâ udara-sarasi  
prô-
- 11 llasad-râjahamsi | bhûmi-bhartur=vipula-yâsasas=Têjasimhasya kâmtâ |<sup>16</sup>  
kîrtti(rttê)r=gêham kama-

<sup>1</sup> Châva, of course, might have been a younger brother of Mânvasimha.

<sup>2</sup> There is a Gubila Têjâsimha of Mêwâḍ for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladêvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I, pp. 46 and 48.

<sup>3</sup> From impressions supplied by Dr. Führer.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: Sârdûlavikrîḍita. The legend is that Kṛishṇa held up the mountain Gôvardhana, to shelter the cowberds and their cattle from the heavy rain, sent by the offended Indra.—The word *kanatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> Metre: Sârdûlavikrîḍita. With *tat-paṭṭâmbara-chandramâḥ* compare, e.g., *tat-paṭṭâmbudhî-chandramâḥ* and *tat-paṭṭâmbara-dinamaniḥ*, *Ep. Ind.* Vol. II. p. 61, ll. 5 and 8.

<sup>9</sup> Read *gurur=*, without the sign of punctuation.

<sup>10</sup> Read *-dhâmnâ*; this correction may have been made in the original.

<sup>11</sup> This sign of *visarga* was originally omitted.

<sup>12</sup> Metre: Vasantatilakâ.

<sup>13</sup> A sign of punctuation that had originally been engraved here, has been struck out again.

<sup>14</sup> Read *-varô s̄jani*.

<sup>15</sup> Metre: Mandâkrântâ; and of the two next verses.

<sup>16</sup> This sign of punctuation is superfluous.



- 12 la-vadanâ dâna-lâvaṅya-khâni[h\*] || 5 [||\*] Ramyâ vâpî madhura-salilâ  
kâritâ Bûḍhapatrê<sup>1</sup> grâmai(mê)<sup>2</sup>
- 13 vṛikshair=vitata-saphalai[h\*] saṁyutâ châru-pushpai[h\*] Bu(rû)pâdêvyâ sukṛita-  
nivahê mânasam dhârayamtyâ
- 14 dânam da[t\*]tvâ dvija-gaṇa-varê sajjanân ramjayamtyâ || 6 [||\*] Manyê dēvi  
Himagiri-sutâ saṁgatâ Śaṁkarêṇa
- 15 lâvaṅyanâm nidhir=iva sadâ prôllasad-dharmma-vallî | Têjôrâjam<sup>3</sup>  
patiribhu(?)valam prâpa sad-dha-
- 16 rmmatô<sup>4</sup> yâ tasyâh<sup>5</sup> jâtaḥ svakula-tilakaḥ Kshêtrasimhaḥ kumâraḥ || 7 [||\*]  
<sup>6</sup>Yâvach=chamdramas-âdi-
- 17 tyau<sup>7</sup> kurvvâtê bhramanam divi [||\*] tâvan=namdatu vâp=iyam<sup>8</sup> janânamda-  
vidhâyinî || 8 [||\*] Śivam=astu [||\*]
- 18 Sâmvat 1340 varshê<sup>9</sup> Jyêshṭha-vadi 7 Sômê ṣdy=êha mahârâjakula-śrî-  
Sâmya(ma)mtasimhadêva-râjyê tanni-
- 19 yukta-śrî-Jâsh-âdi-pañchapa-pratipattâv=êvam kâlê varttamânê dēvyâ śrî-  
Bu(rû)pâdêvyâ vâp=iyam pratishṭit[â<sup>10</sup> ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;  
SAKA-SAMVAT 997.

BY G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandi and the *liṅga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.<sup>11</sup>

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *ḥ*-mark in *bhḥ* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḥ*, as in *gaṅḥa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vêṅgi* (l. 12). *G* after an *anusvâra* is doubled in *Gaṅga* (l. 1), but not so in *Vêṅgi* (l. 12); *d* in *dâruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kṛiti* (l. 5). *N* is used for *ṇ* in *jṛṇna* (l. 12), *Gḍkarnna* (l. 4) and *ghârṇnita* (l. 8 f.). Owing to the incorrect pronunciation of *ṛi*, *mṛi* and *dṛi* are written as *mri* and *dri* (ll. 8 and 11). It appears

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> This correction has been made in the original.

<sup>3</sup> Originally <sup>o</sup>*râjah* and <sup>o</sup>*valah* was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *visarga*. Read *patim=ika varam* (?).

<sup>4</sup> Originally *rmmatô* was engraved.

<sup>5</sup> Read *tasyâ*.

<sup>6</sup> Metre: Ślôka (Anushtubh).

<sup>7</sup> This compound is quite incorrect.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *Jyâishṭha*.

<sup>10</sup> Read *pratishṭitâ*, for *pratishṭhâpitâ* (used in the sense of *kâritâ*).

<sup>11</sup> The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusvāra*<sup>1</sup> sound in Telugu was formerly represented by a full *anusvāra* symbol. The *m* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.<sup>2</sup>

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājarāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkaṛṇa (l. 4f.) and belonged to the Ātrēya *gōtra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsi (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvati made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja's forces. The inscription refers to his victory over the Chōḍa king<sup>3</sup> (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi<sup>4</sup> (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisiṅgi and Oḍḍa (l. 17f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa<sup>5</sup> (ll. 9, 18), Bhaṇḍanavijaya<sup>6</sup> and Gaṇḍagōpāla<sup>7</sup> (l. 20).

The date of the inscription, Śaka-Samvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājarāja. Rājarāja's father Vajrabasta was crowned in A.D. 1038<sup>8</sup> and ruled for 30 years.<sup>9</sup> Rājarāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājarāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.<sup>10</sup>

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Samvat 1040,<sup>11</sup>— viz. Rājarāja's victory over the Dramilas (i.e. the Chōlas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja's commander-in-chief,— Kimiḍi is now a Zamīndārī in the Gañjam district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.<sup>12</sup> Giḍrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājarāja's son Anantavarman.<sup>13</sup>

#### TEXT.<sup>14</sup>

- 1 चासीरंगान्ववायचितिपतितिलको राजराजचित्तियः क्षापाल-
- 2 <sup>16</sup>प्रौडमौलिप्रकरमणिरुचिप्रस्फुरत्यादपीठः । यीरातिचक्रक्रय-
- 3 नकरभुजापालिता[शि]षपृष्ठीचक्रश्क्रायुधामो दधदुरसि रमा वाचि वाचामधी-  
मः [॥ १\*]

<sup>1</sup> I have not seen the half-*anusvāra* symbol in the inscriptions that I have hitherto examined.

<sup>2</sup> Compare p. 816, note 13.

<sup>3</sup> The Chōḍa king is Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), whose daughter Rājasundarī was married to Rājarāja; *Ind. Ant.* Vol. XX. p. 276.

<sup>4</sup> The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

<sup>5</sup> Compare *Ind. Ant.* Vol. XXI. p. 199.

<sup>7</sup> I.e. 'a Kṛishṇa among heroes.'

<sup>8</sup> Above, p. 185.

<sup>6</sup> I.e. 'an Arjuna in battle.'

<sup>9</sup> See the Table facing p. 186 above.

<sup>10</sup> [Anantavarman's stone inscriptions at Mukhaliṅgam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report for 1895-96*, p. 6.— E. H.]

<sup>11</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>12</sup> *South-Indian Inscriptions*, Vol. I. p. 97.

<sup>13</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>14</sup> From an inked estampage, sent by Dr. Hultsch.

<sup>15</sup> Read मीठ.

- 4 तस्यान्वयागतमहाप्रतिहारिसुख्यसंस्तंभिताखिलविरोधिनराधिपौजाः । गोकर्ष-<sup>1</sup>  
 5 सूनुवनीसुरवंशभानुरात्रेयगोत्रमहिती महनीयकीर्त्तिः ॥ [२\*] वनपतिरि-  
 6 ति नाम्ना त[स्व] गांभी[र्ष्य]शौर्ष्याखिलजगदुपकारैश्चम्भूम<sup>2</sup> प्रचेताः । अधि-  
 कम-  
 7 भिमतात्तद्दानमालोक्य चिंतामणिरिह न विदद्रे यत्तदश्मत्वहेतोः ॥ [३\*]  
 आजा-  
 8 वसौ चोडनृपस्व सेनामहावनस्याश्चिगाकुलस्व<sup>3</sup> [1\*] मत्सेभस[र]रद्भुमघू-  
 9 र्चितस्य<sup>4</sup> दावानलोभूश्चलमर्त्तिगण्डः ॥ [४\*] तेनाजौ चोडसेनावनदवदहनेना-  
 युग-  
 10 <sup>5</sup> प्रासश[स्त्री]निस्त्रिगण्डालके[नीत्क]लगजसुरगानीकिनीनाथभूष[र\*]: [1\*] निर्ह-  
 ग्धा भम्नमू-  
 11 ला <sup>6</sup> निपतितशिरसश्चिन्नबाहूश्चास्वा<sup>7</sup> द्रिश्यंतेद्यापि भूतेष्वय इव धवत्तरस्त्रिभि-  
 12 र्जीर्णमासैः<sup>8</sup> ॥ [५\*] जित्वा सुहृष्येगिधराधिनाथं तस्याजहाराखिलवस्तुरा-  
 शि[म्\*] । <sup>9</sup> दहार्णवस्तेन  
 13 यमाय द्रुतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६\*] जित्वेवं भूमिपालान्वन-  
 पतिरवनावात्म[नः]  
 14 कीर्त्तिवर्द्धी शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्घरस्यां नगर्यां [1\*] दुर्गा-  
 देव्यालयस्राभरण-  
 15 मिव पुर[:\*] स्थापयामास गुर्वीं श्रीमान्<sup>10</sup> श्रीनाथवीर्य[:\*] स्वगितदश-  
 दिशाम्[र\*]श्वशालाञ्चलेन<sup>11</sup> ॥ [७\*]  
 16 दीपमखण्ड<sup>12</sup> प्रादान्मण्डलिकस्रोतिचण्डदोर्हण्ड[: 1\*] तस्यामेव समायान्तस्यै  
 देव्यै सुरेशपूज्यायै ॥ [८\*]  
 17 <sup>13</sup> श्रीशकुनेण्डु <sup>14</sup> भूसतिपै शैलनन्दाजभवसंख्यनीन्द वेगि- [1\*] देशंभु गिमि-  
 डिय<sup>15</sup> गोसल गिडि-  
 18 सिंगिदेशंभु मठिीयोड्डदेशमनंगं<sup>16</sup> [1\*] जनिन भूपालुरननिनोच्चे<sup>16</sup> चलम-  
 र्त्तिगण्ड<sup>16</sup> नेगडिन

<sup>1</sup> Read गोकर्ष.

<sup>4</sup> Read घूर्णितस्य.

<sup>7</sup> Read दृश्यन्ते.

<sup>10</sup> Read श्रीमान्श्री.

<sup>13</sup> The following is a Telugu verse, containing a *stambhika* of eight lines, followed by an *ajavadi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals *ṣ* and *ṣ* should be attenuated in reading, so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anusvāra* symbols.

<sup>14</sup> A letter is wanting before शू.

<sup>2</sup> Read °कारैर्भगवभूव.

<sup>5</sup> Read निस्त्रिग.

<sup>6</sup> Read °जीर्णमासैः.

<sup>11</sup> Read शालाञ्चलेन.

<sup>3</sup> Read मृगाकुलस्व.

<sup>6</sup> Read °शिरसिकुत्र°.

<sup>9</sup> Read दहार्णव°.

<sup>12</sup> Read °खण्ड°.

<sup>15</sup> Read गिमिडिय.

<sup>16</sup> Read °नीच्चे.

- 19 मण्डलिकुण्डु\* [1\*] भूसुरवंशुण्डु वासवनिभभोगि वणपति सौजन्यगुणयुतुण्डु  
[1\*] दीर्घासि भगवतिदे-
- 20 विदेवालयसुन मुंदटं गडुघनतरसुग [1\*] मण्डपमेत्तिचे भण्डनविजयुण्डु  
गण्डगीपालुण्डुख-
- 21 ण्डवर्त्ति [1\*] दीविय वेट्टेनहेविकिनव्वेलं<sup>1</sup> दन मनोवह्मभि वनजनेच्चि [1\*]  
दीविय वेट्टे<sup>2</sup> वझावतियुनु-
- 22 <sup>2</sup>[ना] क्षीणीनशयुलु गलयंतकुनु सुदसुन [1\*] गगनभूमिचंद्रखरकरोदक-  
शिखि- [1\*] मावतात्ममूर्त्ति
- 23 महिषमथन<sup>3</sup> [1\*] यि[ष्टपूत्त]फलमुलेज्जकालंबुनु [1\*] मेच्चुतीडं<sup>4</sup> दमकुनिच्चुनु-  
[ण्ड] ॥ [८\*]

## TRANSLATION.

## A.—Sanskrit portion.

(Verse 1.) There was king **Râjarâja**, the ornament of the kings of the **Gaṅga** dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (**Viṣṇu**) whose weapon is the discus; who (*like the latter*) had **Ramâ** (**Lakshmi**) on his bosom; (*and who was*) a lord of speeches (**Bṛihaspati**) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihârin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named **Vanapati**, the son of **Gôkarṇa**, the sun of a **Brâhmaṇa** family, praised among those of the **Âtrêya gôtra**, (*and*) of great repute. (*He*) excelled **Prachêtas** (**Varuṇa**)<sup>4</sup> by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the **Chintâmani**<sup>5</sup> did not melt away (*only*) because of (*its*) stony nature.<sup>6</sup>

(V. 4.) This **Chalamartigaṇḍa** became in battle a conflagration to the great forest (*which was*) the army of the **Chôḍa** king, teeming with beasts (*which were*) horses, (*and*) full of<sup>7</sup> tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the **Chôḍa**, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the **Utkala**, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of **Vêṅgi**, he took away the whole heap of his property. **Daddârṇava** was sent by him to **Yama** (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

<sup>1</sup> Read °नव्वलं or °नव्वेल.

<sup>2</sup> Here the metre requires some alteration, perhaps साधुखिनशयुलुखाल°.

<sup>3</sup> Read °मथनि.

<sup>4</sup> Vanapati literally means 'the lord of water' and is also an epithet of **Varuṇa**, the regent of the ocean.

<sup>5</sup> The **Chintâmani** is a fabulous gem which is supposed to yield to its possessor all he desires.

<sup>6</sup> If it were not a stone, it would have melted away out of shame.

<sup>7</sup> Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishṇu) the lord of Śrī,— in the Śaka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.— Telugu portion.

(V. 9.) When the prosperous Śaka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the *maṇḍalika* Banapati, (who came) of a Brāhmaṇa family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartigaṇḍa, defeated in battle the kings of the Vēṅgi country, Kimiḍi, Kōsala, the Giḍrisiṅgi country and the Oḍḍa country, (and) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāsi. He, the Bhaṇḍanavijaya, the Gaṇḍagōpāla, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmāvati, joyfully placed a lamp on the other side,<sup>1</sup> to last as long as the earth,<sup>2</sup> the sun and the moon. Let (the goddess) Mahishamathani (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*śiḥṭāpūrta*)<sup>3</sup>!

No. 46.— TOTTARAMUDI PLATES OF KATAYA-VEMA;  
SAKA-SAMVAT 1333.

By J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramūḍi in the Amalāpuram tāluka of the Gōḍāvari district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmani* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3lb 7¼oz.<sup>4</sup> The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3¼"; its thickness about ¾"; the height of the bull 1¼"; and the length and breadth of the pedestal 1½" by ¾". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaffu* or secondary form

<sup>1</sup> Or, 'on that day.'

<sup>2</sup> If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

<sup>3</sup> वाचीकूपतडागादि दैवतायतनानि च । अन्नप्रदानमारामाः पूर्तमार्याः प्रचक्षते ॥

<sup>4</sup> This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 2.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *ḷ*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ō*.<sup>1</sup> These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaḥṣṭu*, which is absent in *bhī*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akṣhara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmim= nissīma*<sup>o</sup> (l. 16) and *punar= Annavōta*<sup>o</sup> (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.<sup>2</sup> It then refers to Vishṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagāṅgā at the foot of the Śrīsaila hill (v. 7 f.). His son was Anavōta<sup>3</sup> (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāsahāya, 'one whose chief weapon is a dagger' (v. 12).<sup>4</sup> The epithet Vasantarāya<sup>5</sup> appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.<sup>6</sup> Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Bṛihaspati and Śukra in intelligence,<sup>7</sup> and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛiṣṇa did to Yudhishtīra (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmdṛi*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Dodḍāmbikā (v. 21).<sup>8</sup> His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍēya

<sup>1</sup> For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

<sup>2</sup> Above, Vol. III. p. 59.

<sup>3</sup> This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

<sup>4</sup> See the Vānapalli grant, where the same epithets are applied to Anavēma.

<sup>5</sup> Compare above, Vol. III. p. 65, note 6, and p. 286.

<sup>6</sup> See Śrīnātha's *Kāṭikhaṇḍamu*, where a similar festival at Rajahmundry is described.

<sup>7</sup> Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

<sup>8</sup> This relationship is made clearer in the extract from the *Kumāragirirāḍḍyam* appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēma by Dodḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *bhāginḍya* (sister's son) and *jāmdṛi* (son-in-law) to Annapōta (v. 12).

on the Gôdâvari at Râjamahêndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (Kârttiki) in the cyclic year Khara, corresponding to the (expired) Śâka year counted by the *gunas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Kâṭaya-Vêma granted the village of Mallavaram, which was named after his wife Mallâmbikâ (v. 26) and which was situated on the bank of the Vṛiddha-Gautami in the vicinity of Muktiśvara in the Kônadêśa (v. 27), to Nṛisimha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *sâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by Tottaḍimûṇḍi, in the south-east by Mallâyammaṅgâri-Komaragiripuram,<sup>1</sup> and in the west by the Vṛiddha-Gautami. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrîvallabha of the Kâṇva *gôtra*, the son of Lakshmi and Śrîvallabhârya. The grant bears at the end the signature (*vrâlu*) of Vêmu (i.e. Kâṭaya-Vêma).

Of the localities mentioned in this inscription, Koṇḍaviḍu (l. 27) and Râjamahêndri (Rajahmundry) (ll. 33 and 42) are well known. The term Kôna (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Piṭhâpuram inscription of Mallidêva<sup>2</sup> gives a list of the chiefs of Kônamaṇḍala, and the Naḍupûra grant of Anavêma<sup>3</sup> refers to Kônasthala as being situated in the Gôdâvari delta. The term Kônasîma is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram tâluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of Muktiśvaram (l. 49) is situated in this Kônasîma on the right bank of the Gautami, right opposite to Kôṭipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautami-Mâhâtmya*.<sup>4</sup> The Vṛiddha-Gautami (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvaram on the south and is entirely dry, except perhaps when the Gôdâvari receives heavy floods. Mallavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramûḍi, which is mentioned as Tottaḍimûṇḍi among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the *mîrâśi* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Koṇḍaviḍu chiefs down to Kumâragiri, and as showing when and under what circumstances the Râjamahêndri portion of the Koṇḍaviḍu territory became detached from the rest of it. As has been seen, the inscription traces the Reḍḍi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâṭaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragirirâjîyam* (after Kumâragiri Reḍḍi), an extract<sup>5</sup> from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli<sup>6</sup> and Naḍupûru<sup>7</sup> grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

<sup>1</sup> [This village, which is not found on the *Ma'ras Survey Map* of the Amalâpuram tâluka, must have been an *agrahâra* founded by Mallâmbâ, the wife of Kâṭaya-Vêma, and named after her brother Kumâragiri.— E. H.]

<sup>2</sup> Above, p. 84.

<sup>3</sup> Above, Vol. III p. 287.

<sup>4</sup> See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

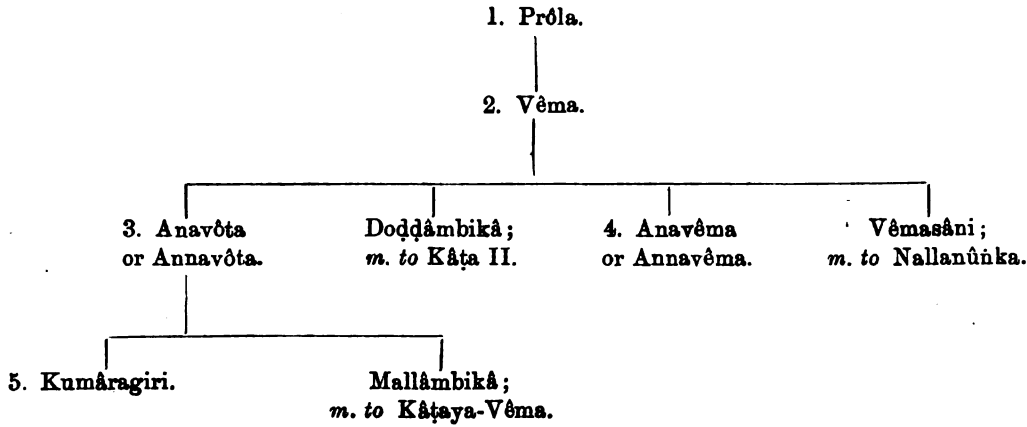
<sup>5</sup> I am indebted for this to the late Paravastu Jagannâthaśvâmi Ayyavâralu Gârû of Vizagapatam.

<sup>6</sup> Above, Vol. III. p. 59.

<sup>7</sup> *ibid.* p. 286.

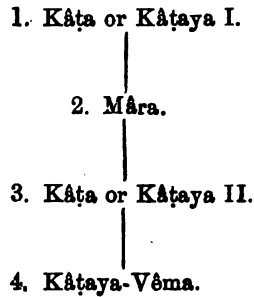
the dynasty mentioned in any published genealogy, and conclude with Anavōta and Anavēma. Putting all these accounts together, we get the following genealogy of this dynasty.<sup>1</sup>

THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vēma (No. 2) the construction of a flight of steps connecting the Pātālaganḡā with the temple on the Śrīsaila hill, and to Anavēma (No. 4) the epithet of Vasantarāya. This genealogy differs from that given by Mr. Sewell,<sup>2</sup> which seems to have been based partly on local traditions.

The following genealogy of Kāṭaya-Vēma of Rājamahēndri is given in this grant and in the *Kumāragirirājīyam* :—



Kāṭaya II. married Doḍḍāmbā, the daughter of Vēma of Koṇḍavidu and sister of Anavōta and Anavēma; and Kāṭaya-Vēma married Mallāmbā, the daughter of his maternal uncle Anavōta and sister of Kumāragiri.

TEXT.<sup>3</sup>

*First Plate ; First Side.*

- 1 ✽ विश्वंभरीव्याङ्गुदारः केलिपखलितांबुधिः । विश्वंभराभवत्सापि ये-  
 2 नोहाहमवाप्य भूः ॥ [१\*] भवतां भवतां नागः शक्रिः शंकरोन्वहं ।  
 3 दानेन सुरभिः[\*] स्वस्व दानेन सुरभिश्च यः ॥ [२\*] शिरोरत्नं शंभीः  
 शशधरकिशोरः क-

<sup>1</sup> For further confirmation of this list see the passage beginning with *Appunya-vaśīṣāmbu Kāṭasura-dhvaṁsi* in Śrīnātha's *Bhāmakaṇḍamu*, śvāsamu 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 88 f. and No. II. pp. xii. and 91 f.—E. H.]

<sup>2</sup> *Lists of Antiquities*, Vol. II. p. 187.

<sup>3</sup> From the original plates.



- 4 लयतादसंकारे श्रीर्वा सुकुरति रते दीपति च यः विसांशूरभात्या<sup>1</sup> ग-  
 5 गनतटिनीहंसपटलीमुहुश्चूषर्षादिमलविमलस्तेजित इव ॥ [३\*] अस्ति स्व-  
 स्तिम-
- 6 दायमध्वरभुजामंभोजनाभं महस्तनाभीकमलादभू[त्\*]विजगतां नि-  
 7 र्माणकर्मक्षमः । सुख्यो विश्वसृजां चिरंतनगिरां विश्रामघं<sup>2</sup>  
 8 <sup>3</sup>टापधस्तस्यासम्बुखबाहुसक्थिपदतो वर्षाः क्रमेणोदिताः ॥ [४\*] पुं-<sup>4</sup>  
 9 सस्तस्य पुरातनस्य चरणांभोजातजातं कुलं स्वस्थाचारविधानतोपि विमलं<sup>5</sup>  
 10 <sup>6</sup>शुभ्रस्वभावादिदं । आसीत्किंच कसौ शुभे नृपतयः प्रायेण यचोदिता-  
 स्तेज-
- 11 :शौर्यवदान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५\*] तत्र पंटकुलं नाम  
 प्रसृतं
- 12 बहुशालिनि । तराविव फलं रथ्यवृत्तं सरससुख्यलं<sup>7</sup> ॥ [६\*] तत्रासीद्देम-  
 भूपालः
- 13 कुले विबुधरंजकः । पयोध्राविव संतापो राजरत्नोद्भवाकरे ॥ [७\*] श्री-  
 मान्वेभ-
- First Plate ; Second Side.*
- 14 महीपतिस्त विदधे पातालगंगातटे श्रीशैले जगनोव्वगंडविश्वदक्षीपान-  
 15 वीधी<sup>8</sup> शभां । यासौ दीव्यति दिव्यसीमनगरारोहीयतानां नृषां नि-  
 श्रेणि-
- 16 : परिकल्पितेव नितरामात्रकल्पस्त्रिरा ॥ [८\*] यस्मिंनिस्त्रीमभूदानख्याति-  
 सीभा-
- 17 ग्यशालिनि । द्विजैर्न बहु मन्यते बलिभोजनभार्मावाः ॥ [९\*] अनवीत-  
 प्रभुस्तस्माद्-
- 18 ज्ञायत भुजायतः । महासीतो महादेवादितारातिकुलांतकः ॥ [१०\*]  
 अनवीत-
- 19 मही[प]ती धरित्रीं परितो विभ्रति पंगर्गेद्रमुख्याः । चिरमुचुसिता<sup>9</sup>  
 लघूक-
- 20 ते स्त्रे भरणे जीवनमस्य संस्तुवन्ति ॥ [११\*] तस्यानुजसुजननोस्ति  
 वसं-<sup>10</sup>

<sup>1</sup> Read आत्या.<sup>2</sup> The *anusvāra* stands at the beginning of the next line.<sup>3</sup> Read 'वच'.<sup>4</sup> The *anusvāra* stands at the beginning of the next line.<sup>5</sup> The *anusvāra* stands at the beginning of the next line.<sup>6</sup> Read 'वच'.<sup>7</sup> Read 'सुख्यलम्'.<sup>8</sup> Read 'वीधी'.<sup>9</sup> Read 'सुचुसिता'.<sup>10</sup> The *anusvāra* stands at the beginning of the next line.

- 21 तरायो वीरानवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-  
 22 भवति सार्थमभूच्चिराय नामावनी सुमनसां बहुशो वदान्धे ॥ [१२\*] हे-  
 23 [म]ाद्रिदाननिरते यस्मिन्नवेमभूपती सुदितान् । अपलोक्ष भूमिदेवान्  
 24 [देव]ा स्पृहयन्ति भूमिवासाय ॥ [१३\*] यस्मिन् क्षिरति वसन्ते दिशि  
 दिशि कामीष-  
 25 वेधु कर्पूरं । अ[धि]वासितपरिधानानुभवन्नोभूच्चिराय निरिशोपि ॥  
 [१४\*] कु-  
 26 मारगिरिभूपीभूदनवीतविभोक्षुतः । जयन्तो वासवस्त्रेव प्रद्युम्न इ-

*Second Plate ; First Side.*

- 27 व शार्ङ्गिणः<sup>1</sup> ॥ [१५\*] कौडवीडुरिति ख्याते पुरे स्थित्वा कुलागते ।  
 कुमारगिरिभूपी-  
 28 यं [चि]रं भूमिमपास्तयत् ॥ [१६\*] तुला पुरुषरत्नस्य श्रीकुमारगिरेः  
 कुतः ।  
 29 तुलापुरु[षसु]स्थानि महादानानि योतनीत् ॥ [१७\*] आसीदमात्यरत्नं  
 काट-  
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभागं[व\*]विजयविजयविख्या-  
 31 तिः ॥ [१८\*] सिंह[र]सने मिधायामौ कुमारगिरिभूवरं । अतेजयस्रहाते-  
 जा[\*] श्रीक-  
 32 ष्व इव भ्रमजं ॥ [१९\*] कुमारगिरिभूनाघो<sup>2</sup> यस्मै विक्रमतोषितः  
 प्रादात्  
 33 प्राचीं भुवं राजमहेन्द्रनगरीसुखां ॥ [२०\*] गप्ता<sup>3</sup> काटमही-  
 34 भुजो गुणगणोदारस्य मारप्रभोः पीचः काटयवेमभू-  
 35 मिरमणः श्रीवेमपृथ्वीपतिः<sup>4</sup> । दौहित्रः पुनरनवीतनृपतेर्ध्वाचीशचूडा-<sup>5</sup>  
 36 मणिकामाता जयति क्षितिं क्षिरमयन् दोष्डीबिकानन्दनः ॥ [२१\*] काटय-  
 37 वेमवटाश्वे प्रभवति सदये च निर्दये च (निर्दये च) तथा । गजयति-  
 सुखनृपती-  
 38 नां चित्रं सुहृतापचता भवति ॥ [२२\*] भूपालाकससन् प्रजा नियमयन्  
 39 कांताजनं<sup>6</sup> कामयन् भूदेवात्मयन्नीरिविरमयन् मित्राणि विश्वात्मयन् । कीर्ति  
 स्नां<sup>7</sup>

<sup>1</sup> Read शार्ङ्गिणः.

<sup>2</sup> Read नाघी.

<sup>3</sup> See below, p. 329, note 2.

<sup>4</sup> Read पृथ्वी.

<sup>5</sup> Read °पतिर्ध्वाचीश°.

<sup>6</sup> The syllables *śāntajana* & *ād* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

<sup>7</sup> The *śāntajana* stands at the beginning of the next line.

## Second Plate ; Second Side.

- 40 भ्रमयन्नघानि श्रमयन् धर्मं समायामयन् सोयं वेममहीपतिर्वि-  
 41 जयते काटावनीशात्मजः ॥ [२३\*] अभूत्काटयवेमस्य जाया मत्तांबिका  
 सती । अ-  
 42 शेषगुणसंपूर्णा<sup>१</sup> पातिव्रत्यधुरंधरा ॥ [२४\*] राजद्राजमहेंद्रनामनगरे गीदा-  
 43 वरीतीरगं मार्कण्डेयशिवालयं पतिहिता मत्तांबिका धार्मिका । ज्ञत्वा  
 शुभ-<sup>२</sup>  
 44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्पाण्डुधनि च प्रपा विजयतेनेकां-  
 45 स्तटाकानपि ॥ [२५\*] श्रीशोके गुणरामविश्वगणिते कार्तिकेयहृदये खरे  
 प्रादात्काटय-  
 46 वेमय[:\*] स्वनितामत्तांबिकानामतः । ग्रामं मत्तवरं नृसिं-  
 47 ह्वविदुषे<sup>३</sup> काखदिजायादरादाचंद्रार्कमुदूर्कलालसमतिस्त्रैश्व-  
 48 र्यभोगाष्टकं ॥ [२६\*] कीनदेशेप्रहारीयं भाति मत्तवराभिः । तीरे च  
 'वृध्वगीतम्या-  
 49 : पुण्यो मुक्तीश्वरांतिके ॥ [२७\*] अप्ययार्यस्य पौत्रोसौ नृसिंहः काश्य-  
 पान्वयः । अ-  
 50 न्नदानपरो नित्यमहीबलतनूभवः ॥ [२८\*] यथाविभागमर्चांशान् विधाय  
 प्राति-  
 51 भिस्सह । अधीतकाण्डशाखाद्वा<sup>४</sup> भुङ्क्ते<sup>७</sup> धन्यो यथासुखं ॥ [२९\*] ✽  
 ईवूरि पोलमेर  
 52 सोमलु । तूर्पुन । तीत्तडिमूंडि पोलमेर पुंत बत्तुसमुप्पडित्तोत्तमामिं-<sup>९</sup>

## Third Plate ; First Side.

- 53 ड्लु मोदलुगां वीयि मत्तायन्गारिकीम[रगिरिपुरपु पोलमेर]<sup>९</sup>  
 54 पुंत. मोचेनु ॥ दक्षिणान । आ कोमरगिरिपुरपु पोल[मेरवुंडे वृध्वगीत-  
 मि]  
 55 मोचेनु । पडुमटनु<sup>१०</sup> वृध्वगीतमि । उत्तराननु । विद्या[रखतीर्थमनि  
 वृध्वगीत]-

<sup>१</sup> Read संपूर्णा.

<sup>२</sup> Read वृध्व.

<sup>३</sup> Read भुङ्क्ते.

<sup>४</sup> That piece of the third plate, which contains the bracketed passages at the ends of lines 53-56, is now lost.

<sup>५</sup> Read वृध्व.

<sup>६</sup> Read वृध्व.

<sup>७</sup> Read यथा.

<sup>८</sup> The *anvaya* stands at the beginning of the next line.

<sup>९</sup> Read काण्डशाखा.

<sup>१०</sup> Read °शाखाया (P).

- 56 मिलोनि गुमि मीदलुगा वञ्चिन तीत्तडिमूंडि पोल[मिर पुंत बसुलसु]-  
 57 प्पडितीटमामिंडुलु मोचेनु । ✽ पालनसुक्तस्य चापहरणदोषस्य च [प्र]-  
 58 काशनाय केचन पुरातना[:\*] श्लोका लिख्यंते ॥ दानपालनयोर्मध्ये  
 दानात्<sup>1</sup>  
 59 त्रेयोनुर्पालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-  
 60 (प)दं ॥ [३०\*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरेव  
 हि  
 61 शत्रु[:\*] स्वाध्वर्मः<sup>2</sup> शत्रुर्न कस्यचित् ॥ [३१\*] स्वदत्तां परदत्तां वा  
 यो हरेत वसुंधरां  
 62 । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [३२\*] तटाकानां सह-  
 स्रेण चाश्व-  
 63 मेधशतेन च(:) । गवां कोटिप्रदानेन भूमिहर्ता न शुष्यति ॥ [३३\*]  
 न विषं विषमि-  
 64 त्याहुर्ब्रह्मस्वं विषमुच्यते । विषमेकाकिनं हंति ब्रह्मस्वं पुनपौ-  
 65 चर्कं ॥ [३४\*] किञ्चित्हातुवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृताञ्जलिः

*Third Plate ; Second Side.*

- 66 प्रार्थयते नृपालान् । एषान् भवद्भिः परिपालनीयी धर्मो ममायं दय-  
 67 या धिया वा ॥ [३५\*] श्रीरामचंद्रेणाध्येवमेवोक्तं ॥ सामान्योयं धर्मसेतु-  
 68 नृपाणां कालि कालि पालनीयो भवद्भिः । सर्वानिवं भाविनः पार्थिवे-  
 द्रान् भू-  
 69 यो भूयो याचते रामचंद्रः ॥ [३६\*] कृतं श्रीवत्समेनेदं शासनं सद्दिका-  
 सनं ।  
 70 कखगोत्रेण पुत्रेण लक्ष्मीश्रीवत्सभार्ययोः । [३७\*] श्रीवराहो रक्षतु ।  
 मंगळमहाश्री  
 71 श्री श्री जेयुन् [॥\*] वेसु ब्राह्म [॥\*]

APPENDIX.

*Extract from the Preface to Kāṭaya-Vēma's Kumāragīrīrājīyam.*

कीर्तिप्रतापसीभाग्यव्यागभोगविभूतिभिः ।

एक एव कालौ ज्ञाथ्यः कुमारगिरिभूपतिः ॥ [१\*]

<sup>1</sup> Read दानाच्छेयी.

<sup>2</sup> Read साधर्मः.

वीरः श्रीरमणीयिकाससुकुटी वैरियङ्गवामणी-  
 चर्भयासविपुंगुदः सितयमःपुष्पाभिवर्षी चमः ।  
 दत्ता मासमपचिका वसुमतोरचाविधी ग्रंभुना  
 चन्नी दिम्बिजयी कुमारनिरिभूभर्तुः समुष्पते ॥ [१९\*]

जयति महिमा कीकातीतः कुमारनिरिप्रभीः  
 सहसि खकुमादेवी धंस प्रिया सदृशी प्रिया ।  
 नवमभिनयं नाच्यार्षानां तनोति सहस्रधा  
 पितरति वङ्गुर्षानर्षिप्रणाय सहस्रमः ॥ [२०\*]

रामवेष्माभुजंनः श्रीकुमारनिरिभूपतिः ।  
 शशी काटयवेमस्य प्रगल्भा तत्र इतिहा ॥ [४\*]

पादारविन्दारत्नस्य पुंसी वर्षसुधुर्षीजनि विभवन्त्यात् ।  
 पुनाति नित्यं सुवनानि सिन्धुः पुष्ठीः प्रवाष्टैः सहजा यदीया ॥ [५\*]

वंशिखिन्नदिती मङ्गीयसि मनोवैशे जगत्पावने  
 धीरीदातगुणीतरी रङ्गरिव श्रीकाटयाख्यो नृपः ।  
 दानवापपरीच येन विदधे भूदेवसंतर्पणं  
 भूचिष्टैः परिपन्थिपार्थिवजन्मजानि चर्भर्षीः ॥ [६\*]

तस्माद्भूदृष्टिलकर्मविदां वरेष्ठी  
 मारुचमाधिपतिरप्रतिमप्रभावः ।  
 चन्वानपास्य नृपतीनभिरुपसुञ्चै-  
 वंशे खर्भं वनजमिन्दुमतीव कीर्तिः ॥ [७\*]

तस्मात्तां तनयी समयविनयी विख्यातदीर्घिकनी  
 काटपीचिपतिश्च मारुनृपतिः कान्ती नितान्तीजसा ।  
 खखीकीर्तिवसुंधराभिरभक्तौभाय्यमायस्ययोः  
 कौसल्यादिवधूजर्भैर्दशरथः श्रीमां प्रपेदे यथा ॥ [८\*]

असहायभूर इति काटयप्रभुं प्रवदन्ति मारुपतिस्तदुभवम् ।  
 भुवनदिदुर्गजयसाहसेन यी जलदुर्गमङ्गविषदः प्रवस्यते ॥ [९\*]

पृष्ठीं ब्राह्मणसरासकार विदधे ईमाद्रिदान्त्रिनि वः  
 सीपानावलिमातसान विषमी पाताळगङ्गापथे ।  
 दीङ्गान्वासुपयस्य तस्य तनयां वेनप्रमीः काटयः  
 पुत्रं वीरमख्यं रामसदृशं वेनं विधुलै भुवः ॥ [१०\*]

गुणानां पुष्पानां वसतिरनपीतचिचिपते;  
 खसा श्रीदीङ्गान्वा समभवदुमायाः प्रतिनिधिः ।  
 पिता भूधन्नाथः पतिरपि महिः प्रियसुती  
 महसेनी यसाः स्वयमस्य यदायेति कथिता ॥ [११\*]

नारकारमः पितामहत्या मातामहत्वेन च  
 श्रीवेमचित्तिनायकः प्रथयते यस्याभिजात्यत्रियम् ।  
 ध्वः काटयवेमभूपतिरसौ यद्वागिनेयसती  
 नामाता स्वयम्भपोतरुपतेः श्रीश्रीभूषामणेः ॥ [११\*]  
 श्रीकृष्णेन समः कुमारगिरिभूषाक्षी वृषाक्षीसमः  
 स्वामी यस्य वसन्तराजविरुदी वीरामपोतात्मजः ।  
 संयामाकुंनमामनन्ति सुधियसं भीमसेनाम्बितं  
 भूमौ काटयवेमभूपरमसौ कर्षप्रियासद्गुणाः ॥ [१२\*]  
 पञ्चपञ्चकमकरोत्प्रधने निर्जित्य वैरिणी रामः ।  
 वैरिकुलपरशुरामः काटयवेमकु वीरिवाधिभ्रतम् ॥ [१३\*]  
 धाटीधीटीश्वरायभुटितगिरितटे यत्र माहेटिदुर्गं  
 दुर्गं किष्कारसंघं दक्षितरिपुवक्षी दुर्गं वेंडपूडिम् ।  
 दुर्भेदं वन्दकूटं जितवति रभसा रामगिर्वास्त्रदुर्गं  
 विख्यातं वीरधीटं नक्षितमसुदृढं वीरसंनान्दधानम् ॥ [१४\*]  
 सुनीनां भरतादीनां बीजादीनां च वृषुजाम् ।  
 शास्त्राणि सत्यगाधीष्य नाव्यवेदार्थवेदिनाम् ॥ [१५\*]  
 ग्रीक्तं वसन्तराजेन कुमारगिरिभूषुजा ।  
 नाथा वसन्तराजीयं नाव्यशास्त्रं यदुत्तमम् ॥ [१६\*]  
 तपोक्तेनैव मार्गेषु दग्धिताशेषवचनम् ।  
 कवीनामायकी मन्त्रिकाटभूपतन्मनः ॥ [१७\*]  
 क्षीयं वेमविभुः कुमारगिरिणा राज्ञा नियुक्तः कृतौ  
 नाव्यानां पितयं कृतं कृतधिया श्रीकाशिदासेन यत् ।  
 तस्वीदीर्घरुद्रार्थवस्य रसिकः शाकुन्तादिः स्वयं  
 व्याख्यानं कुरुते कुमारगिरिराजीयाख्यमथै हितम् ॥ [१८\*]

#### POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumārāgīrī-rājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumārāgīrī-bhūpatiḥ*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertation de Grammaticis Prædiciticis*, p. 17) have *Kumārāgīrī-jō nripaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgīrī, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumārāgīrī, king of Koṇḍavidu, who bore the surname (*biruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;  
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. HULTZSCH, Ph.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimādhava temple at Piṭhāpuram.<sup>1</sup> It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhimēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Gīti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kāṭaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūḍi plates,<sup>2</sup> in stating that (Kāṭaya)-Vēma was the great-grandson of Kāṭaya (I.), the grandson of Māra, the son of Kāṭa (II.), and the son-in-law of Annavōta (of Koṇḍaviḍu). In the Telugu portions Kāṭaya-Vēma is called Kāṭamareḍḍi-Vēmireḍḍi, -Vēmāreḍḍi, or -Vēmāyareḍḍi. His father Kāṭa II. and his mother Doḍḍāmbā are mentioned in A. as Kāṭamareḍḍi and Doḍḍasānīamma. B. and C. mention his son Komaragireḍḍi, who was evidently named after Kumāragiri of Koṇḍaviḍu, the brother-in-law of Kāṭaya-Vēma.

A. records the building of an enclosure for the Kuntimādhava temple at Piṭhāpuram by Kāṭaya-Vēma himself; B. the building of a *maṇḍapa* by an officer of Kāṭaya-Vēma; and C. the building of an enclosure for the Bhimēśvara temple at Dākshārāma<sup>3</sup> by the wife of the same officer.

A. is dated at the Makara-samkrānti on Thursday, Pushya *śu* 2 in Śaka-Samvat 1313 (expired), the Prajāpati-samvatsara; B. on Sunday, Kārttika *śu* 15 in Śaka-Samvat 1336 (expired), the Jaya-samvatsara; and C. on Monday, Chaitra *śu* 11 in Śaka-Samvat 1328 (for 1338, expired), the Durmukha-samvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates:—

“A.—In Śaka-Samvat 1313 expired=Prajāpati, the Makara-samkrānti took place (by the Ārya-Siddhānta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

“B.—The date regularly corresponds for Jaya = Śaka-Samvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

“C.—The date is incorrect for Śaka-Samvat 1328, both current and expired. For the year Durmukha = Śaka-Samvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise.”

A.—Piṭhāpuram Pillar Inscription.

TEXT.<sup>4</sup>

|   |                 |               |          |               |                      |
|---|-----------------|---------------|----------|---------------|----------------------|
| 1 | Naptā           | Kāṭaya-Śaurēh | patrō    | Mārasya       | Kā-                  |
| 2 | ṭa-vibhu-sūnuḥ  |               |          | vir-Āmnavōta- |                      |
| 3 | nripatēr-jāmātā |               | jayatu   |               | Vēma-                |
| 4 | bhūpālah        |               | Svasti   | śrī           | [*] Śaka-varshāmbulu |
| 5 | 1313            |               | agunēmti |               | Prajāpati-samvatsa-  |

<sup>1</sup> See above, p. 226.

<sup>2</sup> See above, p. 321.

<sup>3</sup> This is the ancient name of Drākshārāma; see above, p. 37, note 3.

<sup>4</sup> From inked estampages.

6 ra-Pushya-śu 2 Gu<sup>1</sup> | nānti Makara-saṁkrānti-[pu]-  
 7 nya-kālamāndu Kātamareḍḍi-Vēmareḍḍiṅgā-  
 8 ru tama tamdri Kātamareḍḍiṅgārikimni tama talli  
 9 Doḍḍasāni-amamāgārikimni akshaya-[su]kri-  
 10 tamugānu Pithāpuramāndu śri-Kuṁtti[mā]-  
 11 dhava-dēvaraku silā-prākāramu ā-chāndr-ārka[k]a-  
 12 mugānu chēyimchchiri | Dēvāchāri-likhitam [||\*]

## TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson<sup>2</sup> of Kāṭaya (*who resembled*) Śāuri (Kṛishṇa),<sup>3</sup> the grandson of Māra, the son of the lord Kāṭa, (*and*) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-*saṁvatsara*, which was the Śaka year 1313,— at the auspicious time of the Makara-saṁkrānti,— Kātamareḍḍi-Vēmareḍḍi caused to be made,— for the perpetual merit of his father Kātamareḍḍi and of his mother Doḍḍasāni-amma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Pithāpuram.

(L. 12.) Written by Dēvāchāri.

B.—First Drākshārāma Pillar Inscription.<sup>4</sup>

## TEXT.

## First Face.

1 ✽ Naptā Kāṭaya-Śaurēḥ pautrō Mārasya Kāṭa-nṛipa-sūnuḥ |  
 2 vir-Āmnavōta-nṛipatēr-jāmātā jayatu Vēma-bhūpālah [||\*]  
 3 Yiṭuvamṭi Kātamareḍḍi-Vēmareḍḍiṅgārki nija-bhṛityum.<sup>5</sup>  
 4 d-aina Kadīyamu Māchinēniṅgāru tanaku svāmi ayi-  
 5 na Kātamareḍḍi-Vēmareḍḍiṅgārikinni vāri dēvulakunnu  
 6 Kātamareḍḍi-Vēmareḍḍiṅgāri kumārūṁḍu Komara-  
 7 girireḍḍiṅgārikimni vāri dēvulakunnu akshaya-su-  
 8 kṛitam=avunaṭṭugānu Dākshārāma-śrī-Bhimēśvara-  
 9 śrīman-Mahādēvaraku āsthāna-silā-mamḍapamu  
 10 kaṭṭimchi | Śaka-varshāmbulu 1336 agunēṁṭi Jaya-saṁva-  
 11 tsara-Kārtika-śu 15 Bhā<sup>6</sup> | nāmḍu samarpaṇa chēṣenu | Pedda[n]ā-

## Second Face.

12 chāryya-likhi[ta]m | śrī śrī śrīm jēyun ||

<sup>1</sup> This is an abbreviation of *Guruvāra*.

<sup>2</sup> The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

<sup>3</sup> This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

<sup>4</sup> No. 422 of 1893.

<sup>5</sup> Read *bhṛityum*.

<sup>6</sup> This is an abbreviation of *Bhānuvāra*.



## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyamu Māchinēni, the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamareḍḍi-Vēmāreḍḍi, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragirireḍḍi, and of his queen,— an *āsthāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Sunday, the 15th (*tīthi*) of the bright (*fortnight*) of Kārttika in the *Jaya-saṁvatsara*, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Pillar Inscription.<sup>1</sup>

## TEXT.

*First Face.*

|    |   |                                  |               |                                |                         |         |
|----|---|----------------------------------|---------------|--------------------------------|-------------------------|---------|
| 1  | ☸ | Naptā                            | Kāṭaya-Śaurēḥ | pautrō                         | Mārasya                 | Kā[ṭa]- |
| 2  |   | nṛipa-sūnuḥ                      |               | vir-Ānavōta-nṛipatēr=jāmā-     |                         |         |
| 3  |   | tā                               | jayati        | Vēma-bhūpālaḥ                  |                         | Iṭu-    |
| 4  |   | vamṭi                            |               | Kāṭamareḍḍi-Vēmāreḍḍiṅgāri[kī] |                         |         |
| 5  |   | nija-bhrityumḍ=aina <sup>2</sup> |               | Kaḍiyam                        | Māchinēni[m]g[ā]-       |         |
| 6  |   | ri                               | dēvulu        | Pōtasāniṅgā[ru]                |                         | Kaḍiyam |
| 7  |   | Māchinēniṅgāriki                 |               | svāmi                          | aīna                    | [Kā]-   |
| 8  |   | ṭamareḍḍi-Vēmāreḍḍiṅgārikinni    |               |                                |                         | vā-     |
| 9  |   | ri                               | dēvulakunnu   |                                | Kāṭamareḍḍi-Vēmāreḍḍiṅ- |         |
| 10 |   | gāri                             | kumārumḍu     |                                | Komaragirireḍḍiṅg[ā]-   |         |

*Second Face.*

|    |  |                             |      |                                 |            |                     |
|----|--|-----------------------------|------|---------------------------------|------------|---------------------|
| 11 |  | rikinni                     | vāri | dēvulakunnu                     |            | akshaya-sukṛita-    |
| 12 |  | m=avunaṭṭugānu              |      |                                 |            | Dākshārāma-śrī-Bhī- |
| 13 |  | mēśvara-śrīman-Mahādēvaraku |      |                                 |            | śilāma-             |
| 14 |  | ya[m=aina]                  |      | tiruchuṭṭumālika                |            | kaṭṭimchchi         |
| 15 |  | svast[i]                    | śrī  | Śaka-varshāmbulu                | 1328       | [a]gu-              |
| 16 |  | nēmt[i]                     |      | Durmmukha-saṁvatsara-Chaitra-śū |            |                     |
| 17 |  | Sō <sup>3</sup>             |      | nāmḍu                           | samarppaṇa | chēsenu             |
| 18 |  | Peddanāchārya-likhitam      |      | śrī                             | śrī        | śrī-                |
| 19 |  | m jēyun [  *]               |      |                                 |            |                     |

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of Kāṭamareḍḍi-Vēmāreḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragirireḍḍi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Monday, the 11th (*tīthi*) of the bright (*fortnight*) of Chaitra in the *Durmmukha-saṁvatsara*, which was the Śaka year 1328.<sup>4</sup>

(L. 18.) Written by Peddanāchārya.

<sup>1</sup> No. 443 of 1893.

<sup>2</sup> This is an abbreviation of *Sōmasvāra*.

<sup>3</sup> Read *bhṛityumḍ*.

<sup>4</sup> This is a mistake for 1336.

## No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, PH.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II.<sup>1</sup> and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.<sup>2</sup> This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king Kṛishṇa III. whose vassal Bâtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam<sup>3</sup> before A.D. 949-50.<sup>4</sup>

The village of Karikal<sup>5</sup> between Sholinghur and Bânavaram contains a small temple of the goddess Poṅṅi-Ammaṅ. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." *Madirai koṇḍa* is known to have been a surname of Parântaka I.<sup>6</sup> and the Sanskrit synonym *Madhurântaka* is applied to Râjendra-Chôla I. in the large Leyden grant.<sup>7</sup> These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.<sup>8</sup> This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king Kṛishṇa III.<sup>9</sup>

The alphabet is Tamil, with the exception of the two Grantha words *svasti śri* at the beginning. It is worth noting that, in *miṇâṭṭi* (l. 3) and *Veṇṇâyi* (l. 4), the syllable *ṇâ* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of *Piḍâri*<sup>10</sup>—which must be the present temple of Poṅṅi-Ammaṅ—was built by a woman named *Veṇṇâyi-Naṅgai*.

TEXT.<sup>11</sup>

|   |                       |                     |       |          |       |                    |
|---|-----------------------|---------------------|-------|----------|-------|--------------------|
| 1 | Suvasti <sup>12</sup> | śri(śrī)            | [  *] | Madirai  | koṇḍa | kôv=Irâsakêsaripa- |
| 2 | ṇmar[k*]              | k-iyâṇḍu            |       | aṅjâvadu |       | Pulivala-nâṭṭu     |
| 3 | Mariyâḍi              | Vi(vi)ra-Vaḷaṅjiyaṅ |       | miṇâṭṭi  |       | Kiḷâr-kû-          |
| 4 | ṛrattu                | êrupâḍi             |       | Âchchaṅ  |       | Veṇṇâyi-Na-        |
| 5 | ṅgaiy-êṅ              | še[yv]ichcha        |       | Piḍâri   | kôyil | [  *]              |

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 21 and note 1.<sup>2</sup> *Ibid.* Vol. II. p. 374.<sup>3</sup> Takkôlam (No. 237 on the *Madras Survey Map* of the Wâljâpêt tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.<sup>4</sup> *Ep. Ind.* Vol. II. p. 168.<sup>5</sup> No. 40 on the *Madras Survey Map* of the Wâljâpêt tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâla. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.<sup>6</sup> See above, p. 178 and note 11.<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.<sup>8</sup> See the Table, *ibid.* Vol. I. p. 112.<sup>9</sup> Above, Vol. III. p. 285, and Vol. IV. p. 82.<sup>10</sup> This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.<sup>11</sup> From two inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>12</sup> Read *svasti*.

## TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king RĀjakēsarivarman who conquered Madirai,— I, Vennāyi-Nāngai, (the daughter of) Āchcraṇ of Ērupāḍi in Kilār-kūrṅam<sup>1</sup> (and) the wife<sup>2</sup> of Vira-Valañjiyaṅ<sup>3</sup> of Mariyāḍi in Pulivala-nāḍu,<sup>4</sup> caused to be made (this) temple of Piḍāri.

No. 49.— KADABA PLATES OF PRABHUTAVARSHA ;  
SAKA-SAMVAT 735.

By H. LÜDERS, PH.D.; OXFORD.

The copper-plates which contain this inscription, were found at Kaḍaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnalēkhamāḷā* of the *Kāvya-māḷā*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½" long by about 5⅔" broad at the ends and about 4⅞" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve aksharas. The ring on which the plates are strung, is now cut. Its diameter is 4" to 4½". It holds a circular seal, 1⅓" in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshṭrakūṭa grants.<sup>5</sup> The average size of the letters is ⅓". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.<sup>6</sup> The words *po[la]-punu[se] eva[r]ile ante pōyis*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.— The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Ohampū*.— The orthography calls for a few remarks.

<sup>1</sup> The same district is mentioned in the Tañjāvūr inscriptions; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

<sup>2</sup> *Mindīṭṭi* is probably a corruption of *mañaiyḍḍi*.

<sup>3</sup> On the *Vaḷaṅgiyar* see above, p. 296, note 2.

<sup>4</sup> This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷājāpēt (tāḷuka) near Sholinghur.

<sup>5</sup> Compare e.g. above, Vol. III. p. 104; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

<sup>6</sup> L. 76, *Śrikīrtiyā* for *Śrikīrtiyā-d(chāryy-ānvayā)*; l. 77, *Kūli-d(chāryyā)* (Mr. Rice reads *Kūvild-*, but the last akshara is distinctly *d*; for the second akshara, which I consider to be *li*, compare the *li* in *kāli* in a temple inscription at Puṭṭadakal, *Ind. Ant.* Vol. XI. p. 126, Plate, l. 2); l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayakīrti* for *Vijayakīrtir*.

The vowel *ri* is employed instead of *ri* in *namas-kṛīyamānam*, l. 30, whereas *ri* is written for *ri* in *vistrīta*, *kṛīta*, l. 1, *dhṛīta*, l. 60, and *parama-rīshi*, l. 9, where the usual spelling would be *parama-rshi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ś* in *viśēśha*, l. 3, *yasa(s)*, l. 16, and *asēśha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgāta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhmaniya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikkrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatrāya*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chārvī* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.<sup>1</sup> In l. 24 a denominative *bhāvayati* seems to be used in the sense of 'bhavishyati'; and *chaturākāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *pada* in l. 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākīrāja, in Śaka-Saṁvat 735 presented the village of Jālamaṅgala to the Jaina muni Arkakīrti, on behalf of the temple of Jinēndra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunuṅgil district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,<sup>2</sup> and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palæography. In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,<sup>3</sup> Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhīta* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amōghavarsha I. at Mantrawādi near Baṅkapur, dated in A.D. 865,<sup>4</sup> and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,<sup>5</sup> and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śīrūr inscription of Amōghavarsha I., dated in A.D. 866,<sup>6</sup> and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kīrtivarman II., dated in A.D. 757,<sup>7</sup> the full sign appears still in the old form of the Cave-

<sup>1</sup> *Chārvī* 'ἀρταυ.' *Śabdaratnāvalī* in *Śabdakalpadruma*; *sudhā*, 'earth,' in von Boehtlingk's *Dictionary*, quoted from a *Dictionary* of Galanos.

<sup>2</sup> *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

<sup>3</sup> Above, Vol. III. p. 161 ff.

<sup>4</sup> It has not been published yet.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 126, Plate.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

<sup>7</sup> *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,<sup>1</sup> the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.<sup>2</sup> There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ī*, *ē*, *ō*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *lē* the subscript sign occurs 5 times, the full sign 5 times.<sup>3</sup> In *lā* the full sign is used 13 times,<sup>4</sup> the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lū*, *lai* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *ā*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarāt and the adjacent districts. In the Tōrkhēḍḍ copper-plates of Gōvindarāja,<sup>5</sup> dated in A.D. 812, we find the full sign in *la* 13 times, *lā* 5 times, *li* twice, *lu* twice, *lō* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.<sup>6</sup>

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,<sup>7</sup> and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champūs*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

<sup>1</sup> Compare the *l* in *lāmohhana*, ll. 4, 5, *paldyamnair*, l. 28, etc.

<sup>2</sup> Compare *vallabha*, l. 4, *kḍladoḷ*, l. 6, *goḷal-bandalli*, ll. 7, 8, *iriyalbandall(ḷi)*, l. 10. The subscript sign appears in *modaloḷ*, l. 9, and *līkḷḷḷaḷ* (for *līkḷḷḷaḷ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadaka of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballakḷḷa*, l. 2, *dāgulada*, ll. 3, 4, and *vallabha*, l. 1, *kali*, l. 2).

<sup>3</sup> Of these, however, four cases are misspellings for *li*.

<sup>4</sup> In three cases of these, *lā* is a misspelling for *la*.

<sup>5</sup> Which form is used in *mudgala*, l. 39, I cannot decide.

<sup>6</sup> Above, Vol. III. p. 53 ff.

<sup>7</sup> Compare e.g. ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunuṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-samvatsarēshu sara-sikhi-munishu vyattīśhu J[y\*]ēshṭhamāsa-śuklapaksha-datamyām Pushyanakshatrē Ohandravārē*. The year being taken as current,<sup>1</sup> the date would correspond, as pointed out by Professor Kielhorn,<sup>2</sup> to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Śirūr that his successor Śarva or Amōghavarsha I. came to the throne in A.D. 814 or 815.<sup>3</sup> But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahāsēna at Dhōlpur, dated in Vikrama-Samvat 898,<sup>4</sup> and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.<sup>5</sup> The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

<sup>1</sup> That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.— [Without wishing to decide— what, indeed, at present I cannot do— whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakanripa-samvatsarēshu . . . vyattīśhu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāl-ātīta-samvatsara*. On the other hand, we have the similar phrases *Śakanrip-ābdēshu . . . vyattīśhu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Samvat 411 (to be taken, like the year of the Kadaba plates, as a current year); *Śakanripati-samvatsara . . . āttīśhu* in the Haiderābād plates of the Western Chalukya Pulikēśin II. of Śaka-Samvat 534; and *Śakanripa-samvatsarēshu . . . gatēshu* in the Nilgund inscription of the Western Chalukya Taila II. of Śaka-Samvat 904. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chalukyas.— 2. Genuine dates with current years, before Śaka-Samvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyēshṭha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyēshṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēshṭha-sudi 10.— 3. It may also be argued that the circumstance of the inscription being a *keṭyā* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Samvat 526 and 546, are in verse; and so is the date of Śaka-Samvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Samvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Samvat 1240 (of V. 898, 978, 1008, 1010, and 1240).— F. Kielhorn.]

<sup>2</sup> *Ind. Ant.* Vol. XXIV. p. 9.

<sup>3</sup> *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amōghavarsha-Nripatuṅga was current.

<sup>4</sup> *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastikuṅḍī at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Samvat 973 in numerical words, but the inscription itself belongs to Vikrama-Samvat 1058. These and the following dates were kindly pointed out to me by Professor Kielhorn.

<sup>5</sup> L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.<sup>1</sup> But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palæography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavārsha; his son Prabhūtavarsha; his younger brother Dhārāvarsha Śri-Prithvivallabha *Mahārājādhirāja Paramēstvara*, called also Vallabha; and his son Prabhūtavarsha Śri-Prithvivallabha *Rājādhirāja<sup>2</sup> Paramēstvara*, afterwards (l. 82) called Vallabhendra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangaḍ and Bharōch grants;<sup>3</sup> Inda is Indra II., the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and Akālavārsha, Dhārāvarsha, and the second Prabhūtavarsha are, respectively, Kṛishṇa I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangaḍ grant to have been called Khadgāvalōka.<sup>4</sup> But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.<sup>5</sup> Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akālavārsha is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kannēśvara, and the name of the king would therefore be either Kanna or Kanna. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishṇa, the common Prākṛit form being Kaṇha, and the Kanarese equivalent Kannara, whereas both Kanna and Kanna

<sup>1</sup> Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI. p. 48.

<sup>2</sup> *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *mahā*.

<sup>3</sup> *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

<sup>4</sup> I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabharāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

<sup>5</sup> That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Amoghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhārāvarsha, and Śubhatuṅga Akālavārsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Kṛishṇa only. But in using this fact for the identification of an Akālavārsha mentioned in the Merkara plates with a Kṛishṇa supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

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*First half.*



2

4

*Second half.*



2

4

COLLOTYPE BY W. GRIGGS

FULL-SIZE.



represent the Sanskrit *Karṇa*. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that *Kaṇṇéśvara* is a misspelling or a clerical error for *Kaṇḥéśvara* or *Kannaréśvara*. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to *Paraméśvara*. This and the form of the name<sup>1</sup> indicate that the temple was dedicated to *Śiva*. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid *Śiva* temple which, according to the Baroda grant, was built by *Kṛishṇa* on the hill of *Ēlāpura*, the modern *Ēlūrā*.<sup>2</sup> None of the temples at *Ēlūrā*, however, bears, as far as I can ascertain, the name of *Kṛishṇéśvara* or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king *Dhruva Dhāravarsha* is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.<sup>3</sup> I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in l. 81, *Gōvinda III.* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhaṇḍī*.<sup>4</sup> This is the same place from which the *Vani-Diṇḍōri* and *Rādhapur* grants of *Gōvinda III.* are dated,<sup>5</sup> and it has long ago been identified by Professor *Bühler* with the modern *Mōrkhaṇḍ*, a hill-fort in the *Nāsik* territory. But those two grants leave it doubtful whether *Mayūrakhaṇḍī* was the capital of the dynasty. Professor *Bühler* thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"<sup>6</sup> and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of *Vimalāditya*. His father was the *rājan Yaśōvarman*, and his grandfather the prince (*varanura*) *Malavarman*. The family claimed to belong to the *Chālukyas*; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor *Bhandarkar* therefore considers them an independent branch.<sup>7</sup> *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*; he governed, as mentioned above, the district (*dēśa*) called *Kuṇṅil*.<sup>8</sup> Mr. Rice has suggested that this might be the modern *Kuṇigal*, but he has added himself that this is only a conjecture, and that he has taken the same *Kuṇigal* to be the *Koṇikal-vishaya* of the *Hosūr* grant of *Ambērā*, which, though a palpable forgery, cannot on palæographical grounds be placed later than the present inscription. Taking for granted that the second identification is

<sup>1</sup> Names ending in *śvara* always refer to buildings consecrated to *Śiva*. In the present case, it may be noted that *Śiva* is actually mentioned, under the name *Bhava*, in v. 4.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor *Bhandarkar* supposed the temple to be the famous *Kailāsa*.

<sup>3</sup> That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with *Manu*, vii. 192.

<sup>4</sup> In the present inscription the name is written with a short *i*. But as *i* and *ī* are often confounded, this may be only a clerical error.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

<sup>6</sup> *Ind. Ant.* Vol. VI. p. 64.

<sup>7</sup> *History of the Dekkan*, 2nd ed., p. 79.

<sup>8</sup> In line 98 the name is spelled with a lingual *ṣ*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kuṇigal at the same time with Kunuṅgil.

Vimalāditya is stated to have been the sister's son of Chākīrāja who is called the ruler of the entire province of the Gaṅgas (*asēsha-Gaṅgamaṇḍal-ādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.<sup>1</sup> And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates<sup>2</sup> the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vaṇi-Diṇḍōri and Rādhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,<sup>3</sup> and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.<sup>4</sup> We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.<sup>5</sup> It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakīrti, and was the disciple of Vijayakīrti, who again was the disciple of Kūli-āchārya.<sup>6</sup> This person is said to have belonged to the family (*anvaya*) of Śrīkīrti-āchārya<sup>7</sup> in the Punnāgavṛikshamūlagana of the Nandisingha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vrata-samīti-guṇḍi-guṇḍi-muni-vrinda-vandīta-charanaḥ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadrabhūcharita*<sup>8</sup> we are told that king Bhūpāla of Karahāṭa, at the request of his wife Nṛikuladēvā, invited the Śvētāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

<sup>1</sup> Mr. Rice thinks it possible that Chākīrāja was a supreme king. But neither is *adhirāja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lakṣmīnara-maṇḍala*, occurring in the Baroda, Torkhēḍ and Kāvī plates as the name of the province of Gujarāt.

<sup>2</sup> Above, Vol. III. p. 107.

<sup>3</sup> Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

<sup>4</sup> The Paithan grant of Gōvinda III. was issued in this year.

<sup>5</sup> The account of these facts given by Mr. Rice in his *Epigraphia Carnataca*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūṭa king Dhāravarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

<sup>6</sup> See above, p. 332, note 6.

<sup>7</sup> I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakīrti and Vijayakīrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

<sup>8</sup> Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpanīyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvêtāmbaras" (verse 151). A similar account is given in the *Pañchamārgōtpatti*,<sup>1</sup> a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvêtāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Pañḍavali* of the Digambaras, published by Dr. Hoernle,<sup>2</sup> it is stated, on the authority of the *Nītisāra*, that the Yāpanīyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpulgachchha or Yāpuliya.<sup>3</sup> Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.<sup>4</sup> There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpanīyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaṇa and Dhārwaḍ. In a grant of Ravivarman,<sup>5</sup> the revenues of a village are allotted to some Jaina *sūris* who are called *Yāpanīyās tapasvinaḥ*. In a grant of Ravivarman's father Mṛigēśa,<sup>6</sup> the king is said to have presented some land to the Yāpanīyas, Nirgranthas and Kūrchakas. And in a grant of Kṛishṇavarman,<sup>7</sup> the king is stated to have given a field to the Yāpanīyasaṅghas (*Yāpanīya[sa]ṅghēbhyaḥ*). To these we may add a stone inscription of Gaṇḍarāditya at Honūr in the Kōlhāpur State.<sup>8</sup> For though it seems that the name of the Yāpanīyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gaṇa* referred to is the Punnāgavṛikshamūlagāṇa, the very *gaṇa* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravaṇa-Belgoḷa*,<sup>9</sup> and again in his remarks on the Śravaṇa-Belgoḷa epitaph of Prabhāchandra,<sup>10</sup> Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamīti* cannot possibly be taken separately, and the whole, from *vrata* to *charanaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samītis* and the three *guptis* are the three requisites of a Jaina monk.<sup>11</sup> Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at *Śilāgrāma*— which I cannot identify— is said to have adorned the western side of the excellent *Mānyapura*. Mr. Rice remarks that this would naturally suggest *Mānyakhēṭa*, the modern *Mālkhēḍ* in the Nizam's territory. The identification of these places, if correct, would imply

<sup>1</sup> Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

<sup>3</sup> As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

<sup>4</sup> This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāṭa, the modern Karhāḍ in the Sātāra district.

<sup>5</sup> *Ind. Ant.* Vol. VI. p. 26.

<sup>6</sup> *Ibid.* p. 24.

<sup>7</sup> *Ibid.* Vol. VII. p. 84; compare Dr. Fleet's note.

<sup>8</sup> Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

<sup>9</sup> *Ind. Ant.* Vol. XXI. p. 159, note.

<sup>10</sup> Above, p. 24, note.

<sup>11</sup> Compare the *Uttarādhyayanashāstra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1893-94*, p. 98, notes, and p. 100, note.



that the inscription is considerably later than it pretends to be; for we know from the Dêlî plates that Mānyakhêta was founded by Gôvinda's successor, Nripatunga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakhêta is ever described as Mānyapura,<sup>1</sup> I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mānyapura, "situated near Châmrajnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jâlamaṅgala, the granted village, was situated in the Iḍigûr-*visaya*, and surrounded by the villages Svastimaṅgala on the east, Bellinda on the south, Guḍḍanûr on the west, and Taripâḷ on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.<sup>2</sup>

## First Plate.

- 1 Om<sup>3</sup> svasti [||\*] Vistri(stri)ta-visâda-yasô-vitâna-visâdikri(kri)t-âśâ-chakravâḷa[h\*]  
karavâḷa-prav[â\*]-âvatamâsa(sa)-virâjî(ji)ta-Jayalakshmi-samâlî[m](lîm)-<sup>4</sup>
- 2 gita-daksha-dakshina-bhûri-bhuj-ârggalah<sup>5</sup> galita-sâra-sauryya-rasa-visara-vi[sa\*]-  
khalikrit-ôgr-â-
- 3 ri-varggalah vargga-traya-varggan-aika-nipunô=ohal-âchâra-chârvi(rvvi)-visê(sê)sha-  
nirjîit-ôrvvi(rvvi)-maṅḍal-ôtsav-ôtpâdana-para[h\*]
- 4 para-bhûpâla-mauli-mâlâ-lîḍh-âṅghri-dvandv-âravindô Gôvindarâjah [||\*] Tasya sù-  
5 nuḥ sutaruna-bhâv-ôdaya-dayâ-dâna-dinêtara-guṇa-gaṇa-samarppita-<sup>6</sup>bandhu-janah saka-  
6 la-kal-âgama-jaladhi-Kalâśayôniḥ Manu-darsita-mârgg-ânuḡâmî Râshtrakûṭa-kul-â-  
7 mala-gagana-mṛigalâmohhanah budha-jana-mukha-kamal-â[m]sumâlî manôha-  
8 ra-guṇa-gaṇ-âlamkâra-bhârah Kakkarâja-nâmadhêyah [||\*] Tasya putraḥ sva-  
vamâś-ânêka-nri-
- 9 pa-saṅghâta-parampar-âbhyudaya-kâraṇah parama-rishi-<sup>7</sup>brâhmana-bhakti-tâtparyya-  
10 kuśalah samasta-guṇa-gaṇ-âdhivvônô<sup>8</sup> vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-  
ni(vi)jîit-â-
- 11 ri-maṅḍalah yasy=aimam<sup>9</sup>=âsît || <sup>10</sup>Jitvâ bhûp-âri-varggan=naya-kuśalatayâ yêna râ-  
12 jyam kṛitam yah kashtê Manm(nv)<sup>11</sup>-âdi-mârggê stuta-dhavaḷa-yasâ na  
kvachid=yâga-pûrvvah<sup>12</sup> [||\*] saṅgr[â]mê yasya sêshâ

<sup>1</sup> The Mânapura mentioned in a grant of some Râshtrakûṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mānyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Instead of *sa* two *akṣaras*, the first of which was *ni*, were originally engraved.

<sup>5</sup> Here and in other places below, the rules of *saṁdhi* have not been observed.

<sup>6</sup> Read *-santarppita-*.

<sup>7</sup> Read *parama-rishi-*.

<sup>8</sup> Mr. Rice reads *-gaṇ-âdhi-dhavad*, but this is impossible. There can be only a doubt whether the last but one *akṣara* is *vô* or *dhô*. The editors of the *Kavyamâlâ* read *-gaṇ-âdhi-dhavad*, the meaning of which I fail to see. As the signs for *vô* and *shâ* do not differ very much (compare *shâdânô*, l. 63), I propose to read *-gaṇ-âdhi-shâdânô*.

<sup>9</sup> This passage is corrupt. I cannot suggest any satisfactory correction.

<sup>10</sup> Metre : Sragdharâ.

<sup>11</sup> Perhaps this correction was made by the engraver himself.

<sup>12</sup> This *pâda* seems to be corrupt; perhaps we have to read *yâta-pûrvô*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja<sup>1</sup>-kara-bala-pr[ā\*]pitā yā Jayaśrī[r=\*]yasmin=<sup>2</sup>jātā sva-vaśō=bhyudaya-  
dhaṅṅatām yātavān=arkka-tējāḥ [|| 1\*] ā(a)-  
14 sāv=Indarāja-nāmadhēyaḥ [||\*] Tasya putraḥ sva-kula-lalāmāyamānō māna-  
dhanō dīn-ānā-

*Second Plate ; First Side.*

- 15 tha-jan-āhlādanākara-dāna-nirata-manō-vṛittih hima-kara iva sukhakara-karaḥ kul-  
āchala-samu-  
16 dāya iva sudh-ādhāra-guṇa-nipūṇaḥ Himaśaila-kūṭa-taṭa-sthāpita-  
yasa(śa)stambam(mbha)-li(li)khī(khi)t-ā-  
17 nō(nē)ka-vikkrama-guṇa[h\*] 4Agha-saṅgā(ghā)ta-vināśaka-surāpagā yasya<sup>5</sup> sad-  
yaśō viśadam<sup>6</sup> [1\*] gāyant=iva taraṅga-prabhava-  
18 ravair=vvahati jana-mahitā [||] [2\*] assu Vairamēgha-nāmadhēyaḥ [||\*] Tasya  
pitṛivyāḥ hṛidaya-padm-ā-  
19 sanētha-Paramēśvara<sup>7</sup>-śiraś-śīśirakara-[kara-\*]nikara-nirākṛita-tamō-vṛittih  
saviśēshasya<sup>8</sup> jaga[t\*]-traya<sup>9</sup>-  
20 sār-ōchchayēn<sup>10</sup>=ēva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛitayuga-śatair=  
iva nirmmi-  
21 tasya yasya yaśasaḥ pūjyam=iva virājamānaḥ<sup>11</sup> || <sup>12</sup>Pradagdha-kālagaru-dhūpa-  
22 dhūmaiḥ pravarddhamān-ōpachayāḥ=payōdāḥ [1\*] yasy=ājiram svachchha-  
sugandha-tōyai[h\*]  
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3\*] Na ch=ōdṛisām prāpyam=iti pralōbbhāt  
Bhav-ōdbhavō<sup>13</sup> bhāvi-[yu]g-ā-  
24 vatārē [1\*] avaimi yasya sthitayē svayan=tat kalp-āntaram n=aiṅ cha  
bhāvvyat=iti || [4\*] Tārā-ga-  
25 pēsh=ūnnata-kūṭa-kōṭi-taṭ-ārppitās=ū[j\*]jvala-dīpikāsu [1\*] mōmuhyatē rātri-vi[bhēda-  
bhā]-  
26 vaḥ<sup>14</sup> niś-ātyayāḥ paura-janair=nniśāyām<sup>15</sup> || [5\*] Ādhāra-bhūt-āham=idam vyattīya  
mā[m] varddhatē  
27 ch=āyam=atiprasaṅgaḥ [1\*] yasy=āvakāśārtham=it=iva prithvī prithv=iva<sup>16</sup> bhūt=ēti  
cha mē vī(vi)-  
28 tarkaḥ || [6\*] vichitra-patākā-sahasra-saṁchhāditam upari-paricharaṇa-bhayāt  
lōk-ai-  
29 ka-chūdāmaninā maṇi-kuṭṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīrya

*Second Plate ; Second Side.*

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamānam=iva vī(vi)rājamānam prahata-  
pushkara-mandra-nī(ni)nād-ā-

<sup>1</sup> It would seem that originally *kara* was engraved instead of *bhuja*. <sup>2</sup> Read *gasmiñ*.

<sup>3</sup> *-gaṇaḥ* would be a preferable reading. <sup>4</sup> Metre : Āryā.

<sup>5</sup> Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *d*-stroke.

<sup>6</sup> Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.

<sup>7</sup> Originally another *akṣhara* was engraved before *śa*, but it has been struck out.

<sup>8</sup> From here to line 21 the construction is faulty. Instead of the genitives *saviśēshasya*, *virachitasya*, *-samānasya*, *-nirmmitasya* the respective nominatives *saviśēsham* etc. are required.

<sup>9</sup> Perhaps *-trayā* was engraved.

<sup>10</sup> The first *ō* looks like *v*.

<sup>11</sup> Read *pūjya iva virājamānaḥ*.

<sup>12</sup> Metre : Upajāti ; also of the next three verses.

<sup>13</sup> Read *pralōbbhāt=Bhav-ōdbhavō*.

<sup>14</sup> Read *-bhāḍ*.

<sup>15</sup> I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

<sup>16</sup> *prithvy=eva* would be a preferable reading.

- 31 karṇan-ōdit-ānurāgaḥ prāvṛṇḍ-ārambha-kāla-janit-ōtsav-ārambhaiḥ<sup>1</sup> mayūraiḥ  
prārabdha-vṛitta-nṛi-
- 32 ttāntam<sup>2</sup> dhūma-vē|ā-lilā-gata-vilāsinī-janānām kara-tala-kisalaya-rasa-bhāva-sad-  
bhāva-praka-
- 33 ṭana-kuśala-śaśivadan-āṅganā-narttan-āhṛita-paura-yuvatī-jana-chitt-āntaram samasta-  
siddhānta-sāga-
- 34 ra<sup>3</sup>-pāraga-muni-śata-saṁkulam dēvakulam=śait Kanṇé(ṇṇé)śvaran-nāma  
sva-nāmadhēy-āṁkita[m<sup>4</sup>] aśā-
- 35 v=Akālavarsha iti vikhyātaḥ [||<sup>5</sup>] Tasya sūnuḥ ānata-nṛipa-makūṭa-mapi-gaṇa-  
kirāṇa-jāla-ramjita-
- 36 pada-yugala-nakha-mayūkha-prabhā-bhāsita-simhāsan-ōhā(pā)ntaḥ kāntā-jana-kaṭaka-  
khachi-
- 37 ta-padmarāga-di(dī)dhiti-visara-śumbhat-kusumbha-rasa-ramjita-nija-dhava|a-  
vi(vī)jyamāna-chāru-chā-
- 38 mara-nichaya-vikhyātam(ta)-prājya-rājya-ābhishēk-āntar-aikaisvarya-sukha-samanubhava-  
sthi-
- 39 tiḥ nija-tuka(ram)gam-aika-vijay-ānta-rājalakshmi-sanāthō mahī-nāthō yaḥ  
kalpāṅghmi(ghri)paḥ sakhavaḥ<sup>4</sup>
- 40 chintāmaṇir=iti dhruvam yaṁ vadanty=arthina[h<sup>5</sup>] nī(ni)tya[m] prītyā prāpt-  
ārtha-saṁpad=asau Prabhūtavarsha iti vi-
- 41 khyātō bhūpa-chakra-chūdāmaṇiḥ [||<sup>6</sup>] Tasy=ānujaḥ Dhārāvarsha-  
Śri-Prithuvi(thvi)vallabha-mahārājādhi-
- 42 rāja-paramēśvaraḥ khaṇḍit-āri-maṇḍal-āsi-bhāsita-dōr-ddaṇḍaḥ Puṇḍarīka<sup>6</sup> iva bali-  
ripu-marddan-ā-
- 43 krānta-sakala-bhuvana-talaḥ sukṛit-ānēka-rājya-bhāra-bhār-ōdvahana-samarthaḥ  
Himāśaila-vi-
- 44 śāl-ōra-sthalēna rājalakshmi-viharāṇa-mapi-kuṭṭimēna chatur-āṅgan-āliṅgana-tuṅga-  
kucha-

*Third Plate; First Side.*

- 45 sa[m]ga<sup>7</sup>-sukh-ōdrēk-ōdita-rōmāñcha-yōjitēna sva-bhuj-āsi-dhārā-dalita-samasta.<sup>8</sup>galita-  
muktāphala-vi-
- 46 sara-virājīti-āri-bala-hasti-hast-āsphālana-danta-kōṭi-ghaṭṭita-ghanīkṛitēna virājamānaḥ  
Tripura-
- 47 hara-vṛishabha-kakud-ākār-ōnnata-vikaṭ-āmsa-taṭa-nikaṭa-dōdhūyamāna-chāru-chām a r a-  
chayaḥ phēna-piṇḍa-
- 48 pāṇḍara-prabhāv-ōdita-chchhavinā vṛittēn=āpi chatur-ākārēna sit-ātapatrēn=  
āchohhādita-samasta-dig-viva-

<sup>1</sup> After this we should expect *iva*.

<sup>2</sup> Read *vṛitta-vṛittāntam*, as suggested in the *Kāvyamālā*.

<sup>3</sup> Originally another *akṣara* seems to have been engraved instead of *ra*.

<sup>4</sup> The second *akṣara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sas* *śva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kāvyamālā* suggest *satyam=śva*.

<sup>5</sup> Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pāda* of the Śraṅgīṭ metre: *-ī dhruvam yaṁ vadanty arthinaḥ*. Similarly we find twice periods ending like Nandana: *svandmadhēyāṅkitaṁ* (l. 34) and *bhūpachakrachūdāmaṇiḥ* (l. 41).

<sup>6</sup> Read *Puṇḍarīkākṣa*.

<sup>7</sup> It is possible that before this another *akṣara*, perhaps *saṁ*, was engraved. But it is entirely effaced.

<sup>8</sup> Read *-dalita-masta*.

- 49 rô ripu-jana-hridaya-vidârapa-dârupëna sakala-bhû-tal-âdhipatyâ-lakshmi-lilâm=  
utpâdayatâ pra-
- 50 hata-pada<sup>1</sup>-dhak[k\*]â-gambhîra-dhvânëna ghanâghana-garjjan-ânukâriṇâ asyâchitô-<sup>2</sup>  
vinôda-nirggamaḥ sva-
- 51 [k]tyâ[m] sañchalatâm para-nripa-chêtô-vrittishu dâtum=iv-ôchohair=âvilôla-  
prakaṭita-râjya-chi-
- 52 hnaḥ turamgama-khara-khur-ôtthita-pâmśu(su)-paṭala-masṛiṇita-jalada-sañchaya[h\*]  
53 anêka-matta-dvipa-karata-tata-gaḷita-dâna-dhârâ-p r a t â n a - p r a s a m i t a - m a h i -  
54 pa-râgaḥ || <sup>3</sup>Yasya śrî[ś=\*]chapa-l-ôdayâ <sup>4</sup>khura-taramg-âli-sama(mâ)sphâlanât  
nirbhinna-<sup>5</sup>dvipa-yânapâ-
- 55 tragatayô yê sañchalach-chêtasaḥ<sup>6</sup> [i\*] tasminn=êva samêtya sâra-vibhavam  
sa[m\*]tyajya râjyam rapê
- 56 bhagnâ môha-vasât svayam khalu disâm=antam bhajantê=rayaḥ || [7\*] <sup>7</sup>Idam  
kiyad=bhû-talam=atra
- 57 samyak sthâtum=mahat-samkaṭam=ity=udagram [i\*] svasy=âvakâśam na<sup>8</sup> karôti  
yasya yasô
- 58 disâm bhitti-vibhêdanâni || [8\*] anavarata-dâna-dhârâvarsh-âgamëna tripta-  
janatâyâḥ Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-  
âtmajà(jô) nija-bhu-

*Third Plate ; Second Side.*

- 60 ja-bala-samânita-para-nripa-lakshmi-kara-dhri(dhri)ta-dhavaḷ-âtapetra-nâla[h\*] pratikûla-  
ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khalakhalâyamâna-dhava[la]-śrîmkhala-rava-badhirikṛita-[pa]ryyanta-janô nirupama-  
guna-gaṇ-âkarṇana-samâ-
- 62 hlâdita-manasâ sâdhu-janëna sadâ sannî(mgî)yamâna-śâsi-vîsada-yasô-râsik(r)=âś-  
âvashtabdha-ja-
- 63 na-manah-parikalpana-trigunîkṛita-svaktly-ânushthânô nishthita-karttavyaḥ(vyâḥ)  
Prabhûtavarsha-Śrî-Pri-
- 64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya<sup>9</sup> pravarddhamâna-śrî-râjyâ-<sup>10</sup>vijaya-  
samvatsarêshu vaha-
- 65 tsu | chârû-Châluky-ânvaya-gagana-tala-haripalâ[ñ]chhanâyi(ya)mâna-<sup>11</sup>śrî-  
Balavarmma-narëndra-

<sup>1</sup> The editors of the *Kavyamûlâ* have corrected this word to *paṭala*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII. p. 23 ff., Plate, l. 27 : *pada-dhaktâ*). *Paṭala* and *dhaktâ* are mentioned together also in the *Svayambhûpurâṇa*, p. 297; compare *Amarakôśa*, i. 7, 6.

<sup>2</sup> This passage is corrupt. Something like *kdrit-dri-ohêtô* seems to be intended.

<sup>3</sup> Metre: Sârdûlavikrîḍita.

<sup>4</sup> I would read *khara*; but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form.

<sup>5</sup> Read *-samâsphâlanâ=nirbhinna*.

<sup>6</sup> The text is here apparently corrupt. Considering that *tasmiṇ rapê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvipayânapâtrakatayâ yasmiṇ=chalach-ohêtasaḥ*. This, at least, yields a tolerable meaning.

<sup>7</sup> Metre: Upajâti.

<sup>8</sup> I would read : *svasy=âvakâśëna*, though the dative *avakâśya* would be preferable.

<sup>9</sup> The construction is here confused. The correct reading would be *-paramêśvarah || tasya*.

<sup>10</sup> Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

<sup>11</sup> This word seems to have been corrected.

- 66 sya su(sú)nu sva-vikram-áva[r]jjita-sakala-ripu-nripa-śiraś-śékhar-á[r\*]chchita-  
charaṇa-yuga-
- 67 lō Yaśóvarmma-nāmadhēyō rājā vyarājata' [l\*] Tasya putras=suputraḥ kula-  
dīpaka
- 68 iti purāṇa-vachanam=avitatham=iha kurvann=atitarāṁ virājamānō Manōjāta iva  
mānini-
- 69 jana-mana-sthalī-[sa]ñcharaṇa<sup>2</sup>-ohaturag(ś)=chatura-jan-śrayaḥ śri-samālim(lim)gita-  
viśālā(la)-vaksha-sthalō ni-
- 70 tarāṁ=asōbhata asau mahātmā || <sup>3</sup>Kamal-ōchita-sad-bhujāntara śri-  
Vimalādityā(tya) i-
- 71 ti pratita-nāmā [l\*] kamanīya-vapur=vvilāsiniśā[m] bhramad-akshi-bhramar-āḷi-  
vaktra-padmaḥ |(ll) [9\*] yaḥ=pra-
- 72 chaṇḍatara-karavāḷā(la)-dalīta-ripu-nripara-<sup>4</sup>kari-ghaṭā-kumbha-mukta-m u k [t] ā p h a | a -  
vira[ch]ita-ruchi-
- 73 ra-kaṇṭhik-ātiruchira<sup>5</sup>-parīta-nī(ni)ja-kaḷatra<sup>6</sup>-kaṇṭhaḥ Śī(Śi)tikaṇṭha iva ma[h]ita-  
ma[hi]m[ā] pra]thya[mā]na-<sup>7</sup>ruchira-

Fourth Plate ; First Side.

- 74 <sup>8</sup>kirttir-asē(śē)sha-Gaṅga-maṇḍal-ādhiraśja-śri-Chākirājasya bhāginēyaḥ bhuvi  
pr[ā\*]kāsata [l\*] yas[m]i(smi) Ku-
- 75 nuṅgil-nāma dēsam=ayaśaḥ-parāṇmu(ṇmu)khē Manu-mārggēna pālā(la)yati sati  
☉ śri-Yāpanīya-
- 76 Nandi(ndi)saṅgha-Punnāgavṛikshamūlaganē Śrikirty-<sup>9</sup>śchāryy-ānvayē bahushv-  
śchāryyō(ryyē)shv=atikrā-
- 77 ntēshu vrata-samiti<sup>10</sup>-gupti-gupta-muni-vṛinda-vandita-charaṇa[h\*] Kūli-śchāryyō  
nām=āsi(sī)t [l\*]
- 78 tasy=āntēvāsi samupanata-jana-parīrama-haraḥ sva-dāna-santarppita-samasta-vidvaj-  
janō
- 79 janita-mah-ōdayaḥ Vijayakirti<sup>11</sup> nāma muni-prabhur=abhāvan<sup>12</sup> || <sup>13</sup>Arkakirttir=iti  
khyātim=ātanva-
- 80 n=muni-sattama[h] [l\*] tasya śishyatvam=āyātō na yātō vaśam=ēnasā[m\*] ||  
[10\*] tasmē(smai) muni-varāya
- 81 tasya Vima[lā]dityā(tya)sya Śanaiśchara-pīḍ-āpanōdāya Mayūrakhaṇḍi(ṇḍi)m-  
adhivasati
- 82 vijaya-skandhāvare Chākirājēna vijñāpitō Vallabhēndraḥ Idigūr-vvishaya-  
madhya-vartti-
- 83 na[m] Jālama[m]gala-nāmadhēya-grāma[m] Śaka-nripa-samvatsarēshu śara-  
śikhi-munishu vyatitē-

<sup>1</sup> ja seems to have been omitted first and inserted afterwards.

<sup>2</sup> sa is very indistinct, and apparently inserted afterwards.

<sup>3</sup> Metre : Apachchandasika.

<sup>4</sup> In the *Kāvyamālā* this is corrected to -nripa- ; perhaps we have to read -nripa-para-.

<sup>5</sup> The aksharas *tiruchira* are engraved below the line.

<sup>6</sup> Between ka and la another la was originally engraved, but it appears to have been effaced.

<sup>7</sup> The reading of this word is rather uncertain. Mr. Rice reads -mahim-ānddyamāna-.

<sup>8</sup> Originally -t-a- was engraved for -r-a-.

<sup>9</sup> Read Śrikirty-.

<sup>10</sup> sa of samiti has evidently been inserted afterwards.

<sup>11</sup> Read Vijayakirttir- ; perhaps Vijay-<sup>12</sup> was originally engraved.

<sup>12</sup> Read abhavat ; the v is indistinct.

<sup>13</sup> Metre : Anuṣṭubh.

- 84 shu J[y\*]éshtha-māsa-sukla-paksha-daśamyām Pushya-nakshatrē Chandravārē  
Mānya-puravar-āpara.<sup>1</sup>
- 85 dig-vibhāg-ālanākāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [||\*] tasya  
pūrvva-dakshi-
- 86 n-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Bellinda-Guḍḍanūr-Ttaripā[-iti  
prasi(si)ddhā grā-
- 87 mā[h |\*] ēvaṁ chaturṇām grāmāṇām=madhyē vyavasthitasya Jālamaṅgalasya-  
āyaṁ chatur-āghā-

## Fourth Plate ; Second Side.

- 88 ṭi-kramah [||\*] punas=tasya simā-vibhāgah [||\*] Śśānataḥ mukūḍal dakshina-dig-  
vibhāgam=avalōkya E[|taga-
- 89 kodala<sup>2</sup> mūḍa gareyi[m\*] bandu irpeya<sup>3</sup> komade paḷḷad=ōlagāṇa uli alariye  
kodeyā[|]i be-
- 90 lane saykane bandu <sup>4</sup>po[|a]-puṇu[se] eva[r]ile ante pōyie<sup>5</sup> Bi-  
91 dirūr-ggeṛe mukūḍal<sup>6</sup> [I\*] Tataḥ=paśchimataḥ pulipadiya<sup>7</sup> temkaṇa  
pē-ō[beyi[m\*] pē[r-bi]like eja-
- 92 gala<sup>8</sup> koṇḍ-āle mukūḍal<sup>9</sup> [I\*] Ante saykane pōgi Gāymani-geṛeya tāy-gaṇḍi  
mukūḍal [I\*]
- 93 Tataḥ uttarataḥ Baṭṭi-geṛeya paḍuva gaḍe goda paḷambe puṇuseye Ānedale-  
geṛee<sup>10</sup>
- 94 pul-[p]adiye <sup>11</sup>eja-galle Pul(i)[v]ārada geṛe mukūḍal [I\*] Tataḥ pūrvvataḥ  
niduvīimkke
- 95 kadavi[na] pul-pādiye<sup>12</sup> ka[nōha]gāra-galle pola-elle-puṇusee<sup>13</sup> baṭṭa-puṇu-  
96 seye beḷane bandu śśānada <sup>14</sup>mukūḍalo[|]=k[ū]ḍi nindattu ☉ ☉  
97 Bāvamalla-Gāmuṇḍanuṁ Śīṇanuṁ Gaṅga-Gāmuṇḍanuṁ Māreyanuṁ Be[|]geṛeya=  
Oḍeyō-
- 98 ruṁ modal=āge E[|padimbaruṁ Kuṇuṅgil=Aynūrbaruṁ sākshiy=āge koṭṭattu ☉  
namaḥ ☉
- 99 <sup>15</sup>Adbhir=ddatta[m] tribhir=bhuk[t]am shadbbhiś=cha parihā(pā)litam [I\*] ētāni na  
nivarṭtantē pūrvva-rāja-kritāni cha ||
- 100 Svan=dātu[m] suma[ha\*]ch=chhakyam duḥkham=anyasya pālā(la)nam [I\*]  
dānēm(nam) vā pālanam chētti<sup>16</sup> dānāch=chhrēyō=
- 101 nupālanam || Sva-datt[ā\*]m para-datt[ā\*]m vā yō harēti(ta) vasundharām [I\*]  
shashṭhim(sṭim) varsha-sahasrāṇi vi-
- 102 shthāyām jāyatē krimi[h] || Dēva-svam [hi\*] visham ghōram kākakūṭa-sama-  
prabham [I\*] visham=ēkā-

## Fifth Plate.

- 103 kinam hanti dēva-svam putra-pautri(tra)kam ||

<sup>1</sup> Properly this should be *Mānyapura-puravar-āpara*, but *pura* is frequently omitted in this case; compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-dhātīvara*, *Ind. Ant.* Vol. XII. p. 220, etc.

<sup>2</sup> Read *kolada* (?).

<sup>3</sup> Read *irpeya*.

<sup>4</sup> The words from *pola-* to *pōyie* are written on an erasure and in a larger hand.

<sup>5</sup> Read *pōyie*.

<sup>6</sup> Read *mukūḍal*.

<sup>7</sup> Read *pul-padiya*.

<sup>8</sup> Read *elle-galle*.

<sup>9</sup> Read *mukūḍal*.

<sup>10</sup> Read *-geṛeya*.

<sup>11</sup> Read *elle-*.

<sup>12</sup> Read *-padiya*.

<sup>13</sup> Read *-puṇuseye*.

<sup>14</sup> Read *mukūḍa*.

<sup>15</sup> Metre: Anuṣṭubh; also of the following verses.

<sup>16</sup> Read *v=ēti*; *ōḥ* is indistinct.

## TRANSLATION.

(Line 1.) *Om*. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces<sup>1</sup> of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was *Gôvindarâja*.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real *Agastya*<sup>2</sup> to the ocean of all arts and sciences ; following the way pointed out by *Manu* ; the moon in the spotless firmament of the race of the *Râshtrakûtas* ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called *Kakkarâja*.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and *Brâhmapas* ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (?)<sup>3</sup> :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by *Manu* and others, which had never been followed before ;<sup>4</sup> whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;<sup>5</sup> at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called *Indarâja*.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues<sup>6</sup> on the memorial pillars set up on the slopes of the summit of the *Himâlaya* ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the *Gaṅgâ* is running along, annihilating the multitude of sins and extolled by men ;—

he was called *Vairamêgha*.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of *Paramêsvara*<sup>7</sup> who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple<sup>8</sup> which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of *Kritayugas* ;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the *Siddhas*, besprinkle its court with their pure, fragrant waters.

<sup>1</sup> I take *samlingita* in the sense of *samlingana*.

<sup>2</sup> In the text *Kalâjayâni*,— ‘born in a water-jar.’

<sup>3</sup> The text is corrupt here.

<sup>4</sup> I have translated *yâta-pârvoṣ* instead of *yâga-pârvoṣ*.

<sup>5</sup> This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers.

For *śeṣâ* in the sense of ‘garland’ see the *Subhâshitâvali*, verse 2556.

<sup>6</sup> Or, reading *-gaṇaḥ* for *-ganaḥ* ; ‘the series of his numerous exploits.’

<sup>7</sup> i.e. *Siva*.

<sup>8</sup> Literally : ‘shining like a cluster of whose fame, a temple,’ etc.

(V. 4.) Bhava<sup>1</sup> will not be allured to be born again in a future age by the prospect of getting such (a temple);<sup>2</sup> nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).<sup>3</sup>

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).<sup>4</sup>

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an *atiprasaṅga*;<sup>5</sup> with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (the sun) which, out of fear of moving above (in the sky), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (the gestures of) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;<sup>6</sup> which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas; which, being marked with his own name, bore the name of Kāṇṇēśvara,— he was renowned as Akālavārsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (before him); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (fanning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;<sup>7</sup> who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires, . . . .<sup>8</sup> the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhūtavarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhārāvarsha Śri-Prithivīvallabha Mahārājādhirāja Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikāksha<sup>9</sup> who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (the government of) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (and) which had grown hard by the strokes

<sup>1</sup> i.e. Śiva.

<sup>2</sup> The meaning is that there will never be again a temple of Śiva like this one.

<sup>3</sup> Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

<sup>4</sup> This seems to be the meaning of the second half of the verse, which apparently is corrupt.

<sup>5</sup> *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

<sup>6</sup> *Dhūmavāḍī* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

<sup>7</sup> I think that this is what the author intended to say, though it implies the supposition that the words *prājya-rājy-abhiśāhka-astara* are not in their proper place in the compound.

<sup>8</sup> Regarding this blank see p. 342, note 4.

<sup>9</sup> i.e. Vishṇu.



with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;<sup>1</sup> who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;<sup>2</sup> who, by the deep sounds of the beaten *paṭaha*<sup>3</sup> and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions<sup>4</sup>— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,<sup>5</sup>— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) ‘How small this earth is! The space is much too confined to rest here comfortably!’ Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of Dhāravarsha, and, being everybody’s favourite, by that of Vallabha.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);<sup>6</sup> who performed his duties,— was Prabhūtarsha Śrī-Prithvīvallabhā Bājādhirāja Paramēśvara.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called Yaśovarman, the son of the glorious king Balavarman, the moon in the sky of the excellent race of the Chālukyas, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying “a good son is a light to his family,” exceedingly brilliant, like Manōjāta<sup>7</sup> accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamalā,<sup>8</sup> his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious Vimalāditya.

<sup>1</sup> i.e. Śiva.

<sup>2</sup> Or ‘appeared square.’ There can be no doubt that *chatur-dāra*, to work out the pun, is used here in the sense of *chatur-aśra*, though this is hardly admissible.

<sup>3</sup> The form used in the text is *paṭa*; see p. 343, note 1.

<sup>4</sup> I have followed the conjectural reading in translating this passage; see p. 343, note 2.

<sup>5</sup> See p. 343, note 6.

<sup>6</sup> I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

<sup>7</sup> i.e. Kāma.

<sup>8</sup> i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikaṅṭha,<sup>1</sup> his splendid fame spreading afar, the sister's son of the glorious Chākirāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many āchāryas in the family of Śrikirti-āchārya in the Punnāga-vrikshamūlagana of the Nandisaṅgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakirti.

(V. 10.) The best of *munis*, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalāditya,— Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākirāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēshṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinendra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Beḷḷinda, Guḍḍanūr and Taripāḷ. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,<sup>2</sup> the eastern bank of the Eḷṭaga pond ; coming thence, . . . . . of an olive tree ; . . . . . a *pīpal* tree<sup>3</sup> in a pit ; . . . . . coming straight (*thence*), a tamarind tree in a field ; . . . . . going further, the tank of Bidirūr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge . . . . . ; thence . . . . . a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-sluiice (?) of the Gāymani tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . . a tamarind tree ; the Ānedale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door . . . . . ; the stone ( *i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; . . . . . coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Siṛa, Gaṅga-Gāmuṇḍa, Māreya, Be[!]gere Oḍeyōru and others of the 'Seventy,' and the 'Five-hundred' of Kunuṅgil were witnesses. Obeisance!

[Ll. 99-103 contain the usual imprecations.]

<sup>1</sup> *i.e.* Śiva.

<sup>2</sup> With *mukāḍal* compare *māyānikuffu*, above, p. 96, note 4, and *mūchokhandi*, p. 237 f.

<sup>3</sup> *Aḷari* is probably the same as *araji*.

## No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbāl<sup>1</sup> is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhārwar district. Its name occurs in the present record in the ancient form of **Perbāl**, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,<sup>2</sup> from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or colotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *śiṃha* on three tiers of stone-work. In the centre compartment there is a *liṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmanīya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadim*, line 7. In the cases of final *t*, lines 2, 4, 11, and *l*, lines 5, 19, 21, 27, 46, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṃdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾".—The language is Kanarese, of the archaic type.<sup>3</sup> We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmanīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvinaḥ-pārtthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amōghavaraha-

<sup>1</sup> The 'Hebbal' of the Indian Atlas, sheet No. 42.

<sup>2</sup> See p. 351 below, note 3.

<sup>3</sup> Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *gaḷde*, = *gadda*, lines 22, 24, and *kaḷchu*, = *karochu*, *kachchu*, line 44; they are both found in other records also.

Vaddiga,—gave his own daughter **Révaka**, the elder sister of **Kṛishna III.**, in marriage to the **Gaṅga** prince **Permānaḍi-Būtayya**, and gave as her dowry the districts known as the **Puligeṛe** three-hundred, the **Beḷvola** three-hundred, the **Kisukāḍ** seventy, and the **Bāge** seventy. Then, it says, while **Amōghavarsha-Vaddiga** himself was reigning (between A.D. 933 and 940), to **Būtayya** and **Révaka** there was born **Maruḷadēva**. To him and to **Bijabbe** there was born a son, whom it perhaps names as **Rachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of **Būtayya**, by another wife named **Kallabbarasi**, *vis.* **Mārasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu . . Perbāḷ** in the **Puligeṛe** district, **Bhujjabbarasi** performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god **Śiva** under the name of **Bhujjabbésvara**, and a large outlet of a tank: and **Mārasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergaḍe* or chamberlain of **Bhujjabbarasi**, named **Kannayya** or **Kannapayya**.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month **Phālguna** of the **Bhāva saṃvatsara**, Śaka-Saṃvat 896 (expired). By the southern luni-solar system of the cycle, **Bhāva** coincided, as indicated, with Ś.-S. 897 current.<sup>1</sup> And the corresponding English date is **Thursday, 18th February A.D. 975**; on which day the given *tithi* began, by Prof. Keru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by **Mārasimha** and **Bhujjabbarasi** (lines 20 to 22). And this appears inconsistent with the statement in an inscription at **Mēlāgāni**,<sup>2</sup> to the effect that the **Pallava** prince **Pallavāditya-Ṇoḷambādhirāja** had already heard of the death of **Mārasimha** in the month **Āshāḍha**, of the same *saṃvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *ijdu*, in respect of the rule of **Mārasimha** and the government of **Bhujjabbarasi**, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, *vis.* the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to **Gōkarnarāi** by **Bhujjabbarasi** and **Kannayya** (lines 42 to 44).

TEXT.<sup>3</sup>

1 Om<sup>4</sup> Svasty=**Akālavarshadēva śrīpīṭhivīvalabha mahārājādhirāja paramēsvara**  
para-

<sup>1</sup> By the mean-sign system, the **Bhāva saṃvatsara** began on the 24th June A.D. 973, in Śaka-Saṃvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month **Phālguna** of this *saṃvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that **Phālguna**, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

<sup>2</sup> Unless, indeed, the **Mēlāgāni** inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the **Mēlāgāni** inscription, see Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 18, note 7.

<sup>3</sup> From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Paṇḍits. I am indebted to his Paṇḍit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

<sup>4</sup> Represented by an ornate symbol.

- 2 mabhattārakam chalake-nallātam śrīmat Kannaradēvaṁ<sup>1</sup>-ā-samudra-  
paryyā(ryya)ntam saka-
- 3 l-āvani-maṇḍalamam pratipālisuttam-i]du [i\*] Svasti Satyavākya-Koṅguni-  
varmma dharmma-
- 4 mahārājādhirāja Kōlāla-puravar-śvara Nandagiri-nātha [ś]r[i]mat Permmānādi-  
5 Būtayyaṅge Baddegadēvam Kannaradēvanim p[i]riyo| Bēvakani(na)m-<sup>2</sup>  
[m]a[d]iyo|<sup>3</sup> vivā-
- 6 ham-mādi Puligere-mūnūrumam Beļvola-mūnūrumam Kisukād-e]pattu-  
7 mam Bāgey-e]pattumam ba[i]vali-gottu sukhadim rājya[m]-geyyuttum-ire [i\*]  
8 Avargge puṭṭida[m] Maruḷadēvan-ātāgam Bijabbegam puṭṭidam [Rachcha]-  
Gaṅgam ava-
- 9 ra rājyada tadanā(na)ntaradim baiyam-arasu-geydātam Būtayyaṅga[m] Kalla-  
10 bba[ra]s[i]ga[m]<sup>6</sup> puṭṭidoṁ<sup>6</sup> || Svasti Satyavākya-Koṅgunivarmma dharmma-  
mahā[rā]jādhirāja
- 11 Kōlāla-purava[r]-śvara Nandagiri-nātha chalad-uttaraṅga jaga[d-ē]ka-vira<sup>7</sup>  
śrīmat
- 12 Noḷamba-ku]-Āntakad[ē]va Gaṅgara-siṅga<sup>8</sup> Gaṅga-Kandarppa Gaṅga-  
chūḍāmaṇi Gutti-
- 13 ya-Gaṅga Mārasingadēva[m]<sup>9</sup> Noḷambavādi-[mūva]tti[re]chchāsiramam] Gaṅga-  
vādi-tombha(mba)-
- 14 tt[ā\*]ru-sāyiramuman=e . . . . . mu[man]<sup>10</sup> Banava[se]-pan[n]ir-  
chchhā[re]chchā[siramuma[m]
- 15 Sāntaḷige-sāyiramuma[m] . . . . . pe[rddo]re-  
[pa]ryya[nta]yu(mu)ma-
- 16 [n]<sup>11</sup>-ā]nttum-i]du [i\*] Svasti Sa(śa)ka-nripa-kā]-āt[i]ta-sa[m]vatsara-śataṅga[i\*]  
Sōṇeya

<sup>1</sup> Read *śvara*.

<sup>2</sup> The second syllable of this word may possibly be *śa*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

<sup>3</sup> In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Bēvakani*-[m]a[d]iyo| or *Bēvakani*-[m] ma[d]iyo|. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *ma*riyo|, or *ma*liyo|; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Bēvakani* should be altered into the accusative *Bēvakani*, and that the following word must be *ma*ḍiyo|, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

<sup>4</sup> I owe this name, Rachcha, to Mr. Rice's Paṇḍit. But the *akṣaras* are both very much damaged; and it is possible that there is a three-syllable name here.

<sup>5</sup> I owe this name, and the next word, to Mr. Rice's Paṇḍit.

<sup>6</sup> Read *puṭṭidon*.

<sup>7</sup> I owe this epithet to Mr. Rice's Paṇḍit.

<sup>8</sup> I owe this epithet, also, to Mr. Rice's Paṇḍit.

<sup>9</sup> The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gha*.

<sup>10</sup> At first, I was inclined to read here *erad-arumūrumam*, "and the two (three-hundreds of Puligere and Beļvola, which together make up a) six-hundred" (compare, *eg.*, *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next. — Mr. Rice's Paṇḍit would read *eradu-grāmamumam*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akṣara* does look very like *d* or *ḍ*; but it may be *l*. In the next *akṣara*, we seem to have *g* or *ḡ*, with a subscript *r*. The next *akṣara*, immediately before the *mu*[man], looks very like *ha* or *pa*. — It is also possible that, instead of *adyiramuman* e . . . . . *mu*[man], we have *adyiramuman* e . . . . . *mu*[man].

<sup>11</sup> I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdore-paryantdyatan*.

- 17 Bhāva-saṁvatsarada P[ā]lguṇa suddha<sup>1</sup> pañchami Bṛihaspativārad-andu [l\*]  
Būtayyaṅga-
- 18 ḷ-abbe Mārasinghadēvaṅgaḷ-aj[j]i Baṭṭayyanindaṁ Si[m]ghavarṁma-  
rasarin[daṁ] Ch[echcha]payyani-
- 19 ndaṁ piriyoḷ Bhujjabbarasi<sup>2</sup> [P]ju[li]gere-nād-olagaṇa . . . . . [e]ḷpattaṇa  
Paṭṭu-
- 20 . . Perbbāḷan<sup>3</sup>=āḷuttum-iḷdu tamma māḍisida dharmmaṁ dēgula-[k]aṭṭam<sup>4</sup> keṇe  
hiri-
- 21 [ya] bilam<sup>5</sup>=māḍisidaḷ Bhuj[j]abbēsva(śva)rake Noḷamba-kul-Āntakadēvara biṭṭa  
rāja-mā-
- 22 nam ereya keyi nūru mattaru gaḷdey=ir-mmatta[ru] pūvina tōṇṭam=eraḍu yi-  
23 vaḷ-olage dēvargge ayvattu mattar=k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-  
24 m=[era]ḍu mattaru gaḷ[d]e[ym\*] gāṇav=āru . . . . . eṇṭu<sup>6</sup> maṭakaṁ  
dēgulakaṁ samane
- 25 pañneraḍu maneya [n]ēsaṇa<sup>7</sup> sarvva-parihāra[m] dharmma[k=a]nukūlan-āgi mā-  
26 [ḍi]sida[m] arasiya perggade Kan[n]ayya[n<sup>8</sup>=ī] dharmmaman=āvon-orvvaṁ tann=  
āḷva kāla-
- 27 doḷ naḍeyisidan=ātanaye dharmma || Sāmānyō<sup>9</sup>=[ya]m dharmma-sētur=nnṛipā-  
28 [ṇām] kāḷē-kāḷē pāḷaniyō bhavadbhiḥ sarvvān=ētām<sup>10</sup> bhāvinaḥ=paṛtthivēndrō<sup>11</sup> bhū-  
29 yō-bhūyō yāchatē Rāmabhadraḥ |(ll) Ī dharmmamam kādātaraṁ<sup>12</sup>=ēḷ-kōṭi-tapō-  
30 dhanamu(ru)maṁ kavileyumaṁ Bāṇarāsiyumaṁ<sup>13</sup> kādon=idan=āvon-orvva-  
31 n=aḷidoṁ Bāṇarāsiyoḷ=ēḷ-kōṭi-tapōdhanamu(ru)maṁ kavileyumaṁ brāhma-  
32 ṇaruman=aḷida pañcha-mahāpātakan=ak[k\*]um |(ll) Sva<sup>14</sup>.datt[ā\*]m para-datt[ā\*]m  
vā yō harē-
- 33 ta vasuṁdharā<sup>15</sup> shasṭi-varisha-sahaśrāṇi<sup>16</sup> [vi]shṭhāyāṁ jāyatē krimiḥ ||  
34 Dēvargge biṭṭa keyy-olage paṇey-oy[v]aṅge hadināḷku mattar ayvar=  
ssūḷeya[r]gg[e]

<sup>1</sup> Read *Phalguṇa suddha*.

<sup>2</sup> This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shews that the second *j* has to be supplied.

<sup>3</sup> Mr. Rice's Paṇḍit would here read *Bhujjabbarasiya* — — *gere* — — *loḷagaṇa* — — *rmmā* — — *reppattara* *paṭṭu* *Peñjera*; in which Mr. Rice finds a reference to Peñjera, = Heñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hēmvati, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbāḷan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ḥṣu* of *paṭṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbāḷ which exist in the Belgaum and Bijāpur districts and the Kōlāpur, Mudbōḷ, and Rāmdurg States. The distinctness of the vowel *a* in the second syllable prevents our reading *paṭṭada* on the analogy of the well-known Paṭṭada-Kisuvoḷa.

<sup>4</sup> We might perhaps read *dēgula[m]* [*ka*]ṭṭam.

<sup>5</sup> Mr. Rice's Paṇḍit would read *ātriydibidham*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dha*.

<sup>6</sup> Mr. Rice's Paṇḍit would read *gāṇav=dyu* and *eṇṭu* seem quite clear. The intermediate *akṣaras* look like *ṭigeyaḷ* or *tigeyaḷ*; but I cannot make a recognisable word out of them.

<sup>7</sup> The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *nēsaṇa*, = *nicēṣana*, occurs in one of the inscriptions on the Śāḷōṭgi pillar (above, p. 64, text line 24).

<sup>8</sup> This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — Kannapayya.

<sup>9</sup> Metre: Śālini.

<sup>10</sup> Read *ētām*.

<sup>11</sup> Read *paṛtthivēndrām*.

<sup>12</sup> Read *kādātaraṁ*.

<sup>13</sup> Read *Bāṇarāsiyoḷ*.

<sup>14</sup> Metre: Śiḷka (Anuṣṭubh).

<sup>15</sup> Read *vasuṁdharām*.

<sup>16</sup> Read *varaṣa-sahaśraṇi*.

35 irppattu mattar . . nduvâdu(?du)vâtaṅge<sup>1</sup> âṅu mattar pâtrakke ondu mattar  
 36 kâleyâtaṅge e[ra]ḍu mattar dēgulamaṁ besageyda biṁnmâṇi<sup>2</sup>-Polla-  
 37 maṅge paṁneraḍu ma[ttā]r [||\*] Bûta-gâvuṇḍanuṁ Râjayanuṁ Gu-  
 38 l[|]ugayyanuṁ |<sup>3</sup> Nâgavarmmayyanu[m] |<sup>4</sup> Kabbilayyanu[m] int=iy=ayva-  
 39 r=ggâvuṇḍuḅalum=i dharmmamaṁ kâdu naḍeyisuvar kâla-kâ-  
 40 l-âṁtarado]=ivara saṁtati go(?ri)laravajavante<sup>5</sup> pratipâlisuvar  
 41 pâpamaṁ bageyad=âvan-orbba[n<sup>e</sup>=ida]n=a|idode ta[nna] dharmmad-oḍane ki-  
 42 ḍuv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-samâdhi-saṁpan[n\*]a-  
 43 r=appa s̄rī-Gôkarṇarâsi(s̄i)-bhat[â]rargg[e] Bhuj[j\*]abbarasiyuṁ perggade  
 Kan[n\*]jayyanu-  
 44 m=i sthânamâṁ kâla[m] ka|chi koṭṭar=Ivara śishya-pratiśipya(shya)-kram-ânvaya-  
 45 r=i sthânake aruḥar || Bhuj[j\*]abbarasiya<sup>7</sup> matado]=Bhuj[j\*]abbēsva(śva)ra-tatâ-  
 46 [ka] vâpî-sahitaṁ raṁjisi sa[le] nila mâḍisidom jagado|  
 47 Kannapayyan=êṁ pati-hitanô || Maṅgala-mahâ-s̄rī [||\*]  
 48 Kammaṅa-Kêtôjage sadi(?li)vâ|a keyi mattar=eraḍu [||\* ]

## TRANSLATION.

Om ! Hail ! When<sup>8</sup> Akâlavarshadēva, the favourite of fortune and of the earth, the *Mahârâjâdhirdja*, the *Paramēsvara*, the *Paramabhâṭṭâraka*, he who excelled in firmness of character, the glorious *Kannaradēva*-(*Kṛishṇa II.*), was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! *Baddegadēva*, (*holding her*) in (*his*) lap, gave *Rēvaka*, the elder sister<sup>9</sup> of *Kannaradēva*-(*Kṛishṇa III.*) in marriage to *Satyavâkya-Koṅgunivarman*, the pious *Mahârâjâdhirdja*, the lord of *Kôlâla* the best of towns, the lord of the mountain *Nandagiri*, the illustrious *Permânadi-Bûtayya*, and gave, as (*her*) dowry, the *Puligere* three-hundred, the *Belvola* three-hundred, the *Kisukâḍ* seventy, and the *Bâge* seventy ; (*and then*) while<sup>10</sup> he (*Baddegadēva*) was reigning happily :—

(L. 8)—To them (*vis.* to *Bûtayya* and *Rēvaka*) there was born *Maruḷadēva*. To him and to *Bijabbe* there was born [*Rachcha*]-*Gaṅga*. Immediately after his reign, there reigned he who was born to *Bûtayya* and *Kallabbarasi* ; (*vis.*)—

(L. 10)—Hail ! *Satyavâkya-Koṅgunivarman*, the pious *Mahârâjâdhirdja*, the lord of *Kôlâla* the best of towns, the lord of the mountain *Nandagiri*, the lintel of firmness of character, the sole hero of the world, the illustrious *Noḷamba-kuḷ-Ântakadēva* (“a very Death to the family of the *Noḷambas*, *i.e.* the *Pallavas*”), the lion of the *Gaṅgas*, the *Gaṅga-Kandarpa* (god of love), the crest-jewel of the *Gaṅgas*, the *Gaṅga* of *Gutti*,<sup>11</sup> *Mârasingadēva* ;

<sup>1</sup> Mr. Rice's Paṇḍit would read *yenduvâduvâtaṅge*. But in the first *akshara* there seems to be a subscript *y*.

<sup>2</sup> Read *biṁnmâṇi*.

<sup>3</sup> \* \* These marks of punctuation are unnecessary.

<sup>4</sup> Mr. Rice's Paṇḍit would read *vôri* — — *ravarvasânte*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

<sup>5</sup> Read *dvon-orovan*, as in lines 26, 30, above.

<sup>7</sup> Metre: *Kanda*.

<sup>8</sup> \* \* When \* \* *Kannaradēva* \* \* was protecting ;” here we have the past participle, *tīḍu*.

<sup>9</sup> *Piriyol* seems to be equivalent to *piriyavaḥu*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradēvan=impariyol*, and translating “in the gracious manner, or after the good example, of *Kannaradēva*-(*Kṛishṇa II.*)” But, *impari*,—supposed to be compounded, I think, from *impu*, ‘sweetness, agreeableness, pleasantness, charm,’ and *ari*, for *s̄ri*, ‘to know,’—does not seem to me a very practical word.

<sup>10</sup> Here we have the present (or synchronistic) participle, *ira*, which places the birth of *Maruḷadēva* in the reign of *Amôghavarsha-Vaddiga*.

<sup>11</sup> *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupti*, we might render this epithet by “the secret or reticent *Gaṅga*”—on the analogy of *sanniya-Gaṅga*, “the truthful *Gaṅga*,” which occurs in other records.





(L. 45)—In (accordance with) the intention of Bhujjabbarasi, Kammayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbésvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two matters of . . . . .<sup>1</sup> cultivable land (were given) to Kammaya-Kétója.

No. 51.—DOSEPUNDI GRANT OF NAMAYA-NAYAKA;  
SAKA-SAMVAT 1259.

By F. KIRLHOFF, Ph.D., LL.D., C.L.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures  $8\frac{1}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is  $\frac{3}{8}$ " thick and from 4 to  $4\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, *bā* is distinguished from *b* only by the top-stroke (*talakaffu*), except when (as in *bāā*, *bāi*, *bāi*, *bāo*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bā* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bā*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dā* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.<sup>2</sup> Similarly, there often is very little, if any, difference between the signs for the medial *i* and *ī*. The size of the letters is about  $\frac{5}{16}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,<sup>3</sup> in lines 42-54, where it is Telugu.<sup>4</sup> The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *pramāshṭaka-vid*, about the meaning of the first part of which I am doubtful;<sup>5</sup> and in line 28 the Telugu *biruda Pagamechchuganḍa*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-āpaha*.<sup>6</sup> As regards orthography, the vowel *ri*, which is correctly used in *-ākṛitīḥ*, l. 14, and *u[j\*]jriṣṭbhatē*,<sup>7</sup> l. 16, is six times represented by the syllable *ru*, e.g. in *kruta-*, l. 2, and *-truingam*, l. 9; the dental *ṣ* is employed instead of the lingual *ṣ* in the word *karṇa*, twice in line 3, and in *paurṇamāsyām*, l. 32, and *ṣ* instead of *ṣ* in *nishama-*,

<sup>1</sup> The meaning of *sadivāla* or *salivāla*, line 48, is not known.

<sup>2</sup> Instead of *dāā* we have *dāā* in *yāvadā-bāmir-*, l. 39, and *śāvadā-bāyād-*, l. 40.

<sup>3</sup> In the words *Nāmi-Nēni vāla*, 'the signature of Nāmi-Nēni (Nāmsya-Nāyaka)', in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

<sup>4</sup> For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

<sup>5</sup> The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

<sup>6</sup> The Telugu word *paga* means 'an enemy' and *mechcha* 'praise, applause.'

<sup>7</sup> The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ri* here also was pronounced as *ru*; compare the very common *vjvala* for *vjvala*.

l. 13; and a superfluous *anusvāra* is inserted by the writer before *nn* in °*bhyān nnamaḥ* (for °*bhyān=namaḥ*), l. 1, *vibhinna-ākṛitiḥ* (for *vibhin-ākṛitiḥ*), l. 14, and *śrīmānn-Nāmaya-*, l. 30, before *nn* in *śaṭkarmm-* (for *śaṭkarm-*),<sup>1</sup> l. 35, and *Vallepakommana*, l. 44, and before *no* in *-ānāvaya-* (for *-ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saivāt 1259, was made by Nāmaya-Nāyaka of Piṭhāpuri. After<sup>2</sup> the words 'adoration to the holy Umā and Mahēśvara,' and two verses invoking the protection of the gods Gaṇeśa and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala,<sup>3</sup> rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Gōdāvari) to Kaliṅga; and (in vv. 4 and 5) its city of Piṭhāpuri,<sup>4</sup> of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmānta*, v. 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōdamāmbā, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Êlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Pagamechchugaṇḍa' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvari, on the date given above, granted the village of Donepūṇḍi, which after his father he had called Prōlōra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aśvarya*),<sup>5</sup> to one Gaṇapati of the Bhāradvāja *gōtra*, who knew the *prāśnashāstra*, and who was an ocean of the knowledge of the Vēdas and Śāstras, and fit for the six duties enjoined on Brāhmanas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are) :— In the east the boundaries (*are*) the Vallepakommana river; thence the path to Dirā[sa]m; thence the Būru[va]ya river at Eṇḍapalli. In the south the boundary (*is*) the Leṅka river; thence the path to the lands of the god Maṇḍanāyana. In the west the boundary (*is*) the path to the yard of Apparāju in the fields of Kondevuramu; thence the Dūsanēru (river). In the north the boundary (*is*) a path to the tamarind field of the god Kukkuṭēśvara. Ten *puṭṭi* of cultivated land in the Boḍḍaladoḍḍilaṅka (island), (*which belongs*) to the fields of Piṭhāpuramu on the west of the Dūsanēru (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.<sup>6</sup>— Bliss! Great fortune! Fortune! Fortune!

Piṭhāpuri is the modern Piṭhāpuram, the head-quarters of the Piṭhāpuram *samēndāri* in the Gōdāvari district.<sup>7</sup> The village, granted by this record, must have been situated between Kondevuramu and Eṇḍapalli.<sup>8</sup> Kukkuṭēśvara, which occurs in the description of the

<sup>1</sup> In the original the *anusvāra* of course is written immediately before the double *m*.

<sup>2</sup> Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

<sup>3</sup> I take this to be equivalent to *Āndhra-maṇḍala*, which we have above, p. 41, l. 55.

<sup>4</sup> In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhāpura* and *Piṭhāpura* (see above, p. 37, note 11), and *Piṭhāpuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

<sup>5</sup> See above, Vol. III. p. 289, l. 31, *śaṭkarmm-śaṭkarmm-śaṭkarmm*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *śaṭkarmm-śaṭkarmm* see *Ind. Ant.* Vol. XIX. p. 214, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

<sup>6</sup> i.e. Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

<sup>7</sup> See above, p. 32; Constable's *Hand Atlas of India*, Plate 82, Co.

<sup>8</sup> [2 miles and 4½ miles, respectively, east of Piṭhāpuram.— E. H.]

boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārayaṇa the name of a Viṣṇu temple at Bhimavaram, about six miles south-west of Piṭhāpuram.<sup>1</sup>

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired<sup>2</sup> on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.<sup>3</sup>

TEXT.<sup>4</sup>

## First Plate.

- 1 ❀ Śrī-Umā-Mahāśvarābhyaṃ nnamah<sup>6</sup> |(II) 7Pāyād=vaḥ Kari-vadanaḥ  
 2 kru(kṛi)ta-nija-dāna-stutāv=iv=āli-gaṇē | ninadati muhur-a-  
 3 pidhattē karnnau(rṇṇau) yaḥ karnna(rṇṇa)tālābhyaṃ || [1\*] 8Śrī-Viṣṇur=astu  
 bhava-  
 4 d-iṣṭa-phala-pradātā vārāha-mūrttir=akhiḷ-āga-  
 5 ma-gīta-kīrtiḥ | yō daṃśhṭrayā sva-ramaṇim=saram=abdhi-  
 6 magnām sambhōga-lampāṭa-manāḥ kshitim=uddadhā-  
 7 ra || [2\*] Asti prasasta-nidhi maṇḍalam-Āmdhra-khaṇḍam-ārabhya Gau-

## Second Plate ; First Side.

- 8 tama-nadi-tatam=ā-Kalirgaṃ | ālōkya yad=divishadas=Sura-  
 9 śaila-śruṃ(śrīm)gam=ārōhaṇa-śrama-phalaṃ kalayān-babhū-  
 10 vuḥ || [3\*] Piṭhāpurī jayati tatra samasta-dēva-śakti-prayatna-  
 11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmala-nabhō-  
 12 mukur-āntarālāḥ dhattē Surēndra-nagarī pratibimba-  
 13 līlām || [4\*] 9Yat-saudhāgra-niṣaṇṇa(rṇṇa)-vāravanitā-vaktreṇdu-ma-  
 14 dhya-sthitaḥ sv[ai]raṃ n=aisha vibhāvyaṭē himaruchis=tēbyō(bhyō)  
 10vibirṇ[n]-ākṛitiḥ |

## Second Plate ; Second Side.

- 15 ēvaṃ chētasi śaṃkitēna rachitō dhātrā kalamka sphuṭam nō  
 16 chēd=idru(dri)śi nirmmaḷē katham=idam mālinyam=u[j\*]jrimbhatē || [5\*] Vi-  
 17 khyātā<sup>11</sup> vīra-sāmanāta-saṃtatī-tām=araṇjayat [1\*]  
 18 pārijāta-prasūna-śrīr=iva Nandana-mēdinir || [6\*] 12Tad-anvayē  
 19 Koppulakāpa-nāyakād= vibō(bhō)r= abhūt= Prōlaya-nāya-  
 20 ka-prabhuh | yaśō yādīyam vibhavaṃ cha vikramaṃ na va-  
 21 ktum=īshṭē vachasām=ap=īśvaraḥ || [7\*] 13Tasmāj=jātō jayati vijayī

## Third Plate ; First Side.

- 22 Chōḍamāmbā<sup>14</sup> - k u m ā r a s = s a u d h a ś r ē ṇ i - m i | a d - a r i p u r i - s a m y a -  
 23 g-āhāra-dhā(dā)nāt | jāta-priti śrayati satatam yat-pra-

<sup>1</sup> See Dr. Hultzsch's *Annual Report for 1898-94*, p. 5.

<sup>2</sup> In Śaka-Saṃvat 1259 expired the month of Śrāvaṇa was intercalary, and the full-moon *tithi* of the first Śrāvaṇa ended on Sunday, the 18th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

<sup>3</sup> For similar dates see *Ind. Ant.* Vol. XXV, p. 263.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

<sup>5</sup> Read Śry-.

<sup>6</sup> Read °bhyaḍa-namaḥ or °bhyaḍa namaḥ.

<sup>7</sup> Metre: Āryā.

<sup>8</sup> Metre of verses 2-4: Vasantatilakā.

<sup>9</sup> Metre: Śārdūlavikṛīḍita.

<sup>10</sup> Read vibhīṇm-.

<sup>11</sup> Metre: Ślōka (Anuṣṭubh).

<sup>12</sup> Metre: Vamśastha.

<sup>13</sup> Metre: Mandākrāntā.

<sup>14</sup> This *akṣara*, *bā*, looks rather like *bād* in the original.

|    |                       |                   |                                |           |               |                 |
|----|-----------------------|-------------------|--------------------------------|-----------|---------------|-----------------|
| 24 | tāpam                 | Kru(kṛi)śānur=nnō | chēch=chētas=sa                | dahati    | katham        | vairi-vāmēksha- |
| 25 | ṇānām                 | [8*]              | Yam <sup>1</sup>               | kāntāḥ    | kathayānti    | Pushpa-viśikha- |
| 26 | m                     | kalpadrumam       | yāchakā                        | vidvāmsaḥ | phaṇi-nāyakam | cha             |
| 27 | suhrudhō <sup>2</sup> |                   | Rākā-sudhādīhitim   (1)        |           | dēsam         | yas=sadaya-     |
| 28 | m                     | praśāsti          | balavān=Ēlā-nadī-mātru(tri)kam | yam       | prāhuḥ        | Paga-           |

*Third Plate ; Second Side.*

|    |                               |                         |                         |                              |                   |          |
|----|-------------------------------|-------------------------|-------------------------|------------------------------|-------------------|----------|
| 29 | mechhugamḍa-birudam           |                         | pratyarthi-garvv-āpaham | [9*]                         | Ayam <sup>3</sup> | na-      |
| 30 | ya-nidhir=vvirah <sup>4</sup> | śrīmān=                 | Nāmaya-nāyakaḥ          |                              | analpam           | phala-   |
| 31 | m=anvichohann=ā-kalpam        | bō(bhō)ga-sādhanam      | [10*]                   | Śāk-ābdē                     | Namda-            |          |
|    |                               | bāṇ-ārka-               |                         |                              |                   |          |
| 32 | mitē                          | Bhādrapadē              | tathā                   | paurṇna(rṇṇa)māsyām          | Ravēr=vvārē       | puṇyē    |
| 33 | Gōdāvari-tatē                 | [11*]                   |                         | Pavitrita-Bharadvāja-gōtrāya |                   | guṇa-sā- |
| 34 | linē                          | praśnāshṭaka-vidē       |                         | vēda-sāstra-vijñāna-simdhavē |                   | [12*]    |
|    |                               | Gaṇapaty-a[ bh ]idhānā- |                         |                              |                   |          |
| 35 | ya                            | shatkam(ṭka)rmm-ār[ā]ya | sādhavē                 | Prōlōram=iti                 |                   | nām=āsya |

*Fourth Plate ; First Side.*

|    |                                      |                 |                                       |   |                    |       |
|----|--------------------------------------|-----------------|---------------------------------------|---|--------------------|-------|
| 36 | nirddīya                             | pitur=ākhyayā   | [13*]                                 | Agrahāram=abī(bhī)shṭ-āshṭa-bō(bhō)g-aīsvaryya-                       |                    |       |
| 37 | samanvitam                           | Donepūṇḍim-imam |                                       | grāmam  | prādād=ā-cham-     |       |
| 38 | dra-tārakam                          | [14*]           | <sup>6</sup> Ētad=dattam              | yāvad=arkk-ēṇdu-tāram   | yā-                |       |
| 39 | <sup>7</sup> vadh=būmir=yyāvad=ēshām |                 | vidhātā                               |   | yāvach=chhrimān=Ā- |       |
| 40 | chyutō                               |                 |                                       | yāvad=Īsas=tāvadh <sup>8</sup> =būyād=dātur=asy=āmṇvaya- <sup>9</sup> |                    |       |
| 41 | ś=cha                                | [15*]           | <sup>10</sup> Akhamḍ-Ākhamḍala-śrikah | khamḍit-ārāti-mamḍalah  | ā-                 |       |
| 42 | chāmra-tārakam                       | bhūyād=ēsha     | Nāmaya-nāyakaḥ                        | [16*]   | ī                  | agra- |

*Fourth Plate ; Second Side.*

|    |             |                      |                      |                        |           |                      |
|----|-------------|----------------------|----------------------|------------------------|-----------|----------------------|
| 43 | h[ā]rānaku  | chatus-sīmalumn=aina |                      | pola-mēralu            |           | Terppu <sup>11</sup> |
| 44 | sīmalu [1*] | Vallepakommmāna      | ēṇu                  | ā                      | taṇvātānu | Dira-                |
| 45 | [sa]m       | puṇṭa                | ā                    | taṇvātānu              | Ēmḍapalli | Būrugu-              |
| 46 | [v]āya      | ēṇu                  | Dakshīṇānaku         | sīma [1*]              | Lamka     | ēṇu [1] ā            |
| 47 | vātānu      |                      | Mamḍenārāyana-dēvara | krittula <sup>12</sup> | puṇṭa     | Pa-                  |
| 48 | ḍumaṭi      | sīma [1*]            | Komdevurapuṇ         | bolam                  | Apparāju  | doḍḍi                |

*Fifth Plate.*

|    |            |                    |                     |                 |                 |                    |
|----|------------|--------------------|---------------------|-----------------|-----------------|--------------------|
| 49 | puṇṭa      | ā                  | taṇvāta             | Dūsanēṇu        | Ā <sup>13</sup> | uttarānaku         |
| 50 | sīma [1*]  |                    | Kukkuṭēsvara-dēvara | chīmchali-polam |                 | puṇṭa  (11)        |
| 51 | ī          |                    | agrahārānaku        |                 |                 | grāma-grāsamugānu  |
| 52 | Dū[sa]nēṭi |                    | paḍmatānu           | Piṭhāpurapu     |                 | polam <sup>n</sup> |
| 53 | lōnu       |                    | Bodḍaladoḍḍilamkam  | beṭṭimḍi        | padi            | puṭlu              |
| 54 | nu [(1)*]  | Śubham=astu [(1)*] | Nāmi-Nēni           | vrālu [(1)*]    | Mamga[sa]m [1*] | mahā-śrī śrī       |
| 55 | śrī [(1)*] |                    |                     |                 |                 |                    |

<sup>1</sup> Metre : Śārdūlavikṛīḍita.<sup>2</sup> Read *suhridō*. The *akshara dō* may have been altered to *dō* already in the original.<sup>3</sup> Metre of verses 10-14 : Ślōka (Anusṭubh).<sup>4</sup> This sign of *visarga* was originally omitted.<sup>5</sup> Read *śrīmān*.<sup>6</sup> Metre : Śālini.<sup>7</sup> Read *vad=bbō*.<sup>8</sup> Read *tāvad=bbō*.<sup>9</sup> Read *śmṇvaya*.<sup>10</sup> Metre : Ślōka (Anusṭubh).<sup>11</sup> Read *tērpu*.<sup>12</sup> Read *vrittula*(?).<sup>13</sup> This *d* is superfluous.

## No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, PH.D.

(Concluded from page 179.)

## D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kil-Muttugur slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter  $\text{ṣ}$  looks like the modern secondary form of  $\text{ai}$ , with fully developed central loop. The *virāma* is expressed by a vertical dash behind  $\text{ṣ}$  of  $\text{nāṣṣu}$  in line 3. The syllable  $\text{ṣu}$  or  $\text{ḍu}$  of  $\text{yāṣṣu}$  (l. 2) and  $\text{Mukkūṣṣur}$  (l. 6) resembles the  $\text{r}$  of  $\text{parumaṣṣu}$  (l. 1) and  $\text{mūṣṣavadu}$  (l. 2); the  $\text{u}$  is attached to the lower end of  $\text{ṣ}$  in  $\text{nāṣṣu}$  (l. 3); it is separated from  $\text{ḍ}$  in  $\text{ḍur}$  (l. 4); and the  $\text{ṣu}$  of  $\text{mīṣṣu}$  (l. 7) resembles the  $\text{ṣā}$  of  $\text{paṣṣār}$  (l. 8). With the archaic form  $\text{Ṣaṣṣamaduraru}$  (l. 6 f.) compare  $\text{areṣṣaru}$ , which occurs twice in the Vallam cave inscription.<sup>1</sup>

The inscription is dated in the 3rd year of the reign of  $\text{kō vijaya-Narasimhavarman}$  and records the death of a warrior in a cattle-raid, which had been organized by a certain  $\text{Ṣaṣṣamadura}$ .<sup>2</sup>

At my suggestion the four Kil-Muttugur slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.<sup>3</sup>

|   |                       |                              |                      |
|---|-----------------------|------------------------------|----------------------|
| 1 | Kō                    | vise[ya]-                    | Naraiṣi[n]gaparumaṣ- |
| 2 | ku                    | yāṣṣu                        | [mū]ṣṣavadu Vi[n]-   |
| 3 | ṣunāṣṣu               | vada-karai                   | ḍun=Daga-            |
| 4 | ḍurnāḍar <sup>4</sup> | [Va]limadura-ṣévagar         | [Pā]-                |
| 5 | kkattu-kkuḍi          | Atimattar                    | Mu-                  |
| 6 | rugaṣ                 | <sup>5</sup> Mukkūṣṣur-ttoṣu | Ṣaṣṣa-               |
| 7 | ḍuraru                | ko[l]a=t[to]ṣu               | mīṣṣu=ppa-           |
| 8 | ṣṣār [  *]            |                              |                      |

## TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimhavarman,— when  $\text{Ṣaṣṣamadura}$  lifted cattle<sup>6</sup> at  $\text{Mukkūṣṣur}$ ,<sup>7</sup>—Atimattar Murugaṣ, an inhabitant of  $[\text{Pā}]kkam$  (and) a servant of  $[\text{Va}]limadura$ , the chief of  $\text{Tagaḍṣurnāḍu}$ ,<sup>8</sup> who ruled over the northern bank (of the river) in  $\text{Viṣṣunāḍu}$ , having recovered the cattle, fell.

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341.

<sup>2</sup> The donee of the other inscription of Narasimhavarman was a servant of the same  $\text{Ṣaṣṣamadura}$ . This name represents the Sanskrit *Ṣaṣṣadhura* and not, as I formerly suggested (p. 178 above), *Ṣḍaṣṣadhura*.

<sup>3</sup> From three inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

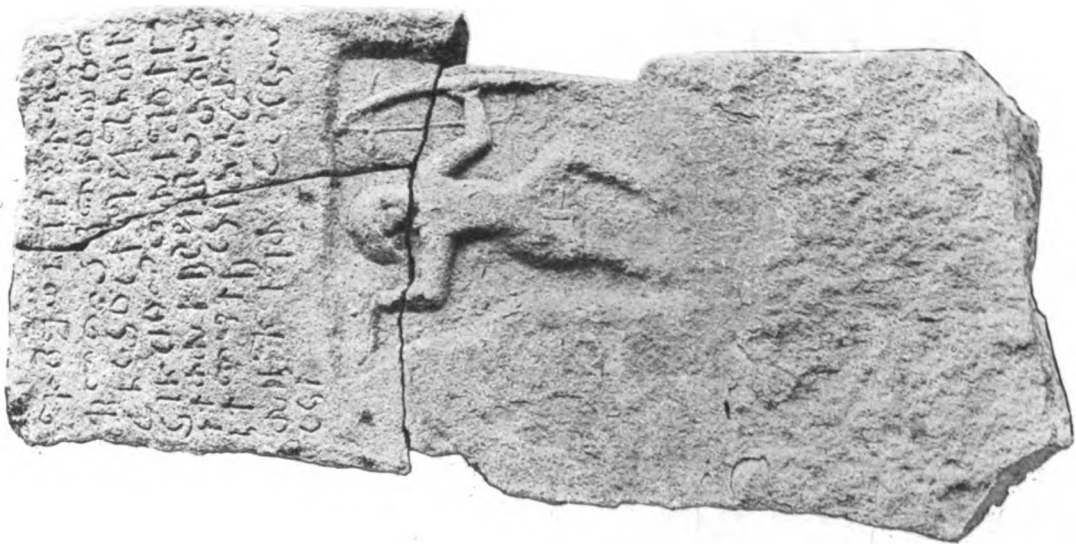
<sup>4</sup> Read  $\text{ḍḍar}$ .

<sup>5</sup> Read *Mukkūṣṣur*.

<sup>6</sup> See above, p. 179, note 2.

<sup>7</sup> Compare p. 177 above.

<sup>8</sup> On  $\text{Tagaḍṣur}$ , a place in the Nafjanagūḍu tāluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.



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