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RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

Page 5, text line 17, add a hyphen after Mrigathānikhāra.

footnote 19. The suggestion that Gaṇḍadharēṇa was intended, may be cancelled; ‘Gayādharēṇa’ occurs, as a proper name, in Ind. Ant. Vol. XV. pp. 40, 45, verse 81.

17, line 10 from below, for Almaanda, read Alamanḍa.

21, 4, for the keeper of records, read the goldsmith.

24, 11. The inscriptions of the Raṅganāyaka temple at Nellōre show that Vikramasimhapura is an ancient surname of the town of Nellōr (Nellore). As Bṛtraguṇṭa is said to have been 3 yōjanas distant from it (see page 33, verse 19), the length of the yōjana at the time of the Bṛtraguṇṭa grant must have been 25 : 3 = 8½ miles.

35, No. 5, paragraph 2. Mr. Venkayya informs the Editor that the goddess of the Mārgasahāyēśvara temple at Virinchipuram in the Vellore ātuḷka of the North Arcot district is now called Marakatavalli, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Virinchipuram itself.

37, text line 1, for Bhūṣṇa, read Bhūṣṇa.

51, 4, Ánganā-patīyamāṇa, read Ánganā-ā(6)patiṃyamāṇa.

52, translation, paragraph 3, line 5, read whose pure fame is being sung by the women of the Kinnaras.

Table opposite page 54, No. (6), line 2, for A.D. 888-76, read A.D. 888.

Page 59, line 4, for Vanapalli, read Vānapalli.

67, lines 1 and 2, for Kōṭṭayam, read Kōṭṭayam.

84, text line 10, for Patavēṃś, read Patavēṃś.

88, footnote 1, āvyukta, read āvyukta.

7, 1, on, read on.

89, 1, on, read on.

103, line 13, for Paiṭhaṇ, read Paiṭhaṇ.

117, clause 6, line 5, for 1387, read 1386-87.

119, line 10, for Pramāḍin, read Pramāṭhin.

121, text line 32, after saṃbhara add a footnote — Read saṃbhara².

122, 51, prabhādhyāna add a footnote — Read prabhādhyāna.


125, line 6 from below, for Pramāḍin, read Pramāṭhin.

126, 8, Kōṭīsārdhyā, read Kōṭīsārdhyā.

130, 10, 80, 3, and 20, read 8, 3, and 2.

132, text line 26, for 80 read 8.

27, cancel the cipher after 20.

134, line 16 from below, for 100 80 3, read 100 8 3.

14, cancel the cipher after 20.

footnote 3, cancel the words “and in an inscription” to the end of the note. Professor Kielhorn has shown that the actual reading of the Sirpur inscription is not Šavara, but Saḍādhara; see Ind. Ant. Vol. XVIII. p. 179, and p. 180, note 7.

135, line 1, for Kharōṣṭhīṇa, read Kharōṣṭhīṇa.
Page 151, line 2. The name Mosalimadu-Virama has to be derived from Musalima

"..." text line 18. Mr. R. Narasimhacharya, Kanarese Translator to the Governor of Mysore, suggested to the Editor to write Tanjcha-räjyaän as one word and to translate it by "the kingdom of Tanjore" (Tanjai or Tanjivîr in Tamil).

153, text line 46, for Vâni, read Vâni.

161, Table, last line, for 766-67, read 776-77.

165, line 1, and page 168, line 19, for Räjasimha, read Prithivipati II.

178, text line 26, for prâyå(yô)kîtri, read prâyå(yô)kîtri.

179, " 34, " Šaigoṭṭ, read Saigoṭṭ.

181, " 80, " nripâpânm, read nripâpânm.

182, (L. 36.), for Nitimarga, read Nîtimarga.

186, line 9, for Räjasimha, read Prithivipati II.

190, text line 18, for vâbânâdha, read vâbânâdha.

191, " 47, after "vâdâbha add a footnote: —Read "vâdâbha-sihaa".

194, " 124, for nîpa, read nîpa.

" 137, " 187, " sâvâsî, — sâvâsî.

197, " 213, " sâpâsî, — sâpâsî.

203, footnote 8, read Pañini, ii. 4, 23.

208, line 13. According to Mr. Kittel's Kanna-da-English Dictionary, hâdupa-râj: or adapa-râja means (1) 'a man who carries his master's betel-nut pouch,' and (2) 'a barber.' Another form of the same word appears to be hâdududulâ, which occurs in two Bàdâmi inscriptions of Sadâsivarâya; Ind. Ant. Vol. X. pp. 64 and 67.

" line 26 f. Regarding Ayyana-siṅga, 'the lion of (his) father,' and similar surnames, see Ind. Ant. Vol. XV. p. 276 f.

214, line 24, and page 215, line 1, for Tiravâda-bâña, read the camp (bâña) of Tiravâda.

Table opposite page 230, under "Hammâ," for Bhillama II, read Bhillama III.

Page 233, text line 28, for.visu(su)ddhano, read visu(su)ddhano.

234, " 39, " vidâru(ra)n, read vidâru(ra)n.

236, line 12 f., for with the delight of pleasing conversations, read with the pleasure of an agreeable interchange of communications.

238, line 8 from below, for Kandana-vôli, read Kandana-vôli.

" 4, " 1 " Tâlikôta, read Tâlikôta.

Table opposite page 238, No. 3, for Râghadâva, read Râghavadâva.

Page 240, line 19, for Timm-arasa, read Timm-arasa.

" 8 from below, for Nâinârbhâtha, read Nâinârbhâtha.

243, footnote 8, for râj, read râj.

254, line 2, for of the fort of Chaurâsi, read of eighty-four (chaurâsi in Hindûstân) fortresses.

256, line 1 from below, for Âlvâr, read Âlvâr.

257, " 11. Sîni is a familiar abbreviation of Sînivâsa; at present Sîni or Sînu are used in the same manner.

263, footnote 4. Professor Leumann derives pravâni from pra+vanîi and translates it by 'retail dealer,' or perhaps 'second-hand dealer.'

264, line 13, for Gopâlädêvi, read Gopâlädêvi.

280, text line 45, for suâste, read suâste.

315, paragraph 2, line 2. Mr. R. S. Joshi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull.

335, line 1, for Pâñini, read Patañjali.
No. 1.—PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF
KIRTVARMAN II.

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

The existence of this inscription appears to have been first made known by Dr. Burgess
in his reports of the *Archaeological Survey of Western India*, Vol. I. p. 32 (published
in 1874). Its contents were first brought to notice in 1881, by myself, in the *Indian
Antiquary*: Vol. X. p. 168; the estampages that I had then made, however, did not enable me to read it
with any completeness beyond line 11. In March, 1882, I received some ink-impressions from
Mr. H. Cousens: but they, again, did not enable me to deal with the record fully. I edit it
now from some better ink-impressions and some estampages, which were made under my own
direction in March, 1891.

Pattadakal is a village about eight miles to the east by north of Bâdâmi, the chief town
of the Bâdâmi Talukâ or subdivision in the Bijâpur District, Bombay Presidency. And the
inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of
Parappa Pâjâri, on the north of the enclosure of the temple that is now known by the name of
Virûpâkshâ. The pillar is called *Lakshmî-kâmbha*, or 'the pillar of (the goddess) Lakshmi,'—
a name which betrays total ignorance of its real character and origin; and it is worshipped as
a god.

The upper part of the pillar is octagonal; and this part contains the inscription which I
edit, and which is presented in two copies. One copy of it is in twenty-five lines, in the local-
characters of the period to which the record refers itself, lying on the north-west, west, south-west, and south faces: here, the writing covers a space of about 2' 8" broad by 3' 10" high; and
the size of the letters, which are very well formed and boldly engraved, varies from about
\( \frac{1}{4} \) to \( \frac{1}{8} \). The other copy is in twenty-eight lines, in Nâgarî characters, lying on the east,
north-east, and north faces: here the writing covers a space of about 2' 0" broad by 3' 10"
high; and the size of the letters varies from about \( \frac{1}{8} \) to \( \frac{1}{7} \). These Nâgarî characters are intermediate in type between those of the Bâdh-Gayâ inscription of Mahânâman of A.D. 517
or 588 (Gupta Inscriptions, p. 276, Plate xli.), and those of the Sâmâregâ copper-plate grant
of Khâdgaâvalôka-Dantidurçga of A.D. 753-54 (Ind. Ant. Vol. XI. p. 110, Plate); but they

---

1 The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been
carelessly omitted in the Nâgarî tomb (see pages 6 below, note S).
approximate more closely to the characters of the Bödh-Gayā inscription than to those of the Sämān̄gād grant; for instance, the initial a is exactly like the initial ā of the Bödh-Gayā inscription (allowing, of course, for the mark which turns a into ā), whereas the initial a of the Sämān̄gād grant is a very different letter; the p, m, s, and y follow the Bödh-Gayā inscription. In not having the fully-developed top line which appears in the Sämān̄gād grant; and the k, p, and v have the pointed forms of the Bödh-Gayā inscription; on the other hand,— except perhaps in aśārya, line 23,— in the conjunct letter ry, the r is formed above the line of writing, as in the Sämān̄gād grant, and not on it, as in the Bödh-Gayā inscription. The peculiarities of the characters are evidently due to the Brāhman from Northern India, for whom the pillar was set up; and the comparative results suggest that the Nāgarī alphabet which is exhibited in the Sämān̄gād grant, was developed in Central and Southern India more quickly than in Northern India. It should also be noted that such of the letters of the present Nāgarī record as were fully executed in what was evidently the intended style, and have been well preserved, show, wherever the form of the letter permits of it, a well-marked triangular top, in which the apex of the triangle points downwards, and the centre of it is left in relief in the middle of the three strokes by which the top is formed: this is discernible in k, ch, j, t, d, n, p, bh, m, y, r, l, v, ś, sh, s, and h; the shapes of g, 4, h, f, r, and dh, do not permit of it; in th it is doubtful. It may also be mentioned that this record and the Sämān̄gād grant, which is six months earlier in actual date, give the earliest instances, as yet obtained, of the use of Nāgarī characters in Western India. My text of the inscription is put together from the two copies. Owing to the rough treatment that the pillar has received at the hands of its worshippers, each copy of the inscription is more or less damaged: but they mostly supply each other's deficiencies; and the whole text is decipherable, without any doubtful points, except three aksāharas at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 24, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all; from that point, however, the Nāgarī version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text.— The language is Sanskrit. And, except for an opening verse in praise of Śiva and Pārvati, under the names of Hara and Gauri, the whole record is in prose. — In respect of orthography, the only points that call for notice here are (1) a confusion, in both versions, between ṛ and r; thus, the Nāgarī version, though usually correct, gives, mistakenly, priyaḥ, line 8, priyaḥ, lines 10 and 12, triśāla, line 21, triṃśaḥbhīr, line 21, and triṃśan, line 22; and the other version, though correct in respect of prithivī, line 13, and grihitāni, line 22, wrongly gives prithivē, lines 6 and 9, and kṛita, line 19, and, on the other hand, priya, line 12; (2) the use of u for b, in the Nāgarī version, in vāhu-pariḥumvita, line 1, and veśalla, line 20, and, in both versions, in vṛahma, line 21; (3) the absence of the ḍ in the Nāgarī version; (4) the omission, in the Nāgarī version, to double y after ṛ, all through; (5) the doubling of ṛ before ṛ, for the most part uniformly in both versions, in putraḥ, line 8, paurṣṭeṇa, line 15, paurṣṭena, line 16, atṛa, line 18, and tīra, lines 19 and 21, though the same does not occur in sundry other places; and (6), in the Nāgarī version, the doubling of dh, by ḍ, in gayādhārē, line 1, and gayādīdhārēṇa, line 19, and in viḍḍhīta, line 2, where it is due to the following ṛ.

The inscription belongs to the time of the Western Chalukya king Kṛtiyarman II. 1

It mentions first his grandfather, Vijayāditya, who, it tells us, erected a great stone temple

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1 I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Bādami. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.
THE WESTERN CHALUKYAS OF BADAMI.

Jayasimha I.
- Rurapaga.
  (1) Satyasraya-Ranavikrama-Pulikeshin I.;
      married Durlabhadevi.
      (About A.D. 550.)
  (2) Rupaparikrama-Krtivarman I.
      (A.D. 566-67 to 587-88)
  (3) Ranavikrama-Matagacsa.
      (A.D. 637-59 to 688.)
  (9) Satyasraya-Dhruvaraja-Indravarman.
      (A.D. 590 and 610-911.)

Second Branch (c)

(4) Satyasraya-Pulikeshin II.
     (A.D. 609 to 642.)
     Kubja-Vishnuvardhana;
     founder of the Eastern
     Branch of the family
     in Vengi.
     (A.D. 615 to 633.)

Third Gujarat Branch.

Adityavarman.
- Chandraditya;
  married
  Vijayamahadevi.
  (A.D. 655 and 659.)
(5) Satyasraya-Raparasaik-Vikramaditya I.
     (A.D. 655 to 690.)
(6) Satyasraya-Rajaditya-Vinayaditya.
     (A.D. 680 to 696.)

(7) Satyasraya-Samastabhuvanashraya-
     Vijayaditya.
     (A.D. 696 to 734.)
(8) Satyasraya-Vikramaditya II.;
     married
     Lekamahadevi and Trailokyamahadevi.
     (A.D. 734-36 to 746-57.)
(9) Satyasraya-Nripasimha-
     Krtivarman II.
     (A.D. 746-57 and 757.)

(9) Satyasraya-Fripasimha-
     Krtivarman II.
     (A.D. 746-57 and 757.)

Dhara
Jayasimha

Adityavarman.
- Chandraditya;
  married
  Vijayamahadevi.
  (A.D. 655 and 659.)
(5) Satyasraya-Raparasaik-
     Vikramaditya I.
     (A.D. 655 to 690.)
(6) Satyasraya-Rajaditya-
     Vinayaditya.
     (A.D. 680 to 696.)

(7) Satyasraya-Samastabhuvanashraya-
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(8) Satyasraya-Vikramaditya II.;
     married
     Lekamahadevi and Trailokyamahadevi.
     (A.D. 734-36 to 746-57.)
(9) Satyasraya-Nripasimha-
     Krtivarman II.
     (A.D. 746-57 and 757.)

(9) Satyasraya-Fripasimha-
     Krtivarman II.
     (A.D. 746-57 and 757.)

B 1555
of the god Śiva, under the name of Vijayēvara. This temple is now known by the name of Saṅgamēśvara; but there is no question as to its identity: there are two short inscriptions on structural parts of it, which give the name of the god as Vijayēvara (Ind. Ant. Vol. X. p. 170); and the same name remained in use at any rate till A.D. 1162 (Jour. Bo. Br. R. As. Soc. Vol. XI. p. 273). It then mentions Vijayāditya's son, Vikramāditya II., whom it describes as having bruised the town of Kāśchi; and it tells us that his Mahādevī or queen-consort, Lōkamahādēvi, who belonged to the race of the Haṭhayas, i.e. the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lōkēvara. This temple, again, still exists, but is now known by the name of Virūpākśha; the identity is established by records on structural parts of it, which give its name as Lōkēvara, and speak of it as the temple of Lōkamahādēvi (Ind. Ant. Vol. X. pp. 165, 167, and Vol. XI. p. 124); it stands on the south-east of the temple of Vijayēvara-(Saṅgamēśvara). The record then mentions a Rājāī, or queen, of Vikramāditya II., named Traillōkyamahādēvi, who was the uterine younger sister of Lōkamahādēvi, and was the mother of Vikramāditya's son and successor, Kirtivarman II.; and it tells us that she erected a great stone temple of Śiva under the name of Traillōkyēśvara. This temple, which must have stood somewhere on the north-east of the temple of Lōkēvara-(Virūpākśha), is not now in existence, I think. The inscription then proceeds to record that the pillar itself, stamped with the mark of the triśāla, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhadēva, for an Ākārya named Jūnāśiva, who had come from the Mrigathaṇḍikāhāra viśaya on the north bank of the Ganges; and it concludes by recording certain grants.

As regards the date, the inscription refers itself to the reign of Kirtivarman II., by speaking of him with the paramount titles. And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly. The grants were made, or one of them was made, on the occasion of a total eclipse of the sun, on the new-moon tithi of the month Śrāvana; and the English date is the 25th June, A.D. 754: on this day, which corresponds to the new-moon day of the first pūrṇimānta Śrāvana of Śaka-Samvat 677 current, there was a total eclipse of the sun, which was visible right across India.

Immediately below the above duplicate inscription, the pillar is square. Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same local characters, and, on the east face, remains of eight lines of about twenty letters each, in Nāgāri characters, of the same type: these two records, again, are duplicates; but all that can be made out is that the inscription registers a grant of land, purchased with gadyānākas of gold, by the son of a Bhaṭṭa named Pulivarman, and that it probably speaks of Paṭṭadakal by its ancient name of Kisuvojal or Kisuvojala. And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same local characters: but, the north face being apparently quite blank, this record was not duplicated in Nāgāri; and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bādāmi is perhaps mentioned as Vāṭāpi.

1 The word used is vimardana, which may mean either 'bruising' or 'destroying.' But the Wokkalērī grant says that, though he entered Kāśchi, he did not destroy it (avimātya praśita; Ind. Ant. Vol. VIII. p. 28, and South-Ind. Insocr. Vol. I. p. 146).
2 Unless, perhaps, it is the temple, partly of Northern and partly of Drāvīḍian style, which Dr. Burgess (loc. cit. p. 38) describes as standing close on the north side of the temple of Vijayēvara-(Saṅgamēśvara). But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10).
3 In this year, Śrāvana was intercalary.— For the eclipse see von Oppolzer's Canon der Finsternisse, pp. 188, 189, and Plate 94.— For Kirtivarman II. we have a later date, in A.D. 787, in the eleventh year of his reign (Ind. Ant. Vol. VIII. p. 23). The eclipse that I mention above, answers all possible requirements; and there is no other eclipse that does so, for at least twenty years on either side of it.
TEXT.¹

1 Om ॐ Na医疗卫生 Sriya [ H ] Sa³ jayatu vâma-bâhu-parichuṁbita⁴-vadana-
payôdharö.
2 sthalö ² \(\rightarrow\) [a-] [a-] [a-] [a-] - vîdhrîta⁷-karâgra-mandala⁹ daśaśatanayana-kirana-
3 parivarddhita²-râga-ras-âtivarîddhitö vîkasa-puṇḍarîka-pratimö Hara-Gauri¹⁰-saṁgamö¹¹
4 sa jayatu \([**]\).⁷
5 Chañâkya¹²-vaṁśa-varddhamâna-Raghun-iva Kâhyugâ[ga]-nisrishta-man[â*]h Sûrîya¹³-
samastî-samant.
6 dâna-ratahs-saḍâ¹⁵ Vrikôdaram-iva sâhasa-rasikaḥ śrî-qravadya-vudâra¹⁷-Vijayâ-
ditya-Satyâsraya-śripri[prî]thivival¹⁸-mahârâjâdhirâja-paramêśvara-b h a t a r a-
köna \(\rightarrow\).
7 sthäpitö mahâ²-saila-prâsâda-śrî-Çiçayêśvara-bhâttârakas=tasya dakshîna-dig-bhâgê \([**]\) 

S The Hagar! version (line 10) has “mmarddanah.a The Kigari version (line 10) has wi&M correctly.
8 Vijayâdityasrayayâtmajah priyāṣ\(²¹\) puttraḥ śrî-anivârita²² samasta-sâmant²³.
9 [â*]nata-pâdayângmaḥ
10 Kaññhipura-vimarddāna²⁴ śrî-Vikramâditya-Satyâśraya-śripri[prî]thiv²⁵-vallabha-m a hā-
râjâdhirâja-paramêśvara-

¹ From the estampages and ink-impressions.— The numbering of the lines follows the version which is in the 
local characters. All differences between the two versions are shown in the following notes; except that I have not 
thought it necessary to do more than draw attention here to the point that the Nâgarî version uses only the 
ordinary i, and nowhere has us.
² In both versions, the first om is expressed by a plain symbol, and the second by the word itself in writing.
³ We have here evidently a verse, in the Âkṣara group of metres, though the form in which it stands is not 
correct: the first two pâdas contain twenty-two feet, and are exactly uniform with each other; the third pâda, 
however, contains twenty-three feet, and matches the preceding two in only the last seven feet; and the fourth 
pâda, though it contains only twenty-two feet, is uniform with the first and second in only the first seven feet. 
The verse seems to me to have been quoted, with imperfect recollection, from some Saiva poem, similar to the 
Vaishnava Gîta-Gosinda. And the third and fourth pâdas might be put right by adopting some such reading 
as daśataurasmi-pâda-parivarddhita-kanala-ras-âtivarîddhitva-vîkasa-puṇḍarîka-ruchimand sa jayatu Hara-
Gauri-saṁgamah.
⁴ The Nâgarî version (line 1) has "vedhu-parichuṁbita.
⁵ Read "payôdharö-sthalö; the following a of alî ought to have been elided, but was retained for the sake of 
the metre. — The Nâgarî version (lines 1-2) has payôdharö; the other payôdharö.
⁶ The hiatus here, which is in both versions, is intentional, for the sake of the metre.
⁷ The Nâgarî version (lines 2-3) has vîdhrîta.
⁸ Read "mandalaḥ; samâdi being not proper at the end of the second pâda.
⁹ The Nâgarî version (line 3) has parivarddhita.
¹₀ The i of gauri is shortened for the sake of the metre.
¹¹ In the version in local characters, the ga was at first omitted, and then was inserted below the line.
¹² The Nâgarî version (line 5) has, either chulakek, for chulaki; or possibly chuluki, with the subscript w of 
the first syllable damaged in such a way as to give the appearance of chêha.
¹³ Here, and all through, in the Nâgarî version y is not doubled after r.
¹⁴ Read "saḷa iva. The Nâgarî version lines 5-6 makes the same mistake.
¹⁵ Read "rataḥ-saḍâ; or, as in the Nâgarî version (line 6), "rataḥ saḍâ.
¹⁶ Read grikodara iva. The Nâgarî version (line 6) makes the same mistake.
¹⁷ Read "mîravadya-ôdera. The Nâgarî version (line 6) has the same peculiarity.
¹⁸ The Nâgarî version (line 7) has "prithivavallabha, correctly.
¹⁹ Read "bhâttârakas=têna.
²⁰ The Nâgarî version (line 6) has either mahâ, or maḥâd.
²¹ The Nâgarî version (line 9) has priyaḥ.
²² Read ēry-aniśvāritaḥ. The hiatus, and the omission of the vîṣarga, are in both versions.
²³ The Nâgarî version (line 9) has "sâmânt.
²⁴ The Nâgarî version (line 10) has "vimarddânah.
²⁵ The Nâgarî version (line 10) has "prîthivî, correctly.
The Nagari version.
Part of the Pattadakal Pillar Inscription of Kirtivarman II.
PATTADAKAL INSCRIPTION OF KIRTVARMA II.

10 bhaṭṭārakasīya


12 sūdaryya kanyasi bhaginī śrī-Vikramādityādēvasīya pri(pri)yā rájā Svasī Kirttivarmma-Satyaśraya-

13 śrīprithivīlabhaha-mahārajādhiraja-paramēsvara-bhaṭṭāraka-śrī-Nṛpasiṅgha rājasya jananī

14 śrī-Trailōkya-mahādevīyāyāḥ sthāpitō mahā-saila-prāśāda-śrī-Trailōkyaśvara-bhaṭṭāraka-

15 g-bhāgē [*] ity-āvam-āyatanāṁ-madhyē śabdīyag-sagōtrēṇā Śivarēddhamāna-rūpa-pattṛtēṇa Śīvanna-

16 puttrēṇa Subhadēva-rūpēṇa bhūyaḥ Śivaśāsan-amkāh bhagavat-pujya-Payōbhakshipāda-pra-

17 śishya-śishyēṇa Jānāsīv-āchāryyyēṇa Gaṅgāyē uttara-ku(ku)le Mṛgathaṇīkāhāra

18 bhāṭṭārakasīyaśrīrāvasthītēṇa sthāpitō-yaṁ triśūla madr-āṃkō svakīyā-āyatanā-

19 m-śāsana[mā]-prasāti-pūrvvakaṁ [*] Śrīmat-Kauthuma-ttisāhasīya vēd-ālaṁkri(trī)la27-Śaṁ...

20 Vijayāditya-ttisāsanāt Belvala20-vishyē Arapunuse-nāma-grāmasīa pārvva-dig-bhāgē

21 s=tasyārūdhaṁ Vra(bhra)mānttī-āryya-bhaṭṭa-Ttrivikrama-chaturvēḍāya. dattēḥ=Tasyā 21 hastē

Jānāsīv-āchāryyyēṇa tri(trī)mā[ṃ] [d*] bhīr22=ggadyānakānī

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3 Read "bhaṭṭārakas-tasya.
4 The Nāgarī version (line 11) has priyā.
5 Read lōka-mātē tayā. The Nāgarī version (line 12) has lōka-mātē tasyā.
6 The Nāgarī version (line 13) omits this śrī.
7 Read gā, as in the Nāgarī version (line 13). The word, however, is not really necessary at all.
8 The mistake occurs in both versions.
9 The Nāgarī version (line 15) has "bhaṭṭārakah.
10 This is the reading of the Nāgarī version (line 15). The other version probably has exactly the same reading; but it may be "sinha.
11 Read "mahādevē tayā. The Nāgarī version lines (15-16) omits the visarga, and has "mahādevēyē.
12 These three akeśaras, recognisable at all in the Nāgarī version (line 18), are extremely doubtful. But, as the temple of Lōkēśvara-(Virūpākṣha) is on the south-east of the temple of Vijayēśvara-(Saṅgamēśvara), and the pillar stands on the north of the enclosure of the Lōkēśvara temple, and, to the best of my recollection, on the east of the Vijayēśvara temple, the temple of Trailōkyaśvara must have stood somewhere on the north-east of the Lōkēśvara temple; and so paśchima is the word that is required here.
13 Read āyatanādām-madhyē; or, as in the Nāgarī version (line 17), āyatanādām madhyē.
14 Read āma. The Nāgarī version (line 18) perhaps omits the visarga.
15 The Nāgarī version (line 20) has triśūla.
16 Read āmē. The Nāgarī version (line 20) has āmē.
17 These two akeśaras, recognisable at all in only the Nāgarī version (line 20), are mostly doubtful. But the de seems to be fairly certain.
18 The reading is very distinct in both versions; but it must be a mistake for "trisāhastara.
19 The Nāgarī version (line 22) has ālakṛtēṇa.
20 What the two damaged akeśaras may be I cannot decide; but the name does not seem to be Šāṅkarā.
21 The reading of this name is taken from the Nāgarī version only (line 23); the akeśaras are very distinct; but I suppose that gaṅgādhārēṇa was intended.
22 The Nāgarī version (line 23) has velvalla.
23 Read dattēṁ tasyā. The Nāgarī version has the same mistake.
24 This is according to the Nāgarī version (line 25); in the other this word and the following are illegible.
22. "ravamhaya kraya-danād-grihitāni trimān[-n]īvarthānāni 1 kṣettr[āṇi] śrāvaṇa-
māsē amāvāsyāyaṃ sṝvya-grāṣe sṝvyā-
grahanē2 mātāpiṭṭō[ह] puṇya-abhividdhayē atmanāḥ sṛ[ष]ṝya[ू] [o-ṛtham cha]
24. pūjā-sāṃskāraya [cha] svakti-āyatanē śattāni rakṣitāvyāṇi
26. mata

TRANSLATION.

Om! Om! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gauri, in which the face and breasts (of the goddess) are passionately kissed by the left arm (of the god); in which the fingers (of the god) separate themselves among the curled tresses (of the goddess) that imitate the quivering movements of a swarm of black bees; (and) which resembles in beauty a fully expanded white water-lily (i.e. the god), enhanced by the sweetness of a yellow water-lily (i.e. the goddess) brought to maturity by the rays of the sun!'

(Line 4.)—Possessed of a mind that was free from (the contaminations of) the Kali age; like a very Raghu promoting the increase of the race of the Chajukyas; ever delighting in charity, like (Karṇa) the son of the Sun; characterised by impetuousness, like Vṛṣṇidhara,—

(L. 7.)—The son, the dear (or favourite) son, of the glorious Vijayādityadēva, (was) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruise of the town of Kāñchi, the glorious Vikramāditya-(II.)-Satyaśraya, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramāśvara, the Bhaṭṭāraka. By him there was erected a great stone temple of (the god) the holy Vijayēśvara-bhaṭṭāraka. On the south of this;'

(L. 11.)—Of (her) the glorious Lōkamahādēvi, the uterine younger sister,—a dear (or favourite) queen of the glorious Vikramādityadēva; (and) the mother of.—Hail! — Kirti-

1 The Nāgarī version (line 28) has trimān-nṛ.
2 From māsē to sṝvyā, both included, the passage is illegible in the version in local characters. In the Nāgarī version (line 29), the next word after kṣettr[āṇi] is dohṛya-prasānya: the date, and part of the following context, were smitten in their proper place, and were inserted, with the exception of oṛyō-ṛtham cha, which was left out altogether, in four short lines that stand near the bottom of the south-east face, which had been left blank between the end of the line of the version in local characters and the beginnings of the lines of the Nāgarī version; and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nāgarī version.
3 This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nāgarī inscription on the east face of the square part of the pillar.
4 See page 4 above, note 3.
5 See page 4 above, note 12.
6 The literal translation may perhaps be "there was set up (the god) the holy Vijayēśvara-bhaṭṭāraka in (or of) a great stone temple." But the inscription seems really to seek to record the building of the temple, not merely the setting up of an image of the god.—The same note applies to the two temples mentioned further on.
7 The context is—"Thus, in the middle of these (three) shrines," in line 15.
8 Her name, Lōkamahādēvi, which here is only indicated by the word Lōka-mātā, 'mother of mankind,' is given in the next sentence.
9 Note 7 above applies here.
No. 2.— RANGANATHA INSCRIPTION OF SUNDARA-PANDYA.

By E. HULTZSCH, Ph.D.

This inscription was discovered by my First Assistant, Mr. V. Venkayya, M.A., on the east wall of the second prâsâda of the temple of Râganâtha (Vishnu) on the island of Srîraṅgam in the Trichinopoly talukâ. It consists of thirty Sanskrit verses. The Grantha alphabet in which it is written, differs very little from the character that is employed by the Tamilas of the present day. The only peculiarity which deserves to be noted, is that in two instances (च्छा, line 3, and ोञ्जर्, line 5), the group च्छ is written as though it consisted of ॐ and ॐ, and once in ोञ्जर (line 3) as though it consisted of अ and ॐ, while the correct form occurs also three times (परिवहस, line 18, इष्ट, line 19, and इसास्याम, line 23). The inscription is

1 See page 5 above, note 10.
2 I adopt a suggestion made by Dr. Hultsch, that रुप stands for रुपकाद्रा.
3 See page 5 above, note 15.
4 See page 5 above, note 19.
5 This person seems to be the priest of the temple of Vijayesvara.
6 The correct name is Belvula. In the Nagari version the name here appears as Velvula.
7 See page 6 above, note 3.
8 Lit. "which were taken, through giving a price of gold, by thirty gadyânakas."
flanked by two fishes, one on the left and one on the right. The carp (kayal or കായൽ) was the device on the banner of the Pandya king,¹ who was, therefore, called Minaçava, ‘the bearer of the fish-banner.’ It appears on many Pandya coins as the crest of the king.

The inscription belongs to the time of king Sundara-Pandya (verses 1, 21, 23, 25, 26), who resided at Madura (verse 2), belonged to the race of the Moon (verse 8), and was styled “the Sun among kings” (verse 3 and passim) and “the Chief of the world”² (verses 7, 8, 15). The only historical incidents to which the inscription refers, are that Sundara-Pandya took Sriranga from a king who is designated “the Moon of Karnāṭa,” and whom he appears to have killed (verse 1), and that he plundered the capital of the Kāñṣaka king (verses 4 and 8). As these same two enemies are mentioned in the Jambukēśvara and Tirukkaļukkuṇram inscriptions, in which Sundara-Pandya is called “the dispeller of the Karnāṭa king” and “the fever to the elephant (which was) the Kāñṣaka (king),” we need not hesitate to identify the Sundara-Pandya of the subjoined inscription with Jatāvarman, alias Sundara-Pandya-dēva, who ascended the throne in A.D. 1250 or 1251.³ The Kāñṣaka king whom he defeated, was probably one of the Gajapati kings of Orissa, whose capital was Kāñṣaka (Cuttabck).⁴ The “Moon of Karnāṭa,” who was conquered by Sundara-Pandya, has probably to be identified with the Poysēla (or Hōysalā) king Sōmesvarā, the first part of whose name means ‘the Moon.’ A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-mas titki of Phālonga of Saka-Saṃvat 1175 current, the Paridhāvi saṃvatsara (1st March, A.D. 1253), the day of an eclipse of the sun, “while he was residing in the great capital, named Viķramapura, which had been built, in order to amuse his mind, in the Chōla country, which he had conquered by the power of his arm.”⁵ The site of this Vikramapura can be fixed with the help of an inscription of the same Poysēla king Vira-Sómēsvaradēva in the Jambukēśvara temple, in which the king mentions “(the image of) the lord Poysēlaśvara, which we have set up in Kanṭāpur, alias Viķramapuram, in (the district of) Rājarājavaḷanāḍa.”⁶ Kanṭāpur is the name of a village at a distance of 5 miles north of Srirangam. On a visit to this Kanṭāpur, I was shown the traces of the moat of an extensive fort. On the branch road to Maṇṇachchanellūr, part of the surrounding rampart was still visible over the ground. “The Nawāb” is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort. Besides the present village of Kanṭāpur, the fort included a temple which

¹ Compare verse 27 of the present inscription.
² The Tamil equivalent of this surname occurs on certain Pandya coins which I attribute to Sundara-Pandya; Jad. Ant. Vol. XXI. p. 324 f.
³ Jad. Ant. Vol. XXI. pp. 225 and 342. According to Mr. Dikshit’s calculations, the date of the Jambukēśvara inscription is the 23rd April, A.D. 1263, and that of the Tirukkaļukkuṇram inscription the 29th April, A.D. 1259; Jad. Vol. XXI. p. 221.
⁵ Mr. Rice’s Mysore Inscriptions, p. 322. The original (Plate iv. a) reads:— śrīśivānīśvarō śrīśivānīśvarō śrīśivānīśvarō त्रि-सुमान्तिचन्द्रावराधुः ष्ठदाभागाभोगश्रेष्ठोऽपि परियांवैवर्जनं दानां- सस्त्राकृतं चरितं गंगीकृतं विशेषं। न मेधाविकादिवशं सम्भवते । उद्दर्शनं तदया किरिकोत्सुः। तथा सम्प्रदायम्। यात्र विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं।
⁶ Dr. Fleet kindly informs me that, according to von Oppolzer’s Casan der Einternisse, Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of

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5. Mr. Rice’s Mysore Inscriptions, p. 322. The original (Plate iv. a) reads:— śrīśivānīśvarō śrīśivānīśvarō śrīśivānīśvarō त्रि-सुमान्तिचन्द्रावराधुः ष्ठदाभागाभोगश्रेष्ठोऽपि परियांवैवर्जनं दानां- सस्त्राकृतं चरितं गंगीकृतं विशेषं। न मेधाविकादिवशं सम्भवते । उद्दर्शनं तदया किरिकोत्सुः। तथा सम्प्रदायम्। यात्र विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं। विशेषं।
6. Dr. Fleet kindly informs me that, according to von Oppolzer’s Casan der Einternisse, Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of
is now partially in ruins. I was told that the stones of several *maṇḍapās* and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Kollidam (Caloreen) and the Kaveri rivers. The south wall of the shrine still bears an inscription of the Hoysala king *Vira-Rāmanāthadēva*, in which the temple is called Pōṣalīvara (for *Pōya-saḷēvara*), i.e. ‘the Švara (temple) of the Pōyaša (king).’ The name by which the temple goes now, Bhōjīvara, is a corruption of the original Pōṣalīvara, and owes its origin to a confusion between the long-forgotten Pōyaša king and the popularly known king Bhōja. The walls of a neighbouring modern temple of Kāli, called Šellāyī, contain detached inscribed stones on which some Hoysala *birudās* are distinctly visible, and which, therefore, appear to have originally belonged to the Pōyaśēvara temple. The Pōyaśēvara of the Kaṇṇapāṭu inscription is evidently the temple to which the Jambukēvara inscription refers. Accordingly, there can be no doubt that the modern Kaṇṇapāṭu is the actual site of Vikramapura, the southern residence of Sōmaśavara.

As regards *Vira-Rāmanāthadēva*, he must have been a successor of Sōmaśavara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Rāmanātha in the Jambukēvara temple. His relation to the hitherto known chief line of the Hoysala dynasty is established by an inscription of the Raṅganātha temple, which records a gift by Ponnambalamahādēvi, who styles herself the uterine sister of *Vira-Rāmanāthadēva* and the daughter of the Hoysala king *Vira-Sōmaśavara* by the Chālukya princess Dēvalamahādēvi. It thus appears that, while Sōmaśavara was succeeded on the throne of Dvārasamudra by Narasimha III., his son by Bijjalēdevi, the southern part of his dominions went to Rāmanātha, his son by Dēvalēdevi. An inscription in the Jambukēvara temple furnishes the name of one of the queens of king Rāmanāthadēva. This was Kamalēdevi, the daughter of a certain Ariya-Pillai. The name of this queen’s younger sister was Chikka-Sōmalēdevi, who appears to have received the Kanarese prefix chikka, ‘younger,’ in order to distinguish her from the elder Sōmalēdevi, who was one of the queens of Rāmanātha’s father Sōmaśavara. The two temples at Srirangam and the above-mentioned temple at Kaṇṇapāṭu contain the following Tamil dates of the reign of *Vira-Rāmanāthadēva*:

No. I.—**Inscription on the north wall of the fourth prākāra of the Raṅganātha temple at Srirangam.**


“The day of Bharaṇi, which corresponded to Wednesday, the seventh *tīkhi* of the first half of the month of Kumba in the second year (of the reign) of the Pōyaśa śri-Vira-Rāmanāthadēva.”

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1 Mr. Sewell’s account under “Samayāpuram” in his *Lists of Antiquities*, Vol. I. p. 267, has to be modified on the strength of the local information which I was enabled to collect.
2 This name is derived from Ponnambalam, “the Golden Hall” at the Chidambaram temple in the South Arcot district.
3 *Vira-Rāmanāthadēvaru* īlaṇe, “Vira-Rāmanāthadēva”.
4 *Vira-Rāmanāthadēvaru* īlaṇe, “Vira-Rāmanāthadēva”.
5 This queen is mentioned in three inscriptions of *Vira-Sōmaśavara*, viz. one of the 6th year in the Raṅganātha temple, one of the 25th year in the Jambukēvara temple, and the Bangalore Museum plates of Śaka-Saṃvat 1175 (see p. 8 above, note 6).
No. II.—Inscription on the west wall of the second prakāra of the Jambukēśvara temple at Śrīraṅgam.


“The day of Pūrva-Phalguṇī,1 which corresponded to Wednesday, the sixth tīthi of the second half of the month of Dhanu in the [7th] year (of the reign) of the Pōsala śrī-Vira-Rāmanāthaṭadēva.”

No. III.—Inscription on the south wall of the second prakāra of the Rāganātha temple.


“The day of Āsvini, which corresponded to Monday, the first tīthi of the first half of the month of Mina in the fifteenth year (of the reign) of the Hoyisaḷa śrī-Vira-Rāmanāthaṭadēva.”

No. IV.—Inscription in the south-west corner of the third prakāra of the same temple.


“The day of Bharani, which corresponded to Sunday, the eleventh tīthi of the second half of the month of Mithuna in the fifteenth year (of the reign) of the Pōsala śrī-Vira-Rāmanāthaṭadēva.”

No. V.—Inscription on the south wall of the Pōysaḷēvara temple at Kānṭhāḍur.

Padiṇśiṇīyāvadu Āḍī-mādam ṭruḥbattu-nālantarīyadhīṭena Prajāpati-sanvariṣarada 2 Śrāvana-suddha-trayōdasī Maṅgalavāram.

“Tuesday, the thirteenth tīthi of the bright half of Śravaṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi of the seventeenth (year of the reign).”

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladēvi, that Rāmanātha was a son of Sōmēśvara. Hence the only possible Prajāpati year in date No. V. is Śaka-Saṁvat 1194. As this was also the 17th year of Rāmanātha’s reign, the dates of Nos. II. and IV., will fall in Śaka-Saṁvat 1192; the date of No. II. in Śaka-Saṁvat 1184; the date of No. I. in Śaka-Saṁvat 1179; and his accession to the throne in Śaka-Saṁvat 1177.3 It further follows that the defeat and death of Sōmēśvara and the coronation of Narasimha III. at Dvārasamudra probably took place in the same Śaka year, 1177. The earliest known inscription of Narasimha III. is actually dated in this year.4 From an inscription, which is dated in the 29th year of the reign of Vīra-Sōmēśvaradēva, at Tiruvāḍā near Śrīraṅgam, it follows that the accession of Sōmēśvara took place between Śaka-Saṁvat 1146, the date of his predecessor Narasimha II., and Śaka-Saṁvat 1177 — 29 =

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1 The name of the nakṣatras is obliterated and may be Pōṣam (Pūshya), instead of Pūram (Pūrva-Phalguṇī).
2 This is a Kānarese genitive in the middle of a Tamil date.
3 Since this was written, Mr. S. B. Dikshit has very kindly calculated the five dates and informed me that No. I. is the 24th January, A.D. 1207; No. II. the 14th December, A.D. 1261; No. III. the 24th March, A.D. 1270; No. IV. the 15th June, A.D. 1270; No. V. the 21st July, A.D. 1271; and that it follows from the two last dates that Rāmanātha ascended the throne between the 16th June and the 20th July, A.D. 1255.
4 Dr. Fleet’s Kānarese Dynasties, p. 69.
1148. An inscription of the Poysa\r king Vira-Narasimhadēva in the Raṅganātha temple suggests that, subsequently to Śaka-Saṅvat 1194 (the date of No. V.), Rāmanātha was succeeded or supplanted by his half-brother Narasimha III. This inscription is dated in the cyclic year Vējaya, which would correspond to Śaka-Saṅvat 1216, and refers to Dēvaladēvi, who, as stated above, was the mother of Rāmanātha.

The fact that Rāmanātha held Śrīraṅgam after the death of his father, suggests that the defeat which Sundara-Pāṇḍya inflicted on Sōmēśvara, had no permanent effect, but that Rāmanātha soon recaptured Śrīraṅgam from the Pāṇḍya king. The subjoined inscription appears to have been engraved between Śaka-Saṅvat 1178, the date of the Bangalore Museum plates of Sōmēśvara, and Śaka-Saṅvat 1179, the earliest date of Rāmanātha.

The immediate purpose of the Raṅganātha inscription of Sundara-Pāṇḍya is a description of his building operations at, and gifts to, the temple. He built a shrine of Narasimha (verses 2 and 10) and another of Vishnu’s attendant Vishvaksēna (verse 8), both of which were covered with gold, and a gilt tower which contained an image of Narasimha (7). Further, he covered the (original or central) shrine of the temple with gold,— an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname Hēmāchchhādana-rāja, i.e. “the king who has covered (the temple) with gold,” and as he placed in the shrine a golden image of Vishnu, which he called after his own new surname (3). He also covered the inner wall of the (central) shrine with gold (22) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two “dining-weeks,” which he called after his own name, he “filled the capacious Belly” of the god, or rather of his votaries (26). In the month of Chaitra, he celebrated the “procession-festival” of the god (20). For the “festival of the god’s sporting with Lakshmi,” he built a golden ship (21). The last verse (30) of the inscription states that the king built three golden domes over the image of Hēmāchchhādana-rāja-Hari (compare verse 3), over that of Garuḍa (compare verse 16), and over the hall which contained the couch of Vishnu (compare verse 6).

The following miscellaneous gifts to Raṅganātha are enumerated in the inscription:—A garland of emeralds (verse 4), a crown of jewels (5), a golden image of Śesha (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden ear (14), a golden trough (15), a golden image of Garuḍa (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29). The first of the gifts which are here enumerated, appears to have suggested the surname Marakata-Prithivibhṛt, i.e. “the emerald-king,” which is applied to Sundara-Pāṇḍya in verse 13.

**TEXT.**

1 इरि भीम खब्रि श्री: — वेनासी कवियामीयत दर्श्य चीरंगमाकरः।
तम सुवनाश्माणाइयिन कार्त्तिकतिवाराम् [1*] सुधर्यज्ञ काचवियवमता जति- ।
ववशापयवदेवक्ष्रोधश्मानुवदवधुदयां शी।

2 प्रतापोऽसि मु [1*] इसराभवाधिरोजिविविषा रंगिष्क्रालेखप्रथोबेनमु- ।
रामरामवृत्तिनामस्मृतानदेवियम् [1*] चाचीनुगुरुधामिकुरणक्ष्रीवादियर्यक्षिका वन्य- ।
वानिज्यमें नवजािरा यदहु।

* From two inked estampages.

| 2 Read प्रपार्य।
3 चक्षु || [२०] वासाच्य राजपत्र: कन्तौक्षिमां रंगी चरस्त [२०] पदार्शनः लज्जा [१] [२०]: अछापयत परमा प्रवशात सुवर्णपन्न युमासंसद्धि मनसिन्ध योगी || [२०] कोमादारां कितिपतिरिव: काककोर्षिपुरस्वर्गालामु प्राधाराधारतकाम्योऽ॥

4 शाल्पिणे रंगपत्रेष [२०] लीला तस्मिन मनि या लीलायेव पदादाः[चित्र]-गन्धः परिलक्षयते दोषातासनामस्मारः || [२०] देवायं रंगपत्रे नरदेवभाषानांस्यंकां-

5 भौगोलिकपीमां || [२०] प्रकट: कन्तौक्षिमां कावदत्ते ॥ रंगमापूर्णनरभूमे-राज शाल्पिणेऽराजसूये: [२०] विशालत विश्वासम यस्मातेन पदा बाह्यसिद्ध दृश्यमया: ॥ [२०] कोमादारां || [२०] प्रवाहिदिसुभूमियंसंगविवं विश्वाचरणपति:-

6 रघुस्तेन तैराविधायम दिव्ये कार्याय गोपुरम्ः [२०] यथावक्षमुद्रेष्यंभवात-सुरमाख्योऽसु मुखैः गति: पयायासाङ्गिरव भास्कररिव प्रासादी दृष्टते || [२०] वोर्णे-रघुशिपकाठपुरीसुमुक्तसमावरिष्या देवनीनुकुलोद्धेन

7 दिव्ये सर्वपरिवार्तता || [२०] विश्वंशिविवाहमयकन्तसनन्नाहार्ष्योऽविष्यन्त चित्र?[चित्र]तथारुपिणा हेमातिभूमिः हस्तम् || [२०] शतक नूपरा[लघु] रिषु-कविरीतमधीश्यैविनिमित्तमश्योभिनी मकरातिरिष्यतानात् [२०]


9 [चित्र]रुपेयसामायुस्तुगुरुस्तुम्बादिश्विद्वयदशर्यासेव विप्रोली [२०] [२०] रगे-राजाय चित्रपाल्लुपछी: प्रालस्मुक्तासानुभुतावरः [२०] भौरेण यक्रे वित्रीतंत्रस्त्रुणुरुद्धमन्त्रान्यियती || [२०] मूर्ति यामस्थमि सुनद्यापणः

10 देवो सुधामय अविष्ठ रंगपतिविष्ठानम् [२०] यथा प्रभावित्वुवति तद्धी-भोजिनभीथर्योपिंगतयाकुटसु मुरुरि। || [२०] [चित्र]रुपेयसामायुस्तुगुरुस्तुम्बादिश्विद्वयदशर्यासेव विप्रोली: [२०] मूर्ति सुधामय सुरारंभकपा रांजी

11 सूक्तनुलग्नोत्सनमस्माभिश्वरि || [२०] नूपरिरविशदार्शस्वरीष[तु]शं श्रवयाद्विवररे ग्राहकमुनि शतानाम [२०] तत्त्विविशदार्श्योऽवि: चित्र: यथा प्रभावित्वो-दवतर्यिपः। प्राप्तति वाराविय: || [२०] सत्ततीश्रेष्ठपतिस्यपुराणियस्वाय जता ब्रह्म
No. 2.]  RANGANATHA INSCRIPTION OF SUNDARA-PANDYA.

12 विशेष्यमयम[निष]कंठारभ[क]कम[वीर] सति प्रयांन्यासम्र । [1*] चंद्राणां
कणमायुक्तुयुगपतस्कितस्मस्त्रियम । २विश्वलेख्यिक्षुविगंवंव्रहरिनन्दनस्मिये या
दिपाः । [१२*] संगलांदरायावतः वर्यपख खुंबिय सुपर्श्चर्करोऽत् चित्तायावर्यः । [१*]
वर्यः ।

13 चंद्राणा इव प्रभुया सुकुलिय समपत्ते जगति । [१६*] 

cालस्यक्षणपरविश्वितकः संगति वायुवः कालनमसतरीयम् । [१*] वज्जायिन्मः कवि-
पितेन हिरण्यमें भूसी नियुवा समित नामायतन्म धारा । [१७*] शङ्कम जगत
14 ओर्तुकन्तकप्रमाणे हैमम् प्राप्तरंगपते नरपचावृयः । [१*] चायायि बसुप-
कशगंतम् । प्रभुस्तमकालमाहुरिविवर्णस्त्रियम् । [१८*] नृपतपनवितिर्वामान्यः
hैमपीठिनः । २विश्वलेख्यिक्षुविगंवंव्रहरिनन्दनस्मिये । [१*] अवश्यथायः चाल
15 संगलायः कमाले[श्र]षमासिनं कामेमस्त्रियम् । [१९*] चेषे मासिते चक्षरा
राजतपनी याचोवा राजावहरायः । अचित्मृत्युधारः । अपितमृत्युधारः । [१*] 
वर्यते हि ते न विभावपते वे विभवते चेतनावाचैवतन्मधतोपि
16 यव दयते हवा विकासमू परम् । [२०*] कर्त्तृ रणमिवावः कर्त्तृ वा
सायम विधारोयसयं हैवा वन्दमित्युधारः । विनवय भिनम् । [१*] यदः [वि]
विधारीः केरेतनया रौंगवहुः शाख्यनिधिर्दारारुप्षमिः । विषम ताताम्नेष्य सन्दाकिनी
[२२*] शान्तिः
17 नीविक्षिप्तिविविश्विशालः प्रभुस्तमकालमाहुरियः कालनिधिरैवातः । सन्दाकिनी
[१*] वेश्वरः विवज्याशुता तथा यस्तः यस्तः यस्तः । सन्दाकिनीवार्त्वममवृत्तीमाहुरियायायमा
सम् । [२२*] ज्ञातुसूत्रपार्श्वमिः [वि] ग्रहमिः । यदः । देव
18 वाक्स्यन्वार्त्वममभव्यक्षेर्कीर्त्यायायमय् । [१*] तेनैव प्रतिपादित्वहर यहात्
पुञ्जपीडीनायम् । सन्दाकिनीव परिच्छेदकः तद्विाविदवायायपि । [२२*] चारायव्याङ
वारिष्ठपालस्यायः संगलाभिर्मुख्युपि रहस्यनिवयानि [१*] चैरकः वाचस
19 विशिष्टपदाति पक्ता । चारायव्याङ्मभवि श्रृङ्खला इव प्रवीण्डः । [२४*] चारायव्याङ
शब्दमधीति सूतुपार्श्वाद्विः निश्चेत्य पाशतिः । विश्वकविज्ञापि [१*] विश्वकविस्थिणम-
स्मृति स्म विश्वाय राजावश तवनेिनम [स] यत्नन्यार्धम् । [२२*] ज्ञातुसूत्रपार्श्व उद-
तिततमीम् विश्वम् श्या

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1 Read चंद्राण।
2 Read विशेष्यमयम।
3 Read कंठारभ।
4 Read कमवीर।
5 Read प्रयांन्यासम्र।
6 Read वज्जायिन्मः।
7 Read कविपितेन।
8 Read हिरण्यमें।
9 Read नामायतन्म।
10 Read चंद्राणा।
11 Read वज्जायिन्मः।
(Verse 1.) Having caused to long for the other world (i.e., to set or die) that Moon of the Karnāṭa (country), by whom this lotus-pond of Śrīraṅga had been reduced to a pitiable state, and re-instituting in this (lotus-pond of Śrīraṅga) the goddess Lakshmi, who is worshipped in the three worlds, king Sundara-Pāṇḍya rose full of brilliancy, like the Sun.

(V. 2.) The king who was the Mahendra of the glorious (city of) Madhura, built for the lord of Raṅga a shrine (ālaya) with the gold which (he) had given by frequently performing the ascending of the scales. The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (the king’s) fame from the mountain of his (the god’s) raised arms.

(V. 3.) Having covered with gold the shrine (vimāna) of Hari (Vishnu) at Raṅga, the Sun among kings placed in it (an image of) the highest being (parama-puṇaḥ),—which consisted of gold to the tips of the nails, (and which he called) after that name of his, which had arisen out of that great work, just as the Yoddhīn (places the highest being) in (his) pure mind.

(V. 4.) The Sun among kings gave to Śrīrāṅga (Vishnu), who resides at Raṅga, a garland of emeralds, which (he) had taken from the treasure of the Kāthaka king, (and) which, clinging...
to his (the god's) broad breast, bears resemblance to the tender arms of the Earth, who has
sportively approached from behind to embrace (him).

(V. 5.) The powerful Sun among kings gave to the god who is the lord of Rāṅga, a crown
of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (that
forms the god's) couch, just as (the splendour) of the sun (dispels the light) of the stars.

(V. 6.) The Sun among kings made (an image of) the king of serpents (Śēshā), (who serves
as) couch to Śāṅgini, the lord of Rāṅga, which was covered with a golden skin (and) which
glittered as though it had been smeared with the saffron dye of the body of Lakṣmī, who was
sporting with her husband.

(V. 7.) The king who was the Chief of the world, made at Śrīrāṅga a golden tower (gopura),
which was the residence of Narasimhā (and) which surpassed the splendour of the peaks of
(the golden mountain) Sumeru. When at night the full-moon is standing for a moment over this
gopura, which emits a mass of bright lustre, it looks as if she had joined the sun.1

(V. 8.) When the king who propagated the race of the Moon (and) who was the Chief of
the world, had carried away the wealth of the capital of the Kāṭakā (king), who was distressed
by terrible single-combats,— he built a shrine (vimāna) of Vishvakṣēna, covered with plentiful
gold, which, by the mass of light that it emitted, made the sun waver in (his) course on the
sky, which had been (hitherto) unobstructed.

(V. 9.) Reclining under the arch (makara-tēraṇa), which the Sun among kings had made
with masses of gold, (taken) from the crowns of (his) enemies, (and) which was adorned with
numerous jewels,— Hari, who dwells in the temple of Rāṅga, surpasses a monsoon cloud which
is surrounded by a rainbow.

(V. 10.) The Sun among kings built a shrine (vīśmaṇ) of Viṣṇu, who gracefully raises his
arms, with masses of gold from crowns which (he) had taken from the treasuries of kings. The
intense light which rises from it, makes the ground in his (the god's) vicinity even now appear
covered with the blood of the lacerated demon 2 on (his) lap.

(V. 11.) The glorious Sun among kings gave to the lord of Rāṅga a pendent garland (eraj)
of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that
(his) crown might be broken (by the king).

(V. 12.) Sundara-Pāṇḍyadhēva made for the lord of Rāṅga a canopy (vītāna) of pearls,
which appeared to be his (the king's) fame, reduced to a solid state, (and) through the splendour
of which his (the god's) crown resembles the diadem of Prārī (Siva), which is surrounded by
the Bhāgrathī (Gaṅgā).

(V. 13.) Like the creeper (of paradise) that grows on the emerald mountain (i.e. Meru?), the
devotion that filled Marakata-prithivibhrī (i.e. the emerald-king),3 though of one kind only,
gave delight to Murāri (Viṣṇu) at Rāṅga by (presents of) masses of different fruits, which
were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts,
and mangoes.

(V. 14.) The noble Sun among kings made at Rāṅga a golden car (satāṅga), which, on
account of its height, resembled a movable (Mount) Meru, (and) through the splendour of which
the clouds on the sky appear to be accompanied4 by lightning even in the season of autumn.

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1 The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination
the sun and the moon over the horizon takes place on the full-moon day, and not, as we are accustomed to see it,
the new-moon day.

2 Hiranyakāśipu, who was torn to pieces by Viṣṇu in his Narasimhā incarnation.

3 See p. 14 above, note 12, and compare the similar surname Ṛmaḥohchhādanaṛāja in verse 30.

4 The word of the text is abhīsaraṇa, 'going to meet a lover,' by which the poet hints that both the lightning
ādīt) and the autumn (śarad) were in love with the clouds (vīṭādha).
(V. 15.) The king who was the Chief of the world (and) the conqueror of (all) foes, made for the god Madhuripu (Vishnu) at Raṅga a large movable trough (prapā) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (all) the eight cardinal points.

(V. 16.) The Sun among kings made for the highest being which is fond of staying at Raṅga, a golden (image of) Suparṣa (Guruṇa), by whose bright splendour, as (by that) of (his) elder brother, a permanent dawn appears to reign in the world.

(V. 17.) The Sun among kings placed on the body of Kaṁsadvīśa (Vishnu), who reposes at Raṅga, a golden under-garment. Covered by its rays, the Creator, who rests on (the god’s) navel, appears to dwell once more in the golden egg (from which he was produced).

(V. 18.) The Sun among kings gave to the lord of Raṅga a lofty golden aureola (prabhā-valaya) of great beauty, which, placed near him, resembles a lovely group of blowing aśoka (trees), with tāndla (trees) between.

(V. 19.) Placed on the golden pedestal (pīṭha), which the Sun among kings had given (to him), (and) which was adorned with various jewels, and bearing the lofty aureola (prabhā), the lord of Raṅga surpasses a black cloud which bears a rainbow (and) rests on the peak of the Golden Mountain (Meru).

(V. 20.) In the month of Chaitra, the Sun among kings celebrated for Raṅgin the procession-festival (yātr-ṭavva), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (that) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (or in full flower).

(V. 21.) In order to celebrate the festival of the sporting (vihār-ṭavva) of (the god) who dwells at Raṅga, with Kamalā (Lakṣmi), king Sundara-Pāṇḍya-daṇḍa built of gold a new ship. Through the trees which grow on the banks (and) which are covered with its (the ship’s) splendour, the daughter of the Kaṇḍa (mountain) resembles the Mandākini (Gaṅgā), whose banks are adorned with groups of māndāra trees.

(V. 22.) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (his) residence, with the fame of his victories,—covered the high inner wall of the shrine (sadmaṇ) of Śārgin, who is the lord of Raṅga, with masses of gold, which (he) had brought from (his) wars.

(V. 23.) The large (and) long dining-hall (abhyavaḥāra-maṇḍapa), which king Sundara-Pāṇḍya had constructed in front of (the shrine) of the god who is the lord of Raṅga, did not suffice for accommodating the golden vessels (paricchhāda), which, taking away the wealth of kings, that same (king) had provided.

(V. 24.) The Sun among kings placed on the body of the lord of Raṅga, from the feet to the crest, ornaments of jewels, through which Padmā (Lakṣmi), though leaning on his breast, appears to have again entered the mine of jewels (i.e. the ocean, from which she arose).

(V. 25.) While, having crushed the enemies of order in war, Sundara-Pāṇḍya-daṇḍa, whose bow was (ever) ready for action, protected the world,—the golden armour which he gave to Vishṇu, who dwells at Raṅga, was a (mere) ornament.4

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1 Aruṇa, the charioteer of the Sun.
2 i.e. the Kaṇḍa river. Compare verse 23.
3 The author uses maṇḍapa as a neuter, which suggests that he was a Southerner.
4 The armour was not required in earnest, as the king had already destroyed the dharmadvesha (enemies of order, or demons), with whom Vishṇu formerly used to fight.
(V. 26.) Having arranged two dining-weeks (abhyanākha-cū.ήω), (which he called) after his own name, and the abundance of which was inexhaustible, Sundara-Pāṇḍya, who entertained the desire for pre-eminence, filled the capacious belly of Śāṅgīn, who is the lord of Raṅga, which even the fourteen worlds had been unable to fill.

(V. 27.) Repeatedly performing the ascending of the scales on every day at the shrine of the lord of Raṅga, the Sun among kings would have doubtlessly broken up (Mount) Meru for the sake of (its) gold, if (that mountain) had not borne the fish which was the device on his (the king’s) banner.

(V. 28.) The Sun among kings gave to Śāṅgīn, who reclines on the sandy bank of the daughter of the Kavera mountain, huge vessels, wrought of gold, which appeared to be so many suns of majesty, taken from the crowd of rivals kings by the power of (his) arm.

(V. 29.) Placed along with Lakṣmi on the throne (siṁhāsana), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (to him), and gave to the lord of Raṅga, (and) which is as lofty as his own mind,—that (god) resembles a cloud, accompanied by lightning (and) resting on the slope of (Mount) Meru.

(V. 30.) For Hari, who had received the famous name of Hemaḥoḥhādamārāja [i.e. of the king who has covered (the temple) with gold], for the golden destroyer of snakes (i.e. Garuḍa), and for the splendid hall (which contained) the couch (of the god),—the Sun among kings built three golden domes (vimāṇa), by which (the temple of) Śirāṅga glitters as he (the king) by the (three) crowns worn at (his) coronation.

No. 3.—ALAMANDA PLATES OF ANANTAVARMAN.

By E. HULTZSCH, Ph.D.

This inscription is engraved on three copper-plates of about 7\(\frac{1}{2}\) by 3 inches, which were “found underground while excavating a site near Alamanda in the Śrīṅgavarepukūṭa talukā of the Vizagapatam district,” and kindly transmitted to me by the Collector, Mr. W. A. Willock, I.C.S. The plates are strung on a plain ring, which had been put before I received them, and which measures about 2 inch in thickness, and 4\(\frac{1}{2}\) inches in diameter. The weight of the plates is about 1 lb 7 oz., and that of the ring about 9 oz., total about 2 lb. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of Devendra-varman, the son of the Mahārāja Anantavarman, which was published with a facsimile by Dr. Fleet. The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

1 I have translated edra by ‘week,’ a meaning which it has in Tamil and Kanarese, as two weeks (i.e. fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two days. In Sanskrit edra means only ‘a week-day.’
3 In the panegyrical introductions of the Tamil inscriptions of the Pāṇḍya kings, it is stated that their banner, the two fishes, fluttered (i.e. had been planted as a memento of conquest) on Mount Meru. See, e.g., line 4 f. of the Tirupparakunram cave-inscription of Maṇivarman, alias Sundara-Pāṇḍya-deva (Ind. Ant. Vol. XXI. p. 344): Por-kiri mēl vari-ikkayıgal viyāyada, “while the spotted carps were sporting on the Golden Mountain.”
4 Viṣṇu, whose body is of dark colour, corresponds to the cloud, Lakṣmi to the lightning, and the throne to the golden mountain Meru. Compare verses 9 and 19.
5 This refers to the crowns of the Pāṇḍya, Chōla and Chēra kingdoms. Compare Mumaṇḍi-Chōḷayēva, the Chōla king (who wears) three crowns,’ which was a surname of the great Rājarāja; South-Indian Inscriptions, Vol. II. p. 138, note 1, and p. 222, note 4.
The inscription records the gift of the village of "Vajasaneya" in the 254th year (12th month) of the reign of the Vajasaneya school (l. 18). The grant was made at "Vajasaneya" (l. 28) on the day of a solar eclipse (l. 18) in "the third month following the 12th year of the reign of the Vajasaneya school" (l. 28). The donor was king नागाजुड्रा, the son of the Mahārāja नागाजुड्रा, a member of the Ganga family (l. 13) and a worshipper of the Vajra (l. 11). The wording of the passage which celebrates the virtues of the king to 12th, is identical with that of the corresponding passage in a copper-plate grant of द्रविड़पाल, the son of the Mahārāja नागाजुड्रा. As Dr. Fleet has pointed out his intention of erecting the chronology of the Ganges of Kalinga, I refrain from making any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254, and that, contrary to others, the king नागाजुड्र, by whom the inscription was issued, appears to be distinct from, and later than, another नागाजुड्रा, who was the father of द्रविड़पाल.

TEXT.

First Plate.

1 सकराराजुड्रा राजा लक्ष्मी समाजपति श्री भगवान् वैगिर्.
2 एतेश्वरोदिता जयधर्मोहिनि मुरारिनाथ जयधर्मोहिनि.
3 तनाव भियाराय श्री लक्ष्मी श्री भगवान् बांगलादेश.
4 सममुख जयधर्मोहिनि भूमि कंठप्रकाश श्री भगवान्.
5 एतेश्वरोदिता जयधर्मोहिनि मुरारिनाथ जयधर्मोहिनि.
6 मानक इवाच सप्तानृ भजनितव्र श्री भगवान् बांगलादेश.
7 ।। सकराराजुड्रा राजा लक्ष्मी समाज पति श्री भगवान् बांगलादेश (र)।।

Second Plate; First Side.

8 एतेश्वरोदिता जयधर्मोहिनि बांगलादेश जयधर्मोहिनि श्री भगवान् बांगलादेश.
9 एतेश्वरोदिता जयधर्मोहिनि बांगलादेश जयधर्मोहिनि श्री भगवान् बांगलादेश.
10 मानक इवाच सप्तानृ भजनितव्र श्री भगवान् बांगलादेश.
11 ।। सकराराजुड्रा राजा लक्ष्मी समाज पति श्री भगवान् बांगलादेश (र)।।
12 मानक इवाच सप्तानृ भजनितव्र श्री भगवान् बांगलादेश (र)।।

1 This is probably the modern "Pallava." Ind. Ant. Vol. X, p. 7.
2 Published by Dr. Fleet; Ind. Ant. Vol. XIII, pp. 273 ff.
4 See note 6 on previous page.
5 From the original copper plates.
6 Read लक्ष्मी.
7 Read श्री.
8 Read राजा.
9 Read जयधर्म.
10 Read बांगलादेश.
11 Read बांगलादेश.
12 Read बांगलादेश.
13 Read बांगलादेश.
14 Read बांगलादेश.
15 Read बांगलादेश.
16 Read बांगलादेश.
17 Read बांगलादेश.
18 Read बांगलादेश.
19 Read बांगलादेश.
Alamanda Plates of Anantavarman.—The Year 304.
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**Second Plate; Second Side.**

| 15     | पायति [१०] विहितमसुखवेशः शान्तिः श्रीमान्य श्वेतः श्रेष्ठः |
| 16     | विशेषार्थास्तिकोस्तिकेषुर्युपघुष्टश्रेष्ठः |
| 17     | [हे]दुश्चर्कान्तनन्दनिः समाप्तिः |
| 18     | सल्ला पुष्यदेवनागरी 5 दशा [१०] चतुरः विशारदः |
| 19     | दिन कश्मीरः [१०] पूर्वपक्षः दिस्ति वनराजिका पाणिः [१०] चरिते [१२] दशा |
| 21     | नराजिकाः [१०] पञ्चमस्था ओरातटाकः [१०] चरित्विरिति [२०] वनस्र षष्ठीः |

**Third Plate; First Side.**

| 22     | जाकः [२०] वायव्यः वहमः [१०] कलान्यात्तकः [२०] पाणिः [१०] वारसहः [२१] वर्तः [१०] [हे] [१२] |
| 24     | [ब]विषमः [१०] [२४]विषरूढः [२५] दुर्गाः सागरायिकाः [१०] य- |
| 25     | क्ष यथा यथा [२६] शुभे तत्त्व तत्त्व तदा ज्ञान [१०] |
| 26     | मद्यमा [२७] पदरतावाच्यः वर्तित वस्मवर्ता [२३] [१०] भविष्यः [२५] ओभिः |
| 27     | भुवा [२०] पितृकम तदं प्रच्छे [१०] लिद्विते दुगपंहुष [२१] द- |
| 28     | [लोगः] [२२] अयुक्तिक्षन [भाषा] [१०] [१०] गात्रेण [२२] चतुर्मक्षरः [३३] |

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1. Read सख्यमयः.
2. Read नामितः.
3. Read परम्परायतः.
4. Read अचलं अवरोऽ.
5. The fourth अचल the word वनराजिका appears to be repeated by mistake.
6. Read जीवितः, विषु, दुः, सरायः.
7. Read देवदेवकंदस्य और सुधीपुरुषः.
8. Read भवस्वरूपार्थि दशा.
9. Read शीर्षान.
10. Read पूर्ववर्तिकं विषादं.
11. Read पाणिः.
12. Read भाषिपः.
13. Read भाषाः.
14. The य stands below the line; read याः.
15. Read दधीः.
16. Read वैण्ड्नाती.
17. Read पञ्चमः.
18. Read बस्या.
19. Read विषया; the word वनराजिका appears to be repeated by mistake.
20. Read बायव्या वास्कः.
21. Instead of वायव्या (i.e. वायव्या, 'in the west'), read उत्तराचा.
22. Read ओन्ताः.
23. Read विषरूढः.
24. Read वहः.
25. Read दोषा पाणिः.
26. Read वायव्याः पाणिः.
27. Read भविष्याः पदरतावाच्यः.
28. Read वस्मवर्ती.
29. Read भविष्याः.
30. Read भुवा विकटिनः वषाः.
31. Read दुगपंहुष दुगपेशः.
32. Read एवादेवदेवकंदस्य.
33. Read चतुर्मक्षरः.
TRANSLATION.

(Line 1.) Om. Hail!

From the victorious residence of Kālingānagara, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahāvāra, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gaṅgas, the son of the glorious Mahārāja Rājendravarma, the glorious Aśvatvarmaṇḍeśa,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues; who has destroyed the principal mountains, (viz. his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god Gokaraṇasvāmin, whose crest-jewel is the moon, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahendra mountain,—being in good health, addresses (the following) order to the ryots inhabiting the village of Međalāka in the district (vishaya) of Tirikatu:—

(L. 15.) “Be it known to you (thāt), at the consecration of a tank, (which took place) at an eclipse of the sun, this village was given, with libations of water, to Vishnudēva’s son Śrīdhara-Bhaṭṭa, of the Vājasaṇēya (śākha) and the Kaṇṣikā gōtra, who resides at Hom-varavala, (and) who thoroughly knows the Vēdas and Vēdāṅgas.

(L. 18.) “The marks of the boundaries of this (village) are declared (as follows):—In the eastern direction, a row of jungle-trees (and) a rock; in the south-east, a rock; in the south, the Chaṭerā river; in the south-west, a group of tamarind-trees (and) a row of jungle-trees; in the west, the Gūrā tank (and) a row of jungle-trees; in the north-west, the Kalarāṇā tank (and) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (and) a trikāta.7

1 Read संवर्तकस्य चीरि चतुर्दशोदयः.
2 In this and other Gaṅga grants, vāsaka appears to be used in the sense of vajadhanī.
3 In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (Ind. Ant. Vol. XIII. p. 275), the word विजयविश्ववायसिपति is erroneously inserted before विष्णुदेवः. Another of Dr. Fleet’s inscriptions (Ind. Ant. Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before परस्माहिनः:

4 i.e. the god Śiva.
5 The Mahendra mountain is frequently mentioned in the epic poems: see Höhling and Roth’s Sanskrit-Wörterbuch, s.v. In the Bagharama (vi. 54), the king of Kālaṅga is called ‘the lord of (Mount) Mahendra.’ General Sir A. Cunningham (Ancient Geography of India, Vol. 1, p. 518) has identified the term with the Mahārāṇa’s range, which divides Goṇḍ from the valley of the Mahanadi. Consequently, the temple of Gaṅga, which was situated on the Mahendra mountain, must be distinct from the temple known as the Mahendra temple in the North Canara district. According to Mr. Sewell’s account (Lists of Antiquities, Vol. 1, p. 6), the Mahārāṇa’s is now included in the Mardasa samindarī and bears on its summit, 4,328 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gokaranasvamin of the Gaṅga grants. In the “Modras Mālu” of the 20th May 1898, Mr. Duncan states that the top of the Mahādurgīt hill is 17 miles distant from the Haripur station of the East Coast Railway.
6 एकोल्लि is the same as एकोललि in the Amarakosha, and as एकोललि in the Telugu and Kanarese dictionaries.
7 The same term occurs in Ind. Ant. Vol. XVIII. p. 174 f, text line 86 f. Its meaning might be the point at which three roads meet.
(L. 23.) "With reference to this (subject), there are (the following) verses of Vyāsa:—"

[Here follow two of the customary verses from the Mahābhārata.]

(L. 27.) (This edict) was written by the private secretary (rahatgaka) ¹ Dvaprapa (i) (and) engraved by the keeper of records (akṣabhaddhi) . . . . .

(L. 28.) (In) the year three hundred and four of the prosperous and illustrious reign of the Gṛñḍhīya race.

No. 4.—BITRAGUNTA GRANT OF SAMGAMA II.

SĀKA-SAMVAT 1278.

BY H. KRISHNA SASTRI; BANGALORE.

The subjoined inscription has already been noticed by Mr. R. Sewell in his Lists of Antiquities, Vol. II. p. 8, No. 58. The original was lent by Dr. C. D. Macleane, Collector of Nellore, in whose office it is preserved, to Dr. Hultzsch, who has kindly placed it at my disposal for publication. It consists of five copper-plates, measuring on an average 10" by 5¼". There is a hole of about ¾" in diameter at the top of each plate for the usual ring; which is however lost. The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively. Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate. The first four plates bear writing on both sides; and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top. (The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident; the occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates. The lines are written across the breadth of the plates and number about twenty on each side. The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured. Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty.

The language of the inscription is Sanskrit verse of various metres, written in faint, but boldly engraved Telugu characters. The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones. The letters da and dha are distinguished as in Old Kanarese or Telugu,—the first by an opening on the right side, and the second by being fully closed up. But in lines 24 and 168, dha is written in its modern form, i.e. with the addition of a vertical stroke below. The difference which the writer has attempted to keep up between ba and bha, is rather complex. The top-stroke (talekattu, as it is called in Kanarese, or talakattu in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but a, u and á are affixed to the consonant, and when it appears conjunct with another. There are several cases, too, in which both the talakattu and the downward stroke appear in the same letter (ll. 120, 127, 137, 141, 144, etc.). It might be observed that, in akṣabhaddhi in line 11, bhō is written as in Old Kanarese or Telugu, with an opening in the centre below. The downward stroke of tha and gha is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms; whereas, in the case of ḍha and ṗha, it is retained as the only mark of distinction from the unaspirated. The letters ḹa, ṣa, ša and ḹa are

comparatively old in their forms. The vowels ī and ē, o and ŏ, though distinguished in some cases by a partial and complete loop on the top respectively are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of ī and ē, always adopted that form which the context proves to be correct. The vowels ī, ai and au are the usual-posed forms of their modern modifications in Telugu. The ŏ of prīṣṭha in line 53, and the length of ŏ of bhūgō in line 146, are shown as in the modern Telugu character.

As regards orthography diēka for diēka frequently occurs (I. 20, 101, 108, 157 and 162). The redundant use of an anusvāra before a conjunct nasal is quite common (I. 10, 12, 42, 113, 181, 186, etc.). As in other inscriptions, a consonant which follows r, is sometimes doubled. In lines 15, 20, and 21 the ra of Kaāmpra, and in line 31 the ya of saṁyūga are doubled after an anusvāra. A curious mistake is committed in line 60, where baddhīt=rīṣṭha is written for baddhisit=prīṣṭha. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in nirūtiṁ in line 59, rī is generally represented by rī. In lines 66 and 122, both rī and u, ỵī and u are respectively affixed to the same consonant, and once (I. 181) rī is represented by rī. It is worth noticing that the word nātha, which occurs four times in the inscription (I. 50, 52, 161 and 189), is spelt in the first three cases with an anusvāra before tha. This may be due to the tendency of the Telugu language to insert an anusvāra in such cases (compare tammūḍu and tammūḍ̤u). The spelling brahmānasasā (I. 178 and 179) for brahmānasath, saijī (I. 87) for saṁjī, saijīa (I. 186) for saṁjīa. The prefixing of a y before ī and ē and vice versa (I. 21, 23, 43, 5, 160, 165 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishnu (verse 1). Saṁgama I., the first historical ancestor of the first Vijayānagara dynasty, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayānagara grants (verse 2). He had five sons: Harīhara, Kampa, Bakka, Mārapa and Muddapa (verses 3 and 4). Of these, the first two ruled one after the other. Harīhara is said to have defeated the Muhammadans (verse 5). Kampa (verse 4) or Kampaṇa (verse 6) had a son, called Saṁgama II. (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of birudas (verse 11). The inscription records the grant of the village of Bṛṣagunṭā (verses 20, 21) or Bṛṣagunṭe (verse 19) to twenty-eight Brāhmaṇas, whose names and gōtras are specified in verses 27 to 33; and refers incidentally to the grant of another village, evi. Śimkēsari (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the Saiva philosopher Śrikaṇṭhanātha (verse 12 and line 189), after whose name the village of Bṛṣagunṭā received the surname Śrikaṇṭhapura (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of Śrīka-Sāvat 1278 (in numerical words and figures), the cyclic year Durmukha. The inscription was written by Bhōganātha, the cōrīr-jēṣer of Saṁgama II. (verse 35). At the end of the document (I. 184), the king is stated to have affixed by his own hand the name of Śri-Virūpākṣha, the tutelary deity of the city of Vijayānagara (verse 42). This explains the origin of the colophons Śri-Virūpākṣha, Śri-Veṇkaṭā or Śri-Lāma at the end of other Vijayānagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold, first, a request, or almost a compulsory demand, of the preceptor Śrikaṇṭhanātha, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression pratyabdhaṅkālē in verse 20 means "at the anniversary (of his father's death)." The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, i.e. for procuring immortality to his father, gives us sufficient room for conjecture. It is a well-known Hindī notion that the spirit of a dead man will continue to be a Prēta, or an evil spirit, until the
The contents of the inscription furnish us with two important facts, viz. first, the distinct mention of the five sons of Sāngamālā, and, secondly, that of a grandson of his, by name Sāngamāla II. Both these facts are valuable; for, most of the inscriptions that contain a regular genealogy of the first Vīṣṇavas dynasty, mention only Harihara I. and Bukka I., the first and third sons of Sāngamāla I., and ignore altogether the other three; and even the limited few that mention all the five sons of Sāngamāla I., are either open to suspicion or are imperfectly read. The importance of the second fact is even greater, inasmuch as it enables us to correct certain inferences which have been drawn from the colophon of the Mahārāja Dēśavī. This colophon reads as follows: “The Mahārāja Vritti, composed by Sāyana-bhaṭra (who was) the uterine brother of Māyana, the son of Māyana, (and) the great minister of Sāngamāla, the son of Kampa, the glorious lord of the Eastern, Western, and Southern oceans.” As the title indicates, the Mahārāja Dēśavī was dedicated by its author, Sāyana-bhaṭra, to his brother Mādhanāśa, who, as we learn from other sources, was the minister of Bākka or Bukka I. of Vīṣṇavas. Further, Mādhanāśa says of himself that “his mother (was) Śrimati, his father (was) the famous Māyana, (and) his two uterine brothers (were) Sāyana and Bhogānātha, (who appeared to be his) mind and intelligence.” That Sāngamāla, whose minister was Sāyana according to the Mahārāja Dēśavī, has been hitherto considered as identical with Sāngamāla I., the father of Harihara I. and Bukka I. The present inscription, however,—which antagonizes with a king Sāngamāla II., who, as the Sāngamāraja of the colophon of the Mahārāja Dēśavī, was the son of Kampa, and which also mentions a certain Bhogānātha, who is probably identical with that Bhogānātha who, according to the commentary on the Parādrasūrya, was the brother of Sāyana,—shows that Sāyana must have been the minister of Sāngamāla II., and not of Sāngamāla I., who, in the present state of our linguistic knowledge, is nothing more than a name. In the colophon of his commentary on it: “...” Sīvarāma, Sīvarāma calls himself the minister of king Harihara, who bore the titles of Rājadariva and Pālavānāvibha. This can hardly refer to Harihara I., who claimed to be only a Mahārāja-dariva; and it must be assumed that Sāyana, who was originally the minister of Sāngamāla I., subsequently held the same office under Harihara II. According to

1 See the Mr. Boddard on Vajjvalika, l. 253 f.—Sāyana-bhaṭra’s text of Sāyana-bhaṭra’s text of Vajjvalika is printed in Rapin's Journal, Vol. V. 2 See Colebrooke’s Miscellaneous Essays, Madras reprint, Vol. II., pp. 255 ff.; Mr. Rice’s Mysore Inscriptions, p. 277 f.; Mr. Sotho’s Lists of Antiquities, Vol. II. No. 78. Dr. Hultzsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vīṣṇavas dynasty.

3 The Berlin Ms., as transcribed by Professor T. J. B. C. J., Catalogues, Vol. I. p. 223, No. 739, reads।

4 See the introduction to Mahārāja’s commentary on the Parādrasūrya in Professor Aufrecht’s Oxford Catalogue, p. 264; and Dr. Fleet’s abstract of a Banavasi inscription, Ind. Ant. Vol. IV. p. 206, No. 2.

5 वीरवृज्ञि अनुविन्दिता सुनिबंहितवः देवता। वीरवृज्ञिं तदभिन्नं सोभितं वीरवृज्ञिः। देवता सिंहभारस्व द्वारालीहें द्वारालिहें। द्वारालिहें किंतु और द्वारालिहें।

6 See Professor Weber’s Berlin Catalogue, Vol. II. p. 73.

7 See his Bādāmi inscription of Saka-Samrat 1826; Ind. Ant. Vol. X. p. 32.
Professor Aufrecht, 1 he died in A.D. 1887. All that we can at present gather regarding the genealogy of Madhava and Sāyana, is as follows:—

Māyāna, married Śrīmatī.

<table>
<thead>
<tr>
<th>Madhava, minister of Bukka I.</th>
<th>Sāyana, minister of Saṅgama II.</th>
<th>Bhūganātha, court-jester of Saṅgama II.</th>
</tr>
</thead>
</table>

According to Mr. Sewell’s Lists of Antiquities, Vol. I, p. 142, Biṭragunṭa, the first of the villages granted, is situated 7 miles south by west of Kāvali, which is 32 miles from Nellūr (Nellore) and is the head-quarters of the Kāvali talukā in the Nellore district. Its situation is described in the inscription as being 3 yōjanas north of the town of Vikramasimhapura in the district called Pākavishaya, which was situated on the shore of the Eastern ocean, i.e. the Bay of Bengal (verse 19). I do not know if the name Vikramasimhapura still exists; but the name Pāka survives in the name of a certain sect of Telugu-speaking Śūdras in the Mysore territory, who profess to come from Pākanaḍū, the country of Pāka, and are as such called Pākānāṭis. The other village, Śimkēsaṟi, is said to be situated in the district called Mulikidēṣa on the northern bank of the Pranā, i.e. the well-known Peṅner river, and to the north of the Śaiva temple at Pushpāchāla (verse 24), which is identical with Pushpagirī, 8 miles north of Kadapa (Cuddapah). A native of Pushpagirī informed me that close to Pushpagirī is a village named Sūnkēsaṟi, which appears to be the same as the Śimkēsaṟi of the grant. It may be also remarked that a certain class of Śmārta Brāhmaṇas, who call themselves Mūlikināduḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaḷḷaﻝ Lloyd.}

TEXT. 3

First Plate; First Side.

1 दक्षिणाराध्य दंड्रा-
2 दक्षिणाराध्य दंड्रा-
3 दक्षिणाराध्य दंड्रा-
4 दक्षिणाराध्य दंड्रा-
5 दक्षिणाराध्य दंड्रा-
6 दक्षिणाराध्य दंड्रा-
7 दक्षिणाराध्य दंड्रा-
8 दक्षिणाराध्य दंड्रा-

1 Catalogus Catalogorum, p. 711.
2 Read काणावीरारेण.
3 From the original copper-plates and ink-impressions of them.
4 Read वर्धः.
9 लङ्कािः। राजा राजन्यकोटिप्रभाषितपरि।
10 बुद्धविष्णुमार्हिोकरीवेरीजबजीविेव्य।
11 मानसङ्कुरुध्वचरणांभोजः(लः)।
12 खंगमतः। [२८] तथादुःधवनन्विन्म तनया।
13 त्रिमयः। कथाविनिधः। II पूजः।
14 कवायाबुनिधिदिव। [३४] भार्ती हरिहर।
15 चाभुदंषकं कथामजीपि।। ततो।
16 दुकम्बीपाल। [९] पवार्यारपसुङ्ग। [५४]।
17 तव राजा हरिहरो धर्मीमसिवि।।।
18 रं। सुत्रामसुद्या। वेग बुरः।
19 रः। परार्जिनः। [५४] तथानुजः। चिरमशा।
20 बानी। कथामभूपि।। यायात्यः।
21 सभजनाम यस्य कथातु।।
22 [फै]षां।। [६२] जयंत यिव। जजारः।
23 प्रयुक्त। यिव। शार्शः।। तनयः।

First Plate; Second Side.

24 म[भः]दिरस्त्वः संगमभूषाः।। [७४]।
25 यस्य। दृष्टिसुदध्या।
26 रसामलिनामभवितातु।
27 वंचिन्यः। हेत नूतनः।
28 याति। समुदः। कथाद्वातुकः।
29 मचनवः।। [८२] यद्वात्रसम्बन्धाः
30 कीतुका नापरं जयर्ममभविः
31 खः। संयुगानि। समुदः
32 प्रो। चिरादापिधार्रमनुतिष्ठितः।।
33 तं।| रूस्तु।| यथाशः।
34 सा। ब्राह्ममिवि। रः। जगः। [५]
35 चुङ्खः। विषालमा। न। चंडमा।| वेदः।

1 Read आराद्वः।
2 Read वामिः।
3 Read चुङ्खः।
4 Read कथामतः।
5 Read नमाक्षः।
6 Read चुङ्खः।
7 Read दृष्टि।
8 Read संयुगः।
9 Read खः।
10 Read जगः।
36 कृसुविदिनीविकासनाल् II [१०८] चिमा-
37 न्यायक्षयगतिष्ठतपरिवर्भुः[खृ]-
38 गौ भायातिलंविशुद्धस्वामु[झू]-
39 जन्मं: प्रतिभभंगरीवालसेना[वि]-
40 वातः " मार्वनागाधमवर्घः[चिंप]-
41 तिगजघटापंथव्याहिमाती-
42 नुसूचिende(?) [सँफु]-
43 मिह विश्वदास्तंतं वंदिषुन-
44 दै.: ॥ [११४] विखिन् सर्वगुणीपरंजनाक-
45 नामेदुमुःविचांस्ययुष्म् ॥

Second Plate; First Side.

46 सत्य चोविष्टपरस्परमस्कालो-
47 पदेशक्रियां । कतजूँ कामिप वा-
48 सनामुप्[व]यनं काहः-
49 खःवारमुनिवः[।] (१) चिमांचानिविन्-
50 माददधु प्रभुपृति: श्रीकंठनाघामना। ॥ [१२०]
51 माहेषकणां तलानां माने ये-
52 स्मुन्न प्रदर्शके [१] प्राचामदिवः नामा-\[१०\]
53 नां प्राची नवता भूवि ॥ [१४५] ये-
54 त्यादानतिमालेन यतीनां
55 मुखिरंरंतिके । क्रियते तप-
56 सा वितुः केवलं काययोष्प-
57 गुं ॥ [१४८] केवलपदनवादवादवादवाद-
58 टकरीणी । काठचा: कुचिका यथा
59 कांचतां ततं निघुरति ॥ [१५१] स काठचि-
60 मिऱ्य:।। मित्य संगमकसुपविश्न-
61 लं ॥ न्यादृश्यहिमां द्रष्याः। निर्माजीपे।
62 समक्षाम् || [१६*] भयारण कम्य-  
63 ल लया द्रापयित् सम ||[१]  
64 प्रीतिनिलं तत्: कवित् श्रासो रा-  
65 जोनु प्रदीयताः || [१६*] यिति तक्ष  
66 गुरोराजामीशिता भरणी-  
67 तां || भयानिद्रकलं भयानवन-  
68 [ब्य्र]ण मीठिना || [१७*] पाकाशी विषयी-  

Second Plate; Second Side.

69 स्थमरसिल्भा प्राच: पयो-  
70 वेस्तै तत्मन् विक्रमसंय-  
71 मितियि पुरे धने लता-  
72 मन्थि || तथापुुतरतावति-  
73 योजनामतिें शातु खुरखुब्र-  
74 लों श्रामे बिद्रफंटमिल्व-  
75 मद्धावञ्जा गुरोऽ प्रीतवे || [१८*] शाका-  
76 ग्रे नागशंल्धमथमिसितिे  
77 १२७५ दुमुक्खादे लुतोऽ  
78 मालि द्रीसंगमेंद्रि गुशकत-  
79 निरतसमके चंद्रवान्होऽ || प्रादा-  
80 वालकाली विजयाबुरसरवास-  
81 वे बिद्रफंटग्राम विन्धकिता-  
82 भ्य[१२] जुतियवनिरताम्यो शानी-  
83 देशभय: || [२०*] बिद्रफंटमितीह  
84 प्रविधापाराममालिनसूथ [१*]  
85 प्रकटयति || शयास्त्रप्रायः[१*]  
86 श्रीकंपुरमिति प्रश्नाः || [२१*] भा यूः  

---

1 Read कांनि.
2 Read प्रबीयाताम.
3 Read चलि.
4 To the kh of भयादि, both the vowels r and u are attached in the original.
5 Read विंचि.
6 Read युरुसरसिलि.
7 Read युजेशी.
8 Read युमिश.
9 Read युती.
10 Read भानीः.
11 The अर्य �metrical, in which this verse is written, requires one short syllable more in the first pdda. The form बिद्रफंटग्राम, which occurs in line 74, would meet the deficiency.
87 सजऱ्यवन्यवा मलङ्कुंडवन्यन्य-।
88 कासारात्रम् -- त्रा पापपुलसवत्-।
89 धारावा वा चवः प्रभृतिमुलक्रा-।
90 यद् || [२२*] इति ॥ माकुदशिप्रवल-।

Third Plate; First Side.

91 गुड्डीपीठः दिशाम् कामात् । चस्या-।
92 चारारावत्स सीमा-।
93 संधिः प्रदिशेन॥ [२१*] देयो-।
94 भूमधुरिक्षणपारमणिकः-।
95 स्तवपारिन्सुभाजनोऽनाम ‘खान-।
96 मन्त्रम् पुराणपुष्क्रोण-।
97 रसम् दिशा । चन्द्रमा[२*] स्कूट उत्त-।
98 द्रव च तत् सिंहवसरित श्रुत-।
99 ताम् पूर्णयदापयन्नुपक-।
100 रात्रंे पापमहार गुहः || [२४*] बा सिं-।
101 बोधकराखया बा च ज[घु]गि-।
102 तीव्रयात्रूः । च बादरनदीश्वर-।
103 दा च क्रिकरितानुकः || [२५*] भस्म ग्रा-।
104 मस्त चचत्तुष्कष्कशिष्टि किल क्र-।
105 मात्रूः सीमासंतिरिष्ट्रियः[२*] सीमा-।
106 सिमिभः पुष्पसंपदा- || [२६*] तत्वेवो चरि-।
107 तान्त्रिक्षासन्य च च [५*] मन्ताय वा-।
108 गःसतो वाचात्मान्यज्ञानन्यं चिब-।
109 जनुष्ठौ वी वेंगिर्घाय च । भारदाज-।
110 कुलशापय तदन्तैः ॥ चाविन-।
111 यात्पालये हारीताय च।
112 वाक्यावयः सूयंगे ॥ द्रवसदये-।

1 Read संधि।
2 Read मारः।
3 Read गुड्डीपीठः।
4 Read पुष्पकवः।
Third Plate; Second Side.

113 कः पुनः। || [२९*] कौड़ियाहाय च वैमः।
114 याय विदुषे। 'वाग(;)ख्याकस्तः।
115 तः कौड़ियाहायं तु मा।
116 धवाय धर्मदिवाय।
117 चैवक्ष्याय। वागः। कृचयानुच।
118 राय कृतिनः। वीक्षणोत्त्याय च त्रिः।
119 वक्षणयंअभवाय च तथा श्रीद।
120 द्रव्यायाबुधस्तः। || [२९] भूयः। कौशिकः।
121 द्वेषलयजनुषः[५*]नवतय भागः[६*]।
122 बुजःचेकः। काश्यपगीतः[३*]सचकुं।
123 वे वागः। कुमाराय च। || वागः। कौशिकः।
124 कवङ्गाय च तथा श्रीमंचयाखः।
125 क्षुद्रः। कोष्ठिनः। कपिलजाय श्री।
126 ते। चित्रित्याधितः। || [३०] चन्दः। कौशिकः।
127 द्रव्योभयाय च भरवज्जयाय[६०]।
128 तवेहः। श्रीमत्याज्यायः[५*]पिन च।
129 परः। श्रीमक्त्यायाय च।
130 भारवज्जयालयः। तु पुनः। श्री।
131 राजवायर्यो। दतो। ख्यातः।
132 मस्तु। कौशिकाजनुभेनं। कुरिः।
133 जाय। च। || [३०*] भागः। कौशिकयाज्यादः।
134 जनु। श्रीविष्णुयाय च।

Fourth Plate; First Side.

135 महातमवंशवखरहवः। कौशिकः।
136 याश्याय च। कौड़ियाहायः।

1 Read भागः।
2 Read कौशिकः।
3 Read कौड़ियाहायः।
4 Read कृतिनः।
5 Read श्री।
6 Read काश्यपः— To the k of क्षित्र्, both the vowels i and a are attached in the original.
7 Read भागः।
8 Read श्री।
9 Read श्री।
10 Read कौशिकः。
11 Read कौशिकः।
12 Read कौशिकः।
13 Read कौशिकः।
14 Read कौशिकः।
137 यमक्षयाय च भरा-  
138 जान्येवस्त्र संभूताय च  
139 बिद्वलयः पुनरैवेकेऽस्वार्थः—  
140 त(ि)ः || [२१*] इसी विश्वनाथचाष्पायनः—  
141 भुवे शैलिप्रद्यायाय तद्ही-  
142 लोकस्तु सर्वाय(ि)मुरित  
143 त्यालय वीताम्बे । नागालय-  
144 य च प्रविश्यं गृहबर्हाराजानुरोक्षये-  
145 हे । शाक्याय च सच्छनाम वह-  
146 ति । वाक्येयमके कः । || [२१*] शैलिप्रद-  
147 बन्धुचाय । लुहरिप्रद्याय द-  
148 तः- पुनः शाक्याय च भृकु-  
149 राधिपते शैलिप्रद्यायस्याजु-  
150 वे । शिकंठय च खस्यांवस्य-  
151 वेकोक्ष्योऽब्रूति तत्स्यदिव-  
152 विपिने तदनि भाग्यसव-  
153 कः । || [२१*] । सदस्विद्धानागसह-  
154 यमक्षयाद्भिन्येन च समाघु-  
155 खचेबलाकाम्बप्रभुमयित-  

156 कटुसन्नक्षयविश्वकासः ।  
157 खाय वशेषः॥ [२३*] प्रसिद्धि सच्चिति  
158 खलु यतस्मात्तासांवसरंम्य-  
159 व श्रीकंठयः[ि]ः॥ [२४*] स्पुर्ति विगमित-  
160 तदसस्माच्छविः ॥ [३४*] विति१० भो-  
161 गनांसुधुचिया । संगमभूतपा-  
162 खन्नसृविचारचे । श्रीकंठयुरस-  

1 Read विद्वलयः.  
2 Read शह्री.  
3 Read यमक्षयाय.  
4 Read शैलिप्रद्यायाय.  
5 Read चुरं.  
6 Read शैलिप्रद्.  
7 Read काम्यपा.  
8 Read शहरी.  
9 Read ऋषिमहाय.  
10 Read दीति.  
11 Read नाथ.
No. 4] BITRAGUNTA—GRANT OF SAMGAMA II. 31

163 निदेहः यशोपरिष्ठु चिलिचिहितः[१]
164 डूंगाः [२] सामार्थ्यं धर्मसेवनं—
165 यात्रा[३] काले काले यात्रासाधनं स—
166 सर्वनिजः सहविनि यव—
167 विमर्द्रानं भूये भूये या—
168 चरी रामचंद्रः [४] वेणैः भगिनी वी—
169 सर्वं घाटविन् भूस्वा । न [भी]—
170 व्या न कर्मथा विप्रदत्त व—
171 संघर्षः [५] वस्तुं तां परदत्ताः वा
172 यो हरितं बसुंघरा । र[र्ष]व[व्]—
173 पंथसमायि विधायन् जाय—
174 ने जिम्म्तः[६] [७] सददतां तिरिणणुष्ठः पुष्ण
175 परदतां पालनः [८] परदत्ताः—
176 पञ्चारेण सदद्या [न]पलम[९] भ—

Fifth Plate.

177 वेत् [१०] न विन्य विषमिक्षार्धः—
178 भ्राह्मणं विषमुच्छति । विस—
179 मकाकरिणि हसिं ब्रह्म—
180 धर्मं [११] पुल्लोचनः [१२] वेत[१३] विद्य—
181 यो राजाः [पा]लय्यिसविद्युतस्तु—
182 न[१४] सांसारिकलय्यिसपंचथ्रः
183 भृगुसंहस्मिती [१५]
184 योविरुपाच [१६]
185 श्रीकुंजपुरसंपूर्णः नो—
186 विरुपाचसर्वाया [१७]

1 Read समहि. 7 Read गार्भिनः.
2 Read वेणाः. 8 Read द्वाराज्यापनमः.
3 Read पालीचित्रीभवः. 9 Read परदत्ता.
4 Read एक्षेत्रम्. 10 Read सन्धीलः.
5 Read वर्षगतः. 11 Read अङ्ग प्रकः.
6 Read चर्द्दि वस. 12 Read वशंस्त्रः.
13 Read एवः.
14 Read बलिवीच्छराष्ट्रः.
15 Read मण्डलस्पर्शः.
16 Read संपूर्णे.
17 Read संभवः.
TRANSLATION.

(Verse 1.) Let that tusk of Hari (Vishnu), who disported himself (in the shape of) a boar,— (carried) on which (tusk), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Mēru) as its point,— protect you!

(Verse 2.) There was a ruler (called) king Saṁgama [I.], whose uncontrolled, high valour,—which was in conformity with the great pride of his renowned, powerful arm,—overclouded the unchecked fighting-power of hostile kings, (and) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of princes.

(Verse 3.) From him were produced five heroic sons, as, formerly, the (five) celestial trees3 from the milk-ocean:—first, king Harihara; then, the ruler of the earth, Kampa; then, the protector of the earth, Bukka; (and) afterwards, Māraga and Muddapa.

(Verse 5.) Of these, king Harihara,—by whom the Sultan (Suratrāpa), who resembled Sutrāman (Indra), was defeated,—ruled the earth for a long time.

(Verse 6.) His younger brother, king Kampana, whose name became true to its meaning, as he made the enemies tremble,3 ruled the earth for a long time.

(Verse 7.) His heroic son was king Saṁgama [II.], just as Jayanta (was the son) of Jambhārī (Indra), and as Pradyumna (was the son) of Śāṅgin (Krishṇa).

(Verse 8.) Ah! surely, Karna, the kalpa tree, and the celestial cow eagerly watch his compassionate glance, which fulfils the desires of supplicants.4

(Verse 9.) It is because she is desirous of resting on his arm (and) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (walking on) the edges of swords.5

(Verse 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold.6

(Verse 11.) “Here comes the glorious lord of both the Eastern and Western oceans, the descrager of the wicked kings that break their promises, the destroyer of the armies of opposing

---

1 Read प्रभृति.
2 The author here uses the word kalpa for the celestial trees in general, though it is strictly applicable to one of them alone; see Amarakosha, i, 1, verse 53. For a similar use of the word in the general sense, compare तयीत्रमाप्तिपदिनां प्रभृति; Naishadha, canto xiii. verse 1.
3 The poet derives Kampana from kampayati, 'he causes to tremble.'
4 This verse implies that Saṁgama's donations were admired, but not equalled, by Karna, the kalpa tree, and the celestial cow, who are noted for their unbounded liberality.
5 The purport of this verse is, that Saṁgama II. had not to fight for victory, but that victory came to him of its own accord.
6 This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Saṁgama II. and served no practical purpose, but to induce the night-lotus to open its flowers.
Bitragunta Grant of Samgama II.—Saka-Simvat 1278.
kings, the lion to the troops of the furious elephants of the lords of elephants, horses and men," — Thus do crowds of bards loudly (and) continuously proclaim his surnames in this world.

(V. 12.) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (the world by possessing) all virtues, (and) whose fame was boundless, — the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of Śrīkaṇṭhaṭhānātha, inspiring (the king) with miraculous intelligence.

(V. 18.) While this venerable person was expounding the truths of Mahēśvara (Śiva); (the conduct of the king was so righteous that) most of the ancient kings appeared to have been produced afresh on earth.

(V. 14.) By the mere prostration at his feet, salvation (mukti) is in the reach of ascetics (yati) ; while, through austerities, nothing but exhaustion of the body is obtained.

(V. 15.) His glances are the keys for opening the panels of the door of the path to final emancipation (kaivalya) to those who desire bliss in the other (world).

(V. 16.) Once, when (his) beloved disciple, king Samgama [II.], waited upon him, the preceptor commanded him (as follows), with a glance which was full of great love: —

(V. 17.) "It pleases me to urge you to bestow some agrahāra. Therefore, O king, grant some village!" 

(V. 18.) With folded hands (and) bent head, the lord of the rulers of the earth received this command of (his) preceptor.

(V. 19.) On the shore of the Eastern ocean is a district (vishaya) of boundless greatness, called Pāka. The town (pura) called Vikramasimha resembles its front-ornament. At a distance of three yojanas to the north of this lies the splendid village called Bṛṭarakuṇṭa. This (village) the king gave away, in order to please (his) preceptor.

(V. 20.) In the Śāka year which was measured by the elephants (8), the mountains (7), and the suns (12), — (in figures) 1278, — in the (cyclic) year Durmukha, in the third month, on (the day of) a combination of the moon and the sun,⁴ at the anniversary (of his father's death ?), — the glorious king Samgama [II.], who was anxious for the welfare of his elders, granted to thirty Brāhmaṇas ⁵ who followed the conduct (prescribed) in the Vedas, the village of Bṛṭaruguṇṭa, in order to procure immortality to his father.

(V. 21.) On this (village), which was famed on earth by the other name of Bṛṭraṅguṇṭa, (the king), who resembled a lord of ascetics, conferred the (new) name of Śrīkaṇṭhapūrṇa.

(V. 22.) As far as the land of Pūsalapāda, as far as the pond called Mallēkuṇṭa, as far as the neighbourhood of Pāpaṭapuṭa, and as far as the canal from which salt is produced, —

(V. 23.) The boundaries of this excellent agrahāra in the eastern, southern, western and northern directions are thus successively declared.

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¹ Similar biradas occur in many Vijayanagara inscriptions, e.g. in the inscription of Harīhara I, Ind. Ant. Vol. X. p. 63.
² According to Real's translation of the Śi-Yū-Ki, Vol. I. p. 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs, — Gajapati, Chhattrapati, Aśvapati and Narapati. The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, viz. in inscriptions of the kings of Kanaūj (Ind. Ant. Vol. XV. pp. 9-13), of the Kalachuri kings (ibid. Vol. XVII. pp. 225 and 227), of the Chandelas (ibid. p. 230), and in certain forged inscriptions (ibid. Vol. VIII. p. 91).
³ Properly speaking, there were thirty shares, but only twenty-eight Brāhmaṇas, the second and third of whom received two shares each; see verses 27 to 33.
⁴ Lavaṇa-prabhūti may also be the proper name of the canal.
(V. 24.) There was a country (dēta), called Muliki. In it is an excellent shrine of Puraripu (Śiva), named Pushpāchala. To the north of this, and on the pure northern bank of the Pennā (river is) a rich village, called Śimkēsari. The preceptor caused the king to give (this) away as a donative village.¹

(V. 25.) As far as the river called Vakkarā, as far as the Jambū hill, as far as the bank of the Bādara river, and as far as Kētanikūṭa;—

(V. 26.) The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions.

(V. 27-33.) List of donees:²—

<table>
<thead>
<tr>
<th>Name of donee</th>
<th>Gōtra</th>
<th>Number of shares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anantā</td>
<td>Harita</td>
<td>1</td>
</tr>
<tr>
<td>Paddibhaṭṭa</td>
<td>Vārādhāya</td>
<td>2</td>
</tr>
<tr>
<td>Ellaya</td>
<td>Bhāradvāja</td>
<td>3</td>
</tr>
<tr>
<td>Vallabha</td>
<td>Hātra</td>
<td>1</td>
</tr>
<tr>
<td>Bomāyā</td>
<td>Kaṇḍinīya</td>
<td>1</td>
</tr>
<tr>
<td>Mādhava</td>
<td>ditto</td>
<td>1</td>
</tr>
<tr>
<td>Kkēchayā</td>
<td>Śrvatsa</td>
<td>1</td>
</tr>
<tr>
<td>Rudrāyā</td>
<td>ditto</td>
<td>1</td>
</tr>
<tr>
<td>Anantā</td>
<td>Kaśika</td>
<td>1</td>
</tr>
<tr>
<td>Kūmāra</td>
<td>Kaśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Māchayā</td>
<td>Kaśika</td>
<td>1</td>
</tr>
<tr>
<td>Dēchayā</td>
<td>Kapi</td>
<td>1</td>
</tr>
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<td>1</td>
</tr>
<tr>
<td>Mālliyāyāra</td>
<td>Śrvatsa</td>
<td>1</td>
</tr>
<tr>
<td>Rāghava</td>
<td>Bāradvāja</td>
<td>1</td>
</tr>
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<td>1</td>
</tr>
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<td>Peddayāyāya</td>
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<td>1</td>
</tr>
<tr>
<td>Piṃnaya</td>
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<td>1</td>
</tr>
<tr>
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<td>Bāradvāja</td>
<td>1</td>
</tr>
<tr>
<td>Tippāyāya</td>
<td>Kaśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Ayyalū.</td>
<td>ditto</td>
<td>1</td>
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<td>Bāradvāja</td>
<td>1</td>
</tr>
<tr>
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<td>Yādūla</td>
<td>1</td>
</tr>
<tr>
<td>Nṛhari</td>
<td>Śrīśālaśvata</td>
<td>1</td>
</tr>
<tr>
<td>Śiąligi</td>
<td>Śaṅcīśvriya</td>
<td>1</td>
</tr>
<tr>
<td>Śrīkanṭha</td>
<td>Kaśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Lakṣhémidāva</td>
<td>Kaṇḍinīya</td>
<td>1</td>
</tr>
</tbody>
</table>

(V. 34.) Let it shine in safety as long as the moon shall exist,—that agrahāra (called after) Śrīkanṭha, which is ever pleasant to dwell in, (and) through which becomes celebrated the first (i.e. Brāhmaṇa) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour.

(V. 35.) These verses were written on the plates of the royal edict (dēsana) by the wise Bhōganātha, the court-jester (narma-sachīva) of king Samgama [II.], in order that Śrīkanṭha-pura might prosper.

[Verses 38-41 contain the usual imprecations, and are therefore left untranslated.]

(Line 184.) Śrī-Virāpākṣa.

¹ The recipient of this gift was probably the Śiva temple at Pushpāchala, which is mentioned in the first half of the verse.
² The pronoun tātra in verse 27 refers to Bīrānguṇa in verse 21.
In order to secure prosperity to Śrikanṭhapura, king Saṅgama [II.] wrote on the plate the mantra of five syllables, (which consists) of the name of (the god) Śri-Virūpākṣha.

(Line 189 f.) Śrikanṭhanātha. Prosperity! Great fortune!  

No. 5.—SATYAMANGALAM PLATES OF DEVARAYA II.

Saka-Samvat 1346.

BY E. HULTZSCH, PH.D.

This inscription is engraved on three copper-plates of 5½ by 9½ inches, which were “found hidden in a patta land, belonging to one Aruṇāchala Aiyar, in the village of Satyamangalam in the Vellör (Vellore) talukā,” and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr. H. Le Fau, I.C.S. The ring on which the plates must have been originally strung, is missing. The inscription is in the Nandināgari alphabet and in Sanskrit verse; a few short passages in prose occur in lines 42 f., 51 f., and at the end of the last plate.

The inscription records that king Dēvarāya II. of Vijayanagara bestowed on eight Brāhmaṇas the agrahāra of Chíṭeyāṭyāru, which he had surnamed (Dēvarāyapura) after himself (verse 25). This village was situated in Ānda-nāḍu, a sub-division of Marataksanagara-prānta. The grant was made at the temple of Virūпākṣa on the bank of the Tuṅgabhadrā river (v. 23). The date of the grant was Monday, the new-moon titīhi of Āshāḍha in Saka-Samvat 1346, the Krōḍhi saṁvatsara (v. 24). Mr. Dikshit has favoured me with the following information regarding this date:—

“Amānta Āshāḍha krishṇa amāvāsyā of Śaka-Samvat 1346 expired, the Krōḍhi saṁvatsara, ended on Tuesday, the 25th July, A.D. 1424, commencing on Monday, the 24th July, as late as 56 gb. 13 p. Ujjain mean-time. This is not the titihi in question, as the original has a Monday. Besides, Āshāḍha was intercalary in this year, and its amāvāsyā ended on Monday, the 26th June, A.D. 1424, at 31 gb. 56 p. Ujjain mean-time. This seems to be the titihi in question, though the word adhika, “intercalary,” is not added in the original. There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not.”

The historically important part of the inscription is the genealogy of the first dynasty of Vijayanagara, which is given in verses 3 to 21. As in other inscriptions, Yadu of the race of the Moon is mentioned as the mythical ancestor of this dynasty. The first historical person is Saṅgama [I.] (v. 5). One of his sons was Bukka [I.] (v. 6), whose descendants are named in the same order as in a previously published inscription of Dēvarāya II. Besides, the new inscription mentions the names of the queens of Bukka I. and of his three direct descendants, and

---

1 The word mantra appears to be used here in its Tantric sense, viz. in that of mantra.
2 The word “fortune” is repeated five times in the original.
3 Other forms of this name are Āndi-nāḍu and Āṇja-nāḍu. To Āndi-nāḍu belonged the village of Vēppambaṭṭu (in the Vēṭār talukā); South-Indian Inscriptions, Vol. I. pp. 80 and 181. A sub-division of Āṇja-nāḍu was the simhā of Guḍyaṭṭam (now the head-quarters of a talukā); Ind. Ant. Vol. XIII. p. 152, verse 54.
4 This is the Pampāṭṭi temple at Hampe; Ep. Ind. Vol. I. p. 363.
6 Ibid. p. 160 f.
introduces a younger brother of Dēvarāya II., whose name was Pratāpā-Dēvarāya, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Saṅgama II. (ante, No. 4), and by other inscriptions which have been lately discovered:

| Saṅgama II. | | | | |
|-------------|-------------|-------------|-------------|
| Harihara I. | or Harihara. | (Saka 1261.) | | |
| Kaṃga | or Kampana. | | | |
| Bukka I., Bukkaṇa, or Bukkaṇa, | m. Gaunt, or Gauntā. | (Saka 1273 [current] to 1293.) | | |
| | Sāṅgama II. | (Saka 1276.) | | |
| Mudrapa, 2 | | | | |

| | | | | |
|-------------|-------------|-------------|-------------|
| Harihara II. | m. Malāmākika. | (Saka 1301 to 1321.) | | |
| | Sāṅgama II. | (Saka 1295.) | | |
| | Bukka II. | (Saka 1328.) | | |
| | Dēvarāya I. | m. Hāmāmākika. | (Saka 1330 [current] to 1334.) | |
| | | Vira-Vijaya, | m. Nārājanāmākika. | (Saka 1335 and 1338.) |
| | | | Sāṅgama II. | (Saka 1295.) |
| | Pratāpā-Dēvarāya. 7 | | | |
| | Dēvarāya II. | (Saka 1346 to 1371.) | | |
| | | | Pratāpā-Dēvarāya. 7 | |
| | | | | |
| | | | Mallikārjuna. 9 | (Saka 1375 and 1387.) |
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No. 5.

SATYAMANGALAM PLATES OF DEVARAYA II.

First Plate.

1. Bhuravah bhavanam bhuvah bhuvadabhyanunjari:
2. Visvaravipinam yasvam nibhavandana purusarcha:
3. Man vah praasimukhah viyamabhumadvaye.
4. Samandbhuvah kojapalabandvihinah:
5. Raryatobrityam drupadusum tajabha padd:
6. Nirmohana vishishtah visishtah:
7. Sva santanah yadunsahasra:
8. Thayasthapakam:
9. Sangaham nasa dharasaktara:
10. Vajre mananam: samasatasamah samajivah:
11. Svarabhuvale swetanahiveh kastha:
12. Khellemogasatikarati rajasvajahini:
13. Dhanashbrantapakam:
14. Abhavantajatayam:
15. Varan kirtinirvishitah:
16. Venturemichakajani:
17. Pritapirayarayash:
18. Thulushaastraahadh:
19. Varran tanayakathina:
20. Varsheche:
21. Vahyoh:

1. From the original copper-plates and ink-impressions of them.
2. Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5a and 6a, 6, 8 and 11 of an inscription of Vira-Vijaya (Madras Journal of Literature and Science for 1881, p. 246 f.). Verse 7 is nearly identical with verse 17 of an inscription of Haribhara II. (Colebrooke's Miscellaneous Essays, Madras edition, Vol. II. p. 264), and verse 145 with verse 106 of the same inscription.
3. Read विष्क.
4. समह is the Kanarese form of the Sanskrit समह.
5. Read समसमह.
6. Read अनन्त.
7. Read इशास्य, as in the inscription of Vira-Vijaya, Madras Journal of Literature and Science for 1881 p. 246.
8. Read विष्क.
9. सतिच is the Kanarese form of the Sanskrit सतिच.
Second Plate; First Side.

22 पुष्पयती च ती मलिः [२२*] द्यानिर्वेशमूलस्य
23 यज्ञाविका। मीरेनिव महालङ्कू: शंकरस्वेव पार्वे-
24 ती। [२३*] युवक्यन्त तथे। अश्वेय पूवङ्गताः पवस्तः।
25 रायभारवारो द्राता विज्ञते सुबि। [२४*] याने।
26 लक्ष्मालाजलम् पितकांक्षः। द्रानाबुधार्या यथा
27 मित्रायते वर्जरादः। [२५*] यथा प्रतापस्ते राजः।
28 च जापति [२६*] भड़ैव कबलीस्वः। सदा कुरलयितः।
29 च। [२७*] क्रान्ति बुधवासमर्दिताः हारेजुः।
30 य:। कालिं चौत्र:। चिताराक्षसांवर:। [२८*] श्रीदिकै।
31 कंद्रः शसीतं चुकारः। क्रिडासिदुः ये कर्षणः
32 कोटिमति कोशः। [२९*] राजाविराजसिज्ञानी
33 य:।। भाषातिलकम्यम्यालसुज्ञविश्वदीः
34 स्थलः। [३०*] मुहुरार्गर्गांकः। परराजम्बकः
35 सिद्धार्युदरवाहिकी वंदिवार्ज सम्भवे। [३१*] प्रतापस्ते
36 रायेन प्रस्थातिनात्यायः। स[ह]ेन स्वः चरी-
37 सेन्द्रेण प्रकायते। [३२*] चित्रुमदद्रापरिवे नगवि
38 याहे।। पिंडुः सिद्धांसन प्रायः सागरातथासेहसी�।
39 पुष्क्राणेष:। भीरानः देवरायसिदिनीः।
40 मद्रामकितः भीविरुद्धाचार्मिनीः। [३३*] तत्ततः
41 लेखनाय:। क्रिकारुपर: चुकिः। भाषाधामा
42 तिथि प्रक्षे सीमाविराजिते। [३४*] सरयतान्न

Second Plate; Second Side.

43 गर्गान्ती। चाँदनाराक्षे श्रेयः। चित्रायामः
44 शसीतः। चांदनः। नामविवेकः। कलायामः
45 कर्तालः। [३५*] निधिनिचिस्वायुवार्गः
46 साधारित्युऽतः। चर्च्यु: सीमामं:। निवः
47 पाणिविभिन्तः। [३६*] भारच्छाताः। भारावूऽ
48 शन [३७*] हिरण्यीः। चर्च्यु: सामन्तसुः

1 Read जानी।
2 Read पीपलकः
3 Read परिशिष्टः
4 Read श्रारायामः
5 Read शरीरः
6 Read श्रायामः
7 Read श्रायामः
Satyamangalam Plates of Devaraya II.—Saka-Samrat 1348.
No. 5. SATYAMANGALAM PLATES OF DEVARAYA II.

Plate.

3rd Plate.

No. 5. [27*] देवरायाकी देवरायम- 49
50 हीरूणा । चारंदतारकं भूमाचयः
51 संविंद्रं ॥ [28*] चार्म्मा भूमाचयः
52 न: कथंति ॥ भारम्भाजुलोंगः कः
53 खेलेखः नंदनः । ¹हुःक्षाखापारः
54 सीमान् शिङ्गपार्यं पुष्चीत: । [२८*] प्राची नर-
55 चरि:॥ सीमाचार्गको विठ्ठः । सुधः । संक्षरा
56 नरप[२२*]पुरिविश्वकोविदः । [५०*] दृश्यांकेन सन-
57 या: सहाजः विनयोभः । भारभाजो नर्तरिविन-
58 कुपाचः नंदनः । [११*] "वाम-उपालधो भारः-
59 जनुकीवः । एकोऽत्तिशाजोकिस्मिन्वःस्योः
60 विज्ञोतः । [१२*] शत्यवशाप्तञ्च पृथ्व: प्रदहिता-
61 सा: । प्राची[२५*]रदिङ्ग सीमान: कथंते "द्रष्ट्वायः ॥ [११*]

3rd Plate.

62 आभि: सीमाचरासं विरियमहिमा दर्शनः
63 हारं (१) विरियो वेदप्ये विमिखतयसं देवराय-
64 विविधः । चा लोकालोकम्मेलप्रियारिपिश्चः
65 संबंधतिपादः (२) भूष्णा गुर्भी समक्षामवतु विर-
66 सों मिरा दिलु दीघः[२२*]प्रताप: ॥ [२४*] एको भगीनो बोधे
67 जिवासिभ्य भूष्णाः । न भूष्णा न कारंबा: ॥ विप्र:-
68 जा वबुंधरा ॥ दानापालनयोर्ष्णो दानाकेरोऽदुः
69 पाण: । दानाकेरसमक्षार्त्त वालनाद्धुः[२५*] पदे ॥
70 खृद्वाः परद्वाः का तो चरित: वबुंधरा[२५*] । विठ्ठः
71 वंकरसर्ब्जा विष्टिया गायते विसि: ॥ सामान्या
72 यं धर्मसत्तुन्याससं काले काले पालनीयों भव-
73 भि: । सर्वनितान् भविन: । सर्विशामति: । भू-
74 यो भूष्णी याचि रामचंद्रः ॥ यी यी यी यी यी ॥
75 विलिक्रयः[१०*] [२५*]

¹ Read चारं.
² Read वदिप.
³ Read चरि.
⁴ Read बोधे.
⁵ Read श्वास.
⁶ Read देवी.
⁷ Read देवता.
⁸ Read प्राची.
⁹ Read बुंधरा.
¹⁰ Read श्वास.
¹¹ In Kannarese characters.
ABSTRACT OF CONTENTS

Having invoked Gaṅgāpati (verse 1) and the Recitation of Vishnu (v. 2), the author gives the following genealogy of the first Vijñāpatra dynasty:—

The Moon (v. 3).
His descendant, Yadu (v. 4).
His descendant, Pratapavarāṇa [I] (v. 5).
One of his sons, Bukka [I] (v. 6).
His son by Gaṇḍā, Harīhara [II] (v. 7).

(Verse 8.) “By creating spacious halls (for the performance) of the sixteen great gifts,” he made the whole world (bhavana) the dwelling (bhavana) of (his) wife, — (the goddess of) Fame.

His son by Nalambika, Pratapa-Dēvarāya [I] (v. 9).

(V. 10.) “Through the wind (which was produced) by the flapping of the ears of his elephants on the field of battle, the Tūlūshaka (i.e. Musalmān) horserman experienced the fall of cotton (i.e. were blown away).”

His son by Hīmāmbika, Vira-Vijaya (v. 11).

(V. 12.) “The lightning (and) the stars (were) the flowers, and the sun and the moon (were) the fruits, of two burning creepers. (viz.) the valour and fame of this lord.”

His son by Nārāyaṇamambika (v. 13), Dēvarāya [II] (v. 14).

He bore the surnames (birūda) Rādhārāja, Rājaparavānara, ‘the disgracer of kings who break their word,’ the disgracer of the three kings (of the South),’ the terrifier of hostile kings,’ and ‘the Sultan (Surastra) among Hindū kings’ (vv. 19 and 20).

(V. 21.) “(His) glory is made resplendent by his renowned younger brother Pratapa-Dēvarāya, just as that of Mahendra by his younger brother Upendra (Vishnu).

(V. 22.) “Having ascended the throne of (his) father in the city (nagara) called Vijaya, whose most is the holy Tūṣagabhādrā, (and) protecting the earth up to the oceans,—

(V. 23.) “The foremost among the virtuous, the glorious king Dēvarāya [II] (made the following gift) in the presence of (the god) Śri-Virūpāksha, on the bank of the Tūṣagabhādrā river,—

(V. 24.) “In the year of the Śaka (king), (which is expressed by the chronogram) tattvaśāka (i.e. 1346), in the auspicious Kṛṣṇa somavatara, on the pure new-moon tithe of Āśāgha, which was distinguished (through being) a Monday.

(V. 25.) “Having adorned by his own name (i.e. having surnamed after himself) the village called Chiśeyātyūru in the country called Andy-māṇḍu, (a subdivision) of Marataṅka-nagara-prānta,”

2 The only remarkable point in this verse is the occurrence of the rare dual pushpavānta, ‘the sun and the moon.’ According to Sanderson’s Dictionary, the same word is used in Kanarese in the form pushpavantarau.
4 On this mode of expressing numbers see Ind. Ant. Vol. IV. p. 207, and Dr. Burnell’s South-Indian Palæography, second edition, p. 79.
5 Maratākanagara is a vulgar form of Marakatanagara, ‘the city of emeralds.’— Bate’s Hindoo Dictionary and Platte’s Hinduastani Dictionary give both marak (marak) and marak (marak). The form marak for makh occurs also in the Raṇagāthā inscription of Sundara-Pāṇḍya; ante, p. 12, text line 8.
No. 6.]  BUGUDA PLATES OF MADHAVAVARMAN.  

(V. 26.) "Endowed with buried treasures, deposits, water, stones, actuals, outstanding etc.,^1 undivided, up to (its) boundaries, unencumbered, beautiful (!),—

(V. 27.) "For as long as the moon and the stars shall endure, with libations of water, accompanied by presents (dakshina), the powerful (king) gave this agrahāra to Brāhmaṇas.

(V. 28.) "Let this agrahāra, which was given to Brāhmaṇas by king Dēvarāya [II.], prosper on earth as long as the moon and the stars shall endure!

(Line 51.) "The Brāhmaṇas who received shares (vritti) of this (village), are specified (as follows)::-” (1.) Krishnadēva's son Śingapāra (verse 29); (2. to 7.) Narahari, Nāgapa, Viṭṭhapā, Saṅkaṇārāya, Narapa[tī] and Vallabha (v. 39), sons of (1.) Śingapāra; and (8.) Virūpāksha's son Narahari (v. 31).

(V. 32.) "Each of (these) eight Brāhmaṇas, who had thoroughly studied the Rājāyūkhā and were descended from the race of the Bhāradvājas, received for ever one share (vritti) of this (village).

(V. 33.) "The eight shares of this agrahāra were (thus) settled. (Its) boundaries in the eastern and other directions are specified in the language of the country (i.e. in Tamil).”

In verse 34 the composer wishes a long reign to the donor, king Dēvarāya [II.]. Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious moṇo-deśyē śṛt, and the name of the god Śrī-Virūpāksha in Kanarese characters.5

No. 6.— BUGUDA PLATES OF MADHAVAVARMAN.

BY F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of Buguda, in the Gumsūr talukā of the Gaṅjām district of the Madras presidency.4 On the 28th July 1890, they were sent to Dr. Hultzsch by Mr. E. C. Johnson, I.C.S., Collector of Gaṅjām, and I now edit the inscription from the original plates and from excellent impressions, received from Dr. Hultzsch. The original plates will be deposited in the Government Central Museum, Madras.

The inscription is on three plates, each of which measures about 6 3/4" broad by 3 1/2" high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing. The first plate is inscribed on one side only; the two others are inscribed on both sides. The engraving is deep and well done. A careful examination shows that these plates originally bore another inscription, the letters of which probably were beaten in to make room for the inscription here edited; but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate. The three plates are held together by a ring, which is about 3" in diameter, and on which is soldered a round seal, about 1 3/4" in diameter. The seal apparently contains some writing and an emblem; but both are too much worn to be made out with certainty. Before the plates came into Dr. Hultzsch's hands, somebody had attempted to remove the ring; and, in doing so, he had radely cut the plates

2 The promised specification of the boundaries is omitted in the document itself, as in an inscription of Haribara II.; Celebrooke's Miscellaneous Essays, Madras edition, Vol. II. p. 261.
3 From No. 4, verse 42, it appears that the word Śrī-Virūpākṣa was affixed to the charter by the king himself instead of his signature.
4 See Dr. Hultzsch's Progress Report to the Government of Madras for May to September 1890, p. 2, No. vi.
from the ring-holes to the edges, and thus damaged some of the writing. With this exception, and except that four akṣaras are broken away at the edges, the plates are well preserved.

The size of the letters is about ½". The characters are Nāgarī, similar to, but more modern than, those of the Gorakhpur copper-plate grant of Jayāditya of Vijayapura. The language is Sanskrit. Lines 31-41 are in prose; the rest of the inscription, excepting the introductory ॐ svasti, is in verse. As regards orthography, the letter b is throughout denoted by the sign for v; the guttural nasal is used instead of anusvāra before the palatal sibilant, in aṅuṣṭubhiḥ, line 2, práṣṭa, line 7, and in the word vaṅsa, in lines 14 and 19; and the vowel ri is employed instead of ri in tribhuvana, line 6, and triyārśēya (for triyārśēya = tryārśēya), line 38. The language is simple, but not always correct; and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The inscription is one of the illustrious Mādhavavarman (line 30), who, from his residence at Kailāgōda (line 29), informs his officials and the people generally that, on the occasion of a solar eclipse, he gave the village of Pulipīna (line 36), which was in the Khadira gāttaka of the Gudāḍa vishaya, to the Bhattacharī Vāmana (line 40), who was a son of Ādityadēva and grandson of Vāmana, and a student of the Taittirīyā charaṇa, of the Harita gōtra, and with the threefold grāvara Āṅgirasa, Āntarāśa, and Yauvanāśa.

After the words ॐ svasti, the inscription opens with two verses, one of which invokes the protection of the god Śambhu (Siva), while the other glorifies the donor, here called the Rājendrā Mādhāvantā. Verses 3-12 then give the genealogy of the donor. The first personage spoken of is Pulindasāna, 'famous amongst the peoples of Kailāṅga.' He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, etc.), did not covet sovereignty for himself, but rather worshipped Brahmā, in order that the god might create a fit ruler of the land. And Brahmā granted his wish, and created, apparently out of a rock, the lord Śailōdbhava (verse 5), who became the founder of a Āṅgirā family. In this family was born Rānabhita (verse 6); his son was the lord of the earth Sainyabhita (verse 7); in his family Yaśōbhita was born (verse 5); his son again was Sainyabhita (verse 9); and his son was the powerful and pious prince Mādhavavarman (verses 10-12). Beyond the indication that these chiefs ruled in the country of Kailāṅga, nothing of importance is reported of any of them. Verse 12 is followed by the formal part of the grant, the contents of which have been given above. Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed antaraśa, vaśāsika, and pattalaka, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enfeoffment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictory and imprecatory verses. The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from the Law of Manu (Manava Dharma, line 44 f.). Another verse informs us that the grant was written by Upendrasāṅgha, the son of Kuṭṭabhōga, marked 8 by Jayasīngha, and engraved by Daṇḍabhōga. The inscription closes with the statement that the dātaka for this grant was the prakāhita Gangaśchāstra.

The inscription is not dated, and I have not found the names of any of the chiefs mentioned in it in other inscriptions; nor am I able to identify the localities which are spoken of in this grant.

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2 In the original this name is written Āṅgirāsha and Āntarāsha.
3 The term of the original is lāṭābhīta; I am not sure about the exact meaning of it. It occurs again in line 35 of the copper-plates of Vidyābharā Śakaśā, where Dr. Rājendralāl Mitra has translated it by, 'marked (sealed);' see Jour. Beng. As. Soc. Vol. LVI. Part I. p. 186.
First Plate.

1. भोि क्षेति इव श्रीवृंशितब्रह्माज्ञान्तन्तुभिर्विष्ठ: करः कोमलीचे(वि)-
2. बाला-
3. [र]े स्वरुपकलङ्कर(े)हिंधरप्रभासोजयजजि [!] पार्थेवः [!] सकारपुष्पवति-
4. कार्यावृत्तवं(ब) स्वरुपः गहाभ्युतिलिनिशरणविशिष्टः श्रीकान्त:-
5. जाटा: पानु: व: [!] वीसानुवति(ै)बंबस्तो गुजरचनावः चीमबिचि-
6. द्वारामय नरहरसीयरायेर दिवसकाराहार्षात्ताजकारी(ै) [!] चा-
7. [३ं] यांशामुखसिंह(क्ष)यति कालिम[भ]चाल[न]ो [साधन: [!] [१२]]
8. प्राणुम्-
9. [३ं] इमजारथिपीपः वरचााश्व(व) [!] क्षयामस्थह्यविमेवविशालवचः [!] [१२]
10. दारिकोंजीयात्ताजकारी [स्]: ब्याख्या: कालिमजनाताहु हु-
11. [कर] व: परिप्रेक्ष्य अवत: को नाम स व्याखिति [!] बु(म)-

Second Plate; First Side.

12. श्रविभुः कवेल भगवानाराथित: श्रायत्तर्भितातुगुप्ते विनिवे-
13. राष्ट्रकृत्रियाधिशालाचा [१२] सयस्युरपि [!] [१२] स विलामकालीनी[१३]
14. तेनान्तावोका धोसत(त) [!] परिकार्यविषयसुः [१४]
15. [६] [१५] श्रेष्ठवर्ग मूलजो रणभीत धार्डर(ै)कार्यानुजः
16. जातिभिन्यां [!] ज्ञेर्त्त्राथ्यो(वो)धसन्येन भन्ये वाङ्खेय वाङ्खीवनाराधिपितो

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1 From the original plates.
2 Expressed by a symbol.
3 Read "कोमलीचे".
4 Metre: Sārdūlavikrīḍita.
5 This syllable, which makes the metre incorrect, should have been omitted.
6 Possibly the plate, which is damaged here, has श्री.
7 Metre: Srādgāra.
8 Read श्रीकान्त.
9 Metre: Vasantapīkālā.
10 This akṣara is almost entirely broken away.
11 The akṣharas राष्ट्रकृत्रियाधिशालाचा are by mistake engraved twice; read राष्ट्रकृत्रियाधिशालाचा.
12 Metre: Sārdūlavikrīḍita.
13 Read श्रीकान्त.
14 The exact construction of the first half of this verse is not clear.
15 Metre: Śūkṣa (Anuṣṭubhi).

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No. 6.]

BUGUDRA PLATES OF MADHAVAVARMA. 43
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>17</td>
<td>नयनप्रभुलिङ्गः चन्द्रः ॥ [६१ ॥८] तथाभविन्दः(वु)धापनकस्मिन् ॥</td>
</tr>
<tr>
<td>18</td>
<td>श्रीसैन्धवेश्वरं दत्तं भूमिपरिश्रीरथ(ती)यान् ॥[११] यं प्रायः नेत(सै)कर</td>
</tr>
<tr>
<td>19</td>
<td>[रिः] उत्तरविवर्णाचार्यः प्रसादविज्ञयं सुसुदे घनित्री ॥७ ॥८] तस्यांपि वाणः।</td>
</tr>
<tr>
<td>20</td>
<td>य यव(इ)र्नामां जातो यशोभीतं दत्तं चित्तियः ॥[११] यें प्रकटो-</td>
</tr>
<tr>
<td>21</td>
<td>[पिः] गुरुभविवेश्वरं: कलंक[४] कलिदपरशक्हं ॥८५ ॥८] जातं स तस्य</td>
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<td></td>
<td>Second Plate; Second Side.</td>
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<tr>
<td>22</td>
<td>तन्यः सुखती समस्तसैन्धवेश्वरं विकृतं पूर्वकरकेशः ॥[११]</td>
</tr>
<tr>
<td>23</td>
<td>श्रीसैन्धवेश्वरं दत्तं भूमिपरिश्रीरथ(ती)यान् धापनकस्मिन्-</td>
</tr>
<tr>
<td>24</td>
<td>लितासिद्धारं ॥[६६ ॥८] जातेन यें कस्मलकारवत् धापनकस्मिनि-</td>
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<tr>
<td>25</td>
<td>तं दिनिःकेतः महादेवं [११] संचिसंप्रक्षच्च गता: प्रशासनम-</td>
</tr>
<tr>
<td>26</td>
<td>शु दिब[४]ो ग्रह[४]णा इव यव दीप्या ॥[१० ॥८] कालयेवभूतज्ञात्री-</td>
</tr>
<tr>
<td>27</td>
<td>पवित्रनिकयापापतात्रेश्वरीं वेषां कयापि प्रस्तवसमितं को-</td>
</tr>
<tr>
<td>28</td>
<td>'हापलः(सै)रजसं [४] यं भूलीप्रश्नमपरिश्रीरथिरस्मिरा लम्बितास्तुग्रसुंवरीं-</td>
</tr>
<tr>
<td>29</td>
<td>सदृशारतिपरस्[४]यज्ञतिपदं भैविनवेतः यें [११ ॥८] कालेकृत-</td>
</tr>
<tr>
<td>30</td>
<td>निकेतं: वर्षिकारसरितिरसितकोसिः [११] स वैषमयव[४]णं ग्रां रिपु-</td>
</tr>
<tr>
<td>31</td>
<td>मानविव[४]णं: कुमारी ॥[१२ ॥८] गुरुविवेश्वरं श्रीसमानमत्र(ह्र)ास-</td>
</tr>
<tr>
<td></td>
<td>Third Plate; First Side.</td>
</tr>
<tr>
<td>32</td>
<td>॥११[स]काम्यानाराजः(जा)नकाराजपञ्चपुरस्मानकान्तकर्कुन्मा-</td>
</tr>
<tr>
<td>33</td>
<td>॥११[रा]माध्यपरिवर्तकारुककावियपरिख्यातिवाच्चककापण-</td>
</tr>
<tr>
<td>34</td>
<td>लक्षदी ॥[४] ब्राह्मणपुर्यंक्षनपदमच्छं ॥[४] वर्तमानभविश्व[४]ी</td>
</tr>
</tbody>
</table>
Third Plate; Second Side.

43 थ्री' २० लोकाधिपति श्रमिक सहायकिब्रमः: [[५] निलवं परीष-  
44 ततिस्रां जिनमं तिव्रिक्षेषां श्राधाभयां जरसाधारणपेनरुदूसिनिधीं] [॥ १२ ॥२] उपश्रव मान-  
46 यस्थ तस्य नदी फले ॥ [१८२१ ॥१५] खद्दात्य परदत्सालण १३ यो जरेहंतःतस्य बहुन्मर्तः [१५] स विद्यक्षः[शा] [या]  
47 धादिःसौन्नरः पिवसिं: सदा परस्ते ॥ [१५ ॥२०] मा भूदफलयं व:  
48 पार्ष्द[शा]: [१५] खनानात् फलमानव्य परदत्सालणः [॥ १६ ॥२०]  
49 स्त्रीि थारिंग मोदित भूसद: । अचेसा चातुस्माता च तामम नरके वसित[लु]* [॥ १७ ॥२०] विशिष्टन-  

1 Read "रिष: साराय-**.  
2 The three aksharas दौही** are quite clear in the engraving and cannot be read in any other way. Perhaps something like "भिंबी" was intended.  
3 Read "राख-**.  
4 From here the text becomes very incorrect. Ordinarily the donee would have been described thus: दैविकिर्षःसात्तराचार्यविश्वामिकिर्षः यमवाय वासस्ति नय वाराणिनेश्वर नुसार मद्वासंवय. In the text, as we have it, तुरस्वर्य stands for लाभरि (विषर्य), 'containing three lines of Bhishis,' which properly would qualify a pravara.  
5 The vowel (०) of this akshara seems certain; but the first akshara (०) of the next line is doubtful.  
6 This sign of punctuation is superfluous. The following words would properly be सुबाणिशर्टीयसक्षर्यक्षः; they are the words which the donee would use himself at certain sacrificial rites, and they are quite out of place here.  
7 This sign of visarga is doubtful.  
8 Read "परस्तर-**.  
9 It is difficult to say whether the first akshara should be read an or अ; I believe that it is अ. Akarti-kriyap takes here the place of the ordinary सदानक्रियप or सदानात्तूः.*  
10 Read "साधिी"।  
11 Metre: Vasantatalikā.  
12 Metre from here up to the end: Śloka (Anushtubā).  
13 Read "चन्द्रां शा-**.  
14 Read "परस्ति-**.  
15 Read "धारणी-**. I should have expected विशिष्टनावमः.
No. 7.—MANDHATA PLATES OF JAYASIMHA OF DELHI

[Vikrama-Samvat 1112.]

BY F. KULLEN, PH.D., C.I.E.; EDITED.

I edit this inscription from an excellent impression, prepared by Mr. Conze, *Archaeological Survey of Western India*, and sent to me by Dr. Hildesbach. The original plates are at Mandhata, an island in the Narmada river, attached to the Nandur district of the Central Provinces.

The copper-plates, which are inscribed on one side only, are two in number, each measuring about 13½" broad by 10" high. They are in a state of perfect preservation, except that the reading of the text, with perhaps the exception of a single akṣara, is nowhere doubled. Each plate contains fifteen lines of writing. The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are two holes for two rings. These rings had both been cut when the impressions were taken, and the real which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of Garuḍa, about 2½" high by 2½" broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand. The average size of the letters is about ½". The script employed is Nāgarī, and the language is Sanskrit. About twelve lines of the inscription (lines 12, 10-12, 22-25) are in verse; the rest is in prose. As regards orthography, the letter ṁ is throughout denoted by the sign ṁ; the dental sibilant is used instead of the postal in sirā vibrations, and samāsolanakṣara, line 14, and the postal instead of the nasal in śatamata, line 17; the guttural nasal is employed instead of the consonant in the name Jayasimha, in lines 15 and 30; and the same name apparently is written Jayasimha in line 6. Besides, it may be noted that the sign of the avagraha occurs three times, in evadhaka śārīra in line 16, and vuddhāv śāmada in line 20.

The inscription is one of the Pārvrakāśa, Mahārāja Anurāja Pārārama, the illustrious Jayasimhadeva, who meditated on the feet of the P. M. P., the illustrious Bhūjādeva, who, again, had meditated on the feet of the P. M. P., the illustrious Śi. Rāmatādeva, who had meditated on the feet of the P. M. P., the illustrious Vākpatimājadeva, (lines 3-6); and

---

1 Read दिविभिः. I take the first word of the line to be दिविभिः—दिविभिः.
2 Read दिविभिः. Here one akṣara, probably भ, is almost entirely broken away, and before it three syllables (perhaps स्वं) have been omitted by the writer or engraver.
it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhūjadēva, published in the \textit{Indian Antiquary}, Vol. VI. pp. 53-55.

After two verses, glorifying the god Śiva (Vyūmakēśa, Smaṁśati) and invoking his blessings, Jayasimhadēva, described as stated above, gives notice (in lines 6-17) to all officials and to the resident \textit{Pattakilī} and people of the village of Bhima, which belonged to the Maktulā village (group of) Forty-two in the \textit{Pārṇapathaka maṇḍala}, that, residing at Dhārā, he granted the said village of Bhima up to its proper boundaries (and inclusive of) the grass and pasturage, with the money-rent and share of the produce, with the \textit{parīketra} and including all dues, to the Brāhmaṇas of the \textit{pattasālī} at the holy Amarahvāra, for food and other purposes. And (in lines 18-21) he commands the resident \textit{Pattakilī} and people to make over to the donors all due share of the produce, money-rent, and so forth, excepting what had been \textit{pattikārīt} for gods and Brāhmaṇas; and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred. This formal part of the grant is followed (in lines 22-28) by five of the customary benedictive and imprecatory verses. Line 29 gives, in figures, only, the date,— the 15th of the dark half of Āśeṣha of the year 1112,— followed by the words \textit{svayamāśajjāḥ},

1—showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words "bliss (and) good fortune." And the inscription closes with the words:— "This is the own sign-manual of the illustrious Jayasimhadēva," which are also engraved (in line 15) at the bottom of the first plate.

I am unable to identify the village of Bhima, nor can I suggest any identification for the Maktulā village group of Forty-two or the \textit{Pārṇapathaka maṇḍala}. Amarahvāra, which in a copper-plate inscription of Arijñavarmanadēva is called Amarahvāratīrtha, is near the island of Mándhātā, on the southern bank of the Narmada. As regards the Brāhmaṇas of this place, in whose favour the grant was made, I do not know the meaning of the word \textit{pattikārīt}, which is compounded with the word \textit{vrahmāḥbhâg} in line 14 and can only suggest that, similarly to \textit{brahmāpurī}, it may denote an establishment provided by the king's favour in learned and pious Brāhmaṇas.

The date of the grant, which must of course be referred to the Vikrama era, does not admit of verification, and all that can be said with confidence about it, is, that for the expired \textit{Chaitrādi} year 1112, its European equivalent would fall in A.D. 1055, and for the expired \textit{Kṛṣṇaḍhī} year 1112, in A.D. 1056.

The importance of this inscription lies in this, that, with the date A.D. 1055-56, it gives us the name of the (Paramāra) king who was then ruling at Dhārā, and of whom no mention has yet been found in other inscriptions, and that, since this king Jayasimhadēva was the successor of Bhūjadēva, it furnishes a sure and fairly definite limit beyond which the reign of Bhūjadēva cannot have extended. According to both the stone and the copper-plate inscriptions hitherto published, Bhūjadēva was succeeded by his relative Udayaditya; and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhūjadēva's death. But the omission of Jayasimhadēva's name

\footnotesize

2 In this respect, too, the plates resemble those of Bhūjadēva.
4 See the \textit{Gazetteer of the Central Provinces}, p. 258.
5 The possible equivalents for the expired \textit{Chaitrādi} year 1112 would be the 27th May and the 25th June (the day of the \textit{Dakshināyana-saṅkrānti}), A.D. 1055; and for the expired \textit{Kṛṣṇaḍhī} year 1112, the 18th June and the 13th July, A.D. 1056.
from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner, the name of Udayaditya's immediate successor, Lakshmadēva, is omitted from all inscriptions except the Nāgpur Prakṣaṭi; and that very Prakṣaṭi clearly intimates that some time elapsed between the reigns of Bhōjadēva and Udayaditya. The earliest and latest certain dates which we possess for Bhōjadēva, are Vikrama-Saṅvat 1078 = A.D. 1021, and Śaka-Saṅvat 964 = A.D. 1042-43, while for Udayaditya the only certain date is Vikrama-Saṅvat 1137 = A.D. 1080-81. For the interval between the two, our inscription now gives us a date in A.D. 1055-56, of the reign of Bhōjadēva's successor Jayasimhadeva.

How long this king may have ruled at Dhārā, it is impossible to say at present. Probably his reign was not a long one; and it also seems probable that Bhōjadēva's reign had come to an end not very long before the date of this inscription.

TEXT.*

First Plate.

1 बल* [॥] जयति ्योकेशोति यज्ञवायव वि(वि)भिषि तां (?) वेनवी
सिन(सिन)रसा लिखाः अजग्रीषा- 2 कहारकात् ॥ तन्नुः(नु) व खारातः; कालायतिः जा: । कालाण्ण
समीयाहामततिहि-
3 जयिन्द्रा: ॥ परम्पराकराकराजपरम्पररीवाक्रितपरार्जेवादालु
4 ज्ञातपरम्पराकराजपरम्पररीवाक्रितपरार्जेवादालुयातपरम-
5 राग्राजपरम्पररीवाक्रितमहेश[ह]देवः ॥ क्षाणः ॥ ६ यूस्तवेत्य ज्ञातिः म[म]जायाः
7 सैंहस्यारंगत्पति:मीमांसिः समुस्यंत्कृतस्तरजापुराणाः (महा) जयेत्तराम-
8 तिविवासपरस्किकाजनंदसिंह समादिभवत् व: संविदिति ॥ यथा योम-
9 श्रीरूपेरूपे ॥- 10 समासायति बाला व(च)रचर्यवं भगवत्त(स) भवायतिः सम[भ]य
संसारायताः दृष्टा प्राणायामितिः वहुपिविविवापानामवरसिंहोः विविवगोः: । प्राणायाम-

* With the date of the present inscription, it may be doubted whether the date which is furnished for Udayaditya by an inscription at Udaypur (Vikrama-Saṅvat 1116 = Śaka-Saṅvat 981; Jour. Am. Or. Soc. Vol. VII. p. 33), is really so valueless as it has been supposed to be.

* From an impression, prepared by Mr. Cousens and supplied to me by Dr. Hultzsch.

* Expressed by a symbol.

* Metre: Sūkṣa (Amsalstuba); and of the next verse.

* I am not quite sure about the actual reading of the akṣara in brackets. Originally श्री was engraved, but the proper right side of the श seems to have been altered. Read श्री.

* This sign of punctuation is superfluous.

* The akṣara in brackets might possibly be read ḍētra.

* Metre: Vasunatilakā.
MANDHATA PLATES OF JAYASIMHA OF DHABA.

11 यज्ञविन्दुसमा नराणां चधः: सखा परमां अलोकयाने ॥ "अभमतंसिः-
चञ्चादः-"
12 राधाराममा स्वयं । प्रायः थे न दुसः वं पदाता: । यरे फलं ॥
दहति जगती विन्दु(श्र)०
13 खण्डपामकल्यंपरिधिनित्याधीनोऽधः । सखीभानुविद्यगर्भयंति: । सहिरश्च-
14 भागमिनः: सीपरिकाः: सवाधायसमेतस्व(श्र) । वीचसरस्य(श्र)० पदाताः-
श्रा(श्र)क्षणयेत्।
15 खण्डनोऽयं शीत्यसिद्धेक्षः [॥२]

Second Plate.

16 भोजनादिकल्यं मानापितोराजनाथ युज्ञविन्दुसमावृत्य । दुः शालसमगी-
17 काल चंद्राक्षरवचितसमकां यावतरया मल्ला ताम(श्र)नेनोदकपूर्वं
प्रतिया-
18 दहति शल्या तवीरचितआजिनपद्यायाबोद्वायात्मकसागरकर्तिः-
खण्डकिं देवता(श्र)क्षणशुद्धिवान्तमाः[श्र]। सवाधायसमेतस्व । वीचसरस्य(श्र)०
19 जामायः धैर्युपकल्यं व(श्र)क्षणशुद्धिक्षणयेति । भाकियोस्वरूपरसरस्य-
दशामी-
20 दाहयोक्तुसमाः: यावतयाय ॥ उहं च । व(श्र)हुम्बितयुज्ञविन्दुक्षणयाः ।
21 राजभि: समारः-
22 दिमिः । यश यश यदा [भृ]मिस्कुः तथ तदा फलं ॥ यानाय(श्र)
23 दतानि गुरा नरेन्द्रशैला(श्र)-
24 नि वास्त्रायक्ष्यकारः । वास्त्रायव्यक्तिमाननाति कति की नाम बाध्य:
पुनरुद्दीरित ॥
25 'वक्तुकुलकसुदासदसधर्मनक[श्र]थ दानसिद्धमविद्विसोतीमियः । बलवासचितस-
26 सिज्जितुसुधात्वका' दानलङ्क परशःपरिपालन च ॥ "शब्दिताभावः:
पारिवरोऽनि
27 न्द्रायद्यो मूर्त्यो यतीरे रामसमा: । सामान्योऽयं धत्ते सुन्दरप्रणापम काले काले पाल-
नोयो भवस्यः ॥ दहतः कमलदलामु(श्र)विन्दुविलोक्यं श्रयमश्चिलस्य मतुषयी-

1 Metre: Śūkṣma (Anusṭubh).
2 Read शुक्ली.
3 The anusūdra of श्र is very faint in the impression.
4 Metre: Indravajrā.
5 Read शुक्ली.
6 Metre: Vasantatilakā.
7 Metro: Śūkṣma (Anusṭubh).
8 Read शुक्ली.
9 Metre: Śūlāni.
10 Metre: Puspatitārā.
No. 8.—CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indraji, who then had the original plates in his possession. It was his intention to publish it; and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society: but it was afterwards lost, without being utilised. The impressions taken by the Pandit were indifferent; and, though his reading of the text had passed through my hands, I had not kept a copy of it. In 1889, however, I found the original plates themselves in the Society’s library. And, as it seems unlikely that, after so long a time, the Pandit’s paper will ever be recovered and published, I now edit the inscription from them.

The plates, which were obtained from a cultivator at Chiplun, the chief town of the Chiplun Talukā of the Ratnagiri District, are two in number, each measuring about 10\(\scriptsize{\frac{3}{4}}\) by 4\(\scriptsize{\frac{3}{4}}\). The edges of them were turned up, so as to form raised rims; and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout.—The ring, on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire. Any seal that there may have been on the ring, was destroyed at the same time.—The weight of the two plates is about 1 lb. 15 oz.—The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs. The average size of the letters is a little over 3\(\scriptsize{\frac{3}{4}}\). The engraving is good, and fairly deep; but, the plates being rather thick, the letters do not show through on the reverse sides at all. The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver’s tool to be visible.—The language is Sanskrit; and, in addition to an opening verse in praise of Vishnu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8.—In respect of orthography, the only points that call for special notice are (1) the use of the jihadvālī in nipatēṅ=kitraṅ, line 3, and yahi=kaschī, line 13; (2) the use of the upadhmāṇīya in vātṛpyāṅ-prathama, line 2, caṃmanavāṅ=putraṅ, line 3, janāṅ=pariguktta, line 5, yahi=padaṅ, line 8, bhūtāṅ=parama, line 10, and ēddhaṅ-punar, line 18; (3) the doubling of k before r in vikram-ākṛṣṭa, line 1, and ēddhaṅ-punar, line 9; and (4) the doubling of dh, by d, before r, in ēddhaṅvar, line 2.

The inscription is a record of the Western Chalukya king Satyāśraya-Pulikesin II. And the object of it is to announce that his maternal uncle, the Śendraka Rāja Śrīvallabha-Senānandarāja, granted to a Brahmaṇ the village of Āmravatāvaka, and an allotment at the village of Avaṇchapalli, in the Avaṇṭikā vishaya. The record is not dated; but the period to which it belongs is A.D. 609 to 642.

1 Read संवर. 2 Read चिंड्र. 3 Probably for 'Avaṇchapalli,'
Mandhata Plates of Jayasimha of Dhara.—Samvat 1112.
First Plate.

1 Jayati

2 jagatam ... anēk-āddhava-vābhṛthas-sānā-samādri (rdri) kṛita-puṇya-mattī | sarvva-

3 maṅgala-āyatana-syā valla-bha-nripatēḥ=kiśrt[ṭ][a]yā yuktasya Kṛittivarmmaṇaḥ=putraḥ

4 samanuṣṭhita-pati-dēvatā-vrataṁ Kāmalālayāṃ vīpula-vipāyō-

5 dgaṭā (ta)-rūdhira-dhāra-nāpita-mastaka-mattā-mātāṅ-ōdaya-parvvata-paruṇa-raivi ni-

6 grihitā-duṣṭa-janaḥ-parigrhihitā-vīdva-sahō (khō)-nu-

7 grihitā-bhritya-varggaḥ kara-gata-khaḍg-ōttṛita-para-nripa-danti-dant-ōttitha-vahmi-sīkh-

8 ōdhipita-raṇaḥhumār-vvrama-yuvati-nayana-sāyaṅ-ai-

9 ka-lakshō vividha-sāstrārthā-tat[ṭ][a]ya-va-vīchāra-kshama-sūkṣma-buddhiḥ-Charukṣa-

10 kula-tilākah-sārvva-sad-γun-aśreyō ripu-daridraś-sūryāyaḥśrayō nāma [[*]]

11 Yah spadaṁ nyasya sōtraṁ saunraṣṭ-ōpāri pārtīḥ ([i]vaḥ prakṛtyā puruṣaḥkūṁ

12 Lakṣmīn satī-ṛv mantraivyāsaṁ sati-ṛvṛtā-vatmaśaḥ [[*]] Sa mahāpatiḥ Avarētikā-vīma (sha)ya-

13 vāsīnas asa-

14 mājā̄nāpayati yatha-Āyam mama niṭṭhalas=samadhīgat-ārāya-mārgga unmārggaḥ svā-vikrama-kkraya-k krita-visāla-kīrtī-viṭāna-nāḍha-sarvva-digambaraṃ[ḥ]

15 Sendraṅkāṁ tilakabhūhaḥ=paramamabhēvaṛsaḥ=Śrīvallabha-Śenāṇandārājas=tēna rājyā māṭapitrōr=ātmanaṁ=cha puṇya-ōpachayārthā [maṃ]

Second Plate.

11 Ātrēya-sagotrāya Krishnasvāmī-śunāvē Mma(ma)hēśvarāyā=Ṣṭha-yajj[ā]ya Āmravaṭa-

12 vaka-grāmatā tathā Vā? (chā)rubennayāṃ Āvaṇḍchāpyām[ā] vi[ṃ][ś]ṣati-

13 ś=chāta-bhāta-dāta-rājapurumā (shā)nām=pravēśanāyaṁ dvayam=ētāt-prādāt [i] Vidy-

14 t[ā][a]ḥ [s]antu rājanaṁ=sarv[ṛ][ṭ][a]v maṁ-vaṁśa-

15 sāmbhavāḥ anyaḥ cha prithivi-pālāś=samantāḥ=cha mahītāḥ. Yah=kaścit=prithivī-pālo bhogam=ayaṁ nīvārayet

16 mahātāṁ pātakānāṁ tu kartās=tasya phalaṁ bhavet [[*]] Uktāṁ cha | Bahubhīr= vvasuḍhā bhukta=rājjas=Sadādibhiḥ yasya

17 yasya yaḍa bhūmī=taśya taśya tadā phalaṁ || Shashtīṁ varsha-sahasrāṇi svarggē mōḍati bhuṁi-daḥ āchohṛttāḥ ch-anumant[ā] cha

18 tāny-ōva narakē vasēt [[*]] Pārva-dattāṁ dvijātibhyō yatnād=raksha Yudhishtīraḥ maṁhiṁ mahīmart[ā]ṁ śrēṣṭha dānāḥ=ohṛyo=nupālaṇāṁ [i][i]

19 Sva-dattāṁ para-dattāṁ vā yō harētā variṣṭhaṁ sva-viśhṭhāyaṁ kṛimir=vbhū (bbhū)tvā piṭhibhis=saha pachyateḥ Yāhīvā || dattāṁ purā

1 From the original plates.  2 Metre: Ārya.  3 Read mārttēḥ (or matēḥ).

4 Read vrata-Kamalālayāṃ.  5 Metre: Śloka (Anuṣṭubh).  6 Read kṛtandāṁ.

7 Read mārg-ōnmārgyaḥ.  8 Read sa rājā; unless praddāt, in line 12, is altered into praddatām.

9 This word was omitted in its proper place, and stands in the blank space after the end of the last line. There is a cross-mark, to show that it properly belongs here.

10 It would seem that, in the second syllable, cā was engraved, and then was corrected into ca by partially cancelling the d.

11 Metre: Śloka (Anuṣṭubh); and in the next five verses.

12 Read mahītālī.  13 Read Yudhishtīraḥ.

14 Read pachyateḥ.

15 Read yāṁ=bhā. — Metre: Indravajrā.
Victorious is the footprint, interspersed with the brightness of the toe-nails. . . . .

(Line 1.)—In the lineage of the Chalukyas, who are of the Mānavya gōtra (and) are Haritiputras,—of Kirtivarman (I.), the first maker of Vēṭāpi, whose pious form was thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was the abode of all auspiciousness, who was the king of favourites, (and) who was endowed with fame, the son (is) —

(Line 3.)—That ornament of the family of the Chalukyas, that asylum of all good qualities, that person who has but few foes, the glorious Satyaśraya-(Pulikēsin II.) by name, whose besmeasuring with sandal-wood oil is rubbed off by (the clinging of) the bulky breasts of the goddess of fortune who practises (towards him) the vow of treating a husband like a god; whose pure fame plays the part of a husband towards the women of the Kimaras in the hall of (Indra) the lord of the gods; who is a very sun just risen above the mountain of dawn which is (his) elephant, infuriated with rut, the head of which is bathed in the trickling stream of blood that flows forth from the hearts of the enemies which are cleft open by the thunderbolt that is its task; who punishes wicked people; who receives with hospitality learned people and friends; who confers favours upon servants; who has lit up the field of battle with the flames of the fire that rises from the tusk of the elephants of the hostile kings which are split by the sword that is held in (his) hand; who is the sole aim of the arrows which are the eyes of nice young women; whose keen intellect is capable of examining the essence of the meaning of various Sāstras; (and) who, (indeed) a king, having bravely planted (his) footstep over (his) enemies, has taught the goddess of fortune, who is fickle by nature, the observances of a true and faithful wife.

(Line 5.)—He, the king, issues a command to the inhabitants of the Avarētikā vishaya to this effect:—"My maternal uncle, the ornament of the Sēndrakas, the most devout worshipper of (the god) Mahēśvara, Srivallabha-Sēnānandarāja, who has acquired (a knowledge of all) the proper and improper practices of noble people, (and) who has covered all the spaces between the quarters of the compass with the canopy of (his) fame that was purchased by the price of his valour,—he, the king, in order to increase the religious merit of (his) parents and of himself, has given to Mahēśvara, the son of Krishnāvāmi, of the Ātradā gōtra, who has performed sacrifices, these two things, free from the right of entry by the irregular and regular troops, by messengers, and by the king's servants,—(viz.) the village of Āmra-vaṭavaka, and twenty at (the village of) Avatichapali on the (river) Vārubennā.³ Let all kings, born in my race, and other rulers of the earth, and (all) feudatory chiefs in the world, be made to know (that) any ruler of the earth who may obstruct the enjoyment of this (grant),—to him will attach the penalty of one who commits the five sins."

1 Read pāḍita, or ḫāla.—Metre: Śloka (Annabhūbh).
2 Read maśīdite.
3 Or, perhaps, Chārubennā.—The text indicates an allotment of land, measured by twenty aśvartana or some other measure so well known that it was thought unnecessary to specify it.
Chiplun Plates of Pulakesin II.
(L. 14.)—And it has been said:— The earth has been enjoyed by many kings, commencing with Sāgara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)! The giver of land enjoys happiness in heaven for sixty thousand years; (but) the confiscator (of a grant), and he who assents to (an act of confiscation), shall dwell for the same number of years in hell! O Yudhishṭhira, best of kings, carefully preserve land that has previously been given to the twice-born; (verily) the preservation (of a grant) is more meritorious than making a grant! Whosever confiscates land that has been given, whether by himself or by another,— he is born as a worm in ordure, and is consumed together with (his) deceased ancestors! Those grants, productive of religion and wealth and fame, which have been formerly given here (on earth) by (previous) kings, (are) like worn-out garlands; verily, what good man would take them back again? He who grants land, (whether simply) ploughed, (or) planted with seed, (or) full of crops,— he is treated with honour in heaven, for as long as the worlds, created by the sun, endure!

(L. 20.)—Let prosperity attend the writer, the reader, and the hearers! Ōm!

No. 9.—TORKHEDE COPPER-PLATE GRANT OF THE TIME OF GOVINDARAJA OF GUJARAT.—SĀKA-SAMVAT 735.

BY J. F. FLEET, I.C.S., Ph.D., C.I.E.

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Dēvarāo bin Balwantrāo Kadambāṇḍē Jāhāgīrdār, a resident of the village of Torkheđē, in the Shāhādē Tālukā, Khāndēsh District.

The plates are three in number, each measuring about 11\(\frac{1}{4}\) by 8\(\frac{1}{4}\). The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing; and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation.—The plates are strung on two rings. One of them is about \(\frac{1}{4}\) thick; and, though now bent out of shape, was probably originally circular, about 2\(\frac{1}{4}\) in diameter: it has been severed; but it shows indications of having been soldered up, to make an actual ring. The other is about \(\frac{3}{4}\) thick: part of it is roughly oval, measuring about 3\(\frac{1}{4}\) by 2\(\frac{1}{4}\); and it ends in two straight, pointed extremities, which were intended for soldering into a seal: the total length is about 5\(\frac{1}{4}\). The seal is not forthcoming.—The weight of the three plates is 43\(\frac{1}{2}\) tolas; and of the two rings, 18\(\frac{1}{2}\) tolas: total, 452\(\frac{1}{2}\) tolas.—The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of \(l\) occur; they are both illustrated in \(lāṭā\), line 10, and again in \(lālā\), line 35. The average size of the letters is about \(\frac{1}{4}\). The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them show marks, as usual, of the working of the engraver's tool.—The language is Śaṅskṛt. There are two of the customary benedictive and imprecatory verses in lines 47, 48, but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate: but the construction is bad in the passage that contains the names of the various grantees; and a corrupt or Prākrit word, \(uṣkharpaṇa\) for \(uṣarpaṇa\), is used in line 22.—In respect of orthography, the only points calling for special notice are (1) the use of \(ṣ\), instead of the anusvāra, in \(cāśśā\), line 38; (2) the omission of a \(t\), for metrical purposes, in \(jagatustīga\), line 6; (3) the doubling of \(t\) before \(r\) in \(pauṭra\), line 18, \(mālāpūṭī:ṣ\), line 20, \(agnāṭṭītra\), line 22, \(ṣagāṭṭra\), lines 23 to 39 (except in the subsequent addition to line 39), \(puttra\), lines 24, 25,
and daukitra, line 35, but not in tri, line 23; and (4) the doubling of E in bhakta-
chakhriddra, lines 42-43, and bhaddra, line 44.

The inscription refers itself, in lines 5 and 6, to the reign of the Prabhútavarsa-Jagattunga-Góvinda III.; and, in line 12, to the time of his nephew and feudalory, Góvindaraja of Gújarati. And the object of it is to record Góvindaraja, the Mahášámaná Buddhavarsa, of the Śalukika family, Bráhmans a village named Góväṭana, situated in an estate, belonging to him, which was known as the Siharahki or Siharuhkki Twelve.

The date on which the gañhit was made, is the seventh tithi, called víjaya-saptami (line 43), — the week-day is not mentioned, — of the bright fortnight of the month pausá̍, in the Namha, saṃvatsara, Śaka-Saṅvat 735; the year being expressed both in words and in decimal figures. The saṃvatsara may be determined either by the mean-sign system, according to which it began on the 9th May, A.D. 812, in Śaka-Saṅvat 735 current, and ended on the 5th May, A.D. 813, in Ś. S. 736 current, or by the southern luni-solar system, according to which it coincided with Ś. S. 735 current. In either case the given Śaka year has to be applied to a current year. And, for the tithi, the corresponding English date is the 14th December, A.D. 812; on this day the tithi was current during all the daylight hours, and ended about 31 g. 10 p. = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, Siharuhkki or Siharuhkki is very probably the modern 'Serkihi', which, according to the Postal Directory of the Bombay Cívil, seems to be somewhere close in the neighborhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Góväṭana and its hamlet (?) Mëshuvallikä can be found.

**TEXT.**

First Plate.

1 Ōm  Śaka-nripa-kál-śítta-saṃvatsara-śatēśhu saptasu pañcha-
   -tri(tri)mśati-adhikēšhu Pauha-suddha-
2 saṃtraprāya-saṅkātò-pi saṃvatsara-śatāni 735 Nandana-saṃvatsara
   Pauhaḥ suddha-
3 tithiḥ 7 asyaḥ saṃvatsara-māsa-paksha-divasa-pūrvvāyām [11³] Parama-
   bhaṭāraka-
4 mahrājādhirāja-paramāsvarāḥ sarach-chhāsāka-kirana-nirmmaṇa-yanāḥ-nsuk-
   āvavagunthi-
5 ta-mēdinī-yuvati-bhoktā Prabhútavarshaḥ śrivallabhanarāndrō Góvinda-
   rāja-nāmā ||
6 Jagatunga b-tunga-turaga-pravṛddha-rāj-rudṛdhva-rudha-ravi-kirana
   mē-pi nabhō nikhilaṁ
7 pravṛtiṅkaḷāyatē spasaṭhān ([11]) Rakhatā 6 yena niḥśēnam chatuṛ-
   -saṁyutaṁ rāyam dha-
8 ṛmmēṇa lōkānām kṛitā tushṭiḥ parā hṛdī ([11]) Bhratā 7 tu tasya-
   -ndrā-
   -samāna-viryaḥ śrīmānī-bhū-

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1 I take this opportunity of publishing a revised table of the Bāśṭrama dynasty of Mālkālī, with its Gújarati branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

2 The termination of this name seems clearly to be the Kannarese arasa, 'a king.' The person, therefore, had probably migrated to Gújarati from the Kannarese country.

3 From the original plates.

4 Metre: Árya.—At the beginning of the verse, jagatunga is used by metrical license for jagattunga.

5 Metre: Śāka (Aṃuṣṭāṭhā).

6 Metre: Indravajrā.

8 Read śrīvindu.
THE RASHTRAKUTAS OF M.

Dantivarman I.
  | Indra I.
  | Go-vinda I.
  | Karka, or Kakka I.

Indra II.
  | (2) Akalavarsa-Subhato-naga-Kri

(1) Khadgavalaoka-Dantidurga, or Dantivarman II.
  | Gouinda II.
  | (3) Dhuravarsa-K Nirupama-D

(4) Prabhutavarsa-Srivallabha-
  | Jagat-tuña-Gouinda III.;
  | married Goumpagbe.
  | (A.D. 782-84 and 814-15.)

(5) Nripatunga-Maharájaśarva-
  | Amoghavarsha I.
  | (A.D. 814-15 and 876-78.)

(6) Akalavarsa-Subhato-naga-Krisna II.
  | (A.D. 888-76 and 911-12.)

By Laksma.

(7) Nityavarsha-Indra III.;
  | married Vijamb.
  | (A.D. 915 and 916-17.)

Amoghavarsha II.
  | (8) Prabhutavarsa-Suvannavarsha-
  | Nripatunga-Gouinda IV.
  | (A.D. 918 and 933.)

(9) Amoghavarsha-V
  | (A.D. 888.)

Jagat-tuña I

By Gouindamb.

(9) Amoghavarsha-Kris
  | (A.D. 888.)

(10) Akalavarsa-Krisna III.
  | (A.D. 940 and 956.)

(∆ son.)

Indra IV.
  | (Died A.D. 982.)
AS OF MALKHED.

First Gujarat Branch.

Kakkarāja I.
- Dhruvarājadēva
  - Gōvindarāja.
  - Kakkarāja II.
    (A.D. 757.)

Second Gujarat Branch.

Indrāja.
- Suvarṇavarsha-Karkarāja.
  (A.D. 811-12.)
- Prabhūtavarsha-Gōvindarāja.
  (A.D. 812 and 826-27.)
- Jhāravarsha-Nirupama-Dhruvarāja.
  (A.D. 834-35.)
- Akālavarsha-Subhatūṅga.

rāja-Nirupama-Dhruvarāja.
  (Another son.)
  Gōvindarāja.
  (A.D. 866.)
  ? Dentivarman.
- Akālavarsha-Krishparāja.
  (A.D. 888.)

By Gōvindāmba.

māghavarsha-Vaddiga;
marrried Kundakadēvi.

Jagatnāgo III.
(11) Niṭyavarsha-Khotṭiga.
  Nirupama.
    (A.D. 971.)
(12) Amōghavarsha-Nripatūṅga-Kakka II.
  or Kakka II.
  (A.D. 972 and 973.)
9 vi kshmapati—Indrarajaḥ  sāstā  bhabhūv—ādbhuta-kṛiti-sūtīs=tad-datta-
Lātēśvara-mandalasya [||*]
10 Sānur—bbabhūvā khalu  tasya  mah-ānubhāvaś—sāstrārttha-bōdha-sukha-
līlita-chitta-vṛttiḥ  yō  gau-
11 ṇa-nāma-parivāramuvāha  pārvvam  śrī-Karkarāja-subhaga-vyaya(pa)-
dētam—uucchhāiḥ [||*]  [Su]-vṛisha²-sthō=
12 nūjas=tasya  satatarū sēvītō  buddhāḥ  Govindarājō  bhūpālaḥ  sākshāh-
Chhāmābhuv=iv-ā.
13 parah [||*]  Phalā-ōnmukhār=āpābitair=vvidārataḥ  saṃah  samantād=guṇa-
pakṣa-pātibhiḥ  

Second Plate; First Side.

14 mah-āhavē  dāna-vidhanā  cha  mārggañair=na  kuṇḍhitaṁ  yasya
sād=iva  mānasān  ||
15 Tad-datta-Siharakkhī-dvādaśakō  prabhujymānē  Śalukika-vikalaṅka-
vaṃśa-prasā-
16 tō  mūrddh-ābhishikito  duruvāra⁴-vairi-vanit-ātula-tāpa-hētur=anēka-
darppit-ā-
17 rāti-tarur-prabhañjanō  mātarisvā  śarach-chhaśaṅka-kirāṇa-kundakusuma-
sphaṭik-āvadāta-
18 samāna-nirmmala-yaś[ā]ḥ  śrī-Manipāga-pauttraḥ  śrī-Rājāditya-sutaḥ
paramabrahmanyah
19 samadhibhagat-āśeṣha-mahāśabda-mahāsāmantaḥ  sō=yan ī śrī-Buddhavaraśaḥ
sarvān=ēva  bhāvi-
20 bhūmipālān=samanubōdhayat=Asů  vaḥ  saṁviditaṁ  yathā  mayā
māṭpitṛor=ātma-
21 naś=cha  puṇya-yaśō-bhivṛddhayē  aihik-āmushmiḥ-phal-āvāpy-artthāṁ
bali-charu-vaiśva-
22 dēv-āgniḥottara-kṛutakriy-ādy-uucchhha(tsa)rpan-ārtthāṁ  Badarasiddhi⁵-
chāturvidyā-sāmānyān
23 Vājasanēya-Mādhyandina-brahmācāri-tripravara-Lavāyana-sagottra  tr a-
brā-
24 hmaṇa-Somāya  Śārvvedeṇa-puttraṇa  tathā  brāhmaṇa-Nāhara⁶ Gautama-
sagóttra  Ma[h]ē-
25 śvara-puttraḥ  tathā  Drūṇa  Vārṣeṇya-sagottra  Śarmma-puttraḥ  tathā
Śoṁa  Kātyā-
26 yana-sagottra  Bappuka-sutaḥ  tathā  Lakuṭiḥ  Āgnēya-sāmāna-sagottraḥ

1 Metre: Vasantatilaka.
2 This aksara is rather an anomalous one,— between sa and sa. But I think that it is intended for sa; not for sa, by mistake for ska.— The word puzzled me. And I owe the reading of it to Dr. Hultsch, who referred me, for an analogous expression, to Ep. Ind. Vol. I. p. 156, verse 13,— Hari eva vṛisha-vikīt-dēthā.
3 Metre: Vānśastha.
4 Here we have a line in the Vasantatilaka metre,— evidently a quotation.— [The same line forms part of verse 6 of an inscription of Kṛiṣṇa II.; Ep. Ind. Vol. I. p. 54,— E.H.]
5 The first two syllables of this word are perfectly clear and unmistakeable; but the engraving of them is not quite complete,— owing apparently to the copper being particularly hard just here. There are other similar instances; e.g. in the b of śākelī, line 19, the va of tripāvara, line 23, the second va of abharvāḥ, line 30, and the syllables rēca d, line 30.
6 From here, to line 39, the construction is careless and faulty.
Second Plate; Second Side.

27 Sarvveda-sutaḥ tathā Sarvvedaḥ Mudgala-sagotraḥ tathāḥ¹ Nēvāḥ
tathā² Gōva tathā Bhāullaḥ Vatsa-sagotraḥ
tathā Gōvāśarmahāḥ tathāḥ Anahādyāḥ tathā Nāśeṇāḥ tathā Gōvāḥ
gautama-sagotraḥ Drōṇa-
sutaḥ tathā Āditya Pārśara-sagotraḥ tathā Līmbādyāya Āgnēya-
samāṇa-sa-
gōttraḥ tathā Yōgaḥ Sa(sa)dhila-sagotraḥ tathā Āgnisarmmahāḥ tathā
Nēvarēvāḥ Mudgala-sagottraḥ
tathā Nāgāḥ Mādhara-sagottraḥ tathā Nāpasaraḥ tathā Rēvasamaḥ
tathā Nēvāditya Bharadvēja-sagottraḥ tathā Īṣvaraḥ Kauśa-sagottraḥ
tathā Bappavēmi tathā
gōvāśarmmahāḥ Vārshnēya-sagottraḥ tathā Śivādityaḥ tathā Dēvahaṭaḥ
tathā Śīḥaḥ Lāvā
yāna(na)-sagottraḥ tathā Naṁṇaḥ³ Kātyāyana-sagottraḥ tathā Mātrī-
śātraḥ tathā Mahēśvarah
35 Āgnēya-samāṇa-sagottraḥ tēn-ātm-āsā Nāṁa-duhittraḥyā dattaḥ tathā
Lalīla Bhāravī-
sagottraḥ tathā
ejagottraḥ tathā tasyaiva bhratā Jajukah tathā Dattaḥ Samdāna-
sagottraḥ tathā
37 Āgnisarmmahāḥ Āgnēya-samāṇa-sagottraḥ tathā Nēvādityaḥ tathā
Sambāśraḥ
tathā Jajukah Vārshnēya-sagottraḥ tathā Ādityaḥ
gautama-sagottraḥ
38 Kauśa-sagottraḥ tathā Jajukah Vārshnēya-sagottraḥ tathā Ādityaḥ
gautama-sagottraḥ
tathā Ādityaḥchallakahāḥ Soma-sutaḥ tathā[=Āgniṣ[++]ma Mudgala-
sagotraḥ Rēva Āgnēya-samāṇa-sagottraḥ

Third Plate.

40 Siharakhi-dvādaśāntargata-Gōvāṭṭan-ābhidhānā grāmāḥ sa-hira-
41 ny-adānāḥ sa-danda-asāparādhaḥ sa-simā-paryyantaḥ sa-tīrthaḥ Mē-
shu(?)vallī-
42 kā-prāvēṣukah samasta-rājakīyānam=a-hasta-prakhēparyūd bhūmi-
43 chehhdra-nīyānān-ādyā vijaya-saptamyām=udak-ātisargēṇā pratipādi-
taḥ [(*)] yata-
44 s=tat-sa ma kāśchid=vyāśchē pravartītavayam=āgāmi-bhaddra-nripati-
bhir=ṣya=saṁtyā-
45 ny(ny)=aśvāryāṇy=aśthiram mānushyaṁ sāmānyāṁ=cha bhūmi-dāna-
phalam tad-apaharaṇa-pāpam

¹ Read tathā.
² The words tathā tath-atudo Gōca stand above the line, and seem to have been added subsequently. There is no mark to show exactly where they belong; but their intended place seems here, rather than after Bhāullaḥ Vatsa-sagotraḥ.
³ Read Naṁṇaḥ.
⁴ The words tathā[=Āgniṣ[++]ma Mudgala-sagotraḥ stand below the line; and the omission to double the in sagotra seems to show conclusively that they were added subsequently. Here, again, there is no mark to show exactly where they belong; but their intended place seems to be where I have put them.
Torkhede Plates of Govindaraja of Gujarat—Saka-Samvat 735.
TRANSLATION.

Öm! In seven centuries, increased by twenty-five (years), of the years that have gone by from the time of the Śaka king (or kings), on the seventh tithi in the bright fortnight of (the month) Paścāśā; or, in figures, the centuries of years 735, in the Nandana samvatsara, (the month) Paścāśā, the tithi 7 of the bright fortnight; on this (tithi), specified as above by the year (or saṁvatsāra) and month and fortnight and day:—

(Line 3.)—(There is) the Paramabhaṭṭāraka, Mahaṅgaṅga, and Paramāśāra. Prabhuṭāvara, the king of favourites of fortune, by name Gōvindarāja (III.),— an enjoyer of the young woman the Earth, who is veiled by a mantle, which is (his) fame, that is as spotless as the rays of the autumn moon. Even in the hot weather, the whole sky, in which the rays of the sun are obscured on high by the dense dust (raised) by the tall steeds of Jagattuṅge, distinctly looks as if the rainy season had come. (And) the greatest possible joy is produced in the hearts of men, through the manner in which he righteously rules the whole kingdom, together with the four oceans.

(L. 8.)—His brother, Indrāja,—equal in value to (the god) Indra; a glorious king on the earth; the source of the production of wondrous fame,— became the ruler of the province of the lord of Lāṭa, which was bestowed by him (Gōvinda III.).

(L. 10.)—His son was one of great dignity,— with a mind that revelled in the pleasure of learning the meaning of the Śāstras,— who bore aloft, in the first place, the auspicious appellation of "illustrious Kārkarāja," accompanied by a secondary name.

(L. 11.)—His younger brother (is) the king Gōvindarāja,— verily like another (god) Śānbhū personified,— who abides in good morality, just as the god sits on the excellent bull (Nandi), (and) who is always worshipped by learned people, just as the god is by (the other) gods. His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp) points,4 which, discharged from afar on all sides, graze the (very) string of (his) bow and the feathers (of his arrow), or in the rite of charity by suppliants, on the look-out for rewards, who assail (him) from afar on all sides through partiality for (his) virtues.

(L. 15.)—At the estate (called) the Sāmarakkhi Twelve, conferred by him, this person, the illustrious Buddhavarasa, a Mahāśāma, who has attained all the maṁāsas,— who has been born in the spotless Śatukika race; who has been anointed on the forehead; who is the cause of an unequalled fever, hard to be cured, among the wives of (his) enemies; who is a wind that breaks down numerous trees, which are (his) enemies, inflamed with pride; whose pure fame (is) like the white colour of the rays of the autumn moon, or of a jasmine flower, or of a piece of crystal; who is the son's son of the illustrious Maṇināga; who is

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1 Metre: Śloka (Anuṣṭubh); and in the following verse.
2 Represented by a symbol which is identical with one of the forms of the u. numerical symbol for 90.
3 The context is in line 19,— "This person, the illustrious Buddhavarasa, informs all future kings, " etc.
4 Or, perhaps, "aiming at (his) shield."
5 prabhakṣayaṇdus. In the construction in which it stands, the word is not a very easy one to translate literally.
the son of the illustrious Rājāditya; (and) who is extremely well-disposed to Brāhmaṇa,—

(L. 20.)—"Be it known to you that,—for the increase of the religious merit of my parents and of myself; for the sake of acquiring a reward in this world and in the next; (and) for maintaining the bali, the charu, the vaisvadéva, the agnithóbra, the sacrificial rites, etc.,—the village named Góvāṭhana, in the Siharakhí Twelve, with the (right of) taking gold, with (the right to) fines and (punishments for) the ten offences, with all that is included within the boundaries, with (its) sacred bathing-places, with (its) hamlet of (? Māeshuvallikā, (and) not to be pointed at by the hand (of confiscation) of any of the king’s people, has to-day, on the (tithi called) vijaya-septamí, been granted by me, according to the rule of bhāmichkhhidra (and) with the pouring out of water, (to the following persons; viz.),—to the Brāhmaṇ Sómā, son of Sarvadéva, who belongs to the community of the Chaturvédéns of Badarásiddhi, who is a religious student of the Vájasanéya-Mádhyaśandina (dákhá), who has an invocation of three original ancestors, and who belongs to the Láváyana góbra; also, the Brāhmaṇ Náhara, of the Gautama góbra, son of Mahéśvara; also, Dróṇa, of the Vársheṇa góbra, son of Sarman; also, Sómā, of the Kátáyana góbra, son of Bappuks; also, Lakuṣi, whose góbra is the same with that of the Ágnéyas, son of Sarvadéva; also, Sarvadéva, of the Mudgala góbra; also, Néva; also, his son Góva; also, Bháull, of the Vaisa góbra; also, Góvaśarman; also, Ánabáditya; also, Nášāna; also, Góva, of the Gautama góbra, son of Dróṇa; also, Áditya, of the Párasara góbra; also, Limbáditya, whose góbra is the same with that of the Ágnéyas; also, Yóga, of the Śándila góbra; also, Ágniśarman; also, Névaréva, of the Mudgala góbra; also, Nága, of the Mádhara góbra; also, Nárasara; also, Rêvasama; also, Bháull, of the Yaugana góbra; also, Néváditya, of the Bharadvája góbra; also, Isvára, of the Káuda góbra; also, Bappasvámí; also, Góvaśarman, of the Vársheṇa góbra; also, Śiváditya; also, Dévaháta; also, Siha, of the Láváyana góbra; also, Nánas, of the Kátáyana góbra; also, Mátrisíra; also, Mahéśvara, whose góbra is the same with that of the Ágnéyas,— (and) he has given his share to the daughter’s son of Náina;1 also, Lalla, of the Bharadväja góbra; also, his brother Jajjuka; also, Datta, of the Saundána góbra; also, Ágniśarman, whose góbra is the same with that of the Ágnéyas; also, Néváditya; also, Sambára, of the Káuśa góbra; also, Jajjuka, of the Vársheṇa góbra; also, Áditya, of the Gautama góbra; also, Ádityachíhallaka, the son of Sómā; also, Ágniśarman, of the Mudgala góbra; (and) Réva, whose góbra is the same with that of the Ágnéyas.

(L. 43.)—"Wherefore, no one should behave so as to restrain this grant. And this, Our gift, should be asssented to, and preserved by, future benevolent kings; understanding that riches are not everlasting, (and) that man’s estate is uncertain, and that the reward of a grant of land belongs in common (both to him who makes it, and to him who continues it), and understanding also the sin of confiscating it.

(L. 46) —"And it has been said by the great sages:—The earth has been enjoyed by many kings, commencing with Sagara; whereas at any time possesses the earth, to him belongs, at that time, the reward (of the grant that is now made, if he continue it)! The giver of land abides in heaven for sixty thousand years; (but) the confiscator (of a grant), or he who assents (to an act of confiscation), shall dwell for the same number of years in hell!" [Vol. III.]

(L. 49.)—Written by me, the writer Kríshna, son of Nánna.

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1 Or, perhaps, "to (Ms) daughter’s son, Náina."
The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of Vanapalli in the Amalapuram taluk of the Godavari district. The find came to the notice of Mr. P. V. S. Gopalam, Plunder, Coimbatore, who reported it to the Superintendent, Archaeological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissagopala Krishnaya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of 10½ by 5½ inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good; on plates i, ii, iii, and (or), some letters are partially eaten away by verdigris. The three plates are strong on a copper ring, which measures about 3½ inches in diameter, and about 1½ inch in thickness. It is not soldered and can be detached from the plates by bending it sander. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull Nandi, which is about 1½ inch long, and placed on a plain pedestal.—The alphabet of the inscription is Telugu, and the language Sanskrit. With the exception of a few words in lines 1, 49, 53, 57 f. and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language.—As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kannarese countries. Thus, dháhk is written instead of dháh, if the letter dh is doubled either after r (e.g. in arádhaka for aráda, l. 47) or through sahádh (e.g. in vardháha for vardháha, l. 21, and uddháharan for uddháharan, l. 1). Similarly, cákhek takes the place of chákhe (e.g. in chákama-chákhata or socháma-chákhata, l. 25 f.). The letters k, g, t, c, dh, and v are sometimes doubled after an anusvada (e.g. in kañkáka, II. 48, 52 and 61; cáyyana, I. 50; gáyadhá, I. 27; and cándrândhyati, I. 27; hancávah, I. 26; and sadhvántara, l. 41). A superfluous anusvada is sometimes inserted before double n, before double n, or before n followed by a consonant (e.g. in kimandí, II. 48 and 52; Annam for Anna, I. 40; and saññáhna for saññántya, I. 58).

Further irregularities are—bránjaka for brahma (I. 56), dhámrrma for dháma (I. 58), niçáháhásana or chéjhásana for sikhásana (II. 29, 30 and 83), pálantyá for pálantiya (I. 59), and uchákshá for ucbáqatá (I. 57). The unaspirated letter takes the place of the aspirate (e.g. in palaka for phalaka, I. 51, and báma for bháma, I. 34); the sonant the place of the surd (e.g. in udha for atha, I. 49 and 53), and vice versa (e.g. in phála for bháka, I. 7); and the dental n the place of the lingual n after r (in varma for varpa, I. 9, arunaça for arnana, I. 25, and nírsaya for nirñaya, I. 49).

The plates record a grant by a member of the so-called Reddi dynasty of Konârâda,1 a hill-fort in the Narasârâda pírâk of the Kistna district.2 The inscription opens with invocations of Vishnu in his Bear-incarnation (verse 1), Ganyapati (I. 2), and the moon on the head of Śiva (I. 3). It then refers to the creation of the world by Brahmá in the command of Vishnu (I. 4), and to the fourth (or Šûdra) caste, which, like the river Gaṅgá, was produced from the foot of Vishnu (I. 5). A member of this caste was king Prála (I. 6), who must not be confounded with the Kakátyya king of the same name.3 His son was king Vëma (I. 7), who built a flight of steps and a hall at Śrîśálam (I. 10), the well-known Śiva shrine in the Karpūl district.4 Vëma had two sons, Annâ-Vëta (I. 11) and Anna-Vëma.

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4 According to the Kurnool Manual, p. 158, Ann-Vëta "built two moṣājyas at Śrîśálam."
The immediate object of the inscription is to record that king Anna-Vēma granted a village as an agrahāra to a certain Immaḍi of the Lōhita gōra (v. 21), who was the son of the minister Mallaya (v. 23) and appears to have been the minister (v. 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the fourteenth tiṭhī of the dark fortnight of Māgha in the cyclic year Siddhārthini and the Saka year 1300 (v. 21). The Siddhārthini does not correspond with Śaka-Samvat 1300, but with 1301 expired or current (A.D. 1379-80). Mr. Dikshit kindly informs me that the European equivalent of the date is Monday, the 6th February, A.D. 1380. The granted village was named Immaḍilaṅka (v. 21, 24, 27 and 28) after the donee, and also Anna-Vēmapura (v. 24) was the donor. The western boundary of the granted village was the Gautami (v. 26), which may mean either the Gōdāvari river in general, or its northern branch below the Art of Anicut. Mr. Gopalas, the discoverer of the inscription, remarks that Vanapallī, where the plates were found, “lies on the southern side of the Gautami, a branch of the Gōdāvari, and there is a hamlet called Immaḍivaṭilaṅka to the north of the village.” The southern boundary of Immaḍilaṅka is stated to have been “a straight line (?) between a pipāḷ tree on a platform (?) in the village of Prakhyā and the house of Mugguljasanda” (v. 25 f.). Mr. Gopalas says:— “There are two villages, called Prakkilāṅka and Muggulā, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near these villages.” If this is really the case, the granted village of Immaḍilaṅka cannot be identical with the modern Immaḍivalaṅka, which is not above, but below the Anicut. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (Kriddevi, v. 25) and in the north (Koṇḍurī and Koṇḍepūndī, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, Trilōṣṭhānyāra, praises his own poetical merits (v. 28 f.). The document ends with an invocation of Śiva and with the signature of the king.

TEXT.1

First Plate; First Side.

1 बचिनमसु | चवाहिसु: विरिवयुव्यस्मसुवर्माक्षे।।
2 सेवस्टावतिष्ठिना गगनस्त्वेवः।। 3 मुष्कामाहिषि-
3 बनाय तदार्देश शीमेश बिहाति काव्यचित सद्यः।।
4 गल[मृ] || [२०] यंमन्दीरनवेशाः वकृर्य दारं ससुवः-
5 क।। तानि सुयन् पितुच्यो भवनं । पातु मारातान: || [२२] या चंद्रेश्च बहित भविष्यति।। या चार्ये पाश्चि-
6 तीव्रपात्यज्ञिन्ययुक्ताः || [२०] विष्णुविषिण्योताश्चात-

1 From the original copper-plates. 2 Read "सुयन्तः. 3 Read "वकृर्य दारं ससुवः. 4 Read "पातु मारातान: || 5 Read "या चंद्रेश्च बहित भविष्यति।। या चार्ये पाश्चि-
6 Read "तीव्रपात्यज्ञिन्ययुक्ताः"
The group looks as if it consisted of श्रेणी and व्यापक.

The anneswara stands at the beginning of the next line.

The anneswara stands at the beginning of the next line.

Read "श्रेणी.

Read "श्रेणी.

The group ख़़ लक़ेत as if it consisted of श्रेणी and व्यापक.

Read "श्रेणी.

Read "श्रेणी.

Read "श्रेणी.

Read "श्रेणी.

Read "श्रेणी.

Read "श्रेणी.

Read "श्रेणी.
Second Plate; Second Side.

Third Plate; First Side.

Notes:
1. The answer is corrected from a misprint.
2. Read भी.
3. Read रखन.
4. Read लिखान.
5. Read निम्न.
6. Read तिथि.
7. Read तथा.
8. Read शान्ता.
9. Read योग.
10. The answer stands at the beginning of the next line.
11. Read तिथि.
12. Read तिथि.
13. Read दि.
14. Read दि.
15. Read तिथि.
16. Read तिथि.
17. Read दि.
18. Read तिथि.
19. Read दि.
20. Read दि.
Vanapalli Plates of Anna-Vema.—Saka-Samvat 1300.
VANAPALLI PLATES OF ANNA-VEMA.

(Verse 1.) Let him (Vishnu) protect (you), the boar-shaped lord, whose image, while he rescues the earth (from the ocean), is reflected in the thousand jewels on the hoods of (the serpent) Śeṣa, (and) who (thus) clearly (and) emphatically demonstrates, as it were, his omnipresence to (his) devotees!

(Verse 2.) Let him protect (you), the elephant-faced (Ganapati), who, desirous of making a necklace of the jewels on the hoods of (the snakes which form) the necklace of Śaṁbhū (Siva), is touching these (jewels) (and) looking at the face of (his) father!

(Verse 3.) Victorious is that sickle of the moon on the matted hair of Śrīkanṭha (Siva), which possesses the luminous beauty of the smooth forehead of Pārvati.

(Verse 4.) The lotus-seated (Brahma), who was produced from the lotus on the navel of Vishnu, created the whole movable and immovable world at his (Vishnu's) command.

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(Line 1.) Let there be freedom from obstacles!

Translation.

1 Read क्रोध.. 2 Read द्वाया. 3 Read चय. 4 The amuveda stands at the beginning of the next line. 5 Read स्वाद.. 6 Read हुड्डा.. 7 Read सुची. 8 Read धन्यवादपाय. 9 Read पालवी. 10 Read पार्थ. 11 Read वाणि. 12 The amuveda of क्रोध is corrected from क्रोध. 13 Read वालन. 14 The line ends with three symbols, viz. a lotus-flower, a square resembling a swastika, and a discus.
(V. 5.) In this world is victorious the fourth caste, which was produced from the lotus-foot of Śauri (Viṣṇu), (and) whose sister, the river (Gaṅgā), purifies the (three) worlds by (her) threefold course.

(V. 6.) From this caste, as the moon from the ocean, sprang king Prōla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (whom she supplies with nectar).

(V. 7.) In consequence of the good deeds (in former births) of this king Prōla, there was born (to him) an excellent son, called king Vēma, the virtuous chief of princes.

(V. 8.) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Harīśchandra and other (virtuous ancient kings).

(V. 9.) How can it be described, the conduct of the lord Vēma, who performed all the gifts (described by) Hēmādri, who enjoyed (only as much of) the earth as remained (after the deduction of that portion) which was enjoyed by the twice-born, (and) who produced the seven kinds of offspring?

(V. 10.) Having built (a flight of) steps on the path of the Pātalagangā, king Vēma converted Śrīśailam into a pillar (which records) his pious gifts. Being worshipped in the hall (āstāna) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (the king's) fame by (his) faces, (and) that of Tatpurusha and the other (four).

(V. 11.) King Vēma's son was king Anna-Vōta, the greatness of whose valour was unequalled, who was devoted to the gifts (described by) Hēmādri, who was the husband of the goddess of heroes, who ruled the whole earth by means of the sword in (his) arm, and who converted the three worlds into a single ocean by the streams of the flood of (his) fame.

(V. 12.) Having conquered the earth by his power, as Viṣṇu by his spear, having bestowed ṛgvedas on Brahmans, (and) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (his) birth (i.e. he died).

(V. 13.) His younger brother (was) king Anna-Vēma, (surnamed) Jagāobbagaṇḍa, who was beloved by (the goddess of) Fame, (and) whose conduct on earth became a standard for those who are engaged in the practice of virtue (dharma), wealth (artha), and pleasure (kāma).

(V. 14.) While this king is seated on the lion-throne in (his) capital, the prosperous city of Kṛṣṇadāvīti, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions.

1 Kim appears to be used in the sense of katham.
2 Hēmādri, the author of the Dēmakhaṇḍa, was the minister of the two Yādava kings Mahādēva and Hāmīchandra; see Dr. Bhandarkar's Early History of the Dekkha, p. 88 f. Compare also Ep. Ind. Vol. I. p. 368, note 85.
3 The seven kinds of offspring (saṁśāna or saṁśāta) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Gaṅgāpāvaram inscription of Gaṅgāpāti (No. 15 below):—चत्वारिशंक्रमयेण संहारणिनिषिधिनिसिद्धांगुलोपरिपलोचनाणि। सतानन्दसातादरुदाक्षरं शंकरायसमप्रसादाने।
4 According to Brown's Telegu Dictionary, this is "the name of that branch of the Kṛishṇa which flows past Śrīśailam." See also the Kurnool Manual, p. 183.
5 According to Winlow's Tamil Dictionary, s. v. tarpurudam, this is "one of the five faces of Śiva, indicative of his attributes as preserver."
6 It may be concluded from the second half of this verse that Vēma built a hall in the temple of Śrīśailam.
7 Literally, "the earth which possessed the splendour of a single (royal) parasol."
8 This word appears to be used here as a name of the god Subrahmanya, whose attribute is the spear (ākāti). In verse 17 it is used for Indra.
9 i.e. "the only hero in the world." Compare Brown's Telegu Dictionary, s. v. obba.
10 The real cause for this action of the kings was, of course, that they had to flee before Anna-Vēma.
(V. 15.) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune of kings who have refused to submit to him.

(V. 16.) This noble king Anna-Vêma, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (apa-ari-jâta), but at the same time endowed with the Pârijâta.²

(V. 17.) The sword of Anna-Vêma bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (and) terrible.³

(V. 18.) While king Anna-Vêma, the treasury of all virtues, whose great fortune is praised (as he employs it) for the protection of the world, is seated in the darbâr on the jewelled throne, some people receive the sovereignty over a country (dêka), others the distinction of a palanquin, a chaudâ, and a parasol, others their (confiscated) kingdom, (and) others agrahâras, full of wealth.⁴

(V. 19.) Victorious is king Anna-Vêma, (who is also called) Kahurika-Kali-Vêtâla,¹ who bears the surname (bîruda) Karpûra-Vasantarâya,⁵ whose gifts of land are boundless, (and) who is a treasurer of wealth.

(V. 20.) The wealth of the lord Anna-Vêma exists (only) for the enrichment of learned men, and their eloquence for his glorification.

(V. 21.) In the Śaka year reckoned by the atmosphere (0), the sky (0), and the Viśvas (13), (i.e. 1300), in the (cyclic) year Siddhârthin, in the month of Mûgna, on the fourteenth tithi, (which is sacred to) Siva, of the dark (fortnight), this heroic lord Anna-Vêma granted the incomparable village of Imâadjînâka, the best of agrahâras, which he had founded, to the illustrious scholar Imâadjîndra, a descendant of the Lôhitâ gôtra.

(V. 22.) Imâadjîndra (is) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (and) a friend in salutary counsels.

(V. 23.) This Imâadjîndra, who had studied all subjects, who was superior in honours, (and who was) the son of Mallaya-Mantrin, having received the agrahâra, gave, with joyful heart, one half of it to (other) Brâhmanas.

(V. 24.) Resplendent is the sinless Imâadjînâka, (alias) Anna-Vêmapura, which is honoured (through bearing the names of) a hero (and) a preceptor,⁶ which is surrounded by the current of the daughter of Gautama (i.e. the Gautami river), (and) which is adorned with plentiful corn.

(Line 49.) The boundaries (of this village) are determined as follows:—

(V. 25 f.) In the east, (a row of) pipal trees on the west of Kriddâvî; in the southern direction, a straight line (?) between a pipal tree on a platform (?) in the village of Frakhyâ and the house of Muggulâsandra; in the western direction, the Gautami (river); and in the north, the interval between the banyan-trees at Konḍôri and Konḍepûndî.

(V. 27.) The boundaries of the village of Imâadjînâka are (thus) declared.

(Line 53.) Now quotations from the Purânas are written:—

[Three of the customary verses.]

¹ The expression bhâgya-râkhide is probably borrowed from palmistry.
² i.e. he was as liberal as the Pârijâta tree, which here takes the place of the Kalpa tree.
³ These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon.
⁴ This verse is intended for an account of the daily transactions in the king's court.
⁵ i.e. "(he who resembles) a Vêtâla in battle with (his) dagger."
⁶ This epithet suggests that the king used to take part in the celebration of the spring-festival (hôlit), at which camphor and other substances are scattered about. Compare Ep. Ind. Vol. I. p. 370, note 64.
⁷ i.e. of king Anna-Vêma and of his preceptor Imâadjî.
(Line 57.) And Rāmacandra has said:

[Another of the customary verses.]

(V. 28.) Victorious is the illustrious Trilōchanārya, the excellent poet, the ornament of a race of poets, who composed the edict (concerning) Imādilāka, which had been granted by king Ana-Vēma.

(V. 29.) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (āgama) of Śiva, who is the favourite of Śāradā (Sarasvati), (and) the stringing of whose words exhibits (i.e. resembles) the sweet-sounding spray of drops of the impetuous Maḍakini (Gaṅgā), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65.) (Obeisance to) the blessed Tripurāntaka (Śiva)! The signature (vrāku) of Ana-Vēma.

No. 11.—COCHIN PLATES OF BHASKARA RAVIVARMAN.

By E. Hultzsch, Ph.D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert, the great Malayālam scholar who died only a few months ago in his native country, Württemberg, and the other by the late Mr. Ellis. To Mr. Ellis’ paper Sir (then Mr.) Walter Elliot added a tracing of the original copper-plates. In 1859 Kookel Keloo Nair published his own version of Dr. Gundert’s translation. Dr. Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original. Lastly, Mr. Logan’s work on Malabar contains a reprint of Dr. Gundert’s translation. His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert’s and Mr. Ellis’ papers. The transcript follows that by Dr. Gundert. The translation also agrees generally with Dr. Gundert’s, though, in a few cases, Mr. Ellis’ explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochi (Cochin). It is engraved on two copper-plates; the second side of the second plate is blank. A hole for the ring on which the plates must have been strung, is visible on the impression of each plate; but I have no information if this ring is still preserved and if it bears a seal. The character which is chiefly used in the document, is the Chēra-Pandya (Vaṭṭelutta) alphabet. The only letter of this alphabet which calls for a special remark, is y. This letter has, throughout the plates, the same shape as in the Tirunelli grant; but once, in vṛyaṇattālam (line 7), the totally

2 ibid. Part ii. pp. 1 ff.
6 The readings irukkōma and parapapāda (line 14), saṇiṣyā (l. 18), and Pendasī (l. 21 f.) agree with Mr. Ellis’ text. For the numerous misprints in Dr. Gundert’s paper, not the author, but the editors of the Madras Journal must be held responsible. One of these misprints, Coḍumithir (p. 120), has crept into Hobson-Jobson p. 211, n. Cranganore; the correct form Coṇahalithir is given in Dr. Gundert’s Malayālam Dictionary, p. 303.
7 See the facsimile Plate in the Ind. Ant. Vol. XX. p. 290 ff.
different form which is employed in the larger Koṭṭayam grant,\(^1\) occurs. Just as in the two Koṭṭayam grants, the Tirunelli grant, and the grant of Jaṭilavarman,\(^2\) Grantha letters are used in a number of Sanskrit words,—\(svaṣṭi\) (line 1), \(ṣṛt\) (1. 1 (twice) and 1. 20),\(^3\) \(dā\) of \(pīrāsadīchau\) (l. 5) and \(pīrāsadī\) (l. 6), \(sa\) of \(santaṭi\) (ll. 1. 16, 18, 19). In the foreign word \(Īssuṣu\), the syllable \(su\) is expressed by a Grantha group (ll. 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nāgarī \(dā\), which might be meant for \(ṣṛt\). If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of \(dā\) occur.

The language of the inscription is Tamil,—not the artificial language of literary works, but the Tamil of every-day life, which, as the language of the Tanjore inscriptions of the Chōlas, does not avoid vulgar forms, like \(pīrāsadīchau\) (l. 5) for \(pīrāsadīṭti\), and \(aṇjū\) (in \(Āṇjūvaṇam\)) for \(aṇdu\). The word \(pēdi\) (l. 7) is probably a vulgar form of \(pēdi\), ‘a female elephant,’ and \(vēyāgam\) (l. c.) is derived from the Sanskrit \(vēhāna\).\(^4\) The form \(ippavī\), which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamil \(ippavī\), ‘thus.’ A single word shows that, at the time of the inscription, the Tamil language was beginning to develop into Malayāḷam.\(^5\) This is the adjective participle \(bēyijra\) (l. 20), in which the \(y\) of the root \(bēy\) is assimilated to the following \(g\), and which thus supplies the missing link between the Tamil \(bēyijra\) and the Malayāḷam \(cheyyynnma\).\(^6\)

The inscription is dated in the reign of king Bhāskara Ravi Varman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other. The king bore the title Koṭgōmmai-kōṇḍāṇ, which may be compared with the similar title Koṇērīgmai-kōṇḍāṇ,\(^7\) and which is synonymous with the Sanskrit \(Bājārāja\). The date of the inscription was “the thirty-sixth year opposite to the second year.” As I have shown on a previous occasion,\(^8\) the meaning of this mysterious phrase is probably “the thirty-sixth year (of the king’s coronation, which took place) after the second year (of the king’s \(yauvarāja\)).” The inscription records a grant which the king made to \(Īssuṣu\) \(Ippppē\) (ll. 6 and 16), i.e. Joseph Rabbān. The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,\(^9\) proves that the donee was a member of the ancient Jewish colony on the western coast. The grant was made at Mūyirikkōḍu (l. 4 f.). The Hebrew translation identifies this place with Koṇūnñallūr (Orangonore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.\(^10\) The object of the grant was \(Āṇjūvaṇam\) (ll. 7, 8, 15, 19). This word means ‘the five castes’ and may have been the designation of that quarter of

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1 See Sir Walter Elliot’s tracing of this inscription in the Madras Journal, Vol. XIII. Part i.
2 \(Ind. Ant.\) Vol. XXII. p. 57.
3 In each of these three instances, two flourishes are attached to the left and right top of the monosyllabic \(ṣṛt\). The first of these flourishes appears to be an inverted form, and the second the usual form, of the \(Pīṣaigār-
4 tu\), on which see \(Ind. Ant.\) Vol. XX. p. 290, note 32.
5 The same form \(pēdī\) and the slightly different form \(vēyām\) occur in the larger Koṭṭayam grant; \(Madras
Journal\), Vol. XIII. Part i. p. 128, text line 42 f.
6 Compare Dr. Caldwell’s \(Comparison Grammar\), second edition, p. 383 f.
7 \(South-Indian Inscriptions\), Vol. II. p. 110.
8 \(Ind. Ant.\) Vol. XX. p. 289.
9 This translation was published by Dr. Gundert in the \(Madras Journal\), Vol. XIII. Part ii. pp. 11 f.
10 See Dr. Burnell’s interesting extracts in the \(Ind. Ant.\) Vol. III. p. 335.
Cranangore, in which the five classes of artisans,—Ain-Kammājar, as they are called in the smaller Koṭṭayam grant,—resided.\(^1\)

The last plate contains the names of a number of witnesses of the transaction. Five of these were the chiefs of five districts (nādu) which must have been included in the dominions of Bhāskara Rāvarman. These were Vēṇādu, Vēṇāpālinādu, Erālanādu, Vaiḻḷuvanādu, and Neḻumpuraiyirundādu. Vēṇādu is the Tamil name of the Travancore country. Vēṇāpali is identified by Mr. Ellis with “Verapol.” Erālanādu or, as it is called in the smaller Koṭṭayam grant,\(^2\) Erānādu,\(^3\) is the territory of the Tamūdirī (Zamorin)\(^4\) of Kalīkkottai (Calicut). Vaiḻḷuvanādu is still the name of a tāluṭkā of the Malabar district. Neḻumpuraiyirundādu is the district of Pālakkādu (Pālghāṭ), and is probably identical with Puraigilānādu in the Tirunellī grant.\(^5\) The last two names on the plate are those of the “sub-commander of the forces,” and of the under-secretary who drafted the document.

**TEXT.**

*First Plate; First Side.*

1  Svasti śrī [||*] Kogōnumi-konḍanda kō śrī-Pārkaraṇ
2  Iravīvaṇmari tiruv-aḍi pala-nūr-āyira-
3  tt-nāduṃ senfgōl nadattiy-ālānigra yāp-
4  da  irandam-ṇaṇaik-kedir muppatt-āram-āṇdu Mu-
5  ṭiyikōṭṭu irund-aruliya nāl pirasādichch=arnu-
6  liya pirasādam-āṇava [||*] issingpu Ḣappāṇukku
7  Aṭjuvaṇṇānum peṭiyālam vāyaṇṭallu-
8  m pāgudum Aṭjuvaṇṇa-pṇṛṇum pagal-vi-
9  lakkum pāv-adaiyum andōlagumum kudaiyum

*First Plate; Second Side.*

10 Vaṇuga-paṇaiyam magā-kālamum ived-paṇium tōrāṇumum tō-
11 raṇa-vitāgamum śaravum\(^6\) mikkum elubatt-īrāndu vēṇ-
12 pērum kūda-koḍuttōm [||*] ulgam-tulā-kkuṭiyu-
13 m viṭṭōm [||*] maḻyum nagarattail kuḍigaḷ köyilkku
14 iṟukumadu ivan irāmaiyum perumadu peravum
15 āga-chhepp-ēṭṭōduṃ seydu koḍuttōm [||*] Aṭjuvaṇṇa-
16 m udaiyum\(^6\) issuppu Ḣappāṇukku mivaṇi santati ān-
17 makkakkum pen-makkakkum ivan marumakkakk-
18 m pen-makkalai koṇḍa marumakkakkum santati-ppir-
19 kiriti ulagamum ull-ṅaluṃ Aṭjuvaṇṇam sa-

*Second Plate.*

20 ntati-ppirakiriti [||*] śrī [||*] Ippari arivēṇ Vēṇāḍ-u-
21 dāiya Kōvarttaṇa-Mattanḍan [||*] ippari arivēṇ Vēṇ[ā]-

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\(^2\) Compare the Tanjore inscriptions, in which Kammāṭṭir or Kammāṭṭri, ‘the quarter of the Kammālar,’ is repeatedly referred to; *South-Indian Inscriptions*, Vol. II. No. 4, paragraphs 1, 2, 9, and No. 6, paragraphs 1, 10, 12, 14, 15, 16, 25.


\(^4\) The slightly different form Erānadu still survives as the name of a tāluṭkā of the Malabar district.

\(^5\) In Hobson-Jobson, p. 745, s. v. Zamorin, read Tāmūdirī for Tāmērīri.


\(^7\) From an ink-impression received from His Highness the Second Prince of Travancore.

\(^8\) Read āḍaiya.
TRANSLATION.

(Line 1.) Hail! Prosperity! (The following) gift (pratīḍa) was presented mainly by him who had assumed the title “King of Kings” (Kōgaṇa), His Majesty (vivaś did) the king (kī), the glorious Bhāskara Ravivarman, in the time during which (he) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year, on the day on which (he) was pleased to stay at Muyirikkōdu:

(L. 6.) "We have given to Issuppu Irappan (the village of) Aṇṇuvaṇṇam together with the seventy-two proprietary rights, (viz.) the tolls on female elephants and (other) riding-animals, the revenue of Aṇṇuvaṇṇam, a lamp in day-time, a cloth spread (in front of) a walk (a) a palanquin, a parasol, a Vāḍu (i.e. Telugu?) drum, a large trumpet, a gateway, an arch, a canopy (in the shape) of an arch, a garland, and so forth.

(L. 12.) "We have remitted tolls and the tax on balances.

(L. 13.) "Moreover, we have granted, with (these) copper-leaves, that he need not pay (the dues) which the (other) inhabitants of the city pay to the royal palace (kṣyil), and that (he) may enjoy (the benefits) which (they) enjoy.

(L. 15.) "To Issuppu Irappan of Aṇṇuvaṇṇam, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (his) daughters (we have given) Aṇṇuvaṇṇam (as) an hereditary estate for as long as the world and the moon shall exist. Hail!"

(L. 20.) Thus do I know, Gōvardhana-Mārtandaṇ of Vēṇāḍu. Thus do I know, Kōdaī Śrīkāntaṇ of Vēṇāpalināḍu. Thus do I know, Māṇavēpala-Mānsayāṇ of Ėrānāḍu. Thus do I know, Irāyiram Sātaṇ of Vāḷuvanāḍu. Thus do I know, Kōdaī Ravy of Neḷumpuṟaṭiyāṅāḍu. Thus do I know, Mūrkham Sātaṇ, who holds the office of sub-commander of the forces.

(L. 27.) The writing of the under-secretary Van-Taleṣéri-Gāndan.}

\[\text{Read Irāyirān.} \]
\[\text{Read kīl.} \]
\[\text{Read as remarked by Mr. Ellis (i.e. p. 7 f.), the Tamil ēṉga appears to be a tādāhāra of the Sanskrit saṅkṣa.} \]
\[\text{This refers evidently to Muyirikkōdu (L. 4 f.).} \]
\[\text{These two words are repeated in the original (L. 18 f. and 19 f.).} \]
\[\text{The literal meaning of vāy-kēḷippāṇ or, as it is spelled in line 132 of the unpublished Kāśākēṭi palm, the Pallava king Nandivarman, vēyā-kēḷippāṇ, is 'one who hears (the words of) the mouth (of the king).'} \]
\[\text{a secretary.'} \]
\[\text{i.e. "the hero of great Tellicherry."} \]
\[\text{i.e. "the mountain-splitter," an epithet of the god Skanda.} \]
No. 12.—THREE INSCRIPTIONS OF CHOLA CHIEFS.

BY T. P. KRISHNAMASTI, B.A.

A.—BILVANATHESVARA INSCRIPTION OF VIRA-CHAMPA.

Saka-Samvat 1236.

This inscription is engraved on the south wall of a mandapa in front of the Bilvanāthēvara shrine at Tiruvallam in the North Arcot district. It consists of three Sanskrit verses in the Grantha alphabet and records the erection, by an ascetic named Jñānātman (verse 1) or Jñānamūrti (verses 2 and 3), of the mandapa on which it is engraved. The funds for the building were provided by a chief, called Vira-Champha, who was the son of a Chōja king (verse 1); and the erection took place in Saka-Samvat 1236 (verse 2). The building received the name "Bhadra-mandapa," i.e. the auspicious mandapa (verses 1, 2 and 3), and the second name Nidrāsvānavijayi-mandapa (verse 3), which was derived from a brāhma of Vira-Champha (verse 1). Jñānamūrti also built a shrine of Śiva, called Nāyaka-Sivāsya, on the side of the mandapa (verse 3). The name of this shrine may also refer to Vira-Champha, and suggests that he was a Nāyaka or lieutenant of an unnamed king. Tiruvallam is referred to under the form Valla (verse 3), and its Śiva temple is called "the lord of Śrī-Valla" (verses 1 and 2).

TEXT.  

1 लिह्निःप्रशास्ताकावासियती श्रीलक्षुमुखलक्ष्यवनात विजति श[चु]स्थापती
2 नाथी नाथायेव [10] चिश्नाचार्यपरमिक्षवक्ष सुखं भद्रासय
3 मध्यं जानालास्वतपिनिनम् पारयव[कै]वीर्यमयी रूप: — [16]
4 "तुम्बालिकादा[वन]" समवे दित्रवेदसुल्खस्तितकृतिकार्यत
dरत्नसंकोल्त्त्वः भद्रायवम संखास [10] चिश्नाचार्यपरमिक्षवक्ष
5 नाथालिकादा[वन]" वित्वव नम्बरिभिध्वस्तितकृतिकार्यसुक्तः [12]
6 भद्रायवमसंखास[सु] वित्वव नम्बरिभिध्वस्तितकृतिकार्यसुक्तः [12]
7 "भद्रायवमसंखास[सु] वित्वव नम्बरिभिध्वस्तितकृतिकार्यसुक्तः [12]
8 नाथालिकादा[वन]" पारेष चिश्नाचार्यपरमिक्षवक्षसूक्तः [12]

TRANSLATION.

(Verses 1.) The glorious king Vira-Champha, who used to win victories at the time of the completion of sleep, (and) who was the son of the glorious Chōja king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called Jñānātman, a mandapa, named Bhadra (i.e. auspicious), which affords delight to Śiva, the lord of Śrī-Valla.

1 No. 3 of 1890 in Dr. Hultzsch's Progress Report for October 1889 to January 1890.
2 From an inked estampe received from Dr. Hultzsch.
3 Read अरवं.
4 Read अरवं.
5 This curious epithet appears to mean that Vira-Champha was so certain of his victory that he used to enjoy sound sleep before his battles.
(V. 2.) During a space of time which fell in the Śaka year (expressed by the chronogram) tuṅgaśrika (i.e. 1236), the holy lord Jñānamūrti erected the everlasting (and) very lofty maṇḍapa, named Bhadra, for Śambha (Śiva), the lord of Śrī-Vala, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gangā), and the crescent of the moon.

(V. 3.) Having built this maṇḍapa, named Bhadra, for Śambha, and having bestowed (on it) the (other) name Nidrāvasānavijaya1 (-maṇḍapa), the holy Jñānamūrti also erected on its side a shrine (ālaya), (called) Nāyaka-Śiva, in the very prosperous city of Valla.

B.—ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236.

This short inscription ² is engraved on the outermost gopura of the Arulāla-Perumāl temple at Tiruvattiyur (Little Conjeeveram). It is written in the Grantha alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end. It belongs to the same Śaka year (1236) and to the same chief as the preceding inscription. This chief is, however, here called Champa, the son of Vīra-Chōja, while the other inscription calls him Viṭa-Champa, the son of the Chōja king. The inscription was composed by Champa’s minister Vanabhid, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called “the god of the Elephant-mountain.”³

TEXT.⁴

1. tuṅgaśrikā shraddhā əcakāmī śīmām-
2. əcakāmī əcakāmī-
3. əcakāmī əcakāmī-
4. əcakāmī əcakāmī-
5. əcakāmī əcakāmī-
6. əcakāmī əcakāmī-

TRANSLATION.

In (the time after) the Śaka king, which was measured by the years (expressed by the chronogram) tuṅgaśrika (i.e. 1236), the glorious Champa, who used to be victorious in battle at the completion of sleep, who was the son of the glorious Vīra-Chōja, whose desires were fulfilled, (and) the strength of whose arms was well-known, gave a new (and) everlasting car (pushyaratha) to the god who resides on the Elephant-mountain. Let (him) be victorious for a long time!

(This verse) was composed by his minister Vanabhid.

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¹ This name means “victorious at the completion of sleep,” and is derived from the surname of Vīra-Champa which is noticed in the preceding note.
² No. 51 of 1886 in Dr. Holtzsch’s Annual Report for 1892-93.
³ See page 5 of the same Report.
⁴ From an inked stampage received from Dr. Holtzsch.
⁵ This is a slightly different form of the same biruda which occurs in verses 1 and 3 of the inscription A.
This inscription is engraved on the north wall of the second prâkâra of the Śaiva temple of Jambukâra on the island of Srirângam near Trichinopoly. It is referred to in Mr. Moore's Trichinopoly Manual (p. 341) and in Mr. R. Sewell's Lists of Antiquities (Vol. I. p. 257) as the only inscription in the Jambukâvara temple, which contains a date in the Saka era. It consists of eight lines in modern Tamil characters, intermixed with a few words and syllables in the Grantha alphabet. The language is very faulty Tamil.

The inscription records the grant of one vêli of land in the village of Vadakarai-Venkôppukuḍî to the god of Tiruvânapakkâ. The date of the grant was the day of Mahamâgha, which fell on Sunday, the full-moon tithi of the month of Kumbha of Saka-Samat 1403 expired the Plava samvatsara.*

Mr. Dikshit kindly informed the Editor that the European equivalent of this date is Sunday, the 3rd February, A.D. 1483.* The donor was the great provincial chief (mahâmanḍalâkâra) Vâlaka-Kâmâya, alias Akkalarâja, who bore the titles of “Bhima among the Chôjas,” “a Vishnu among the Chôjas” (Sôja-Nârâyana), and “the lord of Uraiyûr* the best of cities” (Uraiyûr-puravar-âdhîśvara). Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the Chôlas, he claimed at any rate to be their rightful successor; and his name has been accordingly included in Dr. Hultzsch's preliminary list of Chôla kings. His title mahâmanḍalâkâra suggests that he was a dependent, probably of one of the last kings of the first Vijayanagara dynasty.6

TEXT:7

1 Subhâm-astu śvasti 8 śri [||*] Śak-âptum 9 1403 idân mēl śellâni[i]yâra Pilavaśamvarsarasattu Kumbhâ-nâyagâ pûrûva-pakshattu pûrûrâiyiyum Âditta-aâramam pêrâ Magattu nâl Sim-<br>
2 ha-Brahaspati.10 Mahâmâga-pûrûya-kâlattile śrîman-mahâmanḍalâsvarâna Śôjar-Biman Śôja-Nârâyanaâ Śrîyûr-pûrvar-âdhyâsravan11 Vâlaka-Kâmarya ânâ Akkalarâsarâ<br>
3 nâyâpar alâgiya Tiruvânapâikâ-vâdâiâ nâyâpar kôyil12 Âdi-Śaṅdîśvara-dêvar-<br>kañmikalukku kudutta taṅma-sâdaâ-pâṭtâiyam [||*] Nâyâpar alâgiya Tiruvânapâikâ-<br>
4 kâv-vâdâiâ nâyâpar Vadakarai-Venkôppukuḍîyil tiru-veṭṭiâ âga elund-arulugîra tiru-<br>nâl maṇḍâpa-chhipapp[ku]m nâchchiiyâr Agilândanâya-

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1 No. 30 of 1891 in Dr. Hultzsch's Annual Report for 1891-92.
2 The village of Venkôppukuḍî is mentioned in the Tañjâvâr inscriptions; see South-Indian Inscriptions, Vol. II. p. 63. Vadakarai means "on the northern bank (of the Kâveri)"); see ibid. p. 53, note 1.
3 Tiruvânapakkâ, "the sacred elephant-grove," is the ancient Tamil designation of the site of the Jambukâvara temple; see South-Indian Inscriptions, Vol. II. p. 253.
4 According to the Tamil dictionaries, this town, which is now a suburb of Trichinopoly and the centre of the native trade in cigars, was the former capital of the Chôla kings. Ptolemy calls it already "Ôρœûνα βασιλείον Σιάνιγεοον." The Śaiva temple at Uraiyûr contains some ancient Chôla inscriptions.
6 An inscription of the Vijayanagara King Virûpâksha II, the son of Mallikârjuna, dated in Śaka-Samvat 1405 expired, is found at Gângâkhôyâdžâpurnam in the Trichinopoly district; see ibid. p. 9.
7 From an inked estampage received from Dr. Hultzsch.— Words which are written wholly or partially in Grantha letters, are distinguished in the transcript by thick type.
8 Read śrâasti.
9 Read pûrvar-âdhyâsravan.
10 Read Brahaspati.
TRANSLATION.

(Line 1.) Let there be prosperity! Hail! Fortune! At the auspicious time of Mahamagha, (when) Jupiter (was standing in) Leo, (i.e.) on the day of Magha, which corresponded to a Sunday and to the full fortnight of the month of Kumbha of the Plava samratsara, which was current after the Saka year 1403,— the glorious mahâmanḍalâvâra, a Bhima among the Chôlas, a Narîyam among the Chôlas, the lord of Uraiyiir the best of cities, Valâka-Kâmayâ, alias Akkalarâja 5 (the following) religious edict (dharmaśâsana-pattaiyam) to the pâràsîs (of the shrine) of Aâdi-Chançośvara 6 (in) the temple of the beautiful lord of Tiruvânapakkâ:—

(L. 3.) "(One) vêli of land (which was called after) Râjavibhaţa? (and) which formed part of Vadakarai-Venkônkudi in our dominions, (was given to the temple) for (decorating the image of) decorating a mandâpa on the festive day, on which the beautiful lord of Tiruvânapakkâ is carried in procession to Vadakarai-Venkônkudi for the sacred hunt (tiru-veṭṭai); 8 for the plate of rice which is offered at the daily worship to the goddess Âkkalam âpâ-svâgâ and afterwards treated as sacrificial remnants (i.e. distributed); 9 for the rice to be offered at the festival in (the month of) Mârgâli; 10 and for the maintenance 11 of a gardener 12 who cultivates the temple garden.

(L. 6.) "(The donee) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this vêli of land, the income in gold (and) the income in padây.

(L. 8.) "If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the Ganga."

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1 Read amuda throughout the inscription.
2 Read kâta.
3 This is a corruption of the Sanskrit akhita.
4 Pôga is pleonastic; the correct expression would be go-vadaiyai sekda.
5 According to the Dictionnaire Tamoul- Francais, the Mahâmagam, Mâmaga, Mâmagam or Mâmagam is Mâmâdha in Sanskrit] is "a festival which is celebrated every twelve years at Kumbhakonam on the full moon of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called Magam of Mâsha, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation called... tank, called Mâmaga-kuḻam or Mâmaga-tûṟtam, where the waters of the Ghângas are supposed to arrive by invisible channels. This festival serves as an epoch in the country; thus they say: ‘It is three Mâmaga (i.e. 36 invisible channels) that he died.’ In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara. See also Dr. Fleet’s Gupta Inscriptions, Introduction, pp. 119 and 107.
7 On Mârav-balâs, a pâràsîs.
8 This word occurs as a biruda of Vijayanagara kings in Kanaresan inscriptions.
9 This evidently refers to the procession on the day of Pâśu-vaṭṭam, which is now celebrated in all the temples.
10 This refers to the worship at about 6 A.M. during the month of Mârgâli.
11 Ilakkaï appears to be a vulgar form of trâkhaï (Sanskrit râkhaï)
12 Tôppal or tôpp-dj and tôpp-daçi mean a devotee who attends to groves. (Wool.)
No. 13.—UDAYENDIRAM PLATES OF THE BANA KING VIKRAMA-DITYA II.

By F. Kielhorn, PH.D., C.I.E.; Göttingen.

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bana king Vikramaditya II. has already been published by the Rev. T. Foulkes in the Indian Antiquary, Vol. XIII. pp. 6 ff. and in the Manual of the Salem District, Vol. II. pp. 388 ff. For my revised text I have used excellent impressions received from Dr. Hultzsch, to whom the original plates, which are at Udayendiram, in the Gujiyatham taluk of the North Arcot district, were lent by the Acting Collector of the district. Mr. F. A. Nicholson, I.C.S.

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing. And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing. Each plate measures about 8½" broad by 3½" high, and all have raised rims to protect the writing. The odd plate closely resembles the others, the only difference being that the ring-hole is about ½" nearer to the right margin than in the other plates. The plates are held together by a ring, about 4½" in diameter. This ring, which is cut, holds a circular seal, about 2" in diameter. The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two charuats. The engraving is good, and the writing is almost throughout in a perfect state of preservation. The size of the letters is between ½" and ⅝".—The characters are Grantha, with the exception of the Tamil word pugalvippavar (Plate iii. a, line 39), which is written in Tamil characters. As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters; but I may state that I have found it difficult to distinguish between the superscript i and i, which in the original are very similar to each other; and that also more than once I have failed to recognise in the impressions the superscript t of conjunct consonants. The language is Sanskrit. Of the inscription on plates i–iii. lines 1-44, excepting the introductory svasti eti[Ā], are in verse, and lines 45-51 in prose. Line 1 to nearly the middle of line 13 of the odd plate give the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate iii. As regards orthography, attention may be drawn to the promiscuous use of the letters t and d, t being employed eighteen times instead of d, and d six times instead of t; to the employment of the conjunct tsə instead of kəh, which occurs five times; to the incorrect use of the Grantha final w instead of the anusvāra at the end of words; and to the frequent omission of the sign of visarga. In respect of grammar, it may be pointed out that line 5 of plate i. contains the wrong word matthiuv-manas (for matthiuv-manas, which would not have suited the metre).

Plates i–iii. contain the commencement of an inscription which recorded a grant made by the Bana king Vijayabahu Vikramaditya in favour of some Brāhmaṇas residing at Udayendramaṅgaḷa. The inscription, after two verses invoking the blessings of the god Śiva and Nārāyaṇa (Vishnu), gives the following genealogy of the donor:

First there was the regent of the Asuras, Bali (line 11); his son was the foe of the god Bana (line 16); and in his lineage was born Bāṇādhīrāja (line 17). When Bānī...
dhirája and many other Bāna princes had passed away, then there was born in this family—

1. Jayanandivarman (l. 20), who ruled the land west of the Andhra country.
   His son was—
2. Vijayaditya I. (l. 25); his son—
3. Malladēva, surnamed Jagadēkamalla (l. 28); his son—
4. Bānapavidyādhara (l. 31); his son—
5. Prabhumburudēva (l. 34); his son—
6. Vikramaditya I. (l. 37); his son—
7. Vijayaditya II., also named Pugalvippavār-Ganḍa1 (l. 39); and his son was the donor—
8. Vijayabāhū Vikramaditya II., who is stated to have been a friend of a certain Kṛishṇarāja (l. 43).

The odd plate contains part of an inscription which recorded a grant made by the same King in favour of some Brāhmaṇa; and this existing portion of it gives the genealogy of the King commencing with Prabhumeḍrēva.

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D.; for Dr. Hultzsch has shown that the king Bānapavidyādhara of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Gaṅga king Śivamahārāja, whom Dr. Hultzsch has shown to have reigned between A.D. 1000 and 1016.2

The place Udayendumālanda, mentioned in the above, has already been identified by Mr. Le Fanu3 with Udayendiram, where the plates are now preserved.

TEXT.4

First Plate.

1. Svasti śrī[h*] || 5 Yat-tat[*]va-prakaṭākritvā=stitarāṁ vēdō=pi nālam yata[h]
2. stĪ(sthīṣty-uptarī-layā=smasta-jagatāṁ yan(m)=manvatē yō-
3. ginah [1*] 6 sātasa-namra-surēndra-brīnda-makūṭa-vyālīna-rannā(ṭmā)va-
4. li-sōn-[m*]ṣa-vraja-raṣītānghīr-yungālo bhātyai Śi-
5. vas=sō=stū vaḥ (l[l*]1*) Kashi(kshī)rodam mathitum-manobhir-atulam7
6. dēv-asurair=Manandaram hitvā=ākshipta iv=Ājjanāḍrīsiva ya-
7. s=tatr=ādhihakmā rājate [1*] yō bhōği(g)ndra-nivishṭa-má[r*]ttir-anī-
8. sām bhāyō=mrtayē=āptayē rakṣhē[(*)]vaḥ sura-brīnda-vandita-pata(d)dv-
9. dvah9 ssa Nārāyaṇah (l[.]l[.]*2*) Yaḥ pradād=asur-ādhipō makhā-varē dāy(ttv)=ā-
10. [r]ggham=ādya[.]a10 gām sa-dvipāṁ sa-charāccharāmm=adhimudā11 dé-

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1. [According to an unpublished Tamil rock-inscription on the hill of Pañchā-Pañḍava-Malai near Arcot, Pugalvippavār-Ganḍa, i.e. 'the disgracer of famous (kings),' was also the name of the father of a local chief, called Vira-Chōla, who made a grant to Tiruppān-Malai-dēva (i.e. to the Jains temple on the top of the Pañchā-Pañḍava-Malai hill) in the 8th year of the reign of Kō-Bājarāja-Kēsaraivarman (i.e. in A.D. 922).—E. H.]
2. See Dr. Hultzsch's Progress Report for October 1889 to January 1890, pp. 3 and 4, and his Annual Report for 1891-92, p. 4 f., where the date of the Chōla king Bājarāja, and, consequently, of the Gaṅga king Śivamahārāja, is corrected.
4. From an impression supplied by Dr. Hultzsch.
5. Metre: Sārūlavikrīḍita; and of the two next verses.6. Read sākhān-namra-.
7. Mathitum-manobhiṁ is evidently intended to be a compound; but the proper form would be mathitum-
8. Read "dhihakmā.
9. Read -dvah=vaṁ.sya.
10. Read rgam=ādya gāṁ sa-dvipāṁ.
11. Read "charām."
Second Plate; First Side.

11 vāya Daitya-dvīshē [1*] so-śvābhūt(d)=Vāmana-rūpiṇā Balir=iti khy[1].
12 taḥ sur-āpradara-ṛṣya[4*]a-aiśa-rataḥ Śiv-āṅghraka-malam-dv[2*]a[n*]dv-ākṛtah-
13 n-aik-ṛtah [1 [3*] Tasmād=aiśa(h=de) guṇa-nidhi[r]=balavām=ta[n*]=jo yata
14 vādīhasta mahām=amalāḥ prasādāḥ [1*] Śambhū=sa sārika-sakṣ[a=k*].
15 dyutī-rāja-mulōr[2*]a-vāsahā!
16 la[h*] sur-āriḥ [1 [4*] Taṣṭa=anvavṛyē mahati prasūtaḥ kṣi{(k)ährā}jəṃ
tvē śivavravah[=yaḥ] Bāṅādirājāyo yati(dhi) ṛṣita.
17 khanda-kheṣṭāḥ=ṣtrī=ṣtrī[2*]a-khandā[2*]a-bējāḥ [(1) [5*] Bāṅādirājā=pramukhā.
18 shri-vṛddha-yān-pahā[1*]a Bāṣa-nirīpāt[2*]a-andahāḥ.
19 Yasanandivarmā sakhē[1*]a-jaya-āṣir[ā]r[ir=]vasati[h*]a śriyās=chaḥ[1*] [(1) [9*] è.
20 ratata[kha=]

Second Plate; Second Side.

22 n [1*] vaḥdham=ivānaya-samām= kulōtth[i]=rajanayo-choḍḍamahi-
23 rājāṁ-āṅgṛi[2*]h [(1) [7*] Tasmād=ajaniśha[2*]a suṭō Viṣṇi[2*]a(d)tryē=ntarast-ṛipa.
24 vṛgga[1*]a rāpa-bhūvi yasya ni(m) tiṣṭhahndy[=a]nyya=araya. payāgatyā
tvē bhūmi-kṛṣṇāh [(1) [8*] Tasmā[1*]a=samastama-ripumata[2*]a(kha)=pa-dataha[2*]aṃ
tvē prabhavati.
25 jaḥ [1*] śa[1*]d=Anantya iva yō vanitā-jaṇānāṃ śūkṣma.
26 lādēva iti yō Jagad-ēka-malla[2*]a [(1) [9*] Ten-āśṭaha-śirasta-rāte.
27 kaśi dēvān Nakṣ[3*]a-dt[1*]a[h*]a Pārvatīyāmaṃ=udapati[1*]aṃ Shāmapuka[3*]a iva.
28 mān suṭō yaḥ sudhi[h*]a yat-ki(ki)[r*]aṭi=viṣādāṇaṃ viganda-kariṇāṃ ka[ra=]

Third Plate; First Side.

31 shu saśēcha(ohsēh)marī-bhōtā bhūpati-vandya-pāda-yugala[h*]a śrī-Śambhūvī
dharmā [(1) [10*] Tāyā-dhūma(ṃ)jo-bhū[2*]a-bhū[2*]a-samastama-śatrus[2*]a-viga
ta[=ch=upṣa=ja=][n=]
32 dharṣaḥ [(1) [10*] tīrṣa=āṇa(m=jo-bhū[2*]a-bhū[2*]a-samastama-śatrus[2*]a-viga
ta[=ch=upṣa=ja=][n=]
33 nirvāṇa-mārīvvaṁ[1*]a [1] du-rvāra-vṛhyya-yaśasām prabhavastaras[=r*]a-viga
34 rāpa[2*]a-kha-rahta[h*]a Prabhūmerudvāvah [(1) [1*] Ābhva[2*]damaṃ.
35 ma-ṛit[2*]a=ānantākṛiti-vṛgga[h*]a prabhūtā-prithvila-kṛt[i]=[1*]
36 rāmaṁ[1*]a kahipati-kula-mukhyabhā[1*]a.[
37 ghrīstra[=tua=ka=]-vraha-nibha-mati-vya
tvē vīkramāt(d)tyē[1*]a.[
38 mā [(1) [12*] Taṣṭa-śi Viṣṇu-dityya-nāmābhēya-bhuvāt suṭ[1*]a[=y=]
39 maṇḍa vīrāṭāḥ[1*]a-palāyant-yāyō yuddhiḥ[17] [(1) [13*] Yuga[2*]vīga
Udayendiram Plates of Vikramaditya II.
Third Plate; Second Side.

41 abhavat ¹ dyudhi yat-karavāla-ta[l]am² dvipa-vārimuchā-sra-jalam³
42 vavrishu[h*] ¹ [14*] ⁴ Anugad(a)ta-naya-mārggō Bāṇa-vanā-sāka-dīpaḥ prapaṇa[t]-
43 ripu-sa[m]ājāh Krishnara[j]a-priyō yah ¹[*] ajani Vijai[bahu[h*] ⁵ su-
44 nuaasya-āḥbikā-śrīr-ṣapagata-durīt-ētīr=VV[i*]kramati(di)tya-nāmā ¹ [15*]
45 Sa hyaśesa-ṇripati-makuṭa-kōṭi-ranna(tna)-dyuti-raja[ti]-pā[ś]-
46 da-rēnuḥ ⁶ nānāviḍha-bhūtri-parṇa-patah(ksha)-dōhκhaṇḍa-
47 vijaya-labḍha⁷-vipula-yasō-bhipūrṇa-bāhu-manda-
48 laḥ⁸ vividha-viĉhitra-ranna(tna)-vīlina-valaya-sva-kara[tala]-grihi[t]a-śchāru-[hē]-
49 makumbha-niravat¹⁰ vārī-[d]hāra-purvvakaṁ¹¹ aki(khi)la-vēḍa-vēḍāṅga-ta[ṛka]-
50 tat[†*]va-saṁvit-svaka[r]nma-niratēbhyaḥ sva-maṇḍo-nihitāṭhāh-¹⁸ saṁvit-pradāna-
51 śilēbhyaḥ¹³ dvija-varēbhyaḥ¹⁴ Udayēndumānika[ga]la-nivāśibhyah¹⁴ evamdha-

Odd Plate; First Side.

1 dyā-chatnshaya-nivashtā-matir=tvini(n)tiḥah ¹[*] durvvāra-vīryya-yaśa-
2 sām prabhava-[sr]e[v*]i yah pāpa-du[h*]kha-rahit[a[h*] Prabhumērudēvāḥ [11*]
3 Ab haciad[anupama]-śrī[ti]=ānāt-ārati-vargga[h*] prathītā-ṣrīhula-kṛttiḥ
4 sānur-asmāt(d=) vini(n)tiḥah ¹[*] kṣhitipati-kula-mukhya[h*] Pārva-
5 tāś-āṅgṛipatma(dma)-dvayā-nipita-matir=yōb Vikramādi(di)
6 tya-nāmāḥ¹⁶ (1[|]) Tasyāpi Vijayaḍitya-nāmadhēyō
dhīḥ yahāḥ ¹⁷ Puk[a][v*]ppavār-Gaṇḍa iti prathitam¹⁸ ripu-dussaham¹⁹ asya-
8 ynaḥ ¹² Tasyāpl sa nāma, param ¹[*] abhavat²⁰ dya yudhi yat-karavāla-dala[d*]-dvipa-vārī-

Odd Plate; Second Side.

10 muchō-sra-jalam²¹ vavrishu[h*] ¹[|] Anugad(a)ta-naya-mārggō Bāṇa-van-
11 s-aika-dīpaḥ pranata-ripu-sa[m]ājāh Krishnara[j]a-priyō yah ¹[*] ajani
12 Vija[bahu[h*] ³² sānur-asya-āḥbikā-śrī(śrī)=ṣapagata-durīt-ētīr=VVikrama-
13 ti(di)tya-nāmā ¹ [11*] Sa hya²³ anēka-samarā-viṣaya-saṁ-
14 labḍha-viṣaya-lakmy(kṣaṃy)-adhiṣṭhita-viśāla-bhujantarō
15 Bāṇa-kul-āmāla-ḥyā(vyō) m-āvabhāsaṇa-bhāskara²⁴ a-
16 vanat-anēka-parṇa-ṇripati-makuṭa-[ta]-gāhita-māṇīk[y]a-maṇi-
17 mayākha-rañjit-ā[r*]ghrītamaḥāla[h*] sva-kara[tala]-grihi[t]a-ḥchāru-chāmī-
18 kār-ōru-kara[ga]d-vārī-ḥhāra-purvvaka[rī*] viprēbhyaḥ vēḍa-

¹ Read °vad=yaṃhi.
² Read °chāla-dalad-dvipa-.
³ Read °jalan.-
⁴ Metre: ṇāllini.
⁵ Read Vija[yad]bahuḥ.
⁶ Read °rēnu-.
⁷ This aksarā looks in the original rather like adhē.      
⁸ Read °yō.
⁹ Read °yṛikṣata-.
¹⁰ Read °niravad-.
¹¹ Read °kam-.
¹² Read °tārtha-(?).
¹³ Read °bhōy-.
¹⁴ For lines 1-13 see lines 32-44 of the preceding.
¹⁵ Read °bhya-.
¹⁶ For lines 1-13 see lines 32-44 of the preceding.
¹⁷ Read °nāmā-.
¹⁸ Read Pughaṭ-.
¹⁹ Read prathītām. 
²⁰ Read °kam=asya-.
²¹ Read °vad=yaṃhi-.
²² Read °jalan-.
²³ Read Vija[yad]bahuḥ.
²⁴ Read °h=anēka-.
²⁵ Read °kār=manat-.
²⁶ Read °yṛikṣata-.
²⁷ Read °hara-.
TRANSLATION.

A.—The Three First Plates.

Hail! Prosperity!

(Verse 1.) May that Śiva promote your well-being, whose true nature even the Vēda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (and) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(Verse 2.) May that Nārāyaṇa, whose body ever rests on the lord of serpents, (and) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (and) who then shone, even more than ordinarily, as if he were the Añjana mountain!

(Verse 3.) There was the regent of the Asuras, named Bali, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy of the Daityas, with great joy (also) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(Verse 4.) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śambhu on whose head are the lines of the lustre of a portion of the moon,—Bāna, the foe of the gods, who with his sword struck down the forces of his enemies.

(Verse 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage Bānādhiraṇa, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle.

(Verse 6.) When Bānādhiraṇa and many other Bāṇa princes had passed away, there was born in this (lineage), not the least (of its members), Jayanandivarman, the fortune of victory incarnate, and an abode of fortune.

(Verse 7.) This unique hero of great might ruled the land to the west of the Andhra country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes.

(Verse 8.) From him was born his son Vijayaśītva, who scattered hosts of opponents, (and) before whom the enemies, seized with great fear, did not stand on the field of battle.

(Verse 9.) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to womankind was like the god of love,—the illustrious Malladeva, who was the unique wrestler of the world (Jagadēkamalla).

(Verse 10.) As Hara begat the six-faced (Kārttikeya) on Pārvati, so he begat on his queen an incomparable, prosperous, and prUDENT son who completely scattered multitudes of enemies,—the illustrious Bāṇavidyādhara, whose pure fame became an excellent chaurī for the ears of the elephants of the quarters, (and) whose two feet were an object of adoration for princes.

1 The meaning apparently is, that Nārāyaṇa (Vishṇu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words bhūyag-ṛṣitasya-dityas in the second half of the verse must in my opinion be connected with the words of the first half; compare the similar position of Pāmanas-rūpin in the next verse.

2 *i.e.* Vishṇu.
(V. 11.) His son was Prabhumárudéva, who drove away all enemies, whose mind was intent on the four branches of knowledge,1 who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow.

(V. 12.) From him sprang a son of matchless fortune, named Vikramáditya, before whom the hosts of adversaries bowed down, (and) whose great renown was widely spread; a man of refinement, who was the chief of the families of princes, (and) whose mind was fixed on the two lotus-feet of the lord of Párvatí.

(V. 13.) He, again, had a son named Vijayáditya, frightened by whose valour the enemies ran away in battle.

(V. 14.) He also bore another name, Pingalvippavar-Śaṅga, widely known and unbearable to opponents. Cleft by his sword in battle, the elephants shed their blood as clouds do the rain-water.

(V. 15.) To him was born a son Vijayabáhu, named Vikramáditya, a unique light of the Bāṇa family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (and) who has Kríshnarája for his friend. Eminently prosperous (he is, and) free from evil and distress.

(Line 45.) This (prince), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,— after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with2 various bright jewels,— (has given) to the excellent twice-born, dwelling at Udayendumáṅgala, who delight in, what is their proper duty, the knowledge of the truth of all the Védas and Védáṅgas and philosophy, (and) are eager to impart the knowledge of things which is stored up in their minds, . . .

B.—The Odd Plate.

(Lines 13-18.)3 This (prince), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the Bāṇa family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,— after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,— . . . to the Brāhmans, . . . of the Védas . . . . . .

No. 14.—UDAYENDIRAM PLATES OF VIRA-CHOLA.

By F. KIRLOHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the Indian Antiquary, Vol. IX. pp. 47 ff. and in the Manual of the Salem District, Vol. II. pp. 365 ff. I re-edit it from an excellent impression received from Dr. Holtzsch, to whom the original plates, which are at Udayendiram, in the Gudiyatam talukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

1 See Sir M. Monier-Williams's Dictionary, s. v. vidyā: — trasy, the triple Vēda; ānestikā, 'logic and metaphysics;' daṣṭa-nātī, 'the science of government;' and vṛttā, 'practical arts, such as agriculture, commerce, medicine, etc.'
2 Literally, eśmas would rather be 'hidden by.'
3 Lines 1-13 of the odd plate are identical with lines 33-44 of the preceding inscription.
These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about 9\(\frac{3}{4}\) by 2\(\frac{1}{2}\) high, and has on the proper right a ring-hole, about \(\frac{3}{4}\) in diameter. There is neither a ring nor a seal, and the plates are now tied together with a string. The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved. — The size of the letters is between \(\frac{3}{4}\) and \(\frac{1}{2}\). The characters are Grantha. The language is Sanskrit; and the text on both plates is in verse. In respect of orthography I need only notice the doubling of a consonant before y and v in vibhūtyai, plate ii., line 1, Garuḍadhvajaḥ, plate ii., line 2, and maḍhyamā, plate v. line 11. As regards the language, the most noteworthy point is that the author in line 1 of plate ii. undoubtedly wrote trāi, instead of trāya which does not suit the metre.

The inscription, as we have it, is part of a grant of “the lord of princes” Vira-Chōla. Plate ii. treats of the mythical genealogy of the Chōla family, the beings actually mentioned being the god Brahmā, his son Marichi, his son Kāśyapa, his son the Sun, his son Manu, his son Ikshvāku, his descendant (separated from Ikshvāku by many generations) Sāgara, his descendant Bhaguratha, and Ragu. Plate v. records that, when the lord of princes (or king) Vira-Chōla was ruling the earth, his spiritual guide Nila advised him to make a grant in favour of some Brāhmanas; that Vira-Chōla then went to the Chōla ruler Parakāṣarivarman and asked leave to bestow on the Brāhmanas a village in his own territory which he promised to name after Parakāṣarivarman; and that, having got the necessary permission, he gave the village of Parakāṣarivarvēdīmāṅgala, situated between the river Kāvēri and another, small river, to a hundred and fifty (Brāhmanas).

I cannot say anything definite about the Chōla ruler Parakāṣarivarman and the subordinate prince Vira-Chōla, mentioned in this inscription; nor am I able to identify the village of Parakāṣarivarvēdīmāṅgala.

**TEXT.**

Second Plate; First Side.

| 1 | bhavatām | bhavatād(ā) | vibhūtyai | trayī-sāra-vastu | chaturānana- |
| 2 | mādi-tējāḥ | || 6 | Vidhātān-tasya | putrō-bhūt(n)=Marich[īr]|māmān- |
| 3 | sō | mahān | [†] | Mari(r)chēḥ=cha | tāntijō-bhūt | Kāṣyap-ā |
| 4 | khyō | mahāmmni[h*] | || Kāṣyapasya | mūnēr=āsid=ātma- |
| 5 | jō | bhāmūmān=Ravīr=vāvivēmān-cha | || lōkānām=andha- |
| 6 | kār-śaṅōda-kriṭ | || Vēda-vēdānga-tat[∗]vajñ | Vi-

1 From Brahman to Ikshvāku the genealogy agrees with the one given in the Kaliyagata-Parāśi; Ind. Ant. Vol. XIX. p. 380. Compare also the genealogies in the large Leyden grant (Dr. Burgess’ Arch. Survey of Southern India, Vol. IV. p. 216) and in the Pāṇḍava-Sēday-Ud (Ind. Ant. Vol. XXII. p. 147).

2 On page 71 above, reference is made to a chief, named Vira-Chōla, who was the father of Vira-Champs (Śaka-Śaṅkha: 1289). The Pañcā-Pāṇḍava-Maṇl rock-inscription (ante, p. 75, note 1) records a gift by an earlier Vira-Chōla, who was the son of the lord (udāyīḍ) Lāṭākāja Pupalippavara-Gaṇḍa. This Vira-Chōla appears to have been a local chief, who was not related to the Chōla family at all, but on whom the name Vira-Chōla was bestowed with reference to the ruling dynasty. Similarly, the Vira-Chōla of this Udāyindimāṅga fragment need not necessarily have been a Chōla, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chōla king Parakāṣarivarman. The latter cannot be identified, as we know from inscriptions that the surname Parakāṣarivarman was borne by several Chōla kings. — E. H.]

3 From an impression received from Dr. Hultsch.

4 Metro: Vasāntālakā.

5 Originally trāśiśra- was engraved, as required by the metre; afterwards the ai of trāi has been struck out, and 45 has been inserted below the line, between the abāra tra (or trāi) and sa.

6 Metro: Śaka (Austro-Brah.) and of all the following verses.

7 Read śrī- śvetāmbar.

8 Here one syllable is missing, and the particle cha yields no sense. Probably the intended reading is abāra tra.
Udayendiram Plates of Vira-Chola.

Second Plate; Second Side.

7 vasvataś=cha[1]  suto  Manuḥ [[*]  8 añtā  kshitibhrātām-ādyāh
8 pranavaś=chhandasām=iva  ||  Ikshvākuḥ=cha  mahā-prājñāḥ
9 bhaktimān  Garuḍaddhavājē [[*]  Manōs=sūnuḥ  2kshitiśannuḥ=ya || 1.2 .
10 nṛṣa-saṁaḥ  ||  Ikshvāku-vaṁśa-jātēṣu  kehatriyēṣu
12 prati  ||  Sagarō  nāma  tad-vāṃśe  jātavān  [bhū]pa-pā(pu)ṅgava[h]  [*] Bhagī-
13 rathō=pi  tad-vāṃśe  tatō  jātō  jāntō  janō(nē)svara[h*]  ||  Beṣhur=naṃ

Fifth Plate; First Side.

2 padēśatā  tasyābhir[5]  Nila-nāmā  mahīsuraḥ  ||  Yuv[=r*]la[a][g][u]rūnāṁ  sa-
3 [r*]vēśhām[6]  svarga-prāpaṇa-kāraṇam  [[*]  brahmādēyan=ūvijēndrabhyō
dē=nyēnam=adidiṣat  ||  śrūtvā  tad-vachanām  rājā  gatvā
5 Chōla-mahiḥ[π]patiṁ=namaskṛitya  puras=tasya  sthitvaitd=abravī-
6 d=vacha[h]  ||  Mat(d-)dēṣe  tu  mahā-grāmam[8]  dāsāyami  tava  saṃ-

Fifth Plate; Second Side.

7 jāyā  [*]  bhūṣurēbhypo=ḥan=tat-kā[r*]yyē  mahyan=dē=nty=anugraham  ||
8 Tad=āṣu  kuru=ity=ṣanājñātāḥ  Parākśeṣarivarmmaṇā  [*]  paśchāś-
9 dhyānaḥ=satēbhyaḥ=cha  Vi(v)ra-Chōjē  nṛiv(p)-ēsvaraḥ  ||  Parākśeṣarica[10]
11 s=cha  maddhyamē  supratiṣṭhāta(sthiti)tam  [[*]  Sa[r*]m-va-ekṣēṣa-śampranam[12]  sā-
12 ly-ādi-sasya-bhūṣhitam  [*]  panas-āmr-ādi-sāṃyuktam  pūg-ārām-ā-

TRANSLATION.

A.—Second Plate.

. . . . . . . . . . . . . . . . . may the primeval glory, with four faces,14 the essence of the three
Vēdas, promote your welfare!

Of that Creator, Marichi was the great mind-born son; and of Marichi’s body sprang the
great sage Kāśyapa.

Of the sage Kāśyapa the resplendent Sun was the son, who dispels the darkness of all the
worlds.

Vivasvat’s15 son again was Manu, thoroughly familiar with the Vēdas and Vēdāṅgas, the
first of the rulers of the earth, as Īśu is of the Vēdic texts.

And Manu’s son was the wise Ikshvāku, devoted to him16 whose symbol is the Garuḍa; he
ruled the earth, equal to Akhaṇḍala.17

1 This cha spoils the metre.
2 Read either kshitiśanun or kshitiśīśeṣānuṃ.
3 Read dīrgaḥanām.
4 Read bhūcariṇi vīrakām.
5 Read ‘bhūcariṇi-Nīlā-
6 Read satēbhyaḥ.
7 Read ‘patim ṣ.
8 Read grāmam.
9 Here again this ity offends against the metre.
10 The first half of this verse is quite incorrect.
11 Read pūrṇām.
12 Read Kāvēryā śvapā-, as suggested by Mr.
13 Read saṣāpyasanā.
14 i.e. the glorious god Chaturānu (Brahma).
15 i.e. the Sun’s.
16 i.e. the god Viṣṇu-Krishṇa.
17 i.e. Indra.
When many warriors born in the family of Ikshvāku, having long ruled the earth, had gone to heaven, then the most excellent king Sagara was born in his family; and in his family again was born afterwards the lord of men Bhagiratha.

Raghu by name . . . . . . .

B.—Fifth Plate.

While the lord of princes Vira-Chōla was ruling the whole earth, a Brāhmaṇ named Nila was his spiritual adviser.

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the Chōla ruler, bowed down, and, standing in his presence, spoke the following words:—

“In my territory I wish to give a great village, (which shall be) named after thee, to the Brāhmaṇs; please grant me leave to do this!”

And permitted by Parakēsarivarman, who said to him, “Do so speedily,” the lord of princes Vira-Chōla (gave) to one hundred and fifty (Brāhmaṇs) the entire village of Parakēsarichaturvēdīmahālā, well situated between the Kāverī and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens . . . . . . . . . . . . . .

No. 15.—GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI.

SAKA-SAMVAT 1153.

By E. Hultzsch, Ph.D.

This inscription has been already drawn attention to by Mr. G. Mackenzie in his Manual of the Kistna District, p. 214, and by Mr. R. Sewell in his Lists of Antiquities, Vol. I. p. 54. It is engraved on three faces of a stone pillar in front of the Durgāmā temple at Gānapēsvaram, a hamlet near Talagadā-Divi in the Bandar (Masnapattam) tālkā of the Kistna district. The same pillar bears four other, later inscriptions, viz. one at the bottom of the east face underneath the inscription of Gānapati, and three others on the north face, which had been left blank by the engraver of the Ganapati inscription.

The alphabet of the inscription is Telugu. The language is Sanskrit verse as far as line 121, and Telugu prose from line 121 to the end. The Sanskrit portion opens with invocations of Vishnu, Śiva, and Gaṇēśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the Kākatiya king Gānapati, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the Anmakoṇḍa and Ākāmranātha inscriptions, the Gānapēsvaram inscription commences the list with Prāla (verse 5), who resided at Anmakoṇḍa in the Andhra country, the capital of the kings of the race of Kākati (v. 4). He defeated

\[1\] This inscription is dated in Śālivāhana-Śākavara 16/[9]3[13] [expired], the Khara saṁvatsara.

\[2\] The dates of these inscriptions are: Śaka-Samvats 1153 [expired], Vyasa; 1605 (not 1065, as stated by Messrs. Mackenzie and Sewell), [expired], Rudhrādēśīgarī; and 1285. The second inscription refers to “the Śrīga called after Gānapati, which had been set up by Chōjarāja at the junction of the Vēnu and the sea,” and the third records the grant of a lamp “to the god Gānapatīśvara in the beautiful Peda-Divipura at the junction of the Kṛṣṇa and the sea.”


Montena-Gundā, Tailapadēva, and Gōvinda-Daṇḍēsa, and re-instated Chōḍōdaya (v. 6). The same four contemporaries of Prōla are referred to in the Annakoḍa inscription, where, however, Montena-Gundā is called Gundā, the lord of the city of Mantrakāṭa. Tailapadēva has already been identified by Dr. Fleet with the Western Chālukya king Taila III. Chōḍōdaya is mentioned four times in the Annakoḍa inscription. Line 32 f. of that inscription reads as follows:— "Then he (Prōla), who had easily plundered his (Udaya's) dominions in warfare, gave the kingdom (back) to king Udaya." Verse 6 of the Gaṇapēsvaram inscription shows that Udaya is here meant for Chōḍōdaya. In lines 65 to 71 of the Annakoḍa inscription, we are told that king Chōḍōdaya died out of fear of Prōla's successor, Rudra. According to line 104 f. Rudra burnt the city of Chōḍōdaya. In line 107, Rudra is called "the only resort of Padmā (or Lakṣhami) who arose from the womb of the glittering milk-ocean of the race of Kāndurōdaya-Chōḍa." Udaya-Chōḍa is evidently a transposed, but synonymous form of Chōḍōdaya. Further, I suspect that Padmā has to be taken as the actual name of Chōḍōdaya's daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city. Finally, Kāndūra appears to have been the name of Chōḍōdaya's capital. According to Dr. Oppert¹ "there are in the Nizām's territory and the neighbouring districts many places called Kāndūra." But I am not in a position to say which of these is to be identified with Kāndūra.

By his wife Muppaladēvi, or, as she is called in the Annakoḍa inscription, Muppadēvi, Prōla had two sons, Rudra and Mahādēva (v. 7). Rudra succeeded his father on the throne (v. 8). He is said to have settled the inhabitants of towns which he had destroyed, at Orungallu² (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of Rudrāsvara (v. 9). Rudra was succeeded by (his brother) Mahādēva (v. 11), whose son by Bayyāmbikā was Gaṇapati (v. 12).

Verses 15 to 43 describe the descent of one of Gaṇapati's officers, the general Jáya or Jāyana. The first person named is Bhīma (I.) of the race of Ayya (v. 16), who resided at Kroyyāru.³ In the country of Velanāṇḍu * (v. 17). His three sons by Rachyāmbikā, Jilla, Nārāyaṇa (I), and Sūraya, were in the service of king Chōḍi (v. 18). Jilla defeated a certain Kannāradēva and received in acknowledgment of this deed the dignity of general from the king (v. 19). At the command of king Chōḍi, the second brother, Nārāyaṇa (I.), fortified Dvīpa, i.e. Talagada-Divi, which is fabled to have been created by the god Kuvera (v. 20 f.). He also constructed tanks and temples at Dvīpa and at Vaḍjakuru (vv. 22-25). He received from king Chōḍi the lordship over Dvīpa and the Goṇṭu villages, and the title of general (v. 26 f.). The four sons of Nārāyaṇa (I.) by Nārāmā (I.) were Chōḍi,⁵ Bhīma (II.), Pinna-Chōḍi, and Bramma (v. 28). They served in the army of "the king who was the lord of the Chōḍa country" (v. 30). This king appears to be identical with, or a successor of, the previously mentioned king Chōḍi (vv. 18, 20, 27). He may be also connected with Chōḍōdaya, to whom both the Annakoḍa and the Gaṇapēsvaram inscriptions refer as a contemporary of the two Kākatāya kings Prōla and Rudra, and with Kulottuṅga-Chōḍa-Goṅka of Velanāṇḍu.⁶ The wife of Pinna-Chōḍi, the third of the four brothers, was Dāmāmā (v. 31). They had two daughters, Nārāmā (II.) and Pērāmāmā, and three sons, Prithva, Jáya or Jāyana, and

² The length of the first vowel is guaranteed by the metre. Other forms are Orāngallu and Orugallu; Ind. Antar. Vol. XXI. p. 197, note 3.
³ This place can hardly be identical with the distant Krōṣṭru, which is the head-quarters of a tālukā of the Kistna district.
⁴ This territorial term forms part of Velanāṭi Kulottuṅga-Chōḍa-Goṅka, the name of a chief whose inscriptions range between Śaka-Saṃvat 1055 and 1072; see my Annual Report for 1892-93, p. 3.
⁵ This person and his younger brother Pinna-Chōḍi were evidently called after king Chōḍi.
⁶ See note 4.
At this time (the Kākaṭiya) king Ganaḍapati, who had defeated the kings of Chōja, Kalinya, Sēvana, Kamnā, and Lēta, conquered the country of Vellanaṇḍu, together with Dvīpa (v. 34). Having taken to wife Nārama and Pērama (i.e. Nārāmbha II. and Pēramāmba of verse 32), he took their younger brother Jaya or Jāyana into his service (v. 38 f.) and appointed him general (v. 39). Jaya had, on a previous occasion, defeated a certain Vairīgōddha-maghaṇaṭa (v. 41).

The immediate object of the inscription is to record that the general Jaya built at Dvīpa a temple of Śiva, which he called Ganapēśvara or Gaṇapatiśvara in honour of his patron, king Gaṇapati (v. 44 f.), and the name of which survives to the present day in the hamlet of Gaṇapēśvaram. The date of the consecration of the temple was the tithi of Gauri in the bright fortnight of Vaiśākha of the Śaka year 1153, which corresponded to the cyclic year Khara (v. 45). I am obliged to Mr. Dikshit for the following remarks on this date:

"The goddess Gauri is supposed to have been born on the fourth tithi of Jyaishṭha, but is considered as the regent of the third tithi. Consequently, the "tithi of Gauri" might be meant for the third or fourth tithi. Observances in honour of Gauri are enjoined on both the third and the fourth tithi of some of the twelve months. One of these observances commences on the Chaitra śukla tritiya and ends on the Vaiśākha śukla tritiya. This tithi ended in Śaka-Saṃvatsara 1153 expired, the Khara samvatsara, on Monday, the 7th April, A.D. 1281, at 11 ghr., and Vaiśākha śukla chaturthi ended on Tuesday, the 8th April, at 7 ghr. Ujjain mean-time."

The Telugu portion of the inscription (lines 121 to 135) records that certain dues had to be paid by every boat touching at Nanjegadḍa to the temple of Gaṇapatiśvara at Divi, and that Jāyapa-Nāyaka (i.e. Jaya or Jāyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp.

TEXT.

A.—West Face.

1 श्रीकांतिस्यमातनीति भवति कीडाकालित
2 ब्योरिष्क्राझालश समुष्काः ्खःुतयीछ
3 तु चिति दृढ़या [†] यस्तःवहच्छे नियोदितततः
4 ख्रस्यांखड़े भुंगे खःेशाङ्कसितियाच्छोचिते
5 पदेसुद्धाव वाचव सा [†] जयति निर्विचः बोधी
6 रितुपद्धता भूक्षरैतवसर्वकारः चा
7 ब्यती जगति [†] गिरिश्विहम्मणगाववासमुखोऽभुजूष्पम
8 टमाशास्त्रानकाक्षमल्लो राजतोऽप्रभालो [†] गजाः
9 खः पात तो यथ भांति दानालिकालिनः महा
10 द्विनिविद्यायप्रतिवानीवाला द्रव [†] अस्यूङ्तितं

† To Mr. G. V. Ramamurti, of Parla-Kimeji, I am indebted for the explanation of several Telugu terms.
† Both Divi and Dvīpa, which occurs repeatedly in the Sanskrit portion, refer to the village of Talagadā-Divi, near which the hamlet of Gaṇapēśvaram is situated. The form Divi must be derived from dvi, which is a Telugu raddāra of dvi, and which forms part of Pedga-Divipura (safe, p. 82, note 2).
† From inked stampages.
† Read ससुङ्क्ता।
† Read "बोधः".
† Read "बोधः।"
† ब्ोजत is a mistake, caused by the metre, for बोजः."

See "BPIGRAPHIA INDICA. [Vol. III]

Nārāyana (II.) (v. 32). At this time (the Kākaṭiya) king Gaṇapati, who had defeated the kings of Chōja, Kalinya, Sēvana, Kamnā, and Lēta, conquered the country of Vellanaṇḍu, together with Dvīpa (v. 34). Having taken to wife Nārama and Pērama (i.e. Nārāmbha II. and Pēramāmba of verse 32), he took their younger brother Jaya or Jāyana into his service (v. 38 f.) and appointed him general (v. 39). Jaya had, on a previous occasion, defeated a certain Vairīgōddha-maghaṇaṭa (v. 41).
No. 15. ]
GANAPESVARAM INSCRIPTION OF GANAPATI. 85

11 कालितंत्रवाणां नरेशराणां कुलराजवाणी [२] अं-
12 प्राचीनसंडनमाकावनानामारियाम नगरे धिरते।
13 रिचानां [४] तत्र निष्ठ: प्राचुर्यरचनाय: खलाहीकायः
14 घोडः ररक। यस्य प्रतापज्वलिनी समदाय्यूद्धृति।
15 तीर्थाश्रम ब्रम्हुम: [५] कैचिम संस्थित। वर्ण: खान
16 लिखितः। गुरु: गुरुपत्रेद्विविधाय युआ।
17 जिज्ञानी: [६] आचार्यपरमपिन्न्हाः: सपर्णे नोः।
18 विक्रमेद्धवलोकितभवस्तिः मेव निष्ठात्वा
19 दोषयोग्ययुवां [६] तत्साविकनरेशानुपलध्यां।
20 ब्रम्हुम: योहुः। रिपुद्धेद्विविधाय [६]।
21 ब्रह्मचर्यमुपत्की[१०] क्षाती। [७] पितोः परवत्कोशः[१०]
22 यस्य प्रता- गुरु:
23 पीयुताः प्रतिपिण्यकायः ददाह। [८] उकु- न्द्रानि पुराणि श्रीम कथायापूर्व्य तत्तवः।
24 इत्युतमाम[१०] भीमरूपमुकुटग्रामे निरापिता वा-
25 दिखाय: [१०] बिंच्छ खेडः। बलेशु तेषां जरावणां पुरावौऽ 
26 खेलेने: योहुप्रशस्तसंग्रामां विरचिता: प्रव्यात्ते।
27 वायुः: [७] प्रोपक्षेऽपेनाय: पालेवपलावले-
28 नेता। संविचिता: प्रजा श्रीम पिपेच धरणीयता। [१०] दिव्यः।
29 गदायु: गदायु: समाजुर श्रृवभूमिकृतः [१०] प्र-
30 लाभमात्र[१०] दिव्यः। यद्रवे तेनात्ते नानासिन भानासिन भुत्व- 
31 तीनां [१२] तत्साविकनरेणवेसहीमावातः
32 भवाप्राणाम्। सर्वरत्साहसपुरौषपाणि: कुछमाहीपः
33 गनप्प्यर्च:। [१२] यस्योत्साहजेंद्राङ्गाङ्गाङ्गान्तुः।
34 हिंदुते संतुः स्वातुः सुमि:। खेले। तथा-
35 नक्षत्रीया [१२] युरुचे रिपुभिष्मस्तकात्मकस्तुः।[१६] जाख्र:- 
37 ने जाता। [१०] सातीलतामामांक्रांक्रियता वेद क्षिति दिनिभिन्नि। [१२] निष्ठाः।

1 Read अक्षयः। 2 Read विष्ठितः। 3 Read सुभाः। 4 Read ब्रह्मूः। 5 Read सुभाः। 6 Read "ब्रह्मूः। 8 Read आनुवर्तः। 7 Read आनुवर्तः। 9 Read अक्षयः। 10 Read क्षिति।
B.—South Face.

38 जाविजितानं निर्जितानं द्रव्यं श्रवणं शुभं
39 सीमसूचनां वाणां [*] संबन्धवतीततामािः
40 कादा य व्यतिनिपिप्पणारायणः विवाततः [१७] चक्षु भूतः
41 प्रियो भाति गणपत्यवनीतः। सीमसूचनाय सूर्यायः
42 कथ्यते तद्देवः। [१५] विक्रमांसमायकः प्रतिश्रे प्राणुः
43 व्यवहार वली स भीमः। दुष्क्रासमायसि एव 'शुदुर्योः
44 धनोयोरुप संहिते धनः [[१६] जुनोवतंसि वेलनांदुद्देशे क्रोः
45 युहृतंसं कुसियवासः। शामः स भीमो धनः
46 दीपमानकार वितेषियविपयान || [१७] रच्चायविकः

1 Read चुंबन्तः.
2 The asansura stands at the beginning of the next line.
3 Read चुंबन्तः.
4 Read पूर्णाच्छयः.
GANAPESVARAM INSCRIPTION OF GANAPATI.

65. [15]
66. वच वद्यकुईलमायम यस्थाकारोमित्वुन्म[१]
67. ध्वनि। [भौ]समस्थुद्वां भीमशरणाम ब्रम्हा -
68. नारायणाया तथा पौशपरिती -
69. शिशु: पति: प्रादुर्भ। दीपस्वाचिपितिलं स्नातिं [च] -
70. पि: गोपुरम्माणा। [२६] भद्रारजमतिसुरं ज्ञाय देश -
71. शाखिकारिणीयं। चिह्नी वेनाचिपिपिय नाराय -
72. जेमिव चोबिनराथ। [२७] तस्माता: ख्यातनारा -
73. यस्थाख्याशारावर्ये सुनवे भातमाया -
74. चौड़। यशोमतिक्ष्णे हर: वाड़ावास्य: -
75. प्रभुष्कपाया इस कार्यसर्वका:। करा द्वा धुः -
76. समा सुराश्वी विमांती चलार इसे भरोत्तमा:। [२८]
77. चौड़। यशोमतिक्ष्णे हर: रामायणवर्ये: [१] ब्रह्मा -
78. वन्नाउद्वेयण चलारी भट्टुगणा:। [२०] विख्य: -
79. वीरिय गीतासाबुजस्वामिमोरिव्यक्तुता काम -
80. स्वेत रतिश्रीव सुरप्रसमीण वीरियित:। गीताश्रीर -
81. व रोहिति। गुरुनिहर्षक्षषक्षिप [चो]: द्रिम्रोहि सामाया कुलपा -
82. लिका समभीविरिर्यन्ता। कामपुकु। [११] नाराया देशमा -
83. वा च सुधे चाते तयी:से। पुजार्यीवभण्या -
84. यनारायणाया:। [१२] भानुभु विषु वेचेय मय्यम -
85. प्युत्तज: गुणी:। राज्ये जायसेवी:। पाद्येवव म -
86. घयम:। [११] कालिम्ब्रुषपेदेन गणपतिवीणिकिपितेन -
87. जिवा। कीवंद्रांगसतश्नाथान्नाटालाबिचन्तु। रचन -
88. विसंगुपान्तिबंधोधरोधम्मांडमंडल जड़ीप -
89. वेनालाडूरोखमिल स्यायतरोधरोतु। [१४] ख्री -
90. रघुपुंशगङ्गारवनाशिलारूवयस्मं समस्तातु। -
91. नाराया। चायावादेलादुरोठालाविश्वयथं गुरुं -
92. व भूप:। [१५] चयारुपविलासविभूमिरसमाने भुवन -

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[1] Read "तुमा".
[2] Read "नायाम".
[3] Read "चीवितब्रीम".
[4] Read "रोहितिः".
[5] The anusvāra stands at the beginning of the next line.
[6] Read "कपिलं".
[7] The anusvāra stands at the beginning of the next line.
C.—East Face.

93 वेयङ्ग् [1*] गणपत्यमेतिविश्वाहारिति नास-  
94 परंत्रासहे ॥ [२६*] तदद्वैतामितिवद्यांकरास-  
95 कार्येष्वर्यनमन्यदानेयोगीयगंभी-  
96 शंके: । शिष्यमपि गरिमाणि प्राप्तत  
97 जानाम्बधरपतिरिनिषिष्ठ्यत शातुचे  
98 वन्यदत् ॥ [३७*] तत्: प्रस्तवबिलितान्द्रानि प्रदातिति-  
99 त: खलु जायनार ॥ श्रांशिसचाचार्यना-  
100 शविष्कृताधिपतय: गजसाविनितं ॥ [३८*] सुठेकरिषे-  
101 व निजेश्वरेण सेनाधिपतियाधिपतिति विभानि । जाय:  
102 कृमारी विबुधः: परित: संप्रास्थानः परवि-  
103 रहिता ॥ [३८*] वशसाधारा परबाहिततानां दे-  
104 वाणांबाणनेतृती । यदीतरिन्यसि-  
105 तिपालक्षेरीसध्यान्तृति निववधभाष ॥ [४०*] शब्द-  
106 वस्यापससनरुपु शूराम्बिर्विषयत: खन्तसु ख:.-  
107 ख व मः । यो वैरिषोधूरानानी वा  
108 राजत प्राप्तबाहु जातः ॥ [४१*] चीणक्ष बलपरि-  
109 ति निरामितिको विजयाविश्वः प्रायः: चीणवसः:  
110 प्रायति वस्यामपति सदीको वुधः । मूढासन्फः  
111 'तिरहितनाथ्यन्दयो ब्रह्म: कविवर्षतें महान  
112 किरितीत्व वन्युदितगतादिर्मुदीवृक्षते' ॥ [४२*] संपा-  
113 हत्तियांचालवलुकतिनिविधनविवाहसुरे-  
114 है: । सताते च शाष्टाधिशमायतीसंदानन्त्वन्ति ॥ [४३*]  
115 कीयः जानाम्बधरपतिम्मेश्वरमतिपरिष्पणास्था  
116 खं: सहस्त्रा गणपत्यार्थवान्रान्नव्यायस्य  
117 विनागातः । 'तिरिश्चन्तृ स्वपितमर्मेन रचिति नाराय-  
118 चेनोत्तरं प्रासाद्विरिमापपयुवमसू'  
119 'क्रैफांस्थिरोपमं ॥ [४४*] गुनायनबमितिशाक्ये ख:-  
120 रव राधायः सिते सोः: । सिष्याः व्याधावलि-
Ganapesvaram Inscription of Ganapati—Saka-Samy

West Face.

South Face.
121. Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (viz. the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position!

122. Victorious is the sickle of the moon on the head of Śamhnu (Śiva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gaṅgā (river).

123. Let him protect you, the elephant-faced (Gaṇeśa), the bees near whose rutting (temples) resemble lovely blue water-lilies near a great mountain torrent!

124. There is on earth a mighty (and) lovely city, called Anmakopas, the ornament of the Andhra country (and) the family capital of the kings who have sprung from the race of Kākti.

125. In this (city) resided king Prōla, (who) protected the earth by the strength of his arms, (and) in the fire of whose valour hostile kings from all sides were (burnt like) moths.

126. By him some kings were cut up with the sword, as Kṣantena-Gaṇeśa; others were deprived of (their) elephants and horses on the battle-field, as Tailapadēva; others were driven away far from the battle, as Gōvinda-Daṇḍeśa; (and) others were (again) installed in their respective dominions, as king Chōdōdaya.

TRANSLATION.

A.—Sanskrit Portion.

(Verse 1.) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (viz. the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position!

(Verse 2.) Victorious is the sickle of the moon on the head of Śamhnu (Śiva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gaṅgā (river).

(Verse 3.) Let him protect you, the elephant-faced (Gaṇeśa), the bees near whose rutting (temples) resemble lovely blue water-lilies near a great mountain torrent!

(Verse 4.) There is on earth a mighty (and) lovely city, called Anmakopas, the ornament of the Andhra country (and) the family capital of the kings who have sprung from the race of Kākti.

(Verse 5.) In this (city) resided king Prōla, (who) protected the earth by the strength of his arms, (and) in the fire of whose valour hostile kings from all sides were (burnt like) moths.

(Verse 6.) By him some kings were cut up with the sword, as Kṣantena-Gaṇeśa; others were deprived of (their) elephants and horses on the battle-field, as Tailapadēva; others were driven away far from the battle, as Gōvinda-Daṇḍeśa; (and) others were (again) installed in their respective dominions, as king Chōdōdaya.

1 Read वछ (i.e. वछ). 2 Read युट्टु.
(V. 7.) This king Prōla had two sons by Mūppaladevi, the two renowned princes Rudra and Mahādeva, (who proved) lions to the rutting elephants (which were) hostile kings.

(V. 8.) In the absence of his father, the earth was ruled by king Rudra, the only hero in the world, the mighty forest-fire of whose valor burnt the crowd of rival kings, as a jungle.

(V. 9.) The towns which he had raised to the ground, were known (only) by the quarters which (he) founded in the city of Oṛungalun under their respective names, and peopled with their respective inhabitants; while in these same towns, which had been made his own, (he) built celebrated temples, named Śri-Rudrāśvāra, and settled fresh inhabitants.

(V. 10.) As a father (his) children, this king made (his) subjects prosper by nourishing, chastising, punishing, protecting (and) fondling (them).

(V. 11.) After king Rudra had gone to heaven, the earth was cherished by king Mahādeva, the rising sun of whose valor extinguished the light of (other) kings, as of stars.

(V. 12.) To this great king Mahādeva was born by Bayāmbikā the brilliant lord Gaṇapati, the light of (his) race, whose hands were able to bear the whole (burden) of the earth.

(V. 13.) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants; repeatedly ploughed by the hard hoofs of (his) galloping tall steeds; (and) covered with the seed of masses of pearls, dropping from the heads of the elephants of (his) enemies.

(V. 14.) Besplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (and) taking refuge (with him).

(V. 15.) The beloved servant of this king Gaṇapati is the glorious general Jāya. His descent is described in the following (verses) :-

(V. 16.) In this Kali (age) was produced from the renowned race of Ayya the valorous Bhima, who chastised those enemies who were hard to be managed, (and) easily fought those who were hard to be overcome.4

(V. 17.) This Bhima, who equalled Dhanada (Kuvāra), caused the residence of (his) race, the village named Kṛṣṇāyura in the country of Velanāṇḍu, the ornament of the earth, to equal (Kuvāra's city) Alakā in wealth.

(V. 18.) To him were born by Bāchyaṃbikā three (sons), named Jilla, Nārāyana, and Sūrya, by whom, as by the (three) constituents of (his) power, king Čhōḍi overcame (all his) enemies on earth.

(V. 19.) Having conquered Kāṇārādeva in battle, Jilla, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems.

(V. 20.) His younger brother was Nārāyana, who was always devoted to the interests of his lord, (and) who converted all the enemies of king Čhōḍi into servants by policy and valour.

1. After his father's death.
2. The usual meaning of utsāha is 'a garden.'
3. The verse seems to be a grammatical blunder for dhṛtṛa.
4. This verse alludes to the Mahābhārata, according to which Duḥśāma and Duryodhana were slain by Čhōḍi.
5. The three parts of a king are prabhāva, utsāha and mantra.
(V. 21.) At the command of (his) lord, he converted this Dvīpa, which Dhanada (Kuvāra) had formerly created at the junction of the Kṛishnāvānī (i.e. the Kṛishnā river) and the salt-sea,¹ into a fortress which was hard to be entered by enemies (and) pleasant to the residents.

(V. 22.) He converted Dvīpa, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstair-houses, palaces, towers, and lofty ramparts; as its site was adorned with surpassing beauty, which teemed with various flowers and fruits; (and) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood.

(V. 23.) He constructed in this Dvīpa the Chōḍasmadra tank and the Chōḍēśvara temple, (both of which were called) after the name of (his) lord, and the Bhimēśvara temple, (which was called) after the name of (his) father.

(V. 24.) He built in the same (place) lovely temples of Vīshṇu and of Kṛiṣṇa-Dhārā, of Bāṅgaladēvi (and) of Mahākāli.

(V. 25.) Further, he constructed in the village called Vaḍḍakuraṇa the Bhimasamadra tank, (and) a lovely temple of Śiva, called Bhimēśvara, (both of which were) named after (his) father.

(V. 26.) The lord, who was pleased with (his) valour, granted to this Nārāyaṇa the lordship over Dvīpa and the mastership of the Goṇṭu villages (palli).

(V. 27.) Knowing (him to be) a conqueror of wealth, a great hero, (and) able to govern (his) country, king Chōḍi also appointed the same Nārāyaṇa (his) general.

(V. 28.) To this renowned Nārāyaṇa were born by Nārāmbā four sons, resplendent as the sun,— Chōḍi, Bhīma, the renowned Pinna-Chōḍi, and Bṛamma by name.

(V. 29.) These four excellent warriors resemble the (four) oceans, as they are the refuge of Brāhmaṇas (Bṛdaba), (just as the oceans are the seats of the submarine fire); they resemble the (four) expedients of the king, as they accomplish (his) objects; (and) they resemble the (four) arms of (Vīshṇu) the enemy of Mura, as they embrace Fortune.

(V. 30.) (These) four chiefs of warriors procured by the strength of (their) arms the victory over the four quarters to the king who was the lord of the Chōḍa country.

(V. 31.) As Śrī (is the wife) of Vīshṇu, Gir (Sarasvatī) of the lotus-born (Brähmā), the mountain-daughter (Pārvatī) of Śaṁbhū (Śiva), Bati of Kāma, Śachi of (Indra) the lord of the gods, Ushā of the Sun, (and) Rōhini of the Moon,— the chaste wife of the virtuous lord, the glorious Pinna-Chōḍi, was Dāmāmbā, who fulfilled the desires of suppliants, (as) the celestial cow.

(V. 32.) This couple ² had two daughters, Nārāmbā and Pēramāmbā, (and) three sons, called Prithva, Jāya, and Nārāyaṇa.

(V. 33.) Though the middlemost of these three brothers, the general Jāya is the chief (of them) in ability, just as (Arjuna) the middlemost of the Pāṇḍavas.

(V. 34.) At this time the ornament of princes, king Ganaṇa, having easily subdued the lords of Chōḍa, Kālinga, Śēvāṇa, great Kāropaṇa, and Lāṭa, (and) ruling the territory between the Southern ocean and the Vindhya mountain, made the whole country of Vēlaṇāṇa, together with Dvīpa, subject to himself.

(V. 35.) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of Vēlaṇāṇa.

¹ Compare p. 82, note 2.
² viś. Pinna-Chōḍi and Dāmāmbā.
(V. 36.) Then king Gaṇapati took to wife that Nārāma and Pārāma, whose beauty, elegance and grace were unrivalled in the three worlds.

(V. 37.) The king welcomed and took into his service their younger brother, the handsome Jāyana, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (his) face.

(V. 38.) Then, pleased by (his) deeds, the king joyfully granted to this Jāyana the dignity of a general (and) of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems.

(V. 39.) Having been appointed general by his lord, surrounded by wise men, (and) full of power, young Jāya, the slayer of hostile warriors, resembles (the god) Kumāra, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (and) bears a spear.

(V. 40.) The edge of his sword (is) the only messenger, (announcing) to powerful enemies (their approaching) union with celestial nymphs; (and) his policy (is) the messenger, (announcing) to his beloved (master) the union with the fortunes of other kings.

(V. 41.) He who was distinguished by the name Vairigōdhūmagharatā, formerly became a (mere) mouthful for the point of his (vis. Jāya's) sword, that was about to devour all the brave enemies in battles.

(V. 42.) He is ashamed at the praise of (his) liberality, which meets (his) ears, (thinking), it seems 1:— "What are my gifts (worth), (if) a single lord of the twice-born (viz. the Moon) gets entirely emaciated in every (dark) fortnight; (if) a single scholar (viz. the planet Mercury), having lost most of his wealth (or light), always approaches (another) wealthy man (viz. the Sun); (and if) a single poet (viz. the planet Venus), being bewildered, does not rise for some days?"

(V. 43.) He possesses offspring in the shape of the following seven (acts) which (he) has duly fulfilled:— (The procreation of) a son, the composition (of a poem), (the hoarding of) a treasure, (the planting of) a grove, the marriage (of a girl to a Brahmāna), (the consecration of) a temple, and (the construction of) a tank. 2

(V. 44.) In this Dvipa, founded by his grandfather Nārāyaṇa, this general Jāya himself caused to be built, out of true devotion, this lofty (and) substantial temple, equal to the Kailāsa mountain, of Mahādeva, who has the shape of a līga (and) is called Gaṇapēśvara after the name of king Gaṇapati.

(V. 45.) In the Śāka (year) measured by the qualities (3), the arrows (5), and the Bhavas (11), 3 (i.e. 1153), in the (cyclic) year Khara, in the bright (fortnight) of Mādhava, 4 on the śīti of Gaurī,— Jāya performed the consecration of this blessed Gaṇapatiśvara.

B.—Telugu Portion.

(Line 121.) To the god Mahādeva of the Gaṇapatiśvara (temple) at Divi the various inhabitants of the eighteen districts (vīshaya) (on) both (sides of the Krīṣṇā river) gave at Nāṅgagadda (as) revenue a large fanam (chinna) on (every) boat.

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1 i.e. 'the grinding-stone to the wheat (which was) the enemy.' This must have been a surname of the first of Jāya's antagonists.
2 The actual reason of Jāya's being ashamed at the praise of his liberality is, of course, his great modesty.
3 These are the seven kinds of offspring (saṁśāna or saṁsāti) to which verse 9 of the Vanapalli plates of Annam-Vērā adduces; note, p. 64, note 3.
4 See verse 21 f.
6 This is another name of the lunar month of Vaiśākha.

(L. 132.) In (the district of) Oḍapāṅgulu (he) granted (the following) land: — Two puṭṭī in KaṇtepallI. Two puṭṭī (in) Vrekaṭi.

(L. 134.) For a perpetual lamp Jāyapa-Nāyaka granted twenty-five cows.

POSTSCRIPT.

I avail myself of this opportunity for correcting a mistake in my edition of the Ekāmranāṭha inscription of Gaṇapati. In line 11 of this inscription (Ind. Ant. Vol. XXI. p. 201), write वचांबिकावण्डाहे मुखः as one word, and add a footnote: “Read वचांबिकावण्डाहे.”

In the translation of verse 15 (ibid. p. 202), read: “who was the best of the smooth gems of the Tāmaraparį (which was his mother) Vāchāmbā.” That Vāchāmbā was the mother of Gaṇapati’s minister Sāmanṭa-Bhōja, and that Dōchi, who is referred to in verses 15 to 17 of the Ekāmranāṭha inscription, was his father, follows from the subjoined short Grantha inscription on a stone in front of the Maṇikaṇṭhēśvara shrine at Kāḷahasti in the North Aroñ district.

TEXT.

1 स्तति श्री [II] यथा
2 चीमब्लीदीविचर्या-
3 पतित्तपार्लावाव-
4 तस्म: पितामुखः
5 वाचामञ्चा सागि
6 रजो युवतिषु जन-
7 नन्दे दैवतं श्रीम- 8 नाश: [1*] कोय
9 चीकास्मक्कोशर-
10 पुरस्करोचियाव-
11 पितरजयिं श्रीमव-
12 रस्ससोमीय यव-
13 पतित्तचिव: काङ्ग-
14 झाश्यगोच: ||

TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister Dōchi, the ornament of the kingdom of king Gaṇapati; (whose) mother (was) Vāchāmbā, the gem among women; (and whose favourite) deity (was) Sūmanātha (Śiva),— that glorious Sāmanṭa-Bhōja, who belonged to the renowned gōtra of the Kāḷyapas, the minister of king Gaṇapati, caused daily offerings to be established in the city of the blessed Kāḷahastiēvara.

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1 According to Brown’s Telugu Dictionary, p. 628, the puṭṭī is the Indian ton-weight, equal to twenty ṭāmu (marakkēḷ in Tamil). “The puṭṭī and its fractions also denote the extent of land that produces this quantity of grain.”
2 No. 201 of 1892 in my Annual Report for 1892-93.
3 From two inked estampages, prepared by my First Assistant, Mr. Venkayya.
4 Read ो.व.
5 This is the name of the large Śaiva temple at Kāḷahasti, which contains the so-called Air-Liāga (Vdyutāga).
No. 16.— YENAMADALA INSCRIPTION OF GANAPAMBHA.

BY E. HULTZSCH, PH.D.

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,1 was published by Mr. Gordon Mackenzie in the Manual of the Kistna District, p. 18 f. The original is engraved on four faces of a pillar in the village of Yenamadala in the Guţūr tālūkā of the Kistna district.2 The pillar is now lying in the temple of Vērupōpā. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation. The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,3 is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Gaṇēśa and the Bear-inscription of Vishnu. Verse 3 refers to the race of the Kākatiyas, or, as they are more generally called, Kākātyas. As in the Gaṇapēvaram inscription (ante, p. 82), the list of kings opens with Prōla (v. 4). His son Mādhava (v. 5) must be identical with Mahādēva, who was the son of Prōla and younger brother of Rudra according to the Ēkāmarāthā and Gaṇapēvaram inscriptions. This Mādhava is stated to have lost his life in battle (v. 5). His son was Gaṇapati (v. 6) or Gaṇapa (vv. 7, 13, 23), whose daughter was Gaṇapāmbā (vv. 8, 21) or Gaṇapāmbikā (vv. 9, 15, 25).

Verses 10 to I4 describe a dynasty of local chiefs, who ruled over the district of Konatavādi4 (v. 11) and resided at Śrī-Dhārṇyākapūra5 (vv. 10, 17, 21), i.e. Amarāvati in the Sittampalle tālūkā of the Kistna district. These are: Kēta6 (v. 10 f.), who gave away seventy agrāhāras on the southern bank of the Verna7 (v. 12), his son Rudra (v. 13), and the latter's son Bēta (v. 14). To this Bēta, the princess Gaṇapāmbikā was given in marriage by her father Gaṇapa (v. 15).

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1 See Mr. Sewell's Lists of Antiquities, Vol. I. p. 319 f.
2 Ibid. p. 77. There is another village of the same name in the Narasarāvupēta tālūkā; ibid. p. 74.
3 In the abridged English translation, it is represented by the two last lines on p. 14 of the Kistna Manual.
4 According to the Telugu portion of the inscription (see p. 95 below), this district appears to have consisted of six thousand villages on the southern bank of the Krishnā river.
5 This name is synonymous with Dharmanakṣaṇa in two Prākrit inscriptions (Zeitschr. D. M. G. Vol. XXXVII. p. 543), and with Dharmanātha or Dharmanagātha in a Sanskrit inscription (South-Indian Inscriptions, Vol. I. p. 25), all from Amaraṅi.
6 In his Lists of Antiquities, Vol. I. p. 64, Mr. Sewell notices three inscriptions of this chief on a pillar at the Amaraṅi temple in Amaraṅi. One of these is stated to contain the date Saka-Saṅkha 1104.
7 Verna and Verna (ante, p. 82, note 2) are abbreviated forms of Krishṇāverṇā (South-Indian Inscriptions, Vol. I. p. 81) or Krishṇāverṇā (ante, p. 81, verse 17), the Krishṇā (Kistna) river.
In the subjoined pedigree of the Kākatiya dynasty, I have added the new details, supplied by the Gaṇapēśvaram and Yenamadala inscriptions, to the list which I had previously published.1

1. Bēta,
surnamed Tribhuvanamalla.

2. Prūla or Prūda,
surnamed Jagatākēsari,
marrried Muppamadēvī or Muppaldēvī.

3. Rudra,
marrried Paṇmā (?) (Śaka 1084.)

4. Mahādēva or Mādhava,
marrried Bēgaṃbikā.

5. Gaṇapati or Gaṇapa,
marrried Nāraṇa and Pērana. (Śaka 1162 and 1172.)

Gaṇapāmba or Gaṇapāmbikā,
marrried Bēta.

After the death of Bēta (v. 16), his widow devoted herself to pious works. She placed golden pinnacles on the shrine of Amarasvāra at Śrī-Dhānayākapura (Amarāvati) and built “in this city,” i.e. probably at Yenamadala, a temple of Śiva, which she called Bēśēsvāra after her deceased husband (vv. 17 to 19), and to which she allotted the revenue of the village of Benādevī (v. 20). At Śrī-Dhānayākapura (v. 21), she built another temple of Śiva, which she called Gaṇapēsvāra after her father, king Gaṇapa (v. 23), and granted to this temple the village of Chintapādu (v. 24). Of the three temples which are mentioned in connection with Gaṇapāmba, the first, Amarasvāra, still exists at Amarāvati.2 The second, Bēśēsvāra, cannot now be traced at Yenamadala. I do not know if the third, Gaṇapēsvāra, still exists at Amarāvati.

As regards the Telugu inscriptions on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the Kṛṣṇa Manual. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bēta and his ancestors, and which are accordingly in the masculine gender, is: Śrimat-Tripāyana-Pallava-prasād-pradāhita-Kṛṣṇa.3 The abridged translation supplies the date Śaka-Samaṇvat 1172, the Saumya sahvaṭ Saras, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saumya actually corresponds to the Śaka year 1172 (A.D. 1249-50). It follows from this date that Gaṇapāmba erected the pillar during the lifetime of her father Gaṇapati, whose inscription in the Kāmraṇāṭha temple at Kālich is dated on the 8th June, A.D. 1249, and who appears to have died in Śaka-Samaṇvat 1180.4 On the fourth face we are told, in Telugu, that, “having set up the god Gaṇapēsvāra, (the queen) granted, in order to procure prosperity (abbrvācchasi) to her father, Gaṇapādeva-Mahārāja, for the requirements (aṁgarāgabhaṭga) of that god, for as long as the moon and the sun shall endure, the village of Chintapallī.” The inscription of Gaṇapāmba ends with a list of the

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1 Ind. Ant. Vol. XXI. p. 197.
2 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 68 f.
3 Read dādītā-Kṛṣṇa”.
servants of the temple of Gaṇapēśvara, and of the extent of the shares of the village which were allotted to each of them. Chintapalli is evidently another form of Chintapādu, the village which was granted to the Gaṇapēśvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle talukā,1 which is about 16 miles distant to the W.-N.-W. from Amarāvati, the residence of Gaṇapāmbā, and which accordingly may have been included in her dominions.

The four remaining Telugu inscriptions which the pillar contains, are the following:

A.—On the fourth face.

No. 1.—An undated grant of 25 cows by Kōṭadēvarāju. The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Bēṭēśvara.

No. 2.—A grant of a herd of sheep for a lamp in the temple of Bēṭēśvara. Date: Śakavara 11[9]2 [expired], the Pramōḍa saṁvatsara, Pushya śuḍāhā 13, Friday, Makara-saṁkrānti.

B.—On the fourth and first faces.


C.—On the second face.

No. 4.—An undated, apparently recent inscription, which records that in Enumandala-sthala (i.e. the village of Yenamadala) and in the sixty villages connected with Enumandala, temples and Brāhmaṇas are exempt from taxes (svākha).

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which record gifts to the local Śaiva temple of Bēṭēśvara, suggest that this temple originally contained the pillar on which they and the inscription of Gaṇapāmbā are engraved. As previously remarked, the Bēṭēśvara temple, which was founded by Gaṇapāmbā, cannot at present be traced in the village of Yenamadala. Another possibility remains, viz. that the words “in this city” in verse 17 refer to the preceding word Śrī-Dhāṅyāṅkapūrā. In this case the temple of Bēṭēśvara would have to be looked for at Amarāvati; and it would have to be assumed that the pillar was removed from Amarāvati to Yenamadala at any time between the date of the Telugu inscription No. 3, and the date of the modern Telugu inscription No. 4. As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarāvati to Yenamadala, I prefer to adopt the previous alternative, viz. that the temple of Bēṭēśvara, which originally contained the pillar, was located at Yenamadala.

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**TEXT.**

**A.—First Face.**

1 [ओ] ओ [॥*] द्वादशमासिंहे-
2 तृतीय: प्रथुत्त च[ह]चि[चि]चि चचि:।
3 [आ]आ विघुतमस्छूली गधे।
4 या भजनायिन् ॥ [॥*] कीडाक्री[व]क्षतेवि।

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1 Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 64. There is another village of the same name in the Palnad talukā; *ibid.* p. 56.
2 From inked manuscripts.
No, 16. YENAMADALA INSCRIPTION OF GAKAPAMBA.

The &usv4rm stands at the beginning of the next line.
Perhaps the acto reading of the ordinal.
No. 16.] YENAMADALA INSCRIPTION OF GANAPAMBA.

63 तमा चित्मुपीदया-
64 देशवनसुकः चितिधरलसबा-
65 द्वाकांव्रस्तापादः ि

B.—Second Face.

66 चारापूरणपूण्यमुत्थयां-
67 [भावे] तु व्येषसिंहतथायं
68 सत्कस्तवकवृत्तिः जगति नित-
69 रां बेतमृपाशस्त्रयः [० १४] ॥
70 स्वर्य पुश्तातः विचारय
71 चितिधिति वीरमिकावशालय-
72 वं (०) वेशापञ्चियवरहस्तरा-
73 य गोष्पकोषीज्ञारीवादः
74 रात्रु । दत्ता गीतकमानी-
75 कार्तिरुत्तेश्वाय लशीर्धिः-
76 धरा० (०) लशीग्राय विचाराविश्व-
77 तस्वीमेवाचरं च लश्यम् 
78 मां [११४] विधायम्यांकुपरे 
79 [ताय०] चाध्य महाराजः
80 [क्षात०] चर्मी च माध्यतः । य[०] 
81 [ति वेद०] [त] च समाखे चर्मी देव[०] 
82 [हृ] [चतु] चद । [१४] ओथायमांक[०]
83 [हृ] रिश्तेद्वर्णिविविविवाहोः चौ[०] 
84 [हृ] भानोपरि (०) चोषणम् । वाह-
85 शा यज्ञतिमहंक्ये व-
86 स्यवपतिहितापिः [०]। निर्मायाः-
87 च पुरेपि वेतनिपुतेवर्चचा
88 विनोचाचिरं (०) नरासी
89 विभवविभाषानाः चुष्ठावाः-

3 Read चाध्याः.
4 Read स्वर्याः.
5 Read चितिविचाराय.
6 Read चाध्य.

* These seven syllables were inserted by the engraver through mistake; they follow again in their proper place in line 82 f.
7 Read चोषणम्.
8 Read हृषि.
9 Read हृषि.
90 चीति ग्रापित: । [१७४] भरीन- । ।
91 तमधीरमंकुशादगुज़क- ।
92 तस्वरे । शंभोरायत ।
93 न ज्ञवा पानावरक्षास्य- ।
94 तं ॥ [१८४] तथिसिंव्यतने चौथे ।
95 चीवलनकामकीचले । वेलेख ।
96 रज्जुआरदपतिधा विवि ।
97 सा त्यान ॥ [१८५] तस्म रंगान्न- ।
98 भीमाखी त्यासी दत्त ऊ- ।
99 लम: । प्रामुक्षमारस्य- ।
100 [बी] वेनदेवीति विनकत: ॥ [२०४]
101 चीदाधाकुपे रथे [म]- ।
102 च[१]नकोसङ्गया । गण- ।
103 वांनाशहदेया । बच्छ[ष] ।
104 चुक्तं करं ॥ [२१४] ग्युजान् । हा- ।
105 दयं संवाय भंतिभापि । [ष]
106 पुज्ञा: । हाद्यादिवसं- ।
107 [क]यशा विपाशरक्षतात्मकय [२] [२२४]
108. गणप विनिवृत्तमक्ष चित्तव- ।
109 बापि विशिष्ट। गणपी- ।
110 खण्डिति ख्यातं देव- ।
111 तात्यतन त्या ॥ [२३४] त- ।
112 ची रंगान्मारमाखी ।
113 गणपीमय बंधवे ।
114 भाषी दसी सहादेश्या विं- ।
115 स्तपदरुद्दिति खुत: ॥ [२४४]
116 क्षण्डी । हर्षपुरुषेऽ- ।
117 कानित्तो यस्सा अंशिति- ।
118 कुलि । (1) शंभोरक्षायां- ।

1 Read सेरम्बक्षायां ।
2 The मर्वक is irregular.
3 The पद्धति at the end of the third पद्धति is irregular.
4 Read नणपी ।
5 Read नणपिंयां.
6 The आर्यक्षाय stands at the beginning of the next line.
7 Read नष्टिं.
8 Read दूर्दिति.
TRANSLATION.

Hail! Hail!

(Verse 1.) Worship ye incessantly the sun (which dispels) the darkness of obstacles, the blessed Gānēśa, who is praised by the hosts of celestials, pleased by the attainment of the objects of (their) desires (through his favour)!

(V. 2.) Victorious is the staff-like tusk of Vishnu, who disported himself in the shape of a boar, (placed) on which (tusk) the Earth resembled a parasol, with the golden mountain (Mērū) as its top.

(V. 3.) Hail! Renowned in the world is the race of the glorious Kākatiśas, the kings born in which are well trained in the protection of the earth.

(V. 4.) In this (race) was (born) Prōla, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (his) enemies in soldierlike fights,¹ (and) who was distinguished by the true science of policy. Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power.

(V. 5.) To this favourite of the earth (Mahēvalābha) was born a mountain of virtues (and) resort of the fortunes of heroes, king Māchhava, whose great and spotless fame was celebrated in the world. Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven.²

(V. 6.) His son was king Gaṇapati, the ornament of the three worlds (and) resting-place of wisdom, who was an adherent of Non-duality (Advaitavādin) with respect to valour;³ who was fierce in (his) commands, which (he) caused to dance on the crowns of proud crest-jewels among princes; who had obtained great prosperity through the favour of (Śiva) the lord of Pārvatī; (and) who supported all men with the wealth of the (whole) world, (which he had) conquered.

(V. 7.) The foremost among kings (is) that ornament of princes, the glorious Gaṇapa, to whose fame all the regions are attendants; the oceans,— tanks for sporting; (Mount) Mērū,— a pleasure hill; (Indra’s garden) Nandana,— a splendid park; yonder disc of the moon,— a looking-glass; and the interval between heaven and earth,— a palace.

(V. 8.) To this profound king, who resembled the milk-ocean,⁴ was born Gaṇapāmbē, like another Lakshmi incarnate.

¹ The author appears to have formed the word paripara on the basis of pariparī, ‘an enemy,’ which is referred to by Pāṇini, v. 2, 89.
² i.e. he was killed in battle.
³ i.e. he was exclusively devoted to fighting, just as the Vēdāntin denies the existence of anything beside the Brahman.
⁴ Gaṇapāmbē’s counterpart, the goddess Lakshmi, is believed to have risen from the milk-ocean.
(V. 3.) Do all pure (and) excellent virtues,— (vis.) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śaṅbhū (Śiva),— highly prosper (because they are) innate in the person of Gaṇapāmbikā, or (because they have) met (in it) by mutual appointment?

(V. 10.) There was a king, called Kētarāja, the lord of Śrī-Dhānyānkapura, the lord of a whole province (mAṇḍala), (and) the ornament of kings.

(V. 11.) Lord of the district (viśaya) of Konnātavāḍi (was) the glorious Kētarāja, who destroyed the crowd of (his) enemies, (and) whose righteousness, which was famed in the three worlds, is even now praised by all in troops.

(V. 12.) On the southern bank of the Vennā, this incarnation of charity conferred on Brāhmaṇas seventy great (and) excellent agrāhāras.

(V. 13.) His son was a king, called Budrārāja, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon.

(V. 14.) Extremely victorious is king Bēta, who arose from king Budra, as the sun from the eastern mountain. He dispelled all the enemies by (his) splendour, (as the sun does) all the darkness; placed his feet on the brilliant heads of great kings, (as the sun) places its rays on the brilliant tops of high mountains; possessed great wealth that satisfied the desires (of supplicants). (as the sun) possesses straight rays that fill (all) the regions; (and) was highly praised by crowds of learned men, (as the sun) is highly praised by hosts of gods.

(V. 15.) Having duly provided a splendid marriage festival, king Gaṇapa affectionately bestowed on Bēta, the ornament of princes, that glorious Gaṇapāmbika, who was an embodiment of purity, (and) who equalled both Gaṇeś and Lakṣmī by (her) great and celebrated virtues, just as the mountain-daughter (Pārvati) (was bestowed) on Īśa (Śiva), (and) Lakṣmi on (Vishnu) the lord of Lakṣmi.

(V. 16 and 17.) After the excellent king Bēta, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (vīmdna) of the brilliant lord Amarasvāras at Śrī-Dhānyānkapura; and, having built in this city a temple of the lord (Śiva), (called) by the name of king Bēta, (she) procured for (her) husband the festival of an everlasting and joyful residence in the world of Śiva.

(Vv. 18 and 19.) In order to procure for (her) husband, king Bēta, a blessing of this kind,— having built a temple of Śaṅbhū, which was adorned with a surrounding wall (prākkāra), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahākāra (i.e. liṅga), (called) Bētaśvara.

(V. 20.) For the requirements of this (temple), she granted an excellent village, called Beladaṇī, which was rich in all (kinds of) grain.

(V. 21.) The great queen Gaṇapāmbē, who was an incarnation of the great Lakṣmī, performed still further pious works in the lovely (city of) Śrī-Dhānyānkapura:—

(V. 22.) Having provided twelve houses (vīṣṭā) and rich stipends (vīṣṭā), she supported (by them) twelve Brāhmaṇas, who resembled the (twelve) Adityas.

(V. 23.) She also built a temple, called Gaṇapāvārāśvara after the name of (her) father, king Gaṇapa.
(V. 24.) To this (temple of) Śāmbhu, (called) Gaṇapēśa, the great queen granted for (its) requirements the village named Chintapāḍu.

(V. 25.) She whose hands are exclusively engaged in worshipping Hara (Śiva), whose eyes and ears are always attached to the festivals and excellent concerts which (she) causes to be performed daily (in honour) of Śāmbhu, who thus joyfully passes (her) days though standing (at the head) of a great kingdom, (and who is), therefore, verily (identical with) the mountain-daughter,— who is able to praise that Gaṇapāṃbikā (appropriately)?

No. 17.— PAITHAN PLATES OF GOVINDA III.

Saka-Samvat 716.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This record is now brought to notice for the first time. I edit it from excellent ink-impressions, made by Dr. Fleet from the original plates, which belong to Tīrkat Rāj Tātyā Kāsār Sēṭ, a resident of the well-known Paithān,— the ancient Pratishṭhana,— on the Gōdāvarī, in the Nizām’s Dominions, lat. 19° 29’ N., long. 75° 28’ E.

The plates are three in number, each measuring from 13½” to 13¾” long, by from 8” to 8½” broad at the ends, and somewhat less in the middle. The edges of them were fashioned thicker, so as to serve as rims to protect the writing; and the inscription is mostly in a state of excellent preservation. But the surface of the second side of plate ii. was not made properly smooth for engraving, as the other surfaces were. The result is a good deal of confusion, caused by numerous markings in the copper itself. And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate iii., the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four.— The ring on which the plates are strung is circular, about 7½” thick and 3½” in diameter. It had not been cut when the grant came into Dr. Fleet’s hands. The seal (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1¼” in diameter. In relief on a countersunk surface, it has a representation of Garuḍa, squatting, and facing full-front; his hands are joined, palm to palm, on the chest, and are turned upwards; his feet are joined sole to sole, and are turned downwards; and the marks at each side denote his wings. The seal is practically identical with the seals of the Sāmāṇḍa grant of Dantidurga (Ind. Ant. Vol. XI. p. 112, Plate), and of the Old-Kanarese grant of Gōvinda III. (ibid. p. 126, Plate). But it is a much better specimen, and shows the details far more clearly. Below the Garuḍa there is a floral device,— apparently an expanded water-lily; he is probably supposed to be seated on it.—

The weight of the three plates is 357½ tolas, and of the ring and seal, 55½; total, 413 tolas.— The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show, as usual, marks of the working of the engraver’s tool.— The characters are Nāgarī. Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended. In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs; but the sign for the conjunct ṣ, which occurs in the word kāryā in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nāgarī alphabet. The average size of the letters is a little less than

The language is Sanskrit. Down to the middle of line 42 the inscription is in verse, and
verse 1-19 occur in the same order, but with some
versus readings and partly damaged, in the Kāvi grant of Govinda IV. (Ind. Ant. Vol. V.
p. 145. which also contains verse 28, beginning with rakṣatā yena in line 39 of the present
inscription and verse 23, beginning with tēmaśād in line 41. Of the remaining seven verses,
verses 23-25, beginning with tavrā=abhad in line 35, are found, in a less correct form, in the
Kānhiya grant of Krishna II. (Ep. Ind. Vol. I. p. 54). Accordingly, the verses which
are peculiar to this inscription are only four, viz. verses 20-22, beginning with śrī- Kāñchiptā
in line 34, and verse 27, beginning with a[yam=a]rāt in line 40. As regards lexicography
and grammar, attention may be drawn to the word prātirājya, which in line 31 is used as a
masculine noun, evidently in the sense of prātirājya, 'a hostile king,' and to the redundant suffix
in tavrā=abhad in line 67, as well as in the ordinary yathāsamāna(bha)dyāndamaka in line 44.
The orthography calls for few remarks. The letter b is throughout denoted by the sign
v or the dental sibilant occasionally employed instead of the palatal, e.g. in asaḥa, line 34,
and sattva, line 60; and the vowel ri is used instead of the syllable ri in kanakāditya, line 9,
tri, line 62, and śriyam, line 73. Besides, we may notice the employment of the guttural
nasal instead of anusvāra in the word saha in line 3, the use of the avagraha to denote the elision of a
in line 30, and the spelling of the words upalakṣhitā for upalakṣhitā in line 35, pratipālācitvya
for pratipālācitva in line 68, and dūrayd (?) for dūrayd in line 73.

The inscription is one of the Bāhramā Gōvindarāja III. or, as he is described in lines
41-44, the Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Prathivavallabha Prabhūtavarsa
Śrivallabha-nārandrādeva, who mediated on the feet of the Paramabhaṭṭāraka Mahārājā-
dhirāja Paramēvara, the illustrious Dhrāvarshadēva, i.e. his father Dhrāvarāja Nirupama.
In the introductory metrical portion the genealogy of Gōvindarāja III. is given, beginning
with Gōvindarāja I., exactly as in other inscriptions of the same dynasty (Gōvindarāja I.; his
son Kānchi; his son Indrāraja II.; his son Dantidurga Vallabharāja; Karkarāja's son
Kīrtirāja Śubhārāja Akālavairāja; his son Gōvindarāja II. Vallabha; his younger brother
Nirupama; and his son Gōvindarāja III.); and what is new in this inscription
are only the verses in lines 30-34, which relate to the circumstances under which Gōvindarāja
II. was succeeded by his brother. After having stated in line 29 that Gōvindarāja's
younger brother was Dhrāvarāja, our inscription goes on somewhat like this:

"Although that brother (Gōvindarāja) of his had fetched in large numbers those hostile
kings even, the ruler of Mālaśa and others, who were joined by the lord of Kānchi, the
Gōvindarāja, of Vēṇa, his (i.e. Dhrāvarāja's) mind underwent no change in regard to him.
when śrī rājya (Dhrāvarāja) had possessed himself of his ruby-ornaments and his store
of gold. When even after his (i.e. Dhrāvarāja's) conciliatory overtures Vallabha (Gōvindarāja)
did not make peace, then (Dhrāvarāja) speedily defeated him in a battle offered by the brother,
and he (Dhrāvarāja) drove away the eastern and northern opponents, and obtained the whole

Some other inscriptions only state in general terms that Gōvindarāja II. was superseded
by his younger brother Dhrāvarāja, while the Dēlī grant of Krishparāja III. records that
'sensual pleasures made Gōvindarāja careless of the kingdom, and that, entrusting fully the
universal kingdom' to his younger brother, Nirupama, he allowed his position as sovereign
to become loose.' From the present inscription it would rather appear that Dhrāvarāja

\[1.\] 42 Inscriptions, p. 69.
\[2.\] The proper name Kānchi in line 45, assuming the reading to be correct, ri is used instead of rī.
Seals of Copper-Plate Grants.

1. Paillum Plates of Govinda III. (Rashtrakuta).

2. Pithapuram Plates of Vira-Choda (Eastern Chalukya).


4. Udavendiram Plates of Hastimalla.
revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Rāṣṭrakūta family.¹

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Rāṣṭrakūta grants. It records (in lines 42-62) that the king, being encamped near Pratishtāhāna, and having bathed in the river Gōḍāvari, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaiśākha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king (i.e. in the Śaka year 716), granted the village of Limbārāmikā, situated in the [Śarā]ka[śe]hha village group of Twelve in the Pratishtāhāna bhūtī, to a number of Brāhmaṇas, for keeping up the five great sacrifices and other purposes. The boundaries of this village were, to the east the village Samatirthaka, to the south the river Gōḍāvari, to the west a locality named Brāhmaṇpurī, and to the north the arable land (?) of the village of Dhōna (?). The names and a description of the grantees are given in lines 47-54. There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved. Of each of the grantees the inscription gave not only, the father's name and the gōtra and Vedic school to which he belonged, but also the place of residence. But, with the exception of Pratishtāhāna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence. The gōtras mentioned are those of Vatsa, Pārāśara, Vaiśākhī, Saitēha (?), Hārīta (?), and Kaśyapa; the Vedic schools those of the Vājins or Vājasaṇeṣins, Bahvṛchās, Taṅtrirāyas, and Mādhyamīdas.— Lines 63-72 contain the usual adoration to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses; and the concluding line 73 gives the names of the dātaka and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are.

The date of the inscription— the new-moon tithi of the dark half of Vaiśākha of Śaka-Saṁvat 716— corresponds, for Śaka-Saṁvat 716 expired and the aṁānta Vaiśākha, to the 4th May, A.D. 794, when there was a total eclipse of the sun which was visible in India, at 3 h. 48 m. after mean sunrise. It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the aṁānta scheme of the lunar fortnights; and it is ten years earlier than the oldest date² which has been hitherto available for the reign of Gōvinda-ṛāja III.

With the exception of Pratishtāhāna itself, I am unable to identify any of the places mentioned in this inscription.

TEXT.⁴

First Plate.

1 Om⁵ [||⁶] Sa⁶ vṛ-vṛtād Vēḍhasā dhāma yan-nābhi-kamalāṁ kṛitaṁ। Haraṣeṣa
yasya kānt-śen-dun-kalayā kam=ala-kṛitaṁ। \(\text{?Āṣid}=ni[\text{sha}³]\)
2 t-timiram=udyata-maṇḍalāγrō dhvastin=naṇyaṁ=ṣa[\text{bh]}imukho
bhūpāḥ śuchir=eviḍhur=\text{īv}=āṣa(pta)-dīga-

¹ On Drhuvarāja see Dr. Fleet's Dynasties of the Kannarese Districts, p. 33, and Dr. Bhandarkar's Early History of the Dakkha, p. 49.
² The word of the original (in line 56) which I have doubtfully translated by 'arable land,' is kāla. The ordinary meaning of this word is 'plough,' and it is also used as a measure of land; but neither of these two meanings would be suitable here.
³ viz. the date of the Old-Kannarese grant of Śaka-Saṁvat 728, which works out properly only with the pṛṣimānta scheme of the lunar month; Ind. Ant. Vol. XI. p. 126, and Vol. XVII. p. 142.
⁴ From impressions prepared by Dr. Fleet.
⁵ Expressed by a symbol.
⁶ Metre : Śloka (Anuṣṭubh).
⁷ Metre : Vasantaśilākā; and of the next verse. Read =dvīśa-.
EPIGRAPHIA INDICA.

Second Plate; First Side.

Tasya svabhū贾-parakrama-nihṣeth(sh)-ōtsadīt-āri-dīkha-kramam ī Krīṣṇasya

vahalakṣaṇāṁ ādi-kriṣṇa(sna)ḥ- 

rājasya ē Śubhātumga-tūtumga-pravṛttha-rēṣan-ṛdhva-ravīr-kīnaṃ ī krīṣṇasyo

ēśābhīm hūm kīhalam prāvṛtthā
dhāta-episāḥ ī Dīn-āṇātha-pranayishu yathēṣṭa-chē[shē]ṭ ma(sa)mhitam ājarsāṁ

takṣhāf]ṣam ākāleṣe-

Read "āśāṁ.
2 Originally "ṛṣṭ was engraved, but the sign of the vowel t has been struck out.
3 Read "strāma.
4 Metre: Vasanatākṣa; and of the next verse.
5 Metre: Vasanatākṣa; and of the next verse.
6 Originally "nas was engraved, but the sign for y has been struck out.
7 The first akṣara (a) looks rather like a in the original.
8 Read "strēma".
9 Read "śākha".
10 The Sāmakṣad plates (Ind. Ant. Vol. XI. p. 112) read dāmā-laṅkāṇa; and this reading, the sense of which is not apparent, Professor Bühler has adopted for the Kavi plates (ib. Vol. V. p. 146).
11 The Sāmakṣad plates (Ind. Ant. Vol. XI. p. 112) read dāmā-laṅkāṇa; and this reading, the sense of which is not apparent, Professor Bühler has adopted for the Kavi plates (ib. Vol. V. p. 146).
12 Read "āśāṁ.
13 After this, no engraving is at the end of the line, but it looks as if it had been struck out again.
14 Read "pātra-pātraa.
15 Metre: Āyā; and of the three next verses.
16 The first akṣara (a) looks like the figure 1, and the second and third of which are ṣa (or ṣa) and kha.
Paithan Plates of Govinda III.—Saka-Samvat 716.
21. 1Rāhappam-ātmach-bhuja-jāta-vabha-āchavabha-ājau vijjita nithi śītā-
22. ṣilatā-prahārāa | pāli-[dh]va|jāvali-[śu]bhām=achir[ā]* pa yo hi rājādhīrajaparamēvaratām tatā-
23. na || 2Krōdhā́utkāha-kha[dga]-prasripa-ruchi-chayair bhāsāmanān samantād=ājāv= 
24. udvṛttvā-vairi-prakāta-gaja-gaḥ-ā[śo]- 
25. pa-samikshō(kshē)pa-dakshaṃ | saurya-tyakov[kt]-āri-varrg[ō]h bhaya-cha[ki]ta-vapūḥ 
26. kā(kvā)pi drīṣṭi(ahvy)=aiva sadyo darc[p]-ādhmāt-āri-chakra-ksha-
27. ya-karam=agamad=yasya dōrdanda-rōpaṃ || Pātā３ yās=chatur-amv(mu)raśi-rasa(ś) 
28. nālarākāra-bhājō bhuvas=trayās=chā-sa-
29. pi kṛita-āv(v)ājama-guru-prājy-ājya-pūj-ādaraḥ | dātā mānabhrīd=agrantr=gūpa-
30. vatāṁ yō=sau śrīyō vallā- 
31. bhō bhōktum svarggā-pahlāṇī bhūtī-tapasā sthānam jagām-āmaraṁ || Yēna⁴ svēṭ-
32. ṛatapatra-prahata-ravi-kara-prā(vrā)ta-tāpā-
33. t-sallīmañ jagmē nāśara-dhūt-dhavalita-sīrasā Vallabh-ākhyāh sad=ājau [*] sa śrī-
34. Gōvinḍarājō jita-jagad-aha-stri-
35. pa-vaśdhyava-h[ś]us=tasy=āṣṭā=sūnṛ-ekakshapa-ṛaṇa-dalit-ārāti-matt-ēbhi- 
36. kaṁbhā-k. || 
37. Tasya=ānujaḥ śrī-Dhruvarāja=nāma ma-
38. hānu-bhāv=ṣṛ[pra]hata-pratapāḥ | prasādhit-āśṭpa(sha)-nārendra-chakrah kramēga 
40. Śrī-Kāṇchipā-
41. ti-Gōṁga-Vēṅgīka-yūntā yē Mālavēś-āḍā(du)ḥyā prāj[y]ān=ānayati sma tān=kṣhiṭībhṛtō 
42. sa(ya)ḥ prātirājyaṃ=āpi = māṇikī-ā-
43. bharapāch(i)naḥ bās(a)-ma-nichayaṃ yasya p[r]aṣad-yopāri svava[ṃ yē]* na prati taṁ 
44. tathā=tāpi na kātaṇ chēṭ=nyathā bhṛtarāmaṃ || Sām-ādyā[dyai].
45. r=āpi Vallabhō na [hi]* yaḍa sa(in)* dhīṁ vyadhē-taṁ tadā 9[bhrā]* ṭur=ddā(tta) 10- 
46. raṇē vijjita ta[ra]sā paṣchāt-tātō bhūya[ta ?] 11 | prācy-ōdīchya-[pa]- 
47. racchāpasyā 12 cha laṣat-pālīdhvajā[r]-bhāp]* shitaṁ chinnair=yayaḥ paramēśvaratvat= 
48. akhilaṁ lēbhō(hē) mahanō 13 vībhuḥ || 14Jīt-āś(ś)sha-
49. pa(śm)hāpāḥ Pu[ra]nda[ra] 15 jīg[sha]yā[ṃ] [ś]* sa śrī-Nirupamō rājā hi[tv]ā martyrāṁ 
50. divaṁ gataḥ ||[*] 16 Tasya=āpy=abhūd=bhuvana-bhā[ra]-
51.

Second Plate; Second Side.

36. bhārata samarthāḥ Pār[th]-ōpamah Pri[th]a[sa][m]a-guṇo guṇajāḥ [*] durvvāra-
37. vairi-pāriti-12atulā-tāpa-[ē]turar-[Gō̃govindarāja [i]ti 
38. śūnu-ma-pratāpāḥ || Yās(s)=cha prabhū=chātura-[ch]āru=x[ur]dāra[k]ēr[ē]ta= ṛ=ā[ś]- 
39. divān=Nirupamasya pitūḥ sakāṣāḥ | satvā=apy=a-

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2. The third akṣhara of the first word is distinctly ppa.
3. The consonant of this akṣhara might possibly be read m, but the sign differs much from the sign for m employed ordinarily in this inscription. Read -vanit-.
The following passage, up to the word vrūdhayānēkhaṣa in line 54, has been greatly tampered with, for the purpose of reducing the number of granites, which originally was seven, to four. To effect this, the original writing of lines 50, 52 and 53, and of portions of lines 51 and 54, has been beaten in; but sufficient traces remain of it, to make out the general sense of what has been effaced. Besides, to judge by the forms of the letters, the names of the granites and of the place of residence, which occur in line 47, seem to have been engraved in the place of other names, and in line 54 the word chātiṛghaṣa has been added at the beginning (where the original writing is effaced) to do duty for the word saptahāṣa, which originally preceded the word vrūdhayānēkhaṣa. That portion of the text which it has been sought to efface, I have included in double square brackets every letter the reading of which appears to me doubtful. Instead of samādiritaḥ, supposing this to be the correct reading, I should have expected samādirītaḥ.

2. *Read *‘stair.*  
3. *Metro: Śūkṣa (Anuṣṭabh); and of the next verse.

There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse. Apparently the sense of the whole verse is, that Gōvarindarāja treated the needy so liberally that they had no reason to apply to other princes for support. In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of samādiritaḥ, supposing this to be the correct reading, I should have expected samādirītaḥ.

5. *Read *‘stairandhēdēr.*

7. Here one would have expected -puya-yādov-bhīyyidbhayaḥ, which may have been engraved originally.—
Third Plate.

54 [hmachāri?] 6 chaturbhuya ||ātēbhya 6 vrā(brā)\]\|hmachāri\] 8

55 kauchha-dvādaś-grām-ābhyantrare 8 ||ātēbhray 6 yasyāgāhātanāni

56 [ma] 4 dakshinastā Gōḍāvari nadi [a]paratah Vra(bra)\]\| \[Dhōna\]\] 6 grāma-ha [la] 6 8 evam-ātēch-chatur-āghāta-

57 nōpalachchhi(kasi)\]\|grāmaḥ sōdrāngah sa-parēr 6 sādā\] pṛtrāh\] 6 sabhutapāta-

58 nari(vishṭikāh) sadhāyāhı\]nandōya\]\|sāchch(ha)\] tabhātār̥vāsya\] 8 sarvāra\] ḷ̣kta-mām= ahastaprakāsh(ā*\]\|\]\|

59 ā-chandr-ārkk-ārṣava-kshiti-sarit-parvata-samākāṇah\] 8 putra-paṃt-ānava-kram-ṭpa-

60 bhṛyāḥ pūrvva-pratta-dē[va]-

61 vrā(bra)\]\|hmād-āyā-raitō bhyaantarasyah\] 8 [bhām]\|chachchhiṣṭa-cyapa\] Šaṅkrapā-ka-prā-

62 ṭita-samvatsara sa(atēśu) saṃpta(mu) su\] jē(śhē)-

63 dās-ātārēśhu Vaiśākha-va[ba]\]\|hul-āmātya\]\|āgītrāgra-ḥa-citi-parvavani va[ba] \[li-

64 charu-vaśiṇya(sva) ḍav-āgīnā(hō)tr-ātī-

65 [thi]-pada-\] 10 mahāyānā-ādi-āriy-āssarpam-[d[ha] 11 Gōḍēśvīyam\] 8 snātva=ā[d\] y=ādak-

66 āśii(t)i)sarggeṇa pratipādītō\] 8 ya-

67 \[tō=sy\] 12 dō[ch]\] jitāyā \[vrā(bra)\]\|hmād[ā*\]ya-sthityā\] [bh]umjato bhōjayaṭaḥ kriṣhataḥ

68 karṣhayataḥ pratidīṣata\]tō\] vā na kaiści-

69 d=an(p)p=āpi paripam[\[ka]nā kārāya tak=āgī\]\|āh=ā\] \[=\] 8 \[\] citi-parvavani va[ba] \[li-

70 charu-vaśiṇya(sva) ḍav-āgīnā(hō)tr-ātī-

71 vṛta-matāḥ=āchchhīndya=āchchhī[\*\] dyāmānakām v=ānu[mō]data\] 16 sa paṃchabhīr=\]

72 mmāhāpatakāḥ\] 17 sōpapātakāis=cha\] 18 samyukta[h]

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1 This line begins in the original under the akṣara 4 of the word Taittirīya (?) of the preceding line.
2 After this, and before the word ātēbhya, about 10 or 12 akṣaras are almost entirely effaced, and in their place the word chaturbhuya has been engraved in very large letters.
3 This was originally ātēbhyaḥ, followed, I believe, by saptabhyā, which has been effaced.
4 Here, and in the following, the rules of samākāśi have not been observed.
5 It is impossible to say whether the consonants of the name in these brackets are really intended to be dū and n; the first of them might possibly be dū or v or c, and the second n or t.
6 This akṣara resembles nām more than lām in the original. The following sign of punctuation is superfluous.
7 One would have expected sōparikarāḥ.
8 Originally ṣrācēbhyaḥ was engraved.
9 Read kāṭīnaḥ. 10 Read paṃchaha. 11 Read kriy-āssarpam-drēkhaṃ.
10 One would have expected here bhām, and similarly the plural afterwards.
11 Read vānyair. 12 Read dēṭa. 13 Read mmāhāpatakāḥ.
No. 18.—BAHAL INSCRIPTION OF THE YADAVA KING SINGHANÁ.

SACA-SAMVAT 1144.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This inscription, which I edit from impressions supplied to me by Dr. l'host, in the temple of Sarajadévi at the village of Bahal, in the Chálgaon subdivision of the Khandés district of the Bombay Presidency (Indian Atlas, sheet 38, long. 75° 3' E., lat. 20° 36' N.). It contains nineteen lines of writing, which cover a space of about 2' 10" broad by 1' 3½" high, and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½. The characters are Nágari. The language is Sanskrit; and, excepting the introductory dha in the words dharma-vanih in line 7, lines 1-13 are in verse. The verses are numbered, and their total number is twenty. In respect of orthography I have only to state that the letter b is exceptionally denoted by the sign for v in the words vidadha, in line 3, and vrahma, in line 7.

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1 Read iti 2 Utkam.
2 Metre: 6śaka (Aunúśṭhābha); and of the next three verses.
3 Read vāśī.
4 This line commences under the third akshara of the preceding line; and in the vacant space at the beginning of the line one would have expected dāsama or dāyama.
5 Read kākī.
6 Read kāṃśeśa-saṃyoga. At the commencement of the next line there is again a vacant space, where one would have expected pahāma 1.
7 Read nārdākīpā. 8 Read māhābhirādānā.
9 Metre: Pushpitāgā. Read iti kamala.-
10 Read paramrās para-kti.
11 Here, too, is a vacant space at the beginning of the line, where we miss the aksharas rītayā vi.-
12 Here, again, I am unable to make out. It is just possible that they are the aksharas which for some reason or other are omitted at the beginning of lines 70-74.
13 According to information furnished to me with the impressions, this is the name now current; but the original name must have been Dodraj, an appellation of Bhavānī which I have not met with before.
The inscription, after the words 'Om, om, adoration to the goddess Dvârajâ,' opens with a verse glorifying Bhâvânî, who is here named Dvârajâ; and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadeva, the chief astrologer of the Yâdava king Simha (or Singhaṇa). It clearly divides itself into two parts: verses 2-7 give an account of Anantadeva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Anantadeva belonged to a family which traced its origin to the sage Śāṅqilya (v. 2). In that family there was born, as son of a certain Manôretha, the learned Mahâsvara (v. 3), who (in v. 4) is stated to have composed a Kâraṇa of the planets, entitled Sêkhara, a work called Pratiśthhâvâdhi-dîpaka, another work described as Phala-grantha, and a brief commentary on the Laghuujâtaka. His son was Śripati (v. 5); and his son, again, Ganapati (v. 6). And Ganapati's son was the founder of the temple, Anantadeva (v. 7), a scholar versed in the three branches of the Jyôtisha-âstra, who expounded the 20th Aûhyâya, called Chhanda-sûtrâ-uttar-adhyâyâ,\(^1\) of Brahmagupta's Brâhma-Sphuṭasiddhânta, and also the great Hûrâ (i.e. the Brihujâtaka) of Varahamihira.—The family here treated of was already known to us from the Pâtâ inscription of Singhaṇa,\(^2\) which also mentions Maçôratha and his son Mahâsvara, the father of the astronomer Bhâskara, who must have been a brother of the Śripati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahâsvara's Laghuujâtaṇa-tâbâdî, and probably also his Pratiśthhâvâdhi-dîpaka.\(^3\)

The description of the king Simha (Singhaṇa) and of his father and grandfather, Jaitrapâla and Bhillama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapâla, 'an ocean of compassion, made Ganapati, whose life had been preserved in battle,\(^4\) lord of the Andhra country' (v. 12), and that Simha defeated the powerful Arjuna (v. 14). Both events are mentioned, partly in the same words, also in the Paîthâṅ copper-plates of Râmachandra \(^5\) of Saka-Samvat 1193, from which we learn that Jaitugi (Jaitrapâla), 'an ocean of compassion,' led Ganapati out of prison and made him lord of the land, meaning, apparently, the land of Trikaliṅga. The prince Arjuna, spoken of in connection with Simha, Dr. Bhandarker \(^6\) would identify with Arjuna[varmadeva] of Mâlava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272.\(^7\)

Verses 16-18 state that, during the reign of Simha, Anantadeva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up; and that he received pecuniary assistance in this work from his younger brother Mahâsvara, who composed this Prâsvati. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v. 20) with the date,—the first day of Chattra of the expired Saka year 1144, the year Chitrâbhânu. A line in prose adds that the inscription was written by the Nâgara Brâhmaṇa Gaṅgâdhara, and that the Sûtradhâra or architect (probably of the whole temple) was Thâlîp.

The date does not admit of exact verification; but the expired Saka year 1144 (=A.D. 1222-23), by the southern luni-solar system, was the Jovian year Chitrâbhânu, as stated in the inscription.

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3 See Prof. Aufrecht's Catalogue Catalogorum, p. 445, b.
4 This appears to me the most suitable meaning of the words yudhâ dêpitâm in line 12.
6 See his Early History of the Dekkan, p. 82.
TEXT,

1 Om² || Om namo Dārājā-dāvra || Jayati² || Ditija-bhitam viṣṇum=āśvāṣayaṇam

2 Bhavāni || 1 [II*] 4 Saśi-seṣasa-mahānag-mahā maharājāh Śāṅkṣöyā ity=akhiña-

3 bhūṣiva bhūṣiva Mahādevā-stīkṣā vaṁśe viśāla-tapasaḥ pratiṣṭasaḥ tasā || jāmā

4 Manrātha-sataḥ śruti-sadma satya-lōkāśrayō vibhu[du]hā-raja-sirō-dhrit-āśrayh || 8 [II*] Yashö Śīkṣar-dāvyaḥ karapāna grahānam

5 pratiḥ Pratiṣṭhāvāh-dāyaśaḥ cha || chakre Phala-grāṁṭham=api spuṭ-ārthavan

6 dyatō || śiṣṣyāḥ Saṁkhya-tamasmā yaśya yadatō jātā jagad-vyāpiṁ kṛtāh kṛitām-kalā-

7 rtīr-Anākṣādaśa || āsya-trīkṣādā-sāstra-āśrayah || ramayān Vra(bra)ma-vinirṇīrman

8 dēbhūvī bhūvāv-mūlābhapaścānām-ākhyak || 8 [II*] 12Khaṃcit-tou-rupa-rājā-

9 kṣubh-ōdha dhanādaḥ prachetā jāśnaḥ sūcīḥiḥ punya-janaḥ mahāśeṣaḥ || mahābhāsaḥ=ôh=ôti

10 tena-vaktamāha-ramaṇaḥ || pada-yāma ama lōkaḥ || 10 [II*] 14 Bhāpāla-bhālatalakāñjī

11 tena-vaktamāha-ramaṇaḥ || pratṣṭāḥ pratapa-sīkṣīna kṣitipā āṃpakaḥ

From impression copied to me by Dr. Fleet.
Expressed by a symbol.
1 Metre: Mālāṅk.
2 The upper portion of the syllables da-ma-Dāi is damaged, but the actual reading appears to be as given above. Instead of the word uddhāra I should rather have expected a word meaning 'frightened' or something similar.
3 Metre: Upajāti.
4 The upper portion of the syllables da-ma-Dāi is damaged, but the actual reading appears to be as given above. Instead of the word uddhāra I should rather have expected a word meaning 'frightened' or something similar.
5 Metre: Upajāti.
6 Metre: Upajāti.
7 Metre: Upajāti.
8 Metre: Upajāti.
9 Metre: Upajāti.
10 Metre: Upajāti.
11 Metre: Upajāti.
12 Metre: Upajāti.
13 Metre: Upajāti.
No. 19.—NALLUR GRANT OF HARIHARA II.

By V. Venkata, M.A.

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr. Fleet to Dr. Hultzsch, who has kindly placed them at my disposal for publication. The impressions are four in number. The first and the fourth bear the Kannarese numerals ‘one’ and ‘three’ respectively, and the second the numeral ‘two.’ Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides. At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandinagari throughout, with the exception of the last line, which is in Kannarese characters. The technical execution of the inscription is far from good. The distinction between long and short \( \ddot{u} \) is maintained only in the first ten lines, in which three cases of long \( \ddot{u} \) occur, viz. \( \text{māla} \) (l. 3), \( \text{māri} \) (l. 8), and \( \text{bhūr-tha} \) (l. 10). Throughout the rest of the inscription, no attempt is made to distinguish the long from the short \( \ddot{u} \). But, in order not to swell the footnotes unnecessarily, I have inserted the long \( \ddot{u} \) in the text wherever it requires it, except in the case of proper names which are not generally

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12 bhitā-dīk-cha yāh | Gaṇapatiṁ patīṁ=Amāhṛabhide
dhām=yudhi dhritam
kāruṇā-ta(v)mānārayaḥ || 12 [||*]

13 ti-patīṁ-tānā || 13 [||*]

14 d-oddāmā-dvēshi-dvirada-rada-sāmghaḥta-vikṣaṇa-sphuṅg.5jāyad.2-yātt-pākatā tēraṇapā
dhurjajñhā prāthah | viśuddh-āmbhó-dhāro yad-asī-jaladā kajjala-nibbah pratāpanā

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3 Metre: Giti. 8 Metre: Vasantarākalā. 4 Metre: Sikharītim.
5 Metre: Śūka (Anushtubh). 6 Metre: Upajāti; and of the next verse.
7 Metre: Mandākrāntā. 8 Metre: Praharṣhiti.
9 I am not quite sure about the consonants enclosed in brackets; possibly the intended reading may be dhāra-Thālā.
known. In four cases the short u is marked in such a way that it might be mistaken for a
correspondent v, viz. ṣu (at the end of I. 19), tūlā and purusha (I. 36), and samudra (I. 39). There
are certain peculiar mistakes which repeat themselves in this inscription. In line 14, the long as
well as the short ı are attached to the tt of pottinē (for pottinē), and the same mistake recurs in
connection with the ı of śri in line 52. In tadiyā (I. 11) and pālaniyō (I. 89), the short ı is
marked instead of the long ı. To the ı of hūtra in line 15, and to the ı of viṣu-śi in line 23, the
sign of ı is affixed in addition to the ı and ı, respectively. In dūna (I. 69) and adda (I. 70), the d
has two signs of ı affixed to it in each case. Both the vowels ı and ı are attached to d and v,
respectively, in dūnaka (I. 62) and vīrā (I. 64). In some conjunct consonants of which
the last element is r, and which are followed by a long d, the r is added to the sign of length
instead of to the group itself. For instance, the r of daṇṣhtrā (I. 4), add-grāma (I. 59), and cdraṇ
d (I. 69), instead of being added to kṛt, ṣa, and ṣ respectively, is connected with the sign of length
in each case. The distinction between s and a is not clearly marked. The s of bhagottava (I. 29)
and of sīkkasana (I. 33 f.), and the a of abhuyagha (I. 24) and of anuvārśa (I. 39) are nearly
identical. In yad-āṃṣhtrā (I. 9), makaraṅḍaka (I. 20), and Muddavanā (I. 83), the two
is are written side by side without any attempt to indicate the viṣu. Similar anomalies
occur in lines 26 and 32. In the former case ṣ and ı are written side by side, and in the second
case tatapārē is written for tatapārē. In line 19, we have a peculiar form of the letter ū.
The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this
case affixed at the bottom. The double t takes the place of tr in the following cases:— pottinē
(I. 14), tattāṇ (I. 59), kafātā (I. 61), yattā (I. 62), and putapantuṭā (I. 68).

Of mistakes due to wrong pronunciation, the following may be noted:— vṛṣhtyā (I. 12)
and Vumā (I. 61) occur instead of vṛṣhtyā and Vumā, respectively. The dental sibilant is
used for the palatal in sī for śri (I. 23 and 78), in Sālīvē (I. 50 f.) and in srauta for śrauta
(I. 75). Dh occurs for ṅh in sidhā for siddha (I. 49), and ṅh for ṅh in sidhā (I. 66).
The lingual ı occurs in the following Sanskrit words:— mahāga (I. 22 f.), kafā (I. 35), āvāti
(I. 49), kafātā (I. 61), chakravātā (I. 79), and yugā (I. 92). The Tamil name Iyāgōvi has
been changed to Yāyāgōvi (I. 62). It remains to be noted here that the name of the father
of Harihara II. is written Bhuka once (I. 23), and Bhuka throughout the rest of the present
inscription, while in all other inscriptions which have been published, the name is spelt with
the unaspirated k and double ṭ.

The language of the inscription is Sanskrit, verse (I. 2 to 37, and 50 to 92) and prose
(I. 1, 38 to 50, and 93). The first two verses are invocations addressed to Śiva and to the
incarnation of Vishnu, respectively, the third to Gaṇapati, and the fourth and fifth again to
the incarnation. The sixth verse refers to the Moon, and the seventh to his descendant
Yadu and to the race of the Yadavas, who sprang from the latter. The eighth mentions
Sangama (I.), the first historical person of the first Vijayanagara dynasty, and the tenth his
son Bhukka (i.e. Bukka I.). Bhukka's queen was Gauri and their son Harihara (II.) (v. 14),
in whose reign the present inscription is dated. A lengthy prose passage (I. 38 to 50) consists
of a list of the biradas of Harihara (II.). Verse 18 gives the date of the inscription, while
verses 19 to 31 specify the village granted and the dones. Verse 38 again celebrates Harihara
(II.), and verses 34 and 35 contain the names of the composer and of the engraver of the
inscription. Then follow four of the usual imprecatory verses. In the last verse (40) the king
bequeaths future rulers to protect the gift made by him. As in other Vijayanagara inscriptions,
the end of the document is marked by the name of the god Śrī-Viṣṇu-pākṣha in Kanarese
characters.

Of the history of the Vijayanagara kings we do not know so much as might be expected
of a dynasty which rose to prominence only about the beginning of the 14th century of the
Christian era. The earliest epigraphical record of this dynasty is the only known inscription of
Harihara I., in which he is called Mahāmaṇḍalēsva Pārva-patēśva-samudra-daṅhipati Śrī-Viṣṇu-
Hariyappa-Voḍeya, and which is dated in Śaka-Saṅvat 1261, the Vikrama saṅvatsara (= A.D. 1340). Of him the Bṛṛagana grant of Saṅgama II. says that he defeated “the Sultān.” In his Lists of Antiquities, Vol. II. p. 161, Mr. Sewell refers to a Hindū confederation, of which the Rāya of Vijayanagara formed a party, and which “with an immense force drove the Muḥammadans out of Orangal” in A.D. 1344. Though we have no inscription of Harihara I. as late as A.D. 1344, it is not impossible that he was the Rāya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I. is dated in Śaka-Saṅvat 1276 (= A.D. 1353). Bukka I. is represented in two inscriptions as a Mahāmānaḍāḷēśvara ruling in the Hoysala country. Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings. It may be that they were originally feudatories of the Hoysala kings. After the utter defeat of the Hoysala king Ballāla III. and the demolition of his capital Dvārasamudra by the Muḥammadans in the year 1327 A.D. he evidently continued the semblance of a kingdom; for there are inscriptions dated in Śaka-Saṅvat 1262 (= A.D. 1340), which refer themselves to his reign, at Erode in the Coimbatore district and at Tiruvaṅgalalai in the South Arcot district, and one dated as late as Śaka-Saṅvat 1265 (= A.D. 1342) at Whitefield in the Bangalore district. It would therefore appear that Ballāla III. left Harihara I. in the north as a check to the Muḥammadan invaders, who had ousted him in A.D. 1327. His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence. The only epigraphical record of Harihara I. makes no reference to Ballāla III. as overlord, nor does it furnish any clue as to the extent of the dominions owned by Harihara I. It is during the time of Bukka I. that the capital Vijayanagara first makes its appearance. There is reason to believe that the Muhammadans continued to be troublesome during the reign of Bukka I. as well. It was during the time of Bukka’s son Harihara II. that the kingdom became firmly established. This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to Ballāla III.

The exact date of the accession of Harihara II., in whose reign the subjoined inscription is dated, is not known. He must have ascended the throne between Śaka-Saṅvat 1293 and 1301. From this as well as from other inscriptions we learn that he was the son of Bukka I. by his queen Gaurī. In the Satyamaṅgalam plates of Dēvarāya II. we are told that Harihara’s queen was Malāmbikā. His inscriptions have been found at Hampe or Vijayanagara in the Bellary district; at Bēlūr, Chitaldroog, Harihar and Hassan in the...

TRANSLATION.

"Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious Vira-Harihara-Mahârâja,—while the glorious Mallapa-Od[r]yar, residing at Honnâvura, was ruling the kingdom of Hâive,—in the Kshaya suhvasâvara, which corresponded to the Saka year one thousand three hundred and nine, (when) Jupiter (was standing) in Leo, on Thursday, the fifth (tithi) of the dark (fortnight) of (the month of) Pushâya."

Gold and copper coins, apparently issued during the reign of Harihara II., still exist. In his paper on the Coins of the Kings of Vijayanagara,1 Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on South-Indian Copper Coins.2 On all of them the legend reads Pratâpa-Jâarihara.

Of the birudas of the king mentioned in lines 33 to 50 of the subjoined inscription, the most important are:—Kârnatâkâ-lakshmin-karno-dvâipamâna, Sârâdâla-mada-bhâgâjana, Vêdabhâshya-prakâsâka and Vaidikâ-mârga-sthidpan-dchârîya. The first shows that he was ruling over the Kârnatâ country, and the second that he professed to have conquered the Chôjas, who had the tiger for their emblem. The biruda Vêdabhâshya-prakâsâka clearly refers to the commentaries on the Vêdas, which were published under the king's authority by Sâyanâchârâya. This celebrated Vedic scholar professes to have been the minister of Sângama II. and of Harihara II.3 The biruda Vaidikâ-mârga-sthidpan-dchârîya of the inscription corresponds to Vaidikâ-mârga-pravartaka, which is attributed to Harihara (II.) in the colophon of Sâya'na's commentary on the Śatopatha-brâhmaṇa,4 In his Oxford Catalogue Professor Aufrecht describes a manuscript of the Tarkabhâsdh-prakâsâkâ. From its colophon we learn that the work was composed by a certain Chinnabhatta, who was the son of Vishnu-vârâdhyâya, the younger brother of Sarvajña, and a dependant of Harihara-Mahârâja.5 Professor Aufrecht tells us elsewhere that Sâya'na's teacher was Vishnu-Sarvajña.6 This Sarvajña was very probably identical with the elder brother of Chinnabhatta, and the Harihara-Mahârâja of the colophon of the Tarkabhâshâ-prakâsâkâ with Harihara II. Some of the details furnished by Mâdhava's and Sâya'na's works7 regarding their relations and contemporaries are corroborated by a mutilated Grantha inscription of the Arûjâ-la-Perumâl temple at Conjeeveram,8 which, with the permission of Dr. Hultzsch, I subjoin,9 as far as it can be made out:—

This verse is addressed to Śāyāṇa and states that he belonged to the Bhāradvāja gōtra and followed the Boddhayana śūtra, and that his mother was Śrīmāyī, his father Māyāna, his younger brother the poet Bhōganātha, his master king Saṅgama (II.), and his preceptor Śrīkaṇṭhanātha. His elder brother is also mentioned, but the name, instead of being Mādhava, as may be expected, seems to begin with Māyāna.

The date of the subjoined inscription (verse 18) is not quite intelligible. The meaning of the syllables gōtradhācha (1. 51) is not apparent; nor can the occurrence of the word tīhu (i.e. tīhu) in the same line after Pramāṇī be explained, as the word occurs afterwards (1. 52) in its proper place. Leaving these two obscure words aside, the date is Wednesday, the day of a lunar eclipse in the month of Kārttikeya of the cyclic year Pramāṇī, which was current after the Śālavāha Śaka year 1321. Mr. Dickshit, to whom I submitted this date for calculation, has favoured me with the following remarks:—"The pūrṇimā of adhika (intercalary) Kārttikeya of Śaka-Saṅvat 1321 expired, ended on a Wednesday at 27 gh. 20 p. Ujjain mean-time. Its European equivalent is the 15th October, 1329 A.D. There was a lunar eclipse on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word adhika (intercalary) does not occur. There is a method by the application of which and by making calculations from the First Ārya-Siddhānta, this month is likely to prove an ordinary (not intercalary) month. The eclipse mentioned was visible for a short time after sunset over almost the whole of India."

According to verse 19, the place at which the grant was made by the king, was the shrine of the god Virupāksha on the Bhāskara-kṣhētra at Pampā, a quarter of the city of Vijayanagara. Pampā is the Sanskrit equivalent of Hampe, the Kanarese name of one of the villages which now occupy the site of the ruins of Vijayanagara. The shrine of Virupāksha, or Pampā-pati, is even now situated in the centre of the village of Hampe. From the present inscription we learn that that portion of Pampā or Hampe, on which the temple of Virupāksha is built, bore the name Bhāskara-kṣhētra.

The donees of the subjoined inscription were two Brāhmaṇa brothers, [Au]ha and Nṛsiṁhha, who belonged to the Bhāradvāja gōtra and appear to have studied the Yajurveda. The object of the grant was the village of Nallūri (v. 23) or Śrīnallūr (v. 29), which was also called Śāvagnarājyapūrām (v. 25). The village was situated in Megunā-vaḷaṇāṇḍu, which was also called Naḷaṭuripāḷam-simā and formed part of Paṇyūr-kōṭṭa, a district of the Chandragiri-mahārāja. Chandragiri is now the head-quarters of a talukā in the North Arcot district. According to Mr. Crole's Chingleput Manual (p. 438), "Paṇyūr-kōṭṭam" formed part of the modern Poṇṭhi talukā. Megunā-vaḷaṇāṇḍu is probably a corruption of the Tamil name Meykunra-vaḷaṇāṇḍu, which occurs in two of the copper-plate inscriptions preserved in the Madras Museum. According to these two grants Meykunra-vaḷaṇāṇḍu was another name of Paṇyūr-kōṭṭam. Naḷaṭuripāḷam may be connected with Nellaṛuṛi, which is mentioned in a copper-plate grant of the third Vijayanagara dynasty. Tondira-mandala, which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

1 In the introduction to his commentary on the Pāḍārava smṛti, Mādhava calls his mother Śrīmati; see ante, p. 23, note 4.
2 According to the Bīravarṣa grant, Śrīkaṇṭhanātha was the preceptor of Saṅgama II.; ante, p. 22.
4 See Dr. Burgess' Archaeological Survey of Southern India, Vol. IV. pp. 148 and 150. The passage in which Meykunra-vaḷaṇāṇḍu occurs, is identical in both of these inscriptions and runs as follows:— Śyaṅkōṇḍa-Tonḍa-maṇḍalattill śardravarṣi-račchayittil kiṭ-karaìyāṇḍa Meykunra-vaḷaṇāṇḍa Paṇyūr-kōṭṭattill; "in Paṇyūr-kōṭṭam, also called Meykunra-vaḷaṇāṇḍu, which formed the eastern district (?) of Chandragiri-rājyam, (a division) of the Jayaṅkōṇḍa-Tonḍa-maṇḍalām."
6 Tondāka-vishaya was the name of the Pallava country according to a Western Chalukya inscription, South-Indian Inscriptions, Vol. I. p. 146, and Tondira-maṇḍala occurs in a Tirumala inscription, ibid. p. 106.
is a Sțarpuliță form of the Tondai-mândal, the ancient Tamil name of the Pallava country. Though the word Tondi-mandal does not stand before Chandragiri-

mâhâjâ, it appears from the two Madras Museum grants quoted above,\(^1\) that the latter was considered as a portion of the former, just as the Paḍaṇḍu-râjya was according to a later Vijayanagara inscription.\(^2\) The granted village lay to the north of Chiruvâpuri, to the south of Panappâkâr, to the west of Toranallûr, and to the south-west of the Araṇi river. Of these boundaries, the villages of “Panappâkâr” and “Toranallûr” are in the Poṇṇâri taluk,\(^3\) and the Araṇi river passes through the same taluk. Consequently, the village of Nallûr must be looked for in the Poṇṇâri taluk. On the Poṇṇâri Taluk Map there is a village called Vaṇḍakkû-Nallûr (No. 124), which is to the south-west of the Araṇi river, to the south of Scavuṭṭa-Panappâkâr (No. 125), and to the north-west of Turanallûr (No. 123), which is probably the same as the “Tiranallûr” of the Chingleput Manual and the Toranallûr of the inscription. Though the remaining boundary, Chiruvâpuri, is not found on the Taluk Map, Vaṇḍakkû-Nallûr may be safely identified with Nallûr or Srinallûr, the village granted by the inscription.

TEXT.\(^4\)

First Plate.

1 [ dru]भमलु I चीमणाचिपत्ते नम्: ।
2 नम(;) [dru]मिटिपुःचिपचवारवारे I चैवो-\(^5\)
3 कानगिरमसुलसायं शरिवे । [2*] छेरे-\(^6\)
4 [चैरी]वारशिल्दः द[ङ]ङ्डःख मालु । । छे-\(^7\)
5 मानिकललय गय धारीः कथविनं धोी । [2*] हेमभी-\(^8\)
6 शर्म्बचिर[श्ल]पुराणांरिारं । विशेषंरा-\(^9\)
7 य विश्वासाः लितहे विकारे नम: । [3*] विश्वाराद्विय-\(^10\)
8 राजश्व मूलविनेरं विशेषु व: । धर्मी भमः ।
9 ति दश्वे घटे यशू विया वक । [8*] वादश्वकःशुर-\(^11\)
10 गा वि भृतिः चतां कर्मणि बदरीनां तांती-\(^12\)
11 देवभरे । छेरी: क्षेत्रभूतैः तिर्या घना: [1*] \(^13\)
12 ले कविते स्वविते सर्वतत्वासानि० विश्वा० मा-\(^14\)
13 शास्त्रीदेशि पितामहाषिपितासद्वै न-\(^15\)
14 म: पारिवरू । [५*] आशीयतेश्वरीवृहीवातुरानंि । । न्यू-\(^16\)
15 तिमानु: । परिशिकोतीप्रमाणभूतं। । बशी । [६*] \(^17\)
16 तदनवे संगतिजः बरुदारातुराशिपूर्वः१५ [१०] सीम-\(^18\)

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\(^1\) See p. 118, note 4. \(^2\) Ind. Ant. Vol. XIII. p. 132, verse 53 of the text. \(^3\) Mr. Crooke’s Chingleput Manual, pp. 345 and 346. \(^4\) From three ink-impressions by the late Sir Walter Elliot. \(^5\) Read भमलु. \(^6\) Read प्राप्त. \(^7\) Read विश्वा. \(^8\) Read शर्म्बचिर। \(^9\) Read शरप्रमाण। \(^10\) Read विश्वा। \(^11\) Read सर्वतत्वासः। \(^12\) Read देवभरे। \(^13\) To the द of पारिवरू both द and द are attached; read पारिवरू। \(^14\) Read शास्त्रीदेशै। \(^15\) To the द of बरुदारातुराशिपूर्व both द and द are attached; read बरुदारातुराशिपूर्वः।
No. 19.]  

NALLUR GRANT OF HARIHARA II. 121

17 बंशा यतं: स्राव्यायादवा चति तिरुवुता। [१७] तथा-
18 न रक्तुलि श्राध्ये ३तोम्म[स्र]संगमिकर। वेश पूर्व-  
19 [वि]वाननं पारिता: सकला: प्रजा। [१८] यहासपु-  
20 [ड]रीकशं कनिञ्चा कनकाचलः। मकरंहम-
21 वाचीभूमिकांसा[णि]नि। नदी। [१०] तथा श्री[संग]सिं-  
22 इर्त पुजीभूतु पुर्ववेभवात्। विरुद्यमंग-  
23 क्षाद्ये४ वीरभूमिकाःप्रत। [१०] समाचिर्खणं [कोका]  
24 ब्रजुंगविभूषणं [१०] वदेख्यतुलनाम[र]नं सिं[व]

Second Plate; First Side.

25 यं श्रुतमुपि [११] वत्तीतिनिष्ठा। ६न्द्वं त्वा [२];  
26 ट्रांड़ा रक्षतपाय। ६ सनाच्छर स्वान।  
27 [क]केतु दीप्य: श्रृंकुसारारी। [१२] चमेखर। रचति  
28 चोंचिः कोट्सीशुद्धमुपि। निरान्तरं का-  
29 [द]वत्तकृतिर्भोगीकः: प्रजा। [१२] नार्तकिः-  
30 चरातात्तात् प्रादुरासीकहक्षरत्। य[श]र।  
31 प्रतीत स्तंभांश्रो राजा हरिभेंजर। [१४] चव।  
32 वशोऽत्रवायाप्रतिपायकंततपरेः। १ तत्त्वन्  
33 चुट्टःकेमुदरतं। भूमिः कामदुवाभवत् [१५] चिं-  
34 हाकानुष्पकस्स कीर्ता। १३ भांति दिरी द्रष्टः। उ-  
35 दयाथिगतसर्वद्दी[दौ]क्षीत्रत्रायव। कामालमिः। [१६]  
36 वृद्धवहदनास्तित्रहदानानि चोड़त्। जः  
37 तवानु प्रतिराजायस्यवातात्वाभव:। [१७]  
38 [स]वृद्धतेष्टरक्षश्रीनगरमिर:। पूर्वपाय।  
39 विशालमितरसुद्द्रवेशरः। भिन्न[वा]-  
40 रितः। [१] दुराजानराजस्वरुपवर्द्धीयः।  
41 [श]रश्मायवभार:। कालिकालाधमः।  
42 कपोलकालिकीपरते।। चुट्टवणिः।  

1 Read तत्त्वन्.
2 Read श्रीपृथ्वी।
3 The anusodra is at the beginning of the next line.
4 Read सनाच्छर।
5 The anusodra is at the beginning of the next line.
6 Read चाराये।
7 Read द्रष्टं। To the स of ब्रजिः both ल and र are affixed.
8 Read यवकोतिलिखित्।
9 Read तमात्।
10 Read तस्माद।
11 Read चमेखर।  
12 Read मकरंहम।  
13 Read कते।  
14 Read सनाच्छर।  
15 Read चुट्टः।  
16 Read चमेखर।}

17 Read चाराये

18 Read चुट्टः।
Second Plate; Second Side.

49 "सिंधुतिथिमपिदि" स्तन्वित: स खलु यज्ञविरमः

50 ताप्रजितः सम्धाराय:। धार्मिकमुगुचंपितरतुतं चिसा

51 लिवाइं गते। शाखे । चर्च प्रमाणिनि तिनी। साध्यं ना

52 यथे तत्त वहन्ते। वुर्दिने। । चेरीसितामार्यां। तिनी (1)

53 काळे। दु[ख्य]मय[मह]तरः। दुमके। सीमेश्वरी सो के 

54 गम्भ्रारिप्रि । नगरे विज्ञानयुक्ते। यम्पां भास्कर[चे]

55 चे। चेरिपाणि। [२४]। चंद्रगिरिमहाराज़े प्राचेतां

56 धैर्यकीव्रिं। । लक्टुरकीव्रिं। भृगुशात।।

57 समुदी। [२०]। तेंडीसांपि खलि विज्ञान:। हुम्शोभी: [१]

58 वापुंदभागी। पुर्णपक्षें। [२१]। मैक्केवाम[र]

59 केन्यासेरनुरिपिनि। [२२]। शताश्चर्कूमतरीरी

60 शामी। मनुस्चित।। पार्श्वेकदारशया। यो रेजे। स

61 खंडादा। [२३]। उमासाक्षी।। शस्त्री: शिक्षकः

62 म्भवी।। युक्तीविद्वीदिवशिवामानी। यत्तः। रिखः। [२४]

63 पूर्व वारिशारीयः । प्रतिनामिति विनुत:।

---

1 Read मीरा।
2 Read "हुँस:।
3 Read चेरीसितामार्यां।
4 Read तिनी।
5 Read शाखे।
6 Read लिवाइं। The grammatically correct reading, which is, however, precluded by the metre, would be शाखे।
7 To the र both long and short त are attached.
8 Read पार्श्वेकदारशया।
9 The अम्बर्ध्रा is at the beginning of the next line.
10 Read शस्त्री।
11 Read शिक्षकः।
12 Read यूक्तीविद्वीदिवशिवामानी।
13 Read यत्तः।
14 Read पाटिखः।
15 Read मैक्केवाम। The second half of verse 22 seems to have been omitted. Probably the omitted portion contained the boundary of the granted village in the western direction.
16 Read "हुँस।।
17 Read तिनी।
18 Read शाखे।
19 Read चेरीसितामार्यां।
20 Read पार्श्वेकदारशया।
21 Read शस्त्री।
22 Read यूक्तीविद्वीदिवशिवामानी।
No. 19. NALLUR. GRANT OF HARIHARA II. 123

64 1वितिहादभेषंति तास्मां दाम्रम ॥ [२५*] सचं ।
65 वन वंकिमांसंयुरतं च समंततः। निधिनिर्धहं-
66 पाषाणसिद्ध[स]विधाय।ज्ञानं ॥ [२६*] ॥ जातिकालागताः-
67 बुध[व] घ[त्य] सुभृतिः। वापिकृपात्तास्ककान्त-
68 च्यारामीहयोमिति। [२७*] ॥ पुत्रपीतादिदिगमिः (१) श्रामा-
69 [र]चंद्रकारकः। [७] दानव[ः]*धमन्यायिप्य विद्ययसह–
70 धि चिहितः। [२८*] ॥ वदांकारवरं रंगं ॥ श्रीनिःर[ति] संज-
71 ति। [कृ] धर्माकारिव[य] वाय सातुसि विचारिति। [२८*]
72 [१] सन्तिरपक[श] मिलि तियवरनरात्राय[व] जः। [च] चार श्रीमा–
73 नृयक[ः] तु य[पु] नितिभिः चायुत ॥ [१०*] तस्यातुजो महातेजः[ः]*
74 शृङ्गारः। [४] पार्थः। [नृसिष्यहः] च क[ः] ति। [३१*] वृत्ती[ः] हेर्माववान्। [११*] पार्थः।
75 प्रयत्ने[ः] नृरुपिठुपिठुरोगः। [विविधचा[ः] श्रीतः[ः]*] [पार्थः]*

Third Plate.

76 [कृ] रत्नकहिंगः। [२२*] दृशी योगसुखभूतनयः खमा–
77 पाप्पुर्भ[ः] मध्यः। [१] ॥ दुख्तुकीतिविशुद्धिः–
78 [भ] पुवनः। [सुर्य[ः] लातियः। [१*] चांट्रामकः गा–
79 [र] वरुः। [वरु[ः] तीमाच्छवं। अवालं श्रीमानावहः राजः–
80 वव चरितः। [ः] शं पालयवरः। [१५*] युधीय शार्को श्रीमान्
81 की–
82 विभु[ः] रङ्गनः। [आ] श्रायवशकत्वः वै भारतार्यभु–
83 सिकः। [२४*] तच्छासनमिदः। श्रीमाशासनेन विलिकितः। शासनः-
84 चार्यवर्त्त्व सुद्धिन च शिल्ल[ः] जः। [२४*] स्तद्य[ः] चिरु[ः] पुर–

1 Read बृत्ति.
2 Read सिद्ध and ज्ञानात्मकं.
3 Read स्पर्शः.
4 Read बुधमद.
5 Other inscriptions read सुभृतिः instead of सुभृतिः.
6 Read पुत्रपीता.
7 To the द्र a second vertical line is attached besides the sign of length.
8 To the द्र of द्र द्र a second sign of length is affixed.
9 Read नारीः, the akṣara स्व is engraved below the line.
10 The anusūdra is at the beginning of the next line.
11 Read विचारिति.
12 Read श्रीभराजः; श्रीचित्ति, i.e. श्रीचित्ति, is used in the sense of श्रीचित्ति.
13 The letter जः is engraved above the line.
14 The letter स्व is engraved below the line; read स्वही श्रीचि.
15 Read प्रीति; प्रीति; प्रीति.
16 Read श्रीलघः.
17 Read श्रीलघः.
18 Read प्रेक्षः.
19 Read श्रीलघः.
Translation.

(Line 1.) Let there be prosperity! Obeisance to the blessed Gaṇḍhipati!

(Verse 1.) Adoration to Śaṁbhū (Śiva), who is adorned, as with a chāmara, with the moon that is kissing (his) lofty head, (and) who is the principal pillar at the building of the city (which consists) of the three worlds!

(V. 2.) Let it protect you,— the staff-like tusk of Hari (Vishṇu), who disported himself as a boar, (placed) on which (tusk) the Earth resembled a parasol, with the golden mountain (Mērū) as its point!

(V. 3.) I make obeisance to Vighnēśvara (Gaṇapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamina of golden lotus-flowers.

(V. 4.) Let it always bring you prosperity,— the body of Vishṇu, the primeval Boar, who carries on the tip of (his) huge tusk the Earth along with Śrī (Lakṣmī)!

(V. 5.) Obeisance to this Boar, on whose graceful tusk rests the Earth!— On this (earth) (are performed) sacrifices by good men who know the meaning of the Vēdas; by these (sacrifices) the gods are pleased; the head of the race of these (gods) (is) Hari (Indra); to him (Indra) belong the clouds; these (clouds) pour forth rain; by rain all creepers and grain grow; (and) by these, the men created by Pitāmaha (Brahmā) are gladdened.

(V. 6.) There was (produced) the Moon, who supports the life (of the inhabitants) of the three worlds, who appears to be an incarnation of joy, (and who is) the chief ornament on the diadem of Paramēśvara (Śiva).

(V. 7.) In his (the Moon's) race, there was a glorious ruler of the earth, (called) Yadu, after which praiseworthy (king) the descendants of the race of the Moon are (also) called Yadavas.

(V. 8.) In this praiseworthy race of Yadu was born that glorious lord Samgama, by whom all subjects were protected according to the ancient rules.

(V. 9.) The lotus of his fame had the golden mountain (Mērū) for its seed-vessel, (and) the great Mahākāli (Gaṅgā) river for a stream of honey.

1 Read डेंद्र. 2 Read पड़िये बच्च. 3 Read अन्नु. 4 Read विभस. 5 Read संह. 6 Read गंगास. 7 Read सम्भा. 8 In Kanarese characters.
(V. 10.) In consequence of (his) numerous good deeds (in former births), this glorious
king Vasagama begat a son, the glorious king Vira-Bhu[k]ka, who was an auspicious mirror
to the goddess of heroes.¹

(V. 11.) People identify this king Bhukka with Śiva, devoid of terrible suryas, as he
is slow of fire (i.e. anger) (and) not surrounded by dissolute friends (bhujānga), [while Śiva.
is quick of fire and adorned with serpents (bhujānga)].

(V. 12.) The sporting goddess of his fame (bad) the mundane egg for a jewelled hall, the
Moon for a parasol (set with) pearls, and Venus and the Sun for a (double) lamp.

(V. 13.) While that glorious king Vira-Bhukka was righteously protecting the earth,
the people, unafflicted by calamities, were continually enjoying festivals.

(V. 14.) From this great lord (mahēvra), who was the husband of Ga[n]iri, was born the
lord Harihara, a king who was renowned by (his) power (śakti), (and) who was a partial
incarnation of Skanda.²

(V. 15.) While this (king) was engaged in upholding the observances of all the castes
and orders, the earth up to the four oceans became the celestial cow (in fulfilling all
desires).

(V. 16.) The ten directions are illumined by the fame of him who is seated on the throne,
as by the light of the full-moon who is standing over the eastern mountain.

(V. 17.) Having taken away the wealth of rival kings (as suddenly) as a falling
thunderbolt, (he) performed the sixteen great gifts, viz. the gift of his weight (in gold), etc.

(Line 38.) This glorious Virapratāpa-Hariharadēva-Mahārāya, who was adorned by a
series of such birudas as:— The illustrious king of kings and the supreme lord of kings; the
lord of the eastern, southern, western and northern oceans; the unopposed; a Vainatēya
(i.e. Garuḍa) to the snakes (which are) wicked kings and princes; an adamantine cage for
refugees; the Dharma (i.e. Yudhishthira) of the Kali age; the ear-ornament to the goddess
of the Karpātaka (country); the supporter of the four castes and orders; he whose proclama-
tions are engraved on the slopes of the principal mountains; he who is formidable on battle-
fields; the moon to the day-lotuses (which are) hostile kings; a brother to the wives of others;
his whose (only) delight is the fame of virtue; the destroyer of the pride of the Tiger;³ the master
in establishing the Chēra, Chōla, and Pāṇḍya (kings); the publisher of the commentaries
on the Vedas; the master in establishing the ordinances prescribed by the Vedas; he who has provided the Adhvaryu (priests) with employment; the auspicious ornament of kings;
he whose eloquence is well-known:—

(Verse 18.) After the auspicious Šalivāha Šāka (year) measured by the earth (1),
the eyes (2), the qualities (3), (and) the moon (1), (i.e. 1321), had passed, . . . . .
. . . . . in the (cyclic year) Pramādin, in the month called Ürjaka (Kārttika),
in the bright fortnight of this (month), on Wednesday, the holy full-moon tūhi, at the lucky
time of an auspicious (and) excellent eclipse of the moon:—

(V. 19.) At the city (uagara) called Vijaya (i.e. Vijayanagara), whose most is the
holy Tungabhadrā, at Pampā, at the Bhāskara-kšetra, in the presence of (the god) Śrī-
Virūpākṣha:—⁵

¹ The mirror is one of the eight auspicious objects (aśīta-maṅgala). In saying that Bhukka was an
"auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite
of that goddess.
² The god Skanda is the son of Mahēvra (Śiva) and Ga[n]iri, and bears a spear (śakti).
³ The tiger was the emblem of the Chōla kings.
⁴ The unintelligible syllables शीवश्रष्ठि and the word शरीष्, i.e. शरीष्, after प्रमाविष्ठि are left untranslated; see p. 119 above.
⁵ The construction is here interrupted by verses 20 to 24. The verb follows in verse 29.
(V. 20.) In the great Chandragiri-mahārāja, in Paiki-koṭṭa, in the Meguṇa-vālanāḍu (also) called Nalaṭuripāḷom-simā;—

(V. 21.) In the renowned Tondharamañḍala, which is adorned by learned men, on the northern side of Chiruvāṭuri, on the south of Panappāka;—

(V. 22.) On the south-west of the Arani river, (and) on the west of Toranallūri;—

(V. 23.) There was the best of villages, the village called Nallūri, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields;—

(V. 24.) Where Śiva and Kēśava (Viṣṇu) under the names of Yājaṅgōvil and Niladrishad reside along with (their) consorts Umā and Ramā (respectively).

(V. 25.) This best of villages, which was well known under the other name Sāvanarājyapuram, (and) which was accompanied with twelve shares;—

(V. 26.) Free of taxes, up to (its) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water;—

(V. 27.) Together with the akṣhipī and ṛgāmin, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves;—

(V. 28.) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (endure), (and) with the right to present, mortgage, and sell (it) ;—

(V. 29.) (The king)1 gave (this) excellent (and) lovely village, called Śrinallūr, to the learned [An]bhaha,2 the best of sacrificers,3 and to his younger brother. ·

(V. 30.) The pious [Aubha]a-Yajvan, the son of Nārāyaṇa, who was the best of the descendants of the holy gōra of Bharadvaja, received six shares of this (village).

(V. 31.) His younger brother, the pious (and) glorious Nrisimha-Yajvan, who had crossed the ocean of the Vēdas, also received six shares.

(V. 32.) Surrounded by several pious (and) amiable scholars, who walked in the path prescribed by the Vēdas, who were full of eloquence, (and) who were headed by the family priest (purūbhita).4

(V. 33.) The son of the favourite of fortune, king Bhukka,—the heroic Harihara, the crest-jewel of kings, the illustrious Rāghava (Rāma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (always) rising, protects day by day, as long as the moon and the sun (endure), like a (single) house, the earth which is his own, up to the Chakravāla mountain.

(V. 34.) The composer of the verses (ālakṣa) of (this) edict (āsana) (was) the wise son of Kōriśūradeha, Mallanārādhaśvṛitiśka, who had frequently performed sacrifices.

(V. 35.) The sculptor Muddaṇa, the best among the masters (of the writers) of edicts, caused this edict to be engraved by order of the lord (Harihara).

[Verses 36 to 39 are four of the usual imprecatory verses.]

(V. 40.) "I bear on (my) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift."

(Line 93.) Śri-Virupākṣa.
No. 20.—ACHYUTAPURAM PLATES OF INDRAVARMAN.

By E. HULTZSCH, PH.D.

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya Prakasa Rao of Achyutapuram, near Mukhalingam, in the Gaṅjam district. They were brought to my notice by Mr. G. V. Ramamurti of Parlá-Kimeq, and forwarded to me at my request by the Collector of Gaṅjam. The owner has consented to let me deposit the plates in the Madras Museum. The plates are three in number and measure $5\frac{1}{3}$ by 2 inches. Their rims are not raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about $\frac{1}{16}$ thick and about $3\frac{7}{8}$ in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $\frac{1}{8}$ by $\frac{1}{8}$. It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is $15\frac{1}{2}$ oz. and that of the ring and seal 6 oz.,—total 1 lb 5$\frac{1}{2}$ oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II. The language is nearly correct Sanskrit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (1.23 f.), the inscription is written in prose.

The plates record a gift of land, which was made at Kaliṅganagara (l. 1) by one of the kings of Kaliṅga (l. 4) of the Gāṅga family (l. 6),—the Mahārāja Indravarman (l. 8), alias Rājasimha (l. 24), during (the sun’s) progress to the north (udag-ayana, l. 13), i.e. during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued. This second date is “the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaitra” (l. 23). Dr. Fleet has published another copper-plate grant of the Mahārāja Indravarman, alias Rājasimha, which is dated in “the ninety-first year (in words and numerical symbols) of the reign.” The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I. alias Rājasimha. This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, viz. Vinayachandra, the son of Bhānuchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions and styles the king “the establisher of the spotless family of the Gāṅgas,”—an epithet which, as noticed by Dr. Fleet, does not occur in other grants of the Gāṅgas of Kaliṅga.

The object of the grant was a portion of a field in the village of Siddhārthaka in the district of Varāhavartani (l. 8), which was given to a Brāhmaṇa of the Ohandoga school (l. 12). The field was situated near a tank named Rājataṅkā (ll. 10 and 15), i.e. “the King’s Tank,” the water of which the donee was permitted to utilise for irrigation purposes (l. 17 f.).

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1 See the photo-lithographs, Ind. Ant. Vol. XII. p. 120 f. and p. 122 f.
2 Similar double dates occur in other Gāṅga grants; Ind. Ant. Vol. XIII. pp. 120 and 122 f., and Vol. XVIII. p. 144.
4 The only exception to this is the omission of the word sukha after sarva-rū in line 1 of the Achyutapuram plates.
5 The same district is referred to in two other Gāṅga grants; Ind. Ant. Vol. XIII. pp. 120 and 273.
According to line 12f. the grant was made on the occasion of the consecration of a tank (tāṭāka) in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (Rājanītakāli), near which the field was situated.

**TEXT.**

**First Plate.**

1. ... चाँ खम्बिं... सबबूतमणीयाहिजयकाळिक्ष्णगरास्तकमसुकननिभिमाखः...
2. ... दूधास्थ भगवती... गोक्षर्णस्वालविनवर्षकलस्यगणमत्राभाः...
3. ... दृष्टाविकिन्ति... विनवनस्यस्मादायाः... खसिष्ठारापरिः...
4. ... खसिष्ठारािनिहािराज्यबुद्धिविरहितदर्शिनिः खलाविनिः...
5. ... खसिष्ठाराधूक्षया... चैवक्षरतंद्रेषांजनित्यवधी...
6. ... गाहामकुलप्रतिष्ठः... प्रत्यापतिश्यायानाभिनितस्मश्वारमवातः...

**Second Plate; First Side.**

7. ... चूकाराध्यप्रामुखमण्डर्णिरिक्तनियम... मातापितृपादात्तुव्रातः...
8. ... परमसाधिकरः... श्रीमधवार्जनावरसा... वराष्ट्यां... सिवालकपाले...
9. ... सर्वेश्वमहतान्तुष्कमस्मादायाः... [II*] बिदितस्मु... वी... यासिष्ठिण्यः...
10. ... राजस्ताक्षरेः... इत्यः... भूवेश्वरीयः... सर्वेशकपरिः...
11. ... रेषायन्त्राण्विप्रिभुवु... "मातापितृस्वारमाण्यच... पुश्करिणहिते... मौतः...
12. ... महानीय ख्यानेवस्वाभारायिः... दुम्यश्रीये... मातृभद्रायिः[I*]-

**Second Plate; Second Side.**

13. ... "पुरातात्त्विकारसिद्धपुरुषत्य... उदधारितस्वाभिष्करिमदत्तः... [I*]
14. ... तद्दितिति... ख्यानेवस्वाभारतः[I*] केनचित्तिप्रियाः... कायः... सीमालिङ्कानि...
15. ... मूर्तिः... राजस्ताक्षरिः... [I*] केवल दिशनेण... [I*] पथिस्मन्त... परिपाव्या... वस्मी-
16. ... उत्तमप्राप्य... कपालस्थितिः... यथा... काशः... यथा...
Achyutapuram Plates of Indravarman. The Year 87.
TRANSLATION.

(Line 1.) Om. Hail! From the victorious (city of) Kālinganagara, which is pleasant in all seasons,—the devout worshipper of Mahēśvara, the glorious Mahārāja Indravarman,—who adores the feet of (his) mother and father; whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (his) excessive valor; who has (effected) the establishment of the spotless race of the Gāṅgas; who has caused the cry of "victory" to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of Kaliṅga by the quivering of the edge of his own sword; who is a receptacle of modesty, wisdom, and wealth; (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gokarnaśavāmin, the sole architect for the construction of the whole world,—addresses (the following) order to the ryots and all (other inhabitants) of the village of Siddhārthaka in (the district of) Varāhavartani:

(L. 9.) "Be it known to you that, at the consecration of a tank (in honour) of the feet of the lady (our) mother, during (the sun's) progress to the north (udag-ayama), we have given, with libations of water, (one) plough of land in a field (near) the Rājastāka in this village,—having portioned (it) off, with immunity from all taxes, having made (the grant) to last as long as the moon and the sun, for the increase of the religious merit of (our) mother and father and of ourselves,—to Durgāśarman, a member of the Gautama gōtra (and) a student of the Chhandogya (āśākha). Knowing this, nobody shall cause hindrance to (the donee and his descendants) while they preserve (i.e. cultivate and enjoy?) their own land.

(L. 14.) "The marks of the boundaries (are the following):—In the east, the band (pālli) of the Rājastākā; in the south, the same; in the west, three ant-hills in succession; on
the northern side, a boulder on the top of a gate, then another boulder (covered) with bricks, then a couple of dhimaká or adhimaká trees, and then a káraaka tree. Nobody shall cause 1.2.3.4 (to the done) if (he) opens the sluice (udaka-bandha) of the tank.

(L. 15.) “And future kings should preserve this meritorious gift; for there are (the ") verses composed by Vyāsa."

(Three of the customary verses.)

(L. 22.) In the year 2252-2253 (in figures), 80 (and) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra.

(L. 23.) This edict (śāsana) of Bājasimha was written at the command of his (the king’s) own mouth by Vinayachandra, the son of Bhāmunchandra.

No. 21.—Chicacoole Plates of Gunarnava’s Son Devendra-varman.

By E. Hultsch, Ph.D.

These copper-plates were found at Chicacoole in the office record room of the Principal Assistant Collector of Gaṇjām and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gaṇjām district. Mr. G. V. Ramasuri of Parlā-Kimēdi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacoole some years ago and purchased by Mr. Graham. Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure 8½ by 8½ inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about 1½ thick and 4½ in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about 1½ by 1½ in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 lb 2 oz., and that of the ring and seal 1 lb 2½ oz., total 3 lb 4½ oz.

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman I., with which,— unlike the two grants of Indravarman II.,— it shares the Nāgārī forms of व and म. In line 26 f., the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0. The language is not very correct Sanskrit. With the exception of three imprecatory verses (11. 20-24) and one verse which records the name of the writer (1. 24 f.), the inscription is in prose. As regards orthography,— the jñānavālīya is employed once (in 9-taḥ-Kaliṇga, line 2), and the upachāmālīya five times (in lines 7, 10, 17, 18, 19). The anusvāra before 3 is expressed by न in niśtriṣṭa (1. 4), rasiyena (1. 24), and viśāati (1. 26 f.). In accordance with Pāṇini, vi. 4, 47, the letter k is doubled before र (in dharmarāja-vikramadityā, 1. 19), and the letter t before य (e.g. in 5-śrī-nāma, 1. 25, but not in stiya-tyāga, 1. 8), and before r (e.g. in yattra, 1. 16, but not in Kṛṣṇa-jiya-ragītra, 1. 12). The erroneous doubling of त in Mātrichandra (1. 24) shows that the vowel rī was pronounced as ri, which is actually used for rī in kṛtīvā (1. 10).

1 This appears to refer to the sluice of the tank.
2 This is perhaps the Telugu gadra-chëptu, a ‘bramble.’
4 ibid., p. 127.
6 In his Gupta Inscriptions, p. 229, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.
the northern side, a boulder on the top of a gate,\(^1\) then another boulder (covered) with bricks, then a couple of dhimāra (or adhimāra?) trees, and then a kāraka\(^2\) tree. Nobody shall cause hindrance (to the donee) if (he) opens the sluice (udaka-bandhā) of the tank.

(L. 13.) "And future kings should preserve this meritorious gift; for there are (the fifteen) verses composed by Vyāsa:—"

[Three of the customary verses.]

(L. 22.) (In) the year eighty-seven,— (in figures), So (and) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra.

(L. 23.) This edict (śāsana) of Rājasimha was written at the command of his (the king's) own mouth by Vinayachandra, the son of Bhānuchandra.

No. 21.—CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN.

BY E. HULTSCH, PH.D.

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gaṇijām and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gaṇijām district. Mr. G. V. Ramamurti of Parlā-Kimedā informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Graham.\(^3\) Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure 8\(\frac{1}{2}\) by 8\(\frac{3}{4}\) inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about 1\(\frac{3}{4}\) thick and 4\(\frac{3}{4}\) in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about 1\(\frac{3}{4}\) by 1\(\frac{1}{2}\) in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 lb 2 oz., and that of the ring and seal 1 lb 2\(\frac{1}{4}\) oz.—total 3 lb 4\(\frac{3}{4}\) oz.

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman II.,\(^4\) with which,— unlike the two grants of Indravarman II.,\(^5\) it shares the Nāgarat forms of \(\mathfrak{r}\) and \(\mathfrak{v}\). In line 26 f. the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.\(^6\) The language is not very correct Sanskrit. With the exception of three imprecatory verses (II. 20-24) and one verse which records the name of the writer (I. 24 f.), the inscription is in prose. As regards orthography,—the jihvāmālīya is employed once (in "tak=Kaliṅga", line 2), and the upadhmāśīya five times (in lines 7, 10, 17, 18, 19). The anusvāra before \(\mathfrak{t}\) is expressed by \(\mathfrak{a}\) in nistriśa (I. 4), kaṭiyēna (I. 24), and vistati (I. 26 f.). In accordance with Pāṇini, viii. 4, 47, the letter \(\mathfrak{k}\) is doubled before \(\mathfrak{r}\) (in dharmma-kērama-vikramamāś, I. 19), and the letter \(\mathfrak{t}\) before \(\mathfrak{y}\) (e.g. in pratīkṣaṁ, I. 25, but not in satya-tyāga, I. 8), and before \(\mathfrak{r}\) (e.g. in yattra, I. 16, but not in kriṣṇākṛtya-sagāra, I. 12). The erroneous doubling of \(\mathfrak{t}\) in Mātrichandra (I. 24) shows that the vowel \(\mathfrak{r}\) was pronounced as \(\mathfrak{r}\), which is actually used for \(\mathfrak{r}\) in kriṣṇa (I. 10).

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\(^1\) This appears to refer to the sluice of the tank.
\(^2\) This is perhaps the Telugu gōra-chēthu, a bramble.
\(^4\) Ante, p. 127.
\(^5\) Ind. Ant. Vol. XIII. p. 120 f. and p. 122 f.
\(^6\) In his Gupta Inscriptions, p. 292, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.
The plates record the grant of the village of Poppanägika in Saraismatamba, a subdivision of the district of Krêśṭukavartani (1. 9), as an agrahâra (1. 10) to six Brâhmaṇa brothers, who resided at Kalingâgara (1. 11) and belonged to the Chandogya school (1. 12). The grant was made at Kalinganagara1 (1. 2) by one of the kings of Kalinga (1. 5) of the Gâṅga family (1. 4)—the Mahârâja Dêvendravarman, who was the son of Guṇârṇava (1. 8). The date of the grant was the eighth tithi of the bright fortnight of the month of Mâgha (1. 11), during (the sun's) progress to the north (udag-ayana).2 The edict itself was engrossed and issued in “the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twentieth (solar) day (in words and figures) of the month of Śrâvaṇa” (1. 26 f.). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gâṅga era. The second date is preceded by the names of the writer of the edict and of an official witness (1. 24 f.), and followed by the name of the engraver (1. 27).

Owing to the uncertainty in which the Gâṅga era is still involved, nothing can at present be said about Dêvendravarman, the son of Guṇârṇava, but that he must be distinct from Dêvendravarman, the son of Anantavarman,3 and that the name Guṇârṇava occurs twice in the list of the ancestors of Chōḍajâṅga of Kalinga.4

TEXT.5

First Plate.

1 ची० ख[स्ति] [H*] सकलविधमानितिलितिकायामाण्ड[ात्] सचीतुसङ्करमशीवादिजयव- 2 ताहसाखुशागारवाबेंद्रचालागिरिप्रतिपतितस्य चराचर्योरेवीढनवन- 3 निखिलकल्याणगरवाबेंद्रचालायंशरामसम्बन्धानामांदी- 4 गविष्णुबाबुले गाजामकुकुलतिके निजिनिश्चित्पारीपारिुक्तिकान्व- 5 कलिस्ताधिराज्यः[:*] 10विष्णुसदुद्धीतुद्धितकलिस्ताधिराजज्ञानतिलालमयः(:) भेिका- 6 इवसहमेशजनितज्ञानः[:*] प्रतिपायनवसामसा०सांचक्रहामिन्नम्- 7 जयजयवर्तितिचरित्वैःप्रमाणमहिम्मरूपसांतापृङ्गालानांताती नवविनय-

1 The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacoole plates of Anantavarman's son Dêvendravarman (Ind. Ant. Vol. XIII. p. 275, text line 2), in the Alamanda plates (ante, p. 18, text line 2), and in the Parâl-Kimeḍt plates of Vajrâhasta, which will shortly be published by Professor Kiilhorn (No. 31. below).
2 Compare the first date of the Achyutapuranam plates, ante, p. 127. In the Chicacoole plates, udayagâma cannot be taken in the sense of uttardyâna-raîmbânti, because the latter cannot coincide with the eighth tithi of the bright fortnight of Mâgha.
5 From the original plates.
6 Expressed by a symbol in the original.
7 Read शीकारः.
8 Read निखिलभेष.
9 Read चतुरछान.
10 As in another Gâṅga grant (Ind. Ant. Vol. XIII. p. 121), the participle प्रविष्टम is erroneously placed at the beginning of the compound, while the sense requires it to stand between अववित्तक and चचः, as in two other grants (Ind. Ant. Vol. XVI. p. 134, and ante, p. 128).
Second Plate; First Side.

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9
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12
13
16
18
19
Second Plate j First Side.

Second Plate; Second Side.

15 दिचि विश्वमता गता [1*] दिचि चितेविःधिष्ठि गरेव [1*] परि[क*]- चिते चितेविःधिष्ठि गरेव [1*] परि[क*]-
16 कं सायदकपर्तीद्वाद याज्ञेश्वरम् 13 वहति याघूर्गविष्ठयायः 14 गरेति [1*] उत्तराभाविन्य कृ.
17 विष्ट्रकिर्मिशिष्ठयाः 15 तत्त: कुशुद्धिवामृष च सीमा 16नक्तन्कुशः युगस्मिन् निन्दुन्कु[०*]
18 कङ(1)मूकुदांसुद्धारितकत्वादि 17 भतःपुष्पवच्चायायम् यायवविर्दित्वा 18 विषः
19 गरेति [11*] ब्रह्मवचित्व राज्यान्त्रिकायायम् [1*] वर्माब्रह्मविश्वमाध्याय्म- 19 तमयोगा[ग*]द्वाय म्

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1 Read *वृष्टिवर्धन. 2 Read गुः. 3 Read गृहवर्धन. 4 Read वेदपाल. 5 Read ब्रह्मचार. 6 Read अवकाश. 7 Read गृहि. 8 Read चारिज्ञ. 9 Read शरस्त्र. 10 Read शरस्त्रन्त्र. 11 Read तत्त्वाच. 12 Read ब्रह्मचार. 13 Read शरस्त्र. 14 Read शरस्त्राः. 15 Read शरस्त्राः 16 Read शरस्त्राः. 17 Read शरस्त्राः.
Chicacole Plates of Devendravarman.—The Year 183.
CHICACOLE PLATES OF DEVENDRAVARMAN.

20 हीमसुङ्गासहिष्ठानधीर्दाराजीलोभालाम यासमीतांश्री त्रिका भवित [१]
वहुमियंखुष्डा

21 दता राजस्विनः सरगारदिवः [२] यथ वर्ष यदा सूरिणसृष्टिः तथा यथा [३]
सदनामयदता-  

Third Plate.

22 खाँ यक्षारुः तुधिहर [४] महाराजाधिकं अब्र खाताण्युगर्वनास ग्रहित

23 वर्षाकाश्चार्ज खर्मी मोदति भूमिः [४] आचार्य साहस च तार-नेय नरस

24 व[श]दित्यपूर्वेनवेन्द्रे माहाराजस सुनू ना [४] लिखितमयकवय-  

25 श गायनः खरुर्धार्ज [५] महाकृत्यसर्वनिष्ठम्याशर्ममिति [५] म-  

26 वर्षमानविजयायामसक्षरम् चित्रानि १०० ५० इ श्राय शासि

27 इति २० [६] उज्जवल खचित्तस्मानिष्ठानयन संबंधितसिदिः  

TRANSLATION.

(Line 1.) Om. — Hail! From the victorious (city of) Kaliṅganagara, which is the ornament of the whole earth (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the son of the glorious Guṇārāva, the glorious Mahārāja Dēvendravarman,—who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (his) mother and father; who is a devout worshipper of Māheśvara; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crowd of all vassals, prostrated by (his) valor; who has caused the cry of "victory" to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of Kaliṅga by the edge of his own sword; who is the ornament of the spotless race of the Gāṅgas; (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gōkarnavāmin, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahendrā mountain,—addresses (the following) order to the ryots and all (other inhabitants) of the village of Poppanākha in Sarāumātamba, (a subdivision of the district) of Kṛśṇaśāntvaranī:-

(Line 9.) "Be it known to you that we have given this village,—having exempted (it) from the burden of all taxes, having converted (it) into an agrahāra which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (our) mother and father and of ourselves, in the month of Māgha, during (the sun's) progress to the

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1. The group च लेखा as if it consisted of च and च.
2. Read श्वरति.
3. Read सुरूपस्वाधराजामाला.
4. Read मही.
5. Read श्वरति.
6. Read श्वरति.
north (udag-ayana), on the eighth (tithi) of the bright (fortnight),— to the brothers Achchharamapāraśarman, Bhaṇaśarman, Śivāśarman, Vishnuśarman, Somaśarman, and Kumāraśarman, who reside at Kaliṅgāmāgara, who are students of the Chhandāgā (śākha), who are members of the Krīṣṇāṭrēya gōtra, (and) who have thoroughly studied the Vēdas and Vēdāngas. Knowing this, dwell ye in peace, delivering (to the donees) the customary shares and enjoyments!"

(L. 14.) The boundary-limits of this village are (the following):— In the eastern direction lies the trench (which marks the boundary) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppanāgiki hill and the water from the Sāyadaka hill unites and runs, (and) which extends as far as the southern direction. In the northern direction, a kosamba (?) tree and a gīnigīnī (?) tree; then, the boundary of the village of Kurudumbi; then, a tīnduka tree; again, a tīnduka (and) a kadamba tree, together with a crooked jambā tree and a bamboo clump; (and). then, for (a distance which equals) the shadow of a man, the district trench, which extends as far as the eastern direction.

(L. 19.) 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 meritorious gift; and, with reference to this (subject), there are (the following) verses composed by Vyāsa:"

[Three of the customary verses.]

(L. 24.) (This) edict was written at the command of his (the king's) own mouth by Pallavacchandra, the son of Mātrichandra (and) a descendant of the race of Aṇṭarvānata.

(L. 25.) (It was written) in the presence of the Mahattara, the Śavara.3 Nandiśarman.

(L. 26.) (In) the year one hundred and eighty-three,— (in figures), 100 80 3,— of the prosperous and victorious reign, in the month of Śrāvaṇa, on the twentieth,— (in figures), 20 0,— (solar) day.

(L. 27.) (This edict) was engraved by Sarvachandra, the son of Khandichandra-Bhūgika.4

No. 22.—THE SIDDAPURA EDICTS OF ASOKA.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of the three enlarged versions of Asōka's New Edicts, discovered by Mr. Lewis Rice, the indefatigable and successful explorer of the archaeological treasures of Mysore, is based on inked estampages, received from Dr. Hultsch.5 The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are:— (1) Mr. Lewis Rice's editio princeps, published in his Report of February 1892; (2) M. Senart's edition, translation, and valuable full discussion of No. I. in the Journal Asiatique, 1892, pp. 472 ff. (Notes d'Epigraphie Indienne, No. IV.); and (3) my own short note in the Vienna Oriental Journal, Vol. VII. pp. 29 ff., in which I announced the discovery,— made with the help of a photograph kindly sent by Mr. Rice,— that the last letters of the three

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1 This description appears to presuppose the position of the sun at an angle of 45° over the horizon.
2 The same trench formed the boundary in the east; see line 14 f.
3 The Śavara or Sābara (Sauna) are the savage aborigines of the Gauḍam and Vīzāgpatam districts. A Sābara or Śavara chief Udayaṇa is referred to in the Udayāṇidhrā plates of Pallavanalla and in an inscription at Sper on the Mahānadī; see Dr. Fleet's Gupta Inscriptions, p. 293.
4 On the title bhūgika see Dr. Fleet's Gupta Inscriptions, p. 100, note 2.
5 [The two accompanying Plates are prepared from a duplicate set of inked estampages.— E. H.]
inscriptions belong to the Northern or Kharāshṭrī alphabet, and that the last sentence gives the name of the writer.

The inscriptions are incised on three different rocks in the neighborhood of the village of Siddāpura, which is the head-quarters of a sub-division of the Mysore district in the Mysore state. On their exact position, size, and state of preservation see Mr. Rice’s Report, pp. 1-3. With respect to their paleography I would make the following additions to his remarks (op. cit. p. 3):

1. The type of the letters comes nearest to those of the Gīrnar version of the Rock-Edicts; where, in particular, we have the same wavy ra, and the same contrivances for expressing groups with ra, which appear in práṇesi drahyātasyaṁ (No. I. 1. 9), as well as pta, which must be read ṭpa. And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarāt or Kāśīvād, and those from the south of India. The land-grants of the Trākṣitaṅka, of the Gurjaras, and of the rulers of Vaiśali all show characters of the Southern type.

2. The particular uncouth form of ma, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhāṭiprōṭhi Stāpa.

3. The ṭ-stroke, turned upwards, to which Mr. Rice calls attention, occurs also in the Kālai version of the Rock-Edicts and elsewhere. In addition, the curious ṭ-stroke, bent downwards at the end, in ṛṇīkesu (No. I. 1. 11) deserves to be mentioned. I do not remember any other sign exactly like it in the old inscriptions. There are also a few other letters, resembling those in the later inscriptions, e.g. the cursive c in amāś (No. I. 1. 3), and the tu in No. I. 1. 4. With respect to the e of skāth (No. I. 1. 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind. Every other e has three strokes.

4. The first numeral sign is indeed, as Mr. Rice states, partly different from those found in the Sahāsārāṃ and Rūpānāth versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Aśoka, and that hence this alphabet must have had a longer history.

Finally, I have to point out that the Northern or Kharāshṭrī letters exactly agree with those of the Mansehra and Shāhbāzgarhī inscriptions. The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Pāda. Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions. The latter two kinds of mistakes occur especially in Nos. II. and III. and are more numerous in No. III. than in No. II. It almost looks as if Pāda had written No. I. first and then had become tired of recopying the documents. The verbal differences like hevaṁ ḍha (No. II. 1. 3) instead of ṭapayati (No. I. 1. 1), and sāviṭe (No. II. 1. 11) instead of saṇḍīpīte (No. I. 1. 5) are just such as the clerks and copyists of modern India are very apt to introduce. The use of the two alphabets probably indicates that Pāda was proud of, and wished to exhibit, his accomplishments. In fact, his winding up with ṭīṣṭikārce in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters. The use of the Northern character may further be taken to indicate that Pāda once served in Northern India, where the Kharāshṭrī alphabet prevailed; for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharāshṭrī alphabet was commonly known all over India.

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms. To the dialect of Magadha belong the substitution of e for Sanskrit a as (e. g. in girtre and gīye), the word muniśa, and perhaps also chu. With the peculiarities of the Southern Prākrit agree the use of ra, instead of which the ancient Māgadhi would have required la,
the word mahādyāpa, and perhaps the frequent change of the dental na of suffixes to na, e.g. in deraṁa, mahāmārdāṇa, paṇgradationa, sāyaṇe. The mixing of the two dialects is probably due to the fact that the edicts were drafted in an office where a royal prince and high officials from Magadha presided over a number of subordinates who were natives of the South. The fact that Pāda uses in No. I. (l. 9) sotchāṁ, and in the corresponding passage of No. II. (l. 17) sotchāṁ, in my opinion conveys the lesson that in Asoka’s times, just as now, most, if not all, Prākrit dialects possessed two sibilants, which the uneducated and the half-educated classes, to which latter the professional writers belonged and still belong, used promiscuously in the same words. The vacillation is just the same as when the inhabitants of Gujarāt say in one sentence ē sam kahē chikē (“what does he say?”), and in the next tamē arm kahyūṁ (“what did you say?”). Similar instances of laxness in the use of the palatal and dental sibilants may be observed in most parts of India, and this laxness is at the bottom of the frequent interchange of the signs for the sibilants in some versions of Asoka’s Edicts, where, of course, sah and sa must both be taken to mark the palatal sibilant.

The dictionary of the Asoka inscriptions receives quite a number of additions through the second part of these inscriptions and through the sentence which serves as introduction to both. It must be noted that the introduction certainly did not come from the Imperial Secretariat at Pātaliputra. It is just possible that the second portion, too, which as yet has not been discovered elsewhere, may have been drafted at Suvaṁśagiri and may furnish the Ayaputa’s view of the essentials of Asoka’s Dhamma. The difference in the origin would naturally account for the difference in the language.

Irrespective of the fact that the Siddāpura inscriptions with their summary of the well-known Dhamma make the position of those more difficult, who contend that Asoka-Priyadārisin is not the author of the New Edicts,—their great value lies therein that they prove a portion of the Dekhan table-land to have belonged to the Maurya emperor. This has been generally recognised. But I must repeat what I have already stated in the Vienna Oriental Journal, viz. that this news did not come quite unexpectedly to me. Ever since the late Dr. Bhagvanlal found a piece of the eighth Rock-Edict near Supārī in the Thāna collectorate, I felt convinced that the Mauryas had held the whole of Gujarāt and of the Konkan. The former province must, of course, have been conquered, if its southern continuation was subject to the ruler of Pātaliputra. And to the conquest of the whole Konkan by the Mauryas points the fact that, in the 7th century A.D., Pulikēśin II. found there Maurya chieftains or kings whom he ejected or subjected. As the ancient Maurya emperors sent their sons as viceroys into the provinces, it might easily happen that, on the overthrow of the central government, one or the other of the princes, serving in the remoter districts, managed to save something out of the wreck and continued the name of the dynasty in an out-of-the-way place. It is in this way, I think, that we have to explain the existence of Maurya rulers in the Konkan and in Bājputān during the 7th and later centuries. Finally, the occupation of portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a mission to Mahishamandala or Mysore during Asoka’s reign, and partly on account of the frequent occurrence of the family name Mōrē, i.e. Maurya, among the peasants, landholders and other inhabitants of various portions of the Dekhan,1 which circumstance, it seems to me, must be explained in the same manner as the survival of the names Chalkē or Shellē, i.e. Chalkya; Shendē, i.e. Sinda or Ś而不aka; Sēlēr, i.e. Śilahāra; and so forth. Mr. Rice’s important discovery has now made all speculation unnecessary. But these points deserve mention as corroborative evidence, especially for Mr. Rice’s view that Asoka had direct control over the Mysore territory. This is also suggested by some other considerations.

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1 See the Bombay Gazetteer, Vol. XVIII pp. 285 and 325; Vol. XIX. p. 75; Vol. XXI. p. 110. In the second passage it is asserted that the Mauryas once ruled in the Dekhan.
The Śiddāpura edicts were sent to Isīla from an office, presided over by an Ayaputa and Mahāmātās. This scheme of government corresponds exactly to that, which, as the second Separate Edict of Dhauli teaches us, was adopted in Tōsali, where a Kumāla and Mahāmātās ruled, to all of whom the edict is addressed. The natural inference is, therefore, that of Mr. Rice, who takes Ayaputa to be an equivalent of Kumāla, while M. Senart’s supposition that the Ayaputa is a local chief (op. cit. p. 494; Notes, p. 27) appears more far-fetched. And it is not difficult to show that ayaputa may be used in the sense which Mr. Rice attributes to it; for the St. Petersburg Dictionaries adduce passages in which the corresponding Sanskrit word āryaputra means ‘a prince.’ Moreover, in Dr. Bhagvānīlāl’s Kāṭaka inscriptions,1 Nos. I. and III., the kings Kharavāla and Vakadēpā receive the epithet aīra,2 i.e. ārī or (aya), and in the Nasik cave-inscription No. 15,3 king Pulumāyi is indicated by the word maha-airaka, i.e. mahārīya. Hence aīraputa or ayaputa might indeed be used for ‘a king’s son.’ It may also be urged that, if the Ayaputa had been a māṇḍali or pādēśa, as Asoka himself calls the local chiefs, the ministers would not be mentioned as sending their orders together with his. Such a proceeding would be against all etiquette. On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him. Finally, we also quote the circumstance that Paña, one of the writers in the Ayaputa’s office, presumably had acquired his knowledge of the Kharāshīri characters while serving in Asoka’s northern possessions.

The extent of Asoka’s possessions in the Dekhan cannot as yet be ascertained. But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Koṅkaṇ, after the annexation of the latter district. In the direction of the Western Ghāts I would also look for Suvaṃṇagiri, the head-quarters of the viceroy of the Dekhan. If it still exists, it will now go by a name like Sōngir or Sōngadh, Sōndurg, Suvariṇḍurg, or the like.

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the New Edicts. They confirm, it is true, the view of Professor Oldenberg who, years ago,4 contended that, in the Rūpṇāṭh Edict, aḍhatiyāṇi ought to be read, instead of adhitisāṇi, as I had done. But this is also highly probable according to a new impression of the Rūpṇāṭh version, made over to me by Dr. Fleet, according to which I shall publish a new transcript in the Indian Antiquary.5 The reading aḍhatiyāṇi, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Asoka’s conversion to Buddhism agree with those of the Buddhist tradition. The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half. Again,— and this is a point not yet recognised,— he does not say that he “approached or entered the Saṅgha” more than a year ago, but more than six years ago. When I wrote my first articles, I had not seen that the apparent ॐ above ॐ is the upper part of a ॐ, and hence read in the Sahasrām version savīnchhale, instead of saṅvachhale, i.e. saṅvatsaram. Moreover, misled by the imperfect facsimiles, I believed that mistakes like cīha for sa were common in Asoka’s Edicts. Hence, I unhesitatingly corrected in the Rūpṇāṭh Edict the inconvenient cīha for sa of cīha in Asoka’s Edicts. Hence, I unhesitatingly corrected in the Rūpṇāṭh Edict the inconvenient cīha for sa of cīha in Asoka’s Edicts.

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2 Misread vēra by Dr. Bhagvānīlāl, who, in objecting to a Prākṛt diphthong as, had apparently forgotten the existence of the form thaira and similar ones.
The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years. With respect to the other, equally or perhaps more important question, who the Vyūtha or Vivutha was and to what the numerals refer, the Śiddāpura inscriptions yield, as far as I can see, no positive results. I shall discuss these problems again in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, and will note here only this much, that I still take the Vivutha to be the Tathāgata, and still refer the numerals to the number of years elapsed since the Nirvāṇa.

TEXTS.¹

No. I.

1 [S]uvamāñgirīte² ayaputtaḥ mahāmatānaṁ cha vachan[e]na I[si]lasa mahāmatā ārogiyaṁ vataviyā hevaṁ cha vataviyā [l*]

First Edict.

Devāṇaṁ piye ānapayati [l*]

2 Adhikāṁ[1] aḍhātiyāni [va]sāni ya hakaṁ . . . no tu kho bādham pakānte hūsaṁ [l*] Ekaṁ savchhaṁ sātireke tu kho sa[ṃ]vachhar[a]m.³

3 yaṁ mayā Sāṅgha upayite bādham cha me pakānte [l*] Iminā cha kālana amisā samānā munisa Jambuḍīpas[1]

4 misā devahi [l*] [Paka]masa⁴ hi iyaṁ phale [l*] No hiyaṁ sakye mahāṭpeneva pāpotave [l*] Kāmaṁ tu⁵ kho khudakena pi

5 paka[mami]ṇena⁶ vipule svage sakye ārādhetave [l*] E[t]āyaṭṭhāya iyaṁ săvaṇe săvāpīte [l*]

6 . . . . mahāṭpā cha imaṁ pakame[yu] . i⁷ aṁtā cha mai⁸ jāneyu chiraṭṭhitke cha iyaṁ

7 pa . . . . [l*] Iyaṁ cha aṭhe vaḍhisiti vipulaṁ pi cha vaḍhisiti avaradhīyā diyaṭhiyāṁ

8 [vaḍḥ]isit J [l*] Iyaṁ cha săvaṇ . săv . p . te Vyūthena 256 [l*]

Second Edict.

Se hevaṁ Devāṇaṁ piye

9 āha [l*] māṭpitiṣu sus[a[i]taviye¹⁰ [l*] Hemeva garut[vaṁ]¹¹ praṇesu drahyatavyāṁ [l*] Sachaṁ

10 vataviyāṁ [l*] Se ime dharatmagāṇa paṇavataviyā [l*] Hemeva aṁtevāsāṁ

¹ From inked extrapages, received from Dr. Hultzsch.
² The [a is multiplied on the right, but the u-stroke is distinct.
³ Possibly samākāraṁ, as the indentation, taken for an amādra, is rather irregular in its outlines.
⁴ The first syllable is damaged, but not pa, as the photograph might seem to indicate.
⁵ The [a consists here of a semicircle, open below, and a vertical standing above it, in accordance with a practice prevailing in much later inscriptions.
⁶ Only the upper portions of the two [a have been preserved, and the second very imperfectly.
⁷ The [u is faintly visible on the impression. Read [u.
⁸ Read me.
⁹ The lower portions alone of [a have been preserved.
¹⁰ The impression shows faint traces of the vertical stroke of the vowel i.
¹¹ The impression shows traces of a probably angular sign which was attached to the lower right of the [a and of the amādra. There is thus a presumption that the reading was garutvaṁ; but garutvaṁ is not absolutely excluded.
Siddapura Inscription No. I of Devanam Piye.
Siddapura Inscription No. II of Devanam Piye.
No. II.

1 [S]uvarnagiriite
2 nam [cha va]chanena
3 [I]lasi
4 [I]*ha[ha]
6 [sā i] ko tu kha saṁvachhare
7 [cha me] pakaṁ]te
9 [s]a[ka]e... [m]eva pāpo[tav]e
10 pi pa... na vi... svage sak. ārādhetave
11 Se... ya [i]... m saṁave sāvite
12 da... mahātā... cha imaṁ [pā]kamasu tī āmā cha
13... thiśke... cha imaṁ pakame hoṭ[u]3
14... va[d]hi[s]iti v[i]pu... ama [pi]... cha vaḍhisiti a-
15... yaṁ vaḍhisiti
16... [I*]

Second Edict.

... taviye [e]* [I*]
17... [h]y[i]tavām [I*] [Sa[ch]a]m va... yaṁ [I*]
18... [I*] H... m... [ačha]riye apachāyi-taviye su10

1 This reading is not absolutely certain. The stroke which I interpret as a s, is attached to the lower left side of the consonant. The blot taken by others for an asvādra is very irregular in its outline.
2 The circle and the central dot of tha are faintly visible on the impression; compare the much plainer tkā in line 20 of No. II.
3 Read kātaviye.
4 Written in Northern or Kharāṣṭrī characters. The apparent semicircles below the last signs are not connected with the letters, and are mere flourishes.
5 The first syllable is damaged, but unmistakable. The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read sī, are accidental.
6 Deceived by the double vataviyd, the writer has omitted vataviyd cha becam before this word.
7 The signs sa... i are faintly visible on the impression.
8 The reverse of the impression shows the w-stroke of hotu, and proves that the apparent i-stroke in the same syllable is due to an accidental fissure.
9 The lacunas in line 16 is too small to have contained the whole text of the version of No. I. Some indistinct signs are visible before taviye.
10 This is probably the end of āḍītikesu.
TRANSLATION OF NO. I.

The officials in Isila must be wished good health and be addressed thus from Suvaṁṇagiri [1] (Suvarnagiri) with the words of the Prince and the officials (residing there):

First Edict.

"The Beloved of the gods issues (these) commands:— [2] More than two years and a half [3] (have elapsed), since I (became) a lay-hearer; but, indeed, I did not exert myself strenuously. One period of six years,— [4] but indeed more than a period of six years, (has elapsed), since I have entered [5] the community of the ascetics (and) have strenuously exerted myself; but during this time the men who were (considered) true in Jambudvipa, (have been made to appear) false together with the gods. [6] For this is the result of exertion. For, this cannot be attained by a great man alone. But in any case, [7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss. For this purpose this sermon

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1 Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions.
2 The े in the Northern character.
3 As far as this word, the text of the second edict seems to have been in good order. The following five lines exhibit a great confusion. The copyist seems to have repeated the same sentences twice or even three times.
4 The े is somewhat abnormal and looks almost like a mutilated े, for which I mistook it when writing the note in the Vienna Oriental Journal, Vol. VII. pp. 29 ff. The space between े and े looks too small for two letters, and remnants of े only are visible. It seems, therefore, probable that there was no cha after े, and that the idea of reading the name Chopada, mentioned as possible in the Vienna Oriental Journal, Vol. VII. p. 32, must be given up.
5 This is written in Northern or Kharosthi letters. Indistinct remnants of े are visible to the right of े.
6 The figures within crotchet refer to the remarks given below.
Siddapura Inscription No. III of Devanam Pye.
has been preached:—"Both small men and great men shall exert themselves to this (end),"[8] and even my neighbours[9] shall know it, and this exertion shall be of long duration. And this matter will grow, and it will even grow largely, at the least it will grow one size and a half. And this sermon has been preached by the Departed, 256 [10] (years ago).

Second Edict.

"Even thus [11] speaks the Beloved of the gods:— Obedience should be rendered to mother and father. Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken. Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them. This is the ancient standard (of virtuous conduct), [14] this conduces to long life,[15] and this should thus be performed."

Written by Paḍa the scribe.

REMARKS.

1. Possibly the termination to (tas) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the affix tasī may serve to express any case-relationship. If so, the translation has to be altered slightly. In addition to the parallel passages mentioned by Mr. Rice and M. Senart, the second line of the Nāsiś inscription No. XI. B (Rep. Arch. Surv. West. India, p. 106) ought to be compared, where we read:— raśno Gotamaputasa Sātakaṇḍa mahādeviya cha jīvasutṛya rājanātṛiya vachanena Govardhane Šāmakaro ároga vatavo tato eva vatavo. Regarding the meaning of ayaputa see the introductory remarks.

2. The second version has:— "The Beloved of the gods speaks thus."

3. Aḍhaṭtiya is, in Sanskrit, not ardhaṭtriya, as Mr. Childers asserts, but ardhaṭraya.

4. Savañhāva or saṁvavchhara would have to be translated by 'a year,' but for the varialectiones of Sahasrām,— saṇvavchhale (formerly misread savinachhale), and of Rāṇāthā, chhavachhare, which both correspond to the Sanskrit saṇvavatsaram. Instead of saṇ (compare also saṇvīrati, Pillar-Edicts I-VI.), sa or san may, of course, be used, the following consonant being doubled; compare sapandla in the Sahasrām Edict, and d-sam-māśika, Pillar-Edict V.

5. Upayīta, upayīte, or up. te, i.e. upētah, is the reading of all the versions. Up. te is plain in the facsimile of the Rāṇāthā version, where formerly I read wrongly papīte. As Aṣōka contrasts here the period yan mayā saṅgha upayīte with that when he was upādāke, 'a lay-worshipper,' it appears that the phrase means that he had entered the Saṅgha, and had become, at least nominally, a monk; compare the Sanskrit phrases yañjñam, vatam, or brahmacharyam upa-i. The Sanskrit translation of the passage is: yan mayā saṅgha upetō bādhin cha mayā prakrāntam. The prosthesis of y in yta for ita, i.e. āta, may be compared with that of v before u in vuchhati, vutta (upta), and so forth. It is common before ē in Marāthi words, e.g. yēk for ēka, yērāṇa for ērāṇa, etc.

6. I do not think it either permissible or necessary to change, as M. Senart does, the word devehi, which occurs in two versions; for the passage gives a good sense if devehi is taken as equivalent to devehi saha, as certainly may be done. With this explanation, the transliteration into Sanskrit would be: Ētēna tu kālōnmaṅṣhā santō maṇusya maṅṣhā [kriṭāḥ] ēvehi [sahā]. The general meaning is that those men who were considered to be true, i.e. true prophets and instructors, like the ascetics and Brāhmaṇas teaching the Vaishnavas, Śaivas, and other sects, were deprived of their high position by the efforts of Aṣōka and lost the confidence of the people, and that their gods fell with them. The Rāṇāthā Edict says, 1. 2:— Yi āmadya kālāya Janābdhipasi amisā deva huṣu te dāni masā kapatā, and distinctly asserts the overthrow of the Brāhmaṇical deities. Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods. The question whether the Sahasrām
Edict agrees with the Bûpâlânâ version or with that of Siddâpura, or if it tells us something still different, as M. Senart thinks, will be discussed on another occasion. I, of course, admit that M. Senart is right in rejecting Dr. Bhagavânlâ's conjectural emendation huṣāma te for saṁta, which, in 1877, I inserted in my text. I now believe that saṁta does not require any alteration.

7. Kâmaḥ, 'in any case,' may also be translated by 'at his desire.'

8. The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with khaḍaḥ cha and ending with pakameyu ti, and it does not, as I thought formerly, go as far as diyaḍhiyaṁ vaḍhisiti. The ti after pakameyu proves the correctness of the former statement. The use of an additional pleonastic yathā in No. II. at the beginning of the sentence is in accordance with classical Sanskrit usage; see the examples quoted in the larger St. Petersburg Dictionary under yathā.

9. The correct explanation of aṁtā has first been given by M. Senart. If further proof were needed, it is furnished by the additional maṁ, i.e. me, of our version.

10. As stated already in the introductory remarks, I still believe the word Vyātha to refer to Gautama-Buddha, and the figure to the number of years elapsed since the Nirvāṇa. But I now admit that Vyātha-Vivutha may be derived from vivus, and I take it as representative of Vyūṣha. The verb vivus occurs indeed not rarely in the sense of 'to elapse, to pass away;' see, e.g., Góbhila's Gṛihyasthā, ii. 8.—janaṇā daśarūdrē vyūṣṭī, which Professor Oldenberg renders correctly: "When ten nights have elapsed after (the child's) birth;" and Pañcchatantra, ii. p. 25, l. 11 (Bombay S. Ser.),—anēva vārtāviyati karēṇa rajaṁ vyūṣṭā.

11. The correct beginning of the second edict has been first recognized by M. Senart.

12. Gaurīta, which (if the correct reading) is analogous to the form tadatva (Rock-Edicts, Kālā, X.), can of course be used like gaurava1 in the sense of 'respect for.' Drahyātyayāṁ is the future passive participle formed from the stem of the present drahyati, which corresponds to the Sanskrit drīḍyaṭi. It may be noted that the Pāli dictionary does not give any representative of the Sanskrit verb drīḍ, though the participle dāḷha and its derivatives show that one must have existed.

13. If the reading ku is the correct one, the word must be taken as a representative of kha or kha; compare the Śahāvāgarḥi version of the Rock-Edicts, IV. 9, etc.

14. Pakiṭ has here either the meaning of svarāpa or of yoni, which the Sanskrit prakṛiti has so often. Dharmasya or ākārasya must be understood.

15. Compare Manu, ii. 121:—Ahōvāddanākṣaṁ nityāḥ vriddhānopśrīvīnaṁ | chatvāri ṭasya varāhanāṁ ayur vidyā yātasya balam || and the parallel passages quoted in the Synopsis to my Translation.

No. 23.—UDAYENDIRAM PLATES OF NANDIVARMAH.

By F. KIELHORN, Ph.D., C.I.E.; Göttingen.

This inscription has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the Indian Antiquary, Vol. VIII. pp. 167 ff., and in the Manual of the Salem District, Vol. II. pp. 349 ff. I re-edit it from an excellent impression received from Dr. Hultzsch, to whom the original plates, which are at Udayendiram in the Gudiyātam tālūkā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The inscription is on three copper-plates, each of which measures 8½" long by 2½" high. The first and second plates are inscribed on both sides, and the third is inscribed on one side.

1 See the passages quoted in the two St. Petersburg Dictionaries.
only; the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskrit), but is an endorsement in Tamil. The plates are held together by a ring, 9" in diameter and about ½" thick, which is now cut. It holds a circular seal, 2½" in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin. The engraving is good, and the writing is well preserved.— Of the inscription proper (on plates i.b, ii. and iii.a) the size of the letters is between ½" and ¾". The characters belong to the southern class of alphabets. They closely resemble the characters of what the late Dr. Burnell has termed the Eastern Chalukya alphabet of about A.D. 680 (Elements of South-Indian Palæography, second edition, Plate v.), and differ therefore decidedly from those of the Uruvapalli grant of the Pallava dynasty (Ind. Ant. Vol. V. p. 51, Plate), with which the present inscription otherwise has much in common. The language is Sanskrit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in prose.— The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of aksharas that are devoid of meaning. In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular. Thus, the sign of visarga is throughout omitted; and similarly the sign of anusvāra or of the final m is omitted everywhere except in the word Pallava[ā]nām, in line 10. We have a instead of final ē in prayaputra, l. 2, praytra, l. 4, -ādiśhita, l. 8; and instead of final ē in rādhira, l. 11. The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal. Unaspirated letters are employed instead of aspirates in Vaśīka (for Vaśīkha), l. 19, lavāḍa (for labāḍa), l. 8, and bhakta (for bhaktta), l. 6; and soant consonants instead of surd ones in bhaṭṭāraga (for bhaṭṭāraka), l. 9, and Daṇḍiya (for Daṇḍīrīya), l. 12. Besides, we find ch for s in Kujācharmanap, l. 13; th for dh in ṛdharaṇa (for -ṛdharaṇa), l. 9; dh for ḍ in -dhi-prādhānai (for -ṛdi-prādhānai), l. 5; and for Ṛ in Ṛdhā, l. 3, and saṃmāhā, l. 9; b for v in vṛata, l. 7; and v for p in vāvana, l. 3; and for b in vāla, lines 1 and 14, lavāḍa, l. 8, and vāppa, l. 9. In lines 17 and 18 a final m has been five times left unchanged before a consonant, where it should have been changed to anusvāra; and m is irregularly doubled in the body of a word in āvagammi, l. 14, and at the end of a word before a following vowel in endoanmaṁ = ati (for ōcchhāsam = ati) and sārīramma = aruha (for sārīram = aruha), in l. 16. Instead of the conjunct ṣa we have ṣa in rāgya (for rājyā and rāṣṭra), in lines 1 and 2; and, to facilitate the pronunciation, a vowel has been inserted or y vocalised in a conjunct in rāṣṭra (for ṛāṣṭra) l. 11, aruhats (for aruḥāti), l. 16, salōḍa (for śilōḍa), l. 16, māryāḍa, māryāḍyā, māryāḍyā (for māryāḍa, māryāḍa) l. 2, 11, and 13, and aivārya (for aivārya), l. 14. The vowel ṛ is represented by the syllable ibr in vṛīdha (for vṛīdha), twice in l. 4, pravṛīdha (for pravṛīdha), l. 5, and bhavṛīdha (for abhivṛīdha), l. 14; and, on the other hand, ṛi is employed instead of ibr in Dāṇḍiya (for Daṇḍīrīya), l. 12. Lastly, the short vowel e, which is unknown to Sanskrit, but common in Tamil, is improperly used, partly through the influence of a following y, in māryāḍyā (for māryāḍyā), l. 11, viṣye and vejya (for viṣya), in lines 8, 14, and 19, and yenya (for vinaya), l. 4. In addition to these errors the text contains others which need not be enumerated here.— The size of the letters of the endorsement on the first side of the first plate is between ½" and ¾"; the characters are Tamil and Grantha; and the language is Tamil.

1 This difference is shown especially, e.g., by the forms of the initial a and of the consonants k, t, n, and r.— I may state here that in the present inscription it is often quite impossible to distinguish between the superscript i and i, and that, accordingly, in my transcript of the text, I have put i and i, where either of the two was required.

2 Here the doubling of m might be justified by Pāṇini, viii. 4, 47.

3 It is clear that ṣa was so pronounced by the writer.

4 Satya for satra (sattra) in l. 7 is probably due only to an error of the engraver.
The inscription professes to be one of the devout worshipper of Bhagavat (Vishnun), the law-abiding Mahârâja of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhârâdrâja gôтра, who is described as the son of the Mahârâja Skandavarman (l. 6), the son's son of the Mahârâja Simhavarman (l. 4), and the great-grandson of the Pâja Skandavarman (l. 2). It informs us (in ll. 11-14) that, from the victorious Kâñchipura (l. 1), Nandivarman gave the village of Kâñchivâyil and four pieces of forest-land, situated in the district (râdâstra) of Adîyârâ, to a Brâhma inhabitant of Kâñchivâyil, named Kusañarman, who belonged to the Kâñïka gôtra and to the Vedic school of the Taittirîyas, and whose sîtra was the Pravachana. The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment those who should transgress the king's commands, and cites two of the ordinary imprecatory verses; and it closes (in l. 19) with the statement that this document (patlka) was issued on the fifth (lunar day) of the bright half of Vaishakha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamil endorsement on plate i.a runs thus:—"In the twenty-sixth year (of the reign) of Madurai-konda Kô-Parakârsivarman, we, (the members of) the assembly of Kâñchivâyil, alias Ilamparaâmagalam, and we, (the members of) the assembly of Udayachandramagalam, (here agreed as follows):—We, (the inhabitants of) these two villages, having joined (and) having become one, shall prosper as one village from this (date)."

Without the endorsement, this inscription is very similar to the Urupalli grant of the Pallava Yuvamahârâja Vishnugopavarman, published by Dr. Fleet in the Indian Antiquary, Vol. V. pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Palakkada, but) from Kâñchipura, and that the rulers mentioned in it are Skandavarman, Simhavarman, Skandavarman, and Nandivarman (instead of Skandavarman, Viravarman, Skandavarman, and Vishnugopavarman), lines 1-10 of it read much like a mutilated copy of lines 1-16 of the Urupalli grant; and in a similar, though perhaps less striking manner, lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vishnugopavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Viravarman and Vishnugopavarman of the other, I myself am of opinion that the present inscription must, on palaeographical grounds, be assigned to a later period than the Urupalli grant; and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document, the writer of which took for his model either the Urupalli grant of Vishnugopavarman itself or some other inscription of the same prince.

The Tamil endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamallâ, published by the Rev. T. Foulkes in the Indian Antiquary, Vol. VIII. pp. 276 and 277. I do not know what particular sîtra is referred to by it.

1 For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see Ind. Ant. Vol. V. p. 52.
2 The expression Prava chana-sîtra occurs seven times in the description of the donees in the grant of Nandivarman Pallavamallâ (Ind. Ant. Vol. VIII. pp. 276 and 277). I do not know what particular sîtra is referred to by it.
4 Compare also lines 29-35 of the grant of Simhavarman in Ind. Ant. Vol. V. p. 156.
5 Or the Simhavarman, during whose reign the grant of Vishnugopavarman was issued.

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[Vol. III.]

EPIGRAPHIA INDICA.
Antiquity. Vol. VIII. p. 273 ff. Dr. Hultzsch thinks that this grant and its endorsement, the characters of both of which are modern, were copied from a lost, but genuine original. The original of the grant of Nandivarman Pallavamalla must now be assigned to about the first half of the 8th century A.D. As pointed out to me by Dr. Hultzsch, the lost original of the Tamil endorsement of the grant of Pallavamalla must belong to the time of the Chôja king Parântaka I., and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramângalam, which was only founded by that grant. Probably both endorsements which we possess now, were copied at different times from the endorsement on the lost original of the grant of Nandivarman Pallavamalla. To judge from the alphabets employed, the endorsement of the subjoined grant may actually belong to the time of Parântaka I., while the existing copy of the Pallavamalla grant and of its endorsement has to be assigned to still more recent period.

As regards the localities which, in addition to Kâñchipura, are mentioned in this inscription, Mr. Foulkes has already stated that the village of Kâñchivâyil, under its Sanskrit name of Kâñchchidvâra, is mentioned in line 72 of the grant of Pallavamalla, and that the same grant, in the word Àbrâyandâ-vîihaya in line 62, contains the Sanskrit equivalent of the term Adâyâra-râshtra of the present inscription. The village of Udayachandramângalam is probably identical with the modern Udayendurâmâ, which in another inscription is called Udayendurâmângâla.

**TEXT.**

First Plate; Second Side.

1 Svasti [||*] Jita[tm*] bhagavatâ rânya [||*] Šrî-vijaya-Kâñchipurât-paraṁbrahmaṇâyasya sva-bâhnu-va(ba)-â-

2 rjjin(t)-ôrjita viḍhi-vihita-sarvva-mariyâdasya rânya Šrî-Skandavarmmanâ[â*] prapatra[â*] abhyarchchi-

3 ta-śakti-sidhi(ddhi)-sampannasa pratâp-ôva(pa)nata-râjamanâdalsasya vaśu(sa)dhâtal-

4 sya mā(ma)hârâja-Śrî-Sînghayavarmmanâ pautra déva-dvija-guru-virdhâpachâyinâ

5 neyasya 14 saṅgô-hiranya-bhâmy-ôdhi-prâdhânti pravirdha-dharma-saîchayasya praJâ-


* See ïbid. p. 112.  3 See also Ind. Ant. Vol. XXI. p. 66 f.

* Adâyâra is either a mistake for, or an attempt to Sanskritise, Adâyâra, the river of refuge, which occurs in another Udayendurâm grant; Salem Manual, Vol. II. p. 371, plate vi. a, text line 2 f.

* See ante, p. 75.

* From an impression received from Dr. Hultzsch.

* This is the actual reading of the original. It is most probably intended for râjâ, but this word is meaningless and superfluous here.

* Here one or more words have been omitted. Dr. Fleet's Uruvapalli grant (Ind. Ant. Vol. V. p. 51) has -ôrjita-kañchâtra-lápâsâdathâ; the same reading we have in Dr. Hultzsch's fragment, Ep. Ind. Vol. I. p. 308; and similar expressions occur elsewhere.

* Read -mâryâdasya râjâh.

* Read -ôrjâh-ôkya.

* Originally cauvâdâlaitâkura was engraved; but the aksharas ta and ka are added below the line, and the ka between ef and ra is struck out.

* Read -siñchavarmmanâ pautrâ.

* Read -vridhâ-pachâyinâ vridhâ-pachâyasya.

* The akshara sau before go is quite meaningless; what one would have expected, is anka-go-.

* Read -âdi-prâdânaḥ pravridhâ-.
Second Plate ; First Side.

6 pállana-dákshasa saty-átmanō 1mahārāja-srī-Skandāvarmmana[h*] putrō bhagavata-
bs[k]ti-samp[a].2
7 dita-sarrvva-kaly[a*]na[h*] praśā-satahrājana-paripālan-ônyayōpagata-satata-satrī-
brata.3
8 dīkṣaritā naika-samara-sāhas-śavamardda-lavda-vijeyā-prakāsana 4 kaliyuga-dā-
9 sh-āvāsak-dhāram-āṭṭharaṇa-nitya-sannadhō(ddhō) bhagavaka-pānudhyatō 5 vappa-
bhātārāgō-pāda-bha-
10 kta[h*] parama-bhāgavatō Bhāravāja-sagōṭra[h*] Pallav[a*]nām dharmma-
[ma*]hārāja[h*] srī-Nandivar[mā?] 6

Second Plate ; Second Side.

11 ṇa7 Aḍēyāra-rāṣṭīra Kāḍicchīva-grāma āranya-kshētra-chatushtayaṇaḥ-cha pāṛv
ōpahukta-mariyā[Ā]-
12 deya8 Kāḍicchīva-grām[y]v[a*]stavyāya brahimāṇa9 Kausi(si)ka-sagōṭr[a*]ya Daśīriya
charanāya10 śārtrāta
13 Pravachanāya Kulaccha(sā)rmmane brahmadē-mariyādayā11 sarvva-parihār-ōpata-
dēva-bhō-
avagammya14 sa-
15 rvva-pariḥ[a*]rai[h*] K[a*]ṭḥicchīva-grām[a[m]āranya-kshētra-chatushṭayaṇaḥ-ch
pariḥārai15 paḥrata11[*] Yō=17

Third Plate ; First Side.

16 smasvāsanma=atikrmā sa pāpa sārtramm=aruhatyā=āpi chaṭra brahma-grītā[h]
salōkā16 bhavanti[*]18
17 Bhūmī-dānām=param(m)=dānām(m)=na bhūtam(m)=na bhāti=vi=shyati,[*19] sēva
baraṇāt=sapān=na bhūtam(m)=na bhavishyatī[1*]20
No. 24.—UNAMANJERI PLATES OF ACHYUTARAYA; SAKA-SAMVAT 1462.

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

These plates were found by Mr. M. Aiyávámi Aiyar, Inspecting Schoolmaster of the Chingleput tālukā, in the possession of the Munsif of the village of Unamāṇjerī, four miles east of the Vāndalūr Railway Station. At Dr. Hultsch's request, they were lent to him by the Tahsildar of Chingleput; and I now edit the inscription from two excellent impressions supplied to me by Dr. Hultsch.

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces. They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph. Each plate is between 7½" and 7¾" broad, and, including the arch at the top, about 10¾" high; and the writing runs across the breadth of the plates. The plates are held together by a ring, which had been cut before they were received by Dr. Hultsch. It is about 3½" in diameter and ½" thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed. This seal is 1½" in diameter. It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun. On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion; otherwise the plates are in a perfect state of preservation. The writer and engraver have done their work fairly well; but they have omitted ten akṣaras (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 149-150, not to mention minor errors. The characters are Nandināgarī, excepting the word śrī-Varupākha in line 199, which is in large Kanarese characters. The inscription offers the rare sign for ḫā, in the word pūṭikāt (for pūṭikār) in line 77; and it has a sign for the rough ṝ, which is like the ordinary sign for ṭ combined with the superscript sign for the same letter, in the words māru, l. 82, Īṣakalavājattu, l. 99, and Īṟuvār, l. 148. The average size of the letters is about 7⁄8".—The language is Sanskrit, and, excepting the words śrī-Ganāḍhipatayē nāmaḥ at the commencement of line 1, the whole is in verse.

1 Read Sva-dattām=para-dattām = yō harōla ṣasundhariyōma, gacīnd iṣṭa.
2 Read -vijaya-rājya-prathama-saṁvatsara Viṣṇukha-mātri ṣakla-pakhi.
3 The text and translation of this endorsement have been supplied by Dr. Hultsch.
4 Read īrōmu.
5 Read īr.
The orthography calls for few remarks. The palatal sibilant is five times employed for the
dental (e.g. in babhātē, 1.19), and once (in tīthiśva, 1.63) for the lingual; and the dental sibilant
twice for the palatal (in sāmburāṭ, 1.47, and visva, 1.117), and once (in nīphalām, 1.193) for the
lingual. The sign of visarga is nine times wrongly omitted, mostly before the word śīr. And b is three times
used instead of bh, in tapōbir and buja, 1.7, and mahībujām, 1.12. Besides
we need only notice here that the word Pāṅkitratha (= Daśaratha) is spelt Pāṅkitratha, in 1.24,
and tāṁrā tāṁmra, in lines 188 and 190.— Of Sanskrit words which either are not given by the
dictionaries, or have as yet been met with only in lexicographical works, our text only offers
kāpālikā, 'a cloud (of dust),' 1.48; Pāśa[pā, 'the son of the Sun,' i.e. Karṇa, and aṁhāti, 'a
gift,' the two last in the bīruda Pāñhaja-darpa-hṛid-aṁhāti-saunāḍa, 'fond of bestowing gifts which
take away the pride of Karṇa,' in line 81. Like other inscriptions of the same dynasty, 1 this one
also contains the Kanarese bīruda Bhāṣe-ho-tappa-ra-yāra-gaṁḍaḥ, 'the disgracer of those
kings who break their word,' in 1.80, and Māru-rāya-ra-gaṁḍaḥ, 'the disgracer of the three kings
(of the South),' 1.92; and it similarly employs the bīruda Hīṁsurāya-saratrāṇaḥ, 'the Sultan
among Hindū kings,' in 1.24, and has several times the Kanarese words rāya and mahārāya for
rājas and mahārājas. In 1.184 we also have rōya, 'a secretary,' and in 1.194 (only by a
mistake of the writer) varuṣaḥ; and several terms and names which are not Sanskrit occur in
the description of the village in lines 97-99, and in the list of the donees which commences in line
120.

The inscription is one of the king Achyutendra, or Achyutarāya, or Achyutendramahārāya of Vijayanagara. It clearly divides itself into two parts. The first part, up to 1.91, gives in thirty-eight verses a eulogistic account of Achyutendra and some of his predecessors,
and the second part, from 1.91, records the grant of a village, made by the king in Śaka-Saṁvat 1462.

Of the thirty-eight verses with which the inscription opens, twenty-two (viz. the verses 1, 3-13,
and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of Achyutendra’s immedi ate predecessor Krishnarāya, edited and translated by Dr. Hultzsch in the Epigraphia
Indica, Vol. I. p. 361 ff. And, omitting mythical beings, the genealogy furnished by these
verses, as given by Dr. Hultzsch, i.e. p. 362, is this:—

1. Timma, md. Dēvaki.
2. Īśvara, md. Bukkamā.
3. Narasa or Nṛṣimha.

a. by Tippati—

4. Vira-Nṛṣimha (or Nārasimha).— b. by Nāgala—

5. Krishnarāya.

Beyond what appears from this tabular statement, the verses referred to contain hardly any
historical information whatever. 2

Verse 143 of the present inscription records that the king Nṛṣimha (Narasā) from a third
wife, Ībāmbikā-ādhēvī, had one more son, named Achyutendra; and verse 25 states that this
prince, the younger brother of Krishnarāya, on the death of that king, succeeded him. 3 The
seven verses (26-32) which follow—some of them imitations of preceding verses—eulogize

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2 See Hultzsch’s remarks, i.e. p. 362.
3 Verse 2, which is not in the Hampe inscription, invokes the protection of the god Hari (Vishnu). It is
found also in other Vijayanagara inscriptions.
4 The latest date for Krishnarāya, known to me from published inscriptions, corresponds to Friday, 23rd
April, A.D. 1529, and the earliest date for Achyutarāya to Monday, 15th August, A.D. 1530; see Ep. Ind. Vol. I.
Achyrutendra in the ordinary conventional manner. Verses 33-37 give a string of \textit{bīrudas} of his which are not new to us,\footnote{Compare \textit{Ep. Ind.} Vol. I. p. 385, verses 25-28.} and record (as the Hampe inscription does of Krishnarāya) that he was waited upon by the kings of Ahga, Vāṅga, and Kaliṅga. And this part of the inscription ends with another verse in praise of Achyrutendra, which is merely an imitation of verse 24 of this same inscription.

According to verses 39-53 (in lines 91-115) the \textit{Mahārāya} Achyrutendra, being on the bank of the river Tungabhadrā, on the 12th lunar day of the bright half of Karttika—the day when the god Viṣṇu rises from his sleep—of the year 1462 of the era of Śālivāha, which was the (Jovian) year Śārvā, in the presence of the god Viṭṭhalēśvara,\footnote{This beautifully sculptured temple (No. 4 on the \textit{Madras Survey Map of Hampe}) is still in tolerably good preservation. It contains inscriptions of Krishnarāya and Sadāśiva; see Dr. Hultzsch's \textit{Progress Report} for December 1888 and January 1889.} and surrounded by many holy men, granted the village of Uhinai, which (apparently in consequence of this grant) was also called \textit{Achyrutendranāhārāyapura}, to a number of Brāhmaṇas learned in the Vedas and famous for their knowledge of the Sāstras; the king having been requested to do so by his trusted minister,\footnote{The term in the original (l. 108) is \textit{s̐ena-kālpya-dhurjā}, 'able to bear the burden of the business of his master.'} the chief of the Nāyakas Virupāksha, who was born in the family of Ananta and is described as the moon of the sea of the [Ā]diyappendra Nāyakas.\footnote{On the officials, so named, compare Dr. Hultzsch in \textit{Ind. Ant.} Vol. XII. p. 127.} The village of Uhinai, thus granted by Achyrutendra (in terms which are common to the copper-plate grants of the Vijayāgamāra kings), was situated in the Senkalānīpurāṇa śīna of the Kumulī nādu of the Raṅgāyira-mahāvēhi paṭṭu of the Āmūrā kōta of the Paḍaviḍu mahārāja of the Jayāṅkoṇḍa-Chōla maṇḍala; and lay to the east of the village of Ayyaṅchēri, to the south of the village of Kuḷappākā, to the west of the villages of Nallampākā and Vēḻkampākā, and to the north of the village of Auṅkāl.

The date, given in the preceding paragraph, does not admit of verification; but the fact that it fell in the Jovian year Śārvā shows the year to have been Śaka-Saṃvat 1462 expired, and for this year the 12th of the bright half of Karttika would correspond to the 12th October, A.D. 1540.

As regards the localities, Uhinai, according to Dr. Hultzsch, must be the former name of the very Uṇamāḷēri where the plates were found; for by the Chingleput Taluk \textit{Map} this village lies to the east of Ayyāḷēri, to the south of Koḷappākām, to the north-west of Nallampākām, and to the north of Aṅgāl, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai. Senkalānīpurāṇa, the name of the śīna to which Uhinai belonged, appears, also according to Dr. Hultzsch, to be an older form of Šeṅgālpattu (Chingleput); and Kumulī, from which the nādu was called, is the modern Kumīlī,\footnote{Senkalānīpurāṇa, according to Dr. Hultzsch, is an incorrect spelling of Šeṅgālpattu, 'the town of the red lotus,' while Šeṅgālpattu apparently means 'the town of bricks.'} in the Chingleput tālukā, south of Aṅgāl. Raṅgāyira-mahāvēhi, the name of the paṭṭu, Dr. Hultzsch informs me, would mean 'the two thousand great vēlī'; vēlī being a measure of land. The Āmūrā kōta Dr. Hultzsch\footnote{Kumulī-nādu (in Āmūrā-kōṭṭam in Jayāṅkoṇḍa-Chōla-maṇḍalam) occurs also in a \textit{Tirukkālkkkōram} inscription of Kulōṭuṅgā 1; \textit{Ind. Ant.} Vol. XXI. p. 284.} considers to have been named after Āmūr or Āmbūr, a town in the Vēḻur tālukā of the North Arcot district; and the Paḍaviḍu mahārāja, according to the same scholar,\footnote{See \textit{South-Indian Inscriptions}, Vol. I. p. 126.} was called after a town now named Paḍāvēḍu in the Pōḷūr tālukā of the same district. The Jayāṅkoṇḍa-Chōla maṇḍala is frequently mentioned in Vol. I. of Dr. Hultzsch's \textit{South-Indian Inscriptions}.\footnote{ib. p. 38, and \textit{ante}, p. 36, note 6.}
To proceed with our analysis of the inscription, the village of Uhinai (or rather the income from it), according to verse 54 (ll. 115-117), was divided into 60 vrīttis, or shares.\(^1\) Of these, one vrīti and a quarter were set aside for the benefit of the god Rāghunātha (Vīṣṇu); and the same amount was reserved for the worship of the god Čaṇḍiśvara (Śiva; vv. 55 and 56).\(^2\) The bulk was distributed, in amounts ranging from a quarter of a vrīti to five vrīttis, among forty-eight Brāhmaṇas who are named in the verses 57-104 (ll. 120-179). Each of these verses\(^3\) gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the gōra or awaya of the latter, and the Vedic texts studied by him. The names of the donees and their fathers’ names which occur in vv. 57-104, arranged in alphabetical order, are the following:—

Achchān, v. 75; Anpa, v. 96; or Anpan, v. 83; Anantabhaṭṭā, v. 76; Anantaṇya, vv. 86, 97; Anpan, v. 82; Appaya, vv. 85, 98; Ammaya, v. 103; Allālabhaṭṭā, v. 79; Āchānan, v. 87; Ānākñuta, v. 79; Kāchānādhvarīn, v. 57; Kāchāmabhata, v. 61; Kāmabhata, vv. 90, 95; Kālayastin, v. 99; Kālayahastibhaṭṭa, vv. 70, 101; Kuppaya, v. 89; Kōndapa, v. 94; Kōndaya, vv. 91, 101; Gaṅgādhara-bhāṭṭa, v. 60; Gautam[ā]bhaṭṭa, v. 64; Chaitikaṭi-Rāmāyaṇa, v. 69; Čaṇḍiśbhata, vv. 70, 71; Timmaya, vv. 88, 91, 103; Timmājyotisahika, vv. 58, 102; Timmabhata, vv. 62, 72; Timmāvadbhaṇīn, v. 59, 61; Tiruvēṇakam-Ūga[i]yār, vv. 84, 98; Durgābhata, v. 57; Dēvarēbhata, v. 65; Dharmaya, v. 82; Nādbhāmata-Nāgāyaṇa, v. 92; Nānānār, vv. 78, 84, 89, 97; Nāgappa, v. 95; Nāgabhata, vv. 67, 68; Nārāyaṇa, vv. 80, 93; Nārāyaṇārāyaṇa, v. 86; Padmaya, v. 100; Per[ī]ya-Perumāl, v. 75; Paumaya, v. 90; Bāsava-bhata, v. 63; Bhūtanāthā-śrī-Chittibhata, v. 74; Bhairavabhaṭṭa, v. 59; Maṇḍāla, v. 88; Maṇḍala-śrī-Purusha, vv. 80, 93; Mallāvadbhaṇīn, v. 73; Mallūbhata, vv. 65, 99; Rāgavabhaṭṭa, v. 66; Rāma, vv. 77, 81; Rāmaya, v. 94; Rāmabhata, v. 74; Lakṣmīmaṇabhaṭṭa, v. 64; Laddagiri-Timma, v. 72; Līṅgaya, v. 92; Līṅgabhaṭṭa, vv. 67, 71, 100; Variṇaya, v. 87; Varadābhata, v. 69; Viṣṭalabhata, v. 66; Viṣṭapākhbhata, v. 63; Viṣṭarāghava, v. 62; Viṇḍakāṭṭi-Appa, v. 81; Viṇḍakāṭṭi-Urvār-ārjya, v. 77; śinniyanpa, v. 83; Śellappa, v. 96; Śrīdharabhaṭṭa, v. 73; Sabbāpar-kaṇḍvara, v. 104; Sāmavāra-śrī-Gurvaṇa, v. 60; Sōmāśi, v. 55; and Śvayambhūnāṭha, v. 104.

The gōras or, as they are here commonly called, awayas of the donees were those of Kāyapa, vv. 57, 60, 75; Kaśikā, vv. 82, 83, 85, 88; Gautama, v. 74; Bhāradvāja, vv. 59, 61, 62, 65, 69, 76, 79-81, 84, 86, 87, 89-94, 96, 98, 99; Maṇḍapala, vv. 63; Maṇṇābhagavāna, vv. 58, 102; Vata, vv. 65, 97; Vasiṣṭha, v. 72; Viṣṇumitra, vv. 64, 67, 68, 70, 71, 95; Śāmkirti, v. 77; Śāvarṇa, v. 104; and Harita, vv. 73, 100, 101, 103.

Twenty-one donees were students of the Rīgveda (bahurīcha), eighteen students of the Yajurveda (yājueha), and one (in v. 104) was a student of the Sāmvāda (sāmaṇa). Six followed\(^4\) the sūtra of Drāhyāyaṇa, and one (in v. 103) that of Āpastamba.

After having enumerated the donees, our inscription, in verses 105-108 (ll. 180-185), further states that the Brāhmaṇas, to whom the sixty vrīttis had thus been assigned in the village, made up thirty additional vrīttis\(^5\) and gave these, as a preferential shara, to the

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\(^1\) The sum of the vrīttis, specified in vv. 55-104, actually is 60.\(^\text{[1]}\)

\(^2\) Rāghunātha and Čaṇḍiśvara were evidently the names of the temples of Perumāl (Vīṣṇu) and Īśvara (Śiva) at Uhinai (Uṣmāmājirī).\(^\text{[2]}\)

\(^3\) Verse 75 (ll. 114-150) is mutilated.\(^\text{[3]}\)

\(^4\) These two names are derived from Vēṇaṣṭam, the Tamil name of the holy mountain near Tirupati in the North Arcot district.\(^\text{[4]}\)

\(^5\) The original text somewhat oddly says that they were ‘born in the sūtra of Drāhyāyaṇa (or Āpastamba); see vv. 83-87, 89, 96, and 103.\(^\text{[5]}\)

\(^6\) It is not quite clear to me whether these thirty vrīttis were taken from the portions which, according to what precedes, had been assigned to the Brāhmaṇas, or whether the village of Uhinai had originally been divided into sixty vrīttis, of which the aforesaid donees at once set thirty aside for the minister. The former arrangement appears to me to be the one which is indicated by the wording of the text.
minister, the secretary (rāyasa) Vēnkaṭādri,1 a son of the minister Timmaya and grandson of the minister Mosalimadēvīra, who belonged to the gōra of Harita, was a distinguished student of the Yajurveda, and followed the sūtra of Āpastamba.

Verse 109 then states that this is an edict (śāsana) of Achyutarāya. Verses 110 and 111 add that this edict on copper, by the order of the Māharāya Achyutendra, was composed by Sabhāpati, and engraved by Viraṇāhārya, the son of Mallaṇa. And the inscription ends with five of the ordinary benedictive and imprecatory verses. Below it is engraved, in large Kanarese characters, the word śrī-Vīru(rā)pāksa.

TEXT.2

First Plate.

1 Śrī-Ganāḍhipatayē namaḥ ||(1) 3Namas-tunga-śiras-chuṇhi-diṣṭha-chaṁḍha-|| ||(2) | traiḷōkya-nagar-āraṁbha-mūla-stambhāya Šambhavē ||(1) [1*] Harṭ-illā-||(3) | varāhasya daṁsaṭṛa-dāṇḍha ssu4 pātu vaḥ | Ṣhēmāḍri-kalaśa yatra dhātri cchha-||[u*]tra-srī-||(4) | yaṁ dadhau ||(1) [2*] Kalyāṇaḥ-āṣṭu tad-dāhma p[r*]ayūha-timir-āpahā || yad= Gajö=py=agna-||(5) | j-ōdbhūtam Hariṇ-śpi cha pūjyatē ||(1) [3*] Asti kṣhāramayād-dēvair-mathya-||(6) | mānān=ma-||| hāṁbudhēḥ | navanītam=iv=ōdbhūtam-apant[a*]tamō mahaḥ ||(1) [4*] 5Tasy= āṣṭa=taṇaya=tapō-||(7) | bi(bhi)=-atulair=anvartha-nāmā Budhāḥ | 6 punya-air=asya Purūravā bu(bhu)ja-balair= āyu[r*]=dvī-||(8) | abāṁ nighnataḥ | tasy=Āyur-Nahusho-sya tasya pu(pha)ruṣho yuddh(ddhe) Ya-||(9) | yātīditaṁ7||(9) | khyāṭas-tasya tu Turvasu=Vasu-nibhāḥ śrī-Dēvayāṇi-patēḥ ||(1) [5*] 8Tad-vamśe Dēvaki-||| 10 jānir=diḍē Timma-bhūpaṭiḥ | yaḷasvi Tuluv-emḍrēshu Yadōḥ Krishṇa iv= ānva-||| 11 yē ||(1) [6*] Tatō-bhūd=Bukkamā-jānir=Īśvara-kshitipālaḳaḥ | atrāsam=agunaḥbraṁ-||| 12 śaṁ maṣṭi-ratnaṁ mahību(bhu)jāṁ ||(1) [7*] Sarasād=ndabhūt=taṁsan=Naras-||| 13 avanipāla-||| 14 kaḥ | Dēvaki-nāṁbānāt=Kāmō Dēvaki-nāṁbānād-iva ||(1) [3*] 9Vividhā-sukrit-ōdā-||| 15 mē Rāmeṣvara-pramukhē muhur=muḍita-hṛdaya sthāṇe sstāṇe vyadhatā yathāvi-||| 16 dhi [[*] budha-parivṛtto nāṇā-dānāṇi yō bhuvī śhoḍaśa tribhuvana-jan-ō-||| 17 dgitāṁ spī(spī)taṁ yaṇaṁ punaruktayān ||(1) [9*] 10Kāveṛim-āśu ba[†*]dhvā bahalā-jaḷa-||| 18 rayāṁ tāṁ vilanḥaṁ=aiva11 śatrūṃ jśa-grāhaṁ griḥtvā samiti bhūja-balā-||| 19 t=tāṁ cha rājyaṁ tādyayām | kṛtva Śrīrāma-pūrvaṁ tad-āpi niya-vaṣe paṭṭanaṁ| yō bhābhaṣṭ(se)12 kṛtīfī-stambhāṁ nikāḥyā tribhuvana-bhavana-stūyamān-āpādānāḥ ||(1) [10*]

1 This name occurs (with the date A.D. 1536) in the list of great ministers and chiefs during the reigns of Krishna, Achyuta, and Sādāśiva, compiled by Mr. B. Sewell, Lists of Antiquities, Vol. II. p. 249.
2 From impressions supplied to me by Dr. Hultsch. 3 Metre of verses 1-4 : Ślokā (Anuṣṭubh).
4 Read sa. 5 Metre : Sāḍuvālikṛṣṭa.
6 This sign of punctuation is superfluous. 7 Read Fayāṭiḥ kahītau.
7 Read Fayāṭiḥ kahītau. 8 Metre of verses 6-8 : Ślokā (Anuṣṭubh).
9 Metre : Hāṇīḥ. 10 Metre of verses 10 and 11 : Sragdhāra.
11 The original has a sign of punctuation between ghyai and sa.
12 This sign of punctuation is superfluous.
20 Chēram Chōramaṁ cha Pāṁ[ṛ]*dyāṁ tam-api cha Madhurā-vallabham māna-
bbhūsham |² viry-ō.
21 dagraṁ Turushkām Gajapati-rpiṭam eh-api jitvā tad-anyān | à-Gaṅgṭṭi.
22 ra-Lāṇkā-prathama-charama-bhūbhriḥ-tat-āntaṁ nitāntaṁ i² khyaṭaḥ kṣaṁrpaṭiṁnāṁ
23 srajaṁsva śirasānā śasamaṁ yō vyataṁ it (I) [11*] ³ Tippāṭi-Nagara-dē.⁴
24 vyōr-iva Nṛisimḥ[ṁ]ḥeṁ[ṁ]*[drā[ṛ]*]tasmāt-Pañ[k]* tirathād-iva (I) [12*] Vīra
vinayarau
25 Rāma-Lakṣmanāv-iva nāmaṇi nānau jātāu Vīra-Nṛisimḥ[ṁ]*[drā[ṛ]*]-Krishṇaraṇya-

Second Plate; First Side.
26 mahipati \(\text{(III)}\) [13*] Asmād-ōbāṁbikā-devyāṁ=Achyuteṁdra-mahipa-
27 tih | Dēvākyāṁ Daruṅṭarīr-Varusdevād=iv-ābhava (I) [14*] ⁵ Vīra-Śrī-Nāra-
28 simhas=sa Vijayanagarē ratnasimhasana-staḥ kṛityā nityāṁ niraśyam=Śrī-
29 Naḷa-Naḷrāhmān=ṣ-paṁ-yāṁm-saṅkānyān \(\text{ā} \) Sēṭr=ā Sumērōr-avāniscma-nu-
taḥ svairama ch-ōdRAYādē=ā pāṣaṁtyā-āchal-āntād=akhila-hṛdayam=avariya rájyam
30 saśāśa \(\text{(II)}\) [15*] Nāṇā-dānāṁ=akārśhit=Kanaka-sadasi yah śrī-Śrīpākṣada deva-sta-
31 nē śrī-Kaṅkāhast-āśu-ṣe nagara Vēṅkaṭādura cha Kāṁcyāṁ \(\text{ā} \) Śrīśailē śo-
32 naśailē mahati Harīharē-hōbāḷe Saṅgamē cha \(\text{ā} \) Śrīraṃçē Kūṁbhaghōnē hata-
33 maśi Mahānāmi-di-ṛtṛthē Nivrīttau \(\text{(II)}\) [16*] Gōkārṇē Rāma-ṣeṇa jatāu tad-
34 itarêv=na-
35 puṇya-sthānēva=Śrābhī-ṇāṇāvidha-bhala-mahādāna-vāri-pra-
36 vāhīḥ | yasy-ōdāṇchat-turāṅgah-prakara-khura-rajaḥ-sūṣhyad-ambbhōdhi-magna.⁷
37 kṣaṁrhpri-
38 t-pakṣa-chohhīd-ōdyattara-tnu(ku)liṣādhar-ōtāṁkāṁhiṭā⁸ tku(ku)mhiṭat=abhūt \(\text{(II)}\) [17*]
39 Brahmānḍāṁ vi
40 śva-chakrāṁ ghaṭam=udita-mahābhūtakam ratna-dhēnum sapt=ūmbhōdhiṁs=oha kalpa-
41 kṣiti-
42 ruha-latāṁ kāṁchantaṁ kām-dhēnum \(\text{[1*]} \) svarṇa-kṛṣmad yō hiraṛy-yāva-
43 ratham=api tu-
44 lā-pūraśahām gō-sahasram \(\text{[1]} \) hēm-āśvam hēma-garbham kanaka-kari-ratham paṁcha-
45 lām-
46 gāy-ṛāṇ transporter \(\text{(II)}\) [18*] Prājyāṁ¹⁰ prāṣaṇya nirvīghnāṁ rājyam dyāṁ=iva śāśitum \(\text{I}
47 tasmi-
48 n-guṇēna vikhyāte khaṭer-indrē divam gatē \(\text{(II)}\) [19*] Tāt=pā-srāyva-vīryaḥ śrī-
49 Krishṇara-
50 ya-mahipatiḥ \(\text{[1]} \) bhīharti maṇipāyura-nirvīṣeḥaham mahīṁ bhujē \(\text{(II)}\) [20*] Kṛityaṅ¹¹
51 ya-
52 sya samāntataḥ prāṣi(sṛ)tyā viśvam ruch-āgyeṁ \(\text{[2]} \) rvej=itṛ=ōsām[ky]ya purā
53 Purā-

\(\text{¹ Read } \text{Chōlam.} \) ⁵ These two signs of punctuation are superfluous.
\(\text{² Metre of verses 12-14: Śloka (Anuśṭabh).} \) ⁶ Here the following aksharas have been omitted: \(\text{-ṛgyḥ Kausalyā-ṛg-Sumitrasyṛgyḥ } \) dé-
\(\text{³ Metre of verses 15-18: Srengarāh.} \) ⁷ The reading -ōdyattara- also occurs in v. 17 of the Hampe inscription, and in v. 17 of a copper-plate
\(\text{inscription of Sākāra, of which Dr. Hallitzsch has sent me an impression. I nevertheless consider it to be a mistake} \)
\(\text{for -ōyatt-kura-.} \) ⁸ This sign of punctuation is superfluous.
\(\text{⁹ Read -śrāmaṇa-prakara-.} \) ⁹ The reading -ōyattara- also occurs in v. 17 of the Hampe inscription, and in v. 17 of a copper-plate
\(\text{inscription of Sākāra, of which Dr. Hallitzsch has sent me an impression. I nevertheless consider it to be a mistake} \)
\(\text{for -ōyatt-kura-.} \) ¹⁰ Metre of verses 12-14: Śloka (Anuśṭabh).
\(\text{¹¹ Metre: Śārdūlavikr̥dita.} \) ¹² Metre of verses 12 and 20: Śloka (Anuśṭabh).
r=abhavad=bhkl-ôkshara(h)† práyaśaḥ. 1 Padmâkshê=pî chatur-bhujô-jani chatur-vaktrâ=aabhava-1

t=Padmabhâh | Kâli khadgam=adhäd=Râmâ cha kamalam víjām cha Vâpi
kare | (ll) [21*] Êstru(trî)pâm 3

vâsasam=êtê dadata iti rashâ kiñ nu sapt=ânhurâsâ(sûm)= nánâ-sâñâ-tru(r)amgya-
trî(bru)tiita-vasumati-dhâli-kâpallîkhîh | sam(sam)=ôsâya svairam=ôat-pratimî-
dhi=jaladhi-[r]ênikâ yô vidhatê-14 brâhmâna-svârâmâra-pramukha-nîjâ-ma-
badana=tôyair-amêyaih | (ll) [22*] Mad-dattâm=arthi-sârthâ[h]† sriyam=îh
suchiram bhun-
jetâm=îty=avêtyaih | 5 práyâḥ pratyûhâ-hâtôs=tapaña-ratha-gatê=âlayân=ê†-

Second Plate; Second Side.

vatânâm | [*] tat-tad-dig-jaitra-vri[*]y=âpi cha biruda-padair=âmkti[û]*=statra tatra
stambhân(û)=jâta-pratishtthân=vyatanuta bhuvî yô bhâbhrîd=abhramksh-kâgran | (ll)
[23*] Stu
-ty=andâryaḥ sudhibhiḥ sa Vijayanagarâ | [ra]*\assniehâsana-sthâ\â końsmâlî=Kri-
shnâryâ-kshîtîpatîr=adhârîkriyâ nityâ \nyir=âdîn | a pûrâvâdê-sathô-
stakshêtihdra-katakâd=sa \Hemâchal-ântâd=â Sêôô=arthi-sârthi-arîyam=î-
ha bahâlîkriyâ kritiâ bahâsâ6 | (ll) [24*] Kritavatî 7 sure-lûkâm Krishnâryê
nij-âm-
şam tâd=ânû tad-anuânjämâ punyâ-karm=Âchutyêntrēdhrâ | akhîlam=avâni=ôkun sv-âm-
şam=ôty=ârî-[ã]tâ vilasati Hari-chêtâ vidvâd-îshta-pradâtâ | (ll) [25*] Ye=sau paṭî-
âbhi-
shiktô bhuvam=api nikhilâm pâlayâm 9 jaitra-yâtâ-arâmabhî(ôh) samînîmbhâman-
ôdbhata.

paṭâha-rav-âchâmînta-rôdô-îmârâlê | Madram bhîty=ôpanîdraum samadhigata-ma-
hâsaila-srimpâm Kâlîngâm sâmâmîkaî Vâmka(ga)m=ôngam saha-balam=karôcch(ch)=
hhäusera-
bhâmg-ânushângam10 | (ll) [26*] 11Yat-kritti-chamôras=chastî kahâmâyam
tithisy(shv)=ôsêhâsu viva-
riddhatê cha | tanâti châkrasya mudâm samîndhé dîvâ cha sûyam kumudârâ-vi-
rundhê | (ll) [27*] Madam19 manasi mûrumâti sîthilâyaty=sîmyai[sta?]*yuiz=ra=ôva-
patalsî khu-

1 Read -vaktrâ=ôbhava-. 2 This sign of punctuation is superfluous.
3 Read =avôlya prâyaḥ. The reading dlayan at the end of this line is preferable to the reading dlayam of
other inscriptions.
4 The Hampe inscription of Krishnârya, v. 29, reads samîndhê.
5 Maîni.
6 The sense would be better expressed by sâmukhâm, but I have no doubt that the above reading is
correct.
7 Metro : Mâlini.
8 Metro : Sragdharâ.
9 Metro : Sragdharâ.
10 Metro : Upajâti.
11 Metro : Prithvit. — This verse clearly is an imitation of part of v. 22, above, and its general sense is not
doubtful. The text of it, also, with the exception of a single akshara, is quite clear in the impressions. But the end
of the first Pâda (tôyair or stayâir) yields no sense, and I fail to see the construction of the verse, as read above. I
feel almost certain that, in the first Pâda, we ought to read stithilâyaty= (instead of stithilâyâty) and to take this to
qualify acâva-patalî, and that in the last Pâda we should read ambudhîn and (qualifying this) râya-tirôdâksham
vâjînam. For the rest, I would suggest, with some difference, reading ambdaysam (instead of amegâyataî) and
bala-(or parâ)-pramathâm-bâdyâtô (instead of bala-pramathâmayamô). With these alterations the meaning of the
verse would be about this: "Seeing how the multitude of his horses, humbling the conceit of the winds, has
created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether,
eager to destroy the opponent forces, Achyutêndhra angrily is drying up the ocean, because it impedes the progress
of his chargers."
raih kshi[i*]-rajdhir-utthâ-pitâ | ajjanad-it krudhâ kim=nu viśoṣha-
67 yat=ambudhi-bala-pramathamasyanâ raya-virdhinam vâjina | (||) [28*] Kârâ-
68 grûh-âkâla-vâsa-virdhî-bhûpa-dâr-avâl-kara-vichâlita-châ-
69 marasya | Râjâdhirâja-Parârâjabhâyânama-ai-kârivâ-śâdyâni
70 birudâi bahûni yasya | (||) [29*] Śrîragma-Vêmkaṭâmaḥâcala-Sêtu-Kâmchî-
71 Śrîsâla-Śopagiri-Hémasahbh-âdîmâha | sthânâshu tîrthâ-niva-
72 bêsâ chu pâvanâsh-dânâni shâdasa bahûni kritâni yena | (||) [30*] 2Sapt=âm-
73 bhôdhî=svâryâ-sêva-ratham=âpi tulâ-pûrânam viśâ-châkram | 5 hêmâsva-sva-
74 yadâmêdi-âmaratâlañh kâmânâm kâma-dhênum [sva(ra)]-
75 tna-dhênum kanaka-karí-ratham=âpi gô-sahâram cha sîrân=âpi svarâna-ga-
76 rbasn yâ iha bhuvâ mahâbhûta-kâm(kum)bha[r*] yatânît | (||) [31*] Âmbhôdhêna 4
nîpîyâmâ-

Third Plate; First Side.

na-salîlo=gastyeiia . pît-ô[j*]hitas=taptô Râghvâ-saîyak-âgni-sí-
77 khâyâ samâtyayamâna sadâ [*] anâtashtair=vaçâvâ-mukh-ânala-sîkâh-jâlair=vi-
78 suîshkô dîhrîs(dhrî)vaîrяд dân-âmu-ghan-âmbr-ambudhir-ayarin pûrûñh
79 sann[d*]dyûtatê | (||) [32*] Bhîsha-
80 2 na-vairî-vîkhamdâna-çamñdhâ 6 Śêsa-mahâbharâ-hîrâ-bhujadandâh [*] Bhâsâga-
81 tappuva-râyâ-gaîcçhâ Fôshaja-darpa-hîrâ-ahâti-sâmñdhâ | (||) [33*] Râjâdhîr[a].8
82 jas=âravijâm=âr-Râjaparamêsvarâha | Mûru-râyâra-ganda=sa cha Vâri-
83 râsi-gabhôra-dîhî | (||) [34*] Para-darôshu [tî(vi)]mukhâ Para-râja-bhâyâmakâ-
84 rañh | Śiśâta-saîmakshas-paîr Dushja-sândilâ-mardana | (||) [35*] Hindurâya-
85 suratrâna Induvaîî-sîkha mâpi| Ar.hha-maîdâ-bhûmîdî yô-
86 rddhanârt-naîsvarah | ityâdi-birdaîh 9 krtïî-[bha]ritair=yutah | (||) [36*] Am-
87 gê-n=âpî Kâlimâna Vâmâna cha pamarî-nîpîâ | jaya jiva mahâ-
88 rây=âty=aniśâm gîyatê cha râh | (||) [37*] Śa10 jayatî narapâлас=satya-
89 dharma-pratîstho Vijayanagara-rådâ-rnasînhâsana-sthañh | 9 4
90 Nîgâ-Nâla-Nahushâ-dîm(dîn=) nîchayan=râja-nîtya nirupama-bhuja-
91 vîry-ândârya-bhâr-âcyutamendra | (||) [38*] 11 Sêk-abdê Sêlivahasya sahasrâ-
92 pàc chathu-çataîh | dvîshashtyâ cha samayuktê(tktai)gânanâm prapûte kram-
93 mät | (||) [39*] Sêârvari-nâmakê varshë mæsi Kârttikâ-nâmæn | çu-
94 kà-pakshê cha punyâyâm-utthâna-dvâdâsi-tîthau | (||) [40*] Tumgabhadrâ-
95 nîrë Viîthâlêsvara-saînmidhan | nânâ-sâm-kâbhidhâ-gótâ-sûtrê-
96 bhya=ásâtryativâyâ | vîkhâytēbhyô dvîjâtîbhyô vêdavidbhôyô viśêsha-
97 tañh | (||) [41*] Prakhyâta-ârî-Jâyâkômça-Çhôla-mandâla(ra)=vâsinam | 
98 Paîçâvidu-mahâ-
99 rîjî khyâtam=Åmu=ro-kûta-gaîn | (||) [42*] Râmâyîra-mahâvéli-paîtañh Ku-
100 muç-nûkuk | vara-Śekkaîairpaîtu-ñmâyam cha krîta-sthitim | 11 4[43*] A-
101 15 yyamchôry=âhva-g раmâd-dâsâm prâchim-upâsîtam | Kuîappâk-âbhidhâ-grâ-
102 mâd=dakshîsyaîm diî sthitam | (||) [44*] Nalâmâpâk-âbhidhâ-grâmâd=Vêmkm-
Third Plate Second Side.

102 pākācḥ cha paschimaḥ | Arumkāl-itī vihāyaṭā | grāmād-uttara-sthitī (||) [45*]
103 Achyutāṇḍī | mahārāyaṃ puram | ity-śarwa-ābhidhāna | sarva-sasyais-sadā yu-
104 ktaṃ | Uṃhinā | grāmam-uttamaṃ (||) [46*] | Servamānyaṃ chatus-sīmā-saṃyutan chas sa-
105 maittaḥ | | nīdhī-nikṣhēpa-pāñhāna-siddha-sādhya-jal-ānvitam (||) [47*] A-
106 kshīny-āgāmi-saṃyuktānaṃ gana-bhūyaṃ sa-bhūraṃ | vāpy-kūpā-tatākaiś-cha ka-
107 śocheḥ (ochheḥ) | ārāmaīs-čha saṃyutan (||) [48*] | Putra-pautra-ādibhir-bhūyaṃ kramād-ā-chanda-tārakām (||) dānā-
108 sy-aḍhmanaṃṣ-Śapi vikrayasya-Śapi ch-ōchitaṃ (||) [49*] Svāmī-śārya-dhūryīna svā-
109 dhīna-naya-sāmpadā | yaṣasvin-Ādiyappūndha-nayak-sāmbhuni-
110 dh-fīndu II [50*] Agra-guṇyena sūrṣaṇaṃ-Ānamīt-ānvaya-janna-
111 nā | vinayāṇ-ēva mūrttēna viśāv-āvō(ṛvā)sa-vēśmanā | vijñāpito
112 Virapakṣa-nāyakēndra-maṃsavināḥ (nā) (||) [51*] Paraśa prateṣaḥ śnidaḥ pu-
113 rōhita-purūrgamaḥ | | vividhair-vibudhaiś-sautapathikair-adhikai-
114 r=garā (||) [52*] Sarasta[dra-ma]hāryāśī mānantō maṇsavināḥ | sahira-
115 nya-payōdḥāra-pūrvakaḥ dattavāṇ-mudā (||) [53*] Asmiḥ grāṃ-śevikhyāt-
116 shashti-vṛtti-samannvītē | | vṛttiṃmaitō vīlīhyantiṃ vīpṛ vēdānta-pā-
117 ragāḥ (||) [54*] Viśnāvē Ragnunāsthāya visvā(ṛvā)-raṣṭhā-vićāyīnē | vṛttiṃ-a-
118 tra sapād=aiḳ[ā*] | sudh-[ā*]ḥārya(rtḥa)m-arppita (||) [55*] Chaṃḍīśvarāya
dēvāya tāra-
119 kāḍhiṣa-maunlayē | atra pūjā-kritē vṛttiḥ sapād=aiḳ[ā*] samarpita (||) [56*]
120 Durgābhaṭṭaḥ=sudhītra | Kācanaḍādhvari-naṃdanaḥ | pancha vṛttiṃ-vargītī-
121 yājuṣhaḥ Kāṣyaṃ-ānvayaḥ (||) [57*] Maunabhāgava-gōtra[h*] śrī-Tiṃmājaśītī-
122 k-ātmajāḥ | Tiṃmājaśītikā vṛtti-dvayaṃ=ātrai saitī bahvīchāḥ (||) [58*] Tiṃm-
123 māvadhāninaṃ sūnur=Bhāradvāj-ānvay-ōdbhavaḥ | sudhi-
124 r=Bhairavabhāṭṭi-ākhyō bahvīchō=tra dvi-vṛttiḥkāḥ || [59*]

Fourth Plate ; First Side.

125 Yājuṣhaḥ=Sāmavāra-Śrī-Gurvayaḥ Kāṣyaṃ-ānvayaḥ | pancha vṛttiṃ-i-
126 h=āṇṇōti śrī-Gamgādharabhaṭṭa-jaḥ (||) [60*] Bhāradvāj-ānvay-ōdbhūto[h*] sūnus=
127 Tiṃm-
128 māvadhāninaḥ | ardhdha-vṛttiṃ=avāṇṇōti Kācanaḥbhāṭṭo=tra bahvīchāḥ (||) [61*] Bhāra-
129 dvāj-ānvayaṃ=sūnus=Tiṃmabhāṭṭasya bahvīchāḥ | vṛttiṃ-śkām=īh=āṇṇōti
130 vīvēkī Virarāghavaḥ (||) [62*] Śrī-Virapakṣabhāṭṭasya sūnur=Maunjāga-gōtra-
131 jaḥ | bahvīchō Basavābhāṭṭas=sudhīs=sārdhdha-dvi-vṛttiḥkāḥ (||) [63*] Viśvāmīr-
132 anva-ya-y-ōdbhūtō Gautamaḥbhāṭṭasya naṃdanaḥ | dānim=Laṃkhaṭaḥbhāṭṭi-ākhyō bahvīchō=
133 tr=ārdhdha-vṛttiṁkāḥ (||) [64*] Bhāradvāj-ānvay-ōdbhūtō Dēvarābhaṭṭa-naṃdanaḥ | Malū[4]*
134 bhaveya-ārdḥha-vṛttiṁ=atra bahvīchāḥ (||) [65*] Sūnur=Viṭṭhalabhāṭṭasya
135 sūn[h*] śrī-Vīśvāmitr-ānvay-ōdbhavaḥ | Nāgābhāṭṭo bhavate|m=va vṛttiṁ=atra

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1 Here one syllable is missing. Read vihāyaṭā=sugrāmād (=)?
2 Read Achyutāṇḍī=maḥārāyaṃ.
3 Read ādiyappūndha-nayak-sāmbhuni-.
4 Read Mallubhaṭṭi; see below, v. 99.
Fourth Plate; Second Side.

152 śahasya-sūnūṭe=saṇḍabhaṭavaḥ | Bhāradvājas-sapād-aikāṁ vṛttim Drāhyāyaṇo-sūnūṭe 1(II) [56*] Bhārā-
153 vṛttimāṇaṁ-śūnūṭe | Vēmkaṭatt-Appa-naṁdānaḥ | śrī-Rāmō yājūshā dhimāṇ=aruddha-
154 vṛttimāṇaṁ 1(II) [51*] Kauśik-ānvaya-sambhūtā 4yājō=ppan-sudhīntuṇāḥ | saruddha-
155 vṛttimāṇaṁ-śūnūṭe | Dharmaṇo dhimāṇa[ṁ]
156 rddha-vṛttimāṇaṁ 1(II) [54*] Naiyānār-āṭmājau Bhāradvāja-gōtrō tra yājūshāḥ | Ann-
157 rddha-vṛttimāṇaṁ | Sarvāyānār-āṭmājau | 1(II) [55*] Kauśik-ānvaya-sambhūtā[ṛ] śrī-Somāsi-
158 vṛttimāṇaṁ-śūnūṭe | 1(II) [53*] Bhāradvāja-ānvaya-śūnūṭe[ṛ] bhavyāvaṃ-śūnūṭe | abhyā-
159 śūnūṭe[ṛ] | Nārāyanārāyaṇa-jaḥ 1(II) [54*] Bhāradvāja-ānvaya

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1. The asterisk (*) following the number indicates that the number of syllables in this verse is missing.
2. Read: "śrīprag-āṭmājau.
3. Read: "śrī-Somāśīriṃaṇaṃ-śūnūṭe.
4. Read: "śrī-Somāśīriṃaṇaṃ-śūnūṭe, as below, l 172. Udayān represents the Tamil word "udaiyān, 'lord, god.'"
Unamanjeri Plates of Achyutaraya.—Saka-Samvat 1462.
160  tr=ārd̄dhā-vṛttimān=Āchchān-sūnur=Varadayas=sudhīh  l(II)  [87*]  Kauśik-ānvaya-  
samābhūtō  yājñāho  Maṁdala-ātma-  
jaḥ  |  vṛttimān=ekām-ih=āpnōti  Tam(tim)mayo  dhīmatāṃ  varah  l(II)  [88*]  Bhāravā-  
ānvay-ōḍbhūtā-Śrī-Drā-  
161  hyāya-sūtra-jaḥ  |  Kuppayo  Nāpi(yi)nār-ākhyā-sūrī-jö=tr=ārd̄dhā-vṛttikah  l(II)  [89*]  Kāmābhāṣṭasya  sūnu[ḥ]  
162  śrī-Bhāravāj-ānvay-ōḍbhavah  |  vṛttimān=ekām-ih=āpnōti  bāhrvichāḥ  Paunayas=sudhīh  
l(II)  [90*]  Bhāravā-  
163  j-ānvay-ōḍbhūtāḥ  Koṇḍayasya-ātmasāmbhavaḥ  |  yājūhas=Timmayō  dhīmān-ārd̄dhā-  
vṛttimān=ih=ānunē  l(II)  [91*]  
164  Naḍabhāraṭa-Nāgārya-naṁdaṇāō  Līṅgayas=sudhīh  |  Bhāravāj-ānvayō=tr=ārd̄dhā-  
vṛttimān=āpnōti  
165  yājūsahā  l(II)  [92*]  Nārāyaṇo  Maṁdala-Śrī-Purushasya-ātmasāmbhavaḥ  |  Bhāravāj-  
ānvay-ōḍbhūtō  yā-  
166  jūshō=tr=ārd̄dhā-vṛttimān  l(II)  [93*]  Koṇḍap-ākhyā-sūnur=Bhāravāj-  
ānvay-ōḍbhavah  |  yājūsah [Rā]ma-  
167  yō  vṛttimān=ekām-stra  samaṇunē  l(II)  [94*]  Viśvāmitr-ānvay-ōḍbhūtāḥ  
Kāmābhāṣṭasya  naṁdaṇāḥ  l[*]  a-  
rddāḥ-vṛttimān=avānōti  Nāgappō  bāhrvichas=sudhīh  l(II)  [95*]  Bhāravāj-ānvay-  
ōḍbhūtā[ḥ]  Śrī-Drāhyā.  
168  yān-sūtra-jaḥ  |  Śellappa-naṁdaṇā=tr=ārd̄dhā-vṛttimān=Āṁṇas=samaṇunē  l(II)  [96*]  
Vatsa-gōtra-sam[ṇdhā]-  
169  tō  Nayinār-ātmasāmbhavaḥ  |  pāda-vṛttimān=ih=āpnōti  yājūśō=naṁtayas=sudhīh  l(II)  [97*]  
170  Bhāravāj-ānvayō  dhīmān=yājūshō=ppaya-naṁdaṇāḥ  l śrī-Tiruvṛṅkm-Udayār-āhva-  
171  yō=tr=ārd̄dhā-vṛttikah  l(II)  [98*]  Kāḷahasti-sūnur=Bhāravāj-  
ānvay-ōḍbhavaḥ  |  Mallubhaṭṭa-  
172  s=tripād-vṛttimān  bāhrvichō=tra  samaṇunē  l(II)  [99*]  Harit-ānvaya-samābhūtō  
Līṅgābhāṣṭasya  naṁdaṇāḥ  |  bā-  
hvichāḥ  Pa[dma]yaḥ  pāda-vṛttimān=atra  samaṇunē  l(II)  [100*]  Śrī-Kāḷahasti-  
173  bhāṣṭasya  naṁdaṇāḥ  Harit-ā-  
nvayaḥ  |  pāda-vṛttimān=ih=āpnōti  bāhrvichāḥ  Koṇḍayas=sudhīh  l(II)  [101*]  
174  Maunabhāgaya-gōtra-[jaḥ(jas=)]  
175  Timmājyōtishik-ātmajah  |  Timmājyōtishikō=tr=ārd̄dhā-vṛttimān=āpnōti  bāhrvi-  
chah  l(II)  [102*]  
176  Harit-ānvaya-samābhūtās=Timmayō=ūmaya-naṁdaṇāḥ  l[*]  tripād-vṛttimān=ih=āpnōti  
var-Āpastambha-sūtra-[jaḥ  l(II)]  [103*]  [Sā-?  
177  varna-gōtra-samābhūtās=Sabhāpati-kaviṁdra-jaḥ  |  sudhīs=Svayambhūnāth-ākhyas=sāmagō  
=tr=āka-vṛttikah  l(II)  [104*]  
178  Vēda-sāstrā-ārthasa[t*]tva-jāū  vṛttimāntō  mahīsurāḥ  |  grāmē=smin=kalpitāḥ  
pūrvam  ṣhastṛ-vṛttī-  
179  r-vin=ādhunā  l(II)  [105*]  Punas=sarvē=ḥikhṛtya  trīmśad-vṛttār=maha(na)svināḥ  l  
Harit-ānvaya-jātā-  
yā  var-Āpastambha-sūtrinē  |  yajuś-ākhaḍavatām=gra-yāyinē  guṇa-sālinē  l(II)  [106*]  Pan-  
traya  khyāta-Mosalimaṇḍu-virama-māmtriṇāḥ  |  dharmā-ṣrīmārthā-viṣunāḥ  Timmay-ā-  

Fifth Plate.
No. 25.—SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE
BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 860.

By J. F. Fleet, L.C.S.; Ph.D., C.I.E.

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Irayya bin Uddānayya Marāḍīmātha, a resident of Sūḍī in the Rōṅ tālukā, Dāhārvar district.

The plates are five in number, each measuring about 9½ by 4”. The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily.—The ring on which the plates are strung is about ½”, thick, and circular in shape, about 3½” in diameter. It had not been cut, when the grant came into my hands. The surface of the seal in which the ends of the ring are secured, is slightly oval, about 1½” by 1¾”. It has, in high relief on a slightly convex surface, an elephant, standing to the proper right, with its trunk hanging down. —The weight of the five plates is 188 tolas; and of the ring and seal, 23½ tolas: total, 211½ tolas.—The characters belong to what is usually known as the Old-Kanarese alphabet. The average size of the letters is about 1½”. The engraving is fairly good: but it is not particularly

1 Meter : Gih.—In the third Pāda of this verse one or two syllables are missing. I would suggest reading achyuta=-ritam bhadra.
2 Meter of verses 110-115 : Śūkha (Anuṣṭubh).
3 [Read abhādṛṣṭa=mrīdo?—E. H.]
4 Read sahasha varsha.  Meter : Śālinī.
SPURIOUS SUDI PLATES

deep; and so the letters do not show through on the reverse sides of the plates. The number of them shew, as usual, marks of the working of the engraver's tool, almost visible. It seems unnecessary to lithograph the whole record; but, as a specimen, I give plates 39 and 40. Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit. In addition to two of the customary brāhmi and bhūjā lines, there are verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84. The inscription presents nothing calling for remark.

The inscription purports to be a record of that Western Gaṅga prince Butuga, who, according to the Ātakār inscription (Epigraphia Indica, Vol. II. p. 107), slew the Chola king Rājāditya, in the war between the latter and the Bāshrakara king Krishna III, in or just before A. D. 949-50. And the object of it is to record a grant of land, which he is supposed to have made, to a Jain temple which his wife Divalāmbā had founded at Śrīdī, in Śrīśatam. The record, however, is spurious.

The date on which the grant purports to have been made, is Sunday, the eighth tanka of the bright fortnight of the month Kārttika of the Vikāra system, Saka-Samvat 861 expired. The details, however, do not work out correctly. By the twelve-stage system of the cycle, by which alone Vikāra can be connected with the given year, the following occurred: on the 19th November, A.D. 937, in Saka-Samvat 860 current; and ended on the 19th November, A.D. 938, in Saka-Samvat 861 current (860 expired). During this period the month Kārttika fell in A.D. 938; and the given śīthi ended on Thursday, 4th October, A.D. 938, at about 10 p.m.; with 45 palas, = 19 hrs. 54 min., after mean sunrise (for Bombay). By the five-stage system, Vikāra coincided with Saka-Samvat 861 expired or 862 current; but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained, for: Saka-Samvat 862 current the given śīthi began on Tuesday, 22nd October, A.D. 938, at about 30 gh. 25 p., = 12 hrs. 10 min.

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gaṅgas, or the Gaṅgas of Gaṅgavāḍi,—a province which lay principally in what is now the Mysore territory. These records have been mistakenly accepted by Mr. Rice as genuine. And it is most unfortunate that this has happened; for the supposed facts and dates that are stated in them permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong. I have before now indicated the true nature of these records and some of the reasons for stamping them as spurious.1 Mr. Rice, however has remained silent on this point. And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago,—in the hope of being able to throw light last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents, from falling into the same errors, and from being misled by such of his published statements as are based on these records.

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows:

(1) The Tanjore grant of Arivarman, i.e. Harivarman, dated in the Prabhava, etc., Saka-Samvat 169 expired, with details falling in A.D. 242; published by myself Ind. Ant. Vol. VIII. p. 212, with a lithograph.

(2) The Harivar grant of an unnamed son of Vikramapīya,—who is, I suppose, intended to be Mādhava II,—dated in the Śadhārana inscription, Saka-Samvat 272 expired.

1 See, e.g., Ind. Ant. Vol. XII. p. 111.—My present remarks, of course, entirely supersede all that I have previously written on this subject.
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with details falling in A.D. 351; published by Mr. Rice, Ind. Ant. Vol. VII p. 173, with a lithograph: the translation is also given in his Mysore Inscriptions, p. 298.

(3) The Mallohaṭṭa grant of Avinīta-Koṅgāṇi, dated in the twenty-ninth year of his reign, in the Jaya sahvatāra, which is taken by Mr. Rice to be Śaka-Saṅvat 377 current (A.D. 454-55); published by Mr. Rice, Ind. Ant. Vol. V., p. 136, with a lithograph: the translation is also given in his Mysore Inscriptions, p. 289.

(4) The Merkara grant of the same person, dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A.D. 466; published by Mr. Rice, Ind. Ant. Vol. I. p. 363, with a lithograph: the translation is also given in his Mysore Inscriptions, p. 282: the text, translation, and lithograph, have all been reproduced in his Coorg Inscriptions, p. 1.

(5) The Bangalore Museum grant of Durvinita-Koṅgāṇi, dated in the third year of his reign, which is taken by Mr. Rice to be A.D. 481-82; published by Mr. Rice, Ind. Ant. Vol. VII p. 174: the translation is also given in his Mysore Inscriptions, p. 294.

(6) The Mallohaṭṭa grant of the same person, dated in the thirty-fifth year of his reign, the Vijaya sahvatāra, which is taken by Mr. Rice to be Śaka-Saṅvat 436 current (A.D. 513-14); published by Mr. Rice, Ind. Ant. Vol. V. p. 138, with a lithograph: the translation is also given in his Mysore Inscriptions, p. 291.

(7) The Hosūr grant of Śrivīra-Pithūvi-Koṅgāṇi, dated Śaka-Saṅvat 684 expired, with details falling in A.D. 782; published by Mr. Rice,— translation only,— Mysore Inscriptions, p. 284.

(8) The Nāgaṃāṅgala grant of the same person, dated in the fiftieth year of his reign, Śaka-Saṅvat 686 expired (A.D. 778-77); published by Mr. Rice, Ind. Ant. Vol. II. p. 155, with a lithograph: the translation is also given in his Mysore Inscriptions, p. 287.

(9) The British Museum grant of Eregṇaṅga, which takes the genealogy only as far as Śivāmāra-Koṅgāṇi, and contains no date of any kind, but seems intended to belong to a later period than that of Śrivīrā; published by myself, Ind. Ant. Vol. XIV. p. 229, with a lithograph.

The genealogy and dates furnished by these records are shewn in the Table on the opposite page. And such details as are derivable from them, from a Tamil chronicle called Koṅguḍēśa-vīḍākkaḷ, and from some later documents which have not yet been published, have been compiled by Mr. Rice, with the result of a tolerably lengthy and circumstantial account, such as it is;¹ the misfortune is that there is so very little, in all the early part of it, that is authentic.

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nāgaṃāṅgala grant; and perhaps in the Hosūr grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nāgaṃāṅgala grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect. And, for a suitable comparison, we have to go to such documents as the spurious Kurtaṅkōṭī grant, which purports to be of the time of the Western Chālukya king Vikramāditya I. and to have been issued in A.D. 610 (Ind. Ant. Vol. VII. p. 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date. In respect of the British

The earlier Western Gaṅgas, according to the spurious grants.

- Königavirman.
  - Mādhava I.
  - Harivarman. (A.D. 248)
  - Vishnugopa.
  - Mādhava II.
  - Avintta-Koṅgaṇi. (A.D. 466)
  - Durvintta-Koṅgaṇi.
  - Mushkara, or Mokkara.
  - Vikrama, or Śrivikrama.

- Bhūvikrama.  
  - Śivamāra-Koṅgaṇi. (A son.)
  - Śrīpurusha-Prithuvi-Koṅgaṇi. (A.D. 762 and 766-67)

The Tanjore grant purports to have been issued in A.D. 248. But every character in it betrays a far later date; and, taken all together, they point to the tenth century A.D., as the earliest possible period for the fabrication of the record. This was recognised by Dr. Burnell (South-Indian Palæography, pp. 34, 35, and Plate xi.), who classed the alphabet among the Grantha-Tamil alphabets, and expressed the opinion that the document,—distinctly styled by him "a forgery,"—shews the condition of the northern Chēra characters about the tenth century. A most tell-tale character in this record is the _lowercase l_: it is distinctly a Grantha character of a late type; and the only approximation to it, that I can find, is in the Grantha alphabet exhibited by Dr. Burnell in his Plate xiv., and allotted by him to A. D. 1383.
The extraordinary Harihar grant, which, as Mr. Rice himself has said, includes certainly two, if not three alphabets,—or, rather, attempts at alphabets,—is made up of characters which, for the most part, baffle any attempt at serious criticism. It is sufficient to say that among them there are some of the most modern Nāgari or Bālbodh forms,—note particularly the k and y, and the p and m in one of their varieties; and that the fabrication of the record must be placed even later than that of the Tanjore grant. So clumsily dense was the ignorance of the man who concocted it, that the kh and ḍ of khāḍīta, line 3, are actually formed backwards. And the nature of the whole document is such that, but for the previously published records, the greater part of it could not have been deciphered at all.¹

The earlier Mallohalī grant, No. 3, aims throughout at an old type of characters. But they are so indifferently formed, all through, that,—taking this feature in connection with the correctness of the orthography,—the spurious nature of the record, and its late origin, cannot be doubted for a moment. I am not at present prepared to fix the earliest date possible for the fabrication of it. But I do not doubt that it was concocted at least as late as the Merkara grant and the other grant from Mallohalī.

The Merkara grant, purporting to have been issued in A.D. 466, was considered by Dr. Burnell to be “the earliest unquestionable inscription as yet known” (loc. cit. p. 34); and from it he framed what he called a Chēra alphabet of A.D. 467 (see his Plate ii.). But, when Dr. Burnell wrote, comparatively little was known about the palaeography of southern and western India. Any practised eye will now see, at a glance, that the record is of much later date than that to which it pretends. And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The letter kh occurs in it six times,—in khāḍīta and khāḍīta, line 2, in mukhada, lines 24, 26-27, and 29, and in likhitam, at the end; and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr. Burnell’s tables, appears first in his Plate vi., the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II., issued in or soon after A.D. 945 (Ind. Ant. Vol. VII. p. 15, and lithograph; for the kh, see khalu, line 24, ḍkhyāḥ, line 25, and likhitam, line 64). As a matter of fact, this later form of the kh is carried back to the time of the Rāṣṭrakūṭa king Amoghavarsha I. (A.D. 814-15 and 876-78): for, though only the earlier form appears in the Sūr inscription of that king, dated in A.D. 866,² the later form,—and it only,—appears in an inscription of the same king, dated in A.D. 865, at Mantrawāḍī near Bankapur.³ But it does not seem at all possible that it can be carried back to before A.D. 804: for, the older form only is used in the Kanarese grant of Gōvinda III., the predecessor of Amoghavarsha I., dated in that year (Ind. Ant. Vol. XI. p. 126, and lithograph; see the words sarukkha, line 2, and likhitam, line 10); and the same form,—the older one,—is the only one which occurs in the record of next earlier date in the same class of characters, viz. the Wokkalēri grant of the Western Chalukya king Kirtivarman II., dated in A.D. 757 (Ind. Ant. Vol. VIII. p. 23, and lithograph).⁴ And thus we arrive at the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.⁵

¹ As regards this record, see, further, page 168 below, under the mention of Vishnugopa and Madhava II.
² Ind. Ant. Vol. XII. p. 215. A lithograph of this record has not been published yet. I quote from the ink-impression.
³ Here again, I quote from an ink-impression.
⁴ I have not thought it worth while to spend time in examining the still earlier records in the same class of characters; being quite certain that in them there will be found only the older form of the kh, and also of the b which I have to comment on in connection with the next record. The facts seem to show that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amoghavarsha I.⁵
⁵ It may be noted here that, as the grantees named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it appears, of Jain teachers belonging to the Daiga-Gana in the line of Koundakunda.

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In the same way, the later Mallohalji grant, No. 8,—the characters of which are all suspicious enough, even at first sight,—is conclusively betrayed by another tell-tale letter. The form of the b used in it (see labdha-bala, line 2, and other words all through the record) is the later one, which, also, in Dr. Burnell's Tables, appears first in his Plate vi., of the alphabet of A.D. 945 or thereabouts (in the lithograph of the grant of Amma II., on which chart the plate is based, for the b, see, for instance, labdha, line 2, bdla, line 17, and bandhujana, line 29). Like the later form of the kh, and by precisely the same records, the later form of the b is carried back to the time of Amãghavarsa I.1 And, in the same way, it cannot be carried back to an earlier date than A.D. 804: for, the earlier form alone occurs in the Kanarese grant of Gõvinda III., dated in that year (see the words brihaspati, line 3, gãmunda-ba, line 5, bandali, line 8, and all the other words in the record that include a b), and throughout the Wokkalëri grant of Kirtivarman II., of A.D. 757. So, here, again, we have the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.

The characters of the Nãgamaãngala grant follow the early forms almost throughout. They are mostly of very good and uniform execution,—considerably more so than would be thought from the lithograph published with Mr. Rice's paper on this record; and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i. and iii. b, from my own ink-impressions of the original plates, the opportunity of seeing which I owe to Mr. Rice. And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves. But they, again, are betrayed by the way in which the writer dealt with the letters kh and b. Of the kh, the old form appears in khaõga and khandita, line 2, d̄khyas, line 26, and probably vikhyàta, line 38; but in mukha-makha, line 15, mukhâ, line 16, dhanuskhaõga and nakha, line 30, akhitâ, line 38, mukharita, line 40, akhandita, line 52, khaõga, line 58, chhakhyàu and duõkham, line 75, and likhitam, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D. 804. So also with the b: the old type is followed in labdha-bala, line 2, and in various other words all through the record; but the writer forgot himself, and gave the later form, subsequent to A.D. 804, in bahala, lines 28-29, õmbara, line 34, balârîr (and in the first b of bbhak), line 37, vibudha, line 45, buddha, line 48, bûna, line 51, babhava, line 56, baõubhõr-bhauõkha, line 76, and brahmadâyam, line 80. And so, here, again, the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record; a time which is later by at any rate twenty-seven years than the given date of it.2

Finally, the British Museum grant aims at producing the old type of characters throughout; including even the kh and b. But the execution of them is very indifferent all through; and, with the very marked corruptness of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

1 In the Širür inscription of A.D. 866, only the older form of the b is used. In the Mantrawãli inscription of A.D. 865, only the earlier form occurs. In an undated inscription of the same king at Nidagudi near Shiggan, the two forms are mixed; the older form occurs mostly; but the later form is found once.

2 I have said, above, that the characters of this grant are of an almost isolated type. Among published instances, I know none that exactly match them, except those of the spurious grant of Ravidatta from the Coimbatore district (Ind. Ant. Vol. XVIII. p. 362, and lithograph). And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand.—There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Ganga records; the former gives some actual phrases from the latter.—In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D., but certainly no earlier. As, however, it includes the later form of the kh (in mukha, line 4, and chhakhyâu and duõkham, line 32), it cannot be placed before A.D. 804.—As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nãgamaãngala grant may exist in the names, mentioned in it, of some Jain teachers in the Pulikal-Ganuchha of the Eregitttôr-Gaãã in the Naudi-Samgrha in the Mula-Gaãã.
nature of the record, and a late origin for it. It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn next to some details which present serious chronological difficulties. The Nāgamaṅgala grant, purporting to have been issued in A.D. 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family. Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be,— A.D. 466, belongs to the sixth generation. Thus we have three hundred and ten years occupied by only six generations; with the excessive average of more than fifty years apiece,— just double what is usually accepted as the average for purposes of Hindu chronology. And a still more unreasonable average is deduced from the Tanjore grant; for, purporting to belong to the third generation and to be dated in A.D. 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each. Further, the Tanjore, Merkara, Hostur, and Nāgamaṅgala grants represent themselves as having been written at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself. And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical.2

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records; noticing, at the same time, as far as I can check them, other items taken by Mr. Rice from extraneous sources.

The founder of the family was Kōṇāṇivarman.3 In an inscription of A.D. 968-69 at Lakshmīśwar, he is said to have had the proper name of Mādhava;4 and Mr. Rice has obtained an inscription at Hunscha, dated A.D. 1077-78,5 which, I think, calls him Daṇḍa-Mādhava, i.e., apparently, "the portly Mādhava," his son Kiriya-Mādhava, and the latter's great-grandson Angāla-Mādhava. His title appears as Mahārājādhirāja in the Tanjore and Harihar grants, but as Mahādhirāja in all the others: and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikēśir (A.D. 669-10 to 642),6 and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharasēm II. of Valabhi, and is, in itself a most suspicious item. He is described as "a sun of the Jāhnavīya family," i.e. of the family belonging or relating to the river Gaṅgā;7 as being of the Kāṇḍayana gōtra; and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword: and the Mallohalli grant, No. 3, seems to speak of him as "a forest-fire burning the thicket of the Bāṇa kings." The Udayendiram grant of a Gaṅga prince named

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1. Mr. Rice says (Coorg Inscriptions, p. 10) that "persons with Indian experience will recognise the fact that such a name may well be used, as a sort of clan name, by the Pañchāla artificers, who invariably claim an affinity with Viśvakarma, the artificer of the gods, and are addressed in ceremonious correspondence as of the Viśvakarma-vahana." To this I need only say that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records; and that Sir Walter Elliot, whom Mr. Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced solution of the difficulty" (Coins of Southern India, p. 115).— Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either the beginning or the end of the dynasty" (loc. cit., p. 116).


3. This name is also written Kōṇāṇivarman, Koṇīṇivarman, and Koṇīguvarman. It seems to have been a generic name, belonging to every member of the family, rather than a proper name.


5. See his Annual Report for 1891; in which he quotes the record as giving the names of two brothers, Daṇḍa and Mādhava, standing at the head of the genealogy.


7. Jāhnavi is a name of the Gaṅgas, as the daughter of the sage Jāhna.— For the Eastern Gaṅga version of the inscription under which the family name was acquired, see Ind. Ant. Vol. XVIII. p. 170.
Spurious Nagamangala Plates of Sripurusha.—Saka-Samvat 698.
Rājasinīha, otherwise called Hastimalla, a vassal of the Chōla king Parāntaka I,—published by Mr. Foulkes, and allotted by him to about A.D. 920,1—adds the information that his city was Kuvalâlapura, which is the modern Kōlar, in the east of Mysore, and that his banner was the "pinchadhavraja or banner of a bunch of feathers;" and it says that, "while he was yet a little boy, playing at big boys' games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand." In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Harihar grant. The Udayendiram grant further states that the Gaṅga lineage originated from a saint named Kaqva, born in the race of Kāşyapa, and owed its greatness to a certain Simhanandin. Here Mr. Foulkes read mahī[pa], 'king.' And Mr. Rice,—on the strength of the mention, elsewhere, and in no connection with the Gaṅgas, of a Jain teacher named Simhanandin, who, in a rather obscure passage, appears to be described as giving to Samantabhādra, while the latter was still a disciple, the sharp sword of meditation on the divine Arhat which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhādra broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty, 3 has altered mahīpa into munīpa, 'saint, or leader of saints,' and has arrived at the conclusion that Kōṅgaṇiparman "was aided, in establishing his kingdom, by his "Guru Simhanandin." He has found some apparent corroboration in the Humcha inscription. And he has finally developed all this into the assertion that Simhanandin presented to Kōṅgaṇiparman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne.4 But the purely conjectural alteration of mahīpa into munīpa is rather a violent step. And, whatever the Āchārya Simhanandin of the Humcha inscription may have done, the Udayendiram record distinctly implies an interval,—of unspecified but appreciable duration,—between the Simhanandin, who is mentioned in it, and Kōṅgaṇiparman.

His son was Mādhava I, who in the Humcha inscription is called Kiṭiya-Mādhava, 'the younger or lesser Mādhava.' His title appears as Mahādījīdāhīrāja in the Tanjore grant; as Adhīrāja which, like the preceding, is a genuine title, in the Mallolāḷi grant No. 3; and as Mahādīhīrāja in all the others. No historical facts are stated in connection with him. But he is said to have been the author of a commentary on the Dattakasātra,—a work on the law of adoption.

His son was Harivarman, who in the Tanjore grant is called Arivarman. His title appears as Mahādījīdāhīrāja in the Tanjore grant; in the Mallolāḷi grant No. 3, as Mārāja, which is a corrupt form, and a very suspicious and instructive one, of the genuine title Mahārāja; and as Mahādīhīrāja in all the others. In connection with him, again, no historical facts are stated. But the Tanjore grant indicates that his capital was Talavanapura, which Mr. Rice has identified with Talakāḍ on the Kāvēr, about thirty miles east by south from the town of Mysore; 5 and Mr. Rice considers that this town continued to be the royal residence from that time onwards: before that time, he says,—on the authority of the Kōṅgudēśa-Rājākkal,—the

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1 Manual of the Salem District, Vol. II. p. 369.—As regards the period of this record, Parāntaka I. came three generations before Śaka-Sarvāvat 926 (expired), = A. D. 1004-1005 (see South-Ind. Insores, Vol. I. p. 112) and, therefore, closely about A. D. 920.

2 This banner is allotted, in the Kalbavī inscription, to the Gaṅga chieftain Saigotṭa-Gaṅga-Permanḍaṇi, and is there called "the banner of the divine Arhat" (Ind. Ant. Vol. XV. p. 513).

3 Inscriptions of Sravasti-Balgel, No. 54.

4 Karvatak-Sabānuśasanam, Intro. p. 18.—Mr. Rice has suggested (ibid., note; and on previous occasions) that īḷaitamīkha may stand for īḷaitamīkha, and that there may be an allusion to the overthrow of a column of Asāka edicts. But, as he himself remarks, how an Asāka pillar could stand in the way of the establishment of the Gaṅga kingdom, is not clear. And the probability is that the passage refers to a raṇaṭamīkha or yaja-śamīkha, ' a pillar of battle or victory,' set up by some other king, and destroyed in the same manner with one of the Māndāsū columns (see Ind. Ant. Vol. XV. p. 254, and Gupta Inscriptions, p. 164).

5 Mysore Inscriptions, p. xii., and map, p. lxxxiv.
capital was Skandapur, which Lassen has placed at Gajjalhati on the old ghaut road from Mysore to Trichinopoly. 1

His son was Vishnu gratis, whose title appears as Maharájādhírāja in the Harihar grant; in the Mallohaljī grant No. 3, as Rája, which is a genuine title, but not one of paramount sovereignty; and as Mahádhírāja in all the others. The Harihar grant either omits two generations altogether, and makes him the son of Koṅganivarman; or else it calls Harivarman Koṅganivarman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Koṅganivarman.

His son was Mādhava II., who in the Humcha inscription is called Aṅgāla-Mādhava. 2 Assuming that he is the king referred to in the Harihar grant, his title appears there as Rája; in all the subsequent records, it is Mahádhírāja. He is said to have married a sister of the Kadamba Mahádhírāja Krishṇavarman; and we now know three Kadamba kings of that name, referable to approximately the sixth century A.D.; but none of the Kadamba records mention such an alliance; and a note which Mr. Rice has given, 3 to the effect that there is a grant of Dēvavarman, son of the Kadamba Mahádhírāja Krishṇavarman, which would place the latter about A.D. 438-39, is altogether misleading; in the record in question, 4 there is no statement of any date, and not even anything that helps to fix its specific period; and the date of A.D. 438-39 for Krishṇavarman was arrived at by myself, 5 from the spurious Gaṅga records, and before I recognised their true nature. The Harihar grant gives this Mādhava the hereditary title of “supreme lord of Koḷāla, the best of towns,” and describes him as “having acquired the excellent favour of the goddess Padmāvatī;” and it also mentions him, or another person, as Rājamalla. On these points Mr. Rice himself has remarked: 6 “No other inscription mentions “him” [i.e. Rājamalla], “and it is doubtful whether this name was used so early. The form “Koḷāla, too, is more modern; and the reference to Padmāvatī seems to connect him with the “later kings.” It is really remarkable that Mr. Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions.

His son was Avinītaka Koṅgaṇi, whose title appears in the Mallohaljī grant No. 3 both as Rája and as Mahárdrája, and in the subsequent records as Mahádhírāja. He is said to have married a daughter of the Punnāṭarāja Skandavarman; and corroboration of this statement is supposed to be furnished by the fact that the Kōmaralingam grant of Ravidatta mentions a Skandavarman, whose son was named Punnāṭarāja. 7 But the Kōmaralingam record contains no mention of any intermarriage with the Gaṅgas; and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A.D. 8

His son was Durvinītaka Koṅgaṇi. The Hosūr and Nāgamaṅgala grants give him no title; in the Bangalore grant, he is styled Mahārdrája; and, in the Mallohaljī grant No. 6 and the British Museum grant, either Rája or Vṛtadhrāja, the latter of which titles is unknown except for these spurious records. The Mallohaljī grant No. 6 styles him “lord of the whole of Pāṇāda or Pāṇnā, and Punnāja.” He is said to have been victorious in battle at Andarī, Ālattūr, Porulaṇe, and Peļanagara, Peṇnagar, or Pennagar; 9 and to have composed a commentary on

1 ibid.; and Coorg Inscriptions, Introd. p. 1.
2 In Reeve and Sanderson’s Kanarese Dictionary, aṅgāla (of which aṅgāla is the genitive singular) is given as meaning ‘the sole of the foot.’
3 Coorg Inscriptions, Introd. p. 2, note 5.
5 Ind. Ant. Vol. VI. p. 28.
7 Ind. Ant. Vol. XVIII. p. 368.
8 See page 168 above, note 2.
9 Pennagar is said by Mr. Rice (Coorg Inscriptions, Introd. p. 3, note 2) to be in the Salem District, at the foot of the Eastern Ghauts. And it is, I suppose, the ‘Pennagara’ which is shewn, in approximately lat. 12° 6', long. 77° 50', in the map given in the Manual of the Administration of the Madras Presidency, Vol. I.—Ālattūr appears in the later Mallohaljī grant, No. 6, as Ālantūr. Mr. Rice has suggested (Ind. Ant. Vol. V. p. 135) that it may be a village about ten miles south of the city of Mysore. But there is also an Ālattūr in the Coimbatore district; and an ‘Alatore’ in the Malabar district.
fifteen cantos, or on the fifteenth canto, of the Kāḍāṭalāpayā (of Bhāravi). An author named Nripatunag, whom Mr. Rice identifies with the Rāṣṭrakūṭa king Amogha-Varsha I. (A.D. 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nāgarjuna, Jayabandhu, and Durvinita; from which Mr. Rice derives corroborative evidence of the existence of the Western Gaṅga king Durvinita.1 But, granting that the Nripatunag in question is Amogha-Vaṛṣa I., the statement only proves that there was an author named Durvinita at some time before about A.D. 850; and there is nothing in it, either to establish any particular date for him, or even to show that he was a Gaṅga. An unpublished grant from Hebbūr states that Durvinita was taught by the author of the Śabdāvatāra; i.e., Mr. Rice says, by Pūjyapāda,—whose date, he holds, is thus established.2 Whether this author was the celebrated Pūjyapāda,—what the date of that Pūjyapāda was,—and what, if anything, it may prove in connection with Durvinita,—I am not at present prepared to consider. But, at any rate, the date which is to be deduced for Durvinita from these spurious records, has no weight of any kind in determining the date of Pūjyapāda.

His son was Mushkara, whose name appears in the British Museum grant in the form of Mokkara. The same record styles him either Rāja or Vṛiddhārājija; but the Hosūr and Nāgamaṅgala grants do not give him any title. The British Museum grant says that he married a daughter of Sindhuśāpa, or of the king of Sindhu. The Lakshmśāvar inscription mentions a Jain temple called Mukkarvasati;3 this may possibly be taken as showing that, at some time before A.D. 978, there really was a Gaṅga king or prince named Mushkara, Mokkara, or Mokkara; but it fixes no specific date for him; and it can hardly be said to suffice to prove the genealogy given in the spurious records.

His son was Vikrama or Śrīvikrama,4 with whose name, again, the British Museum grant connects the title of Rāja or Vṛiddhārājja; the Hosūr and Nāgamaṅgala grants do not give him any title. No historical facts are stated in connection with him.

His son was Bhūvikrama, with whose name the British Museum grant connects the title of Mahādāhārājja; the Hosūr and Nāgamaṅgala grants do not give him any title. He seems to have had the bīruda of Śrīvallabha. And he is said to have defeated an unnamed Pallava king, in battle at a place named Viḷanda or Viḷandha. The British Museum grant says also that he subjugated the whole of the Pallava dominions.

His younger brother was Śivamāra, to whose name the Hosūr and Nāgamaṅgala grants attach the genuine title of Mahārājja. He had the bīruda of Nava-Kāma. Also, from a copper-plate grant from Suradēnapura, Mr. Rice gives him the bīruda of Nava-Chōka.5 And he further suggests that he may be the Kambayya, supposed to be also called Nava-Lōka, who is mentioned in one of the Śravaṇa-Belgola inscriptions as the son of a king named Śrīvallabha.6 But, from ink-impressions received from Dr. Hultzsch, I am able to say that the true bīruda in the inscription in question is Raṇāvalōka; and this, compared with Khadgāvalōka in the case of Dantidūrga, is suggestive of a Rāṣṭrakūṭa king or prince.

The name of Śivamāra’s son is not given in the Hosūr, Nāgamaṅgala, and British Museum grants. And they also state no history in connection with him. But the Udayēndrama grant,—which, as regards the interval, simply tells us that, in the line of Kōngamivarman, there were Viśnupōpa, Hari, Mādhava, Durvinita, Bhūvikrama, and “other kings,”—seems to name him either as Prithuyasas or as Prithivipati; and it mentions, in connection with him, a

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1 Karuḍṭaka-Śabḍāvātāra, Introd. pp. 7, 19, 23.
2 Coorg Inscriptions, Introd. p. 8, and Inscriptions at Śravaṇa-Belgola, Introd. pp. 53 and note, 55; see also Karuḍṭaka-Śabḍāvātāra, Introd. pp. 18, 19.
4 The following name, Bhūvikrama, suggests that it may have been intended to be part of the name. But otherwise it would not be admissible (see Gupta Inscriptions, p. 9, note).
5 Inscriptions at Śravaṇa-Belgola, Introd. pp. 14, 68.
6 ibid.
king named Amoghavarsha. Now, here there is a plain anachronism; for, whereas, according to the Hotur and Nágamaṅgala grants, Śivamāra’s son came at least fifty years before A.D. 776-77, the earliest Amoghavarsha is the Rāṣṭrākūṭa king Amoghavarsha I., who commenced to reign in A.D. 314-15.

Śivamāra’s son’s son was named, according to the Hotur and Nágamaṅgala grants, Śripurusha-Pritthvi-Koṅgaṇi; and they also imply that he had the bīruda of Bhimakopa and Bājakṣarīn; but some genuine stone inscriptions disclose the fact that his real proper name was Muttaṇasa; and Śripurusha, therefore, must also be taken as a bīruda. The Hotur and Nágamaṅgala grants both give him the title of Māhārāja. Mr. Rice says that his wife was Śrījā; but the passage, in the Nágamaṅgala grant, on which this is based, says in reality that the grant was made by the Māhārājaśākāvīra and Paramāśvara, the glorious Jasahīta: whether this denotes Śripurusha, or someone else, I am not at present prepared to say. The Hotur and Nágamaṅgala grants both describe him as having his victorious camp at the town of Mānyaapura; which place, whatever it may be, is certainly not the Mānyaḥēta of the Rāṣṭrākūṭas. And they give for him dates in A.D. 762 and 776-77; the later record also stating that A.D. 776-77 was the fiftieth year of his reign. The Udayēndram grant, however, which can only be interpreted as naming him as Māraśinīha (or else as not mentioning him at all), establishes a considerably later date; it makes him (or else some otherwise unknown brother or cousin) the father of Bājasīhāna, otherwise called Hastimalla, who received the Bāna territory from the Chōla king Parāntaka I.; and it thus places him (from either point of view) only one generation before A.D. 920 or closely therabouts.1

I will take next certain internal evidence in the Mērkara record. It mentions, without naming him, the minister of a king Akalavarsa,2 and says, as far as the text can be properly construed at all, that in A.D. 466 he acquired from Avināta-Koṅgaṇi a grant for a Jain temple at the city of Tālavanagara; at any rate, it asserts that there was a king named Akalavarsa in or shortly before A.D. 466. Mr. Rice says that no doubt a Rāṣṭrākūṭa king is intended;3 and in this I quite agree. But, on the assumption that every Kyishna of the Rāṣṭrākūṭa family must have borne the bīruda Akalavarsa, he goes on to identify this Akalavarsa with a Rāṣṭrākūṭa king Kyishna, whose son Indra is said, in the Western Chālukya traditions of the eleventh century A.D., to have been conquered by Jayasihiha I., the progenitor of the whole Chālukya stock,4 and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A.D.,—i.e. to a period that approximates to the date put forward in the Mērkara grant; and here it is impossible to endorse his views. In the first place, the existence of this early Rāṣṭrākūṭa king Kyishna is purely legendary, and is undoubtedly imaginary. The Western Chālukya records themselves contain no mention of him; and they do not record any specific victories at all by Jayasihiha I., who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikēśin I., the founder of the dynasty. The Rāṣṭrākūṭa records do not mention him. And, though certain coins have been obtained from the Nāsk District, which do give the name of a king Kyishna,5 and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Rāṣṭrākūṭa dynasty; and my opinion now is that, in all probability, they are coins of king Kyishna, father of Śaṅkaragana, whose existence has recently been brought to notice by a copper-plate grant from Śaṅkhēdā in the Baroda State,6 and that this person is an early Kalachuri king. The existence of an early Rāṣṭrākūṭa king Kyishna, referable to approximately the period to which the Mērkara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A.D., after

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1 See page 165 above, and note 1.
2 See the text as given in Coorg Inscriptions, p. 3. 
3 id. Introd. p. 9. 
4 e.g. Ind. Ant. Vol. XVI. p. 17. 
6 Epigraphia Indica, Vol. II. p. 22. 
7 See the text as given in Coorg Inscriptions, p. 3.
the overthrow of the Rāṣṭrakūta kings by the Western Chālukya Taila II. And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Rāṣṭrakūta period, there was a powerful Rāṣṭrakūta king Krishna III., and that he left a grandson, Indra IV., by crowning whom the Western Gangas prince Mārasimha attempted to continue the Rāṣṭrakūta sovereignty after the overthrow of Kakka II.1 And in the second place,—even granting, for the sake of argument, that there was an early Rāṣṭrakūta king Krishna, belonging to the same period with the Western Chālukya Jayasimha I., and approximating to the date put forward in the Merkara grant; and also that the biruda of the Rāṣṭrakūtas were as constant as Mr. Rice would have them to be,—there must have been a time when each biruda was first devised; and the only sound course in respect of any particular biruda is to take the earliest instance that is actually proved for it. The biruda Akālavarsha appears first in connection with the Rāṣṭrakūta king Krishna I.2 It belonged subsequently to his descendants Krishna II. and Krishna III. And, intrinsically, any one of these three kings might be the person referred to in the Merkara grant. If that person, however, is Krishna I., who came shortly after A.D. 754, then at the best, the record was written close upon three centuries after the date to which it refers itself; but this identification is rendered impossible by the paleographic evidence, noted above, which fixes about half a century later,—and the third generation after Krishna I.,—as the earliest possible period for the concoction of the record. The date of Krishna II., just after A.D. 878, fits in sufficiently with the paleographic evidence, and, going slightly further, establishes the last quarter, instead of the beginning, of the ninth century A.D., as the earliest possible period to which the fabrication of the Merkara grant can be referred. I think, however, that the mention of a king Akālavarsha in this record is in reality to be attributed to the fact that the biruda belonged also to Krishna III., whose period was about A.D. 940 to 950, and who had some very special relations with the Western Gangas: by his father Amoghavarsha-Vaddiga, a sister of his was given in marriage to Pṛmadeva-Būtuga, with, as her dowry, the districts known as the Puligeçe Three-hundred, the Belvola Three-hundred, the Kṣimkāḍ Seventy, and the Bāge or Bāgenāḍ Seventy;3 he himself confirmed Būtuga, probably as governor, in the possession of the same districts, as a reward for killing the Chōla king Rājāditya;4 a son of his own married a daughter of Gaṅga-Gāṅgēya, i.e. Būtuga;5 and Indra IV., by crowning whom Mārasimha sought to continue the Rāṣṭrakūta sovereignty after the downfall of Kakka II., was the offspring of that marriage.6 And if this view is accepted, the earliest possible period for the fabrication of the Merkara grant is pushed still further on, to about the middle of the tenth century A.D.

There is also similar evidence in the British Museum grant. In line 56 it gives the name of Kalivallabha, which, there can be little doubt, either denotes the Rāṣṭrakūta king Kalivallabha-Dhruva (just before A.D. 782-84), or else owes its origin to the fact of his having had that biruda.

And finally we have to note that, in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly.7 Thus:

The Tanjore grant purports to be dated in the Prabhava saṅvatara, Śaka-Saṅvat 169 expired, on the new-moon tithī of the month Phālguna, on Friday, under the Rēvati nakṣatra.

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1 This is evidently the real meaning of a passage near the beginning of Inscriptions at Śravanga-Belgoja, No. 38, which (id. Introd. p. 19) is rendered differently by Mr. Rice.
2 It is established for him by the Paithan grant of Gṛinda III., of A.D. 794 (page 104 above). In the cases of his descendants Krishna II. and Krishna III., the biruda is well known, from various records.
3 From an unpublished record.
5 Inscriptions at Śravanga-Belgoja, Introd. p. 21.
6 ibid.
7 I place this point last, because there are undoubtedly some, if not many, genuine records, the dates of which are not correct, but which are not, therefore, to be condemned. When, however, as in the present series, every date is wrong, the point becomes one of very considerable importance.
and the Vṛddhi yōga. By the southern luni-solar system only can Prabhava be connected with Śaka-SAṉvat 169 expired; and, by that system, it coincided with the given year, which is virtually Śaka-SAṉvat 170 current. The new-moon ṭīthi of the pūrṇimānta Phālguna began on Friday, 11th February, A.D. 248, at about 11 gh. 15 p.; or, after mean sunrise (for Bombay). But, on that day, there was neither the Rēvati nakṣatra, No. 27, nor the Vṛddhi yōga, No. 11; at sunrise the nakṣatra was Śatārākā, No. 24, and the yōga was either Siddha, No. 21, or Sādhya, No. 22. The new-moon ṭīthi of the amānta Phālguna began on Saturday, 11th March, at about 6 gh. 50 p.; or, at 2 hrs. 32 min.¹ The use of the southern luni-solar system of the cycle is itself evidence of comparatively late date; for, the mean-sign system was the one for Southern India, up to at any rate A.D. 804.²

The Harihar grant purports to be dated in the Sādhaṇa saṃvatsara, Śaka-SAṉvat 272, on the new-moon ṭīthi of Phālguna, on Sunday. Here, again, the saṃvatsara can be connected with the given year only by the southern luni-solar system, according to which Sādhaṇa coincided with Śaka-SAṉvat 272, as an expired year, i.e. with Śaka-SAṉvat 273 current. But the new-moon ṭīthi of the pūrṇimānta Phālguna began on Monday, 11th February, A.D. 351, at about 51 gh. 30 p.; or, at 2 hrs. 44 min.; and the new-moon ṭīthi of the amānta Phālguna ended on Thursday, 14th March, at about 6 gh. 20 p.; or, at 2 hrs. 32 min. Here, again, the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date. And so also is the fact that the Śaka year is expressed by numerical words;³ for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II. in A.D. 945, and the earliest absolutely reliable instance in Western India, known to me, is an inscription of the time of the Western Chālukya king Somēśvara II. at Annigere in the Dharwar district, dated in A.D. 1071.⁴

The Merkara grant purports to be dated in the year 388, which is taken to be, and can only be, Śaka-SAṉvat 388, on the fifth ṭīthi of the bright fortnight of Māgha, on Monday. But, in Śaka-SAṉvat 388 current, the given ṭīthi ended on Friday, 7th January, A.D. 466, at about 21 gh. 50 p.; or, at 3 hrs. 44 min. And, with Śaka-SAṉvat 388 expired, the given ṭīthi, in Śaka-SAṉvat 389 current, began on Tuesday, 27th December, A.D. 466, at about 7 gh. 45 p.; or, at 3 hrs. 6 min.

And the Hosur grant purports to be dated in Śaka-SAṉvat 684 expired, in the month Vaṣākha, on Friday, on the occasion of an eclipse of the moon. In this year, however, the full-moon ṭīthi ended on Tuesday, 13th April, A.D. 762; and on this day there was no lunar eclipse.⁵

It is necessary now to say a few words about the Tamil chronicle, the Kongudēsa-Rājākkai, which has already been incidentally mentioned. It purports to give an account of twenty-eight kings of the Koṅga or Kōṅgu country, from four generations before A.D. 82-83 to A.D. 894-85. In many respects it agrees with the grants: so much so that it and they plainly have some very close connection; though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A.D. 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

¹ For this date, see also Ind. Ant. Vol. XVII. p. 241; some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka-SAṉvat 170 current (169 expired). In such cases as the present ones, it is only necessary to state the beginning or the end of a ṭīthi, whichever falls on or nearest to the given week-day.
³ That the date is expressed in this way was partially recognised by Mr. Rice (Ind. Ant. Vol. VII. p. 170). The proper reading of the text is Śaga-vasa nayana-giri-nayana.
⁵ The lunar eclipses of A.D. 762 were on the 15th January and the 10th July (see Von Oppolzer's Čaṇaḥ der Easternise, p. 355).
were taken from some common source which remains to be discovered, it seems impossible to decide. But it adds some further details, which are sufficiently instructive. According to the grants, the founder of the family was Konaganiwaram. The chronicle mentions this person, with the date of A.D. 189-90 or 190-91 for his installation, at Skandapura. But it also gives the names of seven previous rulers of the same kingdom, of a different family; and it tells us that they were of the Raḍḍī or Raṭṭa tribe, and belonged to the Sūryavāṇša or Solar Race. And, not only does it make this pointed statement, but, of these persons, five are distinctly to be identified with members of the Rāṣṭrakūṭa dynasty of Mālkhēd, whose dates, far from lying before A.D. 189, fall between about A.D. 675 and 856. The names and relationships of the seven rulers, as given in the chronicle, are—Viraṇāya-Chakravartin, who was born in the city of Skandapura; his son Gōvindaṇāya; his son Kṛishṇarāya; his son Kālāvallabhārāya; his son Gōvindaṇāya, with the date of A.D. 82-83; his son Chaturbhujā-Kannarāḍēva-Chakravartin; and his son Tīru-Vikramadēva-Chakravartin, who is said to have been installed at Skandapura in A.D. 178-79, and to have been converted from Jainism to Śivism by the celebrated Śaṅkarāchārya. And the second to the sixth of them are plainly—Gōvinda I. of the Rāṣṭrakūṭa dynasty (three generations before A.D. 754); his grandson Kṛishṇa I.; the latter's son Kalīvallabha-Dhruva; Dhruva's son Gōvinda III. (A.D. 782-84 and 814-15); and either Gōvinda's grandson Kannara-Kṛishṇa II. (A.D. 888 and 911-12), or the latter's great-grandson Kannara-Kṛishṇa III. (A.D. 940 and 956). The placing of these kings before the supposed founder of the Western Gaṅga family, and in the first and second centuries A.D., establishes at once the utter worthlessness of the chronicle for any historical purposes, whether it is a composition of recent date, or whether it can pretend to any age.

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes. But the question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records? And I think that even this can be satisfactorily answered. There are plain indications that, just about the period,—the last quarter of the ninth century A.D.—that has been established above as the earliest possible one for the fabrication of the Merkura grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies. The Purānic genealogy of the Rāṣṭrakūṭas makes its first appearance in the Sāṅgī grant of A.D. 933. The Purānic genealogy of the Chalukyas presents itself first in the Koramelli grant of shortly

1 See the extracts from Prof. Dowsen's abstract (Jour. R. As. Soc., F. S., Vol. VIII. p. 1 ff.), which are attached to the first account of the Merkura grant (Ind. Ant. Vol. I. p. 360).

2 Even this detail is wrong: for the Rāṣṭrakūṭa (Raṭṭas) attributed themselves to the Sōmavāṇša or Lunar Race.

3 The wrong statements of relationship, by which each person is made the son of his predecessor, and the perverseness of Kālīvallabha into Kālāvallabha, are thoroughly typical features of such a document. It has been suggested (Ind. Ant. Vol. XIV. p. 124) that the first Gōvindaṇāya represents Gōvinda II., son of Kṛishṇa I.; and that the proper order of these two names has been transposed. But I see no reason for adopting this suggestion. The composer of the chronicle evidently got hold of some Rāṣṭrakūṭa record which, as several of them do, started the genealogy with Gōvinda I., and omitted Gōvinda II., who did not reign. Chaturbhujā-Kannarāḍēva-Chakravartin may be, as has previously been assumed, Kannara-Kṛishṇa II. But, for the reasons given above in connection with the mention of a king Aklavaraṇa in the Merkura grant, I think that he is more probably Kannara-Kṛishṇa III.

4 Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the Ed̄jāvāl-kathā, with its wonderful account, in connection with Śravāṇa-Belgodā, of the Śruta-Khaṭṭa Bhdrabāhu and a supposititious grandson, named Chandragupta, of Asōka, the grandson of Chandragupta of Pāṭaliputra (see Ind. Ant. Vol. XXI. p. 157).

after A.D. 1022. The Chôja Purânic genealogy is, apparently, first met with in the Kaliṅgattu-
Parsâš, which was composed in the reign of the Eastern Chalukya king Kûlottuniga-Chôdâdeva 
I. (A.D. 1063 to 1112). And the Purânic genealogy of the Eastern Gaṅgas of Kaliṅganagara
is first made known by a grant of A.D. 1118-19. The Western Gaṅga prince Mârasimha,
who has been already mentioned, and who was a feudatory,— probably half independent,— of
the last three Râshtrakûṭa kings, Kriśna III., Khottiga, and Kakkâ II., was a person of no
small rank and power. Nothing is more likely than that he should follow the general example
that was then prevailing. And I think that the Lakshmîśwar inscription, dated in A.D.
968-69, which actually represents him as the younger brother of a Harivarman who is plainly
the person of that name who stands in the third generation in the Table on page 161 above,
indicates that he did so, and fixes very closely the time when the Western Gaṅga genealogy,
exhibited in the spurious records, was invented; the inscription in question seems to me to
represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated
subsequently.

I will, in conclusion, state the exact position which I take up in respect of these
spurious Western Gaṅga records, and of Mr. Rice’s writings in connection with them.
I believe that any critical mind will admit that my position is the only sound and logical one.
And I lay stress on the matter, because, though Mr. Rice has an opportunity in Mysore, such
few people can enjoy, of turning out most valuable historical and antiquarian results, he is
spoilimg everything that he produces, bearing upon early times, by the manner in which he
makes all his results conform to the statements of the spurious records and mistaken traditions
that abound in that part of the country; if his writings are to meet with the appreciation and
carry the weight that they might easily deserve and bear, it is necessary for him to discard
these spurious records and false traditions altogether, and strike out everything that is based
on them, and to put forward as history nothing but what rests on authorities that cannot be
questioned.

3 Ind. Ant. Vol. VII. p. 101.— Doubts have been suggested as to the authenticity of this record; on the

1.114. grounds (see Coorg Inscriptions, Introd. p. 9) that it is followed, on the same stone, by two others which refer
themselves to earlier times. I am not prepared to discuss the matter fully; now, at least. But the Gaṅga record
of A.D. 968-69 is in genuine characters of the period; and the only suspicious point about it, to my mind, is that,
mentioning Kûgânâlvarman, Mâdhava I., and Harivarman, it represents Mârasimha as the younger brother of the
latter. It is to the following two records which stand after it, written in characters of the same period, that doubt
attaches; as to how far they may be true copies of early originals which were probably on copper-plates: Sir
Walter Elliot has suggested that they were put on this stone for “the unification of the titles” (Coins of Southern
India, p. 114).

5 The other Lakshmîśwar inscription of Mârasimha, dated in the same year, the Vibhava samastatara, Śaka-

1,000,000 expired (Ind. Ant. Vol. VII. p. 112; the third part of the record), only mentions Kûgânâlvarman, and
says that in his lineage (kàd-anugad) there was Mârasimha.

6 I am not writing in any unfriendly spirit; and I hope not in an unfriendly style. Also, it does not affect my
personal life and surroundings, whether the early Western Gaṅgas of the spurious grants existed or not. But, like
others, I have been engaged for a long time in working at the ancient history of India. It seems to me that, if
the subject is worth working at all, it deserves to be treated critically and on sound bases. And what I say as to
the effect of Mr. Rice’s writings on the period supposed to be covered by the spurious Western Gaṅga grants, is
simply the plain and incontestable truth. The fact is, he did not commence work very suspiciously; having
had the misfortune to commence with these spurious records. I feel confident that if, like me, he had had
the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the
worthlessness of the Western Gaṅga grants, and of some others in respect of which he has similarly gone astray.
I readily admit that I myself did not at first detect the spurious nature of the Western Gaṅga grants. But, for very
many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature,
but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious
discussion to disprove that view. — Spurious copper-plate grants are not confined to Mysore and its neighbourhood;
Certain statements in the records of the Kadamba king Mrigesavarman, and of the Western Chalukya kings Mangalésa, Pulikēśīn, and Vinayadītya, do prove that in early times,—during at least the sixth and seventh centuries A.D.—there really was a reigning Ganga family in Western India. But the references are all impersonal; they do not give the names of any individual Gangas. And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr. Rice’s view of the matter, which is that, unless I can enlighten him as to who the real Gangas of the period were, I am bound to accept those whom he names from the spurious records that he has produced.\(^1\) I do not deny the possibility of those records containing here, and there a germ of truth; in fact,—as I will shew,—two instances in point can now be quoted to that effect. But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves. The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Avinīta-Kōngāni,—and still more the contrast of those dates with the period which they assert for Śrīpurusha-Prithūvī-Kōngāni,—is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents. And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases; against dragging in similar spurious records to substantiate them;\(^2\) and against complicating real history, by, for instance,\(^3\) taking the undoubted fact that there was an early Kṛishṇavarman in the Kadamba family, and then using the assertion of the spurious grants that Mādhava II.,—referable, according to them, to about A.D. 400 to 425,—married a daughter of a Kadamba Kṛishṇavarman, to establish for the genuine Kṛishṇavarman a date which is considerably too early, and is misleading in a variety of connected matters.

As matters stand at present,—out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Śrīpurusha-Prithūvī-Kōngāni, or, as he may be more appropriately and shortly called, Śrīpurusha-Muttarase, who is referable, no doubt, to what is to be called the Western Ganga lineage, and who is to

\(^1\) See Coorg Inscriptions, Introd. p. 10.—I might just as reasonably attempt to name the unnamed leaders of the Chōḷa, Pāṇḍya, Kēruḷa, Kālabhra, Chēra, and other families of the period.

\(^2\) e.g. the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Mudyanar grant, purporting to have been issued by a Bāga king named Mallaḍēva-Nandivarman in A.D. 388 (\emph{Ind. Ant. Vol.} XV. p. 172), which Mr. Rice has quoted (\emph{Inscriptions at Śrāvaṇa-Belgāl}, \emph{Introd.} p. 44) as proving the existence of Bāga kings in the beginning of the third century A.D. This Bāga grant is betrayed by, amongst other things, the use of the later form of the bh, which was subsequent to A.D. 804.

\(^3\) See Mysore Inscriptions, pp. xxxvii., xxxix., and \emph{Coorg Inscriptions}, Introd. p. 2, note 5.
be placed in the eighth or ninth century, A.D.,—say, pending more precise discoveries, somewhere in the period A.D. 750 to 850. His existence and period are proved, not by the spurious grants, but by stone inscriptions at Talakad, Sivara, and Sivarpatna,—unquestionably genuine, but unfortunately not dated,—of which Mr. Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records. The Talakad inscription, which speaks of Sripurusha-Muttarasa as the Mahârâja Prithvi-Kongani-Muttarasa-Sripurusha, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage. And, being engraved in remarkably fine characters which are attributable to any period about A.D. 800,1 it makes it quite possible that the fabricator of the Hosr and Nagamaṅgala grants had available, or hit off, true dates for him. But it contains no hint of the genealogy that is given in the copper-plate grants; nor do the others; and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it. There is, indeed, one other name, which may perhaps be placed before that of Sripurusha-Muttarasa: for, a genuine but undated stone inscription at Dēbār in the Nāṣjangūd tālukā, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamāra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign;2 and the existence of a king named Śivamāra, either just before or just after Sripurusha-Muttarasa, and referable to the same lineage with him, is, therefore, also proved. But this record, again, contains no genealogical information; and so it does not help us to decide whether this Śivamāra is the person who according to the Suḍi grant3 was the father, and according to the Hosr and Nagamaṅgala grants was the grandfather, of Sripurusha-Muttarasa, or whether he is the person whom the Suḍi grant represents as a son of Sripurusha-Muttarasa.4 Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established. And, taking the later period as represented by the spurious Suḍi grant, a genuine but undated stone inscription from Doddahundū in Mysore, now in the Bangalore Museum,5 establishes the existence, in just about the same period, but probably

1 It includes the old form of the k; as also does one of the Sivarpatna records. I do not find the later form of the k or the b in any of the records in question, four in number.—I would make here a remark on an incidental point of some importance. The photographs suffice to show the general standard of these records well enough. But they do not represent the originals faithfully and intelligibly; the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand. This practice cannot be too strongly condemned; it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain. The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical.

2 Here I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. The impression is not very clear; but the record appears not to include the letters k̄ and b̄ in either form.

3 See the Table on page 177 below.

4 The name Śivamāra occurs also in one of the Sivarpatna inscriptions of Sripurusha-Muttarasa. But here, again, there is nothing to help us to decide the question of identity.—Mr. Rice has also sent me photographs of a copper-plate charter which purports to have been issued by the Śivamāra who is represented as either the father or the grandfather of Sripurusha-Muttarasa. It styles him the Mahârâja Śivamāra-Prithvi-Kongani. And it purports to have been issued in the month Jyāṃṣṭha (May-June), falling in A.D. 718, of the thirty-fourth year of his reign, Śaka-Saṁvat 636 expired. But this, again, is a spurious record. Like some of the other records, it purports to have been written by Viśvakarman; and it seems, as a matter of fact, to have been written by the very person who wrote the Nagamaṅgala record. And, as regards the paleographic test of the two specially tell-tale characters, though the old form of the b is used throughout, the later form of the k̄ is used all through, except in one military instance.

5 I write here on the authority of a photograph which Dr. Hultzsch kindly sent me. This record contains the old form of the k̄; the letter b does not appear in it at all. As regards general features, the characters seem slightly later than those of the genuine records of Sripurusha-Muttarasa and Śivamāra.
after the two persons mentioned above, of a king named Nātimārga-Koṅguṇīvarma-Permāṇādi, with the title of Mahārājādhirāja, and his son Satyavākya-Permāṇādi, who are undoubtedly referable to the same lineage, and may perhaps be identified with the Ereganga-Nātimārga-Koṅguṇīvarman and his son Rājamalla-Satyavākya-Koṅguṇīvarman who are mentioned in the continuation of the genealogy as given in the Sūḍī grant. So, also, the existence of a person named Būṭuga, who is to be identified with the Jayaduttaraṅga-Būṭuga of the Sūḍī grant, is a fact; and we have for him an authentic date, A.D. 949-50, which approximates closely to the date given for him by that grant. And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant. But further inquiries in this direction would be beyond the scope of the present paper. We are dealing now with the spurious charters which purport to belong to the earlier period. And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, viz. Śrīpurusha-Muttarasa and Śivamāra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records. But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question; the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources. If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced; no one will welcome it more than I shall. But the spurious records will remain spurious. And of one thing I am sure,—that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A.D. 248 and 466, which they give for Harivarman and Avinīta-Koṅgaṇī.

It only remains to say a few final words about the contents and nature of the spurious Sūḍī grant, which is now published.

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhūvikrama. The continuation of it, from him onwards, is shewn in the Table on page 177 below; together with the historical items, real or fictitious, which it connects with some of the names. It is to be noted that this record differs from the others, in making Śivamāra the son, instead of the younger brother, of Bhūvikrama; and in representing Śrīpurusha as the son, instead of the grandson, of Śivamāra. As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies. From Śrīpurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved. At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr. Rice has had under examination; that the Rāṣṭrakūṭa records give no indication of an intermarriage with the Gaṅgas in the time of Amogha Varsha I., who is plainly the king whose daughter Guṇaduttaraṅga-Būṭuga is said to have married; and that it is curious that the record makes no mention of Ereganga and his son Rāchamalla, though it was by killing the last-mentioned that Jayaduttaraṅga-Būṭuga, otherwise called Permāṇādi-Būṭuga, secured the Gaṅgavāḍi province.

The record does contain references to two real historical events: the marriage of Jayaduttaraṅga-Būṭuga with a daughter of Baddega, i.e. the Rāṣṭrakūṭa king Amogha Varsha-Vaddiga (between A.D. 912 and 940); and the victory over the Chōla king Rājaditya. And it gives a perfectly possible date for Jayaduttaraṅga-Būṭuga, in A.D. 938.1

1 See, e.g., Inscriptions at Śravanga-Belgola, Introd. pp. 68, 69, Nos. 14 to 19.  
3 The date of A.D. 949-50 is established for him by the Ātakūr inscription (Epigraphia Indica, Vol II. p. 169.)
But I believe it to be a spurious grant; partly because of the type of the characters, and partly because the date does not work out correctly. As regards the characters, lithographs of the Old-Kannada alphabet of Western India of this period have not as yet been published; and as regards the date, I cannot justify my objections in detail. But the characters present a distinctly more general appearance than those of the Atakūr inscription, and of any records that I am acquainted with, belonging to within fifty years or so of the asserted date of this record. And they also seem to me to be distinctly more modern than those of the Korambell grant of Bhāja, which was issued in or after A.D. 1022 (Ind. Ant. Vol. XIV. p. 48, and lithograph).

They thus appear as being perceptibly not early enough for the date to which they purport to belong. And this being so, the fact that the details of the date do not work out correctly is strongly against the authenticity of the record.

TEXT. 1

First Plate.

| Śaivā in bhakti srī (dhī)r-yyasya niravad[ā] nirat[ā]m[ā]ya tasmāni samām-raktō |
| Jitam[ā] bhagavatā. [gata[ā]]-ghanalga- ||
| Padmanābhāna [||] Śrīmāj-Jahnāvēya[ā]-kul-ā[ma]a-vyom-āva-||
| ā-khaṇḍita-khaṇḍita-mahā-silāstamīha-labh-dha-ba[pā]rakrama-ı̄ ||
| raca-am[ā]na-vimūpaṇ-phañcāha-bha[vra]-ga-vibhūshaṇa-bhūṣitaḥ | K[ā[ā]]nvā-||
| ā-pitam-āṣṭāḥ śrīmāt-Kōṅgūnivarmanma-dharmanmahārajādhirājaḥ [||] |
| Tat-avrāma pitur-anvāgata-gaṇa-yuktō | 6 | vidyā-viṇaya-vihiṭ-vṛttīh |
| om tā-ja[rā]-vai-vai(rā)-[dhī]gata-rajya-prayōjanō | vidya-vai-kavi-karīn-|
| māna-nīkaiśeṣaih-bhūtō niti-sāśtrasya vakti-prayōktri-kusālo dattaka-|
| ñīṇāhā splākō śrīman-mahā-rajaḥ-dhirājaḥ ||(||) | Ōm9 Tat- |
| gāyatrī-āyam- | gāyatrī-āyam- | nēka-cā[cha]tv<r(ddan[t][a]-yuddh-[ā[ā]]vāpta-chatu- |

Second Plate; First Side.

| prāti-cā[cha]-ya-pā[ā]ḥ śrīman[ā]n Harivarmanma-mahādhirājaḥ [||] | Om Tat- |
| Vaiśnāv-gaṇa-mah[ā]-dhirājaḥ [||] | Om Tat- |
| Kaliṣṇa-maṇi-paṇṭ-āva- | Kaliṣṇa-maṇi-paṇṭ-āva- |
| Aruṇada-paṇṭ- | Aruṇada-paṇṭ- |
| Bhāla-tīyā-sa[n]daḥ | Bhāla-tīyā-sa[n]daḥ |
| śrīman-Mādhava- | śrīman-Mādhava- |
| Ōm | Ōm |
| śrīn- | śrīn- |

Note: Śākā (Anushṭabb). 9 Read jāhanvitya. 10 The Nāgamsāṅgala grant, line 11.
The later Western Gangas, according to the spurious Sudi Plates.

Bhuvikrama.

Śivamāra.

Śrīpurusha-Koṅgūnivarman.

Śivamāra-Saigotṭa-Koṅgūnivarman.

Vijayāditya.

Rājamalla-Satyavākya-Koṅgūnivarman.

Ereṣaṅga-Nītimārga-Koṅgūnivarman.

Was victorious in battle at Rāmaṭi or Rāmaṇḍi.

Rājamalla-Satyavākya-Koṅgūnivarman.

Was victorious in battle at Sāmiya.

Gunaduttaraṅga-Būtunga.

Plundered the Pallava king and married Abbahabba, daughter of Amoghavarsa.

Komaravedeṇga-Ereṣaṅga-Nītimārga-Koṅgūnivarman.

His forehead was decorated with the "pattabandha" of, or by, Eṛeyappa; and he defeated the Pallava at Jantepperupetpuruṭu.

Viravedeṇga-Narasīṅga-Satyavākya-Koṅgūnivarman.

Kachcheyagaṅga-Rājamalla-Nītimārga-Koṅgūnivarman.


(A.D. 933.)

He married a daughter of Baddega, at Tripuri in Daḥāla; secured the kingdom for Krishna, on the death of Baddega,—seizing it from the possession of Lalīḍya (?); caused fear to Kakkarāja of Alachapura, Bija-Dantivarman of Banavasi, Rājavarman, Daṅguri of Nalavugira, and Nāgarvarman; and conquered Rājkṛiti, besieged Tadjiāpurī, and burned the hill-fort of Nālkot. His wife was Divajambā.
EPIGRAPHIA INDICA, [Vol. III.]

18  ntarâtmâ niravagraha-pradhâna-sauryyâ vidyatpu prathama-gânyâ[ḥ*] śrîmân

19  Komguivarmanma-va(dha)rmamahârâjâdhiranâ-pu(pa)ramâsvarâr śrîmad-Avînîta-prathama-

20  nâmaja(dhâ)ya[ḥ*] Tat-putrâ vijñimbhâmâna-sakti-trayaḥ Andari-

21  gar-âdy-anêka-samara-mukha-maha-h[u*]ta-prahata-sûrapurusha-paśâ-pahâra-

22  sa-vihâsi(sti) krita-Kritât-Âgni-mukhaḥ Kirâtârjuniyasya paîchâda-sâ-

sargâ-âkârâ[ḥ*]

Second Plate; Second Side.

23  śrîmad[D*]juruvinîta-prathama-nâmâdhîyâḥ [!!*] Om Tat-putrâ durdânta-sâ(vi) mardâ-mridîtâ(ta)-visâ[ɦ] bharâ-

24  rî(dhâ)pa-mó(mau)i-mâ[ɦ*]-makaranda-pu[ɦ*]ja-pi[ɦ*]jârikha(kri)y a mâ-â

25  prathama-nâmâdhîyâḥ [(!)] Om Tat-putrâs-chaturdasa-vidyâsthân-

26  âdhigâtâ-ramâjâ-matir-vvîsîdhatâ [ɦ]râ-

27  vasâpa(sâ)a nîti-sâstrasya vak[trî]-prâyâ(yo)ktrî-kuśalâ ripu-timira-

28  nâkara-sarakarâ[ɦ*]-vâdaya-bhâ-

29  skaraḥ śrî-Vikrama-[prâ]thama-nâmâdhîyâḥ [!!*] Om Tat-putrâ(trâ)=-

30  Âk-sa-samvisualization-vijaya-

31  lakshmi-lakshita-vaksha[h*]sthalâh samadhibhagata-sakala-sâstr-ârtha[h*] śrî-

32  Bhûvikrama-prathama-

33  prathama6-nâmâdhîyâḥ [!!*] Om Tat7-putrâ svâkya-rûp-âtiśaya-

34  vij(i)ta-Nâla-hûp(i)-â-

35  kââ-sâivamâ[r]a-prathama-nâ*]madh[ê*]yâ[ɦ*] [!!*] Om Tat-putrâ

36  pratidina-pravarddhama-mahâdâna-janita-puñyâ

37  basula8-[mu]khara-Mandar-ôdara śrî-Komguivarmanma-dharmamahâ-

38  râjâdhiranâ-paramêsvâraḥ

39  Śrîsu(pu)nusha-prathama-nâmâdhîyâḥ [!!] Tat-putrâ vimala-Ga[m*]-g-

40  ânava-nahha[h*]sthalâ-ra(ga)bhati[ɦ*] śrî-Kom-

41  guivarmanma-dâ(dha)rmamahârâjâdhiranâ-paramêsvâraḥ śrî-Ś[i*]va-

mâradêva10-prathama-nâmâdhîyâḥ

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1 Read vîdâtâs.
2 In the Nâgamañgâla grant, line 15, the real reading is álâtâr-ppuruṣâre; not álâtâp-papurulâre, as published. The ‘Puruṣâre’ of the present grant may be a variant of ‘Puruṣâre,’ or the s may be a mistake for an o, which was intended to be formed like the o in vidâray-ôpalabâha, line 5.—The Nâgamañgâla grant gives ‘Purâñagara,’ instead of the ‘Purângara’ of the present text.
3 The two aksharas in brackets are supplied from the Nâgamañgâla grant, line 18; they are quite illegible in the present grant.
4 Read dhîgata-rimâja.
5 Read nikara-nirikaras.
6 This word is repeated unnecessarily.
7 The shape of this t is altogether anomalous.
8 The text is completed from the Nâgamañgâla grant, line 28-29, according to the real reading of it.
9 Some correction seems necessary here; but the nature of it is not apparent to me, unless basula is a pure mistake for kasu. It is just possible that the syllables kâra, at the beginning of line 30, have been misplaced and properly belong here; that the intended reading there was ‘nala-hûpas-sivam’; and that the word kârâs should be found here.
10 There can be little doubt, if any, that the first syllable of this word was intended to be ūi, not əa.
11 Read nâmâdhîyâḥ.
No. 25.

SPURIOUS SUDI PLATES.

34 Saigott-apara-namā [I*] Taśya kanyān śrī-Vijayādityaḥ l(II)
   Ra(ta)t-putra-samadhi-gata-rājya-
35 lakṣmī-putra(ma) mañjūṅita-vakṣaḥ Satyavākyā-Koṇguṇivarmanā-
   dharmamahārājādhirā-

Third Plate; First Side.
36 ja-paramēśvara[h*] śrī-Rājāmalga(la)-pra[tha*]ma-nāmadheya-s-Tat-
   putraḥ Śāma(tī)ḥ di-anukā-yam-
37 līpi(rī) t-ōdāra-vairi-vi(vi)rāparuṣhō Nitimārgga-Koṇguṇivarmanā-
   dharmamahārājādhirā-yanameśvara[h*]
38 śrīmad-Ele(re)gadēva-prathama-nāmadheya [I*] śrī-Bānuma-
   Śāmiya-samara-samjaniita-viṣa-
39 [ya*]-srī śrī-Satyavākyā-Koṇguṇivarmanā-dharmamahārājādhirāja-
   paramēśvara[h*] śrī-Rājāmallal-
40 prathama-nāmadheya [I] śrī-Tasu(sya) kanyān
   nirjorī(ā)ta-Pallavā-ṭādhpah śrīmad[d-A*]mogavarchadēva-
41 prithvivallabha-utsayā śrīmad-Abbalabhayāḥ(hi)-pran-eśvara[h*]
   śrī-
   Bāttuga-prathama-nā-
42 madheyaḥ Gunad-uttaramgahā [I(I)] śrī-Tat-putraḥ [I] Ele(re)yappā-
   paṭṭabandha-parishkrito-lalā[m] Ja(ḥ ba)m-
43 teppuṣeṇi-jeru-prabhūtita-vyuddha-panlabelha-prakavi(ā)ta-Pallara(va) pa-rā-
44 jaya[h*] śrī-[N]itām[j]marga-
45 Rāmājīva-vṛmanna-ṛmaḥmahārājāvī(ā)ṛj-a-paramēśvara[h*]
   śrī-
   mad-Ele(re)gadēva-prathama-nāmadheyaḥ
46 Komara-veḍeṇgahā [I(I)] śrī-Tat-putra[h*] śrī-Satyavāk[y]-
   Koṇguṇivarmanā-dharmamahārājādhirāja-paramēśvara[h*]
47 śrīman-Narasī[ma*]ghadēva-prathama-nāmadha[e*]yaḥ Bi(vi)ra-veḍeṇ-
   gaḥ [I(I)] śrī-Tat-putraḥ kottamarada . . . . . . . . . . .
48 tōppiraṛga-ṛiti[7] Nitimārgga-Koṇguṇivarmanā-dharmamahārāj a d h i r ā j a-
   para-meśvara[h*] śrī-Bājama[l]a-
49 prathama-nāmadheyaḥ | Kachoheya-Gaṅgahā [I(I)] śrī-Vṛi(vṛi)[8] [I*]
   Taśya-anujō nija-bhuj-ārjita-sampa[d-ar]jth[O]

Third Plate; Second Side.
49 bhūvallabha[ṇ*] samupagymya La(rha)ha-la-dēśo śrī-Baddegam tad=
   anna ta-
50 sya sutām sah-aiva vāk-kanyāyā vyavahad-uttvāy(ma)-dhisi-Tripu-
51 ryyām [I*] śrī Apī cha l Lakshmim[10] Indrasya harntum gatavati
   divi yad-Baddeg-āmki(kē)

1 The second akṣara of this name is damaged; but it can be distinctly recognised as ja, not cha. In line 36
   above, the same name occurs, and the akṣaras are not damaged at all.
2 Apparently, nirilpaṇthita would be a more correct form.
3 In this bīrada the first part is the Kanarese genitive guṇada. We have other such genitives in kāchōheya,
   line 43, jayada, line 64, and nanniyā, line 66.
4 This mark of punctuation is unnecessary.
5 Read kōmugii. 7 Or, perhaps, "tōppirāḥ śrī".
6 i.e. vrītām. 9 Metre: Vasantatīka.
7 Metre: Sragdhārā; and in the next verse.
52 mabhê h[ri]tvá Lal[?] lêya-hastât=kari-turaga-sitachhâtra1-ni(si)m-
53 bhatânî [prâ[da]t Krishnâya râjû kshhit[i]-pati-ganânasv=sa-
54 prâ[da]t=prâ[da]t=râjâ sti-Bûtug-âkhyas-samajani viji-
55 t[râj]â-chakrâ-prachandaḥ || Karachâtaḥ kinna2 n=âgâd= 
56 Âjâchupurâ-patî...
57 Kâkârâjâ=ntsakasya Biji-âkhyô Dantivarmanâ yuni(dhi) nija-
58 Bânavâi tva-
59 මා3 රාජවරමා සැනතාවම සංත-දොෂ නුලුවි-ගිරි-පාතිර-ද්‍යාමරි-
60 ddarppa-bhaṅga[m*]

Fourth Plate; First Side.

55 mabhê parâm Nâgavarmanâ bhavam-atirabhasad-Gâmga-Gâmgâyâ-bhû-
56 pât || Râjâdityâ4-nârêśvara[m*] gaja-ghaṭ-âṭópēna sandarppita[m*]
57 jîv=sâdâsata eva gaṇḍugamahâ nîdhdâtya5 Tamilpurîm Nâlkoṭe-
58 r[ûr]-kh[ûr]-d[ûr]-d[ûr]-nâvâhan dagdhvâ gajändrân hayân Krishnâ-
59 ya pratihastân=chanâm 3avyam-adât sti-Gâ[m*]gâ-Nârâyanâh [||*]
60 Áryâ || Ekântamada(ta)-mad-ôdhâta-kuvâdi-kuumbhindra-kuumbha-
61 sanbhâdanâ [||]
61 nagama-nay-âdi-kuñjiśair-akarjâ=Jayad-uttaramiga-nripâ || Gadyaṁ [||
65 Satyanîvâkya-Koṅguṇivarmanâ-dharmamahârājâdhirâja-paramēsvar-
69 ra[h*]

Fourth Plate; Second Side.

66 sti-Bûtug-prathama-nâmâtêrâ Nannîya-Gâmgaḥ shaṅnavatî-
67 sahasram=api Gâmga-maṇḍala[m] pratipâlaya(ya)n Purîkara-p[ru*]tre
68 kri-
69 t[âvasthânî=] Su Gda(sha)ka-vari[sh]ēshu3 shashty-uttar-âshta-
70 [t[â]stēshu atikrâṁteṣhu Viṅgā-
71 ni[ri]-samvatśara-Kâ[tr]tt[â]ka-Nandîsava(śvâ)ra-su(śu)kla-pakshaḥ ash-
72 tâyâṁ2 Ādityavârē
73 [sva[ka]y-priyâyâ] samyagda[r*]sâna-âsivuddhatayâ pratyaksha-dhai(dai)-
74 vâtâya śrîmad-Divâmbikâyâ chaityâlayâya Sûlhdâṭavi-sa-
75 prâ-mâśâ-maṅkâ-bhûdhyan=nagaryâm Sîndyâm vinirmâpitâ-
76 ya khanâ-spu(spu)ti-tvâvâkarmam-ârthå[â]* pûjâ-karaṇ-ârththam=âhâr-
77 ârtham
78 cha śaṅtâŚrâ[ra]maryô janân=dâma-sanmân-adînâ santarppya=ottara-
79 diṣyâṁ

Fifth Plate.

75 râjâmâtâna daṇḍâna shashti-nivartamanâ śrîmad-Vâdi(?) yûr-ggâna-
76 mukhyâ-
77 sti Nâgâdeva-pâdîtâya10 sva[ya]m=eva pâd[ô]dau prakshâdyâ[lyâ]
78 Sûndyâm dattavân [||*]

Footnotes:
1 Read kâṣṭhitaḥ kim=sa.
2 Foot. y the intended reading was kim=sa=dâtaḥ kin=sa. The whole verse, however, is a rather unsatis-
3 Metre Śârdâlavikrśitâ.
4 Metre Śārdâlavikrśitâ.
5 T.e. to require correction into banaṛdâṁ tvaram (for tvaritam).
6 Read pratîkhitam dhanam, or pratîkhitam=dhanam.
8 Metr. Āryâ as stated in the text itself.
9 Read varshâshu.
10 Read pâdîtâya.
Sculptures Sudi Plates of Butuga.—Saka-Samvat 860.
Reverence to that Arhat,—the teacher of the religion which is beneficial to the world,— whose glory is resplendent as including the possession of wisdom, as being faultless, (and) as being free from any wasting away!

(Line 2.)—Victory has been achieved by the Divine One, Padmanabh, who resembles (in the colour of his body) a cloudless sky!

(Line 3.)—(There was) the glorious Kongunivarman, the pious Mahârdjaâdhirâja, who was a very sun irradiating the clear sky which is the illustrious Jâhnaviya family; who acquired strength and puissance by severing a great pillar of stone with a single stroke of his sword; who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes; (and) who was of the Kânpâyana gotra.

(Line 7.)—His son, endowed with virtues that imitated (those) of (his) father, (was) the glorious Mahârdjaâdhirâja [Mâdhava (?)], whose behaviour was regulated by learning and modesty; who attained the objects of sovereignty by doing nothing but properly protecting (his) subjects; who was a very touch-stone for testing the gold that is learned men and poets; who was skilled among those who expound and apply the science of politics; (and) who was the author of a commentary on the Dattakusâtra.

(Line 10.)—Ôm! His son, endowed with the virtues of (his) father and father's father, (was) the glorious Mahâdhirâja Harivarman, whose fame was flavoured by the waters of the four oceans which were acquired in many fights of four-tusked elephants.

(Line 13.)—His son (was) the glorious Mahâdhirâja Vishnugopa.

(Line 15.)—Ôm! His son,—the dear sister's son of the Mahâdhirâja Krisnavarman, who (was) the sun of the sky that is the glorious Kadamba family,—(was) the glorious

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1 Read âghita.
2 This is the Kanarese past relative participle. The preceding word has the Kanarese genitive termination.
3 Read daiditya=âbhishà.
4 Metre: Sâlînî.
5 Metre: Sîkha (Anushthubh).
6 Metre: Upajâti of Indravajrá and Upândravajrá.
7 Read achikkarajajâna.
8 The intended reading seems to be shat-svâmaner-bhâti.
9 See page 176 above, note 8.
10 i.e., “sovereignty extending to which was acquired.”
Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, possessed of the first name of “the glorious Avinīta,” whose soul was completely filled with learning and modesty; whose valour was chiefly characterised by being irresistible; (and) who was worthy to be reckoned first among learned men.

(L. 20.)—His son (was) he who had the first name of “the glorious Durvinīta;” whose three constituents of regal power were (ever) extending themselves; who brought confusion (of envy) on the faces of Death and the Fire by (the largeness of) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at Andari, Ālattur, Purulare, Perṇagara, and many other places; (and) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the Kirāṭāṛjunājya.

(L. 23.)—Om! His son (was) he who had the first name of “the glorious Mushkara,,” whose feet, resembling water-lilies, were (always) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (bowing down before him) who had been bruised in the course of (his) crushing (enemies) hard to be subdued.

(L. 25.)—Om! His son (was) he who had the first name of “the glorious Vikrama,” (or “Śrivikrama”), whose pure understanding was acquired by (mastering) the fourteen divisions of knowledge; who was pre-eminently skilled among those who expound and apply the whole of the science of politics; (and) who was a very rising sun in respect of dispelling the mass of the darkness (that consisted of (his) enemies.

(L. 27.)—Om! His son (was) he who had the first name of “the glorious Bhūvikrama;” whose breast was made conspicuous by (the embraces of) the goddess of victory, acquired in many battles; (and) who mastered the meaning of all the sacred writings.

(L. 29.)—Om! His son (was) he who had the name of Śivamāra, who by the excess of his beauty surpassed the appearance of king Nala.

(L. 30.)—Om! His son (was) the glorious Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, who had the first name of Śripurusha; whose religious merit, produced by the great gifts (that he gave), was (ever) increasing day by day; (and) who made the cavities of (the mountain) Mandara resonant with (his) laughter (?).

(L. 32.)—His son (was) the glorious Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, who had the first name of Śivamarādēva1 and the other name of Saigotṭa; (and) who was a very sun in the sky that is the pure Gaṅga lineage.

(L. 33.)—His younger brother (was) the glorious Vijayāditya.

(L. 34.)—His son (was) Satyavākya-Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, who had the first name of “the glorious Rājamalla,” (and) whose breast was closely embraced by the goddess of sovereignty, attained (by him).

(L. 36.)—His son (was) Nitimarga-Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, who had the first name of “the glorious Eregaṅgadēva,” (and) who caused the heroes of (his) illustrious foes to be destroyed in the battle of Rāmaṭi (or Rāmadi).

(L. 38.)—His son (was) the glorious Satyavākya-Konjpmivarman, the pious Mahārājarājśiiraža, the Paramēṣvara, who had the first name of “the glorious Rājamalla,” (and) who effected the birth of the goddess of victory in the battle of Sāmiya.

(L. 40.)—Om! His younger brother (was) he who had the name of “the glorious Būtuga,” (and was also called) Gunadh-uttarāṅga,4 who plundered the Pallava king; (and) who was the lord of the soul of the glorious Abbalabbā, the daughter of the glorious Amōghavarsadēva, the favourite of the earth.

1 See page 178 above, note 3. 2 See page 167 above, note 4. 3 See page 178 above, note 10. 4 i.e. “the arch of virtue.” The first part of this ṛiṣiṇḍa is the Kannarese genitive guṇada.
(L. 42.)—Om! His son (was) the glorious Nitimārga-Koṅguṇīvarman, the pious Mahārāṇa-Mahārāṇa, the Paramēśvara, who had the first name of “the glorious Eṣṭalayanā,” (and was also called) Komara-vedeṇāga; whose forehead was adorned with the binding on of the fillet (of sovereignty) (of or by) Eṣṭayappa; (and) who effected a public defeat of the Pāḷavas in battle at Jantepurupenjevu and other places.

(L. 45.)—Om! His son (was) Satyavākya-Koṅguṇīvarman, the pious Mahārāṇa-Mahārāṇa, the Paramēśvara, who had the first name of “the glorious Nārasimhānāva,” (and was also called) Vira-vedeṇāga.

(L. 46.)—Om! His son (was) the glorious Nitimārga-Koṅguṇīvarman, the pious Mahārāṇa-Mahārāṇa, the Paramēśvara, who had the first name of “the glorious Rājamañalla (?)” (and was also called) Koṭhōya-gaṅga.

(L. 48.)—Om! (Metre):—His younger brother, possessed of prosperity and wealth acquired by his own arm, went to the glorious Baddegā, the favourite of the earth, in the country of Dāhala, and then, being of the most excellent understanding, wedded his daughter, along, of a verity, with the maiden Eloquence, at Tripuri. Or again:—There was born the king who had the appellation of “the glorious Bātuga;” who conquered the host of (his) enemies; who was excessively fierce; (and) who, being, through (his) might, one who ranked first in enumerations of kings,—when that king named Baddegā had gone to appropriate the fortunes of (the god) Indra in heaven, took elephants and horses and white umbrellas and thrones from the possession of Lallēya (?), and gave (them) to king Krishnā. Moreover, from this excessively fierce king Gaṅga-Gaṅgāya, did not Kakkārāja, lord of Alachapura, acquire (fear) of death?; did not Dantivarmā, named Bija, hurriedly go (in flight) in war to his own Banavāsī?; did not Bājāvarman become quieted?; did not Dāmāri, lord of Nūlāvugiri, whose country was made quiet, obtain the breaking of (his) pride?; (and) did not Nāgavarman feel, mid-way, the (?) very extremity of fear? Having, at command indeed, conquered king Rājādītya, who was made arrogant by pride in (his) array of elephants,—having laid siege to the town of Tāṇjāpurī,—(and) having burnt numbers of hill-forts, headed by Nālkoṭa,—(he), the glorious Gaṅga-Nārāyaṇa, of his own accord gave to (king) Krishnā lordly elephants (and) horses (and) great wealth. (Ārya):—With thunderbolts that were the maxims of those who interpret the Vēdī writings, etc., (he), king Jñāyad-uttāraṇāga, fled open the frontal globes of the lordly elephants who are the expounders of evil precepts, puffed up with the rut that is the doctrine of devotion to one sole object of worship.

(L. 44.)—(Alliterative prose):—Satyanītivākya-Koṅguṇīvarman, the pious Mahārāṇa-Mahārāṇa, the Paramēśvara, who has the first name of “the glorious Bātuga,” (and who is also called) Narmiṇya-Gaṅga,—while ruling over the Gaṅga manḍala, (which) assuredly (consists of) ninety-six thousand (villages); (and) when staying at the town of Purīkara,—when eight hundred of the Śaka years, increased by sixty, have gone by; on Sunday, the eighth tithi, (called) Nandiśvara, in the bright fortnight of the month Kārttika of the

1 i.e., “a wonder among princes.” Komara is a corruption of kumāra.
2 Or, perhaps, “Bantepperupenjevu.” Or, again, two places,—the second of them being Peṣjevu,—may be named.
3 i.e., “a wonder among brave men.”
4 i.e., “the quarrelsome or fighting Gaṅga.”
5 i.e., “had died.”
6 See page 180 above, note 2.
7 The meaning of gandhugamahā or gandhugamahā (line 60) is not apparent.
8 i.e., “the arch of victory.” Jayada is the Kānarese genitive.
9 i.e., “the affectionate, kind, or truthful Gaṅga.” Narmiṇya, again, is a Kānarese genitive.
10 This seems to be the intended meaning of the text; but the word nandiśvara does not occupy a position corresponding to my translation.—A Nandiśvara tithi in the month Phālguna appears to be mentioned in the Poggār inscription (Ind. Antiq. Vol. VI. p. 102, text line 4-5, and Vol. XIV. p. 76; and Goony Inscriptions, p. 7).
Vilākaṁ sabāvastra — having gratified six female mendicants with gifts and honourable treatment, etc., (and) having of his own accord washed the feet of Nāgadeśapandita, the head of the holy Vādypūr-Gana, has given, at Sūndi, in the northern part (of the village), sixty wickālas (of land), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (and) for the performance of worship, and to provide food, to the chaityālaya — built at Sūndi, the city which is the chief (town) of the Suddhātavī seventv villages — of his wife, the glorious Divalāmbā, who is a manifest goddess through the purity of (her) accurate perception. The boundaries of it (are): — On the east, the cultivated land called Mānasīnga-keyi; on the south, the land called the land of the jack-fruit trees; on the west, the field called Keppara-polā; (and) on the north, the stream that comes from the (village of) Bālugēri. The village gives three gadyānas as the aruvana; (and) the village preserves the entire arrangement.

(L. 83) — "This general bridge of piety of kings should at all times be preserved by you," — (thus) does Rāmabhadrā again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sāgara; whosoever for the time being possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it!)

(L. 83) — At Sūndi, the chief (town) of the Suddhātavī seventy, the glorious Divalāmbā, the one Rambhā of the world, — celebrated the sacrificial rites of six female mendicants, and caused the famous Jaina temple to be built. Om! Om! Om!

No. 26. — SRAVANA-BELGOLA EPITAPH OF MALLISHENA;
AFTER SAKA-SAMVAT 1050.

BY E. HULTSCH, PH.D.

This inscription is engraved on four faces of a pillar in the Pārśvanātha-Rasti on the Chandragiri or Chikkabeḷa hill at Śravana-Belgola, the well-known Jaina village in the Čavadey ṣaṁśā ṭalukā of the Hassan district of the Mysore State. Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr. Rice. The subjoined Nāgari transcript and English translation are based on excellent inked stempages, which were prepared on the spot by my Kanarese Assistant, Mr. H. Knahe Sastrī. In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription. Future investigation of the literature of the Southern Digambara will probably lead to the elucidation of most obscure passages. Professors Kielhorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F. K. and E. L.).

1 Or, perhaps, "Vātīyūr-Gana."
2 Or, "kauśa-pratīṣṭha, 'accurate perception, or complete vision,' samayag-jñāna, 'complete knowledge,' and jñāna-sāpa, 'complete wisdom."
3 Or "ṛaṇa-traya; pl."
4 If the first component of the name is Keppara, the whole word seems to mean "the head of the seed men."
5 Or, "śava-pa, 'lit. six pāsa,' was a tax on śavya-land" (see Ind. Ant. Vol. XIX. p. 249).
6 See page 161 above, note 8; and compare the mention of six female mendicants in line 74 of the record.
7 Note on the plan of Chandragiri in Mr. Rice's Inscriptions at Śravana-Belgola, p. 2 of the Introduction.
8 Inscription No. 54 of the same work. Mr. Rice's text is reprinted in Nāgari characters in the Kadugamād, 86 (Proc. Ind.-Ākāśa, Vol. 1), p. 144 ff.
Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS. at Madras for Professor Bühler, by whom it was presented to the India Office Library. After the publication of Mr. Rice's Inscriptions at Śrāvāna-Belgola, Professor Kielhorn recognised at once that the Madras MS. contains a copy of the Malliśeṇa epitaph, and proposed a number of improvements in Mr. Rice's text on the basis of Professor Bühler's copy. It appears from Professor Kielhorn's 'various readings' either that the Madras MS. was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS. was based on an independent duplicate of the Malliśeṇa epitaph.

The alphabet of the inscription is Kanarese. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes. The language is Sanskrit, verse and prose; only the two last lines are in the Kanarese language. The only orthographical peculiarities which deserve to be noted, are that dh and bh, when doubled, are sometimes written as dh dh and bh bh, and that ṛṇa is written as ṛṇa. The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the Jaina preceptor Malliśeṇa-Maladharidēva (verse 64), who committed religious suicide by sallēkhand (line 211) or samādhi (I. 212), i.e. by prolonged fasting,—which, in his case, lasted three days,—at Śvetasarovara (v. 72) or Dhavalasarasatirtha (v. 70), i.e. at Śrāvāna-Belgola. The date of his death was the day of Śvāti, Sunday, the third day of the dark fortnight of Phālguna of the (expired) Śāka year 1050, which corresponded to the cyclic year Kilaka (v. 72). According to Professor Kielhorn's calculation, the European equivalent of this date is Sunday, the 10th March, A.D. 1129. The date of the inscription itself is not stated; but the record cannot have been composed more than a generation after Malliśeṇa's death, because the composer, Mallinātha, was a lay-disciple of the deceased preceptor (I. 222).

The account of Malliśeṇa's suicide is preceded by a sort of historical sketch of the Śrāvāna-Belgola branch of the Digambaras sect of the Jainas. It is not a connected and complete account, and cannot even be proved to be in strictly chronological order. The names of some selected Digambarsa preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents.

1. The list naturally opens with Vardhamāna of the Nātha race, the founder of the Jaina religion (v. 1).

2. Of the three Kāvalins the inscription mentions only Gautamaśvāmin, surnamed Indrabhūti (v. 2).

3. The Śrutakēvalins (v. 3).

4. Bhadrabāhu, whose disciple was 5. Chandragupta (v. 4); and 6. Kaṇḍakunda (v. 5). In two other Śrāvāna-Belgola inscriptions (Nos. 40 and 108 of Mr. Rice's volume), these three names are mentioned in the same order, and Bhadrabāhu whose pupil was Chandragupta, is called the last of the Śrutakēvalins.

1 Zeitschrift D. M. G. Vol. XLII. p. 552, No. 308.
2 Vienna Or. J. Vol. VII. p. 245 ff.
3 In order to avoid a useless repetition of identical footnotes, I have replaced ṛṇa by ṛṇa throughout the transcript.
4 Śōḍa-Saras and Dhavala-Saras are Sanskrit translations of the Kanarese Bel-Kola, "the White Tank."
6 See Dr. Hoernle's Table, Ind. Ant. Vol. XXI. p. 57.
7. Samantabhadra⁷ (v. 6). The composer quotes two verses (7 and 8) which this
preceptor is represented to have addressed to an unnamed king, probably of Karahāṭa
(Karhāḍ),⁸ and in the first of which he professes to have undertaken a missionary tour
to Pātāliputra (Patna), Mālava, Sindhu, Thakka (the Panjāb), Kāṭchipura, and Vaidiśa
(Bēnsagar).

8. Verse 9 speaks of a person who “broke by his sword the solid stone pillar, which barred
the road to the acquisition of the fortune of the kingdom,” and states that this unnamed person
was assisted by the sage Simhanandin. As noticed by Mr. Rice,³ a similar feat is
attributed in the Udāyendiram plates of the Gaṅgā-Bāha king Rājaśīmha, alias Hastimalla, to
the first Gaṅgā king, Koṅgāni, “who, in his youth, resembling the powerful Śīru (Kārttikeya)
in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke.”⁴
The same plates appear to connect Simhanandin with the mythical founder of the Gaṅgā dynasty
in stating that “the Gaṅgā race obtained prosperity through the power of Simhanandin.”⁵
I cannot follow Mr. Rice in considering this coincidence between the Malliśhāṇa epigraph and
the Hastimalla plates “a most important identification,” but would only conclude from it
that such legendary traditions were known to the composers of both documents.

9. Vakragriva⁶ (v. 10).
10. Vajranandin,⁷ author of the Navastōtra (v. 11).
11. Pātrakēśarin⁸ (v. 12).
13. Kumārśena [I.], was born and died in the South (v. 14).
15. Śrīvardinadhēva,⁹ author of the poem Chālāmani (v. 16). A verse (17) in his praise
by Daṇḍin is quoted.
16. Mahēśvara (v. 18 f.).

17. Akalanka, defeated the Bauddhas in disputation (v. 20). Three verses (21 to 23)
by him are quoted, which he is represented to have addressed to a king Sāhasatunga, and is
the third of which he claims to have overcome the Bauddhas in the court of king Himaśītula.
A legendary account of this dispute between Akalanka and the Bauddhas in the court
of “Hēmasīthalan” at Kāṭchipura forms part of the Mackenzie Manuscripts, and an abstract of
it was published by the Rev. W. Taylor.¹⁰ Another document of equally questionable

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¹ This author is mentioned in Kēśirāja’s Šabdamaṇīdarpaṇa, p. 125 of Mr. Kittel’s edition. Samantabhadra’s
Āptamimāśa was commented on by Akalanka and Vidyānanda; Journ. Bo. As Soc. Vol. XVIII. p. 219. The
name Samantabhadra occurs also in the Śvetāmbara Paṭṭēvalis; see Ind. Ant. Vol. XI. p. 247, No. 19, and
p. 252, No. 16.
² See Ind. Ant. Vol. XXI. p. 228, note 20. Karahāṭa was the capital of a branch of the Śilāhāras; see Dr. Bührer’s Introduction to the Vikramādityadeva-charita, p. 40, note.
³ Inscriptions at Śravanga-Belgoja, p. 42 ff. of the Introduction.
⁵ Verse 12 of the same plates. The original, which is in my hands, reads Ṣimhanandi-mahi-pratiśālādha-vittdhi, which must be corrected into Ṣimhanandi-mahi-pratiśālādha-vittdhi.
⁶ Vakragriva was also a surname of Kaṇḍakanda (v. 6). See Professor Peterson’s Report on Skt. MSS. 1884, p. 83, and p. 163, verse 4; South-Indian Inscriptions, Vol. I. p. 158, verse 4; Ind. Ant. Vol. XX. p. 351, No. 6, and Vol. XXI. p. 74, note 35.
⁷ The same name occurs as No. 13 of Dr. Hoernle’s Tables, Ind. Ant. Vol. XX. p. 35, and Vol. XXI. p. 74.
⁸ According to Mr. Pathak (Journ. Bo. As. Soc. Vol. XVIII. p. 222 f.), Pātrakēśarin, who is named in
Jinasena’s Adipūrṇa, is identical with Vidyānanda, a contemporary of Akalanka.
⁹ The similar name Vridhadēva occurs in the Śvetāmbara Paṭṭēvalis; Ind. Ant. Vol. XI. p. 247, No. 20, and
p. 252, No. 17.
value is said to record that “many Jainas came from the Nerth to the Kâñchî district in
the Kaliyuga 1451, Śâlivâhana-Śaka 710, in the reign of ‘Himâsîtala-Mahârâja.” It was
then a forest, which they cleared and cultivated. In his time a schism arose between
the Jainas and the Bauddhas. Akâlaṅkâdēva overcame the Bauddhas. Some of the Bauddhas
were intended to be put to death in large stone oil-mills; but, instead of that, were embarked
on ships and sent to Ceylon.” The manuscript subsequently treats of “revenue matters in
the time of the Honourable Company” (!). These two accounts and verses 20 to 23 of the Mallishâna
epitaph are clearly borrowed from the same source. I would, however, entirely ignore
king Himâsîtala of Kâñchipura for historical purposes as long as no contemporaneous
epigraphical records, but only legends, are available as proofs of his existence.

18. Pushpasâna, appears to have been a contemporary of Akâlaṅka (v. 24), who was
referred to in the preceding verses.

19. Vimalachandra (v. 25). The author of the inscription quotes a verse (26) which
records that this preceptor challenged the Śaivas, Pâṣupatas, Bauddhas, Kâpâlikas, and
Kâpilas in a letter which he affixed to the gate of the palace of a king named
(or surnamed) Satrubhayamkâra.

20. Indranandin (v. 27).

21. Paravâdimala (v. 28). The author quotes a verse (29) which this preceptor is
represented to have uttered in the presence of a king named Krishnâraja.

22. Âryadêva (v. 30 f.).

23. Chandrakirti (v. 32).

24. Karmaprakrâti (v. 33).

25. Śrîpâlasâda, surnamed Traividya (v. 34).

26. Matisågara (v. 35).

27. Hémaséna, surnamed Vidyâdhamâjamaya (v. 36). A verse (37) by him is quoted, in
which he addresses an unnamed king and challenges other disputants.

28. Dayâpâla [1], composed the Hitarâpasiddhi (v. 38) and was the disciple of
Matisågara and fellow-student of Vâdirâja (v. 39). Matisågara was referred to in verse 35,
and Vâdirâja is described in the next verses.

29. Vâdirâja (v. 40 f.). The author quotes three verses (42 to 44) of “the poets.”
The first verse states that Vâdirâja challenged other disputants in the capital of an unnamed
Châluksya emperor. The second verse, which refers to “the court of the lord,” suggests that
the disputation took place in the presence of the emperor himself.

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1 Śaka-Saṅvat 710 corresponds to Kaliyuga 1451—a small error of 238 years. According to Mr. Rice
(p. 45 of the Introduction), the Jainas have the traditional date Śaka-Saṅvat 777 for Akâlaṅka’s victory over the
Bauddhas. Dr. Bhandarkar quotes a verse from Jinaśâna’s Ādipurâṇa, in which Akâlaṅka is referred to; Report
on Śkt. MSS. 1883-84, p. 423, verse 53. According to Mr. Pathak, the Ādipurâṇa was composed between Śaka-


3 The same name occurs in the Śvetâmbara Paṭṭâvalis; Ind. Ant. Vol. XI. p. 248, No. 35, and p. 253,
No. 34.

4 An undated Tamil inscription at Tirumalai near Pâlâr in the North Arcot district records a gift by
a disciple of Parâvâdimalâ of Tirumalai, who may have been called after that Parâvâdimalâ who is referred to in


6 A Jaina preceptor of this name is mentioned in Nâgavarman’s Kâdyârâla; see p. xxxvii. of Mr. Kittel’s
Essay on Kâlavaśe Literature, prefixed to his edition of Nâgavarman’s Prosody. The Ēkdhâvastâvra, a short
Jaina poem by one Vâdirâja, has appeared in the Kâdyamâlā, Part vii. No. 3.
30. Śrīvijaya, was worshipped by an unnamed Gaṅga king (v. 45). The author quotes verse (46) which is said to be composed by Vādirāja, and according to which Śrīvijaya was the successor of Hēmasēna. Vādirāja was treated in the immediately preceding verses (40 to 44) and Hēmasēna in verses 36 and 37.

31. Kamalabhadr (v. 47 f.).
32. Dayāpāla (v. 47 f.).
33. Sāntidēva, was worshipped by the Poysa king Vinayāditya (v. 51). This is the only royal personage in the whole inscription, about the identity of which no doubt remains. Vinayāditya, the first of the Hoysalas, ruled about the middle of the 11th century of our era.  
34. The next verse (52) introduces a preceptor on whom an unnamed Pāṇḍya king conferred the title ‘Lord’ (Śvāmin), and who was known in the court of a king Āhavamalla under the name Śabdachāturmukha. Possibly, this preceptor is identical with Sāntidēva, whom the preceding verse refers. If this is really the case, or if, at least, the names of Jainas enumerated in chronological order in this portion of the inscription, the time of king Āhavamalla in verse 52 would be limited by the date of the Hoysala king Vinayāditya (v. 51) and the date of Mallishēna’s death (A.D. 1129). Under these conditions, this Āhavamalla may be identified with the Western Chālukya king Āhavamalla II. or Sōmēśvara I. The Pāṇḍyas with whom the name of the preceptor is associated, was probably not one of the Madhūra Pāṇḍyas, but one of the Pāṇḍya feudatories of the Western Chālukya kings.  
35. Guṇasēna, a native of the country near Śrī-Muṅḍura (v. 53).
36. Ajitasēna (vv. 54 to 57), bore the surname Vāḍibhasirha (v. 57) or Vāḍibhakanṭhira (v. 55). The author quotes three verses (58 to 60) composed by him.

Ajitasēna’s disciples were 37. Sāntinātha, alias Kavitākānta, and 38. Pādmanābha, alias Vāḍikotāhala (line 174 f.). The author quotes two verses, the first of which (61) praises Kāntaśanti,— i.e. Sāntinātha, alias Kavitākānta,— and the second (62) Padmanābha.


The remainder of the inscription relates to 40. Mallishēna, who was also called Maladhārī, i.e. ‘the bearer of dirt,’ because, to show his contempt of worldly habits, he had ceased to wash himself (vv. 65 and 67). He was a disciple of Ajitasēna (l. 209 f.), who was referred to in verses 54 to 57. The author quotes a verse (71) which Mallishēna is said to have uttered while he was starving himself to death in the presence of the whole congregation.

Two lines in the Kanarese language at the bottom of the fourth face of the pillar record the names of the composer and the engraver.

In July 1893, Mr. R. Sewell, I.C.S., Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahānavami-Dibbe at Kamalāpura near Hampi. The slab bears two fragments of a Sanskrit and Kanarese inscription, of which Mr. Sewell kindly sent me impressions. The Sanskrit portion of the inscription refers to less than three times to the death of an ascetic, named Maladhāradiēva.

[It is curious that the title Maladhārī occurs among both sects of Jainas, the Digambaras and Śvētāmbaras, though it does not appear to date from the time before their separation. At

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1 An author of this name is mentioned in Kēśirāja’s Śabdāmaṇḍīnapaṇa, p. 4 of Mr. Kittel’s edition.
2 See Dr. Fleet’s Kanarese Dynasties, p. 65.
3 See Dr. Fleet’s Kanarese Dynasties, pp. 51 to 53.
4 [He may be identical with Ajitashāhārya, the author of the Alankaracintāmasi and Maniprakāśikā see Mr. Rice’s St. Mss. in Mysore and Coorg, p. 304, No. 2795, and p. 308, No. 2818.— E. L.]
5 No. 60 in the Madras Survey Map of Hampi.
least we have hitherto found the title only within the current millenary. Among the Śvētāmbaras it is borne by several members of the Harshapuriya-gachchha. Later on there appears a separate Maladhāri-gachchha, which must be derived from some eminent Śvētāmar, named Maladhārī; e.g. two representatives of this gachchha, Guṇatilaka and Kāhamāsundara, are quoted in Sāmayasundara's Sāmāchārī-sātaka. The earliest mention of a Maladhārī would be found among the Digambaras, if the date Śaka-Samvat 975 for Maladhārī-Heimachandra (Mr. Rice's Inscriptions at Śravāna-Belgola, No. 55, pp. 49, 50, 141, and p. 37 of the Introduction) is correct. In the eleventh century of the Śaka era, several Digambaras of the name Maladhāridēva appear to have lived at Śravāna-Belgola. One is mentioned in the Hampe inscription discovered by Mr. Sewell; and Mr. Rice's book refers to one who was a pupil of Divākaranandī and preceptor of Subhāchandradēva (Śaka-Samvat 1041; Ṭc. No. 139, pp. 110 and 185), another in Śaka-Samvat 1099 (No. 42, pp. 13 and 123) who was a pupil of Dāmanandī (Śaka-Samvat 1045 ?), and a third in Śaka-Samvat 1045 (No. 43, pp. 17 and 124).

[There is a Digambara author called Mallishēnāchārya, three of whose works are named in Mr. Rice's Skt. MSS. in Mysore and Coorg,— the Nāgakumāra-kāvyā (p. 302), the Prābhrīkakatraya-vyākhyāna (p. 310), and the Mantravadā (p. 316). This author might be considered distinct from the Mallīśhēṇa of the inscription, which does not refer to any literary products of the latter. An argumentum ex silentio is, however, out of place here; for Mallinātha, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallīśhēṇa on theological matters.]

[I have derived the above information on Maladhārī and Mallīśhēṇa from Dr. Klatt's Jaina-Onomasticon, a book which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public. Only a specimen of the work was especially prepared for the press and printed in the Transactions of the Berlin Academy for 1892 (14 pages, 4°).— E.L.]
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12 देवस्हतपुस्तिरे । स चंद्र[ग]स्मृतास्ते तास सुचिरे ।
13 वनविभाषा। [४०] मधुविवधु[विन]। न [कै]सिरिस कौशिकस्वा: कुन्त्यप्रभा-
14 प्रशालकीर्तिविभूषणस्मार्कः। य[ख]जस्वारथकरुकुचवचरी:-
15 कब्री ज्यात्रि भये प्रथयः। [५०] मधुविवधु[विन]। न [कै]सिरिस कौशिकस्वा: कुन्त्यप्रभा-
16 प्रशालकीर्तिविभूषणस्मार्कः। य[ख]जस्वारथकरुकुचवचरी:-
17 प्रभः। शाचार्यस्ते समस्तद्रुपमभूतिभेष्यति काले काले जैनं जैनं स-
18 समस्तद्रुपमभूति समस्तद्रुपमभूति। [६०] शूष्णविवधु। याका-
19 दार्शनिक्षेर्विन्मेतानलिकाध्यायः। श्च। श्च। पूर्वे ।
20 पार्श्वविशेषाद्वितीयैय मया ताडिता पार्श्वविशेषाद्वितीयैय ।
21 बाँधये काशीपुरै। [१०] धारुरा| कर्त्तवाटकं कहा| कहा ।
22 [वियो]कर्तणं संकरं वादाभि विवाहचिररपिते श्राब्दिकिरिदितं। [३०] ।
23 चर्चर्तुमतिति भूलित भुट्टुपुराचारभूदेशिपिति सन्धा। [१०] वादिनी। स-
24 मन्नमेंत्र चिन्नवतित। तव संहारं भ्रूप काशाच्येऽ। [३०] योसी याचि-
25 च्छ। देवस्तन्तरुक्तमा भवणिक्षणमा नासि। यदुवर्ती। भगवतसी।
26 सन प्रसा[दि]कात।। दाष्ट्वापि सास्तिनि[सुि]निन न चेतु। [कं] वा भि-
27 शास्त्रोन्मो राज्यरामम[भा]। अपरिज्ञेयान्ति[ख]खंडी। वान:। [२०] वक्रव्रवाच-
28 ममानं द्वारांगद्रीविशेषरीवीवीवीवी। य[च]दातरं स्वरुसंबं वचीवकः
29 समी दिनं समवासिन्यं।। योसी वाण[दि]वाकवाहलवे। श्रीकवावाहे
30 प्रहीवोस्विभ्यवस्यक्ष्यवतद्वस्यसासं। [स]समस्यसं। [१०] न व स्तोत्र-।
31 बंब तत प्रकर्ष वान्द्रा। कथयम् प्रस्यैं वान[दि]। वत्स्रत य-
32 रमविरनं सुमी। [२०] नवसीमं ये न अरवी सककारं वचनप्रसंचा-
33 शामिका। प्रचारं सातिनं। ये न अरवी सककारं वचनप्रसंचा-
34 भवति यथा भवयासी।। पालवति सत्या विवशचकाद्वें व्यक्तु ॥
35 [१२] चु-।
36 [१२] मसिनक्षित्वास्तुत वेद[ण]। वाहमितस्तसकमात्सरं कातं। वार्षिक-
37 र्यस्मि। द्वारांगद्रीविशेषः। समातिकैविजिष्ठसिस्मा वसालेंडः। [१२] उदेश्य समय-
38 विनिमयाः
39 द्वारांगद्रीविशेषः। समातिकैविजिष्ठसिस्मा वसालेंडः। [१२] उदेश्य समय-
40 निमयाः
41 द्वारह। तथा। तथा। प्रकाशः। [१४] चर्चर्तुमतिक्षिन्निविशेषाविशेषाविशेषाः

[१] The Ms. reads "हेमका"—P. K.
[२] MS. does not read कृष्णी।—P. K.
[३] Read वादिनी।
[४] Read वालिस्तापनः,
No. 26.]
SRAVANA-BELGOLA EPITAPH OF MALLISHENA.

39 क्तामशि: प्रतिनिधित्वमकारि येन [10] शून्यी सरसोरिश्युषा छु-
40 जातिशिष्टामणिष्ठुंगुः न कथयनेन [11] चूक्षमशि: कवीनं चू-
41 न कामशिष्ठुम[स]सेयकायवाकि: [12] श्रीवहेंद्रे पव वि हि चतुरुष:ः कवीनि-
42 माहृत् [13] चूर्णिं ओ य एवेसुपशीकितो दशिनाanners जाती: नाभाः कान्यां जाता[वे]-
43 र नन्मार परस्मिःः [14] श्रीवहेंद्रे संपते विज्ञाय्यकष सरस्वतीं » [१५] पुष्पा-
44 क्षस्य जयी गच्छ चरणं भूषचविचाराधारम् पञ्जामला महें-
45 रथादोपि न प्रायुं स्वामी[स]श्रे: [१६] यशस्वाचरकावताटथविद्विन्धसहिया-
46 सबीलिङ्गालानीसिंहसारितै सबै्येशुर र्व श्री सुवाह कैस्सामुः: » [१७] यज्ञसत्विनः व्रद्याघदानुः [१८] जिनायत्व्यानदासितान् [१९] श्रेष्ठचार्यविश्विषायीरूः
47 महेश्वरसुमनीशर: » [२०] तारा येन विनियितं बटुकुटीमृड़वािताः श्रमः
48 वोवेत्वियोः छुतपीठिः]डिकुटुड़त्वात्सविज्ञालिः [२१] प्रायद्वितिमविभि-
49 वारिजरव[२२]ञ्जा च वश्याधरः दौवाण युग्मसा कल्य विश्वे देवा-
50 कपंक: काती [२३] चौर्णिं ओ यशेदमान्नेनस[स]मायातिरिव्याव-
51 विधाविभविभ-
52 व्रीपवशीलान्नासवश्चर्करूः ओ राजनू साहसरं श्वेन व्यञ्जयविशेषतत्पत्रं ठू-
53 पः: किन्तु लक्षदृष्ट्रा र्येन विज्ञायिन्यागात्सत[स] दुखभी[२४] [२५] इशवि-
54 व्यथा न स[लिः] कवयो वादीक्षर वामिनी नानाप्राक्षर[व्य]चा[चचु]वधिः ।
55 काले काली महिढा: ओ [२६] नमो महस्येशमवधश[रिवित्या]व्य ओ

B.—West Face.

56 ओ राजनू स्वामीरिप्म[वि]दलनपुरुः यथात्र प्रसिद्ध्रौ—
57 स्त्रहं श्यातीमसकाः भवि [वि]स्वस्वस्स्वस्तिवात्तन: पञ्चतीतां [२७] श्रीवहेंद्रे पव वि हि चतुरुषःः कवीनि-
58 नो चेदिपीठमेति तव सदस्य सदा सली चली महातितो कालुः यु-
59 स्नानित्य शक्रिस्य वदतु विदितामयमाख्यावति यवै खाति » [२८] नांवालवर-
60 वयोक्ते समया न देशिया रक्षा केवल नैतिक्य प्रतिपदा नक्षत्रि जने का-
61 क्षयकुम्म्रा पद्यः [२९] राजा: एवेसुपशीकितो दशिना प्राययो

3 Read शत्रूरथ.——[The MS. also reads शत्रूरथ.—F. K.]
4 Read गृहीत.——[The MS. does read गृहीत.—F. K.]
5 Read शरवु.——[The MS. does read शरवु.—F. K.]
6 Read गृहीत.——[The MS. does read गृहीत.—F. K.]
7 Read गृहीत.——[The MS. does read गृहीत.—F. K.]
8 Read गृहीत.——[The MS. does read गृहीत.—F. K.]
EPIGRAPHIA

INDICA.

[Vol. III.

62 विद्याभासनी वैदीकाभान सकलान विजिव खुदात पाठन विश्वीकः-
63 रितः ![21*] श्रीपत्रपुष्पनिवेश पपःपितोपिते देवस यथा से-
64 समूद्रमध्यान सम्पर्कसरी सहवन्धु पद्माभिः छु-
65 भेषु मित्रसिंह यथा शब्दायासमा ![24*] विसादवेदसु-
66 त्रिशुहरीचित्रिशुरार्दिनि पदि तदि यथा-
67 वदबैठक परिक्षयतु तदात्मविनः वाचिकिः ![21*] त्रीकृष्ण भू
68 तथा हि यथायमापादित्यपराशिवः पवालम-
69 वन्मकाः ![21*] पदी श्रुमध्यसरोवननवारे सदा संचरायारा-
70 'जकरीयवृद्धाराग्रास' ताकुले खापिता। शैवानु पायुपतः-
71 शाबाजमनस्तानु कापलिखानु कापिलार्तु हियहराहतेवतां विम्ब-
72 कौमानंसर्वारा राज्याराग्रासे ![21*] दुर्विक्त[त]प्रहियंप्रहार्जः यत् ति वो
73 'भु[र]ि[त]ि[र]ि[व]ित ![21*] नयु तेन हि भविदेश्वीर्वीर्वित ![त]ितीसु-
74 निसिर्दन्यदिन्त ![21*] घटवादवापाठीकृत्यविनेहः की विद्रां प्रवाक्।

परवा-

75 दिमहदेवी देवव एव न संख्यः ![21*] शून्यिः ![21*] शेन्यव- मध्याना-
76 सविचयनिश्चितता नाम पद्धवः ऋषाराग्रास * प्रति ![21*]
77 भ्रमीपपादित्यः परस्परान्तरादित्यः परतादित्याः
78 तो स्र लत्त पदार्दमि परमानृतम्म ववासम वदक्ति सम: ![21*] भा-
79 चाचाय[व]षर्यां यतिदार्यदेवी राज[र]न्तकाः ![त]िर्याः
80 स मुख्यः ![21*] दशर्मग्नानीकवसवीचि कायिकवग्नेखि:
81 कायमुस्वसव्य ![21*] शवयक्ततोष्णसी संघमः
82 ब्राहम्मामः स्वयमित्रहितमित्रहसुवार्जनः ![21*] खु-
83 तितमरमसहोप्युपथति पच्चेन ग्रहे किल भूतपरिः-
84 हस्ताः दसतलिकोद्रव्याः ![21*] विशं ![ग]हुष्ठविन्दुवावस्वरूपः
85 भारं कृष्णिभया ६वुष्ठवातिनिर्मित्यसा प्रवा-
86 क्षा बनं कस्यार्यः ![21*] श्रियान्त प्रस्तुतकंपया क्ष[श]मतिनी-
87 इत्योगिनानु सुगीतं ![ग]चार्यां चवेशितमरितिमित्यं चवेशितीसी खु-
88 ध्वा: ![21*] सभ्यगीतिर्मकाति प्रशास्ताय[शी]कृष्णमकाति-

3 Read श्रीमद्वार.
4 Read नरःनरः.
5 Read गणः.
6 Read सुश्रियः.
7 Read पुराणः.
8 Read पुराणः.
9 Read भगवानः.
10 Read भवानः.
11 Read यहाँ, यहाँ.
12 Read यहाँ.
13 Read यहाँ.
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89 प्रमोचः । [१२]वाचि कथ्युक्तिः [५४]बहृष्टकं दूषित
90 तान्तयां पृ [२१५] च च प्रव खवा[व्य]स्वसृस्वविद्यैविशिष्ठवेदि-
91 मन्यमान: [१०] घीरावयं: प्रतिपालिनीयता यत-
92 व्रतमहिमनी थी: । [२४] तीर्थ धीमतिसारी गुश्रिपक्षिः च[का]-
93 र च चुज्ज्योतः प्रतिपततमयप्रविग्निः पूर्ण म-
94 भूताययः [१३] यस्यांविरराजपाववार्णकृतिवावर्णि-
95 धीमतिसारी तिरिकतुगाधिपिः वर्णः नागरका-
96 रिखभूतः [२१५] यवाम्भीकारि चविश्वयुधामसी-
97 मक्कमकान्नुः स [६४] भवविपः भूतिभूमि: [१३] विधा-
98 घनाजयम्भ बिरे दमानो [क] चु: । ह एव हि महाशामा-
99 सुनिचेष्विन्न: [२५] ॥ चिंतन्य ॥ यस्याम्रविपि-
100 परिष्टि निग्रहमीकिनपातमीतिः विद्वृत्तवर्णः-
101 *तालःप्रतिवाद्वितीय: प्रतिवशाङ्किः ॥ तकं व्याकरणे
102 ज्ञात्वमतया भोगत्वायुहतो मधुक्षु म-
103 नोिविदु चतुरासमे मया सवंगः [२४] य: कवितु प्रति-
104 वर्ति तत्त्व विदुशुवायिण्यसंगे एवं कुञ्जवस्वभिः प्रतीख्यो नृ-
105 पनि हे हैदिरेनमयम ॥ [२४] हितैविणि यव नृशुमादा-
106 चतुचा निबुिा हिदुत्कृपिणिः [१३] चंद्री दयापालसु-
107 निः स वाचा चिनितसाराद्विनी य: भभवे । [१३]
108 यस्य धीमतिसारी गुश्रिकं संचयशबंद्र-
109 [१६] बिविदाः यवाम्भकस्व वाद्विराजगंगुशत सब्राचारी वि-
110 भो: [१३] एक्तीवीज जनी स एव हि दयापलबृत्य यस्याः-
111 स्वायत्तपरिज्ञानाद्विके मये विपिने विएषह: ॥ [२४] वैदिक-
112 दीपिकाय वायु हार्समेवोदगादिः [१३] जिनराजत एक्प्रांडक-
113 ब्याहादाराजत: ॥ [२४] चालसहवस्तंदुविज्ञानितीहसु-
114 कं सदा यय्यस्वकं वाकसमेतराजिष्कचिभयंभाती
115 च यत्षाहानन: [१३] वेषयो सिद्धसप्तपृठिविबध:
116 सरस्वतिवर्धिराट्तैवैविज्ञाकारसारसंहित्वा वी-
117 वादिराजी विदार [१५] ॥ चूर्णिः ॥ यद्येवमुगमिचरियं
118 चवनाविद्वास्पर: कविनां ॥ [न]मीष्टिे
C.—South Face.

119 ॐ वोऽहातक्रमेऽखरणधि
120 कठके बालद्रक्षास्मृती
121 निष्कांस्तकांडः पर्याप्ति पुनःस्तो वादिराजस जिष्ठोऽऽ ्[१]* जागुयहः
122 द्रवयं दार्शिष्टि ग्रामकातालोभुगा जगा दार्शिष्टि वादिराजसः
123 [ज]ही शुद्धरुद्रम[घु]रज्यकावालिपि; II [४२]* पाताके व्याख्य- 
124 राजसंवतः तकति सुविदांत [य]स्य विज्ञासंहं निग्रांता खुर्मगीतसीतो न 
125 भवति धिषणिय वज्रश्वस शिष्य: [१]* जीवतान्तावदेति विज्ञायवक्षः
126 दाति: केवल नाखे गच्छे विन्यथ सर्वे जानिनमिनसब मेवादिराजं नम्
127 लित् II [४१]*
128 वार्दते सुधिप्रयोगसुवद्रप्रमाणमयादानादानिः' सम या- 
129 खंडायपनान नीवादिराजो सुनि: [१]* भो भो:[१]* पशुक्त पशुरः
130 यिमि.  
131 नां किं चं छं व िलुष्चवेरकङ्केिपारा: पुरातकमुर्मनेिन्त्र्गे
132 तय: यांतु वः II [४४]* गंगावनोशरिरोमन्ूड़कस्म्यारागिकस्म्यः
133 राणवकातीनदुरुल्लकः: [१]* विशदपूवःविज्ञायानविनूळना्म् घी-
134 मानमातुन्यापादतमःप्रमाण: [४५]* ॐ चूहिं ॐ स्तुःम ति सम-
135 विज्ञु नीवादिराजदिलेण ॐ याहिपालपिरो प्रशस्थ[मु]भ[य] योहिष[मसे]-
136 ने सूने प्रागापोमुचिरिमीयोगावसितो नीति परामुदति [१]* प्रा-
137 यः श्ीविको तद्देशिकं तस्विदिकायं स्थिते संक्रांतं काव्यमेधान-
138 तिथिराहितंदुः[पी]दृष्प: II [४६]* विवृद्धीयोशि न मद्दीधि तपोऽि नानको-
139 भवति:  
140 चल्मनि विषुताति न चार्सा मान: [१]* यस्य [अ]वि कामकेश्वरमोहियः
141 रासं व: व्याप्तमवपदिद्ध शाम्यदैमुण्डीचे: II [४७]* असरणमातीपरि-
142 वक्तृमनी न्यति यस्य सत्तामिच्छि तीसिनाः [१]* तमससिनिर्गः
143 मानविश्वायं कामकेश्वरीक[घु]माति ये II [४८]* स्वागुरीयंभिनक्षळििनि-
144 गुंगमायां काली भारती भार्ष[त]् गुणरक्षमुष्कणगीर्याणि-
145 मे बौहिनी [१]* तं सत्त खुर्मावतानकतद्यापासामििरि मंहा-
146 चुरिर्भुगिर्योग पश्चिमपदि यतीव युक्त्य स्वरि: II [४८]* विजि-
147 तमदेवः श्रीदयापाश्रेष्टि विद्विस्तकफ़ाषा्ि निजलिङ्गाग्यावा-

1 Read सुद्रप्रमाणस्यः. 
2 Read यिमिन्. — [The MS. also reads यिमिन्. — F. K.]
145 दी [1*] विमार्शशीर्षीभिष्मगतिसंकल्पको सात नसरीभृतीनिधिः
146 रक्षायां। || [50*] वस्मोऽपविष्य परिवतपालकमवलंबन्: योः
147 युक्तो ज्ञाती समर्थिष्णानयं स विनयादिभ: कताक्षा भवः [1*] 
148 वस्मानाः
149 किंतु या वित्तिमययमिन्यमात्याक्षां तद्विवायामां विचरः: खलु सुः
150 चक्षुश्चर्चितं जयस्माः: || [51*] खल्लीति पाष्मपुष्पिणीपलितिना निघ-
151 धनारमास्तुर्दशिणिः[विभेव निजप्राप्तादत् [1*] धन्यस्य देवः सुनिरामवम-
152 मूर्तिमास्तिनित्यधिनित्य- || [52*] श्रीमुर्कदुरिव-
153 इतिवस्त्रयुगत्वः सनायो युगन्तित्वसन मध्यसिद्धासूह-
154 स्थ[ह]:पिण्डशिरोमिष्ठः: [1*] भारायो स[श्चेति]नपशिकतपतिः स्थायः 
155 कामेश्वरणे
156 वत्सोऽसाम[ह]गत्वीतोपि गोकितमतानि 4 मति कन्हित: || [53*] वल्ले वन्द- 
157 तमारवकात्वः
158 क्ष्याहार्दविगितं श्यान्त्यान्त्यिनारूपनाविशी भास्ममयं भुविः [1*] 
159 भ[वर्] माजेनिशनान्तिकतां यत्सवित्योगामन: पर्यं सद्य भोजिका-
160 ख[वर्] नम्स्यो[सु] मदनिः: मदनिः: || [54*] मिलामास्यभूवणि परिधिनाथस्य-
161 [सुभवते] ख्यातां वदतानातिर विनयाहारादीभक्षीरवं [1*] नी वाचतु- 
162 [सुभवते] जिनितप्रति[व]भान्ता ख्यातां सुभवते वत्सवस्य निम्नभार्येणीकृप- 
163 [कुच्छ]रे वारदिक्षिपा: पातिन: || [55*] गुणाः कुदसदोऽद्वस्मरस्मरस्मरस्मरस्मर- 
164 वागरस्वतः
165 श्यामायन्य:प्रसारसरसा वीतितिरि सा [1*] नकन्तुदुरो[स्त]प्रेमबन्ध-
166 यथाकर्षणां न कारसं श्रावाना प्रदमजितसेनदित्र[पति] || [56*] सकरः-
167 [सुभवं] पालावनस्मृत्तिववस्तुं वर्जितस्मृतकुटुम्बाकोषादिरविनन्दः: [1*] मद- 
168 शचनामारमासस्तुश्च भविष्यते भविष्यते भविष्यते भविष्यते भविष्यते भविष्यते भविष्यते भविष्यते || [57*] 
169 चूर्णिः च यथा संसारवैवाम्स्त्वावेंविवास्वाचसूचयति च ना-
170 [श्री]जिनावानं विस्तुवने यहुर्भं मातिरिः हः यवसारस्मुद्र- 
171 मण्डलन्तताश्चाव[ह]ोषायतिः [1*] यथासा: परस्ं[श्चर्पे]चनाक्षान-
165 वियानलक्ष्यकालानु दिन गहने कुरुभाष: का बाल देखे रति: इ

169 एक[सै]खर्चिविदितभुनानन्दबोध[1]हिरूप तबम्पाके तदन[व]म-

170 [व] वर्तते गौत्र गौर: [१] धन्याभिन्न[२] परितिखुध चकितौक्ये [३] तृ-

171 भाता तसुधारिन[४]भविभोतीभवेश्वकोटि: ॥ [४८५] धन्यामार्गमान सम-

172 येवानवपुर्य सदा शास्त्र खालकरणमित [त]खाध्यत्तता [१*] अङ[हैर]गान-

173 हृदििमान: धीपि यततां कष्णाखण्डेन [४]॥समिष्ट त[ती]न्यः यवते Ṛ

D.—East Face.

174 (१) चूृतिः (२) यस च बिशयोः कविताकालवादिकास्तकायथः`

175 रनस्थेयः: शानिवासयज्ञनामप्रविष्टियोऽर्थात्कारणिः`

176 वर्षपूर्वरामसंपूर्णाः (३) धामासाभः महतिचिक्षः`

177 परवान्त वाय विश्वविद्याभ्यासारागुणा चिन्त चरसा वे-

178 दग्धसंप्रतियाः [४*] अश्वामान्यनिन्धित्तियाः स्वीकायतः`

179 श्ये न तत्त्वं सानि सरवती प्रभवति ब्रमः: कथातृूः यवः ॥ [६६३]

180 [व]यृत्तमृहसमसति विश्वृत्यापायाभ्यासातकाः`

181 श्य भान्चिसे [५*] भाविति चत्व परवादिगाजायसत: चौपञ्चना`

182 मनुभगाजेन गणात् ॥ [६२४] दीशी च बिशिः च यस्तो यदी-

183 नाम जैनं तपस्याक्षप्रद्भानात् [५*] कुमारसमैनवतु`

184 दनरिं ढैय:प्रविहारार्थश्रवण प्रविन्द ॥ [६३३] अज्जहि-

185 महाभाषरसदायकं भास्मिप्रविचारकं चरणामुक्ति`

186 भुजाचिक्कः: [५*] विवेकाभुवस्तपवर्णव्यावहारीदीयी`

187 देित मम सहितेवत्सशास्त्रविदः गुरुः ॥ [६४४] वन्दे तं समा-

188 धारित चिनिन्ति सोतरईकात्साक्तिवापायावस्याय"

189 सान्तद्विं सालंमातिरिः [५*] चलायोपरची `-

190 सव्वभाषाय महानसाभिकन्त्वमाक्षमातरगृहासीमाया`

191 कृमिप्रचालनेत्रम ॥ [६५५] अतुत्वमितििर्वह्माक्षाणवधीयि-`

192 ग्रामीदनमुन्तुकाजः पृथिनामप्रभाविनयं [१*] यदृ

193 [प]दल्भवेश्वभित्तमवंशंवििश्वेचित्मोक्ष्यते म-
194 स्रवणबेलगोला विश्वासवद्भावम्
195 सवर्गयोजनातपि नैचर्य आय अभिविवाहम्
196 एकः [१] व्यापारमनाथपि नैचर्य आय अभिविवाहम्
197 वास्तविक परिवर्तनः नैचर्य आय अभिविवाहम्
198 पतीः पतिः परिवर्तनः [२] नैचर्य आय अभिविवाहम्
199 नैचर्य आय अभिविवाहम्
200 ग्रामम् ग्रामम् [३] कामविवाहम् विवाहम्
201 महापञ्चारा श्रीगोपालम् नैचर्य आय अभिविवाहम्
202 रिति: श्रीमलिङ्गे सूचि: [४] खः पृथ्वी: सूचि: [५] वास्तविक परिवर्तनः नैचर्य आय अभिविवाहम्
203 ग्रामम् ग्रामम् [६] नैचर्य आय अभिविवाहम्
204 ग्रामम् ग्रामम् [७] नैचर्य आय अभिविवाहम्
205 ग्रामम् ग्रामम् [८] नैचर्य आय अभिविवाहम्
206 ग्रामम् ग्रामम् [९] नैचर्य आय अभिविवाहम्
207 ग्रामम् ग्रामम् [१०] नैचर्य आय अभिविवाहम्
208 ग्रामम् ग्रामम् [११] नैचर्य आय अभिविवाहम्
209 ग्रामम् ग्रामम् [१२] नैचर्य आय अभिविवाहम्
210 ग्रामम् ग्रामम् [१३] नैचर्य आय अभिविवाहम्
211 ग्रामम् ग्रामम् [१४] नैचर्य आय अभिविवाहम्
212 ग्रामम् ग्रामम् [१५] नैचर्य आय अभिविवाहम्
213 ग्रामम् ग्रामम् [१६] नैचर्य आय अभिविवाहम्
214 ग्रामम् ग्रामम् [१७] नैचर्य आय अभिविवाहम्
215 ग्रामम् ग्रामम् [१८] नैचर्य आय अभिविवाहम्
216 ग्रामम् ग्रामम् [१९] नैचर्य आय अभिविवाहम्
217 ग्रामम् ग्रामम् [२०] नैचर्य आय अभिविवाहम्
218 ग्रामम् ग्रामम् [२१] नैचर्य आय अभिविवाहम्
219 ग्रामम् ग्रामम् [२२] नैचर्य आय अभिविवाहम्
220 ग्रामम् ग्रामम् [२३] नैचर्य आय अभिविवाहम्
221 ग्रामम् ग्रामम् [२४] नैचर्य आय अभिविवाहम्

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1 Read प्रचये.— [The MS. also reads प्रचये.— F. K.]
2 Read प्रवचनोः.
3 Read प्रचारोः.
4 Read प्रवर्तकारसवर्गः.
5 Read प्रवर्तकारसवर्गः.
6 Read प्रवर्तकारसवर्गः.
7 Read प्रवर्तकारसवर्गः.
8 Read प्रवर्तकारसवर्गः.
9 Read प्रवर्तकारसवर्गः.
E.—At the Bottom of the East Face.

(Verse 1.) Let him be propitious to the flock of the good (bhavya),\(^1\) as of chakdras,\(^2\) the moon of the glorious Nātha race,\(^3\) the blessed Jina Vardhamāna, who is to be worshipped by the court of Indra; (who is) a great (and) excellent cluster of light which dispels darkness (and) purifies the world by the streams of nectar (which consist of) the glory of knowledge; (and) through whom, the protector of the good, the great splendour of the ocean of pure religion (dharma) is increasing.\(^4\)

(V. 2.) Let Gautamasvāmin, the head of a school (gamin), be victorious, whose well-known (other) name Indrabhūtī (i.e. he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (mahārddhi),\(^5\) he placed the three worlds at (his) feet! The unimpeded Mandākini (Gaṅgā) of words, (having risen) from the throat of Vīra, as from the slope of the snowy mountain,\(^6\) having entered the ocean of his (viz. Gautama's) intellect, (and) being absorbed by the wise, as by clouds, purifies the world.

(V. 3.) Let the Śruttakēvalins, whose knowledge is confident (as it possesses) a thousand kinds of argumentation,\(^7\) derived from the doctrine of the founder of the religion (Tīrthākara), (and) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (their) thundering words,— just as Indra, whose body is safe (as it possesses) a thousand eyes, produced at the sight of (Gautama) the lord of saints,\(^8\) (and) who is worshipped by the heads of the host of gods, cut the attributes (i.e. the wings) of the mountains by (his) roaring thunderbolt!

(V. 4.) Say, how can the greatness be described of Bhadrabāhu, whose arms were engaged in subduing the pride of the great wrestler, delusion? Through the merit acquired by being his disciple, the well-known Chandragupta was served for a very long time by the nymphs of the forest.\(^9\)

(V. 5.) By whom on this earth is he not worthy to be worshipped, the pious lord Kaundakunda, who adorned (all) the quarters by (his) fame which possessed the splendour of

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1 i.e. of the Jainas. See Mr. Rice's Inscriptions at Śravanta-Belgola, pp. 59 and 63 of the Introduction.
2 These birds are supposed to subsist on moon-beams.
3 The expression Nātha-kul-inda corresponds to Nāya-kula-chanda, 'the moon of the Nāya raca,' in the Kalpaśtras, paragraph 110.— I have not yet met with Nātha as Mahāvīra's family name. The Śvetāmbaras use the form Jñāta, and the Digambaras Jñāti, at least in the name of the sixth Āṅga: Jñātridharmakathā, 'the sermon of Jñātri.'— E. L.
4 The influence of the moon on the tide is alluded to.
5 The Śvetāmbaras distinguish more than seven riddhis; compare the Aupapātikasūtra, paragraph 24, and Hēmāchandra's remarks on his Yogākṣastra, i. 9.— E. L.
6 Kukhū, 'a mountain,' is given as a Sanskrit word in Sanderson's Canarese Dictionary. The Trikāndhikha has the form kukhā.
7 Seven kinds of argumentation (naya) are enumerated in the Indische Studien, Vol. XVII. p. 39 (=Ind. Ant. Vol. XXI. p. 308 f. where mad is a misprint for mad). Professor Weber's translation of naya, 'method of conception, exegesis,' meets only those cases in which, as usual, the nayas are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the Śruttakēvalins defeat the followers of other religions by means of their 'kinds of argumentation.'— E. L.]— See also Dr. Bhandarkar's Report on Skt. MSS. 1883-84, p. 95 f.
8 This is an allusion to the story of Ahalyā.
9 The same legend is alluded to in Mr. Rice's inscription No. 40.
the jasmine, (and) who, a bee on the beautiful lotus-hands of magicians,\(^1\) firmly established sacred knowledge in India (Bharata) ?

(V. 6.) Worthy of worship is he who was skilled in reducing to ashes morbid appetite;\(^2\) on whom an exalted position was conferred by the goddess \(\text{Padmāvatī} \); who summoned (the \(\text{Arhat} \)) \(\text{Chandraprabha} \) by the words of his spells; the head of a school, the teacher \(\text{Samantabhadra} \), by whom in this Kali age the Jaina path was suddenly made \(\text{samantabhadra} \), (i.e.) prosperous on all sides.

(Line 18.) Note (chārṇi).—The following fine words (sūkти) manifest his display of eagerness to commence disputation:

**Metre (vṛṛta).—(V. 7.)** “At first the drum was beaten by me within the city of \(\text{Pāṭaliputra} \),\(^3\) afterwards in the country of \(\text{Mālava}, \) \(\text{Sindhu}, \) and \(\text{Thakka} \), at \(\text{Kāṇchiḍura}, \) (and) at \(\text{Vaidiśa} \). I have (now) reached \(\text{Karahaṭṭaka} \), which is full of soldiers, rich in learning, (and) crowded (with people). Desirous of disputation, O king! I exhibit the sporting of a tiger.

(V. 8.) “While \(\text{Samantabhadra} \) stands disputing in thy court, O king! even the tongue of \(\text{Dhārjaṭi} \) (Śiva), who talks distinctly and skilfully, quickly wanders (back) into (its) hole. What hope (of success is there) for other (opponents) ?”

(V. 9.) The sharp sword of the meditation on the blessed \(\text{Arhat} \), which breaks, as a line of stone pillars, the hostile army of destructive sins,\(^4\) was conferred as a boon on him,\(^5\) though he was a (mere) disciple. Otherwise, how could he, together with the sage \(\text{Simhatandin} \), have broken by (his) sword\(^6\) the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom?

(V. 10.) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage \(\text{Vakragriva} \), who, respected by the \(\text{Śasanadēvatā} \), while the necks of the devils, (viz. all) the disputants in this \(\text{world} \), were bent with shame, briefly discussed the meaning of the word \(\text{atha} ?\) during six months.

(V. 11.) O lords of poets! your praises will not reach him in spite of all trouble; make a profound obeisance to the sage \(\text{Nandin} \) whose (name) begins with \(\text{Vajra} \) (i.e. \(\text{Vajranandin} \)), who composed the \(\text{Navastōra} \), which is pleasant as an excellent composition, containing the variety of the doctrines of all the \(\text{Arhats} \)!

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\(^1\) [\(\text{Chārṇa} \) probably means here ‘a Jaina monk endowed with magical powers.’ In this sense the word occurs occasionally as an abbreviation of \(\text{sidyā-chārṇa} \). I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of lagerdomain like Khaṇṭāchārṇa. — E. L.]

\(^2\) The learned Brahmaśri Śāstri informs me that the meaning of the word \(\text{bhāmaka} \) is thus explained in \(\text{Vādhwāsāhinā’s Khaṭvachārṇaḥ} \) : — 

\(^3\) \(\text{Śākanadēvatā} \) appears to stand for \(\text{Sākanadēvatā} \).

\(^4\) Brahmaśri Śāstri gave me the following explanation of the expression \(\text{ghāṭi-mala} \) : — 

\(^5\) At first sight this pronoun would appear to refer to Samantabhadrā, whose name was mentioned in the preceding verse. But, as noticed by Mr. Rice, it is more probable that the pronoun points to the mythical Gaṅga king Koṅgāṇi; see p. 186 above.

\(^6\) The only possible way in which I can explain the second half of this difficult verse, is to assume that \(\text{atha} \) is meant for \(\text{atha} \).

\(^7\) \(\text{atha} \) is generally the first word of Sanskrit books.
(V. 12.) Great is the might of the preceptor Pātrakēśarin, on account of whose devotion (the goddess) Pādāvati became (his) helpmate in disproving (the theory of) the three qualities.

(V. 13.) Praise that Su[mśatidēva], who, out of affection for you, composed the Sumati-saptakā, which displays creoles of wise thoughts (and) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth!

(V. 14.) O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (i.e. died) in the same (region), (and) the splendour (of the fame) of this unique sun of the world remains the same (after his death).

(V. 15.) How could not men, experiencing sweet pleasure, praise that noble chief of sages, Chintāmani, who composed (for use) in every house the Chintāmani, which contains fine thoughts on virtue, wealth, pleasure, and salvation?

(V. 16.) Only Śrivardhadēva, (who was) the crest-jewel of poets (and) the author of a poem, called 'Chintāmani', which is worthy of study, has performed (sufficient) pious deeds (in former births) for earning fame.

(Line 42.) Note.— He was thus praised in verse by Daṇḍin:

(V. 17.) "Pramānāvra (Śiva) bore Jñānu’s daughter (Gangā) on the top of (his) matted hair. Thon, O Śrivardhadēva! bearest Sarasvati (the goddess of speech) on the tip of (thy) tongue."

(V. 18.) Granted that, (like the sage Mahēśvara, the god Mahēśvara) has overcome Cupid, supports a troop (of demigods, alias disciples), (and) touches with (his) feet the crests of mountains (alias, of kings). But who in this (world) can (sufficiently) praise that sage Mahēśvara, whose standard (the god) Mahēśvara is not able to reach, as he knew all arts (kāld), (while Śiva wears only the crescent (kāld) of the moon on his head), (and) as the celestial river (Gangā) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (while from Śiva’s head the Gangā descends on earth)?

(V. 19.) Worthy of worship is that lord of sages, Mahēśvara, who was victorious in seventy great disputations and in innumerable others, (and) who was worshipped (even) by the Brahmarakshas.¹

(V. 20.) Within whose reach is that pious saint Akalanka, by whom (the Buddhist goddess) Tārā that had secretly descended into a pot as dwelling-place, was overcome together with the Buddhas; before whom the gods of the heretics,—who were burdened with (his) chair (which they) carried (on their shoulders),—folded the hands for worship; and in the dust of whose lotus-feet Sugata (i.e. Buddha) performed an ablation,¹ in order to atone, as it were, for (his) sins?

(Line 51.) Note.— The following is reported to be his own description of the unrivalled power of his blameless learning:

(V. 21.) "O king Sāhasatunga! There are many kings with white parasols; but (kings) who are as victorious in war, (and) as distinguished by liberality, as thou, are hard

¹ Brahmarakshā Śāstrī informs me that the three qualities (lakṣaṇa) of existing matter (sat) are udāpida, lāgavas and dhīravas; compare Dr. Bhandarkar’s Report on Skt. MSS. 1883-84, p. 95. According to Mr. Pathek (Journ. Bo. As. Soc. Vol. XVIII. p. 232), the trilakṣaṇa-hūt is discussed and refuted in Pātrakēśarin’s Aṣṭakāsari and Pramāṇapariksha.

² The "wonder" consists in Kumārasēna’s rising, setting, and remaining in the South, whereby he differed from the sun, which rises in the East and sets in the West.

³ [By brahmarakshas I understand Brahmāsas defeated in disputations.— E. L.]

⁴ Here and in verse 24 the word dēva appears to have this meaning.

⁵ The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor’s Catalogue, Vol. III. p. 433), and in certain Jain works (Inscriptions at Śravanga-Belgola, p. 45 f. of the Introduction).

⁶ According to verse 23, Akalanka kicked Buddha’s image with his foot.
to find. Thus, there are (many) scholars in the Kali age; (but) none (among them) are such poets, such masters among disputants, so eloquent, (and) of minds equally skilled by the study of various sciences, as I.”

(Line 55.) Obeisance to Mallishēna-Maladhāridēva

(V. 22.) “As thou, O king! art known here (on earth) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars. If not, here I am, (and) here in thy court good (and) great men are always present. Whose is the power to speak, let him dispute (with me), if he should know all sciences!

(V. 23.) “(It was) not because (my) mind was influenced by self-conceit (or) merely filled with hatred, (but) because (I) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king Himāṣitāla, I overcame all the crowds of Baudhās, most of whom had a shrewd mind, and broke (the image of) Sugata with (my) foot.”

(V. 24.) The only abode of greatness (is) that holy sage, the saint Pushpaśēna, whose colleague was that holy one. (Is) not among flowers the lotus, whose friend is the sun, the only site in this (world) of the sports of (the goddess) Śrī?

(V. 25.) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor Vimalachandra, the king of sages, would (they) not then be able to explain (the style) of (Ṛhāspati) the lord of speech?

(Line 67.) Note.— For, the following verse, which caused pain to the hearts of opponents, (records that) he hung up a letter (in public):

(V. 26.) “To the gate of the spacious palace of Satrubhayāṅkara, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded Āsāmbāra (i.e. Digambara) Vimalachandra eagerly affixed a letter (addressed) to the Śāivas, the Pāṇḍupatas, the sons of Tathāgata (i.e. Buddha), the Kapālikas, (and) the Kāpilas.”

(V. 27.) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage Indranandin, who was worshipped by many kings!

(V. 28.) Who (was) skilled in crores of chains of arguments? Doubtlessly the eloquent Paravādimalaladēva, the king of scholars, alone.

(Line 75.) Note.— He addressed the following etymological interpretation of his own name to Krishnārāja, who had asked for (his) name:—

(V. 29.) “That (view) which is different from the accepted view, is ‘the other’ (para); those who profess this, are ‘the professors of the other (view)’ (paravādānāḥ); he who wrestles with these, (is) ‘the wrestler with the professors of the other (view)’ (Paravādimala): This name good men declare (to be) my name.”

(V. 30.) Let him be carried on the head (i.e. worship him), the ascetic Āryadēva, the best of teachers, the establisher of the (Jaina) doctrine (rādāhānta), who, being engaged in (the

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1 These words have no connection with the context and are merely introduced in order to fill up the vacant space at the end of the last line of the north face of the pillar.

2 The word रसावल, by which Akalanka (verse 20) appears to be meant here, occurs again in line 138 f. Professor Kielhorn informs me that, according to the Mahābhāṣyā on Pāṇini, v. 3, 14, it is used like रसस्वादः and रसवत्तमस.

3 As here लम्बाणा, the verb लम्बाणिति denotes the ‘hanging up in public’ of a half-śūka in the story of Brahmadatta; Professor Jacob’s Ausgewählte Erzählungen in Mahābhāṣyā, p. 18, lines 21 and 24, and p. 140 f. the Glossary, where the word is erroneously translated by spreading.’—E. L]

4 Literally, ‘in statements about the pot’ (ghata), which is one of the favourite examples of the Naiyāyikas, as evidently of the Jainas as well; see Dr. Bhandarkar’s Report on Skt. MSS. 1888-84, p. 95.

5 With विद्वāन देवत्र compare पोषिता-देव in line 210.
obseervance of) abandoning the body<sup>1</sup> abandoned the body for ever at the end of the festival of (his) going to heaven!

(V. 31.) It is reported that, if those who wanted to test (his) self-restraint, placed a straw on his ear, (even) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, made way for that (imaginary) insect by gently turning round, and lay down (again).

(V. 32.) O wise men! Worship aloud that head of a school (ganin), Chandrakirti, whose fame resembled the moon in splendour, whose speech was sweet, (and) who, out of compassion towards the weak-minded disciples of this age, by means of (his) intellect alone, which was as sharp as the kusa (grass), condensed into a minimum of doctrine<sup>2</sup> the whole meaning (of the books) which the chief disciples<sup>3</sup> had composed with too great verbosity!

(V. 33.) We worship the lord called Karmapra<sup>4</sup>kriti, who had completely mastered the (Jaina) doctrine (kri<sup>ś</sup>na<sup>ś</sup>ta), who was disposed to deeds of pure merit, (and) by obeisance to whom emancipation from the (eight) terrible kinds of deeds<sup>5</sup> (is obtained).

(V. 34.) To be worshipped is Śrīpālādėva, from whom the good (receive) the knowledge which discerns the truth, (and) who was content with the simple title Traividy<sup>6</sup>a (i.e. versed in the three Vedas), though he had but his own mouth explained all sciences.

(V. 35.) The high-minded preceptor, the holy Matisāgara (i.e. the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (viz.) many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (and) in whom the mass of the water of darkness (or ignorance) was drunk up by the glittering light (of knowledge, or of the submarine fire),— made the circle of the earth a pure holy place.

(V. 36.) Alone victorious (is) that great sage Hēmasēna, bearing the pure title Vidyā<sup>7</sup>duhannah<sup>8</sup> at whose attack even (Śiva) the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless.

(Line 99.) Note.—The following verse, (which contains) a vow (made) by him in the king's court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat:—

(V. 37.) "Whoever, inflated by (his) practice in logic (and) grammar and by (his) wisdom, competes with me in disputation before learned umpires in the presence of kings, on that

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<sup>1</sup> A definition of the observance of kāyottarga is given in Dr. Bhandarkar's Report on Skt. MSS. 1883-84, p. 98, note 3.

<sup>2</sup> Śrutabindu may be the name of a work by Chandrakirti.—[According to Dr. Klat's Jaina-Onomasticon, Professor Peterson's Report on Skt. MSS. 1883, Appendix, p. 32 f. notices two works by Chandrakirtigani, the second of which bears the title Siddhāntabhāsa, 'extracts from the canonical books,' and may be identical with the Śrutabindu, though it appears to belong to the Śvetāmbara literature.—E. L.]

<sup>3</sup> [The Gaṇḍāhlāvāras are the same as the Gaṇḍaharas or pupils of Mahāvīra. For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the Śrutabindu.—E. L.]

<sup>4</sup> The metre appears to be responsible for the irregular use of the locative nāma instead of the instrumental nāman.—[An ancient work, named Karmapra<sup>6</sup>kriti, is already quoted by Śīlāka, unless he means Prajūpaṇḍ, chapter xxiii., which is also entitled Karmapra<sup>6</sup>kriti; but the author's name appears to be Śīvasārman. There may have been other compendia with the same title. The following reference to the Karmapra<sup>6</sup>kriti occurs in Jinasēna's Hariva<sup>6</sup>mnāṇapriyā, chapter lxvi. verse 30:—दुधार कर्मक्रियां दुंधित ो जी विद्याविधिषेकेशसभाः. —E. L. ] Karmapra<sup>6</sup>kriti may have been the name of both a book and its author, just as Chintāma<sup>6</sup>ni in verse 15.

<sup>5</sup> [The eight kinds of karman are enumerated, e.g., in Dr. Bhandarkar's Report on Skt. MSS. 1883-84, p. 98, note, and p. 97, note.—E. L.]

<sup>6</sup> This surname is explained in the relative sentence which follows it. As Arjuna, also called Dhanañjaya, fought with Śiva, who was disguised as a Kirāta, Hēmasēna defeated the Śalvas in disputation through his superior knowledge (vidyā).
No. 26.] SRAVANA-BELGOLA EPITAPH OF MALLISHENA.

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scholar I shall inevitably inflict a thorough defeat, which cannot be measured (i.e. described) by words. Know, O king! that such is the belief of Hēmasēna!"

(V. 38.) To be praised aloud is that sage Dayāpāla, whose Hitarāpasidāhi was composed in noble style for men desirous of (their own) welfare, (and) who, celebrated for (his) power, (was carried) on the head (i.e. worshipped) by the good.

(V. 39.) The only exceedingly virtuous person is the ascetic Dayāpāla, the lord whose preceptor was the holy Matisāgara, the producer of a moon, of glittering fame; whose fellow-student was the holy Vādirāja, the head of a school; (and) in whose mind (dwelt) hatred of his own body;— we need hardly mention that (he) called the wives of others devils.2

(V. 40.) A speech which illumined the three worlds (trailokyadīpikā), has issued only from two persons on this (earth); one (was) the king of Jinas (Jinarāja), the other, Vādirāja.

(V. 41.) To be served by the wise is the holy Vādirāja, whose fame, like a (royal) parasol, constantly covered the sky (and) desired (to outshine) the disc of the moon; near whose ears glittered masses of speeches, like rows of tails of female chamaras; the might of whose chair was to be worshipped (even) by lions; (and) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects.

(Line 117.) Note.— To his virtues refers the following play of words of the poet:—

(Line 118.) Obeisance to the Arhat!6

(V. 42.) "In the victorious capital of the glorious Chālukya emperor (chakrēka), (which is) the birth-place of the goddess of Speech, the sharp-sounding drum of the victorious Vādirāja suddenly7 roams about. (The drum sounds) "jahī" (i.e. strike!), (as though) its pride in disputation were rising; (it sounds) "jahīthi" (i.e. give up!), (as though) it were filled with the conceit of being convincing; (it sounds) "jahāthi" (i.e. give up!), (as though) it were envious of the speech (of others); (and it sounds) "jahīthi" (i.e. give up!), (as though) it boasted of clear, soft, sweet and pleasant poetry!

(V. 43.) "The king of serpents, whose thousand tongues are well-known, lives in the lower world; (and) Dhīshaṇa (Bṛhaspati), whose pupil is (Indra) the bearer of the thunderbolt, will not leave heaven. Let these two live on account of the strength (i.e. the inaccessibility) of their abode! What other disputants in this court of the lord8 do not abandon all conceit and bow to the victorious Vādirāja?"

1 Matisāgara means 'the ocean of wisdom;' and the moon is supposed to have been produced from the ocean. Compare verse 35.

2 I had originally taken astām as 3rd du. imperf. of as and as predicate of both kathā and eigrāhā. Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing. impér. of da.

3 In the case of Vādirāja this may imply that he was the author of a book entitled Trailokyadīpikā. A Jaina geographical work of this name is referred to by Wilson, Mackenzie Collection, p. 169. [A Digambara work entitled Trailokyadīpikā has Indrawāmadāva for its author. But the same title occurs elsewhere, also among the Śvetāmbaras. The author's name, as given in the inscription, viz. Vādirāja, is a frequent epithet which makes any final identification impossible.— E. L.]

4 This verse institutes a comparison between a king and Vādirāja, whose name means 'the king of disputants.' The subjects of the king are represented by the disputants, and his parasol by Vādirāja's fame. For the king's chaurī the author discovered an equivalent in Vādirāja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth. As chomartīja for chāmara, vājā appears to be used for vāmāya.

5 This alludes to the lion-throne (sinhāsana) of kings.

6 Compare page 201 above, note 1.

7 Nīshadāgām is the same as the usual akṣādā.

8 This appears to refer to the Chālukya emperor mentioned in the last verse. Professor Kielhorn pointed out to me that inasbhā is a neuter according to the Edīkaś on Pāṇini, ii.428.
(V. 44.) "Let them protect you, these loud stouts for help of the ancient sage (i.e. Brahmā):— Now this holy sage Vādirāja eagerly takes away from my side the goddess of Speech, whose affection (has become) very strong through (his) long familiarity (with her). Ah! Ah! Look! Look! Is this the way of ascetics?"

(V. 45.) Wise, endowed with superhuman qualities, (and) dispelling darkness (or ignorance) by the rays of true knowledge (was) he whose famous name commenced with the word Śri and ended with Vijaya. The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the Gaṅga king.

(Line 132.) "For, this holy one was praised by the holy Vādirajadaśa (as follows):—

(V. 46.) "All that double excellence of learning and penance, which, before, in the holy sage Hēmasēna had been brought to the highest pitch through very long application, must have devolved on Śrīvijaya when he occupied his chair. How else (could he acquire) such learning (and) such penance in a short time?"

(V. 47.) I worship that lord of sages, Kamalabhadrā, who obtained fame on this (earth) by floods of sin-destroying virtues, (and) who possessed proficiency in learning (but) no conceit, brilliant penance (but) no fierceness, might (but) no pride.

(V. 48.) I resort to him, in order to purify myself,— the extremely pure Kamalabhadrā, (who resembles) an excellent lake, by the mere thought of which the mind of (all) good pilgrims (or disciples) on this (earth) becomes perfectly pure.

(V. 49.) Let (all those) good men who are considered as learned on this (earth), praise that great scholar (sāstra), who adorned (i.e. appropriately bore) the name Dayāpāla, to whom alone the title of Pāṇḍita was suitable, the extremely fortunate one who, though the foremost of ascetics, was resplendent with numerous ornaments of jewels, (viz.) virtues, (and) was embraced in this Kali (age) by the goddess of Speech with all (her) parts!

(V. 50.) Victorious is the holy Dayāpaladēva, who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (all) quarters, (and) whose feet were reddened by the jewels in the diadems of bowing kings.

(V. 51.) Who is able to describe as "such and such" the ability of that ascetic Śāntidēva, having worshipped whose pair of pure lotus-feet, the well-known Poysala king Vinayādiya brought to the presence of the goddess of (his) kingdom (other) countries, which fulfilled (his) commands? Rare indeed are (men) who possess such brilliant and great splendour.

(V. 52.) Fortunate is that sage, on whom the Pāṇḍya king, who had received a wealth of knowledge through his favour,3 conferred the title "Lord" (Śvāmin), (and) whose name Śabdachaturmukha was celebrated in the court of king Āhavamalla.

(V. 53.) To be worshipped by those who desire (their own) welfare, is that lord of Pāṇḍitas, Guṇasēna, the jewel of the beryl-producing country near Śri-Muḷḷāra,4

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1 I had originally translated the adjective abrahamya-pardik by 'impious.' Professor Kiernon pointed out to me that it refers to the exclamation 'abrahamyanam!'
2 A similar viradhahāna occurs in verse 63, and gives rise to a joke at the expense of Brahmand in verse 44.
3 i.e. who was converted to the Jain religion.
4 Pidāraśadra is synonymous with veidaryā (or veidārya) and vidāraja (or vidāraja). The only locality in Southern India, where beryls are found, is Padiyār or Pattiyāl in the Dhārāpuram talukā of the Coimbatore district; see Ind. Ant. Vol. V. p. 237 ff.
5 There is a village named Mullār in the Udipi talukā of the South Canara district; Mr. Sewell’s Lists of Antiquities, Vol. I. p. 232.
endowed with faultless excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay.

(V. 54.) I worship thee, O Ajitasena! who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (Syadvada), (and) through whose contact the lotus of the mind of those who devoutly bow (before thee), shakes off the burden of sleep (and) becomes the abode of wide expansion (or knowledge).

(V. 55.) Avoid the ornament of false speech! Give up haughtiness! Profess Scepticism (Syadvada)! Modestly bow before VAdibhakanthirava! If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (viz.) the disputants, are quickly precipitated into the pit of the ruined well of refutation.

(V. 56.) Of which praise is he not worthy, the lord of ascetics, Ajitasena? (His) virtues successfully rival the glitter of the jasmine; (his) voice wafts nectar; (his) fame appears to be as charming in gracefulness floating, as the plava (duck); (and) the splendor of the moon-like nails of (his) feet is desired by a crowd of kings, as by chakdra (birds).

(V. 57.) Resplendent is Ajitasena, (alias) VAdibhasimha, the head of a school (gapukrIt), who split the temples of all the might mighty elephants, (viz.) the disputants, (and) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings.

(Line 165.) Note.—The following words of his own indicate the intensity of his indifference to the world:

(V. 58.) "(I) have entered the holy religion of Jina (Jina-sanasana), which is difficult to be obtained by (all) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (and) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (knowledge). Therefore, what is difficult (for me)? Of what (should I be) afraid? Or, what pleasure (have I) in this body?

(V. 59.) "Now (I) know that the sovereignty of the soul has the form of infinite knowledge, etc. In order to obtain that (sovereignty), this (my) mind is intent on this (kna:ze:z) alone in accordance with the doctrine. (I have) given up the desire for other happiness, (viz.) that of a lord of gods, and that of an emperor. Therefore, enough, enough of the ways of the world, the purpose of which is idle, (and) which attract the ignorant!"

(V. 60.) "Let one strive (in vain), whose mind is polluted by external love and hatred, (and) who does not know that the soul has for its body the knowledge of all objects, (and) that his own mind (must be) constantly tranquil, in order to become the instrument of that (knowledge)! How (could) one who knows this (soul), even for a moment strive for anything but that (knowledge)?"

(Line 174.) Note.—The following description of the eminence of the vast scholarship of his two disciples, the Pashitas Santinatha and Padmanabha, whose other names were Kavitakanta and VAdikolahala (respectively), is (still) incomplete:

(V. 61.) "O holy KantaSanti, whose fame rose without interval in all directions! Even Sarasvatii is not able to describe that lovely abundance of skill in speech, which (men)
experienced at last on approaching thee whose intellect was great, (and) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (can) we describe (it)?

(V. 62.) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (and) not knowing to which direction to turn,—the elephants, (viz.) the opponents in disputation, ah! run away trembling at the (very) smell of the mast elephant, (viz.) the holy scholar Padmanābha."  

(V. 63.) Let him protect (us), Kumārasena, who possessed Jaina penance which removes pain, from whom ascetics (received) both initiation and instruction, (and) whose pure life (was) an example of the path to bliss!

(V. 64.) Let him have mercy on me, the preceptor Mallihēna-Maladhāridēva, the lion who split in two the mast elephant, blind with fury, (viz.) Cupid, the destroyer of the dignity of people; by whose feet the crests of kings were to be adorned; (and) whose practice of the austerities which consist of twice six (i.e. twelve) kinds, (was as brilliant) as the rising of the sun.  

(V. 65.) I worship that lord of sages, Maladhārin, whose heart was firmly resolved to be engaged in本着 the enemy, delusion, (and) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (was) alone able to wash off the root of the ugly impurity, which had gathered in the minds of those who bowed (before him) in the manner of manifest devotion.

(V. 66.) Let him sport in the dwelling of my mind, the king of sages, Mallihēna, whose lotus-feet attracted a crowd of good men, (as) a bevy of bees, (and who was) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness!

(V. 67.) Worthy to be worshipped is that Rōhāṇa mountain of gem-like virtues, the holy preceptor Mallihēna, whose body was covered with dirt in order to remove the impurity (of sin), who was poor in order to obtain the glory of the kingdom of all the three worlds, (who practised) penance which surpassed fire (in heat), in order to remove the great pain (of human life), (and) who purified the earth by (his) wonderfully beautiful conduct.

(V. 68.) How should he not (create) wonder on account of (his) conduct, the holy sage Mallihēna, in whom unqualified forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (and) who, though himself a lover of final emancipation, yet (is) the foremost of ascetics?

(V. 69.) Obedience to that holy lord of ascetics, Maladhārin, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid’s bow was conquered, to whom sages pay homage, from whom ascetics (obtain) decisions (on doubtful points) in the Āgamas, who has mercy on living beings, (and) in whom resides the religion (dharma)!

(V. 70.) At the tīrtha of Dhavalasara, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (and) exercising (his body) in the (five) methods of  

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1 This verse illustrates Padmanābha’s surname Vādikōlahala, i.e. ‘the tumult of disputants.’
2 The twelwe kinds of austerities are the six external (dāhira-tapas) and the six internal (abhayaantara-tapas). Regarding their names and the whole classification of tapas, see the Asrupaddikāśtra, paragraph 30.—E. L.
3 In comparing the twelve kinds of austerities to the sun, the author alludes to one of the names of the latter, viz. Dvadasa-leśman.
4 This sentiment is suggested by the name of Maladhārin, which means ‘the bearer of dirt.’
5 The Rōhāṇa mountain (Adam’s Peak) is celebrated for its mines of precious stones.
6 See page 204 above, note 2.
KOLHAPUR INSCRIPTION OF VIJAYADITYA.

No. 27.—KOLHAPUR INSCRIPTION OF THE SILAHARA VIJAYADITYA;
SAKA-SAMVAT 1065.

By F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone in front of the Jaina temple near the Sukrawara gate of the city of Kölhāpur, in the Kölhāpur State, Bombay Presidency. An imperfect account of its contents, with a kind of facsimile of the text, will be found in Major Graham’s Statistical Report.

1. The words (āgam) bhārṇaṇ and bhārṇābhīḥ correspond to the stereotyped expression appāṣam bhārṇābhīḥ bhārṇābhīḥ (ātmānaḥ bhārṇābhīḥ bhārṇābhīḥ) and the words evagjasādāgam are a paraphrase of kāyotsarga akarū. ‘he practised the kāyotsarga,’ in the observance of which five methods (bhāvand) are distinguished. The following two verses contain the names of the five bhāvand or tulanda, and the places in which the five subdivisions of the second bhāvand are practised:

   ‘The tuland (or bhāvand) of one who follows the Jina-kalpa, is declared (to be) fivefold, viz. 1. tapast, 2. sattēna, 3. sūtrēna, 4. ēkatvēna, and 5. bālēna.

   ‘The first (sattē-bhāvand) (is practised) in a convent or other residence (updraya), the second, outside (bāhiḥ), the third, on a charuk (chatuksha), the fourth, in a solitary house (kānya-ghara), and the fifth, on a cemetery (śaraṇa).’—E. L.

2. Literally, ‘he whose mind had become a bee at the divine lotus-feet of.’

3. The three rānas are jūna, darśana, and chāvira or dharma; see Dr. Bhandarkar’s Report on Skt. MS S 1888-89, p. 100.

4. The word bīruda appears to be used incorrectly in the sense of śravaka.

5. The words vārāncita bhāvand appear to stand for prāneṭa bhāvanduvanī.


7. The word pājāri appears to be used in the sense of prāṇaṭa.

8. Bādvī is probably a tadbhava of rāpākārī; compare pājāri for pājāri.
of the Principality of Kolhapoor, p. 358. I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet.

The inscription contains 31 lines of writing which covers a space of about 2' 3" broad by 2' 1" high, and is in a perfect state of preservation. Above the writing are some sculptures: in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, on the right the moon, and on the left the sun.—The average size of the letters is about 3'.—The characters are Old-Kanarese. The language, up to the middle of l. 28, is Sanskrit; the remaining lines consist of a verse in Old-Kanarese. The Sanskrit portion is in prose, excepting that lines 1-3 contain two verses in the Annaśāthubha metre. In respect of orthography, I need only state that the rules of sanātana have been frequently disregarded, and that the sign of the upādhyānyya (which does not differ from the sign for ṛ) has been employed in arhataḥ-Purudēvasya, at the commencement of l. 3. As regards the language of the Sanskrit part, l. 18 contains the word hadapavala (denoting perhaps a dependent) which is not Sanskrit, and a few other terms which are not Sanskrit occur in the list of birdas in lines 10-12.

The inscription records a grant of land by the Mahāmaṇḍalēvara Vijayaśīda-dēva of the Śilāhāra family. Opening with two verses which glorify the Jaina faith, it gives in lines 3-15 the following genealogy and description of the donor:—In the Śilāhāra Khatriya lineage was a prince Jatiga, who had four sons, Gōṇkala, Gāvala, Šrīnavsa, and Chandrāditya. Of these, the prince Gōṇkala had a son named Mārasinha. His sons were Gāvala, Gagādēva, Bāllalādēva, Bhōjadēva, and Gāndarādityādēva. And Gāndarādityādēva's son was the Mahāmaṇḍalēvara, who had attained the five mahāsādās, the illustrious Vijayaśīda-dēva, distinguished by such titles as 'the supreme lord of the excellent city of Tagara, the illustrious Śilāhāra prince, surpassing by his innate charms the lord of the gods, begotten in the lineages of Jīmūtavāhana, famous for his heroism, having a golden Gāruḍa in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, manuvānka-sarpasa, ayena-sīga, prominent in all excellent qualities, terrific to hostile rulers of districts, to whom he hates what the lion is to elephants, eduvardītya, a Vikramāditya of the Kali age, in beauty of form Nārāyaṇa, by his policy surpassing Chāpyasa, a conqueror of mountain fortresses, a vīnāsērya of his adversaries, saniyāra-siddhi, whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess Mahālakṣmi, and who by nature owns the fragrance of musk.'

According to lines 15-26, this Vijayaśīda-dēva, ruling in comfort at his residence of Vālāvāda,—on the occasion of a lunar eclipse on Monday, the full-moon tithi of the month Māgha of the Dundubhi year, when 1095 Saka years had elapsed,—granted a field, which by the measure of the Kūṇḍi, country measured one quarter of a nāvarana, and a dwelling-house measuring 12 hastas, both belonging to the village of Hāvina-Herīlage in the

1 See Dr. Fleet's Dynasties of the Kanarese Districts, p. 93 ff.; and Dr. Bhandarkar's Early History of the Deccan, p. 92 ff.; and Dr. Bhagvanal Indraji in Jour. Bo. As. Soc. Vol. XIII. p. 15.
2 The first of these verses occurs frequently at the commencement of Jaina inscriptions; the second speaks of the Jaina doctrine as the doctrine of the Arhat Purudēva, a name which I have not met with elsewhere.
3 According to Dr. Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter,' see Archaeological Survey of Western India, Cave-Temple Inscriptions, p. 103, note.
4 I do not know of any Chāpyasa who was famous for his politic conduct. The name has been used here simply because it rhymes best with Nārāyaṇa. An inscription in which the same arrangement of the birdas has been carried to excess, will be found in Mr. Rice's Inscriptions at Sravanabelogha, pp. 36-37 (No. 53).
5 This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays'; see Ind. Ant. Vol. II. p. 303; Jour. Bo. As. Soc. Vol. XIII. p. 6; Mr. Rice, loc. cit., p. 91. A deity called Śanīvyārasiddhi is mentioned several times in a fragmentary inscription at Kōlpāpur of Saka-Samvat 1161.
district of Ajiragekholla, for the eightfold worship of Pârśvanâthadâva at a shrine which had been established at the said village by a certain Vasudâva, a dependent (tātpar) of the Sâmaṇṭâ Kâmâdêva and disciple of Mâghanandisiddhântadâva, the head of the Pusâka gachchha of the Dêśiya gaṇa of the Mâla saṅgha and priest of the Jaina temple of the holy Rûpanârâyaṇa at Kshullakapura, and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Mânikyanandipandita (apparently the superintendent of the shrine) who was another disciple of Mâghanandisiddhântadâva, and exempting the grant from all taxes and molestations. Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own. And the inscription ends with the verse (in Old-Kanarese):—

'The lord Jina, himself the abode of the sentiment of quietism, (is) his god; the austere Mâghanandin, the saysaṅghika, the yogin, himself the abode of the virtue of unweariedness, (is or was) his preceptor; the lord Kâmâdêva, the Sâmaṇṭâ, (is) his ruler (or master);—this (is) the excellence,—this (is) the religions merit,—this (is) the advancement of Vasudâva.'

As regards the date of this grant, the year Dundubhi is Saka-Samvat 1065 as a current (not, as stated erroneously in the text, as an expired) year; and for Saka-Samvat 1065 current the day given corresponds to Monday, the 1st February, A.D. 1143, when there was a total lunar eclipse 17 h. 23 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, Valavada, the place of residence of Vijayâdityadâva, had been suggested by Sir W. Elliot to be probably the modern Wâlwa, about sixteen miles to the south of Kollâpur; but Dr. Fleet now suggests that it may be in reality the village of Wâlwa (Vâlavâm) on the Krishna, about twenty-four miles north by east from Kollâpur, which gave the name to the Wâlwa tâlukâ of the Sâtârâ district. The village of Hâvina-Hêrîage and the place Ajirage, which gave the name to the district in which the village was situated, I am unable to identify. Lastly, Kshullakapura clearly is another name of the town of Kollâpur (or Kollâpur) itself, where, as we know from an inscription at Têrâdâ and from another inscription at Sravana-Belgola, there was a temple of the holy Rûpanârâyaṇa, the priest of which was the same Mâghanandisiddhântadâva who is mentioned in this inscription as well as in the next.

TEXT.

1 Srîmat-parsma-gambhira-syâdvâd-âmogha-lâmchhanam [1*] jîyâ[ t=] || traijökyâ- 
2 Svasiti sîrî-jjâvas-ch=abhûdaya-s=cha || Svasiti [1*] Śrî-Sîlâhâra- 
3 h-Purûdêvasya sásanam mô-ha-sásanam || Svasiti [1*] Śrî-Sîlâhâra- 
4 st-asēsha-riṇ-pratâtar=Jîtâgîō nāma narâhâr=bhūt || tasya sūnāvō Gomkalō Gûvalâh 
5 Kirttirâja-Chandrâdityâs=ch-êti chatvâraḥ || tatra Gomkalâ-bhûtalapatēr= 
6 Geângadêvâh Ballâjâdêvâh Bhûjâdêvâh Gañçârâdityadâ[va]s=ch-êti 

[1*] See Ind. Ant. Vol. XIV. p. 24, note 27. [2] I owe the translation of this verse to Dr. Fleet. [3] Major Graham has suggested that the village may probably be the 'Heirlâh' of the maps, about eight miles north-east of the city of Kollâpur. I myself have felt inclined to identify Ajirage with Ajurikâ (the modern Ajare), where Sâmaṇṭâ wrote his Śhâdravachakamâṇḍrika; see Ind. Ant. Vol. X. pp. 75-76. [4] See Ind. Ant. Vol. XIV. p. 18, l. 48; and Mr. Rice's Inscriptions at Sravana-Belgola, pp. 9-10 (No. 40), where we find the Sâmaṇṭâ Kâmâdêva of the present inscription mentioned as a lay-disciple of Mâghanandin.

[5] From an impression, supplied to me by Dr. Fleet. [6] Metre; Śîka (Anuśambhū). [7] Here and in other places below, the rules of sanâdhî have not been observed.
7 ntā-vaidhayā-dīkṣā-gurūḥ sakā-ji-rāṣṭrā-bhakṣuṣaḥ śrīmād-Gaṇḍarādityadēvasya
priy-taṃsaḥ 1
8 svastī samadhitaparantarhamāhā-bha-mahā-śaṅkalarṇāvāḥ || Tagara-parvav-
ādhiśvāḥ || śrī-śiṣyā-  
9 hāra-narājendrāḥ nījā-vṛjita-devendrāḥ Jñāntarājan-āṃṣya-puruṣaḥ ||  
saurya- 
vikhyātāḥ ||
10 suvarṇa-garuda-dhvaṭāḥ yuvatijāna-Makaradvajāḥ nirddalita-ripu-māṇḍalika-
darppāḥ || maravanka-sarpapāḥ ||
11 ayyana-simghāḥ | sakā-ja-śakti-śravaḥ | ripu-māṇḍalajī-ka-śhaviravāḥ || vidvishṭa-
ja-kaṇṭhiravāḥ 2
12 iduvardhvītyaḥ | kāliyuga-Vikramadityaḥ | rūpa-Nārāyaṇaḥ | nīti-vijīta-Chā-  
13 rāyaṇaḥ | giri-durgz-laṅghanaḥ | vihitā-viṅdā-tvaṃghanaḥ | śānivāra-
siddhiḥ | dharmā-saiva-buddhiḥ | Mahā-  
14 lakṣaṇādēvī-ladha-vardhādāḥ | saha-ja-kastūrik-amōdaḥ || ēvamādi-nāmāvalī 3
15 virājāmaṇa-śrīmād-Vijayādityadēvāḥ || Valavāda-sthira-sibirē suṣa-saṅkathā-
vindōdēna rájyaṃ ka 
16 rrvāṇaḥ | Śaṅka-varshēshu páṃchahaśaṁyta-uttara-sahasra-pramitēṣhva-stītēṣhva-
pravarttama-Dvām  4
17 dubhi-saṃvatsara-Māgha-māṣa-paṇḍāṃsāyām Sōma-vārē || sōmagrahaṇa-
parvya-nimin.  
18 ttaṃ-Ājiragekhol-āṅgata-Hāvina-Hērila-grāmē | sāmanta-Kāmadēvasya hadapa-
valēna || śrī-Mālasaṅgha-Dēśiyagaṇa-Pustakagachchē-āḍhipatēḥ  
Kēullakapura-
śrī-Rāpanārāyaṇa-ji- 
nālay-āchāryyasā śrīman-Māghanandiśiddhāntadēvasya priya-chohhā[5]trēṇa | sakā-
gunaratna-pāṭrēṇa ||
21 Jina-padapadam-bhringēṇa || vipraka-samuttngé-rāṅgēṇa || svikṣita-
sadhābhavanā | Vāṇendēva
22 kārīṇyāḥ vasatēḥ śrī-Parēvanāthadēvasya-āṣṭśa-viḍidār-archchan-ārththām || tach-
chaityalaya-kaṇḍā  
23 sphuta-ājīra-āḍhdār-ārththām || tatrtya-yātīnāṃm-āhāra-dān-ārththām 3 cha || 
tatr-sāva-grāmē  
24 Kūṇḍi-daṇḍēṇa nivarttana-chāturthha-bhāga-pramitēṃkāshētrām || dvādaśa-has-
sammitēṃ gīth-a-nivēṣanaḥ  
25 cha || tan-Māghanandisiddhāntadēvā-śishyāpām Māṇikiyanandipandītadēvānāṁ || 
pādu prakshēya- dāhā-pū-  
26 rrvakaṃ sarvā-namasyām sarvā-bādhā-parīhāraṃ-ā-chandrārkka-tārām so-sānānām 
dattavān ||
27 Tād-āgāmibhi-|r-āṣad-vaṇmśayai|-r-anvyaḥ=cha || rájabhi-|r-ātmā-sukha-puṇya-yaśas-
santati-vṛddhim-ahbhir-puṇbhāḥ || sva-
28 datti-nirvīśēsham pratipādanīyam-iti || Sānta-rasakke 4 tāne neley-āda  
29 Jina-prabhu tannya 5 daiva-|m-āṣrānta-guṇakke tāne neley-āda tapōnidhi 
Māghanandi-saṇḍhāntika- 
30 yōgī tannya guru 6 tannya-adhipam vībhū Kāmadēva-sāmantar-īd-nttamavam-īdū  
31 puṇyam-īd-unnati Vāṇendvēna ||

1 This sign of punctuation and all the others which occur in lines 8-25 are superfluous, because the words from śēshu in l. 6 up to dattavan in l. 28 form a single sentence. The word svastī at the commencement of l. 8 is put in parenthetically to mark, as it were, the proper beginning of the grant.
2 Read -yadams-dhāra-.  3 All the signs of punctuation in this line are superfluous.
4 Mṛta: Utpalamālikē.  5 Read darīmēs.  6 This sign of punctuation is superfluous.
No. 28.—BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA; SAKA-SAMVAT 1073.

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

This inscription is on a stone which stands by the door of a Jaina temple at the village of Bāmanī, five miles south-west of Kāgal, the chief town of the Kāgal State in the Kōlhapur Territory. An account of its contents and a kind of transcript of the text are given in Major Graham’s Statistical Report of the Principality of Kolhapur, p. 381. I edit it now from a good impression, supplied to me by Dr. Fleet.

The inscription contains 44 lines of writing which covers a space of about 2' 10½" high by 1' 4" broad. At the end of each of the lines 1-3 and 13 one akshara, which in each case can be easily supplied, is effaced, and one or two aksharas, which cannot be restored, are broken away at the end of each of the lines 14 and 15; otherwise the writing is well preserved. At the top of the stone are some sculptures: immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surrounded by a serpent coiled up behind and displaying seven hoods; to the proper left of this figure, a crooked sword or dagger and a cow with a calf; and above these, again, on the right the sun, and on the left the moon.—The average size of the letters is about ½".—The characters are Old-Kanarese.—The language is Sanskrit, excepting part of line 43 and line 44 which are in Old-Kanarese. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43. As regards orthography, the sign of the upāthaṁśa (which is like the sign for r) has been employed before the word Purudvāsa in 1. 1, and before pātṛa in 1. 16 and pītṛa in 1. 17; and instead of the conjunct ddh we find ḍdh in the words sidhā in 1. 10 and uḥāhāra in 1. 19.

This inscription records another grant of land by the Mahāmaṇḍalēvara Vijayadityadēva of the Śilhāra family. Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it gives in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (Kirtirāja, Chandrāditya, Gāvala II., Gaṅgadēva, Ballādēva and Bhōjādēva) and nine of his less important bīrulas.1 Lines 11-34 then record that Vijayadityadēva, ruling at his residence of Vajavāḍa, at the request of his maternal uncle, the Śāmanta Lakṣmana, and for the spiritual benefit of his family,2 on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month Bhādrapada of the Pramōda year, when 1073 Saka years had elapsed,—granted a field which by the measure of the Kūndi country measured one quarter of a nivartaṇa, a flower-garden measuring 30 stambhas, and a dwelling-house measuring 12 hastas, all belonging to the village of Mādalahāra in the district of navula[ka]gegola, for the eightfold worship of Pārśvanāthadēva at a shrine which had been established at the village by Chōdhore-Kāmagavunḍa3 (the son of Saṅgamāmya and Char[dm].vva, husband of Pannakabbā, and father of Jentagavunḍa and Hemmgavunḍa), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Arhanandisiddhāntadēva (probably the superintendent of the shrine), a disciple of Māghanandisiddhāntadēva who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of Kulachandramunni and as ‘a son of the

1 The bīrula which in the preceding inscription is spelt maṇavamīka-sarppā, is here in 1. 7 spelt maṇavakka-sarppā.

2 Literally (in l. 24) ‘in order that it might be a gift of his family.’

3 The first part of this name is not clear to me. In l. 16 of a fragmentary inscription at Kōlhapur of Śaka-Samvāt 1161 I find the name Chaukhurī-Kāmagavunḍa. [Gavunḍa is the same as the Kanarese gauḍa, ‘the headman of a village.’—E. H.]
Kundakunda lineage;\(^1\) and exempting the grant from all taxes and molestations. Lines 34-41 contain five imprecatory verses; these are followed in lines 42-43 by another well known verse in praise of the Jaina doctrine; and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Góvyôja, the son of the goldsmith Bamyôja,\(^2\) and lay-disciple\(^3\) of Abhi-

As regards the date of this grant, the year Praûdha is Śaka-Sambvat 1073, here too as a current (not, as stated erroneously in the text, as an expired) year; and for Śaka-Sambvat 1073 current the given day corresponds to Friday, the 8th September, A.D. 1150, when there was a total lunar eclipse 20 h. 6 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of Mâda[[l]ûra; and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, . . navu[kag]-
gegola, may perhaps survive in the name of the town of Kâgal, in the neighbourhood of which the inscription is still preserved.

TEXT.\(^4\)

\(^1\) See Mr. Rice's Inscriptions at Śravana-Belgola, p. 9.

\(^2\) [The second portion of these two names is the Kanarese, 'a stone-cutter' (Sanderson). The two first components appear to be Gópt and Bândh.—E. H.]

\(^3\) On g edx d, see Irad. Ant. Vol. XII. p. 39 ff. and page 207 above, note 6.

\(^4\) From an impression, supplied to me by Dr. Fleet.

\(^5\) Metre: Sôka (Anahuñbhah).

\(^6\) The aksharas in brackets at the end of lines 1-3 are almost entirely effaced.

\(^7\) This sign of punctuation and all the others in lines 5-25 are superfluous.

\(^8\) Here and in other places which it is unnecessary to point out separately, the rules of samâdhi have not been observed.

\(^9\) Originally 'chakrâ', was engraved.
KOLHAPUR INSCRIPTION OF BHOJA II.

No. 29.—KOLHAPUR INSCRIPTION OF THE SILAHARA BHOJA II.;

SAKA-SAMVAT 1112-1115.

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

The stone which contains this inscription, was found built into the wall of the house of Annâchârya Pañâdit, in the enclosure of the temple of Ambâbâti, and is now deposited in the town-hall, of the city of Kolhapur. An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham's Statistical Report of the Principality of Kolhapoor, p. 398. I now edit it from a good impression, supplied to me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 2' 3½" broad by 2' 2½" high. Down to line 14 the writing is on the whole well preserved, but the lower lines.

2. Originally -vapnushā was engraved.
3. Metre: Śloka (Anushtubh); and of the next four verses.
4. The second aksahara (ya) is slightly damaged, but I have no doubt that the actual reading of the original is gaya. I am unable to explain this word.
5. These two signs of punctuation are superfluous.
have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text. At the top of the stone are some sculptures: immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, again, on the right the moon, and on the left the sun.— The average size of the letters is about ½".- The characters are Nāgarī.— The language is Sanskrit; and the whole inscription is in prose. Both the style and the language are very simple; but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand. In respect of orthography, it need only be stated that the rules of saṃśāri are frequently disregarded.

The inscription divides itself into three parts. The first part, from line 1 to the beginning of line 13, records that the Mahāmanḍalēśvara Vīra-Bhōjadēva, ruling at his residence of the fort of Pranālaka,— on the occasion of the sun's entrance upon his northern course, on Tuesday, the twelfth lunar day of the dark half of Pushya (or Pausha) of the Sādhāraṇa year, when 1112 years had elapsed since the time of the Saka king,— granted a śālikhalla field, which by the Edēnāda measure measured 550 vapyakas, and in connection with it a dwelling-house measuring 12 hastās, and connected with this again a khaḍavalaśa, all belonging to, and the field lying on the eastern side of, the village of Kopparavāda in Edēnāda, to the four Brahmānas Ādityabhaṭṭa, Lakṣahmidarabhaṭṭa, Prabhākaragrahaisāsa of Karahāda, and Vāsiyanaḥghaisāsa, who were settled at a maṭha (i.e. a temple or other religious establishment) founded by the Nāyaka Lōkaṇa,— for performing the fivefold worship of the god Umāmahēśvara, a form of Amṛtēśvara (Śiva), and for the purposes of feeding the Brahmānas dwelling at the maṭha, of offering eatables three times a day to the goddess Mahālakshmi, and of keeping the maṭha in proper repair. And the inscription adds that the land so granted lay to the east of a karada field which was to the east of the road from Tiravādabida to the fort of Pannāle, to the north of the edge of an empty tank marked by a field-deity, to the west of a karaṇḍa field (or wood), and to the south of two other fields belonging to Dēsilēya and Cheṇḍikēya (?).

On the Mahāmanḍalēśvara Vīra-Bhōjadēva, otherwise known to us as Bhōja II. of the Śilahāra family, it will suffice to refer the reader to Dr. Fleet's Dynasties of the Kanara Districts, p. 105, and Dr. Bhandarkar's Early History of the Dekkan, p. 95. The date of this grant of his corresponds, for Saka-Samvat 1112 expired which was the Jovian year Sādhāraṇa, to Tuesday, the 26th December, A.D. 1160, when the uttarāyuṇa-saṃkrānti took place 14 h. 2 m. after mean sunrise, during the 12th tithi of the dark half of Pausha which ended 19 h. 7 m. after mean sunrise of the same day.— Of the localities mentioned, Pranālaka-durga or Pannāle-durga, the residence of Vīra-Bhōjadēva, is the well-known fort of Pannāla (or Panhāla), about 11 miles north-west of Kōlāpur. The village of Kopparavāda I am unable to identify with confidence. The district of Edēnāda, to which that village belonged, is mentioned also in a copper-plate grant of the Śilahāra Gaṇḍarādityadēva of Saka-Samvat 1032, and in an unpublished stone inscription of Saka-Samvat 1161; and the former of these inscriptions states

1 From the rough facsimile in Major Graham's Report it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now.

2 Sāli is 'rice,' and Mārās denotes, in addition to other things, 'a canal, cut, trench, deep hole,' etc.; but the meaning of the whole term I do not know. [Perhaps the word is connected with vāpa, on which see Ep. Ind. Vol. I. p. 161, note 19.— E. H.]

3 This measure I have not found elsewhere. [Perhaps the word is connected with vāpa, on which see Ep. Ind. Vol. I. p. 161, note 19.— E. H.]

4 This word occurs several times (in the phrase grīhamākhaṃ khaḍavalaśaṃ cha) in an inscription of Saka-Samvat 1161.

5 Dr. B. D. Clark., Early History of the Dekkan, p. 95, joins the word Karahādaka of the text with the two names prevailing it. On the names ending in ghāṇeśa see ibid. and Ind. Ant. Vol. XIV. p. 74.

6 The only meaning of this word known to me is 'tax-paying.'

7 This is the name of a plant or tree.

8 See Jour. Bo. As. Soc. Vol. XIII. p. 3.
that Tiravāḍa in Edonā, which most probably is the Tiravāḍabīda of this inscription,1 was the residence of Gaṇḍarādityadēva.

The second part of our inscription (lines 13-19) records that,—on Friday, the first of the bright half of Āśvina (or Āśvina) of the Parādēva year, when 1114 years had elapsed since the time of the Śaka king,—the Nyāka Kāliyaṇa, a son of the above-mentioned Nyāka Lākaṇa, gave to the same four Brahmaṇas some land and other property at the agraha village of Pauva, situated in Tājuragekholā, for the purpose of feeding the Brahmaṇas at a sattira or alms-house established by [his mother Pāmākauvā?]. The property so granted is described as 'one largest (uttama) nivarttana (and) one smallest (kanishṭha) nivarttana, making thus half a vṛttī (of land); connected with it, half of a first-rate (uttama) house and one middle-sized (madhyama) house, and a khaḍantara linked with them;' and, so far as I can make out from the text, this property belonged originally to one Lakhumanaṅgaiśa,2 who had sold it to the traders of the village, of whom it was afterwards purchased by Kāliyaṇa.

The date of this donation does not work out satisfactorily; for the first of the bright half of Āśvina of Śaka-Sañvat 1114, which was the year Parādēva, corresponds to the 9th September,3 A.D. 1192, which was a Wednesday, not a Friday. The localities I am unable to identify.

Finally, our inscription (in lines 19-23) records that, on Friday, the fifth lunar day of the bright half of Pāṅgaṇa of the Prāmadēva year, the same Nyāka Kāliyaṇa gave to the same four Brahmaṇas some land, which he had purchased of Māyīkauvā, the daughter's daughter of Sōmēśvarabhaṭṭā, a student of the Sāmaṇḍa, for the purpose of feeding the pupils at a school4 established for the study of the Vēdas.

The year Prāmadēva of this date should be Śaka-Sañvat 1115 expired, and for this year the given date corresponds to Friday, the 28th February, A.D. 1194, when the 5th tithi of the bright half ended 21 h. 44 m. after mean sunrise.

**TEXT.5**

1 Svasti [1*] Śrīman-mahāmaṇḍalēśvarō Vīra-Bhōjadhēva[5] Pranālaka-durgga-sībirc sukhma-sainkathā-vinōdē-
2 na rājyāvar kurvāṇaś Śakaripa-kālād-arabhya varshēshu dvādaśottara-
3 satādikha-saṁhroṣeśu nivartamāna-Sā-
4 dhrāṣṭra-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhumā-varē bhānör-
5 uttarāṇy-śaṁkramana-parvanny niya-rājy-ā.
6 bhīvridhāya sahaṁsai-Lākaṇa-ṇayukena kāritisya māthasya[7] Amrītēśvarumūrτy-
7 Umāmahēṣvaradēvasya pahichopachā-
8 ra-pūj-ārthān sahaṁsai-brāhmaṇa-bhōjan-ārthān śrī-Mahākalēśmiy(kshmi)dēvyās-
9 trikāla-naiyēsya-pari[ch]āl-ārthān[8] tan-māṭha-khāṇḍa-sphuṭi-
11 pūrvva-dīghāhāgā Tiravāḍabīdāt Pannaḷa-durgga-gāmi-

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1 A place 'Bir' or 'Bed' lies 7½ miles south-west of Kolhapur; and, in case this were the Tiravāḍabīda of our inscription, I would identify Koppavāḍa with the village 'Kopura' of the maps, which is about 2 miles north by west of 'Bir.'
2 The word khaddiyā[śa?], which in line 16 precedes this name, I do not understand.
3 The first tithi of the bright half ended about 11 h. 12 m. after mean sunrise of this day.
4 The original, in line 21, has the word [kti?ctak] which I do not understand.
5 From an impression, supplied to me by Dr. Ficot.6 Originally 5devē was engraved.
6 Here and in other places below, the rules of saṁāḍhi have not been observed.
7 It is difficult to say whether the last but one word of this compound should be read parichēla or paricēla.
8 I take it to be parichēla, employed in the sense of paricēla, i.e. pūjā; compare the use of the word pūjā in l. 5.

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1 Here a sign of punctuation was originally engraved; but it appears to have been struck out again.
2 This sign of punctuation is superfluous.
3 The first akṣaras in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read 
4 This sign of punctuation is superfluous.
5 Of the akṣaras in these brackets, again, only the two consonants k and r are certain. I believe that originally kāra was engraved, and that this has been altered to kara.
6 This sign of punctuation is superfluous.
7 This akṣara is quite broken away.

The facsimile in Major Graham's Report has: sa-mātāh Pāmākādyād. Read -āntargata…

Read -āntargata…

This sign of punctuation is superfluous.

The facsimile in Major Graham's Report has: etat=sarvan tan-maṭha-niv śāhā-śaḥāsya-Āditya-bha…

Here the facsimile has: tasmāna$a-ahārā-mahājana-nāhā-saḥāya.

Here the facsimile apparently has vṛtti=uttama-bhāmēh nivāritanasa=ātta-arāddhām.
No. 30.—GADAG INSCRIPTION OF THE YADAVA BHILLAMA;
SAKA-SAMVAT 1113.

By F. KiELHORN, Ph.D., C.I.E.; Göttingen.

This inscription is on a stone at the temple of Trikātēśvara (Śiva) at Gadag, the chief town of the Gadag tālukā in the Dhārwar district of the Bombay Presidency. Its existence was indicated, twenty years ago, by Dr. Fleet in the Indian Antiquary, Vol. II. p. 298, and I now edit it from an excellent impression, supplied to me by the same scholar.

The inscription contains 21 lines of writing which covers a space of about 1' 7' high. Excepting that in line 12 three akēharas have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout; but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription,—probably one or two more lines, of no particular importance. At the top of the stone are, in the centre, a līgga and a priest; to the right, a cow and calf with the sun or moon above them; and to the left, a bull with the moon or sun above it.—The size of the letters is between $\frac{1}{2}''$ and $\frac{3}{4}''$.—The characters are Nāgarī.—The language is Sanskrit. Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose; and the inscription apparently ended with other (benedictive and imprecatory) verses.—The orthography calls for no remarks.

The inscription records a grant of land by the Yādava king Bhillamadēva (of Dēvagiri). Opening with a verse which invokes the protection of 'Kāma's foe' (Vishnu), it gives in seven verses the following genealogy of the donor:—In Yadv's family there was a king named Sēvānādēva. His son was the prince Mallugidēva. His son, again, was the prince Amaragānaga. After him his younger brother Karṇadēva became king. And his son was the king Bhillamadēva, an incarnation as it were of Kṛṣṇa, who, conquering many countries and acquiring much wealth, rendered the rule of the family of Sēvā (or of the Sēvāṅka kings) highly prosperous.—After this, the inscription in another verse (in line 9) states that Bhillamadēva had a minister, named Jaitasimha, who was endowed with the three constituent elements of regal power, whose prowess was surpassing thought, and who was a very scorpion to rulers of districts.

Lines 10-19 then record that, at the representation of this Jaitasimha, His Majesty Bhillamadēva, adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, Mahārājādhirāja, Paramākara, Paramabhaṭṭāraka, the ornament of Yadv's family, born in the holy Vishnu's lineage,' while his camp of victory was located at Hērūra,—at a solar eclipse on Sunday, the new-moon tithi of Jyaśīthya of the Viśodhakrīt year, when 1113 years had elapsed of the era of the Śaka king,—after having washed the feet of the holy chief of ascetics Siddhāntichandraśāhaśaṇapanditaśāvāy, also called Satyavāy, the disciple of Vidyākharatadhāvā who in turn was a disciple of Śāmśaradāvā, and superintendent or chief priest) of the shrine of the god Svaśāṁhā-Trikātēśvara at Kṛatuka, granted the village of Hīrīya-Handigōla in the Beluvasa Three-hundred, free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king's officials, and together with the tribhāga, making it a sarva-namasya grant and dividing it into two parts, one of which, according to line 19, was destined for the god Trikātēśvara.—From here the text becomes mutilated or is entirely broken away; and what remains of lines 20 and 21, only shows that the

1 viz. prabhūta, mantra, and utadha.
2 See Ind. Ant. Vol. XIX. p. 271; I do not feel sure that the explanation, there given of tribhāga, is correct, but am unable to explain the term myself.
inscription ended with an appeal to future rulers to respect this grant, and with one or more customary benedictive and imprecatory verses.

According to the above, the genealogy, furnished by this record of Bhilama, is this:

1. Sēvanadēva.


3. Amaragāṅga, son of 2.


Of these princes or kings, Sēvanadēva clearly is the Sēuṇa or Sēunāchandra of whom possess two inscriptions of Śaka-Saṃvat 991, and Amaraṅgaṇa is the Amaraṅgāṅga of Hēmādri's Vṛatakhaṇḍa also is stated to have been born from Mallugi, while in the Haral copper-plates of Siṅghana II. of Śaka-Saṃvat 1160 his name is given before that of his exact relationship to this prince being left undefined. Quite new to us are the names Karnadēva and the statement that he was Bhilama’s father. The Paitīha copper-plate Rāmaṇachandra of Śaka-Saṃvat 1193 only record in a general way that Bhilama came Mallugi; but the Haralāhaḷalī plates distinctly assert that Bhilama was born from Mallugi this, too, is the conclusion which Professor Bhandarkar has drawn from the account Yādava family given by Hēmādri. To reconcile these different statements is impossible obliged to choose between them, I would unhesitatingly adopt the account given by the inscription, because I do not believe that its author could have made a mistake about the name of the father of the sovereign whose grant he was recording.

The name of the minister at whose representation this grant was made, according to the text, was Jaitrasimha. He of course is the Jaitrasimha who, in line 30 of the Gadag inscription of the Hoysala Vira-Ballāla of Śaka-Saṃvat 114, is described as the right arm of Bhil and whose defeat by Vira-Ballāla is spoken of in that inscription. With great probability has been suggested that this Jaitrasimha or Jaitrasimha must be identical with Bhilama’s and successor, Jaitugī or Jaitrapāla; but it is somewhat strange that our inscription shottient about the close relationship of both.

The prose part of this inscription has much in common with the corresponding portion of the inscription of Vira-Ballāla which has just been mentioned. It records a grant made in favour of the same temple, and mentions the same ascetic as the personage whose feast was supposed to have been washed by the donor. The date of our inscription corresponds Śaka-Saṃvat 1113 expired which was the Vīrādhakrit year, to Sunday, the 23rd June, 1191, when there was a solar eclipse which was visible in India, 10 h. 29 m. after mean sun and the date of Vira-Ballāla’s inscription is Saturday, the 21st November, A.D. 1192. Between these two dates, therefore, Jaitasimha must have been defeated by Vira-Ballāla, and must have given up the possession of Bhilama into that of the Ho prince, a circumstance which undoubtedly caused somebody to efface Bhilama’s name in 12 of this record.

1 Compare Dr. Fiset’s Dynasties of the Kanarese Districts, p. 72, and Dr. Bhandarkar’s Early History of the Deccan, p. 51.
3 See Dr. Bhandarkar, loc. cit. p. 112, v. 35.
Of the localities mentioned in this inscription, Kratuka is Gadag itself, and Hiriyagandigōla probably is the village of 'Hundeegol,' about six miles west by north of Gadag; the place Hērūra mentioned in line 12 I am unable to identify.

TEXT. 1
1 [Oṃ] || Oṁ svasti || Avatā² sa vaḥ Karasāriḥ kumuda-ruchir-bhūti
   yag-kārō śānukhaḥ || kshirābdhi-mathana-sāmhrana-saṃkrāntaḥ
2 phaṇa-puṇjaḥ || [1 ||*] Asti³ kshattriya-sīmhasya Yada-nāmnaḥ
   kulaṁ bhūvi || līla-krit-āvatārēṇa Hariṇā
3 yad=alakṣāṇam || [2 ||*] Tatra Śevaṇādev-ākhyāḥ prathitaḥ pṛthivī-
   patiḥ || āśā uśāsha-bhūpāla-mauni-lālita-sā-
4 saha || [3 ||*] Tasya Mallugidēv-ākhyō babhāva nripatiḥ sutaḥ || yasya
   na pratimūlo ś bhūn=m nripeshu kahiti-maṇḍalē || [4 ||*] Tasya-ā-
5 py=Amaraṃg-ākhyas-tanayō ś bhūn=mahipatiḥ || pratpāpa-pavaka-pushta-
   pratyarthis-ṇīpi-kānumah || [5 ||*] Tatas tad-anuṭaḥ
6 śrīmān=Karṇādevō nripō ś bhavat || saradinda-prabhā-sbhra-yaśe-
   dhabalitākhiṇahi || [6 ||*] Tasya cha ||
7 Jātō Virāṇāvāna-krīdā-kontukti śānukha-lāmchchha(chha)nēḥ || rājī
   Bhillamādev-ākhyāḥ sutaḥ Kṛi-
8 aṁ na iv-āparah || [7 ||*] Ākramya vividhitān=dēsān=arjavitā dhanāḥ bahu ||
   yēna Śevana-hūpāla-
9 kula-rājyam vivarddhitam || [8 ||*] Tasya-āstī Jaitasimahākhyāḥ śakti-
   traya-samanvitaḥ || atarkya-vikramō man-
10 trī maṇḍalāvāra-vrīchikah || [9 ||*] Tasya vijāpanēna || tēma cha
   samastahluvanāśraya-śripṛthivvallalubha-mahāra-
11 jādhirāja-purūravāra-paramahmhaṭṭāraka-Yadukulatilaka-śrīVishnuvarṇāsōdh bh a v-ētyādi-
   samastā-nāmaḥ
12 vaḥ-virājamūṇa śrīmat-pratpachakravartān[ā] . . . """" déveṇa
   Hērūra-samāvāsita-vijayaśkaṁdhā-
13 vārēṇa Śakaṇṇipakāl-āṭita-savatsara-śatēshu treyōdaś-ādhikēśvēr-śakaṇḍasam
   varṭtamāna-Viroḍhakrit-savatsa-
14 rāṁtargata-Jyēṣṭha-āṁāvasyāyām-Āditya-vārē
   Kratuka-Saṅya-ūdha-Trikūṭēśvaradēva-sthānāhā-
   rasya Śomēṣvaradēva-śिशya-Vidyābharanaṇdēva-śiṣhyasya
   Satraśāy-ājara-
15 nāmaḥkēśuṣasya śrīmat-parama-
16 tāpasaḥchārya-Siddhāintichandraḥbhūsaka-panḍitadēvasya
   kṛitvā Boulovatritās-āṁtargata-
17 Hiriyagandigōla-nāma-grāmāḥ
   sa-sūkka-kara-bāḍhā-parihāraḥ samast-aditya-
18 sahaḥ pūrvaprāśihāra
   śimā-samanvitaṁ rājakālānām-anaraglipēkṣhaṇīyas-tribhūg-ayuktāh sarva-
   namasyākṛitya dōvāda
19 vibhājya dhūrā-pūrvakun sa-sāsanō dattaḥ || Tatra iṅkā bhūgas-
   tasya-āva bhūgavatās-Trikūṭēśvaradēvasya-Ś

1 From an impression, supplied to me by Dr. Fleet.
2 Metro: śrīyā. 3 Metro of verses 2-9: Śīkṣa (Anūshṭabha).
4 This sign of punctuation is superfluous.
5 Here about three akṣaraś are intentionally effaced; but these akṣaraś must have been Bhilama, and
I believe that the traces which remain of them, fully justify this reading.
No. 31.—PARLA-KIMEDI PLATES OF THE TIME OF VAJRHAISTA.

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

These plates were first brought to Dr. Hultzsch's notice by Mr. G. V. Ramamurti of Parla-Kimedi, the chief town of the Parla-Kimedi Zamindârî in the Gañjâm district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjâm. They have now been presented to the Madras Museum by Sri Padmanabha Deo, brother of the Zamindâr of Parla-Kimedi. I edit the inscription which they contain from excellent Impressions, supplied to me by Dr. Hultzsch.

These are three well preserved copper-plates, each of which measures 9" long by from 21/2" to 22/" broad. About 17/8" from the proper right margin, each plate has a round hole, about 3/8" in diameter. The ring which passes through these holes had not been cut when the plates were received by Dr. Hultzsch. It is 31/2" in diameter and 5/8" thick, and has its ends secured in a slightly oval seal which measures about 1 1/4" by 1 3/8" in diameter. This seal bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nâgarî legend srî-D[â]*raparanâ.—Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four aksharas, all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate. Of the writing within these limits the average size of the letters is about 1/8". The characters, perhaps the most interesting feature of this inscription, present a curious mixture of the Nâgarî alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 aksharas which the inscription contains, 320 are written in Nâgarî and 410 in southern characters; and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters. To show this, it will suffice to draw attention to the manner in which he has written, e.g., the word paramamahêśvarâ in l. 7, and the same word in l. 9; Gañgâmalakulatilakâ in l. 8, and Gañgâmalakulatilakâ in l. 9; sêkraḍâra in l. 3, and the same word in l. 28; guna and gana in lines 10 and 11; vakubhir in l. 25, and bahubhiś in lines 25-26; yasya yasya and tasya tasya in l. 26, etc. As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chôla copper-plates of which a photo-lithograph is published in the Indian Antiquary, Vol. V. p. 183; but some of the characters employed also are peculiar to what Dr. Burnell has called the Western Chôlukya alphabet of A.D. 508, the Eastern (Kalinga) Chôlukya alphabet, and even the Chôla-Grantha alphabet. It thus happens that, excepting the letters (in Erayamardâja in l. 13), (in Chôla in l. 10), (in Syûkâshâgadha in l. 18, and jînka in l. 20), and a few others which would not be expected to occur frequently, every letter

1 At the commencement of this line, about twelve aksharas are almost entirely broken away.
2 More than half of this line is broken away.
3 A similar mixture of different alphabets we find in the Chicacoles plates of the Gañgâ Mahârâja Satyavarman; Ind. Ant. Vol. XIV. p. 10.
appears in at least two forms, and that for some we have no less than four (or even more) different forms. To give a few examples, we have two forms for the initial a, e.g. in an[t]ka, l. 13, and asya, l. 16; for h, in Kaliugā, l. 2, and tilakā, l. 8; for kh, in sukha, l. 1, and lkhitaś, l. 25; for g, in grāmā, l. 15, and grāmasya, l. 16; for ch, in achala, l. 2, and chākṛyya, l. 28; for ṣ, in chaḍāmaṇiḥ, l. 3, and chaḍāmaṇi, l. 6;—three forms for dh, in dharmasya, l. 27,śivadākṣara, l. 3, and adhikārāja, l. 8; for m, in amara, l. 1, mahārāja, l. 8, and parama, l. 9; for v, in dēvāḥ, l. 9, bhuvana, l. 3, and vara, l. 6; for s, in svasty, l. 1, sava, l. 1, and sākala, l. 10;—four or even more forms for j, in rāja, l. 13, janita, l. 5, rāja, l. 8, rājā, l. 11, and mātā, l. 6; for ṣ, in anukārāṇaḥ, l. 1, ramaṇya, l. 1, guṇa, l. 10, dakṣiṇataḥ, l. 17, and gaṇa, l. 11; for t, in vijayeṇaṭaḥ, l. 1, pratiśktitasya, l. 2, tasya, l. 9, adhikātī, l. 10, and ṭīkām, l. 12; for ḷ, in Mahānanda, l. 2, ḷaṭa, l. 5, mahārāja, l. 8, and parīkṣaraḥ, l. 15. And equally great is the variety of the signs for the medial vowels, especially in the case of u, a, e, and o, which are written in four, five, or even six different ways.—The language of the inscription is Sanskrit, and, excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the dāttaka (here called dājñapāti) in lines 27-28, the whole is in prose.—In respect of orthography I have only to state that the consonant b is four times denoted by the sign for v (by the Nāgarī sign for this letter in ladvāḥ, l. 13, Kadamra, l. 22, and vahubhir, l. 25, and by a southern sign in ladvāḥ, l. 5), and twice by its own proper sign (in kutumbināk, l. 11, and bahuβhiṣ, l. 25-26, where both times the same southern sign has been employed).

The inscription is of the reign of a Gaṅga king Vajrahasta, and it begins, similarly to the grants of the Gaṅga Mahārājas Indravarman, Devendravarman, and Satyavarman, just as if it were meant to record a grant by that king himself, thus:

"Om! Hail! From his victorious residence of Kalingānagarā which, charming with the delights of all seasons, resembles the town of the immortals,—the devout worshipper of Mahāvāra (Śiva), who meditates on the feet of his parents, the ornament of the spotless family of the Gaṅgas, the Mahārājavāhiraṇa Paramesvara, the illustrious Vajrahastadēva, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gokardasāvāmin, the parent of the movable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of Mount Mahānāra; who by his onslaught in many battles has roused the shouts of victory; whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess; and whose fame is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters . . . . . . . Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that "in the reign of this (Vajrahastadēva), the devout worshipper of Mahāvāra, the ornament of the spotless family of the Gaṅgas, the regent of five districts (pañca-viśaya), the illustrious Dārapāra, a dear son of the illustrious Chāja-Kāmadirāja and a home of all excellent qualities, issued the following command to all cultivators or householders (kutumbin) inhabiting Lāṇkkānaḥ:—Bo it known to you that, on the occasion of giving (our) daughter (to him) in marriage, we have given the village named Hossāndi, exempting it from all taxes, to the ornament of the Nāggari-Saluki family, the son of the illustrious Esvamarāja, the Bājuputra marked with the name of (i.e., probably, named after) the illustrious Kāmadī, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles."

Lines 16-21 then give an account of the boundaries of the village of Hossāndi, which clearly contains the names of a fairly large number of other villages, but which,—owing partly to

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1 [This appears to be a corruption of the word Chalukya.—E. H.]
my inability of identifying any of the localities mentioned,— I do not fully understand. To the east of Hosapadi was Gulaḍa, and to the south-east Kuravāgaḍa, apparently two villages. To the south and south-west were a water-pond and the triangular (?) boundary-line of the villages? Vapavāṭa, Chitrāgummi, and Hommaṇḍi. To the west lay (the village?) Sej̣urāgaḍa, the Palunga hill, and two boulders described as arāṁgāiṇ-pathara and bhaddavat-pathara.1 On the north-western corner was the Kaurā river and a suliya (?) rock as far as (the village?) Asuravāṭi. To the north lay the village of Nanuṁchaḍḍa, and a rock in the middle of a valley;2 and to the north-east (the village?) Khaṇḍaḍḍa as far as Gulaḍa, which must be the Gulaḍa previously mentioned.—This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (?) pālaka of the village, so granted, (at the time) was the illustrious Ugrakhaḍirājā,3 born in the Nidusanti clan, and called ‘the ornament of the spotless family of the Kadambus.’

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyāṣa. Line 27 records, in another verse, that the Ājñapati4 (or dātaka) of this grant (dharma) was Vachchhapuyya of the Kāyastha family, a minister of Dāraparājā. And the inscription ends with the statement that it was written by the Mahāśaṅkhaśivagrahin Drūkachārya, and engraved by the artisan Nainkaṇṭhāchārya.

The inscription contains no date, but it would in my opinion, on mere paleographical grounds, be assigned to about the 11th century A.D. Now the Vizagapatam copper-plate grants of Anantavarma-Chōḍagānḍēva5 mention five Ganga kings named Vajrahasta; and since the latest of them, Vajrahastāḍēva V., the grandfather of Anantavarma-Chōḍagaṇḍa who was anointed king on the 17th February, A.D. 1078, must have ruled about A.D. 1085-1070, it does not seem to me at all improbable that he may be the Vajrahastāḍēva in whose reign was made the donation which is recorded in our inscription.

Of the localities mentioned in this inscription, the town Kalingānasagara (or Kalinganagara)6 and the mountain Mahendra are often spoken of in other inscriptions of the same family, and well known to us. The other localities referred to I have not been able to identify.

I have already stated that these copper-plates contain some additional writing, apparently of a later date, on the first side of the first plate and on the second side of the third plate. On the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nāgarī characters, which evidently have not been written by the writer of the inscription described above. The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village Hommaṇḍi (called Hommaṇḍi in l. 17 of the preceding inscription) by a Rāṇaka Udayakhaḍin.

A transcript of these lines would be as follows:

Rāṇaka-srī-Udaya(?)khēdī kēm[ā?]k[ō?]maṇḍī yā(?)vad(?)vaḍā grāma Hommaṇḍi pravēśa tāmva-sāsana(?) dataḥ chatur-āghaṭā-simāsandhi-prayāntaḥ.

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskrit and that, in line 3, it refers to Hommaṇḍi.

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1 Patthara would of course be the Sanskrit prastara, ‘a stone, rock.’
2 [According to Brown’s Telugu Dictionary, lośka means ‘a doll.’—E. H.]
3 Compare the name Dharmakhaḍin in Ind. Ant. Vol. XVIII. p. 146, l. 12.
4 For the employment of this term compare Ind. Ant. Vol. VII. p. 17, l. 68; XII. p. 93, l. 60; XIII. p. 56, l. 25; p. 188, l. 22; p. 260, l. 35; XIV. p. 55, l. 113; XIX. p. 433, l. 114; XX. p. 17, l. 20; p. 106, l. 28; p. 471, l. 51.
6 See page 131 above, note 1.
Parla-Kimedi Plates of the Time of Vajrahasta.

ia.

ib.

ii.a.

E. HULTZSCH.

SCALE 7.

W. BRIGGS, PHOTO-LITH.
TEXT.

First Plate; Second Side.

1. Īnh¹ svasti-āmāna-ānukāriniḥ² sarvartha-sukha-ramanipyād-vijaya-vartaḥ
2. vāsiṇkha'-mahendra-chal-āmala-sīkhar-pratishthitasya sachiñcara-ramanaḥ
3. garo-sakala-bhuṣa-nirmāṇa-sīkha-sūtra-dhārasya sāsānka-chūḍāmaṇī-khaṇḍa-vyatā
4. tō gocaravāminakha(m)raṇakamala-yngala-prāṇamād-vigata-kalikalam
5. kāṇṭā-lāva-saṁkṣhobha-janīta-jaya-svavate(bda)h pratāp-vaṇeṣe-samastā-sim-
6. na-chakr-ctī dāmasi-prabhā-maṇjarī-puṇja-rañj[i]ta-vara-charaṇaḥ³ sīta-kun-
7. dv(a)ndāta-dīgḍāsa-viniṅgata-yaṣāḥ paramamahēsvaro mātāpiṣṭi-pāda..

Second Plate; First Side.

8. madhyātō Gaṅgā-āmala-kula-tilakah mahārāj[ā]dhiraṇa-paramēsvarā-sīl-Va-
9. āhastadēvah⁴ tasya rājyō paramamahēsvaro Gaṅgā-āmala-kula-tilakah paśchimikā- 
10. yādhipatiḥ sīr-Choṇḍa-Kāmādirājasya priya-tanayaḥ sakala-guṇa-
11. guś-guś[ā]ḥ sīrima-Dāraperāpaḥ Lāmākāna-nivāsinaḥ kuṭihākhi
12. sarvān-ittahanā-Ajñānapatai ([*]) Viditam=astu vō Naggari-Saluk-kula-tek-
13. kāya "sīr-Bravamrūja-sūnavi an[*]ka-samaṃgrāma-vijnā [rōha]-kṣat-prā-
14. kāvabhāṣita-dīgantaratālaṣyā sīr-Kāmādi-nām-āṅkita-rājaputraḥ kanyā

Second Plate; Second Side.

15. dāna-nimittaḥ Hossandī-nāmā grāma-smābhira-dattā itī sarva-kara-pana(vi)hāṃ kri-
16. trā ([*]) Asya grāmasya simā-sandhayāḥ bṛrvavataḥ Gulaḍdāḥ agnivyagadāḥ
17. dakhinah[ā]ḥ sōdakas-tatākaha Varavatā-Chitragrammi-Hommaṇḍi-trikula na[?]-
18. sandhiḥ nairṛti(?)m yavata(t) paśchimataḥ Sālūsāgaddi Palaṅga-ṛ-
19. rvaṭaḥ arṇīngam-mattharaḥ bhaduvala-pattharaḥ-cha nava-rūpaṃ Kauwā-[]
20. sūlijī-cīlā Āsurāvalīṃ yavata(t) uttarataḥ Nanānāc-teṣā-grāmāḥ jāṅka-
21. madhyā patthara-sāla śānataḥ Khaṇḍaḍḍa Gulaḍḍām yavata(t) [[*]] Asya 
grāmasya pa-

Third Plate; First Side.

22. lākah[?] Kudamv(mb)-āmala-kula-tilakah 10-12 Jatirhāṭ-prīṭhīyaḥ 14 Nidusākri-rām-

samudhāya.[ ]

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¹ From impressions, supplied to me by Dr. Hultsch.
² Expresses by a symbol.
³ Read sarshi | Amara⁵. Originally "kāraṇyaḥ was engraved.
⁴ The sign of the vowel i of rāṇīta is extremely faint in the impression.
⁵ I would not join this word with the following by the rules of sandhi.
⁶ Read sry-Era⁶. ⁷ Read -śnaṃśe-neko.
⁸ This itī, if used at all, should have been placed after the following kriti.
⁹ Originally sandhiyāṇaḥ was engraved, but the sign for i has been struck out.
10 In the original this word looks rather like pāryamaṇaḥ. Here and below, the rules of sandhi have been observed.
11 Here and in the following, the consonants which I have transcribed by ṁ may possibly be ṃ.
12 Read ṁaḷakah. ¹³ Read sry-Uṛga⁸. ¹⁴ Read ṃaṭjō.
15 This last aksamara originally was either vo or vō, but it appears to have been altered to ra.
23 s-cha [||*] Asy-'opama(r) na kēnachid-vādha- karaṇiyā [||*] yah kart(o)ti sa pañcha-mahāpātaka-saṁhya-
ū. kītō bhavaṇi [||*] Ṛy[&*]sēṇ-āpy-unktaṁ || Sva-dattāṁ 1 para-dattāṁ vā yō harēta
vasundhārā[ṇ]ī[||*]
24 3 shāshṭīr-vvarsha-saharasāni viśṭhāyāṁ jāyatē kṛmiṇī [||*] Va(ba)hubhir-vvasundhā
dattā ba-
25 hubhiś-ch-ānumālītā [||*] yasya yasya yadā bhūmiś-tasya tasya tadā phalam [||*]
26 Ajñāpātri-asya dharmasya Kāyastha-kula-bhūshaṇaḥ [||*] mantra 3 Dārepairājasya
Vachchhapayyō ma-
27 hāmatī [||*] Likhitam mahāsandhivigraha-Drōṇāchāryya[ē]ṇa [||*] utkṛṣṭam
sūtradhāra-Nāmkaṇḍhyā. 4

Third Plate; Second Side.

29 mācharīṇā [||*]

No. 32.—ALAMPUNDI PLATE OF VIRUPAKSHA;

SAKA-SAMVAT 1305.

By V. Venkatya, M.A.

A tentative English translation of the subjoined inscription was published in 1878 in the Manual of the South Arcot District (page 2, note 1), and Mr. Sewell has drawn attention to this translation in his Lists of Antiquities, Volume I. page 207. The original consists of a single plate which is now in the possession of Nārāyaṇa Śastri of Álampūndi, 5 a village in the Śenjī (Gingee) division of the Tindivanam talukā of the South Arcot district, and was obtained by Dr. Hultzsch on loan through the kind offices of the Collector of the district. The plate measures about 11 ¼ in height and 6 ½" in breadth, and is rounded at the top. Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation. There is a hole at the top of the plate; but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon Śrī-Harihara, which is in Canarese characters, the alphabet employed in the inscription is Grantha, which differs very little from its modern form. As in other Grantha and Tamil inscriptions,—if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the second element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line. Thus, of dē of dēyām (1. 9 f.), the d is at the end of line 9 and the d at the beginning of line 10. Similar instances occur in sau (1. 12 f.) and bhṣyō (1. 20 f.). Again, of mayō (1. 21 f.) the y is found in line 21 and the d in the following line. Another instance of the same peculiarity occurs in ḫō (1. 18 f.). Such a separation is impossible in the Telugu or Canarese alphabets, because the secondary form of a vowel is there attached to the consonant itself and constitutes along with it a single complex symbol. In the Grantha, Tamil, and Malayalam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant. Irregularities similar to those pointed out above are thus

1 Metre : Śīoka (Anuḥṭubbh); and of the following verses.
2 Read shāśṭīr varṣa-
3 Read mantra.
4 Originally sūtradhāra- was engraved, but the sign for i has been struck out.
5 No. 85 on the Tindivanam Taluk Map.
rendered possible in these alphabets and are of frequent occurrence in Grantha and Tamil inscriptions. Another graphical peculiarity of the Alampundi plate deserves to be noted. The consonant group pr of the Tamil names Palakura (1. 15) and tirari (1. 23) is, in the absence of Grantha letters to represent it, denoted by the group pr, as it would be vulgarly pronounced even now. The language of the subjoined inscription is incorrect Sanskrit, verse (I. 1 to 22, and 26 to 33) and prose (I. 1, 22 to 26, and 34).

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishnu and to the goddess of the Earth, respectively. The third verse refers to Bukkara (I.), who belonged to the race of the Moon, and who was the son of Saingama (I.) by Kamakshi. Bukka's son was king Harihara (II.) who, as in other inscriptions, is said to have performed "the sixteen great gifts" (verse 4). Harihara (II.) married Malladevi, who belonged to the family of Rama-deva; and their son was Virupaksha (v. 5), who conquered the kings of Tundira, Choja and Pandya, and the Simhalas, and presented the booty of his wars to his father (v. 6). On the day of the Pashya-sankranti of the year Raktakshin (v. 8), which corresponded to the Saka year 1305, king Virupaksha (v. 7) granted to certain unnamed Brhma nasas of various gubras the village of Alampundi (v. 9). This village had been the object of a previous grant by Harihara (II.) (v. 9) and had then received the surname Jannambikabdi (v. 10). The pronouns mana and maga in lines 17 and 21 show that both Harihara's previous grant and the present donation of Virupaksha were made at the instance of a princess who was the sister of Harihara (II.) (v. 9) and, consequently, the paternal aunt of Virupaksha, and whose name must have been Jannambik, because the village of Alampundi received the surname Jannambikabdi (i.e. Jannambik-samudram) after her own name. The description of the boundaries of the granted village is contained in lines 22 to 26. Then follow three of the customary imprecatory verses. The inscription ends with the name Sri-Harihara.

The Alampundi plate would add considerably to our knowledge of the history of the first Vijayanagara dynasty, if we could be quite sure of the genuineness of the plate. As in other inscriptions of this dynasty, the first historical person is said to have been Saingama (I.). The Alampundi plate is the only inscription which informs us of the name of Saingama's queen, viz. Kamakshi. According to the same plate the queen of Harihara II. was Malladevi. The Satyamaangalam plates of Devaarya II. give the name of Harihara's queen as Malambiak. As the two names Malladevi and Malambik are very similar, we may, for the present, consider them as identical. The Alampundi plate adds that Malladevi belonged to the family of Rama-deva. It is not impossible that Malladevi was related to the Yadava king Rama-chandra, who was also called Rama-deva, and who reigned from Saka-Saivat 1193 to 1230. It is from the present inscription that we first learn that Harihara II. had a sister called Jannambik and a son called Virupaksha, who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the South Arcot district. The date of the grant of Virupaksha (Saka-Saivat 1305 for 1307, the Raktakshi saivatsara) is a few years later than the accession of Harihara II. In referring to a previous grant of the village of Alampundi by Harihara II. himself, the inscription implies that the latter was ruling over a portion of the modern South Arcot district even before Saka-Saivat.

1 In the Tamil inscriptions contained in Volume I. of Dr. Hultzsch's South-Indian Inscriptions, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page; see, e.g., page 72, where there are no less than nine cases.
2 ante, p. 116.
3 On this name see ante, p. 119, note 6.
4 The Raktakshin year does not correspond to Saka-Saivat 1305, but to 1307 current.
5 Abdi is a more poetical synonym of samudra, a frequent ending of village names; hence the actual surname was probably Jannambiksamudram.
6 ante, p. 37, verse 9.
7 Dr. Fleet's Kamarese Dynasties, p. 71.
8 Harihara II. must have ascended the throne between Saka-Saivat 1293 and 1301; ante, p. 115, note 11.
1307. We do not know from other sources that, at this time, he had already extended his
dominions to that part of the country. The earliest inscriptions of Harihara II. that have
hitherto been discovered in the south, are dated in Śaka-Samvat 1315. Consequently, it is at
least doubtful if the date of the Ālampûndi plate can be looked upon as genuine. If the week-
day were mentioned in the date, it could be verified by an expert, and the result of such
verification would help considerably in deciding whether the grant is genuine or not. The omissions
of the week-day and of the names of the donees may also be urged against the genuineness of
the document. The orthographical as well as calligraphical mistakes in which this small in-
scription abounds, and the uncouth language and construction which, to a casual reader, render
it difficult to say who the actual donor was,—Harihara, Virūpākṣa, or Jannâmbikâ,—are other
facts which may be urged against the genuineness of the plate. On the other hand, we
cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Samvat 1301
(for 1307), actually falls into the reign of Harihara II., who, in verse 4, is spoken of as if he was
living at the time of the grant. In spite of the doubts which may thus be reasonably enter-
tained as to its genuineness, the grant is interesting as the first known copper-plate inscrip-
tion in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, Ālampûndi, is identical with the village in which the plate is
still preserved. Ālampûndi was situated in the district of Cheñchi, which formed part of the
country of Palakunjākottam, which was also called after Chinmāpura (v. 9). According to
Mr. Crooke's Obingleput Manual, page 438, Palakunjākottam was situated in the North Arcot
district. But the present inscription shows that a portion of the South Arcot district was also
included in this kottam. Chinmāpura is probably the same as Śتفgavaram near Gingee in the
Tindivanam tālukā (No. 146 of the Taluk Map), and Cheñchi is a Sanskritised form of Śēnji,
rugeo Gingee, the site of a well-known hill-fort. The boundaries of Ālampûndi were:—In the
east, Tānṭriëntala; in the north, the Vēganādi (river); in the west, Saktimaṅgala; and in the
south, Mābhuvilliëntala. Of these, Saktimaṅgala has to be identified with Sattiyamangalam
(No. 84 on the Taluk Map), which is situated to the south-west of Ālampûndi. The northern
boundary, the Vēganādi, does not retain its old name. On the Tindivanam Taluk Map there is
a river marked as flowing to the north of Ālampûndi, but its name is given as Varahandhi.
The same river is mentioned in the Manual of the South Arcot District, where another name of
the river is also given, viz. the Gingee, which is evidently derived from the town of Gingee,
close to which the river flows in its lower course. Consequently, the Vēganādi of the inscription
has to be identified with the Varahandhi of the Taluk Map. Tānṭriëntala is a Sanskritised form
of the Tamil name Tānṭri-śāndal, which means 'a hill on which tānṭri trees grow.' The last
portion of the name of the southern boundary, āntala, is also a corruption of the Tamil word
śāndal, 'a hill.' But neither Tānṭri-śāndal nor Mābhuvilli-śāndal can be traced on the Taluk Map.

In the Manual of the South Arcot District, the colophon Śri-Harihara is explained as the
signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the
name of some god as Virūpākṣa, Veṅkatesa or Rāma, it is preferable to explain the colophon
Śri-Harihara as denoting the tutelar deity of king Virūpākṣa, who made the grant.

TEXT.3

First Side.

1 श्रमस्तु [II*] बीकार[IV]*कारद्वाय कोड़ि चचिपकस- 
2 ले [IV*] खिरासाभये शकिस्म* नमः: प्रथमपौलिचे [II १*]

1 ante, p. 116.
2 The earliest date hitherto discovered for Harihara II. is Śaka-Samvat 1301, and the latest 1321; also
   pp. 115 and 117.
3 From ink-impressions, received from the Editor. 4 Read शकिस्म. 
The d of d6 is at the end of the previous line.

Read श्रवणश्रवण.

The d of sau is at the end of the previous line.

Read तोऽतोऽ.

The d of kā is at the beginning of the next line.

Read यः यः यः यः यः.

The d of man is engraved below the line.

Read अमानां.

The d of man is engraved below the line.

Read अमानां.

The d of man is engraved below the line.

Read अमानां.

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Read अमानां.

The d of man is engraved below the line.

Read अमानां.
TRANSLATION.

(Line 1.) Let there be prosperity!

(Verse 1.) Adoration to the primeval Boar, whose (pair of) tusks have the shape of the syllable Om, who is sporting in the pond (which is) the Shruti (Veda), (and) who possesses firm power (or, who carries the constant goddess of Fortune)!

(V. 2.) I perpetually bow to (the goddess of) the whole Earth, who is the consort of Hari (Vishnu), who is one of the (eight) bodies of (Siva) who bears the lovely moon on his crest, (and) who has the seven oceans for her girdle!

(V. 3.) There was a king called Bukkaraaja, whose might was unbounded, who was an ornament of the race of the Moon, (and) who was the son of Kamakshi and Saingama.

(V. 4.) His son is king Harihara, who equals Sutraman (Indra) in power (and) who, being devoted to (the performance of) the sixteen great gifts, has destroyed (the sins of) the Kali (age).

(V. 5.) This famous (king) begat prince Virupaksha on Malladévi, (who arose) from the race of Rámadéva, as Kamalá (Lakshmi) from the ocean.

(V. 6.) Having conquered the kings of Tundira, Chója and Pándya, (and) the Simhájas, he (i.e. Virupaksha) presented crystals and other jewels to (his) father.

---

1 Read दशीस्रीम्मा श्रिश्रीम्मा.
2 Read दशीस्रीम्मा.
3 In the original the space between श्र व is larger than usual; this is probably due to an erasure. Close to the left of र and below the line there seems to be an indistinct symbol which may be read as द or श्र.
4 Read पार्शिष बर्षिष्टार्षिष्ट.
5 The engraver has entered only the श of श्र and omitted the symbol श.
6 Read दशीस्रीम्मा; the engraver has, by mistake, written an श instead of the second श of the group ṣṣ, and the symbol should, strictly speaking, be transcribed as श्र.
7 Read श्रद्धं; the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant dattam, has put down dattm.
8 Read सिद्धिप्राप्ता.
9 Read भगी.
10 In Kanarese characters.
11 Samskaraśakha is synonymous with śivapriya, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, śivap is used in the sense of 'cat's-eye.'
Alampundi Plate of Virupaksha—Saka-Samvat 1305
(V. 7.) This prince Virupaksha, who was regarded as the foremost of the virtuous,—in the Saka year one thousand three hundred and five;—

(V. 8.) On the lucky day of the auspicious time of the Pushya-samkrāntī in the Raktākṣhin (year),—in the country (āśa) called Palakuṣṭakkōṭa, which is (also) called (after) Chimbapse;—

(V. 9.) In the district (nįvīra) of Cheñjī,—the excellent village called Ālampundī, which had been previously granted by (my) brother Harihara (and called) after my (i.e. Jannāmbikā’s) name;—

(V. 10.) The excellent village,—which was claimed by the best of the Brāhmaṇas of that village (and) which was (also) called Jannāmbikābdhi,—up to the four boundaries;—

(V. 11.) The wise (Virupaksha) gave, for the enjoyment of those Brāhmaṇas of various gōtras, (the above) village, which had been given by me (i.e. Jannāmbikā (?), free of taxes, for as long as the moon and the sun (shall endure).

(Line 22.) The eastern boundary of this village (extends) as far as Tānrisntala; the northern boundary as far as the Vēganadī; the western boundary as far as the boundary of Śaktīmaṅgala; the southern boundary as far as the boundary of Mābhuvillēnata.

[Lines 26 to 33 contain three imprecatory verses.]

(L. 34.) Śrī-Harihara.

POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of Harihara II. in Īrāntha characters, which is engraved at the entrance into the inner prākāra of the Kāmākṣhi temple at Kāñchipuram, and which is dated in Śaka-Saṅvatsara 1315 expired, the Śrimukha samvatsara. It consists of a single Sanskrit verse, which records that king Harihara (II.) provided a copper-door for the central shrine of the Kāmākṣhi temple.

TEXT.3

1 शक्तिसुख- 2 पाठसारय शैि पहि दाशव रविकुटि चिन- 3 सै सैधान भिषजं काकङ्क्षावैभू निति- 4 चतुरसु: प्राणसु: प्रजानारऽकामायनविवासं [अ]तहत 5 शु[श]कामायनविभूतविजन्यनम्

TRANSLATION.

On (the day of) the star Mitra (i.e. the nakṣatara Anurādhá), on the day of the son of the sun (i.e. on Saturday), on the tenth (tithi) of the bright fortnight of the month of Ashāṅga of the Śrīmukha (samvatsara), (which was current) after the auspicious Saka year (expressed by the chronogram) Śaktyāloka (i.e. 1315) had expired,—king Harihara, whose might was

3 Instead of परिष्धि one would expect शर्य।
victorious, who was resplendent with good fortune, who was a relative (as dear as) life to (his) subjects, (and) who was an ocean of good deeds, provided the sacred shrine (vīmāna) of (the goddess) Kāmākṣī at Kāḍchī with a copper-door.

No. 33.—A STONE INSCRIPTION OF THE SINDA FAMILY
AT BHAIROMATI.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

Bhairanmatṭi1 is a village ten miles east of Bāgalkot, the chief town of the Bāgalkot talukā in the Bijāpur district, Bombay Presidency. The inscription is on a stone tablet, 7' 11½" high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south.

The writing covers a space of about 2' 0½" broad by 5' 6" high near the top of the tablet, and, except towards the end, is in an excellent state of preservation.— The sculptures above it, at the top of the tablet, are— in the centre, a līṅga; on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun; and on the proper left, the bull Nandi, and, above it, a cow and calf, a crooked sword or dagger, and the moon.— The characters are Old-Kanarese; and, as may be seen from the photograph of this record, from an estampage, published in my Pāli, Sanskrit, and Old-Canarese Inscriptions, No. 86, they furnish a fine specimen of rather ornate writing of the eleventh century A.D. The average size of the letters ranges from ½" to 3/8".— The language is Old-Kanarese. There are two invocatory verses in the first two lines, and an imprecatory verse in line 56-57; and the record itself is a resplendent, good fortune, who was a relative (as dear as) life to (his) subject, (and) who was an ocean of good deeds, provided the sacred shrine (vīmāna) of (the goddess) Kāmākṣī at Kāḍchī with a copper-door.

1 Indian Atlas, Sheet No. 58,— 'Byrunmuttee.'
4 I take this opportunity of publishing a revised table of the Western Chāluṣka dynasty of Kalyāṇapura, i.e. of the modern Kalyāṇa in the Nizān's Dominions. The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.
### THE WESTERN CHALUKYAS OF KALYANI.

<table>
<thead>
<tr>
<th>Branch</th>
<th>Rulers</th>
<th>Details</th>
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<tbody>
<tr>
<td></td>
<td>Vikramāditya IV.;</td>
<td>married Bonthādēvī.</td>
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<td>(1)</td>
<td>Āhavamalla-</td>
<td>married Jakkaśaśāvē.</td>
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<td></td>
<td>Nūrmādi-Taill II.;</td>
<td>(A.D. 972-74 to 996-97.)</td>
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<td></td>
<td>A daughter;</td>
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<td>&amp; Nālandabhirāja.</td>
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<td></td>
<td>A kālandakshurita-</td>
<td>Dāśavarman, or</td>
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<td>Geiga-Satīśaya.</td>
<td>Yādovarman;</td>
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<td></td>
<td>(A.D. 967 and 1008.)</td>
<td>married Bhāgaladēvī.</td>
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<td>(3)</td>
<td>Tribhuvamalla-</td>
<td>Ayya II.</td>
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<td></td>
<td>Vikramāditya V.</td>
<td>Akkaśaśēvī;</td>
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<td></td>
<td>(A.D. 1009 and 1011.)</td>
<td>married to one of the</td>
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<td>Kādambaśas of Hīndal.</td>
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<td>(5)</td>
<td>Trailokya-</td>
<td>Sōmēśvara</td>
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<td></td>
<td>Kamalla-</td>
<td>married Bākhaladēvī, C</td>
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<td></td>
<td>Sōmēśvara</td>
<td>Mālaladēvī, and E</td>
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<td>(A.D. 1044 and</td>
<td>(A.D. 1068-69, and 1076 to 1126.)</td>
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<td>(6)</td>
<td>Bhuvanakamalla-</td>
<td>(9)</td>
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<td></td>
<td>Sōmēśvara II.</td>
<td>Jagadekamalla II.</td>
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<td></td>
<td>(A.D. 1063, and 1069 to 1073.)</td>
<td>(A.D. 1126-39 to 1149.)</td>
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<td></td>
<td></td>
<td>Jayakarpa.</td>
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<td>(10)</td>
<td>Trailokya-</td>
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<td>Kamalla-</td>
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<td>Nūrmādi-Tailla</td>
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<tr>
<td>(11)</td>
<td>Tribhuvanamalla-</td>
<td>Vīra-Sōmēśvara</td>
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<td>(A.D. 1188 and 119.)</td>
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</table>
33. SINDA INSCRIPTION AT BHAIRANMATTI.

Saka-Samvat 911 by mistake for 912 (expired), there was a Sinda prince named Pulikāla, son of Kammara or Kammayyara and Sagarabbarasi; to Pulikāla and Revakabbē there was born the Mahādāmanta Nāgādītya, Nāgātya, or Nāgātiyara; to Nāgādītya and Poyasbbarasi there was born Polasinda; and to Polasinda and Bijjaladēvi, daughter of the Khāndava Māṅgalēsvara, there was born the Mahāmahāvīra Sēyavāra. This latter person is mentioned as a vassal of the Western Chālukya king Sōmēśvara II. And this fixes the period A.D. 1069 to 1076 as the time when the inscription was put on the stone. But the antique expression rājya-am-gyya, in line 4, shows that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II. and Pulikāla. This part of the record registers the fact that in some unspecified year, on a Sunday combining the uttarārāṇa-sāmkṛānti or winter solstice with the Vyaṭīpāta yogā, the Mahādāmanta Nāgādītya had granted to a priest named Paratraya-Simharāśībhaṭṭa a field, measuring one thousand mātara by the measuring-rod of Pattiya-Mattāṭa, at the village of Kiriya-Sirīṭa, and that the urwana, or tax on the field, was twelve gudyaṇas.

The second part of the inscription, from line 50 to the end, registers a grant, at a village named Pruradakērī, which the same Mahādāmanta Nāgādītya had made to a priest named Tējōrṣipandita in the time of the Western Chālukya king Jayasimha II., when the latter was reigning at Kollīpāke, in the Śrīmukha saṁsvāṣara, Saka-Samvat 955 (expired), = A.D. 1033-34; and it adds that this priest, who was the Āchārya of the god Sīndēśvara, effected some repairs to the temple of that god.

A special point of interest in this record is the legendary account as to the origin of the Sinda family, and of its name. These Sindas claimed to belong to the Nāgavamśa or race of hooded serpents,— to carry the nāga-dhāra or phani-patāka, i.e. the banner which line 11 of the text explains as bearing representations of the Nāga kings Ananta, Vāsūgi (more properly Vāsuki), and Takshaka,— to use the vyāghra-lāṅchhana or tiger-crest,— and to have the hereditary title of “lord of Bhūgāvatī, the best of towns,” which place, in Hindu mythology, was the capital of the Nāga king Vāsuki in Rasātala, one of the seven divisions of Pāṭalā or the subterranean regions. And, by way of accounting for all these attributes, and for the family-name, the record tells us that the eponymous founder of the family was a certain “long-armed” Sinda, a human son of the serpent-king Dharaṇēndra, born at Anohōchhathra in the region of the river Sīndhu, i.e. the Indus, and reared by a tiger. This Sinda is said to have married the daughter of a Kāḍamba prince, and to have had by her three sons, who established the family of the kings of the Sinda race. They appear to have been the first of a line of thirty-one successive rulers. And after them, at unspecified intervals, there came another prince named Sinda, and then Kammara or Kammeyyara, the father of Pulikāla.

The eponymous “long-armed Sinda” figures in records of also another branch of the Sinda family; for instance, in an inscription of about A.D. 1165 at Harihar (Pāli, Sanskrit, and Old-
Canarese Inscriptions, No. 119, and Mysore Inscriptions, p. 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahāta, the modern Karāḍ in the Sātārā district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahāta Four-thousand province.

TEXT.¹

1 Īṁ² [||*]

Namas³-tūṁga-sīraś-chandrama-chāmara-chāravē
trailōkya-nagar-āraṁbha-mūla-staṁbhāya
Sha(sa)mibhavē || Jayantyâ-ā- |

2 vishkriṇam

Viśnū-vyārahaṁ
kṣoḥbhiḥ-ārṇavāṁ
dakshin-ōmnata-dāṁśhr-āgra-
visrā(śrā)nta-bhuvanam
vaṇ[ḥ*] || Īṁ

3 Īṁ Śrīpri(prī)ṣṭhivallabha
mahārājādhirāja
paramēśva(śva)ra
paraṁmaḥṣṭārakaṁ
uttārārām-āge
Tailapa-

4 yaṁ

rājyaṁ-goyye [||*]
Sa(sa)ka-varṣaṁ
əḷḷ Vikri(kri)tam-emba
samvatsara pravarttis [||*]
Ari-nri(prī)pattī-kari-

5 kumbhi-kumbhasthāla-vinirgata-karavāḷa-vimukti(ktā)-muktāpāḥ-ōohaḥhi (c[ḥḥ]i) ta-

6 jaya-rājya-lakṣmī-vaśa[h*]sthala
di(dri)ṣṭiḥ-visaṣa-kula-tilaka
phana-maṇi-
kiraṇa-vibhāṣṇa-
Nāgavāṁṣ(ś)-ōdbha-

7 va

nāgadhvaja-pratāpa
vijaya-paṇeghoṇa
vyāghrā-āṇoḥaha(ḥha)na
Bhūgavatipura-paramēśva(śva)ra
nann-

8 g-āḥra(śrā)ya
raṇarāgha-kēsari
viśiṣṭa-jana-prīya
āṣrita-jana-kalpavri(ṛ)i[ḥ]ksha
pusiṅ-emppa
sara-kṛ(ṛ)ta-

9 maṇimātām-āṇaya- Manorā Śinda-Nārāyaṇa
nallarag-e-nalla
dāmara-malla
ēkājya-
Śūdraka³ śrī-

10 Pulikāla || Īṁ [||*]

Dharanēmḍrē-āhiśvarāṁ
mānavabhava-nuta-bhūlōkamanī
nūṛpēn-end-ādaradiṁ ta-

11 t-sainyamāṁ
piṇṭirisī vanitēyum tānum=ād-akkaṁiṁ dam bare garbhība(rrha)ṁ

tōṛe tadd-vallabhe pe[ṛ]ved-Ahohchha-

12 tradoṇu
putṭidam bhāṣura-tēj-ōdbhāsi
Śindhū-naḍiya kūrvaḍo[ṛu] Śimanda-

13 emba[ṛu] kumāra ||

14 Paṇḍu⁹
vimōhamaṁ
puṅg-āhiśvaranā
śīṣhu(ṣu)vaṁ
surakṣitam naḍap-ene

15 paṇe(ṁna)g-ādhipatiyo[ḥ] besa-ve-

16 ttn mahā-mahīśanāṁ
naḍap-ene
kumārakāṁ
ba[e]d-il-ādhika-sau[ṇ]ravyada

17 dano sanda Śinda-viṣhay-ādhipam-ūnnāta-vīrā-sā[ḥ]sana || Bharadindaṁ¹¹ niṇḍ-

18 dō(ḍō)la Śinda-viṣhū k[a[y*]am

¹ From the original, stone. — There is a transcription of this record in Sir Walter Elliot's Cavyḍākā-Dīla

² Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol; elsewhere, by a plain symbol. — At the end of line 2, in the photograph, the symbol has been spoiled, in mistakenly trying to make the stampeage clearer for reproduction.

³ Metre : Śīkṣa (Anushtubh) ; and in the next verse.

⁴ Read jagati.

⁵ This ākṣara, ṛa, was at first omitted, and then was inserted above the line.

⁶ Read ēkājya-Śūdraka. ⁷ Metre : Mahāragdhāra. ⁸ Read ēhiśvaran. ⁹ Metre : Champakamālā.

¹⁰ In naḍap-ene kumārakāṁ the metre is faulty; there is one short syllable too many.

¹¹ Metre : Mattēbhavikṛṣita.
SINDA INSCRIPTION AT BHAIORMATTI.

16 mohche kaṇṇaṁ Kaṇḍaṁbar-adhīśa priyadāṁ tanūbhavayaṁ-īyalu koṇḍu tān-ā manō-
17 hari(ra)yolu kṛṣṇa(t)-ippināṁ tane(na)yar-ādār-mūvar-ā māvarīṁ pared-aṁ[ṛ*]unna-
18 ta-Sindavāṁśa-mahībhri(hṛ)ī)t-saṁjātar-ā lōkado|m || Ant1=ā mūvatt-onda
māśīṃtāde Bāga-
19 daĝe-nādaṁ-ālalu sēvyāṁ Kangū-sāmānaṁ puṭṭīd-ananta-guṇāṁ negardā
Sindan=e[m*]ba kumā-
20 [ra] || Niĉu-dōla Sindāniṁ tān-eĉev-aṛiyaṁ baṁda Sindar-ānvāyaṁ
Bāgaḍageya
21 Sindarini-eṣadādu poḍaviyolu=enegarddan=alte Kammaran-sēba || Dhare
pogale nega-
22 āda Kammayy-arasamgāṁ-anūna-vīdita-guṇa-gaṇa-si(si)l-ābharaṇa-[ā*]bhūṣhit-
Sagarrab-arasigā
23 [m=a]sam-eseye puṭṭidaṁ Pulikāla || Pulikāla-nṛi(nṛi)patiga[m*] Śrī-lalaneg-
dorey-enipa
24 Rēvakabbegam-ādam [sa] sare* sad-guṇade su-putra[m*] kuḷa-dipakaṇ-emishi
puṭṭidaṁ Nāgātya-[nṛi]pa ||
Kali-Nāgādytya-nṛi(nṛi)paṁgaṁ Poleyabbarasigam-anūna-guṇa-gaṇa-nilayaṁ
kulum=e-
25 e(ye) puṭṭidaṁ śrī-Polasimda[m*] Sindavāṁsā(śa)-ti[la]kaṁ dhareyolu ||
Khāṇḍava-(m)-maṇḍalēva(śva)ra-taṇū-
26 bhava Bijjadēvi tāyi jage[n]a-maṇḍa[na*]nā-ādī-rāja-charitaṁ phani-
kētana[na=a*]nyā-rāja-vēdaṁ-ā-si(si)rash-ka-
rāṇīndan[ā]vavamuktakas-hūpāne tānde Sindā-mārttaṁdan-ensāk-īdānbhaya[m]*-paksha-
visu(śu)dhdhano Sē-
27 vya-bhūhuja || Svasti Samadhitapāṁchamahāsāda-mahāmaṇḍalēśvāra Bhogā-
vati-puravār-ā
28 dhīśvaran=Ahičchhatrapura-dhārāmara-ṛaka-ḍakṣa-ḍakṣīṇa-bhujāṁda Sindma-
mārttaṁdan-anē-
29 ka-śastrāśāstra-pāravāra-pārvaṁnaṁ mūrtti-Nār[ya*]ṇa Hara-charaṇa-smaṇa-para-
ṇa-āṁtashkaraṇa paraṇa-māhēśvaraṁ phānīpatāk-ēśvaram ripu-maṇḍalīka-daitya-
vilayaka
-raṁ-ṇa-parināṭ-Ōpāṁdra nara-svarūpa-nāgērūḍa sakalakalā-kalita-vā . . lanā-līlā-lālā-
ma bhūja-bala-bhima Bhuvana[na]kalladēva-charaṇa-kēṭi-durilājītakaḷahāmaṁ
Sindavaṁś-ōttam-
30 sa sāhitya-vidyā-vivēka-Virūchchana vyāghra-lānchhāna Sindā-viṣa(sha)y-ādirāja
saḥa-ṛūpa-
31 Manoja tālīkṣya-vartti-kṛtti Pātāla-chakravarti vidha(da)gda-vibudha-jana-
stutyan=abhina-Vi-
32 kramāditya karavāla-vidyā-Sahadēva kaṭakada-gōvaṁ śrīman-mahāmaṇḍalēśvara
prabh-Sēvy-a-
33 rasaru || Svasti Samadhitapā[m*]chamahāsāda-mahāsāmaṁta ripu-nṛi(nṛi)pati-
kari-kuṁbhik-kum-

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1 Metre: Kanda; and in the next four verses.
2 In the second syllable, the short a has been lengthened for the sake of the metre.
3 Here, again, the metre is faulty; this word, or the preceding one, introduces one short syllable too many.
4 The metre requires Nāgātya, as in the preceding line.
5 Metre: Utpalamālikā. 6 The metre requires tāyejgaṇ.
7 Read *karaṇān. 8 Read *id=ānubhaya.

22
After a standard invocation of Śiva under the name of Śambhu, and another of Viṣṇu as the Boar, the inscription commences: — While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhattadra, Tailapayya (II.) (line 3-4) was reigning, and when the Vikrita samvatsara, which was the Śaka year 811, was current (1. 4), (there was) the illustrious Pulikāla (1. 10), who was the ornament of the family of the

1 In this word, the syllable kum has been repeated by mistake in passing from line 38 to line 39.
2 Read ṣhaṭṭargge.
3 Metre: Śloka (Anuṣṭubh).
4 Read shasṭītin vareṣha.
serpents (lit. ‘the family of those who have poison in their glances,’—drishṭivivaśa-kula, l. 6); who was born in the Nāga-vānśa, which is resplendent with the rays of the jewels in the hoods of the members of it; who had the dignity of the nāga-baner (l. 7); who had the crest of a tiger; who was the supreme lord of the town Bhogavati; who was a very Nārāyaṇa among the Sindas (l. 9); and who, even unaided, was a very Śūdraka.

There is then introduced Pulikāla’s genealogy:—Saying: “I will behold the region of the earth which is so belauded by the sons of men,” there came (from the lower regions) Dharapāndra, the serpent-king (l. 10), leaving his army behind him out of respect,—both he and his wife, through the affection that existed between them; and then, on her becoming pregnant, there was born to his lady, at Ahichchhatra (l. 11-12) in the region of the river Sindhu, a prince named Sinda (l. 12), resplendent with lustrous glory. Being much perplexed (at the birth of a son in human form), the serpent-king said to a tiger:—“Carefully preserve this child in safety” (l. 13). Thereupon the tiger, preferring in turn his own request to the lord of snakes, said—“Cause him to become a great lord of the earth” (l. 14). And so the boy was nourished, and, becoming the lord of the Sindas country (l. 15) and practising exalted and brave precepts, developed long arms of prowess which surpassed everything else on the earth. When the long-armed lord Sinda joined his hands and closed his eyes (in respectful request), the lord of the Kañcambas (l. 16) through affection gave him his daughter; and, having taken her, during the time that he lived in dalliance with that charming woman, there were born three sons (l. 17), from whom there sprang those who were born as kings in the most exalted race of the Sindas (l. 18).

While they, thirty-one (in succession),1 were governing the Bāgaḍage district with freedom from anxiety, there was born (another) prince named Sinda (l. 19).

Glorious on the earth, through the Sindas of Bāgaḍage (l. 20), is the lineage of the Sindas, which came without a break from the long-armed Sinda; and famous was he who was named Kammara (l. 21). Amidst the praises of the world, to Kammayyarasa and to his wife Sagarabbarasi (l. 22) there was born Pulikāla (l. 23). To the king Pulikāla and to Bēvakabbo (l. 24) there was born king Nāgātya (l. 24). To the brave king Nāgātya and to Poḷiyabarasi (l. 25) there was born Polaisinda (l. 26), an ornament of the Sindas race. (And his son is) king Sēyya (l. 28-29), pure by both lines of descent; for, his mother was Bijjaladēvi (l. 27), daughter of the Kañcāva Manḍalēśvara (l. 28), and his father was that son of the Sindas, who had the banner of the hooded serpents.

Hail! A Mahāmanḍalēśvara who has attained the paśchama-mahāśabda; the supreme lord of Bhogavati, the best of towns (l. 29); he whose right arm is skilful in protecting the Brāhmaṇas of the town of Ahichchhatra (l. 30); the sun of the Sindas; a most devout worshipper of the god Mahēśvara (l. 32); the lord of the banner of hooded serpents; a very king of Nāgas in human form (l. 33); a kālahaṁsa-bird whose feathers are ruffled by the play of the feet of Bhuvanakamalladeva-(Sōmēśvara II.) (l. 34); the ornament of the Sindavanśa; the owner of the tiger-banner (l. 35); the king of the Sindas country; the emperor of Pāṭalā (l. 36); a very Vikramādiṭya in a new form; a very Sahadēva in the art of using the sword,—(such is) the illustrious Mahāmanḍalēśvara, the lord Sēyyarasa (l. 37).

Hail! A Mahāśānta who had attained the paśchama-mahāśabda (l. 38); a very Kalika in effecting the destruction of hostile kings (l. 40); an ornament of the family of the serpents (drishṭivivaśa-kula); decorated with three golden umbrellas; the lord of Bhogavati, the best of towns (l. 41); the lord of the banner of the hooded serpents Ananta and Vāsugi and

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1 This seems to be the meaning of the text. But it is not clear why the neuter form of the numeral is used, instead of the masculine.
Takshaka; a very Kâmadêva with his tiger-crest; the king of the Sindhu country (l. 42); the spotless Sindu (l. 43); the ornament of the Sindakuṣa,—(such was) the illustrious Nâgâditya.

Hail! To Paratraya-Simharâbîhaṭṭa (l. 44), on a Sunday which combined the Uttarâyana-samkrânti and the Vîatipâta (yôga), having washed the feet of Paratraya-Simharâsi, Nâgâtiyarasa gave, for the god Sindhâsvara, a field, of the measure of one thousand mattras by the staff of Pattiya-Mattâûra (l. 45), of (the village of) Kiřiṣya-Siritûra. The arâvaṇa on these thousand mattras is twelve gadyâsâs. And those who are in the state of being Brahmaâhrâmis shall manage the property.

Hail! While the asylum of the universe (l. 50), the favourite of fortune and of the earth, the Mahârâjadhirâja, the Paramâsvara, the Paramabhaṭṭâraka, the ornament of the Châlukyas, the glorious Jagadêkamalladêva-(Jayasimha II.) (l. 51-52) was ruling, with the delight of pleasing conversations, at the camp of Koḷîpâke; and when the Śrîmukha samvatsara (l. 53), which was the 956th Śaka year, was current; the illustrious Mahâsâmanâta Nâgâtiyarasa, having washed the feet of the holy Têjôraśiçândita, allotted to the god . . . . . . . . . . . . . . . . . . of Puradakéri (l. 54). The six Gâvunãus shall protect this act of piety.

Têjôraśiçândita (l. 57), the Āchârya of the god Sindhâsvara, restored such (parts of the temple) as had fallen into ruin.

No. 34.—KUNIYUR PLATES OF THE TIME OF VENKATA II.;
SAKA-SAMVAT 1556.

BY H. KRISHNA SASTRI; BANGALORE.

The copper-plates which bear this inscription, belong to a Brâhmaṇa resident of the village of Kûniyûr in the Ambâsamadram talukâ of the Tinnevelly district, and were sent to Dr. Hultsch for examination by Mr. T. Varada Rao, Acting Head Assistant Collector of Tinnevelly, in December 1890. I edit the inscription from two sets of ink-impressions, which were kindly made over to me by Dr. Hultsch, who has already noticed it briefly in his Progress Report for October 1890 to March 1891.3

The original consists of seven plates, measuring 8 1/4 inches in height from the middle of the bottom to the middle of the semi-circular top, and 6 3/4 inches in breadth between the two parallel sides, the height of which approaches to 5 3/4 inches. The ring-hole, which is a little more than 3" in diameter, is bored just 3/4" below the rounded top. "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend Śrî-Venkâṭeṣa, and representations of the sun and the moon" (loc. cit.). The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides. The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides. From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

1 Sindhu * is possibly a mistake for 'Sinda.'
2 Here we have śâdû, 'a temporary residence, a halting-place.' It seems to have not so strong a meaning as devâdu, of which of course it is a component.
As other grants of the third Vijayanagara dynasty, the present grant is written in the Nandini-gauri alphabet. The writer has been very careless and quick, so much so, that the letters ya, va, da and ta assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable. Several erasures and insertions are made, the most important of which are pointed out in the foot-notes. The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space. A graphical peculiarity which I have noticed in this and in the Vilâpâka grant of Veṅkaṭa I.,1 an impression of which Dr. Hultzsch has kindly given me, is that the group rya is expressed by combining the full form of r with the secondary form of ya; but in four cases (in lines 9 and 15, and twice in line 255), the r is, as usual, written over the line. Other consonants following r are written in the usual style, with the exception of rma in line 170, where the secondary form of m is affixed to the full form of r. The vowel ri is never used at the beginning of words, but is then expressed by rî, ru, and even r² (lines 176, 182, 184 and 241). Jña is written as gjña in two cases (lines 11 and 143). The prefixing of y and v to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous anusvâras, visarga and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty. Comparatively speaking, the present inscription is on the whole correct.

The language is Sanskrit verse in various metres. The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics. Line 249, which is in Telugu prose, is engraved on the upper margin of plate vii. and was evidently inserted after the engraving of the whole grant had been finished.

The composer of this inscription and of the Vilâpâka, Kondyâta,3 and Kallakuruṣî4 grants of Venkaṭa I., Venkaṭa II., and Raṅga VI. is stated to have been one and the same person, viz. Rāma, the son of Kâmakōṭi and grandson of Sabhâpati; while the engravers of these four grants were Kâmayâchârya (the son of Gaṇapâya and younger brother of Viṟaṇa), Aχyutârya (the son of Gaṇapâya and grandson of Viṟaṇâchârya), and Sōmanâthârya (the son of Kâmaya and grandson of Gaṇapâya). It thus appears that Aχyutârya, Viṟaṇa and Kâmayâchârya were brothers. The engraver of the Dévanâhalji grant of Raṅga II.5 was Gaṇapâya, the son of Viṟaṇa. Evidently the descendants of Viṟaṇâchârya were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table.

<table>
<thead>
<tr>
<th>Virâṇâchârya.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaṇapâya.</td>
</tr>
<tr>
<td>(Dévanâhalji grant of Saka 1506.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Achyutârya.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Kuniyūr and Kondyâta grants of Saka 1556 and 1558.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Viṟaṇa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kâmaya.</td>
</tr>
<tr>
<td>(Vilâpâka grant of Saka 1523.)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Sōmanâthârya.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Kallakuruṣî grant of Saka 1566.)</td>
</tr>
</tbody>
</table>

The inscription may be divided into four parts:—I. a genealogy of king Veṅkaṭa II. of the third Vijayanagara dynasty (vv. 1-37); II. the date of the grant and the description of the granted village (vv. 38-48); III. a genealogy of Tirumâla of the Nâyaka dynasty (of

1 See Ind. Ant. Vol. XIII. p. 123, note 4. 2 In line 206 the same symbol is used for the final r.
Madhura) (vv. 49 to 54); and IV. the information that the previously mentioned village was granted by Venkata II. at the request of Tirumala to a number of Brahmanas, and a list of their names, etc. (vv. 55-118). The inscription ends with some additional clauses regarding the grant, three verses (124-126) referring to Venkata II., the composer and the engraver, five of the usual imprecatory verses, and the name of the god Śrī-Venkataśā."1

The first part of the inscription opens with invocations of the god Venkataśā (line 1), the feet of Rāma (verse 1), and the god Vishvaksēna (verse 2). The genealogy begins with the Moon (verse 3) and some of his mythical descendants (verse 4). The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties. Thus Nanda is the representative of the dynasty which was subverted by the Mauryas; Chāllikka and Rājanārendra, of the Chaṇukyas; and Biṣljān-dra, of the Kalachuris. Vira-Hemmājīrāya, the lord of Māyāpura, is probably identical with the Kalachuri king Permādi (Śaka-Saṃvat 1050).2 The fourth after Hemmāli is reported to have been Tāta-Pinnama (verse 6), with whom the regular genealogy begins. The only difficult point in this long list of kings is the relation of Rāma, the father of Venkata II., to his predecessors. Dr. Hultzsch has conclusively shown3 that the word pūrvam, 'formerly,' in verse 24 of the subjoined inscription refers to Rāma II., and that Dr. Oppert's arrangement of the third Vijayanagara dynasty4 is opposed to facts. One alteration has to be made in Dr. Hultzsch's table; as recognised by Dr. Oppert,5 Raṅga VI., was not the son of Gopāla, but the son of China- or Pīna-Venkata, and the adopted son of Gopāla.6 In the annexed genealogical table, the Arabic figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, Sōmīdēva, is said to have taken seven forts in a single day from an unnamed enemy (verse 6). Pinnama II. is styled the "lord of the city of Āraśīti" (verse 7). His son, Bukka, is said to have "firmly established even the kingdom of Sāluva-Nrisimha." From this statement we may conclude that he was the minister of the third king of the second Vijayanagara dynasty, Nrisimha or Narasimha, whose inscriptions are dated in Śaka-Saṃvat 1404 and 1418, and who bore the surname Sāluva.7 Regarding Bukka's son, Rāma I., we learn from two other grants8 that he took the fort of Avanigiri from Sapāda or Sapāta, whose army consisted of seventy thousand horse, drove away Kāsappūḍaya or Kāsapuḍaya, and captured the fort of Kandanavūli. Both Muḥammadan historians and European travellers inform us that Rāma II. was the powerful minister of the puppet king Sadāśiva, the last representative of the second Vijayanagara dynasty, whose sister he took in marriage as we learn from an inscription of Sadāśiva.9 Rāma II. and his youngest brother Venkataḍri lost their lives in the famous battle of Tālikōta on the 23rd January, A.D. 1565. The second brother, Tirumala I., continues to acknowledge the nominal authority of Sadāśiva in four inscriptions near Vēḻur in the North Arcot district, which are dated on the 5th February, A.D. 1567.10 He is said to have transferred the seat of government to Pennakoṇḍa in that very

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1 This is the name of the image of Viṣṇu on the hill of Tirumala near Tirupati in the Chandragiri taluk of the North Arcot district.
2 See Dr. Fleet's Kanarese Dynasties, p. 58 f.
6 See the two first quotations in note 4.
7 The words वर्म्यापुर भारत्यमन्त तृविंद्र वास्तुया in Ind. Ant. Vol. XIII. p. 158, plate iii. b, line 10 f. must be written as once.
year. His second son, Rāṇga II., is actually called king of Penugonda (verse 19). The same town was the residence of Venkata II., to whose time the subjoined inscription belongs (verse 32).

The description of the reign of Venkata II. and the list of his birudas (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors. Thus, verse 33 of the Kuniyur grant (= verse 36 of the Kondyāta grant), which records that Venkata II. was anointed by his family preceptor Tātayārya and that he destroyed the Yavanas (i.e. the Muḥammadans), is already applied to Venkata I. in the Vijāpāka grant.

The third part of the inscription (verses 49-54) supplies the following genealogy of Tīrumala Nāyaka (of Madhurā), who is well-known on account of the magnificent buildings with which he adorned his capital.

**The Nāyakas of Madhurā.**

Nāga of the Kāśyapa (gotra).

Viśvanātha.

Kṛishṇapa Nāyaka.

Viṭapā.

Viśvapa Nāyaka.

Muddukṛishṇa.

Mudduvira. Tīrumala.

“ This pedigree agrees almost completely with that of the Nāyakas of Madhurā given by Mr. Sewell, with the only difference that the present inscription makes Muddukṛishṇa the son of Viśvapa, while, according to Mr. Sewell, he was the son of Viśvapa’s elder brother.” A copper coin of Muddukṛishṇa, the father of Tīrumala, and three copper coins of Viśvanātha, the second in the pedigree, have been published by Dr. Hultzsch. The two first Nāyakas of Madhurā were originally generals of the king of Vijayanagara. Having been despatched by their sovereign against the king of Taṇjāvūr, they seized Madhurā and founded an independent dynasty. The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns.

The second and fourth parts of the inscription (verses 38-48; and verse 55 to the end) contain the grant itself. The date of the grant was the full-moon tithi of Vaiśākha in Śaka-Saṃvat 1556 (expired), the Bhāva sāmāvatara (A.D. 1634) (verse 38 f.). Venkata II. issued the grant in the presence of the god Veṇkataḥsa (verse 39), who is also invoked at the beginning of the grant (lines 1 and 266). The object of the grant was the
village of Kûnîyûr (verse 46), which was surnamed Muddukrishpâpuram (verse 45) evidently after Muddukrishna, the father of the donor, Tirumala. The village was situated in the Viravanallûru-mâghâni, in Mûlli-nâdu, in Tirvadî-râjya (verse 41), to the south of the Tâmaraparâni river and of Bhrântamaâgala, to the east of Kârukuruchi, and to the west of Sêravanmahâdêvi (verse 42 f.). According to verse 119, it was situated on the bank of the Kûnâtsâka (i.e. Kârtâtsâka) canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the Tinnevelly Manual, shows two of the boundaries of Kûnîyûr, viz. Shêrmâdêvi (Sêravanmahâdêvi) and, to the west of it, Kâraikurichi (? Kârukuruchi), both situated in the Ambâsamudram tâlukâ and to the south of the Tâmaraparâni river. The mâghâni in which Kûnîyûr is stated to have been situated, was evidently named after Viravanallûr, a village to the west of Kâraikurichi. The term Tirvadî-râjya is perhaps derived from the Tamil tiruvâdi, "the sacred feet" (of the king). The Karûtsâka canal on which Kûnîyûr was situated, reminds of the "Kânnadiyan channel;" 1 but the two can hardly be identical as the "Kânnadiyan channel" does not appear to extend as far east as Kâraikurichi and Shêrmâdêvi.

In the list of donees occur many names of Tamil origin. Most of these are derived from the designations of certain temples of Vishnu and Sîva in Southern India. Thus, Aîlagâdrî is called after the sacred hill of Aîlagar in the Madura district; Veînâktâdrî, Vêngaîgâtt-appa, Tîmm-arasu, Tirumala, Tiruvêngaga, Vaçdamala and Sêhâdrî are derived from different names of the temple on the hill at Tiruipati in the North Arcot district; Varudabhâtsţa owes his name to the Varadarâja (Arulâla-Perumâl) temple at Little Kâñchi, the Chingleput district; Rânga and Rângarâja refer to the temple at Sêrângam in the Trichinopoly district, and Ahoîbala is the name of a village in the Karâmul district, which contains a famous shrine of Narasimha. Among the names connected with Saiva temples, Aîdra is derived from Tiruvârûr in the Tanjore district, and is commonly applied in Tamil literature to Sundaramûrti, one of the sixty-three Tiruttoqdar or Saiva devotees; Kanakasabhâpati is a name of the god at Chidambaram in the South Arcot district, and Chidambarâvâdâhin is called after the same place; Chokkanâthasvâmin and Chokkâvâdâhin are derived from Chokkanâthasvâmin, one of the names of the god at Madhurâ; Kâlahasti is the name of a famous place of pilgrimage in the North Arcot district, and Arunâdir and Arunâdrî are Sanskrit names of Tiruvanpâmalai in the South Arcot district. Among the remaining Tamil names, Periyâtiruvâdi is synonymous with Periyâlîyâr, the name of one of the twelve principal saints of the Vaishnavas. Aîlîr (i.e. âlîr in Tamil) is an epithet which the Vaishnavas add to the names of their gurus, and nâgâdrî, the first member of Nâinarbâtâta, is an honorific title affixed to the names of Saiva devotees.

TEXT. 2

First Plate.

1  நூமான்யா நாம்: | யக காம்பக்கார்
2  ஏ நாரினேஸ்வரம்மன்குறிலா: | யார்காச்சுமன்சா
3  தம்புக்காச்சாலயத்தில்: | ॥1॥ யக விரைவுக்குள்ளாக்கக்கா: பாரிய
4  யா: பங்கார்: | விந்தியாங்கா: இங்காவு: விகிருங்கு

1 Tinnevelly Manual, p. 41, and No. 8 on the Map.
2 The...
Second Plate; First Side.

21 खिरीकुटि। [४°] खं:कामिनी[४°] खरराबानितिभरा।
22 दमिती (१) सुकावनीपतिलकी सुधकर्भा।
23 खी। कबाबिनी कबाबनाम \(^{11}\) वशाबिनां (१) बशाबि।
24 कासुदवस्मुषुमवशोली। [४°] दुतेव कशशंसुधे।
25 सुरसमायक (१) माथवालकमाल्रित संकराकुलम।
26 निहत: कन्यका। जयंतममारमोरिपर गचीव वुका।
27 धिया[छू]८° अगणि वर्गमालमभ रामराजं सुलं। [६°] नी।
28 रामराजितिपञ्च तस्य चितासैणरिक्ताकवा।
29 नां। लक्षीरिवार्मोशकहरी चनस्य लक्षाय्याकाव्य [म]हि।
30 बलातीतु। [२०°] तथाविभक्तिभवमयूनमयमयहिन्वितहि। [४°] खी।
31 रघुराजनाथपतिः | चासन | समृद्ध-
32 सम्बन्धी1 यद्य विचर बालाशिं बैरिसुद्धि 2 च निरं-
33 जनाधि | [१९८] सतीं लिंगमाणिका3 चन्दनकृषिकां वायुपानांक-
34 तीत्वापवर्तिक 4 तित्विचया वस्त्रमानाथकी बंधति5 | हि-
35 मांसादि रिहिषि ब्रद्याहिषि सुदुरेर्मेदि
36 [व]प्रविष्टियाचार्यावर्तमानीची प्राप्ती: | [१२५] रचितनव-
37 विचारं रामराजच धीरं वरतिषमलरायं वें-
38 "कटात्रीमतीथि। ब्रजनयत स चेतानाचूकी नु।"
39 मारा(ि)निह तित्विनिवल्यावें राजा महोजा: 9 | [१२६] सक-
40 लघुराजसंगकारातीन समिति निलख स राम-

Second Plate; Second Side.

41 राजीवर: | भगवतमुहाद्यादिका राजसंहि-9
42 तपस्वी: प्रभुसास वक्तूकूर्वः। 10 | [१५०] चिथु चिथंगक्षा-
43 17परिश्रुत] भुमारुकेपीवर्तमानिः विज्ञापिशिञ्जापानू। 13
44 तित्विनिवल्यावें चन्दनकृषिकां बंधति। महोजासंगकारातीन नु। 17
45 मगरमिकीविख्या प्रायेयारी सयारंशिङ्ग पर्वारंपिक
46 तिथिु 14 भृतिशुखि हि:। [१५०] 15 वशिक्षामहावर्तमान
47 यस्त छहापतिवेण शति 16 याविकवेण्डोऽ। दानाकुपुर.-
48 देशमिकात्मना देवीपरं भृतिशुखियं दयाति। [१६५]
49 भारात्माय विकसिणात्मक सखवाच: सामाजुपा-
50 यनिवक्ता युवा 17 वालीमोतात्। रामायणः दयात्मकि-
51 व राजमालीः 18 तातिथाद्विधायमनाय बन्धुः। [१७५] रा-
52 जा ततस्वबुधुयानायामा चिथंगरायः। चिथंगरायिः
53 जात:। चिथंगरायः। 1०चिथुत्वज्ञाविनाः (ि) विख्यातिः। 1० भिक्षाधिकारिः
54 चिथंगरायः। [१८५] चिथंगरायसंवादें तेषु पार्वं

1 बाळमिक।
2 बालाशिं.
3 लिंगमाणिका.
4 चिथंगक्षा.
5 चिथंगपारं.
6 चिथंगकारातीन.
7 वशिक्षामहावर्तमान,
8 भारात्माय.
9 भुमारुकेपी.
10 प्रथापिक.
11 चिथु.
12 बाळमिक.
13 चिथंगक्षा.
14 चिथु.
15 वशिक्षामहावर्त.
16 चिथंगकारातीन.
17 वालीमोतात्.
18 भारात्मायानायामा.
19 चिथंगराय.
20 भिक्षाधिकारिः.

The whole of this pada seems to have been erased and written afresh; and the श्री of श्रावी is written above the line.
6 चिथंगकारातीन.
7 चिथंगका.
8 भारात्माय.
9 भुमारुकेपी.
10 चिथंगपारं.
11 चिथु.
12 बाळमिक.
13 चिथंगकारातीन.
14 चिथु.
15 वशिक्षामहावर्त.
16 चिथंगकारातीन.
17 चिथंगकारातीन.
18 भिक्षाधिकारिः.

Read श्राधि.
Read प्रथापिक.
Read श्रावी.
Read प्रथापिक.
The श्र of परिवर्त seems to be an imperfect correction from श्र.
The श्र of श्रावी runs into the श्र of पी at the end of the next line.
Read श्रृष्टि.
Read श्रावी.
Read श्रमिक.
Read श्रमिक.
Read श्रावी.
Third Plate; First Side.

55 गती नीतिपथपथपि: । ब्रह्म दिव्य प्रभितर चिन[७७]
56 पटशिष्ट्ये चेयुगौदराजी । [२४] चय छःरेकर्णपति:-
57 देवरायी नाथोख़ज़ाः । अवनीमयितः विदियेः दे-
58 क विषोभयं । [२०] ताज्जुरायसुभूर्दबलकारसहः.
59 रितरावराजाचित्तः । जातिरक्षकराजः:ः [५] व्यायः:ः
60 उरितरावराजपः । [२१] तयोः:ः उरितरामायं तसःः विद-

Third Plate; First Side.

61 न्यायिकः । एकायंत धारावरःः ॥ शरतःः
62 यमक्षिनः । [२२] चौरावरराजपके जन्वेयुः तेषुः
63 पारं गिरामिचातः: कविपुन्यादं । रेतेयुः कौ-
64 सुभ इवादुसिलभवेयु चिरामाराजपतिचुवि:-
65 [रः] व्यायातीः ॥ [२२] पूर्वः<sup>11</sup> विषुशाराजराजपतः: चौराम-
66 मध्याकः: । (१) कान्यापीदयमालिन्येनुभवः:ः] पंचः प्राणचार-
67 कन्ये । दृष्टा नीतिपथायुरराजसमवेन चौरामः:ः कौ-
68 नो (१) गोवायज्ञायुःवृहदः: इव उपस्थितद्रासोकुकः: । [२४] आ-
69 न्यायिकः (१) प्राज्ञावन्तकायाः: । [२२] विश्वायचरये-
70 सु बतेयुः तेषु चौरः:ः चौरानामालिन्येनुभवाःः
71 चत्र सु विषुशाराजपतिचुवि:- 
72 जातः: । [२४] यह्येवमंसिकातिकायाः भीत्या मद्धाः
73 रक्षः: (१) प्रबलियितवितः: पलायनपरःः । सुक्ता लुषः:ः
74 तःः [१३] जयात्तः । कान्तारामभिमावितः कलाप्रज्ञवितः
75 [जः]कांचिताः (१) सुभाष्यितविवुद्वाराणि तद्भवःः
76 [भिः]या किं च चायः । [२३] चौरानामक तयोविशयः: [सः]-
77 तौष्णयेश्वरगिरीमस्वः । कान्याभवः कमः नीः
78 यथोभी पुत्रस्वभवः (१३) पुत्रस्वभवः । [२४] पंडदेवःः
79 द्रिपनवेदकारिन्तितिमाक्षीः प्रकाशितामायीः
80 कुनीः: । खर्दप्रकप्रकाशितदिविशयःः ददनः प्रसीः

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1 Read वर्त।
2 Read उयुक्ताः
3 The inscription omits the following half verse: — सूक्ते ते विषुशाराजः गुणाः कलाप्रज्ञवितः.
4 Read वर्त।
5 Read विषुशाराजः
6 Read द्रिपनवेदकारिन्तिमाक्षीः.
7 Read विषुशाराजः
8 Read पंडदेवः.
9 Read द्रिपनवेदकारिन्तिमाक्षीः.
Third Plate; Second Side.

81 दश्य रामलचारिणी। [28*] श्रीरामी पेदव्यक्ते।
82 ईश्वरितक्षणि। वधायसिद्रयः। (i) श्रीरामचरणभरी।
83 धर्मव्रिक्षकः। पूर्वः सर्वः श्रीराम। यस्यारितिः।
84 पालमेनकलायाचारु। वैनायुः सर्वभूर्जार्णिः।
85 भक्ति दिनिः शिरिः धर्मी�। [29*] श्रीगाराष्ट्रा।
86 दश्यवृक्षः। वंगारम्बारम्बया। संस्थितः। विभाषः।
87 सी वेणब्यूमिपाल। श्रीरः। यस्य रस्येव श्रीरिः। [31*] श्री-
88 श्रीगाराष्ट्रदुःसारभ्रीमिल्ल। भोरीसम्म वेणब्यूमिपाल।
89 धे। वहाँप्रसिद्ध वेणब्यूमिपाल। तदान्तिकित्वा। [*] स्वच्छः।
90 पिपेट्राः। [32*] यशा रस्येव श्रीगाराष्ट्राः। श्रीस्यंस्योत्भोजिन्त।
91 श्रीगाराष्ट्रज्ञानं श्रीगाराष्ट्रज्ञानं। यस्यारितिः।
92 धे यस्य विभिन्न विभिन्नानि। [33*] द्विप्रार्थिव यवनः।
93 श्रीगाराष्ट्रज्ञानं संत्वानिवारितिः। [34*] श्रीगाराष्ट्रज्ञानं।
94 श्रीगाराष्ट्रज्ञानं संत्वानिवारितिः। [35*] श्रीगाराष्ट्रज्ञानं।
95 स्मरण:प्रकाशयम्बरः। "शरीरदुःसारः। [36*] श्रीगाराष्ट्रज्ञानं।
96 रस्येव सुखसम।[1] भारवेदितुमरायज्ञः। [1]
97 लंकड़तिमबरमालुणः। [*] अयुग। वंबल्लेकः अवसरवाहः।
98 तां। [37*] श्रीस्या गाराराष्ट्रज्ञानस्याः अयुगासुवादः।
99 यह। [38*] श्रीस्याः। श्रीस्याः। श्रीस्याः। श्रीस्याः। श्रीस्याः। [39*] श्रीस्याः।
100 श्रीस्याः। [40*] श्रीस्याः। श्रीस्याः। श्रीस्याः। श्रीस्याः। श्रीस्याः। [41*] श्रीस्याः।
101 हासनः। चा दीपितपिय। [42*] चालिमाण्ड्रिणि। विसतानं। संहः।

Fourth Plate; First Side.

102 श्रास्थद्दा (i) श्रीवरी। प्रवकाभिः वेणव्यक्तवरी।
103 हेवरायायणी। [43*] त्वितव्यक्तकंद्वुगच्छिते। यशक।

1 Read स्यवतिश्रेष्ठाः।
2 In the original, the r of र्याति is doubled; read र्याति।
3 Read श्रीराम। श्रीप्रकाशिके।
4 Read धर्मवृक्षः।
5 Read यशौ।
6 The w of वर्यः is imperfectly executed and looks almost like श्र।
7 Read बुधः।
8 Read सुखसम।
9 Just as the Kaljakuriti grant, the inscription omits the following half verse which is found in the Kopyāta and Vīpākha grants:— धर्मशिभ्रुःदरस्थरः। जिवगाराष्ट्रासुवादः।
10 Read श्रीरः।
11 Read सुकापीपाल।
12 Read लंकड़तिमबरमालुणः।
13 Read दीपितपिय।
14 The r and w of र्यपि या seem to be corrected from other letters.
15 Read च्युः।
No. 34.

KUNIYUR PLATES OF VENKATA II.

104 वर्षे । भावाभिदानके1 वर्षः मांशि वैष्णवनामि । [१५*] पष्म
105 वर्षे पुष्यर्वे दौर्मसाय्य2 व्रम्भती। । श्रीप्रकोपाय-?
106 पादवस्मिनी: वेंच्यमाट्ठी। [२५*] नानाशर्काभिव[च]गो-?
107 चरणमय: शास्त्रविषया। विश्वविविरो विशेष्यप्र: वेद-?
108 विवश्री विषेषत: । [४५०] योगितिर्विराज्ञयुङ्क मुख्यनाथुङ्क चति
109 युतः । श्रीमर्विमंडलोन्नभावाणि [२५]तिर कीती। [४१*] संतवनौः-?
110 धातवा: वदचित्या दिबर्व खिते। काशुकस्यशाखायामात्
111 प्राच्य: दिशि च संभारते। [४२*] [च]तस्मातन्द्रीमा[या] दर्शिताशासु-
112 याति ति। आशिर्वादादिविशालतायचापि। [४३*] खित। [४३*] प्रम-?
113 तोभिषुमार्गीनुसरासामपारि। काशुकीः। । वर्ण:?
114 शास्त्रयां श्रवणपार्थम्। [४४*] [च]मनः च वर्षवाकां विवटिते-
115 पालुः । सुधुक्षशापर्मित प्रतिकाचा सम्मिलते [२५ ४५]
116 चृत्युपि विशिष्यात शास्त्रारोपिष्यते। श्वारसार-?
117 नं चतुर्थीभाषितं च समंततः। [४५*] नितिनिरेप्य-?
118 भाषादिदातेषाचाचार्यानि। विष्णुगांगाविलसुः। भग:?
119 यमोऽजः तमुऽवः। [४५*] युवतीवादविभीमे क्रमार्थान्तः
120 रक्तः। [४५*] २०त्रोशाक्षरसंततिनिर्वाणस्तपसच्चक्षिपे-?
121 रावणाखण्डकाजनातुङ्कनिधि: भौनामवेगपाते। । विवष-?
122 वशस्याद्विधिप्रसादोद्विधिप्रसादीः महाविरहाः वु-?
123 रि विग्रन्नाध्यपणीसंकेंद्रः मानित:। [४५*] तवसार:प-?
124 भन्न चन्द्रमानाध्यत्वम् भर्मतुमिथितचित्तरत्नादिष्क:?
125 लोकः। भाषायुक्तप्रविजितारिष्टानुपालसैदिविषय-?

Fourth Plate; Second Side.

126 लिसालः। जगति। [४५*] नाशणपापयक्षे:। तवसारनिर्ख.
127 तत्तत्तिरसमस्ततेः। (२) भौरेयर्घर्जित्सन्मृ:-?
128 तमसा:। घमसे[य]द्वयः। कुवचयक: त्वतः कुवमांमार्यण।
129 वन शिनिताचिनितिनीविनोदः। [४१*] नखौद्भविभिन्नपा-?
130 खोंडः। (२) प्रतीपभूमालतस्मइंसुः। श्रीसुकुलायाः

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1 Read साधारणमथि.
2 Read श्रीप्रेकानिषिदित्यानि.
3 Read श्रीनिपार्थाय.
4 Read श्रीप्रेकानिषिदित्यानि.
5 Read श्रीप्रेकानिषिदित्यानि.
6 Read श्रीप्रेकानिषिदित्यानि.
7 Read सुबुधाय.
8 Read श्रीप्रेकानिषिदित्यानि.
9 Read चतुर्थीभाषित.
10 Read चतुर्थीभाषित.
11 Read चतुर्थीभाषित.
12 To the क of के both rि and छ are attached in the original.
131 शुरस सोहि ग्रामान् कीर्तिकाञ्चेि:। [५.२*] तत्त्वाङ्गां
132 सुदुबीरमहःस्मुतिवभूमिपालकी नदीहि (१) सीनाधी-।
133 सुदुबीरस्थितरराजसुदराधारानिधानी। आकृता-।
134 साधिस्तुमधविनिजयीश्रीसामानी। यद्रीयाधारा रा-।
135 यां कीर्तिकरस्वतिंद्रमधवियावलंकरतिमानी। [५.३*] चय।
136 तत्स्वितस्मूर्दी संचितस्वीरनेनी। (१) वज्ञसमभविविव-।
137 भववराजाधिपते [१*] समविकल्पयासी सुदुबीरकं।
138 श्रवुत् पारविशिष्टं राजते सूतिवंदे। [५.४*] वेतसं पर-।
139 दुर्भवरस्थितस्मादेशिनः। भोगे सुनीतकुञ्जस्थित्यां।
140 भूक्ष्यश्चिनः। [५.५*] करींद्रायाहमण्डः गिरीविकाशविव-।
141 व:। बांकिते नगरे जेतु वांचितानववापिरः। [५.६*] कन्याभ-।
142 'थर्मस्मूर्दीः काशेरं भिरिरः।। जयत्वस्यादांदर्प-।
143 जयविद्याशिनः। [५.७*] श्रीमभिक्षुस्वतिं किरशेर-।
144 तुपालायः। श्रीवैरवेकटिनकप्रमारायस्मातिनः।। [५.८*]
145 [क]हरिकृष्णश्चिनारायणं दत्तवानु सुदा॥ दत्ति-।
146 मन्त्रोत विशण्यं। विभा वेदांतपार्श्वः। [५.८*] वेदणात्मकः[क]-।
147 तनयः भारदाजी य यालुः। चेत्त स लब्धवानः[क]।

148 रङ्गानाथाभिषे। [६.०*] लाक्ष्मीस्वरस्वयं--।
149 जः[क]सतु[१*]। श्रीकावागः।। लाक्ष्मीर्ररश्रीर्या ह-।
150 वासातियस्विस्तरामानु। [६.१*] गोचे हरितसः जहः। प्राक्स्ति-।
151 वासातियसः। वेंकटदित्तिओऽनकं हरितं याणुैकितं। [६.२*]
152 बाणेयानेते[१*]: संग्रास्मीश्वराणंधवजवानु। सदासिवः।।
153 सुत:। चेत्त निपारं भ्रुस्मीकरः। [६.३*] वीरंग्राजः।। कन-।
154 काशपारस्वादी।। १६०कौबिककुलम् मुूैमू[१*]-।
155 लुलितस्य युवेन्द्रः। [६.४*] २२।प्रतीकौबिकरावास्विनंकुम्ब-।

1 Read मसू।
2 Read यमीस्मामानी।
3 Read राजस्थं।
4 Read बलस्थं।
5 Read निर्लस्थं।
6 Read लिखितण्।
7 Read गिरीविकाशविव-।
8 Read तत्स्वितस्मूर्दी।
9 Read वज्ञसमभविव-।
10 Read श्रवुत्।
11 Read बांकिते।
12 Read बांकिते।
13 Read जयविद्याशिनः।
14 Read जयविद्याशिनः।
15 Read तनयः भारदाजी।
16 To the च of च both ri and i are attached in the original.
KUNIYUI PLATES OF VENKATA II.

156 द्रामानिवे घरातली रिवा¹ दुरंधरः स वंपुमानः । चनः
157 तलझनउनजःगिं चायभसमुखः विरियपादयुकादितः
158 पंचकं विमेक्ष शेषते । [६६*] "कायमण्डः: श्रीमानांकः
159 को च लब्धवानः । तिथिमाैयुहती मद्युंहें हरिं स प-
160 शिक्षा । [६६*] मासभक्षुः भारहाम्ल श्रीमुक्तितमः । चेकः
161 ठाड़ोः: कोमन्त्वुतित्वं समस्तुः । [६७*] अशायासुः भार-
162 रहामी । "केवलयानयः । बायमभुनः: चेकः प्राधानरः-
163 सम्भवः । [६८*] "कायमण्डः: लोका यादवाधी विराजते । भोकी-
164 दी मद्युंहतिनितः विनकयानमः । [६८*] चायसायनसुः-
165 यं भारहाजचंदरः । सतः: । श्रीमकौटरिकां हरिं नागर-
166 दोरीते । [७०*] भारहाजचूलीकर्णः यायुःक्तितमः । चेक-
167 चं रङ्खुः । सुदर्मद्वारिगतः दोरीते । [७१*] श्रीयागशोगीकः-
168 दोरीते घर्मयायामः । "केवलयानयः पाया विपादः हस्ति-
169 नेिते । [७२*] श्रीयागशोगीमयायायामदायपारः:¹⁰ । चेक-
170 दर्शालओ दसित्वः(१) नरसङ्करम्नः । [७३*] श्रीयागशोगी(१)-
171 शोमनायो यायुःक्तितमः: । नरसङ्करम्यो चेकः-

Fifth Plate; Second Side.

172 शार्वन राजते । [७४*] चनतंभक्षवी: कीविवासः
173 तिघाबिभः।।¹¹कीसकायमण्डः(१)चेकः यायुःकितः
174 बठीतः।।¹²कायमण्डः: श्रीयागशोगीमयायामसः समस्तः:।
175 वेकटयालः: चेकः।।¹³सिद्धयाग्निमयायाम(१)शुः।।७६*] वस्वायवः-
176 नित्यः: पुष्कर नागाचरितकंवः । भारहाम्ल च अक्कः:कितः
177 चमच्च प्रेमिवानः। [७७*] जाती हरितो वंिे यव्यद्री कन्धः:²²
178 न। काभस्त्रित्वः: चेकः विपादः।।७८*] वस्वायवः-
179 बयः: सुरायामः चेकः।।¹⁴बायसङ्करभासः
180 राजर: चेचमशुः। [७८*] संजात: नाशोः कीविवासः यव्यः
181 चि सनसङ्करभासः। [७८*] नरसङ्करभासः: चेकः पादयायः

¹ Read छना परंधरः.
² Read कायमण्डः.
³ Read अराहितः.
⁴ Read कथििः.
⁵ Read गुहाकामः.
⁶ Read कायमण्डः: सुसः.
⁷ Read विचुः.
⁸ Read कायमण्डः.
⁹ Read कायमण्डः.
¹⁰ Read गुहाकामः.
¹¹ Read बायसङ्करभासः.
¹² Read कायमण्डः.
¹³ Read श्रीयागशोगीमयायामः.
¹⁴ Read श्रीयागशोगी.
¹⁵ Read कायमण्डः.
¹⁶ Read कायमण्डः.
¹⁷ Read कायमण्डः.
¹⁸ Read कायमण्डः.
¹⁹ Read कायमण्डः.
²⁰ Read कायमण्डः.
²¹ Read कायमण्डः.
²² Read कायमण्डः.
182 तस्मात् | [५००] 'याज्ञवल्क्यः' नवीण: वृद्धावननाथसारसिद्धम्: | चक्षुः।
183 जी नवदार्शम्: वेदमर्य च लक्ष्यानु: | [५१०] सिंगित्वे।
184 माल्यार्द्धाद्यौ० (१) बेण्दक्तप्रसूर: | बेचयं च चर्ये।
185 द्रव्यावलेखणिणीशः | [५१२] यजुर्वेदविद्या श्रीरामः साराधारः।
186 कुशीद्रव्यम्: | पैदार्थमुखोऽनीतकं द्वाराध्यायंति | [५१३] श्रीः।
187 कुशीरामः: सीमाभिः शालुवोत्:।| शीर्षान: ीकाम्।
188 यासीनः: वेदमर्य सम्युम् | [५१४] वापसस्वयं च। गौतिनिनिधि।
189 तिः। कौशिकायुष्य: | १० शिरणभाडहीपि वेदार्णस्वः लक्ष्यं सम्यते। [५१५]।
190 श्रीवनप्रसूरः साराधारानौ। शालुम्बुत:। | शाराधारः।
191 यासीनः: वेदमर्य सम्युम् | [५१६] कौशिकायुष्यादिः। श्रीः।
192 कुशीरामः: सीमाभिः शालुवोत्:।| शीर्षान् च वेदार्णस्वः प्रायं वि- श्रीमते। [५१७] पुर्णी नारायणसादिः। यासीनः।
193 वासीनविनोऽविनोऽविनायुष्यम् | [५१८] साराधारानौ जातो यशुः।
194 मद्यसंदेशः: | नारसिंही यजुवेर० १२ विनिमयाद्विंशाहुते। [५१९] श्रीः।
195 यासीनः: वेदमर्य सम्युम् | [५२०] (शार) तिरियम्यभीधिपि जातो विनि: हरिते हुणि। नागाभद्रुः।
196 श्रीवनप्रसूरः साराधारानौ।| शालुम्बुत:। [५२१] कौशिक्यविनिमयसारसिद्धम्: लक्ष्यः।

Sixth Plate; First Side.

198 वायविशालम्: | वेददर्शिं प्रविदेन कुंवर० २५७।
199 द्रव्यावलेखणिणीशः | युजोऽ भाराधनी च यापुः। | राजांविशालस्तम्भः। वेदविषयमहाद्रुः। [५२२]।
200 श्रीवनप्रसूरः साराधारानौ।| शालुम्बुत:। [५२३]।
201 यासीनविनोऽविनोऽविनायुष्यम् | यजुवेर० श्रीः।
202 वायविशाळः।| वेददर्शिन्द्रं साराधारानौ। [५२५]।
203 श्रीवनप्रसूरः साराधारानौ। | शालुम्बुत:। [५२६]।
204 श्रीवनप्रसूरः साराधारानौ।| शालुम्बुत:। [५२७]।
205 मानयं वेदमर्य सम्युम्। | श्रीवनप्रसूरः साराधारानौ। [५२८]।

The three letters यस्मी of जचमानोव प्रथमेनि are written at the top of the plate, and the necessary insertion is indicated by a faint caret made above यस्मी.
KUNIYUR PLATES OF VENKATA II. 249

206 वेंकटेश्वरः । चेतनें निपादन च लघुवाच्छिन्नमुखः । [८६] चाचे-
207 यगोत्तीर्थम् श्रीमानीकर्वन्दनः । चें लघुपराणायादिष्ठयः
208 [भा]य च्येदते । [८७] विकाशसिद्धुः जातीः कक्षाशी चायपी म-
209 नाना । चन्द्रकाषणयो शतिकभिमिष्ठायते । [८८] श्रीरस्विन्दु-
210 जिष्ठीः । चित्रानिति चाचेवधानविधिः । चन्द्रायानरैः चेतनयाचः
211 बेंदवानागानु । [८४] चाचेवधानको । कक्षाशी नारायणवराजः ।
212 श्रीरामभद्रः केदारेवकामाचाय वर्तेन । [१००] चापदांबी भद्राज-
213 वंशः श्यामिनिदनः । नारायणीयव्यवहारिः सभेख धन-
214 दायते । [१०१] गिरियवकुमारीयां श्रीवेंद्रपतिसहान । श्रीव-
215 खगोली कक्षाशी लघुसिद्धिकारी प्रसिद्धि । [१०२] लघुवाच्छिन्नगृहः
216 धर्षः सुर्यनारायणिन्द्रिः । कौड़ियारः चेतनें यान-
217 [ि]विचारामः । [१०३] तिलकंदनायकः पुरी वाःवधानीयते । व-
218 खगोलवः । चेतनें यासुरविकृति सभेख । नारायणीयव्यवहारिः
219 शिनारायणिन्द्रायविकृतिकारी । [१०४] कौड़ियारः श्रीवेंद्रपति-
220 यासुरविकृतिमयं । रामामनिन्द्रः चेतनें यासुरविकृति सभेख ।
221 नारायणीयव्यवहारिः सभेख नारायणनाथः । [१०५] यविली रं-
222 गशवेय वेंकटदिशिब वंशः । चलारः चेतनें तु वर्तेन
223 [ि]तिचंद्राय । [१०६] कौड़ियारः चतुराष्ट्रकामरसमिवानः

Sixth Plate; Second Side.

224 वेंकटदिशिबः चेतनें गणपनेश्वरः । [१०६] चेनहः-
225 योगशी [आ]क्षरवाच्छिन्नमुखः । हृदिकारिः सास-
226 चें भविः भागवजुकोले । [१०५] नारायणिन्द्रायानमयस्वातः
227 अर्तिकाचः । चेतनेंकारारैः । नारायणिन्द्रायावमयस्वातः । [१०७]
228 चें राक्षसाचिह यस्यारायणिन्द्रायविकृतिकारी । [१०८] नारायण्यो
229 राक्षसः सुसी भागवजुकोले । कौड़ियारः चें राक्षसः
230 मात्रायें जेमिनिन्द्रायवान । [१११] चापदांबी भद्राजवेंद्रायवानः
231 रसः । भागवाच्छिन्नकामवेंद्रायविकृतिकारी सभेखः । [११२]
232 [ि]लिनीदनाल्लाहबाही यासुरविकृतिसातः । लिनीता-

1 Read शीत शैवेशी.  
2 Read जात वक्षाणी.  
3 Read विचित्र.  
4 Read श्रीमानीकर्वन्दन.  
5 Read राजस्वायविकृतिकारी.  
6 Read चें चेतनें निपादन च लघुवाच्छिन्नमुखः.  
7 Read चें लघुपराणायादिष्ठयः.  
8 Read विकाशसिद्धुः जातीः.  
9 Read श्रीरस्विन्दु.  
10 Read शरीरमयुथनानु.  
11 The धर्ष of लघुवाच्छिन्नमुखः is written below the line.  
12 Read मात्रायें जेमिनिन्द्रायवान.  
13 Read श्रीमानीकर्वन्दन.
233 न्यायमूर्ति हतिमासाय चर्चने । [१९२] चवंदरावधानी च
234 श्रीसायु वर्मुक्तजो। कौशिकान्यवायनपत्र[विन] हर्या-
235 चंद्रशिवः । [१९४] आचेयाङ्गजो रामावधानी याज्ञवल्लभम: [१०]
236 जगायकुमारोधयथा चेतनिष्ठास्वाधु । [१९५] श्रीकिशोर-
237 न्यायजो रामचंद्रमहसुलो मुगः। श्रीनिवासिके[३]
238 चेवं याज्ञवल्लभम: । [१९६] श्रीमानांगविवुधोपधयथा-
239 तिमिरायुहु । चर्चेत्तिसं कौशीकारायनिं विभवायुयथे
240 हृदय । [१९७] आचेयाङ्गजः 'वर्ष्णायो दीर्घत्वेशः' । अयः[७]
241 हति सामायक धर्मार्जः धनदाते । [१९८] श्रेष्ठ: संवेदनेषुः
242 श्राद्धोऽपिन्त्रे प्रादुर्भवम् । 'क्षुण्नात्तकुञ्जः यायाश्चरीः[शः]
243 तीरथोऽविदम् । [१९९] भविष्यति विना संवेदेदयायमचित्त । कल-
244 वर्तात्त्वोऽविदम् तत्सत्त्ववाच्यायमचित्त । [२००] मथुरायुः श्रीकेतक-
245 निषाधस्यायमचित्त । 'कामाचार्यांक्षुण्नात्तकुञ्जः यायाश्चरीः[शः] । [२०१] ततः
246 तत्सत्त्वोऽविदम् तव्यायामचित्तार्जुनस्वनिविषस्यमि । श्चित्वं दृष्टव्याहि-
247 श्रा: कुञ्जाय: पश्चिम तरत । [२०२] कामकुण्डः 'पूर्वनीचवाटिकाय-
248 शू पूर्वतः। संवामन्यतया लक्ष्मण जयं याचं तानतरकः । [२०३]

Seventh Plate.

249 प्रासद्वतं कोनि विचिठ्ठिन च्यं चर्चने चार्जः ॥
250 श्रीविंदुपारायणचित्तिनिविषस्यमि
251 कौशिकिकुञ्जः महासिद्धौ सुधिमननः
252 वल्लयवधुः [२०४] महेघ्यः । [२०५] श्रीविंदुपारायणिः खरा-
253 च पीछः भागायः । कौशिकिकुञ्जः रामचंद्रविष्यः
254 सनवाच्यः । [२०६] श्रीविंदुपारायणवर्ष्णमश्चरीतिः । वरा-
255 चुलिष्ठी गणपतियुष्णः। चुलिष्ठः[२०७] लिखबंकट-
256 रामरमिः 'पदानि श्रवांभवम महासिद्धः । [२०८] दान-
257 पालनवीरः १० दानादेवीयेशुपालः । दाना(०) तस्मातः
258 मवाप्रत्याग पालनदुरुभुः पदः । [२०९] सल्लता[३] चिह्यणिः पुष्यं
259 परद्रस्तुपालः [१] परद्रस्तुपाल्यार्जः खद्दर स्निष्णं।

1 Read वरद.
4 Read वाकः.
6 Read कामकुण्डः.
9 Read पीछः.
2 Read कौशिकान्यवायनपत्र.
3 Read कौशिकान्यवायनपत्र.
5 The five letters 'कौशी' are written on an erasure. Read कौशी.
7 Read स्निष्णं खद्दर.
8 Read रायकेशः.
10 Read धामाश्रीः.
11 Read निष्णं खद्दर.
Obeisance to the blessed Veṅkaṭeṣa!

(Verse 1.) I take refuge to that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of women.

(V. 2.) I take refuge to that Vishvakṛṣṇa whose more than hundred attendants, the elephant-headed (Gaṇeṣa) etc., remove the obstacles (in the way) of (his) devotees.

(V. 3.) Victorious is the luminary (viz. the Moon) which rose from the milk-sea, (which is) the left eye of Hari (Viṣṇu), (which is) the support of the chakrā (birds), (and) which sustains the life of the gods.

(V. 4.) The grandson of him (viz. the Moon) (was) Budha's son Purārvās; his son was Ṭyās; his son was Nakxu; from him was born Yayāti; (and) from him Pum. In his race was born king Bharata; in his lineage Saṅkhaṇa; the fourth from him was Vijaya; from him was born Abhimanyu; (and) from him Parīkṣit.

(V. 5.) The eighth (in descent) from him was Nanda; the ninth from this king was king Chaṭṭikka; the seventh from him was Naṅkṛṣṇa (whose name was) preceded by Rāja (i.e. Rājanarāṇḍra), (and) who was devoted to Śrīpati (Viṣṇu); the tenth from him in this (world) was king Bijjaḷendrā; (and) the third from him was Viṣṇu-Hemmājīrā, the lord of Māyāpura, who prostrated himself before Murāri (Viṣṇu).

(V. 6.) The fourth from him was king Tāṭa-Pinnama, at whose sight the crowd of enemies trembled; from him was born that king Sūmīṣa who took from the enemy seven forts in a

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1 Read श्रृंगः श्रृंग.  
2 Read विश्रामः.  
3 Read एकै.  
4 Read शवंताम.  
5 Read तरुस्मान्.  
6 Read हृदिबारा.  
7 Read पारिवहक.  
8 In Telugu characters.  
9 The two objects referred to in this verse are the two feet of Rāma. It is said of him that, while he was on his way to Janaka's town with his brother Lakṣmaṇa and his preceptor Viśvāmitra, he trod upon a stone, on which immediately turned into the body of a woman. This was Ābhaiya who had formerly been cursed by her husband, Gaṅgā, for her misconduct, to remain a stone until the time when Rāma should tread upon it; see the husband, Gaṅgā, for her misconduct, to remain a stone until the time when Rāma should tread upon it; see the husband of Viśvāmitra, Mahādātaka, Jñāṅkūparājya, and Champārājya. The two white lines which form part of the Viṣṇu sect's mark are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures the Viṣṇu sect's mark, are also intended for the feet of Rāma and are consequently represented in pictures

10 Among Vaishnavas the god Vishvakṛṣṇa is worshipped at the beginning of every ceremony, just as among the Śaivas the god Gaṇeṣa, who is here represented as one of Vishvakṛṣṇa's attendants.
single day; his heroic son was king Raghavadeva; (and) from him was born the glorious king Pinnama.

(V. 7.) The son of this lord of the city of Áraviṣṭi was king Bukka, whose power was (continually) rising, (and) who firmly established even the kingdom of Sāluva-Nrisimha.

(V. 8.) Just as Vishṇu (married) Lakṣmi,—Bukka, the ornament of kings (and) the kalpa tree to scholars, married the prosperous Bālambikā, who surpassed the celestial nymphs by her personal beauty, (and) whose virtue was highly respected.

(V. 9.) As Lakṣmi (bore) Kamakada from Mādhava, as Pārvatī (bore) Kumāra from Śaṅkara, and as Śachī (bore) Jayanta from Indra, so did Bālamā bear a son, Rāmaṭa, who was renowned in the world, from the lord Bukka.

(V. 10.) As Lakṣmi to Vishṇu, so to this glorious king Rāmaṭa, who fulfilled the desires of all suppliants, Lakṣmibikā was the queen.

(V. 11.) In consequence of (his) great austerities, there was born to him a son, king Sṛrāṅgarāja, the light of the race of the Moon, at whose brilliant splendour—O wonder!—the eyes even of the wives of (his) enemies became bright.

(V. 12.) Having wedded as (his) legal wife the virtuous Tirumalāmbikā, who resembled Arundhati in good conduct, who at the same time surpassed the fame of the earth in patience, (and) who captivated (all) hearts by (her) good qualities,—that foremost among heroes felt as happy as the Moon (by the possession of) Rāhiṇi.

(V. 13.) This powerful king begat by that Tirumaladēvi the following (three) sons in succession,—the wise Rāmaṭa, who was conversant with politics; the excellent Tirumalarāya; (and) king Venkaṭādri.

(V. 14.) Having killed in battle all dangerous enemies in the world, this heroic Rāmaṭa, who resembled by his great fame Bharata, Manu, Bhagiratha and other kings, ruled the circle of the earth.

(V. 15.) Among the three sons of king Sṛrāṅga, the wise (and) powerful king Tirumalamaḥārāya, as Hari among the trinity, having conquered hostile kings in battle (and) having been anointed to the matchless sovereignty, ruled the whole earth.

(V. 16.) At the coronation of this moon among kings (and) foremost among the famous, this earth, being sprinkled with floods of water (poured out) at donations, occupied (as it were) the place of queen.

(V. 17.) Just as the Sāman and the other (three Vedas were produced) from the mouth of the Creator, as peace and the other (three) expedients from the brave Śatyavīch (?), (and) as Rāma and (his three brothers) from Dāśaratha,—(thus) from that excellent king were born (four) sons of great fame:—

(V. 18.) From him were born a king called Raghunātha; Sṛrāṅgarāya, (who was) a pārjātā (tree) to suppliants; the glorious Rāmaṭa, the moon of the earth; (and) the famous Venkaṭadēvarāya.

(V. 19.) Among these brothers, Sṛrāṅgarāya, who had crossed the milk-ocean of policy (and) who was renowned in the eight regions, was crowned to the kingdom of Penugoṇḍa.

(V. 20.) After (him) the wise (and) glorious Venkaṭapatidēvarāya ruled the earth, illumining the ten regions by (his) fame.

1 i.e. he killed his enemies. As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears. Hence the wonder.

2 In this verse a virāḍhākṣa alakākṣa, which does not admit of a literal translation, is hinted in the antithetic words Arundhati and rudhvatitan.

3 It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various Sīrhas.
(V. 21.) To his elder brother, the lord Rāmarāja, whose deeds put to shame the celestial trees, were born Tirumalarāja and the famous Śrīraṅgarāja.

(V. 22.) Of these two, Śrīraṅgarāya begat sons who possessed great modesty, were full of compassion, learned (and) famous.

(V. 23.) Among these sons of king Śrīraṅgarāya, the glorious king Rāmarāya, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the kaustubha among the gems produced from the sea.

(V. 24.) Formerly, from the famous king Rāmarāja, who resembled the holy Rāmahadra, were born,—as the (five) celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (and) who possessed rising prosperity.

(V. 25.) [All these] excelled Sugrīva in (the effectiveness of their) commands, were stubborn (only) in pleasing wise men, [were to be respected by the learned on account of (their) virtues, (and) had beautiful forms].

(V. 26.) Among these kings of famous deeds, Śrīraṅgarāya, a moon on earth, was celebrated in the three worlds, as the pārījata tree among the celestial trees.

(V. 27.) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (on the ground) through fatigue. Is it through fear of their (the kings') being pursued that (these horses are) (thus) wiping away the foot-prints of (their) masters, which bear the (royal) marks of pitchers, parasols and flags, (and) which (now) adorn (only) the jungle?

(V. 28.) Through the great mercy of the lord of Śrīfagiri,1 who was pleased with the great austeritys of Śrīraṅgarāja, there were born to (him) two beautiful sons who were as happy as Indra.

(V. 29.) Fond of protecting (their) subjects, (and) expert in slaying the cruel (khaṇa) and the wicked (dūshaṇa), (these) two (princes), named Peta-Venkatendra and the lord Pina-Veṅkaṭa, gave delight (to the world), as Rāma and Lakshmana (who slew the demons Khara and Dūshaṇa).

(V. 30.) Of these two, the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (was) the glorious king Peta-Veṅkaṭendra, in whose heart Hari (Vishṇu) takes up (his) abode (because he is afraid) that (his proper abode) the ocean might become land by the clouds of the dust of (his) army during his expeditions (in which he practices) the art of destroying hostile kings.

(V. 31.) United with (his) queen Baṅgaramāmbā, whose heavenly form is the abode of the kingdom of love, this king Veṅkaṭa shines like Śakra (Indra) with Śachī, (and) like Śaṇri (Vishṇu) with Ramā (Lakshmi).

(V. 32.) When this son of king Śrīraṅgarāja,—Venkaṭadēvarāya, the best of heroes,—was anointed to the kingdom of Penugoṇḍa, then were also the learned anointed (i.e. abundantly presented) with gold.

(V. 33.) Having been anointed according to the rule by his family preceptor, the famous Tattayāra, the ornament of the learned, just as (Rāma) the descendant of the race of Raghu himself by (Vaisishṭha) the husband of Arundhatī, (and) having destroyed in an instant the Yvanas, (just as Rāma) the demons,2 he rules the earth victoriously.

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1 This is another name of Tirumalai, on which see page 238 above, note 1. The synonym Veṅkaṭasēla occurs in verse 34 of the Kaṭakurū grant.

2 For the word dāra in the sense of 'demon' see the Adbhudā, i. 1, 63:—[Sāyāntāvadī: Śrīpa Bāhrā.]
(V. 34.) He who resembles the ocean in great profundity; the only excellent conqueror of the fort (durga) of Chaurasi; he who terrifies vehemently the hearts of the hostile kings of the eight directions; the favourite of Sårgadharå (Vishnu);

(V. 35.) He who is sporting with the powerful goddess of heroes; the lord (or, the central gem) of the necklace (which is) the town of Áraviti; he whose arm is as strong as (Śåha) the lord of serpents; he who is obtaining the title Mandalaśadharanāvartha (i.e. the bear on earth among provincial chiefs);

(V. 36.) The foremost of the kings born from the Árêya gôttra; whose fame is great;

(V. 37.) Bringing the throne of Karna into his power by the strength of (his) arm, and joyfully ruling the whole earth after (he) has destroyed (all) enemies from (Råma’s) bridge up to the snowy mountain,— this glorious prince, Vaiñkatapati, the foremost among kings, who surpasses all ancient kings in wisdom, (and) who is Sutràman’s (Indra’s) tree to (i.e. fulfils the desires of) the crowds of wise men, is resplendent.

(V. 38.) In the saka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (i.e. 1559), in the (cyclic) year called Bhava, in the month named Vaisákha,—

(V. 39.) In the bright fortnight, under an auspicious star, on the sacred full-moon tihi, in the blissful presence of the lotus-feet of the blessed Vaiñkatéśa,—

(V. 40.) (The king gave)3 to excellent Bråhmaṇas of various sákhás, names, gôttras and sútras, who were celebrated for learning in the Sástras (and) deeply versed in the Vedas,—

(V. 45-48.) A village, famed by the name Kuniyur, rich in all grain, consisting of sixty-two shares (gôra), adorned by the surname Muddukrishnápura, adorned with houses and gardens, free of taxes (sarvamánya), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, and water, with the akshéni and the agáman, to be enjoyed in shares (gôra), with the trees, to be successively enjoyed by the (demesne’s) sons, grandsons, etc., as long as the moon and stars (exist),—

(V. 41.) Situated in the prosperous Tirvadi-rájya, in Muli-nádu, in the prosperous Viravanallurú-mágháni,—

(V. 42.) Situated to the south of the great river Támraparṇi, and to the east of the great village Kárikuruchi,—

(V. 43.) To the south of the boundary of Bharántamánagala, to the west of the prosperous village of Séravanmahádevi,—

(V. 44.) (And) to the north of a high road (which is) to the north of a hill,— comprising (?) two fields (kshétra) on the fifteenth (?) canal at Kárikuruchi.

(V. 49.) (The son) of the glorious prince Någa,— who was a descendant of the Káśyapa (gôtra), the object of the spontaneous favour of (the god) Viśvéśvara who was pleased by (his) severe austerities, a treasury of virtues, (and) the best of those who grant the object of (their) desires to the crowd of scholars,— was Viśvanátha, a Samkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes.

(V. 50.) From him was born a chief of Nåyaka, Kriññapa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (his) name,3 who governed the inhabitants of the earth with justice, (and) whose (liberal) disposition resembled that of (Kubéra) the lord of wealth.

(V. 51.) To him was born a moon on earth, the glorious prince Vira pada, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (or the night-lotus),

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1 The title Dharaṇīvardha had been previously borne by Immadi-Nrisinha (of Vijayanagara); see Sthāna-Indica Inscriptions, Vol. I. p. 127, No. 116.
2 The name of the king and the verb follow in verse 68 f.
3 i.e. who was a worthy namesake of the ancient Kriññapa.
who was the support of scholars (or of gods), (and) who destroyed the inward pleasure of (his) enemies (or of bees).\(^1\)

(V. 52.) To him was born a chief of Nāyakas, Viśvapa, a moon to the darkness (which were) hostile kings. To him was born the brave (and) glorious lord Muddukrṣiṇa, who resembled (the mountain) Mėru in firmness.

(V. 53.) He had two sons, the lord Mudduvira and prince Tirumala, who were the receptacles of the continuous stream of the deep compassion of (the goddess) Minākṣi and (the god) Sundarēśa,\(^2\) who were resplendent with their fame which spread from the Kailāsa mountain to (Rāma’s) bridge, and whose respected command (resembled) an ornament of splendid jewels in the diadems of kings.

(V. 54.) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (and) having obtained the whole surface of the earth through the great compassion of (the god) Sundarēśa, prince Tirumala shines (like) an Indra on earth.

(Vv. 55-59.) Sanctioning the request of this glorious prince Tirumala,—the strength of whose arm was hard to be resisted by the enemies, who was a Sutrāman (Indra) on earth in happiness, who was a kalpa tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (his) mighty elephant, who surpassed the enemy of the ocean (i.e. the submarine fire) in attacking a town for conquest, who spent the time in gifts of riddles, food, gold and land, (and) whose beauty surpassed that of Jayanta, the Moon, and Cupid,—the glorious king Vira-Venkaṭapatimahārāya joyfully made (the above) grant with libations of water (poured) over gold.\(^3\) (The names of) the Brāhmaṇas, deeply versed in the Vēdas, who received shares of this (grant), are written (here):—

(Vv. 60-118.) List of donees.

<table>
<thead>
<tr>
<th></th>
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<td>...</td>
<td>Śrīvatsa</td>
<td>...</td>
<td>1(^3)</td>
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<td>Yajus</td>
<td>Haritas(^4)</td>
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<tr>
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</tr>
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<td>Śrīrāṣgarāja</td>
<td>Yajus</td>
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<td>2</td>
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<tr>
<td>Ayyabhāṭṭa</td>
<td>&quot;</td>
<td>Anantabhāṭṭa</td>
<td>Rich</td>
<td>Do.</td>
<td>...</td>
</tr>
</tbody>
</table>

\(^1\) The letters ra and la or la are interchangeable in such alakāras; see the commentary on Subandhu’s Vēṣṭacādaśatū, verse 1:— जरायं ज्ञेयम् वरद्भक्तेः। कृत्यं विषयादि।

\(^2\) These are the names of the god at the Madhrū temple and of his consort.

\(^3\) The Hindū Śāstras consider a charity inefficient, if not accompanied by a dakṣiṇa; see the Bhagavadgītā, xvii. 13, and the Čandālacakṣiṣika. Gold is invariably chosen for this purpose; for at every gift the following annuṣṭhāṇa verse is recited:—

\(^4\) For this erroneous form is developed from the expression Harita-saṅgīrā, ‘a member of the gōtra of the Haritaśas’; similar cases of popular etymology are sura, sapata, Pramōḍāka and Pramāṅkha (South-Indian Inscriptions, Vol. I, p. 109, note 2), and guara (ibid., Vol. II, p. 251, note 3).—K. H.}


<table>
<thead>
<tr>
<th>Donor's name</th>
<th>Relation</th>
<th>Ṣākhā</th>
<th>Gātra</th>
<th>Śāstra</th>
<th>Number of shares</th>
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<td>Son of Tirumala</td>
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<td>Arunāḍri</td>
<td>Rich</td>
<td>Do.</td>
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<td>Kāyapa</td>
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<td>Do.</td>
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### List of donees—concluded.

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<th>Sātra</th>
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</tr>
<tr>
<td>Rāmaṇīṅga of Kopaṇḍavīti</td>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
<td>1</td>
</tr>
<tr>
<td>Servanātha</td>
<td></td>
<td>Rich</td>
<td>Ātreya</td>
<td>...</td>
<td>1</td>
</tr>
</tbody>
</table>

**[Total: 61]**

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1. i.e. Kaṇḍavīḍu in the Kistow district; see page 60 above, line 2 from top.
2. This total, if added to the half of a field mentioned in line 249, agrees with the statement made in verse 46, that the village of Kuniydr was divided into sixty-two shares.
(Vṛ. 119-123.) Let them all be victorious as long as the moon and the stars (exist), those chiefs of the twice-born who obtained as a tax-free gift (sarvamānyya) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous Karnāṭaka canal, excluding the shares of learned Brāhmaṇas (Bhaṭṭa), including all the gifts to temples (devadāya), with the kapāṭā-jōle, with the tirutvaalaya, with the maṭappara, with the kīṭaṭkāippaḷa, with five and a half māras1 in Kārurukkūri, with its boundary (stones) on all sides marked with (the image of) the blessed Vāmana (avatāra), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of Kārurukkūri.

(Line 249.) Half a field (khaṭṭa) was purchased and given to the village deity (grāma-dēvāṭa).

(V. 124.) This (is) an edict of the best of kings, the famous (and) glorious Veṅkaṭapatīrāya, who is a moon to the lotuses (which are) learned men, (and) a Mahāndra on earth.

(V. 125.) At the command of Vīra-Veṅkaṭarāya, the poet Rāma, the son of Kāmakōṭi (and) grandson of Sabhāpati, composed the text of (this) edict.

(V. 126.) The excellent Achyutārya, the son of Gaṇapārya (and) grandson of the illustrious (and) excellent Vīruṇḍarāya, correctly wrote the fine verses of the edict of Veṅkaṭa, the diadem of kings.

[Verses 127-131 contain the usual imprecations.]

(Line 266.) Śri-Veṅkaṭēsa.

No. 35.—DUDIA PLATES OF PRAVARASENII.

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

These plates were sent to Dr. Hultsch by Mr. H. Cousens, Superintendent of the Archaeological Survey of Western India, who had received them from Mr. W. Montgomerie, Settlement Officer, Chhīndwāra, Central Provinces. They belong to “Bharatā and others, Gonds, at Dudia in the Aser parganā of the Chhīndwāra district.” I edit the inscription which they contain from excellent impressions, supplied by Mr. Cousens and Dr. Hultsch.

These are four well preserved copper-plates, each of which measures 7½" long by 3½" broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate. The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims; but the writing, nevertheless, is in an excellent state of preservation throughout. About 1½" distant from the middle of the proper right margin, each plate has a hole, about ½" in diameter, for a ring on which the plates were strung. This ring is between ¼ and ½" thick, and 3½" in diameter. The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost. On the ring slides a copper band, ½" broad, which is bent into a ring of ½ by 1½" in diameter, and the two ends of which are soldered together. Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal; and a rivet, which also is lost now, must have held the copper band and the seal together.2 Owing to the loss of the two rivets,— the ring, the copper band and the seal are now quite loose. The seal is 3½" in diameter, and has across its surface a legend in four lines, which will be given below.—The weight of the four plates is 3½ lbs.

1 The Tamil word māra or mār means ‘one twentieth (of the land-measure called ṭשל).’
2 Compare Dr. Fleet’s description of the Siwani plates; Gupta Inscriptions, p. 244.
that of the ring, the copper band and the seal, \( \frac{1}{2} \) lb.; total, \( 3\frac{1}{4} \) lbs.—The size of the letters is about \( \frac{1}{2} \). The characters belong to the southern class of alphabets, and furnish another good illustration of the 'box-headed' variety of the Central-Indian alphabet, of which we find several specimens in Dr. Fleet's Gupta Inscriptions. They are, in fact, almost identical with the characters of the Siwani grant, in Plate xxxv. of Dr. Fleet's volume, and the only letter, the form of which essentially differs in both inscriptions, is \( \lambda \), as may be seen, e.g., from the representation of the words \( \text{amala-jala} \) in line 5 of both grants. As regards the present plate, it may be mentioned that we have here two forms of \( \eta \) (e.g. in \( \text{sānāḥ sānāḥ} \), l. 3), of \( \delta \) (e.g. in \( \text{bhūkapāti} \), l. 1, and \( \text{Darbhhamalakā} \), l. 16), and of the superscript \( \iota \) (e.g. in \( \text{svāmi-} \), l. 3, and \( \text{Namīdāś} \), l. 29; \( \text{tālavādī} \), l. 19, and \( \text{likhitām} \), l. 29); and that the inscription offers instances of the signs for final \( \iota \), \( \eta \), and \( \mu \) (e.g. in \( \text{drīṣṭam} \) and \( \text{Pravarapura[d]ī} \), l. 1, and \( \text{vasundhara} \), l. 27).—The language is Sanskrit, and, excepting the legend on the seal which is in the Anuśṭambha metre, and one of the ordinary imprecatory verses, here ascribed to Vyāsa, in lines 27-28, the inscription is in prose. As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external \( \text{saṅdhi} \), and the equal frequent employment of short vowels (particularly \( a \)) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of \( k \) before \( - \), e.g. in \( \text{parākrama} \), l. 4 and 25, and \( \text{saṅkīrtīyāḥ} \), l. 22; the similar doubling of \( t \) and \( dh \) before \( y \) in \( \text{Bhūkapātya-amala-} \), l. 5, and \( \text{saṅkīrtīyāḥ} \), l. 22; the doubling of \( v \) after \( \text{anuvātra} \) in \( \text{parākrama} \), l. 27, and \( \text{saṅkīrtīyāḥ} \), l. 28; and the use of the \( \text{upādhaṁyā} \) in \( \text{bhūkapātya-} \), l. 15, and \( \text{rāja\-} \), l. 3 of the seal. The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver. The phraseology of the formal part of this charter, as well as of the other issued by the same donor, in some respects, differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the \( \text{Vākaṭaka Mahārāja Pravarasena II.} \) It has been written by one Gōladāśa (l. 29); and is dated (in ll. 28-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the Mahārāja's reign), while Namīdāśa was the \( \text{Śeṅgāpati} \). And its object is, (in ll. 13-18) to record the grant, in the \( \text{Ārammi} \) province or district (\( \text{rāja} \)), of 25 \( \text{bhūmās} \) (of land) at \( \text{Darbhhamalaka} \), in the Chandrapura \( \text{sahāmyāmākā} \), to one Yaksārīya of the \( \text{Kauśika gōtra} \), and of 60 \( \text{bhūmās} \) (of land) at the village of \( \text{Karmaṅkāra} \), in the Hiranyapura \( \text{bhūga} \), to one Kaliṅgarman of the \( \text{Kuṇḍinya gōtra} \). Beyond this, the inscription yields no information whatever that has not been furnished already by the Channak and Siwani grants, which were issued by the same Pravarasena II. in the 18th year of his reign. Like those other inscriptions, it opens with the word \( \text{drīṣṭam} \), which I take to be employed simply as a term of good omen, the more so because it is not accompanied here by any other word of auspicious import; and, as is the case with the Channak grant, this charter also professes to be issued from \( \text{Pravarapura} \). The inscription then, up to line 12,

1 Compare especially lines 13-14, 18-21, and 24-26.
2 Compare the similar use of the word \( \text{drāñjerve} \) in other inscriptions, e.g. page 145 above.
4 Chandrapura-sahāmyāmākā probably means a tract of land near the confluence of two rivers at, or in the neighbourhood of, Chandrapura.
5 This word, which is used also elsewhere as a territorial term, is quite clear in the original. In line 18 of the Siwani plates we find \( \text{bhūga} \) (if this be really the reading intended) used apparently in the same sense.
7 See ib. p. 240, note 2. Professor Bühler is inclined to take \( \text{drīṣṭam} \) in its literal sense and to translate it by 'seen,' the word indicating, according to his view, 'that the copy of the grant given to the donors had been seen, and was acknowledged to be correct, by the minister or by the keeper of the records;' see Ep. Ind. Vol. I. p. 9.
gives the genealogy of Pravarasena II, exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word kārttayāmāḥ in line 25, in which the donor issues his orders regarding the grant to the officials of the Ārammi district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, etc., agree with lines 21-35 of the Chammak grant, except that they contain various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it, that in accordance with Dr. Fleet's identification1 of the Mahārājādhirāja Devagupta, who is mentioned in line 11 as the father of the mother of Pravarasena II, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwan grants, which cite the bright fortnights of the lunar months Jyaiśthā and Pāhlāguna, the present date is remarkable in being referred to the fourth fortnight of the rainy season, equivalent in all probability, to the bright half of the month Bhādrapada.

The localities mentioned in this inscription I am unable to identify. Chandrapura may perhaps be the modern Chandpur, which lies to the south of Siwan and to the west of the Wān-Gāhga river; but none of the maps at my disposal shews in its neighbourhood any of the other places referred to in this inscription.2

TEXT.3

First Plate.

1 Drīṣṭam [18] Pravarapur[ā]tī4 agnīṣṭom-[ā]ptayyām-ākthya-shodasya-atirātra.4
vājapēya-bhṛhatapati-
2 sava-sādayaskra-chatraśevamēdha-vājīneḥ 6Vishnuvidhā-sagotrasya samrāṭaḥ7
Vākāṭakānāṃ-
3 hārāja-sri-Pravarasēnasya5 sūṇōḥ sūṇōḥ atyanta-Svāmi-Mahābhairava-bhaktasya
aṃsa-bhāra-sa-
4 unnīvēṣita-[Si]va[li]āt-gā-dvahanā-Śiva-superitūṣha-samuptādita-rājavamsānāṃ-parakk r a-
5 mādhigata-Bhāgi(g)i-ratthy-amalā-jalā-mūrdhadhhishhitānām-dasāsvarmedh-āvabhrī-
6 rāṣīvānāṃ-mahārāja-srī-Bhavanāga-dauhitrasya10 Gautamiputrasyaputrasya
Vākāṭa-
7 kānāṃ-mah[ā]-rāja-sri-Rudrasēnasya sūṇōḥ atyanta māhēśvarasya saty-[ā]ṛjjava-
kārṇya-

1 See Gupta Inscriptions, Introduction, p. 15.
2 [Hirapura might be the modern “Hirapur,” S. S. R. of Sāgar.—E. H.]
3 From impressions, supplied by Mr. Consens and Dr. Hultzsch.
4 Here and frequently below, the rules of sāndhi have not been observed.
5 Originally -atiyātra- was engraved, but it has been altered to atiātra.
6 The first akṣara of this word is really more like ēti in the original.
7 Read samrējāḥ, for samrējā; the Chammak plates have samrējā, the Siwan plates sahrat.
8 Read śrī-, which may be the reading of the original.
9 Of the akṣara va, in brackete, either only a small portion was actually engraved, or the akṣara has been almost completely effaced.
10 Read śrī-.
Dudia Plates of Pravarasena II.
Second Plate; First Side.

8. gaurya-vikrama-naya-vinaya-mahātmya-dhimatva-pātragata-bhaktītva-śīrṣa-śambhūvijāyai-śa-manādaikmālai-vā [²]


11. yasya Vākāṭakānām māhārāja-sūrya-Budrāsanasyaündōh māhārāja-dhīraja-Devagupta-


13. vāchana śārammi-rājyā asmatsantakās-arav [²] dhīyakṣa-niyōga-niyuktāh ājñāsaṁchāri-kula-

Second Plate; Second Side.

14. –naya-vrāya-mahītya-dMyāy i-[⁴] saminditasya...

15. r-ātmanā dharmam-āyur-bhala-maśīvayya-vividdhayāḥ [⁶] ī-āmutra hit-ārttham-ātmānugrahāya vajyajātē dharmaṁ-sthāné Chandrapura-


18. apurvā-dātyā [¹²] uddaka-pu-pā dvṛkva-

19. mātariṣṭāḥ [²] Uchitās-ch-āśya pūrvva-rāj-ānumatām chāturvvaideya-grāmayaśāyāda pāryār-ārthahan [³] vītarāmasta "ta-

20. tad yathā akaradāyinī abhaṭachchhatraprāvēṣya apāramparagābaliyadda apushakṣhara-

— Read -dīmatās-pātragata-bhaktātva-. Instead of pātragata the Chummak plates actually have kāṭakāya, while the Siwān plates, too, read pātragata.

The actual reading of the original may perhaps be =abhīva.

Read śīrṣa-.

Read evādya, which is the reading of the Chummak plates. Before Devasūrya- one misses the word śīrṣa- which the other plates have.

Read evaḥ-dātāvada viśruta-purvvaṇavājyājyājyājyā jādopā-. The other plates both have viśruta instead of the meaningless evuṣhata-.

Read -chal-aiśvarya-.

Read vaijāyikā.

Read "kārām.

Between the akṣarā mē and ṛṣa another akṣarā, perhaps ś or cha, was originally engraved, but the back of the impression shows that it had been struck out again. One would have expected bhūmayāḥ (or bhūmādām) paśchavīṣaih.

Read bhūmayāḥ (or bhūmādām) shashṭi.  

Read evaḥ-dātāvada.

Read śīrṣa-.

Read uchitām cha. The word asya must be taken to refer to the two pieces of land, mentioned before, collectively.

Read -moryāddām. The Siwān plates have nothing corresponding to the sentence uchitām-ch-āsya vītāravāya; the Chummak plates have it, but omit from it the word parihārāthaṁ.  

Originally "tāṁ mē was engraved, but the sign of viśaya has been struck out. At the commencement of the next line the concluding ta of this line is erroneously repeated.

The dual is used here and below, rather unnaturally, because these adjectives refer to the two pieces of land, spoken of before.

Read "svaḥ-dāpā, and, in the next word, "asvadda. The four terms beginning with apāramparagābaliyadda and the term sakṣiptopākṣipta in l. 21 I am unable to explain.
Third Plate; First Side.

20 ∴ sva(ek) rasa-charmannāgarāna | ² alavak(∴x) kilmakha galaː | sarvavā(ri)hi-parihāra-pāri(ri)bhitau |
21 sanidhi=śaṇidhi⁵ | sakli(kli)pōpa-kli)pītau | ahandādīyakālikā |
putrapatriṣkumāram⁴ | ¹⁶ bhuṇjata⁶ na kēnachī-
22 "vyāghatam=karttavyah | ¹⁷ sarvav-kkriyābhisa-samrakshitavyah⁷ parivarddhayatavyah |
cha [" "] Yāśo ś sacram-ohhāsanā(na)m=agana(na)ya- |
23 mānennāh vāśah(pā)m-apī parihādha[m]³ kuryat=kārayita⁹ va tasya |
brāhmaṇai|vṛṛdhitasya sadāṅga-
24 mīgraha=kuṛyāmah | ["] Aamī-cha dharmm-ādara-karapā atīt-ānēkā-rūp-
dattāṁ | saṁchittana-paripālana["m"]
25 kṛita-punya-bhakittam=parihā-dattām= | kīrttayāmah saṁkalp-abhidhīdha- |
parākram-ōpajāt["m"]=varttamānām-

Third Plate; Second Side.

26 n=ajñāpayāmah | ¹⁴ eshyatat-kāla-prabhavishṇu-gauravāṇḍ= | ¹⁵ bhavishyān=vijñāpayāmah |
["] Vyāsa-gita=chātra ślokaḥ | ¹⁶
27 pramāṇikarttavyah | ¹⁷ Sva-dattām-para-dattāṁ vā yō harēta vasundharān(m) | 
| gav["m"] satasaahasrānā hatru(ntu)r=ra-
28 māt dashkrītaṁ | (|) Sarvavatsārē trayṇāvītātimē varsh["m"]-pakhē osarūtabi |
| divāsa dasamē sannāpatau | ¹⁹
29 Namīdāsē | likhitāṁ Gōladāsēna |

The Seal.

1 ²ovākātaka-lalāmasya | ²¹
2 kkramaprāpya-nripaśriya[m]" | ²²
3 raṁja=Pravarasēnasya | ²³
4 sāsanaṁ ripu-sāsanaṁ | ("["

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¹ The actual reading of the original looks rather like "srnvārīgarou.
² The signs of punctuation in this line and in the next are superfluous.
³ Originally "nīdha" was engraved, but it has been altered to "nīdiṭ. Instead of the proceeding sanidhi mai sanidhi.
⁴ Read, in accordance with the rest, "gāminau.
⁵ Read bhuṇjatām.
⁶ Read dvyagātām. The Chammak plates have kēnachi vyāghatām.
⁷ Read, here and in the next word, "touyea.
⁸ In the original this sign of anusvāra is placed above the following ku.
⁹ Read, with the Chammak plates, kārayita. One would have expected kārayitā=vā.
¹⁰ Read kūryāma.
¹¹ Read aṃśa=cha. For the following word, the reading of which is quite certain, the Chammak plates have dharmm-ādara-karapā, which I do not understand; and the Siwan plates, dharmm-ādhar-śravanā. As pointed out by Dr. Fleet, dharmm-ādara-karapā is what Dr. Bhagvanlal Indrajī proposed to read.
¹² Read "rāja-datta-saṁchintana", which clearly is the reading intended in the Chammak plates.
¹³ Read d-ākiya-ga(?). The other plates have nothing corresponding to the sentence saṁkalp- ... ąjñāpayāmah. The choice of the verb ajñāpayāmah, contrasted with the following viṣṇupayāmah, appear to show that the words saṁkalp- ... ąjñāpayāmah refer to feudatories or subordinates of the mahārāja.
¹⁴ Read ąṣhyat-. The original looks as if the engraver had first engraved correctly ąṣhyatā-, and had inserted the superfluous ta afterwards. The Siwāni plates have ąṣhyantakālī.-
¹⁵ Read ąṣhurāvēda-. This sign of punctuation is superfluous.
¹⁶ Read trāyōśimātimē or, correctly, trāyōśimātitamē.
¹⁷ Metre : Śloka (Anuṣṭubh).
¹⁸ Read ąṣṇāpayāmah. This sign of punctuation is superfluous.
¹⁹ This sign of punctuation is superfluous.
²⁰ This sign of punctuation is superfluous.
²¹ This sign of punctuation is superfluous.
RAJOR INSCRIPTION OF MATHANADEVA.

No. 36.—RAJOR INSRIPTION OF MATHANADEVA;
[VIKRAMA-]SAMVAT 1016.

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

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nilakaṇṭha Mahādēva, among the ruins of the city of Pāранagar which are to the south of the village of Rājōr or Rājōrgadh, on a lofty range of hills in the Rājgadh district of the Alwar State in Rājputāna, about 28 miles south-west of the town of Alwar; and it is now preserved at Alwar itself. The inscription was first published by the late Dr. Rajendralal Mitra, in the Proceedings of the Bengal Asiatic Society, 1879, p. 117 ff., from a transcript prepared by Panḍit Bhavānanda and his brothers, of Alwar; and it has again been printed in the Prāchānḍakhamalā of the Kāvyamālā, Vol. I. p. 53 ff., from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 1' 5" broad by 1' 2½" high, and is nearly throughout in a perfect state of preservation. The average size of the letters is about ¾". The characters are Nāgarī; they closely resemble those of the Harsha inscription of Vīgraḥarāja, published with a photo-lithograph in the Epigraphia Indica, Vol. II. p. 116 ff. The language is Sanskrit, and, excepting four benedictive and imprecatory verses, here ascribed to Vyāsa, in lines 18-20, and another verse in line 21, which names the command of the composer, the writer and the engraver, the text is in prose. The inscription has been written and engraved very carefully. In respect of orthography, I need only note the employment of the letter v for both v and b, the doubling of ṭ and ṭ in the conjuncts ṭr and ṭr, and the occasional use of the sign of upagraha. As regards lexicography, lines 11-12 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (pravāṇi, tattī, ohālikā, etc.) occur in lines 6, 16 and 17, and 22 and 23.

The inscription (lines 1-3) refers itself to the reign of the Paramabhaṭṭāraka Mahārājaḍhīrāja Paramēśvara, the illustrious Vījaṇapālaḍēva, who meditated on the feet of the Paramabhaṭṭāraka Mahārājaḍhīrāja Paramēśvara, the illustrious Kauṭiyapālaḍēva; and is dated, in words and figures, on Saturday, the 18th of the bright half of Magha of the year 1016. On this day the Mahārājaḍhīrāja Paramēśvara, the illustrious Mathanādeva, of the Guriṣṭatīrthāra lineage, and a son of the Mahārājaḍhīrāja, the illustrious Śaṭa, residing at Rājyapura, (in lines 3-13) informs his officials, the ganḍāgūraṇaṣa and others, and the mahattāras, mahattāmas, merchants, pravāṇiś, and other inhabitants of the village of Vyāghrapāṭaka, pertaining to the Vāraṇapātaḥ bhūga which Mathanādeva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god Lachhūkēṣvara Mahādēva (Śiva), so named after his mother Lachhūkēṣhvara, he has granted to the god (or his temple) the village of Vyāghrapāṭaka,—up to its proper boundaries,

1 See Sir A. Cunningham's Archaeol. Survey of India, Vol. XX. pp. 124-126. I have no doubt that Major Powlett rightly believed Rājōr or Rājōrgadh (i.e. Rājyapura) to be the old name of Pāranagar; and it seems to me highly probable that the holy temple of Nilakaṇṭha Mahādēva, which is the most famous place of pilgrimage in this part of the country, and which Sir A. Cunningham has assigned to the 10th century A.D., is the very temple that is referred to in the inscription here edited.

2 The concluding word śrī-Mathanāla is in somewhat larger characters.


4 I am unable to explain this word, but would compare with vaṇika-pravāṇi-pramukha the expression vaṇikaśrīla-praṇga, which is met with elsewhere. Pravāṇi occurs in pravāṇi-kara, the meaning of which also is not apparent; compare Ind. Ant. Vol. XV. p. 10, note 68.
the grass and pasture land, with the udraṣṭa, with its rows of trees, with its water, with the bhoga and mayuta¹ income, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the khalai-bhikshu,² prasthaka, skandhaka, margaṣṭha, the fines, ten offences,³ gifts, treasures and deposits, the apurvikādhaman⁴ and nashthibharata, and together with all offences, were fixed for the purpose of defraying the expenses of bathing (the god) three times a day, of unguents, flowers, incense, nainādyala offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, etc.' Lines 13-15 show that the administration of this grant, in the first instance, was entrusted to the holy ascetic Orkāraśivāchārya (a disciple of Rūpasivāchārya, who again was a disciple of Śīrkanṭhāchārya), a member of the Sūpuriya line or school (of devotees) started at Amarcaka, and inmate of the Nityapramuditādeva matha at Rājyapura, which was connected with the Gopaḷadēvitaśagapālī matha at Cttātraśīva.⁵ And the donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic's disciples and disciples' disciples in the management of the property⁶ for the benefit of the god (or his temple). Lines 18-20 quote four of the customary benedictive and imprecatory verses; and the main part of the inscription ends, in line 21, with another verse, according to which this charter (āsana) was composed⁷ by Dēdā, written by his son Sūraprasāda, and engraved by Hari.

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god Vinayaka (Gaṇeśa, whose image or shrine was) set up in the lower grounds⁸ adjoining four chapels on one side (of the temple of Lachchhukēśvara). So far as I understand this passage, these taxes were three vināśopakas, as customary in the market, on every sack⁹ (of agricultural produce) brought for sale to the market;¹⁰ two palikās¹¹ from every ghaṭaka-kūpaka of clarified butter and oil; two vināśopakas

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¹ As the inscription is written and engraved very carefully, I do not think that the word mayuta of the text is likely to be a wrong reading; but its meaning is not apparent.
³ As we find in other inscriptions sadaśīdāparādhananda and sadaśīdāparādhataka used as synonymous expressions, I believe that the words of the text, too, are intended to denote 'the fines for the ten offences,' whatever these may be. For another explanation of danḍa-dāśāparādha, the correctness of which appears to me doubtful, see Journ. Be. At. Soc. Vol. XVIII. p. 233, note 1.
⁴ This term — 'the property of a daughter who is not a putrikā' — and the following nashthibharata (or perhaps nashṭhībharaṇa) I am again unable to explain.
⁵ So far as I can see, the text in line 14 is not quite correct; for the word sambaddha, in my opinion, is meant to refer, not to śrt-śaṅgayur, but to the following śrt-Nityapramuditādeva-mathā. The difficulty could of course easily be removed by altering sambaddha to sambaddha, Gopaḷadēvitaśagapālī-mathā would be 'the matha on the margin of the tank of Gopaḷāsdwī.' To this religious establishment that at Rājyapura apparently was subordinate.
⁶ Here we have the otherwise unknown word tatti, in l. 16 in the phrase tattim... kavataka kārayatitā, apparently expressing the sense of the ordinary kavato bājyagati tāt, and in l. 17 in the compound tatti-adavatya, 'rendering assistance in the proper management (?)'.
⁷ This clearly is the meaning of the word kritatas in l. 21. The name Dēdā occurs also in one of the Khaṣajarātha inscriptions; see Ep. Ind. Vol. I. p. 129, v. 47.
⁸ The word jāgai occurs in Ind. Ant. Vol. XIV. p. 160, l. 15. — In the Archaeol. Survey of India, Vol. XX. p. 125, it is stated that the date Samvat 1010 is legibly clear on a figure of Gaṇeśa in the large temple of Nīlakanṭha at Pāranagar (Rājār).
¹⁰ I am not certain about the meaning of the word hāṭhādāna in l. 22. It may perhaps be equivalent to maṇḍapikā or sula-maṇḍapikā, 'a custom-house,' which occurs in similar passages of other inscriptions.
¹¹ Compare Ep. Ind. Vol. I. p. 166. As regards the following ghaṭaka-kūpaka, I can only say that ghaṭa by itself means 'a jar, a pitcher, a measure equal to one or to 20 ḍr̥paṇas,' and kūpaka 'a leather-oil vessel.'
per mensem for every shop; and fifty leaves from every chōllikā1 (of leaves) brought from outside the town.—The inscription concludes with the words ‘the illustrious Mathana;’ representing the signature of the donor.

In the *Indian Antiquary*, Vol. XIX. p 28, I have already had occasion to shew that the date of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A.D. 960. This date enables us to prove, with a fair amount of certainty, that the sovereign Vijayapālādēva, to whose reign the inscription professes to belong, was a king of Kanauj. In the *Epigraphia Indica*, Vol. II. p. 235, I have attempted to shew that the three kings Vijayapālādēva, Rājyapālādēva and Trilōchanapālādēva, who are mentioned in the Bengal Asiatic Society’s plate of Trilōchanapāla, edited by me in the *Indian Antiquary*, Vol. XVIII. p. 33 ff., were rulers of Kanauj; and as that plate, for Trilōchanapālādēva, gives us a date corresponding to the 26th June, A.D. 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapālādēva of the plate with the Vijayapālādēva of the present inscription (of the year A.D. 960). And such an identification is supported by the fact that the Vijayapālādēva of this inscription is here stated to have been preceded by Kṣhitipālādēva. For we know that a king of this name, also called Mahipāla and Herambapāla, was actually ruling at Kanauj in A.D. 917-18, forty-two years before the date of our inscription.2 It is true that, according to the large Siyadōpi inscription,3 Kṣhitipālādēva of Kanauj in A.D. 948 had been succeeded (not by Vijayapālādēva, but) by Dēvapālādēva; but this would seem to be no very formidable objection to the proposed identification. For it might either be said that Vijayapālādēva was a younger brother of Dēvapālādēva, in which case the omission of the elder brother’s name from the present inscription would not be without precedent; or we might assume that Dēvapālādēva and Vijayapālādēva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Dēvapālādēva— Bhōja, Mahendrapāla, and Kṣhitipāla—also bore each at least one other name. For the present, then, I do identify the Kṣhitipālādēva and Vijayapālādēva of this inscription with the sovereigns of the same names, known to us from the Siyadōpi inscription and the plate of Trilōchanapāla; and consider the Mahārājādhirāja Paramānura Mathanadēva, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj.4 Of this Mathanadēva and his predecessor Sēvata nothing is known to me from other inscriptions; and I have not found elsewhere any mention of the Gurjara-pratihāra clan or family, to which they are stated to have belonged. The clan perhaps is identical with the Vajagajara-vamśa (‘the Bargujar tribe of Rājputa’), mentioned in line 8 of an inscription at Māchādī, of Vikrama-Samvat 1439,5 of which a rough photo-lithograph was published in the *Archaeological Survey of India*, Vol. VI. Plate xi.

Of the localities mentioned, Rājypura, apparently Mathanadēva’s capital, is of course Rājor or Rājorgaḍ, or rather Pāranagar, close to the modern village of Rājor, where the inscription has been found; and the village of Vyagrapāṭaka is said to exist still, near Rājor, under the name of Bāghor.6 The place Vamsapōṭaka, which gave the name to the bhōga or district to which the village belonged, I am unable to identify. Nor can I identify the places Āmardaka and Chhattātraśiva, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted. Chhattātraśiva ought to be looked for in

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1 This word I have not met with elsewhere. Fifty leaves appear to be a usual tax; compare, e.g., *Ep. Ind.* Vol. II. p. 178, vv. 41 and 42.
3 See ibid. p. 177, l. 28.
4 It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Siyadōpi inscription, also are styled Mahārājādhirājas.—Compare also here a paper on the relation between the kingdom of Kanauj and Gujarāt, in *Ind. Ant.* Vol. III. p. 41 ff.
5 See ibid. Vol. XIX. p. 31, No. 43.
6 See the *Prabhunālakhaṇḍa* of the Kṣayaśāṇa, Vol. I. p. 54, note.
the neighbourhood of Rājor; and the name Āmardaka I have previously found in the word Āmardakāturtha-nātha, the name or an epithet of a Śiva ascetic who is mentioned in the inscription from Ranōd (Narōd), published by me in the Epigraphia Indica, Vol. I. p. 351 ff.

TEXT.¹

1 Oṁ⁴ svasti || Paramabhaṭṭaraka-mahārājādhirāja-parameśvara-śrī-Kshitiśaldēvā-pādānudhyaṭa-paramabhaṭṭaraka-mahārājādhirāja-parameśvara-
2 ra-śrī-Vījayaśaldēvā-pādānāma-abhipravardhamāna-kalyāṇavijayarājye ³samvatsara-
satēshu dasāsa śhādaśōttarakēshu Mā- 
3 ghamāsā-sitapaksha-treyoḍasyāṁ Śani-yuktāyāṁ-evaṁ saṁ 1016 Māgha-sūdi 
13 Śanāv-adya śrī-Rājyapur-avasthitō mahārājādhirāja-
4 paramēśvara-śrī-Mathanaśevō mahārājādhirāja-śrī-Sāvata-śaṅkuren-Gurjījeraspratihār-
5 ānvayaḥ kusali ⁴svabhāv-āvāpta-Vaṁśapōtaka-bhōga-saṁva(ba)ddha-
6 Vyāghrapātaka-grāmē⁵ samupagataṁ-sarvvaṁ-eva ṛajapurushan-niyogasthān=
7 gamāgamekāṁ⁶-niyuktak-āniyuktkatāṁ-tannivāśi-mahattara-mahattama-
8 venik-prapraj-pramukha-jaṇapādāṁ=ca yathārthaḥ maṇayati vō(b)dhayati 
9 samādāsati ch-äṣṭu vaḥ saṁvidītaṁ | triṇ-āgra-lagana-jalavindu-samsthānā- 
10 sthirāṁ śrīra-sampej-jīvitaṁ-ītī-māṁ saṁsār-āśarataṁ kṛtayū-mūttēs=ca 
11 kalpasthitāṁ jāttāva mayā pittorō=ātmanas=ca paṇya-yāsō-bhīvi- 
12 ddhayē⁷ aikh-āmushmika-phala-nimittāṁ saṁsār-ārṇava-taraṇ-ārthāṁ svarga- 
13 mārgg-ārgg-ādgāna-hētōḥ sva-mātri-śrī-Laṁchhukē-nāṁ[n]ā śrī- 
14 Laṁchhukēsvarā-vaṁ- 
15 hādēvāya pratyahāṁ ²⁸ saṇpana-saṁlaḥbhāna-pushpa-dhūpa-naiśvedyā-dīpa-tailsudhā-
16 siṁḍāla-lāgaṇa-khaṇḍasphūṭita-saṁrāchēna-pākṣhaṇaka-pavitrakā- 
17 rohaṇa-karmakara-vāṭikāpōl-ādi-vyay-ārtham=uparistuchita-Vyāghrapātaka-grāmēṁ sva- 
18 sīmē-śrīpāṇi-yūti-gōka(chu)ra-parāyaṇataḥ soddramghaḥ saṁvighama- 
19 lākuṇā sajalo ⁹bhūga-maṇya-ādāya[bh]jam=api saṁstā-sasyānāṁ bhāga-kha-la-
20 bhikṣuḥ-prasthakā-saṅkhaṇaka-mārggāṇa-daṇḍa-daśāparāda-daṇā-nidhi-nidhā-
21 n-āputtrikāhāna-nāṣṭiⁱ⁰-bharaṇ-ōhitamchita-nīva(ba)ddhaṁva(ba)dha-saṁstā-
22 pratyādāya-sahitas=tath-aitat-pryasannā-śrī-Gurjījara-vāhita-saṁstā- 
23 kṣhetra-samētas= 
24 ch=ākiṃchih- 
25 tpragrāhyō=duya puye=hami snātva dēvasya pratiṣṭhā-kāle⁰ udaka-pūrvam 
26 parikalpya śaśalena dattō²ṁ svat=āvam=adya dinād-ārbbhya śrīmad-Āmardakē-
27 vinirgataḥ-gūnī- 
28 Sōpurīya-saṁtātyāṁ śrī-Chohhāttraśivē śrī-Gopālādīvadāgapālī- 
29 maṇvab(ma)ddha-śrī-Bājyapurē śrī-Nityapramuditādeva-mathē śrī-Śrīkapṭhāchārya- 
30 śīṣya-śrī-Rā- 
31 paśivāhṛyās-tachchhishya-śrīmad-Āmardāśivāḥchāryasyāśkalita-vra(bra)h maḥaṛyā- 
32 avāpta-mahāmahimnaḥ parama-yaśo-rāṣťē śīṣya-pratīṣṭhīṣya-kramēṇā³ dēv-o- 

¹ From rubbings, supplied to me by Dr. Fleet.
² Expressed by a symbol.
³ The sign of punctuation is superfluous.
⁴ This word also is clear in the rubbings, and the reading is not kramāgamiṅkaṇu.
⁵ Read "ddhaya.
⁶ Read trīṇa-saṇpana.
⁷ The text is perfectly clear here in the rubbings. The editor in the Kavyamālā reads sakalādhāgogāyuta, and proposes to alter this to sakalādhāgogāyuta.
⁸ This may possibly have been altered to nāṣṭa in the original.
⁹ Read -kiśla.
¹⁰ Read dattāṁ.
No. 37.—BHADANA GRANT OF APARAJITA;  
SAKA-SAMVAT 919.

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

These plates are said 9 to have been found, in 1881, with the headman of ‘Bhere,’ a village about ten miles north of Bhivaṇḍi, the chief town of the Bhivaṇḍi tālukā of the Thāna district of the Bombay Presidency. I edit the inscription which they contain from excellent impressions, prepared by Dr. Fleet, to whom the original plates were lent by their present owner, Colonel A. F. Dobbs, late Madras Staff Corps.

These are three copper-plates, the second and third of which are engraved on both sides, while the first is so on one side only. Each plate measures about 10½” broad by 7½” high. Their edges were fashioned thicker, so as to serve as rims to protect the writing; and, with the exception of a few short passages on the first sides of the second and third plates, the inscription

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1 This word, tatit, and the word tatti in the next line are quite clear in the rubbings, and cannot be read in any other way. The two previous editions of the text have tatris in this line, and tard or tar)i in the next.
2 Metro of this verse and of the next two verses: Śūkṣa (Anushtubh).
3 Read narakā.  
4 Metro: Vasanta ishakā. The construction in this verse is grammatically incorrect.
5 Metro: Śūkṣa (Anushtubh).
6 This word, instead of which the two published versions of the text have ādved, is quite clear in the rubbings.
7 Instead of gādajagatyād, which is quite clear in the rubbings, the published texts have rājajāhādāyā.  
8 Read gādām.  
9 See the Bombay Gazetteer, Vol. XIV, p. 50.
really is in a state of excellent preservation. The plates are held together by a circular ring, about 4" thick and 24" in diameter, which had not been cut when this record came into Dr. Fleet's hands. The ends of the ring are socketed in a seal, of which the surface is circular, about 2½" in diameter. This seal has, in high relief on a countersunk surface, a representation of Garuḍa, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast. The weight of the three plates is 224 t olas, and of the ring and seal, 32½ t olas; total, 256½ t olas.—The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not show through on the reverse sides at all; the interiors of some of them shew marks of the working of the engraver's tool.—The size of the letters is about ½". The characters are Nāgarī, and the language is Sanskrit. Up to nearly the end of line 39 the inscription, after the introductory om om namō Vināyaka, has 24 verses, chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictive and imprecatory verses. As may be seen from the occasional omission of single akṣarās and groups of akṣarās (e.g. in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is frequently used for the palatal, and the palatal three times for the dental (in ādir, 1. 3, šakala, 1. 37, and śauvatsara, 1. 54); and the dental nasal is employed instead of the guttural in the words anka, 2. 5, 32, 54 and 89, and Konkana, 1. 56, and instead of the palatal in kūmchanaṁ, 1. 78. In respect of the language, it may be noted that the text in line 43 offers two birudus, Malagolagaṇḍa, 'a conqueror of mountains (?),' and Naṁsiṇaṁadra, 'a sea of truth,' which are not Sanskrit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86. The word ādārama, abbreviated to dra, which occurs in lines 88-89, is often met with in cognate inscriptions.

The inscription is one of the Śilāra1 Mahāmaṇḍalēvara Aparājitadēva. It clearly divides itself into two parts. The first part, up to line 39, gives the genealogy of Aparājita himself and of the Raṭṭa (or Raṣṭhrakūṭa) kings, to whom the earlier Śilāra chiefs owed allegiance;2 and the second part records the grant of the village of Bhādāna, made by Aparājīta in Śaka-Saṁvat 919 in favour of (the temple of) the god (Śūrya under the name) Lōṇācītya, at Lavaṇēṭaṇa.

Opening with the words 'om, om, adoration to Vināyaka,' the inscription first has two verses (one of which is well known to us from Raṣṭhrakūṭa inscriptions) invoking the protection of the gods Viṣṇu, Śiva, and Brahman. It then gives, in verses 3-12, the following complete list of the seventeen Raṣṭhrakūṭa kings from Gōvinda I. to Kakkala:3—1, Gōvindarāja; 2, Karkarāja; 3, Indrarāja; 4, his son Dantivarman; 5, Karkarāja's son Kṛṣṇarāja; 6, Gōvindarāja; 7, his younger brother Dhruva; 8, his son Jagatṛṇa; 9, Durlabha Amōghavarsa; 10, his son Kṛṣṇarāja; 11, Jagatṛṇa's son Indradēva Nityamahvarsha;4 12, his son Amōghavarsa, who is said to have ruled for one year; 13, his younger brother

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3 The inscription in this respect is like the Khrēpāṭaṇ copper-plate inscription of the Śilāra Maṇḍalīka Raṭṭarāja of Śaka-Saṁvat 890.

4 So the name is written both in line 7 and in line 11. The Jagatṛṇa, of whom Indradēva Nityamahvarsha and Vaddigadēva (No. 14) were sons, was a son of Kṛṣṇarāja (No. 10); he did not rule himself. In the Khrēpāṭaṇ plates also Indrarāja is mentioned immediately after Akhālavarsa (our Kṛṣṇarāja, No. 10), and is described as his grandson (nāptā).
Gūvindarāja Suvarṇapavarsha; 14, his paternal uncle, the (son of Jagatūtga and) younger brother of Nityānāvarsha, Vaddigadēva; 15, Krishnarāja; 16, Khottīgadēva; and 17, Kakkala, a son of a prince Nirupama. It will be seen that this list agrees with the account given in Dr. Bhandarkar’s Early History of the Dekkan, p. 57, as amended by the same scholar in the Journ. Bo. As. Soc. Vol. XVIII. p. 240 ff.; and the only points new to us are the name Durlabha for the first Amoghavarsha (No. 9), and the remark that the second Amoghavarsha (No. 12) ruled for one year only.1—This account of the Rāṣṭrākūṭas, in verse 13, closes with the statement that (when the grant here recorded was made) the last king Kakkala had been overthrown by (the Western Chālukya) Tailappa, as a light is extinguished by a fierce wind, and that of the once flourishing Raṭṭa rule there remained only the memory.

Verses 14-24 then give the following genealogy of Aparajita himself, already known to us from other inscriptions: the mythical beings Jīmūtakētu and his son Jīmūtavāhana, ‘the ornament of the Śilāra family,’ Kapardin; Pulośakti; his son Kapardin; Vappuvanna;2 his son Jhāñīha; his brother Guggirāja; his son Vajjadēva; and his son Aparajita. What is new here, is, that Aparajita, according to verse 20, also bore the name Mrigāṅka.3

After these verses, the proper object of the inscription is stated in prose, in lines 39-66:—

1. After the down-fall of the Raṭṭa rule,4 consequent on the extinction of the Paramahatasfūraka Mahādevādhirāja Purumēśvara, the glorious Kakkaladēva, who had meditated on the feet of the P. M. P., the glorious Khottīgadēva, who in turn had meditated on the feet of the P. M. P., the glorious Krishnarāja, (kings) who formerly resided at the famous Mānyaṅkētaka,—the Mahāāśāntīdhīhipati Mahāmāndalēśvara, the glorious Aparajitadēvārāja, who by virtue of his might has attained the paṇohamahāśabda, and is adorned with such titles as ‘the supreme lord of Tagarasura, the Śilāra prince, he who is begotten in the lines of Jīmūtavāhana, who has a golden Garuḍa in his ensign, a great ocean of pride, a conqueror of mountains (?),5 a god of love among heroes,6 the possessor of innate knowledge,7 the frontal ornament of the Western Region, a sea of truth, a sun of fierce splendour, Śanīndraśīva,”8 etc., . . . . informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, rājaputras and heads of towns, and the chief and common people of the three (principal) eastes, places of abode (sthāna), etc., that . . . . when the years from the time of the Śaka king were nine hundred and nineteen, on the fourth lunar day of the dark half of Āśāḍha of the current year Hēmalamba, and when he, the glorious king (rāja), happened to be staying at the famous Śsthānaka, he, on the auspicious occasion of the Dākshināyana,—(i.e. the) Karkaṭa-saṅkrānti,—having poured water into the

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1 Besides, verse 11 may possibly contain an allusion to the imprisonment of Krishnarāja (No. 16) by one of his adversaries; see page 273 below, note 6.
2 It may be noticed that, by the strict wording of verse 17, the name Vappuvanna, which occurs in that verse, ought to be taken as another name of the second Kapardin, spoken of in verse 16. But the other inscriptions distinctly call Vappuvanna the son of younger Kapardin.
3 It seems impossible to take the word mrigāṅka in verse 20 in any other sense.
4 As this event had taken place twenty-four years before the present grant was issued, the manner in which the formal part of the inscription commences shows, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the Śilāra family contain no reference to the Rāṣṭrākūṭas.
7 Saṅkṣya-Vidyādhara may also mean ‘by nature a Vidyādhara;’ compare saṅkṣya-Makara-kāḍi, ib. Vol. XIX. p. 247, 1, 90.
8 With this title, for which I cannot offer any suitable explanation, compare Śrīndra-śiddha, page 206 above, and Śrīndra-śiddha, page 206 above, note 5. — [The two birudas might mean ‘one who is victorious’ and ‘one who is successful’ (even) on (an unlucky note 5) day like Saturday.’ Compare the curious surname Nidrāsuddha-vījaya, page 71 above, note 1.—E. H.]
hands of the superintending people of the town of Guṇapura (?), the merchants Amba-śreṣṭhīn and Vāppaiya-śreṣṭhīn, the priest (bhājaka) Chēlappaiyu, the Brāhmaṇa Gōvamiya, and others, and having worshipped with pure faith Hari (Vishṇu), Hara (Śiva), Hiranyagarbha (Brahman), Agni, and other gods,—gave the village of Bhādāna, in the Māhābhāra vishaya of Konikaḥ which contains 1,400 villages, . . . . to (the temple of) the illuminator of the three worlds, the holy god Lōṇāditya at Lavanāṭa, for the purpose of providing flowers, perfumes, lights, offerings of estables, public shows, etc., and for keeping the doors and other parts (of the temple) in proper repair.'

The village of Bhādāna, so granted, (according to lines 57-62) was bounded on the north by a bhimā (?) field of the village of Padigaha, on the west by (the village of) Āsachohadi, on the south by the great river Murula, and on the east by the river Kumbhāri; and was given with its rows of trees, up to its proper boundaries, with the udraiga and parikara,1 with the exception of what had been previously given to gods and Brāhmaṇas, but together with (the fines imposed for the commission of) certain great and lesser offences,2 and with the privilege that it was not to be entered by the irregular or regular troops.

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses. The inscription then (in line 82) continues thus:—

'In confirmation of the above, the Māhābhāra bāraka, the glorious Aparājitadēvāraja, has it put down (here) by the writer's hand that this is his decree, (in the words) "such is my decree, that of the glorious Aparājitadēvāraja," (issued) while by the glorious king's3 appointment the illustrious Sāngalaiya is Mahābhāra and the illustrious Shappaiya Mahāsāndhivigrahika.4 This charter5 has been written at the direction of Sāngalaiya (?) by his son and deputy Anappaiyu. It is deposited at Sthānaka. Everything without exception that is written here, be it right or wrong, should be regarded as authoritative.'

Lines 87-89 then record an additional settlement by which the town (it is not clear which town) was to give every year 260 drāmas, I do not understand for what exact purpose. And the inscription ends with the words 'bliss, great fortune.'

The date of this inscription is not quite regular. In Saka-Samvat 919 expired, which by the southern lunar-solar system was the Jovian year Hāmalamba, the Dakahināyana (Karkaṭa) Saṅkrānti took place 22 h. 13 m. after mean sunrise of the 24th June, A.D. 997, during the second titī of the dark half of the omni Ashāṭa; and the fourth titī of the dark half of the same Ashāṭa commenced 0 h. 43 m. and ended 21 h. 52 m. after mean sunrise of the 26th June, A.D. 997. Judging by a large number of other dates, any rite specially connected with the Saṅkrānti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second titī ended on it, 3 h. 7 m. after mean sunrise, and because the Saṅkrānti took place during that titī. As no week-day is given, it is impossible to say whether the 25th or the 26th June, A.D. 997, is the exact day of the grant.

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1 This word is used here as elsewhere for the more common udraiga; compare, e.g., page 109 above, note 7.
2 The first half of line 61 of the text I do not fully understand; bhūndri-sthāna (if this be the correct reading) would of course be 'violence offered to a girl.'
3 The term of the original (in line 84) is ērīnu (Ed) ērīnu, the king who has ērī as his biruda.' Compare the expression ērīnu (Ed) ērīnu, used with reference to Aparājita in An. Res. Vol. I. p. 367, last line of the lithograph, and Ind. Ant. Vol. IX. p. 24, l. 33.
4 i.e. 'great minister.'
5 i.e. 'great minister for peace and war;' a Shapaiya is mentioned as minister for peace and war in the Bhāgaṇ grant of Chhitarājadēva of Saka-Samvat 948, Ind. Ant. Vol. V. p. 278.
6 i.e. the original of it, of which the copper-plates furnish a copy.
7 In all probability it was Guṇapura.
Of the localities and rivers mentioned in the inscription, Bhādāna-grāma clearly is the village of 'Bhadanah' or 'Badana' of the maps, about nine miles east by north from Bhīwāṇḍi. Two miles north of it is the village of 'Padhga' or 'Padghe' or 'Padgha,' the Padigaha-grāma of the grant; and east of it is a small river, the 'Kumbari' or 'Kumbaree,' the Kumbhārī of the inscription. This river flows into the Ulhās, which, flowing generally form north-east to south-west, might fairly be called the southern boundary of Bhādāna, and is no doubt the great river Mūrula of the grant. The maps do not shew anything corresponding to the ancient village of Āchachhādī, which was on the west of Bhādāna.—Lavāṇētā is the modern village of Lōṇāḍ, six miles south-east of Bhīwāṇḍi and half a mile north of the Ulhās river, a place where there are many ruins of ancient temples; and Sthānaka or Sri-Sthānaka of course is the town of Tāna. The town of Gūnapura (?) and the place from which the Māhira-hāra vishaya was called, I am unable to identify.

TEXT. 3

First Plate.

1. Īn [1]* Ŭn namō Vināyakāya || Sa[4] vō=vyād=Vēdhasā dhā[ma] yan-

Nābhikamalām kriṭam [1]* Haraś=cha yasya kā.-

2. nāṁ-dūn=kalayā kam-alakmukram || [1]* Kurvvenv=āmnāya-pūtāni Vēdhasā

Vadanāny=alama(m) [1]* charachara-ja-

3. gat-sipāṣṭi-nāma-dhāmāni vah su(su)bham || [2]* Āśi(s)īd=Gōvindarājāh

khiṭāpa[tī*]-tilakah Karkkarājā-

4. s=taṭā=ḥād=ḥā-hhartā śrī-Indrarāja[2]* punar=abha[va]d=atō Dentivarm=etī

sūnāh [1]* khyātah śrī-Krisnārāja[2]*

5. kshapita-ripur=abhuṭ=Karkkarājasya sūnāh[6] tasmād=Gōvindarājas=tad-anu tād-

anujah śrī-Dhruru-ānkō(ṅkō)-dhi-

6. rājaḥ || [3*] 'Yagattumāt=go[3]=mgejasi=stasya gůtšuṅg=bohaṇh=taṭaḥ Durlabhō-

Mōgahvarahasa(ā=cha) Krishnarājapa(s=ta).-


8. ga-lakṣiṭaḥ || [5*] 10Jana-harsha-kritē varshan=ghane iva ghana-kanaka-vāri-

Drārābhīs[11]* tasmād=Mōgahvarshō

9. varshāvadhi rājya-bhājanā jātaḥ || [6*] 10Tasy=ānujō Hari=rv=ō[ddh ṭ]u[va]f-[zh]̣-

bhūtala-śrī-Gōvindarāja-narā-

10. nāṭha-Sūvarṇavarṣaḥ [1*] sa[n-2]* na[2]* [zḥ]da[kā(kō)=chuya(ta)-sudarśana-chakra-


11. mō=ḥūṭ || [7*] Pitrivya[13] Sūvarṇavarṣaḥya Nityavārsha-ānujō=chihna[1*] kuruṇn=sa[ḳa]-[zḥ]̣ rājyaṃ tapasā sāha-

12. sēna cha || [8*] Tasmād=bhūṭaḥ[14] sūnār=Vādīcāiṛdvā nipāḥ-bhavat [1*]

Rājarājō su(ma)nōhārī Manmathō=

3. See the Bombay Gazetteer, Vol. XIV. p. 311 ff. 8 From impressions prepared by Dr. Fleet.

4. Expressed by a symbol. 6 Metre: Śloka (Anuṣṭubh). and of the next verse.

5. Metre: Śragdhā. 9 Read -śma=ta=.[zḥ]

6. Read ṭāma=ma. 10 Read -ḍṛāḅḥi[zḥ].

7. Metre: Śloka (Anuṣṭubh); and of the next verse. 11 Read -aṭ[t]a=.[zḥ].

8. So this name is clearly written both here and below. 12 Read -yāt[t]-[zḥ].

10. Metre: Gūtī. 13 Read -va[n]a[t]-[zḥ].

11. Metre: Śloka (Anuṣṭubh); and of the next verse. 14 The reading is quite clear here in the original, but there must be something wrong in the text. Instead of tasmād=bhūṭaḥ[14] one would have expected Jagattumāga. The Khāṛpētaṇ plates in line 13 also describe Vaddiga as Jagattumā-tanayān.
13 pi cha dṛṣyatā || [9*] Atha1 gatavati tasmin=Vaddige[īn*]drē narādra2 suvimalam=spi Śāmōhōr=dvā(ḍhā)ma suja3 
14 vidhāntum [9*] kanaka-kalasa-dhārā-dhauta-pāt=ēva4 kanyā tad-anu narapati-śrīḥ Krishnārajā samāt ||[10*] 
15 Asminni=astamitē visu(bhan) vidhi-vasā(ā) d=ākrānta-bhūmanḍālē lok-āhādini sa(sa) tīrṇa=piṇāra-ru.
16 dhī5 shrō(ṇc)kriśhānta-rocchhāṃṣati [9*] sitāsāv=īva su(śu)bha-pu[īn*]ja-dhavalē rājādhīrājē tataḥ śrimat-Khoṭī[ga]- 
17 dēva ity=abhidhāyā rājya-sūkṣtō bhūpatiḥ || [11*] 7Tad-anu Madana-mārtti[īn*] bhāgya-sō(san)bhāgya-bhājā[āṃ] 
18 bhuvana-bhavana-dīpāṃ suprasūta-prasāti[īn 9*] Nirupa[ma*]-nripa-sūnūṃ Kākalēśaṃ(āṃ) nārāṇḍram nara−

Second Plate; First Side.

19 ti-kṛita-sēvāṃ rāja-lakṣamír=jagāmā || [12*] 9Tasmin=narēmārē nripatī-prādiyē(pē) prachanda−T[a][l][l]appa[−sa]. 
20 mṛṇāṇa samprāpiṭī=ṣyōti[r=alām?]10 vivṛddhē ka[ṭh−āva]bhāsē11 sati Raṭṭa− 
21 Jīmūtakētu−tanāy[ī]vatārā yō=smīn13 Jīmūtavāhana iti prathītaḥ prthivyāṃ [1*] Śī−[14]. 
22 ra−vānca(ā)−tilakah sva−śātra−dānāt=trātā hi lōkam=anagha=cha Garutmataḥ sah16 || [14*] 15Abhavad=ā[li]. 
23 ta−māndḍī tasya vāṃṣē(ā) Kāpardoḍi dalita−ripu−kadamva(mba)ḥ prāṇinām prāna− 
25 Kārnāvat=svarṣa−varṇaḥ sapulaka−Pulasaṅkurī=ddhama−yuktas=tatō=bhūt || () abhavad−iha na dinas=tasya sūnuḥ Kapa− 
26 rddījitā−para−va(ba)la−danda−ākhaṇḍa−prithvī−taranḍhaḥ || [16*] 16Jhaṁjha−nāmā 
28 ditaṣā yēna vāṃṣa prakāṣṭikā || [17*] Bhrātā18 tatō vivu(bu)dha−ratnā− 
29 kṣitra−gūtra−pakaḥ | lakṣmī−nidhiḥ Sagara−jā−patha−pravittaḥ śrī−Goggrāja 
30 t || [18*] 19Pād−ākrānta−kṛi(mṛ?)[i]−tāri−varga−vaniḥ−vāyūnai−nīrḍā−sukhaḥ sa śrī− 


13 Metre : Mālinī. 14 Kshara (Aṣṭasṭam). 3 Read narēmārē. 2 Read śubhram ( ?). 12 Read rūṣāh. 5 Metre : Śārdulāvikṛtītā. 16 This reading is quite clear in the original, but I doubt its being correct. In the place of rūṣāh I should have expected a substantive, expressing that from which Krishnārāja derived additional splendour. Perhaps we should read rūṣaḥ and assume that Krishnārāja had been imprisoned by one of his opponents. 9 Read kṛṣṭi. 6 Metre : Mālinī. 11 Metre : Upajātī. 10 I am very doubtful about the correctness of the two akṣaras in these brackets. The first of them is nearly illegible, and the second looks rather like sa or tē. 7 I should have expected here kāṭā−duṣṭātē. 13 These words allude to a legend which is told in the Kṛṣṇāvataṭīḍgara, ataxīga xxii., which forms the subject of the drama Nāgānanda.—E. H.] 20 Metre : Mālinī; and of the next verse. 21 The second akṣara of this name, which I read ppu, might possibly be read pū. 18 Metre : Vasantānīkā.—The first word looks in the original rather like sarvā. 25 Metre : Śārdulāvikṛtītā.
30 tmajō bhūbhujāḥ || (||) dān-ānāmādita-vandi-vṛinda-vadanaṁ āva(ba) ṭṛiḥ-ha-kolāhālo yasya tyāga-mahōtsava-vṛi(vya)-
31 [t]i[karō] n-ādy-āpi vi[ś]āmyati || [19*] 1Anavarata-dāna-śīlāḥ pratāpavān-nilī-vid-yaśoc(sō)-nilayāḥ | sū-
32 nus-tasya Mṛigāṅka(nka)ḥ śrīmaṇ-Aparajītō jātaḥ || [20*] 2Krūr-kṛṣṭi-Ṛyāḥ sukṛtiḥ-bhavanaṁ kalpa-dṛu(ma)ḥ prā-
33 rthiṁrīm sthānaṁ nētram-vu(su)khasya vai(dhai)ya-jaladhīḥ saukhyasya kand-
34 ṛīkūrāḥ [[*]] sad-viḍyā-nilayāḥ kalā-ma[dhu]-sa-
35 rin-nilai cha Vāchaspatiḥ sadva(ḍha)ma-druma-bhūmīr-ūttama-matic-Lakṣmī-
36 nīvās-āṣyadāḥ || [21*] 4Visṛta-ma[ti]-
37 vivēkīḍ dharma-tānīshṭha-chittīौ vai(vi)[va(bu)]dh-a-jana-nishēvyāḥ sa(sa)ṭṛunō(ṁa)ṭtr[ā]* savairyaḥ [*] sakala-guṇa-ni[va]sāḥ
38 prārthināṁ pūrī-āsō(sō) ripuvara-kari-si[r]hō rája-dhuryāḥ prasiddhāḥ || [22*]
39 Rūchira-suṭanu-bhāsaḥ(sa)[prō][śa]-
40 sat-saṁi[vē ]?sāḥ(sō) nirupama-nīva-kṛttīḥ(tti)-[vy]āpta-lōkatrayō yaḥ [*] api
41 sa(sa)kala-kalānām-ā[śra]jyō

Second Plate ; Second Side.

38 nīkkā(ahka)lāṅkō mahīta-charīta-bhāgyāḥ sādhīt-āśēsha-sa(sa)ṭṛuḥ. || [23*] Yasyaṛ
39 pratīya(pa)-taṭpīta-duṣṭāḥ sa [*]
40 na vidyāte sa(sa)ṭṛuḥ [*] bhūyā[pō]=nyō rája-guṇair-mahītaṁ-āstāṁ tād-
41 abhyadhikāḥ || [24*] Iti pūrvaṁ śri-Mā-
42 nyakhaṭak-āvāṣita-paramaḥ-bhūpū(ṭṭā) rākṣa-mahārājā[ā]* dhīraṇa-paramēśa-śrīma-t-
43 Kṛishnaraṇakṛitaṁ vā-pā
dhəya[n]-dha-she-
44 Raṭṭa-rājyō svā-tējō-pubhāvat samadhi-gata-paṁchama-mahā-śvada(bda)-mahāsamt-
45 adhipati-Tageṛapara-pa-
46 ramēsa(śva) ra-Sīlāra-narēndra-Jīmūta-vā hanavaprasīta-Suvarṇāga ṛud dhvaj -
47 Abhīm电商平台-adhi-Ma-
48 lalgalaganda-Gaṇḍakamdarppa-Sahajavidhyaḥdhara-ṛAparadigvadhūtikala-Nannisam u ṛa-
49 Pratāpamārtta-
50 nda-Sanīvāravijayaś-ādi-samastarājvalisamalmaṁkṛita-mahāmāṇḍalēva (ē va) ṛa-s r m a d a-
51 Aparājī-
52 tadēvarājāḥ sarvāṇāḥ éva [10] yathāsamarva(mba)dhysamāna(na)kāṁ(n)= āgāmi-grāma-
53 bhōkti-sāntamā-ṛajapu-
54 tra-purpaṭi-tri(tri)yagga-sthāna-prabhṛśi-pradhān-pradhāna-jano(na)n praṇati-pūjā-
55 samādaḥ(dē)sāṁ samanu-
57 yauvanmaṁ Kṛiṁṇa-dant-āntara va-

1 Metre : Āryā. 2 Metre : Śārdiśavikṛṣṭā.
3 Read -ēśpadam.
4 Metre : Mālīndu.
5 Read -vīśktō and -chittā. I believe taṁniśhta to be used here in the sense of tatpara.
6 Metre : Āryā. 7 Read -dushṣaya samā (?). 8 Read "dhar-Āpara.
9 Read Śard.
10 Read sarvānāṁ.
11 Originally "gati or "gatiyā was engraved, but the sign for i is struck out.
12 Metre : Vamāsthā.
50 rtti jivita[m [*] tath-apy-avajāā para-loka-sādhanē nṛṇām-ahō vismaya-kāri
ve(chē)shītām || sakā-
51 lam-ētad-sārṣṭaye-ādhiṣṭhitam vinavesa(sva)ra-svabhāvam dharma ēv=aikaḥ
saḥayāḥ sā(sā)sva(sva)te=ch-ai(e)ti ki(vi)-
52 chinty-āśmabhīr-ayam pitrōr=[ai*]hiṅ-āmushmika-phal-avāptayē(ya) ātmana=cha
punya-yasō(sō)-bhivyiddhā-
53 yē ||1 Sa(sā)kanrīpa-kāl-ātita-samvatsara-2sa(sā)taēshu navasu(sv)'
ēkānvinīmātya-uttarēshu pravarttāmā-
54 nā-Hēmālīmva(mba)-samvatsar-aśīnta Āśādha-va(ba)hula-chatusīyam(rthyām-)
ānka(ṅka)tō-pī samvat* 310 Āśādha-vadi 4
55 śrī-śtānākē samavāsitāsya śrīmatō rājīnah prastāvē samjāta-dakshināyana-
karikē-sa(ṁ)krāntī-
56 parvanya su(ṅu)bh-ābhyudaya-kāripi chaturdāsgrāmāsset-ōpalakṣīta-Konka(ṅka)-
āntahiḥpāti-Mā-
hirihārā-viṣhay-ānna(nta)rvva[r*]ti-Bhādānā-grāmō yasya ch=āghaṭanāṇi(ṛn=)
uttarāḥ Paḍigahā-grā-

Third Plate; First Side.
58 mīya-[bh?]innāra-kṣhētra-maryādā paśchimatah5 Āsachchhādi-maryādā dakaśīnatah6
Murula-mahāna-
59 dī pūrvvatah Kumbhārī-nadi-maryādāvī evāṃ nikaṭa-chatur-āghaṭan-ōpalakṣītaḥ
savrikshamā-
60 lākulaḥ svasimā-paryantaḥ sā draṅgaḥ saparikaraḥ pūrvvadatte-dvadāya-
va(bra)hmadāya-varja[m*]
61 nāḥā[n]ālipaka[ṅ ?]kmārō(ṛi)sahas-āputrad'[dha?]na-pradhān-āpradhāna-dōsha-saman-
vitakā aḥātābham-
Lōṅādityadēvāya pushpa-
63 [dha]na(ya)-dipa-naivedya-prākṣaṇa-ādy-upabhōgārtham 11khanda-sphatika-sphuṭita-
dvār-ādi-jirṇīḍvā(dddhā)r[‘rtham*]
64 cha18 Amvā(mbu)āre(śrē)hsthī-Vāppaiyā(ya)12śrē(śrē)ḥsthī-vanjika(kk) Chēlappaiyubhōjak-
vippa.Genavā-ādi-Gūnapura(?)-14
65 nagar-ādhiṣṭhita-hastōdakam vidhāya Hari-Hara-Hiranyagarbha-Dahan-ādīn
dēvān(ṁ)=amala-śrā[dddha]-
66 yā samāppījya cha putra-pauṭr-ādy-upabhōga-vṛttiśvēna grāmāḥ sampradattas=
ta[m σ] dastamocharāḥ-15ārka-kāla-ma-
67 ryādāṃ yasv(i)-(ḥē)chchh-achā[r]ē[n]a bhūnihatō bhōjyatō vā ha(kṛi)shatāh
karshyatō vā na kē=āpi, paripa[nta]-

1 This sign of punctuation is superfluous.
2 Read -samvatsara-.
3 Read -samvatsar-; one would expect here -samvatsar-āstargat-Āśādha-.
4 Read samvat.
5 Read "mata.
6 Read "nata. 8 Read "nata. 9 Read "mata.
7 Read "mata; the word maryādā (after nād) appears superfluous.
8 This sign of visarga appears to have been originally omitted and to have been added afterwards. I do
not understand the sense of the original text.
9 Read "tō=chē". 10 Read "śeyō.
11 The word sphatika appears to be entirely out of place here.
12 Read ch=Āmbu. 13 Read "tō=chē". 14 Read "tō=chē".
15 This correction appears to have been made in the original.
16 I am almost certain that the three lines which denote as have been struck out in the original, and believe the
intended name to be Gūnapura.
17 Read "tō=chē". 18 Read "tō=chē".
68 nā kāryā ki[m*] tarbi sarsvad=siva Bhādāna-grāmāḥ śrī-Lōṇādityadēvāya pradatta iti mantavyā[ṃ]
69 [m=*]ātra vishayē parasparam=anyatō vā parimalānāḥa vidhātavyā [ll*] Tad= 
idam dharma-dānam-ā-chāndr-ārka-
70 kālam sthāyi samāgāmi-nṛpatibhir=asamad-vamśajair=anyair=vvā asat-karmaga[ṃ]bhūr-darś-prapāta-
71 bhaya-[bh]trubhīh7 jvalad-anala-aphuliṅga-sahasra-bhīpa(sha)[ṃ]-āvichi-ni[ra*]ya-
72 pratāpa=vēdan-āgama-śa[ṃ]vi[ki*]
73 r=āchchhināyād=āchchhidyamāna[ṃ] [v]=ānum[ōda]yati sa eva pañchabhir= 
74 mahāpātakair=upapātakē(kai)īs=ca samyuktō 
75 bhavati || Uktam cha bhagavatā Vyāś[ē]na || Śaśṭīm3 varsha-sahasrāṇi 
76 svarggē tīṣṭhati bhūmi-daś || āchchhētta(ttā)
77 ch=ā[nu]mamē cha tān=ē[va] narakāṁ vrajētt || Viṁḍhy-ātavīśh=atōyāsu 
78 su(su)kha-kōṭara-vāsināḥ || mahāha-
79 yō hi jāyantē bhūmīdān-āpahārakāḥ || Sva-dattāṁ para-dattāṁ=vā4 yō harēd= 
70 vasūndhara[rn][n*] hana[ra]n=narakā-
71 m=āpnotē yāvad-āhūtāsamplavam || 5Agnēr=apatyāṁ prathamāṁ suvarṇa[m*] 
72 bhūr=Vaishnavī Śūrya-sutās=cha gā-

Third Plate; Second Side.

78 vaḥ [*] lōka-trayaṁ tēna bhavēd=vi(dhi) dattāṁ yaḥ kāncha(ōcha)naṁ 
79 gā[m*] cha mahēṁ [cha*] dadyēt || 6Va(ba)hubhir=vvasudhā bhu[ktā] rāja-
80 bhīḥ Sagar-ādībhīḥ [*] yasya yasya yadh bhūmītta(s=ta)sya tasya tadhā 
81 phalam || Sarvān= étan-bhāvinah pā-
82 rūḥir-āndrān bhūyō bhūyō yācathē Rāmahhadraḥ [*] sāmānyō=yaṁ3 dharmā-
83 setur=nuṭānāṁ khē khē pā-
84 laniyō bhavadbhiḥ || 9Mad-vaṁśajāḥ para-mahābhiḥ-vanśa(sa)ja vā yā(pā)yā(pā)d= 
85 ayē(pē)ta-manasa bhūvī bhāvi-
86 bhūpāḥ [*] yē yā(pā)layantī mama dharmam=ida[rn*] samastam tēśām-u vā10 
87 vinihē(hī)hī=ō[ŋa]līr=ēsha sū(mā)rīdhi || Yathā ca=ai-
88 tad=ēvam tathā hi mahāmanḍalēsvara-śrīmad-Āparājitadēvarājō lēkhaka-hastēnā 
89 sva-matam=ā-
90 rōpayati mata[m*] mama śrīmad-Āparājitadēvarājaṣya || 11srīvi(hi)rudaka-rāja-
91 niyamāt=n= mahā-
92 mātyā-śrī-Saṁgalaiyē mahāsānv(nē)dhi(vigrahāka-śrī-Siṁhapaiyē 
93 cha sati || 
94 Saṁgalaiya=sūnum[a]n 12 sa[ṃ*] 
95 jāt-ābhyanuṇjēna pratīhastaka-Annappayēnā 13 sā(sā)sanam=idaṁ likhitāṁ tach=cha 
96 Sthānakē dhruvam ||

1 Read =ūṣṇacakā. 2 Read "bhīr".
3 Metre : Śālka (Anushtubh); and of the two next verses.
4 Read -dattāṁ va yō harēva". 5 Metre : Indravājā.
5 Metre : Śālka (Anushtubh).
6 After this akshara is engraved a sign which looks like the sign of the aṃgraṅga, and which probably was meant to be placed before yam.
7 Metre : Vasantaśīla. 9 Read tēśāṁ maṣīd.
8 This sign of punctuation appears to have been struck out.
10 Metre : Śūkla. 11 Read tēśāṁ maṣīd.
12 Saṁgalaiya- is probably erroneously put for Saṁgalaiya-.
No. 38.—FOUR ANCIENT TAMIL INSCRIPTIONS AT TIRUKKALKUNRAM.

BY V. VENKATTA, M.A.

Tirukkalkunram, or Pakshitirtham as it is called in Sanskrit, is a large village in the Chingleput district on the road from Chingleput to the port of Sadras, about half-way between both. There are two temples, one in the village of Tirukkalkunram, called Vēdagiriśvara, and another, named Bhakavatsala, on a neighbouring hill. Of the four subjoined inscriptions, which are engraved on the wall of the strong-room (tiruv-āharaṇa-kōṭṭādi) of the Vēdagiriśvara temple, three were already published in the Madras Christian College Magazine ¹ from pencil transcripts prepared by myself on the spot. At the suggestion of the Editor, I now reproduce, from inked estampages, these three inscriptions, along with a fourth, which was not yet published, but only referred to in one of my former articles. ²

That part of the wall where these inscriptions are found, is disfigured by a number of mason’s marks, which are noticed in the footnotes to the texts. These marks consist, in most cases, of Tamil numerals, engraved probably before attempting to pull down the wall with a view to repair the temple. The numerals would indicate the order in which the stones had to be arranged while rebuilding the wall. This custom of marking is still prevalent in Southern India, as may be seen on the walls of the temples at Madura and Chidambaram, which have been lately repaired, and of the Ekāmranātha temple at Conjeeveram, which is now undergoing repair. In these places the numerals are not cut with the chisel as at Tirukkalkunram, but painted on the stones with tar or chunnam. The alphabet and language of the four subjoined inscriptions is Tamil; but a number of words of Sanskrit origin are written either wholly or partially in Grantha characters. The following is a list of such words and syllables, with the exception of the two words svaṣṭi śṛti, which occur at the beginning of every one of these inscriptions and are, as a matter of course, written in the Grantha alphabet.

In A. line 1, kō=irōja, sa of kēsari, and paramma (for varma); 1. 3, śṛti-Mālāsthāna; 1. 4, Skandakīshyan; 1. 5, śiṣa of Naraśīnga; 1. 6, rakshi; pārvva at the end of 1. 7; 1. 8, vaj of vajakkal, rāja and [sa]ri of Rājakēśari; 1. 9, ṛmna and dāharmam rakshi.

In B. line 1, kō of kō=Ppara; 1. 4, śṛti-Mālāsthā (for Mālāsthā); 1. 7, kō of kōiṇaṇaṇai; 1. 9, ṅīr-ṛdṛ (for ṃdr-ṛdṛ), ṛhma[ṛ]ma (for ṃdharmam), rakshi, and sa; [ṛhāt] at the beginning of 1. 10.

¹ Read vijñāya (f).
² Read tathā.
³ Read mantavya gathā (f) prati-varshaḥ; the sign of the vowel 4 of śṛṣṭa is almost certainly struck out in the original.
⁴ I am unable to suggest a proper correction, but believe ardhāj to stand for arhājā.
⁵ Read ḍrammēṣa.
⁶ This line commences in the original with lōta, and shashṭādhiṣṭa is engraved below ātadāya, in a separate line.
Bhadana Grant of Aparajitadera.— Saka-Samvat 919.

SCALE ‘51.

Seal.

FROM A FULL-SIZE NEGATIVE
BY WIELE & KLEIN, MADRAS.
In C. line 1, śrī of śrī-Kaṇṭhara; de at the beginning of 1.2; 1.3, śrī-Mālāstaḍ (for Mālāstaḍa); sa at the end of 1.5; 1.6, "tr-āḍīṭya (for dṛ-āḍīṭya), pa of paś, Māhēśvara, and rakhśa; 1.7, ge of Geśgañ; 1.9, sabha.

In D. 1.2, de of deva; śrī-Mālāstaḍ (for Mālāstaḍa) at the beginning of 1.4; bha of bhām at the beginning of 1.9; 1.10, agne; 1.11, sabha; 1.12, dvayā and śan̄tr-dōḍ (for chandr-dōḍa); 1.13, tta of "itarum and dharma (for dāharmā); 1.14, rakhśi and dāhavrma (for dāharmā); ge and gā of Geśgañ at the beginning of 1.15; the second pa of pōpa in 1.16.

A.—INSCRIPTION OF RAJAKESARIVARMA.

This inscription is dated in the 27th year of the reign of Rājakesarivarman, and records the renewal of a grant which had been made by a king called Skandaśishya and confirmed by another king, Vatāpi konḍa Narasimappōttaraiyar. Skandaśishya is probably synonymous with Skandavarman, a name which occurs repeatedly in the genealogy of an early branch of the Pallava dynasty whose grants are dated from Pallakkada, Daśanapura and Kāńchipuram. Though we have no materials for identifying this king, yet it is certain that he was one of the predecessors of the other Pallava king who is mentioned in the inscription. This is Narasimappōttaraiyar,2 which is a Tamil form of the Sanskrit name of the Pallava king Narasimhavarman I, who is described both in the Kāram plates of Paramēśvaravarman I2 and in the Udayēndram plates of Nandivarman Pallavamalla3 as the destroyer of Vatāpi and as the enemy of Pulikēsin (II.) alias Vallabharāja. The Ceylonese chronicle Mahāvīnaśa also refers to this war between Narasimha and Vallabha, in which Māṇavamma, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava king.4 The Periyapurāṇam, a Tamil work which narrates the lives of the sixty-three devotees of Śiva, and some of the statements made in which have been confirmed by recent epigraphical discoveries,5 refers to the destruction of Vatāpi in the account of the life of one of the devotees, viz. Śīruttōnda-Nāyañār. It is reported that this devotee, who was originally a military man, “reduced to dust the old city of Vatāpi”6 for his master, whose name is not given, but who must undoubtedly have been the Pallava king Narasimhavarman I, who destroyed Vatāpi according to the Pallava inscriptions.

According to the Periyapurāṇam, Śīruttōnda-Nāyañār was visited at his own village by the great Śaiva devotee Tirunānasambandar,7 and the latter mentions Śīruttōnda by name in one of his hymns.8 Thus Tirunānasambandar was a contemporary of a general of the Pallava king Narasimhavarman I, whose enemy was the Western Chalukya king Pulikēsin II. The

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1 Dr. Fleet’s Kannarae Dynasties, p. 16.
3 [Pōṭa in Sanskrit and pottu in Tamil mean ‘the sprout (of a plant)’ and are thus synonymous with palla, ‘a sprout,’ from which the Amarāvatī pillar inscription (South-Indian Inscriptions, Vol. I. No. 22, verse 4), derives the name of Pallava, the supposed ancestor of the Pallava dynasty.—E. H.]
6 L. C. Wijesinha’s Translation, pp. 41 to 43. See South-Indian Inscriptions, Vol. II. Nos. 29, 40 and 43. In No. 40, there is a distinct reference to the traditional account of the life of Meyppurunāyaka, one of the sixty-three devotees, as preserved in the Periyapurāṇam; and the various images that in Nos. 29 and 43 are said to have been set up, show clearly that the account of the lives of Chandraśvara and Śrīdēvabhairav, respectively, as preserved in the Periyapurāṇam, must have been generally known during the time of Rājakesarjādeva.
8 ibid. p. 318, verses 23 and 24.
9 ibid. p. 92.
approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called Tirunāvukkaraiyar or Appar, who was first persecuted and then patronised by an unnamed Pallava king. One of this king's surnames appears to have been Gunadhara, because a feudatory of his is said to have built a temple of Śiva and called it Gunadaravichcharam, i.e. Gunadhara-Iṣvara, probably after his overlord.1 In an archaic inscription in the cave at Vallam near Chingleput, which will be published in South-Indian Inscriptions, Vol. II. Part III., reference is made to a king called Mahendrapōtārāja alias Gunabhara, whom Dr. Hultzsch has identified with either of the two Mahendrarāman's mentioned in the Udayēndiram plates of Nandivarman Pallavamalla.2 A difference between the names Gunadhara and Gunabhara is very slight, Mahendrapōtārāja alias Gunabhara of the Vallam inscription may be identified with Gunadhara, who, according to the Periyappūrāṇam, first persecuted and then patronised Tirunāvukkaraiyar. As this devotee was an elder contemporary of Tirunāṉāsaṁbadar, who, as I have shown, lived during the time of the Pallava king Narasimhavarman I., it is clear that the Mahendrapōtārāja alias Gunabhara of the Vallam inscription, whom I propose to identify with the Gunadhara of the Periyappūrāṇam, could only be Mahendrarāman I., the father of Narasimhavarman I.3 Thus we arrive at the conclusion that the two great Śiva devotees Tirunāvukkaraiyar and Tirunāṉāsaṁbadar, whose time has been the subject of controversy for a long time, were contemporaries of the two Pallava kings Mahendrarāman I. and Narasimhavarman I., respectively. This result is important for the history of Tamil literature, as it fixes the date of two thirds of the collection of Śiva hymns, which goes by the name of Dēvāram and which is ascribed to Tirunāvukkaraiyar, Tirunāṉāsaṁbadar, and Sundaramūrti-Nāyanār. The date of the last of the three authors cannot yet be settled; but he must have been later than the two others, because he refers to them by name in the hymn which is known as the Tirunāṉāsaṁbadar.5

As regards the king Rājakēśarivarman during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification. The name Rājakēśarivarman suggests that the king was a Chōla, because the names Rājakēśar and Parakēśar are said to have been borne alternately by the Chōla kings6 and are actually applied to a large number of them in their inscriptions.7 The archaic characters in which the subjoined inscription is engraved, show that, if the king was a Chōla, he was probably not a successor but an ancestor of Parantaka I. This conclusion is supported by the comparatively frequent occurrence of the virāṇa or, as it is called in Tamil, the puḷi, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of Madirai koḍa Parakēśarivarman, i.e. Parantaka I., the puḷi occurs only five times.8 The occasional occurrence of the puḷi has been noticed also in two other archaic inscriptions,9 but this sign is never met with in the inscriptions

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1 ibid. Part I. p. 184, verses 145 and 146.
3 See the Table of synchronisms on page 11 of South-Indian Inscriptions, Vol. I.
4 Madras Christian College Magazine, Vol. IX. Nos. 5, 6, 7 and 9.
5 i.e. the list of the devotees (of Śiva). Sundaramūrti is said to have sung this hymn in the temple at Tiruvārā.".
7 See Dr. Hultzsch's Annual Report for 1891-92, pp. 4 to 6.
9 In the Tamil portion of the Kālam plates of Paramēśvaravarman I., published in South-Indian Inscriptions, Vol. I, the puḷi occurs in combination with seven letters of the Tamil alphabet. In the inscription of Nandippōtāriyan, published in the Madras Christian College Magazine, Vol. VIII. p. 98 ff., the puḷi is marked in six cases. In these two inscriptions as well as in the one quoted in the preceding note, the puḷi is denoted by a vertical stroke placed over the letter, while, in the Tirukkalukkunram inscription of Rājakēśarivarman, it is denoted by a peculiar crooked line which is not always uniform in its course.
of Rājarājadēva and in all subsequent Tamil inscriptions. Assuming that the cessation of the employment of the pūjī was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parāntaka I. Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamil letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskrit inscriptions of the Pallava kings Rājasiśhā and Mahēndravarman at Conjeevaram. On palaeographical grounds we must, therefore, conclude that this is one of the oldest Tamil inscriptions yet discovered, though we cannot ascertain even its approximate date. The contents of the inscription do not furnish any materials for this purpose. Rājakēsarivarman renewed, at the request of a certain Puttaṇ (i.e. Buddha), a grant which had been made by Skandaśishyā and confirmed by Narasiṇhavarman, both of whom are spoken of as “former kings” (pūrva-rājākkal). It is not said what the nature of the grant was that had originally been made by Skandaśishyā, nor do we learn the circumstances that led to the petition (vinnappam) of Puttaṇ for a renewal of the grant. But so much is certain that, at the time of Rājakēsarivarman, a portion of the Pallava dominions had passed into the hands of the Chōjas.

In this and in the following three inscriptions, Tirukkalukkunram is said to have been situated in Kaḷattūr-kōṭṭam and “in the subdivision (kūru) called after itself.” In the Appendix to his Manual of the Chingleput District, Mr. Crole gives a list of kōṭṭams with the subdivisions contained in some of them. Among the former he mentions “Kallattur-kōṭṭam” in the Chingleput talukā, which is evidently identical with the Kaḷattūr-kōṭṭam of the Tirukkalukkunram inscriptions.

TEXT.

1 Svasti3 śrī [l[*] Kōv-Irājakēsariparmmara[r]kku yāṇḍu i-
2 rubatt-ēḻāvadu [l[*] Ka[la]ttūr-kkōṭṭattu=taṅ kūru-
3 [T]tirukkaḷukkuṇṟattu4 śrī-Mūlāsthānattu perumāṅ a-
4 ḍ[i][galu][kk]ku i[r][ai]y-iliy-āga Skandaśishyan4 knudattamaiyī-
5 [l a]ppa[di]yē Pādāvi5 kopa Narsāṅgappōt-
6 taraiyurum appariśē rakṣhiṭṭamaiyil Anūraiyas-
7 pū Guraṅaṅ maṅaṅ Puttaṇ viṅṉappattināl pūrva-
8 rājākka6 [vaiįṭta pači-yē vaitṭeq(g)-Irājaķe[8a3ripa-9 rmman-ēṅ [l[*] i-ddharmmam rakṣhiṭṭaṇ aḍi eṇ mūḍi mēṇga

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-seventh year (of the rei)n of king Rājakēsarivarman.

(Line 2.) “Whereas Skandaśishyā had given (certain land) free from taxes to the feet of the god of the holy Mūlāsthāna (temple) at Tirukkalukkunram in Kaḷattūr-kōṭṭam and in

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1 The actual name of this subdivision was probably Tirukkalukkuṇṛa-kūru.
2 The akṣaras from svasti to fa of reiṇa are engraved over an erasure.
3 Above the fa of kuṇattu is engraved some letter which looks like the modern Tamil ē, or the word Mūlāsthāna, the modern Tamil numeral ’twenty-one.’
4 The engraver had originally written ēṇa instead of ē and then partially erased the ē.
5 The reading Pādāvi or Pāṭṭpi is also possible; Pādāvi, Vādāvi and Vāṭṭpi are ancient names of Bādāmi in the Bombay Presidency.
6 The akṣaras from fa to f appear to be engraved over an erasure.
7 Over the pa of paṭṭi, the modern Tamil numeral ‘five’ seems to be engraved.
8 The engraver had originally written fa instead of as and then corrected only the bottom, leaving the top as it stood.
the subdivision called after itself, (and) as, accordingly, Narasimappottarayar, the conqueror of Vatapi, had confirmed (the grant) in the same manner, — I, Rajakesarivarman, at the request of Puttan, the son of Guṇavaḍ of Anḍūraï, have maintained (the grant) as former kings had maintained it.

(L. 9.) “The feet of one who protects this charity, shall be on my head!”

B.— INSCRIPTION OF PARANTAKA I.

This inscription is now published for the first time. It is dated during the 13th year of the reign of Madirai koṇḍa Parakṣesarivarman, and records the gift of a perpetual lamp to the Tirukkalukkuṟṟum temple. Madirai koṇḍa means 'who took Madirai (i.e. Madhurā),' and is synonymous with the Sanskrit Madhurāntaka, a name which is applied in the large Leyden grant to two of the successors of Parantaka I. Several inscriptions of Madirai koṇḍa Parakṣesarivarman have already been published,— three from the Kailasanātha temple at Conjetveram and one from Tirappûndurattu near Tanjore. The endorsement on the Udayêndiram plates of Nandivarman and on those of Nandivarman Pallavamalla are dated during the reign of the same king. The Tamil portion of the Udayêndiram plates of the Gaṅga-Bāṇa king Pṛthivipati II, after Hastimalla belongs to the reign of the same Madirai koṇḍa Parakṣesarivarman and implies that he bore the surname Viraṇārâyana. In the Sanskrit portion of the same grant, the two names Viraṇārâyana and Parântaka are used for the Chôla king. In the large Leyden grant the name Parantaka alone appears. In both of these copper-plate grants, he is said to have been the son of the Chôla king Āditya (I.) and the grandson of Vijayalaya. From the Udayêndiram plates we learn that he uprooted the Bāṇa king and gave the Bāṇa territory to his Gaṅga feudatory Pṛthivipati II. He conquered the Pândya king Râjasisimha and defeated the army of the king of Ceylon. This event appears to be referred to in the Mahâvaïsas when it says that the Singhalese king Kassapa V. sent an army to aid the Pândya king against the Chôla, but that the expedition was not successful. Kassapa V. is supposed to have reigned from A.D. 929 to 939. If the chronology of this portion of the Mahâvaïsas can be relied upon, we can get to a nearer approximation with regard to the date of Parantaka I. than what is furnished by the Atakûr inscription, from which it appears that this king's eldest son Râjāditya had been killed before A.D. 950. In the verse which refers to Parantaka I. the Kâlaṅgattu-Parânti mentions the conquest of Ceylon and Madhurā. The large Leyden grant says that Parantaka I. covered with gold the Śiva temple at Vyâghrâgrâhâra, which is a Sanskrit rendering of Puliyûr, one of the Tamil names of Chidambaram. This evidently means that he built the so-called Kanakasabba or Golden Hall at Chidambaram. In the collection of Śaiva hymns known as Tiruvilâippū, there is a poem composed by Kâṉḍarâdittar,
who calls himself 'king of the people of Tañjai (Tanjore) and who was very probably identical with Gāndhārādityavarman, mentioned in the large Leyden grant as the second son of Parāntaka I. The eighth verse of this hymn refers to a Chōla who conquered the dominions of the Pāṇḍya king and Ceylon, and who was the lord of Uraiyūr. It further states that this king covered with gold the hall at Chidambaram. The Viḷkrama-Sōlaṇ-Ulā, extracts from which were lately published by Mr. V. Kanakasabha Pillai, mentions a king 'who constructed a roof of gold to the sacred hall in the temple at Chidambaram.'

The Tīruvīṭaippād and the Viḷkrama-Sōlaṇ-Ulā evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of Parāntaka I. The Koḻngudēkarādakāla, a chronicle the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chōla king Viḷrañārayaṇa built the Kanaṅkasabha at Chidambaram.

From the Udayēndiram plates it appears that Parāntaka I. married the daughter of the Kērala king. Leaving aside the numerous unpublished inscriptions of Parāntaka I., the five published ones, which have been found at Conjeeveram in the Chingleput district, Tiruppūndurutti near Tanjore, and Udayēndiram in the North Arcot district, show that his dominions must have been very wide. The latest date we have for him, is the 36th year of his reign.

TEXT.

1 Svasti śrī
2 śāripaśampaku
3 Kālàttur-kkōṭ[ta]ṭtū
4 [ta]ḷū[kku]ṛṭattu
5 pe[ru]mā[lu]kkku
6 [ṭṭūr] N[edu]mā[r-Ch]āṭṭaṇ
7 yam[um] tāyār
8 yuṃ-āga
9 id[u śa[ntr]-ādittavaṇ] [i] i-tha[r]mma[ṃ *] rakshippār
10 bh[ai]yār

TRANSLATION.

Hail! Prosperity! In the thirteenth year (of the reign) of king Parākēsaivarman, the conqueror of Madurai,—Neḍumāl Sāṭṭaṇ Śeṇippāravāya of Karaṅkāṭṭur in Āmūr-kōṭṭam and his mother Kōyinyaṅgaṅi, together gave one perpetual lamp to the god of the holy Mūlasthāna (temple) at Tirukkalūkkukkūṟaṁ in Kāḷaṭtūr-kōṭṭam (and) in the subdivision called after itself. This (shall last) as long as the moon and the sun (endure). The members of the assembly (sabāḥ) shall protect this gift.

1 Tañjaiyar kōṇ... ... Kaṇḍaraḍittāṉ; Tīruvīṭaippād, Madras edition of 1879, p. 76, verse 10.
5 Dr. Hultzsch’s Annual Report for 1891-92, inscription No. 100 of 1892.
6 Read Tīrukkalūkkukkūṟaṁ.
7 Read Mūlasthānaṁ.
8 In this line the Tamil numeral ‘seven’ seems to be engraved over 6 of ions; ‘twenty-two’ below the akṣaras caṇ tā of 6aṇti ṛgār; and ‘twenty’ over 6aṇgai of naṅgai.
9 The modern Tamil numeral ‘three’ appears to be engraved over gru of oṃgru.
10 Read i-ḍharmam.
11 This name is made up of kōgil, ‘a temple,’ and naṅgai, ‘a lady.’
12 Nuṇḍa-vilakkku means ‘a lamp which does not require to be trimmed.’ See South-Indian Inscriptions, Vol. II. p. 182, note 3.
C. AND D.—INSCRIPTIONS OF KANNARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kaṇḍaradeva near Vēḻur (Vellore),¹ but are more rounded than those of other ancient Tamil inscriptions. Both inscriptions are dated during the reign of Kaṇḍaradeva,—the first in the 17th and the second in the 19th year. To the name of the king is prefixed in both of them the epithet Kaṭhchiyuni-Taṅṭaiyuni-könḍa, 'who took Kaṭhchi and Taṅṭai.' Kaṭhchi is the ancient Tamil name of Kaṇṭhchipura (Conjeeveram), the capital of the Pallavas, and Taṅṭai is a shorter form of Taṅṭavūr (Tanjore), the Chōḷa capital. The actual meaning of the attribute appears to be that the king conquered the Pallava and the Chōḷa countries.

The inscription near Vēḻur is dated during the 26th year, but here there is no reference to the conquest of Kaṭhchi and Taṅṭai. The Arunāchalesvara temple at Tiruvannāmalai in the South Arcot district contains two fragmentary inscriptions of Kaṇḍaradeva.² As the distinguishing epithet is missing, it is not absolutely certain if the Vēḻur and Tiruvannāmalai records belong to the same reign as the two Tirukkaṭukkuṇram ones. Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkaṭukkuṇram, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kaṇḍara, which is a vulgar form of the Sanskrit Krīṣṇa, does not occur among the members of any of the dynasties of the South. Nor is it found among those northern dynasties which are known to have invaded the South, except among the Rāṣṭrakūtās. That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts.

1. In an inscription of Gōvinda III,³ this Rāṣṭrakūṭa king claims to have conquered, and levied tribute from, Dantiga, the Pallava ruler of Kaṇṭhchi.

2. The Udayēndiram plates of the Gaṅga king Pṛthivipati II., who was a tributary of the Chōḷa king Parāntaka I., appear to refer to an invasion of Amoghavarsha (I.) and its repulsion by the Gaṅga king's grandfather, Pṛthivipati I.⁴

3. The Āṭakūr inscription of Śaka-Saṅvat 872 reports that Būṭuga, a Gaṅga feudatory of the Rāṣṭrakūṭa king Kṛṣṇa (III.) alias Kannaradeva, treacherously killed the Chōḷa king Rājāditya in a battle at Taṅkkōla.⁵ The Dēlōli plates of Kṛṣṇa III., dated Śaka-Saṅvat 862, report that the king killed Dantiga and Bappuka, and that he transferred the Gaṅga territory from Raṭchyāmallai— the Rāḥamallai of the Āṭakūr inscription—to Bhūṭārya.⁶ This is evidently the Būṭuga of the Āṭakūr inscription. In his remarks on the Dēlōli plates, Dr. Bhandarker suggests that Bappuka might be identical with the Chōḷa king Rājāditya,⁷ who is mentioned in the Āṭakūr inscription. But no connection can be established between the two names Bappuka and Rājāditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Dēlōli plates.

4. The statement of the Āṭakūr inscription that Kṛṣṇa III. fought against Rājāditya, is confirmed by the large Leyden grant, which reports that the Chōḷa king Rājāditya, the son of Parāntaka I., died in battle with Kṛṣṇarāja.⁸

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chōḷa king Rājanājadeva, and less archaic than those

¹ South-Indian Inscriptions, Vol. I. p. 78.
⁷ Ibid. p. 4.
in which the grants dated during the reign of Parântaka I. are recorded. Râjarâjadéva was one of the most powerful of the Chôla kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamil country. Consequently, it is very improbable that Kañnaradéva's invasion took place during his reign. Again, the three inscriptions of Parântaka I. found in a Pallava temple at Kâñchipuram,1 which was the Pallava capital, and the above published inscription from Tirukkalukkanram, which must also have been situated in the Pallava territory, show either that Parântaka conquered the Pallavas himself, or, if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection. The two subjoined inscriptions say that Kañnara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time; for, otherwise grants would not have been issued in his name. It is very unlikely that a king like Parântaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pândya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chôla country, to be occupied by a victorious invader. Thus palaeographical and historical considerations combine together in fixing the period of these grants between the death of Parântaka I. and the accession of Râjarâjadéva. This period was occupied, according to the large Leyden grant, by the reigns of six Chôla kings.2 Of the military achievements of none of them it has much to say. The Kalîngattu-Parântaka leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kulôttunga I.,3 and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chôla country. Of course, some of those which begin either with kô Râjakâsâri varman or kô Parakâsâri varman alone, may have to be referred to the reigns of two or more of these kings. But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record. These considerations naturally lead to the inference that, during the reigns of these six kings, the Chôlas occupied quite an inferior position and were probably feudatories of some foreign king. It was just during this period that the invasion and the considerably long occupation of the Chôla dominions by Kañnaradéva was possible. Not long after the death of Parântaka I., Bûtuga, a Gaṅga feudatory of the Râshtrakûta king Krishna III. alias Kannaradéva, fought a battle at Takkôla,—a place which has not yet been identified,—against the Chôla king Râjâditya, who was defeated and killed in the battle. Commenting on the unreliable nature of most of the statements made in the spurious Óûûî plates of Bûtuga, Dr. Fleet remarks that there are references to two real historical events in the inscription.4 There is, I think, a third historical event when they say that, after defeating the Chôla king Râjâditya, the Gaṅga king Bûtuga, under orders from Krishna III., besieged Tañjâpurî, i.e. Tanjore.5 As has been pointed out above, the Chôla power was very weak after the death of Parântaka I., and nothing could stand in the way of the victor at Takkôla proceeding straight to Tanjore, which appears to have been the Chôla capital during the time of Râjâditya's successor Gañdarâdityavarman,6 and capturing it. It was also stated that palaeographical considerations point to the interval between the death of the Chôla king Parântaka I. and the accession of Râjarâjadéva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kañnaradéva; that, about the commencement of this interval, the Râshtrakûta king Krishna III.

1 See note 3, p. 280 above.
2 These were Râjâditya, Gañdarâdityavarman, Avîrâjya, Parântaka II., Aditya-Kârikâla and Madhurântaka.
3 The fact that Aditya-Kârikâla preceded Madhurântaka, shows that the succession was disputed after the death of Parântaka II.; South-Indian Inscriptions, Vol. I. p. 112.
4 The next event that is mentioned after the conquest of Ceylon and Madurâ, which took place during the reign of Parântaka I., is the capture of Udagali, which occurred during the reign of Râjâditya; see canto viii. verses 22 and 34.
5 See p. 175 above.
6 See p. 183 above.
7 See note 1, p. 281 above.
alias Kannaradeva actually killed the reigning Chola king; and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Rashtrakutas. From these facts the conclusion seems to be irresistible that the Kannaradeva of the subjoined inscriptions, who took Kândõ and Tânjavûr, was no other than the Rashtrakûta king Krishna III. who was also called Kannaradeva.

The donor in the inscription B. was Neçumâl Sâttan Šenuppêrayaṇ of Karaikkattur, and in the inscription D. Sâttan Šenuppêrayaṇ of Karaï. As pointed out to me by the Editor, the names of these two donors are very similar, and the name Karaï, which occurs in D., may only be a shorter form of Karaikkattur in B. It is, therefore, not improbable that the donors in B. and D., which belong to the reigns of Parântaka I. and of Kannaradeva, respectively, were identical. If they were the same, the identity of the Kannaradeva of the two subjoined inscriptions with the Rashtrakûta king Krishna III. would receive some support; for, we would then have direct evidence to show that B. and D. were engraved within the life-time of the same man.

Of the two subjoined inscriptions, C. records the grant of a perpetual lamp to the Tirukkalakkunram temple, and D. the building of a hall (ambalam) at Tirukkalakkunram and a grant of some land to this hall.

TEXT OF C.

1 Svasti śrî [II*] Kachchiyun-Taṇjaivyun-kônda śrî-Kannara-1
2 dēvaṛkku yâṇḍu padî-ēlavadu Kajattâr-kôṭṭa-2
3 tu taṅ kûṟu Tirukkalakkunjratu śrî-Mûlastrapat-
4 tu2 perumâŋ-aḍīgau[k*]kn Kâraïy-ūḍaiya Baladêvan-âgiya Parânt-
5 takappêrayaṇ vâityta nunda-[vi]lakk-oḷku [1*] idu śa-
6 ntr-âdityavâr-paṅ-Mâhêśvarar rakhai [1*] Parântakappêrayaṇ-
7 u vâityta vîjaku muṭ[i]* Geṅgaiy-īḍai-Kkumariy-i.4
8 dây-ełu-nâṟu-kkâdamun-[s]ydâr sêyda pavattig-paṇvô-
9 m=âṇōn-Tirukkalakkunjrat[tu] sabhaiyom [II*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year (of the reign) of the glorious Kannaradeva, the conqueror of Kachchi and Taṇjai,—Baladēvan alias Parântakappêrayaṇ of Karaï gave one perpetual lamp to the feet of the god of the holy Mûlastralâna (temple) at Tirukkalakkunram in Kajattâr-kôṭṭam (and) in the subdivision called after itself. This (grant shall be under) the protection of all Mâhêśvaras as long as the moon and the sun (endure).

(L. 6.) “If (so), the members of the assembly (sabhâ) of Tirukkalakkunram, obstruct (the burning of) the lamp given by Parântakappêrayaṇ, we shall incur the sin committed by those who commit seven hundred murders near the Gaṅgâ and near Kumari.”

1 Above the first line, beginning from n of Kachchiyun and extending to the end, is an incomplete inscription which runs as follows:—Svasti śrî [II*] Kâ-paṇkarâmariva[r*]mmra[r]kkku yâṇḍu iraṇ [âdeva*].
2 Read Mûlasrâmmatu.
3 The sign of length of rd in Parântaka is joined to the r, so that rd looks as if it were na.
4 Between the 6th and 7th lines, from the second ṣ of Geṅgai to ri of Kumari in line 7, some symbols are engraved, of which the first looks like the modern Tamil letter ṣd and the rest seem to stand for the numeral ‘twenty-three.’
5 In the Madras Christian College Magazine, Vol. IX. p. 750, I had taken kâdam to mean ‘a measure of distance equal to 10 miles.’ The Editor pointed out to me that kâdam is derived from the Sanskrit gâdha, ‘a murder.’
6 Kumari is a name which occurs very often in the imprecatory portion of Tamil inscriptions. Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to Kumari in the
Tirukkalukkunram Inscriptions.

A.—Inscription of Rajakesarivarman.

B.—Inscription of Parantaka I.
D. — Inscriptio of Kannaradeva.
TEXT OF D.

1 Svasti śrī [11*] Kachchhiyam-Tañjaiyam-kon-
2 da Kaṇṇaradevarku youpat[āt-o]pam[1]
3 dāvāku [1*] Kaḷattur-k[kō]ṭṭau 2 tan [kō]ru[=]
4 Tirukkāluk[k*]kumāru Cañkadi-Baṭṭaṇ paṇk[1]
5 ṛṭṭu 4 teṟkīl-ambalam Karaliy-udaiya
6 Sāṭṭaṇ Śeṇippairaiyan 5 amba-
7 lamm-e[ḍut]tu idaṇ[kkku ambala-ppuṇam-ā[ga]
8 naśivān-āgiya Nakkaṇḍi-Baṭṭaṇ paṇk[1] vilai-koṇḍa
9 bhūmi Kaḷariycheṟvun-kkiṟvun tan[ā]l[1]r aṭṭu[va]-
10 ṛḥkum agniy-lduvaṃkumāṃ-āga[6] ambal-pa-
11 ūṭi 7 vaiytyamaṇi śabhaṣyomam iva-
12 ṛ paṅk[1]l[8] īrai-ḍrayam koṇḍu emm-ūrum ṣantra-
14 m rakṣhitān añi talai m[ā]ḷḷiṇa [1*] i-[d*]dha[r]m[1]m[1]m ṛyaṛkñāṇ
15 Geṅgaiy-ṭṭai-Kkumāryi-ṭṭai elu-nāṉku-kkāda-

TRANSLATION.

(Line 1.) Hail! Prosperity! In the nineteenth year (of the reign) of Kaṇṇaradeva, the conquer of Kaḍchi and Tañjai.

(L. 3.) "Whereas Sāṭṭaṇ Śeṇippairaiyan of Karai had built a hall (ambalam) to the south of the holy Mūlaṣthāna (temple) of Tirukkālukkunram in Kaḷattur-kōṭṭam (and) in the subdivision called after itself, and had given as a dependence (?) puram of this hall, viz. for providing water and for supplying fire to the hall, a well and (one) paṭṭi of land (called) Kaḷariycheṛvun,11 which he had purchased from Īśanaśiva alias Nakkaṇḍi-Baṭṭaṇ,—(we), the members of the assembly (sabhā), having taken from this (person) the money for taxes, gave (the land) tax-free for as long as our village,12 the moon and the sun endure."

extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his History of Tūnevelly, p. 19 ff., Dr. Caldwell has shown, from explicit statements contained in the Periplus, that Kumari was not a river but a place, and that people lived, in ancient times as now, not bate in a river but in the sea. Dr. Caldwell adds that the title Kumariycheṛvun, which is given to the Paṇḍya king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land.

1 In the original the symbols for e and .stub of to are joined together.
2 The symbol for .stub and k of kō are joined together in the original.
3 In the original it looks as if there were three r's here instead of two, of which the first is joined to the kō which precedes it.
4 Read Mūlaṣthānuṭtu.
5 Read "pārīyaṇ; it is not impossible that the engraver has himself made this correction.
6 Over the ku of "kunnu-āga some symbol which looks like the modern Tamil ṣd is cut, and between "kunnu-āga of this line and sabḥai of the next, the modern Tamil numeral 'nineteen' appears to be engraved.
7 Over the ti of paṭṭai and the ai of vaiyṭṭai, the modern Tamil symbol for the numeral 'ten' is engraved.
8 Above the l of paṅkul the modern Tamil numeral 'eight' is engraved.
9 Over the akṣaras ṛyda paṭṭa the modern Tamil numeral 'seventy-seven' is engraved.
10 In this Kūram plates, provision is made for water and fire required for a māṇḍapa at Kūram; see South-Indian Inscriptions, Vol. I. p. 151.
11 The word Karai means 'uncultivated ground' and ṣeṛu means 'a field.' Kaḷariycheṛvun was probably a proper name, denoting a certain tract of rice-fields.
12 It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies.
(L. 13.) "The feet of one who protects this charity, shall be on (our) heads. One who injures this charity, shall incur the sin committed by those who commit seven hundred murders near the Ganges and near Kumari."

No. 39.—NADUPURU GRANT OF ANNA-VEMA;
SAKA-SAMVAT 1296.

By E. HULTZSCH, PH.D.

The original of this inscription belonged to the late Sir Walter Elliot. I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr. Fleet, who has noted the following details on the cover containing the impressions:—"Three copper plates, 10½ by 4½ inches; in fair order if cleaned. The edges are slightly raised into rims. The ring has been cut; it is about 6" thick and 4½" in diameter, and has a kneeling bull soldered on to it. The plates are marked '21' in white paint; but there is no label to say where they come from." The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge.

The alphabet is Telugu. Of orthographical peculiarities the following deserve to be noted. The letter bh is not distinguished from b if the vowels a, ā, as and i are attached to it or if it forms the second consonant of a group (as in ने, line 11, and राजानामाविना, l. 54), and if, consequently, the right top-stroke which distinguishes bh from b, disappears; only in two cases (भे of रंग्राणिनम्, l. 2, and च, l. 3), the aspiration is then denoted by a vertical line below the letter. In the aksharas rya (ll. 33 to 39) and रि (l. 44), the letter r is written in full, and the secondary forms of ya and ri are attached to it. The group ṭh is throughout written as ṭḥ, and similarly the group ṅṭḥa of नथकीरत्वत (l. 24) is represented by ṇṭṭha.

The languages of the inscription are Sanskrit and Telugu. It opens with nineteen Sanskrit verses, which are followed by a list of the twenty donees in Sanskrit prose (l. 32 ff.). The boundaries of the granted village are specified in Telugu prose (l. 39 ff.). Then follow five imprecatory verses in Sanskrit (l. 47 ff.), and the inscription ends with a short sentence in Telugu (l. 55 f.).

As the Vanapalli plates of Śaka-Samvat 1300 (No. 10 above), the present inscription records a grant of land by Anna-Vēma of Koṇḍavīthi (verse 15), i.e. of Koṇḍavidu in the Kistna district. It opens with a genealogy which contains the same proper names as that of the other inscription. After an invocation of the Boar-incarnation of Vishṇu (v. 1), it refers to the (Śūdra) caste (v. 2), a member of which was Prōla (v. 3), whose son Vēna (v. 4) built a flight of steps at Śriśaila (v. 6). Vēma's two sons, Anna-Vēta and Anna-Vēma (v. 7), successively occupied the throne after him (vv. 8 and 10). Anna-Vēma or Ana-Vēma (l. 55) bore the surnames Vasanthārya (v. 18) and Pallava-Trinētra (v. 15). The first of these two epithets, which means 'the king of spring,' he owed to his participation in the spring festival (vasanāṭiṣṭa, v. 14).1 The surname Pallava-Trinētra is borrowed from a mythical king of the Telugu country, who appears as Triśōhana-Pallava in the inscriptions of the Eastern Chalukya dynasty,2 as Triniyana-Pallava in the Yenamadala inscription of Gaṇapāmbha (p. 95 above), and as Mukkāṭi-Pallava or Mukkāṭērāja in local legends.3 As in the Vanapalli

1 Compare page 65 above, note 6.
plates (vv. 9 and 11), Hémádri, the author of the Dānakhaṇḍa, is repeatedly referred to (vv. 5, 9 and 17).

Anna-Vėma’s sister, Vėmasāni, is stated to have been the queen of a certain Nallanūnika (v. 16), whose name I have not found elsewhere. For her spiritual benefit, Anna-Vėma granted to twenty Brahmānas the village of Naḍupūru (v. 18), which received the surname Vėmapura in commemoration of Vėmasāni’s own name (v. 19). The grant was made in the temple of Vijayēśvara on the bank of the Gantam (i.e. Gōdāvari) river (v. 18). The temple of Vijayēśvara is probably identical with the village of Vijayēśvaram in the Thanuku tālukā of the Gōdāvari district, which is situated “close to the west end of the Gōdāvari anicut” and contains “two old temples, held very sacred.” The village granted, Naḍupūru, was situated on the eastern bank of the Gōdāvari (l. 43 f.). A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll. 39 to 46). The Madras Survey Map of the Gōdāvari district shows a village named Naḍupūḍi in the Narsāpur tālukā on the right bank of the Gōdāvari, and another village, named Vėmaparam, about 5½ miles S.-S.-W. of Naḍupūḍi. I hardly think that one of these two villages can be identical with Naḍupūru alias Vėmapura, which must be looked for on the opposite bank of the river. The country or district to which Naḍupūru belonged, was called Kōṇasthala (v. 15). This may be the same as the Kōṇamaṇḍala, which had been ruled over before the time of Anna-Vėma by a dynasty of chiefs whose names are given in the second inscription on the Pithāparam pillar and in inscriptions at Pālakōl, and with Kōṇaśima, a local name of the Gōdāvari delta.

The date of the grant (v. 18) was the day of a lunar eclipse on Kārttikī (i.e. the full-moon tithī of the month of Kārttika) in the Sāka year 1296 (in numerical words and in figures) Śaka-Saṁvat 1296 as a current year would correspond to A.D. 1873-74, and as an expired year to A.D. 1874-75. Mr. Dikshit kindly informs me that both in 1873 and in 1874 A.D. there was a lunar eclipse in Bhādrapada, but not in Kārttikā, and that no lunar eclipse in Kārttikā is possible in the years 1875 to 1879 and 1862 to 1869; but that there were lunar eclipses in Kārttikā of A.D. 1870 and 1871, and that a very small lunar eclipse, not visible anywhere in India, is possible in Āśvina (the month preceding Kārttikā) on Wednesday, the 13th October, A.D. 1872.

A Telugu inscription on the wall of the garden of the Koppēśvara temple at Paliyela in the Amsālapuram tālukā of the Gōdāvari district records a grant of land by a servant (lesika) of Ana-Vēmāya-Reḍḍi on the 5th tithī of the bright fortnight of Phālguna of the Sāka year 1299.

The Vanapalli plates and the Naḍupūru grant furnish the following short pedigree of the Reḍḍi dynasty of Kōṇḍavīdu—

1. Prōla.

2. Vėma.

3. Anna-Vėma.

4. Anna-Vėma
   or Ana-Vėma
   (Śaka 1296 and 1300).

Vėmasāni:
married to
Nallanūnika.

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1 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 38.
3 Gōdāvari Manual, p. 5.
4 No. 505 of 1893 in my Annual Report for 1893-94. Another Telugu inscription in the Bhīmēśvara temple at Drēkēshāradas (No. 446 of 1893) records the erection of buildings by Ana-Vēma in Sākavāhanī 1298, Vasākha saṃkranti 10; but it remains uncertain if this Ana-Vēma is identical with Anna-Vēma of Kōṇḍavīdu.
TEXT.¹

First Plate; First Side.

1 ॥ श्रीमान्नराजसुरारंधस्त्रियोऽयव ैव [न]रु वैभक्तति[ह]ह- ।
2 ता चत्रिश्या।। देत्रानिधित्वपरिशिष्टमिति:स्युक्यमन्त्ररूपिकारिकरेऽद-।
3 पादि ॥ [१]वषे।। ॥ [२] धर्मदानाभिचर्चारविद्विद्विदस्तो जागर्तां दिताय जनिमा-।
4 ॥ [३] कानन।। शुरुकसुपुत्रिव जातिक्षणवाः गुणमौदेष गणनीयः।
5 जीवना।। ॥ [४] अभूतवसं जाती गुणविनिधिः। प्रीतमयिते तथा[पांच्]
6 द्वितीयेन दशमुन्नाटिबिधित।। विचारत।। जनाखरं स्वभाषात्विचिप्पलस्त-।
7 अतिशरापरं धर्मम् कादे सतिमारिष्टा संबंधित।। ॥ [५] तथा।।
8 मसूयः।। प्रताप[पा] विषाध्रान्नुसूतिस्तीविज धर्मम्।। ॥ "दुर्भातानां यो हिंदा।"
9 निम्नखरः।। चोष्ट्यं जलांच रामभोजं कुमाराः। ॥ [६] हेमाद्रिश्च संग्रहि-।

First Plate; Second Side.

10 वादितानाः।। दानतानां विविधविविधाता।। निक्षोऽसुः विजसाध खला
11 तथुकर्मेऽव खयमन्यस्तु।। ॥ [७] भेकमन्तरकैकास्तानब्रह्मुर्भुव्या-
12 भूत।। चोपानप्रसं चीवरी व्यतनोदसमभूपति।। ॥ [८] तथा।।
13 भूवत्तु रामसुक्ष्मपोंचिशे तथूमी।। अचवीतन्युपि।। प्रतापवधान-।
14 वेद्वृत्तिः जिर्धाः।। ॥ [९] पितुरंतरसमयः[यु]पोषणसम[धि]गतः
15 स राज्यमंडळं।। वसुमुम्बिनिश्चां परिपालक्षुचित्तसेर्येः
16 महत्यः।। ॥ [१०] वेनाकरारा बहसी विलिष्य।। इमाः[दृः]दानानि क्षतानि
17 यशृः।। [११] दृष्ट्यस् स्वादृश्या परानि यशेऽ यश प्रजायाभुतनरंतिः।। ॥ [१२]
18 चरममूयः।। विषाध्रास्त्रसूतिसिद्धाः।। चिन्हलाभविभूपतिभ्राताः[क्षा]

¹ From Sir Walter Elliot’s impressions.
² Read दृष्टा.
³ Read दृष्टाः.
⁴ Read वामनीय.
⁵ दृ is corrected by the engraver from दृ.
⁶ The anuvarga stands at the beginning of the next line.
⁷ The construction भूत्व निवर्त्या is correct according to Pāṇini, ii. 3, 56.
⁸ Read पादिताः.
⁹ Read स्वादृश्याः.
Second Plate; First Side.

19 '[ह]दिनसंवरणमध्ये'हयंत । [१००] मय[ह]दानाधिदानाः यमी- 


21 [हृ]ह्य यस्मि भित्तमां जनम । एष सब्बस्म[म]दिक्षो दस्तानिति 

22 [सौ]वं वचनंग्याय: कस्तौरी[च]इच्छदधे: । न केवलं सव [धर्म]।

23 च चिन्तेयववति व्याधात । [१२०] य[ह]कंतीकथविकिरिकुर[र]रिफळ- 

24 भि । यशसा चिन्दु तथासोववम् [ज]गतां चयं । [१४०] 

25 तीर्थस्थित् चिन्तत । तीर्थस्थिति निवधितं च [माहित] परंतप: । 

26 वेमरंक्ष खञ्जरिण्या सहोदरा [१] त्रिन[चन]कुमुर्कहक्षीं 

27 ख: । [१६०] वेमसातिति विख्याता [सम्बंजसः]नमातिति । निच्छेण 

Second Plate; Second Side.

28 विधायिनी । [१७०] तत । माकाचे राजभाषा १२४६ गधिते 

29 तिंकां विन्यमकस्थल पुरत: 'श्रीधारमोरोपि । विस्मय: परमविम- 

30 जयतिः[२] श्रीभाषस्मयायः। भस्सु: पुष्पायः नदुर्परस्मयः[द]दातारम्ब च कोः 

31 चर्कले । [१८०] शारदेय साहिभो[म] धरो शिकानित्यावातः । तथ[र] 

32 यां माति वेमुराप्रथाय: । [१८५] चख वासभि प्रतिपद्धितात्: ।

33 ह: [१] १०तिथयायि: । दीपायि: । एते द्वितीयीयः । देवरेवः । 

1 Read विनयस्मि
2 Read कीर्ति:।
3 The anusvedra stands at the beginning of the next line.
4 The anusvedra stands at the beginning of the next line.
5 Read चिन्तेयववति:।
6 Read ब्रजसिद्धिः।
7 Read मध्ये।
34 यमह[।] सात]यार्यः। यते कौमिकणिशा। सुभ्रायित[।]
35 भीमाः [।] सम्भाकरभ[।] नागमहः। वाण[।] यार्यः। यते काम[।] गोचा। [ऍ]
36 पेशावि[।] भक्तिगीत्यः। र[।] यार्यः। [कोड] यार्यः। यती मारदास।

Third Plate; First Side.
37 गीतः। इत्यायियार्यः। भाष्यविद्या। भव्यदेव[।] यार्यः। भ[।] बिना यार्यः।
38 यती। गायनीति। वज्ञायार्यः। नरविरित्य। यती कामकायन[।] शीर्षक।
39 नार्यः। कौमिकणिशा। बश्व भास्कर शीतान्द्रः। तूफान[।] सुषम्भे पुंत।
40 भावियानारः। पांचावरपु सुषम्भे। रेष्टु पुंतक कुटिलस। दुर्भाषण।
41 [ऍ] श्री[।] यानुबिंद। पदमी[।] वीर्य। चंतुतारं वीर्य। चंत।
42 [ऍ] युति[।] पदमी[।] वीर्य। चंत। द्वितिः। सुषम्भे। पूर्वतात्त्विकाः।
43 दुःस्फोत पुंत। चंद्रिका गोदावरिदंकालं [ऍ] दकोट। शिकताप पुं[।] त।
44 [ऍ] कृंत्यानक्षुकु पदमाधिकीर्थ। गोदावरिः। वायवानारः। गोदावरिनुगंधी दूःपुः
45 [ऍ] सुभ्रे। बच्चन गदुः। प्रेमस्थलीकात। उत्तरानारः। [ऍ] शिकताप पुंत[।] ताः।
46 [ऍ] कौमिकणिशा। आ[।] नक्षत्रविंद। पुंत। देशावनक्षुकु नस्तिविंद।

Third Plate; Second Side.
47 यवंति। बांगलसुखेन रजसि। भृमेरामशं। निषेधः [ऍ] तुः।
48 ग्रजः[।] सवका[।] ताः। वः। संकरपुरः। सुभाणि। तिथिभूमिः [ऍ] नाम[।]।
49 एष यः। कृत्वे। स्मुनः। [२०४] भा[।] ओषधिः। ठूः। वः। [ऍ] च प्रतिपादे।
50 एषः। भृमहिदीर्मकु मातृ। योगाष्टमितायिष्टिः। [२१४]
51 श्रेष्ट[।] प[।] ततातुपालनः। प्रदत्तायां। खंडः। निः[।] अव[।] तत[।]

1 Read गीत। 2 Read गीत। 3 Read गीत। 4 The anusūdra stands at the beginning of the next line.
5 The anusūdra stands at the beginning of the next line.
6 The anusūdra stands at the beginning of the next line.
Verse 1 contains an invocation, addressed to the Boar-incarnation of Vishnu.

(V. 2.) "Like the celestial river (Gangā), a certain caste (jāti), which is distinguished by great virtues (and) whose profession bears respect, took origin, for the welfare of men, from the lotus foot of (Vishnu) whose navel bears a lotus.*

In this caste was born king Prōla (v. 3). His son was king Vēma (v. 4), who performed the gifts described by Hēmādri (v. 5).

(V. 6.) "Desirous of ascending Māri, Mandara and Kailāsa, the high-minded king Vēma constructed a flight of steps at Śrisaila."

He had two sons, Anna-Vōta and Anna-Vēma (v. 7), the elder of whom succeeded his father in the kingdom (v. 8).

(V. 9.) "He granted many agraḥāras; he performed the gifts (described by) Hēmādri; he built rest-houses (sattra) at places of pilgrimage (tirtha); and he thoroughly gained the affection of (his) subjects."

He was succeeded by (his younger brother) Anna-Vēma (v. 10).

(V. 13.) "He who was surnamed Vasantarāya, caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (at the spring festival)."

(V. 14.) "Did the three worlds become white through the copious camphor-powder scattered at his spring festivals, or through his fame?"

(V. 15.) "This hero, who is surnamed the glorious Pallava-Trinētra, rules the prosperous city of Kōṇḍavēti, which is situated to the east of Śrisaila.

(Vv. 16 and 17.) "As Lakṣmī of the Moon, the uterine sister of this Anna-Vēma (is) the famous Vēmasāṇī, the queen (mahīthi) of the glorious prince Nallanāṭaka (who resembles) Vishnu in splendour. She possesses the seven kinds of offspring (saptasantāna) and daily performs the gifts prescribed in the rules (kalpa) of Hēmādri.

(V. 18.) "In the Śaka year reckoned by the tastes (6), the jewels (9), and the suns (12),— (in figures) 1296,— when the moon was swallowed by Rāhu, on the Kārttikī (tīthi), before (the god) Vījayaēvara, on the bank of the holy Gautami,—that king Anna-Vēma gave to Brāhmaṇas the excellent village called Naḍupurū in Kōṇasthala, for the religious merit of (his) sister, the illustrious Vēmasāṇī.

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1 Read पाण्डवी.  
2 ीवषांड appears to be corrected from ीवषांड.  
3 Read शीर.  
4 With reference to the river Gaṅgā, jīvam has to be taken in the sense of 'water.'  
5 i.e. in order to gain heaven through charity.  
6 See page 92 above, note 3.
(V. 19.) "This agnāhāra, which contains twenty shares (and) which was given together with the eight powers (aśītyārya) (and) with the eight enjoyments (bhūga), is resplendent, being called Vēmāpura after her name.

(Line 32.) "The (twenty) recipients of this village (were):— Tālābhaṭṭa, Tippayārya and Dōchāyārya of the Harita gōtra; Dēvarebhāṭṭa, Śīṅgayabhāṭṭa and Māchayārya of the Kamśika gotra; Mūmmadevyārya and Lakkanārya of the Śrivatsa gōtra; Prabhākarabhāṭṭa, Nāgayabhaṭṭa and Vāsudēvārya of the Kāśyapa gōtra; Perumāṇiphaṭṭa of the Lōhita gōtra; Rāghavabhāṭṭa and Kōṇḍāyārya of the Bhāradvāja gōtra; Immaṭiyārya of the Ātṛēya gōtra; Ayyadēvārya and Mālināthārya of the Gārgya gōtra; Vallabhārya and Naraharaḥbhāṭṭa of the Kāmakāyana gōtra; and Lakkanārya of the Kaṇḍīnya gōtra.

(Line 39.) "The boundaries of this village (are):— In the east, the boundary1 of Muppalle. In the south-east, the junction of the two boundaries of Pāṇchālavaramu (and) Muppalle. In the south, the boundary of the high ground2 of Puṭṭalatōḍi and Kaṇḍurru, which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south; (and) thence up to the Gōdāvari, the boundary of Sāḍakōṭi Meḍitāpa.3 In the south-west and in the west, the Gōdāvari. In the north-west, an embankment which extends from the Gōdāvari towards the east, and Prēmulakunṭa. In the north, the boundary of Meḍitāpa, and Komnepāḍa; (and) thence, the boundary of Nallāmballī. In the north-east also, the boundary of Nallāmballī."4

Lines 47 to 55 contain five imprecatory verses.

(Line 55.) "King Ana-Vēma gave, with libations of water, khaṁ5 5 (i.e. five khaṇḍīs) of cultivated land, included in the fields of Pāṇchālavaramu and in the fields of this village (i.e. Naṭupūru)."

No. 40.—KHAREPATAN PLATES OF RATTARAJA;
SAKA-SAMVAT 980.

By F. Kielhorn, Ph. D., LL.D., C.I.E.; Göttingen.

These plates were found, rather more than fifty years ago, by a Bhārmāna of Khārēpāṭaṇ, a town in the Dēvagāḍ talukā of the Ratnāgni district of the Bombay Presidency; and the inscription which they contain has been already published, by Bal Gangadhar Sastri, in the Journal, Bombay Branch, R. A. S., Vol. I. p. 209 ff. I now re-edit it from an excellent impression, prepared by Dr. Fleet.

These are four copper-plates, the second and third of which are engraved on both sides, while the others are so on one side only. They are marked with the Nāgarī numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last. Each plate measures from 728 to 756 broad by about 456 high. The plates are strung on a circular ring, about 38 thick and 256 in diameter, which had not been cut when this record came into Dr. Fleet's hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical

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1 This translation of punaka, which usually means 'a path,' is suggested by the context. Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks.
2 Meḍitu is the same as meṭṭa, on which see Brown's Telugu Dictionary.
3 i.e. Meḍitāpa near Sāḍakōṭa.
4 To Mr. G. V. Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.
bird Garuda. He is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind. The total height of the image and ring is about \( \frac{4}{2} \) feet. The weight of the four plates is 4 lbs. 8 oz., and of the ring and image, \( \frac{9}{4} \) oz.; total, 5 lbs. 1\( \frac{1}{2} \) oz. The engraving is good, and, with the exception of one or two aksharas which are partly effaced, the writing is well preserved throughout.—The size of the letters is about \( \frac{3}{8} \). The characters are Nāgāra, and the language is Sanskrit. Up to about the middle of line 33 the inscription, after the introductory \( \dot{O} \dot{m} \dot{O} \dot{m} \) namaḥ Śivāya, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 38-40, 62-67, and 69-71, seven benedictive and imprecatory verses, and, in lines 74-75, another verse on the requisites of a faultless charter. As regards orthography, the letter \( b \) is everywhere denoted by the sign for \( v \); the dental sibilant is ten times used for the palatal,\(^1\) and the palatal twice for the dental (in \( \tilde{d} \tilde{t} \)i, lines 11 and 21); the consonant \( m \) has been retained, instead of being changed to anusvāra, in the word samvatsara, twice in l. 41, and in \( \text{paradattām} = \text{vā} \), l. 69; and \( sh \) is wrongly doubled after \( r \) in Akālavārṣikī, l. 9, and probably so doubled by the writer also in lines 8 and 10, where the engraver has put \( = \text{móghavarśhyō} \) and \( = \text{móghavarśhyā} \) (instead of \( \text{varśhī} \) and \( \text{varśhīa} \)). The sign of \( avalī \) is employed six times. In respect of the language, it may be mentioned that the text offers two words which are Dravidian: \( \text{pātī} \) in l. 21, and the first member of the compound name \( \text{Avvēśāvā} \) in l. 42; and that it contains some words the meaning of which is not apparent (notably \( \text{jivalōka} \), in l. 49, \( \text{chākāra} \) and \( \text{jāhaka} \), in l. 50, and \( \text{jağatpura} \), in l. 59). A wrong verse we find in line 29; and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning.

The inscription is one of the Śilāra\(^3\) Mandalika Raṭṭarāja. Like the Bhādāna grant of the Śilāra Aparājita,\(^3\) it divides itself into two parts. The first part, up to line 33, gives the genealogy of Raṭṭarāja, and of the Rāṣṭhakūṭa and (Western) Chālukya kings to whom he and his ancestors were subordinate; and the second part records various donations, made by him in Śaka-Samvatsa 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) Avvēśāvā.\(^4\)

Opening with the words ‘\( \dot{O} \dot{m} \dot{O} \dot{m} \) adoration to Śiva,’ the inscription first invokes the protection of the god Īśa (Śiva). It then glorifies the family of the Rāṣṭhakūṭa lords, ‘the ornament of Yadvās race,’ and gives (in verses 3-8) the following well-known list of kings of that family:—1, Dantidurga; 2, his father’s brother Krishnarāja; 3, his son Gōvindarāja; 4, Nirupama; 5, his son Jagattungadēva; 6, his son Amōghavarsa; 7, his son Akālavarsa; 8, his grandson Indrarāja; 9, his son Amōghavarsa; 10, his younger brother Gōvindarāja, ‘an abode of the sentiment of love, surrounded by crowds of lovely women;’ 11, his father’s brother, the son of Jagattunga;\(^5\) Vaddiga; 12, his son Krishnarāja; 13, his brother Khoṭika; and 14, his brother’s son Kakkala. Verses 9 and 10 then tell us that, having defeated Kakkala, Tailapa of the Chālukya lineage became king, and that he was succeeded by his son Satyāśraya; and a short prose passage in lines 20-21 intimates that this grant of Raṭṭarāja’s

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1 In some parts of the inscription it is difficult to distinguish between the signs for \( \tilde{a} \) and \( \acute{a} \), and between those for \( ch, dh, \dot{u}, \text{and } p. \)
2 So the name is given here, in line 32, while in the Bhādāna grant of Aparājita (No. 37 above) it is written Śilāra, and in the Kōhāpur inscriptions of Vijayākītya (Nos. 27 and 28 above) Śīḍāra.
3 See the preceding note.
4 I take the first member of this compound to be the Kanarese word \( \text{aṇeva } \text{aṇeva} \), mother, and would compare such names of Śiva as \( \text{Ambikēśvara}, \text{Ambakēpati, Ambāpati, etc.} \)
5 This Jagattunga was the son of Akālavarsa and father of Indrarāja.
was made while that glorious king Satyāraya of the prospering Chālukya lineage was ruling over Rāṣṭrapāti, i.e. the dominions of the Rāṣṭras (or Rāṣṭrakūtas).1

The genealogy of Rāṣṭrapāta is given in verses 11-21. There was the regent of the Vidyādhara, Jimūtakutu’s son Jimūtavāhana, who (to save the serpent Śaṅkhasūdra) offered his life to Ganeśa. From him sprang the prosperous and powerful Silāra family, a family foremost among the rulers of Śimhala. [To this family belonged]2—

1. [Sānuphulla, a favourite of king Krishṇa; he acquired the country from the sea-shore up to the Sahya mountains. His son—

2. Dhammiyara, the founder of the great stronghold Valipattana; his son—

3. Aiyaparāja, endowed with the qualities of a conqueror, who was bathed with the water of the coconut tree near Chandrapura; his son—

4. Avasara [I.], who, well versed in politics and of fierce valour, singly subdued a multitude of enemies (f);4 his son—

5. Ādityasvarman; his son—

6. Avasara [II.], a prince (nāra) who conquered his enemies and aided the rulers born at Chāmāya and Chandrapura; his son—

7. Ādityasvarman; his son—

8. Bhima, who distinguished himself by seizing the Chandra district (mandala), as Bāhu swallows the moon’s orb; his son, the king (rājā)—

9. Avasara [III.]; and his son, the king (rājā)—

10. Rāṣṭra.

To the above abstract of the contents of verses 11-21 I cannot add much of importance. Others5 have pointed out already that this particular branch of the Silāra (Śilāra, or Śilāha) family, of which no other inscription has yet been published, apparently was established in the Southern Koṅkaṇa. The two other branches of the same family, the Śilāras of the Northern Koṅkaṇa and the Śilāhas of the country around Kālpūra, also trace their origin to the mythical Jīmūtavāhana; but only the present inscription connects the Śilāra saṁsā with the rulers of Śimhala, or Ceylon. How much value should be attached to this statement, it is difficult to decide. In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South; but it also seems possible that the word Śimhaka has been brought in here merely on account of its resemblance to the word Śūdra.6 Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions. It is true that in the Kṣaṇāṭa plates of the Śilāra Anantadēva7 a prince

1 See page 299 below, note 1.
2 In the original there is nothing corresponding to the words in brackets.
3 I do not understand the exact significance of this ceremony. The meaning perhaps is that Aiyaparāja gained a victory at Chandrapura. Compare the Raghunatha, iv. 41 and 42.
4 See page 299 below, note 10.
5 See Dr. Bhagvanil Indraj in Jour. Bo. As. Soc. Vol. XII. p. 14; Dr. Fleet’s Konkarese Dynasties, p. 98; and Dr. Bhadranath’s Early History of the Deccan, p. 98.
6 In the Jod. Ant. Vol. IX. p. 38, note 47, the late Mr. Telang has stated that somebody had furnished him with a transcript (not the original) of an unpublished plate which belonged to the branch of the Śilāras here treated of, and which, like the present inscription, began with the Rāṣṭrakūta and ended with the Śilāras. Regarding one of the princes mentioned in it, that plate contained the statement: abha-vādikārī Janamāyadhikāra-pālamaha-Valipattana, and in another passage of the inscription Valipattana was also called Valinagara.
7 It has been already suggested that Śilāra and Śilāha probably are Sanskritized forms of Śīlāra, and that this word may be of Dravidian origin; see the Bombay Gazetteer, Vol. XII. pp. 422 and 730. Names like Dhammiyara and Aiyaparāja also point to a southern origin of the family.
Aiyapadéva is said to have been kept on the throne by the aid of Anantadéva’s ancestor Aparájita; but, as Aparájita was reigning in Śaka-Samvat 919,¹ that Aiyapadéva must have lived about 200 years after the Aiyaparâja of the present inscription. Considering that our grant is dated in Śaka-Samvat 930 = A.D. 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, [Sañnaphulla], who first took possession of the country between the sea and the Sahyâdri range, lived in the second half of the 8th century A.D., and that, therefore, the king Krishna whose favour he enjoyed, can only have been the Râhtrakútâ Krishna I, who ruled in the third quarter of the same century. — Of the places mentioned, Valipattana, Chandrapura, and Chêmulya, the last has been identified with Chênval (Chên or Chanl), an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the Bombay Gazetteer, Vol. XI. p. 269 ff. Here it will be sufficient to state that Chêmulya is mentioned in the Khârêpâtan plates of Anantadéva,² as belonging to the Koḷâkan group of 1400 [villages] which was held by the Northern Silâras; and that, according to Mas’udî, who visited the town — called Saimûr by him — early in the 10th century, it was then under the government of a prince Djamdja, i.e. Jhâlijha, one of the Silâras of the Northern Koḷâkan. These references show that the rulers of Chêmulya, who in our inscription are reported to have been aided by Avasara [II.], most probably were Silâras of the northern branch of the family. Valipattana is shown by the passage, quoted on page 294 above, note 6, to have been situated, like Chêmulya, on the coast; and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Silâras. The late Mr. Telang felt inclined to identify it with the Bâlipatna of Ptolemy and Palaipatmai of the Periplus;³ but this, even supposing it to be correct, would not help us to identify the place. I myself cannot suggest any probable identification;⁴ nor can I identify Chandrapura, which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the Chandra-manḍala, conquered by the chief Bhima.

The proper object of the inscription is stated in lines 33-61. Here the Maṇḍalika, the glorious Râttaräja, who meditates on⁵ the Paramabhaṭṭâraka Mahârâjâdhirâja, the glorious Satyâśrayadéva, informs the towns-men and country people and the chief ministers belonging to him, that, . . . . when the time of the Śaka king were nine hundred and thirty, on the full-moon tithi of Jyaishtha of the current year Kilaka, he gave, as a reward of learning, to the learned preceptor, the holy Ârêya,— a bee clinging to the lotuses, the feet of his preceptor, the holy Ambhôjasambhu, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the Kârkrâñi branch of the famous Mâttamâyârâ line (or school of ascetics); who by intense self-mortification had destroyed every worldly attachment; who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation,— for the purposes of worshipping with five-fold offerings the holy god Ârvâśvara⁶ and keeping his shrine in proper repair, and of providing

¹ See No. 37 above.
² See Ind. Ant. Vol. IX. p. 35.
⁴ According to the Bombay Gazetteer, Vol. XI. p. 345, Bâlipatna (or Palaipatmai) would probably be the village of Palli, about two miles north-west of Mahâd in the Koliâa district; but this identification seems to be very doubtful.
⁵ In the original the word annâhyâta is used by itself, instead of the ordinary pâda-annâhyâta; see Dr. Fleet’s Gupta Inscriptions, p. 17, note 2.
⁶ If the reading in line 43 should be intended to be purassarâma (see page 300 below, note 11), the sense would be that Râttaräja, after worshipping with five-fold offerings the holy god Ârvâśvara, gave to Ârêya, for the purposes of keeping (the god’s shrine) in proper repair, etc.
food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others:—

(1.) the village of Kūshmāndī, bounded on the east by the cistern (prapā)\(^1\) of Manigrāma, on the south by the road to the village of Vāparavaśa, on the west by the water-course (vāhāl)\(^2\) of the village of Sachāndalakapīṭha, and on the north by a salt river (kāhāra-nādi)\(^3\)

(2.) the village of Asanavira, bounded on the east by a water-course caused by heavy showers of rain (? dhāra-vāhāl),\(^4\) on the south by the river of the village of Kāraparı, on the west by the sea, and on the north by the village of Gavahana;

(3.) the village of Vadadgula, bounded on the east by the twin-rock (?) of the Bhūga-dēva hill, on the south by the water-course of Akhaṇḍada, on the west by the stone of Paṭasada, and on the north by the stevi (?) hill of the village of Stāmāna;

also a jivalōka\(^5\) at the village of Dēvalakshmi, a chākhāntara at Vyadgarula, and a jāhaka at Sayyapul.

Raṭṭarāja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?)\(^6\) abhyantarasa-sidhā, not to be entered by the regular or irregular troops, are to be enjoyed, with the exception of previous gifts to gods and Brāhmaṇas, by the learned teachers of religious studenthip born in the Karkarōṇi branch of the famous Mattamayūra line (or school), to be preserved to them as long as sun and moon endure. And he adds (in lines 56-61), that he has further assigned a gatiyānā\(^7\) of gold from every vessel arriving from foreign lands, and a dharana\(^8\) of gold from every ship arriving from Kandalamūliya, excepting Chēmūlya and Chandrapura; also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen; also within the fort, for a jagatipura,\(^9\) a piece of land bounded on the east by the wall of a dwelling-house, on the south by the “monkey gate,” on the west by the road to Śivaṇa, and on the north by a street-well; and outside the fort, for a flower-garden, the land formerly known as “the mare’s ground.”

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (dharmat\(^10\)), threaten with the punishment of hell those who might resume it, and quote six of the ordinary

\(^1\) The ordinary meaning of prapā is “a place for watering cattle, a shed on the road-side for accommodating travellers with water.” Bal Gangadhar Sastri has translated the word by “a creek,” because the Marathi synonym pāt in the dialect of the Southern Konkā is said to have the same meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Konkā.

\(^2\) Kāhāra-nādi may possibly have to be a proper name; compare Akhaṇḍada-vāhāl below.

\(^3\) The three words jivalōka, chākhāntara and jāhaka, which are quite clear in the original, I cannot suggest any suitable meaning.

\(^4\) If the intended reading in line 51 should be sarva-vidākhyānām, the translation (so far as it can be given) would be “not to be touched with the hand (of appropriation) by any one belonging to the king, abhyantarasa-sidhā,” etc.

\(^5\) This word, ordinarily spells gatiyānā, is in Mr. Kittel’s Kannada-English Dictionary explained to mean “a weight about equal to a rupee or farthing, a kind of small gold coin (in Bellary, occasionally in Mysoor),” dhārana is in the same dictionary said to be “a sort of weight (for gold) variously reckoned.”

\(^6\) Compare above, pp. 54 and 52, where a tax of one fanam on every boat is referred to.— E.H.

\(^7\) The word jagatipura, which I have not met with elsewhere, may perhaps be similar in meaning to brāhmaṇipura, “an establishment for learned and pious Brāhmaṇas.” — [Or, jagatipura might be the same as jātikaff, “a raised square seat before a village, round a tree, etc.” Sanderson’s Canarese Dictionary.— E.H.]

\(^8\) This word is used here as a neuter noun.
benevolent and imprecatory verses. And the inscription then (from line 73, concludes that — In confirmation of the above, the glorious Rāṭṭārāja puts his hand to his signature, acknowledging it to be his, the glorious Rāṭṭārāja's, signature. A charter becomes faultless when it is faultless as regards the seal, faultless as regards observances, faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature — May there be bliss! This has been written by Lōkapārya, the son of the Śrī Jñāna-deva; the illustrious Devapāla.'

The date of this inscription contains no details for verification; but āhārāyaḥ, which expired, by the southern luni-solar system, was the Jovian year Kīlaka, and for that year the given day, the full-moon day of Jyaishṭha, would correspond to Saturday, the 22nd May, A.D. 1008.

Of the various villages and other localities, mentioned in the latter part of the inscription. I have not been able to identify any on the maps at my disposal. I can only draw attention to two points. Kandalamūliya apparently was a portion of the coast of Western India; this follows both from the manner in which it is opposed to the foreign lands ādīnātā, and from the fact that Chandrapura and Chēmūliya belonged to it. And Rattārāja, which is mentioned in connection with the learned ascetics in whose favour the grant was made, must be the place of the same name which is spoken in the Rāṇḍā (or Varā) inscription, as a town of a chief Avantivarman, where a maṭha was founded by a great Śrīva ascetic named Purandara. It clearly was situated in Central India.

TEXT

First Plate.

1 Ōṁ† [I*] Ōṁ namaḥ Śivāya || "Hī-śilātīta-chapā-gaṇeṣha-pātā — agraḥhāgā-āraḥ
dharmma-vakyam nākāṃtā da-

2 hata-Svārggara-dgata-taṁtisamputa-galan-muktā-bhārata tāṇḍavaḥ | pānā víkāra kapā-

3 lam=āśv=atha jatā-chandhr-āmpit-ājīvitam kāmkalāṁ cha yad=tha-hūm svāmān

4 ś=v(ī)ram || [I*] Goṭramaṅ bhi[†]tvā na bhūtā na maṅge

1 As the text stands, the meaning must be that Rāṭṭārāja's name had already been written as a charter, and that Rāṭṭārāja, by putting his hand to it, acknowledged the name so written to be his.
2 I am not quite sure about the exact technical meaning of the terms kṛtābhāṣya and kṛtābhāṣya.
3 The 'marks,' referred to by the word sa-chāṇaka, are perhaps the representations of the seal and moon and other objects, found on some copper-plates.
4 I.e. the minister for peace and war.
5 According to Bal Gangadhar Sastri the first village granted (the name of which he reads maṭha-rājya) instead of āhārāyaḥ) must have been situated between the villages of "Munche," "Baparde" and "Sawandā" which would be found in the lower right corner of No. 40 and the lower left corner of No. 26 of the Indian atlas, the correct, the kaśāra-nādi of the text would be the river on which Khārēpāṇa is situated; but the name of the last-mentioned village is distinctly Suchāndakapittha in the original inscription, and not Sāndakānte.
6 From an impression, supplied to me by Dr. Fiebrich.
8 Metre of verses 1 and 2: Sārdūlavikṛtī. Ulālīta is used here like the more common uilālīta; compare a. 7...
9 Metres of verses 2 and 3: Sārdūlavikṛtī. Vaṁśa is often used in similar verses in the Śrīvāsanātāpadātā, verse 1087. Daṇḍa-oḷavaka has the sense of the ordinary oḷavaka; compare a. 5...
10 Metre of verses 2 and 3: Sārdūlavikṛtī. Vaṁśa is often used in similar verses in the Śrīvāsanātāpadātā, verse 1087. Daṇḍa-oḷavaka has the sense of the ordinary oḷavaka; compare a. 5...
5 naḍa-kótyā na cha para-pavan-ākampitō n=ánta-hinaḥ | n-ādhastān-nītā-mālaḥ
prakṛiti-ra-
ti-ghanō nō raṇē datta-prishṭāḥ | sō=pūrvvō=st-iḥa vaṁśō Yadu-kula-tilakō
Rāṣṭrakūṭ-ēśya-
6 rānāṁ || [2*] Tat=āśid=Daṁti-durgāḥ prabhusapi cha tataḥ Krishnaṇājaḥ
prītyvas=tasmād=Gōvi-
7 3nārājas=tam=anu Nirupamō śmāj=Jagattungadēvāḥ ||(1) tat-puṭrē-
mōghavarghēyō (rshō) ripu-vana-da-
8 hanō syy=āpy=sth=Ākālavarshēho (rshō) napt=āsya sr-Īndrarājō ruchiratara-
vapuṣ= tat-sūtō=mōghav-
9 rṣha(rsha)h ||(1) [3*] Śrīmāla-raśa-nivāsadh vasantavad=varavadhū-samūha-
vṛtāḥ | Hari=iva-
10 tasya kaniyān=bhrātā Gōvindarājō=bhūt || [4*] Pitṛīvyas=tasy=āśi(sti)t=praṇaya-ja-ū

Second Plate ; First Side.

12 natā-kalpaviaṭapī Kṛtānto-rātānāṁ nayagaṇa-nidhir=VVaddiga-nripaḥ
pratiechehandhaṁ
13 sākṣhāt=krityayoga-nripaṇānāṁ kali-yugē sad-āchāraṁ sāntō mūrir=iva Jagattunga-
tansayā || [5*]
14 Sāṁ(sanḥ)bhoḍī śaḍānāna iv=Ātri-munōr=iv=ṇāṇā Rāmō yathā
dasa(sa)rathasya Hari=er=Jayantah | tasya-ātmajō= pi
15 chaturamvu(bu)dhī-mēkhālayā bhartā bhuvāḥ samabhavad=bhuv
kesārājaḥ || [6*] Saurāṁ bhi[t*]tvā manḍalam
16 yōga-driṣṭyā yātेठo tasmāt(s)=Śaiva-sadm-āvakāsam | tasya bhratā Khōṭi-k
ākhya=taṭo s bhūt=prithvī-bhartā
tyāgan-dhām-ōṛjita-sri(stri)h || [7*] Kākhalas= tasya bh[x*]ātrīvya bhuvō bhartā
17 jana-priyāḥ | ṣāt=prachanddhamē=evā
18 pratāpa-jita-sātāvahā || [8*] Samarē taṁ vinirjījita Tailapō [ṣ]bhūn=mahipatiḥ | Chālukya-ānvaya-bhrā-
19 jainhu=ara-ti-gaja-kēsari || [9*] Tasy=ātmajāḥ param jishṇuḥ khyātāḥ
Satyaśeṛsra)yō=bhavat | [Fah]10
20 t-śvaraḥ satya-vṛttir=vikram-āka-ra-ōṛjitaḥ || [10*] Ėvaṁ pravardhamāna-
Chālukya-ānvaya-sri-Satyāśeṛ-

1 This sign of punctuation is superfluous.
2 The reading intended by the writer, here and at the commencement of line 10, apparently is "svarśhēh" and "svarśhēh"; and "svarśhēh" is actually engraved in line 9. But according to Panini, viii. 4, 48, a sibilant may be
doubled after r only before a following consonant.
3 Metre : Ārya.
4 Metre : Sikharīṇī.
5 Read praṇayi-ja; this correction has perhaps been made already in the original.
6 Metre : Vasantatilakā.
7 Originally  chālu was engraved.
8 Metre: Śāleṇ. Compare the Parākara-smṛti, Calcutta edition, p. 626 :: Dēva iman purushau ṛkō śuryamandaloḥ śī享受 Īmaṇa pariṣedō yogyakutaḥ cha raṇē chābhimukho hataḥ ||
9 Metre of verses 8-21 : Śloka (Anuṣṭhāb). The word prachandā-dhāmā in line 17 I take to be an epithet of a name of the sun; compare chāndāmā and similar words.
10 This akṣara, which is partly effaced, looks rather like ṭhi or ṣvi in the impression. In the following line, it is somewhat difficult to say whether the actual reading is satya-vṛttir or satva-vṛttir.
21 yarâjé Raṭṭapâṭim1=anuśâsati ||...|| Âśī(ṣ)ī=Vidṛ-ādīkṣa-āśa:, 3
Garurtmadatta-jivita2  [1*]
22 Jimûtakétôh sat-putrô nâmâ Jimûtavâhanâh || [11*] Tatah Sûlâra-varhô=
bhût=Simhâla-kshmabhû-
23 tám varâh | prabhûta-bhûta-saubhâgya-bhâgyavân=urjîj=ârjîtah || [12*] Nâmâ
[Se]napullihâ3 khyîtah
24 Krisnârâja-prasâdâvân | samudrâtra-Sâhî-ântâ-dêsa-samsâdhanô=bhavâ4 || [13*]
Tat-putrô dharmma

Second Plate ; Second Side.

25 èv=âbhûn=nâmâ Dhammîyurâh5 parah | pratâpavân=mahâdurgga-[Va]lipattana-
krit=kritâ || [14*] Tasmâd=Ai7
26 yaparâjô=bhûd=vijigisht=gu'n-ânvitaht | snâtaś=Chandrapur-âsanna=snâ='i-kâ-
âmâvu (mânu)=âsaa [ya]h9 ||[15*]
27 V(a)bhût=âvâsasas=masmîn=ânîśaâ(sâ)trârtha-ta[t*]iva-vit | ēka-mê(ñê)tra.10
pralagn-ârî-kândâs=chanda-parâkramaâh || [16*]
28 Âdityavarnaâm putrô=bhût=tejas=âdityavat=tatah | tasmâd=Avâsârâ játô jît-
arî=ddharmavan=ânipâh || [17*]
29 Châmûlya-Chandrâpurâ-ja-[kshm]âbhrît=sâbhyyam=adâd=yaâ11 | tato=bhavâd=
Indrârâjas12tyâga-bhîk-âtisa-
30 ndarah || [18*] Tasmâd=prabhûta-bhâgyo=bhûd=Bhimô Bhîm-âbha-vikramâh l
lâsâs Râhuva=graста-Chandrâmanâla
31 u[j]iva]âh || [19*] Tatah=ch=Âvâsârâ râjâ játô-tiva vivêkavân l prajûñâ
prajû=jan-âvasah

1 [Raṭṭapâṭ] is a Sanskritised form of the Dravidian Iraṭṭapâṭi, the designation of the empire of the Râshtrakutâs and, later on, of the Western Chalukyas; see, e.g., South-Indian Inscriptions, Vol. I. pp. 63 and 96, and Vol. II. pp. 8 and 94.—E. II.—Compare with Raṭṭapâṭim=anuśâsati the phrase kathâkavihâs (or kathâvatásâh?) sati Raṭṭapâṭiyâ, in line 20 of the grant of Aparâjita, page 272 above.
2 Read Garurmedâ-dasti-jivita, similar to saa-dâlre-dândâ, ibid. line 22; or, perhaps, Garurmed-dasti-
jivitâ.
3 The sign of the first aksara of this name is quite clear in the original, and its right-hand portion undoubtedly is like that of the ordinary sign for sa; but the lower part of it has a peculiar form and looks somewhat like the sign for le. I believe that sa is intended, but that the engraver’s tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance. Bal Gangadhar Sastri read the name Jhalapulla, and Dr. Bhandarkar, Early History of the Dekkan, p. 93, note 2, would read it Sânapulla.
4 The sign of annusvâda in samâsâdhanô is joined on to the letter j of târîjâ in the preceding line, and looks as if it formed part of it.
5 Bal Gangadhar Sastri read dharma-yatah-parah, and took the name of the chief to be Dharma.
6 The aksara in brackets might perhaps be read pa (instead of va); but Pâlipattana and Vâlînagara occur in another Sûlara inscription; see above, p. 294, note 5.7 Bal Gangadhar Sastri read tasmât Doiyaparâdâ, and in his translation the name given is ‘Diypâ Râja.’
8 Originally -aama- appears to have been engraved, but it has clearly been altered to -asama-. In the second syllable of the following word nalîkår- the t has a rather unusual form.
9 This aksara might also be read pah.
10 Originally më was engraved, but it clearly appears to have been altered to m. The other aksaras, up to the end of the line, are quite distinct in the original, and can only be read as given above; but the meaning of the compound, beginning with éka and ending with kâdgå, I do not understand. The passage probably should mean that Avâsara, singly, was able to subdue a multitude of adversaries (ari-kâgå); but I do not know what to make of éka-nîtra and of pralagna which does not seem to be used elsewhere. Bal Gangadhar Sastri read chaâramitra’, but has not translated the word.
11 Bal Gangadhar Sastri’s text has yîtratya-. Below, line 57, the word Châmûlya is quite clear in the original.
12 The metre is incorrect here. Between the aksaraas yya and m another aksara seems to have been originally engraved; but it is quite effaced.
13 Originally râjjasyagha- was engraved, but the sign for ś has been struck out again.
32 [sā]raḥ paramarūpavān || [20*]  
Raṭṭa-nām-ābhavat-tasmād-rājā punyavatām  
varaḥ | niti-jñō niti-  
33 sā (sā)str-ārtha-ṛ[ddha]-sēvī jīt-ēndriyāḥ || [21*] Paramabhaṭṭāraka-mahārājadhirāja-  
śrī-Śatyaśrayadē-  
34 v-ānudhyāta-maṇḍalika-śrī(śrī)-Raṭṭarājaḥ  
svavam=ēva  
sva-saṁva(ba)dhyāmāna-  
pura-ānūpadā-pradhā-  
nāmātya-varggam=āhūy=āstūn  
vaḥ saṁviditaṁ yath-āntarlīna-jarā-pūtan-ārvadhā(bṛha)-  
grāsām yauv-  
nāṁ niraya-patanam=iv=ēṣṭa-viyoḍa-duḥkhaṁ  
vṛavī(ṛhi)-jarā-marāṇa-saṅhāraṇaṁ  
cha  
35 sarirakaṃ  
4pavaṇa-chala-kamalada-gata-jalalava-sadṛśīḥ  
dhan-āyuṣīḥ  

Third Plate; First Side.  
38 matvā dāna-pbalaṁ-cha5  
vivēka-vu(bu)dhyā || uktaṁ cha muniḥbhīḥ | 6Agnēr-  
apatyāṁ prathamaṁ su-  
39 varṇanāṁ  
vyāur-Vvaṁśaṅvī  
Śūrya-sutās-cha  
gāvah | lōka-trayam tēna  
bhavēd=vi(dhi) datām yath kāmaḥnaṁ  
40 gāṁ cha mahīṁcha dadyāt ||(||) itī muni-vachanam-avadhāraya  
pitṛor-udāsenaṁ  
ātmanaṁ-cha ēṛyasa-Śa-  
41 kanripa-kāl-ātita-samvatsara-vā-satēshu  
trīṇād-adhikēshu pravarttamasā-  
Kilaka-samvatsa-9  
42 r-āntargata-Jyē(ṣai)ḥtha-paṁśuṁmaṁśyāṁ  
ārīmad-Avvaṁśaradēva-10  
paṁśupachāra-pūḷā-puṛassara-khaṇḍa-sphu-11  
43 śīśa-saṁskār-ādy-arthaṁ  
sat-tapaśvi-bhōjan-āchhādana-ḥchhā[t*]tra-vidvajjan-  
ābhīyagat-ādy-upāyog-ādy-artha-  
44 fi=cha ||12 Kūṁmaṇḍi-grāmas=ṭasya-āghatāḥ(ṭha)ṁni13  
kathyattē(nte) pūrvvato  
Maṅigrāma-prapā  
dakšinatā-  
grāma-mārgaḥ paśchimaṇaḥ Sachāndalakapitttha-grāma-vahalaḥ  
| uttaraṁ kṣhara-  
45 nādi 4 tathā 5-  
46 saṁavīra-grāmas=ṭasya pūrvvato dhāra-vahalaḥ  
| dakṣinatāḥ Kāraparṇi-grāma-  
nādi | paśchimaṇaḥ  
47 samudraḥ14  
uttarātāḥ Gavahana-grāma-nādi  
| tathā Vaḍadgula-grāmas=tasya  
pūrvvato Bhōgaṇḍa-parvva-  
48 ta-yamala-prastārā dakṣinatāḥ skhaḍa-vahalaḥ  
| paśchimaṇaḥ Paṭasāḍa-paḥṣaṇaḥ  
uttarātāḥ  

1 Bal Gangadhar Sastri read Ṛkṣ-, here and below. With niḍāstrārtha-ṛpiddha-stot compare Ṛgama-  
yuddha-stot in the Ṛgveda, vi. 41.  
2 Originally served=da (or perhaps served=da) was engraved.  
3 Between ṛhūya and astū one misses a verb like saṁbō ṭhauṭī.  
4 Originally paścamaṁ was engraved.  
5 As the text stands, the Accusative dāna-phalaḥ must be made to depend on maṭod; but I should rather  
have expected the Genitive dāna-phalasya, dependent on viṇkha-buddhāḥ.  
6 Metre: Indravajrā.  
7 Read brā.  
8 Read -sāmātasa-.  
9 Read -sāmātasa-.  
10 Bal Gangadhar Sastri read Arghaṇvaradēva, but Avvaṁśar 0 is quite clear in the original. See above,  
p 293, note 4.  
11 Possibly the intended reading may be -purassaraṁ khaṇḍa-, and in that case the adverb ending with -  
purassaraṁ ought to be taken to qualify the verb samaddi (for samadda) in line 56, below.  
12 This sign of punctuation and all the others up to the end of the sentence in line 56 are superfluous.  
13 The correction in this word seems to have been made already in the original.  
14 Here and in several places below the rules of saṁdhi have not been observed.
No. 40. KHAREPATAN PLATES OF BATTARAJA. 301

49 Stāmāna-grāma-sīsavi-parvyntañ || 4 || tathā. Dēvalakshmi-grāmē jīva-lōkah 
1 || Vyadgarulé chā-

50 kāntarañ l || Sayyāpalyāṁ jūhakañ l || tad-ētad-grāmatray-ādikam chaturāghaṭa-vichchhinnaṁ sarvva-1

51 rājakīyā=abhyantras-siddham=achātabhaṭaprayēṣa2 purvvadatta-dēvadāya-

vra(bra)hmadāya-varjjan śrī-Mattā-

Third Plate ; Second Side.

52 mayūr-ānva=a-Karkarōṇi-santati-prasūta-vidyav-vra(bra)hmacary-3 á [ c h ] á r y a 
- 
bbogam=ačāmadrākaṁ pālaniyam ā śrīma-

53 n-Mattamayūr-ānva-āntargata-Karkarōṇi(ṇ)i-santāna-gurukramāyāta-siddhāntata[1*]ty-
ārk-āpahrita-mōhā-

54 ndhatamasānāṁ tapāmahā-pradhwast-āśeṣhasagānāṁ pravō(ō)b,dpapradipa-prakāśita-

svargā-pavargāṃgāṃmā

55 samādhijaya-lavdha(bhā)-tribhuvanakīrttānāṁ śrīmad-Abhōjaśāmbhun-guru(rū)ṣàṁ 
chanaṇakaśa-āntalina-monād-

56 līgbhyaḥ śrīmād-Ātreyā-vidyav-gurubhyō vidyādāna-svarupēṇa samadāt4 l 
tathā dīvpāntar-āyata-vah-

trāt-svarṇa-gadjyāṇāṁ l Chēmūlya-Chand[r*]apura-varjja-Kandalamūlyā-āyāta-

pravahapat=svarṇa-dharaṇāṁ [1*]

58 dārikā-kutumvā(mbā)ni cha l tailika-kutumva(mba)m=ēkam l mālākāra-

kutumvam(mba)m 1 kumbhakāra-kutumva(mba)m 1 rajā-

59 ka-kutumva(mba)m 1 [1*] durg-ābhyantrāre cha jagatipur-ārtha-bhūmīṁś 
tasyā āghaṭṭanāni kathyanē pūrvvato vasati-

60 prākāro daksahiṇāti markkāṭa-gōpuraṃ paśchimataḥ Śivaṭa-mārga uttaratō mārga-
kūpaḥ 1(l) durgād-va-

61 hiś-ccha pushpavāty-arthāṁ pūrvvaya-prasiddha-vadav-bhuvam 1 O 1 Tad-idāṁ 
dharmmaṁ māmaknam-ātmaninair-bhā-

62 vibhīr=narendraɾ-anupālanīyam=uktai=ccha munibihi īī ś Yan=ihā dattāṁ purā 
narendra-nādāni

63 dharmm-ārtha-yasa(śa)s-karaṇi | nirmālāya-vānta-pratimāni tāni kō nāma sādhun 
punar-śadāta 1(l) Va(ba)=

64 hubhīr=vvasudhā bhūktā rājabhīḥ Sagar-ādibhiḥ 1(l) yayā yayā yādā bhūmis= 
tasya tasya ta-

65 dā phalam 1(l) Sadyō' dāna[m] nirāyāsam sāyāsam dirgha-pālanam | ata 
ēva=rehayah

Fourth Plate.

66 prāhurst-dānāch=chrēye=mupālanam 1(l) Da[1*]tvā bhūmiṁ bhāvinah 
pārthivēndrān=bhūyō bhūyō yā-

67 chatē Rāmahhadraḥ | sāmān(y)=yaṁ dharmma-sētur-śripaṇāṁ kāle kāle pālanyō 

bhavadbhiḥ 1(l)

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1 Sarvārājakīyā=abhyantrata-siddham I have not met with anywhere else. Instead of the first word I should have expected sarvārājakīyāṇāṁ-ahastaprakshēpanīyam or some similar phrase.
2 Read ‘pravēśam’ or ‘pracēśam’.
3 Read ‘samaṃdām’.
4 One would have expected here ‘ārthaṁ bhūmiṁ’.
5 Read ‘mīgam’ 1 u.
6 Metre : Śūkṣa (Anusūṭṭubh); and of the next verse.
7 Metre : Lokavrājā.
8 Metre : Śāilā.
No. 41.—VERAWAL IMAGE INSCRIPTION;
VALABHI SAMVAT 927.

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

This inscription, which was discovered by the late Dr. Bhagvanlal Indrajit, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harsatadēvi, at Vērāwal, the ancient Sōmanāthadēvapattana, in Kāṭhiāwād. It has been already published in Archaeological Survey of Western India, No. 11 (List of Antiquarian Remains, Bombay Presidency), p. 183. I now re-edit it from an un-inked paper estampage, kindly procured by Mr. Haridas Vihāridas, Diwāṇ of Junāghād, which has been placed at my disposal by Dr. Fleet.⁷

The inscription contains five lines of writing which covers a space of exactly 1' broad by 2½" high, and is well preserved throughout. The size of the letters is about ½". The characters are the kind of Nāgār which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries. The language is Sanskrit, rendered incorrect by the influence of Prākrit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form kāSEPtT, for kāritā, in line 5; and the whole text is in prose.

The object of the inscription is, to record that, on a date which will be given below, the śrēśṭhīn Mālajōga, a member of the Gallaka caste (or clan), and his wife, the śrēśṭhīnī Mōḻī; their son, the seller of perfumes Jōjá, and his wife Śēvāḍa; and their sons Jayātā.

¹ Metre : Śēlōka (Anuśṭubh); and of the next verse. ² Read -dāttām vā. ³ Read shāṣṭiṁ. ⁴ After this, one would have expected the word tathā; compare the grant of Aparājita, above, p. 275, text line 83. ⁵ Metre : Śēlōka (Anuśṭubh). ⁶ See Dr. Fleet's Gupta Inscriptions, Introduction, p. 91; Ind. Ant. Vol. XI. p. 241; and the Bombay Gazetteer, Vol. VIII. p. 686. ⁷ The photo-lithograph opposite page 306 is from Dr. Bhagvanlal Indrajit's cloth-rubbing.—[Regarding the painted inscription of the Mahārāja Bhīmasēna, which is reproduced on the same Plate, see Sir A. Cunningham's Reports, Vol. XXI. p. 119, f. and Plate xxx.—E. H.] ⁸ [Compare the Kanarese and Telugu gotta, 'a cowherd.'—E. H.]
No. 41.]

VERAWAL IMAGE INSCRIPTION.

303

Jasadēva and Jaspāla, and other members of the family), at Dévapattana (i.e. Śūmanātha-

devapattana), caused to be made for purposes of worship an image of the holy Gōvardhana—

the image below which the inscription is engraved—for their and their ancestors' spiritual wel-

fare; and that his image was carved by the artizan Rāghava, the son of the artizan Vinjadhēva.

The only point of general interest in this inscription is the date in line 1,—srīmad-

Valabhī-sa[ṃ]vat 927 varśē Phālguna-sūdi 2 Sōme—i.e. 'on Monday, the 2nd of the

bright half of Phālguna, in the year 927 of the era of the famous Val. īhi.' This date

has been already fully discussed by Dr. Fleet, in his Gupta Inscriptions, Introduction,

pp. 90-93. The reading of it, which was adopted by Dr. Fleet, is now by the paper estampage

proven to be the true reading, and, with this reading, the European equivalent of the date

undoubtedly is, as Dr. Fleet gave it, Monday, the 19th February, A.D. 1246. The only

difficulty presented by this equivalent is, that Monday the 19th February, A.D. 1246, falls in

Śaka-Saṁvat 1167 expired (=Vikrama-Saṁvat 1302 expired), and that thus there is here a

difference of only 240 years between the Valabhi year (927) and the corresponding expired

Śaka year (1167), while in the case of some other Gupta[-Valabhi] dates this difference

amounts to 241 years. To explain this discrepancy, it might be said that the years of those

other Gupta[-Valabhi] dates are expired years, and that the writer of this date, exceptionally,

quoted a current year; and such an explanation would no doubt accord well with the practice

of other eras. Yet, in the present instance, I would rather suggest a different explanation. I

find it somewhat difficult to believe that in the 13th century A.D. the people of Kāthiāvād

should have possessed a true knowledge of the exact epoch of the original Gupta era. The era

then in common use among them was the Vikrama era, and what men knew or believed

was, that Valabhi had been destroyed 375 years after the commencement of the Vikrama era,

and that an era had once been in use which dated from that event. Now the meaning of the

traditional verse about the destruction of Valabhi having taken place 375 years after

Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the

corresponding Valabhi year, it was necessary to deduct 375 from the Vikrama year. This

I believe to have actually been done in the date of the Verawal stone inscription of Arjunadēva,2

where the Valabhi year 945 is quoted by the side of the Vikrama year 1320; and this I believe

to have been done also in the present date. In other words, I believe that the year of this date

is really Vikrama-Saṁvat 1302 expired (and must be treated as such for the purpose of

calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose

by putting down in the date the year Valabhi-Saṁvat 1302—375=927.4

TEXT.5

1 Ōṁ6 || srīmad-Valabhi-sa[ṃ]vat 927 varśē Phālguna-sūdi 2 Sōme ||

Ady=ḥa śrī-Devapattana

---

1 Or the meaning may be, that the image was caused to be made by the śrīsthitā Mādhā, the wife of

Mālajīga; by Bēvādā, the wife of Jōjā, a son of the former; and by the sons of Jōjā and Bēvādā, and other

members of the family.

2 See Professor Peterson's Third Report, p. 4, and App. p. 285, v. 102; also Mūrthuṣa's Prasādha-

chintāmāni, p. 279:—

Panayayat vṛddhaṁ tinṇi saḍhim aṅkamāla ||

Vikrama-kāḷaṁ tāṁ Valabha-bhāṣā samuppāda ||


4 I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent

to Bombay to be printed in June 1890, before the publication of Dr. Fleet's valuable paper on the Gupta-Valabhi

era in Ind. Ant. Vol. XX. p. 376 ff. For all practical purposes my views entirely agree with those of Dr. Fleet.

5 From a paper estampage, supplied to me by Dr. Fleet.

6 Expressed by a symbol.

7 Originally Saumē was engraved, the vowel ao being written by one line before, one line after, and one line

above the sign for s; but the superscript line, which turns ो into ॐ, has clearly been struck out.
2 sakala-rājāvall-pūrvarāṇa
Gallakajātiya-śrēṣṭhi-Mulajoga bhāryā śrēṣṭh-Mōdhi tathā
su-
3 ta-gaṇidhika-Jējā bhāryā Shēvāda tathā putra-Jayatā-dvitiyaputra-Jasadēva-
tritiyaputra-
4 Jasapāla-prabhātaya śrī-Govardhana-mūrtti namakaraṇāṁ[tha]ṁ sva-śrēyaśe
pūrvajānāṁ śrēyō-
bhivriddhaye sva-bhaktyā kārāpitā || Sūtra-Śrī-Vīmjhadeva-putra-sūtra-Śrī-Rāghavēna(ṣa)
ghaśītā || chha [II]

No. 42.—SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.;
SAKA-SAMVAT 1008.
BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on an elaborately sculptured pillar which was found by the late General
Sir A. Cunningham at Sitābāldi, near Nāgpur, in the Central Provinces, and is now in the
Government Museum at Nāgpur. To judge from the photograph before me, the sculptured
cart of the pillar measures about 5′ high by 2½′ broad, of which the inscription occupies the
middle portion. Above the inscription is a row of small figures, and above these are, in the centre
a līḍga, and on the two sides of it representations of the gods Brahma and Vishnu; below the
inscription are some cows and calves, and below these there is again a row of small figures,
apparently fighting. I edit the inscription from an estampage, supplied to me some years ago by
Dr. Fleet.

The inscription contains 11 lines of writing which covers a space of about 2′ broad by 11′
high, and is fairly well preserved. The size of the letters is about 1′ in the upper lines, and
rather less than ½′ in the lower ones. The characters are Nāgari. The language is very
incorrect Sanskrit, and the whole is in prose. In respect of orthography, it will be sufficient to
note that the consonant ʰ, with perhaps one exception, is expressed by the sign for v, and that the
dental sibilant is generally employed for the palatal, and the palatal once for the dental (in
sahāśradha, l. 6). As regards grammar and lexicography, attention may especially be drawn to
the Prākrit termination in sāku, l. 1, dāsu, l. 8, tatpuru and dhavalu, l. 9, and dvāsu, l. 10; to the employment of the words ohaḍaka, l. 5, and paṇatī, ‘a great-grandson,’ and nūṭ, ‘a grandson,’ l. 8, which must have been taken from the author’s vernacular; and to the peculiar
construction of the numerals in line 10.

Opening with the words ‘om, may it be well,’ and a date which will be considered below, the
inscription (in lines 2-4) refers itself to the reign of victory of ‘the refuge of the universe, the
favourite of Fortune and of the Earth, the Mahārājaḥāhāra Paramāśvara Paramabhaṭṭāraka,
the glorious Tribhuvanamalladēva, the frontal ornament of the family of Satyāśraya and

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1 With this phrase, for the employment of which there was no reason here, compare rājāvall-pūrvam in
Ind. Ant. Vol. VI. p. 191, line 1 of the inscription.
2 i.e. śrēṣṭhānti.
3 The superscript line of ő is very faint in the estampage.
4 i.e. prabhātayāḥ for prabhātītibhiḥ.
5 Read -mūrttīṁ. i.e. sūtraśradhāra-.
7 In the name Bēpapā in line 8, if my reading of it is correct.
ornament of the Chālukyas, i.e. the king Vikramāditya VI. of the Western Chālukya dynasty. It then mentions (in lines 4-7), as a dependent of the king, the Mahādīvānḍaṇḍa Dhādiadēv, who had emigrated from Lataalura, was born in the Mahārāṣṭrakūṭa lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabhūna,' a uterine brother of others' wives, the wrestler of all wrestlers, he who obtained favour by a boon of (the goddess) Chāmūṇḍā.' And in lines 7-10 the inscription records that a dependent of this Dhādiadēv, the Dvāṇḍāyaka Vāsudēva, a son of the bhaṭṭa Padmanabh, grandson of the bhaṭṭa [Bō]papai and great-grandson of the bhaṭṭa Viṭhapaṇ, who belonged to the Kāṇva śākhā and Vatsa gōtra and had five pravaraṇas, and who also had emigrated from Lataalura, 'a slave to cows and Brahmāṇas' and ardent worshipper of the god Viṣṇu, who had obtained favour by a boon of (the god) Nārāyaṇa (Viṣṇu), gave 12 nivārtanaṇas of land, which had been purchased by him, for the grazing of cattle; also 7 nivārtanaṇas for daily food given for cattle; and 5 nivārtanaṇas for vāhaka (?) presumably to a temple at which the inscription was put up. The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahman, Viṣṇu and Mahēśvara (Śiva); and that, who steals the cows from it, falls into hell.

The inscription is dated, in lines 1-2, in Śaka-Saṃvata 1008, on Friday, the third lunar day of the bright half of Vaisākha of the year Prabhava. By the southern luni-solar system the year Prabhava would be Śaka-Saṃvat 1009, not 1008, expired; but the date does not work out satisfactorily for either year, nor for the four surrounding years. For the third tithi of the bright half of Vaisākha ended,—

in Śaka-Saṃvat 1006 expired, on Thursday, 11th April, A.D. 1084;
  " " " 1007 expired, on Monday, 31st March, A.D. 1085;
  " " " 1008 expired, on Sunday, 19th April, A.D. 1086;
  " " " 1009 expired, on Thursday, 8th April, A.D. 1087;
  " " " 1010 expired, on Tuesday, 28th March, A.D. 1088; and Wednesday, 26th April, A.D. 1088;
  " " " 1011 expired, on Monday, 16th April, A.D. 1089.

In my opinion, the day intended by the date is really Thursday, the 8th April, A.D. 1087, and the writer made a mistake in regard to the week-day.

The place Lataalura, which is twice mentioned in this inscription, I am unable to identify.

TEXT.

1 Ōṁ svasti [||*] 10 Sakanripa-kāl-ātita1-saṁtvatsar-āntargata-daśaśata ya[tra] asaṭṭayadhikē 12 Saku 1008 Prabhava-saṁ-

vatsare Vaisākha-au[ṇḍ]ṛitīyā-Sukradinē 13 adya[ha] samastabhavanāśraya-
Śri-Prithvī-vallabha-ma-

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1 See Dr. Fleet's Kānaraṇa Dynastic, p. 48; and Dr. Bhandarkar’s Early History of the Deccan, p. 64.
2 i.e. 'the great feudatory.' 3 i.e. Arjuna.
4 i.e. 'one who applies the rod,' a head police-officer, etc.
5 The exact sense of the word saṁtvat-āntargata-daśaśata of the text is not apparent.
6 About the meaning of the word tākṣaka also I am doubtful; perhaps it denotes here the drivers or attendants of the cattle.
7 On this day the third tithi of the bright half ended 16 h. 9 m., after mean sunrise.
8 From an impression, supplied to me by Dr. Fleet.
9 Expressed by a symbol.
10 The date would have been correctly expressed thus: Sakanripa-kāl-ātita-saṁtvat-āntargata-daśaśata asaṭṭayadhikē yatra-tākṣakē-pi Śaku 1008 Prabhava-saṁtvatsar-āntargata-Vaiḍikā-śraddhā-ṛitīyā-Sukradinē.
11 The aksaraḥ 1d and 1a, having been originally omitted, are engraved above the line.
12 This may possibly have been altered to asaṭṭayadhikē.
13 Here and in other places below, which it is unnecessary to point out separately, the rules of saṁdhi have not been observed.
No. 48.—TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI.;
CHALUKYA—VIKRAMA-SAMvat 7.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

These plates were found, about thirty-five years ago, at the village of Tidgundi, about twelve miles north of the city of Bijâpur, in the Bijâpur talukâ of the Bijâpur district of the

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1 Originally 'ṛdyāḥ' appears to have been engraved. The following sign of punctuation is superfluous.
2 Read -vinirggata and -prasūta.
3 This word chaḍaka is not Sanskrit; it probably is connected with the root chaṭ, 'to break,' and apparently the whole birudasa is equivalent to arilalanikshadana. Compare also the Marâthi chaḍaka, 'a slap, a stroke.'
4 Nâman is quite superfluous here; its sense is contained in the following samastarâjâvali.
5 Read -râksaḥ; but the words in the whole phrase, beginning with tatpâdapadm-ôpajit in line 4, should really have been put in the Locative. The following sign of punctuation is again superfluous.
6 This word and the following words in the Nominative case, qualifying as they do Vâsudévâ in line 9, should have been put in the Instrumental.
7 This sign of visarga was originally omitted.
8 Read -śākhâyânam or perhaps rather -âkhâyiḍ.  
9 Read 'ṛgyāḥ.
10 Panâit and stiti in the following compound are clearly closely related to and synonymous with the Marâthi panât, 'great-grandson,' and nâst, 'grandson.' The Sanskrit words would be pramanapâd and napât.
11 The first akshara of this name might also be read ved or, perhaps, ghô; the last akshara was originally pas, but has been altered to pai.
12 Read -putră.
13 On the termination of this and of some of the following words see my remarks on page 304 above.
14 The akshara in brackets may possibly be tyā. I do not understand the exact meaning of this compound; perhaps it has reference to religious observances on the 12th day (dviḍâtt) of the two halves of the month.
15 Read Nâsasîñhâ.
17 Probably intended for lâd bhumâyâ pratipâdîtâh.
18 Read tâd bhûmi-yâd lôpayatâ ti Prâhâ-Vishnu-Mahâvardhâni-lôpayatâ | evam yâ gâ lôpayati sa kumbhîtpâka patati ||
Painted Inscription of the Maharaja Bhimasena.—The Year 52.

Verawal Image Inscription.—Valabhi-Samvat 927.

Sitabaldi Inscription of the time of Vikramaditya VI.—Saka-Samvat 1008.
Bombay Presidency; and they were recently in the possession of the late Mr. Sh. P. Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the Indian Antiquary, Vol. I. p. 80 ff. I edit the inscription from two excellent impressions, supplied to me by Dr. Fleet.

These are three copper-plates, the second of which is engraved on both sides, while the others are so on one side only. Each plate measures about 12½” broad by 9” high. The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout. The plates are strung on a ring, which had not been cut when this record came into Dr. Fleet’s hands. This ring is about 4½” in diameter and ½” thick, and holds a circular seal, about 2½” in diameter. The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front; above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front: beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a stâstika, the short tusk-tache of which are going the wrong way. The weight of the three plates is 55½ tolas, and that of the ring and seal 10½ tolas; total, 661 tolas.—The size of the letters is between ½” and ¾”. The characters are Nagari; they include the sign of the upâkrama, in the word vâpya, in line 25. The language is Sanskrit; but the birudas in lines 32 to 39 have the terminations of the Kanaresan nominative case (anu, aṁ or a),1 and the text contains, in addition to some Kanaresan proper names, five words which are Kanaresan, adaṭā, l. 34, laṭa, l. 36, bûṭa-bûṭa, l. 35, and sarâya and sâmya, l. 42. The inscription opens with three verses glorifying, or invoking the blessing of, the gods Vishnu and Śiva, and ends with one of the ordinary imperatory verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42; the rest is in prose. As regards orthography, r is generally2 employed instead of the vowel ri, and b is always denoted by the sign for v; the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in sañkra, l. 16, and tru-jañthā, l. 45); and the word śēka is written yēka in line 25 (and was so written originally also in line 26), and īmāvāh—śī∞.∞ in line 46. As regards the inscription in general, it may be noted that the main part of it, from line 3 to line 44, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence.

The inscription refers itself to the reign of the Western Chālukya Tribhuvanamalladēva (Vikramāditya VI.); and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the Mahāmāṇḍalaśvara king (mahipat) Muṇja—a son of Sindarāja, who was the eldest son of Bhima, the governor of the Pratyācaka-Fourthousand, of the Sinda vâmā—sold the Vâyavâ group of twelve villages, with the exception of the village of Taṅkalikā, to another dependent of Tribhuvanamalla, the Mahāśāmanī Kanaśīmanta. Of both the vendor and the purchaser a large number of birudas are enumerated in the text: here it will suffice to draw attention to the titles of Muṇja, a few of which may hereafter perhaps turn out to be of some historical importance.

The date on which the above sale is stated to have taken place, is Sunday, the first of the bright half of Kārttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundrubhi. The era here employed is more commonly described

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1 [Bhūmapāla, sañkra in line 36 contains the Kanaresan genitive ārama; on sañkra, “a champion,” see Dr. Fleet’s Kanaresan Dynasty, p. 41; Ind. Ant. Vol. XV. p. 276 E.; and von Bissingh’s Abridged Dictionary, s. v. Puṣya. Bañjarā in the same line is the gen. plur. of baṇa.—E. H.]
2 Originally the vowel ri was throughout written by the syllable ri, but the mistake has been corrected perhaps three times.
3 See page 305 above, note 1.
by the phrase Chālukya-Vikrama-varsha, and the seventh year of it, the year Dundubhi, should correspond to Śaka-Saṁvat 1004 expired. But the date does not work out satisfactorily either for this year or for the years immediately preceding and following it; for the first tithi of the bright half of Karttiika ended, in Śaka-Saṁvat 1003 expired on Wednesday, the 6th October, A.D. 1081, and in Śaka-Saṁvat 1004 expired on Tuesday, the 25th October, A.D. 1082; and in Śaka-Saṁvat 1005 expired it commenced 0 h. 9 m. before mean sunrise of Saturday, the 14th October, A.D. 1083, and ended 2 h. 29 m. before the end of the same day.

Of the localities mentioned, Takkalika, one of the group of the Vāyvaḍa-Twelve, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijāpur and fourteen miles south-west of Tīḍgundī. Pratyāndaka, after which the Pratyāndaka-Fourthousand district was named, and the city of Bhōgāvati,3 from which Muṇja took one of his birūdas, I am unable to identify.

TEXT.3

First Plate.

1 Jayatī=āvishkri(ākhi)tām Viṣṇupāra=ṣvāraṇam kṣobhit-ārṇṇavam [\*] dakhin-ō-
nnata-daṁṣṭhra-āgra- viśrānta-bhuvanaṁ vapuḥ || 5Vapur-dalana-saṁbhramā-
t=svanakha-raṁdhra-nashti ripau kva yāta iti visma yat=praḥi-
ta-lochanas=sarvatah [\*] vī(ṛi)th=ēti kara-dhūnanē nipatitam pu-
rō7 rṇuva-nirlikshaṁ bhuvī Dānavam jayati jāta-hāsō
6 Hariḥ || 2Pāṇḍu-paṁkaja-saṁilma-madhup-ālī-samaṁ gu-
laṁ [\*] yō v(i)iḥ)bhartī vidhibāt=tē nā kapali sa maṁgalam ||
7 Svaṁti [\*] Samastabhuvaṇīrava- Śri-Pri(pri)thvī-vallabhā- maḥā-
rājādhi̮rajā- paramēsva(sva)ra- parambhāṭṭāra-ka- Satyā-
10 śravākulaṭilaka- Chālukya-bhāraṇa- śrī-Tribhuvaṇama-
11 llaḍēvasya10 vijaṇa-rājya śrī-Kalyāṇapuraṁ va(ba)hu-divaśa-

Second Plate; First Side.

12 sthira-nivāsini pri(pri)thvī[ṛi] pālayati satī śrī-Viku(kra)makā-
13 saṁvatsarēsu shasṭii atitēsau saṁpatē Dumubhi-saṁvatsarē prava-
14 rttamāṇē taṁsya Kā[ṛṛ]ttika-su(suddha-pratipad-Ādivārē [\*\*]* Tatpāda-
15 dm-ōpajvinā Muṁja-mahāpatēr-anvayaḥ [\*\*] Pratyāndaka-chatuḥśa-
16 haśra(ṛa)dēs(ō)-ādhipatiḥ Śīṃda-vaṁsa(śa)-prabhavaḥ13 raṇāmangāsēva-agā-
17 nīta-bhh=Bhimō nāma tad-agraṣutaḥ prakhyāta-kṛttī v
18 raṇāmang-anījįt-ōrjita-jayāṣr-vallabhāḥ Śīṃdarā-
19 jō nāma taṇ-saṁsya Mu[m]ja-mahāpatē prasa(śa)sti-sta[ṛi] bhāḥ || Sv-
20 sti [\*\*] Samadhigata-paṁchamaḥāsava(ṛa)- mahāmāṇḍalēsva(śva)raṁ13 Bhōgā-
21 vatipura-paramēsva(sva)ra- Phāṇimḍra-vaṁśōdhva- Nāga-kulaṭilaka-

2 Compare ibid. Vol. VIII. p. 6; Dr. Fleet’s Kanaresse Dynasties, p. 97; above, p. 301; and below, p. 316.
3 From impressions supplied by Dr. Fleet. 4 Metre: Śloka (Anuśṭubh).
5 Metre: Āṛṭhva.
6 Originally =ārkvbutah was engraved.
7 Originally pasas was engraved, but the superscript line which turns ō into as has been struck out. Over
the ra of the following word there is a sign of anuśādra which has been struck out.
8 This aṭkara, ēkṣa, looks rather like ekāḥṣya in the original.
9 Metre: Śloka (Anuśṭubh).
10 In accordance with what follows, we should have expected here ṛṛdēv, without viṣaya-rājya.
11 Read saṁatra.
12 Read taṁśa. In the following word the sign of anuśādra is engraved above gu, not above gu.
13 Read ṛṭara-.
Second Plate; Second Side.

22 Simda-kTailakamalana^rta- Gunuka-vadavanala-
23 jagathapa- naminval-samalamkri(kri)ta- mahamaphal6vam- ard-Mumpa-
24 rajadevasy-a^ravyachananam-idaam || Purbvaman- yo va hl. "- sh.

25 no ma grahin=n=aam Vamanaya yesha5 Maa-jya-nilgiri-vaanam.
26 n=ap=amigrikri(kri)ta7-kola esha8 jagatah pate chirah ctubhim =
27 yan raji2-raja-raji-vijayi jivan=mahh-vallabha || Chiraha Mu[m-]
28 ja-mahipate tava ripu-svamite su-tapt6-nisham tad-vahp-am-
29 vu(bn)dhii-bhii-kare vicharitum loll6 cla9 kiry-amgand " " a ktailam
30 tvayi vidyate shiki-visha-stambh-adi-vidy-va'kum te
31 n=ayam 10Hima-satu-varadi-tippaka-sunu-bhuparam-
32 ni || t6na cha sva-mamda-madhye || Svasti [*] arijh. *a Samadipa-
33 tapamchamahaa-savda(bda) mahahsamamam viiralakshmi-kantam pareceva ba.
34 lakri(kri)tamta11 12aaatasaamantagahanapaalavihatanapr-
35 bhanjanam vairisamantagajakares13 samaamvde(bo)'drvyakaram.4 Ma-
36 garakriittinavasaram15 va(ba)niitara-bhava16 Revamaradavam=ak*kal-

Third Plate.

37 patihitachh[r*]yan=achalitadharya gOtrapavitram
38 kamitra dharmma=Dharmm[a*]maja satya-Radhayah viiran-Rivara7 vihri]-
39 takamthiravam srma[t*]-Tribhuvanamallad6va-padardhaka- arima-
40 t-Kannasaamatah [*] tasya^ravyachananam-idaam || 17j-i-kshchhi-Kanna-
41 sama[m*]to Harapad-Arechhana-priyah [*] Lati-kuchurysvar apah ch:

1 Originally maandalika was engraved, but the sign of t is struck out and that of the inserted i is faintly visible.
2 This (and not jagata^pa) is the actual reading, the consonant of the third akshara being exactly like the t of eritakd in line 8. I do not understand the word, but believe that maandalika-jagata^pa must be similar in sense to the ordinary maandalika-bhairava. [Perhaps we may correct gaja^tapa, which would be synchronous with gaja^kuppaka (Ep. Ind. Vol. I. p. 365, text line 14 f.) and kari^kuppaka (Ind. Ant. Vol. XXI. pp. 121 and 343).—E. H.]
3 Originally samalamkrita was engraved.
4 Metre: Sardulavikridita; and of the next verse. The words in the first Pada do not admit of a proper construction; what the author meant to say apparently is: gamya . . man dainyam madabrit ch.
5 Originally yeshu appears to have been engraved; read esha.
6 Originally aripatisa was engraved.
7 Originally "krita" was engraved, but tta has been altered to ta, and perhaps kri also to kri.
8 Originally yeshu was engraved.
9 This cha may have been altered to era in the original (lolaatra).
10 Originally kirtita has been engraved, but it has been clearly effaced; the preceding kri may have been altered to kri.
11 Here a sign of annedra, which had been engraved above ta, has been clearly effaced; the preceding kri.
12 This, and not sabha, is quite distinctly the reading of the original; adita is a Kamarata ...
13 ‘a mighty, powerful, or heroic man.’
14 Originally "samantam was engraved."
15 Bintyakara also is a Kamarat word, meaning ‘a hunter, a sportsman.’
16 This is what was originally engraved, but the impressions clearly show that the two are synonyms.
17 Read —Bhavatim.
18 Metre: Shoka (Anuhtubh).
(Line 1.) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, and at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari, who—when the enemy, in terror of having his body torn, hid in a fissure of the god’s nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he, the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L. 8.) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the Mahārāja-dhirāja Paramēśvara Paramabhāttāraka, the frontornament of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Tribhuvanamalladēva, firmly residing for many days at the glorious city of Kalyāna, is ruling the earth; six years of the glorious Vikrama-time having elapsed, the seventh (year), the year Sundubhi, being current, on Sunday, the first of the bright half of Kārttika of this (year):—

(L. 14.) Of king Muṇja, dependent on his lotus-feet, the lineage (is this): (There was) the governor of the Pratyanāka-Fourthousand country, born in the Sind race, fearless on battle-fields, named Bhima. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was Sindarāja. Of his son, king Muṇja, the column of praise (records):—

Hail! The Mahāmāṇḍalēvara, the glorious Muṇjarājādēva, adorned with the titles ‘he who has attained the five mahāśabdais, the Mahāmāṇḍalēvara, the supreme lord of the city

1 Originally -pārvakām was engraved; read -pārvakām s-dāmya.  
2 Manneya is a Kanarese word, meaning ‘a respectable man, a chieftain, a commander,’ and sāmya is a taddāla of the Sanskrit word.  
3 Read -dāti-dāta-dā.  
4 Originally Bhāmmaiya- was engraved; read -nāyakō.  
5 This sign of punctuation is superfluous.  
6 One would have expected likti-lakt.  
7 Read -tāmra-tāanāi.  
8 Metre: Śūka (Anushtubh).  
9 Originally viśhāyakā was engraved; read viśhāyakā.  
10 Literally, ‘the boar-body of Vishnu, manifested.’  
11 i.e. Vishnu as man-lion, fighting with Hiraνyaśakāṣiṇī.  
12 i.e. Śiva, whose ‘throat is dark-blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality.’  
13 Compare page 308 above, note 10.  
14 The principal idea which the author has in his mind and which runs through what follows, is, that ‘on this day king Muṇja sold to Kannasāmanta certain villages.’  
15 i.e. Tribhuvanamalladēva’s.  
16 i.e. Śiva, whose ‘throat is dark-blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality.’
of Bhāgavatī, born in the serpent-chief's race, the frontal ornament of the Nāga family, the sun of the lotus — the Sindā family, the submarine fire of the Guṇakas(?), the fever to the elephants — the rulers of districts;" — the blessing pronounced on him is this:—

"In former days, it was not Vāmana whose heart, when he was engaged in subduing king Bali, 1 faintness did not seize, it was this king Muñja, the crest-jewel of princes; nor did this king assume a boar's body, when the world had long been cast down by adversaries.

Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers!

"Marvellous it is that your Fame, king Muñja, is so eager to visit incessantly the burning hearts of your enemies which frighten (even) the ocean 2 of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the Himalaya and (Rāma's) bridge."

And he in the midst of his territory— 3

(L. 32.) Hail! Fortune! The illustrious Kannasāmanta, who worships the feet of the glorious Tribhuvanamalladēva, who has attained the five mahāsūtras, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds — mighty chieftains, the lion to the elephants — hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of Bēvāndēva, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, Dharma's son 4 in righteousness, Rādhā's son 5 in truthfulness, a Bēvant 6 in (the management of) horses, a lion in prowess; — the blessing pronounced on him is this:—

"Victory to the illustrious Kannasāmanta, who loves to adore Hara’s feet, who touches the breasts of the women of Lāta, who has long annihilated the adversaries!"

(L. 42.) —to him, 7 after purchase, he has given, together with his own rights as chieftain (?), the Vāyava-Twelve villages, excepting from among them the village of Takkalikā. In the presence of his chief officer, the Nāyaka, the illustrious Khambayya; the Nāyaka Madhukari, the Saṁdhivigrāhin; the Nāyaka Bhammaya; (and) the Nāyaka Himbaya, has this copper-edict, written by Nannapai, the deputy of the Saṁdhivigrāhin, been given by the glorious king Muñja with his own hand to Kannasāmanta. The verse here (appropriate is):—

"Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years."

No. 44.—INDIA OFFICE PLATE OF VIJAYARAJADEVA.

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

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr. Fleet's supervision. The original plate is at the India Office; there is no information as to where or by whom it was found.

1 The original may also be translated 'in subduing powerful kings.'
2 i.e. the submarine fire frightens the real ocean.
3 This sentence is continued below, in the translation of L. 42 ff.
4 i.e. Yudhishthira.
5 i.e. Karṣa.
6 This is the name of a son of Sūrya.
7 Here the sentence commencing above with the words 'and he in the midst of his territory' is continued.
This is a single plate which measures about 10" broad by 5½" high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between \( \frac{1}{5} \) and \( \frac{3}{8} \), and of those on the right margin, about \( \frac{3}{8} \). The characters are Nāgarī, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prākrit or vernacular of the author. In some places the case terminations are altogether omitted; in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prākrit is shown by the substitution of single for conjunct consonants (as in Vīgahapāda for Vīgahapāda, ll. 2 and 7, sadāhityā for satāhityā, ll. 4 and 5, and sahasta for svahasta, l. 5), the use of the lingual for the dental nasal (as in na for ra, l. 3, and kuttumvikānīn for cādānī, l. 7), the substitution of s for š and h (as in sēsaṁr for śēsam, l. 8), and the omission of medial y and final consonants (as in -vidhēyānām for -vidhēyānām, l. 9, and kasyachi for cāchit, ll. 5 and 7).¹ That the author's vernacular was closely related to, or was a kind of, Māgadhī Prākrit, appears to be particularly proved by the occurrence of the word ostā for avastā in line 5; by the use of the conjuncts sp, sm and sy instead of skp, shm and shy in chatuppada, l. 6, tumā (for yushmat-), l. 4, and nirvahāyati, l. 9; and (if my interpretation of the text be right) by the Nom. sing. masc. yē in line 3.² In respect of orthography it may be noted that t is everywhere doubled before r (as in -puttra, l. 2); that b is written by a sign of its own in kuttumvikānā, l. 3, and balādhiṇītēna, l. 4, but by the sign for v in kuttumvikānā, l. 6; and that the writer throughout has written ff instead of the single f (as in -kaṭakā, l. 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is parībhōga in line 3, used apparently in the sense of bhūkti or bhōga, 'a district.'

The inscription, described in line 2 as a prasadda-paṭṭaka or 'document of favour,'³ is one of a Pāramabhaṭṭaraka Mahārājaḥāṭrīya Paramāṇukara Vijayarājadēva, and records a grant of land and other property in the Kēsarikottā parībhōga and the grant of a village named Pōṭā, in favour of some people of the Palha clan or caste. There is nothing to show to what dynasty Vijayarājadēva belonged, or to determine the time when he lived; and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D.; and that, if the word kaṭaka (for kaṭaka) in line 1 should have to be taken as a proper name, which probably is really the case,⁴ Vijayarājadēva, when these grants were made, resided at Cuttack, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two Mahārājas, Lachchhidēvi and Hamśindēvi. The only suggestion which I can offer, is that Vijayarājadēva was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of Kēsarikottā and the village of Pōṭā I am unable to identify.

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¹ Perhaps I should also mention here that we find five times, at the end of a word, d instead of am or am; in line 4 -dakāḥ, nirvahāyati, and pradakṣa, and in line 5 parīpaṁţhantēy and bhōktesya.

² Compare Nālandachandra's Prākrit Grammar, iv. 291, 299 and 287.

³ [Compare praśada, 'a favour, gift,' in line 6 of the Cochin plates (page 68 above), and paṭṭa-mayān prasādaḥ in the Udayāsdhāram plates of Hasimāla (Ind. Ant. Vol. XXIII, p. 296, note 2).—E. H.]

⁴ Compare the same viṣya-kaṭaka in line 1 of the Samalpur plates of Mahābhāvagupta, Journ. As. Soc. Bengal, Vol. XLVI. Part I. p. 175; and in line 1 of the Chandavār plates of the same, Ind. Ant. Vol. V. p. 55, and Proceedings, As. Soc. Bengal, 1882, p. 11.—A king Vijaya Kēsari, supposed to have ruled A.D. 875-980, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's Lists of Antiquities, Vol. II. p. 206.
TEXT.¹

1 Oṁsvasti [\[^\]²] Śrī-vijaya-kaṭṭa(ṭa)kṛt² samārāṣṭa-paramabhaṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-Śrī-Vijayarājadevaḥ ³ kuṇāl

2 Śrī-Vigapāpāla⁴ Dusala-puttra tathā Mihirāva Kusunā-puttra Pañha-jāti prasāda-paṭṭakaṁ prayachchhatya=anayaḥ bhāṣṭaṁ yathā Śrī-Kāsa-

3 rīkṣottā-paribhāgē kṣhēṛtra-bhūms⁶ tathā kūpaṁ tathā gṛīhā tathā kuṭum(ṭu)ribikā yē na kam-əpi divasam Mulaḥdēva-bhuktaṁ sa cha samastam mayā Śrī-bha-

4 tīrakena⁸ ā-chendra-ārka-tāraka yāva-kṛitya⁹ tūsmā-puttra-pañtra-praparāṇ-ād:¹⁰ nirvāvahāmānā¹¹ sadāthityā¹² prasādkṛitya pradattā¹³ [\[^\]¹⁴] kēṁ-āpi bal-ādhi-

5 kṛitena na pariṃthanāyā¹⁴ [\[^\]¹⁵] gōtraja² kasyachi¹⁶ anyasmāpi kāmakṛō r=āsti [\[^\]¹⁷] sahasta-parahastāna bhōktavyā [\[^\]¹⁸] sadāthityā attrām o-

6 stā [\[^\]¹⁹] mahārājī Śrī-La[ch]¹⁹ joihiddēvi tathā mahārājī³ Śrī-Hamsinidēvi [\[^\]²⁰] Tathā Pōta-grāman¹⁹ dvīpada-chatsapa(shpa)-ka-kṣhēṛtrāṇāṁ²⁰ kuṭumvīkā-

7 nāṁ²¹ sahitam samastam the Śrī-Vigapāpāla-puttra-pañtra-grāman²² bhatta(ṭa)-grāman mayā Śrī-bhaṭṭārakena prasādkrītaṁ [\[^\]²³] anya-Paṅha²³ kasyachi²⁴ kāma-

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¹ From Dr. Fleet's accompanying photo-lithograph.
² Expressed by a symbol.
³ Kafaka may be either "a royal residence" (rājadān) in general or the proper name of a town. If the latter should be the case here, we ought to write -Kafakā. For instances where vijaya is prefixed to the names of towns see Ind. Ant. Vol. XVIII. p. 270.
⁴ This sign of punctuation is superfluous.
⁵ Here and in the following nouns up to jāti the terminations of the Dative case are omitted.
⁶ I take the word intended to be kṣhētra-bhūmis=- the following kēpē and gṛīhā are probably meant for kūpaṁ and kuṭumāni.
⁷ Read yaccha na and afterwards, for sa cha, tach=oha; yē is the (Māgadhī) Nom. sing. masc. used instead of the neuter; na is the Prākrit form of na.
⁸ Read "kēd=ād-."
⁹ Apparently for gōvat-kṛitya, gōvat-kṛitya; and the whole phrase for the ordinary d-chendra-ārka-tārakaṁ yānāt. This compound is used in the sense of the Instrumental case (-dādibhiḥ). The first word of it, tūsmā, I take to be equivalent to yushmat. The form, the sense of which the writer wished to express, seems to be nirvāhym, and the meaning I take to be that of paribhāgāyam, 'to be enjoyed or possessed.' Below, line 9, the root vah with the preposition ir is employed in the sense of 'to carry out, to accomplish.'
¹⁰ Read pradattām. "Apparentlv for sadā-thityā, 'in permanence or perpetuity;' the word occurs again in the next line.
¹¹ Read pradattām. "I.e. gōtraśasya kasyachiḥ=anyasya=āpi; I understand the meaning to be: 'Nobody (i.e. no ruler) either of my own family or any other (ruler) must follow his inclination' (to take away this property)."
¹² The two aksharas kasya were originally omitted and are engraved below the line. The two aksharas kasya were originally omitted and are engraved below the line.
¹³ Originally sahaṭṭa was engraved, but the sign of t appears to have been struck out; sahasta is of course sahaṭṭaṁ. I am not sure about the exact meaning of this passage, but would suggest: sahasta-parahastāna bhōktavyām sadāthityā gōtrajayaṁ-svastāḥ; 'the property granted' may be enjoyed by (the donors') own hands (i.e. by them personally) and (with their consent) by the hands of others; this is the settlement (made) here in perpetuity. The first part of this clause would thus be equivalent to the bhōktavyām bhōjayītasyaṁ of other inscriptions. As regards the wording of the second part, ostā I take to be the Māgadhī equivalent of aṣṭāyā; and aṣṭāyā probably is a mistake for aṭṭāyāṁ, which would stand for aṭṭāyāṁ, as eṣāṁ does for eṣāṁ in line ²³ below.
¹⁴ Originally mahārajaḥ was engraved.
¹⁵ Read -grāmā, and further on, agreeing with it, sahitaḥ, sāmastaḥ, -grāmā, and kṛitaḥ.
¹⁶ This word and the next should have been put in the Instrumental case.
¹⁷ Read kuṭumvīkānum, for kāthā.
¹⁸ This should have been in the Dative case.
¹⁹ What the writer wished to say, is probably anyaya Pañhaḍīkasya.
8 kārō n-āsti [\*] Kusuarā-puttraṁ Pótā-grāmaṁ varjaītvā 1 sēsāṁ yathā-
likhitāṁ bhūktaṁ [\*] svāhā; sādhun-ṣu(ṣu)bh-āchārāpam 2 ājñā-śravāna-
9 vidhāyāṁ upari-likhitāṁ saāvāṁ nirvahisyatī 4 || Rāj-ādēśat 5 śri-Durgapāla-
vachanēna likhitāṁ mayā Mūḷādeva 5 Maṃguka-su-
10 ta hēmakārēṇa || Śri-Vijayarājadevāḥ 7 [\*\*]

TRANSLATION.

(Line 1.) Om. Hail!

Dwelling at his glorious royal residence of victory, 8 the Paramabhaṭṭāraka Mahārājādhi-
rāja Paramēśvara, the glorious Vijayarājadēva, being in good health, grants to the illustrious
Vigahapāla, son of Dusala, and to Mihiṁrava, son of Kusuarā, of the Pālha clan, a document
of favour, to this effect that—

I, the glorious Bhaṭṭāraka, have graciously granted (to you) in perpetuity, in the Kēsari-
kēṭṭa district (parīhōga), cultivated land and wells and houses and house-slaves and whatever
has not any day been enjoyed by Mūḷādeva, 9 to be possessed by you, your sons, grandsons,
great-grandsons and so forth, as long as the moon, the sun and the stars endure; (and) not to
be interfered with by any commander of forces. 10 The (rulers) of (my) family or other
(rulers) have no claim (to this). It may be enjoyed by (your) own hands and (with your
consent) by the hands of others. This is the settlement (made) here in perpetuity. The
Mahārājēti, the glorious Lechōhīdēvi, and the Mahārājēti, the glorious Hāmsinīdēvi.

(L. 6.) I, the glorious Bhaṭṭāraka, have also graciously given the whole village of Pōtā,
with its bipeds, quadrupeds, fields (and) house-slaves, to the sons and grandsons of the
illustrious Vigahapāla, as a bhaṭṭa-village. No other Pālha has any claim (to it). Excepting
the village of Pōtā, the sons of Kusuarā are to enjoy everything as written (above). (My)
well and virtuously behaved (subjects), ready to obey my commands, will carry out everything
written above.

At the king’s command, by the instruction of the illustrious Durgapāla written by me,
the goldsmith Mūḷādeva, son of Maṃguka.

The glorious Vijayarājadeva.

No. 45.—NAGPUR MUSEUM INSCRIPTION OF SOMESVARA;
SAKA-SAMVAT 1130.
BY H. KRISHNA SASTRI; BANGALORE.

The slab which bears the subjoined inscription, is preserved in the Museum at Nagpur.
I edit this record from three sets of excellent inked estampages, one of which was supplied to

1 Read varjaītvita śēkhaṁ.
2 Read ‘ramāṁ’; instead of the Genitive one would have expected the Instrumental case here and in the
next word.
3 Read ‘vidhiṣṭātṝaṁ’, for ‘vidhiṣṭayāṁ’.
4 For nirvahisyatī.
5 Read ‘addēdhāk=chhṛī-’.
6 This is engraved in large letters on the proper right margin.
7 This may be, ‘dwelling at the glorious (town) of victory Kaṭaka’; see page 312 above, note 3.
8 I am somewhat doubtful about this, but see no way of translating the original text differently. It is strange
that the name of the village, to which the land belonged, should have been omitted.
9 The original has bālīdhākṣītā.
India Office Plate of Vijayarajadeva.
No. 45.]

NAGPUR MUSEUM INSCRIPTION OF SOMESVARA. 315

Dr. Hultzsch by Mr. Cousens, and two by Dr. Fleet, for whom they had been prepared by Shaikh Karim. Each set of impressions consists of five pieces. The context suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab. To settle this point, Dr. Hultzsch forwarded one set of the impressions to Mr. R. S. Joshi, Curator of the Central Museum, Nagpur, who readily supplied the following information. The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle. The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr. Joshi kindly sent a pencil-rubbing and an impression. He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nagpur, by Colonel Glasfurd, the then Deputy Commissioner of the then Upper Godavari district, who found the same serving the purpose of a tombstone and mounted at the head of an immeasurable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kowtah, some 6 miles from Sironcha tahsil." Sironcha is situated on the left bank of the Godavari, in about 19° latitude and 50° longitude. The slab itself is noticed as "said to have come from Sironcha" in Sir A. Cunningham's Reports, Vol. VII, p. 115.

At the top of the front of the slab are drawn some rude figures: a dagger between a tiger facing it from the left and a Śīra on the right. Below the tiger is the sun, and below the Śīra a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose. The characters on the front and back of the slab are much larger than those on its right side. A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether; a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back. I am unable to give a complete transcript and translation of the damaged portions of the inscription. Of orthographical peculiarities I need only note that the vowel ō is represented by ō in prakâśikriya (L. 6.) and Śakanrīpa (L. 26).

Lines 18 to 35 of the inscription record that Gaṅgamaḥādevī, the chief queen of Śomesvara, Ādī, gave a village, named Kararmuka (L. 35) or Kararmaka (L. 55), to two temples of Śiva, both of which she had built. The first was called Viṣṇu-Śomesvara, after her husband, and the other Gaṅḍāharāvāra, after herself. The date of the consecration of the two temples and of the grant of the village was Sunday, the twelfth tīthi of the bright fortnight of Phalguna in the Śaka year 1180. The next few lines (35 to 42) appear to contain the king's sanction of the grant. Lines 42 to 55 specify the names of a number of royal officers who were witnesses of the transaction. Lines 57 to 79 I have not been able to make out satisfactorily. They appear to record that both Gaṅgamaḥādevī and Śomesvara Ādī performed libations of water; but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations.

I have no means for identifying the village of Kararmuka which was the object of the grant. The date of the grant has been kindly calculated by Mr. Dikshit, who remarks on it as follows:—"In Śaka-Saṁvat 1129 expired, Phalguna sukla 12 ended on Saturday, the 1st March, A.D. 1208, at 13 gh. 59 palas. This tīthi can in no way be connected with the following Sunday, and therefore this is not the given date. In Śaka-Saṁvat 1130 expired, Phalguna sukla 12 ended on Wednesday, the 18th February, A.D. 1209. This also is not the given date. In Śaka-Saṁvat 1131 expired, Phalguna sukla 12 ended on Sunday at 15 gh. 48 palas. The European equivalent is the 7th February, A.D. 1210."

The first sixteen lines of the inscription are made up of a string of Śivas of the king, whose full name was Kariśanarāja Gaṅgamaḥādevi abhiśeṣa Śomesvara-Chakravartin.
He claims to be a descendant of the race of the Nāga with thousand hoods, i.e. of the serpent Sēsha, to be the lord of the city of Bhōgāvati, to have for his crest a tiger with a calf, to belong to the Kāśyapa gōtra, and to be a worshipper of the god Mahēśvara and of the goddess Mānīkya. In his Dynasties of the Kanarese Districts (p. 95 ff.) and in this Journal (p. 230 ff.), Dr. Fleet has given details of two branches of the Sinda family, which were established at Bāgādage and at Erambarage, and which were tributary to the Western Chālukya and Kalachurī dynasties. 1 In the Bhairanmaṭṭi inscription (No. 33 above), the members of the Bāgādage branch of the Sinda family are stated to be descendants of the race of serpents (Nāga-vanśa), to use the crest of a tiger, and to be the lords of the city of Bhōgāvati. As three similar birudas are applied to Sōmesvara, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the Sinda family. But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the Bāgādage branch, or of Vikrama, the last representative of the Erambarage branch who is noticed by Dr. Fleet, and whose latest inscription is dated in the Śaka year 1102, twenty-eight years before the subjoined inscription.

TEXT. 2

A.—Front of Slab.

1 भीिः स्थस्त्र [ँै] सहस्रभम्- 14 [णिज]कवद्वीपदिव्यो-  
2 मिषिकिरणिनिरक- 15 पादपक्षाराधक प-  
3 भाकुरा-गवंसीलः- 16 स्लेषाराधक शोम-  
4 व भीमगविपुरवाची- 17 भगवदक्मुखसम्-  
5 ब्रह्मर सवभवालाः- 18 भाराभूमि धीमि-  
6 च्चर्म नामयन्नम् न्रक- 19 भमर्द्विच्छव्यंक-  
7 ‘टैक्षितविज्ञायाम्- 20 कपालिधिवीयों गं-  
8 ए विमंविकिररसर- 21 गमहादेवसु तम-  
9 देशर विद्वस्तारक- 22 गुल्लिन चर वीर-  
10 सहास्त्यकवर्ष- 23 सोमिस्तरसु दस-  
11 वंकांकिंत्त[व्य]अधिपि- 24 चर संगाधिबरसु-  
12 भरतभरपर्य्या- 25 ब्रह्मज्ञ व्यज्ञलि नां-  
13 नैः [भा]नी[च]स्त [षोमा]- 26 टिंकि शाकाश्यकाला-  

B.—Back of Slab.

27 तीरसव्यक्त- 29 टि फालुण्यप[क] 10  
28 दु १११० चयु- ६  30 हद्वनि द्वादित्यवा-  

1 Compare also the Tīgundī plates, published by Professor Kielhorn, above, p. 306 ff.
2 From inked estampages, received from Mr. Cousins, Dr. Fleet, and Mr. Joshi.
3 Expressed by a symbol.
4 Read प्रचाःरः.
5 The amudra stands at the beginning of the next line.
6 Read रामायण.
7 The amudra stands at the beginning of the next line.
8 Read भक्तप्र.
9 The amudra stands at the beginning of the next line.
10 Read फालुण्यप्र. 
The anusvara stands at the beginning of the next line.
1 The anusvara stands at the beginning of the next line.
2 The anusvara stands at the beginning of the next line.
3 Read वाचत.
4 Read रज्जि.
5 Read विग्यात.
6 Read वहन.
7 Read अन्तर्गत.
8 Read भीति.
9 Read विवत.
10 Read भीति.
TRANSLATION.

Om. Hail!

Ganganahādevī,—the chief queen of the glorious Jagadēkabhūṣaṇa-Mahārāja, alias the glorious Sōmēśvaradēva-Chakravartin, who was born of the race of the Nāga (i.e. the serpent Śeṣha) who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvatī, the best of cities; whose crest is a tiger together with a calf; who belongs to the Kāśyapa gōtra; whose shout of victory is universally known; who is the supreme ruler of the whole earth; who is a supreme lord; who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great Mahēśvara; who is full of pride; who is a worshipper of the heavenly and holy lotus-feet of the blessed Mānīkya; (and) who is a conqueror of hostile armies,—on the day on which (she) had performed the consecration (of the image) of Vira-Sōmēśvara, (which was called) after the name of her husband, and (of the image) of Gaṅgādharēsvara, (which was called) after her own name, (viz.) on Sunday, the twelfth tīkha of the bright (fortnight) of Phālguṇa in (the year) 1330 of the years expired from the time of the Śaka king,—gave, for worship in these two temples of Śiva, the village of Keramarka. We gave, with libations of water, in (this village), two sixteenths . . . . . . of our revenue (svāka) . . . . . . .

(Line 42.) To this transaction, our minister Maṇḍalika-Somarāja, the secretaries Dāmodara-Nāyaka, Meṇḍama-Nāyaka and Chāṇḍana-Pṛggaṇa, the door-keepers Sōmi-Nāyaka, Guḍḍāpurgya-Reṇḍi, Viṇuḥḍi-Pṛabhun and Pārakāṭa-Komma-Nāyaka (were) eye-witnesses.

(L. 55.) The revenue of Keramarka . . . . . .

(L. 57.) The glorious Gaṅgamahādevī performed a libation of water (into the hands) of Sōmanātha-Sōmayājīn . . . . . .

(L. 68.) Sōmēśvaradēva performed a libation of water . . . . . . . . . . for the support of Brāhmaṇas.

No. 46.—GANEŞGAD PLATES OF DHRUVASENA I.;

[GUPTA-]SAMVAT 207.

BY E. HULTZSCH, PH.D.

The copper plates which bear the subjoined inscription, were found in a field at Gaṇeṣgad in the Đāmnagar tālukā of the Baroda State. In March 1894, Major W. B. Ferris, then Assistant Agent to the Governor-General, Baroda, sent them to Dr. Fleet, who very kindly placed them at my disposal for publication. They have now been returned to Baroda.

The plates are two in number and measure about 11 by 7½ inches. The edges of their inner, inscribed sides are raised into rims to protect the writing. When the plates reached me, they were covered with a thick layer of rust. Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1:20), they became quite legible, and are now in a fair state of preservation. The engraving is so deep that many letters show through distinctly at the back of the plates. Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about ½ inch thick. The wire on the right is bent into a ring, but not soldered. The second wire is also twisted into a ring, which had not yet been cut when the plates reached me; and the two ends of the wire are secured in a knob projecting from

1 This pronoun apparently refers to the king.
the lower end of a well-preserved oval seal, which measures about 2\(\frac{1}{2}\) by 1\(\frac{3}{4}\) inch. The back of the seal is of convex shape. On the front of the seal, a plain oval border, measuring 1\(\frac{3}{4}\) by 1\(\frac{1}{2}\) inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend श्रिकान्तः. The weight of the two plates is 3 lbs. 7\(\frac{1}{4}\) oz. and that of the two rings and the seal 7\(\frac{1}{2}\) oz.; total, 3 lbs. 15 oz.

The date at the end of the inscription furnishes instances of the numerical symbols for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14. The language is tolerably correct Sanskrit. The proper name Bhaṭṭaka (for Bhagā) in line 3 and on the seal,\(^1\) and the adjective jamala (for jama) in line 14 are two instances in which the writer of the inscription relapsed from Sanskrit into his Prākrit vernacular.

The plates record an order, issued from (his capital) Valabhi (line 1) by Dhruvaśena I (1.10) and conferring on a Brahmana eight measures qhanda of land and two cisterns in the village of Hariyānaka, which belonged to Akhasharaṇaprāṣa, a subdivision of Hastavaprāhaṇarāṇi (1.12). I am unable to identify the village of Hariyānaka and the subdivision in which it was included. The district of Hastavaprāhaṇaṇi, Hastakavaprāhaṇaṇi, or Hastavaprāhaṇa is mentioned in three other Valabhi grants.\(^2\) Hastavaprāra or Hastakavaprā, to which it owes its name, has been identified with Hāthāb, six miles south of Gōghā in the Bhāvānagar State, and with the 'Astrakapra' of Ptolemy and of the Periplēs.\(^3\)

The Dātaka of the grant was the door-keeper Mammaka, and the writer of the edict was Kikkaka (1.28). The latter also wrote the three other published grants of Dhruvaśena I and the former acted as Dātaka of one of these three grants.\(^4\) The date of the subjoined grant was the 15th tithi of the dark fortnight of Vaiśākha of the (Gupta) year 207 (1.29 f.), i.e. A.D. 526-27. Another grant of Dhruvaśena I, published by Professor Bühler,\(^5\) is dated in the same year, which forms the earliest date of the Valabhi dynasty that has been hitherto found in inscriptions.

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the Maṅtrakas, to the earlier translations of it.\(^6\) In line 1, the original clearly and unmistakably reads Maṅtrikāḥ sātmānaḥ-acalolahal-sapatama. This is also the reading of the published facsimiles of the remaining early Valabhi grants,\(^7\) the editors of which have read sapatama because they had in their minds the reading samapatana, which actually occurs in the later Valabhi grants. As all the earlier grants read sapatama, we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhi vahārakāṇḍa, and that sapatama, the reading of the later grants, is a mere clerical error. I am obliged to dwell on this detail because the reading sapatama finally dispenses of the possibility of construing the word Maṅtrakāṇḍa with the next following compound, and forces us to connect the word with the verb abhāṣat, which is omitted, but must be supplied to complete the sentence. Whether we

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\(^1\) The same spelling occurs in another grant of Dhruvaśena I. (Ind. Ant. Vol. V. p. 205) and on the seal of other Valabhi plates.


\(^5\) ibid. p. 204 f.

\(^6\) ibid. p. 204 f.


\(^8\) See the reproductions of the plates of Dhruvaśena I. (Ind. Ant. Vol. V. p. 205) and of Dhruvaśena II. (ibid. Vol. VII. pp. 68 and 72; Vol. VIII. p. 308; and Gupta Inscriptions, Plate xxiv.). In the facsimile of a grant of Guhaśena (Ind. Ant. Vol. VII. p. 60) the first akṣara of sapatama is doubtful.
paraphrase the passage by Maitrakaṇām (i.e. Maitrakēhu) Bhaṭārka śhavat, or supply the word vāmsē after Maitrakaṇām,1 it is now evident that Bhaṭārka, the ancestor of the Valabhi kings, himself belonged to the family or tribe of the Maitrakas.2

TEXT.3

First Plate.

1 भी1 मात्र [II*] ववामन: प्रसभाभव[I*]भिक्षा16
   साधुत: बलुक्किंतस्तम्भ सिद्धिजानके कष्टाय

2 संस्कृतसृष्टिभूमिताप: प्रतापोपसन्तदानस्मासााः
   विक्षिप्तानां मात्रमधुरेष्टिप्रमाधिभयानायेष्

3 बनावतवरानवाय: परममहेष्वर: 
   भोजनानापिनिभक्तस्तु: 
   चतुर्तन्तान्तरान्तरानाय

4 परिचितविनय: शिरीवस्तुधुच्छासौम्याभिषेखितांशिवादेवविविधधि: धिवि:9
   विनामाचारजनी-10

5 पवित्रत्वभव: 
   परममहेष्वरस्तिनापिनिघरस्तु 
   सत्याजयतादाभिमाधिभयानायेष

6 मात्रमधुरेष्टिप्रमाधिभयानाय धर्मराज 
   विहितविनयविविधानविविधावराय 
   मात्रमधुरेष्टिप्रमाधिभयानाय

7 भोजनामिना 
   परममहेष्वर 
   धर्मसुपथितराजाभिगम्भराय 
   विनामाचारजनी जयवराय: परस-11

8 मात्रमधुरेष्टिप्रमाधिभयानाय धर्मराज 
   तस्य तस्मात्सहस्रविजया 
   परमभावस्त: 
   मात्रमधुरेष्टिप्रमाधिभयानाय

9 विजयि 
   शर्मवानवान 
   श्रद्धालोकानि जयवराय 
   कल्यात्तिविविधानाम 

10 पवित्रत्वभव: 
   परमभावस्त: 
   धर्मसुपथितराजाभिगम्भराय 
   मात्रमधुरेष्टिप्रमाधिभयानाय

11 धर्मसुपथितराजाभिगम्भराय 
   मात्रमधुरेष्टिप्रमाधिभयानाय
dharmaghātākāma

12 वस्मविविधाम यथा धर्मसुपथितराजाभिगम्भराय12

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1 This was Dr. Fleet's original suggestion; see Ind. Ant. Vol. VIII. p. 308.
2 Regarding the tribe of the Maitrakas, Mihira, or Mēhara, see Dr. Fleet's interesting note, Ind. Ant.
3 Vol. XV. p. 361 f.
4 From the original copper-plates.
5 Read "सिद्धः"
6 Read "सिद्धिजानके"
7 Read "सिद्धिजानके"
8 Read "सिद्धिजानके"
9 Read "सिद्धिजानके"
10 Read "सिद्धिजानके"
11 Read "सिद्धिजानके"
12 Read "सिद्धिजानके"
Ganesgad Plates of Dhruvasena I.— [Gupta-] Samvat 207.
13 'धर्मसमये' देवसेनापति पुरवा धर्मसमये वेच्छावधिकतुययः एवं वेच्छावधिकः

14 यद पादावतीसंग्रहं ते १०० बांधनेवः शामिले "धर्मसमये भवायापि" चलः[१]*रंगतु:-

15 पादावतीपरिसरं हिंदीया वापि विश्वापदावतीपरिसरः एवेचक सबे[सु]*

Second Plate.

16 पादावतीसंग्रहं [च]यधिकः चचनव वाच्यवाच्यावच्यवाच्यमिलाय दर्शः

17 गोचरः १०वाजनकरमकर्मस[चारि]*विषे मातापिनः

18 "बुधवासिनिमित्तमाण्डराकःवच्छि विश्वासिनिमित्तमाण्डराकःविश्वासिनिमित्तमाण्डराकः परिचितसमावः

19 दञ्चायताविद्धकरविद्ध भूमिक्षिद्रथ[१]*विषनः मद्कातिसर्वेष ब्रह्मायोगितैः[१]* नतः

20 ब्रजदेशसिन्हा भूततः भृततः वाच्यतः प्रदर्शतः न १६विनिश्चापाथावाणाविचाराः विचाराः या

21 कार्यांमहिमयाह्विरागार्धी[भ]द्वारपजितः[भ]*व सामान्यभूमिदानावकसमस्यास्यां

22 सत्यः[१]* वचारिक्षिद्रथ[१]*दाविष्याबानवागुसोदेकः १६पवभिग्नावनायकः

23 चन्द्र चावाचार्गीतः शोका भवल तथा दृष्टिः १६धर्षस्वाभाविणि भवः

24 मल्ल[१]* च तान्नवः २३ नक्षे वचित्तु [१]* सदन[१]* यथादाय वा ये न्यूरत वधुमयः [१]* गाय शतस्य[स]*ते हृतः प्र[१]*नाति
25 जिक्षितम [II*] यानीह द्राक्ष्लयाभरस्: [I*] धनानि धर्मायत्वतनोहतानि

26 को नाम साधु: युनारादाति [II*] सुब्रह्दां संजीतिभो यवारः [III]

27 दानायकेश्वरालकृषिति [I] सहस्तो सम महासामनमहाराजधुस्वनस्य [II*]

28 दूतकः प्रतीकालस्वकः [II*] लिखितं विख्याति [III]

On the Right of the Second Plate:

29 

30 वैष्णव व १० ५ [II*]

TRANSLATION.

(Line 1.) ᪍. Hail! From Valabhi.

(In the race) of the Maitrakas, who prostrated (their) enemies by force, (was born) the devout worshipper of Mahēśvara, the glorious general (sādāpati) Bhatārka, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (his) splendour, through (his) impartiality (in conferring) presents and honours; (and) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers, and friends.

(L. 3.) His son (was) the devout worshipper of Mahēśvara, the general Dharasēna, whose bent head became purified as it was reddened by the dust of the feet of (his) enemies; and whose wealth was being lived upon by distressed and helpless people.

(L. 5.) His younger brother (was) the devout worshipper of Mahēśvara, the Mahārāja Drōnasimha, whose spotless crest-jewel was (still more) purified (by his prostrations) at the feet of (his elder brother); who was by nature addicted to the performance of the duties prescribed by Manu and other (law-givers); who, like Dharmarāja (i.e. Yudhishṭhira), pointed out the path of the rules of good conduct; the ceremony of whose anointment to the royalty was performed by His Majesty (paramasāvāmin), the lord of the vast circle of the whole world, inperson; (and) who purified (his) royal glory by liberality.

(L. 8.) His younger brother, the devout worshipper of Bhagavat, the Mahāsāmanata (and) Mahārāja Drūvasēna,— who meditated on the feet of His Majesty (paramabhāṭṭāraka); who, like a lion, defeated alone, by the strength of his own arm, hosts of troops of enemies (who resembled) elephants; who was the refuge of those seeking refuge; who knew the true

1 Read द्राक्ष्लयाभरस्।
2 Read पूर्वः।
3 Read द्रवः।
4 Read सुविशिष्टः।
5 Read महिस्वतः।
6 Read श्रीमतः।
7 The word Valabhītah depends on samāyāpayati in line 12 below.
8 A similar figure of speech occurs in verses 20 and 65 of the Mahāshāma epitaph (pp. 200 and 206 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin.
9 Previous translators have construed the words simha iva with the preceding word Drōnasimha. The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that simha iva must be connected with the following words.
meaning of the Šástras; (and) who, like the kalpa tree, conferred the enjoyment of rewards according to (their) desires on friends and favourites,— being in good health, issues (the following) command to all the Āyuktakas, Vinityuktas, Drāgikas, Mahattaras, Dhruvas, Śrīrāvañādatīkās, Dāndapātikas, irregular and regular soldiers, and so forth:—

(L. 12.) “Be it known to you that, in order to increase the religious merit of (my) mother and father, and in order to obtain myself the desired reward in this and in the next (world), (I) have given,— to last as long as the moon, the sun, the sea and the earth, (and) for the same time as the rivers and the mountains, to be enjoyed by (the donee’s) sons, grandsons and (further) descendants, free of taxes (in the shape) of gifts and taxes (in the shape) of forced labour;1 according to the maxim of bhūmishcohhidra, with libations of water, as a brahmadāya,— in the village of Hariyanaka, which belongs to Akhasarakaprāpa,2 (a subdivision) of the Hastavprāharant (district), four khanḍas of cultivated land at the north-western boundary (and) four khanḍas of cultivated land at the north-eastern boundary,— thus eight khanḍas of cultivated land in which (are contained) three hundred pāḍāvartas,3— (in figures) pāḍāvartas, and (at the north-western boundary of the same village a double cistern (yamala-vāpt), and thirty pāḍāvartas in area, and) a second cistern, twenty pāḍāvartas in area,— thus in the same (village) altogether three hundred and sixty pāḍāvartas,— to the Brāhmaṇa Dhammila, who resides in the same (village), belongs to the Darbha gōtra, (and) studies the Vājasaneya (ādikā).

(L. 19.) “Wherefore, nobody should create even a small obstruction or objection to (the donee) while he enjoys (the granted land) according to the rules relating to brahmadāya, cultivates (it), causes (it) to be cultivated, and assigns (it to others).

(L. 21.) “And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (to all kings), should approve of this our gift.

(L. 22.) “And who may confiscate (this grant) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins.

(L. 23.) “And with reference to this (subject) there are (the following) verses composed by Vyāsa:—”

[Four of the customary verses.]

(L. 27.) (This is) the own signature of me, the Mahādanta (and) Mahārāja Dhruvasāna. The Dāraka is the door-keeper (pratīkāra) Mammaka. (This edict was) written by Kikkaka. The year 300 (and) 7; (the month) Vaisākha; the dark (fortnight); (the tithi) 10 (and) 5.

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No. 47.—RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

Of the copper-plate charters which I deal with on this occasion, two, C. and F., are now brought to notice for the first time, I believe; the others are re-edited, partly with a view to giving more correct versions of them, and partly in order to bring the whole series together in one and the same place.

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1 Pāḍāvarta is probably the same as the Sanskrit cīhi, the Telugu ceṭti and the Kanarese bitti. The designation of the lowest village servant, Veṭṭisēṭṭa in Telugu and Veṭṭīgāsī in Tamil, is derived from this word.

2 With the adjective Akhasarakaprāpa compare Vajasthohkāprāpa in another Valabhi grant; Ind. Ant. 2 Vol. V. p. 206.

3 According to Böhltingk and Roth’s Sanskrit-Wörterbuch, pāḍāvarta is explained by the commentator on Kātyāyana’s Śrāvastīdhara as ‘a square foot.’ Compare also Dr. Fleet’s Gupta Inscriptions, p. 170, note 4.

4 The same expression occurs in another Valabhi grant; Ind. Ant. Vol. IX. p. 288.
Of the latter, the first that was brought to notice is B., one of the set of three charters issued by Mahā-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the Ind. Ant. Vol. V. p. 55 ff., by Babu Rangalala Banerjea, who propounded the views—(1) that Mahā-Bhavagupta I. belonged to the dynasty of "the great Guptas," meaning, apparently, the Early Guptas, or to some branch of it established in the Kalinga country; (2) that B., which record, though not then published, had been examined by him, proves that a king named Yayāti reigned in Orissa when Mahā-Śivagupta, the son of Mahā-Bhavagupta I., was the king of the three Kalingas; (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters; (4) that Yayāti is to be identified with a certain Yayāti-Kāsari, who, according to a (supposed) historical account of Orissa, compiled by Mr. Andrew Stirling from two local vāhādvalī or genealogical lists of kings and from the Pāñcarātra chapter of the Mādhū-Pāñhī or archives preserved in the temple of Jagannātha at Puri, and published in the Asiatic Researches, Vol. XV. (1825), pp. 254 to 305, was the founder of the Kāsari dynasty of Orissa, and reigned from A.D. 473 to 520; and (5) that the period of Mahā-Śivagupta, and of the record itself, is determined by this identification.

Next there was brought to notice E., the charter issued by Mahā-Śivagupta in the ninth year of Yayāti, i.e. in his own ninth year, which was edited by the same gentleman in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 149 ff. On this occasion, he again treated Mahā-Śivagupta and Yayāti as distinct personages; and, in fact, he pointedly emphasised the supposed difference of personality. He repeated the view that the Kāsaries of Orissa acknowledged the Guptas as the paramount power,—i.e. that Yayāti was a feudatory of Mahā-Śivagupta,—and that the grant was made by Yayāti in the name of his supreme sovereign. He again accepted the period of A.D. 474 to 526 for Yayāti. And, taking Janamājaya to be simply an "ancestor" of Yayāti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamājaya with a person of the same name who, according to tradition, founded the city of Kaṭak-Chaudāwār; and he placed him seven generations before Yayāti, and allotted him to the earlier part of the first century A.D.

In the same year, and in the same volume, p. 175 ff., A., another of the charters issued by Mahā-Bhavagupta I., and dated in the sixth year of Janamājaya, i.e. in his own sixth

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1 Called simply "Śivagupta" by the Babu, who did not notice the point that the father of Mahā-Bhavagupta I. was Śivagupta, and his son was Mahā-Śivagupta. So also, except in the translation, he called Mahā-Bhavagupta I. simply "Bhavagupta."

2 According to Mr. Stirling, he commenced to reign in A.D. 473 after the end of 5aka-Saṅvat 398 (loc. cit. p. 264), and died A.D. 520 (p. 285). Since Mr. Stirling's time, the records of the temple of Jagannātha have been twice investigated (see Sir William Hunter's Orissa, edition of 1872, Vol. I. pp. 198, 199, and notes 42, 44); in 1868 by Dr. Rajendralal Mitra, whose arrangements for publication, however, were prevented by the priests from being carried out; and at an earlier date by Bhabani Charan Bandopadhyay, who published his results in a Bengali work entitled Purusāštātimachandrikā. Sir William Hunter says that this account "is fuller" and more carefully done than Stirling's excellent sketch; "he is "inclined to believe that all the really historical "matter has now been extracted," and he has given the list of kings and dates, thus made out, from B.C. 3101 to A.D. 1872, with the leading features of the statements made in connection with them, in his Orissa, Vol. II. Appendix VII. pp. 183 to 191. This account agrees with Mr. Stirling's account, in representing Yayāti-Kāsari as the founder of the Kāsari dynasty. The period that it gives for him, however, is A.D. 474 to 526,—differing slightly from the period arrived at by Mr. Stirling; and there are differences in some of the other dates also.

3 He recognised, indeed, on palaeographic grounds, that the records "cannot be very ancient" (loc. cit. p. 60). But he said distinctly that he supposed Mahā-Śivagupta "to have been a contemporary of Yayāti-Kāsari, who reigned between the years 474 and 526 A.D." (for these dates, see the end of the preceding note).

4 See the preceding two notes.

5 i.e. "the four-gated Kaṭak." It would appear that the original city was Chaudāwār or Chaudāwārā, on the north bank of the Mahānadi; and that the present town Kaṭak, varga 'Cutack,' on the south bank, is of later origin.
year, was edited by Babu Pratapchandra Ghosh, who, however, abstained from any historical disquisitions; he contented himself with saying that it was not evident from the record what Janamejaya had to do with the grant, and that, until Janamejaya could be identified, it was needless to make any attempt to fix the date of the record.

And finally, D., another of the set of three charters issued by Mahá-Bhavagupta I. in his thirty-first year, was edited in 1882, in the Jour. Beng. As. Soc. Vol. Li. Part I. Proceedings, p. 9 ff., by Dr. Rajendralala Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly. He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadha," evidently, simply because, as he himself asserted (loc. cit. p. 10),—without the slightest foundation in fact for the second and third assertions,—"we know from the Aphaśā inscription "that there was a long line of Gupta kings" (i.e. the Guptas of Magadha) "in Behr, and they "called themselves the lords of the three Kalingas, and that Bhavagupta was one of them." He misread the name of the king as 'Mahādevagupta,' and represented the person, whose existence he thus arrived at, as a grandson of Mahá-Bhavagupta I. himself. Taking an expression, towards the end of the record, which describes Mahá-Bhavagupta I. as a very god Kandarpa (Kamadāv) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śastras enjoin that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that "the donor was ostensibly Mahārāja Mahādevagupta, son of Śivagupta, but really a petty "chief of Kāsala, of the name of Kandarpadāva, who, not being himself competent, according to "the Sūtrā, to grant land, which theoretically belongs to the paramount power, invokes his name, "and dates it after him." He followed Babu Rangalala Banerjea, in accepting A.D. 474 to 526 as the period of Yayātī, the alleged founder of the Kāsari dynasty according to the local annals, and in making him a contemporary of Mahā-Śivagupta. And he placed the supposed Mahādevagupta, and the date of his record, about the beginning of the sixth century A.D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A. and E.; viz. that Janamejaya and Yayātī were Mahā-Bhavagupta I. and Mahā-Śivagupta themselves. Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise; as the result of which, it is to be taken that the supposed factitious prince Janamejaya, for instance, issuing charter A., had all the essential part of it worded as if it were issued by a totally different person, viz. his supposed paramount sovereign Mahā-Bhavagupta I. And the third is the blind acceptance of the local annals, and of the period which they purport to establish for Yayātī, the alleged founder of the Kāsari dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any genus of ancient historical truth at all are contained in the annals in question, there is certainly nothing in them that can be accepted without complete corroboration from outside. Mr. Stirling, indeed, while questioning everything before Yayātī-Kāsari, looked upon the accounts as reliable from that point; he considered that the "later annals assume an "air of authenticity about the date of the accession of the Kāsari-Vahana, 473 A.D., prior to "which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and "anachronism, as to be equally unintelligible and unworthy of notice" ( Asiatic Researches, Vol. XV. p. 256). But he shewed no reasons for this differentiation, which was plainly based on

* But the Aphaśā inscription (Gupta Inscriptions, p. 200), and the other records of the same family (id. pp. 206, 211, 218), make no mention whatever of the Kālinga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from those Kāśa charters. And the asserted details are not even to be found in Dr. Rajendralala Mitra's own rendering of the Aphaśā record (Jour. Beng. As. Soc. Vol. XXXV. Part I. p. 267).—I suppose he was thinking of Mahādevagupta, who was one of the Guptas of Magadha.
nothing except that, after the mention of the traditional king Vikramaditya, who is represented as having reigned for a hundred and thirty-five years,—in order to fill up the chronological interval between the commencement of the Vikrama era (B.C. 58) and the commencement of the Śaka era (A.D. 77),—“the era of Śalivahana” (i.e. the Śaka era), “which dates its commencement from A.D. 77 in Orissa, is used in all the accounts, and we now come to reigns of a probable and moderate duration, the first dawning of an approach to the authentic period of the native history” (ibid. p. 262). And he simply attached to the annals of Orissa a value which neither they, nor any other Hindū records of the same kind that have ever yet come to light, can possibly possess. It is almost needless to say that the annals in question do not include any such names at all as Śivagupta and Bhavagupta; these being real historical names, it is not to be expected that they would be found in such documents. They undoubtedly do preserve a reminiscence of Janamējaya-Mahā-Bhavagupta I. and Yayāti-Mahā-Śivagupta, in the names of Yayāti-Kāsari, and of Janamējaya-Kāsari which also occurs in the list of the Kāsari kings; for, otherwise, there is no reason why such purely Purāṇic names should crop up in a series of possibly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances. According to the annals, Yayāti-Kāsari was the first of his dynasty, and was succeeded by ‘Suraj’—or ‘Sūrya’,—i.e. Sūrya-Kāsari, and Janamējaya-Kāsari came long after him, in the period A.D. 754 to 763; whereas, the copper-plate charters show that Yayāti-Mahā-Śivagupta was the third king of his line,—that Janamējaya-Mahā-Bhavagupta I. was his predecessor and father,—and that he was succeeded by Bhimaratha-Mahā-Bhavagupta II., of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kāsari who is placed next after Janamējaya-Kāsari, in the period A.D. 763 to 778. And, even apart from what I shall shew below, as to the period to which the real Yayāti-Mahā-Śivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayāti-Kāsari events which can have happened only several centuries at least after the period which they would establish for him. They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (ibid. pp. 264, 265, and Orissa, Vol. II. Appendix VII. p. 185): as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmāns, and the statements connected with Yayāti-Kāsari mix up the Early Gupta rule with the Musalmān conquests: if then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Maḥmūd of Ghaznī (A.D. 1001 to 1030), who, moreover, did not penetrate as far as Orissa; while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A.D. 1567-68, when Sulaimān, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province.

As regards the second mistake,—whatever the Śåstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact: any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

1 i.e. apparently, the people of Orissa use the current Śaka years.
2 Orissa, Vol. II. Appendix VII. p. 186.—Mr. Stirling did not enumerate all the Kāsari kings; and so this name is not to be found in his account.
3 It is sufficient to note here that, in the Chitaragad inscription of A.D. 1429 or 1429, Firuz Shah or Firuz-ud-din Taghiqaq, king of Delhi (A.D. 1351 to 1388), is called “the Yavana king Ferōja” (Ep. Ind. Vol. II. p. 410).—
4 See the Imperial Gazetteer, Vol. X. p. 430.
The Somavamśi Kings of Kātaḥ.

Śivagupta.

Janamējaya-
Mahā-Bhavagupta I.

Yayāti-
Mahā-Śivagupta.

Bhimaratha-
Mahā-Bhavagupta II.

And as to the first of them, the facts are these. A. names, in the formal part of the record, a paramount king named Śivagupta, and his successor Mahā-Bhavagupta (I.) who made the grant; it is dated in the sixth year of a paramount king named Janamējaya; and it ends with a verse in praise of this latter king, who, like Mahā-Bhavagupta (I.), is attributed to the Lunar Race. E. opens by mentioning in verse a king named Janamējaya, and his son Yayāti; then, in the formal part of the record, it names a paramount king named Mahā-Bhavagupta (I.), and his successor Mahā-Śivagupta who made the grant; and it is dated in the ninth year of Yayāti, to whose name there are here attached the paramount titles, just as in the case of Mahā-Śivagupta, and who, like Mahā-Śivagupta, is here described as belonging to the family of the Moon, and as being the lord of the three Kāliṅgas. And F., after mentioning in the opening verses three kings named Janamējaya, Yayāti, and Bhimaratha, names, in the formal part of the record, the paramount king Mahā-Śivagupta, and his successor Mahā-Bhavagupta (II.) who made the grant; and it is dated in the third year of Bhimaratha, to whose name there are here attached just the same paramount titles which are attached to the name of Mahā-Bhavagupta (II.), and who, just like Mahā-Bhavagupta (II.) in this record and Mahā-Śivagupta in E., is here described as belonging to the family of the Moon, and as being the lord of the three Kāliṅgas. It is true that the fact is not specifically stated. But it is self-evident that we have the names of four kings, Śivagupta, Mahā-Bhavagupta I., Mahā-Śivagupta, and Mahā-Bhavagupta II., each the father of his successor, and that Janamējaya, Yayāti, and Bhimaratha were simply fanciful names of the second, third, and fourth of them. They were paramount kings of the Kōśala country; for, the charters issued in the thirty-first year of Mahā-Bhavagupta I. style him Kōsal-ēdra or “lord of Kōsala” and convey villages in different divisions of the Kōsala territory,—Mahā-Śivagupta's charter conveys a village in, plainly, Daḵṣiṇa-Kōsala or Southern Kōsala,—and the charter of Mahā-Bhavagupta II. conveys a village in yet another division of Kōsala: and, unless one of their titles, tri-Kaliṅg-ēdhīpati, was simply a meaningless attribute, they were also paramount kings of the territory that was known as the three Kāliṅgas, and which included evidently Kāṭak or ‘Cuttack,’ and probably the whole of Orissa. Their capital seems to have been Kāṭak, which is mentioned by name in A., B., C., and D., as the place from which these charters were issued: E. and F., however, were issued from other towns named Vīnapura and Yayātinagara, both, like Kāṭak, on the Mahānadi; these places have not been identified; but it appears possible that the names are fanciful names for Kāṭak itself. And they claimed to

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2 Regarding the point that Yayātinagara cannot be the modern Jāipur, see page 355 below.
belong to the Sômavâmsë or Sômakula, the Lunar Race. Their dynastic name proper has not yet come to light. But their paramount titles,—Paramabhattëröka, Mahârâjâdhirajë, and Paramêtivara,—were not the exclusive attributes of the Guptas, as Babu Rangalâla Banerjea thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadha; and there appears no reason whatever for our doing so.

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on paleographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nâgâri. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels ë, ai, and au, which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nâgâri alphabets. And they exhibit more or less of a tendency towards a particular type of that class of Nâgâri alphabets, to which, rightly or wrongly, the special name of Kuṭîla has come to be attached.1 A comparison of the records, one with each other, shews this peculiarity most plainly in B., C., D., and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Aphsaç inscription (Behâr) of Âdityasena (Gupta Inscriptions, p. 204, Plate). But closer inspection shews that the present characters are very much later than those of the Aphsaç record; contrast, for instance, the initial ë of the Aphsaç inscription, in âdev, line 1, and the k, j, t, m, r, and s, in kaṭakâ, jayinâ, madandâla, vidyâdhara, and sahasra in the same line, with the initial ë in dikshëptâ, line 20, and the k, j, t, m, r, and s, in kaṭakâl, sanvedaî, vijaya, and parama, line 1, of B., and still more with the same characters as exhibited in the same words in A. lines 1 and 27. From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Aphsaç record to the time when these charters were engraved. And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters. In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E. line 65. But we are

1 This name was first used by Prinsep, in 1837 (Jour. Beng. As. Soc. Vol. VI. p. 779), on the authority of the words kuṭil-ākshardhi viduñghë, which occur towards the end of the Dëwal inscription of the Chhinda prince Lâla. In re-editing this record, Dr. Bühler (Ep. Ind. Vol. I. p. 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called Kuṭîla or 'crooked letters,' but that he was skilled in reading 'badly written and difficult' documents. I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dëwal inscription (Gupta Inscriptions, p. 201), make it quite clear that, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved. And the contrast between them (see the Plate, Ep. Ind. Vol. I. p. 76) and the far more straight, square, and plain characters of, for instance, the 'Deopara' inscription of Vijayasena (ibid. p. 302, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the 'Deopara' inscription and in other records in the square characters. As I remarked on the same occasion, the expression kuṭil-ākshardhi does not seem to have been used in the Dëwal inscription with the object of recording a standing name of a variety of the alphabet. But the term Kuṭîla fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nâgâri alphabet, not as the name of a distinct a alphabet.
not compelled to place the record, on this account, before A.D. 794-95; for, the same system was used in the grant (from somewhere in Bengal) of the Mahārāja Vinayakapāla, the date of which falls in that year (Ind. Ant. Vol. XV. p. 140, Plate). And the force of this feature is impaired by the fact that decimal figures also occur in all the six charters. This latter feature, indeed, does not oblige us to place these records after A.D. 826; for, decimal figures occur in the Deogadh inscription (Central India) of Bhājadēva of Kanauj, of that year (Archaeol. Surv. Ind. Vol. X. Plate xxxii. No. 2). But it points to about A.D. 800, as the earliest possible time for these charters.

The next point to which attention may be given, is the use of the virāma, in conjunction with the full form of $t$ in B. to F., and once in conjunction with the full form of $n$ in B.; this feature, however, being qualified by the use also of final forms of $t$, $n$, and $m$, more or less throughout the whole series. The virāma perhaps occurs with $t$ in samvat, line 8, in the Deogadh inscription of A.D. 826. It certainly occurs, in conjunction with a half final form of $t$,—a complete $t$, except for the absence of the mātra or horizontal top-stroke,—in paṇḍhāsa, line 20 (twice), in the Gwālōr inscription (Central India) of the same king, of A.D. 875-76 (Ep. Ind. Vol. I. p. 160, Plate). It appears in conjunction with the full forms of $t$ and $m$ in the Pehoa inscription (Paṇḍāra) of Mahāndrapāla, of about A.D. 900 (ibid. p. 244, Plate); see, for instance, śārgabhārti, line 2, and tāpam, line 3. And it occurs in conjunction with the full forms of $t$, $n$, and $m$ in the Khajurāho inscription (Bundelkhand) of Yaśovarman, of A.D. 953-54 (ibid. p. 124, Plate); see, for instance, varāt, line 1, tyāgavān, line 3, and nivṛttita, line 25. So far, therefore, as the use of the virāma is concerned, the present charters need not be placed after A.D. 900. And the use of final forms also might seem to necessitate our placing them before that date. But, though the records mentioned above show no final forms at all, a final form of $t$ occurs in the word samvat, lines 32 and 33, of the Harsha inscription (Rājputāna) of Vigrāharāja, of A.D. 973 (id. Vol. II. p. 120, Plate); and the Dēwāl inscription (North-West Provinces) of the Chhinda prince Lalla, of A.D. 992-93 (id. Vol. I. p. 76, Plate), shews, e.g. in bhuva, line 8, a half final form of $m$,—a complete $m$, except for the mātra, with a virāma attached to it. And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A.D. 973.

Another instructive feature is the use of the avagrahā in E. and F.; properly, in E. line 38, to denote the elision of an initial $a$ after an $ā$, and incorrectly, in E. line 29, and F. line 35, to mark the absorption of an initial $a$ into a preceding $ā$. This sign does not occur in any of the other records mentioned above. And the earliest other instances of the use of it, that I can quote, are vāsṇumāddita in line 43 of the Barbāda grant (Gujārat) of Dhāravarsa-Nirupama-Dhruvarāja, of A.D. 834 or 835 (Ind. Ant. Vol. XIV. p. 200, Plate), and cuddharavasamad in line 25 of the Ujjain grant (Mālwa) of Vākpatirāja of Dhārā, of A.D. 974 or 975 (id. Vol. VI. p. 52, Plate), in both of which places it is used, improperly, to mark the absorption of an initial $a$ into a preceding $ā$, and ātipunārāyaḥ, line 4, dadhāyagām, line 13, and litācchāttāsir, line 18, where it is used correctly, and śrutavānnothā, line 19, where it is used incorrectly, in the Deopara inscription of Vijayasena, attributable to the end of the eleventh century A.D. (Ep. Ind. Vol. I. p. 308, Plate). It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is the use of the fully developed mātrās or horizontal top-strokes of the letters, almost all through these charters. In A. and F., this feature is very unmistakable,—plain straight lines being used. In B., C., and D., the upright strokes are capped with triangular tops, cloven on the upper side; the māṭrās were formed by running

1 The Apsadh inscription was constructed in such a way as to avoid both the virāma and final forms; except in one word, varagam, line 9, where an anusvēra was wrongly substituted for the $m$, either as a final, or in samādi with the following $m$. 2 u
these tops into each other; and the result was, that the mātrās here are not always perfect: but the intention is evident. In E., in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance; but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B., C., and D. There is, indeed, one letter, ph, in respect of which a distinction has to be drawn between A. and F. on the one side, and B., C., D., and E. on the other: for some reason or other, in the latter four charters,—probably from aiming generally at copying a more antique style,—ph is exceptionally formed, throughout, with only the half mātrā, over the left-hand part of the letter: 1 see, for instance, phalā and ṣeṣṭhāyantī, B. lines 18, 23, and mukkāphala and ṣeṣṭhā-bharakaḥ, E. lines 19, 1, and contrast these words with aphala and ṣeṣṭhāyantī, A. lines 25, 29, and aphala and dattā-phalam, F. lines 49, 50. In other respects, the charters are all in unison: and the facts are as follows,—jḥ does not occur, and ḷḥ occurs only subjoined; the Ḹh, g, ṭ, ṭh, and ṭ are what may be called round-top letters; the ṭ and ḷḥ have no mātrā; the ɬ has a half mātrā, over the upright stroke on the right hand, rather than a full one; and all the other consonants have the full mātrā: among the initial vowels, ē, ai, ə, and au are round-top letters, and a, ā, ə, and u have the mātrā; ā does not occur. In dealing with the question of the mātrās, the instructive letters are p, m, y, śh, and s. In the Aphsaq inscription of about A.D. 650, the grant of Vināya-pāla of A.D. 794-96, the Dēgāḍ inscription of A.D. 862, the Gwālior inscription of A.D. 876-76, and even the Harṣa inscription of A.D. 973, these five letters are without the complete mātrā,—having tops on only the left-hand part of them. But the Khajurāhō inscription of A.D. 953-54 presents the fully developed mātrās in the five letters in question, as well as in all the others which admit of it; and they appear also in the Dēwāl inscription of A.D. 992-93,2 in the Nānya-rā copper-plate grant (North-West Provinces) of Dhana-ggā-deva, of A.D. 998 (Ind. Ant. Vol. XVI. p. 202, Plate), and in the Jhūṣī grant (North-West Provinces) of Trilōchanapaṇa, of A.D. 1027 (id. Vol. XVIII. p. 34, Plate). The transitional period appears to be illustrated by the Peho inscription of about A.D. 900, where, for instance, in patau, line 1, ektām, line 1, ādayaḥ, line 6, gatĕsū, line 11, and sādātta, line 11, the p, m, y, śh, and s distinctly have only the half mātrā over the left part of the letter, though in the majority of cases the mātrās of even these five letters are complete; and still more pointedly by the Aṃi inscription (North-West Provinces) of Mahā-pāla, of A.D. 916-17 (Ind. Ant. Vol. XVI. p. 174, Plate), which very clearly shows the letters in question both with and without the complete mātrā. And the result from this feature is, that the present charters need not be placed after A.D. 950, but can hardly be placed before A.D. 900.

An examination of individual characters leads to much the same result; except that the forms of k and ph, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period. A similar instance of the k with the markedly round shape of the left-hand part of it which is exhibited in these charters,—see, e.g., kṣatākā, A. line 1, and pārahāṭṭāraka, B. lines 1, 2,—occurs, by some chance or other, in the word ṛkka, line 21, of the Gwālior inscription of A.D. 875-76; and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use: but, in the remainder of that record, in the Dēgāḍ and Aṃi inscriptions, and even in the Harṣa and Dēwāl inscriptions, the k is decidedly of the pointed type: the round type is followed first in the Peho inscription of about A.D. 900; and it re-appears in the Khajurāhō inscription, and in the Nānya-rā and Jhūṣī grants. As regards the ph with

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1 In dattā-phalam, E. line 45, where the ph has the complete mātrā, the engraver's tool seems to have slipped.
2 Some of the strokes are rather thin; with the result that the complete mātrā is sometimes wanting, or in the lithograph seems to be so. But it appears clear that the fully developed mātrās were intended throughout.
the complete mātrā, as exhibited in ṣphala, A. line 25,— (the same word in F. lines 49, 50 shows essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),

The type used in B., C., D., and E., is the same with that used in A.; but there is the difference in form already noted, that the mātrā is not complete.
them, a short line slightly curved downwards from left to right. Probably, the standard forms, of both the short and the long vowel, are those which we have in A., and the others are only fancy modifications of them. But the type is essentially the same throughout. It differs totally from the type followed in all the other records quoted above, and exhibited in them by the short i, which consists of two circles with a twirl, of varying shapes, below them.1 I do not find any close resemblance to it anywhere else.2 But it may have been developed from the short i of the earlier Eastern Chalukya records, which was formed by a wavy line or two semicircles joined (easily capable of being developed into the straight lines of A.), with two dots or circles below it (see, for instance, Ind. Ant. Vol. XIII. p. 214 and Plate, ih=aitatē and iw=ditipaitam, text line 40); the long i and the short u, however, have no connection at all with the long i and the u, long or short, of the earlier Eastern Chalukya records (see, for instance, id. Vol. VII. p. 17, and Plate, tēnaṭāḥ and uttavataḥ, text lines 54, 55, and Vol. XIII. p. 186, and Plate, ārī and ārū, text lines 17, 18, 20, 24). The initial e, which, with an addition, forms aī (see ēka, ēṭāḥṣyā, and aivula, A. lines 10, 12, 18), is a still more remarkable letter. It has no connection with the original triangular character, with the apex placed downwards, from which were derived the forms which appear in the Gwālīor, Pehoe, Anē, Kajurāhō, Harsha, Dwāl, and Nanyaurā records;3 nor with the e of the earlier Eastern Chalukya records (see, for instance, Ind. Ant. Vol. VII. p. 17, and Plate, étad, line 55, and Vol. XIII. p. 214, and Plate, ekāṭaka, line 27): and it can hardly be developed from even another form of the e which we meet with in Gujarāt (id. Vol. XII. p. 159, and Plate, ēṭāpur, line 14). In Prinsep’s Antiquities, Vol. II. pp. 40, 41, Plate xxxix., Mr. Thomas has given both the e and the aī, as we have them in A., as Bengālī characters of the tenth century A.D.,—meaning really the eleventh century, as is evident from the fuller heading of his eighth line of alphabets in the first half of his Table. But I have not been able to verify his authority for this,—an inscription from ‘Adiāur,’ supposed to be dated A.D. 1065. As far as my knowledge goes, the forms of e and aī, used in A., are unique in epigraphic records. And, by Mr. Thomas himself in another Table (loc. cit. p. 55), and by a work entitled Grammatography4 (see page 45 of it), forms which are practically identical with these, are given as the modern Bengālī forms. The initial au, which is but very seldom met with, occurs in audalya, F. line 40. It is different in form, but it may possibly be a development (and, if so, it is certainly a later form) of, the au which we have in auttaraṇṭvarah in line 22 of the Harsha inscription of A.D. 973. As in the case of the e and the aī, the form which we have here is, as far as my knowledge goes, unique in epigraphic records. And, while, as in the case of the e and the aī, Mr. Thomas has in his first Table allotted this form to the tenth century A.D.,—meaning really the eleventh century,—in his second Table he has given a practically identical form as the modern Bengālī form; and the Grammatography does the same.

1 Curiously enough, if we remove the straight line which forms the top of the long i as exhibited in A., we have, exactly, the short i of the Dēōgadh, Gwālīr, Harsha, Dwāl, Nanyaurā, and Jhūṣī records. But this can be only a chance coincidence.

2 The Chicacole Gaṅga grant of Satyavarman (Ind. Ant. Vol. XIV. p. 10, and Plate; the genuineness of this record is open to question) presents an equally peculiar form of the short i,—exactly an inversion of the i exhibited in A.,—two circles at the top, and a straight or slightly curved line below them (see ii, line 20, and idāntam, line 22). The only approximation that I can find to this, is the i of iva in line 1 of the Kaḍī grant (Gujarāt) of Mūlārājā I. of A.D. 986, where the vowel is formed by two semicircles, with a wavy line below them (Ind. Ant. Vol. VI. p. 192, Plate); but throughout the rest of that record the form is the usual one,—two semicircles, with a twirl below them.

3 The Chicacole Gaṅga grant of Dēvendravarman (Ind. Ant. Vol. XIII. p. 274, and Plate; the genuineness of this record, also, is open to question) shows an exact inversion of this original form,—a triangle with the apex placed upwards (see eam, line 23).

4 Based on the German compilation of F. Ballhorn, and published (1861) by Trübner & Co.
The general result of the paleographic considerations, taken altogether, is, that these records cannot possibly be placed before A.D. 900. They may belong to any later period. But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A.D. 1000 and 1100.

The paleographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter. A copper-plate grant from Rājim in the Rāypur District, Central Provinces (Gupta Inscriptions, p. 291), gives us the names of Indrabala, of the Pāṇḍuvaṃśa or race of Pāṇḍa,—his son Nannadēva,—and Nannadēva’s adopted son, the Rāja Tivaradēva or Mahāśiva-Tivararāja, a feudatory prince of the Kōśala country. An inscription at Sirpur in the same district (Ind. Ant. Vol. XVIII. p. 179), which supplies the name of Indrabala’s father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pāṇḍa did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadēva, and through Chandragupta’s son Harshagupta, to a prince named Bālārjuna-Sīvagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur. And Sir Alexander Cunningham: (Archaeol. Surv. Ind. Vol. XVII. pp. 17, 85, 87) identified this Bālārjuna-Sīvagupta with Sīvagupta, father of Mahā-Bhavagupta I.; and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamejaya and Yayāti were, not feudatories of Mahā-Bhavagupta I. and Mahā-Sīvagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayāti-Kēṣari, at the dates of A.D. 319 or 325 for Indrabala,—A.D. 350 for Nannadēva,—A.D. 375 for Tivaradēva and Chandragupta,—A.D. 400 for Harshagupta,—A.D. 425 for Sīvagupta,—A.D. 450 for Mahā-Bhavagupta I. and his supposed contemporary Janamejaya,—and A.D. 475 for Mahā-Sīvagupta and his supposed contemporary Yayāti. The erroneous nature of the dates thus arrived at has already been shewn, so far as the Sīvagupta of the present charters and his successors are concerned. We are dealing now only with the identification of the two Śivaguptas. It appeared to be a very plausible one; for, Mahā-Bhavagupta I., and his son and grandson, also possessed the Kōśala country; and the absence of the prefix mahā, and of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Šivagupta, having been at first only a feudatory prince of Kōśala like Tivaradēva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps all of the Kalīga territories. But, though I fully agree with Professor Kiernan (Ind. Ant. Vol. XVIII. p. 179) that the Rājim grant is at any rate not older than A.D. 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the paleographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Šivagupta, the son of Harshagupta, and of other records which mention him and his father (Archaeol. Surv. Ind. Vol. XVII. Plates xviii. A. and B., and xix. C.). The original records evidently have the p, m, y, šh, and s with only the half mātrā, throughout. The k is of the pointed type. And another feature stamps them as belonging to even an earlier period than that which may be established by these two characteristics; the m has, not only the half mātrā, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Deogarh inscription of A.D. 862 onwards,1 and which is carried

1 In the Gwalior inscription of A.D. 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre; but the type is the same.—In the lithographs of the Sirpur inscriptions, the m appears with the loop twice, in A. line 1 and B. line 12; but it seems tolerably certain that these instances are only mistakes made in preparing the hand-drawings from which the lithographs were made.
back even a century earlier by the Dighwâ-Dubaulût grant (Bengal) of the Mahârâja Mahândrapâla, of A.D. 761-62 (Ind. Ant. Vol. XV. p. 112, Plate; see, for instance, mahârâja, line 2, and dêvâm=utpannas, line 4). The ज and ज, also, as presented in the Sirpur inscriptions, are much more antique than the forms which we have in the present charters. And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śivagupta and his successors of the present charters, the paleographic changes in so many details appear more than can possibly be covered by the lapse of a single generation.

The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are-mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yâyâti-Kēsârâ, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmâns of Northern India of the period A.D. 1001, or later, and onwards. The alleged facts and dates recited in the annals have all been accepted as history or "the mile-stones of history" by Sir William Hunter in his Orissa (see, in particular, Vol. I., edition of 1872, chapter V. p. 198 ff.), from which the leading features have been reproduced in his article on Orissa in the Imperial Gazetteer of India, Vol. X. p. 452 ff.: ¹ and, in the other matter, his conclusion was that by the name 'Yavana' the annals mean the Greeks; and his line of argument (Orissa, Vol. I. pp. 207 to 214) appears to have been,— the Epics and Purânas enumerate the Yavanas in the list of foreign or non-Āryan races on the western frontier of India; through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part; the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race; the appellation was made known to the Hindus by the Persian expedition sent by Darius to the Indus in the sixth century B.C.; by the Hindus, the name Ion would be naturally transliterated by 'Yâna,' which is the contracted form of 'Yavana;' from after the date of Alexander's expedition into the Pañjâb at the close of the fourth century B.C., the term 'Yavana,' in Hindî literature, applies unmistakably to the Greeks; the inroads of Alexander and Seleucus left in the Pañjâb a residual element of these Greeks, which soon inevitably began to migrate southwards; ² their presence in the Gangetic valley is proved by a

¹ His Orissa was published twenty-two years ago. And the article on Orissa in the Imperial Gazetteer was last issued, in the second edition, eight years ago. I do not find any quotation of the alleged facts and dates of the annals of Orissa in The Indian Empire, the new and revised edition of which was issued last year,—apparently because there was no occasion to quote details of that kind; but the results arrived at previously appear to be endorsed up to date by the remark (p. 230) in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brahmâncal races, and especially to the Greeks) that "the Orissa chronicles called the sea-invaders from the Bay of Bengal, Yavanas, and in later times the term 'yavana' was applied to the Mussalmän."— to which is attached a reference, in a footnote, to Orissa, Vol. I. pp. 26, 86, and 209 to 232 (ed. 1872).—I am dealing, of course, only with the Yavanas of the annals of Orissa, who are quite distinct from the Greek-Yavanas.

² For clear traces of Yavanas, sporadically, in Western and Southern India,— in Kâthiâward, in the Nâšik District, and at Dhenukâtâ (Amarnâtâ),— see Ind. Ant. Vol. XXII. pp. 194, 195.— Sir William Hunter (Orissa, Vol. I. p. 218) has quoted Dr. Bhau Daji as the authority for a list of seven Yavana princes who ruled in Central India from (it is supposed) the fifth century A.D. to about the ninth. These, however, are simply the Vâkhâs Mahârâjas of the Chaukams and Siwanâ charters (Gupta Inscriptions, pp. 235, 243) and the Ajanta inscription (Archaeol. Surv. West. Ind. Vol. IV. p. 124). The first of them was Vindhyasakti. This person was identified by Dr. Bhau Daji with the Kâliâkâla-Yavana king Vindhyasakti of the Vâshya-Purâna (Wilson's translation, Hall's edition, Vol. IV. p. 210). But there are absolutely no grounds for this identification.
statement of the grammarian Pāṇini, who, writing in the second century B.C., and referring to occurrences which he himself might have seen, says that the Yadavas laid siege to Oudh and besieged the Madhyamikas; the Madhyamikas, who were Buddhists, were the people of the kingdom of Magadha or Behār where Budhā war had become the royal religion under Aśoka in the third century B.C.; and it was through this kingdom of Magadha or Behār that the Greeks found their way into Orissa. But, like the Aśoka of the Purāṇas, Budhā may possibly be a tradition which elsewhere also is sometimes connected with him, and is thus anachronistic and otherwise mistaken reminiscence of the Maurya king Aśoka of the third century B.C.—the statements made in connection with the annals of the Vikrama era, for which the persons who composed the annals had a definite name with which to make a fresh start. Here, the annals depart altogether from the Purāṇas, which mention none of the above names, and give a totally different line of descent, from Śatāntika, son of Janamējaya. And this, of course, might be taken as a point in favour of authenticity. But the impossible lengths of the days—that at the best, the details were not taken truly from any real historical records. And, while Śāṅkara, Gautama, Ishāṇa, Bāla, Vajra, Narasiṃha, and Purusārthā may possibly be real rulers of later times, simply antedated for the sake of filling the gap.—the same time, since Mr. Stirling calls Sēvakadeva (B.C. 678 to 885) "Shewak or Ashok Deo," there seems to be here an anachronistic and otherwise mistaken reminiscence of the Maurya king Aśoka of the third century B.C.—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account. The reign of Bhōjadēva is made to cover the period B.C. 154 to 57; but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see Ind. Ant. Vol. XV. p. 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kailāsa; therefore, he is the king Bhōja of Mālwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-22 to 1042-43 (see Ep. Ind. Vol. II. pp. 282, 283); and thus, though here an indisputably real name is given, it is antedated by about twelve centuries. A statement made in connection with the name of Mahēndrādeva, is almost equally the person's 

1 But Varāhamihira places the Madhyamikas in the Madhyadēva, or Mahādeva, who (as one would expect, from their name, to find them), and allies the Magadha country and its people to the (see Ind. Ant. Vol. XXXII. p. 183).

2 I quote, throughout, the details given by Sir William Hunter in his Crisis, ed. 1872. Vol. II. Append. VI.

3 As the results given there evidently (see page 324 above, note 2), represent the records.

4 Called 'Sambar or Sancara Deo' by Mr. Stirling.

5 Called 'Nabat Deo' by the same.

6 Called 'Shewak or Ashok Deo' by the same.

7 Called 'Hans, Hausha, Hans, and Hangha Deo' by the same.

8 Of course, I do not mean to say that this was the period of
reign is made to cover the period B.C. 1037 to 328; but the annals say that he founded the city of Rājamahendra, i.e. Rājamandri or Rājamahēddrapuram in the Gōdāvari district, Madras Presidency; and, though there may have been a city on the spot in earlier times, still (see Ind. Ant. Vol. XX. pp. 94, 260) there can be but little doubt, if any, that the name Rājamahendra-pura was given to it by, or on account of, the Eastern Chalukya king Amma L., who had the biruda of Rāja-Mahendra, and whose period was A.D. 918 to 925: consequently, at the best, with the name of Mahendradēva, there is coupled the reminiscence of an event which took place some eighteen hundred years later. After Bhōjadēva there reigned, according to Mr. Stirling’s version, Vikramāditya alone, and according to the other version Vikramāditya and his brother Śakāditya, for 135 years, from B.C. 57 to A.D. 78. The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B.C. 58) to the commencement of the Śaka era (really in A.D. 77). We know now (see Ind. Ant. Vol. XX. pp. 405, 409) that it was not till about the ninth century A.D. that the word vikrama began to be connected with the Vikrama era; that most probably the appellation ‘Vikrama year or time’ simply denotes the poet’s ‘war-time,’ the autumn, and was transferred from the autumn to the whole year itself; that the era did not derive its present name from any real king Vikrama or Vikramāditya, synchronous with the initial point of it; and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it. The period from A.D. 78 to 328 is filled by the reigns of Karmajit (65 years), ‘Hatkēsvara’ (51 years), Virabhuvana (48 years), Nirmaladēva (45 years), Bhūma (37 years), Śobhanadēva (4 years), and Chandradēva (5 years).¹ Then, we are told, the Yavanas, who had invaded Orissa in the time of Śobhanadēva and had put Chandradēva to death, held the country for 146 years,—from A.D. 328 to 474. Then, the annals say, Yayāti-Kēsari expelled the Yavanas, and founded the Kēsari dynasty; he reigned for 52 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years; and thus is filled the period from A.D. 474 to 1132. And then, it is said, a king from the south, named Chōdagatagha, obtained the throne of Orissa and established the Gāngavanta dynasty,—he himself reigning for 20 years, from A.D. 1132 to 1152. Except in the cases of Yayāti-Kēsari and Janamējaya-Kēsari, from Karmajit (A.D. 78 to 143) to Suvarṇa-Kēsari, the last of the Kēsari dynasty (A.D. 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind: in respect of most of them, it can only be said that the terminations dātya and varam, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it: they may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series; this, however, is the utmost that can be said for them. But I would draw special attention to the names of Narasimha-Kēsari, Kūra-Kēsari, Mātaya-Kēsari, Varāha-Kēsari, Vāmana-Kēsari, and Paraśu-Kēsari, which are placed one after the other in the period A.D. 1013 to 1080: in respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishnu as the man-lion, the tortoise, the fish, the bear, and the dwarf, and as Paraśurāma, the destroyer of the Kshatriyas. Other clear indications of a recourse to mythology present themselves in the names of Padma-Kēsari (A.D. 701 to 706), Gandharva-Kēsari (A.D. 740 to 754), Kali-Kēsari (A.D. 778 to 792), Madhusūdana-Kēsari (A.D. 904 to 920), and Tripura-Kēsari (A.D. 961 to 971). And the name of Alabu-Kēsari (A.D. 623 to 677) distinctly suggests a Musalmān with some such appellation as ‘Alap Khān.’ But the cases of Yayāti-Kēsari and Janamējaya-Kēsari are, even alone, amply sufficient to upset the whole list.

¹ Called ‘Isidra Deo’ by Mr. Stirling.
As we have already seen, Yayati-Kèsari, representing Yayati-Mahâ-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong; and Janamâjaya-Kèsari, representing his father and predecessor Janamâjaya-Mahâ-Bhavagupta I., is placed nearly three centuries after him, in the period A.D. 754 to 763. Châdagaṅga (A.D. 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged; he may be identified with Anantavarma-Châdagaṅgadèva of the family of the later Eastern Gaṅgas, lords of Trîkâlîṅga or the three Kaliṅgas, who was anointed to the succession in A.D. 1078, and for whom we have also the date of A.D. 1118-19 (Ind. Ant. Vol. XVIII. pp. 182, 166): one of the records of this king tells us that he replaced the fallen lord of Utkala, i.e. Oriissa, in his kingdom (ibid. p. 171); and he seems, therefore, to have played some important part in the local history. But all that precedes, resolves itself into simply this:— The object in view was the magnifying of the antiquity and importance of the temple of Jagannâtha at Puri, and of all its surroundings and connections. The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,—the present age. But they felt bound to go back as far as that point. And they had before them two other well-known epochs,—the initial points of the Vikrama and the Śaka eras,—and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Châdagaṅgadèva.1 They thus had three periods to fill up with names,—B.C. 3102 or 3101 to B.C. 58 or 57; B.C. 58 or 57 to A.D. 77 or 78; and A.D. 77 or 78 to A.D. 1100 or thereabouts. The last of these periods, being the best filled one, seems to have been taken in hand by them first; and,—except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 323 to 474,—as regards the real meaning of which see further on,—they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,—say of the twelfth century and onwards,—probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other; for (see page 340 below), another compilation makes the Kèsari dynasty begin in B.C. 144 or 132 and end in A.D. 553 or 565,—places next an isolated king of the 'Chourang dynasty' named 'Udi Pachourang,' who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D. 1324,—and makes the Gaṅgâvâṃsa dynasty begin only then. The interval from the commencement of the Vikrama era to the commencement of the Śaka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramâditya and his brother Śakâditya. On the earliest period, less-trouble was expended. The list was opened with three well-known Purânic names, which were made to account for 1,294 years; and it was imperfectly eked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration: of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśoka; but one, that of Mahândradèva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later; and the ninth, that of Bhôjâdèva, is the name of a real king antedated by about twelve centuries. In the whole account, from B.C. 3101 up to the mention of Châdagaṅga with the date of A.D. 1132 to 1152, the only historical glimpses which can be detected are that (1) the opening of the list

1 It is not made clear whether the dates A.D. allotted to the various kings who are mentioned in the annals, are taken from Śaka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Châdagaṅga of the annals could easily be made to coincide exactly with the date of the coronation of Anantavarma-Châdagaṅgadèva.
with three Purânic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage; (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamējaya-Mahā-Bhavagupta I. and Yayāti-Mahā-Śivagupta; and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see Gupta Inscriptions, Introd. p. 17) ranging from the year 82 to the year 147 or 149 of an era commencing A.D. 320, and whose power, extending from Kâthiâwâd right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the Yavanas of that period, viz. the Indo-Scythians of the Panjâb. And, with such results as these before us, it is evident that everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.

It only remains to say a few more precise words about the 'Yavanas' who are mentioned in these annals: it is obvious that, whoever they may be, no real history connected with them is preserved in the annals; but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradêva (allotted to the period B.C. 538 to 421), in whose reign we are told, they invaded Orissa from Mârwâr, Delhi, 'Babul Dêš' (supposed to be Irân, i.e. Persia, and so explained to Mr. Stirling), and Kâbul, but were repulsed; and, Mr. Stirling says (Asiatic Researches, Vol. XV. p. 258), "then follows an incomprehensible story, "involving some strange anachronism, about Imarât or Himarat Khân, who comes from Delhi with a large army and attacks the Râja." They are not specifically named in connection with Narsînahadêva (B.C. 421 to 306; he is called 'Sarsankh Deo' by Mr. Stirling); but they seem to be meant in the statement that "another chief from the far north invaded the country during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi kingdom" (Orissa, Vol. II. Appendix VII. p. 184),—or, as Mr. Stirling says, "Sarsankh Deo, a warlike prince, is attacked by another Khân, whose name is variously written, and is always so incorrectly spelt that it is impossible to unravel it; the Râja defeats the invader, and, emboldened by his success, advances upon Delhi, and reduces a great part of the country." In the time of Mânâkrijñâna-deva (B.C. 306 to 184; he is called 'Hans or Hangsha Deo' by Mr. Stirling), the Yavanas again invaded the country,—from Kashmir,—but were driven back after many battles. Bhôjâdeva also (B.C. 184 to 57) is said to have repulsed a Yavana invasion,—from Sindh, according to Mr. Stirling's account. And finally, in the time of Sôbhânadêva (A.D. 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Raktabâlu, i.e. 'Red-arm' or 'Bloody-arm,' and on this occasion with success: the Yavana force, indeed, after effecting a landing and plundering the town of Purî, was overwhelmed by the sea; but the Yavanas remained masters of the country; Sôbhânadêva, who had fled before their approach, died in the jungles; his nominal successor, Chandradêva, was put to death by them in A.D. 328; and so they held the country until they were driven out from it by Yayâti-Kâsâri in A.D. 474. Sir William Hunter admitted this last story so fully as to remark that, 'while the very fact of this invasion having been made by way of the sea would suggest a doubt as to whether the invaders were ordinary Hindus,—the idea of braving the ocean in armed galleys, in order to descend on a province which could easily be reached by dry land, being repugnant alike to the Hindu genius and the Brahmanical faith,—'it formed an adventure exactly suited to the imagination of the Asiatic Greek; it was Alexander's sail down the

1 The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A.D. 320.

2 In the Gupta records, however, they are called Šakas (Gupta Inscriptions, p. 14); the name 'Yavana' does not occur.
"Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory
"along the coast to the west of the river mouth" (Orissa, Vol. I. p. 216). And it seems to have
been magnified somewhere else into a whole series of attacks by sea-pirates, continued during
the seventh, eighth, and ninth centuries A.D. But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yavanasatya.
The story of Raktabahu is the only one that includes an attack by way of the sea. And there is no doubt, whether an invasion was really made by sea or not, that it simply
embodies the conquest of Orissa by the Musalmans in the thirteenth century A.D.,
mixed up with the vague memory of the Early Gupta kings. That the Yavanas of the
period A.D. 328 to 474 can be none but the Early Guptas, we have already seen. The Yavanas
of the next preceding mention (allotted to B.C. 184 to 57) are indisputably the Musalmans:
Bhojadeva of Malwa, who is really the king who is thus ante-dated by about twelve centuries
(real dates, A.D. 1021-22 and 1042-43), may easily have come in hostile contact with Mahmud
of Ghazni, who in A.D. 1022 and 1023 penetrated as far as the territories of Khilji in
Bundelkhand, and in A.D. 1024 invaded Gujarat; and, in fact, the Udipuri pratiśti claims
that Bhojadeva conquered the Turukhsaks, i.e. the Musalmans (Ep. Ind. Vol. I. pp. 220,
231, 238): but there is no other foreign power with which he can have come in collision.
And this being so clear, I will quote here certain facts which make it, if possible, still more
evident that the term Yavana, as used in the annals, was intended to denote the Musalmans
as already stated (page 326 above, note 3), in the Chitragad inscription of A.D. 1428 or 1429,
Firuz Shah or Firuz-ud-din Taghiq, king of Delhi (A.D. 1381 to 1388), is called "the Yavana
king Puroja" (Ep. Ind. Vol. II. p. 410); Sir William Hunter has mentioned an inscription
of A.D. 1516, in Orissa, which "applies the word distinctively to the Muhamsadana" (Orissa.
Vol. I. p. 224), and has also told us that "in the modern vernaculars it signifies Arabic,
Turkish, or Mughul" (ibid.); and Mr. Stirling tells us that the Pandita whom he employed
to translate the materials that he used, always rendered 'Yavana' by 'Moghal' (Asia.
Researches, Vol. XV. p. 259). To revert to the annals,— the statements about the city of
Delhi and certain Khans, made in connection with Vajradava (allotted to B.C. 335 to 421)
and Narasimhadava (B.C. 421 to 306), point distinctly, not only to Musalmans, but to
Musalmans established at Delhi; and the Musalmans did not permanently advance as far
as Delhi till A.D. 1193, when Shihab-ud-din Muhammad Ghori conquered the whole of
the Panjab and a good deal more of Northern India. It was this conquest which paved
the way for the conquest of Orissa. Bakhtiyar Khilji, a general of Muhammad Ghori or
of his viceroy Qutb-ud-din, invaded Bengal and conquered it in A.D. 1203. There was thus
established in Bengal a branch of the Musalmans power, which from A.D. 1212 onwards made
constant raids into Orissa, with more or less success, but without any permanent results. And
finally, in A.D. 1567-68 Sulaiman, king of Bengal, attacked and defeated the last Muh.
slam king of Orissa, and practically subjugated the province. It seems to me that the name
of Raktabahu,— a perfectly correct Sanskrit word, but one which is most improbable, if not
absolutely inadmissible, as a historical name,— is a perversion of the first name of Bakhtiyar
Khilji; and that the name of 'Imarat or Himarat Khan,' which is connected with the Yavanas
whom Vajradava is said to have repulsed, may enable us hereafter to locate exactly the invasion
which is allotted to the period B.C. 538 to 421. But, however the case may be on these two
points, there can be no substantial doubt that the Yavana invasions which were repulsed,
so the annals say, by Vajradava and his successors, and the successful invasion by the
Yavanas in the time of Sodhanadava, are (mixed up with the Early Gupta rule) simply
the raids into Orissa by the Musalmans in the thirteenth and following centuries and
the ultimate conquest of the country by them in the sixteenth century, A.D.

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1 See Ind. Ant. Vol. XVII. p. 60, where Mr. Howorth has suggested that the pirates in question may have
been Malays from Java.
After what has been shewn above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two vanâśâvalis used by Mr. Stirling for his article in the Asiatic Researches, Vol. XV., one was obtained from a Brâhman in Puri, and the other from a Brâhman living in the family of the Râja of 'Puttia Sarangher,'—"one of the branches of the royal house of Orissa." In respect of the former, he was told that it was originally composed by some of that Brâhman's ancestors, three or four centuries ago, and had been continued up to date (loc. cit. p. 256). No information is given as to the time when the compilation of the second vanâśâvâli may have been started; but there can be no reasons for attributing real antiquity to this, any more than to the other.1 The Mâlîlâ-Pâñjî pretends to greater age. According to the article in the Asiatic Researches, the compilation of it was commenced in the time of 'Chûrang' or 'Sarang Deo' (loc. cit. p. 268); i.e. in the time of Chôdagaâga, or, according to the annals themselves, in the period A.D. 1132 to 1152. And another compilation, or a different recension of the annals, would invest it with even greater antiquity: the Jour. Beng. As. Soc. Vol. VI. (1837) p. 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr. Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the Asiatic Researches was taken, but which really gives a very different account, both in names and in dates; according to this compilation, the Kâsari dynasty was established by Chandra-Késari,—Yayâti-Késari being here represented as the second king of that line,— in B.C. 144 or 132,2 and lasted till A.D. 553 or 565; then came 'Udi Patchourang' of the 'Chourang' dynasty, reigning for ninety years, from A.D. 553 or 565; and he started the compilation of the Mâlîlâ-Pâñjî,— in the period, thus made out, A.D. 553 to 643, or 565 to 655. This is altogether incredible. The period A.D. 1132 to 1152 is, perhaps, a possible one; though not very probable,— because the statements which follow the mention of Chôdagaâga are not suggestive of any true history having been preserved even from that point. But this much is certain,— whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanâs show that they cannot have been finally reduced to their present form till the sixteenth century A.D. Sir William Hunter has said (Orissa, Vol. I. p. 286) that the vanâśâvali on which Mr. Stirling's posthumous article was based, is "a subsequently compiled list." But, as far as the published account goes, it makes no mention at all of the Yavanâs; unless this expression is used in the original where in Mr. Stirling's rendering we have 'Musalmân' and 'Moghâl',— in the account of Télînga-Mukundādeva (A.D. 1512 to 1534, or thereabouts) and onwards. And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

A.—Patnâ Copper-plate Grant of the sixth year of Mahâ-Bhavagupta I.

This record was originally brought to notice in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 173 ff., by Babu Pratapachandra Ghosha, according to whose account the plates were found in an earthen vessel somewhere in the Native State of Patnâ, attached

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1 He mentions also numerous other vanâśâvalis, possessed by almost every almanac-maker in the province (loc. cit. p. 257). But, while claiming that "occasionally a few facts or illustrations may be gleaned from them," he says that they "in general abound with errors and inconsistencies," and he stamped them as "less certain and trustworthy guides."

2 According to whether Yudhishthira is allotted a reign of twelve years in the Kali age, or not. The article simply says— "On the death of Râja Yudhishthira, the period of the Kaliyuga obtained complete prevalence." — Sir William Hunter (Orissa, Vol. I. p. 286) has taken the dates of B.C. 132 to A.D. 655 for the duration of the Kâsari dynasty according to this compilation; but he has wrongly included the ninety years reign of the isolated king 'Udi Patchourang,' of the 'Chourang' dynasty, who came between the last of the Kâsris and the first of the Sûryavândâ dynasty.
to the Sambalpur District, Central Provinces. I re-edit it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M. M. Bowie, Deputy Commissioner of Sambalpur.

The plates are three in number, each measuring about 9½" by 5' at the ends and somewhat less in the middle. They are quite smooth; the edges of them having been neither fashioned thicker, nor raised into rims. The inscription, however, is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about ½" thick, and 4½" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1¾" in diameter. In relief on a counter sunk surface it shews, very indistinctly,—in the centre, some seated figure, perhaps of the goddess Lakshmi: with her elephants, as on the seal of C.; and, on each side, apparently a chauri: if there was ever a legend below this, it is now quite illegible; but it seems more likely that there was only a floral device.—The weight of the three plates is 7 lbs. 4 oz., and of the ring and seal, 1 lb. 4 oz.; total, 8 lbs. 8 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figures 6 and 8, in line 41. The virāma does not occur in this record; final forms occur, of ́ in kaṭakā, line 1, pasa, line 27, dadyā, line 39, and savvat, line 41,—of ृ in dūmi and savvat, line 6,—and of m, resembling an anusvāra with a virāma below it, in ōṭhaṁ, line 10.

The average size of the letters is about ⅛". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of the letters shew, as usual, marks of the working of the engraver’s tool. The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout; especially in Plates ii. a and b, and iii. a.—The language is Sanskrit. And, except for the customary benedictive and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose. The rules of sanskrit are neglected in several places. In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal ै, instead of the anusvāra, in rāmasīvar, line 40; and (2) the use of v for b, throughout. There are many cases in which the long vowel ā has been given by mistake for the short a; but this seems a matter of carelessness rather than of orthography.

The inscription is one of Mahā-Bhavagupta I., otherwise called Janamājya. The charter contained in it was issued from the city of Kaṭaka,1 which is evidently the modern Kaṭak or ‘Cutteck,’ the chief town of the Cutteck District in Orissa, while the king was in residence at Mūrasima, which seems to have been some place on the outskirts of the city. And the object of it was to register a grant, to some Brāhmaṇa, of a village named Vākavedḍā, in the Oṅgāṭaṇa vishaya or district on the bank of the river Oṅrā. The charter was written by a clerk in the office of a son of the Mahāsahāśīygāraṇa Mallādhāradatta, on Ashādha śukla 8 in the sixth year of the reign of Janamājya, i.e. of Mahā-Bhavagupta I. And the record ends with a verse in praise of the king under the name of Janamājya.

TEXT.3

First Plate.

1 Ōm⁴ Svasti Mūrasima-samāvāsita[ḥ⁵] śrīmatō vijaya-Kaṭakāt paramḥ-pūrṇaḥ-kāśi-mahārājājādhī-

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1 The words vijaya-kaṭakā, line 1, might be rendered by simply “from the kingdom of Kaṭaka.”

2 The locality from which these records come, seems to indicate plainly that Kaṭaka is here the place-band.

3 Represented by a plain symbol.

From the original plates.
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2  rāja-paramāśvaro-śrī-Śivagū(du)pastevāpañcātamaḥśvaramaḥmahārāma

3  jādhirāja-paramāśvaro-Somakulastaka-три(три)KaliṅgādhipatiśrīMahā-

4  Bhavavuptaraśakade

5  vaḥ || 1  kūshali || 2  ōṅgataśivahayaprativas(dha)-Vakkvaṭa-grāme

6  paramatva-kūrumaṇvimi(mbi)-janapadānā

7  sād-vishayafya-yathākālādhyāsinaḥ samāhartri-sannidhātṛi-chāta-bhata-piṣuna-

8  dhē(veh)e)trikā

9  varādhajana-rājavallabha-adōn sarvān rāja-pādopajīvinaḥ samājāpayati [1*] Vidy-

10  tam-āstamaṇhavā| yathā-samābhīr-ayam grāmaṃ sa-nidhiṃ-s-oṇiśidhiṃ

11  sarvav-aṃ(ḍhā)dviva[r=]jjitaḥ |

12  sarvāvoparikarana[=]ādāna-saṁhitāḥ s-aṃra-madhukāḥ sa-gartā-ōsharaḥ | prasiddha-

13  chatah-si(si)maṃ-

14  chachchhivaḥ || pratishthidhā-chāta-bhata-pravēsāḥ nānā-gōtra-pravara-vinirgata-

vāstavya-

Second Plate; First Side.

10  bhūyā dvijātivarābhyaḥ ēkh[=] Kauchchh(a)(tna)-gōtraḥ Āgirasa-Vaṁsha

11  Yā(yan)vanāvya-pravaraḥ Yāvanāsātamāvaṁsāraṁ.

12  d-Āṅgira[=]anupavaraḥ Śāma-vēdē Kauth[=]ma-śākhē-ahdyē[=] Pampāsara[=]pravaraḥ[=]

13  vinirgata[=]h[=] Lēśhīṇgā-vā-

14  stavya[=]h[=] bhaṭauputra-Ḍāmakaḥ Aivulī-su(su)ṭaḥ [] dvitiyō Gautu(tam)ga-

15  ṇraḥ A(ā)girasa-pravaraḥ Vāhhaspaty-ānu-

16  pravara[=]h[=] Yajus[=]vēdē Kāṉva-śākhē(khi) Īḍayaśrīṅga-vinirgata[=]h[=]

17  Khaṇḍakshētra-vāstavya[=]h[=] bhaṭauputro Nārapagaṇḍa-su(su)ṭa[=]h[=] []

18  triti[=]y-

19  s=cha Kriṣṇa[=]āṭraya-gōtraḥ A(ā)rokoḥalanaṇaṣa(sa)-pravaraḥ Śyāvaṇṇa[=]vad-

20  anupavaraḥ Yajur-vēdē[=] Kāṉva-śākhē-

21  dhūyeyi Kokkalačḍa-vinirgata[=]h[=] Līḍyutāṅga-vāstavya[=]h[=] bhaṭauputra-

22  Vāṇ(au)=dēvā Bṛśī(ṛ)ṛiḥ[k=]kēśa-su(su).

23  taḥ [] chaṭu[=]ṭha=cha | 9  Agastī-gōtraḥ || 9  Īdhunāvāha[=]pravaraḥ

24  Chyav[=]y[=]anupavaraḥ cha[=] Yajus[=]vēdē[=]

25  Kāṉva-śākhē-ahdyē[=] y[=] cha[=] Kāṅlinga-vinirgataḥ ||= 13  Pampāsara[=]pravaraḥ[=]vā-

26  stavyaḥ Kopaṇḍaṇa-naṃ[=] h[=] Rāmaṇa[=]mm[=]su(su)ṭaḥ [] tēbhōyō dvijāti-

27  varābhyaḥ salīla-dhārā-

28  pūr(na)ṛṣasam-a-chandra-tāra[=]=cbka-kahiti-śāmakoḍpahē ( bho ) g-ār t h a m

29  prativarṣa-dātavya-ru[=]pya-kāṣṭhā(ṣṭhā)-pala-

30  karo-dāna[n=]m[=] viniṣṭhitya mātāpitrā[=]atmanaḥ[=]cha punya-yaṣō-bhivṛddhayā

tāmra-sāsanaṃ-ā.

Second Plate; Second Side.

21  kaṛi(r)kṛitya pratipādita (i)ty=svagatyam samuḥ(mu)chita-bhō[g-ār=]threat[=]m[=] 14

atmanāḥ[=]cha punya-yaṣō-bhī-

1 This mark of punctuation is unnecessary.
2 Read kuṣatl.
3 This mark of punctuation is unnecessary.
4 Read "ōparikarā".
5 Read "drachchhinnaḥ.
6 Read Āgirasa-Ambaretha,
7 Read Twandavas̄c-Ambaretha-Aṅgiravas̄i; and compare page 45 above, note 6.
8 and 9 These marks of punctuation are unnecessary.
10 Read Idām-roadha.
11 and 12 These akeśaras are superfluous.
13 This mark of punctuation is unnecessary.
14 From here, to svagatya in the next line, there is an unnecessary repetition. The immediately preceding word, samuchita-bhō[g-ār=]tham, was a mistake, and carelessness about correcting this led to the repetition.
Plates of the 6th year of Maha-Bhavagupta I.
 RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

No. 47.

22 vriddhayē tāmra-sāsanēn-ākārikṛtya pratipādita śtya-ragṛta samācīmāhīya bhāga-kara-hira-
23 ṅy-ādikam-upanayaddhībh=ḥvadbhīḥ ah(su)khaḥ prabhāṣyagamitī [\*]
24 dīyā dharmmatva-gauravād-asmad-atu(ṃ)rodhāḥ=ḥa śṛṣṭi-śaṅkṛitāni
niyā [\*] ṇathā ch=kūtām dharmma-sāstrē [\*] Va(ṃ)hūthī-
25 r=vasū(ṃ)dhā dattā rājabhīḥ Sagar-ādibhiḥ[\*] yasya yasya yadā bhūmī-
26 sañkā vah para-dattāti pārthivāḥ svā-dānāt-phalax-danēti(ṃ)yaḥ ||
ānubāñē || Shasti vara-ṣa-
27 hasrāni svarggē mōdati bhūmi-daḥ akshēptā cha=ḥ(su)māntā cha tāṇy-eva
28 Agrē=a-patya[ṃ*] pratamaḥ svarama[ṃ*] bhūr=Vṛōṣnavi
29 n(ṃ)=chs dadyāt dattās-trayas-tena bhavanti lōk(ṃ) [\*] pitarā prava-gaṃvya[\*] pī-
tamah[ṃ*] bhūmi-dātā kūla jāta(ṃ) sa nasty trātā bhavishyati || Bhūmi[ṃ*]
yāḥ pratigrihātī yas=che
31 bhūmiṃ prayaḥcchhati || ubhau tau punya-karmāṇu niyataṃ svargga-
gāminau || Taḍāgānāṃ sāhas-
32 srāṇi vājapēya-satāni cha || gavāṇa kōṭi-pradānena bhūmī-śānti[\*] sa
33 sū(ṃ)dhyaṭi || Haratē hā-

Third Plate ; First Side.

33 rayatē yas=tsu manda-ṃu(ṃ) ddhiḥ tamō-vyātā sa va=[ṃ]āḥ bhūthī Vṛśnī
pāsās=ṭṛṣaṅgayaḥ=ḥa gaochhātī ||
34 Sva-dattām para-dattām vā yō harēti(ta) vasū(ṃ) ndhārām sa [\*] [\*]
kṛmi[ṃ*] bhūtvā pitṛbhīḥ saha pachyate [\*]
35 Ādityō Varunō Vṛṣṇur=Va(ṃ) va(h)ṃā sōṃ hūtāsāḥ śālpaṇēchal
36 bhagevaṃvā[ṃ*] ahīnanda-
37 nī bhūmi-dām[\*] Sāṃyō[\*]yaṃ dharmma-śtu[ṃ*] nī cīlinānā kālē-kālē
38 nētān bhāvineḥ pārthivēndrāṃ(ṃ) bhūyō-bhūyē yāchāte Ṙūṣnavi
39 nī kamala-dāl-āṇu(ṃ) vīndā(ṃ) udāhṛta(ṃ)-chaya vīlōpyē itī [\*]
40 mahārājāhīrāja-paramē
41 svara-sīr-śanmējayaśadēvyāṣya vijaya-rājēṃ samvacoḥha(ṣa)ṛē ssahṣṭhēḥ
Āśādha-māśe sita-pakṣē tī[\*]
42 thēv=ashtāmyāṁ yat-āṅkato-pi samvats e A(ṃ) śāhāṃ sūdi 8 A(ṃ) śāhāṃ mahāsā(ṃ)ṇdhivi-

\* Read Vaiṣṇavī.
8 Read pravalojasi.
7 Read kārṇaṃ.
9 Read kāgaṃvya.
10 This mark of punctuation is unnecessary.
11 Read ṇeṣitaṃ.
12 Read sahasṭhē.
ABSTRACT OF CONTENTS.

From the victorious (city of) Kāṭaka (line 1),—the most devout worshipper of (the god) Mahāvīra (Śīva), the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramēśvara, the ornament of the Sōmakula, the lord of the three Kālingas, the glorious Mahā-Bhavagnāptārāja (I.) (1, 3), who meditates on the feet of the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramēśvara, the glorious Śivaguptādeva (l. 2), being in residence at Kūtikasālā (I. 1), and being in good health (l. 4), issues a command to the agriculturists residing at the village of Vakaveddā in the Oṅgātāṣa vishaya (l. 4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Brāhmaṇas, viz. to Dāmakā (l. 12), son of Aivuli, belonging to the Kautsa gōtra, with the pravara of Āngirasa, Āmbārisha, and Yavanāśva, and the anuspravara of Yavanāśva, Āmbārisha, and Āngirasa, a student of the Kauthuma sākhā in the Sōma-Vēda, an immigrant from Pampāsaras (l. 11), and a resident of Leśīśrīnāga,—to an unnamed son of Nārapagandha (l. 13), belonging to the Gautama gōtra, with the pravara of Āngirasa and the anuspravara of Bārhaspatya, a student of the Kāṇva sākhā in the Yajur-Vēda, an immigrant from Oḍayāsŗīnāga (l. 13), and a resident of Khaṇḍakshētra,—to Vāsudēva (l. 15), son of Hṛṣīklēṣa, of the Kṛṣṇātṛēya gōtra, with the pravara of Ārchanāsās and the anuspravara of Śyāvāsā, a student of the Kāṇva sākhā in the Yajur-Vēda, an immigrant from Konkaleça (l. 15), and a resident of Lūpatuṅga,—and to Kṛṣṇāsēva (l. 18), son of Rāmāsarma, of the Agasti gōtra, with the pravara of Īdhmayā and the anuspravara of Oṣhayāna, a student of the Kāṇva sākhā in the Yajur-Vēda, an immigrant from Kālīṅga (l. 17), and a resident of Pampāsaras.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the Kāyastha Kōighōsha, son of Vallabhagōsā, who belonged to (the office of) the son of the Mahāsamādhivigrahān Māllādharastāta, on the eighth titthi in the bright fortnight of the month Āṣāṣha in the sixth year of the victorious reign of the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramēśvara, the glorious Janamējasyadēva. And the record ends with a verse in praise of king Janamējasya, of the Sōmavāmanā or Lunar Race.

1 Metro: Śragdhavā. 2 Read anusprav. 3 This is by metrical license for Janamējasya. 4 Read pafur. 5 One might be tempted to insert a mark of punctuation before līkhitam, line 41, and to take the date as the text on which the grant was made, and not necessarily connected with the writing of the charter. But the grant recorded in F. was made on the occasion of an eclipse of the sun (line 49); and therefore the date given at the end of that record, Mārga śakla 3, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given all through the series are simply those on which the charters were actually written.
No. 47.] RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

B. C., and D.—Kaṭak Copper-plate Grants of the thirty-first year of Mahā-Bhavagupta I.

These three records form what is called in line 46 of B., line 45 of C., and line 59 of D., a triphali-tāmra-sāsana or set of three connected charters. The object of them was to register the fact that Mahā-Bhavagupta I. granted to a Brāhmaṇa named Sūdhāra—a apparently the person who is mentioned in them as his chief minister,—the villages of Randā and Alāṇḍā in the Pōvā vishaya (B. lines 4, 5), Arkigrāmā in the Tulumva khaṇḍa (C. lines 4, 5), and Tūlṛṇḍā, or perhaps Trūlṛṇḍā, in the Sandāna vishaya (D. line 5), in the Kōsaḷa dēśa or country (B. line 4, C. line 4, D. line 5). The charters were all written by one and the same person, Māhūka, on Mārga śukla 18 in the thirty-first year of the reign of Mahā-Bhavagupta I.; and they were all engraved by one and the same person, Mādhava. Why the grants were not all recorded in one and the same charter, is not apparent; except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions.

As the plates are not all of the same size, and so the forty-nine lines of which B. consists run out into fifty-one lines in C. and fifty-three lines in D., the records do not lie uniformly on the three sets of plates. But, with the exception that, for the words Kōsaḷa-sa-la-dēśa Paśviśa(r̥ṣṭi)-yāya-Raṇḍā-grāmē of B. lines 4, 5, we have Kōsaḷa-sa-la-dēśa Sandāna-viśaya-Raṇḍā-grāmē of C. lines 4, 5, and Kōsaḷa-sa-la-dēśa Sandāna-viśaya-Raṇḍā-grāmē of D. line 5, the texts were intended to be identical throughout and practically are so, save for a few of the accidental slips which are always met with in records of this kind. It seems sufficient, therefore, to give the text of B. only, in full; mentioning in the footnotes any points of interest in which the text of C. and D. agree with or differ from it. And a lithograph of B. suffices to illustrate all the three records.

B.

This record was originally brought to notice in 1875, in the Ind. Ant. Vol. V., p. 55 ff., by Babu Rangalala Banerjea, according to whose account the plates were found in ploughing a field at Chaudwār, on the opposite side of the river to Kaṭak. I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr. Beames, I.C.S. (Bengal), who communicated the Babu’s paper to the journal in which it was published.

The plates are three in number, each measuring about 9½ by 5½ at the ends and somewhat less in the middle. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about ½ thick and 44 in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1½ in diameter. It is a good deal damaged; but it shews, in relief on a slightly countersunk surface, the goddess Lakṣmī, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; below this, there was some legend which is now quite illegible.—The weight of the three plates is 4 lbs. 7 oz., and of the ring and seal, 1 lb. 15 oz.; total, 6 lbs. 6 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figures 0 and 1, and 3, in lines 45, 46. The virāma occurs, in conjunction with the full forms of the letters to 1 and 3, in lines 45, 46. The virāma occurs, in conjunction with the full forms of the letters to 1 and 3, in lines 45, 46. The virāma occurs, in conjunction with the full forms of the letters to 1 and 3, in lines 45, 46.
bhavatām, line 8, phalam, line 18, õnandyam, line 19, and several other words. The average size of the letters is about ½". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters shew the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places; especially in plate ii. b.—The language is Sanskrit. There are the customary benedictive and imprecatory verses in lines 17 to 54; and three ordinary verses in lines 37-42 and 48, 49.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal, instead of the anusvāra, in triśatattvā, line 44; and (2) the use of ṣ for ṭ throughout.

The inscription, which is styled in line 46, a triphālī-śāmra-śāsana or one copper charter of a connected set of three, the others being C. and D., is one of Mahā-Bhavagupta I., who in line 48 is called Kōsaḷa-ṇāra, or “lord of Kōsala.” The charter contained in it was issued from the city of Kaṭaka, while the king was in residence at the śāmra or pleasure-garden. And the object of it was to register the grant, to a Brāhmaṇa, of two villages named Rāṇḍa and Álaṇḍāla in the Pāva viśaya in Kōsala. The charter was written by a clerk attached to the office of the Mahādevahāvīyarāhina Malladatta, on Mārgasirṣha śaṅkla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I.

C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found; but it appears to have been somewhere at, or closely in the neighbourhood of, Kaṭaka.

The plates are three in number, each measuring about 9" by 5½". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate ii. b.—The ring, on which the plates are strung, is about ½" thick and 4½" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1½" in diameter. In relief on a slightly countersunk surface, it has the goddess Lakṣmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; and, below this, a legend, of which the first letter and the last four are rather indistinct, but which is plainly śrī-Mahā-Bhavagupta prajāṭea. The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal 1 lb. 15½ oz.; total 6 lbs. 3½ oz.—The characters are of precisely the same type with those of B.; the virāma, and the final forms of t, n, and m, are used almost exactly as in B. The average size of the letters is about ½". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew the usual marks of the working of the engraver's tool.—There are the same peculiarities of orthography as in B.

D.

This record was originally brought to notice in 1882, in the Jour. Beng. As. Soc. Vol. LI, Part I. Proceedings, p. 9 ff., by Dr. Rajendralala Mitra, according to whose account the plates were found at Kaṭaka. I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr. Winterscale.

The plates are three in number, each measuring about 8½" by 5½". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the
writing; and the inscription is in a state of perfect preservation almost throughout. — The ring, on which the plates are strung, is about ½" thick and 4" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1½" in diameter. It is partly broken; and the surface of it is so much worn that there are now no traces of any legends or emblems on it. — The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal, 1 lb. 11½ oz.; total, 5 lbs. 15½ oz. — The characters are of precisely the same type with those of B. and C.; the virama, and the final forms of t, n, and m, are used almost exactly as in B. The average size of the letters is about ½". The engraving is good and deep; but the plates are too substantial for the letters to show through on the reverse sides. The interiors of them show the usual marks of working the engraver’s tool. — There are the same peculiarities of orthography as in B.

**TEXT OF B.**

A. **First Plate.**

1. Ṣvasti | Śṛimāl-ārāma-samāvāsina(ta)ḥ śrimatō viśaya-Kaṭakāt | paramabhāṭṭā.
2. raka-mahārajādhirāja-paramesvaram -Śivaguptadēva - pād - ānudhyatā - paramāmāḥēśva-
3. ra-paramabhaṭṭāraka-mahārajādhirāja-paramesvaram - Sōmakulatilaka - tri-Kalingadhispati-
4. mahārājadhirāja śri-Mahā-Bhavaguptadēvaḥ kuśāl | Kōśa(sa)la-deśē
5. Pāvā- viṣa(sh)ya-yī | Ṛṇḍā-gramāḥ | 7 vrā(brah)maṇān samāśīya-
6. dhyaśīnaḥ samāhārti-samniḥāṣṭi-miyuktak-ādhikār(ri)kaḥ sādāpāsika-chāṭa-
7. bhatta(ta)-piśanā-śrī(trī)k.10 varoḍhajana-rāṇaka-[rājaṇutra*]11-rājavalla bh-
8. adīna(n) sarvyaṁ sa-
9. mājñāpayati | Viḍitam=astu bhava-tām [*] yathā-śmābhīr=āyaṁ
grāmah sa(sa)-nīdis=s-d-
10. panidhina=sa=daśāparādhasa=sarvva-vā(b)dh-vivarjita=sarvva-śaṁpiraskar-ādāna sahitaṁ=chatuṁ-

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1. From the original plates.
2. Represented by a plain symbol; and in the same way in C. and D.
3. C. line 1, and D. line 1, have *samadeśītah*, correctly.
4. This is an unnecessary repetition; occurring also in C. line 4, and D. line 4,— the title being given already in the preceding line.
5. Babu Rangalala Banerjea read *Pāddhā*; and Mr. Beames identified the name with that of the modern Jūdh pargāṇā, a few miles to the north of Kaṭak. But the consonant of the second syllable is undoubtedly v, not ṭa; and in the first syllable we seem to have p, not y.
6. D. line 5 also has *vaiṣhāgya* for *vaiṣhāgya*.
7. C. lines 4, 5, has Kōśa(sa)la-deśē Tulamava-khaśṭi-ārbīgrām-gramāḥ; and D. line 5 has Kōśa(sa)la-deśē Sandānā-viśa(sh)ya-yī Śūdra-śabād-gramāḥ.
8. C. line 5, and D. line 6, also have *vaṁṣyāda* for *vaṁśyāda*.
9. C. line 5, and D. line 7, have *ādhibhrīka*, correctly.
10. C. line 7, and D. line 7, have *ēdīrikk*, correctly.
11. This word is supplied from C. line 7, and D. line 8, which both have *rāṇaka rājyaśna-rajasīsitaṁ
dīna(n)*.
12. C. line 7, and D. line 8, also have *ddīna*, for *dāna*. 

---
10 sima-paryanata-s[a-mra]-madhukas-sa-gart-asha[ra]-s = sa-jala-sthala-sahitaḥ

11 vēṣaḥ | Ṭaṭa(ṭ)kārī-viringgatya | Kōśa(sa)lē Turvunā-vāstavyāya | Bharadvāja-gōtrīya | Vā-

12 rhapsaty-Aṅgiras-pravarāya | Vājaśena-sākhandhyayin bhatṭa-śri-mahattamā
Sādhananā-

13 ya | bhatṭa-śri-Śobhana-sutāya | saliladhārā-purassaram-ā-chandra-tārak-
ārka-kṣiitī-sama-

Second Plate; First Side.

14 kul-ōpabhōgāya | mātāpitōr-ātmanaḥ-cha pūnya-yaśbhuḥviddhayē
tāmaṇa(mra)6-sāsanān-ākārī-

15 kṛitya pratipādatāmātī-savyagatya samuchita-bhōga-bhāga-kara-hirany-ādi-
pratītyam-upanaya-

16 dādhīm-bhavadhīs-suhkhēna pratīsvastavyam-iti bhāvibhiṣ-cha bhūpatibhiṣ-
dādattī-iyam-asamādyā dharmma-

17 gaunavādjasmat-ānurūdhāḥ-cha sva-dattīr-iv-anupālanīya || Tathā ch=
ōktan-dharmma-stātē | Va(ba)hunbhi-

18 rās-vvasundhā dattā rājabhīs-Sagar-ādibhiṃ | yasya yasya yadā bhūmī-
tasya tadā phalam || Mā bhū-

19 d = apala-sānkapāṣaṇaparaūdattēti pārthivāḥ | sva-dānāt = ma(phā)lam =
ānandām10 para-dān-ā-

20 upālānī ||[*] Shasṭhitam-varsha-sahasrāṇī svarggē mōdati bhūmi-dahā |
ākhētpā cha-ānuma-

svavṛṇaṁ bhūr-Vaśiṣṇava

22 sūrya-sutās-cha gāvaḥ | yāh kāṇcha(ñcha)na[īr]15 gāṇ(ī) = cha mahīn(ī) =
cha dadāyāt dattēs-trayas-tēna bhavantī lōkē(ākāḥ)13 ||[*]

23 Āśphōṣṭayanti14 pitaraḥ pravalgantī pitāmahāḥ | bhūmi-dātā kulē jātaḥ
sa nasa = trātā bha-

24 viṣayati || Bhūmīm yaḥ pratigrīhpaḥ yās-cha bhūmīm prayachchhati |
ubhau tva puṇya-karmmaṇaḥ ni-

cha | gavām kōti-pra-

26 dānēna bhūmi-hartā na śudhyati || Harēta hārayēd = yaśtu manda-
va(bu)dūhīs-tamō-vrīthāḥ | su-vart(ab)ddhō

---

1 C. line 10, and D. line 11, have s-dma, correctly.
2 C. line 10, and D. line 11, have s-čhara, correctly.
3 C. line 11 also has Tākārī, for Tukārī; D. line 2 has Tukāra, evidently through pure carelessness.
4 C. line 11, and D. line 12, also have Kōsāl, for Kōsālād.
5 Read Vījanānāya,— C. line 12, and D. line 13, have the same mistake.
6 C. line 15, and D. line 16, also have tāmaṇa, for tāmaṇa.
7 Read pratipādita.— C. line 15, and D. line 16, have the same mistake.
8 Metre: Ślokā (Anuśṭubh) ; and in the next two verses.
9 Read para.— D. line 21 makes the same mistake ; C. line 19 has para, correctly.
10 C. line 20 has the same reading ; D. lines 21, 22, has dantaṁyam.
11 Metre: Indravajrā.
12 Here, and in the following two words, C. line 23, and D. line 24, also have the s by mistake for ū.
13 C. line 23, and D. line 25, also have lōkē, for lōkāḥ.
14 Metre: Ślokā (Anuśṭubh) ; and in the next six verses.
15 C. line 25, and D. line 28, have śatāni, correctly.
Katak Plates of the 31st year of Maha-Bhavagupta I.
Second Plate; Second Side.

27 Vā[ru*]ṇaḥ1 pāśaśa-tīrtyagōṇiṁ sa gachchhati || Suvarṇapam-śakam
gām-eśkām bhūmēry=ṣapy=ardṛham=āṅgulam ||
28 haraṁ=narakam-āyati yāvad-ā-bhūta-sampāvaḥ || Sva-dattām-para-dattām=
vā yō harēta vasundha-2
29 rām || sa viśēṭhāyam kṛminh-bhūtvā pitṛbhis-sahā pachayatē || Ādityō
dvarama Vihār = Vṛama bbhraḥ gmā
30 sōno hutāsanaḥ | Śūlapāṇiḥ-cha bhagavān-abhinandanti bhūmi-dam ||
Sāmānyō=3
31 yam dharmma-sētur-trīṇiḥpānāḥ,4 kāḷō-kāḷē pālanīyō bhavadbhih ||
32 vēndrān bhūyō-bhūyō yāchate Rāmahbhadraḥ || Itī5 kamala-dāla-
āmva(mbu)-vindu-lō-6
33 lām śriyam-anuchintya manuṣhya-jiptvāṁ oha || sakalam-īdam=
udāhrita[ṛ̥]7 cha vuddā8
34 na hi puruṣēśaḥ para-kirttayō vilōpyāḥ || Sakala-bhūpāla-mauli-mālā-vi-
lagna-mānıkya-mayūkha-vṛat-ābhiranjī(ī)ī)ī)ī śāngi(ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ī)ūr-sudālanah ||
Yas=7Śādhrāna-nāmni mantrī-tilakē vinyasa sarv-āgamaṁ
dhairy-ōdanvati tī-
38 vṛt-ṛtjasī dhuraṁ rājyasa viṣ-prōttamē || nān-ākhyaṇaka-viṣtar-āmṛita-
ras-āvād-dā-
39 manda-sphuraṭ-santōsahāt=sukham=anvabhād=avirataṁ pṛthvīśa-chuḍāmaṇiṁ ||
Jñā(jñē)yō-āś[ē[ś-h-ā*]ṛtha9-

Third Plate.

40 śastra-smṛiti-vimala-dhiyaḥ vēḍa-vēḍāṅga-vidyā-śikṣā-kalp-ētihāsa-prakāṣa-
41 Suragu-9
ruḥ10-praptaḥ-bhūyāḥbhā-dhammā || nāmna Śādhraṇēna dvija-vara-vidhinā
mantriṇa yasya rājyaṁ ni-
42 rvyāḍham sō-yam-uuchchais-tri-jagati viditō dharmaṁ-kandarpa-dēvah ||
Paramamahēśvara-para-
43 bhātīraka-mahārājāḥhirāja-paraṇeśvara-Sōmakulatiṣka-triKaliṅgādhi pati-āri
44 Mahā-Bhavaguptadēvā-pādaspada-pravardhamāna-vijaya-rājyē ekā-
triṇātati(tta)m11 sa(sa)mvatass-

1 C. line 28, and D. line 29, have Vāruṇaḥ, correctly.
2 Metre : Śālikī.
3 C. line 32, and D. line 34, also have āṭripaṇāṁ, for niṛiparṇāṁ.
4 Metre : Puspitāgrā.
5 Read buddha. — C. line 35, and D. line 37, have the same mistake.
6 C. line 37, and D. line 38, also have ṛaṇjiṭ-tāṅgi, for ṛaṇjiṭ-dāṅgi.
7 Metre : Sārdvāvīkrīḍita.
8 Metre : Śraddarā.
9 C. line 41, and D. line 43, have the correct reading. — jñāy-āśh-ārtha.
10 Read Suraguru. — C. line 42, and D. line 44, have the correct reading.
11 D. line 48 also has ṛiṇātattimē, for ṛiṇātattamē; C. line 46 introduces an additional mistake, and has śhottimē.
From the victorious (city of) Katsa (line 1),—the most devout worshipper of the god Mahēśvara (Śiva), the Paramabhedāraka, Mahārājaśāhīrya, and Paramēśvara, the ornament of the Sūmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhaṭavatādēva (I.) (l. 4), who meditates on the feet of the Paramabhedāraka, Mahārājaśāhīrya, and Paramēśvara, the glorious Śivaguptādēva (l. 2), being in residence at the pleasure-garden (l. 1), and being in good health (l. 4.), having done worship to the Brāhmaṇas at the villages of Raṅḍa (l. 4) and Alāndēla in the Pōvā vīśaya in the Kōsala dēśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the Bhaṭṭa, the Mahottama Sādhāraṇa (l. 12), son of the Bhaṭṭa Śobhana, an immigrant from Tākārī (l. 11) a resident of Turvunā in Kōsala, belonging to the Bharadvāja gōtra, with the pravara of Bāhraspatya and Āṅgirasa, and a student of the Vājaseṇya śākhā.

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictory and imprecatory verses.

Lines 34 to 42 praise the king as a very god Kandarpa (Kāmadēva) in respect of religion, and tell us that his chief minister was a Mantrin or counsellor named Sādhāraṇa.

And lines 42 to the end tell us that the charter was written by the Kāyastha Māhūka, son of Priyamkarādītiya, who belonged to (the office of) the Mahāsaṅbhāvikraḥīn, the Rāṣṭaka Malladatta, on the thirteenth tithi in the bright fortnight of the month Mārga or Margasirsha in the thirty-first year of the victorious reign of Mahā-Bhaṭavatādēva (I.); and that, delivered by the lord of Kōsala, intended to give information to the

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>45</td>
<td>rē1</td>
</tr>
<tr>
<td>46</td>
<td>śūdi 13 likhitam-idaṁ triphalt-tāmivra(mra)4-sāsana[mā]5 mahāśāndhi-vigra-</td>
</tr>
<tr>
<td>47</td>
<td>ht6-rāṣāka-sūr-Malladatta-pratīva(ba)ddha-kāyastha-sūr-Māhākēna Priyākara-</td>
</tr>
<tr>
<td>48</td>
<td>ditya-sūten6-eti</td>
</tr>
<tr>
<td>49</td>
<td>ksaḥ sāsanaṁ tāmrad10-nirmītām</td>
</tr>
</tbody>
</table>

**ABSTRACT OF CONTENTS OF B.**

From the victorious (city of) Katsa (line 1)—the most devout worshipper of the god Mahēśvara (Śiva), the Paramabhedāraka, Mahārājaśāhīrya, and Paramēśvara, the ornament of the Sūmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhaṭavatādēva (I.) (l. 4), who meditates on the feet of the Paramabhedāraka, Mahārājaśāhīrya, and Paramēśvara, the glorious Śivaguptādēva (l. 2), being in residence at the pleasure-garden (l. 1), and being in good health (l. 4.), having done worship to the Brāhmaṇas at the villages of Raṅḍa (l. 4) and Alāndēla in the Pōvā vīśaya in the Kōsala dēśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the Bhaṭṭa, the Mahottama Sādhāraṇa (l. 12), son of the Bhaṭṭa Śobhana, an immigrant from Tākārī (l. 11), a resident of Turvunā in Kōsala, belonging to the Bharadvāja gōtra, with the pravara of Bāhraspatya and Āṅgirasa, and a student of the Vājaseṇya śākhā.

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1 C. lines 46, 47, and D. line 49, also have sāṃsūtsarē, for sāṃsūtsarē.
2 C. line 47, and D. line 49, also have (sūti).
3 C. line 47 has sāṃsūtsa, for sāṃsū; D. line 49 has samvat, more correctly.
4 C. line 48, and D. line 60, also have tāmra, for tāmra.
5 Read "sandāvikraḥīn.—C. line 48, and D. line 60, have the same mistakes.
6 C. line 49-50 has rābhun, for śābhun; D. line 61 has sūten, for sūten.
7 Metre: Śūka (Anuṣṭubh).
8 C. line 50, and D. lines 51, 52, also have Kōsā, for Kōsā.
9 C. line 61, and D. line 52, also have tāmra, correctly, in this passage.
10 Read ukāraṇa.—C. line 61, and D. line 53, have the same mistake.
11 D. line 52 also has sutiḥ, C. line 51 has skutiḥ.
12 This, and not Dākārī, seems to be the name that is given, or was intended to be given, in the grant of Madanaśarmādevā of A.D. 1194 (Ind. Ant. Vol. XVI. p. 208, text line 12). It is perhaps another form of the name of the Bhaṭṭa-village in the Madhyādēva or Middle Country, which is called Tākārīkā in the Kalas-Budrākīh grant of Bhīlama III. of A.D. 1025 (Ind. Ant. Vol. XVII. p. 118).—A somewhat similarly named place is mentioned in the grant of Dāhagạdēva of A.D. 908; the exact name there, however, is Tākārīkā, with the dental instead of the lingual t (Ind. Ant. Vol. XVI. p. 204.).—In E. below, we have Tākārī.
No. 47.] RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

Mahatama, it was received by Puṇḍarikaśa, also that it was engraved by Mādhava, son of Vāsu.

E.—Kaṭak Copper-Plate Grant of the ninth year of Mahā-Śivagupta.

This record was originally brought to notice in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 149 ff., by Babu Bangalala Banerjea, according to whose account the plates were found among the official records at Kaṭak. I re-edit it from the lithograph, published with the Babu’s article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction, suffices to make the text clear all through, except for some four or five letters in line 36.

The plates are three in number, each measuring about 8 by 6 ½ ; it would appear that the first plate is engraved on one side only, and the third on both sides.—The ring, on which the plates were strung, with any seal that may have been on it, is reported to have been lost.—The characters are Nāgarī, of the northern class; they are very similar to the characters of B., C., and D., and were possibly written, for reproduction by the engraver, by the same person who wrote those records. They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 8 in line 65; and also forms of the numerical symbols for 3 and 10 in line 65. The avagraha occurs twice; in yathāḥsmāvī, line 29, where it is not really required, and in yasvābhir, line 38, where the use of it is quite correct. The virāma occurs with ṡ, in drā, line 11, tasmāt and purā, line 12, and anurāhādī, line 42. Final forms occur,—of ṣ, in yasvām, line 11, śrīmān, line 14, saravān, line 29, and prajān, line 61, and of ṡ, (1) resembling an anusvāra with a virāma below it, in vihāśīlam, line 16, and aśgulam, line 51, and (2) in a more elaborate shape, in ārham, lines 37, 38, and probably in bhavādī, line 29.—The language is Sanskrit. And, in addition to the customary benedictive and imperative verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal ṡ, instead of the anusvāra, before ṡ, in dhanām, by mistake for dārśitam, line 8; (2) the use of ṗ for ṃ throughout; and (3) the use of ṁ, for ṫ in Jayātī, line 64.

The inscription is one of Mahā-Śivagupta, otherwise called Jayātī. The charter contained in it was issued from a town named Vinitapura, on the bank of the river Mahānādi. The object of it was to register a grant, to a Brāhmaṇa, of a village named Chandragrāma in the Marāḍa vishaya or district in Dākshina-Kośala. At the end there is recorded the date,—apparently for the writing of the charter,—of Jayātī śukla 13 in the ninth year of the reign of Jayātī, i.e. of Mahā-Śivagupta.

TEXT.5

First Plate.

1 Om[||*] Svasti[5] prāma-niruddha-magdha-manasō sphārībhavach-
chakshushhīr=yūnār=yya-

2 tra vichitra-nirbhara-rata-kṛṣṇā-kramān tanvāṭaḥ vichchhinna-pi kṛtt-
ātīmatra-pulakai-

1 Evidently as Dātaka, for transmission of the charter to the grantee.
2 The perfectly plain ground between the letters proves this.
3 The form of 10 used here is practically given in col. 6 of Paṇḍita Bhagawanlal Indrajit’s table in the Ind. Ant.
4 The other 10 in the 1st col. of P. 44 but he took it (see id. p. 46, and note §) from a symbol (Jour. Beng. As. Soc. Vol. XL. Part I. p. 168, last line of the text, and Plate) which must really mean 100 or 200. The form of 3 is not given in his table; it has possibly been somewhat added to in preparing the lithograph of this charter.
5 See page 352 below, note 11.
6 Represented by a plain symbol.
7 Metric: Sārdaślavikṛṣṇā; and in the next two verses.
Read these opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second pāda of the third verse.

These opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second pāda of the third verse.

This word was at first omitted, and then was inserted below the line.

This mark of punctuation is unnecessary.

This seems to be a mistake for Daksīha-Kōṣālāyā, which reading was given by Babu Bangalal Banerjea as if it really stands in the original. There appears, however, to have been also a country named Tēshāla or Tōsāla.

This mark of punctuation is unnecessary.
This mark of punctuation, also, is unnecessary.

Read Áśīrāsā-Vārahapata. omitting the mark of punctuation which stands between the two words.

This mark of punctuation, also, is unnecessary.

This mark of punctuation, again, is unnecessary.

Metro: Śālī.

This mark of punctuation is unnecessary.

Metro: Śālī.
The record opens with four verses describing the charms and delights of a town named Vittlāpurā (line 12), on the Mahānadi (l. 10). Then, in three more verses, it mentions a king named JanamŚāyā (l. 14-15), and his son Yāyāti (l. 20). Then it continues:—From the town of Vīntsapura (l. 12), the most devout worshipper of (the god) Mahēśvara, the Paramabhâttāraka, the Mahārājadhirāja, the Paramēśvara, the ornament of the Sōmakula, the lord of the three Kālingas, the glorious Mahā Śivaguptarājadēva (l. 25), who meditates on the feet of the most devout worshipper of (the god) Mahēśvara, the Paramabhâttāraka, the Mahārājadhirāja, the Paramēśvara, the ornament of the Sōmakula, the lord of the three Kālingas, the glorious Mahā Bhavaguptarājadēva (l. 25), being in good health (l. 25), and having done worship to the Brāhmans of the district at the village of Chāndagrāma (l. 26), in the Maraça vīshaya in Dakshīnā-Kōśala (l. 25), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by his charter, to Śaṅkhapāṇi (l. 35), son of Dinakara and grandson of Ananta, an immigrant from Śrivallagrāma in the Madhyadēsa (l. 32), a resident of Śilābhaṇjapātī in the Ōdra country (l. 33), belonging to the Ṭakkāra-Bhāradvāja gōtra, with the pravara of Āngirasa, Bārhaspatya, and Bhāradvāja, and a student of the Chhāndōga-Kauthuma śākhā.

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.
Lines 60 to 62 praise a minister of the king, named Chhi tochhaṭaṣa, holding the office of Saṃbhīvīgrahin.

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month Jyēṣṭha in the ninth year of the victorious reign of the most devout worshipper of (the god) Maheśvara, the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramāṣṭhara, the ornament of the Sōmakula, the lord of the three Kalīngas, the glorious Yaśārājadēva; and tell us that the charter was engraved by a person named Mādhava.

F.—Kāṭak Copper-plate Grant of the third year of Mahā-Bhavagupta II.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1853 or 1854. I have no precise information as to where they were found; but it appears to have been somewhere at Kāṭak, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about 9\(\frac{1}{2}\)" long by 7\(\frac{1}{2}\)" broad at the ends and somewhat less in the middle. They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims; and the inscription is in some places a good deal damaged by rust: but it can mostly be deciphered without any uncertainty.—The ring, on which the plates are strong, is about 4\(\frac{3}{4}\)" thick and 5" in diameter: it had been cut, before the time when the grant came under my notice; but there is no reason for thinking that it is not the ring properly belonging to the plates. The seal, in which the ends of the ring are secured, is circular, about 1\(\frac{1}{2}\)" in diameter: the surface of it is very much damaged; and whatever emblems and legend may have been on it are completely broken away.—The weight of the three plates is 6 lbs. 2 oz., and of the ring and seal, 1 lb. 6 oz.; total, 7 lbs. 8 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figure 3 in line 73. The avagraha occurs in yathaśmaṭbhīr, line 35, where it is not really required. The virāma occurs with ṭ, in tasmāt and nagraṭi, line 12. Final forms occur,—of ṭ, in śṛṇ, line 11; of n, (1) a simpler form, in dāṃ and sarvān, line 34, pārvaḥśṛṃ, line 63, and śṛṇyān, line 68, and (2) a more complex form, illustrated best by śṛṃḍān, line 14, and sāṃśān, line 21; and of m, resembling an avam adha attached to it or below it, in pṛṣṭhā, line 35, and phālam, line 49. The average size of the letters is about ⅓". The engraving is good and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show the usual marks of the working of the engraver's tool.—In respect of orthography there is nothing to notice, except that ṭ is used for b. throughout.

The inscription is one of Mahā-Bhavagupta II., otherwise called Bhimaratha. The charter contained in it was issued from a city named Yaśātinagara, which might be identified with the modern Jāpur, the chief town of the Jāpur subdivision of the Kāṭak District, about fifty miles to the north-east of Kāṭak, but that lines 10 to 12 distinctly imply that Yaśātinagara was on the Mahānadi, whereas Jāpur is only on the Baitaram, a tributary of the Mahānadi, and is distant from the latter river as far as it is from Kāṭak itself. And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named Gauḍasimini, in the Kōśa's Sāmbhīvīgrahināśi vishaya or district, was granted to a Brāhmaṇ. At the end there is given the date, evidently of the writing of the charter, of Mārgaśīra sukla 3 in the third year of the reign of Bhimaratha, i.e. of Mahā-Bhavagupta II.  

1 See page 354 above, note 8.
TEXT. 1

First Plate.

1 Om1 [N] Svasti3 prâma-niruddha-mugdha-manaśah sphârdbhavach-[cha*]kshushôr= yûñôr-yatra
2 vihitrâ-nirbhara-rata-krîdâ-krama[râ]| tanvatôh | virohinh[n*]ô= pi krit-âtimâtraph-
3 lakṣaṁ-âvirbhavat-sîktritair-sâlsahair-glapita-klamah smara-rasaḥ kâmaṁ mu-
4 hu[h*] svâdyatâ (||) Yatra=âsaha-vîśâha-rûpa-mahim-âpatt-âpsavah-kântibhir= já-
5 t-ârasya-kalahâshv=api prameyaâha karno-ôtpalai= tâdhitâb | jâyantâ praviśa-
6 nôrita-sêra-prôtthâpitt(t)-ântar-vyâthâ[ã*] sândrit(ndra)-svâda-jal-âvasâ(se)chana-
7 vaśân=nirvâ[-]n
8 ta-rôm-âkûrâ|| Atûy[t*]uṅga-karîndra-danta-musala-prôdbhâsi-rô[chi*]s-chhayair-
9 ddh[ã*]aṅta-dhvaṁ-
10 sana-niâbphallkrtita-sarâch-chandr-ôdayaiḥ sarvâdâ ||(||) Yatra=âsida=asat-jaṇasya
11 vi śâdam muktâmayaṁ m âjânâma saññêt-âspâdam=apya=âttva dhavaḷām prâ-
12 sâda-ôrîg-ôgratâḥ (||) Mahâna14[uṅga-tarângâ-haṅga-sphâr-ôchchhalac-ôhñi-hi-
13 karavâdbrh-ôrâṭ [R*] yanmin-râśaktimad-ôganânant[m*] śrâ(sra)m=â[pa*]nôdah
14 kri[kri]-
15 tê marudhâbhiḥ (||) Tasmât śrî-Yâyatinagarât | Loka5-traya-prathita-sûbhra-ya-
16 sô-vîtâna-ôyâpt-ôsaṁ-dik-prasabhâ-vairi-vargâḥ | râjâ va[Ba]bhûva bhuvî
17 bhâvita-bhavya-mûrtîḥ sûrân samâja-vadanâ Janaméjat-âkhyâb || Nir-
18 dârit-ôrî-kuru-kumbara-samûka-mukta-muktâphala-prâ karâ-datta-rathâṅga-d hâ-
19 râḥ [R*] tasmâd-ôjyâta jagat-[R*]raya-gita-kîrttîr-hêlā-ûvinîrjita-ripur-nripa-
20 tir-ûyâtiḥ || Yaś6-khâd-ôgra-ûpâdâta-ûdvâ-haṅga-kumbhasthalal-ôlla-
21 n-mukta-ôjâ-ûbhnâhitamô prati-râpa[râ]| prîthvî-vadh-brâ[ã*]sthalam sa[v*]ad-
22 dv[ã*]a-nama-

Second Plate; First Side.

19 n-[nara]*dhipa-ôrîrañ-ôsêñ-ôjâ-ûmlâ yat-pâḍ-ûmvu(mbu)ja-ôpâvâh smaṣṭâyâ tâd-ra-
20 âni-lakshmihâ dadhuḥ || Mâyâyal7-lôl-ôlî-ûkula-ûrâṣa-þñâ-svâ(ya)ndi-dân-
21 prâvâhâ.
22 n sûndùr-ûraka-kumbhân sita-prûthula-radân Kâmâdev-ôdi-saṁjñân | ji-
23 tâv jâvalam-ôjau patîta-sura-vadhû-viśyamâ-sâmêrâ-vaśktař khadgi-trîṣna-kê-
24 rîndrân9 sûra-nikara-hâât-ôrohañk-ôgra-hîd=yaḥ || Putras=ôsaṣya va[ba]bhûva dha-
25 rvma-nirâtal śrî-ûhiṁ-pûrvo râthaḥ khyâtâḥ kshmâpâ-nishâvyañmâ[ya-]cha[râ]-
26 š-cûdâmânir=bhûbhujân | yô-sau sansa-ûmahândâ-pi samâre lakshmiṁ[în] parê-
27 shâm va[ba]bhûj-ôjagrâha kshata-vairi-varga-ûbhavâh saundaryâ-sôbh-âspâdam ||
28 Parama-mâhê-svara-prâ-mahâ-hatťa-ûkha-mahâ-ûjîhâjî-ûra-ûparâmê-
29 śvara-Sômâkula-tîlaka-trî Kâlinâdhipati-ôrî-Mahâ-ûśvag-
30 ptâ râdévâ-pâd-ûnûhyâta-parama-mâhê-ûsvara-prâ-mahâ-hatťa-ûral-
31 ka-mahâ-râjâ-dhîrâ-j-ûparasmâ-ûsvra-Sômâkula-tîlaka-trî Kâlining-
Katak Plates of the 3rd year of Maha-Bhavagupta II.

J. F. FLEET, I. C. S.
SCALE 1/4
W. GRIGGS, PHOTO-LITH
No. 47. RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

32 dyandhā-vishayiyā - Gaudasimipillī-gramē 2 tad-vishayiyā-vrā(brā)hma[ṃ]n[a] 3
33 pūjya samāhartri-samiyukt-ādhikārika-daṇḍapāsī(ṣī)ka-pīlu(su)na-vētrik-ā-
34 varōdhajana-rājñī-rāpaka-rājaputra-rājavallabh-āđīn
35 samajūpayaṭī Viditam=astu bhavatāṃ yathāmaṇbhir-aytī=grāma-
36 śa-saṇidhiḥ s-śaṇidhiḥ sarvva-vā(b)dhā-vivarjītaḥ sarvā-oparikār-ādā-

Second Plate; Second Side.

37 na-sahih(t)athā 3 chātuthā 3 a-śrama-madhukarā sa-gartṛ-āśharaḥ sa-jalā-sthalaḥ 4
38 śrāvasti-maṇḍana(lō) Kāsillī-bhajtrgrāma-vinirgatāya Kōsāle Dē-
39 vibhōga-vi(v)ahayā-Sīngōa-grāma-vastavyāya Kōnāka-gōtrā
dbhavatam
32 pūjya samāhartri-samiyukt-ādhikārika-daṇḍapāsī(ṣī)ka-pīlu(su)na-vētrik-ā-
34 varōdhajana-rājñī-rāpaka-rājaputra-rājavallabh-āđīn
35 samajūpayaṭī Viditam=astu bhavatāṃ yathāmaṇbhir-aytī=grāma-
36 śa-saṇidhiḥ s-śaṇidhiḥ sarvva-vā(b)dhā-vivarjītaḥ sarvā-oparikār-ādā-

Third Plate.

55 iyāvantya pitāmahaḥ bhūmi-dātā kulē jātāḥ sa nas=tr[ā]t[ā] [bha]v[ś]yā-
56 ti ] [Bhū]mi[m] yah pratigriθpā ti yaḥ-cha bhūmi[m] prayāchoh[A]n[ti ubba-
58 gāvāṃ kōṭi-pradānēṇa bhūmi-hartā na śūhyatē () Hara[ṃও hā]rayēd=ya[ṃ]
59 manda-vu(bu)ddhi=timō-vṛitaḥ sha(ṣu)-va(b)ddhā vārunaṁ pāsa=ti[r]yaga[ṃ]

1 Read viṣhāyiya-Gauḍa" ; omitting the mark of punctuation.
2 This mark of punctuation is unnecessary.
3 This mark of punctuation is unnecessary.
4 This word, standing alone as it does, is meaningless.
5 This mark of punctuation is unnecessary.
6 This mark of punctuation, again, is unnecessary.
7 This mark of punctuation, also, is unnecessary.
8 This mark of punctuation is unnecessary.
9 Metro : Śloka (Anuṣṭubb); and in the next two verses.
10 Metro : Śloka (Anuṣṭubb); and in the next five verses.
11 Metro : Indravejā.
The record opens with a description of the charms and delights of a town named Yayatínagara (line 12), on the Mahánadí (l. 10),—using the four verses which in E. are applied to Vinitapura. Then, in five more verses, of which three occur in E., it mentions a king named Janamējaya (l. 14),—his son Yayáti (l. 17),—and the latter's son Bhumaratha (l. 24). Then it continues:—From the town of Yayatínagara (l. 12), the most devout worshipper of (the god) Mahēśvara, the Paramabhaṭṭāraaka, the Mahārajadhirāja, the Paramēśvara, the ornament of the Sēmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhavaguptarājadēva (II.) (l. 31), who mediates on the feet of the most devout worshipper of (the god) Mahēśvara, the Paramabhaṭṭāraaka, the Mahārajadhirāja, the Paramēśvara, the ornament of the Sēmakula, the lord of the three Kaliṅgas, the glorious Mahā-Śivaguptarājadēva (l. 28-29), being in good health (l. 31), and having done worship to the Brāhmans at the village of Guḍasimīpiniligrāma in the Kōsalarāja-Śakhadgadāyanaśākhyā (l. 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to the Kanaka Rāchchha (l. 42), son of the Bhaṭṭa Vasishṭha and son's son of the Bhaṭṭa Paramēśvara, an immigrant from the bhaṭṭa-village.

1 Read harēta vasundharām.  
2 Read budādā.  
3 Read śruti.  
4 Read Śālīnī.  
5 Read Sādālavikṛṣṭa.  
6 I.e. śrūṭiga.  
7 Read utkāraṃ.
No. 48.—KANCHI INSCRIPTION OF VIKRAMADITIYA.

By E. Hultsch, Ph.D.

In editing the Kāram plates of the Pallava king Paramēśvaravarman I., I noticed a Kanarese inscription in the Kailāsānātha temple at Conjeeveram, which proves that a king Vikramāditya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kāñchi and visited the temple.1 I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr. T. P. Krishnaswami Sareri, M.A.

As stated in my former notice, the inscription is engraved on the back of a pillar of the maṇḍapa in front of the Rājasimhēśvara shrine, and nearly touches the east wall of another maṇḍapa which, at a later time, has been erected between the shrine and the front maṇḍapa. This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The alphabet of the inscription is Old-Kanarese; and the language is Kanarese prose, with the exception of the vinculum sentence, which is half Sanskrit and half Kanarese.

The inscription records that, after his conquest of Kañchi,2 Vikramāditya-Sāryāśraya did not confiscate the property of the Rājasimhēśvara temple, but returned it to the god. It ends with an imprecation, and with the names of the writer and of another official who superintended him.

In the inscriptions of the Western Chalukyas of Bādāmi, both Vikramāditya I. and Vikramāditya II. are stated to have taken Kañchi,—the former from Śrīvatsa, i.e. the Pallava king Paramēśvaravarman I.,3 and the latter from Nandīpādaśvarman. Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramādityas, it may be assigned with great probability to Vikramāditya II., because the Wokkalēri plates explicitly state that the latter, after his conquest of Kañchi, made gifts to the Rājasimhēśvara temple.4

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1 South-Indian Inscriptions, Vol. I. p. 147.
2 According to Mr. Kittel’s Dictionary, Kañchi is a Kanarese laṅkha of Kañchi (Conjeeveram). It occurs also in a Kanarese inscription of Gōvinda III.; Ind. Ant., Vol. XI. p. 127.
3 Ibid. p. 146.
4 Ibid. p. 146.
TEXT.  

1 Svasti [II*] Vikramāditya-Satyāśraya-Śrī[1].
2 śrī-Pritamvi-vallabha-Mahārajādhi.  
3 rāja-Paramēśvara-Bhaṭṭārar
4 Bajasi-Parameśvara-
5 da dhanamān-kapḍu maguḍu dēva-
6 rgge biṭṭār [I*] Intu biṭṭa bhaṭṭārara
7 dharmināda sthitīyu[m*] iy-aksharaṅgu-
8 mān-alivār=ty-ārā ghaṭīgeyā mahā-
9 janamān-kondāra lōkakke sandār=appār [I*]
10 Niravadya-śrīmad-A[nī]vārītapūṇyavallabhā-  
11 na likhitam=ī[daṁ] Vallabhadurjyār-adhikāradi[m ∥*]

TRANSLATION.

(Line 1.) Hail! Vikramāditya-Satyāśraya, the favourite of Fortune and of the Earth, the Mahārajādhirāja Paramēśvara Bhaṭṭāra, having captured Kaṭchi (and) having inspected the riches (belonging) to (the temple of) Rājasiṁghēśvara (i.e. Rājasiṁhēśvara), gave (them) again to the god.

(Line 6.) Those who destroy these letters and the stability of the king’s charity which was thus given, shall enter the world of those who have killed the men of the assembly (?) of this city.

(Line 10.) This (edict was) written by the blameless and illustrious Anivāritapūṇyavallabha under the authority of Vallabhadurjaya.

---

1 From inked estampages, prepared by Mr. T. P. Kriṣnaswami Sastri, M.A.
2 Read Prṇikṣet.
3 Read bhaṭṭārara.
4 The Kanarese term ghaṭīge (ghaṭikād in Sanskrit) possibly corresponds to the sākhai (sabhā in Sanskrit) of Tamil inscriptions.
Kanchi Inscription of Vikramaditya.
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