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EPIGRAPHIA INDICA 

AND 

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

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EPIGRAPHIA INDICA.

VOLUME IV.

No. 1. — BRITISH MUSEUM PLATES OF SADASIVARAYA;

SAKA-SAMVAT 1478.

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

These plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot’s own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Unmāṇijēi plates of Achyntavāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½" broad and, including the arch at the top, 9½" high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon. — The characters are Nandināgarī, excepting the word śrī-Virudhaka in line 299, which is in large Kanarese characters; they include the sign for the rough r, in the words māru, l. 105, Amārū, l. 212, and Āravālī, l. 242. The size of the letters is between ¼" and ¾". The language is Sanskrit, and excepting the words śrī-Ganakhipatayē namaḥ at the beginning and śrī || śrī-Virūdhaḥ at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in āsya, l. 43, āsāśaya for svāsāśaya, l. 57, and nīṣphala, l. 293), and the lingual twice for the palatal (in dārakāh, l. 254, and ekkāhi, l. 259). The sign of visarga is occasionally wrongly omitted, three times before the word śrī. A superfluous anusvāra we find in sāmārāyja, ll. 81 and 273, kāṁyā, l. 244, and tāṁmra, ll. 287 and 290; and the sign of anusvāra has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in ādīṁ nichāyān for ādīṁ-nichāyān, l. 72, and prāṁ-nādyā

1 The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.
2 I owe this information to Prof. Bendall.
for prāh-nādyā, l. 194). The sonant aspirate dḥ, when following upon a vowel, is generally doubled before a semivowel (e.g. in dāhurva, l. 69, ṣaddhyeya, l. 75, and dākdāta, l. 271); on the other hand, dḥ occurs instead of dāh in śrīmdē for śrīmādā, l. 258 and 260, and (incorrectly) in bāḥād for bāḥād, l. 19. Besides, the word paṁkti is spelt paṁti in paṁti, l. 97, and Paṁitrātha, l. 253 (but not in Paṁkitrātha, l. 28), and śhaddā vṛṣadhā, l. 101.—Among the more unusual Sanskrit words offered by our text are aṁhātī, 'a gift,' in the bhiruda Rājārāja-sam-āṁhātī, 'one whose gifts are like those of Kavērā,' l. 104; Assamā-kāṇḍa=Asama-bānā, 'the god of love,' l. 102; aṁhātā, 'conceit,' l. 121; vikshā in the sense of 'an eye,' l. 99; Sāravas-nībha=Pāṁtha-nābha, 'Vīṣṇu,' l. 256; supārvar, 'a god,' in supārva-ṭaṇīni=ṣura-nādi, l. 261; saṁvidāla (wrongly written saṁvidālā), 'an attendant on the women's apartments,' l. 111; spardāla (wrongly spelt śphardāla), 'emulating,' l. 112; and Śvarit-bhā, 'the god of love,' l. 88. Like the Īpamāṇjēri and other cognate inscriptions, this one also contains the bhiruda Hīṁdūrāya-satātra-vā, 'the Sultān among Hindū kings,' l. 107, and the Kanarese bhiruda Bākha(she)ga-tappuva-rāyara-gaṇḍa, 'the disgracer of kings who break their word,' l. 102, and Mūru-rāyara-gaṇḍa, 'the disgracer of the three kings (of the South),' l. 105. Other bhirudas, which wholly or partly consist of Kanarese words, are aṁtēnhar-gaṇḍa,1 perhaps for bhiruda-aṁtēnhar-gaṇḍa, 'the disgracer of those of whom bhirudas are proclaimed,' in l. 275, cīrhuna-rāya-ḥukta-vāsya(ή)-aṁkhaṇjaṅga,3 'the unique paramount of the prostitutes—the troopers of kings with what kind of bhirudas!,' in l. 277, and vikhyātābhiruda-mari(m)iya-vībhā-līla,4 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese tadbhavas rāya and makhārīya for rāyaan and makhārīja; and special attention may be drawn to the occurrence of the term tīrṇa-nākhaṭra,5 'the holy nākhaṭra,' in l. 238, perhaps denoting the nākhaṭra under which the god Vīṣṇu was born. The inscription is remarkable for the large number of village-names in l. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of Sadāśivāra or Sadāśivamahārāya of Vijayanagara (or Vidyāngari, as the name is given in l. 80-81); and records that the king, in Śaka-Saṅvat 1478, at the request of Rāmāraja, the ruler of the Karnāta kingdom (rājya), who in turn had been requested in this matter by the prince (nṛyāda) Kondarāja,—being on the bank of the river Tungabhadra, in the presence of the god Vīṭthalāvura,—granted many villages to 'the great sevo Rāmāṇjōu,' for the proper worship of the god Vīṣṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal dance, Rāmānāja, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of Kondarāja, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to Rāmāraja, (in vv. 142-146) eulogizes Rāmāraja, and (in vv. 147-149) records that Sadāśiva-

1 This bhiruda is often met with in the inscriptions in Epigraphia Carnatica, Part I., sometimes, as given here, in the form antēmbara-gaṇḍa, but more commonly in the forms bhiruda-antēmbara-gaṇḍa, bhiruda-antēmbara-gaṇḍa, bhiruda-antēmbara-gaṇḍa; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

2 Compare Ind. Ant. Vol. XIIII. l. 121, plate 19, l. 5; and above, Vol. III. p. 40, note 3.

3 The word maṁniya see Ind. Ant. Vol. XIIII. l. 121, plate 19, l. 20; and vīśkāṇa, ibid. l. 19; compare also bhiruda like manvaya-čērāla, aniriyā-vīśkāṇa, etc.

4 The same term occurs in Ep. Carn. Part I. p. 58, l. 5 from the bottom.
engraved by Viraṇḍārya, the son of Viraṇa. And the inscription ends with five imprecatory verses (153-157), followed by the words śrī and śrī-Virāḍākṣa.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāśīvarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūgamāṇji plate of Achyutarāya; and the only difference between the two inscriptions so far is this, that while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nrisimha (Narasas) one son, Achyutendras, according to verse 14 of the present inscription she had two sons, Raṅga-kshitiṇḍra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutendras's death, his son Venkaṭarāya or Venkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (kshatrapati) Rāma, the ruler of the great Karṇaṭa kingdom (rājya) and 'husband of (Sadāśīva's) sister,' made the ministers install Sadāśīva-mahārāya, the son of Raṅga-kshitiṇḍra and Timmāmba, on the throne of Vidyānagara. The verses which follow, up to v. 42, eulogize Sadāśīva in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnatsthe Sakas (i.e., here, the Muṇammadas), and that v. 41 speaks of the Kambhoja (w), Bhōja, RāJAINGA and Karṇaṭa kings as attendants on his woman's apartments. The genealogy of the donor, furnished by this record, accordingly is this

1. Timma, md. Dēvakā.
2. Iśvara, md. Būkāmā.
   (A.D. 1498).
   a. by Tippāli — b. by Nāgalā — c. by Ōbāmbikā —
   (A.D. 1510-1520).
6. Achyutarāya.
   (A.D. 1530-1541).
7. Venkaṭarāya.
   (A.D. 1542-1567).
8. Sadāśīvarāya.
   (A.D. 1563).

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

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1 The Ūgamāṇjī plate profess to be engraved by Viraṇḍārya, the son of Mallaṇa.
2 The same account is given in a copper-plate inscription of Sādaśīva's of Sāka-Saṅvat 1482 [current], described in Mr. Sewell's Lists of Antiquities, Vol. II. p. 12, No. 81.
3 This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishnārāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vanga, and Kaliṇga.
4 As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishnārāya (Ep. Ind. Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (ibid., p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (Ind. Ant. Vol. IV. p. 329) is Monday, the 15th August, A.D. 1630, and his latest date (Ep. Carp. Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sādaśīvarāya (ibid. p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (South-Ind. Insor. Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1607.

Regarding Narasas (Nrisimha) and Vira-Nrisimha I can only say that the only date known to me, which admits of verification, is one of Narasas's reign, corresponding to the 18th December, A.D. 1498 (Ep. Carp. Part I. p. 60, l. 16). Compare also South-Ind. Insor. Vol. I. pp. 131-182.
ornaments the Átrâya gôtra, a king Bhôja\(^1\) in exercising imperial sway over the sentiments of poetry (sâkhîtya-rasa), etc.; and is by some of those epithets shown to be Râma II. of the third Vijayanagara dynasty.\(^2\)

The statement of our inscription that he was the husband of Sadâsîvatrî’s sister (bhagînî), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnatica*,\(^3\) Râma is distinctly called Krishna’s (i.e. Krishnarâya’s) daughter’s husband (jîmânta), and the two statements would in my opinion be best reconciled by taking the word bhagînî of the present inscription to denote a cousin of Sadâsîva’s, the daughter of his paternal uncle Krishnarâya.\(^4\)

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅgâ I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lâka or Lâkakâ, and grandson of Bukka and his wife Ballâ or Ballâmâ, and that, in the inscription there treated of, Bukka’s father Pinnâma II. is styled “the lord of the city of Āravîti.” Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (vipâlaya) Kôndarâjâ, at whose solicitation Râmarâja requested Sadâsîva to make this grant, was a near relation of Râmarâja’s. For Kôndarâjâ is here described as the second of four brothers who also were descended from the king (kshamâpa) Bukka of the famous Āravîti,\(^5\) thus:

|-------------------------|--------------------------|


Kôndarâjâ, therefore, was a grandson of (Peda-Kôndarâjâ, who was) a brother of (our) Râmarâja’s father Raṅgâ I. He apparently is the same person who, in an inscription\(^7\) of the reign of Sadâsîva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Saka-Saṅvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled “the Mahāmanḍalâvâra Komâra Kôndarâjâyadéva, the great king (mahâ-arasu).”

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

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\(^1\) From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.


\(^3\) *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell’s *Lists of Antiquities*, Vol. II. p. 250.

\(^4\) On the very loose way in which words denoting relationship are used in the Kannarese country, see Dr. Fleet’s *Kannarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnatica* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Krishnarâya is a matter of some importance, and therefore likely to have been described correctly.


\(^6\) The writer, in l. 244, has omitted the two aṣkharas Edâma, but there can be no doubt about the intended reading.

\(^7\) *ibid.* p. 174, No. 108. Kôndarâjâ (the mahâ-arasu) is also mentioned in two short Bâdâmâ inscriptions of Sadâsîva’s of the year Sôbhâṣîpit (Saka-Saṅvat 1488) *Ind. Ant.* Vol. X. p. 94.
expired, but otherwise the date is quite incorrect. For the new-moon *tīkā* of the *amānta* Mārgaśīrṣha of Śaka-Saṅvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttikeya of Śaka-Saṅvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāśiva’s reign which has been mentioned in the preceding paragraph.

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

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

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1 *Drāviḍa-vēda* and *Drāviḍa-dānāya* are in Mr. Kittel’s *Kannada-English Dictionary* explained to mean *a Vaishṇava popular exposition of the Vēdas in Tamil verse.* *Drāviḍa-dānāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams’s *Hṛdāmaṇya and Hṛdāmaṇya,* p. 125.—[The Drāviḍa-vēda is identical with the collection of Tamil hymns generally called Nālāyira-prabandha.—E. H.]

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

3 This is the name of a Rishi who was considered to be a son of Brahmā.

4 See Dr. Buchanan’s *Journey through Mysore,* Vol. III. p. 468, where an image of Rāmānuja in a temple at Śrīperumbudūr is spoken of.

5 Below, the name of this place is spelt Pirumbudūr.

6 Compare the name *Emberumāṇḍir,* translated by *‘Rāmānuja,* in *Ep. Carn.* Part I. p. 68, No. 94, l. 5 from the bottom.—[Emberumāṇḍir, *i.e.* ‘our lord,’ is the name under which Rāmānuja is generally referred to by the Vaishnavas.—E. H.]
nakshatra, as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnavas twice-born and their wives, children and aged people, at the extensive hall of the holy Râmañjuna here constructed.  

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact number of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri râja of the Jayânkonda-Chôla mandala.

Sixteen villages belonged to the Mâhalâr nàdka of the Šenktâtu kôpakâ; they were:

1-5 (vv. 55-59). The villages Kachhipâtu, Perumbûdûru, Klípâtu, Kuśapâtu, and Pûteri, all in the Kachhipâtu sind, and situated east of Pâtichchéri and Vâtâmanâga, south of Malopâtu and Śrîperumbûdûru, west of the Brâhmaṇa (? tank of the village Venktâtu, and north of Pôlur, Irungöla and Mâmâpâ. Śrîperumbûdûru is in the Conjeeveram tâlkâ of the Chingleput district, lat. 12° 58' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pâdîchchéri] and Vâdâmanâgâlam; about 1½ miles east-south-east of it Venktâtu, with a large tank to the north of it; about 4½ miles south-west of it Mâmbâkkam; and about 2 miles south-west of it Irûkâlam.

6 (vv. 60-62). The village Achehamperumpêta(du), east of Vallatâncchéri and Tattânuvijâha, south of Kûndûmperumpeti(du), west of Úrûmîeri and Nâllâûneruntîri, and north of Perîchhipakkuppa and Maṭâncchéri.— The map shows no name corresponding to Achehamperumpêta(du); but from 4 to 5½ miles south by east of Śrîperumbûdûr we find Tattânu, Vallatâncchéri, Kûndûmperumbûdûr, Nâllâûneruntîri, and Perîchhipakâkkâm.

7 (vv. 63-64). The village Pudra(du)chchéri, east of Sômamânâgâ, south of Mâlâha, west of Nâdupâtu, and north of Mânîmânâgâ[a] and Kottâkâla.— The map shows Pudichchéri [Puduchchéri] 7½ miles east and slightly south of, and Mañjînâgam about 7½ miles south-west of Śrîperumbûdûr; close to Pudichchéri on the west it has Sômamânâgam(!), and on the east Naduvirappatu (Nadupâtu).

3 According to Mr. Krishna Sastri, the Vaishnavas generally understand by tur-nakshatra the nakshata under which Râmûnâja was born. His birth is believed to have taken place under the nakshata Turuvâdrai (Arbâ in Sanskrit); compare Ind. Ant. Vol. XXIII. p. 121, No. 51. — [A recent instance of the use of tur-nakshata is supplied by the subjoined 'notice' of the publishers of the Bangalore Saṃskrit-journal Mânasāvidvînt: — "Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1896, on account of the absence of our composers and others for Râmûnâja's Turuvâdrai." — E. K.]

4 I take Râmûnâja-kîṭha to be equivalent to Râmûnâja-mândapâ, and believe that the building referred to is the one described by Dr. Buchman in his account of Śrîperumbûdûr (Journey through Mysore, Vol. III. p. 468), thus:— Near this is the spot where the great man (Râmûnâja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest Mandapus, or porticoes, that I have seen erected by Hindûs. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty.— Râmûnâja-kîṭha also occurs in Ep. Carn. Part I. p. 57. l. 16.

5 On the Jayânkonda-Chôla mandala see above, Vol. III. p. 149. The Chandragiri râja apparently was so called after the town Chandragiri in the Chandragiri tâlkâ of the North Arcot district; see ibid. p. 110.

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

7 This apparently refers to the five first villages only.

8 As Perumbûdûru itself is one of the villages granted, I do not understand what the author means by this—[Perumbûdûru may have formed a hamlet of Śrîperumbûdûr, which was excluded from the grant. — E. H.]

9 The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.
8 (vv. 65-66). The village Pāśchalippatī, east of Koṭṭapāka, south of Pro(pó?)- 
rumāṇitāṅgal, west of Penna(nne?)lūru, and north of Kīlēppatī and Śri-
perumbūdūrū. — Here the map only shows Bimantāṅgal (Peraṇāttāṅgal?) about 1½ mile 
north-east, and Pēṇpālū about 2½ miles east and slightly north of Śriperumbūdūr.

9 (vv. 67-68). The village Nelma, east of Koṭkāda and Ayakkulattūr, south of 
Maṇūr and Vatăpura, west of Kāraṇattāṅgal and Inuṅkāṭakōta, and north of 
Koṭṭapāda. — The map has Nemmal (Nelma?) about 2½ miles north and slightly east of 
Śriperumbūdūr; and around it, on the north Maṇūr and Vajāpurāma (Vataistema), on the 
west Toḍukkādu (=Koṭkāda?) and Ayakalattūr, on the south Kārāntāṅgal, and on the east 
Inuṅkāṭakōta (Inuṅkāṭakōta).

10 (vv. 69-70). The village Paupō?indūru, east of Mā[m]pāka, south of 
Kāschi(chochi)paṭṭu, west of Pulaipāka, and north of Vatakāl and Pa(?)-duḥpapāṭṭu. — 
Pūndūr is about 3 miles south and slightly west of Śriperumbūdūr; west of Pūndūr is 
Māṃbakkam, north-west of it Pīḷapākkan (Pa[ripa]kka), and south of it Vatakāl.

11 (vv. 71-72). The village Nagariupupa, east of Kīlīppatī, south of Peneilūru, 
west of Venkāṭu, and north of a small river, flowing into a tank or lake, and of Vepkāṭu. — 
The map shows no name like Nagariupupa, but it has Pēṇpālū and Venkāṭu (which have been 
already mentioned) about 3 miles east of Śriperumbūdūr.

12 (vv. 73-74). The village Kus[l]dipperumpeḍu, east of Kannattāṅgal and 
Tatanaṭūru, south of Koṭṭakarāṇa, west of Māṅgāṇi, and north of the lake of (?) 
Achchaperumpeḍu. — Kus[l]dipperumpeḍu is Kuduparambēdu, about 4 miles south by east 
of Śriperumbūdūr. To the west of it the map has Kaṇṇantāṅgal and Tatanaṭūr, to the 
north Oṭṭakarāṇa (Koṭṭakarāṇa?), and to the east Māṅgāṇi (Māṅgāṇi). About 2 
miles south of it we find (not Achchaperumpeḍu, but) Nullāmpurambēdu, mentioned already 
above.

13 (vv. 75-76). The village Tirumaṇikuppā, south of Pāndūr and (?) Mūmmanḍikuppā, 
west of Aharittirumani, and north of Yakkantāṅgal. — The village Tirumaṇikuppā is about 3½ miles west of Śriperumbūdūr. About one mile north-west of it the map shows Mūmmanḍikuppā, and 2½ miles also north-west of it Koṭṭayūr (Koṭṭūr?) and close to Tirumaṇikuppā on the east is Agaram (Aharittirumani?).¹ The map contains no 
name like Yakkantāṅgal.

14 (v. 77). The village Mulaśūru, east of Belūr and (?) Nandimēdu, south of 
Pandūru, and west and north of Tirumaṅgalā. — Mulaśūru is Mulaśūru, about 5 miles south-west of Śriperumbūdūr. To the north of it is Tiruppandiyūr (apparently Pandūru), to the south-west Nandimēdu, and to the south-east Tirumaṅgalāni.

15 (vv. 78-79). The village Ettantāṅgal, east of Tirumaṇikuppā, south of 
Tirumaṇyahara, west of Vaḍamaṅgalā, and north of Pandūru. — Ettantāṅgal ought to be 
looked for about 3½ miles west of Śriperumbūdūr, but the map shows no name like it. 
Tirumaṇikuppā, Vaḍamaṅgalā and Pandūru have been mentioned before. Judging from the 
position of these places, I inclined to think that Tirumaṇyahara is the same village which above 
is called Aharittirumani, and that it is represented by the village Agaram of the map, east of 
Tirumaṇikuppā.

16 (vv. 80-81). The village Pandūru, east of Śōliṅgupura, south of Veḷḷatūr, west of 
Amaṇi, and north of Pāṇḍonallūru. — These villages I am unable to identify on the map. 
There is a place named Veḷḷatūr about 13 miles west of Śriperumbūdūr, but none of the other 
villages are anywhere near it.

¹ See below, under 15.
The two next villages were in the Sāratur nāḍuka of the Puliyur kōṭaka1:

17 (vv. 88-83). The village Pambali, east of Āṇekkoṭaputtaṇū, south of Kuṭachchālur, west of Malattanā and (?) Varattātur, and north of Pīrāṅganallur. — Pambali must be the village Pammal, about 12 miles east of Śrīperumbudur, in the Sādāpeṭ tālūkā of the Chingleput district, lat. 12° 58' N., long. 80° 11' E. Close to it on the north-west the map shows Āṇakāputtaṇū (Āṇekkoṭaputtaṇū), and about 2 miles north and slightly east of it Polichallur (Polichchālur) (probably Kuṭachchālur).

18 (vv. 84-85). The village Sēmmapāka, also called (?) Aruntanallur, east of Kijpāka, south of Pichehāmmēri, also in the Sādāpeṭ tālūkā, lat. 12° 56' N., long. 80° 13' E., about 14 miles east by south of Śrīperumbudur. The map shows Rājakkilppākkam south-south-west of it, Śiṭṭalapākkam nearly north-west (not south) and Nāmmaṅgalam north-east of it, with a hill or mountain south of Nāmmaṅgalam.

The next village was in the Vellelanallur nāḍuka of the Pōjili kōṭaka2:

19 (vv. 86-88). The village Ayalchēri, east of the field of Liṅgi at Vayalānallur, south of the bank of a small river flowing into (?) the river of Vayalānallur, west of Kannapillipālyya and north of Vayalānallur. — Ayalchēri also is in the Sādāpeṭ tālūkā, lat. 13° 5' N., long. 80° 8' E., about 12½ miles north-east of Śrīperumbudur. It is quite close to and south of the ‘Cooum’ river, and the map shows about one mile south-west of it Vaiyānallur, and 1¼ mile east of it Kaṅnapāḷaiyam.

The two next villages were in the Kākaḷur nāḍuka of the Ikkaṭu kōṭaka:

20 (vv. 89-91). The village Ayattūr, east of Aṭāchāṅkapappa, south of Surakulattur, west of a small river flowing into (?) the tank of the village Pāka, and north of Turūr and (?) Kandaṅkolla. — Ayattūr (Ayattur) is in the Tiruvallur tālūkā of the Chingleput district, lat. 13° 8½' N., long. 80° 3' E., about 12 miles north by east of Śrīperumbudur. To the north of the map it shows Sirukalattur, and to the north-east Pākkam; and south-west of it are Kandigai (Kandaṅkolla?) and, about 1½ mile distant from it, Toḷūr (Turūr?).

21 (vv. 92-93). The village Nelamalāhara, east of Kilvilāhā, south of a small river flowing into the tank of Pāḍur, west of a kuppā (‘a hill’ or ‘a hamlet’) on the bank of the river north of Vidayūr, and north of the river east of (?) Vidayūr, and of a Rudra temple. — Nelamalāhara is Nāmmaṅgalam, also in the Tiruvallur tālūkā, lat. 13° 7' N., long. 79° 53½' E., about 13 miles north-west of Śrīperumbudur. According to the map it is situated on the eastern bank of the ‘Kusustala’ river, and close to it are, on the north, Kilvilāhā (Kilvilāha), and on the south, Vidayūr (Vidayūr).

The next village was in the Kachchhārū nāḍuka of the Pōjili kōṭaka:

22 (vv. 94-95). The village Naḍuppatu, east of Śōtipperumpēdu, south of the river Kōraṭhalur and of a great forest, west of Nāyuru, and north of Pō大股东. — Naḍuppatu apparently is the village Śuruppatu of the map, in the Pō大股东 tālūkā of the Chingleput district, lat. 13° 15' N., long. 80° 15' E., about 25 miles north-east of Śrīperumbudur. It is about 2 miles

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1 Sāratur I cannot identify. The Puliyur kōṭaka apparently was so called after Puliyur, which is close to Madras in the Sādāpeṭ tālūkā of the Chingleput district, lat. 13° 31' N., long. 80° 17' E.

2 The place after which the kōṭaka was called, Pōjili or, as it is spelt below, Pōjili and Pōjali, is the village of Pōjali near Madras on the road to Nellore. Vellelanallur is perhaps only another form of Vayalānallur, which will be mentioned presently.

3 The places after which the nāḍuka and kōṭaka were called are the Kākaḷur and Ikkaṭu of the map, both close to each other in the Tiruvallur tālūkā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbudur.

4 This place I cannot identify.
south of the 'Kusastala' river, and to the west of it the map shows Söttuperumbdē, to the south Būdār (Pādur), and to the east Nāyār (Nāyerū1).

The four next villages were in the Nāyātri2 ndōką of the Puḷili kōṯaka:—

23 (vv. 96-97). The village Valuyadha3 lammēdu, east of Nāyār, west of Muḍiyūru, and north of Sērumulla.— Valuyadha lammēdu is the Vajādālamāmēdu of the map, also in the Poṇṭerī tālkā, lat. 13° 15' N., long. 80° 17' E., about 28 miles north-east of Sīrperumbdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyār (Nāyara), and one mile west of Muḍiyūr (Muḍiyūr).

24 (vv. 98-99). The village Sirupākā, east of Mālipāka and Āmūrīkuppā, south of Ilavampaṭṭu, west of Vanippākā4 and (?) Achchirumūhā, and north of Nāyori.— Sirupākā is the Śrīvākām of the map, also in the Poṇṭerī tālkā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Sīrperumbdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Māṇivākām (Mālipāka) and Āmūr, towards the north-east Ilavampēdu, and towards the south-east Vānippākkām. About 2 miles south of the 'Kusastala' river is Nāyār (Nāyorū).

25 (vv. 100-101). The village Eḷuvitāṅgal, east of Vānippākā, south of Nāṭūr and Muryidichchānappūṭu, west of Pānappākā and north of Pūdūrvilāhā.— Eluvitāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupākā; for the map shows Vānippākkām one mile south-east of Śrīvākkām, and Muryidchchānappūṭu (Muryidichchānappūṭu) 1½ miles north-east and Nāṭūr about 2½ miles east of it. [In the Index to the Poṇṭerī tālkā of the villages Nāṉr, Iṇṭuvitāṅgal and Pānappākkām are clubbed together].

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

The two next villages were in the Amāurū ndōkā of the Poḷyūrū kōṯaka5:—

27 (vv. 104-105). The village Kīrappākā, east and south of Ummipāṭṭu, west of Perūikaḷi, and north of Kōḷūrā.— Kīrappākā probably is the village Kīrappākkām of the map, also in the Poṇṭerī tālkā, lat. 13° 28' N., long. 80° 16' E., about 39 miles north by east of Sīrperumbdūr. About 2 miles south-west of it the map has Ummipēdu (Ummipāṭṭu), and 3 miles south-east of it Kōḷūr.

28 (vv. 106-107). The village Sōtuppāṭu, east of Kārnāṇa and (?) the tank of Pāpasēṭṭi, south of a big forest near that tank, west of the road of Māṉalalūrā, and north of Kārnāṇa and Kottapāḷāyā.— These I cannot identify.

The next village was in the Kaḵoḥūru6 ndōka of the Ikāṭṭu kōṯaka:—

29 (vv. 108-110). The village Sōmidēvāpaṭṭu, east of Udappī, south of Kūḷārā and Maḷāppūr, west of Pāyūrū and (?) Golakūppā, and north of Kurakkunṭāndalā.— Sōmidēvāpaṭṭu is the village Sōmadēvampaṭṭu of the map, in the Tiravāḷḷūr tālkā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Sīrperumbdūr. To the north of it the map shows Kūḷāram and Maḷāḷūrā, to the south-west Odappū (Ŭḍappī), to the south-east Koṅkkantāndalā (Kurakkunṭāndalā), and to the north-east Mēyūr (Pāyūrū?).

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1 The name of this place is spelt below also Nāyār and Nāyāra.
2 This ndōka is evidently named after Nāyār; see the preceding note.
3 See below, under 26.
4 Below, this name is spelt Vānippākā.
5 Peiyur Kotam is mentioned in the Chingleput Manual, p. 438, as belonging to the Poṇṭerī tālkā.
6 This ndōka is distinct from another of the same name in the Puḷili kōṯaka; see above under 22.
The last two villages were in the Malaya nanaka of the Ikattu kotuka:—

30 (vv. 111-113). The village Vellattukota, east of the temple of (the goddess) Malaya-Nâchchîyâr at Allikulil, south of the tank of Vîlânkâdu, west of the garden of Timma at Nelvâdi, and north of Kottûr and (?) Ariyapâka. — Vellattukota is found on the map of the Kâlahasti Zamindârî, to the west of ‘Neluay’ (Nelvâdi). Its western boundary, Allikulil, belongs to the Tiruvallûr taluk.

31 (vv. 114-116). The village Koppaka, east of the Allikudî mountain and (?) of the tank of Pennoturu, south of the Chandramauji tank, west of Amanpâka and of the road to the village Pennalluru, and north of the tank of Chêlekâtu. — Allikudî is the same as Allikulil, the western boundary of the village No. 30. The Kâlahasti Zamindârî map shows, to the east of Allikulil, ‘Amapalakâr’ (Amanpâka), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘Pennallur’ (Penneluru or Pennalluru).

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

(a) List of kotukas:—

<table>
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<th>Ikattu-k. 188</th>
<th>Pâli-k. 185</th>
<th>Paâli-k. 183</th>
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<td>Sêkâtû-k. 132</td>
<td>Malaya-n. 223</td>
<td>Mâhalûr-n. 133</td>
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1 The name of this nanâka, which means ‘the hill division,’ may be connected with that of the temple of Malaya-Nâchchîyâr which belonged to it.
List of villages, etc.—contd.

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First Plate.

1 Śrī-Gaṇadhībatavyā namaḥ || Namāsatīnga-śīraś-chumbi-chāmbrā-chāmaras-
3 lā-varāhasya dainshā-śānīrgha sa pātu vah | Hāmacī-kuhā, yatra
6 Asti kshishramāyād-dāi(dā)vānīr-mahīyamānān= mahāmbhūdeḥ | navanit-
7 tam-īv-ādbhūtam-saṁpratāt mahaḥ || [4] * Tasya-dāśi-tanvamas-tapō-
8 bhir-aftalair-anvartha-nāmā Budhaḥ || puṇya-arasya Purāāvā bhujā-ba-
9 lair-āyur-dvishāṁ nighunṭhaḥ | tasya Ayur-Nahushāṣṣya tasya pu(ya)ruṣhā
tyuddhā Yāyātih[*] kṣhata || khyāta-tayasa tu Turvasvā-Vasā-nibhāḥ śrī-Dē-
10 vyānti-pateḥ || [5] * Tad-vaiṇtā Dēvaki-jānir-dīdīpe Tiṁma-bhūpatiḥ ī yā-
11 saśviti(svi) Tujuv-eṇdrēshu Yadōh, Kristhēva iv-ānvyec || [6] * Tatō-bhūḍ-
12 Bukkamā-jānir-ī-

Second Plate; First Side.

25 Ā-Gaṇgāśvam-Lautā-k-putama-charama-bhūbhāt-tat-ānṭān nasalāṃ || khyā-
26 taḥ kshomīpiṭhāṇā smṛjum-iva śirāśāc(sām) śāsanaṃ yo vyatāni-
27 t || [11] * 10 Tippājī-Nagala-devyōh Kausalya-srī-Sumitravōh | dē-
28 vyōr-iva Nrīsimhēmdrā-tasman(t)=Panktrāṭhād-iva || [12] * Virāu vina-
29 yinai Rāma-Lakshmanagōv-iva manīdānau | jētān Vīra-Nṛsimhēm-
30 dra-Krishnārya-mahāpiṭha || [13] * 1 Ramyaśhitiddrā-Achāyutadēvarāya rā-
31 kshā-śurūvā-iva Rāma-Krisnaḥ | Oṃbhikāyām Narasa-kē-
32 tiṇḍrād-ubhāv-abhūtānamvaruṇeṇārṣaṇā || [14] * 12 Vīra-srī-Nārasimha-
33 s=s-a Vijayanagarō ratnasaṁhāsana-sthāḥ kirttyā niyā niraya-

1 From Sir W. Elliot’s impressions, supplied to me by Dr. Hubensch
2 Metre of verses 1-4: Sōka (Anuṣṭhāb).
3 These signs of punctuation are superfluous.
4 Metre: Harinl.
5 Metre of verses 10 and 11: Śrāgalaṁ.
6 Metre of verses 12 and 13: Sōka (Anuṣṭhāb).
7 Read ‘tām narabāṃdra.’
8 Metre of verses 6-8: Sōka (Anuṣṭhāb).
9 Read purnakṛtyam,
10 These signs of punctuation are superfluous.
11 Metre: Upajāti.
Second Plate; Second Side.

51 ḫipatiḥ | bibharti i manikeyya-nirviṣeśhaṁ mahāṁ bhujō || (||) [20*] Ki
52 rtyā yasya samantataḥ | praṣṭi(vari)ṭayaḥ viśvāṁ ruchi-kīyaṁ vṛgyed-ityāśaṁkya
purā Pu
53 rāṁ sahaḥ-śaḥ-śaḥ-śaḥ-prāyaśaḥ | * Padmāksho-pi chatur-bhujō jā
54 ni jati chatur-vaktro-ṇaḥ-vaḥvat-Padmapaḥḥo || Kālī khadgam ayā(dhā)c
55 cha kamalāḥ svynaṁ cha. Vaiṁ karō || (||) [21*] Śaṅkunāda vāsam ētē dadata
56 iti ruchā kīṁ nu saptaṁ-buraś(ā)ṁ-nāṁ-senā-ṭut(ā)ṁ-rūgna-tri(tri)ṭita
57 var-inmati-dhūli-kāpālikābhīṁ | śaṁsasya svaram ētāt-prati
58 niḥ-saṁbhāśaṁśaṁ yō vidhātē || brahmāṁda-svaṁsacemī
durmaḥ khaṇḍhaṁ kṣaṇa-maṁśaṁ || (||) [22*] Stutya-svārāyaḥ svaṁsahīṁ
59 sv Vijayanagar vratāṁśāṁ-haṁsana-śaṁhā || kṣaṁpāḷan-Krishna-yāya
61 kṣhiṣṭipātir-udhārakṛtya nityā || [Nṛī]g-adā(dī)n || a pūrvā-cētra-
62 th-aśaktisahāya-kaṭakālācha || Hēmāchal-āntādā || (||) [23*] Sūtron(r) arthī
63 saṁhā-śrīyan-īha bhaṁdīrāyaḥ kirīya bhaṁdā || (||) [23*] Kṛita-bhāva
64 ra-lōkanā Krishnaraṇya nij-anśaṁ tād-ama tād-anuṇāmaṁ punya-kantar̥-\n65 chyutēndrā || akṣiḥ-vaṁ-avani-lōkaṁ sv-anśaṁ ētyā-śrī-jeṭa vi
lasati Hari-chēta śivala-śaṁhā-śrīdhāma || (||) [24*] Ambhodāme niṁpāya

* The original has a sign of punctuation between dr et rd. ●
* This sign of punctuation is superfluous.
* This sign of punctuation is superfluous.
* Metre of verses 19 and 20: Ślokā (Annuṭṭubh).
* The words nirvighnāḥ rājaṁ have been erroneously put twice.
* Metre: Śabdāvākṛti.
* These two axekaras have been erroneously put twice.
* This sign of punctuation is superfluous.
* Read -v-saṁbhāya.-
* Head saṁbhāya.
* The original has a sign of punctuation between ī and dē.
* Metre: Mālinī.
67 maṇa-sailī-gaṇtyēna pīt-ō[ī*] jhitas-taptō Rāghava-skya-
68 k-āgni-śikhāya saṅtāpiyamāṇah sadā | aiṇasthirair vaḍabā(vā)-mukh-āna-
69 la-śikhā-jālīq-viśukhō dūdhruvai 11 yad-dān-ānubhugan-ānubhur-ānubhūti-
70 r-ayam pūrṇah sama[d*]dyōṭatō l(l) [25*] Samajani2 narapālah satya-dharman-pra-
71 tishīlō ḍ. Vijayanagara-rājād-ratnasmīhāsana-sthah [10*] Nṛiga-Na-Na-
72 [hu] k-ādīqā-dān-[n]chaya-rāja-nītyā niruṇama-bhuja-vyā-udāraya-bhūr-A-
73 [chyu] teṇdrah l(l) [26*] Kshiti-pratishtāpita-kṛiti-dōhē prāptē padam 
    Vaishnavāya-Ā-
74 [chyu] teṇdṛē | adhyāya bhad-āsana-naya sūnur-virō babhan 
    Vomkatadēvā-
75 rāyah l(l) [27*] Praśāya rājīm Praśa(su)vētra-rūpē vidvan-nidhan 
    Vomkaṭārā-
76 yā-bhūpē | abhāgadhiyād-achirāt-prajānam-Ākhandāl-avāsam-a-
77 th-ādhirudhē l(l) [28*] Tinnamābā-vārā-garbha-mauktikamaūl Rāngakshitīm-

* Third Plate ; First Side.

78 drātmanāha 16 kṣatram-haṅkaraṇēna pāla-trī-kaṇṭhā-Śri-
79 yā | saṃy-udāraya-dāyavatā sva-bhuṅgā-bhṛttā (vṝ) jaga[t*]-trāyinā(ā) 
80 Rāma-kṣmāpatinādyā-amātā-tilakāh klipt-ābhishēkā-kramah l(l) [29*] Śri-Vi-
81 dyānagari-lalāmaṇī mahā-sāṅhāra-śīhāsana[ī]7 saṁtānā-
82 ṅār-vāruṃ sasrkhān-saṃhṛitya vidvēśāṅga | a Śćeō-ra-
83 pi chū-Himādri rachayan-rājāḥ nīj-ājūṇa Karṇā-carvān pālaya-
84 tē Sadasiva-mahārājaschirāya kṣamānā l(l) [30*] Tīkhyātā-vikrūnti-
85 nāyaśaya yānya paṭī-ābhishēkā rīyatām prajānāin | ānanāda-bāṃhār-
86 r-ābhishēchayānāmā dvē-paṇām darāyastō dharītī l(l) [31*] Gōṭr-udādhara-vi-
87 śāradaṇī kuvalayāpi-āpaḥār-oddūranaṃ -sati-āyata-mat[i]ś[a] māna-
88 sta-saṃdana-stōm-āvāna-kālayanī [1] saṃjñēṣa-srimābhā-ruchiṃ savī-
89 jayaṃ saṃmāntaka-śrībharunā11 ya[ś] [1*] āṃśāṃṣatī ṣaṭṭōdayāhindha-gumāni 
90 Kṛishn-āvātaraṇa buddhā l(l) [32*] Tīkhyātanā bahu-bhōgaśringā-vibhavair-udā-
91 ma-dān-oddūranaṃ dharmaṇaṃ srimāṭātātō bhuṣvānā daksain prajā-
92 rak-hānō | prāptāṃ yasya bhujām bhujāngā-mahābhid-digdānti-kārm-
93 pātvrata-putakāk-cti dharā(m[a]śa) jānmaṇīt sarvē jānāh l(l) [33*] 12Yat-sē-
94 nā-dhūlī-pāli Śaka-māsaka-samucchātanaṃ dhūma-rēkha rōm-āji

1 This sign of punctuation is superfluous.
2 Metro: Mālīni. The Īṣṭamājārīi plates of Aćchaya in verse 38 (above, Vol. III. p. 154), instead of saṃjñāni, have sa jagati, which undoubtedly is the original reading.
3 Metro: Īṣṭamājārī.
4 Metro of verses 21 and 30: Sārāhdavādīta.
5 This sign of punctuation is superfluous.
6 Metro: Īṣṭamājārī.
7 This sign of punctuation is superfluous.
8 Metro: Īṣṭamājārī.
9 Metro of verses 32 and 33: Sārāhāravādīta.—10 Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—he the wise call an incarnation of Kṛṣṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayāpiṣa (the vehicle of Kuṛṣṇa), whose heart is devoted to (his wife) Satyabhāma, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakṣumī, and whose excellent qualities were honored by (his foster-mother) Yāsōdā.
1011 Read sima-namakā.
11 Metro: Sārāhdavādīta.
95 kirti-vadhā iva bhuvaman-iddam sarvam-anitar-vahānityāh | vētu n-a-
96 niyasa-iva prakātita-vibhitē=vrālakshmyā rān-āgrā | śāntyē . ji-
97 mūta-pa[k*l]ih kila sa(sa)kāla-khalra-stōma-dāvāmālañāh | [ll 34*] Tungānē-
98 va dayām padābhujya yugan Śoñāma cha Krishnā|m*| tanu[m*] raktā[m*] nīla-
sīṣṭā[|n*]
99 Trīveṇīm anagahām vīkṣhām girāu Narmadāḥ [1] tīrthān̄iti samāva-
haty-avaya vai Śeṣāhri-vāśi vibhūh prāyō yasya viśeś-balha-
100 kti-mūdita paṭṭābhisēkā-srīyō (ll) [35*] 3Vō(ō)adhśipaty-umāyāsita-gna-
102 āśas-Tosahārūpā-jit-Āsakāmāṣāh [1] [36*] Bhāshā(sha)ge-tāppura-rāyura-
ganāḍha Pōṣaṇa-nirbhart-bhū-nayakhañāḍh (ll) [36*] 3Rājādhirāj-a-birudā

Third Plate; Second Side.

104 Rājarāja-sam-āṅinhati | Svārāja-rājamānāśāri 5  ārī-Rājā-
105 paramāsvaḥ (ll) [37*] Mūrurārayamgaṇḍā-āṇu Mēru-jainghi-yasōbharaḥ | 1
106 Śaṇāya[|ga*]ja-maṁdañāḥ Pararāya-bhayamkārah (ll) [38*] Karad-ākhitabhapā-
lah Parāmāṇa-sahōdaraḥ | Hitāndurya-svattāna Hitānduvai-nśi-
107 kẖamawīk [ll] [39*] Gauguha-ganḍa-bhēmītnūḍu Haribhakti-sudhhīdīḥ | Va-
109 rddhamān-āpādahāṣīfr Ardhanārī-natēsvaḥ | ityādi-birudai-
110 r-vanid-tatyā nityam-abhīṣṭantuḥ (ll) [40*] Kāmbhō(bō)ja-Bhōja-Kālīmga-
Karāhā-

111 t-aṇi-pārthivāh | sauvadurla(lla)-padam prāptaiḥ samudāsita-rnṛ(ṛḥ)popadā hl | [41*] Sō.7
112 yāni niti-v śrūbaḥ surataru-spha(spa)rddhāl-vīrāṇanāḥ sarv-ērviśa-
113 natāḥ Sadāśīvamahārāya-kṣamānāradhah sarv-ērvīśa-
114 sēsah-akhilān sarvāṇihum udvahan vidvattarā-parāyunā vijya-
115 yatō vira-pratāp-śrūnaḥ (ll) [42*] "Kramād-vasu-hāy-abdh-śrūn-ganīte Śaṭa-
116 tsaṛō | Nāja-salevatarā meśi Margāsiṛhe iti śrūte (ll) [43*] Sūryoparā-
117 gē-māvasya-tīhātha | Marttānda-vaśāre | Tungābhadrā-nad-lītī śrī-
118 tītthalēsva-śrūn/dhan (ll) [44*] Prapēndhō vēda-māga-pratishtī-ācārayavartānām | 1
119 tādā-sīkha-sīka-sdīmādāgama-vēdiṇc (ll) [45*] Shaddārās-ārtha-siddhīmā-
120 ta-sthāpan-ācāraya-maṅlayē | māyādī-manō-gurva-bhēdīc jita-vā-
121 dinē (ll) [46*] Māntītravādi-maṇihīndra-vrīndā-ālāntā-āpāpanye | 10amītapa-
Guru-
122 d-aṇi-śrūn(ya) saraṇḍagata-raftiṇē (ll) [47*] Pradakshīniḥ kritavatō pāvauahi(mi)ma-aya-
123 niā mahān | nānāvidha-mahātirtha-sthā(sa?)ntāvatīmālāṃtā (ll) [48*] 5Sanā-

1 This sign of punctuation is superfluous.
2 Metre: Sārdhāvikāṭī. Tungā is high, strong, and the river Tungā, one of the two components of the Tungābhadrā; Śōga, red, and the river Śōga; Krishnā, black, and the river Krishnā; Narmadā, giving pleasure, and the river Narmadā. The eye is black, white, and raktā, red and loving, and is therefore the holy Triveṇī, the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive ground water from the Sarasvati.
3 Metre: Dābhaka.
4 Metre of verses 37-41: Śōka (Anushṭabh).
5 Read "maṇa-śrūth.
6 Metre: Sārdhāvikāṭī.
7 Read "sānāśītā.
8 Read vijya.
10 I am unable to give the meaning of the word amītapa. If the reading is correct, its connection with the word Garuda would seem to indicate that it is equivalent to braja-ga, in the double sense, conveyed by the word, of a manke an a dissolute person."
Fourth Plate; First Side.

The akshara in brackets appears to have been originally sa or sta; compare line 87 above.

Below, this name is spelt Perumbudūru.

The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word dattard in line 284.

Originally kachya was engraved, but the akshara chya seems to have been altered. Perhaps the intended reading may be grāmakṣya chha.

Here, too, the akshara in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading śrāvataḥ-ośitartham.
No. 1.]  BRITISH MUSEUM PLATES OF SADASIVARA. 17

148 mântàt-prāg-diśi sthitam | grāmāt=Pro(pe?)rumānttām-gal-nāmakād=na-
pip dokshinām l(l) [65*] Pēmnā(no?)lāru-varagrama-simāntād-āpi paśchimaṁ | Kīlo-
paṭṭaḥ-Sriperumbūdūru-grāmad[v*]ay-ottaran | prakhyātaṁ cha bhavi grā-
maṁ Pāmchālippaṭṭu-nāmakān l(l) [66*] Kotkād-Āyakkulattu-r-simāntā- prā-
g-diśi sthitam | Māṁnūr-Vatapura-grāma-simāntād-āpi dokshinām l(l) [67*] Pa-
śchimaṁ Kārannattām-gal-Enumkatakotayoh | uttarāṁ Kotṭapāḍācha =cha
153 Nel-ma-grāmam-uttaran | l(l) [68*] Prāchyaṁ Mā[m*]pa-śimā[t*]tān(t)=
Kaśchī(chohī)paṭṭōs=cha [da]-
155 kshīnaṁ | Puḷaṇ-pāk-abhidhā-grāma[t*] paśchimaṁ diśam-āśritam l(l) [69*]
Vatākā-
156 l-Paḥ?)duha-ppaṭṭu-ārī-simāntād-āpi ch-ottaran | grāmaṁ Pau(pō?)mdūr-
nāmāna-

Fourth Plate; Second Side.

157 m-āpi sasy-ōpaśūbham l(l) [70*] Kīlo-paṭṭoṛ-varāt-prāchyaṁ Pōmnelūrōs-
cha
dakshināṁ | Vokāṭu-grāma-simāntāt-paśchimaṁ-āśritani diśān l(l) [71*]
159 Taṭākāṁ(k)a-grāmī-kuṭṭi-yā Vokāṭor-āpi ch-ottaraṁ | grāmaṁ cha glama-sa-
160 sy-āḍhyam Nagari-kuppa-nāmakān l(l) | [72*] Kamittām-gal-Tattanūr-
grāmābhyām
161 prāg-diśi sthitam | Kotṭamkāraṇa-simāntād-āśritam dokshinān
diśām l(l) [73*] Māmguṇē[t*] paśchimaṁ ch-Ācchārapdūpēdu-h[r*] ad
ottaraṁ | grāmān Ku[m*].
163 dipperum-pēdu-nāmakān cha manorāmaṁ l(l) [74*] Prāchyaṁ Kōṭṭūritoṇ-
Paṁ-
164 dūr-Mummaṇjikuppa-dakshinām | khyāt-Āharittirumanti-grāmāt-paśchi-
mataḥ sthitam l(l) [75*] Yakkaṁtām-gal-itī khyātād-grāmād-uttarātam-∫-
tāṁ | grāmaṁ Tīru-maṇikkuppa-nāmānām-āpi viśrutaṁ l(l) [76*] Prāchyaṁ
Boḷū-
167 r-Ṭamōdi-kuṭṭa-Tām-dūr-la(dak)sānāṁ | Tīru-māṇagala-simāntāt-paśchi-
maṁ ch-ottaraṁ tathā | Mujaśūrur-itī khyāta-nāmakān grāmākān cha tām
l(l) [77*] Prā-
169 chūṁ Tīru-maṇikkuppa-simāntād-diśām-āśritaṁ | Tīrumayahar-grā-
ma(ma)-simāntād-āpi dakshinām l(l) [78*] Sainprāptaṁ paśchimaṁ-asām
grāmākād-Va-
171 ḍamangalāt | Pām-dūr-grāma-simāntād-uttarasatyaṁ diśā sthitāṁ | E-
172 ttantām-gal-itī khyātā-grā[m*]maka[m*] grāmām-apy-anuṁ l(l) [79*]
Sōḷiṅgapsura-sim[a*]-
173 tāt-prachita-śām-upaśritam | Veḷḷāṭur-grāma-simāntād-dakshināṁ |
174 diśām-āśritaṁ l(l) [80*] Amaṇeri-varagrama-simāntād-āpi paśchimaṁ []*
175 uttaran Pāmṇaḷurō[t*] Pāmō[t*]-grāmaṁ cha viśrutaṁ " l(l) [81*]
Šarattur-nādukē khy[a].
176 tāṁ Puliyūr-kōṭakō śhitam | ramy-Ānokkottaputtu-r-simāntāt-pr[ā]-
177 g-diśi sthitam l(l) [82*] Kūlachalurō-grāma-simāntād-dakshināṁ diśām-āśritam |
178 Maṇḍana-Vaṭṭuttu-simāntād-āpi paśchimaṁ | Pirumgangallūr-ā-

1 This śrī should have been omitted.
179 dīcchāyām Pañjabī-grāmam-apy-amunā 
180 rājāyām Kālīpākṣa-simāntām-
181 ḍakshiṇām | Naṃmadīya-ṣaṃāṣaya-stha-mahāśailāch-cha-
182 parśchāya 
183 rājāya | Sūtra[ā]m | Śiticchopākṣa-simāntād-āśritānām diśaṃ 
184 Arūntanallā-

Fifth Plate; First Side.

185 Ṛṣi-ityā-ākhyātām-aparānām śrīraṇā | Śemmeṇapāk-āhvayaṃ grāmam-apy 
186 sasaḷ[ī]h | sad-āṇvitaṃ | [l(l) | Vollenalluru-nāḍu-sthāna | Po[i]li-kōtaKENḴ
187 sthitām | prāg-diśaṃ Vayalānallūr-Likuta-kshētrata[h] | śchis śrīrantām [l(l) | Da-
188 kshīṇām Vayalānallūr-nāḍu-kulyā-taṇḍ-āpī | paśchimān ārya-Kaṁ-
189 nāpiṇḍopāyaṃ-avaddhī-sthalaṭ | [l(l) | Vayalāna-
187 ilūr-simāntād-diśaṃ-āśritaṃ | Āyāchēri-rī-
188 ti khyāta-nāmaṇāṃ grāmam-apy-amunā [l(l) | Kākaḷu-nāḍuk-āṇitastham-

189 taṅkē sthitām | Atamchāṅkuppa-simāntād-āśriṃ prācēn-upāśritaṃ [l(l) | Dū(t)ījaṇān
190 Surakujattūru-simāntūd-dakshiṇām śrīraṇā |Paṅka-grāma-taṇḍ(ā)|kasya kulyāyā-
191 śch-saṇā saṃchāmaṇ | [l(l) | Turūru-Kaṁḍāmkollā-śri-simāntād-āpi ch-
192 rāvavayaṃ grāmam-apy ch-ottta[ma]-viśrutaṃ [l(l) | Prācēyaṃ Kāḷavijāh-
193 sīm-avaddhī-sthalaḥ [h] | Paṅḍūr-tataṅkā-ṇāmīya[| kulyāyā-ñch-āpi 

194 Vidāyūr-u[t]tāmar-nadī-trāṇ-kuppāch-cha paśchimaṃ | uttaraṃ Vidāyurōh 
195 dyā Rudr-ālayād-āpi | niravadyam-apy grāmam Nelamāyara-nāmaṇān 
196 mūli-kaṅkōta-kēṇitasthinām sthitām Kākchērūr-nādikān(kē) | prācēyaṃ 

Ndōppūrūmē- 
197 du-grāma-sīm-avaddhī-sthalaṭ | Kāraṣṭhālērya-saṅtī mahāraṇyāḥ-cha da-
198 kshīṇām | paśchimaṇ Nāyera-grāmāt-Paṅḍur-grāmā(ṃa)vaṛ-ōttaraṃ | prakhyaṭām cha 
199 Naṭaṛṣṭhān-nāmaṇāṃ grāmam-uttara(ma)ṇi [l(l) | Nāyattu-nādikē 
199 khyātāmPaḷali-khyā(kē).
200 ta[t]aṅkē sthitām | prācēyaṃ Nāyera-simāntān-Muṇḍītūrāṃ-cha paśchimaṇ [l(l) | Šēra-
201 mula-varamgrāmā(ṃa)-simāntād-āpi ch-ōttaraṃ | khyātām Valuyad(ha?)l-

202 makan grāmām-apy-anmunā [l(l) | Śrī-Māḷipākṣa-simāntāt-prācēy[čha]ŋbū-
203 Amūru[kpattānā | Vanipppāk-

204 Muha-simāntād-āpi paśchimaṇ | Nāyera-grāma-simāntād-uttaraṃ diśa-
205 m-āśritāṃ | grāmaṇa cha Sirupāk-ākhyām griha-āram-ōpāsāhitaṃ [l(l) | Va-

1 The verse is wanting two syllables. The intended reading may possibly be Ṛṣi=ākhyāṃ prakhyātēṃ aparaṃ.
Fifth Plate; Second Side.

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206  nippāk-ābhidhā-grāmā(=ma)-sīmāntāt-prāg-dīśi  sthitān  |  īrt-Nālūr-Mu-
riaḍājochāṇa[nta]-sīmānta-dakṣinām  l(=)  [100*]  Śrī-Panappāka-sīmāntāt-pa-

āṇa [1] BRITISH MUSEUM PLATES OF SADASIVARAYA.

208  śeṁāni  diśaṁ-āṇrāni  |  Pūḍōrvilāhā-sīmāntād-uttarasyāni  diśi  sthitaṁ  [1*]
209  prākhyātaṁ-Buḷuvittāṃgal-āhvayam  grāmām-apy-anurūm  l(=)  [101*]  Prāchyaṁ
Nāyaru-sīmāntā-
210  t-Sirupākācha-chu  dakṣiṇān  |  paśchimān  Veṭṭudhalaṁmeṭa(=du)-sīmānta-
sthala-1hradād-api  l(=)  [102*]
211  Prākhyāta-Nāyaru-grāma-sīmāntād-api  chuṭṭarāni  |  śrī-Pūḍōrvilāhā-ākhyam
grā-
212  maṁ  ch=āpi  manōharaṁ  l(=)  [103*]  Amaṛu-nāḍuk-āntasthaṁ  sthitām
Peyyūru-kōṭagaṁ(kē)  |  Unmi-
213  paśṭās=ch  sīmāntāt-praḥyaṁ  tasmāc=ch  dakṣiṇām  l(=)  [104*]  Āsāṁ
Porunjaḷi-grāmāt-paśchī-
214  maṁ  samupāśiraṁ  |  Kōḷaṛa-grāma-sīmāntād-uttarām-āśrītaṁ  diśain  |  Kinnāp-
215  k-ābhidhānāina  chā  grāmakaṁ  khyātaṁ-uttamaṁ  l(=)  [105*]  Prāchyaṁ
Kāraṇa-sīmānta-Pṇepoṭṭi-taṭā-
216  kathā  |  tat-taṭāka-saṁpastha-mahārāγyāch  ch=ch  dakṣiṇām  l(=)  [106*]  Paśchimāṁ
Miṭṭānallūra-mā-
217  rga[=a=d]=āśāṁ  pāśirāni  |  uttaraṁ  Kāraṇa-grāma-sīmāntāt-Kottapāḷayaḥ(t)  |  Söttu-
218  paṇḍur=iti  khyātaṁ-nāmānaṁ  grāmām-uttamaṁ  l(=)  [107*]  Ikāṭṭu-kkōṭak-
āntasthaṁ  khyātaṁ
219  Koṭhohurū-nāḍukē  |  U(=][da]pṛ-grāma-sīmāntāt-praḥīṁ=āśām-upāśirāni  l(=)
[108*]  Prāptam  Ku[n][a]-
220  ra-Mrū(i=ma)ḷṇṭūru(=r)-sīmāntād-dakṣiṇām  diśain  |  Payyūru-śrī-Gollakuppapa-
sīn(aṁ)-
221  tād=api  paśchimaṁ  l(=)  [109*]  Kurakkunṭamāḷa-grāma-sīmāntād-api  cha=
ottarāṁ  [1*]  śrī-Sūmide-
222  vapaṭty([v]=v)-ākhyānī  grāmakaṁ  cha  bhuvī  śrutaṁ  l(=)  [110*]  Ikāṭṭu-kkōṭakē
khyātaṁ  sthitāṁ
223  Maḷaya-nāḍukē  |  Allikuli-śrī-Malayanāchya[=i]*2  [prāchyaṁ  var-ā-
224  layāt  l(=)  [111*]  Dakṣiṇān  cha  Viḷjāṁkūḍu-śrī-taṭāka-var-aṁtārāt  |  śrī-No-
225  lvāḍi-grāma-sīmānta-Tirum-ārāmāch  cha  paśchimaṁ  l(=)  [112*]  Kottur-
Ariyapāka-
226  śrī-sīmāntād-api  chuṭṭaraṁ  [1*]  Veḷḷaṭṭkuḍaṁ-nāmānaṁ  khyātāṁ  cha
grāmakaṁ  varāṁ  l(=)  [113*]
227  Allikudi-mahāśailāt-praḥīṁ-āśām-upāśirāṁ  |  Pemnolūru-varagrāmā(=ma)-ta-
228  ṭak-āṁta-paraṁstami  |  Sairaprāpta  dakṣiṇām-āśā[=i]*  
Chāndramauji-taṭāka-
229  tāh  |  "Amaṇpākāpeṭṭaṁnallūru-grāmā(=ma)-mārgach-cha  paśchimaṁ  l(=)  [115*]  
Chēḷkati-ṭaṭākāṁ(kā)-

1  Read -śām-.
2  [Maḷkhyā] is the Sanskrit Genitive of the Tamil substantive Maḷkhyā (used generally in the honorific plural Maḷkhyāde), 'a goddess.'—E. H.]
3  This śrī should have been omitted.
4  Read Amaṇpākāṭe-Pemnolūru.
Sixth Plate: First Side.

230 ch-cha sampraptam diṣam-uttarām | grāmam Kōlpāka-nāmaṇām pratitam cha ma-
231 nāharāni ![116*] Sarvāmānyam chatasāmā-saṇyataṁ cha samaṁtataḥ |
232 nidhi-nikshēpa-pāśhāna-siddha-sādhyā-jal-ānvitām | ![117*

Akhṣiṇy-āgāmi-saṇyuktā[ni] ḍeva-bhōgyai saṣbhūruhām | vāpi-kāpa-tāṭa-
234 kaiś-cha kāśchechh(chehh)-ārāmaśa cha saṇyataṁ ![118*] Rāmānuja- 
munidrēca bhōgyāṃ-ā-chaṇḍrā-tā
deka ![119*] Dhūpa-dīpa-sudhāhāra-nām-āpūpa-nīvēḍanaḥ | nāṇā-puspā-
235 rakaṁ ![119*] pahārāśa-cha naika-dīpa-pradipanjñān ![120*] Nṛttā-gīta-malāvādy-
chechha[ti]tras.
237 chāmara-vaidhavaiḥ | nitya-nāmāntik-Anāmāntpājam karttuṁ viśēחשב ![121*]
238 Praty-abdaṁ Tiru-nakshatrā tasya j(by)=otsava-saṇpadān(d) | prati-saṇva-
239 tsarān ch-āpi rathōtsava-samṛiddhyoh ![122*] Aṁnāṁ1 nīvēṭātman sarvāṁ2 
240 ṛasa[sh]=ṣa[n].
241 ṛaṇ[am]vaidhavaiḥ | śri-Rāmānujakūṭe-smin viśāle parika-
242 lvīṭ ![123*] [Sa-sri]-bālāka-vṛddhisravya kshudhiṭbhyoh viśēחשב ![122*] 
242 Vaśiṇuvačchavi
244 dvijātībhyah pr(ṣṛ)dasānān pratī-vāsāram ![124*] `Bhū-kalpaśākhi prathit-
245 Ṇaramārāṇa | [Rāmaś]ṛā

246 viṭṭh-Bukka-kṣhamāpō-jani punyā-śilāḥ | Ballāṁbikā- ṭasya bhūhva 
244 punā Purandāra[ca]ṣy-āvā Pulōma-kām(ka)ṇyā ![125*] Jajñēṣ hva-
246 vara-[Rāmaś]ṛā

245 jō vijñēya-śilō vibhūd-ādhipānām | Laksmani-va-Āūbhrūraha-
246 lōchanasya Līla(la)kṣāmbikā-ānushā(ṣya) mahiṣyā-nāśīt ![126*] Puṣyāra= 
245 agneya Peda-

247 Kōṅdarājāḥ purā-kritō(ṭai)=asya vibhōṣ-suntō-bhūt | Kōṅḍāṁbikā tasya 
248 manō-nukulā ![127*] gruṇ-ōrṇatāsvēt-kula-dharmapatni ![127*] Kulāḍri-sārō-
249 sya guru-pratāpāḥ Kōṅtir ājāḥ ![128*] pratīthitas-suntō-bhūt | dharmāya yanin Dha-

250 rmajam=āmanandādi(tii) Manuṁ cha nityā nīpurā(ṣya) mahayōṭ(lyā) ![128*] Day-āūbhrudh-
251 r=abhū-ṭasya ḍevi Tirumalāṁbikā | Noṣayā Damayantisiva nā-
252 vya-chaṛita-bhūṣhitā ![129*] ![111] asmānupād=Av[ba]jāra-vaṛyō Rabbhi-ti-
253 hāḥ Paḥ[ka] ṛathāṭkā-śivēśīt | sthirō(ḥ)daya-ṛṣṭāṣṭagīt-ōrupuṇya(nyō ?) 
254 jan-ōsh[ti]ṛa-darasa(rṣa)ḥ śuṣhītaṁ-ḥaritaṁ ![130*] Tasyā-nujō rājati 

Koūda-

255 rājaḥ prakhyāta-śauryo Bharat-ōpamānaḥ | sasāgraṇjamṣ-prathamānā(ṇa-
256 bhaktisā[ti]ītv-āchita=Sānasābha-mūrtiṁ ![131*] Yasyā-sānjnanām vara-

Tim-

3 Read annam.
4 What is engraved looks like tussan.
5 The reading of the first akshara (sa) is doubtful; the akshara looks as if the engraver had first engraved stē.
6 Metro: Upajāti.
7 Metro of verses 127 and 128: Upajāti.
8 Originally prathitō was engraved.
9 Read guṇ-ōṃprāṇa-.
10 Metro: Śūlpā (ānushṭabh).
11 Perhaps the word actually engraved is -bhūṣhitā.
12 Metro of verses 130-133: Upajāti. Read caṇḍāsahṛīpda-.
13 Read Raṅgūdeva-.
14 Read sphurītāṇi-hastāh.
Sixth Plate; Second Side.

257 *marajò* - yasôndhichi[r*]Lakshmana-cháru-múrttiḥ | jyágdhósha-dúrikrita-mó-
258 ghanádáḥ kurvan-sumitr-ásaya-harsham=indihé | [11 132*] Prakhyáta-
259 Sá(fíc)kushnám-parákrama-
260 sri[**] sri-Ramárágajó-varájó yadityāḥ | śu(sah)bhuh-só(bó)hi madhur-ñumbhávah-ka-
261 rvan-sumitr-ásaya-harsham=indihé | [11 133*] Yasyá| viśráman-guññin labhu-káma-
262 s-surá-drupáḥ [11*] tapasyánti jatávaútas-suparvattati-taṭe | [11] [131*] Hira-
263 nya-kaśípa-kshóta-dána-sán | (sa)varddhit-ádaráḥ | [1*] Nripiníha bhávam yanat
264 niñha-sábhánaná hi yah | [11] [135*] Sákampa-śvedā-rómáneḥ-samayá
265 n(bh)h | 3yasay-ádhipa-suratāt-satyáin śatrayó bhíravó-bhaván [11] [130*] A-kshóbhyá-hrídya-vyayás-āpi yéna kón-āpi bhùbhritãm(tá) | du(dí)píha-ñáma sámudrákaha
266 chinnah yasay-ámpó sa[*] tvA-sálínah [11] [137*] Ánúca dhírma-sítôna
268 [138*] Nákant-
269 div-ántina-dáncena | Nábhága-níbbha-kirttina | narnákana-ákara-
270 nákamáyaka-sákhina | [11] [130*] Nitisástra-viśvá-ártha-nírñí-áśasa-bhá-
271 náuká | Kúndarájra-prípaśena guñarata-payódhina [11] [140*] Vijnáputasya
272 vinayád-vimata-dhívánta-bhásvatah | prájyá-Karántarájra-srī-sthápani-
274 sáhu-ya-sáumárrúja-bhóbha-Bhújámahíbhújaḥ | [11] [142*] Sómavánîs-ává-
275 tanássyá Sútráma-sáma-tyásah | satyávág-Rámacandrássya sánadhága-
276 raksitah(na) | [11] [143*] Átríya-gót-álaúkármanámanār-Mán-ñayá-shtítoḥ | uñntiñnhá
277 ra-gánássya | [11] [144*] *Nahush-ópamasya
278 nánárvarana-śrí- | mánúllalka-gánássya | ebirdud-váyá-ráhuta-réy(r̥y)-aikabhújaíng-á-
279 rnda-bharítasya | [11 145*] Vikhyáta-birudha-mánda(uni)yā-v íbhá-liñasya víjá
279 yá-sílasya | vishvaráhá-bhríti-aphuña-virsáta-Dharmávárahá|

Seventh Plate.

281 *sri-Ramárágjaśya* | vijnáputim-anúpláyan | [11] [147*] Parálah prayataíñh sní-
282 gdhih práhita-prúgamánah | viviññá-libudhá-sáramapthákí|
283 r-adhikar-girá | [11] [148*] Sádásiva-máhárayô mánúñyá |
284 svinaun | sahiraṣya-payōdhāra-purvakam
dattavan = mudā || [149*]

285 1Sarasa-Śaddāvārya-kaśhitinati-varasya
kirtī-dhuryasya ||[*] sa(Sā)-
286 sanam = idānu sa(Sā)rāsana-Dās(a)raṇa-ma(r)th = amita-hōna(ma)-dāna = rath(Ny)h || [150*]

*Mroda (du)-pa-

287 dam-iti 
288 abhuyad-anugunam 
vachō-mahimnā 
sarasatārāna 
Sabhpati-Sva-
289 yāhūḥh. ||[151*] 3Śaddāvā-mahārāya-
saṇaṇād = Viraṇ-ātmajah, || tvā-
290 sūṭā śrī-Varuṇāchārya = vyañīkhat-tām(t)a = maṇiṣaṣya = saṇaṇaṁ ||[152*] Dāna-pāla-
291 mañjor = madhyō 
292 lañad-achyutanā padāṁ. ||[153*] Svā-dattā[ḍ]d = dvigunāṁ (na-)puṇyaṁ

293 para-dattā = sapahāraṇa
294 para- 
295 yāh harēta vasmindharām \* ṣhaṅkhlīr-varsha-sahasrāni viṣṇhā-
296 yāṁ jayatē krimiḥ ||[155*] Ek = aiva bhāgini lōkō sarvēśhām-eva

297 jān | na bhūyā(ṛ)ya na, kara-grahīya ḍeva-dattā vasmindhārā ||[156*]
298 Śāmānī. 6
299 yāṁ dharma-sētār-ṇipāyāṁ kālo kālo pālanīyo bhavaddhīs = (dhābhī l) sarvā-
298 n = ātān-bhāvināṁ pārththiv-ōṇdrān = bhūyō bhūyo yāḥchate Rāmaḥaṇḍraḥ ||[157*]

Srī ||

Śrī-Virūpākṣa ||[*]

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

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

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

1 Metre: Ghti.
2 Metre: Pushpitāgrā.
3 Metre of verses 152-156: Śoli (Anushthubb).
4 Read: sanskrit varsha-
5 Metre: Śālīn.
6 The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palaeographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and in fact practically useless.
7 There are many aksaras, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.
Sravana-Belgola is a village between two hills in the Channarayapatna talukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pāśvanātha basti, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of Kātavapra.

The writing covers a space of about 15" by 24" breadth by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three akṣaras in difficulties, to line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the śrī of śrīmad, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of k before r in kkr̥m-aśhyagata, line 4, and (2) the doubling of ā (by a, in the usual manner) before y in avabuddhaya, line 8.

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

1 It seems likely (see Inscriptions at Sravana-Belgola, Introd. p. 5, note 6) that the account in the Rājdevat-kathā may be based on a "well-known" Sanskrit work by Ratnāndita, entitled Bhadrabāhucharita, which Mr. Rice thinks may have been written about A.D. 1450 (see also ibid. p. 32, note 10). If Mr. Rice rightly represents the Bhadrabāhucharita (see ibid. p. 10, note 4) as placing the establishment of the Śvētāmbara community in Vikrama-Saṃvat 886 (A.D. 775-80), its nature may be estimated at once. But it seems likely that he has misread gatiḥ śhātdham instead of gatiḥ śhātādham; the adoption of this would give V. S. 136 (A.D. 70-80), as to which date see Dr. Hoernle's remarks in the Ind. Ant. Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that the Vāca in the time and at the city of a king Lokākāśa of Vallabhi (sic) in Surāsāstra.

2 Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not āraśāśa-nīra, as I then thought, but kramahāśa; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)." and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Sravana-Belgola. In his Epigraphia Carnalaca, Inscriptions in the Mysore District, Part I. (published in 1894), Introd. p. 6, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the Rājdevat-kathā. In this reply, he has called in question, generally, the authority of the Jain pattāndera or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindu, otherwise than in epigraphic records and in the prastātas of their doctrinal books; that I am aware of no prima facie reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the Rājdevat-kathā.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast
really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the Vienna Oriental Journal, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain Tīrthāṅkaras (died, B.C. 543, or thereabouts),—otherwise called Mahāvīra (by which name he is mentioned again in line 3),—whose doctrines, it says, were still flourishing at Viśāla, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of the usual record of such a date is divided into two parts. The first part, from the beginning of line 3 to the word prāptavān in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his Ganaḍhara Gautama, one of the three Kēvalins. Naming also the other two Kēvalins, it calls them Lohārya, the "veritable disciple" (of Vardhamāna), and Jambu: the latter is the Jambūvāmin of the usual list;1 the former name, Lohārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.2 Next, it names four of the five Śruta-Kēvalins,—Vishnudēva (=Vishnunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven Daśākāraśadharinas.—Viśākha, Prāśṭhila, Kritṭikārya, the latter name is Kṣhatriyāārya, Jayanāman (usually called Jayasenaśāhrya), Siddhārtha, Dhritiśeṣa, and Buddhīla (= Buddhilingāārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,—for, the record says, there were other teachers, left unnamed, between Buddhāl and him, and who is, in fact, to be identified with the Minor-Ārya Bhadrabāhu II, who, according to the paitīvāta, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty3 that should last twelve years. And in consequence of this announcement, it continues, the entire samgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,—meaning, apparently, the

it with my statement of the case in the Ind. Ant. Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is Pradhāndhrēṃ-daṃ-daṇi, etc.; not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph. He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to show that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (Inscriptions at Sṛavaṇa-Belgoa, p. 114, note 7).—"The construction is stated to be Pradhāndhrēṃ + ānd + avamālta, etc., (ānā-saṃ-pāpe cha—Amara-Kēla) And I do not see in this any hint of a recognition of the true reading, Pradhāndhrēṃ admavamālta, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.—Mr. Rice has now suggested that the name of Guptigupta,—(for this person, see page 20 below)—has not "leaked out" anywhere else than in the pāttīvāta, and that there is no other trace of it. But, as pointed out by me plainly enough (Ind. Ant. Vol. XXI. p. 159, note 9), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kadāb grant, which purports to be dated in A.D. 813 in the reign of the Bādraṅkita king Gōvinda III., and which expressly mentions the "Guptigupta-muni-varinda or body of saints (i.e. community) of Guptigupta" (Ind. Ant. Vol. XII. p. 16, line 1). By one of his other names, Arhadbañin, he is mentioned in a local record of A.D. 1397-98 (Inscriptions at Sṛavaṇa-Belgoa, No. 300), which apparently describes him as establishing a four-fold division of the samgha.

1 See, for instance, Dr. R. G. Bhandarkar's Report on Sanskrit MSS. for 1888-94, p. 120 ff.; also, the pāttīvāta published by Dr. Hoernle in the Ind. Ant. Vol. XXI. p. 341 ff., and Vol. XXII. p. 67 ff.; also, a list published by Prof. Peterson in his Second Report on Sanskrit MSS., which, however, I have not at hand for reference.

2 It seems just possible, however, that it is the name, displaced, of the Minor-Ārya Lohārya I., who came next after Bhadrabāhu II. (see, e.g., Ind. Ant. Vol. XX. p. 349, and Vol. XXI. pp. 68, 70).

3 See page 28 below, note 3.
country round Śrāvāna-Belgola. The second part of the inscription, beginning with the word atāḥ in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Kaṭavapra," i.e. on the Chandragiri hill at Śrāvāna-Belgola, where the record is, an Āchārya named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on paleographic grounds. As I said when I first dealt with it,—"it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the paleographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the Āchārya Prabhāchandra, whose epigraph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,—author of the Pramāṇa-kamalavānta and Nyāyakumudachandrāditya,—whose merits are praised by, among others, Jinasāṇa, the preceptor of the Rāṣṭrakūta king Amōghavasūra I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛihari and Kumārila," in the Jour. Bo. Br. R. As. Soc. Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛihari died in A.D. 650 (loc. cit. p. 213). Kumārila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.1 Prabhāchandra quotes Bhartṛihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasāṇa mentions Prabhāchandra in his Ādi-Purāṇa (pp. 221, 222). The difference of style shows that, when he wrote the Jain Harivaṃśa, finished in A.D. 783-84, Jinasāṇa must have been very young (p. 224). He himself shows that he lived on into the reign of Amōghavasūra I., by mentioning that king with the paramount title of Paramākṣara in the colophon of his Pāṭravāhyudaya, the composition of which Mr. Pathak refers to the early part of Amōghavasūra's reign (pp. 224, 225). And he did not live to finish his Ādi-Purāṇa (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasāṇa is mentioned in the Jayadhara-ratikā, which gives A.D. 837-38 as the date of its own composition (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date2 of the Ādi-Purāṇa, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkakadeva, or Akalaṅkacakandra, who also is mentioned in the Ādi-Purāṇa; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanāmīdatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāṣṭrakūta king Kṛiṣṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śrāvāna-Belgola epigraph, which

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1 Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).
2 Mr. Pathak considers that we thus obtain "the date" of the Ādi-Purāṇa. This, however, is a non sequitur. We doubtless obtain the latest possible date for it; but certainly not conclusively the actual date of it.
certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmāṃdiyāta, in reference to a verse in the Kathākāvya, which, with a correction, stated by him, of Bhatarā for bharatī, simply says (see Ind. Ant. Vol. XII. p. 216) — "Here, indeed, in the land of Bharata, at the excellent city named Mānyakhēta, there was a king named Subhatungrī; his counsellor was Purushottama." Here, at least, there is no mention of Akahākā. Further researches point distinctly to the fact that the foundation of Mānyakhēta was commenced in the time of Gōvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Subhatungrī of the verse in question is at any rate not Krishna I. And, plainly, even if Brahmāṃdiyāta says anything more explicit, the opinion of this "modern writer" must be rejected in favour of the palaeographic evidence. The Śravanga-Belgola epigraph, and the death of Prabhāchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 760; but, I should say, certainly no later than that.

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

TEXT. 5

1 Ṫūm Ṫūm Siddhām Ṫūm Ṫūm Svastī Śī ṣī ṭīvaṁbhagavatā śrīmad-dharmamā-ṭī[r]ṭhā-[vi]dhāyina Vardhamānēna samprāpta-siddhi-sankhy-āmrīt-

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5 A literary mention of it is to be found in the Upasrayakēvalīgajā-kathā,—"the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one." (Ind. Ant. Vol. XII. p. 99).


5 See Ind. Ant. Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

5 From the ink-impressions.

5 In each case, the Ṫūm is represented by a plain symbol; two of them stand before line 8; and two before, and slightly above, line 9. The Siddhām stands before, and slightly below, line 6; and the Svastī before line 1. In my text, I have placed these expatiations in the order in which, I think, they were intended to be read over.

5 Metro: Śūka (Anushtubb); and in the following three verses.
No. 2. SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

ätmänā [1]\(^{1}\) Lök-älokā-dayä-ädhär[ā] vastu sthāmanu chā [1]\(^{1}\) sachi-
[chh]\(^{1}\)jād-älokā-śaktib svā yāsāntūt yasaś kēvalā [1]\(^{1}\)

2 Jagaty-achintya-māhātmya[m] pūj-ātīsaya[m] iṣyaḥ\[^{2}\] [1]\(^{1}\) tirthaṅkira-nāma-punj-mahā-
mahā-ārhatya(ttya)m-upyashā [1]\(^{1}\) Tad-ānuś śri-Viśāl[ā]j[um]\(^{3}\) jagaty adya
jagad-dhitam [1]\(^{1}\) tasya śāsām avyājau pravādī-mata śāsānam [1]\(^{1}\)

3 Atha khalu sakala-jagad-adaya-karāṇ-ōdit[c] niraśūṣaya\[^{4}\] guṇ-āśadābhūtā-parama-Jina-
śāsāna-sarva-samanabhūvārhdita-bhāvyā-jana-kamā-vaśasānam-viśmita-men-guṇa-
ī kē rṣa-va

4 bhagavat-paramarshi-Gautama-gaṇadharmā-sākshācheśāhā-sūrya[ā] Śiva-Jiva[śu-
pū dankārājita-gōvṛd[ah] Jina-Bhadra-bhūt-Viśākhha-Pṛṣṭhīn Kṛttikārtya[ā] - J-a-
yanāma-Siddhārtha-Dṛiṣṭiśeṇā-Buddhiḥ-ādi-gura-paramāra-kkramā-ābhāyagata-

5 mahāpuruṣa-santati-samavādyōt-ōsva[c][5] Bhadrābhūvāminā Ujjayānayam-

6 patham-prasthitah kramē[a]-aiva jana padam anēka-grāma-śat-ta-sukhāya[m] m-
ūla-vāna-vāna-kamā-sasya-go-mahēś-ādi-āvī-kula-samākīraṇum-prēpāvān A tā h
ācchāriya[ā] Prabhachandrō nām avanita[ā]lalāma-bhūte th-āsmin Kātavaprā-nām

7 k-ōpahākṣhitō vividha-tanuvara-kusumā-phal-[āv]āvī virarechanā-sākāra-vipula-sajala-
 jaladina-nivāna[ā]-n[ā]opula-tālo varāha-dvīp-vaśyagha-rkṣa-tarsakṣa-vyā[a]-nirguṇa-kul-
ōpachitō-pāyaka[e] kundalī-lāri-mahāgānā

8 gaham-[ā]bhāgāvati samiutāngu-śringē śikha[r]śāśam alpatara-k[ā]sam-
ava[b]uddhyā [ā[tum]][nh][10] sucharita-tasas-samādhīn-ārādhāyitum-āpūrvecchāya nir-
avāsēkāṇa sanghām viśrīya nīśhēn aikē prithukātā-āśīrmaṇa

9 talāsu śilāsu śtalāsu sva-dēham samāna-yārādhitavān [1]\(^{1}\) Kramē[a]-sapti-
śamam-śīlusām-ārādhitam-īti [1]\(^{1}\) Jayatū Jina-śāsānam iti Ōm\(^{11}\) [1]\(^{1}\)

TRANSLATION.

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

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1 Mr. Rice read 'deva'; and has shown the in his lithograph. But I think that the marks below the d are not intentional.

2 Mr. Rice has shown the second ch in his lithograph. But there is no indication of it in any of the ink-impressions.

3 The oksharas between ga and k are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shown in his lithograph.

4 The oksharas aiva are not shown at all in Mr. Rice's lithograph or text; in both, the reading is 'ōditātiśaya'. But there is a distinct space, which requires to be filled up, between the ta and the ti. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

5 The reading here is perfectly distinct.

6 Here, again, the reading is perfectly distinct.

7 I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read 'ārāgya', and to take

8 it in composition with the following word. But there seems to be a plain indication that 'ārāgya' was written.

9 The impressions last resolved make the real reading here quite clear. A comparison of kramē[a], line 9, will show pretty well how, in the preparation of Mr. Rice's lithograph, kramē[a]-aiva came to be turned into āśēka[a]-aiva, or, to be exact, into āśēka[a]-aiva.

10 The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading — Prabhachandrōyam-advantīta[ā] is one which is not supported by any use of anāl that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually nonexistent.

11 The word which follows this in the original, is sucharita; not suchakāta, as read by Mr. Rice and shown in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of dākṣeṣṇāh here, — shown also in his lithograph, — is unsuitable and meaningless. The d and the naḥ are distinct. The middle syllable, where he shows dāra as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. Is supplying it as tava, I make a word which at any rate gives good sense.

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

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

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

(Line 9)—Victorious be the doctrine of Jīna! ᪂m!
No. 3.—UDAYPUR INSCRIPTION OF APARAJITA;

[VIKRAMA-]SAMVAT 718.

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

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

The inscription consists of 12 lines of well-engraved writing which covers a space of about 1' 6.25" broad by 10' 4.25" high, and is in a perfect state of preservation. The size of the letters is between 3.75" and 4.75". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrāpātan inscription¹ of Durgāgana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for ka, ja, ya, na and va of both records; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for b (e.g. in baddha, l. 3, and bālī, l. 7), from the shape of the sign for ą (in Anuvṛtta, l. 5, and paścabhūmi, l. 12), and from the way in which the final t is written in jyut, l. 4, and the final m in bārivarṇam and samudrīvṛtta, l. 9.² But more important and of greater general interest is the manner in which the writer of our inscription has written the letter y, where it is not combined with other consonants. Dr. Hoernle, in the Indian Antiquary, Vol. XXI, p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of y, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of y, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of ya must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i.e. some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of y, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of y continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter y occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in śrāvchātraśvati, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgarjuna hill cave inscriptions of Anantavarman,³ and 30 times its form resembles the sign for g which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur.

² Compare the final t on the one hand e.g. with the final t in lines 13 and 17 of the Mandaśārn inscription of Mālava-Sanwāt 580 (Gupta Inscri. Plate xxii.), and on the other hand with the final t in line 6 of the Kanauj inscription of Mālava-Sanwāt 705 (Ind. Ant. Vol. XIX, p. 68, Plate); and the final m e.g. with the final m towards the end of line 1 of the same Mandaśārn inscription, and that in line 18 of the Jhālrāpātan inscription of Durgāgana.
³ Gupta Inscri. 'la'te xxxi.
inscription of Isvanvarman, but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of y also was not unknown to the writer of our inscription, is shown by the sign for ry in the word dāuryaka in line 5, where we have the modern form of y, with the sign for r placed above it. On the other hand, in uchehair-yatra in line 9 the sign for r is written on the line, and has the same sign for y attached to it which is employed after other consonants.5—As regards the representation of the medial vowels, it may be noted that a, i, and i, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial a, which occurs 129 times, is written by a superscript sign 104 times; i, which occurs 80 times, 54 times; i, which occurs 26 times, 20 times; e, which occurs 36 times, 25 times; a, which occurs 8 times, 4 times; and e and ai, which together occur 40 times, are, with a single exception in the case of e, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words ōm namaḥ at the beginning, and the date and the words namaḥ Puruśottamāyaḥ at the end, the text is in verse. As regards orthography, the letter b is mostly denoted by a sign of its own (as in buddha, l. 3, bāla, ll. 7 and 11, abhakā, l. 8, and barhiṇa, l. 9), but twice by the sign for r (in evauhakā, l. 6, and vramaḥcārīṇaḥ, l. 11); the sign of visarga is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in ādhiśākṣa and Puruśottamāyaḥ, l. 12; th instead of th in kathārāḥ, l. 2; ri instead of ri in trilokyaṁ, l. 7 (but not in trībhuvana, l. 3); and gr instead of r in Māyāśīrha, l. 12; and t is doubled before r in yatra, l. 9, and in pautṛṇa, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word kālacak which is quite indispensable.

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

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

1 ibid. Plate xxxi. A.
2 In the conjunct aś the sign for a is everywhere, except in the word bājagā in line 5, written above the line, e.g. in taraḥgāme, l. 8.
3 In namā in line 10, where, owing to the akeṣaṇa sthāν immediately above mē, and to the superscript signs of the two akeṣaṇas which precede mē, there was no room for the superscript sign of e.
4 The name of Aparājita does not occur in the list of the Guhila princes of Māṇḍava, given in Ind. Ant. Vol. XVI. p. 346.
TEXT.

1 Ōṅ8 namaḥ [l]|* Sprishtā3 vakshasi līlāyā karunāhā[ā]|* kāchit-kach-
ākarṣaṇā̃d-anyā kāma-paroṇa pāda-patanaṁ kaṇṭha-grahāṇā-āpara | dhanyās-tā
bhūvane sūrendra tanavō 4 yāh prāpatī nirvṛtiṁ

2 śṛṅgīv-śṭhānā śṛṅgahantī gopā-vanitā yasmai sa pāyūd-Dharaḥ [ll 1 ll*]
5 Lakṣmī-nilī-ōpadihānām pravayājalanidhi-sthāyino gāyda-saṅgī | 6 darpāvṛtti-
āstvṛṇda-drumagahavana-chhihēda-dakṣaṁ kuthā[(h)h]rāh [ll*]

3 sāṁsārā-pāravārī-prasara-raya-samuttāraṇo budhā-kakshyā 6 dōrduladāh pānta
Śārva-tribhuvana-ābhavana-ōttambhāna-stambha-bhūṭāh | ll 2 ll* Rāja7 sri-Guhil-
ānaya-āmala-pāyōraṇa sphiṇḍū-dūlbītī- 8 dhvasta-dhvanta-samā.9

4 ha-duṣṣa-sakala-vyāl-āvalōp-āntakṛit | śṛuṁ-an-ity Aparaṇītāḥ kshitiḥbhūtim-
āhīyarchītā mūndhabhir-10 vṛtti-svachchhatay-āvā kaustubha-manir-jātā
jagad-bhūṣhaya || [3 ll*] 11 Śīv-ātmajā-khandita-ākṣṭi-

5 sampi-11 d-duhuryāh samākṛanta-bhujaṅgasaṅraḥ[ā] | tēn-Endrahvat-Skaṇada
iva prāptā l13 vṛtō mahāraju-Vaṣṇasimhā | ll 4 ll* 13 Jana-grihitam=
api khaṭya-vaṅjritām dhvalam-apya-anvajita-śhūtalām [ll*] sthiram-apī prā-

6 vikāsi diē daśa bhūrmati yasya yasō gṛha-vśhītām14 || [5 ll*] Tasya15
nāma daḍhātī yasō-mati l16 gēhī praśaṅgī Yāsomatī [ll*] chittam-utpatha-
gatānī niruhānti sā bahūva vinayād-Arunatā || 7 6 ll* Śrīv-vandhāke18
7 Śhāṇva-ṛata chā Gaurī vaiḥdhaya-dukhi-ōpahatā Ratīs-cha [ll*] bāḥā
trī(trī)lokaṁ-atul-ōpamāṇa śimantināṁ dhuri sāvā jātā || 19 [7 ll*] 20Vilōky-
śasan laksmināṁ svanayā-vañēśhīmaḥ-pratisamām vayo-vittan maṅgat-tanvāra-

8 taruṁ-āṅgā-taralāṁ [ll*] 21taran-samāsār-aṅabhīṁ viśrama-viśaya-grāhā-kaṇāṁ
sthiraṁ pāt-ākāraṁ bhavanam22aṅkarōt-Kautaharīpō[ā] | ll 8 ll* 24Sāchīr-
viśvihāyatantā mahūṣita-puta-rajō-duśsarāh kētaṁhām-ādvahvantāh kalāpān-

9 vacbhasāṁ25 nṛtyantāṁ barhiṁnāṁ25 [ll*] megh-ālīr-vukshipantaḥ salilakāva-
bhīrīt vāyavah pravṛṣhena vānty-uchchhair-yattra27 tasmiṁ-Puru(r)-Narka-
ripō-mandaṁrajā snāmavīṣhāṃ || [9 ll*] Yāvad-bhāṅoḥ khuraṅga-vrānta-jalama-

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1 From rubbings supplied to me by Mr. Gaurishanker Hirechand Ojha.
2 Expressed by a symbol.
3 Metre: Śārddāvīvikṛttīta.
4 Taṁ appears to be used here in the sense of taṁs, "a slender or graceful woman."
5 Metro: Sraṅgadhārā.
6 These signs of punctuation are superfluous.
7 This sign of punctuation is superfluous.
8 The rubbings have "bhūvāhṛttā", but the sign of visarga appears to have been struck out.
9 Metro: Upajātī.
10 These signs of punctuation are superfluous.
11 Originally "vedhaḥ" was engraved.
12 This sign of punctuation is superfluous.
13 This sign of punctuation is superfluous.
14 From rubbings supplied to me by Mr. Gaurishanker Hirechand Ojha.
15 This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of visarga. The
same sign is used at the end of verses 8, 9, 10 and 11.
16 This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of visarga. The
same sign is used at the end of verses 8, 9, 10 and 11.
17 Metro: Tārān either stands for tārayat (referring to ḍharaṇam), or the masculine form is used instead of the
feminine tarantā, or rather tarishyati.
18 The akṣara na was originally omitted and is engraved below the line.
19 [Compare: ḍhau-ḍhāṭi-taraṇ yad-yānapādītraṁ mahat . . . . . . . . . . . . Vīshnōvīdūm mandirāṁ;
20 Metro of verses 9 and 10: Sraṅgadhārā.
21 Originally vacch-tam was engraved.
22 Read *nām.
No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

Pithapuram, the residence of a Zamindar in the Godavari district, contains a Vaishnava temple, named Kunti-Madhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chalukya dynasty. In his Lists of Antiquities (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.

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

1 This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'
2 Metre of verses 11 and 12: Śūkṣa (Anuśtuḥ).
3 Originally bāṃdājītvā was engraved; but in the third akshara (sū) the superscript line, which turns of into ś, appears to have been struck out again.
4 Compare Dr. Fleet's Gupta Inscriptions, p. 84, line 2; the last line of the Jhārāpāta inscription, Ind. Ant. Vol. V. p. 180, where the original also has pūrva; Ind. Ant. Vol. IX. p. 180, v. 83; and Vol. XV. p. 208, v. 25.
5 Here, again, this sign of punctuation is followed by two dots like the sign of visarga.
6 Read pāchāmaḥ or pāchāmāyain.
7 Read Purushottamāya.
The purpose for which the inscription was engraved, is to record that, at the vernal equinox (Mēsha-saṅkrānti) of Śaka-Saṃvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhandaḍavaḍa in the district (vīṣhaya, ll. 148 and 151, or dēśa, l. 135) of Proluṇāṇḍu was granted to the temple which contains the inscription, by Jāyāmbika (v. 53), Jāyamāmba (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Gōṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

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

The boundaries of the village of Navakhandaḍavaḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Pitāpuraṇam that Navakhandaḍavaḍa is close to Pitāpuraṇam itself and is still in the possession of the Kunti-Mādhava temple. That the district of Proluṇāṇḍu included the country on the southern side of Pitāpuraṇam, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpaḷavaram, according to which Sarpaḷavaram belonged to Proluṇāṇḍu, a subdivision of Gaṅgagonda-Chōda-valanāṇḍu. The Madras Survey Map of the Pitāpuraṇam Division shows, about 1¼ mile E.S.E. of Pitāpuraṇam, a village named “Narakhandrawadu.” This is probably a mistake or misprint for Navakhandaḍavaḍa and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecatory (l. 159 ff.) and the names of the composer, Ayyappillārya (l. 168), and of the writer, Kāṇṭāchārya of Śrīpitāpuraṇam (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive Velanāṇḍati is prefixed to the name of Prithviśvara’s grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara’s predecessors. Velanāṇḍu is twice mentioned in the Gaṅgaśvaravara inscription of Gaṅgapati. According to Mr. Gordon Mackenzie’s Manual of the Kistna District, p. 214, it is “an old name for all the Tsandavol country.” This statement is confirmed by the Elavaru plates of the Eastern Chālukya king Amma II., according to which Elavaru, a village north of Tsandavolu in the Rēpalle tālaṅkā of the Kistna district, belonged to the district (vīṣhaya) of Velanāṇḍu. In an inscription at Drākṣārāma, the 17th chief of the Table on page 35, Gōṅka III., is stated to have resided at Sandavolō in Velanāṇḍu. This enables us to fix the modern Tsandavolu, a name which closely resembles Sandavolu, as the former capital of the chiefs of Velanāṇḍu.

Like the Reddis of Koundalā, the chiefs of Velanāṇḍu trace their descent from the Chaturthānava, i.e. the fourth or Śudra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indraśena, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishtīra and ruled at Kirtipura in Madhyadēsa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

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1 Sarpaḷavaram is 4 miles north of Coochāna and 7½ miles south of Pitāpuraṇam. The Bhāvanārāyaṇa temple is in its inscriptions called Vīra-Chōda-Vināgura; i.e. “the Vishṇu temple of Vīra-Chōda,” to whom it probably owes its foundation; see my Annual Report for 1893-94, p. 5.
2 Above, Vol. II. No. 15, verses 17 and 34.
4 No. 268 of 1893 in my Annual Report for 1893-94.
5 See above, Vol. II., pp. 39 and 286.
followed by Mallavarman; his son, Ranadurjaya I.; his son, Kirtivarman II.; his son, Ranadurjaya II.; and his son, Kirtivarman III. Regarding those statements it may be sufficient to say that the town of Kirtipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Ranadurjaya sounds rather like a birūda than an actual name; and that the name Mallavarman appears to be developed out of Mall and Malāya, the names of later chiefs.

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

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

1 In an inscription at Drākkshārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Trīstaṭṭarasaṭṭhasarasvānaviḥātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'
3 See above, Vol. III. p. 95.
4 Mr. H. Krishna Sastrī contributes the following note:— "A certain class of Brāhmaṇas in the Telugu country are called Āravēla-Niyōgins. According to the popular opinion, these Brāhmaṇas entered the Government service in the time of the Muḥhammādan rule and called themselves Āravēla-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmaṇas, as Mulikiṇāduvāra (see above, Vol. III. p. 24), Śrīnāduvāra, Kāssānduvāra, Veḷnāduvāra, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēla-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēla, i.e. 'the Six-thousand,' would be identical with the Shātşahasra country of the inscriptions."
6 No. 539 of 1893 in my Annual Report for 1893-94. According to No. 540, the ancient name of the Bhūmēśvara temple at Guḍivāda was Kundūśvara; see ibid. p. 5.
THE CHIEFS OF VELANANDU.

1. Malla I.

2. Egiyavarman.

3. Kudiyavarman I.

4. Malla II.
surnamed Piduvarditya.

5. Kudiyavarman or Kudiyavarman II.
vassal of Vimlaäditya (A.D. 1015-1022).


7. Nannirája.


vassal of Kulöttunga-Chóda I. (A.D. 1078 and 1100).

15. Goñka II.

m. Sambahbikä.


17. Goñka III. or Kulöttunga-Manma-Goñkarája; m. Jayambikä.

18. Prithviśvara
(Saka 1108).

VOL. IV. r 2
Before considering the descendants of Kudayarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

**EASTERN CHALUKYAS.**

Vimalāditya
(vv. 16 to 18).

Rājarāja I.

m. Ammaṅgayambā
(vv. 19 and 20).

Kulottuṅga-Chōḍa I.
(vv. 21, 23, 27, 34 and 35).

Vira-Chōḍa
(vv. 22, 23, 30 to 39).

Ammaṅgayambā, the wife of Rājarāja I., is here called the daughter of Rājendra of the race of the Sun (Śārja-kula, v. 20). But we know from the Chellūr plates of Vira-Chōḍa that the full name of her father was Rājendra-Chōḍa, i.e. the Chōḍa king Parakāśarivarman, alias Rājendra-Chōḍadēva. The Pithāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulottuṅga-Chōḍa I. bestowed the country of Vengi on his son Vira-Chōḍa.

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

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred on him as a reward “one half of his throne” and the Sindhu-yugmāntara-dēsa, i.e. ‘the country between the pair of rivers’ (vv. 31 to 33). The two rivers intended are probably the Krishṇa and the Gōḍāvari, and the country between them must have formed a portion of the country of Vengi or Venji, which Vira-Chōḍa held from his father Kulottuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulottuṅga-Chōḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Venji, which contained Six thousand villages (vv. 34 and 35). This change in the governorship of Venji can only have taken place between A.D. 1100, the latest available date of Vira-Chōḍa, and A.D. 1112, the year of the death of Kulottuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa’s son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhimanātha (at Drākṣārāma) and to have ruled over all kings between Rājahasti (in the North Areoti district) and the Mahēndra mountain (in the Gaṇijām district), i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vira-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Venalānti-Kulottuṅga-Rājendra-Chōḍayarāja (I. 141 k.), is reported to have killed a certain

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4 *See above, Vol. III. p. 20, note 5.
Bhima, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the Kolleru lake, which is mentioned in a copper-plate grant of Kulōttunga-Chōda II.1 A certain Bhima of Kujam, which is probably identical with the modern Ellora on the bank of the Kolleru lake, was put to flight by Vikrama-Chōda.2 This Bhima may have been a predecessor of the other Bhima who is mentioned in the present inscription. Rājendra-Chōda is further stated to have made valuable presents of gold and jewels to the temple of Bhimeśvara or Bhimānātha at Dākshārāma3 (v. 47 and 48).

The next king, Goṅka III. (vv. 50 and 66, and l. 146), or (in Telugu) Kulōttunga-Mauna-Gōkharāja (l. 142 f.), took to wife Jāyāmīkā, who belonged to the family of the chiefs of the Parvētāpara-mahi, i.e. ‘the country to the west of the hill’ (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of Siva and Vishnu at Nāḍondla in the Narasārkuvēṭa tālukā of the Kistna district.4 Like the chiefs of Velanāṇḍu, they belonged to the Chaturākula, i.e. the Śūdra caste, and were Mahāmāṇḍalāsvari. Their ancestor Buddhāvarma was an officer of the first Eastern Čhāluka king, Kuba-Vishnu, and received from the latter ‘the country of seventy-three villages to the west of the hill’.5 Buddhāvarma’s descendants hence bore the surname Giripāśhināśana,6 i.e. ‘rulers (of the country) to the west of the hill’, and prefixed to their names the Telugu term Kondāpadaṃati7 or Kondapaḍaṃati,8 i.e. ‘ruler of the country’ to the west of the hill.’ In inscriptions of Šaka-Saṅvat 1052 (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves ‘worshippers of the feet of Kulōttunga-Chōḍadēva.’8 Accordingly they appear to have been dependents of the Eastern Čhāluka king Kulōttunga-Chōda II. In Šaka-Saṅvat 1087, Kondapaḍaṃati-Buddhārāja was a vassal of a king Bājarāja,9 to whom, as will be shown below, also Prithviśvara of Velanāṇḍu was subject.

To return to Jāyāmīkā, the wife of Goṅka-III,—she is proved to have been the daughter of one of the chiefs of Nāḍondla, who, like the chiefs of Velanāṇḍu, belonged to the Śūdra caste and were tributary to the Eastern Čhālukyas. She built or rebuilt the temple of Kunti-Mādava at Śrīpīṭhāpura10 (vv. 54 and 55) and covered with gold the image of Vishnu at Śrīśingihgiri (v. 56), i.e. at Śrīśingihchalam in the Vizagapatam tālukā.

The last name in the list is Prithviśvara (v. 58) or Prithviśvara (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription. A number of inscriptions which were copied in the Kistna and Gōdāvari districts in 1892 and 1893, furnish Šaka dates for the last five chiefs of Velanāṇḍu whose names are given in the Table on page 35. To the 14th king, Chōda, has to be assigned an inscription of Velanāṇḍi-Rājendra-Chōda at Dākshārāma,11 which is dated in Šaka-Saṅvat 1042 and in the Čhālukya-Vikram year 45, and which suggests that, after the death of Kulōttunga-Chōda I. (Šaka-Saṅvat

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3 From the numerous inscriptions in the Bhimeśvara temple at Dākshārāma in the Rāmēcharānpuram tālukā of the Gōdāvari district, it appears that the ancient form of the name Dākṣārāma was Dākṣārāma, Dākṣātāpaṇa, Dākṣāvāta, or Ćakṣāvāltik, i.e. ‘the garden of Ćakṣa,’ a saint whom local legends connect with the place, and that it belonged to Guddavālaṇḍu, a subdivision of Guṇgugunda-Chōda-velanāṇḍu. See my *Annual Report* for 1883-94, p. 5.  
4 See my *Annual Report* for 1892-93, p. 3.  
5 *Giriṇḍuṭa śrīśingihgiram uṇu mahī; Nos. 214, 233 and 239 of 1892.*  
6 *Nos. 227, 228 and 271 of 1892.*  
7 *No. 241 of 1892,* and No. 216 of 1893.  
8 *Nos. 228, 234 and 237 of 1892.*  
9 *Kulōttunga-Chōḍadēva-dīnyasēyapāṇḍā-āyadha.*  
10 See No. 216 of 1892 in my *Annual Report* for 1893-94.  
11 This form of the name occurs in verses 54 and 65, while the prose portion (ll. 130, 152 and 168 f.) employs the form Śrīpīṭhāpura, which agrees with the present name Piṭhāpuram.  
12 No. 345 of 1893 in my *Annual Report* for 1893-94.
1034), the chiefs of Velanāṇḍa became tributary to the Western Chāluḳya king Vikramāditya VI.

Two inscriptions of Śaka-Saṅvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākṣhārama inscription of the Mahāmaṇḍolāśvara Velanāṇṭi-Goṅkaya, the son of Guṇdāmbikā (No. 274 of 1893), and an inscription at Nāṇḍaṅḍa of Sābbāmbikā or Sābbhama, the queen of the Mahāmaṇḍolāśvara Velanāṇṭi-Goṅkaya, who was the son of Chōdā. In the first of these two inscriptions, Goṅka II. receives the biruda 'Chāluḳya-rājya-bhavana-mulastamba,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chāluḳya dynasty.

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

The 17th king was a dependant of Kūlōṭtunga-Chōḍadēvā, by whom we have probably to understand Kūlōṭtunga-Chōḍa II. of the Eastern Chāluḳya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṅvat 1060 to 1079, as may be seen from the subjoined Table.

<table>
<thead>
<tr>
<th>Name of chief</th>
<th>Śaka date</th>
<th>Number of copy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Velanāṇṭi-Goṅka, son of Rājendra-Chōḍa</td>
<td>1060</td>
<td>216 of 1892.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Gāṅgēya-Goṅkarāja</td>
<td>1060</td>
<td>275 of 1893.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1061</td>
<td>227, 265 and 384 of 1893.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1062</td>
<td>224 of 1892.</td>
</tr>
<tr>
<td>Velanāṇṭi-Kūlōṭtunga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa</td>
<td>1065</td>
<td>231 of 1892.</td>
</tr>
<tr>
<td>Velanāṇṭi-Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1072</td>
<td>224 of 1892.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1073</td>
<td>264 of 1893.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1075</td>
<td>226 of 1893.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1077</td>
<td>270 of 1893.</td>
</tr>
<tr>
<td>Kūlōṭtunga-Chōḍa-Goṅkarāja</td>
<td>1079</td>
<td>268 of 1893.</td>
</tr>
</tbody>
</table>

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kūlōṭtunga-Chōḍa-Goṅkarāja, and whose queen was Pāṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍa appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṅvat 1085 to 1102, with Prīthviśvara, during whose reign the Pāṭhāpuram inscription was engraved. He was a tributary of a king Bājarāja, who ascended the throne in
A tabular list of the inscriptions of Prithvīśvara is subjoined.

<table>
<thead>
<tr>
<th>Name of chief</th>
<th>Śaka date</th>
<th>Number of copy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kulōttunga-Velanaṇṭi-Rājendra-Choḍayarāja</td>
<td>1085</td>
<td>239 of 1893.</td>
</tr>
<tr>
<td>Kulōttunga-Rājendra-Choḍayarāja</td>
<td>1085</td>
<td>256 of 1893.</td>
</tr>
<tr>
<td>Panḍamāmbā or Panḍambikā, queen of Rājendra-Choḍayarāja, son of Kulōttunga-Choḍa-Goṅkarāja</td>
<td>1085</td>
<td>257 of 1893.</td>
</tr>
<tr>
<td>Kulōttunga-Rājendra-Choḍayarāja</td>
<td>1087</td>
<td>225 and 236 of 1893.</td>
</tr>
<tr>
<td>Velanaṇṭi-Kulōttunga-Rājendra-Choḍayarāja</td>
<td>1102</td>
<td>413 of 1893.</td>
</tr>
</tbody>
</table>

**TEXT.**

A.—West Face.

1 श्रीकांतश्य निजोदातेंस्य सन्तरस्य ज्ञातांन्यायपाराभिभरतयः
2 वदित्स्यमावभूमिस्य । नाथबोहसिलङशरपरकादाधिविवः
3 भवामभूपेतादिधकयथ्यस्वच्छ[न]ाऽऽचः पुराणीयः । [१०] तत्तादनः
4 कुञ्जाष्ट्रिवनस्याः चतुर्भाष्यविद्वेदादिरोहः
5 पदताढाङ्गावाभो यथा । [१०] तत्साधिनिविष्क्षितस्यसंविवचित्ततीभूविदः
6 द्वीपधार राजा ध्वीपसुतं संग्रामविधः । [१०] प्रीतः
7 तप्तः कन्यावितरित दशमाष्ट्रदनाभो योगिः चौमः संवातः सकलवेलः
8 नारायणित्वपश्चाय च । [१०] नानावाणित्वपश्चायिं
9 ध्रुवसिद्धांशिवसिद्धांसती । [१०] मन्त्रलिंगित्वपश्च ख्यानं की-
10 निन्दपुर महत् । [१०] चौमः ध्वीपविकालयमाणीरः राजस्य
11 प्राणय[ऽ] शोभावितान्तरितविभिज्जोऽं मद्यरूपः । [१०] कुञ्जाष्ट्रियगोधिवः
12 या: प्रसिद्धान्तराण्मोहिती । राजा राजस्तितचावत्रुङ्गपूर्णात्मकोतिः
13 धिन्युरः । [१०] यद्यु कुञ्जाष्ट्रियायगिरियोऽस्मिष्टुः तद्प्रकटिः विज्ञातारियरा-

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1 See my Annual Report for 1803-94, p. 5 f.
2 From inked stampages, prepared by Mr. H. Kishnak Sastri.
3 Read वदितः.
4 Read यथाः.
5 Read ध्रुवसिद्धां.
6 Read नारायणित्वपश्चाय.
7 Read भवामभूपेतादिधकयथ्यस्वच्छ.
8 Read ज्ञातांन्यायपाराभिभरतयः.
9 Read सन्तरस्य.
10 Read मन्त्रलिंगित्व.

Library

KANHAIYA MISSION INSTITUTE OF SCIENCE AND TECHNOLOGY
15 क़म्भौ [1*] जशी नयः जनजानसादि कोल्मीयासासा समस्तजगानामः

16 च्रमा। [6*] तस्यं भयं महाभयम्भूसुतो रेणः। [1*] चेति[वि]शीर रेणः।
17 रामायणेन तदेवृ । [7*] तस्य निनिष्कुम्भयासमितः।
18 लिताश्च। [1*] कोल्मीयासासा[व] तस्य युहोभूसुतुर्याः। [8*] तः
19 तुः। कोल्मीयासा। भनेन्द्रवन्यपदातिर्यर्मितिःविनिर्मितिःरात्रिः।
20 क़ुलः कलावः। [1*] गणास प्रति[ः] प्रतित(;)प्रतिप्रदानादिको महान्
21 पौतिविरः। [8*] प्रथः विषेषः स प्रध्वेण विधाय सैंविद कविविद्विदः
22 भः। [1*] ज्ञितोयद्य दशाधमेशुस्य:। प्रतिक्ष्यवनास्वतीतसिंहवः।
23 कमः। [6*] कौः गणांकलिन्यममुद्यानाध्यायः। [7*] नृपार्थः।
24 कुंतलविद्विदितप्रियस्या वृषद्धिवासिपतः। [1*] निवा भोजमरातः
25 नाटककंतकाविलिनयाविहृतः। राजः। भाज्जितपरस्यः
26 जम्तोमासासा स्वभवः। [11*] विविधविविभाजन्यासन्देशार्थः।
27 [स म म] धिनिःचयसंस्मित दितिविदितारायणं। [1*] पुरावव धनद्व चोनि
28 [व]सेक्कृतमुखिनयंदरसमासास्यतस्य राजः वभूव। [12*] तन्यः
29 धनः। पुरेष्व सुराधितः। कल्याणः। [6*] स्वायत्तमरणायसः। [1*] कौः
30 चरः। [स म] धिनिःचयसंस्मिता सुकृतिसंस्मिताय। [11*] ततः
31 क़ुलः। ततः। कुष्ठिवर्गः। तथा। भागभागीपतः। प्रतिविद्वः[णा]।
32 त्रिवंशप्रतियोगीभूतिविदितकंतसंभावितमाचार्यानिःशस्त्रः। [1*]
33 यी लोके गुप्तिका:। पिद्वद्विदितिविदितारायणः। यी। दुःमयः
34 विद्विदितप्रियस्यान्यामस्तेश्रिः। [14*] तथाभूमिकुटिवन्यर्मितः
35 प्रभायः। विरिचितसममद्भानामन्यार्थानः। [11*] यबूम्भूमिकू मनो-
36 पितृपूपासे। गीतीयास[4] विनिता सुविधार्थिः। [11*] ता भिक्षुमहीििे
37 [व]पञ्चायतसमर्थः। [1*] विनिष्कुम्भविनिष्कुम्भाविनिष्कुम्भभूमिः। [16*] त
38 ख़िरविदितम्मीक्षितकीर्तिविनिष्कुम्भभानिक्षितपदातिः। [1*] सं-
39 भः। भूमिकू चक्क चिरः। [वि] गीतीयासासा चुः विद्विदितप्रियः।

1 Read वैभवः। 2 Read य स व। 3 Read प्रतिः। 4 Read भावः। 5 Read विविधविविभाजनः। 6 Read राजाधातः। 7 Read राधामेशु। 8 Read प्रति। 9 Read प्रति। 10 Read गीतीयासासः। 11 Read दुःभागः। 12 Read प्रति। 13 Read भूमिकू चक्क चिरः। 14 भूमि appears to be corrected from भूमि. 15 Read दुःभागः।
40 [वी]त: । [१३*] तत्त्वाकाशायसंतुः। 'कुमिल्यसमन्त्रै विद्यार्थयसंहृते।

41 युद्धार्थं देवो । [१८*] राजाराजसत्यो राजराज बुध सन्यो।

42 यद्यसाधा राजस्येश्वरसंययः । [१८*] लोपं। "सुहृतेकुलामूलान परंपरा।" भावमयः।

43 [गः]ि रति सती राजार्थीमन्युत्किला । गृहराजराजसदा ।

44 तस्यमूलीविकृविवयमार्थसाधनो । वैलोक्षणायुधकोषः वरसिन्तं तु।

45 चौपयं मेचि: । [२०*] चर्चन निहजुलोधुधिमार्थान्तरितिः चित्रभवनः।

46 मनः। [१० श्रीकुलोलंचियोइः। [१०] दिनकारमिव सत्यं य तारायामार्था।

47 प्रथितवः। [१०] दिनमहं राजस्वरुपीश्वरे । [२१*] तत्त्वादविवर्तिष्ठीरी।

48 डः। प्रतापः। [१०]। कुमारः। कुमिल्यसमन्त्रितार्थमद्यभन्दः। [२२*] श्रीकुलोलंचियोइः।

49 मार्गः। दृष्टित राजस्याकारामिव [१०] वैरकोड़कुमारः। प्रदी वेदमयः।

50 डः। [२१*] कुमुदविमहीपालः। परिपाठ वस्वुधरः। [१०] त्रारायामः।

51 मिश्रित क्षपुचे सा नियुक्तः। [२४*] एक्योभुम्मः। नृपस्यहारः।

52 गः। [१०]। तत्त्वाविवर्तिष्ठान्तारितितः। [२५*] तत्व्

53 पुनः।। प्रविष्टितसम्बंधितः।

54 युग्मसंस्कृतघ्नाधिकप्रमहाविद्यायांः। [१०] पुष्पः। प्रविष्टिताः।

55 युग्मसंस्कृतः। [१०] श्रीकुलोलंचियोइः। द्वारापारिधिः। बन्धो। [२७*] पुनः।

1 Read एक्यः।
2 The ड of वृङ्ग is expressed by ड and मः।
3 Read तारायामः।
4 Read अप्तः।
5 Read एक्यः।
6 Read सम्बवः।
7 The anusvāra stands at the beginning of the next line.
8 The anusvāra stands at the beginning of the next line.
9 The akṣara शी appears to be corrected from some other akṣhara, the second part of which was शी।

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56 समस्तराजनिवादकोलाविद्वि-कोशिकाराश्चिमः \[1.9\] धी-।
57 चोतभूमि [1.9] यवाताशूण्याधिका वक्रसति स्तोत्रः परे व्यायामः रा-
58 [म] राजनी राजा-अकृष्टमेऽ यावाकृष्ण भैदिनि । [२८*] तस्म
गौर्यकिशोरसिद्ध भाषा
59 [त्]मेदक्ष्य धीमान: [२०*] वाधृत [वे]दृशै नाम तनयो विनयानन्दः।
60 [धि]तवैरियैः विषादः[ण] वधीरतोरंपाली । शासनि राज्यं वेंगोम-
61 डरमाखण्डाप्रजेुः। [१०*] तस्माथिकारिनगरपालसमूहराजालङ्कै
62 काचरणः। [प]दशहस्तः । शीर्षकोशान्यतेषुहरितिसक्षात्
63 विच्छ्रादर्द्धं चतुरप्रतापः। [२०*] वेदुरी कौरवोक्ष शासनावरवर
64 विशं । पांडवेऽ निजायाणी सामयवः गानवंतु । [३२*] तस्मै शीर्षको-
65 खितितपन्तीकथणसिद्धां । विविधतानामभयं संख्यानार्थ सकारपञ्च
66 नानात्तेन संकृतं \[10*]। देवसाहेबसम्प्रदायमं विषयां सामवादमनां
67 तत्तत्कष्टं प्रादानं भूसे वेदाद्युपतवे पातितारातिराजे। [२२*] सा-
68 घर्घुपुतरसिद्धः। [४*] भूसेकोशस्माचारः। परेकोशसमाचारः। मानसू[१]-
69 [ल]पुंस । सतसिद्ध परिवर्त्तनाणिचिन्तासाध्यमवः ख्यातनामवः
70 विज्ञातिकथि । [२४*] तत्तवाक्षरालिकाशः। गृहव घुरीव स तुष्टी-
71 सः। [प]नव[ण] गुरुसासः। वृद्ध[दी] वंजिमन्तः। [३४*] शीर्षकोशिचि-
72 तीसौः। [ढ]मृत्युनाशीसमीः। [३४*] शीर्षकोशिचविभिन्नशास्त्रधाराः
73 [प] तत्तवाक्षरालिकाशः। [२३*] यथा राजेराजविश्वान्यार्णः। गीयगोजे
74 शुरूः। पुराणाणुपाधिशास्त्रविलासम्। विद्वानोक्षितोः। [२२*] न-
75 ख । [२२*] तार्किक्यकारसुरालमान्यनातिप्रतित्विकारशः। अव्ययः
76 भूत । तत्तवाक्षरालिकाशः। पारंदितानां ज्ञानां विधिः। मरी। सदा परिकृ-
77 समीया। [३२*] तार्किक्यकारसुरालमान्यनातिप्रतित्विकारशः। अव्ययः
78 शीर्षकोशातः। [ढ]मृत्युसासः। पुरुषः। तत्तवाक्षरालिकाशः। [२४*] यथादि-
79 भिमसुखः चतः। [ढ]वर्णः। गृहवासिः। गृहवासिः। [३७*] गृहवासिः।

1 मश्या appears to be corrected by the engraver from श्बास्म।
2 Read विदधते।
3 Read श्वेतवैरियैः।
4 Read तत्तवाक्षरालिकाशः।
5 Read भूतायाणिचिन्तासाध्यमवः।
6 Read सतसिद्ध।
80 [घ]नपिष। श्रीकारतर्का [ष]पिः। तथुर्विषमभूरितेर्वृस्त्रृष्टे।
81 [र]वायकया कार्ये[त्री] शिलासिधिमख नितारामगीरिविरामायुजत। [१५८]*
ध[ना]*।
82 धिलाचितलस्यदाष्टाद्यानां कृतेन प्रत्यक्षमया घठिता विर[२४]*
83 तु। कुँभा[४]* सन्नविधयवर्षप्रभुरत्वमसा हवाभर[४]*
84 [स]सुकृतकिरीट्वेदः। [४३]* य[न] चौम्बकनाथाध्य च[क्ष] शास्त्र धाम
प्रखिताय[य][१.]*
85 सन्नट:[१]* ष्मः भूषा पादविनायकेऽति। प्रासादायं[त्री]*
86 [म]मन्दिरीव[त्री]व। [४५]* यत् श्रीकारकविप्रदेशः देवस्य [अ]णाः*
87 :। [भूम: प्यावश्रेष्ठ दिस्तका गोकुलेपते। [४२]* तथा बिर[त्री]*
88 काणानी[यु]भाविरामा रामण[त्री]पुर रमणीयविशिष्ट[सूक्ष्ण]।
89। [१]* सब्जात्मको तत्त्वातो य[य]वेव साध्वियपुष्पग्निवया खळू
90 धर्मार्थो। [४५]* [ज]तत्साथेऽ पर[र]पर्वतर्भ शूलपाधि[त्र]वाहो विद्ध[क्ष]*
91 चलो[तकु]भागुः। अथ[भूम:]मिः कलाना। यथा क्षिताविशिष्टपुरुः
92 श्रीकारहरिमण्डः उक्तः दातात्स्यगिरियविग्रहः योरारङ्गकोडः। [४५]* य[त्री]*
93 [न]भोरायभीभोभमिसतजलसिद्धार्थपारीनसंगमेष्कृष्णा[यु]भ[मा]*
94 लाक्षणमनकिरीषः। क्षतमादः सरससु। निर्ज्ञोऽयं शौषयितव[थ]व ज[थ]*
95 धिर्घी श्रुत्यायितव्यवहो। [भी]मो भूति विलक्षणं हुतमिव जगतां राव[ढी]*
96 राष्ट्र[वेष]। [४५]* यस्याविभिन्तविजनिस्यपुरुषोरीवान्यप्रभापत्तयं[ढ]*
97 [र]ण निखं [१*] सच्चारिताः। वस्मती यहमसा जमाः। च[चः]प मौहियुः
कामेष्यों [चि]सूचिः।
98 तेष। [४५]* [वेष]नारायणसंहारनाटिन। विद्धः [भी]भूविषयात्य[वेष]।[१ सोर्वा-
99 न्यायदिः।[प्र]विनकिरेः।
100 गणान्मुखीर्दिवयो श्रीमन्नाथ[यु]मुदा। [४३]* कनलनवसंस्कृतत्वमहाकरतीयो
वेष [१*]

1 Read पची।
2 Read एसी।
3 The anuvātra stands at the beginning of the next line.
4 The group तस्तः looks like तस्तः।
5 Read अनि मिति।
6 Read ष्वायर्थः।
7 The group तस्तः looks like तस्तः।
8 Read सयायी।
9 Read विद्धः।
10 Read विद्धः।
11 विद्धः is a genuine mistake for विद्धः which is preceeded by the metre.
12 Read विद्धः।
13 Read विद्धः।
14 Read विद्धः।

102 रामनदर [श्र]कलिव सतावतां । 'चाचाभिषेकते' तस्योऽजनकमभूता जाया- 

103 स तस्य जगतीपतिसतसमख । [४५] जातस्यार्थं विवाव्यासिव[व] सकल- 

104 'दैविजयचाहिव' कुमार्याकलापकलाविवदो गोकु[प]ः । द्वैरिजीयाशिः। 

105 पादन्यासायकायं वियति विद्विर्वेच धाम 

106 [त]वौंययोऽजः । [५०] यस्यसत्यायाभिमतात्वायुं बिलो । च[श]पार्ष्वभूपालम- 

107 [देव]कर्त्वा । सर्वभववल्क[क]भूसुभिंगर राजेष्वीरोपिः[व]पुशुसः । [५१] संजीव- 

108 न भाव्यानपुस्तकम[व]वद्य खव पदो । [लो]केशु यज्ञार्थिभें 

109 [गा]खिबिह[य]मामकमेघसतीनजनसः । [५२] [गा] पर्यंताय[र]मचीपुपवंसरुध- 


111 [द]वासिच्छुः । [५३] भावासाध्याः कार्याः पिताभीगभी[व] सत्सं उद्धर्यारार- 

112 कर्तविरी- । [गी]च[श]नामिनि पूरे 'कत्यार्जस्य तुर्यैन्त[स]नीरधपवासिकरथाः 

113 विषयः । [५४] ग्री- 

114 [क]ठर्घीरतमसतामरसतामरसविजेता फला[व]ष[व]शेषू । [५५] जीविन- 

115 लिंगिनां सरिस्तिनिवयान्तर्गताः। [१] चेमाण्डानम नितिल[वु] घृति- 

116 यथा [वाः]जम्माययात चाह यथा जनसः । [५६] मातस्फाटिक[क]कौलेनन्महस- 

विषु ग्रीष्मायमामः

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1 Read चहारिव।
2 Read देव।
3 The ५६ of श्रीम appears to be corrected from श्रीम。
4 Read श्रावज्ञ।
5 Read सुसती।
6 Read 'कर्तव्य।'
7 Read विवाह।
117 [खल्ला दिकीर्ष्यु]ँ तिदेवधाम[विश्व]रेवाश्कापिता भूरिश:। [सो]ँवर्णःः कल[धीः]
तभृत्व विद्वासोऽसे।

118 ख भानीः[हे]ँ वभुः विश्वासमभ[च]ँ गर्विनुतः: कुः[भा]ः गुणावः। यः [॥ १७]ः
ताभ्याः नीःवर्द्धः

119 [बीमः]ँः।। स्वागमाचलिपि: [कारणः] देवः।। 'सौन्दर्यकायिकरीजः[नि] जनप्रस्तृतोः
यमानोऽदैः।। यः

120 [विवाजः]ँः। रचनाम् बिचित्रितः[ल]ः चित्त[व]ः।। जः[वी]ः बुद्धिः।। स्रियः[चोर]ः[वा]
- [दिः]ः। नः।। च प्राप्तिः श्रेष्ठवाय [॥ ५८]ः
121 यः[श्]ः।। तिरिनेन्द्रतरिक्षः।। परीतमेतस्वङ्गः[मात्र]ः।। यः[लि]ः।। तत्वः।। विभावि
।। [द्भू]ः।। मुद्धः

122 [कः]ँः।। तक्तः।। मयद्भ्रात्मध्र्मविवेकसिविविष्यवध[भ]ः।। [५८]ः।। यः[मंधः]ः।। किर्मासिधः
समः। सतमासमः

123 दाना[हे]ः।। विवाहः किल वीशः।। नूः [१८]ः।। दीक्षितः।। विवाहः[भू]ः[सृ]ः[कः]ः।। कर्मः
विवाहः[व]ः।। खः

124 यः[हु]ः।। भ[ज]ः।। [७०]ः।। ग्रामः।। विन्यानेयो।। विविधवल्लभरासमक्से
वस्त्राऻलिनेश्वुरुः

125 तृणकास्तंत्रयुक्तः।। ममोदितारणः।। प्रूपेनः।। [१८]ः।। देवः।। 'देशीमः[तु]ः।। 'पूः
[र]ः।। यशसा।। खः

127 [भ]ः।। दिन्युपर्णः[र]ः।। नमायनः।। तूः।। चिहः।। देवः।। देवानिग्यानः।। 'भन्यमकितः[द्]ः।।'तो
वायः

128 यस्तः।। किं[स्थ]ः।। 'स्वास्ममविवेकसिविविष्यवध[भ]ः।। किं वा
[कः]ः।। तः]

129 युः[भि]ः।। तितितिः।। सुर्बिनिवयतः।। भस्मः।। [६२]ः।। चिन्तः।। धार्मिकसचिवैन जलधिः
स्त्रुतः।। गः[भी]ः।।

1 Read शीवाः।। 2 Read गुणावः।। 3 Read दुःधिः।। 4 Read शीवाः।। 5 Read शीवाः।। 7 Read शीवाः
6 Read रिवाः।। 8 Read किंवः।। तक्तः।। विवेकसिविष्यवधः।। 9 Read यः।। 10 Read देवः।। 11 Read देवः।।
12 Read किंवः।। तक्तः।। विवेकसिविष्यवधः।। 13 Read यः।। 14 Read किंवः।। तक्तः।। विवेकसिविष्यवधः।। 15 Read यः।। 16 Read देवः।। 17 Read देवः।। 18 Read किंवः।। तक्तः।। विवेकसिविष्यवधः।।
130 [त]ख[श]दातान्या 'मश्तन्तरितो राजाकर्तवादि । चुम्बकत्वाकलकलकछापतमु: 

131 [र]सवभायसुवलाबािकोण[र]सर्वसुतिन्दिसिजितज्ज्ञेयि यात्रयो । [७४] निवान- 

लिङ्गासह[प]रङ्गीः ।

132 [दुः]जनप्रभावीद्विभादनो भक्तानामतुलप्रतापमहृद्योगितान्वितालः। विष्णु 

133 सो[क]सन्धरौजितकरः: परमार्तरबद्धनः वीरोन्मावयमूर्तिविवेजने भुमांड- 

ले खु[श्य]सतः । [७४] माता तथा महियसभृष्टवर्ह्यायेव संसिद्धानिमिता- 

साम्पर्वदिन चतो भगः।

135 [तह शंतं दातिब्धान्ये] श्रीधारी नवकंडवार[द]विदितं वीरांतिदेशे सुदा 

विश्वस्य वितिरंवं ।

136 लख तिल[क]या व[श्य]यस्मोभितं । [७५] नागवर्षिमुत्मुष्टिन्दिगमितकशुरस्व- 

संजातिकालि

137 पु[ख]य[ख]प्रवीण: विविधवस्तुकलालंकार स्त्राव्यं । [७६] जीपीक्षाय ग्रामवर्त- 

138 [रि]निकर्षिरोपिनि माधवय श्रीरामीकीशिरीप्रत्यार्थरतांश्यो विवेधे जायमान- 

139 वा । [७६] शक्यवंशु १०० शुनिश्चं भर्तंगारथिनिमितसुख श्रीपितापुर- 

140 श्रीजु[न]तीमाधवदेवरकु र श्रीजुनांतिकोनि नवकंडवाद भनियिङ्ग अह कथ- 

141 चेतराजसहितमुगानख[न]भु श्रीमान्यांल忏र्यविलासिकुलो- 

B.— South Face.

142 नामारजेद्रोहयानुत कोड़ुनु श्रीमान्यांलिेक्षरकुलो- 

143 लामारिाकरारुक नामारेजुन जायमेदुलु जायमेदुलु श्रविर्षर्स्तुः 

144 सवभायसुवलाबािकोण[र]सर्वसुत महियस्यस्यवालसु मु: गीतदेवार्थिवि- 

145 'विविधगायित्यिनात्रंत्रंसुगानिनिश्चेर । तत् स राजराजप- 

146 रमेशसे राजपुरदेर: परममर्षसे: श्रीगोक्षुपारिय- 

147 तन्यसमर्थनिधिकमसलमागन्यः पुर्वोषदेवमनोपाल: खंडितवि- 

148 रोधिकलो: श्रीजुनांतिदेवस्यवालि राजकोपुस्यांश्यसुकुलुः। 

149 बिनाप्रव[र]० समार्थ मन्त्रुरोषितिव्याप्तियुवराजदीवारि- 

150 कालिंदकमर्थिमानाध्यति [४] भक्ताध्या जायमेदुलु
TRANSLATION.

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

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthánvaya was produced from the lotus-foot of him (viz. Brahmá), which is praised by (the god) Mahendrā. In this (race) was born prince Indrasēna.
who was praised by a wondering crowd of sages (and) who was adopted as son by king (Yudhishthira), the son of (the god) Dharma, who was pleased with (his) conduct in battle.

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

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

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

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

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

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

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

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

(V. 10.) Then, having formally contracted friendship with Trinēṭra Pāllava, this exalted (prince), who knew the rules (of politics, and) who exhibited the prowess of a lion, started for the Southern country (Dukṣhiṇa-dēśa) with the desire of conquering (it).

(V. 11.) Having subdued the kings (of) the Gaṅgas, Kalīṅgas, Vaṅgas, Magadhhas, Andhras (and) Pulindas, the lords of the Kuntala and the Kōrala countries, the Gaūḍas together with the Pāṇḍya king, the (kings of) Bhōja, Marāṭha, Laṭa and Kaṭaka, (and) having obtained the Shāhahāra-jagati, (this) heroic (and) truthful king shone like Akhaṇḍala (Indra) (after the conquest) of the Dāyitas.

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

(V. 13.) In that Dhanadāpura, this prince Malla (I.), who resembled Murāri (Vishnun), (and) who possessed the auspicious emblems of a sovereign, which had been received from Kunti’s son (Yudhishthira), (and) which had been handed down by the succession of his race, ruled the earth.

1 Maṅgaldattīkā is the same as dātī or maṅgala-dhārati, which, according to Brown’s Telugu Dictionary, means ‘a lamp used in waving before an idol.’ All these words are derived from the Sanskrit dātārika; compare Ep. Ind. Vol. I. p. 371, note 70.

2 i.e. of infantry, cavalry, elephants and chariots.

3 The particle ed is used for iea.

4 ‘Edjan has to be taken in the double sense of ‘king’ and ‘moon,’ as in verses 19 and 21.

5 i.e. ‘the country of Six-thousand (villages).’

6 See verses 3 and 6 above.
From him (was born) Eriyavarman, and from him Kuḍiyavarman I.

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

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

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

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

Then, pleased by (his) assistance, king Vimalādityā bestowed on prince Kuḍiyavarman II. the Gudravāra-dvaya.

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

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

To this couple was born the glorious Kulottūnga-Chōḍa, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, and whom the Fortune of kings, forcibly seized by the hand, became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

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

Ruling the whole earth, the glorious Kulottūnga-Chōḍa gave to prince Vira-Chōḍa the Vērghī-māṇḍala.

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

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

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

The second member of this compound is ddīya, ‘the sun.’ The first member is probably connected with the Kauarase-Telugu pidugu, ‘a thunderbolt,’ from which the Kauarase pidugu, ‘a dauntless, bold man,’ is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piduvāradityā.

I.e. ‘the pair of (districts called) Gudravāra.’

Or ‘the wealth of kings, extracted (in the shape of) tribute.’
(V. 27.) The most distinguished of these was prince Gонъка (I.), who ruled the Andhra-
maṇḍala, though he received orders from (i.e. was tributary to) the glorious Kулотуна-Chоḍa.

(V. 28.) The son of this prince Gонъка (I.), whose feet were reddened by the great splen-
dour proceeding from the diadems of the crowd of all kings, was the glorious prince Chоḍa,
protected by the pair of whose arms, the earth experienced as great comfort as during (the rule
of) king Rāma, who was praised by all kings.2

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

(V. 30.) Now, the Vеńgi-maṇḍala prospered while the virtuous prince Vira-Chоḍa, who
crushed troops of enemies (and) resembled Aкhaṇḍa (Indra), was ruling the kingdom.

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

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

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

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

(V. 35.) Thereon, being pleased (with him), this best of kings gave to (his adopted) son,
prince Chоḍa, the Vеńgi-mаṇḍala of Sixteen-thousand (villages).

(V. 36.) This prince Chоḍa, who resembled the terrible Bхума3 in uprooting crowds of
hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (and)
who was worshipped by all kings, was resplendent,— ruling the prosperous country (dхuritrі)
of Vеńgi, which yielded the desired fruit, (and) constantly displaying devotion to the ancient
Vishnu, who can be reached by meditation.

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

(V. 38.) To this couple, which resembled Śаучі and Vаśаvа (Indra), was born the glorious
prince Gонъка (II.), who was the means of the safety of all men, (and) whose commands
glittered on crests of diadems of kings.

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

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

1 Pr̥iḍya-kirṭa seems to be meant for kīrṭa-pr̥iḍya.
2 The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (救灾म and
svaḍveṣam in line 57, and r̥ddhi and s̥ukham in line 69).
3 The second of the five Pаṇḍжасas.
(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god Bhimanātha, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

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

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

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

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

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

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

(V. 48.) To the crescent-crested (Śiva) who resides at Dākshinārāma, he gave an ornamental arch (mākara-vārāpya), made of a mass of splendid gold.

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

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

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

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

1 Ramāntya-viśthya appears to be meant for viśthya ramāntya.
2 The words Kumbhayānāt dēyāḥ ought to stand in the instrumental instead of the nominative case.
3 i.e. he built a dam or bridge across the water in order to reach Bhima who had evidently taken refuge in an island fortress.
4 i.e. he killed all his enemies.
5 i.e. 'the country to the west of the hill.'
(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (and) the goddess of prosperity.

(V. 54.) To Vishnu who fulfilled the desires of Kunti, (and) who dwelt in the town called Śrīpiṭhā (i.e. at Śrīpiṭhāpura), she built an assembly-hall (dāsthāna-manḍapa), which was to enjoy (?) a permanent income (bhūga), (and) which was adorned with pillars which bore splendid ornaments (and) were as lovely as sapphires.

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

(V. 56.) She made manifest to men the beautiful name Hēmāṅgā— which may be learnt from the essence of all Vedas (Śruti)— of the highest being which has assumed the shape of the lord of Śrīsinhagiri in order to remove the distress of (his) devotees.

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

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

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

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

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

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

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

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1 This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Krishna, an incarnation of Vishnu.
2 Pariśkarā is used in the sense of paripākara.
3 Varatā is the same as indrānta.
4 i.e. ‘the golden-bodied.’ The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrīsinhagiri, i.e. Śrīsinhāchalam in the Vizagapatam talukā.
5 Kandā and bhañḍā both mean the same.
6 Dhūmaśaka is synonymous with dhūmakaṭana.
7 Tīrtha is here used in the sense of vītrūra.
8 The composer has evidently forgotten a word meaning ‘tree’ between danaḍa and kāmaḍa.
nature is brackish, did not reach the standard of him who eulegals (Yudhishthira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

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

(Vv. 65 and 66.) At the auspicious time of the Mēsha-sanikránti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince Gōika (III.), the virtuous (and) charitable Jāyamādā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Viṣṇu, whose nature may be known from the Vādānta, who is the abode of Prosperity, (and) who always resides in the heads (śiras) of all Viśvas (Śruti), (viz. to the god) Mādhava who abides at Śripiṭhapura, an excellent village in the country (dēsa) of Pṛūlunāḍu, called Navakahandavāda, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the Śaka year 1108, at the time of the Mēsha-sanikránti,—Jāyamādā, the great queen of the glorious Mahāmañḍalīcārava Kulōttunga-Māna-Goṅkarājā, the son of the glorious Mahāmañḍalīcārava Volanānti-Kulōttunga-Rājēndra-Chōḍyārajā, gave to the god Kunti-Mādhavadēva at Śripiṭhapuram the whole village called Navakahandavāda in Pṛūlunāḍu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual fesitvals, for various expenses (bhōga) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the Rājarājaparamēcārava, the Purāṇadara (Indra) among kings, the devout worshiper of Mahēśvara, the beloved son of the glorious prince Gōika (III.), who has studied the principles of all sciences, prince Prithviśvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (vishaya) of Pṛūlunāḍu, the Rāṣṭrapāla and others, together with the ryots (kaṭumānī),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth:—

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

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (gāta) of Pērēva; in the south-east, the boundary (is) Indurāvāmu; in the south, the boundary (is) the embankment of Sāregunda; in the south-west, the boundary (is) Donkisūḍiyālu; in the west, the boundary (is) the eastern embankment of the Kommi-nāyaka tank (cheru); in the north-west, the boundary (is) the embankment (karnam) of Vaddāvi; in the north, the boundaries (are) the five embankments of Puṭṭaliatrōva; (and) in the north-east, the boundary (is) Sabbālārāvi.

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

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

1 The Vādānta are the Viṣṇudanta or Upanishads.  See above, page 47, note 12.
(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

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

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

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

(L. 168.) (This edict was) written by Kaṇṭāchārī at Śripāṭhatpuraṃ. Hail! Hail! Hail!

No. 5.—TAXILA PLATE OF PATIKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,¹ and again in Mr. Rixon’s edition of Dr. Bhagvanāla’s paper on the Northern Kṣatrapas,² according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

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

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharosteš of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that ta and sa occasionally have small loops to the left of the tops instead of curves, and that the i-stroke of mi in Rohinimitravas, 1. 5., has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted ʂa.

The language is the North-Western or Gandhārian Pākṣṛ, described in my introduction to Dr. Bhagvanāla’s interpretation of the Mathurā lion capital inscriptions.⁴ Peculiar are, however, the distinction between the dental and lingual nasals and the use of the anusvāra, which both are absent in the Mathurā inscription, as well as the substitution of s for o in the termination of the nominative singular of the masculine, of praken, i.e. *praken for prākena, 2. 2., and jau for jao, i.e. jao. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

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

⁴ Journ. R. As. Soc. 1894, p. 528 ff.
Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulasa of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name. This identification shows that Sudasa or Sodasa of Mathurā and Patika, as well as their fathers Ramjubula or Rājuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Sodasa’s inscription from the Kaṅkālī Tila, the year 79, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham and Dr. Bhagvanal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chuhkha, he must have been a person of some consequence. The country around Taxila (Shāh-Dhērt), of course belonged to his province, and if the explanation of Chuhkha, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

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

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

TEXT.

A.—Obverse.

1 [Saṁvat]ra[m] 20 20 20 10 a 4 mahāraṇya mahanātasa [Mo]gasa Pa[ . emasa] 4 masasa divase painchame 4 1 etayo purvayo Chhahara 7

2 Chuhkha-sa cha Chhatrapasa [*] Liako Kusuloko nama [*] tasa putro Pa[ti] 8 [*] Takhašilayo nāgare utaṛaṇa prachu deśo Chhema nama atra 3 6 8 Patiko aprutiḥavita bhagavata-ŚūkhṂra āsā śarinain [ti][thai[veti 10 sain]gharama[m] cha sarva-Buddhama-puyae 11 matapitaram puṇya[i[n[no]

1 Dr. Bhagvanal’s identification of Kusulaka and Kusulasa with Kozolua or Kajula, the epithet of Khulfa (Journ. R. As. Soc. 1894, p. 530), is highly improbable on account of the ju which the Prākrit legends of the coins invariably show in the second syllable.
2 Ep. Ind. Vol. 11. p. 109, where I would now remove the alternative reading 42, which I thought admissible at first.
3 Coins of the Śakas, p. 21 ff.
4 Die Nachfolger Alexanders des Grossen, pp. 47 f. and 65; compare Dr. Gardner’s Coins of the Greek and Scythic Kings, p. 21.
5 The first three letters are somewhat indistinct, but recognisable in the original.
6 Restore Paṃsasa with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.
7 Dr. Bhagvanal’s restoration Chhaharasa is not absolutely impossible, as the half-destroyed sign at the end may have been sa and as lines 2-3 have each one letter more. But the reading Chhahara[sa] is also possible.
8 Restore Patiko with Dr. Bhagvanal.
9 Restore deśa, the first letter of which has been omitted by mistake, like the pa of patithaveti and the corrected e of puṇya.
10 Restore patiḥvaro with Professor Dowson.
11 The s has been added as a correction and stands above the line.
4 Chhatrapasa saptadārasa auyalavardhice bhṛtara sarva [cha natiga] dhavasa
   cha puṇyaṁīto [\\^*]
   mahadānapati-Patikasa jan va[ñac]\(^2\).
5 Rohiṇimitraṇa
   ya ima[hi]
   samgharamo
   navakamika
   [\\^]\(^1\)

B.—Reverse.

6 Patikasa Chhatrapa Liaka\(^3\) [\\^*]

TRANSLATION.

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

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used;
   compare the Rudradāman inscription, l. 4: Rudradāmano varṣāḥ dīvasapatiṁām. Saṁvatsaragye
   aṭhasatattimes stands for "saṁvatsarakā aṣṭasaptātimakā", the affix ka (here represented by a)
   being added in accordance with the usage of the Prākṛit.

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

3. The words Chhabara, Chukhsa cha Chhatrapasa no doubt mean that Liaka ruled as
   Satrap over the districts of Chhabara and Chukhsa. Sir A. Cunningham (Reports, Vol. V.
   p. 65) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place
   where the inscription has been found. This will hardly do, as according to our text the place
   was called Chhēma. But with respect to Chukhsa, which possibly might be read Chukha, I
   would point out its close resemblance to the curious Sanskrit choska, which according to the
   Trikāṇḍaśīka\(^2\) means 'a horse from the districts on the Indus.' Might not choska, like

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\(^1\) The left top-stroke of the cha has been destroyed. Natī is somewhat indistinct, and only the left side of the top of ga remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt natiga [sām] dhavasa.

\(^2\) The last two syllables of vañca are distinctly recognisable on the plate. The S stands just at the edge of the break. The ṣa consists of a long straight line on the right and a wavy line on the left.

\(^3\) These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph then separately.

\(^4\) The figures within crockets refer to the remarks given below.

\(^5\) In the Kharoṣṭhī writing, as in the Brāhmi of Gīrānī, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words 'pūrve, vardhi, and vañca are spelt pūrve, vaṅ Bare, and vañca.
Taxila Plate of Patika.—The year 78.
saimdvara, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of Oukhisa or Chuslha? If that were so, it would follow that Līka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (Now Series), II. 2-3:— Vāchakasya-dīrgha-Ghasthaciṣṭiṣa śīkho ganīya-dīrgha-Maṅgukhastha-sahākhacharo vācako Arjya-Dīcitraśa niṃvarvamā; and ibidem, No. 37, I. 4:— Arjya-Jeśṭhaciṣṭiṣa śīkho Arjya-Mihilo tātīya śīkho Arjya-Ksherako vācako tātīya niṃvarvamā.

5. The construction is not quite correct. It ought to be either Takṣahīlaye nāgarasa nāreṇa or Takṣahīlaye nāgarasa (accusative for nāgaras?) nāreṇa.

6. Apratishāvita, 'not established,' probably means to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. Bhurata sarva seems intended for the accusative plural, bhurapā saṃvak; compare bhuratūrhi in the Bimaran vase inscription. The following genitive natiya[baśa]bhavasa is irregular. It is probably owing to the circumstance that in the Gāndhāra dialect the verb puyagati could take either the accusative or the genitive, like the Sanskrit samutati.

8. Jan, 'the victory,' refers to the gift, by which Patika had become a dhāvaria, 'a hero in liberality.' Vānasa corresponds exactly to the Sanskrit varavatī. For the elision of k in saṃvatsarasye and aṭhasatatimāc. With the locative imahi, 'in this,' compare kahā and so forth.

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

No. 6.—SALOTGI PILLAR INSCRIPTIONS.

By Professor F. Kielhorn and H. Krishna Sastri.

The pillar which contains these inscriptions, was originally at Salotgi, a large village six miles south-east of Indo, the chief town of the Indo tāṅkā of the Bijapur district of the Bombay Presidency, and has now been placed in the chandi at Indo. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the Indian Antiquary, Vol. I. p. 205 &c. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a bhaga, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nāgāri characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4¼" broad. The second face contains 30 lines of writing in Nāgāri characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nāgāri characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

2 See the Bombay Gazetteer, Vol. XXIII. p. 674.
And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3’3” high by from 9’ to 10’ broad. The 83 lines of writing in Nāgari characters on the first, second and third faces make up the principal inscription (A) of the pillar. Another inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

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

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plāvāṇa, and to the reign of the [Rāṣṭra-kīrti] Akālavatradēva Krishnaraṇa [III.], the son of Amǒghavarsha, whom it represents as residing at Maṇya-khēta. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhāḍrapada in the above-mentioned year, were made by Chakrāyu-bhūṣana, the chief (or proprietor) of the village of Pāvijitago in the Karnapuri viśaya, in favour of a school or hall (āśā) that had been established at the village by the chief minister and Saṃhīṭa-grahin of Krishnaraṇa, Nārāyana, surnamed Gajāṅkuśa, an inhabitant of the village of Kāñcha-namuduvōl in the Maḥisha viśaya.²

In the Indian Antiquary, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.² And it has also been already stated, that as the Jovian year Plāvāṇa, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvijitago, where the āśā was established,⁵ has with great probability been suggested to be the modern Sālotgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Maṇya-khēta) have not been identified.

¹ [The term puṣpa, ‘a flower,’ might refer to certain early gold coins with floral reverse; see Sir W. Elliot’s Coins of Southern India, p. 55. Compare the term āndhika, ‘a pagoda,’ which is derived from the emblem of a tower (āndhika) on the coins of the Chalukyas.—E. H.]
² [The Maḥisha-visaya might be identical with the Maḥisa-mandala of the Maḥāvanara (p. 47 of Wijeynha’s Translation), the Maḥisa of the Dīpavāma (viii. 5), the Maḥisa of the Bṛhatsamākhīt (ix. 10), and the modern Maisur (Mysore). In this case Kāñchana-namuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (Ind. Ant. Vol. I. p. 266).—E. H.]
³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.
⁴ viz. by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plāvāṇa would be Śaka-Saṃvat 869 expired.
⁵ To judge by the description of it, given in the text, the āśā must have been an establishment of some importance.
The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

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

As Kaūchiga himself professes to be a member of the race of the Solaras and to have come from the town of Kupanapura, it may be assumed that he was an ancestor of the Śilahāra chief Gövuparasas of Kupanapura, during whose reign the inscription C was engraved. Regarding Kupanapura or Kopaṇapura see the remarks on the inscription C.

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

The inscription records a grant of land to “the god Ṭrayipurusha of the hall (śālā) at the agrahāra of Pāvīthage,” which belonged to a group of 36 villages, the chief place of which was Bādalī. The granted land was situated in Pāvīthage itself, in Bālanakṣa (?), and in Śrīgūmātī near Mākṣīṭūṭi (?). These localities cannot be identified, with the exception of Pāvīthage, or, as it is spelt in the inscription A, Pāvīṭṭage, which, as stated before, must be identical with the modern Śālōṭgi. The name appears to have been developed from Śālā + Pāvīṭṭage or Pāvīṭṭage, as the village may have been called after the establishment of the hall (śālā) in the midst of it. The name of the god Ṭrayipurusha, i.e. ‘the deity (consisting of) a triad,’ evidently refers to the ‘triad of principal gods’ which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the Mahāmāṇḍīḷa Bāṇa Gövūḷparasa, who belonged to the Śilahāra wace; who traced his descent from the mythical Śilahāra king Jīmūtavāhana; whose banner was a golden Gaṇḍaka; and who was the lord of the city of Kopaṇapura.

In his Essay on Kannada Grammar, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nripatunga in his Kavaṇājāmārga as one of the places where the Kannaḍa tīruḷ, i.e. ‘the pulp of Kannada’ or ‘the purest Kannada,’ was spoken. Nripatunga mentions as other centres of purest Kannada: Kisuvoḷal, Puligore and Oṅkunda, which are respectively identical with Patḍakal, Lakshmīśvar and Hunugund in the Dhārwāḍ and Bijāra districts. Mr. Raghunatha Rao adds that in Mr. Rice’s opinion Kopanangara was near Mulgund in the Dhārwāḍ district. Perhaps Kopanapagara or, as it is called in the inscriptions C and B, Kopanapura or Kupanapura, may be identical with Kopal in the Nizam’s State, on the railway line from Gadag to Hospet. At any rate Kopanapura or Kupaṇapura must have been the residence of a separate branch of the Śilahāra or Solara dynasty, whose remaining three branches called themselves ‘lords of Tagarapura.”

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3 Other forms of this name are Sīlāra, Śīrāla, and Śilāhāra; see above, Vol. III, p. 294, note 7.  
4 See Dr. Fleet’s *Kannarese Dynasties*, p. 98, and Dr. Bhandarkar’s *Early History of the Dekkan*, 2nd edition, p. 121.
TEXT OF A.

First Face.

1 [Oṃ] [||] Svasti śrīḥ [||] ॐjayty-āvishkṛtam Vishnur-Vvainat-āpayam= uttamam [||]
2 dhrita-tokatrāyaṭāyanaṇubhit-tanubhidvaram [||] [||]
3 Śūka-kalād-gat-ābdanām sa-saptādhikāhastishu [||] [||] śāte-
4 śhva-śaṣṭas tu vatsusamānām-amkatō-pī cha [||] [||] Va- 
5 rttamānē Plavaing-ābdē varttamānē nivākūlē [||] janē ja-
6 napādē nānā-dhinya-samāt-samavītē l(II) [||] [3*] Śrimatō-
7 mōghavarshasya paramēśvara-bhūpatē [||] priya-sāñau 
8 svakya-śrya-pāda-dhīyā-purē parē l(II) [||] [4*] Pravardhamā-
9 na-parama-kalājīva-vījāy-ādyamē [||] Prithivi-
10 vallabāk-kālavarsadēvē ramāvati l(II) [||] [5*] Mānyakhē-
11 tē sthirēhātā-katākē ramya-harmayē [||] [||] subhaṣ-pra-
12 mandē-kōti-rājī-rājita-pātrākē l(II) [||] [6*] Sukhanā va-
13 sati dharmamōdatē sadā pālayati prajāh [||] dadaty-a-
14 mita-vastōni dvij-ādibhyō dayā-purē l(II) [||] [7*] Anē-
15 k-āvānimhā-ramah-mahi-chāmbi-padālunē [||] [||] ekbā-
16 sati yasō-bhājī rājī rājīva-lēchanē l(II) [||] [8*] Ami-
17 tadyunti-dōrāvīrya-svīkīt-ārātīmānālē [||] [||] kṛita-dī-
18 giviyaō Krishnarajunē rājīyān prāśasati l(II) [||] [9*] Iha-
19 Karṇapuri-nāma-vishayō vishayō-ōttamē [||] [||] Pūvīṇ-
20 go iti khyāta-nāma-grāmē manōramē l(II) [||] [10*] 
21 Śrimati7 Mahisha-vishayō Kānchanamuduvōtiti prasi-
22 ddē grāmē [||] vāstavāy Kaun-binēy Vājasaṛas-tu Kāvvasōk-adhyayanah [||] [11*] 

23 ॐDāmpārya-sutah śrīmān-vadānyō yah pratīpāvan [||] Nārāyaṇō-
24 bhūdhānēna Nārāyaṇa iv-āparaḥ l(II) [||] [12*] Vikhyātō bhūvi vīdyāvān-yō 
25 Gañhkēsa-sanijñāyā [||] pra ḍhanēhā Krishnarajunēsa maṇḍri sa sanāthinīgrihī 
26 [||] [13*] 
27 Tasya yah pratiḥastō-bhūt-priyō daśkhiṃsthavat [||] nyuktas-tēma 
28 tēna10 tējasvi sanāthinīgrihī-karmmanē l(II) [||] [14*] Pāragō rāja-vīdyānām kavi-
29 mu-
30 keha11 priyaanvādaḥ [||] yas-tu dharmma-ratō bhūti dharmmō vīghravān= 
31 iva (l(II) [||] [15*] Toṃ-tūmīn 
32 karītā sāla śrī-śiśāla manōmanē [||] dhātrēvā av-ēchchhayē śrishti sthāpit-ē 
33 disurtasayē [||] [||] [||] [||] [16*] Sāla Manōvat iv-aśīh Braham-yuktā virā-

1 From an impression supplied by Dr. Fleet. 2 Expressed by a symbol. 3 Metre of verses 1-10: śūkā (Anuṣṭābā). 4 The impression looks as if before this sthē the ākṣara sthē had already been once engraved and had then been effaced again. 5 Originally Mānyakēsē was engraved. 6 Here the original has an ornamental full stop. 7 Metre: Āryāgīti. 8 At first sight we should read Kānchnamuduvōtā, the ākṣara la of which is written with the Kanarese sign; but the back of the impression shows that the ɪ of chi and the ɪ of ī have been struck out. 9 Metre of verses 12-33: śūkā (Anuṣṭābā). 10 This word, which has been erroneously repeated here, has perhaps been struck out already in the original. 11 Read khyāt; this correction also has perhaps been made already in the original. 12 What is actually engraved here is disurtāyē, rājayē, i.e. the first rājayē and the sign of punctuatio after it appear to have been struck out.
31 jato [1*] atra vidyā-rthinaḥ saunī nānā-janapad-ōdbhavah || [17*] Ēbhyaḥ prakalpaś.
32 vṛttir-ētādīyō-dhun-ōchhyāto [1*] prapareto dēśa-kāl-adīc-ētāt1 khyāti-
prasiddhayaś [11*] [18*]

Second Face.
33 Ētāt-Pāvīṭṭa-gōra.
34 na-patiḥ Kāśyapa-gō-
35 triyāḥ [1*] prabhr-Vyājasaṇe-
36 yānāṁ Kāṁvaśāḥ-āvataḥ varaḥ [12*] [19*]
37 Gōvindabhāṭṭa-tanayaō
38 brahmaṇyaḥ śuchīr-agnimāṇ [1*]
39 Budhā-Chakrāyudhō nāma
40 kshamaś-व-adatāṁ varaḥ [11*] [20*]
41 Brahmaśvād dharmaṇvita-prajñō
42 bhaṣyaḥ sēvyāḥ priyamvadāḥ [1*]
43 dharmmāṣṭra-raṭaḥ śrīman
44 sākshāt-iva Parāśaraḥ [11*] [21*]
45 Purv-ōktō varttaman-ābdē
data
46 māse Bhāḍrapadē-mchita [1*]
47 api-parvunā tiṣya-saiva
48 Kuja-vārōṇa samyute [11*] [22*]
49 Sūryyagraghaṇa-kālō tu
50 madhyān-gē cha divyakarō [1*]
51 Gōdavaryā[ya]ṃ mahānādy[ānā]*
52 kōṭī . . . [e]śṭhakē [11*] [23*]
53 Yaḥ pra3 . . . nāma
54 grāmaya4 . . . rttitaḥ [1*]
55 sa tējāsvī mahāśa[1*]tvō
data
56 dvijāndra-dvīśāt-yutaḥ [11*] [24*]
57 Sthītvā tūrtia-varō snātvā
tu
58 sā[e]vi-tvikaṃ dharmma-āśritaḥ [1*]
59 śālā-vidyārthi-saṁghāya5
data
60 dattavān bhūnum uttamām [11*] [25*]
61 Pāvīṭṭaga iti khoṭbō
data
62 grāmē-suṣin saṃdun-ākarō [1*]

Third Face.
63 māṇyaṁ nivarttanānaṃ tu pañchabhiṣ-cha śatair-mrmitām [11*] [26*]
64 Nivēśanāni sārdhānaṁ saptaśiṃsatim-ādaññat [1*]
65 māṇyaṁ dattavān-māṇyō Gōvindabudha-vaṃsakāḥ [11*] [27*]
66 Nivarttanāni chaṭàyāri māṇyaṁ kuṣuma-vaṭākāṁ [1*]
67 nivarttanāni dip-ārthāṁ māṇyāni dvādaśe aiva cha [11*] [28*]
68 Śālā-vidyārthi-saṁghāya su-draavyāṇi dvijātibhiḥ
data
69 pañcācha pushpāni dēyāṇi vivāhō sati taj-janaṁ [11*] [29*]

1 Read ētāt-khyāō.
2 This aksara may possibly be prā.
3 Originally sānghāyaś was engraved.
4 Perhaps this line was grāmēśaḥ pariśrīttarāḥ.
5 This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for sārdhānī.
TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vina, the vehicle of that supreme being who has the three worlds for his own body.1

(V. 2.) The years passed from the time of the Saka (or Sakas) being eight hundred and sixty-seven, as many years in figures, in the current year Plavanga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dewan son of the Paramesvara, the glorious king Amoghavarsa, the fortunate great Akalavarschadova, the Favourite of the Earth, who ever meditates on the foot of his father and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at Anyakheota, where his camp is firmly established, where the houses are handsome and the quarters resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brhamanas and others; while he, king Krishna, whose lotus-feet are kissed by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters.—

(V. 10.) Here, in the most excellent of districts, the district of Karapuri, in the pleasant well-known village of Pavita:

(V. 11.) In the prosperous Mahisha district, in the village named Kaobhanamuduvoli, there dwells (or dwell) one Narayana, the son of Damaparya, of the Kamdiya gotra, a student.

1 Metre: Sālāda.
2 Metre: Śloka (Amsuṭabhi).
3 The words devakritāṁ Vīṣṇuḥ, 'manifested of Vīṣṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Tripūrā inscription, above, Vol. III, p. 310. our author commences his verse as if he meant to glorify one of the incarnations of Vīṣṇu, while in reality he glorifies Vīṣṇu's vehicle, the mythical bird Garuḍa.—The adjective Pavita of the text is not given in the dictionaries.
4 see, 867; the words 'and as many years in figures' are quite inappropriate here.
5 The word driva apparently is used here in the sense of the Kannara oṣya.
6 Pāṭaka = grāmatikadēśa.
7 Chumbi is used in the sense of chumbi; compare Ep. Ind. Vol. II, p. 106, note 64.
8 Mahāda = dēśa.
9 The context is that, in the reign of this king Krishna, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of Pavita (verse 10).
of the Kāpya śākha of the Vājasaṇīya Veda, prosperous, affable, and powerful, like a second Nārāyaṇa. For his learning known everywhere by the name of Gajāṅkuśa, he is (or was) the chief minister of Krishnapāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manovatī joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which regards places, times and so on, are set forth now, in order that the good report of this may be known.

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

(V. 33.) [Here follow three of the ordinary benedictory and imprecatory verses.]

**TEXT OF B.**

**Fourth Face.**

1 Śrī-māna-dhāma-rājita-rām-ā-

2 vaṣi-Kupaṇapura-vinirgatān-abha-

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1 i.e. the god Vishnu.  
2 i.e. 'the elephant-goad.'  
3 A mythical town on mount Mēru.  
4 As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.  
5 i.e. at the time of new-moon.  
6 Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.  
7 This is the translation of the conjectural reading śrāddhi. Nāandiśad śrāddhi satavāmātinā could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'  
8 The word pākṣapa, 'flowers,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.
TRANSLATION OF B.

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

(V. 3.) "I have caused (this) hall (śāla) to be built, just as the renowned prince (avanitā) Dantipriya (had built it). (Not only) he who first builds (a house), has built (it); (but) he that well preserves what has been built, has built (it as well)."

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

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

1 An incomplete asunandra is engraved after the ga of Kañchiga.
2 Read *dananda.
3 Mādisidōm appears to be corrected from madisidone.
4 The ja of gomadašana has a peculiar form which differs from the other ja's of the same inscription.
5 These four akešaras are written on an earlier line.
6 I.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.
(V. 6.) His own sanction having been proclaimed, (and) having given a few of the housesites\(^1\) in (his) rent-free land (dasavanda) to this (hall), (he), the unequalled, got (this) edict inscribed in order that (his) gift might be extolled on this earth.

**TEXT OF C.**

**Third Face.**

1 Svasti [||*] Sa[ma[dhi]gata-pañcha-mahāsabda-mah[Ä].
2 maṇḍalōṣvarām Köpanāpuravara-ādhīśvarām su-
3 2varṇa-Garūḍa-dhvajān vima[la-ki[r*]tti-dhvajān śrī-Śi-
4 āhāra-narōīdra-jīmūtavāha-ānva-

**Fourth Face.**

5 ya-prasūtaṁ Šauryya-Raghu-
6 j[ä]taṁ Śilahāra-walī-walī[la]-
7 [m]ārthaṁ jānāṁ nera[vo]degaṇḍa Kā-
8 [t]eyājana-labda-vara-prasā-
9 daiṁ kastūrik-āmōda manna-
10 ṣa-valla-bhaṁ bhaya-lōbha-
11 durlabhahā munivar-ādītya
12 *Sanivāra-siddhi Dhanagana siṁgam śā-
13 has-ottumgāin nām-ādi-sama-

**First Face.**

14 sta-prasūtisah[la]ṁ śrīmān-mahāmaṇḍalōśvarāṁ Gōv[u]-
15 nāravar 36 ru[ī] Bāda[lo] baliya aga-
16 hāraṁ Paviṭṭha[qo*]ya ṣāleya Trāyipuruś-
17 śa-dēyarggey-alliya kod[i]geyy-o[lo]go Taṁbha-
18 ṭa-kōḷal-innūru mattarū koṛyū ma[gau]-

**Second Face.**

19 kōḷalu Bajaṁbugey-ṛ-
20 r-mattarau nelanū Makri-
21 yinṭiya Simganakāṭṭeyalū
22 kiṟya-k[lo*]lū mūṛu matta-
23 ru galdeyumāni biṭtar [||*] A mū-
24 ru mattaru galdey=olago ti[lo*]-
25 laṇṭakko galde mattaru[ru*] 1 [||*] Maṅgala [ma]-
26 h[ā]-śrī śrī śrī [||*]

**TRANSLATION OF C.**

Hail! The glorious Mahāmaṇḍalōśvara Gōv[u]nārasa, who was praised by all such names as: a Mahāmaṇḍalōśvara who had obtained the five mahāsabdas; the lord of the excellent (city of) Köpanāpurava; ṭhe whose banner was a golden Garūḍa; he whose white fame

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\(^{1}\) The word āna is not found in the dictionaries; it is probably a tadbhava of nīcāna, which occurs in verse 27 of the inscription A.

\(^{2}\) Read svarupa.

\(^{*}\) Read maṇḍalōśvara.

\(^{4}\) Read Śanīdra.
resembled a flag; he who was born in the race of the glorious Śilāhāra king Jīmētvāhāna; he who resembled (Rāma) the descendant of Raṅghu in prowess; a son to the lotus—the Śilāhāra race; he who had obtained the excellent favour of Kātyāyanī (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (even) on Saturdays; the lion of Dhanaga; (and) he who was full of daring,—gave to the god Trayipuruṣa of the hall (śilāḥ) at the agraḥāra of Pāvῑṭha in the 36 (villages of) Bādālī: two hundred māṭṭras, (measured) by the Tumbāḷa3 rod, of cultivated land in the rent-free land (kotīge) of that village; two māṭṭras, (measured) by the maṇgaṇī (? rōd, of land in Balambu (?); and three māṭṭras, (measured) by the small rod (kiriya-kōḷa), of paddy-fields in Śiṅganaśatī (near) Makiriṇīṇī (?). Of these three māṭṭras of paddy-fields, one māṭṭra of paddy-fields (was assigned) for tīṣṭuṭaṇṭa (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

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

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

A.—RAJARAJA.

1.—Inscription in the Bilvaṉāṭhēśvarā temple at Tiruvallam in the North Arcot district.

1 Svasti śt [||] Kō Rājarāja-ṇēṣarivammarḵku h[a]nu da 7avadu . . .
2 tīngaḷ 7paṇummarāṣṭiṃ Irvādiyum perra vishnuviḥ sōmagraṇṭāṭṭi-pāṣṭru.9

"In the 7th year (of the reign) of king Rājarāja-ṇēṣarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (the day of the nakṣatra) Rēvati and to a full-moon tīṭhi in the month of Āippāṣṭi of this very year."

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2 It may be concluded from this bīruda that Dhanaga was the name of the father or predecessor of Gōvāraṇa; compare *Ind. Ant.* Vol. XV, p. 276 ff.
3 According to Mr. Kittel's *Kannada-English Dictionary*, Tumbāḷa is another form of Tamiḻa which is derived from the word Tamīḻ.
4 *Epigraphia Carnatica*, Part I, Bangalore, 1894.
6 Read "emarmarkku".
7 Read: purṇa.
8 i.e. "grahaṇīṭṭi adagā."
This date falling in the month Aippasi (the solar Karthika), the equinox spoken of is that of the Tulai-saṅkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultzsch, Dr. Flett has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:

In A.D. 991 (Śaka-Saṅvat 913 expired) the Tulai-saṅkrānti took place on the 26th September, by the Śūrya-sidhānta 8h. 3'4m., and by the Ārya-sidhānta 6h. 25'3m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippasi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the nakṣatras Rēvati for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṅvat 932 expired) the Tulai-saṅkrānti also took place on the 26th September, by the Śūrya-sidhānta 6h. 3m., and by the Ārya-sidhānta 4h. 33'5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippasi. On this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvati for 3h. 17m. after mean sunrise.

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

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2. Inscription on a stone built into the roof of the Gopāla-Krishna temple at the village of Kaliyār in the Tirumakudalu-Narasipur tālukā.

1 Svasti [1*] Śakamrippa-kālāṭīta-saṅvatasa-rātuṣṭuga[1*] 929dāya Parābhava-saṅvatasarada Chaitra-māsada bahula-paṁchamiyu-
2 m-Ādiyavārud-āndu.

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

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

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2 According to Dr. Flett, ibid. Vol. XIX. p. 71, the Tulai-saṅkrānti in A.D. 991 took place on the 26th September, at about 20 ghasta 54 palas after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-sidhānta, published ibid. Vol. XVIII. p. 207, the time of the Saṅkrānti, expressed in days of the Julian period, is 2093 289'749, i.e. 6h. 25'2m., after mean sunrise of the 26th September, A.D. 991; and by Professor Jacob's Tables the Saṅkrānti took place, also according to the Ārya-sidhānta, 16 ghasta 28 palas, i.e. 6h. 35'2m., after mean sunrise of the same 26th September.
3 My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all without exception visible in India. Of the 33 solar eclipses, 80 were visible, and 3 (of Śaka-Saṅvat 584 and 589, and of Vikrama-Saṅvat 1043) were not visible in India.
4 From Mr. Biswa's transcript, Ep. Carn. Part I. p. 149, No. 44. The inscription 'consists of praises of Aparājita, a general and minister under Rājarājadēva.'
A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the pūrṇimāṇa scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṅvat 999 (current, the year Parābhava), for, which by the amānta scheme, the date would regularly correspond to Sunday, the 10th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyēśvara temple at Balmuri in the Bajaḷula hōbaḻi of the Śringapattam tālukā.  

27 [va]rg[♭] yāḍu irupatt-cīnt[♭]va . . . .
29 3 rāyaṇa-saṅkrāntiyo! . . . .

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

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

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

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallaḍēva temple at Nandigunda in the Hadināru hōbaḻi of the Naṅjanaguḍi tālukā.  

2 vatsaranda Phāḷguṇa-māsa[da] suḳla-[pa]-

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1 No. 5 of the Government Epigraphist's collection for the year 1896; Ep. Car.] Part I. p. 78, No. 140.—From Mr. Venkaya's transcript.
2 Lines 1-7 of this inscription contain a Kanarēse verse which refers to the conquest of the Ganga country, Rattāvadi, Mahāndu, and Ilam (Ceylon), and the Nuḷḷamba, Andhra, Kōṅgu, Kalinga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājārājaśeṣarivarman aḷḷaṅ Rājārājadēva.
3 I.e. uttarāyaṇa.
4 No. 2 of the Government Epigraphist's collection for the year 1895; Ep. Car.] Part I. p. 204, No. 194.—From the transcript of Mr. Venkaya who furnishes the following note: 'The other face of this stone contains, in Kanarēse characters, the usual Tamil historical introduction of the inscriptions of Parakēṣarivarman aḷḷaṅ Rājēndra-Chōḷādēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jaṉasākha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.'
3 ksham Budhavāraṁ purname Uttarā nakshatraṁ sō-
4 magrahāṇaṁ andu . . . .

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

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

5.- Inscription on a stone standing to the north of the Sōmēvara temple at Suttāru in the Tāyūru hōbaḷi of the Naṅjanaguḍi tālukā.3

2 sīr-Rājendra-Čhālade[ṃ][ggṛ] yāḍu 31āva[i]n [I*] Svasī ṣ [I*]
3 Śaka-vu[ra] [s]ha 9[54]nēya Āṅgira-saṅvataraṇa
5 go Sōmavāra Rōhini-nakshataradād uḍeyār śī-Rājendrā-Čhā-
6 [l]devār-gurukka . . . . . .

"In the 31st year (of the reign) of king Parakāsārvārman, alias the lord, the glorious Rājendra-Čhāladeva, who conquered the Eastern country, the Gaṅgā, and Kaṅkara.

"Hail! On (the day of) the Rōhini nakshatra, a Monday, the second tithi (of the fort'night which had) the full-moon tithi for its first day (?)3 of the month of Kārttiika in the Āṅgira year (which corresponded to) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year Āṅgiras was Śaka-Saṅvat 954 expired, and for this year the date is correct. For in Śaka-Saṅvat 954 expired the second tithi of the amānta Kārttiika ended 7th. 26m. after mean sunrise of Monday, the 23rd October A.D. 1032, when the moon was in the nakshatra Rōhini for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājendra-Chōla I., the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1003, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Rājarāja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

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1 This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.
3 This word is entered above the line, with a cross (hāmaṇḍaṇa) after it. 4 Read paurṇami (?) .
5 I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second tithi after full-moon,' compare Mr. P. Sundaram Pillai's Some Early Sovereigns of Trancore, p. 56, where a 6th tithi of the bright half is described as 'the 5th tithi after new-moon.' The mention of the nakshatra Rōhini in connexion with a second tithi of the month Kārttiika is sufficient to show that the dark fortnight of the month is intended. I and in fact found the proper equivalent of the date already from the data in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.
C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śāhikarēvāra temple at Sindhuvaiḷi in the Kaḷale hōbaḷi of the Naṭjanagudī tālukā.1

1 Sva[ati] śrī [[*]] Śakarnī ya[n]ḍa [āyira].
2 [t]ētum-muppadu peṭṭa *Dvaya-sam[va*].
3 tsanattu śrī-Kolottumkā.Śū.
4 ādēvar pridhi[vi*]-rājyattu yāṇ.
5 [ṇu] muppatṭ-ālavadu . . . . .

"In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulottunga-Chōjadēva . . . .. . ." This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern lunar-solar system,2 Vyaya was Śaka-Sainvat 1028 expired, while Śaka-Sainvat 1030 current was Sarvajit and 1030 expired Sarvadhārīn. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,3 and a priori it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Sainvat 1028 expired. This year, combined with the 37th year of the reign of the Kulottunga-Chōja I, would give us for the first year of his reign Śaka-Sainvat 999 expired = A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.5

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

1 || Svasti śrī || Tiribhuvaṇachakkaravattigungal śrī-Kulottunga-
2 Sādēvar tiru-ttaṅgaiyar Rājarājaṇ Kundavaiy-Ājār
5 . . . . . . nā-nilattai mulud-āṇā Jaya-
6 ārākku nāppatta-nāl-āṇīl "Mīna-nīgal nāyakku Veḷḷi pe"
7 īḻa Urōṣaṇi-nāl-īḻabam pōdāl.

"In the forty-fourth year (of the reign) of Jayadhara,7 who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rōhini, which corresponded to a Friday in the month during which (the sign) Mīna was shining,—Kundavaiy Ājār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulottunga-Chōjadēva, [gave, etc.]

8.—Inscription in the Āpatsahayēvāra temple at Ālaṅgudī in the Tanjore district.

1 || Svasti śrī || Pu[ga] || śūldha . . . . . . .
30 . . . . . . . . . . kōva8 Arājakōsāripatmar-āṇa Tribhuvanachakravat[r]tti śrī-Kulōt-

1 No. 3 of the Government Epigraphist’s collection for the year 1896; Ep. Cera. Part I. p. 191, No. 51.—From Mr. Venkayya’s transcript.
2 Read Vyaya-samva.
3 By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Sainvat 1024 expired.
4 Compare the dates given in Ind. Ant. Vol. XXIV. p. 4, No. 139 ff.
5 These dates have been already published by Dr. Hultsch in Ind. Ant. Vol. XXIII. pp. 297 and 298.
6 Read Mīsaṃ.
7 This, according to Dr. Hultsch, was a śirāda of Kulottunga Chā. Śa. I.
8 Read Īrāja."
In the 45th year (of the reign) of king Rājakēśarivarman, alias the emperor of the three worlds, the glorious Kulottunga-Chōlādēva, on the day of (the nakshatra) which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tulā.”

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

For Śaka-Saṅvat 1035 expired the date No. 7 would correspond to Friday, the 13th March A.D. 1114, which was the 19th day of the month of Mina (the solar Chaitra). On this day, the 5th tithi of the bright half of the lunar Chaitra ended 10h. 15m., and the moon was in the nakshatra Rōhiṇi (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 15° 1’ of the sign Mina, and the sign Rishabha therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhiṇi).

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

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

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

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

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1 It is not clear if the actual reading is Uttarāśādāḥā or Uttarāśādāḥā (for Uttarāśādāḥā nāḍ).  
2 The nakshatra was Uttarāśādāḥā (for Uttarāśādāḥā nāḍ).  
nakshatra Uttaraśādhā (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa:

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the nakshatras would have been quoted in the two dates. If the day of the first date is called after Rōhiṇi, although the moon entered that nakshatra at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise ? And if the day of the second date is called after Uttaraśādhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛttikā in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise ? The ordinary rule by which I feel bound to draw from them, is that the king’s reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070; that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṅvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

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

9.—Inscription on a stone lying in the ruins of a temple called Sōmēśvara, in the midst of the rice fields of the village of Echiganaḥalī near Naṅjanagudi,1

1 Śvasti [?] Śūr-Kūlōttunga-Chōḷadēva prītavi-rājyam ‘geyyo ṣak[a-va]risham 1035.
2 nēya Jaya-saṅivasarada Pāḷguṇa-māsada aparā-pakṣaṁ pā[qi]va Ādityavāraṁ
3 Hasta-nakṣatramī . . .

“On (the day of) the Hasta nakṣatra, Sunday, the first tithi of the second fortnight of the month of Phālguna in the Jaya year (which corresponded to) the Śaka year 1035, while the glorious Kūlōttunga-Chōḷadēva was ruling the earth, . . . .”

By the southern luni-solar system Jaya was Śaka-Saṅvat 1036 expired, while Śaka-Saṅvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word Jaya would therefore seem to have been employed by the writer of the date erroneously for Vijaya. In Śaka-Saṅvat 1035 expired the first tithi of the dark half of Phālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the nakṣatra Hasta, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttunga-Chōḷa I. cannot have ended in A.D. 1112.5

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1 It must appear even more strange that the day should not have been called after Kṛttikā, when one considers that ‘the rising of the sign Rīshabha,’ mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 8h. 32m. to about 6h. 32m. after sunrise) while the moon was in Kṛttikā. On the 15th March A.D. 1114, on the other hand, it took place while the moon was in Rōhiṇi.
2 [The inscriptions of Kulōttunga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my Annual Report for 1893-94, p. 5.—E.H.]
3 No. 4 of the Government Epigraphist’s collection for the year 1895; Ep. Cars. Part I. p. 190, No. 44.—From Mr. Venkayya’s transcript.
4 The akṣara ga is engraved above the line.
10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Thanjore district.\(^1\)

1 Svasti śrī [ii*] Pāb-mālai miśāindu.


"In the fifth year (of the reign) of king Parakśarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōjadēva, on the three-hundred-and-fortieth day, which was (the day of the nakṣatra) Hasta, a Sunday, and the seventh tīthi of the first fortnight of the month of Mithuna."

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

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

For Ṣaka-Saṅvat 1033 expired the date would correspond to Sunday, the 18th June A.D. 1116, which was the 25th day of the month of Mithuna. On this day the 7th tīthi of the bright half ended 20h. 44m., and the moon entered the nakṣatra Hasta, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July.\(^2\) A.D. 1115 = the 20th day of the month of Karkataka of Ṣaka-Saṅvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkataka of Ṣaka-Saṅvat 1033 expired = Saturday, the 15th July A.D. 1111, which was Śrāvaṇa-tudi 7, and on which the moon was in Śvātī for 18h. 21m. after mean sunrise.

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

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\(^1\) From *Ind. Jnt.* Vol. XXII., p. 298.

\(^2\) Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.
No. 8.—LUNSADE PLATES OF SILADITYA II.;

[GUPTA]-SAMVAT 350.

By VAJESHRANAR G. OHRA, and TH. VON SEHTSCHERBATSKOJ, PH.D.

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

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

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about 13\frac{1}{2} inches in breadth, and about 13\frac{3}{4} inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend \textit{विन्दु}.\footnote{1} The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is 10\frac{1}{2} lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

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

The grant was issued "from the victorious camp pitched at Khēṭaka" (line 1), the modern Khoda (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Siladitya II. (or III., according to Dr. Fleet’s manner of counting). As in another inscription, which is dated two years later,\footnote{2} the king bears here only the epithet \textit{Puramadhotsava} and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) “The most fervent devotee of Mahēvara (Siva), the illustrious Siladitya, being in good health, issues the following command to all:—’Be it known to you that, for the increase of the spiritual merit of (my) mother and father, I gave to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Ṛvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the Īṣṭurvidya (community) of this (place), to the Dhanjavya gōtra, and to the school of the Vajasanēyins, (the following pieces of land) in the village of Dēsēnaka at the mouth (īḍēra) of the Madhumati (river) in (the land of) the Surāśṭras:—(1) at the eastern boundary (of the village), a pond (rāpī), (measuring) fifty-five pāḷavartas of land in area, the boundaries of which (are): to the east, the Piśchetāpikāvahaka; to the south, the field belonging to the Brāhmaṇa Bavā, and the Malla pond (tāḍāga); to the west, the drinking-well of the village (grāma-nīpāna-kāpaka); to the north, the boundary of the village of Mūlavarmanpāṭaka; (2) at the south-eastern boundary (of the village of Dēsēnaka), a piece of
cultivated land (called) Karíthiká (and) measuring seventy pāḍāvartas of land, to the east of which (is) the boundary of the village of Viśálapāṭaka; to the south, the boundary of the village of Śivatrātaijja; to the west, the boundary of the village of Viśálapāṭaka; to the north, the boundary of the village of Viśálapāṭaka; (3) at the same boundary (of the village of Dēśānaka), a second piece of cultivated land called Uchhā (and) measuring ninety pāḍāvartas of land, to the east of which (is) the boundary of the village of Viśálapāṭaka; to the south, the boundary of the village of Viśálapāṭaka; to the west, the Pīśhkhākapikāvahā; to the north, the Kānṭambha field belonging to the Thārakah (Sāhāvirs); and (4) at the eastern boundary (of the village of Dēśānaka), a third piece, measuring twenty pāḍāvartas of land, to the east of which (is) the Māṇāijikā river; to the south, the excellent field of Bāppaka; to the west, the brāhmaṇāya field belonging to the Brāhmaṇa Śākāṇa; to the north, the field belonging to Īvāra.

(L. 61.) "(I give), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the nārīkā, aparikā (and) bhūtāvatārpatīkā, with the income in grain and gold, with (the right of) fîning those who commit the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and Brāhmaṇas, according to the maxīp of bhūmichekci dri, to last as long as a time as the moon, the sun, the ocean, the earth, the rivers, and (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donors).

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

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

(L. 65.) "And it has been said:"

[Three of the customary verses.]

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

The grant is in favour of two Brāhmaṇa brothers, natives of and, belonging to the Chatukrēdin community of Dvīpa, i.e. the modern Portuguese possession Diu. The object granted to them is a pond and three pieces of land in the village of Dēśānaka in Surashtra, i.e. the modern Sārāth. In the enumeration of the boundaries the following geographical names occur: (1) the Madhumati river, i.e. the Nikôl creek [V. G. O.]; (2) the village of Śivatrātaijja, the modern Sathrā [V. G. O.]; (3) the Malla tank, i.e. the ruined tank now called Kōsa-Malla [V. G. O.]; (4) the Māṇāijikā river, i.e. the modern dry bed of the Mālan (?) [V. G. O.].

The dātaka, Rājaputra Dhruvasena, also executed another grant of Śīlāditya II. The writer, śrīmad-Anahila, also wrote this other grant and served already under Kharagraha II. and Dhruvasena III. The date is Phālguna badi 3 of [Gupta-]Saivnát 350, i.e. 650-670 A.D.

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¹ According to Mr. Vajeseñkar, the modern Nikôl, 4 miles south-east from Mahuvâ; probably he reads in line 54 Madhumat-ad-ad-ad Sukagorman.
² [Ind. Ant. Vol. VI. p. 295.]
³ ibid. p. 309.
First Plate.

1. चोः स्थिति [४] विजयस्माधवर्[५] खेठज्ञास्राक[६] प्रसभ्मण- 

2. ज्ञापिता नागदानखमील्लकत्[७] गृहीतव[८] वासराजविनय[९] परममाधिवर्णः 

3. कलाव[१०] श्रीश्वराध्युति खड़ी[११] यथािरुवर समापर्णजातस्तीर्थि[१२] नाम[१३] लक्षणि-

4. कलमृत्तिप्रार्थ[१४] सात्तः चक्रपरिपलनलिङ्गद्वयः खुनान्नराजश्वेतरूपकार्ती 

5. न: शरणालाभयथारूपमतत्त्व[१५] धर्मपाताध्यक्षस्तवेक्षः प्रायः[१६] 

6. प्रभुः परममाध्य कार्तिकागुप्सरस्त्व स्वसत्त्विनिर्मयकस्तानस्तवकस्तानिष्टतजात- 

7. पलोभावितवित: सर्वभावमगः[१७] पेशणोत्सवकिंवाच्चविषयपिचायिता: 

8. खल्वनुवं: प्रवत्तरतिमतिसुतुन्नामतुपावलिताः[१८] 

9. [कनेत] प्रजायष्टिकाणकार्णंसन्नवानां दर्शिता श्रीमरविविकाधिकवासक 

10. संहृतरतिचलोपिकेरिकेशविनिष्ठिततियोऽविधीमेवविविकाधिकवासक विविकाधिकविविकाधिकवासक: 

11. श्रीरत्सनस्त्व सुतसत्त्विनिर्मा तृवान[१९] सकलदानन्दनायक्षुधुः 

12. सम्मलायुक्तभृमातन्वराजस्तीवीयको लुहुन्नामस्थायकाः[२०] परममाध्यकाणितः 

1 From Dr. Hultschn's impressions.
2 Expressed by a symbol.
3 Read निम्नताः.
4 Read ब्रह्म.
5 Read विनाशः.
6 Read औषधोत्तरीय.
7 Read कथा.
8 Read विनाश.
9 Read मार्ग.
10 Read ब्रह्म.
13 श्रातय । श्रायम्[प]श्रुत्य[क]वेव [गृ]वण[ः]वादरवता सामभिव्यधियामिपि
राजानि । सामायान्य[ः] परस्मभ्र एस । भुष्यस्तादिकार्यादेवतार्थीकरत्य-वीिहृं
14 व्यादुस्वरतिभाषनः। वादितंसमांसप्रतिविद्वत्तिगोपिरकऽिका-
वीयोगुंपद्याधीशैपि परावशामामारणालिक्षिितः
15 बनोिति : प्रणातिकाका परित्य व्रातापोधशामांनिपुरातितिनििनादिति-
प्रतिकोषियोपायः।[ः] वतनिक्षिल्लुवनमोदििमििलगुणसं-
16 ्वति (:) प्रामभववशवषतसकलकृििव[व]वानि[ग]ति : नीयजनानिधििशशिरिधेिह्रेिह्रेिह्रेिह्रे-
रान्न्यायुियानमहः। प्रास्यातपीिशासकोि-
17 शास्तिशास्तिशाशितयििवचनितिपिलिवििख्यथा। द्रकाशितप्रवीििपुष्पः। प्रधमसंख्या-
रिवसम : परस्मायेश्वरः। वीि-
18 खरप्रसाधः नन्तयःत्वादानुिवागः। सकलविणिविधित्वनिक्रियाविधिजनमन-
वयः। परितिहासियः।[ः] सलमपदा यागी-।
19 दर्श्या च विगतानुस्मानांसमाविधितातिप्रतिलालनोियाचः। वन्यगुप्तसाधितान-
तनिष्ठ[ः] कलः [ः] नीक्षिलित्वमहरीवभागोऽपि य-
20 रामभ्रप्रकऽितरश्चायिसमयविचित्रयोिनैः। विभृष्णः। समरस्तवज्ञप्रििकादीयभ्रणी-
लीर्बादश्वास्तिकविखिलः। निखिल-।
21 प्रतिपचचर्यादेयः। श्वानः। प्रभावनिम्नरस्त्राश्रोिशोहामासनस्त्वरूपितिमशाका-
भिन्नित्यशाशनः। परस्मायेश्वरः। वीिरसेन-।
22 श्रायमुिजस्त्वादानुिवागः। सचिरातितिशिवतसकलवृिश्वारपािितस्वाधनामापि
प्रसाभिश्रा विषयाणः।[ः] सृितिमाबिव
23 पुरुषकारः। परिवहनात्तारागिनिजनरतिशिविसुिविश्वासमयपपवः। प्रक्ति-
मितरििगतकलकामावत्तिमािविभी-।
24 व्वंिहुः[ः] कलन्द्रक्षुिद्वनायः।[ः] प्राज्ञप्रतापश्वगितिदिग्नराज्जप्रक्तितः।[ः] षांि-
रायः। भतितिवि [ः] निविता प्रक्तििष्ठ:-।
25 ि प्रलायमयविनमितीियध्यात्मातुिवभागमप्रिपौथः। विद्यानः। सम्भिि
प्रशुसमापरिवायननिपूणः। षांिनिशुः-
26 प्रमादेष्वदुिदुिविभावधानजनिनस्त्वारः। साधृिना। राजसात्तुिविश्रुिस्त्वः।[
िियिः। प्रक्तििविकायिः।[

1 Read "अः।
2 Read खरः।
3 Read खरः।
4 Read खरः।
5 Read खरः।
6 Read खरः।
7 Read खरः।
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15 Read खरः।
16 Read खरः।
17 Read खरः।
18 Read खरः।
19 Read खरः।
20 Read खरः।
21 Read खरः।
22 Read खरः।
23 Read खरः।
24 Read खरः।
25 Read खरः।
26 Read खरः।
27. राजामृतम्बहः: खुस(१)व(१)निवारम्यिताहारीपि प्रथमी निवारसेवामयीपि

28. परिििितुसवनसस्ततःसमिशायालदितियार्यनामा

29. एव देशानििितमोििीकाा कालाधृतैः विभा(१)ल(१)तिरियेश[४]

30. स्मुखार्याय इव श्रुवार्यायणः[५]संडीक्तातानमदविविधयंसुभावयाताः परमेश्वर

31. चुडः[६]मायामण्यास्य: परमाश्वर: परस्मारम्यिताताराजाधिराजसिं

32. परििितुए(१)स्तरिताताभाः[७]सकाळवास्यः

33. [खेल एव] श्रवणांश्च श्रवणांश्च मनुष्याचा श्रवणेन सत्यमण्याताभाः[८]

34. [नयुगा][या:४]

Second Plate.

35. चितिःपुवः: श्रीवैरभद्राहः[९]सक: चित्तपंतकरतुरातिः: श्रवणेन सत्यमण्याताभाः

36. यथाप्रतिहरण्या परमानामतवस्थायानाम[१०]मध्यमः मस्तानाम: श्रवणांश्च

37. नापरम्भा[११]विविधदार्तिरश्रवणं: युस्मेव विविधश्च महाकलिन्[१२]

38. परिििितुविक्षेपकांकोटपरितिष्ठतंविशेषसंगमालावस्यस्यास्यमविज्ञानकोषि(क)

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1. Read "समस्तक सूतः"
2. Read "कारभः"
3. Read "यामी" 
4. Read "यामी" 
5. Read "यामी"
6. Read "यामी"
7. Read "यामी"
8. Read "यामी"
9. Read "यामी"
10. Read "यामी"
11. Read "यामी"
12. Read "यामी"
39 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

40 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

41 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

42 'ध्यानस्याद् सर्वसाधनां श्रेयं सर्वनाशायं सर्वसमाधाने'ः परमेश्वरः

43 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

44 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

45 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

46 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

47 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

48 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

49 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

50 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

51 गश्यः गर्गाहार्दमा श्च परस्मार्थेण विशेषः परमेश्वरः ब्रह्मचारीः श्रीभुवस्मन्वयः

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1 Read 39.
2 Read 40.
3 Read 41.
4 Read 42.
5 Read 43.
6 Read 44.
7 Read 45.
8 Read 46.
9 Read 47.
10 Read 48.
11 Read 49.
12 Read 50.
13 Read 51.
52 सर्वभूमिसन्यायः १ इत्यतः परमाणुः कोळिसदिन्तिकृये यवनेव समकालिकायुक्त वाक्यविद्विंत यथा समय ।
53 मातापिनोऽप युक्ताय रेव दीपविहिनायं तत्त्वावधानान्तः सप्त्समुद्राभ्यां सुराणि हृदयार्द्धपति यथा 
54 अंगवारणैतकः भेंग्नार्याओऽसंदेशावऽति सुराणि हृदयार्द्धपति दुःसनकयामिति यथा 
55 द्राक्षविनिर्विते वायो १ इति यथा ब्राह्मणनां नित्यः पुष्पविनिर्विते १ इति ।
56 च्वातः भार्मनिद्या निकृपयः १ इति उत्तरः मूलविधापानवास्तवः १ इति तथा यूव्यादिविनिर्विते १ इति ।
57 द्राक्षविनिर्विते यथा १ इति यथा काव्यविनिर्विते १ इति उत्तरः अयमसाधारणविनिर्विते १ इति ।
58 यथा १ इति तथा यथा १ इति यथा द्राक्षविनिर्विते यथा नवालम्बादातपास्य विनिर्विते १ इति यथा १ इति यथा 
59 द्राक्षविनिर्विते यथा १ इति उत्तरः मूलविधापानवास्तवः १ इति तथा पुष्पविनिर्विते १ इति यथा 
60 विष्मित्वायुक्ताविनिर्विते १ इति यथा १ इति यथा १ इति काव्यविनिर्विते १ इति । विनायकस्वादस्ताकः १३
61 अन्यायां १ इति उत्तरः अन्यायाः १ इति अन्यायाः १ इति अन्यायाः १ इति । विनिर्विते १ इति ।
62 वाचन्त १ इति यथा १ इति सत्यामितिनिर्विते १४ सदगत १ इति सत्यायामितिनिर्विते १५ सत्यायामितिनिर्विते 

\[\text{Notes:}\]
1. Read "शुष्क.
2. The small stroke between "भर" and "इति" seems to be intended for a hyphen which marks the separation of the two names.
3. Read "कृपिकाृ.
4. Perhaps "पाठकः.
5. Read "गीतिः.
6. Read "प्राची.
7. Read "सौंभ.
8. Read "दूल्हे.
9. Read "विनिर्वालः.
10. Theit is likely a reference to a preceding line.
11. Read "असुर्यांद्रोधः" that runs into the "त्त" of the preceding line, and the "शुष्कः".
No. 9.—VELUR ROCK-INSRIPTION OF KANNARADEVA.

By E. Hultsch, Ph.D.

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

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlūr, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (svastī śrī, l. 1 ; śva of Paṇḍāpēśvaras, l. 5 ; dhā of dhārā, l. 6 ; suṅdā of suṅdādūta, da and pūrva of udakapūrva, l. 7 ; dhāmma rakṣā and śrī, l. 9 ; and dhanma, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannarādeva. This name reminds of "Kannarādeva, the conqueror of Kachchhī (Conjeevoram) and Tānjāi (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāṣṭrākūṭa king Krishnā I. (A.D. 940 and 956).\(^{13}\) Though the Vēlūr inscription does not contain the distinguishing epithet Kachchhīya = Tānjāiya = ko.ḍā, which Mr. Venkayya's two Tirukkāukkōram inscriptions

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\(^{1}\) Read क्षेत्र प्रथमः।
\(^{2}\) Read शताब्दीः।
\(^{3}\) Read शब्दः।
\(^{4}\) Read "सः।
\(^{5}\) Read लौकिकः।
\(^{6}\) Read "पार्थः।
\(^{7}\) Read अद्यावधि।
\(^{8}\) Read अधिकारः।
\(^{9}\) Read "अनुसारः।
\(^{10}\) Read "वानः।
\(^{11}\) Read "लोकः।
\(^{12}\) Read अवधारः।
\(^{13}\) Read अव्ययः।
prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṇṇarādeva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called Kaṭheṣhyan-Teṇṭaiyukkottu śrī-Kaṇṇarādeva (with ṣa instead of ṣa in the second syllable), is engraved on the ruined Vīšu temple at Ukkaḷ in the North Arcot district.1

The inscription records the gift of Vēḷūrppāḍi to the shrine of Paṇṭa[p]pēsvara, which a certain Paṇṭappai had established on the hill of Śūḍārupārī in Paṇḍaḷa-nāḍu, a subdivision of the division of the Pāḍuvēr-kōṭtam.2 Paṇṭappēsva means 'the Īśvara (Śiva) shrine founded by Paṇṭappai,' who was perhaps a female relation of the donor. Vēḷūrppāḍi must be an old form of the modern Vēḷappāḍi, and Śūḍārupārī the ancient name of the Bāvāḷ or Bhagavath hill.

The donor was the Nūḷamba Tribhuvanadhira, whose son, likewise named a Nūḷamba, had received (or purchased?) Vēḷūrppāḍi, together with the hill of Śūḍārupārī, from Vīra-Chōḷa. The inscription ends with a capitatio benevolentiss and an imprecation. Between both is inserted the signature of 'the glorious Pallava-Murāri,' i.e. 'the Vīshu among the Pallavas.' This epithet must be taken as a surname of the Nūḷamba Tribhuvanadhira, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both Vīra-Chōḷa and Tribhuvanadhira must have been subordinates of Kṛiṣhṇa III. As Vīra-Chōḷa is introduced without any regal titles, it remains doubtful whether he was a member of the Chōḷa dynasty, which had been subdued by Kṛiṣhṇa III., or a local chief who was named or named after a Chōḷa king. The Nūḷamba Tribhuvanadhira alias Pallava-Murāri was probably connected with the Pallava rulers of the Nūḷambāṭṭi Thirty-two-thousand, which later on became a province of the empire of the Western Chālukyas.4

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1 See my Annual Report for 1892-95, p. 6.
2 The village of Udayēndiran in the Gōḍiyam tālukā of the North Arcot district belonged to Mēl-Aḍaiyakka-nāḍu, another subdivision of Pāḍuvēr-kōṭtam; see South-Indian Inscriptions, Vol. II. p. 365.
3 Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.
4 See above, Vol. III. p. 230, Table; Dr. Fleet's Kanaresse Dynasties, p. 43 ff.; and Mr. Rice’s Mysore Inscriptions, Introduction, p. iii. ff. The great Chōḷa king Rājarāja claims to have conquered Nūḷambāṭṭi; see, e.g., South-Indian Inscriptions, Vol. I. p. 63. Later on, Nūḷambaṭṭi was taken by the Hoysala king Vīshvarādhana; see Dr. Fleet’s Kanaresse Dynasties, p. 66, and Sir W. Elliot’s Coins of Southern India, Plate III, No. 91.
5 From inked estampages prepared in 1895.
6 The letter ṣa of śrūba had been originally omitted and was subsequently inserted between ṛś and ṭ.
7 The syllable pd was written on an erasure.
8 Read chandra- (Sanskrito or śendir (Tamil).
TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of Kapparadeva,—I, the Nujamba Tiribhuvaṇḍiraṅ (i.e. Tribhuvanadhira), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) Pannapaḍpévavarā,—which Pannappai had caused to be built on the hill (malai) of Śuddhupārai, which is situated in the north of Paṅgaḷa-nāḍu in Paḍuvur-kōṭṭam.—Vēḻurppādi, (a village) in the same nāḍu, (which) my son, the Nujamba, had received with a libation of water from Vira-Śolar (i.e. Vira-Chōla), together with the hill of Śuddhupārai. The feet of those who protect this charity, (shall be) on my crown. (The signature of) the glorious Pallava-Murārī. He who injures this charity, shall incur the sin committed by those who commit (sins) between the Gaṅgā (and) Kumārī.

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

By E. Hultzsch, Ph.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the Kunti-Mādhava temple at Pithapuram in the Gōdāvari district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the Telugu alphabet. Among graphical peculiarities, I would mention that Ṛ is very often confused with Ṛ and Ṛ lighter. The proper order of two consonants of a group is reversed in kūḷa for kōḷa (l. 32), aḷa for aḷja (l. 86), and yad-bāhur-bhādayindra-liṅg for yād-bāhur-bhādayindra-liṅg (l. 105). The languages of the inscription are Sanskrit (verse and prose) and Telugu (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (Mēṣha-saṁkrāntī) of Śaka-Samvat 1117 (in figures, l. 110), the village of Īdīyūrī in the district (ṇāḍu) of Gudavādi (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Mallideva and Manma-Satya II.

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

The village of Īdīyūrī has to be looked for in the neighbourhood of Drākṣhārāma (in the Rāmachandrāpuram tālukā of the Gōdāvari district), which, like Īdīyūrī, belonged to the district of Gudavādi. The boundaries of Īdīyūrī are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Īdīyūrī was bounded by portions of the village of Vēḻangī, and in the south by the village of Siripuram. These two villages are identical with Vēḻangī and Siripuram in the Rāmachandrāpuram tālukā of the Gōdāvari district, and the village granted, Īdīyūrī, is identical with the modern village of Īdūrī.

1 Literally, 'which is a portion.'
2 Literally, 'having caused a stream (of water) to be poured (in his hand).'
4 See ibid., p. 284, note 6.
5 See above, p. 27, note 3. The district of Gudavādi is distinct from the district of Gudravā or Gudrāra, the name of which is probably connected with Gudrīvāda in the Kistna district; see p. 34 above.
6 Nos. 77 and 78 on the Madras Survey Map of the Rāmachandrāpuram tālukā.
7 No. 65 on the same map.
which, as required by the description, has Vēṅgaṇi for its eastern, and Śiripram for its southern boundary. Two other villages in the Guddavādi district are Korumelli — the modern Korumilli, and Kālēru — the modern Kālēru.

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

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamandala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājarāja I, and in the Chellūr plates of Vira-Chōda. An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kirtivarman I, the elder, Satyāśrya (Pulikesin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishnubhadra I., of the country of Vēṅga. The list of the Eastern Chālukyas is continued only as far as Menji-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājarāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājarāja on whom Prithvisvāra of Vēlanāṇu was dependent.

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

The 3rd chief in the list, Rājaparṇa I., is called the lord of the Kōnamandala (v. 10); and the word Kōna is prefixed to the names Rājendrapa Chāda I. (l. 61), Bhima III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamandala. The country over which they ruled, is probably identical with Kōnāsimha, the Telugu designation of the Gōdāvari delta.

The 5th prince, Rājendrapa Chāda I., is stated to have ruled over the country of Vēṅga (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Munmadhi-Bhima I.) by the Rājadhirāja Rājendrapa Chāda. As No. 8, Mallidēva, was ruling in Śaka-Sainvat 1117, the Rājadhirāja Rājendrapa Chāda to whom his great-grandfather (Munmadhi-Bhima I.) was tributary, has to be identified with the Eastern Chālukya king Rājendrapa Chāda or Kuloṭṭhunga Chāda I. (Śaka-Sainvat 985—1034). We know that Kuloṭṭhunga Chāda I. conferred the governorship of Vēṅga, successively, on his paternal uncle, Vījayaṭīya; on his two sons, Rājaraja II. and Vira-Chōda; and on Chōda of Vēlanāṇu. It is not probable that Munmadhi-Bhima I. was another of the successive governors of Vēṅga; and the statement of the inscription that his grandson, Rājendrapa Chāda I., ruled over Vēṅga, appears to imply nothing more than that the Kōnamandala was a dependency of the Vēṅga country.

2 No. 120 on the Madras Survey Map of the Rāmekhandrapuram taluk. The north-western and northern boundary of Korumelli,—Māsara (Ind. Ant. Vol. XIV. p. 55, text line 107 f.), is identical with the modern Mātēra (No. 121 on the same map), and the southern boundary,—Vāṇapalli, with the modern village of the same name (No. 44 on the map of the Amalapuram taluk).
4 No. 140 on the map of the Rāmekhandrapuram taluk. 5 Ind. Ant. Vol. XIV. p. 48 ff.
7 See above, p. 89 f.
10 See p. 36 above.
THE CHIEFS OF KONAMANDALA.

1. Mummaidi-Bhima I.
   m. Chhadvidévi (?).

2. Venna.
3. Rájapárendu I.
   a. by Lakshmi—
   b. by Tundambiká or Tundamambá—

4. Mummaidi-Bhima II.

5. Rájendra-Chéda I.
   m. Mailanadévi.

11. Lókahubálaka or Lókahubápala.


12. Rájapárendu II.
   m. Párvatí.

13. Bhima III.


10. Súrya.

14. Vállabha,
   m. Ahamambá,
   daughter of Undikáma.

15. Mumma-Satya 11.
    or Mumma-Satti

The Kōna chief Rājendra-Chōda I. was evidently named after the patron of his
grandfather. He bore the surnames Vikrama-Rudra, Haihaya-ditya, and Gandavēnduva
(v. 12), and built a māndapa which he called, after his surname, Gandavēnduva (v. 17), in
the temple of Bhimānātha (at Drakshārāma).¹ After his death, his two brothers, Mummadi-
Bhima II. and Satya I., or Satyāraya, ruled conjointly (v. 18 f.). They were succeeded by
their sons, No. 11, Lōkamahipāla, and No. 13, Bhima III. (v. 23 f.); and these two again
by No. 8, Malliddōva, and No. 14, Vallaṁba (v. 26). When Vallaṁba died after a reign of
fourteen years, his son, Manna-Satya II., took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of Ōdīyūra are
inserted two Sanskrit verses (36 f.) in praise of Jāyamāṁbā, the queen of Manna-Goṅka and
mother of Kulottunga-Pṛthiviśvara. This queen is already known to us from the first
Pithāpuram inscription (No. 4 above). The insertion of a passage in her praise in the
subjoined inscription suggests that the chiefs of Kōnāmandala were dependent on the chiefs of
Velanāḍu, and that Pṛthiviśvara of Velanāḍa, whose Pithāpuram inscription is dated in
Saka-Saṅvat 1108, was still alive in Saka-Saṅvat 1117. The attribute Kulottunga, which he
receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the
Pṛthiviśvara of the first Pithāpuram inscription with the Kulottunga-Rājendra-Chōdarāja of
certain other records.² To recapitulate, I believe that, in Saka-Saṅvat 1117, the two Kōna
chiefs Malliddōva and Manna-Satya II. were dependent on Kulottunga-Pṛthiviśvara of
Velanāḍu, who was again a vassal of Rājarāja, a descendant of the Eastern Chālukya
dynasty (see page 84 above).

A number of stone inscriptions at Drakshārāma and Pālakōli in the Gōdāvāri district
confirm and supplement the historical information on the Kōna chiefs, which the Pithāpuram
pillar supplies. The earliest of these inscriptions records a grant, in Saka-Saṅvat 1050, by
Chōda, surnamed Vikrama-Rudra, the son of Rājarāja of the Haihaya-vamsa, the lord of the
Kōna country (avant), and the ornament (of the city) of Māhishmati.³ This chief is the
same as No. 5, Rājendra-Chōda I., surnamed Vikrama-Rudra,⁴ the son of Rājarāja of

Another inscription (No. 289 of 1893) records the gift of a lamp by [Rājajādevi], the queen of
Kōna-Mummadi-rāja, and is dated in Saka-Saṅvat 1057 and Chālukya-Vikrama-Saṅvat
[670]. This inscription must be assigned to the successor of Rājendra-Chōda I., his elder brother
Mummadi-Bhima II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of
Saka-Saṅvat 1057 and Chālukya-Vikrama-Saṅvat [670], which records the gift of a lamp by
Satya or Sattirāja, the son of Kōna-Rājarāja by Toṇḍidōvi, younger brother of
Rājendra-Chōda, and lord of the Kōna country (dērā).

The son and successor of Satya I., Bhima III., was a vassal of the same king Rājarāja to
whose time the two first Pithāpuram inscriptions belong. This appears from an inscription
(No. 246 of 1893) of the Mahāvaḷalōvāra Bhimārāja, the son of Kōna-Satyarāja, which is
dated in Saka-Saṅvat 1075 and in the 9th year of the reign of Rājarājadēva.

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

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

¹ See above, p. 37, note 3. ² See above, p. 38 f. ³ No. 283 of 1893 in my Annual Report for 1893–94.
4 Kōna instead of Kōna occurs also in the Nādjapura grant, above, Vol. III. p. 287.
⁵ The Raṅkuvanasa (vi. 43) mentions Māhishmati as the capital of Pratipa, a descendant of
Kāravraya. General Sir A. Cunningham (Ancient Geography, p. 388) identifies it with Mandala on the Narmada.
⁶ See below, p. 95, verse 12.

Some later inscriptions in the Kairāramāvāra temple at Pālakōl mention two kings, Gaṅapatidēvamahārāja or Gaṅapatīdevarāja (Nos. 520, 523, 511 and 512 of 1893) and BhimaVallabharāja (Nos. 513 and 522 of 1893), to whose names the word Kōṇa is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the Mahādevaśastravarta Kōṇa-Gaṅapatīdevarāja was Odayamahadevi, the daughter of Mahādevaśastravarta of Nidānaprōlū,1 who bore the traditional surname Vishnubhrat-dhannamahārāja (Nos. 510, 511 and 512 of 1833) and may have been a descendant of the Eastern Chālyukyas. The dates of Mahādeva range from Śaka-Saivaṃvat 1218 [expired], the Durminukha saivaṃvarta, to Śaka-Saivaṃvat 1222 [expired], the Sāvitrī saivaṃvarta; those of his son-in-law, Gaṅapati, from Śaka-Saivaṃvat 118[4] to 1222; and one of the two inscriptions of Bhima-Vallabha is dated in Śaka-Saivaṃvat 1240.

TEXT.

A.—South Face.

1 वीभूषिताभिषिक्टोरस्तरिस्मिताश्रिद्धूत्। पद्मासुरृंतलोकानां।

2 मेकाक्षांतेवो यतः। [19] सावसस्तस्य पुषोतिरौवशृद्धिविविषयिति। [19] सोम-।

3 'बुधार्षिरिस्मितायथि सतो बुधः। [21] ततः तुस्ते नाम चक्रवर्तिः पुरविः।

4 कद्। तत्तदायुरभुस्तमाघोचर्येऽपि पुष्टवः। [19] ततो अनुमते।।

5 स्ततः प्राचीनस्तमाघोचर्यायंतःस्तमाघोचर्यायमस्ततो महाभ्रोमः। [19] \text{इहस्तम्।}

6 कन्यनिष्ठू पुर्वः परम्। [19] साहस धर्मवृही।।

7 उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। ता।।

8 न। [19] समालक्ष्यविभवसमस्तकाहस्मधवः। ग[19]दीर्घावतमविनिश्चितः।

9 त्वष्ट: तथावस्त। विजयवक्ष्यायायिय:। त:।।

10 मन्सकारियोऽयाजीविशः। देशविव्वः। [19] संद्रायणसमध्यभाषा। जीना।।

11 यादान्वतिजल्ल। सीर्मकारी। वंद्यविनिश्चितः। कुर्र्या।।

12 तत्ताविनादः।।

13 विस्मुक्तत: परिचित्तो अनमाजस्तत:।।

14 चेंगकस्ततो नरवाञ्चलसन्तोषान्तो।।

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1 This is probably Nidadavolu, nine miles south-west of Kājamahendri; see Mr. Sewell's Lists of Antiquities, Vol. I. p. 37.

2 From inked stampages, prepared by Mr. H. Krishna Sastry.

3 Read सुभूमि and cancel the anuvāra of चीराणाः.

4 Read बुधवर्ष्ट्र।

5 Read भुस्तमाघोचर्यायः।

6 उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

7 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

8 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

9 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

10 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

11 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

12 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

13 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

14 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

15 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

16 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

17 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

18 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

19 Read उद्योगस्वरोद्वयः। पञ्चदशितब्रह्मायण:। त:।।

20 This form of the name is more correct than वाक्स्त: in South-Ind. Inser. Vol. I. p. 53.
12 कस्तुष्मादद्यन्त्वमस्तविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
13 ज[च] हिसुपु गते तव चेदही विजयदेशी नाम रा विजयदेशी दिक
14 पथः गर[च] लः
15 विजयदेशी कविताय नैदेवुरुस्रया कोकांस्करमस्तविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
16 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
17 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
18 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
19 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
20 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
21 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
22 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
23 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
24 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
25 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
26 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
27 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
28 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
29 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
30 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
31 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
32 देवांचवनविभिविष्कसंतानिन्योगासनासासनोर्थको।[च]डिचैः
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33 शमपार्वेत(1) [1*] तत्ततौ ज्यासिन्हचफानाय चिन्मयः [1*] त(2)-
34 तु वैदराजाम दिवनां [1*] तथुतौ विचिन्द्रचरो नव व(3)-
35 यि [1*] तुत्तुसमिन्धराजः [1*] एवमिविन्धः [4]-
36 चालुकासुनिलशिलापरंपराः [1*] भूपत सुनिद्रो [5] राज[6] [7]-
37 जराजमहोपतिः [8*] खनोन्या पालयाः स राजाकरमेख-
38 ताय । [8*] भापि च [1*] कुले वेरानंसजनितः राज[9*] धरिपदिं- (10)
39 यनाचिदः [1*] तत: । कलासिकतबतन्त्रोक: (1) सति करणः:
42 वल्कारन्म। राष्ट्रोन् होममात्तानक्षते । मूर्ति भूपः
43 वाणः [16] तत्तक्षेताृजजञाग्नितिरमोरमधुमचिद्वी[17]-
44 भूपस: [8*] वकशैव तत्ती त्यासीछ्हद्विवे वराणां । तवये-
45 यस्यो वेशभूपालीस्माज्ञासुः [18] [8*] सौमयन राजनरुहुः
46 [प्रा]नार्दः [9*] (1) कोनमडलामो [20] [1*] उपयेमे य: कुलजे लहः- (20)
47 [के] दैव्यः [21] । [10*] मधुमचिद्वीमेव राजेत्रवच्छमुः [1*] ढः-
48 स तोंडमांवा [22] सत: सतयस्मात्त्वः [11*] सोय राजेन्द्र[23]-
49 एधापतिः [24] अयापतिः शीर्षाराजीराजाराजेणो- (25)
50 प्रसादास्यालन च ग्राम्माणप्रतिकाशायकः कुतेकंग्यादारिः ।
51 लागाजालचिन्नः [26] समाय वेशोऽवं भवाभवसे । दयुः[27]
52 य: प्रवल्पदवसामसंगुः [8*] चिन्यः [29] विविधः [27] प्रासो विकर्षे-
53 रज्तान निजकर्मधोकटतापृभुः [1*] लोकासामस्तवृत्तिकरभो

1 Read शमपाल्वेत(1).
2 Read त(2).
3 Read तु वैदराजाम दिवनां [1*].
4 Read तरत्तुसमिन्धराजः [1*].
5 Read एवमिविन्धः [4].
6 Read चालुकासुनिलशिलापरंपराः [1*].
7 Read भूपत सुनिद्रो [5].
8 Read राज[6].
9 Read जराजमहोपतिः [8*].
10 Read खनोन्या पालयाः स राजाकरमेख.
11 Read यि [1*].
12 Read तत्तक्षेताृजजञाग्नितिरमोरमधुमचिद्वी[17].
13 Read वाणः [16].
14 Read कुलकर्नस्थेयः [13].
15 Read काशीविष्क्ततीजः [14].
16 Read जै.
17 Read वल्कारन्म।
18 Read राष्ट्रोन् होममात्तानक्षते.
19 Read मूर्ति भूपः.
20 Read वाणः [16].
21 Read तत्तक्षेताृजजञाग्नितिरमोरमधुमचिद्वी[17].
22 Read भूपस: [8*].
23 Read वकशैव तत्ती त्यासीछ्हद्विवे वराणां ।
24 Read रवि: [1*].
25 Read जै.
26 Read एधापतिः.
27 Read अयापतिः.
28 Read प्रसादास्यालन.
29 Read च ग्राम्माणप्रतिकाशायकः.
30 Read कुतेकंग्यादारिः.
31 Read लागाजालचिन्नः.
32 Read समाय वेशोऽवं भवाभवसे.
33 Read दयुः.
34 Read य: प्रवल्पदवसामसंगुः.
35 Read चिन्यः.
36 Read विविधः.
37 Read प्रासो विकर्षे.
38 Read रज्तान निजकर्मधोकटतापृभुः.

* The d of उः is written twice, once at the top and once to the right of उः.
* The n of नार्दः appears to be corrected from नार्दः.
* The श of शमपाल्वेत(1) appears to be corrected from शमपाल्वेत.
* The न of नार्दः appears to be corrected from नार्दः.
54 ब्रज्यादिक्यान्त यात्री [व]: खलु गंडवेंद्रसुवात नीलाधिकः
55 तारविष्याः [॥ १९*] तन्त्राचवलकुलशोभीनां विशेषेन्मीरिव भिया [॥ १४*]
     मैलार[३२*]—
56 यो महोक्यो योविष्णोविमृण य। [१६*] परसारामानां प्रवा्रान् खलन्तः
57 चामित्तेनां [॥ १४*] ध्रुवों वेतिभुपायो मित्रदेवत[ऽ]पुजः। [॥ १४*] वेतान्
58 भुपालकाश्यातोऽ संयोगीविनिवातिंद्रियां। विन्दः—सुतः।’ नमाः[ची]—
59 [ढुचौरचतीमरी। [१६*] निजामानुक्निमृण्यां। विन्दः।[ढ]‘नितिगि—
60 [ची*] [ऽ] “सोनाचुन(व)जवियामयामुजी” रांचवलकस्वी। [॥ १६*]
     नुपुकुकति—
61 लकी यो: कानावेंद्रविरो: कानकालस्वाक्षो। [म]‘ढः’डःडुः—
62 [न]‘य[ल]’[ल]‘श’[व]वुन्फः[ऽ]ह साधनाकार कारभन्दा गिस्मलस्वनस्।[१५*]
63 लं मंद्राः[१३*] चीमागः। [१५*] तथागारस्मात्स्मा[ऽ] जगभिस्मात्माच[ऽ]।[१४*]
     [१६*] ना—
64 मस्माधिक्योमिस्माचायायम्यहिपतो। [॥ १५*] विच्छेदः। [चुः]
65 यो: पालयामासलुक्षम [॥ १५*] निजप्रतापद्विंधायतमिमलवायी—
66 मंडवः॥ [॥ १८*] ११वियोमाधिक्योमिस्माचायायम्यहिपतो। [॥ १५*] नो-
67 कालाकालारावरिन त्विभविजयः नासा। [॥ १८*] सर्वमास्तिनो
68 जातो बलकामातां। तुपिः। चीमारजङ्गोऽधीकान्तः—
69 मच्छिन्नमरी। [॥ २१*] जाती॥ राजपतेनालोऽष्प पार्व्येनालवाबु:।
70 भर्ता चीमारजङ्गोऽष्पो चाष्यालकिल्काम्य॥ [॥ २२*] चन्द्रनः
71 पितुः॥ नमात्रजराजस्वराहवश्व:। चीमार चीमारजङ्गोऽधीकान्तः
72 पालम्यामास मेंदिनो। [॥ २१*] तथा॥ नमान्मम्यस्मा:। (१) पितुः पितुः
73 राजावस्कः चुवः। सार्व द्रव्यां सार्वादिवाचतुः। [॥ २४*]
74 धीरः[ढः]प्रियोविष्णुविविष्णुविविष्णुविविष्णुविविष्णुरः पार्व्याराख्याती।[ढः—

1 Read प्रीतिसभा.
2 Read तारविष्या.
3 Read गंडवेंद्रसुवात.
4 The anusvāra stands at the beginning of the next line.
5 Read ग्राहि निभायते जायते.
6 Read ग्राहि निभायते.
7 Read ग्राहि निभायते.
8 Read ग्राहि निभायते.
9 The word वेंद्रु �oftens accords against the metre.
10 Read ब्रज्यादिक्यान्त.
11 Read ग्राहि निभायते.
12 Read ग्राहि निभायते.
13 Read ग्राहि निभायते.
14 Read ग्राहि निभायते.
15 Read ग्राहि निभायते.
16 Read ग्राहि निभायते.
17 Read ग्राहि निभायते.
18 Read ग्राहि निभायते.
19 Read ग्राहि निभायते.
20 To the क of क्रम both प्र and द्र are attached in the original.
21 Read नमात्र.
22 Read नमात्र.
23 Read नमात्र.
24 Read नमात्र.
25 Read नमात्र.
26 Read नमात्र.
27 Read नमात्र.
28 Read पार्व्येनालवाबु.
29 Read पार्व्येनालवाबु.
30 Read पार्व्येनालवाबु.
31 Read पार्व्येनालवाबु.
32 Read चीमारजङ्गोऽधीकान्तः.
33 Read चीमारजङ्गोऽधीकान्तः.
34 Read चीमारजङ्गोऽधीकान्तः.
35 Read चीमारजङ्गोऽधीकान्तः.
36 Read चीमारजङ्गोऽधीकान्तः.
37 Read चीमारजङ्गोऽधीकान्तः.
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75 तिथिव्रत्तमित्रभक्तिमेतमि सभोभवस्यदीपम् [*] धारितः।
76 ग्रामिणेऽवधि तदुसस्म सम्बितं ज्वरधी वाति प्री- *
77 नामार्थवः स्वाभाविकहरषसारः। [२१*] ततोष[०*] सर चौ- *
78 [षो]मचं परिप्रथात्: [१*] मधौद्वेषस्यचलवशिवायणः। [२८*]
79 [ष]ः । तत्तनोपरिवर्तितमित्रभक्तिमोक्तांकानाशास्यः। [षो]- *
80 [षु]तारितपारिवर्तुष[१*] भूषूदा[०*] अवध: [१*] यथा[ः] पकलाक- *
81 ला[ः]विभवः। द्वारावर्तीवः: (१) । १०संख्यन्त्रयुगः। निंदिभृतः। *
82 [षो][०]वधि:। [२७*] अवधः (स्यर्वः) एव:। [२६*] अवधः पकलाकः त्रिकामः। [१*]

83 पुष्पितः[ः]ज्योििवचमणिं विश्रतः। [२५*] तद्रास्मातरः। [१५*]
84 [ः]यवारिधिधवः[१*]ः क(१) । [१*] मधौद्वेशस्य चलवशिवायणः। [२५*]
85 भाप च। स्वाभाविकहरषसारः। किच्छि: [१*] शुभः। *
86 क्षात्रियवारिधिरतिविश्रणः।[ः]क(१) जातारायणः। [१*] किच्छि: निंदिभृतः। [१*]
87 भ्रमितःत्रिवर्तीवः। [१*] ज्योििवचमणिं चतुष्यातिपारिवर्त्यथिकः। [१*]

B.—East Face.

88 तुष्यनिधापः। [१०*] ठुपुःम समा[ः]। शोभः(१)शुष्कविश्वः।
89 मनः किति: [१*] वर्षभीषिपीले च राज्यं कला दिवः। गरि- *
90 [११*] तत्तस्मातां गस्यति:। [२४*] अभावत्रास्मातरः। [२४*] विश्रवः। [१५*]
91 भासनाः[ः]। (१) । १०मोऽरिष्ठवालः। [१२*] चरितसंदेशः।
92 भदर:। कार्तिकवरभः। [१*] प्रांतिवाणविबधः। *
93 [१*]विभववाचारः। [२१*] अंत्यमुष्माणिकाप्रमिनः। [२२*]
94 रमसाधनः। ब्राह्मण्यमण्डकान्क्षिप्तिः। [१*]साधारः। [२१*]
95 समस्तव्रुत्यन्ति[ः]भेदः। [१४*]कांश्चितः। [१*]प्राणन्तिकिं। [२३*]
96 तानलचीरविनिजेतः। [२४*] समवेत्य भ्रमितःत्रिवर्तीवः। *
97 श्रीय वास्त्रेषु रक्ष:। [२४*] (१) मधौद्वेशस्यः। एमः [२५*] सः

\[1\] Read "तिथिव्रत्तमित्रभक्तिमें।
\[2\] Read "सभोभवस्यदीपम्।"
\[3\] The anuvrdha stands at the beginnig of the next line.
\[4\] Read मांसिः।
\[5\] Read मोऽिरिष्ठवालः।
\[6\] Read दशोः।
\[7\] Read दशोः।
\[8\] Read दशोः।
\[9\] Read विभवः।
\[10\] The two anuvrdhas अन are entered below the line.
\[11\] Read मपिङ्कः।
\[12\] Read अमः।
\[13\] Read अस्मितः।
\[14\] Read अस्मितः।
\[15\] Read अस्मितः।
\[16\] Read अस्मितः।
\[17\] Read अस्मितः।
\[18\] Read अस्मितः।
\[19\] Read अस्मितः।
\[20\] Read अस्मितः।
\[21\] Read अस्मितः।
\[22\] Read अस्मितः।
\[23\] Read अस्मितः।
\[24\] Read अस्मितः।
\[25\] Read अस्मितः।
98 संज्जयं गुहवादिविशयराक्रमप्रमुखाक्षणेतु।
99 विनंब्रेशोमासस्त्रांलोपमायायतः। विन्दुमासूत्र कोऽ
100 गुहवादिविशयं चोद्युर्यैवनावासीशाबाशी। सौपिन्दा-
101 पुरोजिननिन्ति वीकुलीमाधवदेववाय सर्वधारपरिहारी-
102 या दत्र शत्ि। अथि च। गाराछडोऽ नस्करोविचवन्धति(१)।
103 प्रेमदिविवेशियांसनभ(१) क्षमास्तरै(२)पिणी 'शुद्धिवृत्तिवाचिकं(३)।
104 या विविधं (४) पार्थ पार्थ तद्रीयाद्यक्षुब्धसदुः।
105 त्यग्न(५) श्रीिज्यि पदेशीयसुभोता 'गभुवस्यमव(६)जलजह(७)सद्रजाइ(८)।
106 'पूवोत्सवस्य । [२६४] माता या यामाभं भक्तत्रकलकुशस्वतमेऽ(९)।
107 सू(१)कीर्तिमानं भूमाः 'गर्भवस्यमवद(१)जलजह(२)सद्रजाइ(३)।
108 सो। या योममध्यमार्गंशिपपविवृहिकांपीढी(१०) तायसैः।[२५७] त्यस्य-
109 'क्षत्रियाधोकात्तिवल्लघिकं संदिरालक्षतया। [२६५] यंवन्त-
110 यंवंत्१२ नमेहुं संसानसंतानिम्नंस्मु शोपिता-
111 पुरस्त्र श्रीकुलामाधवदेववर्कु गुहवादिविशयानं श्रीदिव-
112 राणियत(१) उद विन्दुकायारामावलंसु गणाधरेऽद्रवमुनि
113 श्रीमाहामशमिकेश्वरकोणसिद्धराजः वक्ष्यराजः कोडुकु-
114 [म]बारीनाराजुन २२ष्विधवाभिकालसमुः निविनामिनि-
115 माजीसरसंवरीवारवारसुन गीतानुत्तवाद्वादिविद्।
116 २४विधवाभिकालसुंगालानिर्पिळी [१४] चस्य प्रामयम्य सीमान्। चूत्-
117 च: वलन्त(२५) एकत्तुस्य चीमा ([२७] भाष्यायते।२८) वेलभुम एकि-
118 क भलमुण भोजनात्थालिय सीमा ([२८] द्विचतमत: (१) श्रीपारसु-
119 लुः[२९] सौरिपुरस्त्र मय्यानुकु ष्ठ वेशुपुष्य चीमा। कोडुकु-
120 छात्र नकाणीतुष्ट कोपुर गृहय भरह वाशैनिनितात।२७ (१) एकुंगर-

1 Read संज्जय।
2 The anuvādā stands at the beginning of the next line.
3 The श of 'शयं' is expressed by attaching श to the त्र and श to the right of 'त्र'; read 'श्यामा्शायताः.
4 Read शिवस्य।
5 Read प्रेमदिविवेशियाः।
6 Read गाराछडौऽ नस्करोविचवन्धति।
7 Read या विविधं।
8 Read श्रीिज्यि पदेशीयसुभोता।
9 Read 'गर्भवस्यमवद।
10 Read कीर्तिमानं भूमाः।
11 Read श्रीमाहामशमिकेश्वरकोणसिद्धराजः।
12 Read [म]बारीनाराजुन।
13 Read माजीसरसंवरीवारवारसुन।
14 Read २४विधवाभिकालसुंगालानिर्पिळी।
15 Read चस्य प्रामयम्य सीमान्।
16 Read वलन्त।
17 Read एकत्तुस्य चीमा।
18 Read भाष्यायते।
19 Read वेलभुम एकि।
20 Read क भलमुण।
21 Read श्रीपारसु।
22 Read लुः।
23 Read सौरिपुरस्त्र।
24 Read मय्यानुकु ष्ठ।
25 Read छात्र नकाणीतुष्ट।
Abridged Translation.

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

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

(Line 3.) Būdha’s lineal descendants were the following:— the emperor Purūravas; Āyu; Nahusha; Puru; Janamejaya (I); Prāchāla; Sāmyāti; Sārvabhauma; Mahābhauma, and
other kings; Pāṇdu; his five sons: Dharma, Bhima, Arjuna, Nakula and Sahadeva; Arjuna’s son, Abhimanyu; Parikshit; Janamejaya (II.); Kāśemaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayodhyā.

Lines 13-23 relate, in the usual manner, Vijayāditya’s expedition to the Dekhan, his death in a battle with Trilochana-Pallava, and the birth of his posthumous son Vishnuvardhana at the agrahāra of Muḍivējum, the dwelling-place of Vishnubhaṭṭa-Somayājin.—  “Having conquered the Kadhamba, the Ganga, and other princes, this (Vishnuvardhana) ruled over the Dekhan (Dakshīṇapatha), (which is situated) between (Rāma’s) bridge and the Narmadā (river), (and which contains) seven and a half lakhas (of villages).”  

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

(L. 24) “To him (was born) Pulakeśin (I.); to him, Kṛtivarman (I.); and to him, Satyārṣaya (Pulikēśin II.) and Vishnuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi].”

(L. 26) “This Kuba-Vishnuvardhana (I.), who was the brother of Satyārṣaya-Valabheṇḍra (Pulikēśin II.), (and) who adorned the race of the glorious Chālukyas, etc., ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha (I.-Vallabha, for thirty-three (years); his younger brother, Indrjarāja, for seven days; his son, Vishnuvardhana (II.), for nine years; (and) his son, Mangi-Yuvarāja, for twenty-five (years).”

(L. 35) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5) “Was born king Rājarāja, the lord of the earth (and) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38) “And moreover,—

(V. 6) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (and) virtuous Kṛitavirya, who fulfilled the desires of the multitude of (his) relatives.”

(V. 7) “From him was born Kārtavirya, who, like the sun, passed over the world on the wheels of (his) glittering chariot, (and was furnished) with a thousand strong arms (or rays).”

(V. 8) “When a great number of noble kings were living (in such a way that) their body consisted only of (their) white fame, there was born from this (race) the fearless prince Mummaḍi-Bhima (I.), whose great power spread over the world.”

(V. 9 f.) “His excellent wife was Chhadvidēvi, who was as slender as a creeper. The elder son of this couple (was) prince Venna. His younger brother (was) the fortunate (and) glorious prince Rājapareṇḍu (I.), the lord of the Kōnanaḍala, who married two noble queens, Lakshmi and Tōṇḍāmēkā.”

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1 A translation of this passage was given in South-Indian Inscriptions, Vol. I. p. 58.
2 Among the conquests of the two Chōla kings Rājarāja and Rājendra-Chōla, we find the corresponding term ‘the seven and a half lakhas of Raṭṭapāḍi.’ Rājendra-Chōla took Raṭṭapāḍi from the Western Chālukya king Jayasimha III. Consequently, Raṭṭapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārṣṭrājan plates of Raṭṭapāḍi (above, Vol. III. p. 294) state that, after the downfall of the Raṭṭapāḍi, the Western Chālukyas ruled over Raṭṭapāḍi, and thus show that the original meaning of the term Raṭṭapāḍi was, as its etymology already suggests, ‘the empire of the Raṭṭas or Raṭṭtrakṣas.’
4 i.e. ‘after many kings of Kārtavirya’s race had passed away.’
5 Tat-ṛtuka-jagad-vibhūdi appears to be meant for ‘ṛt-ṛtuka-vibhūdi.’
6 In abha-Chhadvidēvi, the letter cha may be only due to sāndhi, and the actual name of the queen may as well have been Śadvidēvi.
(V. 11.) "Lakshmi bore the lord Mumma도-Bhima (II.) (and) prince Rājendra-Chōda (I.); and Teneartamāmbā's son (was) prince Satya (I.)."

(L. 48.) "This prince Rājendra-Chōda (I.) assumed all the insignia of sovereignty, (viz.) the throne, the pratidhākṣa (drum), the peacock's tail, the spear, the single conch, etc., which his grandfather had received through the favour of the glorious Rājādhirāja Rājendra-Chōda, and became the lord of the country of Vēṅgi."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (his) fierce valour, he acquired the surname Vikrama-Rudra (i.e. 'resembling Rudra in prowess'); having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (i.e. 'the sun of the Haihayas'); (and) he acquired the surname Gandavēndada (by crushing the power of enemies)."

(V. 13.) "As Lakshmi (is) the wife of Vishnu, his (wife) was Mallāradēvi, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (sacred) fires in splendour, the eldest (was) prince Bēta; (and his) younger brother (was) prince Mallidēva."

(V. 15.) "To prince Bēta were born, by Gaṅgā and the illustrious Bimbamāṁbā (respectively), two famous sons, Manma-Chōda (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (the temple of) Bhilmanātha a mañḍapa, named Gandavēndada, (after himself, and furnished) with two wings (ḍri-bhujā) (and) with an enclosure (prākāra), this ornament of princes, the virtuous Kōna-Rājendra-Chōda (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mumma도-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (the fire of) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (it) conjointly."

(V. 20.) "Of these two, to the lord Mumma도-Bhima (II.) was born Lōkahūpālaka, who adorned the ravinies of (the mythical mountain) Lōkalōka by his lustro."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bha and Krisna, the glorious Rājaparṇa (I.) and the glorious prince Kōna-Bhima (III.)."

(V. 22.) "To Rājaparṇa (II.), the husband of Pārvati, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (age)."

(V. 23.) "After (the death of his) father, that glorious Lōkamahāpāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vishnu) himself, the glorious prince Bhima (III.) embraced the royal fortune of (his) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uṇḍikāma, named Achamāṁbā."

(V. 29.) "By her he had two sons, (who caused the rise of their) family, as the moon of the ocean,— the two princes named Manma-Satya (II.) and Mahīpālaraṇṇa."

1 The king's resemblance to the sun rests on the double meaning of kara, 'a hand' and 'a ray.'
2 The first member of this compound is the Telugu-Kannarese word ganda, 'a strong man;' the second member is perhaps connected with the Telugu kṣāramu, 'heat.'
3 This pronoun refers to Lōkahūpālaka in verse 20.
4 Lakshmi and the Earth are considered as Vishnu's wives.
(V. 31 f.) "When the glorious prince Vallabha, a provincial chief (chakrī) of great valor, had gone to heaven after a reign of fourteen years, his son, the glorious prince Manma-Satya (II.), ascended the throne of (his) father."

(L. 96.) "That prince Mallidēva and this lord Manma-Satya (II.), the son of the lord Vallabha, having both conjointly called together the Rāṣṭrakūṭas and all other rājas of the district (vishaya) of Guddavādi, issue the following command:—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named Ōdiyūru in the district of Guddavādi to the god Kunti-Mādhavadēva who resides in Śripiṭāpur.""

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns the temple, was made the eye-witness of her true devotion (to Vishnu) by that Jāyamāmba, who was the lawful wife of the glorious lord Manma-Goṅka, the best of princes; who was the mother of Kulottunga-Pithisvāra; who was an incarnation of the great fame of the best among all noble and virtuous women; (and) who was a noble swan at the lotus-foet of (Vishnu) whose banner (beats the bird) Garuda."

(L. 109.) "In the Śaka year 1117, at the time of the Mēsha-samkranti,— the glorious Māhāmaragaleśvara Kōma-Mallidēvarāja, and Manma-Sattirāja, the son of Vallabharāja, gave to the god Kunti-Mādhavadēva in Śripiṭāpuram the whole village called Ōdiyūru in (the district of) Guddavādi, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual fairs, and for various expenses (bhūga) on account of singing, dancing, music, etc."

(L. 110.) "The boundaries of this village (are):— In the east, the boundary (is) the Erpa-gūḍa (tank) in Vēlēngu. In the south-east, the boundary (is) the Hādējātā-kāli (channel) in the pasture land of Ėnūka in Vēlēngu. In the south, the boundary (is) the Vēmga-gūḍa (tank) at the meeting-point of the boundaries of Śripādamsulupalli (and) Siripuram. (Thence), coming along the pond at the head of the Nallāṅgāru (tank) in Koḷaḷurukuru,— the boundary in the south-west (is) the Pulī-gūḍa (tank) at the meeting-point of the boundaries of the fields of Enuguda (and) Kroppallī. In the west, the boundary (is) the pair of tanks to the east of Kroppallī. In the north-west, the boundary (is) the embankment (and) a (water) lever (near) the embankment to the east of the Kēsavaṉāṭu-chėṛu (tank) in the plain of Chaneṇpurakaṭaya. In the north, the boundary (is) the southern embankment of the Bhimaraṉu-chėṛu (tank) in the fields of Samara. (Thence), coming as far as the confluence at which the Uppatṛu (river) and the Nakkala-kāli (channel) unite,— the boundary in the north-east (is) the Prēmula-vānka (channel) in Vēlēngu along the embankment to the south of the Uppatṛu." 6

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand tawny cows (and) one thousand Brāhmaṇas on the bank of the Gaṅga." 6

1 Alamkīra appears to be used in the sense of alamkāraśāru.
2 The remainder of the translation of verse 36 is omitted here.
3 Kōt, which occurs again in line 125, and three times in the Karunelli plates of Rājarāja I. (Ind. Ant. Vol. XIV. p. 54 f. text lines 104, 105 and 106), is perhaps connected with the Telugu kōḷa, -a channel.
4 The term mugganikutu occurs three times in the description of the boundaries of Ōdiyūru in lines 119, 121 and 125 f.). It must be connected with mugganikyaṁ, which is found five times in the Chellur plates of Kulottunga II. (Ind. Ant. Vol. XIV. p. 62, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of muggalagutta, which, according to Brown's Telugu Dictionary, p. 790, is derived from mugga, 'three,' + ella, 'a boundary,' + kṛta, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word mugganikyaṁ is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, viz. Ōdiyūru.
5 Ėnūra is probably the same as Ėnūra, on which see Brown's Telugu Dictionary, p. 154.
6 To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.
Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "This dict was written by Kaṭāchārya at Śrīpūṭapuraṃ. Hail! Hail! Hail!"

No. 11.—TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAṆVAT 1171 TO 1233.

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

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found, together with four other copper-plato inscriptions, in October 1892 in the village of Kamauli, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen of these plates (A. to N.) contain grants of the king Gōvindachandra of Kanauj, the earliest of which is of [Vikrama]-Saṅvat 1171 and the latest of [Vikrama]-Saṅvat 1211. One (O.) is a grant of Gōvindachandra's son, the king Vijayachandra, and his son, the Yuvārāja Jayachchandra, dated in [Vikrama]-Saṅvat 1224. And the remaining six (P. to U.) are grants of the king Jayachchandra, dated between [Vikrama]-Saṅvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama]-Saṅvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text which commences with the words Śrīmad-Gōvindachandraadēva vijayē, because up to these words the text of all these inscriptions essentially agrees with the text of A.; and of the three remaining grants of Gōvindachandra (G., I., and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plato inscription has been hitherto published, I have...
given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B. of [Vikrama]-Saṁvat 1171 is the earliest known inscription in which Góvindachandra is described as reigning sovereign; and the last inscription of Góvindachandra here treated of, N., of [Vikrama]-Saṁvat 1211, is about eleven years and six months later than the latest inscription of the same king of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama]-Saṁvat 1224, apparently precedes by about seven months the only other known grant of the same king’s reign. And for the king Jayachandra we obtain from the inscription P., of [Vikrama]-Saṁvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170. Beyond these dates these new inscriptions contain nothing of historical importance that was not known before; but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king’s Puróhita or Mahápuróhita Jágúsarnan, a son of the Dikshita Vilhá and grandson of the Dikshita Paramhóttama or, as he also is called, Purásā, of the Bandhula gótra; and six grants were made to Jágúsarnan’s son, the Mahápuróhita Praharejasáman (Paharäjasáman or Praharejasáman), who had a share also in two other grants. One donation (H.) was made to Vyása, apparently a brother of Jágúsarnan; one (M.) to the Pandita Mahárajásáman, apparently a brother of Praharejasáman; and one (J.) to the Ráuta Játésáman of the Góbhila gótra.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a Manvádi); three at the time of new-moon (one, E., at a solar eclipse, and one, D., at the annual śrāddha in honour of Góvindachandra’s father); two (C. and U.) on Vaisákhasadi 3, the Askhyana-trityá (Tréśhyajáti, Kalpádi); one (Q.) was made on the mahá-saptas (ratha-saptasam), Mágha-sudi 7, termed Manvantarasádi; one (J.) on Bhadra-sudi 3 (also a


4 The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see ibid. Vol. XIX. p. 37, No. 69.

5 The inscription F. of [Vikrama]-Saṁvat 1176, gives us the name of Góvindachandra’s chief queen Nayasaladví; K., of [Vikrama]-Saṁvat 1198, that of his mother, Rayahadví, which was known before; and T. of [Vikrama]-Saṁvat 1232, that of Jayachandra’s son, Hariachandra, which also was already known.

6 In the inscription T. he is called Yájñaslaya.

7 This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony such as a śvaprabhāma.

8 This Vilhá (who is called Vádsáman in F., and Vaišnaváman in T.) is the donee of the grant of [Vikrama]-Saṁvat 1202, published in *Ep. Ind*. Vol II. p. 359, where he is called Vilháka; and his son Jágúsarnan is the donee of the grant of [Vikrama]-Saṁvat 1196, published ibid. p. 361.

9 viz. Kártikasaudi 15, termed Manvádi in I.
Manviśi; one (O.) on Aśāpāsūrī-sūti 10 (also a Manvidi), on the occasion of Jayachandra’s initiation as a Vaišāhava; one (G.) on Kārttika-sūti 9 (the Kṛitayugādi; one (T.) on Bhādrabādi 8 (the Kṛishnajanmādeśa), at the performance of the jāta-karman of the prince Hariśchandra; two (K. and L.) were made (on Prāgūpa-vadī 1) ‘on the day of the great queen,’ Gōvindachandra’s mother Rāhaldēvi; and one (P.) was made (on Aśāpāsūrī-sūti 6) at the akhīshēka of Jayachandra.—All the dates 1 contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have bhāgabhūgakara in every one of the twenty-one grants, pravānīkara in nineteen grants, turnākṣadaṇḍa in seven, kunāraagadāśaka in six, kīraṇya in five, kāṭaka in three (A., C. and L.), jātakara and gūkara only in O., nāthkīrṇakāpa only in R., and yamalikāmbali only in U.


This is a single plate, which measures about 1' 4" broad by 1' 7" high, and is engraved on one face only. In the upper part it has a ring-hole, about 5" in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between 2 and 1. The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v everywhere except in the word babhram, l. 10; the dental sibilant is employed instead of the palatal in paramēśara, l. 1, 2, and Sanau, l. 18; and the word tāmra is written tāma, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this tāma-patta. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.2

The inscription is one of the Paramabhattāraka Mahārājādhirāja Paramēśara Gōvindachandrādeva, the successor of the P.M.P. Madanapālādeva, who was the successor of the P.M.P. Chandrādeva, 1 who by his arm had acquired the sovereignty over Kanyakubja (Kanauj). 1 The king records in it that, while in residence at Madaprathīrha (or Apratīhāra),3 on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasānamav in the Haladōya puttalā to the Mahāprākāra Jāgūśarman, son of the Dīkhita Vilhā, and son’s son of the Dīkhita Purnahottama, (a Bhāma) of the Bandhula gōtra, whose three pravānās were Bandhula, Aghamarṣṭha, and Viṣvāmitra. —The taxes specially mentioned (in line 23) as due to the donee under this grant are the bhāgabhūgakara, pravānīkara and kāṭaka. The grant was written by Kītha, a son of the Kāyastha Uhlana, of the Vāsāvya or Śrīvāstavya family.

The date is irregular. The 15th tithi of the bright half of Māgha of Vikrama-Saṅvat 1182 expired 4 ended about sunrise of the 11th January A.D. 1125, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

1 The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.
3 See the note on the text, line 18.
5 There also was a lunar eclipse on Māgha-sūtri 15 of Vikrama-Saṅvat 1182 current = Wednesday, the 21st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

i 2
The localities I am unable to identify. The **Haladāya** *pattalā* is also mentioned in a grant of Gōvindachandra’s of [Vikrama]-Saṃvat 1182, Māgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

**TEXT.**

1. Ōṁ ² svasti || ³Akuṇṭhottakaṇṭha-Vaikunṭha-kaṇṭhapātha-luṭhat-karaḥ  || saṁrambhāḥ surat-ārambha sa Śriyāḥ śrēyasā-sta vaḥ || [1*] ²Āśīd= Aśīdadyutivaṁśa-jātā.


3. m || yēṇ-āpāram=akūpāra-pārē ⁷ vyapāritain yasaḥ || [3*] ⁸ Tasyāḥ=abhūt=tanayō nay-aika-rasiṁahā || krānta-dvishan-manḍalō vidhvas-ōdhdhatuṣa-ra(ya)-yōḍha. ⁹
timirah

4. śrī-Chandradēvā nāpiḥ || yēṇ-ōdātara-pratāpa-samit-āśēha-prajōpadravaṁ śrīmad-Gāḍhipur-ādhāriyaṁ-āsaman-dōr-v-vikramaṁ=ārijitam || [4*] Tirthānī ¹⁰

5. śi-Kuśik-Ōṭtarakosā-Endrathāṇiyakāṇi pariṇālayat=ābhirgamyā ¹¹ || hēmātma-tulyam-aniśā-dudhā dvijābyō yēṇ-ōṅkītā vasumatī sūta.

tīmilerah

dāntiḥ || ¹⁴Chūḍārāṇa-viṣṇuḥma-tālu-galita-styān-āṣīg-ūṭhāṣiṁah Śāhūṁ pōsha
vasād=iva ¹⁵ kṣrāṇam=asa kṛōḍil-nilin-āṇahān || [7*] ¹⁶ Tasmād=sājya

8. la nīja-āyata-vā(m)bhaṣvālī-vaḥ(ā)nāḥ-[va]*ruddha-nava-rājsaṇjār

9. nānṛndraḥ || sāndrāmṛta-drava-muchāṁ prabhavō gavāṁ yō Gōvindachandra iti chandra

10. mva(mbx)raśēḥ || [8*] ¹⁷Na=katham-apy-alabhanta rana-kahāmāṁ-tisrīshu dīkṣu gajān=atha Vajriṅāḥ || kakubhi babhramur-Abbramuvallabha-pratiḥa
iva yasa ghu
tī-gaṇah || [9*] ¹⁸śō-yuṇ samasta-raja-cahāra-samsēvita-charaṇah paramabhaṭāṛaka-mahārājādhīraja-paramēṣvara-paramamāheśva[ra*]-niṭjhauddopārjhi

11. taśi(Kanyakuvājī-brāhman-śrī-Chandradeva-pādānudhyāta-pararn-bhaṭṭ-āra ka-mahārājādhīraja-paramēṣvā[sva]=)paramamāheśvārāṁ-śrīMadanapā
deva-pādānudhyāta-paramabhaṭāṛaka-mahārājādhīraja-paramēṣvara-paramamāheśa vā rāvaspāniti gajapatinarapatirājyādhīpa

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¹ From impressions supplied by Dr. Führer.
² Expressed by a symbol.
³ *Metre: Ślokā (Aṃśuvatāḥ).
⁴ *Metre: Indra-vijjā.
⁵ The sign for the *śkara* yōga here and below does not really differ from the sign for *ṭa*.
⁶ *Metre: Ślokā (Aṃśuvatāḥ).
⁷ Originally *parē* appears to have been engraved.
⁸ *Metre: Śārdulavikṛtāṇa.
⁹ Of the inscriptions here published, D., I., K., L. and O. have *ṭṛa-yōḍha* instead of *ṭhā-yōḍha*.
¹⁰ Of the verses 5 and 6: Vasantalilākā.
¹¹ Of the inscriptions here published, only U. and perhaps O. have *adhipamya* instead of *āḍhipamya*.
¹² *Metre: Śārdulavikṛtāṇa.*
¹³ All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śthāḥ śatasa-varadāyica*, was first suggested by me in *Ind. Ant*. Vol. XV. p. 12, note 97.
¹⁴ *Metre: Vasantalilākā.*
¹⁵ *Metre: Drutavitambita.*
¹⁶ Other inscriptions insert here the words *sa āha.*
Kamauli Plate of Govindachandra.— [Vikrama-] Samvat 1182.
KAMAULI PLATES OF THE KINGS OF KANAÚJ

14. ti-vividhavidyāvichāravāchaspati-śīrṣad-Govinda-chandradāvā vijay1 Haladōya-
pattalāyām Mahāsāmama-grāvā(=na)-nvāsīni mi ni ni.

15. kīla-janapadān-apagatān=api [cha*] rāja-rājāt-yuvavāja-māntrī-prorūha-praśīhara-
sānapati-bhidāgāri-kākapatālika-bhidāhug-ne(mi)mitik-āntahpu.

16. rika-dūta-kariturṣpatanākāra-stā̤nāgukūlīkā-r-pu rushā hā = c h = ā jā pa yat i 1
vō(bō)dhanty-āśīsati cha yathā viditam-esta bhavatān yadv(th)=ōpāri.-

17. likhitā-grāmaḥ sa-jala-sālalāh sa-lōha-lavan-ākāraḥ sa-ṃatsy-ākāraḥ sa-parṇa-
ākāraḥ sa-gartt-ōharaḥ sa-madhūkā-chūṭa-vana-vājīkā-vitapā-trīpa-yūti-

18. gōcha[ra*]-parvantaḥ s-ōrdh[=v*]-ādhaṇ-chatur-āhāvā-visuddhāh svā-sma-
parantānām samvat 1182 Māgha-sudi 15 Sa ś(a)nau 2 śīrmandapratīhāra-
samāvāsē somagra-

19. haṇā-parvvaṇa Gaṅgāyām śatvā vidhvan-mantra-dēva-muni-manjava-ḥūtā-pitrī-
ganāmānān-tarpayaivā time-pratā-pātana-padu(ḥ)-mahāsam-Usharāchīshā.

20. m-upasthāy-Aushadhipati-śakula-śekharam samabhyarcheḥ bhuvana-trātur-
Vāsūdevasya pājān vidhāya havishā havirbhujanān hutva ṽātipitrōr-ā-
tmnāscha puṇya-yasā-hīrīdvā(ddh)āyē kusālāta-pūta-kartal-ōdaka-pārvvam-
asmādhivā Vṛṣa(bha)ndhula-gōtrāya Vṛṣa(bha)ndhul-Aghamaraṇa-Visvāmitra-
tri pra varā.-

22. ya dikṣhita-Purushottama-pratvāgā dikṣhita-śrī-Viḷhā-śrītvā mahāpurāhita-śrī-
Jāhā darmanāmā s-ḥundr-ārkuṇā śāsanikṛta(ya) pradantōttō(ṭ)

21. matvā yathāṣṭaryamāna-ḥāgahāgokkara-pravānike-kūjakā-prabhṛtī-samast-ādāyān-
āśīvīdhi(dhē)jīhīva dāsyatha || Bhavanti chātra puṇya-ślo.-

24. kāḥ || Bhūminō yah pratīgitabāhātī yaḥ-chā bhūmin pravechchhant || ubhau
tan puṇya-karmakṣaṇa niyataṃ svargga-gāminā || Šākābhap bhadrāśesāna
chečchha(chh)traṃ va-rāśāva va-

25. ra-vāṃṣāḥ || bhūmi-dānasa ch-begin phalam-ētāt-Purandara || 6 Sarvān-ētān-
bhūvinā pārvitić-cand-rāh-ūhyō bhītyō yāhcē Rāmabhadrāh || sān[a*]nyō
yān dharmma-

26. sēturṇīparānā kālo kālo pālanyō bhavadhīḥ || 6 Va(ba)hubbhīr-vvasudē

dattā rāja-bhīṣṣa Sūgar-ādhībhī || yasya yasya yadā bhūmīs-tasya tasya ta-

27. dā phalam || Svā-dattām purā-dattām vā-yō harēta vasundharaṃ || sa-
[vj]isṭhāyān kprim-ḥūṅvā pitribhī saha majati || Śrī-Śtastvāya-kulō-

28. dhūta-kāyasthō-Aḥaṇa-sūmaṇa || likhitas-tāṃuvu-paṭṭōy=yañ̄ Kītanēna
nrip-ājñāy-ēti || chhā* || chhā* ||

B.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 11" high, and is engraved on one face only. In the upper part it has a ring-hole, about 2" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about 3/8". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter b is throughout denoted by the sign for v; that the dental sibilant is generally employed instead of the palatal; and that

1. Read =puruṣāhajādānta. *
2. I am unable to decide whether this should be written śīrma-Madapratīhāra- or śīrṣad-Apratīhāra.-
3. Read =karmesāpa.
4. * Metre: Śīka (Anushtubb); and of the next verse.
6. Read =ādamārā.
the word likhita is written līkhitā, in line 15, and tri tri, in line 20.— As the introductory part of this inscription and of the following grants C. to N., as far as the words śrīmad-Gōvindachandrādevō vijayā, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the Paramabhaṭṭāraka Mahārājādhīśhāra Paramāvatara Gōvindachandrādeva, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Brīhadvīrahamausa in the Kāti pattalā to the Purōhitā Jāgūṣharman, son of the Dīkṣhitā Viśā, and son’s son of the Dīkṣhitā Purāsa,1 a Brāhmaṇ of the Bandhula gōtra, whose three pravartas were Bandhula, Aghamaraṇa and Viśvāmitra, and student of the Vājaśanāya śākhā.— The taxes here specified (in line 22) are the bhūgabhogakara and pravancikara. The writer’s name is not given.

The date is irregular; for, the full-moon tithi of Kārttika3 of Vikrama-Saṃvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṃvat 1171 it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṃvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

**EXTRACTS FROM THE TEXT.**

13 śrīmad-Gōvindachandrādevō vijayā || Kāti-pattalāyān Vṛi(bri)hadvīrahamausa-grāma-nivāsinō nīkhila—

14 janapadān upagatān āpi cha rāja-rājā-yuvārājā-rājamaṇṭri-purōhitā-pratihāra-sūnāpati-bhāndāgārik-ākshapatalikā-bhishak- nēmītikā-āntādhāra[ka*].

15 dīta-kachīvīpratipātanākarṣṭhānāgukulādhika(kā)ri-purushān samajhāpayati vō(bōḥ)bhayat-ādīsa(ā)ti cha ||8 yātāh viditam-aṣṭa bhavatā(tān) yathā ś(a)parīshī(m)khi(ta)-g(r)amāḥ


17 ta-visa(ā)ddhaḥ8 ēkāsapatyā-ādhika-sa(śa)t-aikādasa(śa)-samvatsarē10 Kārttiikameśe pūrṇimaśyāṁ || tithau Sōma-dinē aṅkataḥ12 samvat 1171 Kārttikā-sudī 15


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1 This name occurs again in the inscriptions E., F., H., and O.
2 This is a Manreddi.
3 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words asapaṭi, . Vṛdhapati in ll. 13-14 of A.
4 This sign of punctuation is superfluous.
5 This apparently is only an error for a-māṇtri, and may have been corrected already in the original.
6 Read bhūkṣaṇa-natā.
7 Read karutaragapā‘.
8 Read probhāṣa.
9 Read paurũṣa.
10 Read purũṣa.
11 This sign of punctuation is superfluous.
This also is a single plate, which measures about 1'3" broad by 11½" high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two aksharas at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between ½ and ⅓. The characters are Nagari, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v everywhere except in the word babhramar, l. 10; the dental sibilant is often employed instead of the palatal; and the word tāmra is written tāmra, in line 27, and sēkha sēkha, in line 18.

This inscription also is one of the Paramabhattāraka Mahārājālakṣārya Paramāvarta Gāvindachandradēva, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritiya, on Monday, the 3rd of the bright half of Vaiśākha of the year 1173 (given in decimal figures only), he granted the village of Dhūsa in the Brihagriheṣyē? varaṇa pattalā, with its pāṭukas (l. 15) or outlying hamlets,9 to the Mahāpurūhita Jāgūsaran, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (tāmra-pattā) was written by the Kāyastha, the Thakkura Jalahaṇa of the Vāstavya or Śrīvāstavya family.

The date regularly corresponds, for the Kārtikeyā Vikrama-Saṃvat 1172 expired, to Monday, the 17th April A.D. 1118, which was the proper day of the Akshaya-tritiya,10 because the third tithi of the bright half of Vaiśākha ended on it 10 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the pattalā, Brihagriheṣyē? varaṇaṇa, we may compare Brihadgrīhokamisāra, the name of the pattalā in P.

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1 Read येषांमध्विः
2 This akshara yo has perhaps been struck out. Read Bandhula-gōtrāya Bandhul-Āgha.
3 The name, read Purāṇa, might possibly here be read Purāṇa. See below, E., l. 18.
4 This seems to have been altered to Jāgū in the original; read Jāgūtiarmmaṇa.
5 Originally ḍhagāḥkara was engraved, but the akshara ga has been inserted afterwards.
6 Here one misses the word prakṛiti.
7 Read bhavantu.
8 Here follow the six verses commencing Bhāmim yah pratigrihīṇāti, Sāṅkhambh bhadra-dīnan, Sarveśu Uās- bhārvāno, Pabhābhūrṇaśvaṇāya, Sāṅkhambh varaṇa-sahasradi, and Yās-thā dattāmi.
10 See ibid. p. 346.
EXTRACTS FROM THE TEXT.

12-13 Sūrāda-Govinda-chandradvā 

ti-bhāṇḍāja-gāṅgā-kahapataṭkā-bhishag-naimittik-aṇṭahpura(ri)ka-dūtāk-a r i [t] ura g-a ṛāhyaksha-pattanākaraṭhāṅgā(ṛ) [a] kulāi(ī) kāri-purushānās [ehen] = (ā) jījāpa[yat] 3

15 vṛć(b)dhānyay-aḍātati cha yathā viditam-astu bhavatām yathā-oparilīkha-grāmāh sa-pāṭakāha sa-jāla-sthulāh sa-lōha-lavan-śakarāh sa-matsy-śakarāh sa-parṇap-ā


17 Vaisā(śa)ṣka-sudī 3 Sōme II Sūrāda-Vaṁasāyam i akshayā-trītiyāyam parvayā i Gangāyaṁ snātvā vidhivan-maṇtra-dēva-muni-maṇjava-blūta-pitripi
ganāṁṣa-tarpṇa-

18 yītvā tinirā-patāl-pātana-patun-mahāsa[m] Uṣṇarāchīsham upasthāy-[An] shadhipati-

19 Ṛśaka-[śekha-ra][n]n] samabhyavṛya(ṛchya) tribhuvana-trātur-[Vv] [ā]sdūdāvya pūjānām vi-

20 dhāya havishā havibrhumān huvā mātāprīvaṇām-ātmanandā cha punya-yasō- bhīvīrdīh[ā] yuṣmatāṭa-pūta-karatal-śādaka-pañcavrataṃ-samābhrī- vr(ā)ndhula-gotram-yā

21 ya Vain(bah)dhul-Āpa[gha]marṣhaya. Vīvāśvā[śvā]mitra-trīpa-praṇavṇāya dīkṣātaś-śrī-
Purushottama-paṇḍraya dīkṣātā-śrī-Vibhāputrayā mahāpurūhita-śrī-Jāgū-

22 sa[śa]runaṃgu[ṃ] a-ĉhūndār-ārkka[ṁ] śaṃsiṣṭitya pradattō matvā yathādiyamāna-
bhāgabhīgo-kara-pravānirakṣa-kāta-prabhrīt-samastādāyān-ājīvīdīḥ(ṛh)-

23 vṛć(y)bhūtāvya dasyathṛ̣ti bhavanti ch-ātra punya-slokāh 118


D.—PLATE OF GOVINDACHANDRA OF [VIKRAMA-]SAMVAT 1174.

This also is a single plate, which measures about 1' 6½" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1" in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the pattaḥ and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible, The size of the letters is between 1½ and 2½. The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word āmra is written āmra, in line 14.

1 Up to this, the only essential difference between the text of this inscription and that of A. is, that inscription, like B., omits the words aicapati. Fidhapati in 11. 13-14 of A.
2 Read "śhā-ādījā".
3 This sign of punctuation and those in the next line are superfluous.
4 Here follow the six verses commenting Bhāmīnī yag prastriyati, Saṁkham bhadrāṁsanaṁ, Gāmēkām, Sarvāś浚āḥ bhūdeśināḥ, Bahubhīr-casudāḥ, and Śrā-bṛtām para-dattān vā. Read tāmra-patīyām 5 After this a conch-shell is engraved.
This inscription also is one of the Paramabhāṣṭāra Mahārājā Mahārājadeva Paramadeva Gōvindachandradeva, who records that, while at Dēvasthanē, on Wednesday, the 16th of the dark half of Āsvina of the year 1174 (given both in words and in decimal figures), at the annual śrāddhā or funeral ceremony performed at new-moon time in honour of his father, he granted the village of Sunahi in the Kēsārē village, with its pāṭakas (1.13), to the Purūḥita (or Purūhitā) Jāgūsaran, son of the Dīkāhita Viśbrāha, a Brāhmaṇa of the Bandhula gōtra, whose three pravāras were Bandhula, Aghamārāshaṇa and Viśvāmitra.—The taxes here specified (in line 18) are the bhūgābhāgakaraṇa, pravānīkaraṇa, taraśkaitāṇa and kumaragadāyaka. The grant was written by the Karnīka (or writer of legal documents) Vāsudēva.

The date would be correct for both the Chaitrādi and the Kārtikādi Vikrama-Sambat 1174 expired; for, in the mean sunrise the 15th tiṭhi of the dark half of the pārvaṇimānta Āvina ended 4 h. 38 m. after mean sunset of Wednesday, the 29th August A.D. 1117, and in the latter the same tiṭhi of the amānta Āvina ended 16 h. 30 m. after mean sunset of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions E., N., and T., the years of which are expired Chaitrādi years and the months pārvaṇimānta months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the pārvaṇimānta Āvina (the pitī-paksha) is a time particularly appointed for performing śrāddhās in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

11 . . . . . . . . . . . . . . . . 3. Ārīmad-Gōvindachandradeva vyādyi ॥
13 titk-āntān (nata) purīka-dāta-kartūragaṇpatanākarasthāna-gukalādhi kāri-puṇaśhān =
14 kaḥ sa-lōha-van-ākara sa-gatīpākharah sa-madāk-hāma-vana-v[ṭ̣a] jīkā-viṭapen-
15 k-aiukāsana (sa) sa-sa[ṛa]sa-saṅvatsara ॥ Āsvini māsi kriṣṇa-pakṣe pa[m]cha-
16 hōtra-huta-havya-saṃriddha-dhūma-dīhā-ādīhvaro sa-gāhanam-amya (mba) ram-
17 hōtra-huta-havya-saṃriddha-dhūma-dīhā-ādīhvaro sa-gāhanam-amya (mba) ram-
18 hōtra-huta-havya-saṃriddha-dhūma-dīhā-ādīhvaro sa-gāhanam-amya (mba) ram-
19 hōtra-huta-havya-saṃriddha-dhūma-dīhā-ādīhvaro sa-gāhanam-amya (mba) ram-

1 I believe that the word dēvasthānē in line 15 must be taken as the name of a place, and that it was originally followed by Gaṅgāyān sūtra and the other standing phrases which the other inscriptions contain.
2 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C. omits the words aśeṣapati . . . Vēkaṇapati in lines 11-14 of A.
3 This sign of punctuation is superfluous.
4 The two names in brackets are doubtless; they are apparently engraved over two other names which have been effaced.
5 Read sa-gāṭhā-saṅkara sa-madāk-emra.
6 Read -gōchaḥ-paryantah t-sūdṛdha-ādikāra
7 Read -paryantah
8 Read "saṃrīta Āsvinē").
9 Here one misses the word aṅkataḥ.
10 The two numeral figures in brackets are almost illegible, and look more like 88.
11 Metre : Yasantīlakā. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.
12 The sense would require "karaṁ mandākari-chakāra", but "karaṁ" would offend against the metre.
E.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA-]SAŅVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about 2" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about 7⁄8". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for e, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the Paramabhaṭṭaraka Mahāraja Jajñārajā Paramēśvara Gövindaśchandradēva, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Bonares, he granted the village of Achchhavali in the Ughanṭerāhottara pattalā to the Purūkita Jajjaśarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the bhagyabhogakara and pravahikara. The grant was written by the Karama, the Thakkura Sahadēva.

The date is irregular; for, in Vikrama-Saṅvata 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Saṅvata 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

12 . . . śrimad-Gövindaśchandradēvo vijayi 1 Ughanṭerāhottara-pattalāyām 7 Achchhavali-grāma-nivāsino nikhila-janapadān-upagatān-api cha 8 raṇa-rajñī-

13 . . . mantri-purūkita-pratihāra-sēnāpati-bhārīdāgārik-āks hapatilika-bhis haka (g)-

ni(m)i-mittik-ūntahpurika-dūta-karituregapatānākarastrāhānagokulāvi(dhi)kari-
parushāna(n) samājāpasyati voh(ba)ya(dha)yaty-ādina(śa)ti cha ||
yathā viditam-astu bhavatāṃ yathā-ōpālikhita-grāmaḥ sa-jāla-sthalah sa-lōha-laivan.||
ākaraḥ sa-madhūka-chāta-vana-
15 vātikā-vitapa-trītīya-ūti-gōchara-paryatta(na)ḥ sa-gart-ōsharāḥ s-ōrdh[v*]-ādīhaḥ
s[v*]-a-sīmā-paryantaḥ-chatur-āghātha(ta)-visu�(śa)dīhaḥ
pānch[a][s]a ptatyaadhikā-
sa(śa)-aikāḍasa(śa)-samvatsarā Māghē māsi pūrṇam||
asākataḥ 3 samvat 1175 Māgha-sūdi 15 Sōma-dinē
śīmam-Varāṇasīyām Gaṅgāyām vidhivat-saṅtvā maṇtram-dēva-mani-mannja-ḥūta-
pitri-ga[ṃ]a[tā] maṛpayītvā tīmīra
15 pata[a]-pājana-paṭa-maham-as-Uṣhṇarōchisham-upasthāy-Aṅshadh i pa-ti-sa (ś a) kā la-
20 se(śe) kharaṃ samabhyarchchhya tribhuvana-trātura-Vyāsudēvanāya pūjā[ṃ] vidhāya
pracchāra-pāyasena havishā havirbhūjanə lutvā
21 mālaśĪtā-āṃsamna-cna punya-yāso-bhivṛddfīyaya asamāhīḥ 4 Vau(ba.in)dhulasaya
20 gōtrāya Vau(ba.in)dhula-Agamarāsha-Visvā(śv)matra-trīpatra[va]rāya Vājasanēya-
25 s(a)s[k]hinnā dīkhita-śī-Parāsa-putrāya
9 dīkhita-śī-Villā-putrāya purūhita-śī-Śāgukāyā 7 sammaṇenā vṛ(ś)hīhaṇyā
gōkaraṇa-kusa(śa)lat-pūta-kartal-ādaka-pārvvam-ā-śaund-ārkaṃ
20 yāvach-cha-samikritya prad[ō]ta iti matvā ya-
25 thādiyamaṇā-bhāgabhōgakara-pravānika-prahṛti-samst-ālāyān dāsyatha ||
Bhaavati ch-ātra ślokāḥ ||
24 . . . .
Likhita[ṃ] karanika-ṭhakkura-śī-Sahadēvēna ||
Ma[ṃ]galam-mahā-śrīḥ ||

F.—PLATE OF GŌVINDACHANDRA AND HIS QUEEN NAYAṆAKELIDĒVĪ,
OF [VIKRAMA-]SAMVĀT 1176.

This also is a single plateau, which measures about 1 3/4" broad by 11 2/3" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1/4" in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between 1/2 and 1/3. The characters are Nāgarī,9 and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; the signs for khand ek are several times confounded; and the word dīvara is written dīvara, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Gōvindachandra, published in the Indian Antiquary, Vol. XVIII, p. 15 ff.

This also is an inscription of the Paramabhṛttāraka Mahārājābhīrāja Paramākara Gōvindachandradēva, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at Khayarā, on Sunday, the 15th of the dark half of Jynaishtha of the year 1176 (given both in words and in decimal

1 This sign of punctuation is superfluous.
2 What is actually engraved, is pū, with the sign of the medial ā after it, and rūpai; read paurāya.
3 Read sākataḥ.
4 Read sāmbhirāga.
5 Read (va)grīkṣya Bāṁdhab-Aghā.
6 Compare above, R. l. 21.
7 Read Jāgukarmayā; in the original the two akharas kāya may have been struck out. Compare above,
8 R. l. 21.
9 Here follow the six verses commenting Bhūnī ghṛt pratiṅkotī, Śakṣkam bhad-dasam, Sarvān-
10 dūd-vādavanā, Śukadvam vaswa-sahśrī, and Yēnuha dattāni.
11 It may be mentioned that the writer's sign for kh is almost exactly like the sign for gr.
figures), on the occasion of a solar eclipse, his queen, the Paṭṭamahādevī Mahārājī Nāyaṇākālīdevī, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) Kōṭhōṭakāṭiyāvarhottā[ra] (district) to the Purūkita Jāgūsarman, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the bhāgabhāgakara, pramānakura, tṛushakadaṇḍa and kumaragadādraka. The grant was written by the Thakura Gāgūka.

The date corresponds, for the Chaitrādi Vikrama-Sarṇvat 1176 expired and the pārṇimānta Jyaishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

**EXTRACTS FROM THE TEXT.**


11. rik-bhāṣapataṭakā-bhūshag-munmittrik-āntahpurika-dūta-karituragapattana[kara*] st hā nā-gokulādhikārī-purūhān-samkhāpapayat-ādīnati vō(bō)dhanyati cha ||³ yathākā vō vidit aichā va) tāvad-iyam-anitya-.


13. valōkana-padāpmakhanī vēśa(śyā)-mukhān-iva durupavā(ḥ) rīṇ-indriyāni | tad- idam-asmabhir-api sakhā-śśv[tr] āvisa[r]vādīnbigbhiḥ prāmāśikam(ṃ)bhī bhīṃ smēpibhibhī bhāgā-bhājanāni bhūmi-


This also is a single plate, which measures about 1 1/2" broad by 1 1/2" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1/8" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between 1/16 and 1/8. The characters are Nāgārī, and the language is Sanskrit. As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the Paramabhūttāraka Mahārājādhirāja Paramēśvara Gövindachandradāvā, who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[ga]ra (district) to the Mahāpurūṣita Jāgūśarman, son of the Dīkṣita Vilhā, and son's son of the Dīkṣita Purushottama.—The taxes specified (in line 20) are the bhāgabhoģakara and pravaniκara. The grant professes to have been written (like F. and II.) by the Thakkura Gāgūka.

The date is irregular; for, the 9th tithi of the bright half of Kārttika of Vikrama-Saṇvat 1176 current ended around sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Saṇvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Saṇvat 1177 and 1178 expired.


This also is a single plate, which measures about 1 1/4" broad by 1 1/2" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1/8" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between 1/16 and 1/8.

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1. Read भोग-भोग. 2. Read 'titu mated. 3. Read 'st-āddya=āddya=āsti. 4. Read 'ka-sālādhā. 5. Here follow the ten verses commencing Bhūmīṃ yaḥ pratigīyahāti, Śaikhaṃ bhadr-dronam, Sarvarā-āābhābāsvinān, Bahuḥkhir-vasadūḥ, Gom-kilām, Tādāyānān sahasrāṇa, Śrava-dattiṃ para-dattiṃ va, Shākṣitām varaḥ-sahārāṇi, Na viśeśa viśeḥam, and Vāt-dāhra-viśramaṃ vidam. 6. The introductory part of the inscription omits the words aṣapati ... Vāedespati in ii. 13.14 of A. 7. Line 15: Shataptyadvadhi-saara(a)-aikāddasa(a)-sāmavatsarī Kārttika-sudi naivyam ankeṣḥ samvat 1176 Kārttika-sudi 9 V(a)ṣu. 8. The original actually has Jāgūśaṃ sammaya, but the two aksharas ka may have been struck out. 9. This is the Kṛṣṇapūjā.
The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; j is occasionally used instead of y; and the word sēkha is written sushara, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the Paramabhatāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva, who records that, on Friday, the full-moon tithi of Śravaṇa of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōdhana ghatta at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors, etc., he granted the village of Sula[j]ēni in (the) Nēulasatēvīsika (district) to Vyāsa, son of the Dīkṣita Vilā, and son’s son of the Dīkṣita Purāsa, a Brāhmaṇ of the Bandhu gōtra, whose three pravāras were Bandhula, Aghamarhaṇa and Viśvāmitra, and student of the Vājasaneyā śākhā. — The only tax specified (in line 17) is the bhāgabōgakara. The grant was written by the Karasva, the Thākura Gāgukā.

The date regularly corresponds, for the Kārttika-dāhi Vikrama-Śaṅvat 1178 expired, to Friday, the 21st July, A.D. 1122, when the full-moon tithi of Śravaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

9.

9. śrimad-g[ō]vindachandradērā[ō] (vō) vijayi
          || chechha || 8 Nēula-

          rāja-rājāt-pu(ya) varā[ja]*-mahātri-prārā(ō)hi[ta]*-sēnāpati-pratihāra-bhāmā ī ṛ g ā rī k-
          āvā(ka)jathilēkā(ka)*bhīshka-

11. g-naimittik-āntaḥpurika-dāta-karitṣaparītanakāratāṃghokulādhi kāri pu rna hān-
          āja-vīnapayati vō(bh)āhaya-ādiati cha [[*] Vidita[u] astu ta(bha)vatān yath-ōpatikhi-ṛ-g[ā]na(maḥ) sa-jula-

12. sthanah[ha]* sa-h[lo]ha-luvaṇ-ākaraḥ sa-madhāka-chūṭa-va[na]-vātikā-viṭapa-trīpa-yūti-
          gōchara-parpa(rya)nāḥ s-ōdhirhdnaś-chatur-āghāṭa-visu(ṣu)ddha[ha]* sva-simā-
          pa[r]*yanēta[ha9] [a]ṣṭaṃaptaṭadhi-ākāḍasa(ṣa)-sa[ha]t[ā]-saṃvata[vāra]*

13. Śrav(ō)va[na]māśi su[ṣu]kla-pakhō paurṇamāṣya[ṇi]* tithau
          11 śrimad-Vārāṇasyaḥ | Kapālamōdhana(chaha)-gāṭha uttarā-vahihyān(nyān)
          Gaggyāṃ snātva vivi(dhi)va-

14. māmanta-lēva-muni-manu-jaḥ-bhūtā-piṭi-gaṇāṃś-tarpayitvā timira-paṭana(la)-pāṭama-
          paṭu-mahasaṇa-USHnārāchishām-ṇapāṭhayā Aushadhipati-sa[ṣa]ku-la-sa(ṣē)shha(kha) r a
          ni saunabhāryeṣcha tribhuvana-trātār Vāsuvēvasya [p]lājān

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1. The original has (in line 15) pitri-pinda-gaṇāṃś nirnāṭyaṃ.
2. Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words śīrṣapatī. Viśekapati in ll. 13-14 of A.
3. These signs of punctuation are superfluous.
4. Perhaps this might be read Sulabhānta.
5. The original has a vacant space where the akṣara ta should have stood.
6. This correction seems to have been made already in the original.
7. Read jñāpayati. After the akṣara ya of the following word the original has two kākpadas, but nothing has been omitted here.
8. Read s-ōrādṛt-ābhaṃ.
9. Read "śeta-sheṇa".
10. This sign of punctuation and the next are superfluous.
15 vidhâya prachura-pâthâ(ya)sena havihâ 1 hâ(ha)ya(vi)rbhujan hitrâ(tv) mîtri-pindâ-datañâ nirvarttta mâtāpitâr-âtsamaâ-châ punyâ-ya(ya)sâ(s)ô vi(bh)âmâddhunyâ | Va(ba) ndhulanâya 2 gôtrâya | Va(ba) ndhul-Aghaharshâna-Visvâ(śv)mitra-trip[r* jâva-
ârâya | Vâjusandhâ-sâ(râ)khihâ dikshita-sât-Purâsa-paurânya | finden dikshita-sât-Visvâ-
putrâya | vrâ(bhâ)hamâma-sât-Visvâ 4 | asmââbir gôkâmâa-kuśâla-tâ-pûta-
karatal-ôchâ(â)ku-âvâmâ-â-chamâd-â.

16 rkkâm yâvâc-chîhâsankrîtvâ pradâttâ matvâ bhatâdhyâyâmâbhâgabhûgâkârâ-
prabhût-sârvâ-dâñyân dâsya-dhâ-eti || chehâ || Bhavanti ch-âtrâ gôkâh ||

17 Likhita'n cheân karaâkika-thakkra-sât-Gaâkâh-eti ||

I.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAâMVAT 1184.

This also is a single plate, which measures about 1' 4" breadth by 1' 5" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1' 4" in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between 1/4 and 3/4. The characters are Nâgârî, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the packetâd in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the Paramabhatâraka Mahârâjâ Mahârâjâ Vârahâra Gôvindachandradeva,7 who records that, on the Manvâdi, Friday, the full-moon tithi of Kârttika of the year 1184 (given both in words and in decimal figures8), after bathing in the Ganges at Benares, he granted the village of Râri (7) in the Madâvala (7) packetâd, together with its pâtâlas, to the Mahâprâjâhita Jâgûsharman, son of the Dikshita Visvâ, and son's son of the Dikshita Purushottama.—The taxes specified (in line 20) are the bhâgabhûgâkara, pravunâkara and kûtaka. The grant was written by the Thakkra Visvârâpa.

The date regularly corresponds, for Vikrama-Sâmvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kârttika, correctly called Manvâdi.

J.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAâMVAT 1190.

This also is a single plate, which measures about 1' 4½" breadth by 1' 3½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1' 4" in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between 1/4 and 3/4. The characters are Nâgârî,9 and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word āmra is written āmara, in line 15.

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1 All the signs of punctuation in ll. 15 and 16 are superfluous.
2 Read 9'â-gôtrâya.
3 Between dikshita and sât the akshara da or dâ was engraved, but it has been struck out.
4 Read 'âsvâ-pamâbhâ.
5 Originally watâbâkshita was engraved, but the aksharas kshita seem to have been struck out.
6 Here follow the seven versas commencing Bhûmîm yah pratigrhânitâ, Sâkthi-mâd-bhâra-dsânam, Duhûkha-
    vassûkâ, Gâma-sâkta, Sârâmmâbhûdâsinâh, Mahaâ-vânsâ-gâtâ kshâh, and Vârî-mâd-esavâramyâhukh.
7 The introductory part of this inscription does contain the words avaspati . . . Tâchâsavâti in ll. 13-14 of A.
8 Line 15: Châtra-sâlâyâdhika-sât-âkâshâ-sâmvatârâ Kârttikâ kusâ vilâ-pakshâ purvi(re)mad[â]yâm
    Manvâdi Vuksa-"dinekâ-pādâi sâmavat 1184 Kârttika-sudi 15 Vuksâ.
9 Here, as in 1., the sign for ksh is almost exactly like the sign for gâv.
This also is an inscription of the Paramabhāṣṭāraka Mahārājādhirāja Paramāśvara Gōvindachandradēva, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1180 (given both in words and in decimal figures), after bathing at the Gōvinda-vatikā or ‘Gōvinda-garden,’ he granted the village ofUMBARI in the Rūdanauvāyālisi pattalād to the Rāuta Jātēṣarman, son of the Rāuta Tālāh, and son’s son of the Thakkura Uhīla, a Brāhmaṇa of the Gōhila gōtra, whose three pravrānas were Gōhila, Āṅgirasa, and Ambarīṣa.—The taxes specified (in line 20) are the bhāgaţhōjakara, pravatikāra and turushkadaṇḍa. The writer’s name is not given.

The date regularly corresponds, for the Chaitra Vikrama-Saṃvat 1190, expired to Saturday, the 5th August A.D. 1133, when the 3rd tiḥi of the bright half of Bhādrapada1 ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

12 2 śrimad-Gōvindachandradēva vijaya || Rūdanauvāyālisi-pattalāyām4 || Uma(ma)ri-grāma-nivāsino nikhila-janapadān-upagatān-api cha rāju-rājōi-yuvrajāya-mantrī
dūta-karitungrapattanākaraṇanāsthānagukulāvi(hi) kāri-prurahān-ājñā
15 mva(ma)-vana-vatikā-vitapa-trīṇa-yūti-gēchā-paryantarāh sǔ(ū)dhi-hās-chatur-
āghāta-visu(su)ddhāh svana-simā-paryantō navatyadhik-āikādaśa-sata-samvatsare
 Bhādrapade māsi su(su)kla-paśhe
16 tṛitiyāyāṁ-tithau Sa(sā)n-dine ūkṣatah samvat6 1180 Bhādrapada-sudi 3
 Sa(sā)nau śrimad-Gōvindavatikāyāṁ snātāvā vidhīvan-mantra-dēva-manu-
17 nāuṣ-tarpayitvā timira-patala-patana-patu-mahamsam-Ushanēchhisam-upasthūy= Anadhhipati-śakala-sē(sē)kharām samsava(bhya)rcchya trihubvana-trātur=
Vāsudēvasyā pūjān=vidhā.7
18 ya prachara-pāyasna havishā havirbhujaṁ hūtvā mātpitrōr-ṛtmanasaḥ (śe-cha)
pula(nya)-yaśo-bhivriddhay[č] ūma-bhīr-gōkarsena-kuśalatā-pūta-karatalōdaka-
puchar Gōhila-gōtraā || Gōhila- || Āṅgirasa- || Āṃvarisha-triphpravarāya || thakkura-
Śri-Uhīla-pautrāya || rāuta-Śrī-Tālēhī-patrāya || rāuta-Śrī-Jātēsa(sa)rmman
19 vr̥(bra)huṁyān.8
20 āchandr-ārkkaṁ yāvach-chāshānā ≤kriyā pradattō matvā yathādyamāna-
11 bhāgaţhōjakara-pravatikara-turushkadaṇḍa-prabhriti-saruvādāyan-āṅjñāvidhīyāb h y a
dā.
21 syath-ēti || || Bhavanti ch-ātra śoākāh ||11

1 This is a Manvrdi. 2 Up to this, the text of this inscription is essentially like that of A.
3 This sign of punctuation is superfluous. 4 Read "ṛdīyom-Umbhā".
5 Read "ṛdīyom-Umbhā". 6 Read Samvat.
7 Read pūjān = vidhā. 8 The signs of punctuation in this line are superfluous. Read Gōhīli-Āṅgirasa-Āṃvarisha-triphpravāryā.
9 Read "ṛdīyom-". 10 Read "ṛdīyom-."
11 Here follow the six verses commencing Bhāmīṃ yath pratīgrhiṇāti, Saṅkhaṁ bhād-śasanām, Sarvaṇ-śitaṁbhiśvacinā, Bhūbhārī-vasuṣākā, Gōmēkāh, and Taddāgmdm sahasreṇa.
K.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SĀMĪVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3½" broad by 11¾" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between ½ and ¾". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter ‘b’ is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word sēkhara is written sēkhara, in line 20.

This inscription also is one of the Paramabhāttārakā Mahārājādhirāja Paramāśvara Gövindachandradēva, who records that, on Sunday, the first of the dark half of Phālguna of the year 1189 (given both in words and in decimal figures), on the day of the great queen Rālhadēvi, after bathing in the Ganges at the Avimukta kshētra of Benares, he granted the village of Laukākāda in the Navagāma pattaḷa to the Dikshita Jāgūsarman, son of the Dikshita Viḷhā, and son’s son of the Dikshita Purushottama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the bhāgabhūpakara, kṛtanta and tiṇaśākandana. The grant was written by the Thakkura Vīṣṇu.

The great queen (brīhadhrājī) Rālhadēvi was Gövindachandra’s mother; see Ep. Ind. Vol. II. p. 361, l. 23. She is called Rālhapadēvi in line 19 of the grant of Gövindachandra of the year 1181, published in the Journal As. Soc. of Bengal, Vol. LV. P. i. p. 115. Whether her ‘day,’ on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Sāmīvata 1198 current and the pūṃśa Phālguna, to Sunday, the 23rd February A.D. 1414, when the first tithi of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagāma pattaḷa is mentioned in the grant of Gövindachandra of the year 1187, published in the Journal As. Soc. of Bengal, Vol. LV. P. i. p. 109.

EXTRACTS FROM THE TEXT.

13. . . . . . . 1śrimad-Gövindachandradēvō vijayi || 2Navagāma-pattalayāma(m) || Laukākāda-grāma-ni-
14. vāsino nikhila-jaṇapadūna-panātāni apī cha rája-rājīn yunvarāya-maitri-prūhita-
pratihāra-sēnāpati-kshēmāyārik-ākshāpadalika-bhūla-nic-
15. mittik-āntahpuruṣa-dūta-kañcuragapatamakarastrahāṅgākūlādhiśakāri-purushān-ajñāpa yat 
ā tā vāvodāyā-ādiśati cha || Viditam-astu bhavātu

sa-madhūka-chūta-vana-vāṭikā-vipap-trīṇa-yūti-gōchāra-paryantaḥ sā(vā)-
17. ādhibhūtā-vāchā-vāsānā-śat-śaṅkhanā[va]∞ jyadhikā || 5 saṅvatsara-
ākāśasa-śat-śaṅkhanā[va]∞ jyadhikā || saṅvatsara-
18. vi-dinā bhavata 1188 Phālguna-vadi 1 Ravau || Vṛ(ṛ)hadrājī- Rālhadēvi-
divaśe || ady-cha śrimad-Vārāṇasīyām || Avimukta-kshētro I
Ga[ṁ]gāyā[ṁ] snā-

1 Up to this, the text of this inscription is essentially like that of A. 2 Read "śādānām Laukāda.
3 This sign of punctuation is superfluous. 4 Read "ecdha-ecdha.
4 This sign of punctuation and all the others in ll. 18-21 are superfluous. 5 Read "sādā-ecdha.
7 Read māyā. 8 Read "śind[ṛ]-ākatah" samvat 1193.
8 Read "śind[ṛ]-ākatah" samvat 1193. 9 Read "śind[ṛ]-ākatah" samvat 1193.
9 Read "śind[ṛ]-ākatah" samvat 1193. 10 Read "śyāmā właśnie."
L.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA-]SAṂVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1' 4" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1' 2" in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between 1/2 and 1/4. The characters are Nagarî, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the paṭtalā in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the Paramabhatṭoraka Mahârdjadhwâja Paramesvara Gövindachandrâdêva, who records that, on Sunday, the first of the dark half of Phâlguna of the year 1197 (given in decimal figures only), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the ghatâ of the holy god Vâdadvâra, at the Avimukta keśâra of Benares, he granted a village to the Dikshita Jâgûsârman, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the bhâgabhôgakara, pravanikara, turushkânda and kumaraṇâdyânaka (!). The grant was written by the Thâkura Dhâhdhûka.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Saṃvat 1197 expired = 1198 current.

M.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA-]SAṂVAT 1200.

This also is a single plate, which measures about 1' 5½" broad by 1' 8½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1' 6" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between 1/2 and 1/4. The characters

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1 Read "bhâr-Bhamâkula.
2 Read ch=chhâta.
3 Here the original has an ornamental stop, the centre part of which looks like the sign cka.
4 The expression pûrva-stûkâ (instead of paurânika-stûkâ or pûnya-stûkâ) we have also in the inscriptions Q. and R.
5 Here follow the seven verses common here Bhâmiyam yah pratigrhydti, Śâkhiam bhadra-dvinaim, Sarvâm dhâmakâvibhâga, Dukhâbhiraswadhâ, Gâm-âkâm, Tâddgandâ sahasrâm, 2nd Sva-tattvam para-tattvam vâ.
6 Read thâkura.
8 The names of the paṭtalā and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village might possibly be Śamâla (with its pāṭkhas).
are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word tīkha is written kāshā, in line 21, and tī tī, in line 23.*

This also is an inscription of the Paramabhaṭṭāraka Mahārāja Kāsirāja Paramesvarar Gōvindachandradeva, who records that, on Sunday, the full-moon tithi of Śrāvaṇa of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its pātaka Vivamayūṭa, Jamharimayūṭa, Tihupāmayūṭa, Dadaīamayūṭa, Ambāmayūṭa, Savaramayūṭa, Palasavali, Duṇendu, Chāchāpura and Pipalalivali, in the Tēmishapachottara pattālā, to the Paṇḍita Mahārājaśarman, son of the Mahāpurūṣha Dīkṣita Jagū, and son's son of the Dīkṣita Vīhā, a Brāhmaṇ of the Bandula gōtra, whose three pravaras were Bandula, Aghamārṣaṇa and Viśvaṁitra.— The names specified (in line 25) are the bhigabhiṣakara, prar檀akara and hiranya. The writer's name is not given.

The date regularly corresponds for the Kārttikādi Vikrama-SAṁvat 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvaṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

**EXTRACTS FROM THE TEXT.**

14 2-srīmad-Gōvindachandradeva vijayi || Tēmishapachottara-pattālayām* || Vivamayūṭa- || Jamharimayūṭa- || Tihunāmapū(uy)tā- || Dadaīamayūṭa-5
21 dēva-muni-manuṣṭhā-[pi]tri-gaṇas-is tar-payitvā timira-paṭala-pāṭama(ṇa)-paṭu-mahāsam=Uṣṇorōcchipa(sha)m=upasthāy=Aushahhipati-śakala-sēsha(kha).
22 ra[r[8]] sama(ḥṛ)ḥya tribhuvana-trātūr=Vvāsudēvasya pūjam vidhāya prachur-pāyas[c]e]na havīshā havirbhujam huvā mātpūṣṭrī-ātmane-ṣa purya-

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1 This was apparently a brother of the Praharājaśarman or Paṭharājaśarman, mentioned in the following grants.
2 Up to this, the text of this inscription is essentially like that of A.
3 The signs of punctuation in this line and in the next are superfluous.
4 Read 'tēyām.'
5 Read 'gūṭ-.'
6 This sign of punctuation and all the others in ll. 18-24 are superfluous.
7 Read sa-jala-svalaḥ.
8 Read -paryantā.
9 Read 'samyām.'
10 Read 'dina-kāśī.'
23 yaśo-bhivriddhayoh gā(gō)karma-kuśalatā-pāta-karaṇal-ā(ō)daka-pārvavam-saṃabhīh¹

Vavula-gōtrāya Vavula-Aghaṃpa(raha)u-Vivāc(vāvāmitrā-trī(tri)pravā-

24 rāya dīkṣita-sīr-Vībhā-paṇṭraya mahāpurūhita-dīkṣita-sīr-Jāgū-paṇḍita-

śrī-Mahārājāśarmaneṇa vīra(bṛ)manaye-ā-chaṇḍar-ārkka[m]*

25 yāvathā sāsanikritā pradatto matvā yathādīyamaṇaḥ-bhāgabhī(bhō)gakara-


26 vi(vā)dhā]vyabhyāma dāsyathā-āti |||| Bhavanti cha-ātra va(dha)mm-ānuṣaṣinaḥ

ā[ō]kāh ||||

N.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA.-SAṆṆVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 3/4" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1/4" in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between 1/4 and 1/3". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word tāmra is written tāmira, in line 26.

This inscription also is one of the Paramābhaṭṭāraaka Mahārājādhirāja Paramāśāra Gövindachandradeva, who records that, on Tuesday, the 15th of the dark half of Bhadrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Göuli in the Kachchhōhā pattaḷa, with its pāṭakas, to the Rānta Paharājāśarman,6 son of the Dīkṣita Jāgū, and son’s son of the Dīkṣita Vībhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravara were Bandhula, Aghamarāhapa and Viśvāmitra.—The taxes specified (in line 19) are the bhāgabhājakara, pravaraṇaka, hīranya, turushkadaṇḍa and kumaragadāpaka. The grant (tāmra-pattaka) was written by Śrīpati.

The date regularly corresponds, for the Chaṭāḍī Viśkrama-Saṃvat 1211 expired and the pāṃśānta Bhadrapada, to Tuesday, the 10th August A.D. 1154, when the 10th tāḥ of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōhā pattaḷa is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

11 vijayi || Kachchhōhā-pattaḷayāṁ⁶ | sapāṭaka-Göuli-grāma-nivāsinō nikīla-

12 janapadān-upapatān-api cha rājā-rājō-yunvara-ja-mantri-purūhita-prathīhā-senāpati-

13 bhāmād-gārik-akṣapataḷika-bhishām-nimittik-āntahpurika-dātā-kaṇṭaragapatta nāka ra-

14 sthānāgokulāhikār-purushān-ājñāpayaṭy-adisa(śa)ti vō(bō)dhayati cha | Vidita

15 ma-neutral bhavatāṃ yathā-ōpālikhita-grāmāḥ sa-jala-sthala[h*] sa-lōhā-lavaṇ-

16 ākara[h*] sa-parāṅga-matś-yākara[h*] sa-gartt-ōśharah sa-madhūka-chūṭa-vana-

vātikā-triṣṇa-yuti-gōchara-paryantaḥ s-ō.

¹ Read "khiṃ-Bandhula-gōtraṇa Bandhula-.
² Read "yoddha=chhade".
³ Read "ñirya-.
⁴ Here and after the word dōkda of this line there are ornamental stops, the centre part of which looks like the akṣara cāha.
⁵ Here follow the eight verses commencing Bhūmim yaḥ pratyagṛṇi ydti, Saṃveś-śidhābhīmānaḥ, Bhākhiraṃ
carudāh, Gdm-ekam, Tutāgadhām sahasrāḥ, Sa-ḍāttām para-ṛ-ṛ-ṛ-ṛ vā, Saṅkṣeṣa varṣa-sahasrādī, and Vīś-
dikṣa-ṛ-vikramam-śāṃdām.
⁶ This name is written quite clearly in the original. See below, U. l. 25.
⁷ Up to this, the text of this inscription is essentially like that of A.
⁸ The two signs of punctuation in this line are superfluous.
⁹ Read Kachchhōhā-.
O.—PLATE OF VIJAYACHANDRA AND THE YUVARĀJA JAYACHANDRA OF [VIKRAMA]-SAMVAT 1224.

This also is a single plate, which measures about 1’ 5½” broad by 1’ 1½” high, and is engraved on one face only. In the upper part it has a ring-hole, about ½” in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two aksharas (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letter is between ½ and ⅛”. The characters are Nāgari, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.—The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gōvindachandra, while verses 10 and 11, which enlogize Gōvindachandra’s son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachandra; and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvarāja Jayachandra.

The inscription is one of the Paramabhaṭṭarakā Mahārājādhirāja Paramēśvara Vijayachandradēva, the successor of the P.M.P. Gōvindachandradēva, who was the successor

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1 The two signs of punctuation in this line are superfluous.
2 Read spmat.
3 The signs of punctuation in ll. 17 and 18 are superfluous.
4 Read "śhir-."
5 Read "śīpra-."
6 Read "śīpra-."
7 Read "śīpra-."
8 Here folows the eleven verses commenceing Bhūmīṃ yah pratikriyadhi, Saṃkhām bhadrasonam, Sarvamānāhādāninaḥ, Bhūbhairasesubhā, Oṃd-hām, Taddānān sahasṛṣya, Sa-dālāṇ para-dālāṇ vā, Phala-kriyādāmaṇa dādṛṣṭaḥ, Saḥkimvarṣasahasṛṣya, Vād-Āṇāṁśya-ṣaṇyaktu, and Na visahām visahā.
9 Read tāmra.
10 Read "tin-nil."
of the P.M.P. Madanapālādeva, who again was the successor of the P.M.P. Chandrādeva, who by his arm had acquired the sovereignty over Kanyakubja (Kanajā). The king records in it that, with his consent, the Mahārājaputra (or Mahārāja’s son) Jayachohandradēva, installed in the dignity of Yuvārāja and endowed with all royal prerogatives, on Sunday, the tenth titi of the bright half of the month Āśāḍha of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Krishna (Vishnu), after bathing in the Ganges at Benares, and in the presence of the god Āḍikēśavā (Vishnu), granted the village of Haripura in the Jīvāvali to the preceptor of the performance of the Viṣṇuva worship, the Mahāprābhā Praharaśarman, son of the Mahāprābhā Dikshita Jāgū, son’s son of the Dikshita Vīlā, and son of the son’s son of the Dikshita Purāsa, a Brāhmaṇ of the Bandhula gotra, whose three pravaras were Bandhula, Agharamahā and Viśvāmitra.—The taxes specified here (in lines 22 and 23) are the bhāgabhāgakara, pravaranakara, jātakara, gōkara, tarushkadanā and kumaragadānā. The grant was written by the Taḥkara Kusumāpāla.

The date regularly corresponds, for the Kārttikādī Vikrama-Saṅvat 1224 expired, to Sunday, the 10th June A.D. 1168, when the 10th titi of the bright half of Āśāḍha1 ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The Jīvāvali pattalā apparently is the Jīvāvali pattalā of two inscriptions of the Mahārājaputra Gōvindaśchara of the years 1161 and 1162, Ind. Ant. Vol. XIV. p. 103, l. 10, and Ep. Ind. Vol. XI. p. 360, l. 8.2

EXTRACTS FROM THE TEXT.

1 3Akuṇṭhātuḥkāraḥ-Vaikuṇṭhā-kauṅka(ṭha)thā(tih)piḥtha-luḥhat-kaṇaḥ | saḥrambhah surat-
āraṁbhē sa Śriyāḥ śrīyaśe-stu vah || [1*] 4[A]bhī(ṇi)d-Aśi(ś)taṁyati-
vaṁśa-jāta-[ksh]m[,a]pāla-mālāsa divaṁ gatāsa | sākshād=Vivasvāna=iva

āpāra[m]-a-[kva(kū)] pāra-pārō vyā[pā]ractām bha(ya)ṣāḥ || [3*] 6Tasya-sūbhūt=

3 shan-maṁḍalā viḥ[dv]a[st]-ōḍya(ddha)ta-vīra-yōḍha-timīra[ḥ*] āśr-Čamandraevō
nriṇaḥ | yēn-ōḍdāraṁ-pratā[pā]ra-sa(sa)mit-ācōsha-prajāpattravān śrīma-
Gādhipur-ādvīgī(ṛ)jījam-asamaṁ | dōr-vikramaṁ-ārjitaṁ || [4*] Tūrthāni8 Kā-

4 śi-Kuśik-Ā(ḥ)ttaracōsāl-[En]*i[draṣṭha[n]yakānī pariṇālayat-āvī(ḍh)gamyāa
[1*] hēm-ātma-tulyam-anisāṁ(āṁ) dudātā āvij[ō]c bhyō yēn-āmikī
vahub(su)maṁ(ṭi) saḥ(sa)ta(su)alā(ṣu)lābhī || [5*]9

5 Tasya-ātmajā(jō) Madanapāla iti kṣatī(m)dra-chuṁḍāma[ni]r-vyajyate nijā-gōtra-
chandraḥ | yasya-[bh]iśe[k]a-kalas-ōlassaṁ payōbhīḥ [pra]kṣhālaṁ, [ka]li-
rajaḥ-pañjalam dhārītrāh || [6*] 10Yas[ya]*=ā-

6 śd-dvijaya-prajāṁ-samni[ḥ] tuṅg-āchāl-ōchchha[i]ś-cha)[l]mannādyat-kuṇabhī-pada-[kra]m-
ō[sa]ma-bhara-bhra[ya]n-mahīmaṁdāla | chādāratā-nimbhīmaṁtīl-va-ma[ga]maṁ-lita-

styān-āśīrg-udbhāsaṁtiḥ Śoṣaṁ 11pāsha-vāṣād-iva [ks[a].

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1 This is a Monosyllabic.
2 The village Haripura may possibly be identical with Viṣṇupura, mentioned in line 6 of the second inscription, referred to above.
3 Metro: Śākṣa (Anuṣṭhābha).
4 Metro: Śākṣa (Anuṣṭhābha).
5 Read kṛḍānta-āvī.
6 After this, at the end of this line, the original has c(a) katha — , the commencement of verse 9; but these ekhāras appear to have been struck out again.
7 Metro: Śārūḍalavikṝṣīḍa.
8 Metro: Īndravajā.
9 Metro: Śārūḍalavikṝṣīḍa.
10 Metro of verses 5 and 6; Vasantarilakā.
11 Read śāśa.
No. 11.] KAMALI PLATES OF THE KINGS OF KANAUJ. 119

7 nam=saš(sau) kro[ğ(ô)] niht-ananah || [7*] Ta[sm̑]jā-ajāyapa(ta) njī-ajata-
vā(bā) huvalliy-vain(bān)jādh-āva[ru]jāda-nava-rājyagajā narē(mī)brah[ah] sān[dr]-
āmpī-ta-drava-murāni(cūnain) prabhāva gavām yō Gōvidechamdrā iti
cha[am*]jra iv-ānvu(bu)rāsaah(sē)h || [8*]

8 Na[na*] katham-apy-alabhaṁta ṭalakumāṁs-ṛśripu(shu) dikshu gajān=a[tha]
Vaj[r*]maṁ || [ka]kubh bahramur−Abhramuvahla-brahmāḥ hiva ya[yva]
ghaṭā-gajāh || [9*] [A]jianiv jayachamdrō nāma tasunān=nar[ô*]ṁdra[h*]
surāpa-
tir-iva bhūhrite-pakih-vachchhōda-dakshāh | bhuvana-dalāna-hōla-harmiya-Hammihra-
nāri-nayana-jalada-dāh[r]ā-sānta-bhūjoka-tāshāh(pah) || [10*]


10 plthi(d)ī=iva [*] yāti Tta(pra)jāpati-padān sarāy-ārthiṁ [bhū]s=ta[v]ma[*]gat-
turangā-nivah-ā(ô)dha[r]a-rajās-chhalōna || [11*] Sō=yāṁ somastā-rāja-lo(ch)akra-
śans(ô)llu(jina)ta(ch)-chamaṇāḥ | Sa va(ch) paramabhaṭṭaraka-mahārajādhi-
rāj-param[ô]jśvara-paramapāmāḥ[ô][v*]ara-nijabhu(v)a[ô]jśvara-Kanyaku[v]āja(bāja)jāhipa-
tya-śrīChamdrad[r]ō[v*]jāvā-pādānudhyāta-paraṃ bha[t]a[r]a kā-ma[h]ā rājādhiś-
ā-paramēśvara-paramapāmāḥ[ô][v*]ara-sīr[Ma]danapālavā-

11 pādānudhyāta-paramabhaṭṭaraka-mahārajādhirājya-paramēśvara-parama mā mā(h [ô*]) s v a-
āsvadha(pa)ntijagapatinamapati[r]ajatrajyāhipati-vividhivyāvyāchāra Vāchaspati-sīrīGōvī-
mdhemasdra-ēvā

12 pādānudhyāta-paramabhaṭṭaraka-mahārajādhirājya-paramēśvara-parama mā mā(h [ô*]) s v a-
āsvapati[pa]ntijagapatinamapati[r]ajatrajyāhipati-vividhivyādyādhi(h)chāra Vāchaspati-sīrīm-
ād-Viṣṇyachamdrē-

14 dēv̑(vō) vijāy[ī] Jāval-pattalāyāṁ | Haripura-grāma-ni[v*]sina(nō) nish[i(m)hī]la-janapadān=upagatān=api chā | rāja(rā-jō)l]-mantri-prōhitra-pratīhara-
sēnāpata[ti(bhāntā)]

gāri[k]-Akshapata[lika-bihshaka(g)-naitmitt-kāntahlpurī[ka]-[dū]ta-ka-riṣtuppatapanakār-
sthana-gokulādiśkāri-puru[shā]-nā[jī]ya[ti vē(bō)]dlhayatī(t)=[dē]lsati[cha] yathā

15 7vidvay-ānta bhuvātām va(aya)h(ə)[h]-ṭopar[li]khita-grāmāḥ sa-jala-[sthala]-ḥ sa-
[lōhā]-lavl[ā]-kāgraḥ sa-gurtt-ōya(shn)raḥ[ma] || [sa]-matsya-ākaraḥ s-āmvra(mra)-
-madhukāh[6] pi(vi)tāpa-[v*]ti[kā]-sahtāhāḥ 7

16 trīṇa-dā(yu) ti-gōchha-pa[r]yanāthā s-ā(ō)rdhv-ādhaḥ-achatra-aghāṭa-visu(su)dhaḥ
[sav*]ma-sā-pārtyan[ā] || [cha]turvi[nn]msasat[i(n)]=[dava]daha(sa)ṣya-
[sa(m)jva[tas]re] yu[pki]pi sam 1224 [Ā]shūda-nā(ma)sa(i) [śukla p*]
-pa[ksahā] deśamāya

18 [ti]thau Ravi-dinē [s(d)=chh]a śrīmad-[v]rāṇasyāṃ(*]

Ganagārām[*] snātva d[ô*]va[śrī]śry-ādikēsava-anindhatu
vidhvin-mantra-dē[va]-muni-manu-jābha-
p[î*]ti-gaṇaṁ[=s=t]rppayītā timi-pātalā-pātaṇa-paṭu-

19 maha-nām=Ushnara(r)ōvi(ch)sham-ūpa(st)[h]āy=Anusuddhipi[śaka-la]-śe(ha) (k ha n) ra m
samabhyarcmaya trīdu[v(nu)n]vānātrā[r-ḥbha]gava[tha] Krishnasa to pājām
vidhāya pa[ē]taṣayāiva dikṣā-grahāṇa-prastākē(vē)

1 Metre : Vasantatīlakā. 2 Metre : Drutaviśambita. 3 Read rāya-kahāndaṁa. 4 Metre : Mālinī.— Of the following six inscriptions, P. and U. read Harimatra, and Q. and R. Háṃstra; and
instead of śīrūta P., S., T. and U. have chauta, and Q. and R. dáuṭa.
5 Metre : Vasantatīlakā.— Instead of jayāya P., S., T. and U. have jayārthāin.
6 This sign of punctuation and all the others up to line 22 are superfuous.
7 Read vidītām. 8 Read "ka-vi." 9 Read "tva-mā." 10 Read "nā-aschā." 11 I believe etikā to be the intended reading, but in the original the sign of the first akṣara is really no letter
at all, and the second akṣara looks somewhat like plēd.
12 Read "dād[yamāta]."
PLATE OF JAYACHANDRA OF [VIKRAMA]-SAŅVAT 1226.

This also is a single plate, which measures about 1' 6\(\frac{1}{2}\)" broad by 1' 2\(\frac{1}{2}\)" high, and is engraved on one face only. In the upper part it has a ring-hole, about 3" in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about \(\frac{1}{2}\). The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words -śrīmāj-Jayachandradēva vijayat, is really identical with the corresponding portion of the inscriptions of Jayachandra published in the Indian Antiquary, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benevolent and impregnable verses of these inscriptions.

This inscription is one of the Paramabhūtāraka Mahādrājādhirāja Paramēvara Jayachandradēva (the successor of the P. M. P. Vijayachandradēva, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Asāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vāḍaviha, after performing the mantra-sūtra? at (his) inauguration, he granted the village of Osia in the Bhrīhdāgrīhokamisāraka pattalā to (his) the king’s religious preceptor, the Mahāpurūṣhhī Prahālādārjun, son of the Dikshita Mahāpurūshī Jāgū, and son’s son of the Dikshita Vēḍaśarman, a Brāhmaṇ of the Bandhula gōtra, whose three prāvaras were Bandhula, Aghamārshaṇa and Vīśāṁitra, and student of the Yajurveda.—The taxes specified (in line 27) are the bhāgabagakara and pravārakara. The grant (tāma-ra-pattaka) was written by the Mahābhūtaśalika, the Thākura Śrīpati.—The donee of this grant, Prahālādārjun, clearly is the Praharājasarman or Pahārājaśarman of other grants, and his grandfather Vēḍaśarman is the Vilāh, so often mentioned before.

1 Read yādav=Bam”.  
2 Read “dhu-Bhāga”.  
3 Read “tripra”.  
4 Here follow the twelve verses commencing Bhūmin yāḥ pratiṣṭāḥ iti.  
5 Read “bhākuru”.

* i.e. after repeating the prayers used at ablutions, without the actual bath; compare the Vishnupurāṇa translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.
The date regularly corresponds, for the Kārttikeya Vikrama-Saṁvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th tīhi of the bright half of Āśāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.¹

**EXTRACTS FROM THE TEXT.**

18  
19 vō vijaye  || ³Vr̥(br̥)hadgrhiḥokamāśa-pattalāyānī  ||  Öśia-grāma-nivāśiṇī 

20 nikhilā-janpadan-upagatān-api cha rāja-rājīyuvāra-ja-maṇtrī-puruḥita-pratihāra-

21 sānāpāt-bhāmādgarik-ākṣhapatalika-bhishag-naimittik-āntahpurika-dūta- k a r i t u r a g a- 

22 pattanākaraśthanagokulāhikāri-puruśān=a-ājāpayati vō(b)b)da+yāty=ādīśati cha [[*] 

23 Vidi. 

24 tam-asatu bhavatāni yathōpaparilikhita-grāmah sa-jala-sthalah sa-lōha-lavam-ākaraḥ 

25 sa-nātā-ākaraḥ sa-gartṛ-ōsharāḥ sa-giri-galana-nidhanā sa-madhuḥ-śūra-vanāvi- 

Vātikā-vitapa. 

26 triṇa-yaṭi-gōchāra-paryantaḥ s-ordha[*]-ādhaś-chatur-[A]ghāṭa-vaśūdālmah sva-smā- 

27 paryantaḥ samvatsarṣānam śadviṣum(dvin)ma(sa)sūty-adhikē[hu] dvādasa(sa)- 

28 śatodes(hes)u(ah) Āśāḥē māsī sūkha-pakṣhe sashthyām itiꜜhau Ravi-dīnī- 

29 ankato-pi[*] samvat 1226 Āghāḍha-sudi Ṭ Rauva(va)v[Ady=-]cēh śrī- 

29 Veda-viśa-grāma-samāvāsta-vijayaka-ta[ke?] abhishēke maśtra-sānēnaśā snātvā 

30 viḍhāvan-maśtra-dēva-muni-manuṣya-nāhita-pitrī. 

31 ganaṁśa=tarpayaītva tīmira-paṭalā-pāṭana-paṭa-mahāmasya=Uṣṇarocl̥cham=upasthāyā 

32 Anuḥahdi-pati-ja-kala-śekharau samabhyarchchaya tribhuvana-trātur-Vāsudēvāṣya 

pājām viḍhāyā prakṛyā-pāyāṇe. 

33 na havishā havi-rhūṣaj [h]atvā mātāpitṛōr=ātmana=va(cha) punya-yāṣe- 

34 bhurvidhayā[⁸] asmābhīr=gōkārṇa-kusalatā-pāṭa-karatal-odaka-pūrvvākan 

35 Vana(bani)dvula-gōtrāya Vana(bani)dvula.Āghamukha-Visvā(śvā). 

36 mitr-eṭi tri-pravrāyā dikṣita-śrī-Chāt(ṛ)daśrma-paptaṛāya 

37 dīkṣita-mahāpurūhita-śrī-Jūgū-paptyāya Yajñeṛvēḍa-sā(ś)khīnē rāja-gravē mahāpurūhita- 

38 śrī-Prahtā(hil)daśrma[ṛ]ma[v] vr(ab). 

39 hmaṇyā chaṇḍr-ārkkaṁ yāvaḥ-chābhasanikṛhya pradattō matvā yathuḥ-leśānāma- 

40 bhāgabhōgakara-pravunīkara-prabhoṭiti-niyatāniyata-samast-ādāyan-ājāvīd hē y i h h u y a 

41 dasyaṛ-eṭi. 

42 || || Bhavanti chastrā śolkāḥ ||¹⁰ 

43  

44  

45 Likhitaṁ ch-edam tāmr-paṭṭakam mahākṣapataḥāṇa-ṛṣī-Sripatibhir-iti || ||

**Q.—PLATE OF JAYACHANDRA OF [VIKRAMA]-SAḤVAT. 1226.**

This also is a single plate, which measures about 1' 7'' broad by 1' 2'' high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about 4'' in diameter;
and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between \( \frac{1}{4} \) and \( \frac{1}{2} \). The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter \( b \) is throughout denoted by the sign for \( p \); the dental sibilant is often employed instead of the palatal; and the word prakṣhayātana is written prakhyātana, in line 5, dṛma dīvara, in line 20, yādi jāti, in line 21, and śekharā śekharā, in line 23.

This also is an inscription of the Paramabhaṭṭāraka Mahārājadhirāja Paramēśvara Jayachchandraśākta, who records that, on Tuesday, the 7th tithi of the bright half (called mahā-saptami) of the month Māgha of the year 1228 (given both in words and in decimal figures), after bathing on the Manvantarād on the confluence of the rivers at Prayāga, in the presence of the god Gaṅgādevī, he granted the village of Kusupṭa in the Mahasā paṭalā, with its paṭajakas, to the Mahāpurūṣitā Prarājaśarman, son of the Mahāpurūṣitā Dīkṣitā Jāgū, and son’s son of the Dīkṣitā Vihā, a Brāhmaṇ of the Bandhula gūtra, whose three pravars were Bandhula, Aghamārṣaṇa and Viśvāmitra, and student of the YaƯvēṇa.—The taxes specified (in line 27) are the bhagabhāgakarana, pravānakarana and kiranā. The grant was written by the śakta Śrivatasi.

The date is regular; for, the 7th tithi of the bright half of Māgha (usually called ratha-saptami, and one of the Mahāvāras of Vikrama-Saṃvat 1228 expired on the 10th of the 38th month of the year 1272, the 4th January A.D. 172).

As regards the localities, Prayāga is Allahābād, at the confluence of the Gaṅgā and Yamunā with the subterranean Sarasvati, which appears to be denoted by the word vāṇī of the text; the village granted and the paṭalā in which it was situated I am unable to identify.

**EXTRACTS FROM THE TEXT:**

18 . . . . . 1śrimā-Jayachchandraśākta vijayī ||2 Mahasā-paṭalāyām4 ||
1 śapaṭa-Kusupṭa-grāma-nīvāsinī nikhila-
19 janapadān-upagatān-api cha rāja-rāja-gruberā-maṇtri-puruḥita-patradihāra-saṅapati-bhaṇḍaṅgāṅkik-ākṣaya-patralika-bhīṣag-naimittik-āntāḥ-putri a-putra-a kariṣṭa a-ga-
pattānakarasthānaṅgāṅkī-
sa-matsy-ākaraṃ 5 śaṅkhravamadīhu-vi(va)nā-
21 vāṭikā-vijaya-dvāri-paṇḍara-grāmaṇaḥ s-orḍhak[v]v-
chatra-aṅgāṅkik-[ta]-visu[sa]ddhaṃ sva-simā-panaṃ || saṃvata3
asūṭaśīla-(sa)nyāṣadhika-dvādaśa-saṃvatsara Mahāgām-māse su(su)kla-
pākṣhe mahā-saptamayāṃ ti-
22 thō(thau) Bhauma-dinē9 aṅkata-pi || saṃvat || 1228 Māgha-sudi 7 Bhauma-dinē9 || [a]dy-čha śrīmaṇa-Prayāgie11 Manvantaraśākta Vīṇāyān
sūtvā dēva-sēti-Gaṅgādevī-sannidhan || vīdhi-van-mantrī-dēva-muni-maṇja-
bhūta-pitra-

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1 Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 139 ff.
2 The two signs of punctuation in this line are superfluous.
3 Read 'iddaṃ.'
4 This sign of punctuation and all those in lines 21-26 are superfluous.
5 Read 's-dra-.'
6 Originally 'vidayaḥ' was engraved.
7 Read 'ādāva.'
8 Saimait is intended, but the word should have been omitted.
9 Read 'Bhauma-dinē, or rather Bhaumadīna.'
10 Originally 'ydgō was engraved.'
No. 11.] KAMAU LI PLATES OF THE KINGS OF KANAUJ. 123

23. gaṇamās-tarpayitaḥ || timira-paṇa-paṭana-paṇu-mahasam = Uṣla (ṣa) rōchisham-
upasthāyā = Anbashhipati-sa (ṣa) kalā-sēsah (ku) ram samabhāryaṁ tribhuvana-ṭrāṭe-
bhagavatā Vāsudevāya pādāṁ vidhāya prachāra-pāṇya-।

24. sēna havishā havirbhūjānīn hutvā mātāpitrōr-ākānāṣa-ḥa punya (yua) yasa-
bhūrviddhayā || gokarṇā-kuśalam-pāta-maratalā-ōdaka-pārvam-asvābhāhī ।
Vaiṁ (baṁ) dhula-gūtṛāya Vaiṁ (baṁ) dhul Āghamarṣhaṇa-Viṣvā (svā) māṇi-।

25. tripuravārya Yajurvedāṣya (ṣa) khina || dikshita-śri-Viḥā-paṇthrāya mahāpurāhita-
dikshita-śri-Jāgū-putrāya । śōvāchāra-sū (ṣa) la-naya-vinaya-sāmanvītyaḥ ।
asēsha-vēdavidyā-ālaṅkṛ-।

26. ta-śaṅkṛāya || anēka-śastra-pavitrikṛita-mānasāya || mahāpurāhita-śri-
Praharāja (ṣa) rmāṇe vrā (brā) hmanāya । ṣa-chaṁd-ārkaṁ Yāvat ।
sāsanīkṛita prayuddhatā matvā yathādiyamāna-।

27. bhāgabāgbakara-pravanī (ni) kara-hirvā (nya) prabhṛti-yātān-añāv i l h ye i-
hāya dāyathā-eti । || Bhavanti chātra dharmā-ānuṣa (ni) (ṣa) sinē (ma) h pūrchna-śākāy । || ।

35. . . . . . . Likhitaiṁ ch-ēdaṁ Thakkura-śri Śripatī-eti ।

R.—PLATE OF JAYACHANDRA OF [VIKRAMA]-SAṀVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅛ in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ⅛ and ⅜. The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word ānra is written ānura, in line 23, and śēkara śēkara, in line 25.

This also is an inscription of the Paramabhadāraka Mahārājādhirāja Paramēsara Jayachandrodrāva, who records that, on Wednesday, the 15th of the bright half of Mārgasīrṣha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Ādikāśa (Vishnu), he granted the villages of Ahēnti, Sarā and Aṭhasū in the Unāvisa patālikhā, with their pūrāṇaś, to the Mahāpurāhita Praharājaśarmaṇ, the donor of the preceding grant.—The taxes specified (in lines 28 and 29) are the bhāgabhāgbakara, pravanikara, hirvāya, kumaraśākāya and nāḍhānīkārya. The grant was written by the Thākura Śripatī.

The date regularly corresponds, for Vikrama-Śaṁvat 1230, expired, to Wednesday, the 21st November A.D. 1173, when the full-moon tiṭhī of Mārgasīrṣha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

1 Read "ukī-".
2 Read "sauch-dhāra-".
3 Read "tāy-ākīsha-".
4 Read "ṛdy-āṃka-".
5 Read "ṛdy-ā-
6 Read "ydrach-āghā-".
7 Here is an ornamental stop, the centre part of which looks like the sign ākā; the same stop we have also after śākāh । in this line.
8 Read pārṣe-; compare K. 1. 24; R. 1. 29.
9 Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing Vātābha-vibhaṁśaṁ-śodā vasukādhipatyaṁ, and the verse Sauyarnā yatra prāśhā daśārāhārīḥ ṇa laṁādaḥ | Gandharānā-śararā yatra śatra gachchati bhāmīdak ।.
EXTRACTS FROM THE TEXT.

20. l̥Śr̥m̥d̥-jayaśchandra-deva-viśayi||
21. Unāvīsat-pattalāyam|| sapta-śaka-Ahēnti-grāma-Sarasā-grāma-Āṭhasu-grāma-nivā-
22. sinō nikīla-janapadān-natpatān-api cha rāja-rāja-yuvārāja-mantri-purūhitā-
23. pratīkam-śāh-saptāpati-bhāṅgālī-ākṣhapa-ātmanī-gām似-saṃhāra-nimāyī-śaṅkarānu-\n24. dūta-karituragapā(ṇa)tanakraṇa-āṅkōṇāvaī (d hi) ka r i p u n s hān = ānjā-paya ti vō(bū)dha-yāti-ādīsā-ātī cha ||  
25. Vidita-astu bhavatām|| yathōparaliṅghīta-\n26. grāmaḥ
27. sa-jāla-sthalah sa-lōha-lavān-ākaraḥ sa-matya-ākaraḥ sa-gaṁti-āshāraḥ ||
28. s-a(ṃ) vra-madhūka-vana-vājīkā-vīlapa-riṇa-yāti-gōchura-paryantāḥ || s-o̱rdh[+]-
29. b(a)dha|| chatur-āṅgā. 
30. tā(ṇa)-vīsa(ṇa)dhaḥ|| sva-sāmā-śaryantāḥ|| saṃvat 1230 Mārgga-sudi 15
31. Vu(bu)ch-dinā || ēr̥m̥d̥-vāraha-sāyaṃ|| Gangāyām suvātā deva-sāya. 
32. Ādīkṣa(ṇa) vā-sannidhanā vīdhi-vā. 
33. n-mantra-deva-muni-manuśa-bhūta-piṭri-gaṇāṁ=starpayitva timira-pañca-pātana-pañca-
34. mahasamā-Ushrurōchānaha-upstāhy=Anushadhipati-s(a) kāla-sēsā (k h a) raṁ samabhyarchya tribhuvana-trā.
35. tur-bhagavatō Vasundāvaya pūjāṁ vidhāya prachura-pāyasāna havishā havirbhumān ātvā mātāpitrōrātmansā-cha punya(aya)-yaśō-bhivṛddhyē || gōkarmā-
36. kuśalatā-pūta-ka- 
37. ratal-ōdaka-pūrvam-asmābhī|| Vain(ḥa)nuḥhula-gōtṛya Vain(ḥa)nuḥhul-
38. Āghamarshaṇa-Viśvā śāna-mitra-triparvāra || Ya[ju]vac-da-sā(sā)khiṇī dīkṣhita-
39. sāri-Vīr̥bh-paurṭya || māpurṇōhita-di-
40. kshita-sāri-Jāgā-purtaya || maḥāpurā(rō)hita-sāri-Prabharāja(sā) ramanē 
41. vrā(bh)maṇḍay-a-chaṇḍr-ārkaṁ yāvat || śasanīkṛitya pradattāh || matvā 
42. yathādiyaṁmā-bhāgabhūgakara-prava.
43. niṅkara-hirūya-kumahadānā-niḥdhiṅkṣhēpa-niyattāniyād-adāyān=ājñāvi d h [c] yī b h u y a 
44. dāsya-yēti ||  
45. Bhavanti ch=[a]stra dharm-ānūsār(ā)sā-sāhīn pūrvvā-ślokāh || čha ||  
46. 7. Likhitam ch-ūdānaḥ ākkura-sāri-Śripati-ne-āti ||

S.—PLATE OF JAYACHANDRA OF [VIKRAMA]-SAṂVAT 1231.

This also is a single plate, which measures about 1' 7" by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ½ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v everywhere except in the word

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1. Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII. p. 130 ff.
2. The two signs of punctuation in this line are superfluous; the rules of saṁvī have not been observed in this line.
3. Read ḍhāvādhā; all the signs of punctuation in lines 23-28 are superfluous.
4. Read dhāvā-chatur-
5. Read ṭīṃḍām
6. Originally dhāḥ and ṭīṃḍā were engraved.
7. Read śrīṣṇu.
8. Originally vīdhi- was engraved.
9. Originally khiṇī dīkṣita- was engraved.
10. Read dhāvām āśrama.
11. Here is an ornamental stop, the centre part which look like čha.
12. Here follow all the verses which Q. has, excepting the verse commencing Saurataḥ yatra.
This also is an inscription of the Paramabhattāraka Mahārājākhiśārāja Paramēśvara Jayachochandrādeva, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of tulāpurusha in the presence of the god Kṛṣṇaśasas (Śiva), he granted the village of Khāmbhamau in the Vajaimhāchāhāsasthi pattalā to nine Brāhmaṇas, in such a manner that half of it became the property of (his) spiritual instructor, the Purūhita Prāharāja, while the other half was shared by the eight priests, the Devīdā Naivasā, the Devīdā Madhava, the Devīdā Rāmū, the Dikshita Śrīharsha, the Tripūthi Kulaśadha, the Tripūthi Vaināśadha, the Dikshita Sāhāraṇa’s son Śvēnditya, and the Devīdā Mahēśvara. The taxes specified (in line 24) are the bhagabāgulkara and pravanikanā. The grant (tāmra-patāka) was written by the Akṣhapatālika, the Tākakura Viśvīka. Line 32 contains a postscript, which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguṇa of the year 1236, at Bhāmunḍāpūrva (?); and that it was engraved by the blacksmith (lōhāra) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṅvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṅvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṅvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṅvat 1235 expired and the pāramāṁtā Phālguṇa, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

17. Vajaimhāchāhsasthi-pattalāyām Khāmbhamāna-grāma-nivāsino śkila-janapadān-upagata-nāpi cha rājā-rājī-yuvacā-janiti-parūhita-pratihāra-śe(sē) nāpatī-bhājīnāgā-
18. rīk-ākṣhapatālika-bhishak(g-) nāmitikā-āntahpurikā-duṭā-kariuraragapattanākaratha-nāgo-kulādhīkā-īpurushān-ājnāpayaty-ādīśati vō(hō)dhnyati cha yathā viditam-astu bhavatām yath-āparilikhiq-
20. mā-paryantāh samyavatāraśa dvādaya-sātēshu(shy-)ēkatrimśad-adhikēshu Kārttike māsi śukla-pakshē paurānāmāsya tithau Guraud-dīne aṅkā-pi saṃvat 1233 Kārttiike śudī śat Guraud Kāsyām Gāmghāyam snātvā vidhīvan-mam-

1 i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.
2 i.e. a student of two Vēdas.
3 i.e. one who is familiar with three pāthas of the Vēda.
4 The next inscription, T, contains a similar postscript of the same date.
5 Up to this, t's text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII.
6 These signs of punctuation are superfluous.
7 Read 'duṇē-kōdā'.
8 In verso 8 the present inscription has Madākamasādra instead of Madanapāla.
This also is a single plate, which measures about 1' 5" breadth by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ½ and 1½ lines high. The characters are Nāgarī, and the language Sanskrit. As regards orthography, the letter ब is denoted by the sign for ५ everywhere except in the words बहुभान, १ ८, and ब्रह्माण्य. In l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word दान is written दनार, in line 19, दाना दनाह, in line 31, and Yājñavalkya apparently येद्यद्वाका, in line 23.

This also is an inscription of the Paramasambhūta-raka Mahārajaśāhīrāja Paramēṣvara Jayachchandra-dēva, who records that, on Sunday, the 8th thithi of the dark half of Bhadrapada of the year 1322 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the jātaka-krānas (or birth-ceremony when the naval-string is divided) of (his) the king's son Hariśchandra-dēva, he granted the village of Vādōsara in the Kaṅgali-patāla to the Prārōkha Prāharāja-śarman, son of the Mahādēkhaṭha Prārōkha Yājñavalkya, and son's son of the Mahādēkhaṭha Vishnu-śarman, a Brāhmaṇ of the Bandhūla gōtra, whose three pravāras were Bandhūla, Aghunashāma and Viśvāmitra.—The taxes specified (in line 24) are, as in S., the bhagabhojaka and pravāripura; and, like S., this grant was written by the Aṅkāpatālaka, the Thakkura Viśva. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the dōce clearly is the same Prāharāja-śarman who is mentioned in preceding inscriptions, the person here called Yājñavalkya must be the Jāgā of the other grants, and Vishnu-śarman the man called generally Viśva, and one, in P., Viśvāśarman.

1 Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.
2 Read "cam-rīteig; after the following ṣana the case-termination has been omitted.
3 Read "rādkhām-abhayam.
4 Read "bhaga.
5 Read yādach-ṣākāra.
6 Here follow the verses in the preceding inscription, excepting the verse commencing Na viṣham āṣhām.
7 Read tāmra-patākam.
8 Read admarāka."
As regards the date, in the Chaitrádi Vikrama-Saṁvat 1232 expired the 8th tithi of the dark half of the pūrṇimānta Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the Kārtikādi Vikrama-Saṁvat 1232 expired the same tithi of the amānta Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the ājñākarman of the prince Harīchandra, must be earlier than the date of the grant published in the Indian Antiquary, Vol. XVIII, p. 130 ff., which was made at the time of giving a name to the same Harīchandra. And since that other date, Saṁvat 1232 Bhādra-sudi 13 Ravan, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th tithi of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th tithi of the dark half of (the pūrṇimānta) Bhādrapada of the date was taken as the Kṛishṇa-jamadgīśam, which must be joined with the day of which the tithi occupies the time of midnight,¹ and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

17

18

19

20

21

22

23

¹ Compare a similar date in Ind. Ant. Vol. XXIV, p. 2, No. 126.
² Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII, p. 130 ff., and in verse 6 this inscription also has Madanachandra instead of Madanapada.
³ These signs of punctuation are superfluous.
⁴ Read -śrīpačāla.
⁵ Read -śrīpačāla.
⁶ Read -śrīpačāla.
⁷ Read -śrīpačāla; compare Ind. Ant. Vol. XVIII, p. 131, l. 28.
⁸ Read -śrīpačāla.

This also is a single plate, which measures about 1 3/4" broad by 1 1/2" high, and is engraved on one face only. In the upper part it has a ring-hole, about 5" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between 1/8 and 1/4". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word ámra is written ámra, in line 21, támra ka támvraka, in line 37, and Vaiśākha Vaiśākha, twice in line 22.

This inscription also is one of the Paramahāttāraka Mahārājā Mahārrājā Paramēśvara Jayachchandra-deva, who records that, on Sunday, the 3rd tithi of the bright half of Vaiśākha of the year 1233 (given both in words and in decimal figures), after bathing in the Gangas at Banares, he granted the village of Mātapura in the Kachchhōna pattalad to (the temple of) the god Lōlāraka (a form of the sun), and to the Purhita Pahūraja of the Bandhula gōtra, the Pāṇḍita Risika of the Śarkarāksha gōtra, the Pāṇḍita Mitūka of the same gōtra, the Pāṇḍita Pāga of the same gōtra, the Thakura Visvāmitra of the Bandhula gōtra, the Pāṇḍita Narasiṃha of the Krishnātrāya gōtra, the Pāṇḍita Sēta of the Bandhula gōtra, the Dēvēda Madhusūdana of the same gōtra, the Pāṇḍita Lōlāka of the Śānkṛītya gōtra, the Pāṇḍita Dēvaṇāga of the Vatsa gōtra, and the Pāṇḍita Kānūka,—assigning to each of the donees one share (pada), and having made a jayantapura for them.—The taxes specified (in lines 28 and 29) are the bhogākāraka, provaniyaka and yamalikambali. The grant (tāmvraka) was written by the Mahākṣapātalika Śripati.—The word jayantapura (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary brahmnapuru, 'an establishment for pious and learned Brāhmans,' and that such an establishment probably was founded by the king in connection with the temple of the god Lōlāraka, to which also a sharo is assigned by this grant.

The dato regularly corresponds, for the Kārttikeya Vikrama-Saimvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaiśākha ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōna pattalad is also mentioned in the inscription N.
EXTRACTS FROM THE TEXT.

18. 1 śrimal-Jayachandradévō
bhāṇālāgāh.
20 rīk-ākhṣapātalīka-bhishan-naimittik-āntahpurīka-dūta-kartma-pataнакara-
sthānān-gōkūndālikāri-purushān-ājānapatyātī vō(bō)dhayatā-ādiśati cha yathā viditam-astu bhavatā[ṁ] ya-
21 th-opariklikiha-grāmāh sa-jala-sthālāh sa-lōha-lavan-ākaraṇa sa-matsy-ākaraṇa sa-gart-
ōsaraḥ sa-giri-gahana-nidhānāh sa-madhuk-āṃvra(mra)-vāna-vāṭīkā-vitapa-
trīna-yūti-gōchara-paryantaḥ
22 s-ōrdh[v]*-ādhnā-čhatur-āghāna-visu(su)ddhaḥ sva-stā-paryantastī trītrīṃsatardhibha-kāt*
dvādasāsa(sa)ta-sātvaratīrī Vaiśāśbē(kh) māsi su(su)kla-pakṣē trītiyāyām
23 sudi 3 Ravau(वाव) ady-ōha śrimad-Vāraṇāsyām Gaṅgāyām saṅtvā
vīdhivān-maṇtra-dēva-muṇa-bhūta-piṭhi-gaṇaṁs-tarppayīvā tīma-patala-
pātana-puṭa-mahamuṣam-Unnārūchāhām-upastāh-
24 y-Aushadhipati-ākala-sē(sō)kharān samabhītyarchāya trībhuvana-trātā-
Vāsudevaya pāyuṁ vīdhāya prachura-pāyaṁena havishā havīrvhajam
hutva mātāpitṛr-ātmanaṁ cha punya(pya)-yaśo-bhīvyddhiyā
25 asmābhīr-gokarṇa-kuśalatā-pūta-karaṇāl-ōdaka-pūrvvakaṁ dēva-srī-Lōlārkkāya
padā[ṁ] 1 Va(ba)nagul-gōtṛāya purōhitā-srī-Pahurājāya pada[ṁ] 1
Sā(sa)kkarakās-kā-ātānās-cha punya(pya)-yaśo-bhīvyddhiyā
26 Risikāya pada[ṁ] 1 Sa(sa)kkarakkha-gōtṛāya paṁ 2 srī-Mitūkāya pada[ṁ] 1
Sā(sa)kkarakās-kā-ātānās-cha punya(pya)-yaśo-bhīvyddhiyā
27 pada[ṁ] 2 srī-Mitūkāya pada[ṁ] 1 Va(ba)nagul-gōtṛāya paṁ 2 srī-Mitūkāya
padā[ṁ] 1 Va(ba)nagul-gōtṛāya dvīvēḍa-Madhūśōdhanaṁ pada[ṁ] 1 Sāmkṛtya-
6 gōtṛāya paṁ 2 srī-Lōlākāya pada[ṁ] 1 Vatsa-gōtṛāya paṁ 2 srī-Dē-
28 vanagayā pada[ṁ] 1 10 . . . srī-Kāṇudikāyā pada[ṁ] 1 pa(č)vam-
pradattō matvā yathādīvalāna-bhāgabāhagakara-pravānaikara-
yamalāikamva(UMB) li-prabhṛiti-nīyatāniyā-samast-ādāyan-ājñāvidhīyā bhūya
dāyasath 10 2 2 1 1 . . .
29 . . . . . . . Likhitaṁ ch-ṛdaṁ tāmṛataḥ su(su)khāṁ bhavatā || Maṅgalaṁ-astu ||

1 Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol.
208. p. 130 ff.

2 These signs of punctuation are superfluous.

3 Read [ō]strānād-ādihka-.

4 Read -dinō-saṅkā-.

5 Read "ōdāh-kā.""śānta-ōdāh-kāa-.

6 Here and below it is difficult to decide whether the sign of anuvṛtra of padaṁ is actually engraved in
7 the original.

8 i.e. here and below, pandita-.

9 Originally paṁ was engraved.

10 Here there is a vacant space in the original, and before the following āṭī is the remainder of an
akṣara which may have been paṁ 1.

11 Here follow the same verses which are contained in the preceding inscription, only differently arranged.
No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA]-SAMVAT 1191.

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

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of Kamauli near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' 4" high. In the upper part the plate has a ring-hole, about 2 1/8" in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about 9/16". The characters are Nagari, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for b, but which in some places looks like the sign for g in and others like that for p, and is used seven times to denote v and three times to denote b; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gòvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gòvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gòvindachandra’s own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.² To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gòvindachandra’s inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gòvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudal chief of Gòvindachandra. A certain Kamatalapala, who had come from Śrīgarōta, by his intelligence and bravery acquired for himself a rája-hattī, i.e. ‘a royal fillet or tiara,’ (probably bestowed on him by one of Gòvindachandra’s predecessors). His son was Sulhāna or Alhāna (?). He had a son named Kumāra, ‘a jewel at the head of the illustrious Singara family, always an object of reverence for princes,’ who apparently was alive when the inscription was composed. And his son was Lōhānadvēṇa, also called Vatsarajasa, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārājaputra (or Mahārāja’s son) Vatsarānadvēṇa, of the Singara family and the Śāndilya gōtra, records that, at the Kanyā-samkrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kshetra of Benares, he granted the village of Ámbṣvara in the Rāpadi (or Rāvadi) district to the Thakura Daliśūrman, a son of Brahman and son’s son of Vāja, of the Gāda family, a Brāhmaṇ of the Vatsabhārgava gōtra with the five pravaras Bhārgava, Chyāvaṇa, Ánavāna, Aurova and Jāmadagna; and he orders the people concerned to pay to the donee the bhágabhajakara, kūtaka and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictory and imprecatory verses, and ends with the words: ‘This copper-plate

² The commencement of verse 2, etc., has been taken from a verse in Gòvindachandra’s grants.
³ Compare the similar term āśā-patī in Ep. Ind. Vol. II. p. 344.
grant (tāmāraka) has been written by the Thakura Narāyaṇa; it is authoritative. This is (my) own signature. The plate itself contains no signature.

The date of this grant regularly corresponds, for the Chaitrādi Vikrama-Saṅvat 1111, to Tuesday, the 28th August A.D. 1134, when the 8th tithi of the bright half of Bhadrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the KANYĀ-SANKRANTI, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.

1. Om. 2. Svasti. 3. Akuṭhṭhottkaṁtha-Vaikunṭha-kaṁṭhapiṭha-luthat-karaḥ || (1) saṁraṁbhā sa ra-śāriyaḥ śrēyaṁ-ṣtu vah || [1*]
   Nāmaḥvraṇa 4. driṇa-māla- 2. bhrīd-vijayaṇa-śrī-Kalpaśākāśāryaḥ pushyat-patri(ttra)-parigrahaḥ
   dradēpō(vō) nṛpaḥ || [2*] 6. Tasya-ātmajō Madanapāla iti kaṁṭhādraḥ chādāmnir-vijayaṭe niṣa-gotra-
   caṁṭhādraḥ 7. yasy-ābhisēka-kalā-ūllasitaḥ pra(pa)yōbiḥ prakyā(kshā)litam
   kali-rajah-ya(pa)tālan dhārityā(trī)ḥ || [3*] Tumād-nilāyata niṣa-āyata-
   yā(b)huvali-van(ba)dh-āti(va)rūpyā(tṛdhā). 4. Nava-raja-gajō nariōndraḥ [1*] lāṁ śaṁdras-de-ānṛita-dravam-śrīm[ān] prabhavo
   śvare[śr[1]Kanyakuvju(bjā)]dhipatya-śrīma(chCham) [dr]adē vē va pādānu dhyaṭa-
   parivambarayān(tā) raka-mahāra[jhādī]dā(rā)ja-paras[mo]j[a]nīva[na] paramāhēś v ar-vā-
   śrī Madanapāla- 6. dēva-pādānḍhyātā-pa[na] mbaṭṭāraka-mahāra[jhādhi]-rāja-paramēvarama-hē ś v a r-
   āśvapatījapatinarapatirajrajetrayādhhipati-vivi-
   cha || [3*]Śrīmṛga[tōt]-samajatya rāja-paṭṭī[12] nāpṛjjitā || śrīmat-Samalpāło-
   9. na pu[b]dhyā(ṇaḥ) vā(b)hu-v[a]b(ah)lēma cha || [5*] Tasya sla(s)nu[tā]
   bhavē(d-dh)jun mahā-v[a]b aparākramah || [12] Stralaṁcēta(tī) surītō nāmnā
   vṛddānyāct-sva-kulōdbhvān || [6*] Jātā[16] saṁpratī vallā-

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1. From impressions supplied by Dr. Führer.
2. Expressed by a symbol.
5. Read aṣṭādījīvā mūrḍhhāmi. The verse, as it stands, contains two sentences: 'there is a family (and) in this family there is victorious the king Chandradēva, high at the head of the rulers of the earth.'
6. Metro of verses 3 and 4: Vasanatākā. 7. Read "unra-chā." The akṣara ti of itī was originally omitted, and has been inserted afterwards.
8. Here aṣṭādījīvādīdrīttā, which is absolutely necessary, has been omitted.
9. The akṣara in brackets is really rather tvam or neam.
10. The akṣara in brackets is really not dgō, but prō.
11. Metro of verses 6 and 7: Śrūḍa (Anuṣṭhābha).
12. Here the rules of sāmādhi have not been observed: -"patti would be correct, by Pāṇini, vi. 1, 127.
13. Read sānur-bhūtaḥ, for sānur-abhūtaḥ.- or sānur-abhūdaḥ.
14. Read सिलिप or विलिप (?).
15. Read वर्द्धयाणाः.
16. Metro of verses 7 and 8: Śrūḍuḷavikridita.
10 bhōḥ kshiti-talō putraḥ Ku[m]āro8 iti yaḥ gva(sa)tyēṇa
Yadhī(ṣht[i])ē(ṣht[i])raṁ tulitavāṁs=tyāg[na] Kanyō3 jitaḥ | Bhimām
dhairya-guṇ-ōdayanā mahatā kānty-suṣadhīṣaḥ mva(sva)yāṁ
11 śrīmat-Simgarāvānasa-mūrdhāni maṇir-vvandyaḥ sadā bhūbhujāṁ || [7]*
Tasya-ābhūt-tanayō maya-eka-rasikaḥ4 dharmane rataḥ sarvadā 1ś śri(sa)ru(m)ḥ
sahasikaḥ kulaṅka-ralitaḥ
12 khyātaḥ satāṁ vallabhaḥ 1 sat[ra]yaṁ 6bhaya-dāmahūṣita-karō
[khaṇṭa]gōvī[ra]ḥbhair=ḥyāśaṁ śrīmal-Lōhaḍādva7 chāpa-kuaśalo
vīraśṛīrāmaṃditaḥ8 || [8]∗ Udyaṭpratāpa-tarani-
13 riva malinapa(ya)ti kumudavāna-satrān10 unmōdateḥ cha sujanajana-kamalavanan= i[va] vikāṣātānām | yasya prabhā[va]-janita-nijakulajatapa-samadhih-bhakti-
Śāṁ(śaṁ)dyā-gōtram(trē) Simgar-anvayō mahāraṇaputra-
śrīVatsarājādya(va)ḥ ||13 Rōpa(?)[di]-13
va(?a) rāja-rājī-maṇtri-purā(rō)ḥita-prathāṁ-ākshapātalika-bhishak(g-)nē(ṇa)mit it k-ñ-
hīnāparipūraka-
16 dūta-kariṣuragapattanakaraṇasthānasama[sta]gūkālīdhiḥkāriḥubhāshān=16vā(bō) dhayāya t y = ṣādiṣate cha yathā 16 viditam=attu(sta) bhavaṁ tathā yathā-parilikutā-grāmō=yaṁ
na[ma]dhūk-āmpura-vana-vatikā-vitapa-tri[na]-pū(yu)ti-gōchara-parayāṁtāḥ s-
ō(dē)dhanās=19va(ch[a]tur-āgh[ha]ja-viṣu(∪)dra(ddha)ḥ a(ya)ṃ-sīmā-
18 paryā[na]taḥ ||19 śaṃvatsara-sahsaraikē(k)a ēkata(na)vatadhika-ṣat-ānvitē
Bhādrapaṭa(da)-sa(∪)kāpaksha30 aśṭaṁyāṁ Bhō(bhu)a[m]-vāro51 saṃvat
119 Bhādṛapada-sudi 8 Bhauṃe Katyā(ny-ya)-samkrāmō∧(tau) śrī-Vārā-
19 la(na)ṣyaṃ49 vīmukta-kshētṛ śrī-Gamgāyām [ṣ]{hu}vāṇī=maṇtra-dēva-
rashi-bhūta-ma[ṃśaḥ]-piṭri-ganāṁś=ccha t[a][r]ś-payiyā sūryā[ṃ] saṃpū[ya]
Śivasya pājam vīdhāya mātāpitrō32 | âtmama(ṇa)-

1 This may have been altered in the original to bhāṣ, which it should be.
2 This, of course, is a mistake of the author for Kāmma which would offend against the metre.
3 This was meant to be engraved, but the akṣara intended for rūṣāḥ has probably been altered to rūṣaṁ in the original. The following word jitaḥ is quite clear, and does not seem to have been altered. If we were to read Karmāṇa cha yok, the construction would be correct.
4 Read -rasikāḥ; the commencement of this verse has been taken from verse 4 of the inscriptions of Gōvinda-
chandra; see e.g. above, p. 103.
5 This sign of punctuation is superfluous.
6 Read bhāṣadō vibhāṣa-karaḥ khaṇṭa-vrāṇ-dākṣaṁ=yāśiṣaṁ (?).
7 Here the case-termination, which would have spoiled the metre, has been omitted.
8 Read śra-śrīmāṇāṁditaḥ.
9 Metre, a kind of Aṅkṛti; but the third and fourth Pādas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called Lōhaḍādva in the preceding verse, also bore the name Vatsarāja; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.
10 Read "trānusām.
11 This sign of punctuation is superfluous.
12 This sign of punctuation is superfluous; read "dāṇḍā.
13 This may be intended for Edvadētā.
14 This sign of punctuation is superfluous. The following akṣara is very doubtful, and I can only suggest reading yuvarāja.
15 Read "kāriṇurāhāṃ.
16 This sign of punctuation is superfluous.
17 Read "śrīrādāhyāṁ.
18 This sign of punctuation is superfluous.
19 Read "pakāhāḥ.
20 Read "pitāraṁāṁ."
Kamauli Plate of Vatsaraja.— [Vikrama-] Samvat 1191.
No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked ostrampages, furnished to Dr. Hultsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Poshawar. According to Major Deane’s notes, A. is “an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as ‘Khasana Ghat,’ as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as ‘Oba Ghat,’—there being a spring below it;13 and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west.”

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. Sa shows the looped form, while sha retains its old square shape. Na has two verticals, to each of which clings one half of the original upper bar, and they are attached

1 This sign of punctuation is superfluous.
2 The Ānālabha śrama-sūtra has Bhāgava-Cyāvan-Āpnava-Aurna-Jāmadagni-iti.
3 The grants of Gōvindaśandra generally have dattō matvā.
4 Metro here and below: Śāka (Anuśṭubh).
5 Read chhattram.
6 The first half of this verse has been omitted.
7 Read Āvārnavasīkha grāmatākānak dhāmēri-gopākāma-samāyam.
8 Read shakātvā?
9 Read cahrāmāna.
10 Read tāmrakāma, for tāmrakāma.
11 Read pakṣakāvalī.
12 Read iti || Svabhāvādya ||.
13 “Oba is ‘water’ in Pashto, and ghat is ‘rock.’”
to the ends of the base line. Ma has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental na is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. Ra, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājābula and Śōdasa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) a, which has a peculiar cursive loop in the lower half of the left portion; (2) ya, which shows a curve to the left of the first vertical instead of to its right; and (3) ṣa, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Pāṇḍita who, like Asvaghosa, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that dhyāna is used for dhyāa in A. 1. 2, and C. 1. 3, as well as pṛa for pra in C. 1. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the northern Buddhists had Sanskrit versions of several famous gāthās which hitherto have not been traced in the Sūtras from Népāl.

**TEXT**

1 चनौत्ता वत संस्कारा उपाद्यामयः

2 धर्मिणः

3 \* [II*]

**TRANSLATION OF A.**

"Aha! Transient are the aggregate constituents (of beings), whose nature is birth and decay! For, being produced, they are dissolved;—their complete cessation is bliss."

**REMARK.**

This is the famous verse, spoken according to the Mahā-Parinibbāna-Sutta, vi. 16, by Indra at the time of Śākyamuni’s death, or proclaimed by Buddha himself according to the Mahā-Saddharmapuṇḍarīka (Sacred Books of the East, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

चनौत्ता वत संस्कारा उपाद्यामयमि

उपाद्यामवित्तिः तैसं बुधस्मी सुखः

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1 From Major Deane’s inked estampages.
2 Read चनौत्ता.
3 Read धर्मिणः.
4 Read शत्रु.
5 The last akāra is possibly mutilated.
6 I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.
TEXT OF B.

1. [sabha]papayakaranam kusalam-
2. kṣo[p]saman [i*]
3. vṛtthāv[un]gāsanm [i*]

TRANSLATION OF B.

"Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha."

REMARK.

This is a Sanskrit rendering of Dhammapada, verse 183:

संपापापम चकर्म कुसलम उपसमयदा ।
संचितपरियोदपर एतं बुद्धान सासन ॥

The hiatus at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

1. yaśaunaḥcī mamsa su-ṣaṃhelenaḥ
2. kṣaṇena[kuṇa]nubh kṣam[ṇ] [i*]
3. vṛtthāv[un]gāsanm [i*]
4. καर्मेष्विपरिवेदितम [i*]

TRANSLATION OF C.

"(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages."

REMARK.

This is a rather free Sanskrit rendering of Dhammapada, verse 281:

वाचानुरक्ती मनसा सुसंपूर्ती कार्यं च चकुसंलं न कायिरा ।
एते तयः कम्पिते विसोधे चाराध्ये मर्मं दसिष्ठवेदितं ॥

The translator has made it an Upajāti of Indravaṃśa and Indravajra. In the note on the above passage of the Dhammapada, Professor M. Müller refers to Mr. Beal’s Catena, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kāśyapa.

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1 The bracketed letters are all badly damaged, but just recognisable.
2 Read kṣaṇena.
3 This may be meant for evaṃkṣam. The medial i is detached from the not completely preserved ya.
No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. Venkata, M.A.

About 3 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as Pañchāpāṇḍavamālai, i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppāṇmālai, is evidently derived from the original name Tiruppāṇmālai, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a chaupi in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female. On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a chaupi on each side of its head. This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jainas. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small masjid" near the inscription B.

A.—INSCRIPTION OF NANDIPOTTARASAR.

This short inscription is written in very archaic Tamil characters and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Pugalālaimaṅgālam caused to be engraved an image of Ponṭiyakkīyār, attended by the preceptor Nāganandin. Ponṭiyakkīyār is the honorific plural of Ponṭiyakki, which consists

1 Compare Mr. Sewell's Lists of Antiquities, Vol. I. p. 166, and Dr. Hultsch's Progress Report for February to April 1890, p. 1.
2 A photograph of the group in the cave is given on the Plate facing this page.
3 See the Plate referred to in the preceding footnote.
5 A facsimile of it is given on the Plate facing p. 142.
6 A preceptor of the same name is mentioned in a Vāṭṭeluttu inscription at Kartungumālai in the Tinnevelly district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultsch I subjoin the text and translation of this short inscription.

1 Srī [ṛṛ] [Ā]ṇaṉur(m)bār Śiṅgan-.
2 di-kkav-adiga
3 nakkar
4 [nd]∫vā [ṛ]stā tī[r]umēnī [ṭṭ]

"Prosperity! (This) image was caused to be made by the holy preceptor (guru) Nāganandin, the pupil of the holy preceptor Sinhanandin of Āṅgār."
of the Tamil word poɔ, 'gold,' and iyakki, the Tamil form of the Sanskrit yakshi. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Poɔiyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Pugalālaimāṅgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttarasaar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet pūṭy or pūṭa,¹ and as the name Nandipōtavārman was actually borne by one of the Pallava kings.² As the mention of the 50th year would imply an unusually long reign, it might be assumed primā facie that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōla Kulottuṅga I. (49 years), the Western Chālukya Vikramādiya VI. (50 years), and the Rāṣṭrakūṭa Amoghavarṣa I. (62 years).

TEXT.³

1 Nandippōttarasaar[ra]kku ay[m]badāvadu Nāga[ṇa]ndi-gura[va]r
3 Pu[sa]lālaimāṅga[la]ttu Maruttavār magāṇ Nāraṇa-
4 ग [ll]

TRANSLATION.

In the fiftieth (year) of Nandippōttarasaar,— Nāraṇaḥ (Nārāyaṇa), the son of Maruttavār, of Pugalālaimāṅgalam, caused to be engraved an image of Pōṇṭiyakkiyār, along with the preceptor (guru)⁴ Nāgaṇandī (Nāganandin).

B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,— the 8th year of the reign of Rājarāja-Kēsāvarman. In inscriptions later than the 10th year of the reign, the same form of the name, viz. with the two-fold repetition of the word rēṭa, is always preceded by a reference to the conquest of Kāndaḷaśālai, or of that place and Vēṅgaṅnādu etc. In a few inscriptions with the same beginning, the king’s name appears under the form Rājarāja-Rājakēsāvarman. The full name of the king, viz. Rājarājakēsāvarman aḷḷāś Rājarājadēva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāndaḷaśālai etc., i.e. of the great Chōla king Rājarāja, who ascended the throne in A.D. 984-85.⁷ As the

³ From inked estampages, prepared in 1905.
⁴ The word maruttavār means 'a physician.' In the present case it seems to be the proper name of a person.
⁵ Literally: *while there is present.*
⁶ On this word, which appears to be derived from the homorh plural of guru, see South-Indian Inscriptions, Vol. II, p. 251, note 8.
⁷ See above, pag. 63.
inscription belongs to a Chola king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tigress, the emblem of the Cholas.

The inscription contains an edict (śāna, l. 8) of Ṭaṭarāja Vira-Chola, who must have been a tributary of the Chola king Rājarāja, in whose reign his inscription is dated. He was the son of Pugalvippavar-Gaṇḍa. The name Vira-Chola is known to have been borne by other chiefs. The first of them is mentioned in the Vēḷūr rock-inscription of Kaṇjariyadēva, and another of them was a feudatory of a Chola king Parakāśarivarman, and the third was the father of Vira-Champa. The name Pugalvippavar-Gaṇḍa, i.e. 'the disgracer of vainglorious (kings),' was also an epithet of the Bāha king Vijayāditya II. The expression Ṭaṭarāja, which is applied to Vira-Chola (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lāṭa (Gujarat).

The inscription records that, at the request of his queen, Vira-Chola assigned to the god of Tiruppāṇmalai (l. 4)—which belonged to Perun-Timiri-nāḍu, a subdivision of Paduvār-kōṭṭam (l. 2)—certain income from the village of Kūranāppādi (l. 3). This village is probably identical with the modern Kurumādu, 2 miles east from Pūrṇāppāṇiyanali. Tiruppāṇmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nāḍu was called after Timiri, a village ½ miles south from Aroc. According to other inscriptions, Paduvār-kōṭṭam also included Vellore, Tamilvālam and Udayendram, and must have thus comprised portions of the modern talukas of Aroc, Vellore and Gudiyātām in the North Aroc district.

Though the shrine to which the inscription refers, is only designated as ‘the god of Tiruppāṇmalai’ (l. 4), the expression paṭṭichchandam (l. 3, 9 and 10) proves that this shrine must have been a Jaina one. This might already be concluded from the inscription A., which refers to the image of a Yakshi and to the preceptor Nāganandin. The Yakshis appear to have been worshipped only by the Buddhists and Jainas, and Nāganandin is a Jaina name.

The income of the paṭṭichchandam at Kūranāppādi, which belonged to the shrine at Tiruppāṇmalai, consisted of two items, viz. karpārvilai and anniyāṉavaṉadavairai. Karpārvai-nilai means ‘cost of camphor.’ This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kūranāppādi. Aṇniyāṉavaṉadavairai apparently consists of aṇgaṉa, ‘unnatural,’ + vepadaṉa, ‘the weavers’ loom,’ + iṟai, ‘a tax.’ It would thus mean ‘the tax on unauthorised looms.’ In the Kāram plates of Paramēśvaravarman I. the looms (tari) are included among the property owned by the village in common. It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,
in the present case, was made over to the Jaina šrine. The village of Vilāppakkam, which is 1 mile south-east of the hill of Pānchāpadāvamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kōsarivarman.

**TEXT.**

1 Svasti Śī 3
   [P]perun-Tirimināṭṭu-' Tiruppā[n]malai- [pō]-
9 ka[r][1]-ā[n]-vāvadānd[ā]-dāv[r]v[1][y][a][m]-[r]-
12 (L. 1.) Hail! Prosperity!

(L. 2.) In the 5th year (of the reign) of king Rājarāja-Kōsarivarman.

The Lātarājas who reigned in former days, had taken away the ‘cost of camphor’ from the tax-free pa[1]lichchandam (in) Kūragaṇpādi, which was enjoyed by (the shrine of) Tiruppā[n]malai in Perun-Tiriminā[1]-nād[ū], (a subdivision) of Paḍuvūr-kōṭṭam.

(L. 3.) While the lord, the Lātarāja Vira-Chōla, the son of Pugai[v]ippavav-Gan[ḍa], was pleased to worship the holy feet of the god of Tiruppā[n]malai, his queen Lātamahādēvi, thinking: ‘this charity (dharma? gets ruined,’ made (the following) request: — ‘(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine).’

(L. 6.) Thereon the lord Vira-Chōla was pleased to order: — ‘We assign the cost of camphor and the tax on unauthorised looms (to the shrine).’

1 Another explanation of the term aṇṇiyāya [a]ndaiyār is also possible. It may be analysed into aṇṇiyā + dā + dānā + yā. Aṇṇam means ‘a quiver for arrows.’ A fine (dānā) might have been imposed on those who made use of bows and arrows without previously obtaining a license.
2 From an inked estampage, prepared in 1900.
3 These seven akṣaras are engraved to the left of the inscription proper, between lines 6 and 7.
4 Read aru[h]-č[ā]ya.
5 Read ina-dā.
7 This expression appears to refer to the word pa[1]lichchandam in line 3 of the text; compare the words as [p]ā[r]r[1]-a[i]n-[u]-[d]ā[i]yār in line 10.
(L. 7.) Thereon Vira-Chōla-Lāta-péraraiya, who was the headman of Āriyur,—with the priest of the lord as executor (ājāpati), assigned the cost of camphor and the tax on unauthorised looms (to the shrine) and drew up this edict (ādāna).

(L. 8.) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this pālīchēkhandam, shall incur the sins of those who commit (sins) between the Gaṅgā and Kumari." 7

(L. 10.) "Those who, in spite of this, injure this pālīchēkhandam, "

(L. 11.) "The dust of the feet of one who protects this charity, shall be on my head." 4

"Do not forget charity; there is no (other) help but charity." 6

No. 15.—JAINA ROCK-INScriptions AT VALLIMALAI.

By E. Hultsch, Ph.D.

Vallimalai is a village near Mēlpāḍi in the Chittur talukā of the North Arcot district. Mēlpāḍi itself is situated on the western bank of the Penni river, 6 miles north from Tiruvalam in the Gujiyāṭum talukā of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of Jain images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarese inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (the Gaṅga king) Rājamalla. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right. 7 These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Āryanandin.

A.—INSCRIPTION OF RAJAMALLA. 3

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (cētaka) in which it is engraved, by king Rājamalla, the son of Ranavikrama, grandson of Sripurusha, and great-grandson of Śivamāra. The record is not dated, nor does it state the dynasty to which Rājamalla belonged. As, however, the copper-plate inscriptions of the

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1 i.e., the great king of the Lāta (servants) of Vira-Chōla. Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.
3 The expression Gaṅgai-kānāri-yidai, 'between the Gaṅgā (and) between Kumari,' evidently stands for Gaṅgai-kānāri-yidai, 'between the Gaṅgā and Kumari'; compare above, p. 82 f.
5 An inscription of Rājamalla-Chōla at Kandiyār near Tanjore (No. 22 of the Government Epigraphist's collection for the year 1895) has the different reading: ara-maravarka aram-aḷḷadā kai-tārādā: "Do not forget charity; what is not charity, will not protect (you)."
6 See Mr. Sewell's Lists of Antiquities, Vol. I. p. 166.
7 I have inked stamper of a fifth inscription of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words conveyd, and records that an image was caused to be made (madidādā pratis) by a person whose name is indistinct, and who was the son (mage) of another person whose name is equally doubtful.
8 A facsimile of this inscription is given on the Plate opposite p. 132.
Western Ganges mention a Ganga king Śivamāra, his son Śripurusha, and his great-grandson Rājamalla, it may be assumed that the Rājamalla of the subjoined inscription was a member of the Ganga family. Mr. Kittel has published a stone inscription of a Ganga king named Rāchamalla, which is dated in Śaka-Saṅvat 899. According to the Atakūr inscription of Śaka-Saṅvat 872, an earlier Rāchamalla, the son of Eṛgaya, was killed by Būtuga. Mr. Rice gives Śaka-Saṅvat 792 as the date of a still earlier Rājamalla.

**TEXT.**

1 Ṣvasti śṛ[ḥ] \[||*\] Śivamār-aṭmāj(a)-varan-ā pravara-Śripurusha-nāma-
2 n-ātana tanayam | bhuvaniśain Ranavikrama-avama maka(ga)nā-Rā-
3 jamallan-amalinacharitan \[|| 1*\] Kaṇḍu gir[ī]varaman-ā bhūma-
4 uṇḍalapatī Rājamallan-abhayam-udārām \[||*\] panditajana-
5 priyamāni kniy-kondān kond-ante vasatiyam-māḍi-
6 sidān || \[2*\]

**TRANSLATION.**

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (was) that distinguished (Prince) named Śripurusha. His son (was) the lord of the world Ranavikrama. His son (was) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (this) best of mountains,—that lord of the circle of the earth, the fearless (and) noble Rājamalla, who was beloved by scholars, took possession (of it); and, having taken (it), he caused to be made a vasati.7

**B.—INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.**

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Áryanandin.

**TEXT.**

Śri • \[||*\] Ajjanandī-bhaṭārār prati[m[c] m[ā]d[i][d][a][r] \[||*\]

**TRANSLATION.**

Prosperity! The lord Ajjanandi (Āryanandin) made (this) image.

**C.—INSCRIPTION MENTIONING BANARAYA.**

Like the inscription A, this one is written in the Grantha alphabet, but in the Kanarese language. It informs us that the image, below which B. and C. are engraved, represents a

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1 Above, Vol. III. p. 177.
2 Ind. Ant., Vol. VI. p. 102.
3 ibid. Vol. XIV. p. 76.
5 Inscriptions in the Mysore District, Part I. Introduction, p. 3 f.
6 From inked estampages, prepared in 1805.
7 In the Kanarese language, the Sanskrit word vasati and its tadbhavas osati, basati, basadi, and basti have the meaning of 'a Jaina monastery or temple'; see Mr. Kittel's Dictionary, p. 1883.
8 A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.
9 A facsimile of this inscription is given on the Plate opposite p. 142.
10 The last word of the inscription, however, is the Sanskrit word pratimād, which in Kanarese ought to be pratima. 
pupil of the spiritual preceptor of Bānarāya. The actual name of the Bānarāya or ‘king of the Bāna family’ is not given. Regarding the Bāna dynasty, see above, Vol. III. p. 74ff.; Indian Antiquary, Vol. X. p. 38 ff.; and South-Indian Inscriptions, Vol. II. p. 381.

TEXT.
1 Svasti śrī [||*] Bānarāyana
2 ānugal=a dha Bhavanandi-bha-
3 tārara śisyar=appa Dēvasēna-
4 bhaṭārara pratimā [||*]

TRANSLATION.
Hail! Prosperity! (This is) the image of the lord Dēvasēna, who is the pupil of the lord Bhavanandi (Bhavanandin), who is the preceptor (guru) of Bānarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.1

This inscription is written in the Kanaśō alphabet and language, and records that the image, below which it is engraved, represents the Jain preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

TEXT.
1 Svasti śrī [||*] Bālachandara-bhaṭārara
2 śisyar Ajjanandi-bhaṭārara
3 mādisida pratimā Gōvardha-
4 na-bhaṭārara=end-oḍam=a vare [||*]

TRANSLATION.
Hail! Prosperity! (This) image was caused to be made by the lord Ajjanandi (Āryanandin), the pupil of the lord Bālachandra; and if you say: “the lord Gōvardhana,” (it is) verily he.2

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By F. Hultsch, Ph.D.

These three copper-plates were lately found in the village of Komarti, 2 miles south-west of Narasannapetā, the head-quarters of a tālukā of the Gajjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures 7½ to 7¾ inches by 2½ to 2¾ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

1 This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jain Talasidār of Chittār, who has also commemorated his visit to the locality by a Tamil inscription on the rock.
2 i.e. ‘this image represents the preceptor Gōvardhana.’ I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kettle.
Rock Inscriptions in the North Arcot District.

Panchapandavamalai Inscription of Nandippottarasar; the fiftieth year.

Vallimalai Inscription of Rajamalla.

Vallimalai Inscription mentioning Banaraya.

E. HULTZSCH.

Scale one-tenth.

Reg No 125. Ep 1st. June 05 - 06.
not yet been cut when I received them, is about 3 inch thick and about $\frac{3}{4}$ inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about 1$\frac{1}{2}$ by 1$\frac{1}{2}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend Pitri-bhaktāḥ, i.e. 'he who is devoted to (his) father.' The weight of this plate is 1lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman and of the Chichæole plates of Nandaprabhājanavarman, the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I., the oldest dated inscription of the Eastern Gângas—are decidedly more modern than those of the Kâmarti plates. In line 20, the inscription furnishes an instance of the numerically symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imperceptible verses (II. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Köhétâra (l. 2) to a Brâhmaṇa of the Vîjayanâya school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahaâraja Chandaâvarman, the ruler of Kaliṅga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of the month of Chaitra (l. 20).

The phonology of the grant resembles that of the copper-plate grants of the Gâṅgas of Kaliṅga, but still much more closely that of the Chichæole plates of Nandaprabhājanavarman. Another point in which the last mentioned plates agree with the Kâmarti plates, is that, in both of them, the title Kaliṅga-dhârapati, i.e. 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chandaâvarman and Nandaprabhājanavarman must have belonged to the same dynasty. An examination of the original seal of the Chichæole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is Pitri-bhaktâḥ, just as on the seal of the Kâmarti plates.

In two other respects a connection may be established with the plates of the Śâlankâyana Mahâraja Vijayanandivarman, who (1), like Chandaâvarman, professes to have been 'devoted to the feet of the lord, (his) father' (bapra-bhâtrâ-raka-pâda-bhakta), and who (2) was the eldest son of the Mahâraja Chandaâvarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kâmarti-plates suggests that Chandaâvarman, the father of Vijayanandivarman, may have been identical with the Mahâraja Chandaâvarman who issued the Kâmarti plates. At any rate, the two Chandaâvarmanas must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced, would probably show if it reads Pitri-bhaktâḥ and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kâmarti and Chichæole plates.

The village granted, Köhétâra, I am unable to identify. The city of Simhapura, whence Chandaâvarman issued the grant, is perhaps identical with the modern Singupuram between Chichæole and Narasamunipeta.

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1 Ind. Ant. Vol. V. p. 176. The plates were found in the Kollern lake; see Dr. Bornell's South-Indian Palæography, p. 136, note 1. They will now probably be in the British Museum.
3 Above, Vol. XI. p. 129.  
4 See note 2.  
5 See line 1 of the text of the Kâmarti plates.
8 Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's Lists of Antiquities, Vol. I. p. 9, it is spelt Singupuram.
TEXT.  

First Plate.
1 श्रीं खरित् || [I*] विषयसंक्षिप्ततः || वर्णभारस्वभावः।
2 कलिक्षिपति: || वीस्मणोऽसा || चंद्रवर्मी || की०ते सार्वस्।
3 सम्पूर्णकुकुरविन्: || समाप्नप्रक्षस्वेत् || प्रामोऽधिष्ठा।
4 ध्यानन: || पुष्करस्यकामसमिक्षाये || परास्मु।
5 संध्यग्रहणकापतितथः || (†) चारं || क्षङ्कलः || सार्ववर।

Second Plate; First Side.
6 परिचारकः परित्यज्य || भार्तास्मग्योत्कायः || वाजिः।
7 तेव्रकरणरहितः || ब्राह्मणेऽद्विवर्णः || प्रतः।
8 तदिथि चिन्दला || पूवा्विचित्रमये || दयाप्रवङ्गः || क्षान।
9 यः || भविष्यकादि || चापनेयः || [I*] || शक्तित्रया || राजः।
10 विज्ञापयति || [I*] || वर्षंकामविज्ञमाय।

Second Plate; Second Side.
11 भविष्यंगतपवः || च || महीमुद्यास्तः || प्रहारः।
12 मिर्द्दे द्रान्तः || १२वर्षीमुद्यासपविविष्यकानाराजः || [I*]
13 धार्य चापः || श्वास(†)गीताराकानुदाशरनः || [I*] || बुधविवर्णः।
14 धो दत्तः || वसुधः || वसुधाधिपः || [I*] || यशः || वशः || यदा || भूसम।
15 तत्स्य || तत्स्य || तदा || फलम् || [I*]

Third Plate.
16 खदन्ता परः || दत्ताः || यशः || द्रवः || वुषिष्टः || महीसचिः।
17 मताः || श्रीः || दाताप्रक्षिपा || [I*] || बर्षः || वर्णः।
18 सच्चार्यि || खः || मौदकः || भूमिः || [I*] || वाचात्।
19 चातुस्मः || च || ताम्बू || नरः || श्रीमिति || [I*] || खः || खः।
20 संवर्तः || यः || १० || वेदाश्चाक्षुपष्टिसः || [I*] ||

1 From the original plates.
2 Expressed by a symbol.
3 Read "राजः।".
4 Read "संध्यग्रहणः।".
5 Read "संपूर्णकुकुरविन्।".
6 Read "समाप्नप्रक्षस्वेत्।".
7 Read "वाजिः।".
8 Read "प्रामोऽधिष्ठा।".
9 Read "वीस्मणोऽसा।".
10 Read "की०ते सार्वस्।"
11 Read "प्रामोऽधिष्ठा।"
12 Read "ब्राह्मणेऽद्विवर्णः।".
13 Read "परिचारकः परित्यज्य।".
14 Read "भार्तास्मग्योत्कायः।".
15 Read "क्षान।".
16 Read "विश्वसंक्षिप्ततः।".
17 Read "वर्णभारस्वभावः।".
18 The plates of Nandaprabinjivanavarman read राजः: (vocative) instead of खः।
19 Read "वाजिः।".
20 Read "नरः।".
21 Read "श्रीमिति।".
22 Read "खः।".
23 Read "वेदाश्चाक्षुपष्टिसः।".
Komarti Plates of Chandavarman of Kalinga.
TRANSLATION.

(Line 1.) Oṃ. Hail! From the victorious (city of) Sinhapura,—the lord of Kālīga, the glorious Mahārāja Chandravarma, who is a devout worshipper of the gods (and) is devoted to the feet of the lord, (his) father, addresses (the following) order to the ryots and all (other inhabitants) of Köhèttāra:—

(L. 3.) “This village has been given by Us, for the increase of (Our) own religious merit, life and fame, having converted (it) into an agrahāra which is to last as long as the sun, the moon and the stars, and having endowed (it) with exemption from all taxes, to the Brāhmaṇa Dévāṣarman, who is a member of the Brāhmadvāja gōra (and) is a student of the Vājasancyā (śāhādā). Knowing this (to be) thus, service should be done (to him), and what is to be measured (viz. grain), gold, śic. should be delivered (to him), in accordance with the rules customary from old.”

(L. 9.) And (the king) addresses (the following) request to future kings:—“Having obtained possession of the earth by means of right, or inheritance, or conquest, (and) ruling (it), (you) should preserve this agrahāra, considering this present grant (equal to your) own charities.”

(L. 13.) And with reference to this (subject) they quote (the following) verses composed by Vṛṣā.—

[Three of the customary verses.]

(L. 19.) (This edict was written at) the command of (the king’s) own month. The sixth—6—year; the day of the fifth titthi of the bright (fortnight) of the month of Chaitra.

No. 17.—ARULALÁ-PÉRÚMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription, which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called ‘mountain’ (malaśi) in the Arulalá-Pérúmal (Vishnu) temple at Kāñchippuram. Its contents have already been noticed by Mr. Sewell in his Lists of Antiquities, Vol. I. p. 186, No. 226, and by Dr. Hultsch in his Progress Report for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which cover a space of about 27 long by 1’9 high. The average size of the letters is about 2”. Up to the word śrīKulatikakaradēva in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Kāñchārē inscription of Sundara-Pāṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1–5 of the text are in verse, lines 5–7 in prose. As regards the orthography of the Sanskrit portion, the final m of three words in line 2 has been retained where it should have been changed to anusveda; the letter ṭ is used instead of d in the words Padmadhāha, l. 5, and satgaga, l. 6; and the dh of the conjunct ḍh is doubled in Gavadiṅkhvaya, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of Arulalā-Pérúmal at Tiruvattiyur, a

2 No. 24 of the Government Epigraphist's collection for the year 1890.
3 [This name of ‘Mittēe Conjeeveram’ is derived in inscriptions from aditi, a Tamil tadbhava of the Sanskrit hastim, ‘an elephant;’ see my Annual Report for 1892-93, p. 5, and above, Vol. III. p. 71—E. H.]
quarter of Kāśchipuram, by the Mahārāja Ravivarman, alias Sāngrāmadhirā or Kulaśekharadēva Tribhuvanachakravartin Kōpērīmpaikondāpan, of whom the following account is given in the verses with which the inscription opens:—

Ravivarman was a son of the king1 Jayasiṁha,2 who belonged to the family of Yadu and the lunar race and ruled in the Kērala country, and his wife Umādēvi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (i.e. about A.D. 1299-1300), took possession of Kērala (which he ruled as he did his town of Kōlamba). He defeated a certain Vīra-Pāṇḍya, made the Pāṇḍyas and Chōlas subject to the Kēralas, and, at the age of 46 (i.e. about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then presumably again made war against Vīra-Pāṇḍya, defeated him and drove him into the Kōlamba and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (i.e. about A.D. 1315-16) that he was at Kāśchī.

The verses which contain this information, are followed by a long string of birudas of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōlamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kērala country.' As Kūpa-dēsa or Kūpa-rājya, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kērala,3 these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kērala, with Kōlamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kērala and over the adjoining countries.4

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pāḷiṅu near Kāśchipuram.5

TEXT.

1 Svasti śrī-Jayasiṁha ity-abhiihitam Somān-vay-ōttar-saṅkō rāj-āśd-ihā Kēralēshu vishayē nāthō Yadu-kṣhamābhijātam o Da[m] jāto-anām-Ravivarmane-bhūpatir= Umādēvyām kumārāsā-sivād-dēhavyāpya-Śakābda-bhāji samayē dēh-iva vīh vīh rasi o [1*]

2 Kshayan-nirvā sō=yām kali-balam-iv-ārati-nivahaṇi-jayastiva kṛivā nījasahachārim Pāṇḍya-batamāyē o trayastrīśad-varsho yaṣa iva yaṣau Kēralē-

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1 In line 6 he is called Mahārāja-bhājīrā Parambiyāru.
2 [In the Indian Antiquity, Vol. II. p. 300 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōlamba (Kollam) year 614, of Adityavarman, who calls himself an ‘ornament of the race (anāmya) of Jayasiṁha.’ An inscription at Kollam (Quilon), dated in the Kōlamba (Kollam) year 671 (No. 258 of the government Epigraphist’s collection for 1895), opens with the following Sanskrit verse:— Svasya-āśtu Jayasiṁhāya Vīra-Kēralēvarmanānā [1*] tā[τ] taddhāvājānā=cha rājya=ya nagarasya cha [s*]— H. H.]
3 Mr. P. Sundaram Pillai, Some Early Sovereigns of Travancore, pp. 84-85, would regard Kūpa-dēsa or Kūpa-rājya as the country around Arūngal which is about 22 miles to the north of Trivandrum; and states that an inscription of Rājrāja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas, and that the Kaligattu-Parepi enumerates the Kūpakas amongst the subject races that paid tribute to Kulōṭunga Chōla. (On Kūpa-rājya see also Ind. Ant. Vol. VII. p. 275, and Mr. Sewell’s Lists of Antiquities, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōlamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.
4 The prince Vīra-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, loc. cit. p. 50 ff., has published an inscription of a prince Mārtāpavarman (alias Vīra-Pāṇḍyadeva of Vēgā, the fourth year of whose reign, like the fourth year of Ravivarman’s own reign, fell in A.D. 1315-16).
5 [See South-India. Inter. Vol. II. pp. 346 and 382.]
6 From an inked estampage, supplied by Dr. Hultzsch.
7 Metre: Śārdulāvīkriyāta.
8 Metre: Śikharipl.
padam rarakaha svam rashtran=nagaram=niva Kolahambam=adhipaḥ ə [2*] Jitvā¹
Samgrāmadhirō nirtapita=adhiraṇam² vidvisham Vira-Pandya

3 kriyā=asan Pāndya-Çhōjān=naya ivā tanumān Kēralēbhāyō=py=adhīnān ə
shat chatravirināśad-ābās-ātā-bhuvī makutan=dhārayan=Vēgavatyaḥ
krīḍām simhāsana=sthāi=chirambakia mahī=kṛitti=vāhī-ramāũbhī ə [3*] Krtvā³ Kēralā
Pāndya-Chōjā-vijayam k[t]pt=ābhishēkotsavas=samgrāmām-āmpuṣṇāṇa Kō[ṁ]

4 kaṇā-gatam=tam Vira-Pandya ripum ə nītvā sphiṭha-balan-tātō=pi vipināḥ-jitvā
dīśam=uttarām Kāḷāhīyam=atra chatarvathm=ābās=ālikhāt Simgrāmadhirō
nirpah ə [4*] AŚ Mcrōr-ā Malayād-ā pūrvvād=ā cha paśčimād=āchālāt ə
Yadukula=sēkharā ēṣa kāhōṇān Kūlaśēkharahṛ[ḥ] svayaṁ bhubūjē ə [5*]

5 Svasti [1*] Śriḥ [1*] Chandrakula-maṅgalapradhīpa ə Yādava-Nārāyaṇa ə Kērajadeśa
pratyanaparchāma ə nāṃmātana-Keṅṭha ə. Keṅṭha-sūrvavahana ə kūlaśīkhari-
pratishṭāḥpita-Gurudaddhva ə Kōḷāmabamaparavar-ādīvāvāra ə ēśi Patma(dma)nābha-
padakamala-paramārūḍaka ə prāyataraṇa=pratishṭāḥchāryya ə vimaraṇa-
bandikāra ə.

6 dharmamata-śatākṣaṇā ca satgr(u)ndu=ālaṅkāra ə chatasāhahāṣṭikāla-vallabha ə
Dakshina-Keṅṭha ə Simgrāmadhirā ə mahārajadhīri=āpramāśvara Jayaśīmā
devā-nandā=Vira-Pumān mahaśeśvarā=ēśi Kūlaśēkharadeva ə. Tribhvaṇa=chakravatta
Keṅṭha=śīkṣāmaṇi=kuṇḍāg Kāṇhipurattil Tiruvattiyūrī nilg-anurāliya Arulāla-
Puroṣūmät.

7 kōyil-tiruppadi Śrīvaishnavavargalukku [11*] Perumāl Arulāla-Ppurumāljukku
nam pēral-kaṭṭiṇā Kulaśēgaran=āndiku amudupaṇḍi sāttuppaṇḍi ullaṭṭa pala
veṇjaṇattukkum āvani=aṭṭatu eludurulu nām pēral kanda tirunāllukkum
tingat-tiruṇallukku amudupaṇḍi sāttuppaṇḍi ullaṭṭa veṇjaṇattukkum
 tirukkoḍi . . .

TRANSLATION.
(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the
Moon's family, named Jayaśīmā, a lord of the Yudha rulers. As Kumāra was born to Śiva
from the goddess Umā, so was born to that prosperous one from Umādevī, at the time when
the Saka Year was (dated by the chronogram) dēhavāpya (i.e. 1188), the king Ravivarman,
like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the
Kali age, and having taken for his consort, like the fortune of victory, a daughter of the
Pāndya, when thirty-three years of age took possession² of Kēraḷa as he had done of fame, and
ruled his territory like the town of Kolamba.

(V. 3.) This king Simgrāmadhirā, having vanquished in battle the enemy Vira-
Pāndya, and having, like polity embodied, made the Pāndyas and Chōjās subject to the
Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and,
seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas,
Pāndyas and Chōjas, having that enemy Vira-Pāndya, who after his defeat in battle

¹ Metre: Sragbhar ² Read 'raṇam vidvishan Vira-Pandya.
³ Metre: Giti. ⁴ From here the transcript of the text and the translation have been furnished by Dr. Hultsch.
⁵ The original has, literally, 'at the time sharing in the Saka year dēhavāpya.'
⁶ The phrase padamṛd appears to be used in the sense of padam kṛt; pada by itself is synonymous with
sthāna or pradēśa.
⁷ The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of
eloquence,' but I would rather take ēṣi-randa in the sense of 'the goddesses of eloquence (or learning) and fortune,'
the union with both of whom is often mentioned as something unusual and as a token of particular excellence.
had gone to the Konkan, from there even, together with his large army, into the forests, and having conquered the northern region, king Sangrāmadhīra here at Kāśchī wrote his fourth year.

(V. 5.) As far as the Mēru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of Yadu’s race, Kulaśekhara, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the Moon’s race, the Nārāyaṇa among the Yādavas, the result of the religious merit of the Kērala country, the Karna under another name,1 the Kāpaka universal monarch, the establisher of his Garuda-banner on the (seven) principal mountains, the regent of the excellent city of Kōḷamba, the devout worshipper of the lotus-feet of the holy Padmanābha,2 the preceptor of preeminence to kings who bow down before him, the imprisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king Bhōja of the South, Sangrāmadhīra (i.e. the one firm in battle), the son of the Mahārājadhīra Paramēśvara Jayāsīmadvīda, Ravivarman the Mahārāja, the glorious Kulaśekharāvīda, the emperor of the three worlds, who has assumed the title the unequalled among kings,3 (addresses the following order) to the Śrivairavas of the sacred shrine in the temple of Arūjāla-Perumāl, established at Tiruvattiyūr, (a quarter) of Kāśchipuram:

(L. 7.) [We have given] to the lord Arūjāla-Perumāl for the various requirements, including offerings and ornaments, at the daily worship (samāthī)4 of Kulaśekhara which we have founded (and called) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (and called) after our name (and which is) to be celebrated in the month of Āvaṇi, and on the day of the monthly festival; [for the requirements on the day of the hoisting of] the sacred banner5 . . . . . . . . . .

No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAK OF KERALA.

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

This inscription,7 which also I edit from an inked estampege supplied to me by Dr. Hultsch, is on the north wall of the second prakāra of the temple of Raṅganātha (Vishṇu) on the island of Śrīraṅgam. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word Kaviḥānasuṇa, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1½ and 2½. The characters are Grantha. The language is Sanskrit; and, with the exception of a number of birvadas in lines 3 and 4, the whole inscription is in verse. As regards orthography, final m has been retained, where it should have been changed to anuvṛtra, in viveśham, l. 2, and pratishṭhāmom, l. 7; the dh of the conjuncts dh and dhp is doubled in buddhyād, l. 11, and Garudādhyāja, l. 3; and the letters t and f are employed instead of d and j in the words Patmanābha, l. 3, satgūṇa, l. 4, atbhutam, l. 6, utbhava, l. 8, satbhavas, l. 11, and khatāṭ, l. 11.

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1 Nāmāntara-Karna apparently is equivalent to nāmāntara-yuktō Karnaḥ.
2 See above, p. 146, note 3.
3 [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanābha (Vishṇu), and the Travancore sovereigns bear the title Śrī-Padmanābha-ādī. The gold coins which the rulers of Travancore distribute to Brahmans at the culābhāra ceremony, have on the obverse a conch, and on the reverse the Malayalam legend Śrī-Padma(dina)bhāṣa; see the Madras Journal of literature and Science for 1890-94, p. 55 f.—E. H.]
4 See South-Ind. Inscri. Vol. II. pp. 110 and 246
5 Compare above, Vol. III. p. 98.
7 No. 46 of the Government Epigraphist’s collection for the year 1891.
This is another inscription of the king Raviwaman, alias Sāmigrāmadhīra or Kulaśeśkharadeva, and up to the word -śīrśa Kulaśeśkharadeva in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kāuchi, has here been omitted. Verses 5—8, which were composed by Kaviñībushana, then record that the king, after subduing his opponents, worshipped his tutelary deity Viśnu at Raṅga, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 paras each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Raviwaman, also composed by Kaviñībushana, which does not contain anything to which special attention need be drawn here.

**TEXT.**


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1. From an inked stampage, supplied by Dr. Hultsch.
2. 3. 4. Metre: Śāhūnlavikrīdīta.
5. Metre: Śrāgihārā.
7. The words from Chandrakula-mangalaprādipē up to śīrṣa Kulaśēkharēvēva must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5–8.
āravas=saumanaśāṁ samrāṭ traydhamma-vid=Raṁge=mīn=euchiṁka-
saṁśrita-Raṁa-rāchāhanvā Vaiṣṇavā vu [7*]
7 Samrājām-iva yas=saṅāṁ samudrāhūt=tais=tair=ggpaṁ=māṭr[i]kā saisā1 srī-
Kulasēkharaṁ-satābhishak-tārō sakaṁyā-ravan a bhāṭṭēbhyaḥ purato-tra
Raṁge-nripatēḥ paṅchāṣṭāt sākṣiṁaḥ prayēkam prathīyānaṃ papa-satan=
ḍā[t]um prathīṭhān 2 vyaadhat an [8*] Kaṁbhaṁšaṇaya a
8 Svastī 3 ku]rmma=traydhamma-[va]rmmaṇaḥ Raṅvaramṇaḥ 1 raṇakarmma-
[sthī]-aṭṛhaṁma ṅ[ṛ]ma ṅ [rāṭī]-śarman ṇ a [9*] [Du]rbaḷasaya bahuṁ
rāj-ēṭy-ēṭhā satyā sarasvati ṅ Saṁgrāmaṁbhira dharmasya durbaḷasaya
bahuṃ kal[an] a [10*] Raṅiṣ=cha Raṅvaramṇa cha dv[y]āvīmānu tējaśaṁ=
nidhī ṅ ēkaṇyā-hiniḥ p[ṛ]savāpa-[ōṛi]r=aparasya tva-naḥmanīśaṁ a [11*]
Kaṁbhaṁ=cha Raṅvaramṇa cha Yadvauvaṁ-oṭṭhā(aḍha)=vāv=ubha ṃ
9 ēkō gopaṇaḥ-jāras=svadār=aikaparō-paraḥ ṇ [12*] Rājyā=ḥhiṣe[i]kā-kānmaṇām
Raṅvaramṇa-mahipatā a pushp-ābhishēko bhūpāṁṇaṁ tva[t]-pa[d]āmabhōja-
ḍhāraṇam ṇ [13*] Guru-kalpadram-śabdā=ṛdhyān=dyāna karōṣi Raṇe
mabhī an jāṭī dātā satāṁ pātā maṁhānaṁ kīn=nu dūkhāraṁ ṃ [14*]
Saṁgrāmaṁbhira tvad-rājyō chūṛō n-āṣā-īti
10 vāśiṁśā ṇ a bhampa-ka-duṭisvarvasva-chōras-tō vigrahas=svayam ṃ [15*]
Dṛśṭyā Daṅkshina-Bhōja tvāṁ paṛē bhīvaṁ tva-varam a para-dāraṁ-apī
drashṭya bhīcāṛi tvāṁ hi sarvvaṭaḥ ṃ [16*] ēkaṁ=svādu na bhuiṗṭī-ēṭi=
ēṭat kīn=nu śrutaiṁ vachāḥ a ēkaṁ=svāda ja[gɑ]t sarvvaṁ bhūṅkṣē
e Yādava-bhūptē ṃ [17*] Kaṁbaḥ-daṅkshina-Bhōja tvāṁ bruveṭe
11 buddhimad-vaṇam a dattaṁ satbhīya(abhyaḥ)ṁ=saddā paṭacāḥ=svaṭīṁ yat=ta[n=na]
buddhyasā ṃ [15*] Rīp[un] a=ćkō jāyām-īti raṇě maṃ dripya Yādava ṇ a
bāhuḥ khaṭgō(ṛg) maṇo vāji sahaśaḥ kīn=nu santi tē ṃ [19*] Prāyō na
doṣha strī-ḥatāyā raṇjīm Rāma-sadhammaṇaḥ a sa[t]āṁn sahacāṁhī haṁsi
Raṅvaramṇa-daridraṭaṁ ṃ [20*] Dhanāṁ sarvvaṁ=daḍām-īti kathāṁ tē
e Yādava
12 vrataṁ a brahmaṇḍa-bhāṅgārāḥ=saṁ[a śaṅch[i]nōd[i] yasō-dhna[na]m ṃ [21*]
[S]vyaas=tais=tair=ggpna=ṛva=svāṇuṁ yad=dādas[i] naḥ a ēṣā
Yadvu-putaṁ satyaṁ=ikṣuḥbhashaṇa-daṅkṣiṇa ṃ [22*] Kulasēkharaṁ-bhūpaḷaḥ[a]
simhāsa[na]ṛ[b]=jusṭhaṭvā=ṣya[m] a śimhāsana-jusṭhō lōkē sthāvaṛē ṃva
bhūṭhṛataḥ ṃ [23*] Saṁgrāmaṁbhira ity=ete=maṁ-
13 nṛraṁ paṅch-ākṣharam budhāḥ ṃ [ja]pantuṁ durgāṭīṁ=jitvā prāṇuvaṁ pariṇaṁ
[ājīvaṁ ṃ [24*] Iti Yadvauvaṁ-kīrtiṇḍoḥ kalīṣh-śodhaṁ sūkṭyāḥ ṃ uḷḷīsaṇyantu ku-mudam Bhūṣaṇeq parvaṇṇi sphaṭaṁ ṃ [25*] Aṭaṁ-champa-
vaṇṇau tulasī-kṛiti-saṅkhikṛita-svāngau a Yadvu-nāthau nāthau naḥ kṛītiṁ a
aparāṁ=chīṭtadāva=narādeviḥ a [26*]
14 Kaṁbhaṁstrasya a

TRANSLATION.

[Up to the word -āṛīṛKulasēkharaṁvē in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (gifts) his tutelary deity who sleeps here at

1 See Kāṭikā on Pāṇini, vi. 1. 134. 2 Read pratīṣṭhām. 3 Meter of verses 9—25: Śūkṣa (Aṃṣṭtabh). 4 Originally ḍhya was engraved, but the ḍ in the first aṭkara is quite effaced. 5 On the place of l it seems to have been engraved. 6 Meter: Giti.
Banga, which is purified with holy rites and is full of pleasing works of piety, the wise Samgrāmadhira made here an abode of the god, having appointed the three Vēdas for the dance.\(^1\)

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalā (Lakshmi), the glorious Yādu lord Kulaśekhara, the crest-jewel of three lines of kings,\(^2\) gave a delightful residence here at Raṅga. As the good ever requisite favours shown to them, what is there to wonder at this in this?\(^3\)

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ila, Kartavirya and Sagara, that the Yādu lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at Raṅga for Viśnu, resplendent with Lakṣmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious Kulaśekhara settled, here before the king of Raṅga as witness, to give every year, on the asterism Śātabhiṣaj when the sun is in Kanyā, one hundred pūjās each to fifty learned men.—By Kaiśhūṣana.

(V. 9.) We bestow blessings on Rāvivarman, the bulwark of the duties enjoined by the three Vēdas, . . . . , the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; Samgrāmadhira is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (rādi) and Rāvivarman are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both Kṛishṇa and Rāvivarman were born in Yādu's family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king Rāvivarman! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O Ravi! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,\(^3\) the tree of paradise, and Indra. What is there difficult for the great?

(V. 15.) O Samgrāmadhira! It is false to say that there is no robber in your kingdom; your own body robs the chamapaka flower of all its lustre.

(V. 16.) O you Bhōja of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?\(^4\) Alone you enjoy the whole earth, O Yādava king!

(V. 18.) How is it, O you Bhōja of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O Yādava, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like Rāma, incur no guilt by killing women;\(^5\) (aware of this), O Rāvivarman, you put an end to the poverty associated with the good.

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1. I do not see the exact meaning of the three last words of the verse, ṛṣaya niṣyā traṣyā. The word adhīdās (in rumanadīdās) is said to be synonymous also with adhīdāsana, 'the act of causing a divinity to take up its abode in an image.'


4. See Böhtlingk's Ind. Sprüche, 2nd ed., No. 1891: ḍhō ṛvadda na ḍhōyja ḍhāśe ṛvadda, nāṁśa vudda na ḍhāśe ṛvadda. The word adhīdās (in rumanadīdās) is said to be synonymous also with adhīdāsana, 'the act of causing a divinity to take up its abode in an image.'

5. Jupiter was the teacher of the gods.
(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulasēkhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables Saṃgrāmādhira, overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava’s fame, composed by Bhūṣāṇa, call forth the joy of the earth.

(V. 26.) The two Yadu lords who have the hue of the atasi and champaka flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūṣāṇa.

No. 19.—MAHENDRARAVADI INSCRIPTION OF GUNABHARA.

By E. Hultzsch, Ph.D.

Mahēndraraṇḍi is a village 3 miles east-south-east of the Sholinghur Railway Station on the line from Arkonam Junction to Arcot. According to the Manual of the North Arcot District (second edition, Vol. II. p. 438 f.), it has “a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kilvidi, so called because it originally formed the eastern street of Mahēndraraṇḍi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered.” “The tank must originally have been larger than that of Kāvēripsak, and served lands some 7 or 8 miles distant. The band was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation.”

According to Mr. Krishnaswami Sastrī, who visited Mahēndraraṇḍi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two doorkeepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Gunaṭhara on the Trichinopoly rock, and consists of a single Sanskrit verse in the Kūkāḷaka metre, each pāda of which occupies a separate line. The verse records that Gunabharā caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishnu and bore the name Mahēndra-Vishṇugriha, i.e. ‘the Vishnu temple of Mahēndra;’

1 [Compare above, Vol. III. p. 35, verse 12, and Vol. IV. p. 51, verse 44.—E.H.]
2 i.e. the god Vishnu-Krishṇa and the king Rāvivarman. The words chittādeva-naraddeva, translated by ‘divine and human lords,’ mean really ‘gods of intellect and gods of men.’
3 See Mr. Sowell’s Lists of Antiquities, Vol. I. p. 162.
4 South-Indian Inscriptions., Vol. I. Nos. 33 and 34, and Vol. II. Plate x.
Mahendravadi Inscription of Gunabhara.
that it stood on the bank of the Mahendra-tatkā, i.e. ‘the tank of Mahendra,’ and that it was situated in Mahendrapura, i.e. ‘the city of Mahendra.’ Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatkā is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that Mahendra-potarāja was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname Guṇabharā, i.e. ‘the bearer of virtues.’ In editing the Vallam cave inscription, I have proposed to identify Mahendra-potarāja alias Gunabharā with one of the two Pallava kings called Mahendravāman, who belonged to the first half of the seventh century of our era. Mr. Venkayya has adduced certain facts reported in the Periyapurākam, which, if corroborated from other sources, would prove that Gunabharā is identical with Mahendravāman I. Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the Tondai-mandalam, within which Vallam and Mahendravādi are situated, but also the Chōja country, to which Trichinopoly belongs.

### TEXT.

| 1 | सम्भितसम वरातालस[ः]महेंद[ः]ताकाम[ः]दम् | सम्भितसम वरातालस[ः]महेंद[ः]ताकाम[ः]दम् |
| 2 | खिरमुख कारितं गुणमरूपं विदर्शे ग्यनराम् | खिरमुख कारितं गुणमरूपं विदर्शे ग्यनराम् |
| 3 | ज[ः]नयनाभिर[ः]मण्डुषान | ज[ः]नयनाभिर[ः]मण्डुषान |
| 4 | मष्ट[ः]महेन्द्रविष्णुराम | मष्ट[ः]महेन्द्रविष्णुराम |

### TRANSLATION.

Splitting the rock, Guṇabharā caused to be made on (the bank of) the Mahendra-tatkā (tank) in the great (city of) Mahendrapura this solid, spacious temple of Murāri (Vishnu), named Mahendra-Vishnurātra, which is highly praised by good people, (and which is) an abode of beauty pleasing the eyes of men.

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No. 20.—SEMRA PLATES OF PARAMARDIDEVA.

[VIKRAMA-]SAMVAT 1223.

By W. Cartellieri, Ph.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at Semra, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shābqār, a police station in the Sāgar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½ in breadth and about 1' 7½ in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess Lakshmi, which divides the first five lines.

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¹ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
² See ⁶वर्ध. The final date at the end of the two first lines stands below the line.
³ South-Indian Inscriptions, Vol. II. p. 341.
⁴ Above, Vol. III. p. 277 f.
into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an akṣhara is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 12½ in number, running breadthwise. The average size of the letters is ½ inch. The characters are the Nāgari of the 12th century A.D. They closely resemble those of the two Mahabha inspections of which facsimiles were given in Sir A. Cunningham’s Reports of the Archaeological Survey, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter ba is distinguished from ca; cha, dha and ca also are very similar to each other; and it may be noted that there are no less than five different forms of the letter dha. It is also sometimes difficult to distinguish between ra and va. Very peculiar is an uncouth form of ka, which looks exactly like pā and occurs not rarely, e.g. in kuladhara, l. 93, which might be read as pulcidhara. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect Sanskrit, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donors and of the villages are found a good many Prakrit or hybrid forms. Thus we have Chauhajau for Chaturbhujau; Vaichhau for Vatsa; Rauta for Raiyaputra; Tikama and Tikara for Triekrama; Vasu for Visishtau; Mahindrasvima for Mahendrasvamin; Risikau for Hirshikau; Salakhanu for Sallakshanu; Somi (Soomka)u, probably for Somadatta; Gagau (Gguku) and Gage (Gggeka)u; Deu (Deuka)u for Dēraka; Athana, Ahu and Ahu (Alhuka)u, probably for Ahuladau; Pāthau, Panthu, and Pāthu (Pithukau)u for Prahladau; and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in Parshara for Parāsara; Kausika for Kausika; Sāmkritau for Sāmkkrita; vaṣunāharu for vaṣunāharā; sikkhu for sikkhā; anā for ainā; Yakurevā for Yakurevā. The doubling of chh into chhau is invariably neglected except in a single case, dechchhetā in line 120. There are also some clerical mistakes, e.g. śrmanmat for śrīmat; pitāgalīga for pitāmahēna; yōtra for gōtra; abhāni for acant.

The inscription begins with an Anushthub ṣloka in honour of the Chandrātreyā race of princes:—“Victorious is the race of the Chandrātreyā princes (sprung from the Moon, the son of Atri), which resembles the moon (because) it gladdens the universe, is revered by all rulers (or worn on his head by Śiva, the lord of the universe), and is brilliant.” Next comes a prose passage which refers to Paramardidēva:—“In this prosperous (race), radiant through the appearance of such heroes as Jayasaṅk and Viṭayaṅk, who were glorified through their victories over their adversaries, there is victorious the illustrious Paramabhaṭṭāraka Mahārājādhiraṅga Paramēṣvara Paramaridēva, an ardent devotee of Mahēvara and lord of the famous Kālājāra, who meditated on the feet of (i.e. was the successor of) the illustrious Paramabhaṭṭāraka Mahārājādhiraṅga Paramēṣvara Madanavarmadēva, who meditated on the feet of (i.e. was the successor of) the illustrious P. M. P. Prabhivarmadēva.” The king is further described in a Śārdūlavikṛāta verse:—“First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Byhaspati, and truthful speech in (Yama) the son of (his) austerities.” Then, when

1 [In Gujarāt, Gagau is a familiar abbreviation for Gaṇḍaka, and it is possible that Gagau and Gaṅge may stand for the same word. — G. Bühler.]
2 [Compare Palamper for Prahladamapura. — G. Bühler.]
3 The spelling aṣa for aniṣa is common in a great many other inscriptions of the 8th, 7th and later centuries.
4 [The Sīrpātpādaka, ii. 9, shows that we must rather translate: — “and truthful speech in (Yudhishṭhira) the son of Tapat (Dharmas).” — E. H.]
by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (king)."

Then (1. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (his) mature judgment, exhort and commands all the assembled,—Brāhmaṇas and other worthy persons,—(viz.) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mādas and Chandālas, of the following villages:

(1) in the district (vīkṣaya) of Vikaura,—(a) Khaṭaūḍā-dvādaśaka, and (b) Ṭaṅṭa(?)-dvādaśaka, belonging to Hālha, and (c) Ḥāṭ-āśṭādaśaka, and (d) Sesaẏ-grāma;

(2) in the district (vīkṣaya) of Dudhai,—(a) Plikhini-paṇchēla, and (b) Itāva-paṇchēla;

(3) in the district (vīkṣaya) of Vacavāri,—(a) Isarathura-paṇchēla, and (b) Uladaṇa, and (c) Kakaradaha;

(4) in Gōkula,—(a) Nasabhaṃṭhidhah (?), and (b) Patha—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (belongings), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (āđitya),—entrance into them being forbidden to the irregular soldiers (chādā) and the rest, excepting all the following,—the town of Madanaṇḍa and the ground belonging thereto, (viz.) Gaddarukula, and the glorious deity Sōmanātha, further the villages of Vadavāri and Dudhai, the property of Liṅgā and Jalhā, which are connected with that (Madanaṇḍa), as well as a piece of land in Madanaṇḍa, measuring four ploughs, (the property) of the Latias, which is connected with the Ajayaśagara (i.e. the tank of Ajaya),—have been given, for the sake of the increase of (Our) own and (Our) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaisākha, Saṃvat 1233, with (a libation of) water from (Our) hand purified by stems of kuśa grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājadhirāja Madanavarmadēva in the camp of Vārdurīga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred tīrtha, after he had washed the gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,—to Brāhmaṇas emigrated from various agnadhāras of the Bhūtas (Bhūṭa-gṛha-dhāra), belonging to various gōtras, having various pravaras and names, and being students of various śākhas,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (of the donees) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,1 which are arranged according to their Vedas, and to which are prefixed the abbreviations dvi, i.e. dvivedī; tri (or tī), i.e. trívedī; chau, i.e. chaturvedin; a or agni, i.e. agniḥātriṇi; śrō, i.e. śrōtriṇa; pañ, i.e. paṇḍita; ďi, i.e. dikeśīta; ṭha, i.e. ṭhakkura; rā or rāta, i.e. rājaputra.2 The share which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the Mahābhārata?—"Knowing this, you must bring to these

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1 See the Alphabetic List at the end of this paper.
2 Here probably only a title given to a Brāhmaṇa.
3 The shares are expressed in pādas, just as in Dr. F. E. Hall's inscription, Journal American Oriental Society, Vol. VI. p. 546; compare Vol. VII. p. 20, verse 10.
(above named persons) the shares (of the crop), enjoyments (bhoga), and everything else. Therefore nobody shall cause any hindrance to these (donees) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (viz.) asanas, shoots of sugar-cane, hemp, mangoes, madakas, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (all) other objects found within their boundaries, and together with the external and internal impost. And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Malini verse:—"The recorder of charitable gifts (dharmalokhin) called Prithvindhura, a member of the Vastavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king’s order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (pitalakara) Palhana."

Our document is thus a confirmation of a former grant by Paramardideva’s grandfather and immediate predecessor, Madanawarmadeva. Madanavarman’s latest known date is V.S. 1215, and Paramardin’s earliest one is V.S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardideva, [Vikrama]-Samvat 1223, Vaisakha sudi 7, Thursday, corresponds, according to Professor Jacobi’s Tables, to Thursday, the 27th April, A.D. 1167, the year given being the southern expired year. Our date of Madanawarmadeva, Samvat 1310, Magha badi 15, Thursday, corresponds to the 16th February, A.D. 1162, which was a Thursday, the year being the current year, and the scheme used the amanta scheme; the solar eclipse, however, according to Professor von Oppolzer’s Canon der Finsternisse, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, Varidurga is probably Barigar in N. L. 25° 14’ and E. L. 80° 6’ (Indian Atlas, sheet No. 69 S. E.). Madanapura is of course identical with the modern town of this name (Indian Atlas, sheet No. 70 S. W.). Among the other names I find:—

1. Vikaura—Beekore khurd and kullan, 4-5 miles S. W. of Madanapura.
2. Khataudha—Khutoure, S. E. of Beekore.
8. Patha—Patha, 4 miles E. of Berwara.

1 [for, probably imposts paid by the villagers and strangers at Upara—G. Buhler.]
2 According to the pedigree in the Patidar stone inscription of Paramardideva (Ind. Ant. Vol. I. p. 207 ff.), Paramardin’s father was Vasavarman. But he does not seem to have actually ruled, as no minister is named with him; while those of the other kings are all given.
TEXT.

First Plate.

1. चौंक || खतरि || जय्यवाणादयनिख || रेपणसिरोक्त || चण्डालिनरेंद्राणां
   वंशसंवद || द्वाबज्जान || 'तज्ञ प्रवर्ममां || विरोधिवि-

2. जयमाणिषुक्कनिख || विजयमका वाडावाम || कर्महारकरम्बाराजा || राजपुरेश्वरसिद्धि[व]--

3. अन्नवरपादःतापरमभारकरम्बाराजाधिराजपुरेश्वरसिद्धि[व]--

4. राजपुरेश्वरसिद्धि || कर्महारकरम्बाराजा || प्राप्ति || विजयि[१]
   सौन्दर्यकराधजे अजलिनि गा-

5. भौतिकविषयक || दिवोजि || धिगि || धिगि || तपः तपः || सत्यार्थां || कची ||
   भौतिकविषयक || परिवति || निम्नाणि || दुर्रये || व-

6. चासी || निरमाणयम्तज्ज || धाता || गुणाना || गण: || स. एव || दूर्लविषत- ||
   प्रत्यापति || ग्रीवाक || कुलवृत्त || वहनवाराजःकुला||

7. परिवालाणयमक || विषयक || विजयि || क्षतिकालाधाम ||
   तथा || नासकाकालाधाम || तथा || वाहाकालाधाम || तथा || स-

8. संयोगम || दुर्घिर्य || पिलिलिक्षण || तथा || इवाण || वस्था- ||
   विजयि || इसत्वं || नासकातः || तथा || पुलिणा || कालविधच्छ ||
   दीक्षात दिदं || प-

9. त। || अभासानुपस्थितवाब्धाजनस्यं || मानानन्दाधिकानुकुं || कुमारविकायवट्टविवम- ||
   तराणेवं || डाराप्रतिकल्पस्य || मानानन्दाधिकानुकुं || सामाजिकाधिकानुकुं ||

10. संविदां संविद: || विजयि किंवि: || (१) || यामः || साजलखः || सिकावरज्जः ||
   सा मारांक्रिया: || सावसिह || भूतभविष्यवक्तमन: || ग्रीवाक ||

11. प्रसंस्था || चाराप्रतिया || मदनपुरः || ता: || तात्त्विकविजयि || गुरु- ||
   कुल || देवसंस्थानाथ || तथा || तत्त्विकविजयि || जलाक्षाधायोंद्वार- ||
   दूर्घिर्य-२३

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1. From ink-impressions supplied by Dr. A. Führer.
2. Read सिपतिक्री.
3. Read श्रीमान。，
4. Read श्रीमान。
5. Read क्षतिकालाधाम।
6. Read जयनमते।
7. Read जयनमतेः।
8. Read सौन्दर्योपकराधजे।
9. Read सौन्दर्यरूपसिद्धि।
10. Read सत्यार्थां।
11. Read भौतिकविषयक।
12 म। जगयसागरसंवंदलिपियानां जश्चतुद्वयविश्वा मदनपुरे भूमि।।
एतांव वज्रजयामायम। स्नेनस[स]सामोति।। समवतृ। १३२॥
(विसाक्षुः) ३
13 गुरुदार। पृथ्वी महाराजाधिराजमहादेवदिवसहमसियताधरिण्येः वारोदुमृगा-
समवसे समवतृ। १२१॥ मांघवति। १५ गुरुदार। रुपतीयौः।
14 कृष्ण विविधवन्दला देवःनुतिपूतृसंतृष्ठ भास्करपुजापुरः। सर्वं चराचरणमुं
भगवतं भवानीपतिमथेष्ठ ह्रद्युज्ञि हुर्या राहुमति द्वाराकरे मा-
15 नाधिकोरामनव्य। पुष्यायोविवृंिधे। नानाभाज्यासारविनियोगेश्यो नानागीरि
थो। नानाप्रवर्ते। "नानासाक्ष्या्यिः। नानासादाः।"
16 ब्राह्मण्ये: कुशलसातिते। कशीस्देवः। शवस्वाचार्यपुरः। चदा कुमारसमकालं पुज-
पी। [च]द्वायासुमान्याः। संकल्पितवमृं। समवे। श्रावनीकुञ्जः प्र-।
17 दसा। मध्ये (२४) कस्वेदर्शी। कस्यपराणाँवी। [२६] गोविन्दपुत्री।
विश्याः। पदमकम।। उपमन्युग्रान्ति।। देव[श]ग्रामपुत्री।। केशवस्य
पदमकम।। गौतमग्रान्तिः।
18 लोकपुत्री।। शस्यदेवस्य पदमकम।। भरदाजग्रान्तिः।। तीकवपुत्री।
पांडुकस्य पदमकम।। [गो]तम[गो]ब्रह्मी।। [२६] गोविन्दपुत्री।।
[वासनी] श्यामकम।। १२२॥
19 लग्रान्तिः। सीरपुराणी।। कुलधरस्य पदमकम।। १३० वैकायनग्रामसेनापतिकोश
षणपुर्णनागपतित्यजयपालस्य पदमकम।। १३० वैकायनग्रामसेनापति।
20 जगयापपुत्रृराजसमराजस्य पदमकम।। कृष्णाचर्यग्रान्तिः।। १४४ नरसिंहपुत्रः।
ध्यानस्य पदमकम।। भरदाजग्रान्ति।। तीकवपुत्री।। लाक्ष्मक-।
21 पदारम्बस्य। कस्यपराणाः।। देवकुस्य पुत्री।। पालिकस्य पदारम्बस्य।। भर्गेनग्रान्ति
वी।। तीकमपुत्री।। देवतक्ष्य पदारम्बस।। कृष्णाचर्यग्रान्तिः।।
१३५ लक्ष्मणपुत्रः।
22 हि। सहस्रकस्य पदारम्बस।। गौतमग्रान्तिः।। पापपुत्री।। रीमू
कस्य पदारम्बस।। १४५ शारिण्यग्रान्तिः।। १५७ लक्ष्मणपुत्री।। वाक्स्य
pदारम्बस।। १५७ नागार्जुनग्रान्तिः।
23. प्रवाणशुष्काची | गडाभरसं | पदार्थम | कस्यपरीक्ष | गाल्लणपुष्पाची | कान्तकस्तिपदार्थम | वाणिज्यविन्यास (i) | भाल्लणपुष्पाची | वेळ्यकस्व | पदार्थम | म-

24. रहस्यप्रवाण | पृष्णिसमपुष्पाची | हरे | पुंदकाम | भवराजटपुष्पाची | वाणिज्यकस्तिपदार्थम | कस्यपरीक्ष | नारायण- | पुष्पाची | वा-

25. चुंक्ष | पदार्थम | कस्यपरीक्ष (16) | विषनारायणपुष्पाची | पाल्लकस्व | पदार्थम | कस्यपरी | तीकचपुष्पाची | देशजकस्व | पदार्थम | गोतमगी-

26. जन | गणाधरपुष्पाची | धर्मीपरीक्ष | पटार्थम | वसिंद्वपुष्पाची | 'जग- | धर्मपुष्पाची | वाल्लकस्व | पटार्थम | वसिंद्वपुष्पाची | नारायणपुष- | चिद | विषनकफ | प-

27. दर्शम | कोदगोमक | जगपुष्प | वाल्लकस्व | पदार्थम | सोधसवसन- | क्रन (16) | गोंदंद्वपुष्प | जाळकस्व | पदार्थम | गोतमगी- | नागम-

28. ध्रुपुष्पाची | धर्मीपरीक्ष | पदार्थम | परासगोमक | ला[ड]पुष्पाची | धर्मीपरीक्ष | पदार्थम | कस्यपरी | वाल्लपुष्पाची | ल-

29. ध्रुपरीक्ष | पदार्थम | गोतमगी- | गणाधरपुष्प | 16दामोकस्व | पदार्थम | भार्यकुशपुष्प | दामोकदरपुष्प | मषी-

Second Plate; First Side.

30. परस्पर्गोमक | नारायणपुष्प | विमारकस्व | पदार्थम | सोधसवसनक | नागदर्शम पुष्पाची | पदार्थम | दामोकदरपुष्प | 13वसिंद्वक-

31. हिंदी | दामोकदरपुष्पाची | पंडितनामक | पदार्थम | परासगोमक | विमार- | ध्रुपुष्पाची | पाल्लकस्व | पदार्थम | कस्यपरी | पाल्लकस्व | पदार्थम | वाल्लणकस्व | पदार्थम |

1. Read perhaps better परिणाम.
2. Read ची.
3. Read शासन.
4. Read पदार्थम.
5. Read सोधस.
6. The kav of कौष looks like कश.
7. Read पराम मर.
8. Read धर्मीपरीक्ष.
9. Read परामर.
10. The y in दामोक is badly formed.
11. Read दामोक.
12. Read शुद्ध.
13. Read पदार्थम.
32 काशाशेयगीत्रि | चतुर्भुजपुष्कि | दामोदरस्य पद्मेकम् | मांदज्ञगीत्रि | 
    भास्करपुष्कि | गोपेक्ष्म पद्मालि | कामपगीत्रि | नारायण- 
33 पुष्किच | वामनस्य पदार्थम् | 'माण्डलगीत्रि | 'रिपिपुष्कि | जाल्कस्य 
    पदार्थम् | कामपगीत्रि | बालाश्पुष्किच | देहलस्य पदार्थम् | 
    कामपगीत्रि | देव- 
34 वतपुष्कि | वासुदेवस्य पद्मेकम् | कामपगीत्रि | मालेपुष्किच | 
    देवदत्तस्य पद्मेकम् | 3 परारसगीत्रि | शीघ्रपुष्कि | रामस्य 
    पदेकम् | कौषिक- 
35 श्यामगीत्रि | रूपः  | 'वाल्कस्य पदमेकम् | (एक) | वसिष्ठगीत्रि | 
    शीघ्रपुष्कि | रूपः  | पदेकम् | कामपगीत्रि | नाथपुष्कि | 
    गजाधरस्य पदेकम् | पः 
36 रामगीत्रि | नाथिलपुष्कि | देवकस्य पदार्धम् | वस्मगीत्रि | 
    गोपेक्ष्म पुष्कि | 'महाश्रेणः पदार्धम् | गोतमगीत्रि | कनसामिका 
    पुष्कि | 'महाश्रेणः पदार्धम् | गी- 
37 तमगीत्रि | कृपुष्किच | महिंश्चामिनः पदार्धम् | काशाशेयगीत्रि | 
    मालापुष्कि | लक्षीदशस्य पदार्धम् | काशाशेयगीत्रि | माला- 
    पुष्कि | गोपेक्ष्म पदार्धम् | चंद्र- 
38 चवयगीत्रि | जालेलपुष्कि | मनोरथस्य पदार्धम् | कामपगीत्रि | 
    वामनपुष्कि | नारायणस्य पदार्धम् | 'वतुलगीत्रि | वराष- 
    पुष्किच | रोहिकस्य पदार्धम् | गी- 
39 तमगीत्रि | कनसामिका पुष्कि | 'लक्षुकस्य पदचतुर्थीम् | गीतमगीत्रि | 
    महिंश्चामिका पुष्कि | प्रजुनस्य 10 पदचतुर्थीम् | गीतमगीत्रि | 
    महिंश्चामिका पुष्कि [1] | गीविंद- 
40 निर. पदचतुर्थीम् | वस्मगीत्रि | कौकापुष्कि | वासुदेवस्य पदार्धम् | 
    काशाशेयगीत्रि | 'वस्मपुष्कि | रोहिकस्य पदार्धम् | कौका- 
    गीत्रि | सोलपुष्कि | वाहस्य पदार्धे- 

1 Read मांकि. 
2 Read कौषिक. 
7 Read भजनम्. 
10 Read धन्यार्थ. 
* Read प्रार्थि. 
* आलहा looks like आलाहा. 
* Read गंभीर. 
11 Read अत्तेर्यस्. 
* Read परामर्ष. 
* Read विद्वद्ध. 
* Read विकार. 
* Read चन्द्रय. 
* Read चन्द्रय. 
* Read विकार.
41 सा कप्ययगोत्रिचि देवश्रेपुचचि। बालूकस्य पदार्थम्। वस्तुष्ण-गोत्रिचि। द्रिपुचचि। समंकर्ष। पदार्थम्। पाणिनिगोत्रिचि। महात्तदपुचचि। सम्पर्श पद्मनंकु।

42 सा पाणिनिगोत्रिचि। महात्तदपुचचि। नारायणस्य पदमकम। कष्यपगोत्रिचि। जारुपुचचि। [देवनाम] स्यु पद्मकम। वस्तुष्णगोत्रिचि। कामपुचचि। [वधा]।

43 कष्य पदमकम। बैकायनगोत्रिचि। मधुसुदनपुचचि। वक्रराजस्य पदमकम। भायम्यगोत्रिचि। गागुपुचचि। समंकर्ष। पदमकम। भायम्यगोत्रिचि। ब्र[श्रथ]-

44 पुचचि। वर्धरस्य पदमकम। भायम्यगोत्रिचि। सीडपुचचि। विवया-घरस्य पदमकम। गीतमगोत्रिचि। भवना-सामपुचचि। देवलस्य पदममेगम [1] कु[वा]गी।

45 चिर। सीलपुचचि। वाहकस्य पदार्धम। भराजगोत्रिचि। चिर-पुचचि। माधवस्य पदार्धम। शार्क्ष्यगोत्रिचि। तोकपुचचि। भामदेवस्य पदतुष्टयंस्य। [1*] तथा

46 भातुसुदेवस्य पदतुष्टयंस्य। [1*] तथा भातुचि। गोविन्दस्य पदतुष्टयंस्य। तथा भातुचि। [1*] केनवस्य पदतुष्टयंस्य। [1*] भायम्यगोत्रिचि। [1*] विवये पुचचि। वासुदेवस्य पि-

47 द्वाम त गायगोत्रिचि। परसुरामपुचचि। वरनारस्य पदार्धम। भायम्यगोत्रिचि। महासामपुचचि। वाज्यकस्य पदार्धम। उप-मधुसुदनगोत्रिचि। ब्रथ।

48 पुचचि। वार्तस्य पदार्धम। भायम्यगोत्रिचि। महासामपु [1*] देवश्रं। पदार्धम। कष्यपगोत्रिचि। भोगादित्यपुचचि। [1*] रिपय। पदार्धम। उपमधुसुदनगोत्रिचि। [1*] रिपय।

49 पुचचि। विवयास्य पदार्धम। गीतमगोत्रिचिलोकपुचचि। नामदेवस्य पदार्धम। कष्यपगोत्रिचि। गोविन्दपुचचि। मधुसुदनस्य पदार्धम। शार्क्षिचि।

1. अिडा looks like अिहा।
2. रेड रावणस्य।
3. रेड शुक्लस्य।
4. रेड रावणस्य।
5. रेड शुक्लस्य।
6. रेड समंकर्षस्य।
7. रेड रावणस्य।
8. रेड शुक्लस्य।
9. रेड रावणस्य।
10. रेड शुक्लस्य।
11. रेड रावणस्य।
12. रेड शुक्लस्य।
13. रेड रावणस्य।
14. रेड शुक्लस्य।
15. रेड रावणस्य।
16. रेड शुक्लस्य।
17. रेड रावणस्य।
18. रेड शुक्लस्य।
50 स्नातकिय विश्वविद्यालय। पृथक्ष पदार्थ। \textbf{भाषाविद्यालय।} महाविद्यालय। तीकवाड़ पदार्थ। शासिक विद्यालय। विश्व- 

51 स्नातक \textbf{भरतार्य} विद्यालय। कालिकानाथ पुराण। प्रभाकर विद्यालय। \textbf{भाषाविद्यालय।} सीताराम पुराण। लाहड़ा \textbf{पदार्थ।} 

52 पीयन विद्यालय। धौम्यविद्यालय। वायीविद्यालय। केवलविद्यालय। गोतमविद्यालय। गोपनकर पुराण। भाषाविद्यालय। \textbf{दार्शनिक} विद्यालय। जाति। 

53 विद्यालय। \textbf{पदार्थ।} विद्यालय। सीमदेवपुर्ण। महाविद्यालय। धौम्यविद्यालय। प्रसादपुराण। हीरक पुराण। \textbf{भाषाविद्यालय।} भारतविद्यालय। 

54 विद्यालय। \textbf{पदार्थ।} कश्मीरीविद्यालय। \textbf{संस्कृतविद्यालय।} राजीविद्यालय। धौम्यविद्यालय। प्रतिभानिपुराण। \textbf{गणित} विद्यालय। \textbf{पदार्थ।} विद्यालय। 7 इवायनविद्यालय। 

55 पालपुर्ण। \textbf{अग्निवास्य।} विद्यालय। गोविन्दपुर्ण। [18] ज्ञानविद्यालय। कश्मीरीविद्यालय। धौम्यविद्यालय। विजय- 

56 गोविन्दपुर्ण। [10] विद्यावास्य पदार्थ। महाविद्यालय। कश्मीरीविद्यालय। 

57 विद्यावास्य पदार्थ। देवसुदनपुराण। वायीविद्यालय। कश्मीरीविद्यालय। नारायणपुराण। जगरस्वातां पदार्थ। \textbf{भाषा।} 

58 विद्यावास्य पदार्थ। दिवाकरविद्यालय। [18] विद्यावास्य पदार्थ। महाविद्यालय। कश्मीरीविद्यालय। \textbf{पालपुर्ण पदार्थ।} 9 भाषाविद्यालय। 

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1 Read सीताराम। 2 Read श्रीमत्कः। 3 Read गोपनकर। 4 Read भाषाविद्यालय। 5 Read पदार्थ। 6 Read धौम्यविद्यालय। 7 Read भाषाविद्यालय। 8 Read धौम्यविद्यालय। 9 Read श्रीमत्कः। 10 Read धौम्यविद्यालय। 11 Read विद्यावास्य पदार्थ। 12 Read धौम्यविद्यालय। 13 Read श्रीमत्कः। 14 Read धौम्यविद्यालय। 15 Read श्रीमत्कः। 16 Read धौम्यविद्यालय। 17 This is a corruption of दृष्टिकोण। 18 Read भाषाविद्यालय। 19 Read पदार्थ। 20 Read श्रीमत्कः। 21 Read धौम्यविद्यालय। 22 Read श्रीमत्कः। 23 Read धौम्यविद्यालय। 24 Read श्रीमत्कः। 25 Read धौम्यविद्यालय। 26 Read श्रीमत्कः। 27 The धौम्य looks like प्रतिभा।
59 यमीर्वर्डः। जागुड़पुर्वर्डः। मधुरुदन्तः पदार्थम्। ॥ गाम्योल्लिहार्डः।
परासरपुर्वर्डः। वेदां पदार्थम्। परसियोपर्वर्डः। मधुरपुर्वर्डः।
मधुरुदन्तः पदार्थम्।[1] छबि-

60 गीतिहार्डः। केवलपुर्वर्डः। विस्मिक्कर्वर्डः पदार्थम्। गाम्योल्लिहार्डः।
चंद्रदिलपुर्वर्डः। विद्वानद्वर्धम्। कश्यपोत्रः। शम्पर्वी-
व्याप्ररा। दानक्य पदम्।

Second Plate; Second Side.

61 कम्। भर्तृजीत्यना। नारायण्पुर्वना। लक्ष्मीपकः पदमकम्।
प्रतीशान्विकः। ताम्रपुर्वरा। मधुरुदन्तः पदार्थम्। ॥ कौमिक-
गोबर्बर्दैपाल्पुर्वर्डः। वामद्रेष्टः॥

62 दार्शम्। कश्यपगीत्रपः। नवसपुर्वपः। केवलपुर्वर्डः। ॥ युवुन्द-
चरणः। भर्तृजीत्यनाः। ॥ आनंदपुर्वपः॥ पण्। देवश्रयः। पदार्थम्।
भर्तृजीत्यना। गाम्योल्लिहार्डः। जसम्।

63 यमीर्वर्डः। पदमकम्। भर्तृजीत्यना। गाम्योल्लिहार्डः। मान्वि-
पकः। कश्यपगीत्रपः। चालकपुर्ब्बर्थम्। कुलादिवश्य
पदमकम्। भर्तृजीत्यना। जसम्।

64 धरपुत्र(१)पः। गीतिहार्डः पदमकम्। भर्तृजीत्यना। पाल्ल्पुर्वर्डः।[४]
कौमिक्कर्वर्डः पदमकम्। कौमिक्कर्वर्डः। पौरुषपुर्वर्डः। चामवर्ड
पदमकम्। ॥ परासरपुर्वर्डः। जीमटम्।

65 तस्पुत्रः। गीतिहार्डः पदमकम्। गीतिमोत्रिह बोधि। सूप्तपुर्वपः। चामु-
मकः। पदमकम्। गीतिमोत्रिह।[५] सूप्तपुर्वपः। चामवर्ड
पदमकम्। भर्तृजीत्यना। पुरुषः।

66 तस्पुत्रः। गीतिहार्डः पदमकम्। चंद्रदिलपुर्ब्बर्डः। भर्तृजीत्यनाः।
विद्वानद्वर्धम्। पदमकम्। चंद्रदिलपुर्ब्बर्डः। भर्तृजीत्यनाः।
भर्तृजीत्यनाः॥१२ पदमकम्। ॥१२ वाक्यायनीयनीयार्

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1 Read सप्तमद्वर्डम्.
2 Read शम्प.
3 Read शम्पर्वी.
4 Read गीतिहार्डः।
5 Read मधुरुदन्तः पदार्थम्।
6 Read परासरपुर्वर्डः।
7 Read बस्मिक्कर्वर्डः।
8 Read मधुरुदन्तः पदार्थम्।
9 There seems to be a mistake in भर्तृजीत्यना। नारायण्पुर्वना।
10 Read परासरपुर्वर्डः।
11 Read परासरपुर्वर्डः।
12 Read बम्योल्लिहार्डः।
67 संनातिष्ठत्यायामपुरुषिः। शबरः ¹। पदमकम् ²। नावाययानोसनांपतिः।
ब्रजयामपुरुषिः। वदशरः ³। पदमकम् ⁴। कोशिकोऽचरी।
महाभग्नं पुरुषे ⁵। वासु।

68 के। पदमकम् । चतुर्गीतिः । तुर्कशरपुरुषिः। मालावरः ⁶। पदमकम्।
काश्यपोऽचरी । जालकपुरुषिः। मन्निधरः ⁷। पदमकम् । वस्त्र-
गोऽचरी । तीर्थपुरुषिः ⁸। सम्।

69 खण्डकम्य पद्धथम् ⁹। परार्शरोऽचरी । मालकपुरुषिः। पीयनस्य पदमकम्।
योऽचरी । महलपुरुषिः। कोशिकोऽचरी। ¹⁰। वसिष्ठोऽचरी।
गायाधरु-

70 बर्तिः। नालिसूपयोऽके। च ¹¹। पदमकम्। वसिष्ठोऽचरी। तुर्कशरपुरुषिः।
वर्गोऽधरुसः ¹²। पदमकम्। वसिष्ठोऽचरी। कामलापनपुरुषे । गोऽधरु
पदमकम्। महालगीतिः। वा।

71 चुःपुरुषे । सनातिष्ठत्यायामपुरुषिः। नावाययानोसनांपतिः।
जयसर्गीणः। पदमकम्। ¹³। वसिष्ठोऽचरी। गुप्लपुरुषानामकस्य
पदमकम्। भर्दा-

72 जगीतिः। कोशिकोऽचरी। दासोऽदरस्य पदमकम्। वसिष्ठोऽचरी।
धानुपुरुषे। नीलकंठस्य पदमकम्। ¹⁴। शाक्षीगीतिः। ¹⁵। नावाययाने-
ढाृपुरुषे कक्षपक्ष पदमकम्।

73 कम। भर्दाजोऽचरी। गयाधरपुरुषिः। देवविः ¹⁶। च । वान।
दिः। पेट्टृ ¹⁷। अयाः पदमकम्। ¹⁸। शाक्षीगीतिः। वर्गोऽधरुसः
पदातिः। गोऽधरु। पदमकम्। चुःपुरुषे। वसिष्ठोऽचरी। ¹⁹। काश्यपो
पदातिः।

74 काश्यपोऽचरी। सुगीतस्य पुरुषिः। लक्षग्रहिः। च । वर्गोऽधरु। तया
दिः। देवशम्पुरुषिः। गायु। अयाः पदमकम्।
वसिष्ठोऽधरुसः। ¹⁰। काश्यपुः पदातिः।

75 भर्दाजोऽचरी। देवशम्पुरुषिः। सनातिष्ठत्यायामपुरुषिः। काश्यपोऽचरी।
पालकपुरुषिः। गायाधरुः। देवशम्पुरुषिः। ²⁰। परार्शरोऽचरी। ब्रजयाम-
पुरुषिः। पीयनस्य पदातिः।

¹ Read संनाति-शरणम।
² Read नावाययानोऽसनांपतिः।
³ Read पदमकम्।
⁴ Read कोशिकोऽचरी।
⁵ Read महाभग्नं पुरुषे।
⁶ Read नालिसूपयोऽके।
⁷ Read मन्निधरः।
⁸ Read तीर्थपुरुषिः।
⁹ Read खण्डकम्य पद्धथम्।
¹⁰ Read परार्शरोऽचरी।
¹¹ Read मालवरः।
¹² Read जालकपुरुषिः।
¹³ Read वसिष्ठोऽचरी।
¹⁴ Read कामलापनपुरुषे।
¹⁵ Read गोऽधरु। पदमकम्।
¹⁶ Read गयाधरपुरुषिः।
¹⁷ Read पेट्टृ।
¹⁸ Read शाक्षीगीतिः।
¹⁹ Read वर्गोऽधरुसः।
²⁰ Read भाराजोऽचरी।
76 गीतमोदमः 'व[श]ःपुरवति 'पौडळकः पदार्थम् 'भर्दार्जीववति 'पवाणफळवति 'चुडळः पदार्थम् 'उपमयोणीवति 'नाटपुरवति 'जीर्षरसः पदार्थम् 'भर्दार्जीववति 'ब्रह्मार.-
77 विवः 'भाल्कणवति 'नारायणः पदार्थम् 'परसर्गीववति 'वाणः पुरवति 'भामुकः पदार्थम् 'वक्षीववति 'लखीधरपुरवति 'जलाभकः पदार्थम् 'भर्दार्जीववति 'म-.
78 वीरपुरवती 'मच्छपरः पदार्थम् 'शारणःक्षणः 'गांगुपुरवती 'जागकः पदार्थम् 'भाम्यः क्षणः 'चर्दीत्वात्वति 'सौरीकः पदार्थम् 'कोिनिकः क्षणः 'सोरम्.-
79 वृक्षः 'श्रीरसः पदार्थम् 'श्रीरसः क्षणः 'नारायणः पुरवति 'जान्तिकः पदार्थम् 'श्रीरसः क्षणः 'नारायणः पुरवति 'धरणः पवाणः पदार्थम् 'भर्दार्जीववति 'लखणः.-
80 पुरवति 'मालकः पदार्थम् 'कोिनिकः क्षणः 'श्रीरपुरवति 'मधुक्रृतः पुरवति 'सुङ्गः वीरः पदार्थम् 'वीरायणवरति 'पालः पुरवति 'दामरसः पदार्थम् 'परसर्गीववति 'प्याकः.
81 पुरवति 'वालः क्षणः 'परसर्गीववति 'प्याकः पुरवति 'विद्वायारः पदार्थम् 'कोिनिकः क्षणः 'दिवाकरपुरवति 'भास्करः क्षणः पदार्थम् 'गाणिकः क्षणः 'शालिकः क्षणः 'भर्दार्जीववति 'ब्रह्मार.-
82 वनमिकः पुरवति [[१४]] 'श्रीवादिवकः पदार्थम् 'कस्यागः क्षणः 'केस्वपुरवति 'चक्षुः क्षणः: 'पदार्थम् 'कोिनिकः क्षणः 'गोङः क्षणः [[१५]] 'कोिनिकः क्षणः 'वालः पुरवति 'पीयुःक.-
83 च्यः पदार्थम् 'कोिनिकः क्षणः पुरवति 'कस्यान्वितः पुरवति 'दिवाकरः पदार्थम् 'व्यः क्षणः 'कोिनिकः क्षणः 'धरणः पदार्थम् 'परसर्गीववति 'सोरम्.-
84 क्षरपुरवति 'भाष्मः पदार्थम् 'कस्यागः पुरवति [[१६]] 'लाणिकः पदार्थम् 'गीतमोदमः 'धार्मिकः 'पदार्थम् 'परसर्गीववति 'भास्करः पुरवति 'वालः पुरवति 'ब्रह्मार.-

1 Read वृषभः 2 Read परार्ष 3 Read प्रदर्ष 4 Read कौमिन्ध 5 Read क्रियार्थ 6 Read किनिका 7 Read जान्तिका 8 Read कोिनिका 9 Read श्रीरसः 10 Read धरणः 11 Read ब्रह्मार.- 12 Read कोिनिकः क्षणः 13 Read क्षणः 14 Read परसर्गीववति 15 Read कोिनिकः क्षणः 16 Read कस्यान्वितः पुरवति 17 Read धार्मिकः 18 Read परसर्गीववति 19 Read ब्रह्मार.-
85 मृणमभूतम् । तीक्षमपुष्टिः । धरणीधिः पदार्थम् ॥ कृषिकगोधर्षीः । वीलूपुष्टिः । कृषिकखमोच्छति [१] पाल्यः पुष्टिः । अलक्ष्ययः पदार्थम् । भार्षायोगर्भिः । ॥
86 पुष्टिः [१] दैविकस्य पदार्थम् ॥ कथयागोधर्षीः [१] धरणीधिः पदार्थम् । नारायणस्य पदार्थम् ॥ मृणमभूतम् । नारायणस्य पदार्थम् । विद्याধर्ष्य पदार्थम् । भार्षायोगस्य पदार्थम् ॥
87 गौतमगोधर्ष्यादिक्षिमपुष्टिः । जालूकक्ष्ययः पदार्थम् ॥ "साक्षिणथोतिः । महाशरपुष्टिः [१] गायः गायः पदार्थम् ॥ भरंतरायोगर्भिः । माधवपुष्टिः । लाहौक्ष्ययः पदमक्ष्ययः । परासरायोगर्भिः । देवयः।
88 नामपुष्टिः । जैननामयः पदमक्ष्ययः । कथयागोधर्षीः । वल्लक्ष्ययः । महोधर्ष्ययः पदार्थम् । कथयागोधर्षीः । नागशंस्यपुष्टिः । विद्याधर्ष्य पदार्थम् । मृणमभूतम्।
89 चंद्रः । "विरिपुष्टिः । दामरस्य पदार्थम् ॥ कष्टाचिमायोगर्भिः । सोनड-पुष्टिः । गायः पदार्थम् । शालिक्षेपगोधर्षीः ।
90 मालायोगर्भिः । वालकक्ष्ययः पदार्थम् । चौरः।
91 मः । कथयागोधर्षीः । श्रीरपुष्टिः । यशोधरस्य पदार्थम् । भरंतरायोगर्भिः । माठपुष्टिः । रिल्क्ष्ययः पदार्थम् । [१२] लीशायोगर्भिः।
92 दामरसः । कथयागोधर्षीः । के स्वपुष्टिः । रालिक्ष्ययः पदार्थम् । भरंतरायोगर्भिः । माठपुष्टिः । दैविकस्य पदार्थम् । मृणमभूतम् ॥ [गः पुष्टि] [१३]

1 Read मृणमभूतम्.
2 Read कृषिक.
3 Read कृषिक.
4 Read पाल्यः पुष्टिः.
5 Read साक्षिणथोतिः.
6 Read धरणी.
7 Read पाल्यः पुष्टिः.
8 Read वैलू.
9 Read अलक्ष्य.
10 Read महाशर.
11 Read महाशर.
12 Read कथयाग.
13 Read वल्लक्ष्य.

[१] The lower portion of the last four akṣaras is gone. The two first may be Oḍyā, Gaṅgā, or Oḍyā; the suṣradda may be an accidental dot.
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Third Plate.

93 [३७] कुलचर। ची। लाखणवृह। जयांद। तथा भा०-\n\n94 पुजी। चण। दर्मोरव। गोपानव। वाजुव। तथा भा०-\n\n95 गीतमोरव। सोलमोरव। बियाखव। भर्दाजमोरव। गक\n\n96 चसाली। उपस्तुमोरव। श्रीपालवरव। साली। कप्योर\n\n97 श्रमष्यव। देव। गीतमोरव। सालणव। वाज। सोनम-\n\n98 दी। उत्तरार्द्धव। सालू। भर्दाजमोरव। देवघनव। \n\n99 वक्षोरव। सोरव। गक्षाप। कश्यपव। गक्षापणव। \n\n100 एछ। तथा भा०। गक्षाप। गक्षापव। रामगणव। गक्ष\n
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1 The first akṣara looks like त्र्ण; possibly to be read त्र्ण. The akṣara ku is badly formed and looks like प्रद. With this name begins a separate list, comprising the names of 82 persons.

2 Read शामा.

3 Read शामा.

4 Read माया.

5 Read सांत.

6 Read शामा.

7 Read द्वार.

8 Read द्वार.

9 Read नाम.

10 Read द्वार.

11 Compare the modern र्याप. O. Bühler.

12 Read द्वार.

13 See page 162, note 3.

14 Read व्याक्त.

15 The akṣara shna looks like प्रद.

16 Read व्याक्त.
101 वापुच्च । चजी । "शामक्रंयोजनः । मालभुपुच्छः [1*] । मोरवंद । वसाांकका । जगसकचपुच्छः । धरणीकर । "परमाप्रेयोजनः । भ्रमुक । कथाप्योगोविः । चक्रधामः-

102 चुनिक । चामदेव । "पहरामगोजनः । यानूपुच्छः । गांगु । कालावणोगोरवी । केशवपुच्छः । देवगोरः । "शामक्रंयोजनः । धरणीधरपुच्छः । तीतव । भर्वाजगोरवी [1*] ।

103 धरणीधरपुच्छः । पन्नकलमः । मीनसगोरवी । मीणधनपुच्छः । लावडः । मीनसगोरवी । रासलपुच्छः । नारायण । क्षणाभय-गोरवी । निमादपुच्छः । वंटू ।

104 कामीपाबचिं । गयाधरपुच्छः । सचारण । कामपगोरवमः । चरिपुच्छः । देवें । जात्वरणगोरवी । मृतपुच्छः । राजः । "कौसिकगोजनः । देवनामपुच्छः । कोमनामः.

105 "कौसिकगोरवी । देवपञ्चपुच्छः । उदयनाम । "कौसिकगोरवी । देव-धनपुच्छः । चीकर । "कौसिकगोरवी । दिनकरपुच्छः । विषुणमः । भर्वाजगोरव(1)पः । म-

106 नापुच्छः । कनालिकः । "शामक्रंयोजनः । वाकपुच्छः । केशव । वसे-गोरवी । भवदिसपुच्छः । पहुँचः । गंगोरवचः । अभम-पुच्छः" । लोलिक । भर्वाजगोरव-

107 द्व । शान्तपुच्छः । राजः । कामपगोरवमः । वसराजपुच्छः । खामूँ । मीनक्रमगोरवी । कष्टपुच्छः । सीजः । गंगोरवटी । मालाबथ । मायानिदिलः । भर्वाजगोरव-

108 पः । लक्षीधरपुच्छ(1)पः । देवें । भर्वाजगोरवशालूपुच्छःलकः । भर्वाजगोरवमः । विशाधपुच्छमः । वाकः । वासित्वरणमः । जागविं-पुकोलिं । (एकः) "वासित्वरणमः"

109 खुपुच्छः । गामः । गोतमगोरवचः । दासोपुच्छः । मालूः । जीव-स्तावयोगोरवी । जयसिद्धपुच्छः । दाजः । गोतमगोरवः । लक्षी-धरपुच्छः । "पुत्रोपमः । कष्टप-

110 गोमुदः । सहजपुच्छः । लालः । कामपगोरवी । गोर्णपुच्छः । भट्टेशः । वासित्वरणमः । "दासोदपुच्छः । वामः । "क-प्रवार्योगोरवी । जयसिद्धपुच्छः । जागः-

1 Read माकीक्रमः.
2 Read पुराणः.
3 Read कौलिकः.
4 Read कोमनामः.
5 Read मीणधनपुच्छः.
6 Read कोमनामः; kau looks like paud.
7 Read कोमनामः.
8 Read मायानिदिलः.
9 Read राजः.
10 The ग in गाम looks like ग.
111 धृं । गौतमगोचरण । मधुपुत्रकुल । उपमन्युग्रोह(१)नागमन्युर्फतन ।
भर्तरघोचरण । वालशुभपुत्र । तालू । भर्तरघोचरण ।
गशालधरपुत्र । भस- ।
112 घर । भागीगोचरण । जयद[?]पुनरः । धमेघर । कस्यपगोचरणदेव-
पुत्रिणः । भामदेव । भर्तरघोचरणदेवपुत्रिणः । सहिः । वंधुगो-
चमलपुत्रिणः । कूलणा । भ- ।
113 रघुजनारायणपुरवति । धरणीर । भर्तरघोचरणः । कणपुरवति । देशवर ।
एवं व्रतश्रण ८२ एवं ॥ "समासले पदव्यवस्थार्थं गदाधातीपि" ।
पद ४३ करणयं ।
114 गोचरण [१४] गोविन्दपुत्रिणः । देखुः । "श"कालगोचरणः । वप्पुधरपुत्रदेवः ।
भामदेव । गौतमगोचरण । रा[?]पुत्रबी । कुलवी । भर्तरघोचरणः ।
केशवपुत्रः [१४] वियाधर [१४] ।
115 (व) [१४] देबीभद्री । जाह्नपुत्रदेवी । नामश्रेणः । गौतमगोचरणः ।
गयाधरपुत्रः । वासुदेव । एवं व्रतश्रण ६ । एवं ॥ "समासले
पदपदितीयो यत् ॥ "परासर्गोचरणः । भर्तर- ।
116 श्रीमंपुत्रं । नामश्रेणः । "परासर्गोचरणः । वीणपुरवति । जयश्रणः ।
कणाचन्द्रगोचरणदेवपुत्रधारणं ॥ "परासर्गोचरणगयश्रण (१)चरिः ।
एवं पदमंक- ।
117 म । चति मला भविभौगोगागारिकं सवीभूतं । समुपपन्तथयम् ॥११ ।
तदेता- न्यायानमीयां सदर्भावारामाणंक्षीवर्यांमन्यासमयमलिङ्गाप्पससत- ।
118 "समुपकुलाहितबुधानानिनाधानामलसोहायाधारागिनकुलानपरिपुरूषशिमा-
नतरस्वसः ॥ सहितानवाहाविलं ॥१६ सूतानानां क- ।
119 पंता । कांतं दानाधारविकाङ्क्य वा कुंभतं । न वेषिः [खा] चिन्हाणा काठ- ।
भर्तर च राजारघुपुवादिम्। श्च खमाभां च "परिश्रिणी-
विमदशाधारानमा- ।

Read सर्वदानगोचरणः।
Read देखुः।
Read पदहः।
Read परार्हः।
Read खमाभः।
Read खमाभः।
Read श्रीमं.
Read पदाधिकारः।
Read "वेषिः खा।"
APPENDIX.

A.—List of Names of Góttras.

Atri, ll. 59, 68, 79 (twice).
Bábhraya, I. 23.
Baudhí, II. 38, 95, 112.
Baudháyana, I. 80.
Bharadvája, II. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhárdvája, II. 85, 86.
Bhárgava, II. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.
Chandrtréya, II. 37, 53, 66 (twice).
Darbhi, I. 94 (three times).
Dárdhyachyuta, II. 51, 52.
Dháunyá, II. 52, 53, 57.
Garga, II. 95, 100, 106, 107. Gárgya, II. 47, 59.
Gántama, II. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 41, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 100, 109 (twice), 111, 114, 115.
Gómá, II. 25, 35.
Jávkarna, I. 104.
Jívantáyana, II. 89, 109.
Kátyáyana, I. 102.
Káunjínya, II. 34, 80, 81.
Kánšika, II. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).
Kautsa, II. 27, 40, 64, 97.
Krishntréya, II. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116.

Read चर्चा.
Read सूक्ष्याति.
Read शाश्ववाच.
Read विषाही.
Read ब्रह्मसन्नास.
Read सूक्ष्यता.
Read ब्रह्मती.
Read ब्राह्म.
Read विषादाहा.
Kutsa, II. 44, 58.
Laugākah, I. 91.
Māhula, I. 70.
Māṇḍavāna, I. 32.
Māndāgalya, II. 73, 85, 88, 107.
Mauna, II. 86, 97, 103 (twice).
Pāṇini, II. 41, 42.
Parāśara, II. 28, 30, 31, 34, 35, 55, 64, 69  (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice).
Śāṅkityāna, II. 18, 22, 33, 72, 87, 98, 101, 102, 106, 114.
Śāṇḍilya, II. 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100.
Sauṣravasa, I. 27.
Sāvarnya, I. 99.
Trākāya, II. 19 (twice), 43, 54, 66, 67.
Upanānya, II. 17, 47, 48, 76, 96, 111.
Vasē, I. 106.
Vasisthā, II. 26 (twice), 30, 35, 41, 42, 54, 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.
Vatsa, II. 36, 40, 68, 70 (twice), 74; 77, 82, 83, 99 (twice), 104.
Viśhnuvīddha, I. 93.

B.—List of Names of Men.

Abhāta, I. 106.
Abhinanda, I. 66 (twice).
Aja, I. 74.
Aja, I. 101.
Ajaśarāja, II. 19, 20, 67 (twice).
Ālha, II. 23, 33, 55, 63, 77, 107, 111.
Ālhi, I. 90 (twice).
Āmadēva, II. 45, 102, 112, 114.
Ānanda, II. 29, 62, 93, 94.
Anatapāla, I. 55.
Asadha, II. 53, 63, 64, 75, 111.
Avana, I. 24.
Bāhuṅdara, I. 114.
Bāhula, I. 24.
Bāhrulūja, I. 51. [Bāhrulūja], Gen. Bāhurūka, II. 77, 84.
Bhadṛēvāra, I. 110.
Bhānik, I. 71.
Bhāsika, II. 32, 52, 81, 84.
Bhavaszāmi (perhaps Bhavana*), I. 44.
Bhavāsaran, I. 84.
Bhāya, I. 53.
Bhōgāditya, I. 48.
Bēdēṣṭa, I. 17.
Brahman, II. 43, 47, 77, 110.
Bhrasvāmin, II. 82, 101.
Chandrāditya, I. 69.
Chaturbhujra, I. 32.
Chauṭhula, I. 65.
Chhītū, I. 101.
Dāmara, I. 80, 89.
Dāmōdara, II. 29, 30, 31, 32, 72, 100, 110.
Dāsā, I. 101.
[Dayā], Gen. Dāyikas, I. 29.
Dēda, I. 112.
Dēkā, I. 104, 108.
Dēdi, I. 116.
Dēhula, I. 33.
Dēha, I. 90.
[Dēhā], Gen. Dēhākṣaya, I. 25.
Dēhākṣaya, II. 21, 44, 98.
Dēhā, II. 97, 114. Gen. Dēhākṣaya, II. 36, 57, 72, 92.
Dēvadatta, II. 34, 42.
Dēvadhana, I. 105.
Dēvadhara, II. 25, 96, 113.
Dēvahara, I. 106.
Dēvanābha, II. 87, 104.
Dēvarshī, I. 48, 73.
Dēvārmar, II. 17, 41, 62, 74, 75, 87, 102.
Dēvārvata, I. 33.
Dēvēvāra, II. 56, 58.
Dēvīśa, I. 115.
[Đhāndhē], Gen. Đhāndhēkṣaya, I. 18.
Đhānū, I. 72.
Đharmāḥdhar, II. 26, 28, 70, 74, 79, 85, 86, 101, 102, 103, 113.
Đharmadhana, I. 112.
Đhēla, I. 23.
Đinakara, I. 105.
Divākara, II. 58, 81, 83.
GDādhara, I. 100.
Gāgī, II. 43, 74, 92 (?). Gen. Gāgīkṣaya, I. 87.
Gālha, II. 23, 75.
Gālikē, I. 94.

2
[Mūlā]. *Gen. Mūlākṣaya*, l. 73.
Nāgaśārm, l. 27, 30, 88, 111, 115, 116.
Nābha, l. 36.
Nāmadēva, l. 49.
Narsingha, l. 20, 62.
Nārāyanā, l. 24, 26, 30, 32, 38, 42, 56, 58, 61, 77, 79 (twice), 86 (twice), 94, 103, 113.
Narottama, l. 75.
Nāta, l. 35.
Nātē, l. 76.
Nākaṇtha, l. 72.
Nimbudēva, l. 18.
Nimbaratha, l. 103.
Padmākara, l. 80, 81.
Padmanābha, l. 31.
Padmanavādīn, l. 193.
Padmā, l. 106.
Padmanātha, l. 39, 94.
Pālāh, l. 64, 75.
Pāṇini, l. 54.
Pāmi, l. 22.
Pārāšāram, l. 59.
Parasurāma, l. 47.
Pāriṇāha (? Pavanāha), l. 23, 76.
Pātana, l. 52, 64, 69, 75, 95.
Pāṭhūka, l. 76.
Pāṭhūkāra, l. 51.
Pāṭhūvīddhara, l. 65.
Purushottama, l. 22, 47, 57, 65, 109.
Rāghava, l. 99.
Rājā, l. 98.
Rājē, l. 104.
[ātāhā], *Gen. Rājēkṣaya*, l. 92.
Rāma, l. 34, 100, 109, 114.
Rāmaśāntara, l. 58.
RāṢāla, l. 89, 103.
Ratana, l. 11.
Ratnāśvara, l. 68.
Rāvaṇa, l. 48, 56, 73.
[Rālē], *Gen. Rālēkṣaya*, l. 38.
[Rālēhā], *Gen. Rālēkṣaya*, l. 35, 91.
Rāśaṇa, l. 40.
Rishi, l. 33, 48 (twice), 57, 89.
Rishiṣṭha, l. 52, 60, 99.
[Rēṣa], *Gen. Rēṣkṣaya*, l. 22.
Rudra, l. 101, 107.
Sābh, l. 98.
[Sahjayē], *Gen. Sahjayēkṣaya*, l. 22.
Sahākāra, l. 104.
Sakunādītīya, l. 107.
[Salkhanē], *Gen. Salkhanēkṣaya*, l. 68.
Sālānā, l. 90, 97, 108.
Sālē, l. 96 (twice).
Sāngama, l. 83.
Sāntaka (? Sāntaka), l. 97.
Sārṇādītīya, l. 60.
Sarvadēva, l. 41.
Śatāmāntra, l. 96.
Śīlā, l. 103.
Śīla, l. 44.
Śīla, l. 45.
Śīlē, l. 95 (twice), 112.
[Śīśā]. *Gen. Śīśākṣaya*, l. 64.
Śīrā, l. 19, 51. *Gen. Śīrākṣaya*, l. 78.
Śīrā, l. 107.
Śivādītīya, l. 82.
Śūla, l. 49.
Śūnadatta, l. 64.
Śūmadēva, l. 53, 78.
Śūmarāja, l. 20.
Śūme, l. 99, 100. *Gen. Śūmekṣaya*, l. 64.
Śūmesvara, l. 82, 83, 93.
Śūna, l. 89.
Śūṭa, l. 99.
Śūṭhara, l. 34, 35, 76, 79, 80, 91.
Śūṭhara, l. 106.
Śūṭnivas, l. 65.
Śūṭpāda, l. 96.
Śubhādītīya, l. 90.
Śubhākara, l. 54.
Śubhamākara, l. 41, 43, 52, 85.
Śūṭha, l. 76.
Śūṭhila, l. 110.
Śūja, l. 65.
Śūlā, l. 84, 97.
Śūpāṭha, l. 65, 70 (twice), 104.
Sūrōttama, l. 74.
Śvārābh, l. 107.
Tālā, l. 111.
Thānū, l. 102.
[Thējē (?)], *Gen. Thējēkṣaya (?)*, l. 42.
Tikana, l. 21, 85.
Tikana, l. 18, 20, 25, 45, 50, 102.
Tithē, l. 68.
Trilōchana, l. 49, 55.
Udayanābha, l. 105.
No. 21.—INScriptions Around Crosses in South India.

By E. W. West, Ph.D.; England.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., On some Pahlavi Inscriptions in South India, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haag of Munich in a supplement to the Allgemeine Zeitung of 29th January 1874, and by myself in the London Academy of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the Indian Antiquary for November, 1874 (Vol. III. pp. 308—416), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on St. Thomas's Mount, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the Vallyapalli Church at Köttayam in Travancore, from which it appeared probable that the Pahlavi inscription at Köttayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the Academy:

'The Mount Cross was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards: all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,
INSCRIPTIONS AROUND CROSSES.

In ornamental semicircular arch overhead, springing from the capitals of the columns, the sculptures the Pahlavi inscription is cut into the flat surface of the slab, in one direction and semicircularly above the arch; it is divided into two unequal parts, by a small cross and dash; the longer portion, in which the bottoms of the letters are towards the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned away from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, can be read from the same point of view as the longer portion which appears as an upper line of shorter length below it.

The smaller Kottayam Cross differs in ornamentation, and stands upon a higher pedestal. The arch is curved downwards, instead of upwards; the bird hovers above the Cross, its head facing inwards, and the arch is pointed. The inscription appears to be similar in style with that at the Mount, and similarly situated and divided. The larger Cross in the main church, in addition to the Pahlavi, has also an old Syriac inscription under the Cross, and the arch is semicircular.

Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, a photograph of the Mount Cross; they were therefore at liberty to suggest a few readings of the letters to suit their views of the meaning of the inscription. But now the French and English. We have three original versions of the Pahlavi inscription, in the shape of two copies of each of two originals and one of the third, we are compelled to adhere strictly to those impressions wherever they all agree, and to confine our speculations to the several readings of the Pahlavi words whose forms are thus as well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line on each side of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kottayam into a shape like a gourd, or a bottle, laid upon its side, but this can hardly be read as any combination of Pahlavi, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view as the upper line and the shorter portion as the lower line. This reading is therefore the most probable, and it also best suits the apparent meaning of the inscription is not altogether free from uncertainty, but the most probable reading of the Pahlavi at the Mount is as follows:

TEXT.

Sam-ich Meslichâ-i arakhshây-i madam-afri-s-ich khr bûkht-

y mân

dardu
dendê.

TRANSLATION.

whom the suffering of the selfsame Messiah, the forgiving and upraising, (has) brought forth; the plea whose origin (was) the agony of this.
The variations of the Kottayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke of the \(\text{avakshdy} \) appears to turn to the right, and in the case of the smaller Cross it is further creased downwards, so as to alter the reading into \(\text{avakshdy-ich} \), 'both forgiving.' The last letter of \(\text{madam-af\text{-}ch} \) is also doubled in both versions at Kottayam, so as to alter the reading into \(\text{madam-af\text{-}ch-ich} \), 'and even uprising.' It may not be possible to quote such a duplication of \(\text{ich} \) or \(\text{ich} \) from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former \(\text{ich} \) is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kottayam. If this character be really a group of letters, it may be guessed to represent the preposition \(\text{bhn} \), 'within,' in which \(\text{h} \) is written like \(\text{d} \). The meaning of \(\text{bhn s\text{-}zdy} \) might be 'inwardly (or in the habit) of offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers were on the second word as \(\text{amen} \), or \(\text{\&men} \), assuming that the curve in the last downstroke is a defect. But the syllable \(\text{mu} \) or \(\text{man} \) occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading \(\text{ame} \) almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that lies the peculiar backward curve of this last downstroke is \(\text{ch} \), and the whole compound can be read as \(\text{m\text{-}ch} \), or \(\text{even the same}, \) which is a common Pahlavi word. The word \(\text{s\text{-}zdy} \), 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word \(\text{bhn} \), 'origin, beginning,' is always written \(\text{bhn} \) in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the inscription at Kottayam.

Under the larger Cross at Kottayam there is also an old Syriac inscription which is given by Wellhausen of Göttingen identifies as the first part of Galatians, vi. 14. 'O that the God of peace might from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:

\[
\text{תל ות לא חותא ולא מימיבבאל אֶזֶכֶה יבּרָה יבּרָה אֶשֶּר מֵאשֶּר}
\]

When this is compared with impressions of the inscription, it seems certain that all the letters have been correctly cut into the stone. The identity of the text with \(\text{Gal} \), vii. 14, had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be stated from the forms of the letters. The oldest peculiarities are in the shapes of the letters \(\text{sh} \) (in \(\text{Mo\text{-}shdy} \)) and \(\text{t} \) or \(\text{d} \) (in \(\text{b\text{-}khto} \) and \(\text{dard\text{-}d} \)), and in the mode of connection with a following \(\text{m} \) in \(\text{ham-ich} \) and \(\text{madam-ich} \), this connection being with the outer part of the \(\text{m} \), and not with its uppermost stroke as in later Pahlavi. This peculiarity occurs in J.R.A.S. Vol. XII. Old Series, Plate 2, Nos. 46, 74—77, 88—91, and the with \(\text{m} \) in Nos. 52. All the peculiarities can be found in the Kappuccini, 1st Series, of 10th October and 23rd November 1009, and 30th October 1021; and with a Pahlavi inscription of witnesses on a copper-plate grant to the Syriac church. This inscription has been published in the ninth century.
No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTSCH, PH.D.

Kil-Muttugur is a village in the Gujyamam taluka of the North Arcot district, about 2½ miles north of the Virillichirupam Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in South-Indian Inscriptions, Vol. I, p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked stampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkanur (A.) or Mukkuttur (B. and C.), the modern Kil-Muttugur. A. records a gift of land to a Brahmana, B. the death of a warrior in battle, and C. the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab. Below it is a bas-relief on a countersunk surface. The two central figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (hātrika). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.

The alphabet is Tamil, with the exception of the Grantha word śrī, with which the inscription opens. The characters are decidedly archaic. The letter ㄴ has the same form as in the Kāśākūḍi plates. The letter trasound resembles the corresponding letter of the same plates in eight cases; but in two instances, where ے or ɡ are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vatṭaluttu characters. Thus the letter #endregion approaches more nearly to the Vatṭalutta than to the Tamil ś. The initial ModelAttribute of the same letter in the Cochin plates. The letters ś, ṣ, and ง, and the secondary forms of ś and ṣ closely resemble the corresponding letters of the plates of Jatilavarman.

The inscription is dated in the 18th year of the reign of the king, the victorious Narasimhavaranm. The same name occurs among the Pallava kings of Kāmbi. But the two central figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Ganges dynasty, which have been published by Mr. Kittel, and the goose (hātrika) is said to have been the device on the banner of the mythical Ganges king Kṛśkaṇi. As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

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1. A photograph of this slab is reproduced on the lower half of the Plate facing page 178, and a facsimile of the inscription is given on the Plate facing page 182.
2. See, e.g., Sir A. Cunningham's Coins of Ancient India, Plate II, No. 20, and Sir W. Elliot's Coins of Southern India, Plate II, No. 43.
4. In padmeśvara, l. 3, and mānivarum, l. 5.
5. In yēkhun, l. 2, and kōkittum, l. 7.
6. An inscription of the 3rd year of the king, śrī, is engraved on another stone slab, which is now missing; South-Indian Inscriptions, Vol. I, No. 134.
The inscription records the gift of some land and of a house at Mukkuṭur to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (I. 7) and in the first person singular (I. 3), but not named. Most probably the king himself is meant to have been the donor.

TEXT.  

1 Śrī [1*] Kō viṣēya-Naraśingaparumarkku
2 yānḍu padineṭṭavādu : Śaṇḍu[ḥ]du-
3 ray tamadhi Vārandara-Sattaiyaṇarkku Mu-
4 ḫkuṭur avaruḍai[y]a pun-pulamun-naṇ-pul-
5 mum avar-iura[a] maṇai-um [pā]4 pu5
6 śeydade[ṇ]a kai-uṇirix-pey-
7 du piramadāyān-kōṭuttēm [1*] I-
8 du kāṭṭār [kā]h=maṇav=eṇa
9 [ṛa]lai [1*] Ar[ā]-ma[ravaṇa] [11*]

TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Naraśimhavarman,—having immersed in water (poured over our) hand one (coin) made of [9]; parām,6 we gave to Vārandara-Sattaiyaṇar, a worshipper of Śāṁmātaura (Kāṭṭikēya), as a bhrāmaṇadēya, his dry land and wet land and the house in which he resided (at) Mukkuṭur. The feet of those who protect this (gift), shall be on my head. Do not forget charity.

B.—INSCRIPTION OF THE 28TH YEAR OF PARANTAKA I.

The second rough stone slab,9 which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word śrī (1. 1). The type is the same as in the Tirukkalukkuṟṟam inscription of Parantaka I.10

The inscription is dated in the 29th year of the reign of ‘king Parakēśarivarman, the conqueror of Madirī (Madura),’ i.e. of the Chōja king Parantaka I.,11 who ruled from about A.D. 900 to 940.12 It records the death of a warrior, who was killed after he had recovered some battle which the Perumāṇadigal had seized at Mukkuṭṭur. By the Perumāṇadigal, we have probably to understand one of the kings of the Western Gāṇḍā family, who are known to have borne the title Pormāṇadī.13

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1 From inked etchings, prepared in 1896.  
2 Read viṣēya (i.e. viṣaya).
3 Read maṇiyam, and compare Ind. Ant. Vol. XXII. p. 43 f.  
4 This symbol is perhaps an archaic form of the figure 'O.'  
5 This is probably an abbreviation for parām. A similar one is still in use; compare South-Indian Inscriptions, Vol. I. Nos. 52 and 56.
6 Regarding this custom see above, Vol. III. p. 255 note 3.
7 See above, p. 140, note 4.  
8 See ib. note 6.  
9 A photograph of this slab is reproduced on the upper half of the plate facing this page.  
10 Above, Vol. III. No. 38, B.  
12 See ib. p. 381.  
13 See Dr. Fleet’s Kāḷḷḷores Dynasties, 2nd Ed. p. 325. A.  
14 I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.
TEXT.

1 Śr[1] [²] Madirai ko- 7 [kol] mi[t.]
2 da kō-Pparakōsaripa- 8 [tu-p]mat[ā]-
3 mar-iyanda-irubat- 9 [ṇ]. Vaud[n]a-
4 ṇa[d]jāvadu Perumāna- 10 [v]ārn[ā]-
5 digalān-Mukku- 11 [Va]radan=T[ā]-
6 [H]ūr 7 ḍu-k. 12 [u]dān [||]

TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted (at) Mukkuttur, by the Porumānadigal—Vaud[nav]ārṇ[ā] T[ā]radan having recovered (them), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting its left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9 the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables śr (1.1) and [ṇ]ma (1.4). The characters resemble those of the preceding inscription (B.) and of the Tirukkulakunjaṟum inscription of Parantaka I. In these two documents, however, the letters v, s, and rai appear in their modern forms, with centro loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttur.

TEXT.

1. Śr[1] [²] 7 Mukkuttur Ku-
2. Madirai. ko- 8 mára-[Na]ndai Pu[la]-
3 ūa kō-Ppar- 9 [la]ppaṇ pu-
4 kōsariva[n] mar ku 10 [i] kuttī-
5 ndu muppattu-ira[ṇ]- 11 na kārāṇ-
6 dávadu [¹] Vaḍa-kami 12 [u] [||]

TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakēsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Pula[la]ppaṇ of Mukkuttur, (a village) on the northern bank (of the Pāḷiṟu river).

1 Read mark=iyandā.
2 The expression tor-s-kolja, 'to lift cattle,' is used also in the two Ambār inscriptions, No. 23 below.
3 Above, Vol. III, No. 38, B.
No. 23.—TWO TAMIL INSCRIPTIONS AT AMBIR.

By F. Hultsch, Ph.D.

Ambur is a town of 10,000 inhabitants in the Vellur taluk of the North Arcot district, and a station on the Madras Railway. The temple of Nagavara in the town contains an inscription of Kulottunga-Chola; one of the Hoyala king Vim-Vallala; and one of the Vijayanagara king Raja Sivakara, the son of Mallikarjuna (Sakala Siva-Sainavat 1380 expired, Sarvatthara). In the Kanganottika Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two chauris, which appear to signify his being received into svarga on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. Those articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalanakkattuvavar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kil-Muṭṭagār inscription of the 32nd year of Parantaka I. The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nulamba had organized against Amiṭṭyur. By the Nulamba we have probably to understand one of the Pallava rulers of Nulambapadi. Amiṭṭyur, i.e. the tortoise village, is an old form of the name Ambur. Just as the village of Udayandiram, it is said to have been situated in Moḷḷ-Adaiyaru-nadu, a subdivision of the district of Paṭṭuv-kotṭam.

As stated before, the son and the nephew of a certain Akalanakkattuvavar fell in the affray. The name Akalanakkattuvavar corresponds to the Saurashtri Akalanaka-Yuvaraja. He was the chief of the Konṭṭur of Perumagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gangaraiyar. The date of the two inscriptions is the 20th year of the reign of the king, the victorious Nripaṭṭu-ṅga-Vikramavarman.

A king named Nripaṭṭuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars. This Nripaṭṭuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bāḥur near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripaṭṭuṅga-varman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Pandit, on which the following extracts are

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2 Above, No. 22 C.
4 Compare the Kaṇṭṭukki plates (South-Indian Inscriptions, Vol. II. No. 73), where tuvārdān in the Tamil portion (text line 106) corresponds to guvārdā in the Saurasrtri portion (text line 103).
5 These are perhaps identical with the Konṭṭukkiyar, a caste of fabricators.
6 Lists of Antiquities, Vol. II. p. 31.
The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahma, Angiras, Brihaspati, Saniyu, Bharadvaja, Drona, Avasathama and Pallava. From Pallava's family were born Vimala, Koikanika and other kings (v. 7). After Vimala etc. had gone to heaven, Dantivarman, devout worshipper of Vishnu, became king (vv. 8 & 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Sankhà, was born in the Ràšhtrekutà family (v. 13). Their son was Nripaţutigodàva (v. 15). At the request of his minister, he granted three villages to a college (vidyàsthàna) at Bahu. The Tami portion is dated in the eighth year of the reign of kò vijaya-Nripaţutigavarman, and contains further particulars about the villages granted. In the usual caption bavanâbhùtini of future kings (v. 31), the donor is styled king Nripaţutigavarman, the worshipper of the lotus-feet of Vishnu. The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nripaţutigavarman the remote ancestors of the Pallavas of Kâñchi. Besides, the Bahu plates mention among Nripaţutigavarman's remote ancestors Koikanika. This name seems to be a reminiscence of Kàñchi, who is believed to have been the ancestor of the Western Gaṅga kings. According to the same plates, Nripaţutigavarman's father and grandfather were Nandivarman and Nindivarman. Nandivarman is also the name of the last Pallava king of Kàñchi, of whom we have epigraphical records. Dantivarman, however, is, like Nripaţutigavarman, a name peculiar to the Ràšhtrekutà family. In verse 13 of the Bahu plates we learn that this dynasty became actually associated with Nandivarman, who married Sankhà, a princess of the Ràšhtrekutà family.

Two unpublished stone inscriptions of kò vijaya-Nripaţutigavarman-Vikrama-varman are found in the Tanjore and Trichinopoly districts. As, in the tenth century of our era, North and South Tanjore and Trichinopoly were included successively in the dominion of the Chola king Parântaka I., the Ràšhtrekutà king Krishna III. and the Chola king Râjaraja, it is evident that type of Nripaţutigavarman's stone inscriptions is decidedly more archaic than that of the Palava king Gòvinda III. claims to have conquered Tanjore, an early centre of Kàñchi. This Dantiga is perhaps identical with Nripaţutigavarman's father Dantivarman. Nripaţutigavarman is known to have been the surname of three Rhakuttãa kings, the eldest of whom was Amôghavarslia I. (A.D. 814-15 and 876-78).

Another inscriptions state that the Pallava king Nripaţutigavarman was the son of Nandivarman by a Ràšhtrekutà princess, and as grandchildren often receive the name of their grandfather. It is assumed that Sanhà, the mother of the Pallava king Nripaţutigavarman, was the daughter of the Ràšhtrekutà king Nripaţutigavarman-Amôghavarslia I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the grandson of the Ràšhtrekutà king Gòvinda III., with Dantivarman, the grandfather of th Pallava king Nripaţutigavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripaţutigavarman's father and grandfather, Nandivarman and Dantivarman. The latter

2 See ibid. pp. 344 f. and 346 f.
3 Dantivan I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.
4 These are: inscription of the 21st year in the Vinattânavarâ temple at Kandiyûr in the Tanjore tâluk (v. 30), and one of the 2[3]rd year in the Saptarashishavara temple at Lâgudi in the Trichinopoly tâluk.
6 The identification was already suggested by Professor Julian Visseren on p. 466 of a paper of his, which I have quoted in South Indian Inscriptions, Vol. II. p. 342.
7 No. on the Table facing p. 54 of Vol. III. above.
has left a record in the Vaikantha-Perumal temple at Kāṇeḥi.¹ The former may be identical with kō viṣaiya-Nandi-Vikramavarnan.² Two other kings to whose names the two Tamil words kō viṣaiya³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. Those are kō viṣaiya-Kanka-Vikramavarnan or Kampa-varman⁴ and kō viṣaiya-Narasimhavarnman.⁵ The Kil-Muṭṭugār inscription of the latter¹⁶ bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatunaga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of Koṅkanai, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāṇeḥi came to an end with Nandivarman, the opponent of the Western Chālukya king Vikramaditya II.; that Narasimhavarnman, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, Dantivarman and Nandivarman, were the contemporaries of the Rāṣṭrakūṭa kings Gōśinda III. and Amōghavarsha I.; and that Nandivarman’s son, Nripatunaga-varman or Nripatunaga-Vikramavarnman, who ruled over North Arocs, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.⁸

Finally an identification of Pirudi-Gaṅgaraiyar, who is mentioned as a contemporary of Nripatunaga-Vikramavarnman in the two subjoined inscriptions, may be attempted. The Udayendiran plates of Hastimalha state that the Western Gaṅga king Prithivipati I. fought with the Rāṣṭrakūṭa king Amōghavarsha I.⁷ If I am correct in supposing the latter to have been a contemporary of Nripatunaga-Vikramavarnman, the Pirudi-Gaṅgaraiyar of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Prithivipati I.

A.—First Stone.

TEXT.⁹

1 Śrī⁶ [ misrepresented] Kō viṣaiya-[Niru⁷]—  
2 [pa]tonga-Vikkar Maya[pal][ru]—  
3 [ma[r]¹[k]ku yōnd-irubattāfrāv—  
4 da Paḍuvār-kkōṭṭatu [M]ō-  
5 J-Adaity[a⁵]ru-nāṭtu Āmaiyr  
6 mel Nūlamban pudaiy  
7 vandu tōgu-kkōlla Piru-  
8 di-Gaṅgaraiyar sevagar Peruna-  
9 [ga]r-Agar-Kkonā-kkāvidi Akalikavit-  
10 tuvaraiyar [ma][xa]n Sāgara talara vilad[u] paṭṭam¹⁰ [II]—

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatunaga-Vikramavarnman,—when the army of the Nūlamba attacked Āmaiyr, (a village)

¹ South-Indian Inscriptions, Vol. II. p. 344, note 3.  
³ Other instances in which the word viṣaiya is prefixed to the name of a king, are the Pallava prībies viṣaiya-Składavarnman and viṣaiya-Ilalkbharman (Ind. Ant. Vol. IX. p. 101) and the Vēngi king viṣaiya-Nandivarman (above, p. 148, note 1).  
⁴ Two inscriptions of this king at Ukka in the North Arocs district will be published as Nos. 5 and 8 of South-Indian Inscriptions, Vol. III.  
⁵ See above, page 1277.  
⁶ South-Indian Inscriptions, Vol. II. p. 331.  
⁷ From inked cursive manuscripts, prepared in 1896.  
⁸ The first two lines of this inscription are engraved on eresures. The writer has left a blank space between ı and viṣaiya in the first line, and between ı and āga in the second line.  
¹⁰ This word is written below the line.
Ambur Inscriptions of Nripstunga-Vikramavarma.

Kil-Muttugur Inscription of Narasimhavarman.

SCALE ONE ELEVENTH.

SCALE ONE SIXTH.
in Mêl-Adaiyaru-nâdu, (a subdivision) of Paðuvûr-köttam, in order to lift cattle,—Shañâ, the son of Akalâkhattuvarâyar, (who was) the chief of the Kançar of Purunagar-Agaram (and) a servant of Pirudi-Gângaraiyâr, not relaxing (in fight), fell and died.

B.—Second Stone.

TEXT.

1 Kö • viśâya-Niru-
2 patahga-Vikkiramâpa-
3 rumâ[â]rkkku • yând-iruba-
4 târavudu • Paðuvû-
5 r-kkottatu • Mêl-A-
6 dâyi[a]rnu-ântu • Ámai[y][ûr*]
7 môt • 'Nulambañ • [pa][dâyi*]
8 vandu • to̱nu-kuša • [P[t]rudi-Gâ*-]
9 âgaraiyâr • sevagar • Akalâkhattu-
10 varâyâr • marâgâñ • Ma[s][i][u] • . . . . .
11 [. .][.]i Vêḍañ • Kaliyirâma[. .] paṭṭâm . . .

TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nirpâtuṅga-Vikramavârman,—when the army of the Nulamba attacked Ámaiûr, (a village) in Mêl-Adaiyaru-nâdu, (a subdivision) of Paðuvûr-köttam, in order to lift cattle,—Kalirâma, a hunter (Vêḍañ) . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . (and) a nephew of Akalâkhattuvarâyar, (who was) a servant of Pirudi-Gângaraiyâr, [fell].

No. 24.—NADAGAM PLATES OF VAJRAHASTA;
SAKA-SAMVAT 379.

By G. V. Ramamurti; Parâlakârâmi.

These plates were discovered about two years ago at Nâdagâm, a village in the Narasamânpaṭa tâluka of the Gañjâm district, by one Sanku Appappa, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jângama, a sect of Sañvas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, 'the Collector of Gañjâm, to Dr. Hultsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about 8½" by 4" and has a hole to the proper right, through which a ring passes. This ring is about ½" thick and about 4½" in diameter. It had not yet been cut when the plates were sent to Dr. Hultsch. Its two ends are soldered into the lower portion of a thick circular sheet, on which is fixed an image of a bull couchant, 1½" long and 1" high, with the figures of a conch-shell and a chauri to its proper right, the figures of a sword and as

1 According to the Tamil dictionaries, kâducî usually means 'a minister' or 'an accountant.'
elephant-goad to the left, a crescent in front, and what looks like a drum at the back. Almost all these figures are seen on the seals of other plates issued by the Ganga kings, who were worshippers of Siva. The weight of the plate is 3 lb 4½ oz and that of the ring and seal 1 lb 5½ oz; total 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carefully, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:

57

58 फ़हनायकोः[1]* मयाय दैत्यम् । मययांधुसमेवनयम् ।।

59 नाम्नाध्यापत्

The alphabet employed belongs to the old Nāgari type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam, some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice are:—(1) Final m is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an antasvira with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated n in the last line (57) is probably due to the carelessness of the engraver. The anuvāra is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. *(2) It is not easy in several places, except with the help of the context, to distinguish the i symbol from a consonant from the i symbol, and also the a from the i symbol. *(3) v is distinguished from l by the absence of the top line on the former, but from being denoted by the addition of a horizontal stroke above the latter, see in line 12 and 13 just above it in line 11. *(4) The forms of āya in line 10; of āgha in line 9, ghā in line 38, and āghā in line 35; of ākha in line 7 and khyā in line 34; of mbuta in line 42 are to be noted. *(5) ṣhā, which occurs five times (ll. 7, 13, 17 and 23), and ṣhāḥ (1.8) are denoted by the nasal mark a placed after the signs for cha and chha. I cannot say whether this is due to the peculiarity of the pronunciation of the time.

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the sign for b throughout, as also the doubling of a consonant after (the exception to it being rhi in ll. 21 and 23), and the use of the nasals a and n (the only exceptions being found in ll. 34, 49 and 56, where k, g, and j are preceded by an anuvāra). S (palatal) is used for s (dental) in śalī (1.3) and ḍēṁō (1.44); s (dental) is used for s (palatal) in Santau (1.24) and māhāśvara (1.45); and s for kh in paṭṭakāśe-ālāmpanti (1.42).

1 Unlike the seal of the Pahalakmeda plates of Vajrapāla’s time (above, Vol. III. p. 220), this seal bears no legend.
2 About 20 miles from Pahalakmeda in the same strict; see the last three paragraphs of this introduction.
3 Sanskrit: Pandita, this part of the country may be heard to pronounce jā as gua. Compare above, III. p. 39.
The letter $v$ is doubled before $y$ in karva, as $v$ in karva (l. 38), while $j$ is used for $yy$ before $v$ in sarnya.

This inscription records a grant of land to one Pañca-Sāmanya (i.e. Sāmanya?) (l. 56) by Vajrahasta, a prince of the Gāṅga family, who styled himself Varamahāvīhara, Varadakṣētra, Mahārajadhiraja and Trikalani-dhikṣipti (l. 45-46). The charter was issued from Kalinganagarana (l. 44) and addressed to an assembly of his subjects (janapada), headed by his ministers (l. 46-47). The grant was made in the Śaka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālgaṇa, corresponding to the 4th March A.D. 1056 (l. 53-54). The corresponding cyclic year, Huvilambini, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of Gōvinda-dvādānī, an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (l. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (vīkṣayā) of Ērada and constituted into a separate district, which was named the Vēḷpurā-viṣhaya after its chief village, Vēḷpurā. Nothing is recorded of the donor except the names of his parents, Śrīkanta-Nāyaka and Vēṅavi, his grandfather Ayitana, and the latter's native place, Chhilli (or Dhilli?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donor and the king. Sāmanya is there spoken of as "my son-in-law, the Daṇḍanāyaka S[a]maya." The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of Kōḻavartani.

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the Śaka year 980 (expiro), while the sun was in Vṛshabha, (the moon) in the Rōhini-nakṣatra, in the Dhanur-īgana, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 b. 27 m. P.M. The corresponding cyclic year, Bahudhānya, is not given even here. The lunar month is not mentioned, though the lunar tithi is given. This date, like that of the installation of Anantavarman-Chodlagānaga, is important as it gives us a certain, reliable landmark in the chronology of the Gāṅgas; and it is besides the earliest known date of this dynasty. The Parlakimedi plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palaeographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of Gōkarnasvāmin, on the top of Mount Mahēndra. Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one Guna-mahāhāravāna (l. 12), whose son Vajrahasta I. is here spoken of as having consolidated the Kalinga kingdom by uniting the five parts into which it had been divided.

1 See the last paragraphs of this introduction for my identification of Kalinganagarana.
2 Kamūppalli Chalamayya Sāstri Gau, a learned astronomer of Lukulam in the Gajam district, kindly calculated for me the English equivalents of the Śaka dates mentioned in this inscription.
3 The same learned astronomer pointed out to me the importance of this day. The following Shaka was quoted by him: अस्माति शकवर्षाय दृष्टिः शरवमचारी, नक्षत्रस्य दृष्टिः मोक्षितं न अवश्यं कालुकार्तिकं। पृथ्वीं वासवंशीय सैनिकं भोभारेत्।
4 [The Ērada-viṣhaya is mentioned in an inscription at Śrīkurnam (No. 324 of 1890.—E.H.]
5 [Mr. H. Krishna Sastri suggests that, as kōla is a synonym of vāḍa, Kōḻavartani may be the same as Vāḍhvartani, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at Mukhalingam (Nos. 185, 196 and 220 of 1896).—E. H.]
6 Ind. As. Vol. XVIII. p. 161 f.
7 Like 1 to 7; as also l. 44 to 47 of this inscription are worded similarly to l. 1 to 7 and 33 to 39 of Anantavarman's grants of Śaka-Saṁvat 1008: Ind. As. Vol. XVIII. p. 161 f.
formerly divided under the rule of five independent kings (verse I). Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrabhasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, Aniyañkabhima (I. 22). Verses 10 and 11 of this inscription, extolling Vajrabhasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman’s grants, dated Śaka-Sañvat 1049. It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nāṇgaśā plates may be conveniently exhibited in the following genealogical table:—

**TABLE I.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Guṇamahārṇava.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Vajrabhasta I.</td>
<td>(44 yrs)</td>
</tr>
<tr>
<td>3.</td>
<td>Guṇḍama I.</td>
<td>(3 yrs)</td>
</tr>
<tr>
<td>4.</td>
<td>Kāmārya I.</td>
<td>(25 yrs)</td>
</tr>
<tr>
<td>5.</td>
<td>Vinayāditya.</td>
<td>(3 yrs)</td>
</tr>
<tr>
<td>6.</td>
<td>Vajrabhasta II., alias Aniyañkabhima.</td>
<td>(86 yrs)</td>
</tr>
<tr>
<td>7.</td>
<td>Kāmārya II.</td>
<td>(1 yr)</td>
</tr>
<tr>
<td>8.</td>
<td>Guṇḍama II.</td>
<td>(3 yrs)</td>
</tr>
<tr>
<td>9.</td>
<td>Madhu-Kāmārya III.</td>
<td>By another wife—</td>
</tr>
</tbody>
</table>

---

1 Anantavarman’s grant of Śaka-Sañvat 1049 states that the eldest of these five brothers, “Kāmārya (I.), gave over his own territory (Gauḍavyādi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gauḍavyādi, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king’s conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhishthira, by his four younger brothers, Kāmārya (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kaliṅga countries . . . . Having decorated his younger brother Dānkrāya with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇḍama (I.) the Ambavādī-vihāra; to Māraśthita, the Sālā-mandala; and to Vajrabhasta (I.), the Kaṇṭakavārṇi;” see *Ind. Ant.* Vol. XVIII. p. 170. After Kāmārya I., his brother Dānkrāya is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavādi, Sālā and Kaṇṭakavārṇi continued to be governed by the descendants of Kāmārya’s brothers till they were conquered by Vajrabhasta, the son of Guṇamahārṇava? Ambavāllī and Sālā, two villages in the Pālikāmeṣṭi Zamfrār, may be identified with the chief towns of two of the provinces named above.

In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Saka years 1003, 1040 and 1057, and contain genealogical lists of the Gángas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Saka-Saśvat 1040 professes to trace the genealogy of the Gángas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kámáraya I., who is said to have taken the Kálingas (i.e. the country of Kálinga) from Baláditya, the then ruler — if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Gúpáraya (Gúpáraya Gúmánya in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Saka-Saśvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Gúmánya — Gúpáraya II. of Table II. — had a son named Vajráhasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajráhasta," and the thirteenth king "the fourth Vajráhasta." Table II. gives the names of two kings, Jitákúśa and Kálingabhúka (his brother's son), who are said to have preceeded Gúpáraya I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Gúpáraya I. and that of (his brother) Kámáraya IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajráhasta V. the son of Madhum-Kámáraya VI., while the present grant states that Vajráhasta "was born from Kámáraya, the eldest son of Vajráhasta." 1 Under these circumstances I am not inclined to depend on the memory of the scribbles of Anantavarman for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bágám in the Narasannapet taluka, near the village where the inscription was discovered. In the Chicacole taluka is a village named Boppudáram at a distance of about 15 miles from Bágám. I cannot say at present whether Vadám and Vappudáram of the grant (I. 18 l.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kálinganagár, a town mentioned in all the copper-plate inscriptions of the Eastern Gángas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatnam, a seaport in the Gáñjá district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatnam of a nature which could suggest the fact of its ever having been the capital of the Kálinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Paralakmédi Zamindári of the Gáñjá district, at a distance of about 20 miles from Parálakmédi, its chief town, there is a place of pilgrimage named Múkhalingám2 on the loo.

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1 In Anantavarman's grants of Saka-Saśvat 1003 and 1057 it is doubtful which of the two Kámárayas is meant to be the father of Vajráhasta.

2 The antiquities of this place were, for the first time, examined by me about two years ago; see the *Modern Journal of Literature and Science* for 1889-94, p. 48 ff.

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bank of the Vaiśādhrā. Here are three temples dedicated to Śiva under the names Madhukēśvara, Bhimēśvara and Somēśvara. The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named Nagarakaṭakam, which belongs to the Narasānnapētā tánka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the Indica Antiquaria. Most of the inscriptions here record grants made in favour of the gods Madhukēśvara and Aniyaṅkabhimēśvara by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of Anantavarma-Chōḍagangadēva. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: Kāḷūṅ-daṇu-nagarē śrīvu-Madhukēśvarāya Śārēyya and Kāḷūṅ-daṇa-nagarē śrīman-Madhukēśvarāya śārēyya in Sanskrit verses; Nagarānava Madhukēśvara-daśyana and Nagarānva vīti śā-Madhukēśvara-daśyana in Telugu inscriptions. This shows that the town where the temples stood, was called Nagarā or Kāḷūṅa-(dē-)nagarā, i.e. “the Nagar of the Kāḷūṅa (country).” There is a Kēdārtamāhātya, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: Gōvinda-kāṇana, Jayantapura, Madhukēśvara and Mukhaliṅgam. Śiva is said to have made himself manifest in the trunk of a madhūka tree; hence the name Madhukēśvara. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Sūyaṇ 1040, published by Dr. Fleet (Ind. Ant. Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) Kāḷūṅaṅnava I., the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (rājadhānī) the town named Jāntāvrum (l. 49 f.). This is perhaps a mistake for Jayantapura, which is mentioned in the Kēdārtamāhātya. (2) Kāḷūṅaṅnava II., the nephew of Kāḷūṅaṅnava I., had a town named Nagarā, “in which he built a lofty temple for an emblem of the god Śiva in the līṅga form, to which he had given the name of Madhukēśa, because it was produced from a madhūka tree” (l. 61 f.). As stated above, this temple still exists at Mukhaliṅgam. In the inscription which I am now editing, Vajrabhasta II. receives the surname Aniyaṅkabhimā (l. 22). It is most probable that the ida in the second temple, above referred to, took its name Aniyaṅkabhimēśvara from this king, who established it, or for whose religious merit it was established by others.

It appears that the name Mukhaliṅgam is a corruption of Mōhaliṅgam, which is the Oriya (or Prākṛti) form of Madhā[k]a-liṅgaṃ. The Telugu Brahmānas, to whom the Oriya form was unintelligible, explained it in the Kēdārtamāhātya as a compound of mukha and liṅga, i.e. ‘a liṅga with a face.’ From an examination of the above facts, I am inclined to believe that the site now covered by the villages Mukhaliṅgam and Nagarakaṭakam (literally, ‘a royal residence in Nagarā’) and by the ruins between them represents the ancient capital of Kāḷūṅa.
Of the many monumental works with which the devotion of several powerful Ganga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara.

TEXT.

First Plate.

1 धी खंस ि[1] श्रीमतामनिलमुखवितनयचिनितविनयदयादातानि
2 विश्वस्वयम्मयीयैः विमोलाराचारविनयविकाशेः
3 मनविवाद्याणि१ विभवविलाराचारप्रमः
4 किलकलकस्यमयां सहायनित्राचलयिञ्चि.
5 तिहितस्य सबराचरुपोऽऽ सकलसुध्वनिवियाऽऽ
6 कसुचधारस्य श्रावङ्कविणः पाणकंकमस्य
7 न्यूऽ प्रसादाकसारत्वकेहरीप्रमुखविग्नविद्वन्तवन्तः
8 चिन्हमावर्कस्यस्यस्यारकर्मसुखसंसारसाराचारव्यायः
9 विश्वांगेन्द्रस्य[2]रस्कसुपलचराचलयलकौसमा१०

Second Plate; First Side.

10 "तिहितोत्तुजुज्ज्वलामिखितताः निर्विक्रिमिः भूमिङ्ग[१]ः
11 ज्ञानमवयस्मयविरियोविश्वोऽऽ विक्रमाकान्तविदग्राहः
12 यद[१] तथा गुणमञ्चमहामहाराजस्तः पुत्रः || पूर्वः भूपतनि
13 यथा वसुधा या पंश्रि: पंश्रिपारिशः मुः
14 ज्ञातासिंहः एव स्यः [१] एकीक्षेत्र विजिञ्जः १५सानिवः
15 ज्ञानः जयोवंधसत्तुविद्विग्नित्वमन्तवंदीरचरितः
16 "सर्वार्थसारसमा२०। इ[१] तथा तनयो शुमलयाः वर्धमणपा
17 लयत ममीभः || तदनुः: कामाण्डवेशः पश्चिमविग्नस्यका२०।
18 न् इ तत्त्वार्थो विनयादिशः[२] विमासिलः[३] ततः कामाण्डवारां

1 From the original plates.
2 Denoted by a symbol.
3 Read ūṇaṇaṇa. न् is denoted here by an ananta with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.
4 Read "विश्वस्वयमप्रभुरिः"
5 Read "समस्यात्"
6 Read "सतस्यात्"
7 Read "समस्यात्"
8 Read "नासवत्"
9 Read "नाशः"
10 Read "नासवत्"
11 Read "नासवत्"
12 Read "नासवत्"
13 Read "नासवत्"
14 Read "नासवत्"
15 Read "नासवत्"
16 Read "नासवत्"
17 Read "नासवत्"
18 Read "नासवत्"
19 Read "नासवत्"
20 Read "नासवत्"
Second Plate; Second Side.

19 जगतीअङ्कमृदुर्घ: || योराजदारित(;)खावी वच्चस्तीवनी-  
20 पति: || [२] 'प्रभुदासवदन्निदंकरप्रभुपद्मप्राणपादस्वमनो-  
21 सुविधा: । समदासहसमतुलोक यवहागिनागमणि[:4] || [४] स(): षी-  
22 माननिविभद्वतिमाहि'(;:)[५] 'माययोत्तिक।  
23 पवित्रितंत्रमहाद्वारप्रवर्तकोऽधववच:|| [७] । सुत: पारिः  
24 वे: || [५] तदगमतः. स राजासम्यसमसासृसमतरिः  
25 मशनः: || [४] मायान[१] कामाधेयवृम्पापृ-  
26 मृ शमजनः: || [४] तदुन तद्विजोः । चतुरोपमानो गंगा-  
27 निधिने[५]या गण्डमयो मदा स: || [५] सकलमदनवनजी-  

Third Plate; First Side.

28 दिव परीवि धारीकलमलयलललयजीवनिनित्तारातितवचः: || [४] त-  
29 तो हैमातसकः: || मधुकाम[४]खेलो वृष्णुः: || यवतः  
30 मतामदामकामीयितमृ: || [५] भय वच्रसपतपरः-  
31 इच्छानिविष्टमिनिजना[५]प्राणाङ्गमानीवाल्कीयेव-  
32 नस्ततादिनगिनिजनामः || श्रीवेष्टुम्बानव-  
33 पत्र: द्विनिर्भिमानकारावाराभः: || [५] य: समजने  
34 दिह्यः: । शीलयस्ति दति तनवः: || [५] विकार्युदिनिविष्ठाययाय याति  
35 शाकायदसहः दिनकुदुम्बुखः राधिषीम सलमः || [५] प्रतुर्धि चः सिः-  
36 नयने सूच्ये पारा तुलियाः: वुजि सकलधरिशी: दितिमुः  

1 Read प्रशीकृत्।  
2 Read शवानि।  
3 Read पारिः।  
4 Read धरास्त्रक।  
5 Read लाभ।  
6 Here space is left for the insertion of शारी।  
7 Read यवतः माबानी।  
8 Read तापध्वनः।  
9 Read दिव।  
10 Read शुद्भानोऽडरीः: समाधीस्पितिरिग्नेषः।  
11 Read विपरितां वनृत्ति।  
12 Read नस्ततादि।  
13 Read गुणाधिरमणयी शुक्लप्रधानी सदा।  
14 Read इच्छाः।  
15 Read रसयाः।  
16 Read "विवर्ता"।  
17 Read "धिषुः।  
18 Read समजनः।  
19 Read दिनकुदुम्बुखः।  
20 Read शालास्त्रीम सलमः।  
21 Read "श्यामः।  
22 Read ब्रह्मसत्वसः।  
23 Read षिरसः।  
24 Read श्यामः।  
25 Read दिह्यः।  
26 Read दिह्यः।  
27 Read राधिषीम सलमः।  
28 Read दितिमुः।
Nadagam Plates of Vajrahasta.—Saka-Samvat 979.
Third Plate; Second Side.

37 यामभिष्यः। \[\text{रे}^*\] शाब्दः यथा समावेशिते तिवारः मार्गः।
38 न रक्षितः सदेशाक्षितप्रतापे \[\text{रे}^*\] नर्वादयः नरः शारः।
39 पहुँच यथार्थ भूमि भंवलः विभूमभः। \[\text{रे}^*\] वासे गः \[\text{रे}^*\] ज्ञानः।
40 चन्द्र यथा, दिशिताले मणिप्रदातालीनः यहः।
41 खं स्वयः \[\text{रे}^*\] ज्ञानम् क्षयाद्यायाय\[\text{रे}^*\]।
42 टली \[\text{रे}^*\] कुळालीपत्वे चाराचार्यः \[\text{रे}^*\] पुनः।
43 तामाधारणः वारणः \[\text{रे}^*\] चन्द्राणि गुलिनः यथा वचोसुखः।
44 यथः \[\text{रे}^*\] भागीः भासः भासः भासः वैराजः। \[\text{रे}^*\] कलः।
45 ज्ञानग्राम्यमस्तिन्द्रपरममहत्तमस्त्रायाधिवरा।

Fourth Plate; First Side.

46 अविश्वासचिर्पिर्थित्यमहाशुद्धिः \[\text{रे}^*\] कुळालो समसामायः।
47 \[\text{रे}^*\] प्रमादवनपदाधमाश्च प्रमादापय्यत \[\text{रे}^*\]। सिद्धसमः सब्दः।
48 मृतं एवत् \[\text{रे}^*\] वेष्यारममः \[\text{रे}^*\] ज्ञानान्तरूपः। \[\text{रे}^*\] विश्वासः।
49 चण्यंगो \[\text{दे}^*\] [वेष्याया] \[\text{रे}^*\]। किसूरून। पीरः \[\text{रे}^*\] वादम् सुरिगाम्।
50 रण्य देवरम्यनिकोडः \[\text{रे}^*\] पुली \[\text{रे}^*\] राजम् \[\text{रे}^*\] परम्य।
51 (\text{रे}^*\) वेष्यारिष्ये चुँडिकीवा। \[\text{रे}^*\] चतुःशीर्षचिर्मकतः।
52 लखलः \[\text{रे}^*\] स्वप्नोप्रि विविधीति \[\text{रे}^*\] वाचनांस्रिकतिसमकाल यथा।
53 वातापिकोरायन: वृक्षश्रेणीये भजगिरिनिविशालः।
54 \[\text{रे}^*\] (\text{रे}^*\) \[\text{रे}^*\] अनुमानमैये (\text{रे}^*\) \[\text{रे}^*\] \[\text{रे}^*\] \[\text{रे}^*\] \[\text{रे}^*\] \[\text{रे}^*\] \[\text{रे}^*\] \[\text{रे}^*\] विषयलिनिवासस्।
Fourth Plate; Second Side.

55 चालितावेयः पुषः (१) वीककड़तायः । तन्त्र भायर् वेद्वशे । तयो—

56 संजोतः[१०]य पापसामायक 'तांत्रिकां जलै (१) वेक्षताविविधः

57 प्रदत्तः । कोलुवह्नि[२०]विष्येषे । [तुमा]य[१०]म[२०] प्रदत्तः[२०]

TRANSLATION.

(Line 1.) ṢOm. Hail! The son of the Mahārāja Guṇamahārṇava, who took possession of the circle of the earth by (his) valour, as Viṣṇu by (his) stride, (and) who adorned the race of the Gaṇas, who were prosperous; who were sacred through (the possession of) gem-like virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage, who belonged to the Ātreya gotra; who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (as by) holy waters; who had the glory of universal sovereignty illumined by (their royal insignia, viz.) the unique couch-shell, the drum, the five mahāśabdas, the white parasol, the golden chauri and the excellent bull-crust, which were acquired by the favour of the worshipful Gōkarṇasāmin, who is established on the top of the high mountain Mahēndra, who is the lord of the animate and the inanimate (creation), who is the sole architect in the construction of all the worlds, (and) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (and) who were the lords of the country of the Three Gaṇas,—

(Verse 1.) The glorious Vajrabhasta, whose conduct was very noble (and) whose valour was great, protected for forty-four years the whole earth which had been formerly divided into five (parts) and enjoyed by five kings,—after having singly (and) in person defeated hosts of enemies by the prowess of (his) arms (and thus) united it (viz. the earth).

(L. 16.) His son, king Guṇḍama, ruled the earth for three years; his younger brother, king Kāmārṇava, for thirty-five years; (and) his younger brother, Vinayāditya, for three years.

(V. 2 f.) Then, king Vajrabhasta, born of Kāmārṇava, who shone (as) the celestial tree on the earth, possessing bright lustre, (and) who, being the foremost of liberal men (and) unequalled (by any), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (from them),—this glorious king Anīyaṇkabhimā, the crest-jewel of the Gāṇa race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (and) eminent king Kāmārṇava, who equalled Śaṅkumā (and) conquered the multitude of (his) enemies on all sides, became eminent, and ruled the earth for half a year.

(V. 5.) Then, his younger brother, named Guṇḍama, who resembled Cupid, who was a treasure-house of virtues, (and) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (his) great splendour.

(V. 6.) Then, his brother by a different mother (i.e. his step-brother), king Madhu-Kāmārṇava, ruled this earth for nineteen years.

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1 Read तातु.  
2 Read वेक्षताविविधः.  
3 Read प्रदत्तः.  
4 Read कोलुवह्नि[२०]।  
5 This word refers to Vajrabhasta in verse 1 below.
(L. 30.) Now, to Kāmāṇḍava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (and) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādevi, who was born in the Vaidumbā family as Śri in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was appointed to protect the whole earth when the aggregate of the Śaka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),—

(i.e. 960),—the sun being in Viṣṇuḥā, (the moon) in the constellation of Rāhu, in the auspicious laghu of Dhanu, in the bright fortnight, on Sunday combined with the third titki.

(V. 9.) While this (lord) of great prowess is protecting the earth in the path of justice in order that (men) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (capable of) removing the sins (of others), (and) rich.

(V. 10.) While the fame of this best (king) of the Gālāṅga race, which is as stainless as the light of the moon (and) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (eight) points of the compass with thick layers of red-lead paste.¹

(V. 11.) Through love of this virtuous (king), Śri and Sarasvatī thrive without rivalry, residing in (his) bosom and mouth (respectively).

(L. 44.) From Kaliṅgaṇa-gar, the devout worshipper of Mahāśvara, the Parama-bhūta-raka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahasta-dēva, being in good health, issues (the following) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Bo it known to you that the following twelve villages in the district (vishaya) of Ėruda, (viz.) the village of Vēlpūra, Trumukā, Vappudām, Valluruma, Aragō-. . .” (tpomminbā), Kōnurāma, Podurū, Vādām, Mūriṅgām, Kanamarāppa, Dēvamachikidāma (and) Gudrapī, having been (clubbed together and) named the district (vishaya) of Vēlpūra,—(this) district of Vēlpūra, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (this) copper-plate charter (tāmra-kāsana), in the Śaka year of Aja (nine), the mountains (seven) and the treasures (nine),—(i.e. 970),—in the bright fortnight of Phāṅgana, on the twelfth titki, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (my) mother and father (and) of myself,—to Paṅgu-Sāṁya, born by his wife Vēḍāvī to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhī]li.

(L. 57.) “(Also) the village of [Nugila] in the district (vishaya) of Kōluvartā[n]i was granted.”

No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

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

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,¹ some ten years ago, by one Pindi Namayya of Uppuragedam, a hamlet of Amalapuram in the Golugonda taluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gödāvāri

¹ The red paint had to be frequently renewed because it was continually obliterated by the king’s ‘white’ fame.

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultsch after he had received my manuscript of this article.
district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalaparam, when they were secured by the Karanam and forwarded to the Collector of Vizagapatnam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about 7\(\frac{1}{2}\)" broad by 24" high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about \(\frac{1}{2}\)" thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures 1\(\frac{1}{2}\)" in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about \(\frac{1}{2}\)". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gádávarí plates of the Rájá Prithivimólá, published with a photo-lithograph in the Journal Bu. As. Soc. Vol. XVI. p. 116 ff. They include signs of the final Ꝣ, at the end of lines 28, 29 and 30, of the final ꝣ in line 26, and of the numerical symbols\(^1\) for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prákrit words, as in line 23 where we have gārva for gaurava, and in line 26 which gives the words pakka (properly pakka) and gíhna (properly gínha) for pakska and gíshna. That the writer's vernacular was Telugu, is proved by the ending of the word saivamusuvamal for saivētsaraḥ in line 26.\(^2\) Of Sanskrit words not found in the dictionaries our text offers bhūnavarña,\(^3\) 1. 4, yāḍhya (?), 1. 5, and prāthidiráya, 1. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final vīsarga is generally omitted, that final Ꝣ is doubled\(^4\) before a vowel in Viśnuṇukundināmā-ekādaśat, 1. 2, and that the word Tryambaka is spelt Triyambhaka in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a Mahárája Vikraméndravarmaṇ [II.], who was the eldest son of the Mahárája Indrabhatāraṇakavarna, grandson of Vikraméndravarna [I.], and great-grandson of the Mahárája MādHAVarvana, of the family of the Viśnuṇukundin. From his residence at Ėndulura, Vikraméndravarna, who meditated on the feet of the lord of Śripavana, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of Rēgonra, which was south-east of the village of Rāvirēva on the bank of the Kṛishṇabōne, i.e. the river Kṛishṇa, in the Nātrējāpātī district, to (the) Sōmagirīkvaranāthā (temple) of Tryambaka (Śiva). Nothing further is said about the donor himself; of his ancestors, MādHAVarvana is stated to have celebrated many sacrifices,\(^5\) Vikraméndravarna [I.] (through his mother) was connected with the Vākṣaras; and Indrabhatāraṇakavarna is eulogized for his warlike exploits.

The name Viśnuṇukundin has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

1 Special attention may be drawn to the symbol for Ꝣ, which here is like the subscript form of the letter Ꝣ, and which clearly is a further developed form of the symbol for Ꝣ as we have it in line 60 of the Channak plate of the Viṅkṣaka Mahāraja Prāravasena I.; Gupta Inschr. Plate xxxiv.

2 See p. 197, note 2.

3 This word is often met with in inscriptions.

4 Final Ꝣ is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 10; and similarly we find Ꝣ instead of final Ꝣ, e.g. ibid. p. 132, l. 19, and Ind. Ant. Vol. XVIII. p. 145, l. 22.

5 See the description of the Viṅkṣaka Mahāraja Prāravasena I., above, Vol. III. p. 260, which is very tame compared with what we have here. MādHAVarvana is stated to have celebrated even puruṣamākṣaktas or human sacrifices.
writer's vernacular was Telugu and that the donor worshipped the lord of Śriparpvata, which I take to be the sacred Śrāśila in the Karṇūl district, I believe that the word survives in Vinukonda, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrāśila and 50 miles south of the river Krīṣṇa, and that this Vinukonda, which is reported to be a place of great antiquity, was really the capital of the Vishnukundins. I also would identify the donor’s father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to whom, as we learn from lines 17-20 of the Gōdāvarī plates of the Rājā Prithivivināla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrabhīrāja, mounted on his own elephant Supratika.

The place Lendulaṭa from which the donor’s order was issued, is identified by Mr. Ramayya with the modern Donālaṭa, the Dondaloor of the map, a village on the ruins of the city of Vēngi, about 5 miles north-east of Elūra (Eluro) in the Ellore tāṅka of the Gōdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor’s grandfather, of the Vākāta (or Vākāṭaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the paleography of the inscription that would militate against it.

TEXT.

First Plate.

1 Ōṁ svasti [I IV] Vijaya-Lendulaṭa-vāsakāḍa-bhagavataḥ Śriparpvata-2 svāmi-pādāmuddhyātō

7Vishnukundinam e-kṛṣṇā-āśvamāḥ-āvabhṛtiτ-6

1 Compare Mr. Sewell’s Lists of Antiquities, Vol. I. p. 67. I believe that either Vinukonda, ‘the sky-hill,’ is a corruption of Vishnukonda or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word Vinukonda as ‘the hill of hearing,’ because Rāma is believed to have heard there the news of Sītā’s abduction.

2 Jour. Bo. As. Soc. Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Prithivivināla’s inscription with the Eastern Chatukya of that name, the younger brother of Jayasimha I, has already stated that Kumuda is properly the elephant of the south-west or south, and Supratika the elephant of the east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other chaturdanta elephants, and that chaturdanta is properly an epithet of Indra’s elephant Airavata, the elephant of the east.

3 See Mr. Sewell’s Lists of Antiquities, Vol. I. pp. 34 and 36.

4 Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadugolli plates of the Pallava Śivakaṇḍavarman, Ep. Ind. Vol. I. p. 5; the Bēdavora plates of the Kudumba Mṛgakṣavāman, Ind. Ant. Vol. VII. p. 37; the Halai plates of the reign of the Kudumba Nāvivarman, ibid. Vol. VI. p. 28; and the Dudda plates of the Vākāṭaka Pravarasena II., above, Vol. III. p. 260) the latest, that of the Vākāṭaka Pravarasena II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 900. So far as I know, they are the Naṇḍaḷ plates of the Gujarāṭ Chatukya Pulakāśīrāja of [Chandi]-Śainvat 490 = A.D. 738, Pienna Oriental Congress, Arian Section, p. 230; the Antrāḷ-Chhāṭ bi plī of the Rāṣṭrākiṭa king Kakka of Gujarāṭ of Śaṭa-Śainvat 679 = A.D. 767, Jour. Bo. As. Soc. Vol. XVI. p. 106; the Alikā plates of Śīkāṭiya [VII.] Dirabhāda of [Vulubhī]-Śainvat 447 = A.D. 706-07, Gupta Inscrip. p. 173; and the Buncal As. Soc.’s plate of the Mahārāśa Vīruñakapha of [Harsha]-Śainvat 193 = A.D. 794 (?), Ind. Ant. Vol. XV. p. 140.

5 From impressions supplied by Dr. Hultze.}

6 Read ‘śṛṃ ‘śṛṃ vṛdhayā’; the word aṇabhṛti is frequently written aṇabhṛti in inscriptions; compare, e.g., Ind. Ant. Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.
3 vadanta-jugadha(tka)mahasha sarvamadavapta-
4 sarvabhatu-svarajasya bahusuvrata-paunjabika-purushamadha-

Second Plate; First Side.
5 vaajapya-yudhaya(?)-shodasi-rajaseya pradhibhujya - japa tya -
6 dy-aneka-vividha-pritha-guru-vara-atha-sahasa-yajina
7 tathishtha-pratishtita-pramahishhitasvasa maharajasa sakala-jaga-
8 manushal-vimala-guru-priti(hu)kshiti pati - maku - ma - ni - ga [usa].

Second Plate; Second Side.
9 [n]ikar-avamana-paldayugalasya Madhavavarmmana
10 Vishnukundin-Vakata-varaiva-dway-alambhita-jannamah sri-Vikramaendravarmma
11 priyapati sphranishta-nistrima-prabhavabhavi(sij)tasha-jagamandapa
12 lalbihshthi(tshthi)tasya bhau(hu)bhakakara-vinirbhata-samagra-dayadasya aneka-chah.

Third Plate; First Side.
13 turdanta-samara-sanghata-dvirada-avana-vipula-vijayasa yathavidhi.
14 viniryyapita-ghatik-avapta-punya-sanchayasana satata-bhumigoga
15 kanyahiranya-pradama-pratilahab-punya-jivita-prabhghosaya pa
16 rumam(ma)hesvara maharajasya *sri-Indrabhatara-vakarmmana priya-

Third Plate; Second Side.
17 [jyer]shtha-purtro garishtha(shtah) saista ava sakala-prapaguna-alankrita
18 sanya * samyag-suthya[h]ropita-sakala-rajyaandhara[h]
19 maharaja[h] sri(srij)man-Vikramaendravarmma ava-ajhnapayati [*] Nat[piti]payam

Kri-
20 shnae[nan]tate Ravireva-ge[h]masya dakshina-purvavayam dii Rago-

Fourth Plate; First Side.
21 rannamna * grama[h] sakala-juga[~]tanya-natha sausa-kar-avadda
22 ta-subhirikita-jamukantasya bhagvatas-Triyanabha(mba)kasya bhavato
23 Sama girvaramanahayin daatain(taah) [~] Raja[~] vuchanah[gahravan=ajjub[m] k[a]
24 rayit [*] Kaciish-atanm-paaryati sd* Rudra-loko dova-ganam[~]n[~]
Fourth Plate; Second Side.

25 kōti-sa(/a)ta-sahasrēṇa svarggina 1 sukhn[r] mōdati [II*] Vi[ja-]
26 yarājya-savassaramb[u] 10 māsa-pakkām 8 gihmā 5 [II*]
27 3Bahubhir=vaśundhā datt[ā] bahubhiś-ch-anupālitā [I*] yasyā
28 yasya yadā bhūmi(mis=) tasya tasya . tadā phalam [II*]

Fifth Plate.

29 Sva-datt[ā]* in para-datt[ā] in vā yō harēti(ta) vasundharām [I*]
30 svasārjita varsha-sahasrāni narakē pachyataō dhruvam [II*]
31 Gāvō bhumi tathā bhāryyā akramy ā hara mā nayā [I*]
32 śrāvayanti rājānāṁ o brāhmaṇyā cha ḫipāti [I]

TRANSLATION.

(Line 1.) ᪐ṁ ! Hail! From his residence, the victorious Lōndulēra, he who meditates on the feet of the holy lord of Śrīparvata4 (and belongs to the family) of the Vishnuṇudins,6—the great-grandson of the Mahādja Mādhavavarman who washed off the stains of the world by his abatious after eleven asvamēdhya sacrifices, who celebrated thousands of sacrifices, who by a sarvamēdhā sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand bahuvarna, pāṇḍurika, parṇasamēdhā, rājapēya, yāṅkavāya (?), śūḍāsin, rājasthaga, pṛddhārjita, prāṭāpya and various other largo and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,—the dear grandson of the glorious Vikramendravarman whose birth was embellished by the two families of the Vishnuṇudins and Vākātas,—the dear eldest son of the devout worshipper of Mahēvāra (Śiva), the Mahādja, the glorious Indrabhaṭṭārakavarman, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troops of elephants encountered in battle numerous four-tusked elephants,7 who acquired a store of merit

1 The sense intended is that of svarggīnā sukhamasaubhanaṭi.
2 I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Pur. varshambū, “the years,” in line 6 of the Anurukṣi inscription of the Mahāmāndalīvara Rudrādva of the Kākatiya dynasty of Śaka-Sāṃvata 1084, Ind. Ant. Vol. XI. p. 12. Since then I have myself found samantraṇam in line 37 of the Telugu inscription of Sūmēvāra of Śaka-Sāṃvata 1130 (for 1131), above, Vol. III. p. 216; varshambū above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Sāṃvata 1596 (?), Ep. Carn. Vol. I. p. 19, No. 12; and varshambu in another copper-plate inscription of Śaka-Sāṃvata 1155 (?), ibid. p. 104, No. 86.—In what follows the word maśa is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be “samaccaśaśā 10 prādhama-pakhaḥ Ś [dīvāḥ]” 5; compare above, Vol. III. p. 262, l. 28.
3 Metre : Śīkā (Anuśīhṛuḥ); and of the following verses.
4 I have not found this verse elsewhere, and am unable to give the correct text of it.
5 Compare with this the commencement of the copper-plate inscription of the Mahādja Vīṣaṇandivarman, Ind. Ant. Vol. V. p. 176, l. 1, vīṣaṇyavīṇa-sūkramānirampanuḥ-chitravartheṣvini-madāsuṣaḥ.
6 The Genitive case Vishnuṇudinām cannot well depend on the word mahādja in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishnuṇudins, as a usage of the Genitive which I formerly doubted. We may compare the Genitive Kadaṃbāṃ in line 4 of the Dēvagere plates of the Mahādja Māglāvarman, and in line 5 of the Hādi plates of the king Kāvdravarman, Ind. Ant. Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultsch, above, Vol. III. p. 310, also the Genitive Maitrakāyāṃ of those plates.
7 The compound, so translated here, cannot be properly dissolved.
by emptying water-jars (at donations made) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,—the devout worshipper of Mahēśvara (Śiva), the Mahārāja, the glorious Vikramēndravarman, the most noble, who, in childhood already embiggled with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands:—

(I. 19.) The village named Rēgonram, in Natṭi?[?]pāṭi on the bank of the Krishnapopā, in a south-eastern direction of the village of Rāvirōva, has been given to the Sōmagirīśvaranātha (temple), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king’s word you should execute (this) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra’s world.

(I. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

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

This inscription is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the Ganjam district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3½" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ¾" and ½". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.* They include a final form of t, which is five times employed in lines 16 and 17. The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhī Prākṛti. Thus, ṣ is six times employed instead of s (as in samādiḥkati for samādiḥkati, l. 11) and twice instead of sh (in viśād for viśāṣya, l. 8, and puruṣāt for puruṣartha, l. 33); sh twice for ś (as in shatkī for saktī, l. 3) and three times for s (as in shutaḥ for sutaḥ, l. 8); and s three times for ś (as in sasākṣa for sūkṣma, l. 1) and once for sh (in manusya for manusḥya, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

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1 I find no authority for thus translating samāydpila, but cannot suggest any other meaning for the original passage.
2 Compare, e.g., the Nāsik inscription of Ushavadā, who gave wives to eight Brahmans at the holy steha of Prabhāsa; Archæol. Survey of Western India, Vol. IV. p. 99.
3 It has been noticed in Mr. Sewell’s Lists of Antiquities, Vol. IV. p. 32, No. 214.
4 This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.
5 The sign of virāma is not used in the text.
The inscription is one of Mahindravarmadēva’s son, the devout worshipper of Mahēśvara (Śiva), the Mahārājaḍhirāja Paramēśvara Paramabhatṭāraka, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kolāhala, the Mahārāja Prithivīvarmadaeva, who had obtained a store of merit by worshipping the lotus-foot of the holy lord Gōkūryēśvara, dwelling on the summit of mount Mahēndra, and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his army the sovereignty over all Kaliṅga. From his residence at Śvetaka (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Jānpēra vīkaṣpa to the bhāṭṬaputra Śubhaṃśaka, (a Brāhmaṇa) of the Vatsa gōtra, who was a student of the Vājaṃśyu Śōḍha, belonged to the Kāva śākhā, and had the fivefold pravara Bhārgava, Chāyana, Ānapana, Āruva and Jāmadagna,—in such a manner that the dose under this deed was entitled to the yearly receipt of four palas in silver. The inscription was written by the vivakṣita-grāhakī, or minister of peace and war, Sāmanta, engraved by the brazier Sāmanta-Svayambhu, and furnished with a seal (?) ī Śoṃśhīla by the chief queen.

The inscription is not dated. On palaeographical grounds it may perhaps be assigned to the 12th or 13th century A.D. — The town of Kolāhala has been identified by Mr. Rice with the modern Kolār, in the east of Mysore.

TEXT.

First Plate.

1 Ōh8 svasti [ ] Śvetak2-ādhish(hanūd-bhugavatah) sacharācha[ra*-]gurō10 | sakalakāsā(gā)ñca-[sūkharā? jaya11 | [sth]-i-)

2 ty-utpati(tti)-pralaya-kāraṃa-litōh-12 Mahēndrāslocha(cha-lo-sikha rau-nivaśi si na h śrimud-Gōkārāṇa(ruc)-13

3 śvara-bhatṭārakasya | charaṅkamal-ārādhana- | vāṭpa(pta)-punya(yya)nīkṣhayaḥ

4 tā- | śvē(śc)hā-sāmanta-chakra[h*] | śva(sva)bhūja-va(ba)la-16 parākram-ākrānta- | sakala-Kaliṅ-ādhirāj(Jyaḥ) pa-

1 This is a hereditary title; see p. 200, note 1.
2 See the same term above, Vol. III. p. 42, note 3.
3 For a fanciful explanation of the name see the Purl (Jagannāth) plates of the Gaṅgavāmśa king Nīlīshā-
5 From impressions supplied by Dr. Hultzsch.
6 Expressly by a symbol. These two akharas are clear in the impressions and cannot be read differently.
7 Read -gurō; all the signs of punctuation up to the middle of line 11 are superfluous.
8 In the place of the akharas in brackets four akharas seem to have been originally engraved, the first three of which perhaps were ērkāras, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term śākikā-chuḍamāṇiḥ of cognate inscriptions. The god here named Gōkūryēśvara-bhatṭāraka is usually called Gōkūryēśvara.
9 Read -sākti. Compare sākti for sākṣṭa in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjām district I find similarly bhātṛayām for bhātṛtāyām, and dṛṣṭaṇa for edaṭya.
10 Originally pāra was engraved.
mātā-pitrī-pādānudhyātā mā(ha)hā)rajādhirāja-
paramāsava(hva)ra(hra)-paramabha.

6 ti[a] raka- | Gaṅgāmalakutulilaka- | 16śri Kōlūlapurapaṭṭanakasyah-kavalaya-3
7 varayoghosh- | mahārājajā-śri-Pṛthivivarmanmadēva[h3] kuśali | śri-

Mahindrav- 
8 rmmadēva-shūtaḥ3 | Ja[n]o ra[ra]-viśač | yathākālādhyāsikh māhāśaman- 
9 mānta- | rājanaka-rājaputra(h-ra-)-kumārāmātya-uppar7-danāṇyakā- | viṣayapatī-
10 grānapati- | anyāsaha chāta-bhāṣa-vallabhajātiyā9 | janapadānā rātrakuṣa-kut- 
11 mvinā | sāmavājikāḥ | yathārācha(cha) mānya vō(bō/d)hayati sa(sa)mādisha(sa)ti | Vidita-

Second Plate; First Side.

12 m-astu bhavatā10 cFat-viṣayā-saṃandha-grāmō yaḥ grāma-dvayāmōd[i]iti nāma |11
13 saja-lāthahāraṇya | chatuḥsīmopāla-kshitaḥ | bhāṭṭaputra-Sū- 
14 bh[a]nī karaya | 13Vājāścina-charaśayā | 14Kanṭu-sākhāya 15 Vachha-gōtrāya
15 16tiyā tōshām-adhivāś-tōshām | paśchārishaya-pravarāḥ bhavati | Bhārgavaḥ

Chyā- •

16 van-Āpno- | n-Aurva-Jamadagni-sti | Jamadagnivat d-Urvīya-
17 t | d-Āpnuvāna-d | Chyavanavat Bhriguvat | ta-pravarāya | ih-ēva
18 viśhuk(va)-saṅkṛānyā17 mātā-pitrōṣ-ātmanā-sa | pany-āpivirdhayō8
19 yathā | salindhārā-purasarvacna9 | chandrārka-āthiti-

 For the two epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kōlākala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial u and for ha are similar in this inscription, the Kōlākala of the text most probably is a mistake for Kōlākila. On Kōlākila see Ind. Ant. Vol. XVIII. p. 167, and on the hereditary title of the Śākṣas 'Kōḷāda' (or Kōrāda- or Kōrālā- puravarāvara' e.g. ibid. Vol. VI. pp. 102, 108, and Vol. XVIII. pp. 311, 312. To Gōkarnaśāmin the Gaṅgas owed the kettledrum (bhūrti); ibid. Vol. XVIII. pp. 168, 173 (also 311 and 312).

1 Originally kāmālya- was engraved.
2 Read -saṭo; the compound so ending should properly have been placed before mahārājādhirāja- in line 5.
3 Read -viśač; the compound so ending has clearly been engraved in the place of another word which has been effaced.
4 Read -ādhyāsikā.
5 Read mahāśaman-ādanta-.
6 Read mahāśaman-ādanta-.
7 Read kumārāmātya-apatēra.
8 Read pāṭa-anvāyāni cha.
9 Read tātā[i]-janapadār-dvātra-kārī-kuṭumānī śadmanpīkā.- Śadmanpīkā occurs in line 27 of the Kāśaka plate of Mahāvīra Gupta (Yādūti), Jour. Bong. As. Soc. Vol. XLVI. P. I. p. 154 (about, Vol. III. p. 352); the same and cognate inscriptions have rāja-vallabha for the vallabha of the present inscription.
10 Read bhavatām itāt-viṣayō saṃbaddhā-(i) about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from grāma up to Vājāścina-cha in line 14 is engraved over another passage that has been effaced.
11 The signs of punctuation up to the end of line 19 are superfluous.
12 Read pany-ābhivriddhayō, and omit the following yathā.
THREE INSCRIPTIONS FROM TRAVANCORE.

Second Plate; Second Side.

20 samâkalam k sakarikṣitya  prativarsha[ī]n ra(rū)pya-palāni chatvāri
21 dēyaṅ2 | ēvaṁ pratipādītō śhvā[sm]bhīr-yatāṁ[taḥ]3 | sāsana-darsa-­
23 bhā-
24 tivaya[ṛ] | ṭathā cha dharma-sā[stra]c shuco phulyoḥ | Vahulhi4 vasu-
25 dātā | rājanā Sagar-ādicbhi [†] yaśya yaśya yodh bhumī bhumī
tatā | tasya phalaṁ [licative] Shudāsiti-sahasrāyā[ṛ]n
26 yōjanāṅna vasu[ṛ]dhara | ahō punyāya kātyāya svarg[ṛ]

Third Plate.

27 gām-pradāinā [with] | Mā bhud-vāḥ phala-śāmkā vā | para-da[t ḍ]-
28 ti pāravtīvā p sva-daṅñat- phalarīn-anantya | para-dat-ātip[ā]-
29 lanō [with] | Bhumīn yaḥ pratigṛihnāti | ya cha bhumī prayachhati | ubhaub tōō-
30 punya-karmāṇau | niyatō svarga-gāminau [with] | Sva-dātā para-datam vā yō
tīt-
31 harāti vasundhāra [†] sa visiñḍhāya kṛtim bhuti pūrṇibhi saha pachyatā [with]
Itī
32 kamaladal-amruvidu-lōlā[ṛ]n śṛiyam-anuchinta manusya-jīvita-n cha [†] sakala-
33 m-iddam udāhritain vadhīvā na hi pūrṣaī para-kirtayō vīlōpā [with]
Līkhitamā cha6
34 sandhivyāhī-śrī-Śāmantē | Utkīrṇa-ča7 śṛī-Śāmitta-Svayambhu-kānsāre-
35 na8 | Laiñchitamāi-ča\9 śṛī-ma[ṛ]hadōvä | Ṛyākṣi[ṛ]m-adhikākhāram-
36 vā tat-tu- | ch-chharaṇa pramāṇam-īti ||

No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

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

A.—Trivandrum inscription of the time of Gōda-Mārtanda.

This inscription11 is on the north wall of the Krishnasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5' high, and contains a single Sanskrit verse, preceded by

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2 Read dēyaṅgūḍam.
3 The sentence should end with usādhiḥ; yodh connects the preceding with what follows and means 'such being the case.'
4 Metre: Śūkṣma (Amsahīthī); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.
5 Metre: Pushkotkāra.
6 Read Līkhitamā-Ča.
7 Read Utkīrṇa-Ča.
8 Read Nyān-đhakaram-adhikākharam ed yat-dat-sarvān. The copper-plate referred to above, p. 200, at the end of note 16, has usādhiḥ.
9 No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaran Pillai in his Some Early Sovereigns of Travancore, pp. 69 and 28 (Ind. Ant. Vol. XXIV, p. 279); according to his account the shrine, at which the inscription is, is called the Gōḍaḥī Krishna temple.

20
the words svasti śrīḥ. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Ādityarāma, the umbrella-bearer of the lord of Gōlamba, Gōda-Mārtanda, gave a silver drum to the god of the temple of the station of cowherds at Sāyandura.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭīḻutta alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:¹

\[\text{Karkaṭaka-Vvi-}\]
\[\text{7 yāḥtīlī-Tīrāṇa-ājīrya} \]
\[\text{Tīravāṇandapuratā} \]
\[\text{Ś  tabhāyānī.}\]

"In the month of Dhanus, when Jupiter was in (the sign) Karkaṭaka,—the assembly of Tīravāṇandapuram and . . . . having been pleased to meet together,—Adichecharāma (i.e. Ādityarāma) gave to (the god) Tīravāṇambāji-pīḷai (i.e. 'the boy of the sacred village of shepherds') a silver drum."² The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkaṭaka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.³ On palaeographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gōlamba, no doubt is Kōlamba,⁴ and Sāyandura apparently is Trivandrum or a part of it.⁵

**TEXT.⁶**

1 Svasti śrīḥ \[[[*]]\]
2 ya-kamaladīrī Śyāmandūr-aika-gōshthālā-
3 bādhīsa-echha[²]* trīvāhī Dhanushī cha kṛta-naivēya-
4 m u t t a n g a - jīvō \[[[*]]\] śrīmān Āditya-rāma-sa hi rajasa-kṛta-
5 g ā l p a d a Mūndar-ābhan-śaṁdādā-saṁdā-dyutī-sū-
6 bham-ādīsam-maṁya āṁkā kshamāyāṁ]

**TRANSLATION.**

Hail! Fortune!

In (the month of) Dhanus, when Jupiter was high, the illustrious Ādityarāma, the soul of endurance,⁷ worthy of respect, the umbrella-bearer of the lord of Gōlamba, Gōda-Mārtanda.

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¹ The Tamil inscription begins in the same line in which the Sanskrit inscription ends, I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkaṭaka.'

² The remainder of the inscription records gifts of money and paddy to the same temple.

³ Mr. Sundaram has taken the word Mārtanda in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1183-90, while Jupiter's mean place was in the sign Karkaṭaka from the 3rd January to the 20th December A.D. 1181.

⁴ The spellings Gōlamba and Gōda for Kōlamba and Kōda (see Ind. Ant. Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravīḍian words look like Sanskrit compounds, and of making them rhyme with the preceding gōshthā.

⁵ The form Tīravāṇandaparam, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (Ind. Ant. Vol. XXIV. p. 365), suggests that Sāyandura is a corruption of Śyāmandūr. The two words Tīravāṇ and śrī or śi are interchangeable in Tamil local names; compare, e.g., Tīravāṇ and Śrīvāṇ or Śrīvāṇ, South-Ind. Joor. Vol. II. p. 257, note 6.—E.H.J.

⁶ From an impression supplied by Dr. Hultzsch.

⁷ Metre: Saṭṭhīḻa.

⁸ This cha is superfluous; for the following kṛta-naivēyaṁ one would have expected kṛta-naivēya.

⁹ The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.
after making offerings of entaliga, dedicated to the lotus-eyed (god) of the unique temple of the station of cowherds at Syāṇandūra a drum made of silver, resembling (mount) Mandula, shining with the lustre of the whole collection of the foam of the sea.

B.—Trivandrum inscription of Sarvaṅganātha; [Śaka-]Śamvat 1296.

This inscription also is on the north wall of the Krishnasvāmin shrine in the Paḍmanābhavāmin temple at Trivandrum, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1’4” broad by 7½” high, and contains a single Sanskrit verse, preceded by the words svasti śrīḥ. Its object is, to record the construction, at the town of Syāṇandūra, of certain buildings for the worship of the (cowherds’) god Krishṇa, by a prince (śrīpa) Sarvaṅganātha, in the [Śaka] year 1296, when Jupiter was in the sign Sūnya. If this last statement refers to Jupiter’s mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter’s mean position was in the sign Sūnya from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter’s true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter’s true position on that day was in the 14th degree of the sign Sūnya. The town Syāṇandūra has been mentioned already in the inscription A.

TEXT.2

1 Svasti śrīḥ ||||* || Simha-sthō cha Bṛihapa- 2 tau samakarōd abdō cha Chōḷapriyō 3 gosīha=cha sudhipā=grīha=sahō 4 Krishṇa-dhāraya=maṇḍapam || bhaktāya cha=iva ya- 5 sūrtām= apy= atitarām= dharmārthām= apy= ādārāt 6 Syāṇandūra-vidō sukṛiti-sahāsa= Saṟvuma- 7 ganāthō nāpe ||

TRANSLATION.

Hail! Fortune!

When Jupiter stood in (the sign) Sūnya, in the year (denoted by the chronogram) Chōḷapriyā (i.e. 1296), the prince Sarvaṅganātha, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverently built at the town of Syāṇandūra a cow-house, a house of beautiful lamps, (and) Ah! an abode of Krishṇa; an open hall.

C.—Varkkalai inscription of Māṛtanda; the Kollam year 655.

This inscription is on the base of the maṇḍapa in front of the Janārdanasvāmin shrine at Varkkalai, a place of pilgrimage about 2½ miles north of Trivandrum. It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7’2” long by 4” high, preceded, on the same level, by the words svasti śrīḥ, also written in Grantha characters, in a single line above, 11” long and 2” high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

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1 No. 270 of the Government Epigraphist’s collection for 1895.
2 From an impression supplied by Dr. Holtzclaw.
3 Metro: Sārdūhavikrīta.
4 No. 267 of the Government Epigraphist’s collection for the year 1895.
5 See Mr. Sundarar Pillai’s Some Early Sovereigns of Travancore, p. 55 (India. Ant. Vol. XXIV. p. 333).
were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vyṛsha, on Brahmaṇ’s (i.e. a second) tīthī, a Thursday, when the nakṣatra was Mrigāśirṣha, during the Simha ṭāgna, the king Mārtanda had the god Hari (Vishnū), who resides at the glorious Vayka, bathed by Brahmaṇas.

The date, being of the month of Vyṛsha or Vyṛshabha, would be expected to fall,1 and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vyṛshabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case was Thursday, the 11th May; for on this day, which was the 15th of the month of Vyṛshabha, the second tīthī of the bright half ended 22 h. 26 m., and the moon was in the nakṣatra Mrigāśirṣha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37’, the Simha ṭāgna lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.2

Svasti śrīḥ [||*]

1 Kōlambē mamate-ēti vatsara ite māsē Vyṛsha-ārddhē Gūrōrvvārē bhē
Mrigāśirṣhēkē Vidhī-tīthē Saṁhē cha ṭāgē śubhē [||*]

2 sūmmāhī suṇāhī akārayēdī dīvī-vaṁśe-śrī Vayka-dhāmanō Harēśēśrī-sauryy-ādī-gan-
ānvitasē sa matimān Mārtanda-dhātrīpatiḥ [||*]

TRANSLATION.

Hail! Fortune!

In the Kōlamba year denoted by (the chronogram) mamatā (i.e. 655), when the month had advanced to the middle of (the sign) Vyṛsha,4 on a Thursday, when the nakṣatra was Mrigāśirṣha, on Brahmaṇ’s tīthī, and during the auspicious Simha ṭāgna, the prudent king Mārtanda, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (the god) Hari who resides at the glorious Vayka.

No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SĀKA-SAMVAT 904.

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

This inscription is on the east of the north gate of the village of Nilgund in the Gadag tāluka of the Dhāvarār district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a leśya, with the sun and moon above,

1 See Ind. Ant. Vol. XXV. p. 53.
2 From impressions supplied by Dr. Hultsch.
3 Metre: Sāradāvatikṛṣṭa.
4 Compare Inscriptions Sauvrittes du Cambodge, p. 68, verse 26. simhārddhagai chandramah. In our inscription, what had advanced to the middle of the sign Vyṛsha, was really the sun.
and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about 1/4. The characters are Old-Kannarese; they include the sign of the 'sadham' in bhūlakṣepaśpitthār, 1. 28. Excluding the Kannarese bhirudāmeruṃsodapāda in line 16, the name Ṛṣīśaṇa in line 23, and the Kannarese Genitive Kanyāja in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have tēna...dattavāy instead of tēna...dattām, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of ṛi instead of the vowel ri in daikārikām, 1. 1, sākrīkā, 1. 3, skīrīkā, 1. 29, and gīrikā, 1. 24, and to the doubling of the first part of the conjunct vij in kartavāya, 1. 7, and iti vijākulaś, 1. 8. Rather more than one half of the text is inverse.

The inscription refers itself to the reign of the Western Chāluṣya Tailapa Āhavanalla, whom we know to have restored the Chāluṣya sovereignty in the year Śrīmatkuśa = Saka-Saṅgaha 895 expired. After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kannapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavāśi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Sōbhana. Since this Sōbhana apparently is the Sōbhana, who is mentioned in a Gudag inscription2 of Saka-Saṅgaha 921 as a feudatory of Tailapa’s successor Saṅgaha II, it is clear that the two Three-hundreds of the present inscription are the Belva Three-hundred and the Puligara Three-hundred which, with some other districts, are assigned to Sōbhana’s district in other inscription3. Kogali, the name of another district, governed by Kannapa and after him by Sōbhana, Dr. Fleet suspects to be a mistake for Keṅgali which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Saka-Saṅgaha 904 expired, corresponding to the year Chitraḥaṁ, Sōbhana gave to a certain Vishnubhāṣṭa of the Viśvāmitra gōtra a field, measuring 30 naśārtam and situated in the village of Nirgunda, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabhā (?), who also gave a house near the northern boundary of the village of Chiṅchila (or Chiṅchila), for the purpose of providing food for twelve Brahmaṇas. Lines 23-30 express the wish that the house founded by Vishnubhāṣṭa, i.e. Vishnubhāṣṭa, at the sacred place Chiṅchila (apparently Chiṅchila or Chiṅchila) may last for ever; and the inscription ends with the writer’s name and a word of auspicious import.

The date of Sōbhana’s donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgunda is the village of Nilgund where the inscription still is, and Chiṅchila or Chiṅchila is the village Chiṅchiloe of the maps, about a mile and a half south-west of Nilgund.

2 See Dr. Fleet’s Dynasties, p. 42; Ind. Ant. Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gudag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.
3 Compare also Ind. Ant. Vol. XII. p. 271, where Perṣānaga Māraṅgālī is stated to have governed the two (Three-hundreds, viz. the Puligara Three-hundred and the Belva Three-hundred, which, together, make six-hundred.’ I owe this reference to Dr. Fleet.
TEXT.  

1. ॐ svasti | ॐJayatya-avishkri(shkri)tai | Vishnur-vivaraham | kshobhit-
annav[an] | [*]  

dakshin-avnata-danadhya-agra-vishanta-bhavana[an] | vapuh | [ll] Svasti | [*]  

Samanabhavah[an]-  

3. śraya-sīṛpiṣṭhivallabha-mahārājādhirāja-paramāśvara-  

paramatmabāraka|[*]  

Satriyaśrayukataśīla|[*]  

Chālukyaśhāhara[na]-  

5. śrīmad-Āhavanalladeva  

6. Yō-sun | sī-śrīrahmatandu-Rāṣṭrakūta-  

tā-paripaśraya | [*] prāpya | pāłatavān-samunā(śrī)ācārachhehu[+]* | ṛṣeṇa mālā-  

7. nīm | [ll] | Vṛttaḥ | Yasya | śrī-śrībhīdhaṁma | sakṣa-ripunrip-āṇika-  

nirmanuellen-ōttāna kīm [ka]-ṛttavyaṇum kva yā-  

8. na[m] | kva eva navatiṣṭi [vyāku]ś-chintayant[+].  

Chōd-Āṇḍrā-dāhīsa-  

Pándy-Otpata(kta)lo-mahāpatyō | yō-  

9. na evaśāmbhūbhāś-mākāshām avikrayaḥ | yō hasati | nripa-gumāim-  

ādiraṇāya = Naḷ-ādhin ||  


dvi-trij[3]atām | Kogale-ādi-mahā-  


K[a]nnapah[12] | kopaśīvagī-  

dagdhya-ādirīpākāmānaḥ | [ll] | Tat-ātyaya | tad-amuṣa Śō(bha)naśata-kramā-  

sthūllah | [*] | saṅgrāma-saṃ-  

gat-āparvavavijayaśrīvadhā-ḥHAVAH | [ll] | Tat-samahā kō[pi] bhūpālō na bhū-  

tō na bhavishyati | mahā-guṇeshu kū-āpi | guṇēshu bhavma-tayō ||  

15. Gadyām | Tena | samara-sāhasa-pradāśena-prasama-Tarapadēva-  

prasād[+³]sālita-nvasmodęgaṇḍ[¹][³][⁴]giridendraganam[²][³][⁴]-sūmantach-  

17. dāmanī-kata-kākapākār-āvarttha-nāma | [¹] svasti  

Śa(ṣa)kanripa-saṃ-  

18. vatsarēśhu | chaturadhikā-nvasateshu | gatēśhu | Chitrāmbhān-śam-  

19. vatsarē Bhādreṇa-māṣe | sūryya-granāṇa sati | [¹] | Visāvī-  

20. tra-gōtini Vishnuḥbhāṭṭaya | sa[¹] | pravarttan-ārthatah | Nrggund-[ām]ta-  

21. [r]-grāmē | rāja-mānēna | daṇḍena | [¹][²] | triṃ[ṣa]nivarttaṁ-kṣētraṇa da-  

tavān[¹][³][⁴] | Tat-ānu | Vādajabbhāya[¹][³][⁴] | Vishnuḥbhāṭṭaya  

22. pāduḥ | prakṣalīya | Śōbhānāna | dattam-ekād[¹][³][⁴]  

puna-

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¹ From an impression supplied by Dr. Fleet.  
² Expressed by a symbol.  
³ Metre: Śōkabha (Anushtubb).  
⁴ Read [ṭrāka].  
⁵ Metre: Śōkabha (Anushtubb).  
⁶ Metre: Srogdale.  
⁷ Originally [pitalo] was engraved.  
⁸ Read Śōkabha; this correction may have been made already in the original.  
⁹ Metre: Śōkabha (Anushtubb); and of the three following verses.  
¹⁰ Read [varttana].  
¹¹ I am not quite sure whether the original has Kasa[pa] or Kasa[pa].  
¹² Originally [rījaya] was engraved.  
¹³ The words krū-āpi gaṇ sickness are quite clear in the original; the only meaning which I can assign to them, but which does not satisfy me, is ‘by any means (equal to him) in condition.’  
¹⁴ The word kā [r] this word occurs above, p. 105, l. 17; here the reading of the third akṣara (mo) is quite certain.  
¹⁵ These signs of punctuation are superfluous.  
¹⁶ Read [tītā].  
¹⁷ This (or possibly Vāta[ṭa]) is what seems to be actually engraved. Considering the construction of the preceding sentence, tāmaḥ . . . daṭṭavaḥ for tāmaḥ . . . daṭṭavaḥ, and the fact that in this sentence we have daṭṭavaḥ, I am almost certain that Vādajabbhāya[pi] contains the instrumental case of the name of a woman, perhaps the wife of Śōbhāna, followed by api. That name may have been Vādajabbā, and if this was the case, the proper reading would be Vādajabbhāyapa[pi], and daṭṭavaḥ for daṭṭavaḥ.  
¹⁸ Read [tītā].
NILGUND INSCRIPTION OF TAILA II.

24  ra-mmanyā dattam-itit dattavatī gri(gri)ham cha Chimchila-
25  grāmasya5 uttara-kshētrasimāi-hagnāni
26  na-bhūjan-ārtham ||
27  Sāmnayā-sayanām-harmma-sētun5 nripānān kālē kālē pālanīyō bhavabhīh [[*]
28  sarvvināsāmmītā6 bhāvinah-pārtthiv-śeṇdrā[na-] bhūyō bhūyō yāchatē
Rāmaabhradra [[1*]]
29  Chiṃhac-kshetreyō dvijā śrīmān pādāpadm-ōpajīvīnā [][*] Egevishun-[kri(kri)]-
30  ta[m[1*]tā]c tishthathy-a-chandra-tārakā|| Kaṇṇojana likhitam[ia] [[1*]]
Maṅgala[ma][[1*]]9
31  
32  

TRANSLATION.

Om. Hail!

(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.10

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the Mahārājaśārīrā Paramāścara Paramākṣhāpraka, the frontal ornament of the family of Satyāśmya, the ornament of the Chājukyns, the glorious Āhavamalladeva;—

Who, after obtaining the Fortune of the glorious Rāṣṭrakūta kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;13—

Verse: On hearing that name of whom,12 which he acquired by the extirpation of all the armies of hostile kings, the Chōda and Andhra rulers and the Pāṇḍya and Utkai kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding Naḷa and the other primeval kings;—

(L. 10.) Śōkha: By the favour of that emperor Tailapadēva, the famous Kannapa15—great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two Tres-o-hundreds (and) the land of Kōnati and other (districts) of (the) Banavasi (province).14

When he passed away, his younger brother Śōbhana in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.16

1 The meaning which I believe to be intended would be properly expressed by the words pumar-mmanyā dattam
2 itit dattam.
3 The name intended perhaps is Chiṃchila.
4 The name intended perhaps is Chiṃchila.
5 Read grāmasya-uttara-
6 Read grāmasya-uttara-
7 Metro: Śōkha (Anushṭhāh).—The construction is quite ungrammatical; one would have expected deṣijān amātā . . . Egevishun kritam. One also misses, before pādāpadm-ōpajīvīn and compounded with it, the name of the person whose dependant Egevishun was.
8 Read tishthatre- and śrākam.
9 The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.
10 See the same verse above, Vol. III. p. 310.
11 The literal meaning of course is, that, as there were no other kings, Aḥavamalla’s royal umbrella of state was the only one in existence.
12 See above, p. 205.
13 
(L. 15.) Prose: He, who by the favour of Tālalapātīya, pleased with the prowess shown by him in war, received the titles of ‘neramodagadha, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp’s rampart’ and other titles equally appropriate,—Hail! When nine-hundred and four years of the Saka king had passed, in the year Chitra- bhānu, in the month Bhadrapada, when there was an eclipse of the sun, he gave to Vishnu-bhaṭṭa of the Viṣṇu-mitra gōtra, for the purpose of establishing an alms-house, a field which by the king’s measuring-rod measured thirty nicaṇṭhas, within the village of Nīrgūṇa.1 Afterwards Vālājañābhā on her part, thinking that she would give again what had once been given by Sōbhana, after washing the feet of Vishnu-bhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chiṅchila,2 for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Rāmaṇabhadra again and again entertains all the great princes who will rule here in the future.

May3 the alms-house, which by the holy twice-born Egovi-bhaṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chiṅchila, endure as long as the moon and the stars!

The writing of Kannōja. Bliss!

No. 29.—BANSKHERA PLATE OF HARSHA.

By G. Bühler, Ph.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanoji and Thānesar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhera,4 about 25 miles from Shāhjahanpur, and was presented to the Lucknow Museum by Ialla Kishore Iat, banker and Honorary Magistrate of Shāhjahanpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his Gupta Inscriptions, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,5 but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha’s later document. The medial vowels ṛ, i, ṛ, ai, ō, an, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrpātān prastāṭi.6 The upadhmālīya and the jiḥvāmālīya, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in guptādayaka- kṛtta (l. 6). The jiḥvāmālīya has the simplified cursive form which occurs in the Jhālrpātān

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1 I am unable to suggest a different translation of the words Nīrgūṇa-Antaryānī; which property would mean ‘in the inner village of Nīrgūṇa.’ There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.
2 Or, it may be, Chiṅchila.
3 See the Indian Atlas, sheet No. 68, where Bhāskhēra is found in N. L. 27° 47’ 30” and E. L. 79° 38’.
6 See the Indian Atlas, sheet No. 68, where Bhāskhēra is found in N. L. 27° 47’ 30” and E. L. 79° 38’.
prakṣasti and in the Śāradā, and consists of a loop below the top-stroke of the ka. The upadhmāṇiya is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla’s plate of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the pa, but on the level of the top-line of the letters. Similarly the superscribed ra, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphād prakṣasti. But Professor Kielhorn has found it also in the Kuṣārakot pṛāṣasti, and Harsha’s two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgari manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all mātrikās without vowel-signs perfectly level in order to gain room for the ornamental medial ḍ, ṭ, ṭ, etc. The superscribed ra of these inscriptions consists regularly of a wedge; but in vareṇḍrāma (I. 3 of the Banskhera plate) it is represented by a full ra, attached to the right of the lower pa. Strictly speaking, the group is equivalent to apra, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrār and Śiddāpura versions of the Aṅka edicts.4 With Vināyakapāla’s above-mentioned plate agrees also one of the Banskhera forms of na, e.g. in grhaḥarotvāna (I. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to ṅa, for which Dr. Fleet has mistaken it in the word “nau” (I. 1 of the Vināyakapāla plate), rendering it in his transcript by “go”. The vīrāma in Samvat (I. 15) stands to the right of the final ṭ, hanging down from its top. In the later Madhuban plate it stands in the corresponding word, the older form of the vīrāma, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called “shell-characters.” The vowel ī in the dhārāḍāhirāja consists of more than a dozen separate strokes, and the preceding ṭ of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the care of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dvānāgarī figure of the decimal system. The Dvānāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctionation, the single danda in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same dvandva compound. At the beginning of the technical portion of the grant, the neglect of the sandhi in the words “Harshaḥ Ahichchhattraḥ” (I. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākritic form pramāṭāra for pramāṭri (I. 8 and 14) and the bad compound sarvānaparihitaparikārī (I. 9). The orthography is regulated by the pedantic system of the

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1 Ind. Ant. Vol. XV. p. 149.  
4 See my India Studies, No. III. p. 771.  
Pandita, which requires the doubling of consonants, immediately preceded or followed by va, the assimilation of the *visarga* to following sibilants, the use of the *jihedmuliya* and *upadumaniya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in "samvaddha" (I. 7) and in *Samvat* (I. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskura plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donors are two Brāhmaṇas of the Bhāradaṃvāja gātrā, Bālachandra, a Rgvedin, and Bhadravāmin, a Sānavēdin. The village granted, Markatāśūgaru, lies in the bhūti of Abichchhattrā (Hāmnagar) and in the western pathaka of the Aṅgadīya viśaya. Among the officials mentioned at the end of the document, that of the keeper of the records (mahāśāhupatāthikaravāthikrita), Bhāna or Bhānu, is new. The jātaka, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Ḡīvra instead of Gurjara. The date, *Samvat* (i.e. Śrī-Harsha-Saṃvat) 22, *Karttika* badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

**TEXT.**

1. गीती सचित्व महराजीठन्यकज्ञानशास्त्रवाचकीव्रिमण्नकी वा महराजीठन-वर्धनस्तया पवस्तवावधानातृत्वीविशिष्यदिवेशसुत्वख्।<br>
2. भाराजीठन्यकज्ञानशास्त्रवाचकी परमार्जिनिक ग्रामयावर्गनवर्धनस्तया।
3. नाल्लाराची विकृतीविशिष्यदिवेशसुत्वख्।<br>
4. तुवासित्तवालयज्ञानविविशिष्यदिवेशसुत्वख्।<br>
5. तिरमराविविशिष्यदिवेशसुत्वख्।
6. व्यावाज व्र श्रीविद्वसत्त्ववाचकी वा श्रीमान्यावर्गनवर्धनस्तया।

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1 From an inked stampage and two ink-impressions, supplied by Dr. Führer.
2 Possibly नी, expressed by the usual symbol.
3 Looks like राकास.
4 "धृष्ट", not "देरिष", is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.
5 Read "शत्श्र".
Banskhera Plate of Harsha.—The Year 22.

FROM AN IMPRESSION BY DR. A. FÜHRER.
No. 29.

BANSKHERA PLATE OF HARSHA. 211

7 । [शुक्रा]धारानुसार|परमाकेश्वरी मणिभर द्व सर्वस्वलात्तुकमी|परस्-भद्रकम्भाराजाधिराजविवेकः। बलिक्ष्णसाक्षात्क्रियाविधिपतिपंक्ति-स्वर्गमकेतसा।

8 । [घ]सुधारामालकसाध्यासाधिकारांध्वमाताराजानीकुमाराराज-माणिकपरिवारभायस्मिष्ठरायजातिसारसामायारास्त्रीयधिकोऽस्मात्|समासाय।[ति विदित]म्।

9 । [च] सन्यस्यपरिविक्षितव्रतायुक्तमात्यायश्रीद्रवकराजकुलाभ्रात्रभायोंमित्र-सात्त्विकपरिवारिविषाया|[दु] जुतिपण्डू|पुष्पपीठाणुगणन्धरसाहित्यमका।

10 । [को] भूमिपतियायें सया पितुः|परमभद्राकम्भाराजाधिराजयोगभा-कारकविन्देष्य मातृभार्तिकामहादेवीराजयोगोऽसतीद्वया जाह्नवातपर-भद्रका।

11 । महाराजाधिराजविन्देष्यस्मादेवानाथ पुण्यमृतिमिलये भर्ताहासऽपीपवाहृ|चक्रवर्तदेवसात्रायांिरभाववालवन्द-भद्रकामियं। प्रतिव्रुद्धनमाणालिने|प्रतिया।

12 । द्विती विदिता भवज्ञामनुस्मरनम्।।|प्रतिव्रुद्धनमाणालिने|प्रतिव्रुद्धनमाणालिने|प्रतिया।

13 । रणोपयमायं। | धम्मकुलोऽमुदारसुदांचरविलुंब्धर्द्धम्।|रणोपयमायं। | रणोपयमायं।

14 । नसा वाचा कह्यं प्राणिभिष्टः।|धर्मवेतसामायात्मस्ताद्यथाणिनमतमम्।|धर्मवेतसामायात्मस्ताद्यथाणिनमतमम्।|धर्मवेतसामायात्मस्ताद्यथाणिनमतमम्।

15 । धाराजः|समाधेगादुलोऽपूर्णः।

16 । देशवेष्टितं सम्बंधु ।

17 । कार्ति विदि।|[[II]]

18 । सुधारो सम महाराजाधिराजविवेकः।[[[II]]]

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1 The m and d of "सम्बंध" are not certain, likewise the second k of "स्मरण".
2 The word "पुष्प" is also in the text of the Madhuban plate and has been left out by mistake in my transcript.
3 Read प्राणिभिषिताः.
4 Perhaps "भाषकाररव".
No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

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

The Jatinga-Ramesvara hill is near Siddapura, in the Molakalururu taluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

A.—Inscription of Vishnuvardhana-Vijayaditya; A.D. 1064.

This record is on a slab near the Suryanarayana shrine.—The writing covers a space of about 1' 4'' broad by 4' 2'' high; apparently without any sculptures above it. It is mostly in a state of excellent preservation; but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 4'' to 1'''. A noticeable point here is that the cerebral ṣ is very clearly distinguished from the dental ṝ, by a marked turning up and of the right-hand end of the lower part of the letter. The virāma is denoted by the sign for the vowel u, in nelaṭidinolu, line 11.—The language is Kanarese. And the whole record is in prose.—As regards orthography, there are several cases in which the letters ṣ and ṝ are wrongly interchanged; but the only point that calls for special notice, is the curious use of kh, by mistake for k, in Ohaṭakhyya, line 4, and Traṭakhyya, line 5.

The inscription is a record of Vishnuvardhana-Vijayaditya, who was styled Ḍhavanallana-nakakara, i.e. the warrior or champion of Ḍhavanna, one of the sons of the Western Chalukya king Trailokyamalla-ḥAvanaMalla-Sōmeṣvara. It is a Śaiva inscription. And it records that, while at Kāmpili,—which is evidently the modern Kāmpili, on the Tungabhadra, in the Hoschet taluka of the Bellary district,—he was reigning over (or, more

1 I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's Kannada-English Dictionary, and abandon the use of the term "Old-Kanarese."—The words para-keraga (ll. 17, 18), malima (ll. 18, 19), and para-pola and para-vari (l. 24), are unintelligible. So also, medabhadu etc. in lines 27-29, where the text is rather doubtful.

2 As used in this and similar hirduas, akka seems,—as the Kanarese affix ḍakra is used,—to be intended to be applied in its meaning of "a military snow, or sham-fight; war, battle." But akakara may also represent the Sanskrit aṅkakara, "an arithmetician;" and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Gunaka-Vijayaditya III. is explained by the statement (see Ind. Ant. Vol. XX. p. 102) that he was "a thorough arithmetician (aṅkakāraḥ sākhāt)."

3 The terms used to denote the relationship of Vishnuvardhana-Vijayaditya to Sōmeṣvara I. are, maga here, and manda in his Dāvagnera inscription (Padi, Sanskrit, and Old-Kanarese Inscriptions, No. 136; Mysore Inscriptions, p. 19).—Elsewhere, and at a time when I knew of only the Dāvagnera record, I questioned the literal application of them in this case (see Ind. Ant. Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chalukya records; (that Bilhana does not refer to him in the Pīthamukdeśecharita); that the title Viṅgil-mandal-isvara or "lord of the province of Viṅgil" (applied to him in the Dāvagnera record), and the epithets savaññlāṅkārya and sananñlāṅkārya, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent; that such an expression as "born to" Sōmeṣvara is used; and that there is a custom in the Kanarese country, by which any kinman in the next degree of descent may be called a son. Facts have come to light, however, which show that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms maga and manda should be accepted literally. The title Viṅgil-mandal-isvara, however, which can hardly have any connection with the Nalambavadi province, may mean that Viṅgil-wardha-Vijayaditya's mother was an Eastern Chalukya princess.
properly, was governing) the Nolambavadi thirty-two-thousand province, he granted some land at a village named Kiriya-Dakivaduvangi, of the Dakivadu-luka seventy in the Kaniyakal three-hundred, for the benefit of the god Siva under the name of Ramesvara of the Balgoi tirtha, which must be the ancient name of the site on which the shtine of Jatinaga-Ramesvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaishaka (April-May) of the Krishi saivatsara, Saka-Sanvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1084. On this day, the full-moon tithi ended, by Prof. Kern Lakshman Chhatre's Tables, at about 35 ghafis, 15 palas, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's Canon der Festenisse shows (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sompasa. 1 And Vishnudharmas Vajyaditya was, therefore, administering the Nolambavadi province as one of his father's viceroys.

**TEXT.**

1. Ōm 2 Svasti Śa(sa)mastabhvanāsrayaṁ
2. dhṛprithvi vallabhaṁ mahārāja jñādhī
dhṛ-rajān paramēśvaran īrī mahābhṛjaṁ
3. Satyasrayaṁ kula-tilakaṁ Čalukhya-
4. bhīrāyaṁ śri śṛti-Trairājya(kya)malla-chakravartti
5. ya mūgrad samastālōkaśrayaṁ
6. śa-jāndha janāśrayaṁ āhava mālāman a[ m] -
kakājām śri śṛti-Vishnūvatoddhana-mahāraj-
9. jam Vaiyādityaṁ Nolambavādi-
10. mu(m)ūvattir-chchhā u samāntam i re
11. Ka[m]pūryaṁ nelevindinaṁ sukha-
12. din-samud-geyutt-i(ī)re Šaka-vaṃshum
13. [9]Śēnoya Krōḍhiśaivatsarada Vai-
14. [a]khadā purūname Sōmavārada
15. [cha]n[drā-grahana-parbba(rvva)-nimmadāl Bhāg-
16. [t]ya-ci[t]thāda śri Ramēśvaran 12-devarg[e]
17. [mai]vēdinak[k]aṁ kuṇḍa-spātikēkāṁ pāpu-
18. keyōna-bhā(bhā)quèva su(k)eyōrgāṁ mūli-
19. mu-tapōdhana[k]ggelė vidyōdānak[k]aṁ Dēvendra-

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1 See the Table of the Western Čalukya dynasty, above, Vol. III. p. 230,
2 From the ink-impression.
3 Read Satyāśraya. 4 Read Īrīprīthvī.
* Read Chālukya-dharaśām. 5 Read Īrīkṣayām.
* Read Īrīrāya. 6 Read mahārāja-vaiyāditya.

12 In the first syllable of this word, there are two or three marks of damage above the kṣ, which might consequently, be read either with or without the anusvāra. But there can hardly be any doubt that the place is the modern well-known Kumpī, and that, therefore, the anusvāra is to be accepted.

13 The krā was recommened without leaving room enough for the rā; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another akṣara between the ya and the krā.

14 Read Ramēśvara. 15 Read khānta-aphṣitakkām.
16 The sa was omitted, and then was inserted below the pōda, between the lines. There are cross-marks above the dhagga and beside the sa, to mark the omission and the suppli of it.

17 The dd was omitted, and then was inserted at the end of line 21. There are cross-marks, above the dyōsa and beside the dd, to mark the omission and the suppli of it.
While the asylum of all mankind (line 6), the warrior (or champion) of Áhavamalla-
(Sóméśvara I.), the glorious Vishvuvardhana-maháraja-Vijayaraditya (II. 8, 9),—the son of
the asylum of the universe (I. 1), the favourite of fortune and of the earth, the
Maháraja-dhākaviraja, the Paraméśvara, the Paramaháśabhiraka, the forehead-ornament (or glory)
of the family of Satyáraja, the ornament of the Cháulkyas, the glorious emperor
Trailókya-mallá-Sóméśvara I. (I. 5),—governing the Nolambavádi thirty-two-thousand
(Ii. 9, 10), was happily reigning at the capital of Kámpili:—

On account of the eclipsé of the moon of Monday, the full-moon day of (the month)
Vaisákha of the Kródhin saivavata, which was the Saka year 680 (II. 12-15), (he gave)
fifty matras, which shall continue as a saivamamasa-grant as long as the moon and sun may
endure, of the fields of (the village of) Kiriyá-Dakvaduvañgi (II. 23, 24) in the
Dakvaduunike seventy (II. 22, 23), a town which is in the Kaniyakal three-hundred (I. 21),
with libations of water, to Dévendrapúndita (II. 19, 20), for the god Rámeśvara of the Balgoți
érthka, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-
girls belonging to ,... , and for the imparting of education to the ... ascetics.

B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jatiña-Rámeśvara.—The writing covers
a space of about 2' 6½" broad by 4' 4½" high; apparently without any sculptures above it. It
is in a state of fairly good preservation.—Sufficient, at any rate, to be quite legible,—
throughout.—The characters are Kanarese, of the period to which the record refers itself,
and they are boldly formed and well executed. There is not here the clear distinction, which
appears in A., between the forms of the cerebral d and the dental d. The viráma is denoted by
its own proper sign,—in dévar, line 7, kottar, line 12; and Balgoṭṭal, lines 13, 14. The
size of the letters ranges from about ½" to 1½".—The language is Kanarese. And the whole
record is in prose. The orthography does not present anything calling for special comment.

The inscription is a record of Jayasimha III.,—here named in full Trailókya-mallá-
Nolamb-Pallava-Permádi-Jayasimhadéva, and styled Aññana-singa or 'the lion of his elder
brother,' and described as a pana-panamkértwa or most devout worshipper of the god Mahéśvara
(Siva),—one of the sons of the Western Cháulkya king Trailókya-mallá-Áhavamalla-Sóméśvara
I. It is a Sáiva inscription. And it records that, while at a camp outside a town named
Gondavádi, he was reigning over, or, more properly, was governing (probably the Nolambavádi

1 Read dhárd-párvavaka-mádá.  1 Read mándará.
2 The ruma was commenced at the end of line 24,—thus giving the appearance, at first sight, of another
akshara after the dha. But there was not room enough to form it fully there; and it was, therefore, repeated
at the beginning of line 27.
thirty-two-thousand), he granted a village named Bannekal, in the Kapiyakal three-hundred, for the benefit of the god Siva under the name of Râmêśvara of the Balgõti tirtha.

The details of the date on which the grant was made, are—Wednesday, the new-moon day of the month Phâlguna (Feb-March) of the Virôdhikrit samvatsara, Saka-Saṁvatsar 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghatsa, 55 pulas, = 11 hrs. 34 mins., after mean sunrise (for Yombay) And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sómôśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother’s viceroy(s). The record gives him, indeed, two of the paramount titles,—Mahârâja Mahârâja and Paramârâja,—as well as the paramount epithet kripâśivallabha; but the same is done in another record, of his father’s time, at Dûrâ in the Bijâpur District; and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceraul power. It also describes him as belonging to the Pallava lineage; and this rather suggests that his mother, Bâchaladâvi,—the mother of also Sómôśvara II. and Vikramâditya VI,—was a Pallava princess.

TEXT.3

1 Om Śvasti Samasta-bhuvana-stata-mahâ-mahi-
2 m-ôdamodâya-dâmsita-Pallav-ûrvaya[m*] sûrti-
3 prithivâvallabha[în*] mahârâjâhîrâj[în*] paramârâvaram
4 parama[m*]bîrvaranâ vidagdha-vaîśâkhîmvalôchna-cha[în]-
5 draiva pratyaksha-Dêvêndrârâja râja-vidyâ-bhujâṃgam-An[în*]ana-simgâm
6 śrirâ-maṇi-Pallava-Pormâdi-Jaya-
7 simgâdevâr Varôdhikrit-saṁvatsara
8 gouryuttire[în*] Sa(ṣa)ka-varsha 993naya Virôdhikrit-saṁvatsara
9 rada Pallavanâ-samâvâse Budhârârvâni Balgõti-tîrtha-sthāna-
10 da Râmêśvara-dîvârgge Kanîyakal-mûnîruṣâ lalîya
11 bâjânâ Bannekallam sarvâ-namasyan-âgī Amîтарâsî(ṣi)–
12 jîyârge dhûrâ-pûrvvakaîn-mâdi koṭtar [în*] I dharmamama-
13 n-âvan-orrvvaîn kidisidavaîn Bânarâsî-Balâgôtiya-
14 1 kavileyanîn brahmânam-vana-sêla pâtakan-akka ||

ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahârâjâhîrâj, the Paramârâja, the most devout worshipper of (the god) MahâÊvara, the lion of his elder brother, the glorious Traiûkamallasmâ-Pallava-Pormâdi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavâdi (l. 7):

On Wednesday, the new-moon day of (the month) Phálguna of the Virôdhikrit samvatsara which was the Saka year 993 (l. 8, 9), he gave (the village of) Bannekal (l. 11), a town which was included in the Kanîyakal three-hundred (l. 10), as a sara-samâvâsa-grant, with libations of water, to Amîtarâsî (l. 11, 12), for the god Râmêśvara of the Balgõti tîrtha (l. 9).

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1 Sir Walter Elliot’s Cornâca-Dêsa Inscriptions, Vol. I. p. 175; verified from an ink-impression.
2 So; s’a, the Dûrâ record,—mahâ-Pallav-ûrvaya.
3 From the ink-impression.
4 Represented by a plain symbol.
5 Read mahim-ûday; or, perhaps, mahim-ûdyam-ûday.
6 Read Phâlguṇa.
No. 31.—DATES OF CHOLA KINGS.

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

(Continued from page 73.)

When my account of the ten Chōla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chōla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Rājadhirāja; and the four other dates (Nos. 16-19) are of the reign of the king Kulottunga-Chōla III.

A. RAJADHIRAJA.

11.—Inscription on a stone behind the Sōṅeśvara temple at Mīṇḍigal in the Kōlār district.1

1 Svasi stī [|[*]] Saka-varisha 97[0]nēya Sābbajītu-saṇīva-
2 āraṇāda śrīmat-Vira-Pāṇḍiyama rājajīyam Śrīraṇa-
3 nā sāleyn[ū][*] kōṇḍa kōv=Irājakēṣarpadmar-āna. udeyar śrī Rājadhi-
4 rājadēvargge yāṇḍu muvatanaņya.

“In the year Sarvajit (which corresponded to) the Śaka year 97[0], (and) in the thirtieth year (of the reign) of king Rājakēśarivarman, alias the lord, the glorious Rājadhirējadēva, who took the head of the glorious Vira-Pāṇḍya and the palace of the Chēra king.”

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (= A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king’s reign. For, assuming this statement to be correct, the first year of Rājadhirējā’s reign must, at any rate partly, have coincided with Śaka-Saṅvat 940 expired, and the 26th year of the king’s reign in the date No. 12 must approximately correspond to Śaka-Saṅvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṅvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṅvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṅvat 971 expired.

12.—Inscription in the Vaidyanātha temple at Tirumalavādi in the Trichinopoly district.2

1 II Svasti śrī [|[*]] Tiṅga]sār . . . . . . . . . . . . . . . . . .
3 Jayaṅkōṇḍa-Śōłan-emnna madi-kēlu kōv=Irājakēṣarpadmar-āna udaiyar śrī Rājadhirējadēva-
9 rku yāṇḍu [2]cāvadu . . . . . . . . . . . . . . . . . . . . . . . . . . .
10 . . . imyāṭṭai* Mina-nāmaṇa Budan-kila.nai peṣṭa U-
11 ttirattu-nāṉṟa irā.

“In the [30th] year (of the reign) of the wise king Rājakēśarivarman surnamed Jayankonda-Chōla, alias the lord, the glorious Rājadhirējadēva,—at night on the day of Uṭṭara-(Phalgunī), which corresponded to a Wednesday in the month of Mina in this year.”

1 No. 279 of the Government Epigraphist’s collection for the year 1895.
2 Read śrīmaṭ-Vira-
3 No. 75 of the Government Epigraphist’s collection for the year 1895.
4 Read imyāṭṭai Maṇi-nāṇḍaṇṇa.
By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja’s reign, would in the first instance be expected to fall in Śaka-Saṅvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṅvat 965 expired the month of Māna lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the nakṣatra Uttara-Phalgunī on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nīlavanēśvara temple at Tiruppaṅgili in the Trichinopoly district.¹

| 1 || Śvasti śrī || Tiṅgal-ēr |
| 17 || Jayaṅkona[da]- | |
| 18 Š[ō]n || nyarnu-perum-pugal=kkōv=Irajōkēsaripannar-aṅa u[da]- |
| 19 [yār || śrī]-Rājādhirājadēvarikkku yāṇu [2] 7 vādu |
| 21 || Kumba-nāya[ru a]para-pakshattu |
| 22 navamivum Budan-kilamaiyum pēṟa M[ālat]ti-ṅal. |

“In the 3[2]7th year (of the reign) of Jayaṅkōṇa-Chōla, the king whose great fame was rising, Rājakēsarivārman, alias the lord, the glorious Rājādhirājadēva,—on the day of Māna, which corresponded to a Wednesday and to the ninth tiṭhi of the second fortnight of the month of Kumbha.”

This date, of the 27th year of Rājādhirāja’s reign, would in the first instance be expected to fall in Śaka-Saṅvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṅvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th tiṭhi of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the nakṣatra Māla (by the equal-space system) for 13h. 8m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Manimaṅgalam in the Chingleput district.²

| 1 || Śvasti śrī || Tiṅgal-ēr |
| [Dha]nu-nāyagr̥ pūrva-pakshattu dvitigaiyum Budan-kilamaiyum pēṟa Tiru-
| 8 vōnattī-ṅāl. |

“In the 29th year (of the reign) of Jayaṅkōṇa-Chōla, the king whose great fame was rising, Rājakēsarivārman, alias the lord, the glorious Rājādhirājadēva,—on the day of śravaṇa, which corresponded to a Wednesday and to the second tiṭhi of the first fortnight of the month of Dhanus.”

This date, of the 29th year of Rājādhirāja’s reign, would be expected to fall in Śaka-Saṅvat 968 expired. In Śaka-Saṅvat 968 expired the month of Dhanus lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the nakṣatra Śravaṇa on a Wednesday, viz. on Wednesday, the 3rd December A.D.

¹ No. 30 of the Government Epigraphist’s collection for the year 1892.
² No. 6 of the Government Epigraphist’s collection for the year 1892.
³ Read ḍeṣiṭa².
1046, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the tithi which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second tithi of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṅvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third tithi of the bright half.

15.— Inscription in the Vaidyanātha temple at Tirumalavāḍī, 1

The following inscription was published by S. C. M. 2

1. Jayaṅkonda Śolana
2. rāja[kaśariva[ma]]rāṇa
3. yā[n]da
5. viyāka[ma]
6. pēṭha
7. Tiruvōgatti-nān-
8. ūa.

"In the 32nd year (of the reign) of Jayaṅkonda-Chōla, the king whose great fame was rising, Rajaśarivnāman, alias the lord, the glorious Rajaḥāraja-daeva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Viṣāchika in this year."

This date, if really of the 32nd year of Rajaḥāraja's reign, would in the first instance be expected to fall in Śaka-Saṅvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṅvat 970 and 972 expired. In Śaka-Saṅvat 971 expired the month of Viṣāchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the nakṣatra Śravaṇa on Friday, the 3rd November A.D. 1049, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṅvat 970 expired the month of Viṣāchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the nakṣatra Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṅvat 972 expired the month of Viṣāchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the nakṣatra Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhānta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Rajaḥāraja's reign, 3 the date would be expected to fall in Śaka-Saṅvat 961 expired, and for that year it would be correct. For in Śaka-Saṅvat 961 expired the month of Viṣāchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the nakṣatra Śravaṇa on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 11th March A.D. 1044 fell in the 26th year of Rajaḥāraja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Rajaḥāraja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

1 No. 81 of the Government Epigraphist's collection for the year 1895.
2 Of the preceding lines of this inscription no impressions were prepared.
3 [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.—E.H.]

"In the year Pjīṅgala (which corresponded) to the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) of the glorious Kulōttuṇa-Chōjadēva who took Madurai and Īḷam and was pleased to cut off the crowned head of the Pāṇḍya,—[on the day of] Rēvati and a Friday which was the fifteenth solar day of the month of Vṛiṣīka."

The Jovian year Pjīṅgala quoted in this date, by the southern lunar-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiṣīka-saṅkūṭārā took place, by the Ārya-siddhānta 11th. 10m., and by the Sūrya-siddhānta 13th. 9m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiṣīka of Śaka-Saṅvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiṣīka corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the nakṣatra Rēvati for 13th. 47m. after mean sunrise.——According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttuṇa-Chōja’s reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king’s reign.

17. —Inscription in the Raṅganātha temple at Śrīrangam.

1 || Hari || Svasti śri ||[1] Puyal vāytnu . . . . . . . .
7 . . . . kō-Parakēsāripaṃʻnaruḥ Tribhuvan echekkaranvassed ga Ma[ṇ][a]i kan-
8 ṛ ṛ Pāṇḍīyaṇ muṇḍī-talai Ṛ koud-arulīṇa śṛi-Kulōttuṇ[a]ga-Śoḷadēvarku yāṇḍa 19avān Vṛiṣīka-nāyarpam pakkathum pāuchanaiyum-Śevvai-kiḻamaiyam perga Pāsātta [mā].

"In the 18th year (of the reign) of king Parakēsāarihvarman, alias the emperor of the three worlds, the glorious Kulōttuṇa-Chōjadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,—on the day of Pushya, which corresponded to a Tuesday and to the fifth tīthi of the second fortnight of the month of Vṛiṣīka."

This date, like No. 16, falls in the month of Vṛiṣīka, and is, as No. 16 professes to be, of the 19th year of the king’s reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṅvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiṣīka of Śaka-Saṅvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th tīthi of the dark half ended shortly

1 No. 197 of the Government Epigraphist’s collection for the year 1894.
2 Read =ppad[ṇ]a-kāṭi-āmāyiyad[u].
3 No. 66 of the Government Epigraphist’s collection for the year 1892.
after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṅvat 1118 expired. In that year the month of Vṛṣchika lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th tithi of the dark half ended 14th. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the nakṣatra Pushya, by the equal-space system and according to Garga for 15th. 6m., and by the Brahma-siddhānta for 13th. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavadi. 1

1 Svasti  ṣrī [!] Puṣāl  vā[y∗]ṭṭa . . . . . . . . . . .
7 . . . . . kō-Parākṣara-paṇḍavamara-āṇa Ti[ri]huvanačchakkara[va]ṭṭiga
   Maduraiyam [I]lamam Ka-
8 ruvaṟum Pāṇḍiyar muṇṭi-ṭṭalaiyūn-koṇḍu virar abishēkamum vijaya-
   [a]bhishēkamum paṇḍu[iy]-a[r]uliṣa  śrī-Tiribhuvanaivasiradē-
9 vaṟku yāṇu 34avādu Kaṇpi-nāygaru pārva-pakshattu  daśanamiyam
   Tiṅgat-ki[lamaiyam] pera Tirivōppattu nāl.

"In the 34th year (of the reign) of king Parākṣaraśvarman, alias the emperor of the three worlds, the glorious Tiribhuvanaivasiradēva, who took Madurai, Īlam, Kārnāvār, and the crowned head of the Pāṇḍya and was pleased to perform the appointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Kanyā."

As the preceding date No. 17, of the 13th year of the king’s reign, apparently fell in Śaka-Saṅvat 1118 expired, this date, which is of the 31st year of his reign, would in the first instance be expected to fall in Śaka-Saṅvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṅvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th tithi of the bright half ended 8th. 56m. after mean sunrise of Monday, the 18th September A.D. 1211, when the moon was in the nakṣatra Śravaṇa, by the equal-space system and according to Garga for 12th. 29m., and by the Brahma-siddhānta for 13th. 47m. after mean sunrise.

19.—Inscription in the Rājagopāla-Purumāj temple at Maṇimaṅgalam. 3

1 Svasti  ṣrī [!] Tiribhuvanačchakkara-vattiga[!] Maduraiyam Īlamam Pāṇḍiyar muṇṭi-ṭṭalaiyūn-koṇḍ-aruṇiṣa  śrī[!] Kulottunga-Ṣoḷ[a]dōṃvaru yā-
2 ṣaṇ 12avādu Dhanu-nāygaru aparṇ-pakshattu navamaniyam Tiṅgat-
   kīlamaiyam pera Śittirai-nāl.

"In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chartadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Chitra, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Dhanus."

The two preceding dates which is of the 12th year of the king’s reign, in the first instance may be expected to fall in Śaka-Saṅvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the nakṣatra Chitra, by the equal-space system and according to Garga for 17th. 44m., and by the Brahma-siddhānta for 14th. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That is the proper equivalent

1 No. 74 of the Government Epigraphist’s collection for the year 1896.
2 Read vijaya-abhi.
3 No. 6 of the Government Epigraphist’s collection for the year 1892.
of the original date, there can be no doubt; but it must be pointed out that the tithi quoted in the date, the 9th tithi of the dark half, when calculated by our tables, had ended 51 minutes before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulöttunga-Chóla III. commenced some time between the 5th December A.D. 1177 and the 10th September A.D. 1178 (both days inclusive).

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No. 32.—SHOLINGHUR ROCK-INSRIPTION OF PARÂNTAKA I.

By E. HULTSCH, Ph.D.

Sholinghur is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bāṇavaram. The present Tamil name of the town, Sōlaṅgipuram, is probably connected with the Chóla dynasty, to which the subjoined inscription refers. The Tamil work Gurunaram-parāprabhā uses the Sanskrit form Chōlasimhāpuram. A modern temple of Siva in the town bears the name Chōlapparīvāram, which yields another Sanskrit designation of the place, vir-Chōlapuram. A neighbouring hill bears a temple of Anjaneya, which contains a Telugu inscription of Rāmadēva of Penukonda, dated Saka-Saṅvat 1542, the Raudi saṅvatsara. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasiṁha. This temple is noticed in the Nālīṇirṇaṟavandhu, the Gurunaramparāprabhā, and the Viśñuvadārā (verses 289 to 297). The names by which these works designate the hill, are Kadignai in Tamil and Ghaṭikākhalai in Sanskrit. The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasiṁha in the town itself contains a number of inscriptions of the later kings of Vijayanagara, from which it appears that the term Ghaṭikākhalai was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Sudhakāṭṭumallai on account of its proximity to the burning-ground (katu-kśetra) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

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1 Calculated by Prof. Jacob's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhānta 288° 37' 25", by the Sūrya-siddhānta 289° 5' 6", and by the Brahmas-siddhānta 289° 47' 58".


3 This name is perhaps a survival from the time of the Bāṇa dynasty.

4 See my First Report on Sanskrit Manuscripts, p. vi. f.

5 Wilson's Mackenzie Collection, p. 134, mentions the Ghaṭikākhalamkāśayina, a legendary account of this hill in the Sanskrit language. Vādāla Venkaṭasāhitya invokes "Nṛsiṁha, the husband of Anāta-pabhuvali, who resides on Ghaṭikāḍri," at the beginning of his commentary on the Turkaṇamroha, and Dēḍayādeśaḥyāya invokes "Ghaṭikā-kālarīvaścitra" at the beginning of his Chaṇḍaśilapa; see Nos. 975 and 1532 in my Second Report on Sanskrit Manuscripts.

6 A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained the name of the king, has been cut away.
inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayāṇḍiram plates of Hastimallā.\(^1\) It opens with a few Tamil words (I. 1.). Then follow 10 Sanskrit verses, and a short passage in Tamil (II. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (I. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayāṇḍiram plates of Hastimallā as Parākṣārivarman,\(^2\) a surname of the Chōḷa king Parantaka I, who ruled from about A.D. 900 to 940.\(^3\)

The Sanskrit portion opens with an invocation of Vishnu (v. 1). The next verse celebrates Āditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Viṇḍavānāyaṇa. He granted the revenue from (a field called) Vāṁsāvari in favour of a tank named Chōḷavāridhi (v. 4). This Parantaka (I.) had conferred the title 'lord of the Bāṇas' (Bāṇadīvīrīya) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimallā and defeated an unnamed enemy in the battle of Vallalā. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual caputūlī bevocatio (v. 9), in which Hastimallā is called Viṇḍu-Chōḷa. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāśyapa gōra.

The second Tamil portion records that Hastimallā, surnamed Viṇḍu-Chōḷa, the king of Parivai and vassal of the Chōḷa king, executed the royal grant by assigning the paddy-field named Mūṇigilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (prākūṭa).\(^4\)

The Gaṅga-Bāna king Prithivipati II, surnamed Hastimallā is already known from one of the Udayāṇḍiram grants.\(^5\) Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayāṇḍiram plates of Hastimallā (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parantaka I, it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayāṇḍiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading rājāhānaśa, while the Udayāṇḍiram plates read rājāśīha, instead of which I had conjectured rājāhānaśa before I knew of the existence of the Sholinghur inscription.\(^6\) A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālāya, the grandfather of Parantaka I, while his father Āditya I, is referred to in both. As in the Udayāṇḍiram plates, the Gaṅga-Bāna king Prithivipati II, appears here as vassal and executive officer (ājāyput, v. 8) of Parantaka I. His surname 'king of the people of Parivai' (Parivaiyar kōn, I. 20) corresponds to the 'lord of Parivipuri' in the Udayāṇḍiram plates (v. 24). I am

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1 South-Indian Inscriptions, Vol. II. No. 76.
2 As the earliest known instance in which Parākṣārivarman receives the epithet Madurai kōṇa, i.e. 'the conqueror of Madura,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.
3 See above, p. 178, note 12.
4 Compare South-Indian Inscriptions, Vol. II. p. 365.
5 ibid. No. 76. The following may now be added to my remarks on the situation of the village granted (ibid. p. 382). Among the boundaries of Kudakkōṭṭūr (p. 389) we find in the east a channel which feeds the Vinānmogalāttārāśi, i.e. 'the tank of the inhabitants of Vinānmogalām.' This village still exists and has given its name to a Railway station between Vaiyamādi and Amba.
6 See ibid. p. 384, note 16.
unable to identify Paṇīvīpurī or Paṇīvai, which appears to have been the residence of Prithivipati II, and Vallāla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholingur inscription, which reads nripadāṇi kīla Vira-Chōla, while the Udayēndiram plates (v. 25) have sa Pāranatka ēvarākha. Hence one might be tempted to conclude that Vira-Chōla was a surname of Pāranatka I. But in the Tamil portion (I. 20) Vira-Chōla is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III, No. 14), of which only the second and the fifth plates are preserved. The nripēkara Vira-Chōla and his sovereign Parākasārivarman, with whose permission this grant was made, are no doubt identical with the nripaṇi Vira-Chōla (i.e. Hastimalla) of the Sholingur inscription and his sovereign Pāranatka I, who is known to have borne the surname Parākasārivarman. Further it becomes now probable that the Vira-Chōla who is mentioned in the Vēlūr inscription of Kaṇṇaparadasa (above, No. 9), is also identical with Prithivipati II. In case the latter would have been still alive about the 25th year of the reign of the Rāshtракūta king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vira-Chōla. The first of them was a vassal of the great Chōla king Rājārāja, and the second was the father of a certain Vira-Champa.

According to the Tamil portion (I. 21), the object of the grant which was made by Pāranatka I. and executed by Hastimalla, was a paddypaddy-field named Mūgīlvarī. This Tamil term is Sanskritised in verse 4 as Vaṁśāvarī, in which vaṁśa corresponds to the Tamil word mūgī, a bamboo. The proceeds of the field were to be used for the upkeep of a tank named Chōḷavirādhī (v. 4), i.e. the Chōla ocean. As the name suggests, this tank may have been founded either by the Chōla king Pāranatka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholingur, on the bank of which the subjoined inscription is engraved.

TEXT.

1. . . . . . . rku Y[ā]n[du o]ḥbadā[va]du [u] Anandam para-


3. . . . . kā vasa[n]t[i] tra[yah] [n] tā[∗] tu[∗] tu[∗] yu[∗]n[∗] pa[r]āmrīṣa[∗] = vivīṭatō vō ho-


5. . . . . . . kū[∗] bhārṭun[=]hurā-gājakara kāmp-[a]pāya-nirāku[la]m pabhur= abhūd-Ādiṭyā-nāmā nripaḥ [∗]

1. In his Lists of Antiquities, Vol. I. p. 209, Mr. Sewell mentions a village named Parivipuram in the Vījayappuram tālkā of the South Arcot district.

2. See above, page 138.


4. The word samudra, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Ganaḍavāram inscription of Ganaḍati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhīmasamudra. At Bangalore two tanks bear the same name Dharmāmbūḍhi and Kemptāmbūḍhi, i.e. 'the ocean of Kempe,' who is said to have built the Bangalore fort in A.D. 1597; see Mr. Rice's Mysore and Corom, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit samudra (compare above, Vol. III. p. 226, note 6), the Tamil dērī, the Kannarese dēre, and the Telugu cheppu became the ending of many village names in Southern India.

5. From four inked stampse, prepared by Mr. T. P. Krishnaswami Sastry, M.A.

6. Read kōśa-parākārarivarmanu.

7. Read lōkd.

8. Read perhaps sēkhārē nripa-kulē.
TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakṣeśarivarman].

(Verso 1, which is mutilated, contains an invocation of Viṣṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Āditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the region, who are supporting the earth, might not feel tired.

1 Read perhaps amrita-kehari.
2 Read Attimal.
3 Caved mara, which is synonymous with the following prabhava.
4 Read-probhava-śrīmat.
5 Read perhaps -śrīmatadānā.
(V. 3.) From him was born the glorious king Viranārdaya, a jungle-fire to enemies, who, visibly (and) amply manifesting the glory of Chakradhara,1 (which resides) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (his) strong arm.

(V. 4.) This Parāntakadēva eagerly granted, until to the end of the age, for the enrichment of the Chōjāvārīdha tank, the whole royal revenue derived from Vamāsāvāri.

(V. 5.) That prince, a flamingo in the tank of the Gaṅga race, who2 received from this Parāntaka, who attacked kings in battle, a grant in the shape of a (cupper) plato, which was the instrument of the attainment of the dignity of lord of the Bānas (Bānädhirāja) ;—

(V. 6.) He who bore the name Prithivipati (i.e. the lord or husband of the Earth), because he practised the four (pursuits of human life) after he had taken (to wife) the Earth (Prāthīvī),—a word which the ancients prefer, as it characterizes the nature (of the earth),3 though there are (other) plain and short (synonyms) like bhūmi,—

(V. 7.) That Prithivipati whom, oppressed by the Kali (age), the political crowd of virtues, viz. courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, etc., forthwith joined, in order to rest without grief and fatigue, unner the impression that he was born of the race of Bali;—

(V. 8.) This Kāstimalla,—who amply showed that a particle of the Sun was inherent in him, in the battle called (after) Vaiḷāja, which resembled deep darkness,4—became, at his humble request, the royal messenger (ādānīpti) for this charitable work.5

(V. 9.) “The religious merit of those who perform (grants) and of those who protect (them), (is) equal. Therfore protect (the present gift)!”—(Speaking) thus, the chief of princes Vira-Chōja incessantly bows (his) head, whose diadem are the lotus-foot of Purāri (Śiva),6 to future kings.

(V. 10.) These verses were composed by the sage Kūmāra, the founder of whose gōtra was the sage named Kāśyapa, (and) whose śītra, named Vaiķhānasa, grants salvation (?) during (the performance of) the rites (prescribed by) the ascetic (śramaṇa) Vīkhaṇa, whose other name was Brahmā.

( Line 10.) (The servant of) the lotus-foot of the Chōja king; the auspicious Vira-Chōja; the king of the people of Parivai; Kāstimalla (Kāstimalla) himself gave the paddy-field named Mūṅgilvai, so that (the tank)7 might enjoy gifts (?) and revenue (?) and gold (connected with (its) six shares.

(L. 21.) (This) prākṣasti was written by Ākṣandaśhaṭha, the son of Śīlaṇaṭha, a descendant of a family of architects (āthapati) and an inhabitant of the prosperous [Pura]purī.8

1 See South-Indian Inscriptions, Vol. II. p. 386, note 3.
2 The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun so in verse 8.
3 The etymological meaning of prāthīvī is ‘the broad or spacious one.’
5 i.e. he conquered his enemies in the battle of Vaiḷāja, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Kāstimalla’s title Vira-Chōja, by which he is connected with the Chōjas, who claimed the Sun as their ancestor.
7 See verses 4 of the Sanskrit portion.
8 Compare the expression dīrka-paurāṇīṭa in South-Indian Inscription, Vol. II. No. 70, text line 99.
9 This doubtful name is perhaps a corruption of Pārvipuri, which is mentioned as the residence of Kāstimalla in verse 24 of the Udyāṇḍīdīram plates.
No. 33.—Pithapuram Pillar Inscription of Mallapadeva; Saka-Sâmyvat 1124.

By E. Hultzsch, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the Kuntimâdhava temple at Pithâpuram. It is engraved on the east face of the pillar below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the Telugu alphabet. The languages of the inscription are Sanskrit (verse and prose) and Telugu prose (lines 85-90). Two passages are a mixture of Telugu and Sanskrit prose (ll. 90-93 and 1. 96). Among the numerous orthographic mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel o is used for a, especially after y, in Yumâ for Yumâ (l. 26); tûnēyâ for tûnēyâ (l. 27); -yâsâ for -yâsâ (l. 64); jåyâ for jåyâ (l. 94); nirûpamâna for nirûpamâna (l. 54); and Pâlana for Pâlana (l. 92). U occurs instead of ū in mûndâna for mûndâna (l. 4); ekâna for ekâna (l. 20); and bhûnâr for bhûnâr (l. 79). I and ē are interchanged in chakri for chakri (l. 17) and kalâcâritâ for kalâcâritâ (l. 70). Consonants are prefixed in Yikâ for Yikâ (l. 17); nâttâna for nattâna (l. 64); nûrpâ for nûrpâ (l. 69, 51 and 55, and twice in l. 66) and dîru for dîru (l. 56). The diphthong ai is improperly used in the second syllable of Hâlaha for Hâlaha (l. 69) and in salâjâ for salâjâ (l. 64). Finally, instead of Jyaâshyâ we find Šráshthâ (l. 73), as in the Ekâmunâtha inscription of Gaṇapati.

About two thirds of the inscription are taken up with the genealogy of the Eastern Châluka kings, which agrees on the whole with the account given in the Kornmâli plates of Râjarâja I, the Chellâ plates of Yumâ-Cârâjâ, and the second Pithâpuram inscription. There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhâtûrakâ or Indrarâja, is here called Indrarâja (l. 34); he is stated to have ruled for seven days, as in the second Pithâpuram inscription and in three copper-plate grants. The eleventh king, Narendrâ, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).

The thirteenth king, Gumâgâ-Vijāyâdiyâ, bore the surname Trihuvamâküsa. He is reported to have played the game of ball on the battle-field with the head of Mangirâja; to have burnt Châkra-kâta; to have frightened Saṅkîla, residing in Kiraṇapurâ and joined by Krishnâ; to have restored his dignity to Vallabhendrâ; and to have received elephants as tribute from the king of Kaliṅga (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijâyâdiyâ III, "prompted by the lord of the Raṭnas, having conquered the unquelled Gaṅgas, cut off the head of Mangî in battle," and that, "having frightened Krishnâ (and) Saṅkîla, he completely burnt their city." A second inscription says that Vijâyâdiyâ III was "renowned through killing Mangî and burning Kiraṇapurâ." Krishnâ, the enemy of Vijâyâdiyâ III, used to be identified with the

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1 Compare above, Vol. III. p. 23.
2 Ind. Ant. Vol. XXI. p. 201, text line 14. In an inscription at Śrîkârâman (No. 308 of 1806) both Śrâkâta and Jyaâshyâ occur instead of Jyaâshyâ, as in lines 79 and 86 of the third Pithâpuram inscription.
3 See above, p. 34, and notes 5 and 6.
6 Compare ibid. p. 100.
7 Ind. Ant. Vol. XII. p. 221, and South-Indian Inscriptions, Vol. I. pp. 38, 39 and 42, where saṅkîla is rendered by 'fire-brand.' The inscription now published proves that Saṅkîla is a proper name, and that, i.e. p. 39, note 11, we must read bhûtyäwrâu.
8 Ibid. p. 38, note 3. The present inscription shows that I was wrong in altering Kiraṇapurâ into Krishnâpurâ.
Rāṣṭrakūṭa king Krishna II. This identification cannot be upheld, because the expressions ‘lord of the Raṭṣas’ (Raṭṣa) and Vallabhaṇḍa in the Eastern Chālukya inscriptions must refer to one of the two Rāṣṭrakūṭa contemporaries of Vijayāditya III,—either Amoghavarsha I, or Krishna II. The former of these two kings claims to have been “worshipped by the lords of Mālava and Vēṇgi.”¹¹ If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III was a vassal of Amoghavarsha I. The Mālava king who was dependent on Amoghavarsha I, I suspect to be identical with the Krishna who was ‘frightened’ by Vijayāditya III, and with the Paramāra king Krishnarāja or Upendrā, whom Professor Bühler places after 800 A.D.² An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Krishna, refers to the burning of Chakrākūṭa. This place is probably the same as Chakrākōṭa, which appears to have been situated in the dominions of the king of Dhārā,³ the capital of Mālava. Kiraṇapura, where Saṅkikā and Krishna resided, I am unable to identify. Maṅgū, another opponent of Vijayāditya III, may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhimā (I.), is stated to have been victorious in 360 battles,⁴ and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Ceylon in the Gōdāvari district. In three of its inscriptions,⁵ it bears the name Chālukya-Bhimēśvara or Chālukya-Bhimēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1803), it is called Chālukya-Bhimēśvara, in another (No. 463 of 1803) Chālukya-Bhimunagari, and in five others Chālukya-Bhimāpura. As stated by Dr. Fleet,⁶ the opponent of Chālukya-Bimā I was the Rāṣṭrakūṭa king Krīṣṇa II.⁷

The seventeenth king, Vijayāditya (V.), had the other name Betā (vv. 25 and 26). He was also called Kaṇṭhikā-Betā (I. 48), because he wore a necklace (kaṇṭhikā) as a symbol of his anointment as heir-apparent.¹⁰ Verse 15 states that the twenty-second king, Rajabhima, had, besides Dānārayava and Amma (II.), a third son, whose name was Kaṁa. Verse 18 refers to the period of 27 years between Dāma (i.e. Dānārayava) and Saktivarman, during which the Telugu country (Andhra-uṇḍa) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōnas.¹¹ As the accession of the great Chōsa king Rajarāja is now proved to have taken place in A.D. 984–85,¹² it follows that the conquest of Vēṇgi, which was effected in the 13th or 14th year of his reign,¹³ fell in A.D. 997–98, i.e. within the break of 27 or 30 years¹⁴ in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[v]yadēvi, the mother of the twenty-fifth king, Saktivarman. The twenty-seventh and twenty-eighth kings, Rajarāja (I.) and Rajendra-Chōda (or Kalinga-Chōda I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

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inscriptions allot to these two kings a reign of 41 and 49 years, respectively. Rājendrā-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Dravidas. Here we have a fresh version of the fact that Kullōttunga-Chōḍa I. did not only rule over Vēṅghī, but succeeded to the throne of the Chōḍa kingdom.

Rājendrā-Chōḍa’s immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellur plates of Kullōttunga-Chōḍa II. From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅghī became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḍa king Parakāśarāvanman alias Vikrama-Chōḍadāva, whose accession probably took place on the 18th July A.D. 1108.

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gauri of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman alias Chōḍaganga of Kaliṅga, who was crowned in A.D. 1073. The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḍa princess. The queen of Mallapa II., Chandaladōvi, was the daughter of Brahman, a Haihāya ruler of the Sagarā-vishaya (v. 32), who may have been related to the Haihāya chiefs of Kōna-mandala. The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāda (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kunti-Mādhava at Pīḻhapuri or Sripīḻhapuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th titthi of the dark fortnight of Jyaiṣṭha, in the Siṅha lagna and the Aśvini nakṣatra (v. 33 and 1. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—"For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th titthi of the dark half of Jyaiṣṭha ended 22h. 10m., and the nakṣatra was Aśvini for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 72° 49', and the lagna Siṅha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise."9

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word 'ocean' (jālakā) may represent either 4 or 7,10 the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th titthi of the bright fortnight of Māγha, in the Rōhini nakṣatra and the Mīna lagna (v. 36):—"For Śaka-Saṁvat 1049 expired, the date would

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1 The accession of Kullōttunga I, is now proved to have taken place in A.D. 1070; see above, p. 72.
3 Ibid. Vol. II. p. 230 f.
5 South-Indian Inscriptions, Vol. II. p. 308 f.
6 Above, p. 73.
8 Above, p. 84 ff.
9 The same date has already been calculated by Dr. Fleet, Ind. Ant. Vol. XX. p. 268.
10 Thus, in one of the Śrīkūrman inscriptions (No. 281 of 1890) the word śīnuha corresponds to the figure '4' (Sīkābdī niḍhi-sīnuha-rāmanu-sīkābdī-sīnuha-samīcī and Śakavaruḥambulā 1349) and in three others (Nos. 275, 336 and 355 of 1890) the words śīnuha and sīguarda mean '7' (Sīkābdī ravi-sīnuha-samīkābdī-guṭi and Śakavaruḥambulā 1279; Sīkābdī rūra-sīnuha-ravi-sīnuha-guṭi and Śakavaruḥambulā 1275; Sīkābdī ravi-sīguarda-sīnuha-samīkābdī and Śakavaruḥambulā 1372). For two other cases in which sīguarda is used for '7,' Professor Kielhorn refers me to Ind. Ant. Vol. XIX. p. 26, No. 16, and p. 373, No. 198.
THE EASTERN CHALUKYAS OF PITHAPURAM.

Bêta, Kanthikâ-Bêta,
or Vijayâditya I.

Satyârâya,
alias Uttama-Chalukya;
m. Gauri of the Ganga race.

Vijayâditya II.;
m. Vijaya of the race of the Sun.


Vishnuyardhana II.

Mallapa II.;
m. Chandulâdevi,
daughter of the Haidaya Brahman,
lord of the Sagara-vishnua.

Sâmideva.

Vijayâditya III.;
crowned 11th January A.D. 1158;
m. Gâgâ, daughter of the lord of [Âra]davâda

Malla, Mallapa III., or Vishnuyardhana III.;
crowned at Pithâpuram on the 16th June A.D. 1262.
correspond to Saturday, the 14th January A.D. 1128. On this day the 10th titki of the bright half of Māgha ended 1h. 34m., and the moon was in Rōhiṇī for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was 230° 12', and the lagna Mima therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṁvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1128. On this day the 10th titki of the bright half of Māgha ended about 16h. 30m. after mean sunrise. The moon was in Rōhiṇī by the Brahma-Sidhākāra and according to Jarga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rōhiṇī, by all the three systems, to the end of the day. The longitude of the sun was 288° 24' at sunrise, and the lagna Mima therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the abhīṣkāra actually took place during the 10th titki." Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Saṁvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (II. 52-53), that on the very day of his anointment, Malla or, with his full titles, Sarvalokāśraya-Vishnubhūdha-Mahārāja alias Mallapadēva-Chakravartin, gave the village of Gudivada in the district of Prōl-nāṇaṇḍu to the temple of Kuntī-Mādhava at Śrīpiṭhāpuram. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pīṭhāpuram inscription and from inscriptions at Saravaram that the district of Prōl-nāṇaṇḍu or Prōl-nāṇḍu included Navaṅkaṇḍavāda (near Pīṭhāpuram) and Saravaram.1 The inscription ends with the usual imprecatons (II. 93-96) and the statement that it was written by Kantaṭārya of Śrīpiṭhāpuram, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhimavaram contains, besides the Bhimēśvara temple,2 a temple of Nārāyana. The ancient name of this temple was Rājanārāyana-Vinnagara,3 i.e. 'the Vishnu temple of Rājanārāyana.' According to an inscription of Kulöttunga I. (No. 473 of 1893) it was founded by a Vaiṣṇa named Maṇḍaya, and was apparently called after the king himself, who had the surname Rājanārāyana.4 This temple contains two inscriptions of Sarvalokāśraya-Vishnubhūdha-Mahārāja alias Mallapadēva-Chakravartin or Mallapadēva-Chakravartin (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Saṁvat 1089[5], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallapadēva was the son of Vijayāditya by Gajādēvi.5 Hence he must be the same person as Mallapa-Vishnubhūdha, to whose time the Pīṭhāpuram inscription belongs. According to the two Bhimavaram inscriptions, he would have ascended the throne in Śaka-Saṁvat 1096.6 I am unable to reconcile this fact with the statement of the Pīṭhāpuram inscription, that he was crowned in Śaka-Saṁvat 1124.

Another inscription of the Nārāyana temple at Bhimavaram (No. 474 of 1893) records a grant made in Śaka-Saṁvat 1098 by Narēndra, who was the son of Vijayāditya of Vēṅgi by Lakshmidēvi and the grandson of Malla. This Narēndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayāditya of Vēṅgi by Lakshmidēvi in a grant from the Godavari district.7

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1 See p. 33 above.
2 See p. 227 above.
4 See Nos. 472, 475 and 478 of 1893.
5 The same follows from an inscription of Śaka-Saṁvat 110[5] and the [1]7th year of Sarvalokāśraya-Vishnubhūdha-Mahārāja (No. 470 of 1893), which has to be assigned to Mallapa III.
6 See Dr. Fleet's abstract of this grant, Ind. Ant. Vol. XX. p. 206.
1 तदभूमिपुरुष[व]कर्मण्यविकारः[र]मोती[द]जादुमुखः[श]वेदः
2 [विन]नि: पुराणपुजयस्वत्मयातुः मानस: [ः] भासोदरणिनिहातोजनि जग्यावतः
4 [त]कर्तिरिकांचंतीनऽहूः महिरिन्यः [ः] बुधी जने बुधादसीखकः
5 [त]कसीः पुष्करः [ः]: ॥ [२ ॥] तत्मादायः । ततो नहुः । ततो ययाति: । त्
6 त: पुष्क: । भस्मा निज[व]कर्मण्यसृष्टेव दलवा तद्विशकः [ः] जरसं [ः]
7 भर्तुः । ब्रह्मि यो भैः । पुरुषभम्भरभणीत्वशुः । [१ ॥] ततो जनमेः
8 [जः]यः [ः] तत: प्राचीः [ः] तत्संस्करयाति: [ः] ततो च्यापति: [ः]
9 ततो आयातः [ः] ततो महानीमः [ः] तत्संस्करः [ः] तत: कौन्यानम्: [ः]
10 ततों देवकः [ः] तत्संस्करः [ः] ततो म[ति]वर्तः [ः] । तत: कार्याय
11 त: [ः] ततो भरतः । जानवीयसुनातीरे कला युपाकर्तररारः [ः]
12 यो [महः]
13 कात्यायनाः [ः] क्षयातीशमणिः [ः] ॥ [४ ॥] ततो भरत[ः]ज्ञानम्: [ः]
14 तत्संस्करः: [ः] ततः ।
15 तत: पांडुरः [ः] कुसीमात्रिदेवीयुधिष्ठिरः [ः] भैरवमहें नकुलः [ः]
16 सम्भूः
17 ॥ ॥

1 From inked (tam-papers), prepared by Mr. H. Krishna Sastry, B.A.
2 Read शीरःसुरुः.
3 Read महुः.
4 Read अम्बजी.
5 Read भैरवः.
6 Read श्रीस्वामिः.
7 Read श्रीभैरवः.
8 Read श्रीभैरवः.
9 Read भैरवः.
10 Read दुभैरवः.
11 Read काय्यायः.
12 Read भरः.
13 Read महः.
14 Read देवकः.
15 The anuveda stands at the beginning of the next line.
16 Read श्रीकः.
17 Read श्रीभैरवः.
16 [मिति] सः सैभे पङ्ख मणीनिविव दृष्टक्षयान् । [४] विषुवंश वय-क्ष[स]। [५]
17 [पर्]गती सर्वेल्लाण्ण जहाँ । योः पाश्पत्मदानसमधे चक्रीः यदा[स्रेण]-
18 [थे]न क्रृ[ढ़]समुलवादादिवः सता सिन्हासन विभवश्रीयोः [विश्वचनोनचा-
20 [तौ], नरवाजः । ततःकानीकः । तस्सादुदयः । "ततस्सादशयोथ्योथा-\[स्मित[१] सनासी[निवे] कुलथप्पुपाले" गः[८]
21 [छु] (१) तदन्वे [वि]जयादिलो नाम राजा विजयवोष(त)या दर्शिताप-\[छु]यो चिनोचयवस्थेन[वि]विशः कोरिनीणः[प]
22 [त]ममतोः । "तस्स[९] संजुक्तो [घ]सासबंधिपः । तदांसिद्धियो सूर्यसुर्य-\[छु]यो चाकृताय ततवासिना वि-
23 [छु]भक्तीमयाजिना दृष्टिुनिर्विश्वेषमभिन्नता । सती विषुवंशबंदनसमघः । \\
24 "भानयस्यगोपालयस्माधिपथीपशोमामा भिनानि" कर्मणि डार्यिला तमः-
25 वयवः [१०] स च [मा]वा विशितित[वि]। [११]
27 [पै]चम्पश्यम्यद्यविनितन्त्रर्क्तिड़कायः [१]रा[ख]सावधपिर्चक्तंसिनहसनसमकर्तोर्ण-
28 [विन] । सत्तुकःक्रामातिनि निर्विश्वेषमं तस्सास्यविज्ञानिः [१०] समाद[११] य कावं-
29 वग्रंगमन्त्रृर्मिर्चिक्यते सतनः[ब्र]। [१३]
30 [द्रम] । "सार्किसमसलब दर्शितापं कंगः । विषुवाधिज्ञानात्-
31 साहित्यिणियांविभूषण: [१] प। ।

1 Read चुरेशसमनान्।
2 Read चेश्र।
3 स्थैर्यः looks like श्रेष्‌।
4 Read अधिवक्ता।
5 Read अमर।
6 Read अधिकारिक।
7 Read क्रोधः।
8 Read असमसन्धि।
9 Read असमान।
10 Read असंप्रभु।
11 Read असंबूहः।
12 Read अस्मात।
29 [श]वांक्यजातायं देवाभिसख्योत्तमः। [६] [त]सञ्जयः पुलकेन्द्रविबध
[१*] (तः)कुलः कौशिकाभिः [१*] तथा तनयः
30 [सौ]दतें स[क]कपुरांसंस्यामसामथ्यस्मो[त]रणं भारतस्यामः। कौशिकी:-
वर्मसादल[भ]र[१*]ज्ञाने मात्रं
31 [क]परिपालितानं सू[त]मिस्थासंपदांतुधातानं 'भगवान्यायः यस्यादित्वादः
रवरह(१)कंखन्यायः
32 [श]क्षतार्क तिमशक्ताणासभधधथत्कृपितावधुपयः। चालुक्याणां कुलमलयः
क(I)रिः
33 [श]रोस्यक्षमायवः[म]्रेद्रयः। भाना कु[व]विशु[व]हनोहदाय वर्यार्गुः वर्मोऽुः
देशमपपयः। [१*] (त)दनकायी जय(फ़ि)सः
34 जवः[भ]वस्यत्सिवंशां [१*] तदनज चहुरायसंस्य दिनानि [१*] [त]कु[व]ली
वस्यवंतुः। नव्यार्गुः [१*] कस्मः [व]यः
35 [वर]मः: एकविवेषां [१*] तस्युवः जयसिः(ज)क्षयः(द)शमः [१*] तववरा
दः।[१] कौशिकिष्याभिः[स]नुः [१*] [१*] (त)स्य ज्यदी क्षता विशुद्व(ई)*
36 [ञ]त[सू]चनाय समचंसः(त)मदमाः [१*] तस्युवः विजयादित्वः[१*] रक्रोगाद
थः [१*] तस्युवः विशुद्वनष्णः(द्रिः)
37 [श]त[सू]चनाय [१*] [तस्य]नयः। [१*] नरेण्यो युहः(१४) समरगमसमक्तीत्वः
रणशाहे नात्यवित्यार्गुः देवनिस्याः [१*] तलाकाः(नागम)राः
38 [मै]ः(१*) किवः। सह निवाय विचितसपादः। घरान्तः(४) चर्चः दुः
धोरीश्वरंतः। [८*] तस्युः कलिविशुद्वः(स)सः
39 [व]वर[सू]चनाय [१*] [तस्युः।] [१*] महराजांसम्मानं यो वीर(र)समराणः
[१*] चन्द कुंकुमः। नामा विभु(वः)
40 [न]कुः(१*): [व*] योधाः(चो)छक्रकृत विजयाधयं संकीलं जयवः(यो
भैरवसम)ः[१*] निज(म)ः
41 [च]मस्तुः यो धायाधमीः(२०) [१] कालिंगः(व)धत्मकः गुणः(ग) विजयादि
खद्वः(चो) महेन्द्रस्यः(रिः)

1 Between त and यु is an erased letter.
2 Read झृतिपुष्पः.
3 Read 'मैत्रेयः.
4 Read भगवाः.
5 The final त is corrected from गः.
6 Read 'वायुः.
7 Read 'कन्याः.
8 Read 'कन्याः.
9 Read तद्यातः.
10 Read तद्यातः.
11 Read परमाणः.
12 Read 'युः.
13 Read 'तथा.
14 Read 'तथा.
15 Read 'तथा.
16 Read 'तथा.
17 Read 'तथा.
18 Read 'तथा.
19 Read 'तथा.
20 Read 'तथा.
21 Read 'तथा.
22 Read 'तथा.
42 शरामा भूर्वलव[मध] 1 चतुर्खंडः रचयति खः [१] [१०]* तत्रात्तविकाशादः
दिलखः तनंखलसुः [खः]*.
विवाहः [१]* चातुर्खंडभेदिष्वरेन्द्र[वः]*.
44 [शिष्य]शिलाः 4भूतलमन्त्रवर्तः। [२२]* तत्तुः कौशिकिन्द्रापयमाः [१०]*
विविष्टो विविषययतः ५स्य[शुः]*.
45 [गन्तु]रः 6धरारमालभावः वीर जयसः[भः] निधाय यः। [२२]* तत्तुः
तावपदब्रजभृतः [१]* त्योरारेरः.
46 [जः]* 7सस वर्णः [१]* वर्षारातिगः[पो] निरसितविषयः योगीग्रूपान्यः
तासः[ः] 10काशुकिवागवजः[वः]*.
47 भंगीरङ्गेन्द्रयुः: [१*] निवासः 12कदः कौशिकान्तः[दः] रञ्जः[वः] समाभिविसेनेऽः
जयवर्षारंभिषिपतः[नः].
48 [र]राजानंतः 4भूर्वलः। [२२]* तत्तुः 1६कंठिकावेषः[प]रनामां विवाहः
दीलक्षः[ः] यः तान्तः मयः[सः]*.
49 [मेक] [१*] तं ज्ञितवाचार्यमभोमतनयः (१) विवाहादिलः [प]कादम
मासानुः। [२२]* दियः[ः] जातिगतः 1६वुकुस्सः [वः]*.
50 [प्]ष्ण [१*] विद्राग्यः 1७सुदमः 1६दः गायितो भीम[१*]नमसः[लः] तुजः
[ः] [१*] रा[जः]नेवः [१०*] जामी[म] 1९ जितारःवः योद्धः?
51 [द]दग्धाधारः। [२२]* तत्व हुतः[खः] यः एस विरजिरे राजभीमोः
52 [द]दोंद्रा: 12 [२२]* तेन्दु मातुः[ः] खः त्रिवर्णदिव्य[द]सुः[खः]: 2२ [१*]
धधमःमिपितर्रत्नात्रत्वयः[विशः] तिस[म] [भः] [१*] गम.
53 अभिश्चिलः [२२]* तंतः 2५ [१*] 2२दानाश्वभूयश्चपतव्यतः संवतः[ः]
[१*] अपारान्त्रुत्थितकाशुर्विदः [खः] [१*] भूमिष्ठः। [२२]* [भीन्दे]*.

* Read भूमिष्ठः.
* Read भूमि.
1 यथिवर्तः is corrected from यथिवर्तः.
* Read भिक्षुः.
7 Read भगवानः.
8 Read भगवानः.
10 Read तासः.
12 Read होरास्यः.
14 Read गोरास्यः.
16 Read तासः.
17 The akshara इ is entered below the line.
19 Read धधमः.
20 Read धधमः.
21 Read धधमः.
22 The metre of the first half of this verse is अर्यग्गी, while that of the second half is चन्द्रग्गी.
23 In the second पद्ध of this verse, two aksharas are missing; read perhaps वर्षार्या ग्गिष्ठेनां.
24 Read चन्द्रग्गी.
25 Read तासः.
26 Read धधमः.
27 Read धधमः.
28 Read धधमः.
29 Read धधमः.
30 Read धधमः.
54 [श्रि] दुमानेरानी || दानभुताकुपलेपनसंत || ससस्विताः || विशेषाः-
दंडास; मन्यनययः पिता || 18*]
55 [दृ] नागाभव्यवदीपिराजा || नाम: [1] निर्मितः || श्री सिवमयस ||
साहारां || श्री || 18*] तहस || देवदातां || 20*] पुक्तसति ||
56 || मानानुचितः || महिमः || [1* || वैक || द्रुपद्ध || दृष्टः || सा || भारतचः ||
पापति || अरणाम्बः || सतादान || 20*] पुक्तसति || [श्री] मनुमययः ||
57 वंशतिलकः || महाराजसंभवः || महामयेव || मांस || [1] विशेषाः-
श्री || 18*] बच्छाः || मनुमययः || 13*]
58 कर || वैक || द्रुपद्ध || दृष्टः || सदा || हृदयार्गिते || चरित्वर्गने ||
पिता || 21*] तहस || जयवाच || पुक्तसह || राजः ||
59 द्रूपद विशतः ||[श्री] सिवक || विशेषाः || विशेषाः || विशेषाः || पानामदानपात् ||
18*] भारत || वयः || 19*] द्रुपद् || पिता || विशेषाः || विशेषाः || विशेषाः ||
60 [श्री]|| तिभः || मानानुचितः || हृदयार्गिते || चरित्वर्गने || चरित्वर्गने ||
पिता || 21*] तहस || जयवाच || पुक्तसह || राजः ||
61 परितिनय वुकः || [1* || श्री || 18*] विशुध्वाः || निर्मितः || विशुध्वाः ||
वन्यमयसः || वन्यमयसः || [18*] तहस || पिता || 22*] तहस ||
62 द्रूपद || मनो || वन्यमयसः || चारु || [1*] || तहस || पिता || 24*] तहस ||
63 द्रूपद || मनो || वन्यमयसः || चारु || [1*] || तहस || पिता || 24*] तहस ||
64 द्रूपद || मनो || वन्यमयसः || चारु || [1*] || तहस || पिता || 24*] तहस ||
65 द्रूपद || मनो || वन्यमयसः || चारु || [1*] || तहस || पिता || 24*] तहस ||
66 श्रीविष्णुव्रहणदिपि¹ मक्षप्रदिपकाराजमालाचित्र[१*]: [॥ २५*] [ए*][ते]एव विजयादिनिद्वारायणसंहृतवाः [१*] सु[स]²।

67 अन्यर्¹ विजयाम्बाद्विन् म[क्री]समाः [॥ २५*] तस्यानिः [१*]िदुर्भिनिः खुर्दखिः शुर्वेभन्मुखति: [१*] वीरो मक्षप्रदेविः सावित्रयेषु।

68 योरसिद्धान्त: [॥ ३०*] तेषामीशविद्यां परितोपपायेन खर[र*]न छलः³ कुमारगुं मनु[म]िदकः [१*] भृषा भवः⁴ खनिः।

69 नूयपराकश्यवें मक्षी विव[व]ऽ जगति [स]िकपदेव भासित्। [१९*] शारविषयः ते यतिष्यततः निलाधिशकायिन्याभान्तरः।

70 तनया[सु]परमिष्टोः मक्षप्रदेवः देवोपरोः² च देवलदीवः [॥ २२*] लीलावतीत चतुर्भति कलावतीतः कविष्यः।

71 ति कुमारः पिनववर्तति [१*] धरीश्वुदारचर्यतिः मलकणेति ख्वार[श्रेष्ठ]ः तेषाऽत्यं जगतीजनेन। [२२*] तथा [चः]।

72 दल[देः]ऽ याः [स]िकपदेवां महाश्रावशवः: [१*] तनयमजनयेष्वं विजयादिवऽ दिनेष्य इत्येव [र-]।

73 भुषनः [॥ १४*] ये चौमासाहसरऽचेन विजयाभिवंद्यो धर्मप्रस्ततिस्मितविभवं कुलारामणः [१*] श्रीव[श्र]ः।

74 '[व]दनमम् यथा सुशिर्दिनोः' इत्यवऽ विलसति ख्वारवाला:। [॥ १५*] यो षाँः। शक[र*]ड़े दिनिष्यजलि।

75 [वि] धर्मदृष्टि माघमासि शुकः परे ²थम्याविन्तनयदिने रोचितःतारकः[या]। [१*] शो[म]ी ति [न]क्षेत्य्यल्लोः।

76 [नि]िखलवण्गणामालाः² विशाली रचायश्नी जनाश्रयीमस्यतफलसिंहितपुष्पक्षः। [१६*] सो[ग्या]ः।

77 [रद्रवस्यस्यं] गंगामिचवः: [१*] गंगादेवाऽ विशालाचारसमुपपृब चुरः। तिवः। [२७*] तामाः।

78 योधनि बिवारंगः¹ वाण[देः]ऽ इत्यारः। मक्षमुखालः: [१*] श्रीमाण्डयः[शा]ः। जूसभोगः। [३८*] शाकाच्छे।

¹ Read 'अस्वयंभू मक्षप्रदेव'।
² Read 'देवोपरोः'।
³ Read 'न'।
⁴ Read 'दे्वलदीवः'।
⁵ Read 'मक्षप्रदेव'।
⁶ Read 'कापिलीकीति'।
⁷ Read 'त्वम'।
⁸ Read 'संशाली'।
⁹ Read 'पाराकश्यायनः'।
¹⁰ Read 'भासित्।'।
¹¹ Read 'अस्वयंभू मक्षप्रदेव'।
¹² Read 'भृषा भवः'।
¹³ Read 'खनिः'।
¹⁴ Read 'सावित्रयेषु'।
¹⁵ Read 'नूयपराकश्यवें'।
¹⁶ Read 'मक्षी विवऽ'।
¹⁷ Read 'जगति मक्षप्रदेवायाय'।
¹⁸ Read 'सु[स]'।
¹⁹ Read 'अस्वयंभू मक्षप्रदेव'।
²₀ Read 'सुशिर्दिनोः'।
79 वेदनेत्रार्थगणी वेदनेत्रा श्रमान्येश्वरी श्रमेषु महति
गुप्तनाधिकारी पीठुष्की [१०]

80 श्रीमदभाष्यार्थसूक्तिकलकलकालपृष्ठार्थिपिन्म्
कृतियोगार्थम् सर्वरत्नार्थविभिन्नोऽसेर्वति
विवधाये भि

81 [कृष्णप्रभुस्वरूपी [११] ॥ ४२]: प्रादेशिकं गुद्गवाणमयाम् स तत्तततस्विभिन्नः
काले [१०]: प्रोपनूदिर्देशे प्रभवये व्य

82 याया कृतियोगार्थसूक्तिकलकालपृष्ठार्थिपिन्म्
जयस्य राजार्जस्य परमेश्वरोऽर्जूने
पुर्वतः परमास्ताय: प्रोपनूदिर्देशे प्रोपनूदिर्देशे
राजस्यूद्रसमुखानुगुणिनिक्षमताः [१०]—७

83 [प्रभु]गमवत: परस्परप्रभु: प्रोपनूदिर्देशे प्रोपनूदिर्देशे प्रोपनूदिर्देशे
राजस्यूद्रसमुखानुगुणिनिक्षमताः [१०]—७

84 श्रीमदभाष्यार्थसूक्तिकलकालपृष्ठार्थिपिन्म्
[१०]: विद्यमानस्वः व: प्रोपनूदिर्देशे
गुद्गवाणमयामोखाभी: श्री[पी]—१०

85 [कृष्ण]पुराणिवाचः श्रीकृतियोगार्थसूक्तिकले पृष्ठार्थिपिन्म्
स्वर्णकालपृष्ठार्थिकालपृष्ठार्थि पृष्ठ: । गोविन्दं
स्वरूपे ११[२]श्रीमतीनिर्धार्य

86 “क्षेत्रयः [कृष्ण]पुराणिवाचः स्वर्णमयकालपृष्ठार्थि
पृष्ठार्थिकालपृष्ठार्थिकालपृष्ठार्थि
स्वर्णमयकालपृष्ठार्थि
कालपृष्ठार्थिकालपृष्ठार्थि
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स्वर्णमयकालपृष्ठार्थि
कालपृष्ठार्थिकालपृष्ठार्थि
स्वर्णमयकालपृ�
TRANSLATION.

(Verse 1.) From the expanding lotus-flower (which rose from) the navel of Vishnu the husband of Śrī (and) lord of the world, was produced Brahmā, the abode of the Vedas (and) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (and) the jewel that adorns the head of Mahāvari (Śiva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (and) an abode of wisdom. From Budha came the emperor Pururavas.

(Line 5.) From him (came) Ayu; from him Nahusha; from him Yayati; (and) from him Puru.—

(V. 3.) Puru, whose arms were able to bear the burden of the earth (and) who, having devoutly bestowed his own youth on (his) parent, received like an ornament the old age clinging to the body of the latter.

(V. 7.) From him (came) Janamejaya; from him Prāchīśa; from him Sainyayāti; from him Hayapatī; from him Śravabhuma; from him Jayasena; from him Mahabhuma; from him Aiśāna; from him Krōdhāna; from him Dēvaka; from him Ribhuka; from him Rikshaka; from him Matīvra; from him Kātyāyana; from him Nila; from him Dushyanta; (and) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jāhnavi (Gangā) and Yamunā, performed a horse-sacrifice (and hence became) known by the name of Mahākarma-Bharata.11

(V. 12.) From this Bharata (came) Bhūmanyu; from him Suhōtra; from him Hastin; from him Virōchana; from him Ajāmīda; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhūmasēna; from him Pradipana; from him Śamtanu; from him Viśitravīra; (and) from him king Pāṇḍu.

(V. 5.) From the two queens Kunti and Mādri, he (viz. Pāṇḍu) received five sons, who were as brilliant as jewels,—Yudhishthira, Bhima, Arjuna, Nakula (and) Sahadeva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (was) Arjuna, whose companion Vishnu (Kṛishna) became, disregarding the shame of being a mortal;
who was embraced by Īśa (Śiva) at the time of the bestowal of the Pāṭāpata (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of two Indras.1

(L. 19.) From this Arjuna (came) Abhimanyu; from him Parikshit; from him Janamējaya; from him Kshēmaka; from him Naravāhana; from him Satāniki; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Aṭādhyā, had passed away, a king of this race, Viśvādeva by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilōchana-Pallava, met his death. During this battle, his chief queen, who had been pregnant for six months, reached an agrahāra called Māñjāvēnum, and, being protected like a daughter by Viśnubhaṭṭa-Somayājīn, who dwelt there, gave birth to a son, Viśnunārāda; (and) which contains seven and a half lakshas (of villages).

(V. 7.) To this glorious Viśnunārāda was born by a queen of the Pallava race an excellent son, king Viśvādeva.

(L. 29.) His son (was) Pulakāśi-Vallabha. His son (was) Kirtivarman. His son, Kubja-Viśnunārāda,— the brother of Satyārāya-Vallabhāṇḍra who adorned the race of the glorious Chālukyas, who belong to the gōtra of the Mānvayas who are praised in the whole world; who are the sons of Hāriti; who have acquired the kingdom through the favour of Śiva the husband of Kanṣī; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahāśeṣa (Skanda); who have subdued the crow of (their) enemies in an instant through the power of the excellent crest of the boar, with which they have been favoured by the blessed Nārāyaṇa (Viṣṇu); (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of Vēṅgī for eighteen years; his son, Jayasimha-Vallabha, for thirty-three years; his younger brother, Indurāja, for seven days; his son, Viśnunārāda, for nine years; his son, Maṅgi-yunārāja, for twenty-five years; his son, Jayasimha, for thirteen years; his younger brother, Kokkili, for six months; his elder brother, Viśnunārāda, having expelled him, for thirty-seven years; his son, Viśvādeva-Bhaṭṭaraka, for eighteen years; his son, Viśnunārāda, for thirty-six years; (and) his son,—

(V. 8.) The wise Narāṇa, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (these) battle-fields, ruled (this) excellent country for forty-eight years.

(L. 38.) His son, Kali-Viśnunārāda, (ruled) for one and a half year; (and) his son,—

(Vv. 9 and 10.) The great lord Guna[g]a-Viśvādeva, surnamed Tribhuvanānākuśa,—the hero who played the game of ball on the battle-field with the head of Maṅgīrīja; who burnt Chakrakūṭa; who frightened Saṅkila, residing in Kiraṇapura (and)

1 i.e. he shared the throne of his father Indra during his visit to Scarga.
joined by Krishna; who restored his dignity to Vallabhendra; and who received elephants as tribute from the Kalinga (king),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother Vikramādiṭya (nāś) Chālukya-Bhima,—

(V. 11.) Having been victorious in three hundred and sixty battles (and) having founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was Kollabhīgāṇḍa,—

(V. 12.) The renowned (and) unequalled hero Vijayādiṭya, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (were) Amma and Rājabhima. Of these two, king Amma (ruled) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince Amma. (For), his enemies were driven from their country (vishaya), as the Yōpin has renounced worldly pleasures (vishaya); their bodies were emplaced on stakes (śālla), as the body of a lover is filled with passion (śīla); they suffered many defeats (bhauγa), as the water of a stream has many ripples (bhaugga); they were devoid of strength as the trunk of the plantain; (and) they lived in the jungle (orugga), as fire dwells in the (two) aruṣī.

(L. 48.) Having expelled his son, the young Vijayādiṭya, whose other name was Kanṭhikā-Bēta,—Tadapa (ruled) for one month. Having defeated him, Vikramādiṭya, the son of Chālukya-Bhima, (ruled) for eleven months. Yuddhamalla, the son of king Tadapa, (ruled) for seven years.

(V. 14.) Having expelled this Yuddhamalla from his country, the brave, wise, brilliant (and) victorious Rājabhima, the younger brother of king Amma, ruled over the country of Vēngi for twelve years.

(V. 15.) This prince Rājabhima had three sons,—Dānārṇava, prince Amma, (and) Kāma,—who surpassed (Indra) the lord of the gods in might.

(V. 16.) Among these, king Amma, a Mahēśvara (Śiva) among men, the spreading of whose fame (which resembled) quicksilver, illumined (all) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king Amma,—Dānārṇava, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (and) liberal king Dāna, the Andhra-mandal remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure Śaktivarman, the son of king Dānārṇava and of Ārjyadōvi, ruled the earth for twelve years.

(V. 20.) Then his younger brother, Vimalādiṭya, an ocean of honour, the Mandāra (tree) on earth, who was not treacherous even towards an enemy, (and) whose (only) weapon was (his) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious Rājarāja, the ornament of the race of the Moon, the Kalpa tree on earth, ruled the Andhra-mandala for forty years. Him the inhabitants of this earth considered a Vairāchana (Bali) who did not undergo imprisonment by Vāmana, (and) a Yudhishṭhira who was not addicted to the trouble of forest-life.¹

(V. 22.) His son, the victorious (and) firm Rājendra-Choḍa, a man who had not had his equal before, ruled the Andhra-vishaya together with the glorious five Dravidas for fifty

¹ King Bali was confined by Vishnu in his Vēmangadōra to the nether regions, and Yudhishṭhira had to live in the forest for twelve years.
years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his uncheck'd valour (and thus) had its snow melted.

(V. 23.) The son of him who resembled in conduct (the ancient king) Ngīra, Bhagiratha, Dhundhumāra; Rāma and Ambarisha, was he who bore the renowned name Vikrama-Chāoda, who resembled Śakra (Indra) in might, (and who was) the full-moon of the ocean (i.e. the Chāluksya race).

(V. 24.) When he, whose other name was Tyāgasamudra, had gone to protect the Chāoda-ṃandala, the country of Vēngi, became devoid of a ruler in that interval.

(L. 62.) At this time,—

(V. 25 and 26.) To that virtuous prince Bēta, who was the son of king Amma; whose neck was resplendent with a necklace (kaṇṭhikā); (and) who had been expelled by Taṭapa,—to this prince Bēta was born Satyārāya, whose other name was Uttama-Chāluksya, (and) whose spotless fame surpassed (in whiteness) the mighty elephant of Indra.

(V. 27 and 28.) His chief queen, an ornament of the Gaṅga race, was Gaurī, who resembled Gaṇī (Pārvatī) in beauty. This couple had seven sons,—the brave Vijaya-dītya, Vimala-dītya, Vikrama-dītya, the glorious prince Vishnūvardhana, prince Mallapa, Kāma and Rājamārtanda.

(V. 29.) Among these, Vijaya-dītya married Vijaya-mahādīvi, who was born from the race of the Sun, (and) who resembled the Earth (in patience).

(V. 30.) She bore to him the victorious prince Vishnūvardhana, the brave Mallapadēva, and the brilliant Sānideva.

(V. 31.) Among these, Mallapadēva was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (and) a wrestler with (all) enemies in the world.

(V. 32.) This god-like Mallapadēva married Chandalādēvi, the daughter of an excellent prince named Brahman, who was the ornament of the Haihayas (and) the lord of the Sagaravishaya.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms ‘charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (and) lucky.’

(V. 34.) Having received a boon from Mahēvāra (Śiva), Mallapadēva begot on this Chandalādēvi a son, king Vijaya-dītya, just as Dilīpa (begot) the sinless Raṅghu.

(V. 35.) Having obtained him, who was fond of terrible daring (or of the daring of Bhima); who was saluted by victory (or by Vijaya, i.e. Arjuna); who was the birth-place of virtue (or the son of Dharma); whose devotion to his family (or to Nakula) was unbroken; (and) who propagated a glorious family,—royal Fortune (became) constant (and) rejoiced daily, (because she took him) for Yudhishthira.3

(V. 36.) Having been anointed in the Śaka year containing the treasuries (9), the oceans (7), the sky (0), and the moon (1), (i.e. 1079),—in the month of Māgha, in the bright fortnight, on the tenth lītha, on the day of the son of the Sun (i.e. on Saturday), under the asterism Rōhiṇī, at the Mina lagna,—this moon among kings, (who resembled) a great water-trench (jilāda) with all virtues, reared the creeper of protection of men, whose flower was fame, (and) which yielded the desired fruit (viz. heaven).

1 See line 48 of the text.
2 Yudhishthira was the son of Dharma and the brother of Bhima, Arjuna and Nakula, who are alluded to in the first half of the verse.
3 See p. 228 above.
(V. 37.) As Iśvara (Śiva) (married) Gaṅgā, he joyfully married the large-eyed Gaṅgādevī, the daughter of the lord of [Āra]davāda.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Viśnu (Krishna),—the gloriuous king Malla, the most excellent of princes.

(V. 39.) In the Śaka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),—(i.e. 1124),—in the dark (fortnight) of Jyaistha, on the tenth tīthi, on Sunday, at the great auspicious lagna Mṛgapaṇi (i.e. Simha), under the asterism Aśvini, at Piṭhapuri, in the temple of the god Kuntinātha, was anointed this prince Malla, whose might resembled that of Indra the lord of the gods, (and) who was the full-moon of the ocean (śāla) race of the glorious Chālukyas.

(V. 40.) At this time of (his) anointment, he gave the whole village named Gudivāda in the district (dēša) of Pröl-nāṇḍu to the imperishable lord Mādhava who gladdens the heart of Kuntī.

(L. 82.) This king,—the Rājaparamēśvara, the Purandara (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmaṇas,—having called together the Rājkruktas and all other ryots inhabiting the district (vishaya) of Pröl-nāṇḍu, commands as follows:—

(L. 83.) "Be it known to you that we have given the village named Gudivāda in the district (vishaya) of Pröl-nāṇḍu, with exemption from all taxes, to the god Kunti-Mādhavadeva who resides in Śripiṭhapura."

(L. 85.) In the Śaka year 1124, on the tenth tīthi of the dark (fortnight) of Jyaistha, on Sunday, at the rising of Simha,—Hail! The asylum of the whole world (Śaradākāśaya), the glorious Viṣṇuvardhana-Mahāraja, alias Mallapadeva-Chakravartin, having been anointed and crowned at Śripiṭhapuram in the presence of the god Kunti-Mādhavadeva, gave on this occasion to the god Kunti-Mādhavadeva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Gudivāda in Pröl-nāṇḍu, together with houses, fields, gardens and inhabitants, having exempted (it) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (are):—In the east, the boundary (is) a bamboo bush on the embankment of the Kommarēru (river). In the south-east, the boundary (is) a pair of boulders. In the south, the boundary (is) the corner of the yard of Barimika. In the south-west, the boundary (is) a tamarind tree at the [Dabba]nūṭa (tank). In the west, the boundary (is) a sluice at the field of Pōtana of Kolana. In the north-west, the boundary (is) a big (?) ant-hill at the meeting-point of the three boundaries of Chedaluvāda and Kāḍāda. In the north, the boundary (is) a cart-road. In the north-east, the boundary (is) the meeting-point of the three boundaries of Kulumēdu and of the cart-road of Chedaluvāda.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said:—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (This edict was) written by Kaṇṭāchārya at Śripiṭhapuram. Hail! Hail! Hail! Bṛh. 7

1 Bouḍa is perhaps the same as Bouḍa.
2 See Mr. Kittel's Kannada-English Dictionary, s. v. dōḍi.
3 See ibid. s. v. tūdu, the usual Telugu form of which is tūru.
5 The third boundary is probably the granted village itself; compare above, p. 96, note 4.
6 See the preceding note.
7 This is perhaps the initial of some controlling officer.
No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

By F. KIRK, Ph.D., LL.D., C.I.E.; Göttingen.

This plate was discovered by Mr. Urna Chandra Batavyal, I.O.S., in November 1833, at the village of Khalimpur, near Gaur, in the Maldah district of the Bhagalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Mahamadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,1 with a translation and a small but clear photo-etching, in the Journal, Asiatic Society of Bengal, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about 11½" broad by 1' 4½" high. Like the other plates of the same dynasty,2 it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5¼" above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about 2½" in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend śrimān-Dharmapāla-deva, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5½" distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four aksharas on the second side, is in an excellent state of preservation. The size of the letters on the first side is about 5" while on the second side it is only between 3½" and 4".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's Mahā-Bodhi, Plate xxviii. 3), they hold an intermediate position between those of the Deo-Baranārk inscription of Jīvānta Gupta II. of the family of the Guptas of Magadhā (Gupta Inscr., Plate xxix. B) and those of the Bodāl pillar inscription of the time of Nārāyana-pāla (Epigraphia Indica, Vol. II. p. 160, Plato). In general, what strikes one, is that letters like p, m, and s are mostly open at the top, and that separate signs are employed to denote final t, n, and m, with the virāma written beneath or over the sign, or attached to the top.

1 Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhatā Nārāyana. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word pādāmīla in line 51 of the text. According to Mr. Batavyal, the adjective pādāmīla-sāmilā means ‘one who came to visit,' and the substantive Nārāyana-bhattachakra, which that adjective qualifies, therefore cannot denote the god Nārāyana, but ‘plainly refers to some person whose name was Nārāyana.' Really pādāmīla denotes the attendants of some god or idol, and Nārāyana-bhattachakra pādāmīla-sāmilā therefore literally can only mean ‘the lord Nārāyana, associated with his attendants.'

of it, or, in the case of final t, without the virêna. As regards individual letters, the lower part of m throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob. The conjunct r̥h, which occurs only in the word nādāyānāthān in line 13, is denoted by a sign of its own, which has developed out of the sign for r̥h as it appears in line 12 of the Apâsa inscription of Adityasena (Gupta Inscriptions, Plate xxvii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the Śambu Harīdatta of Vikrama-Saṅvat 847(?). The sign for f is similar to the sign for the same letter in the Doapura inscription of Vijayaśena (Epigraphia Indica, Vol. I, p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial t is three times (in śe, l. 3 and 4, and iti, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in iti, l. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them. The sign of visarga is sometimes expressed by a single circle, with a hook or curved line below it. The sign of aṣvaraḥ is employed three times, in grdvē, l. 31, itāl śaumē, l. 52, and yathā śaumē, l. 49; and numerical figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographic impressions of letters and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadhā variety of the Nāgarī alphabet, and that, on paleographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words oṣṇa vāstī with which it commences, has a verse invoking the protection of Buddha, who here, as in the Glōsāvā inscription, is called Vajrānanda, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictory and inscriptive verses in lines 55-59, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prosa. As regards orthography, the letter b is throughout expressed by the sign for v; the palatal sibilant is used instead of the lingual in visocī, l. 12, and visocī, l. 31, and instead of the dental in words ardhakārikā, l. 34 6; the dental n is employed instead of anusvāra in yaśīnay, l. 60.

1 Final m is throughout denoted by a half-form of m (i.e. an m without the horizontal top-line) with the sign of virēna below (but not attached to it); e.g. in anugdālam, l. 14. Final t is five times denoted by a final form of t, without the virēna, e.g. in vibhrānā, l. 26; once, in antarvāt, l. 28, by a half-form of t with the virēna above it; once, in auravat, l. 16, by a nearly full form of t with the virēna attached to the top of it; and once, in rāstā, l. 57, by the ordinary form of t with the virēna attached to the foot of it. Final n is generally denoted by a half-form of n, with the virēna below it, and once, in kādāna, l. 30, above it; four times by the full form of n with the virēna attached to the top of it, as in kādāna, l. 17; and once, in nādānā, l. 17, by the full form of n with the virēna below it.

2 In the Glōsāvā Buddhist inscription of the time of Dvārapāla (Ind. Ant. Vol. XVII, p. 309, Plate) the m with the loop is still the exception, but in the Bādi pillar inscription and in the Bhāgulpur plate of Nāhyānapāla it is used throughout.

3 Mr. Babu Agar is correct in this nādāyānāthān. The sign for r̥h, here used, of course owes its origin to the fact that the sign for r was written on the line, not above it.

4 See Ind. Ant. Vol. XIV, p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

5 The first form of t, described above, we find in the word śe, in line 2 of the Aṅgājī inscription of the Mauckhari king Śārvarman (Gupta Inscriptions, Plate xxx, A), and it is used throughout in the Bādi pillar inscription (as well as in the Bhāgulpur plate of Nāhyānapāla, the Dinjāpur plate of Mahipāla, the Gājak inscription of Yakṣaśekhara, and in inscriptions at Sirpur, Archeol. Soc. of India, Vol. XVII, Plate xvii); and the second form we have in the word Ыjī in line 5 of the Bādi-Bharhārā inscription of Jitāgūpta II, of Magadhā (Gupta Inscriptions, Plate xxix, B). This sign is used 11 times, from śeśe, in line 30 to pratiśvānā, in line 48. In one or two cases I am doubtful whether it is meant for visarga or for anusvāra.

6 The sign of aṣvara occurs once (in line 8) in the Kōṭā inscription of Dvārapāla of Vikrama-Saṅvat 847 (?), and once (in line 5) in the Glōsāvā inscription of Bhojādeva of Kanauj of Vikrama-Saṅvat 933, Ep. Ind. Vol. I, p. 159. In the Glōsāvā inscription it is used no less than seven times, but in the Bādi pillar inscription only twice.

7 This use of the palatal sibilant may be accounted for by the influence of the Magadhā Prākrit.
Seals of Copper-Plate Grants.

1. Khalimpar Plate of Dharmapaladeva;
   *Epigraphia Indica*, Vol. IV. No. 34.
   HALF-SIZE.

2. Komarti Plates of Chandavarman;
   FULL-SIZE.

3. Chikkula Plates of Vikramendravarman II.;
   FULL-SIZE.

4. Udayendram Plates of Pallavamalla;
   FULL-SIZE.
the word chaturashu is written chaturushu in line 44. In respect of the observance of the rules of sādhāti, it may be noted that m is several times retained before v, instead of being changed to anvada, not only in samacṛt, l. 61, but also at the end of words, e.g. in -vapuṣṭham-vaṭṭhimāṇī-viśūlātām, l. 20; that t is doubled before r in rājaputtra, l. 32, and antra, l. 60; that when conjuncts dv and dve are incorrectly employed instead of dvā and dvā in -ākāravāh, l. 41, and suhāvād, l. 58 (but not in uṣṭhika, l. 60); and that visarga several times has been wrongly omitted, e.g. in akṣiṭti kṣayavatām, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word uparīkṣikā, for uparīkṣhikā, in line 52, for which we now can quote numerous analogous instances from other inscriptions.

The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find ardhastānikā, kūṭāna, kūṭa, jālaka, bhāsaka (?), and yāvaka or yāvika, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer’s vernacular. In the long list of officials, enumerated in lines 44-47, we have the Shashāthavāhikā, Dauṣṭa, Khāla, Dvāṣṭhaikā, and Dvāṣṭhānā, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are talapāṭikā and mahāikā in lines 51 and 52, and vīṇḍaka in line 55.

The inscription is one of the devout worshipper of Sāgata (Buddha), the Paramaśācara Paramahāthātīkāra Mahārāja Jayādhīra Dharmapaladeva, and records that the king, at the request of his Mahākāmāntākāmī Nārāyaṇavarman, which was communicated to him by the Dātaka, the Yuvācārya Trīhubhavapada, granted four villages to a temple of the god Nārāyaṇa, which had been founded by Nārāyaṇavarman at Subhastali. It is the earliest record of any extent that has yet been found of the Pāla dynasty, but, excepting that it gives us the names of the father and grandfather—Vāpyata and Dayitavishnu—of Gopāla (I.), and relates that, to put an end to lawlessness and disorder, Gopāla was induced by the people to assume the sovereignty, and that he married the Bhadra's daughter Dōddadēvī, it tells us nothing whatever that was not known before regarding that dynasty. About Gopāla, its founder, we learn no more from it than what has just been stated. Of Dharmapala, his and Dōddadēvi's son, the only fact recorded is, that he installed a certain king of Kanyakubja (or Kanaj), to the joy of the people of Paṇchala, and with the ready approval of the Bhōjasa, Matyakā, Madras, Kuru, Yadua, Yavanasa, Avantis, Gandharas and Kirans. And of this even we already had a more specific account in the third verse of the Bhāgavatapalā plate of Nārāyaṇapalā, according to which Dharmapala gave back again the sovereignty of Mahādēva (or Kanaj), which he had acquired by defeating Indranaja and other enemies, to the begging Chakravudha.

1 Compare arukati for arukati, above, Vol. III. p. 143.

In a note on the translation I have drawn attention to the fact that the Dōḍa-Harapālā inscription of Jivāgupta II. of Magothia (Gupta Inscri. No. 40) contains the word tāḷaḍāṭaka as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be kridā-rādrya-gadā-rākṣaka-adikrīta—and that in line 14 of it we have the same word gautakalhāthiśrau which we have in line 17 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.

The Dātaka of the Mangir plate of Dēvapala also was a Yuvācārya, the king’s son Rājapāla; see Ind. Ant. Vol. XXVI. p. 298.

This designation of the family actually occurs in line 4 of the Kamani plate of Vaidyadeva, Ep. Ind. Vol. II. p. 350.

The Bhadras are variously placed in the middle country, or in the eastern or southern division of India; Ind. Ant. Vol. XXII. p. 176.
No king Chakrārudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahīḍāla, Vikrama-Saṅvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D. 1—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmaṇāpa, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchālas in Madhyadēśa. According to the topographical list of the Bṛihatsahāsīraḥ,2 the Kuruś3 and Mātysya also belong to the middle country, the Madras to the north-west, the Gaudāras to the north, and the Kīras4 to the north-east division of India. The Aravās are the people of Ujjainī in Mālava. Yadus, according to the Lakkha Mandāl Prakāṣati,5 were long ruling in part of the Panjāb, but they are found also south of the Yamunā; and south of this river and north of the Narmadā probably were also the Bhōjās who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word Yavana is used here simply in the sense of Māgadhā, and is put in, next to the word Yādus, rather for the sake of poetical ornamentation than with the object of conveying any definite meaning.—Dharmaṇāpa, when he made this grant, resided at Pājaliṇiputra, the modern Patnā, on the Ganges. The orders of his successors Dāvapāla and Nārāyaṇapāla were issued from Mūrdgārī (Mungir or Monghyr), and that of Mahīḍāla from Vīrāsapura. In the plate of Vīgrahapāla III. the name of the king’s residence is illegible.

The grant, as already stated, was made to a temple of the god Nūjna-Nārāyaṇa, or, more fully, ’to the holy lord Nūjna-Nārāyaṇa (bhagavan-Nūjna-Nārāyaṇa-bhaktāraha), installed there (tura pratisthitāpita) [viz. at the temple founded by Nārāyaṇavarman], associated with (i.e. and to) the Lāṭa5 Brāhmaṇas, priests and other attendants who wait upon him.’ The words of the text which thus describe the donors exactly correspond to the words tura pratisthitāpita bhagavan bhūvāhittārakasya pāṇḍuśrīhārāya-parishadāścha in line 39 of the Bhāgulpur plate, by which a donation was made in favour of the god Śiva. Their general

1 For a list of the Pāla kings from Gopāla I. to Vīgrahapāla III. see Ind. Ant. Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.’s plate of the Mahārāja Vīlayakapāla, [Harsha]-Saṅvat 188 = A.D. 788-84 (Ind. Ant. Vol. XV. p. 140), and that of the Dēoqādhi inscription of the Mahārājadhirāja Bhōjadēva, the successor of the Mahārājadhirāja Rāmabhadravīra, Vikrama-Saṅvat 919 = A.D. 862 (Archaeol. Surv. of India, Vol. X. p. 101). When treating of the verse of the Bhāgulpur plate on a former occasion (Ind. Ant. Vol. XX. p. 187), I suggested, with some difference, that the ruler who was placed on the throne of Kanauj by Dharmaṇāpa might possibly have been Bhōjadēva. I was quite aware then of the statement in the Jain Harīcāmatā-Puruṣottama (Dr. Rajendralal Mitra’s Notices, Vol. VI. p. 80; Ind. Ant. Vol. XV. p. 141; Dr. Bhandarkar’s Early History, 2nd ed., p. 65), that in Saka-Saṅvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrāśvyātha, but did not venture to place Dharmaṇāpa so early as to allow of his having had dealings with that king: I even then felt convinced that there must be some connection between the Indrāśvyātha of the Harīcāmatā-Puruṣottama and the king Indra and Chakrārudha of the Bhāgulpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.


3 In Ep. Ind. Vol. I. p. 132, v. 23, the Kuruś are reported to have been defeated by the Chandōla Yaśovarman.

4 Ibid. p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikundha from a king of Kīra. Ibid. Vol. II. pp. 16 and 194, the Kīras are represented as having been held in check or defeated by the Chōlī Karṣa and the Paramāra Lakshmīdeva; but in either case the writer probably thought more of his pun than of telling a real fact.


6 Lāṭa is central and southern Gujarāt, and it seems very appropriate that Gujarāt Brāhmaṇas should have been in charge of the temple of Nārāyaṇa (Vishnu-Krishna), whose own principal residence was Devarakā in Gujarāt.
sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term နန်း (or possibly နန်း) which is prefixed to the name နတော်. In other inscriptions we have bhagavat(ч)-ဆင်-နတော်သား-သား-သား (1) or bhagavantum ဗု-နတော်သား-သား-သား-သား (2) but နန်း (or နန်း) conveys no such meaning as ဖင် or ၎င်း do. Nor is it possible to form the compound bhagavannuma (3) and make it qualify နတော်သား-သား-သား; for that compound would not convey any appropriate sense, and bhagavat clearly goes together with the bhakti-ရား whoever he may be. What remains then, in my opinion is, to take N[ဗျ-နတော် together to be the name of the god for whom the temple had been built by နတော်ဗျား, and to assume that the god နတော် was so called in honour of the founder's father, whose name, in that case, must have been N[ဗျား. Or, if the true reading of the text should be Nanna-နတော်, it might also be possible to regard Nanna (4) as another name of the founder of the temple, နတော်ဗျား, himself, and in this case Nanna-နတော် would exactly correspond to Kamala-နတော်, the name of the god နတော် for whom a temple was built at Dāgānū at the Kālamā queen Kamalādevī. However this may be, the general practice of naming gods or their temples in the manner described is notorious. (5)

The names of the four villages, granted at နတော်ဗျား's request by the king, are Krauñcāśvabhara, Mādhasāmnvīla, Pālitaka, and Gōrippali. The three first were in the Vyāghrataṭi māṇḍala of the Mahantaprapāṇa vihāra(6) of the Pundaravardhana bhakti, while the last was in the Ārashanāṅka māṇḍala of the Sthānlkāṇa vihāra, clearly of the same bhakti. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the Udra-grāma māṇḍala, the villages Kālikāśvabhara, Gaṇgānīkā and Jānandiyakā, and the small island of Kāpā; besides, mention is made of the river Koṇṭhiyā.

The inscription is dated, in lines 60-61, '12 days (i.e., on the 12th day) of Mārga of the year 32 of the increasing reign of victory' (of Dharmapala).—It was engraved by Tātāta, the son of Subhāṇa and grandson of Bhāgula.

**TEXT.**

First Side.


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3 I only mention this on account of Mr. Hatavaly's translation 'the God-guided Bhāṭṭa နတော်.'
4 The name Nanna occurs in the passage of the Harivānśa-Purāṇa, referred to in note 1 on page 245 above; and it is also found elsewhere. A name Nanna I have not met with elsewhere.
5 See Dr. Fleet's *Dynasties,* 2nd ed., p. 569.
6 Alla, the son of Vēḷlabhutta, built a temple of Vishnu called Viśilabhatta-vādēmin, *Ep. Ind.* Vol. I. p. 151; Mathavanavēla founded a temple of Śiva (Nīva) called Ločchhukārēna after his mother Lōčchhā, ibid. Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. Nēłḵahēna after Nēlḵa, ibid. Vol. I. p. 270; or from the locality where it was, e.g. Lōnḍīṇavadēn from the place Lōnḍīṇa, ibid. Vol. III. p. 275. Names of the god နတော်, with which N[ဗျ-နတော် may be compared, (besides Kamala-Nārāyaṇa) are Balidīa-Nārāyaṇa, Rāpa-Nārāyaṇa, and Gōga-Nārāyaṇa; *Ind. Ant.* Vol. VI. p. 212, and Vol. X, p. 160.
7 See below, p. 258, note 3.
8 The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'
9 From impressions supplied by Dr. Hultzsch.
10 Expressed by a symbol. 11 Metre: Vasanatālikā. 12 Metre: Mālinī.
4 yah sanahav vo varirasisan sadhahara iva bhasso viyam uhlaldayantyah | prakritir avainupamam santateurtattamaya a-
5 jani Dayitavishnun sarvavivyadavatah || [2*] 1Ashd-a sangarud uvvih garvibhibh kiriti | madhyam
6 khumit-aratih slaghahah sri Vapatasatalah || [3*] Matsya-nyayam apobhitum prakritibhur Lakshmyah karmagrabhitha sri Gopa-
7 la iti kshiti-sirmiru chudamanipat sutatah | yasy-anukriyate sanatana ya-
8 ri-sirdi-sayu srichitum ya-
9 di puruvanamasa rajan yotsatibharya sriyad || [4*] Sitaamor iva Rohini Huta-
10 bhujah Svah eva tejo-nidhich Sarvan
11 va Sivasya Ghyanka-pate Bhadra eva Bhdratmanj || Paolum iva Purandarasya
dayati sri Dadddevityah shahdvah devi tasya vinod.
12 da-bhuh Murapore Lakshmire iva kshma-pate || [5*] Tabyahah sri
13 Dharmpala samajini sujana-stuyamanavildanam svami bhumi-
14 * patinam akhila-vanmattamandhun aسا sudaka|| [*] chaturvasa tira-majjatai kari-gapa-
15 charaya-nyasta mutthun samudra yatri yada
16 sasya kshamantte na bhuvama-parikhah viyasa(shiva) g asa jigish char 5 sa[2*] Yasmin-
17 ubdham lalaludhita va nada-bhavah dig-jayaya prayitit yanty.4
18 [m-] jivamaharaym ahludhi-giri-grishmatat tad-vasena l bhar-abhun-avamajjan-
19 mani-vihuram-sri-chakra-sahayarathram Sesh.
20 u-dastata-doshah tvaritamnam adhohdhas tam ev anayyam || [7*] Yak-prathany-
21 prachalita-vah(ah) auphalmud uddalddhirah-udali-puritah pihiti-
22 ta-sukalakar vyoambhir bhuta-hatiyad || sampraptayah parama-tanumah chakravala-
23 phananun mahn-omnam manun Phaniipate.
24 ghavah uddhasa || [8*] Virudha-vishaya-kshobhad yasya kopa Agni rasavat ||
25 anuvriti praajayyad chaturanabhodhi-vairah || [9*]
26 9Yeshubhan Pithu-Rama-kagha-Nala-pray a dharithribhajanistant ekatra didrikshun-
27 eva nichiit sarvan samam Vedhasa || dhvah-
28 st-asuncha-narindramanahmahimam shri Dharmpala kalau lobha-srikarini-
29 nirvatmamahn-mahalabah sa samuttanubhitaah || [10*] Yasaam11
30 nasadra-dhullahvala-dasa-disaan drapapasyamayaatam dhatte Mandhatri-sayana-
31 vatikamah-chakita dhyaan-tantrumah Mahenmah |-12
32 tasaam apya-ahavchchah-palakita-vapushmahavirihinuvidhatum sahiham yasya
33 vah(chat-vih-nilkhahri-pipvuka dhvahsinoren-ah
34 vakasah || [11*] Bhojnar-Matsyaih sa-Madrahih Kuru-Yadu-Yavan-Avanti-
35 Gandhara-Kiriru-lhappair-viyalohahu-mahuprati-pramapathuah
36 sadhu sangyahmanah prishyat Paechchala-vrdhhoddhirista-kamakamay-
37 svaahishchekodakumbhos datthah sri Kanyakuvja(bja) sa-laalita-cha-13
38 lita-ahiratlahaka-muna yena || [12*] Gopaih 11 sinmi vanachhairavamahvii gramin-
39 opakatih chana krjadbha[14] pratichitvarum siu-gaupaih
40 pratayamah[m] mnapaih 16 lalv-veshmani paipuraradah-sukarudgittam-atmahstavan
41 yasy-aarunyayatas-trapavivali-anamurma sa-

1 Metre: Sloka (Anushtubh).
2 Metre: Sad-dalavikridita; also of the next verse.
3 Metre: Sangadhara; also of the next verse.
4 Originally patunam seems to have been engraved.
5 Read ydhtdm ev.
6 Metre: Mandakrantah.
7 Metre: Sloka (Anushtubh).
8 Read anuvritti.
9 Metre: Sad-dalavikridita.
10 Read samam Vedhas.
11 Metre: Sangadhara; also of the next verse.
12 Read vapusham vhrindvin vidhatum.
13 Instead of Kanyakuvja, one would have expected Kanyakuvja.
14 Metre: Sad-dalavikridita.
15 This appears to be the true reading of the original; possibly mnapaih may be an error for mnapaih.
No. 34. KHALIMPUR PLATE OF DHARMAPALADEVA.


26 khará-sréni-vibhramát1 nirutiśaya-ghana-ghanághana-ghaña-şyámáryamána-vásurahkshmi-

27 samáravda-bháha-santata-jaladána.

28 maya-sandehá2 udirchín-anékka-narapati-prábhrikrit-ápramañaca-hayaváhini-kharakhur-

29 otkháta-dáhúl-dhásarita-di.

30 gantarálát paramávaram-svá-samáyáta-samasta-Jamvá (mbá) dípa-bhúpál-ánanta-

31 padáta-bhara-namad-avančch Pátalipú-

32 tra-samávásita-sármaj-jayaskandhávarát paramasangato mahárajádhírája-srí-Gopáléva-

33 padánuñátaḥ pa-

34 ramésvarana paramabhañtáракó mahárajádhírája śrímaṇ Dharmmapálévah

35 kuśali || Śri-Pundarávrdhahana-bah-

36 kty-antaññá-páti-Vyághrata-manjala-samva (mbá) dhlha-Mahantáprakáśa a viśa (s ha) yè 3

37 Kraunçhasvabh-náma-gráma śya cha simá 4 páchch-

38 méná Gaṅginiká || uttaráva Kádanva (mbá) ri-devakuliká kharjájéra-Śríkhasa=

39 cha || púrvvottaráva rájañjtn-tri-Dvát-krú-ālil || vi-

40 japákañ-ñ-gátva pravistá || púrvvén Vitak-ālil kháta-ca-yániká[í] gátva

41 pravistá || jamvá (mbá)-yánikám-sákrama jamvá (mbá)-yánaka[í]

42 Second Side.

43 34 gatá || tutó niśpritya5 punyáráma-vi (bi) árddhaśrú (sró) tiktá[í] || tutó-śpi niśpritya ná-

44 lacharman [t-ō] tarántaṁ gatá nala [cha] ramatañ dakshiññá náma náññikáp[í] [hé]-

45 [sadúmi ?] káyáḥ || khandanmudamukhaṁ khaññamukha védasavi (bi) lítka

46 védavi (bi) lítkañ to niśpritāvil púrīdavít jotikā-simá

47 u[kt] járaññusāy daññhiñántaḥ6 gráma-ví (bi) lítka va ya daññhiñántaḥ || dévikā-

48 simá vīti || dharmamjoy-jotikā || āvam Mādhasammali má-

49 ma grámaa [1*] asya chottaréna Gaṅginiká simá tatañ púrvvén árddhaśrú (sró) tiktā

50 [ñy] akhá Kālikásvabhraḥ || utó-śpi niśpritya śripalā [bh] iṣu [a] kañ yávat-

51 páchchínena tutó-Śp (bi) ívangelódháśrú (sró) ti-

52 kayá Gaṅginiká pravistá || Páitáké simá daññhiñena Kānā dvipikā

53 || púrvvén Kóñthiyá stótthá [1*] uttaráva

54 Gaṅginiká || páchchínena Jémanáyikā || étad-gráma-saippáriṇa-parakarman-

55 kridvipe[ñ] || Stálakṣñatvaishaya-

56 samva (mbá) dhlha-Ámrásánñikárñ-manjál-anantápáti-Gópippal-grámasya simáḥ || púrvvén7 Udrágámamáudalapa-páchchima-simá || dakshi-

57 néná joláká [1*] páchchínena Véśánik-ákháyá kháñiká || uttarénd-Gódráma-máudalapa-

58 simá-vyavasthitó gomárgaḥ || Āelu cha-

59 turushá8 grámasú samapagatán sarrván-ève rája-rájanaka-rájanatra-rájamátá-

60 sénépati-vishayapati-bágapatii-shashtáadhi-

1 Read -eibhrismena. 2 Read -sandhád. 3 See below, p. 253, note 3. 4 Originally simá was engraved.

5 Read, here and below, niśpritya. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.

6 This might possibly both times be read daksihinántam.

7 The intended reading may be yánikántagata.

8 Read -krid-dépah. 9 Read púrvvén-Śrá. 10 Read tursha. 2 k
45 krita-dandaśakti-dandaśāṇī-kaurṇḍhahāraṇā-kaurṇḍhahāraṇī-dansākṣaḥ hasad hani kā-dūtā-kholagamāgramik-ābhitvaramāna-hastyasāvagomāhiśaya śā!
46 vikāḍhyakaṇa-n[au]kāḍhyakaṇa-va[ba]lāḍhyakaṇa-tari kā-saṅkika-gaulmika-tadāyuktaka-viniyukta-kādi-rājaśāpādpajviniḥ=ṃmāṛnāḥ-ṛh-śākhītī-
47 tān1 chātubhātajātīyān yathākāl-ādhyāsānī jñēṣṭhākāya ās-mahāmahattara-mahattra-dāsāgrāmak-ādī-viśaya vahyavahārānaḥ
48 sa-ka-ṛaṇān pratīvāsināḥ kṣāṭhākara-rāṣa-cha vrū(ṛh)maṇa-mānānā-pārvv vākam yathāham-mānayati vō(ṛh)dharat samājñāpayati čha | Matam=astu
49 bhavatām [*] Mahāśaṁmantādhpita-śrī-Nāṛyanaśaranamah dūtaka-yuvarāja-śrī-Tribhuvanapāla-mukkēna vayam-ylvaniaśīpāthā ċa yathā śrīmā
50 bhīr=mmāṭapirīr-ātmānāḥ-ṛh puny-śābbhirddhāyā Śubahsthalyān dēvākula-kārītā(n) tatra pratīṣṭhāpita-bhagavan-N[utumā]nānāryaṇā bhaṭṭārakāya3 tatprā-
52 samēṭhān=ddātu dēvā iti | tatō śrīmābhīs-tatīya-vijūṇātyā dēt apari-
53 likhitaśā-taṭaḥvārā grāmās taḷapāṭkā-haṭṭikā-samēṭhā svā
54 simā-paryantāḥ sōḍdēśāḥ sādāsāpacharaḥ śī kīnhelitpragāhyā parīhipitā-
55 saṛvapāṭāḥ bhūmikēchhidrā-nyāyēna chandṛ-ārka-kaḥi-ti samākālaṁ
56 tathāviva bhavatām-sarvavā-ēva bhūmīr-ṛdām-palah-gauravā=ṛpharanē cā mahānārakapāt-ādi-bhīyād-dānam=ṛdām-anumō-
57 dya pariṃpānīyaṃ | pratīvāsībhī kṣāṭhākara-rāṣa-ča ātāśāvaya-vīdēyān= ṛhūtvā samuchita-karn-pūṇātak-ādi-sarvavā-pratīyā-ōpanayāh kārya
58 iti || 10va[ba]luḥbhīr=vravasudāhā dattā rāja-bhīs=Sagar-ādibhīs [*] yasya yasya yadā bhūmīs=vasyā tasya tadā phalām (||) 11Shaḥṭīm=varsha-sahāstrāni svargō mō-
59 dātī bhūmīdāḥ [*] ākēshāṭā cā ānūmantā cā tāny ēva nara-kārva vāv || Sva-dattām=para-dattām=वाः12 yō harēta vasundhara[m] [*] sa visāṭhīyān= kṛmīr=hrūtvā pitṛī
60 bhīs=saaha pachyātē īti13 kamaladal-āmra(m[m])vindu-lōlām śriyam=ānuyānya manahya-jivita=ṛchā [*] saḥ kalamaṃ=ṛdām=udāhrita=ṛcchā cā vudhvā14 na hi puru-
61 shah para-kṛttayā vilōpyā[m] [*] || 10Taṣṭi-tulyā lakshmi[=s]anum=ṛi cā dipāṃla-samā16 bhavō duḥkh-ākāntāḥ para-kṛttim=akṛttī[ā]kh kṣapayātām [*] yasā.17
62 nṣay-achandrārka[m] niyamant=avātām=atra c c hūpā karṣānyatē vṛ(ṛh)dhvā yad=abhiruchitaṃ kim=pravachanaṃ || Abhivardhhamāna-vijayarājyē

1 Read tāmē=chātā.
2 Read ēvam viśādāṭī.
3 In bhagavanārama the double n of the fourth akṣara is quite clear, but the sign of the vowel u is doubtful; and of the last akṣara only the first (upper) n is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is bhagavanārama or bhagavanāma, not bhagavanāma.
4 Read grāmān.
5 Read pāṇīr=ITIES.
6 Read čādṛa.
7 This word is followed by a sign of punctuation which has been struck out.
8 Read pāṭā.
9 This is probably an error for pratīṣṭhātītah.
10 Metre : Śoka (Anuśṭubh) ; also of the two next verses.
11 Read shaḥṭīm varsha=
12 Read dattāṁ ed.
13 Read bhuddha=
14 Metre: Śokariṃ.
15 10th metre : Pāṇīrāṭī.
16 This sign of punctuation is superfluous.
TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrásana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you.

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishnu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyata, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gopāla, whom the people made take the hand of Fortune, to put an end to the practico of fishes whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rohini is the beloved of the Moon, Svāhā of the Sacrificial Fire, Sarvānī of Śiva, and Bhadrā of the lord of the Guhyakas, as the daughter of Puloman is of Purandara, and Lakshmī of Mura’s foe, so the illustrious Dēddadōvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the footprints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

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1 Read saṁvēt.
2 One would have expected -dīnak.
3 After this about five letters may have been engraved, but, if they were, they are quite illegible now.
4 Metre: Śūkka (Avasthabha).
5 Read śekaman.
6 Vajrāsana, properly the Buddha’s diamond throne, is here a name of Buddha himself (vajrāsana dīnam jāya); and the word, as I now see, is used in the same sense in line 3 of the Ghātrākā inscription (Ind. Ant. Vol. XVII. p. 300, where the reading should be sa Vajrāsana instead of Sa-vajrāsana). On Buddha’s ten powers (dasa bali) see Kern’s Buddhismus, Vol. I, p. 316. Like the verse at the commencement of the Mangir plate of Devapāla and the verse at the commencement of the Bhoja inscription, the present verse admits of two interpretations with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: ‘May the forces of Dharmapāla seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you.’ The word baḥumāraṅkapulambhīyāṁ must be taken as a Bahusvīrī compound, qualifying dīnak, but its formation is irregular.

7 Gopāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase mārgya nyāṣa compare v. 3912 of von Böhtlingk’s Ind. Sprache. Parapādānārakalayajagatābhummavartanam | daṇḍādārā parīkṣamāṃ mārgya nyāṣāṃ pravartate | — Dīlamāraṇyāṁ, ‘the sky,’ is equivalent to digvānaḥ which is given in von Böhtlingk’s Dictionary.

8 The Guhyakas, like the Yakshas, are attendants of Kuréra, the god of wealth; Purandara is Indra, and Mura’s foe Vishnu-Kṛishṇa.
marching, Śēsā hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checkered (only) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapala, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi, exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (alone) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diminution trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights, and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Paṭaliputra, where the manifold fleets of boats proceeding on the path of the Bhāgirathi make it seem as if a series of mountain-tops had been sunk to build another causeway (for Rama’s passage) where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

1 Chalitagiritirāchmbna is an abstract noun derived from the Karṇadhāraya compound chalitagiritirāchmbna, the first member of which is a Bahurūṣa; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative tam towards the end of the verse is governed by adhā-θhas; see the Mahābhārata on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsā bears the earth on his heads, and, to keep it properly balanced, has to move along exactly beneath the king, when it is pressed down by the weight of the king’s army.
2 Māndhāṭrī was an ancient king and friend of Indra’s. The original may also mean ‘afraid of their coming in (hostile) contact with the armies of Māndhāṭrī.’
3 The word of the original text, datāha, indicates that Dharmapala had been requested (probably by the Pañchālās) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by ‘he consented to the installation of.’
4 Or, it may be, ‘by the people’; see above, p. 248, note 15.
5 Naudža, apparently is equivalent to nauvīthā in r. 22 of the Desara inscription of Vijayaśāna, Ep. Ind. Vol. I. p. 300; instead of it, we have naudža, ibid. Vol. II. p. 351, l. 15, and in the Bhagulpur plate of Arjunaśāpa.
6 i.e. the Ganges.
to their supreme lord;—the devout worshipper of Saguṭa, the Paramesvara Paramabhattipakara Mahārājaṅkṣiṇa, the glorious Dharmapālādeva, who meditates on the feet of the Mahārājaṅkṣiṇa, the glorious Gopālādeva, being in good health.  

(L. 30.) In the Mahātāpaprakāsa district (vīṣhayā), which belongs to the Vyāghraṭaṭi manḍala within the prosperous Pundaravardhana bhūtki, is the village named Krauṇaṃśavahra. Its boundary on the west is Gaṅgikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the Rājaputra Devaṭa; it goes to and enters a citron grove (†); on the east it is the dike of Viśaka, etc. The village named Madhāśāmānali. On the north its boundary is Gaṅgikā; from there, on the east, . . . . . . ; from there again, on the south, it is Kālikāvahra, proceeding thence as far as . . . . . . ; on the west, from there again, . . . . . . ; it enters Gaṅgikā. At Pāltaka the boundary on the south is the small island of Kāṇḍa; on the east the river Kōṇṭhiyā; on the north Gaṅgikā; on the west Jñanādīyākā. On the island the funeral rites of this village are performed (?). Of the village of Gopippali, which is within the Āmrashandikā manḍala belonging to the Sthālikṣaṭa district (vīṣhayā), the boundaries are, on the east the western boundary of the Udragrama manḍala, on the south a jōlikā (?), on the west the bhūtki (?), named Veṣamikā, on the north the cattle-path running on the borders of the Udragrama manḍala.

(L. 43.) To all the people assembled at these four villages, the Rājaṭe, Rājaṅkṣiṇa, Rājaputras, Rājamātayas, Śodapatis, Vīṣhayapatis, Bhūtyapatis, Shashṭhīdhikritas, Daṇḍāśaktis, Dīghyapāśikas, Chaṅkaḍhikarunākās, Daṇḍakāṇḍhasūdrākās, Dālās, Kūṭas, Gaudyapikas, Abhīvatramānas, inspectors of elephants, horses, cows, buffaloes, goats and sheep, inspectors of bants, inspectors of the forces, Tarikās, Śaṅkikās, Gaudīkās, Tailāyakikās, Viniyakikās and other dependants of the king’s feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Yokṣṭhākāyaṭhās, Mahāmahattarās, Mahattarās, Dīkṣayamākas and other district

1 i.e. India.
2 This is taken up again towards the end of line 43 (āhā chaturdm gṛmanśa), and ends in line 48 (saṃdhyādgaya ca). The intermediate passage must be taken by way of parenthesis.
3 Since a maṇḍala forms part of a viśhayā, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dināpur plate of Mahāpīla where the sequence is bhūtki, viśhayā maṇḍala.
4 From here up to the end of the description of the boundaries of the village of Krauṇaṃśavahra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as bhāṭaka, yāṇika or yāṇaka, arhatasāñkikā and bhīshaka(?), I cannot suggest suitable meanings.
5 If this be the meaning intended, the construction of the text of course is wrong; besides, the word sampārtha, which is not found elsewhere, is used in the sense of vāmparāyika.
6 This and the following three words would literally mean ‘king’s ministers, chiefs of armies, chiefs of viśhayas (or districts), chiefs of bhūya; where bhūya is perhaps equivalent to bhūtki, denoting a larger extent of territory than a viśhayā. The Bhūtyapatī, Shashṭhīdhikrītas and Daṇḍāśaktis are not enumerated in the other copper-plates of the same family, but bhūtyapati does occur after viṣhayapati, in line 13 of the Pāndukēśvar plate of Lalitāsūra. In line 8 of the Kāvī plate of Jayabhata II. (Ind. Ant. Vol. V. p. 114) we have, innum. diately preceding viṣhayapati, bhūtyākṛs. 
7 Shashṭhadhikrīta, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the shashṭhadhāsa or shasṭhdhāga, i.e. the sixth part of the produce, due to the king.
8 Kāla is another unusual term. The meaning given for it by the dictionaries is ‘limping, lame;’ in the other copper-plates of the same family and in the plate of Lalitāsūra its place is taken by prēṣhaṭika a messenger.
9 i.e., probably, ‘overseers of ferries, tolls, and forests.’
10 Literally ‘the chief writers.’
11 Probably ‘the officers in charge of groups of ten villages.’
officers, including the Kārans, to and the resident cultivators,—to all these, especially honouring the Brāhmaṇas, he pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the Mahāsināndāthiṣṭati, the illustrious Nārāyaṇavarman, by the mouth of the Dātaka, the Yuvardjas Tīrthavānapāla, has preferred to us the following request: "For the increase of our parents' and our own merit we have had a temple built at Subhastaṇi. To the holy lord Nāṭa-Nārāyaṇa who has been installed there (by us), and to the Lāta Brāhmaṇa, priests and other attendants who wait upon him, may it please your Majesty to grant four villages, with their haṭṭikā and talapāṭaka, for the performance of worship and other rites." Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the talapāṭaka and haṭṭikā, up to their proper boundaries, with all their localities, with (the fines for) the ten offences, not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of bhūmicchhidra, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (to the donces) the customary taxes, means of subsistence, and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mārga.

(L. 62.) This was engraved by the skilful Tātaṇa, the son of the worthy Subhastaṇi and son's son of the worthy Bhūgaṇa.

No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHĀVAGUPTA II.

By F. Kielland, Ph.D., LL.D., C.I.E.; Göttingen.

These plates were found, buried in the ground, at the village of "Kudopali" in the Bargur tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr. R. S. Joshi.

1 Karana denotes a writer, scribe, or accountant.
2 The subject of the sentence is Dharmanāṭacchanda in line 30.
3 Or, perhaps, Nāṇamā-Nārāyaṇa.
4 The word pālāmā of the original also occurs in line 20 of the plate of Lalitaśīra, where we have pārāya-pālāmā-bhāraṇāya. Synonymous with it, we have pālakula in v. 74 of the Sākaṇih temple inscription of Mahāśā, Ind. Ant. Vol. XV. p. 39. Compare also the Pāli word pālāmāliku, 'a man servant;' Jātaka, Vol. II. p. 328, l. 13.
5 Of the two words left untranslated, haṭṭikā must be derived from haṭṭu, 'a market,' and may mean 'market dues.' Talapāṭaka we have, in the form talāḍāṭaka (or talāḍāṭaka) in line 7 of the Dē-Baranārā inscription of Jīvāṅgupta II., Gupta Inter. p. 216, where the word denotes an official, according to the late Dr. Bhagvanidra Idrāji, 'the village accountant.' Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term talapāṭa of some Chaulukya grants, which has been taken to denote 'land paying rent to Government;' see Ind. Ant. Vol. XI. p. 339.
6 The original, like the Bhāgalpur plate, has here sadaśāṃkārdhā instead of the ordinary sadaśāṃkārdhā.
7 i.e. payments in kind; the term in the original is pīṇḍa, which seems to take the place here of the ordinary bhūgāḥ. The word pīṇḍa occurs, apparently in a different sense, in the phrase viśayādva-viśayāpinda in line 11 of the Madhubani plate of Harsha (Ep. Ind. Vol. I. p. 73) and in line 21 of the Pāṇḍukāśvar plate of Lalitaśīra.
These are three copper-plates, each of which measure about 7½" long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about 2½" thick and 3½" in diameter. Its ends are soldered into a seal which bears in high relief a sitting haṃsa, facing the proper left and surmounted by a crescent, and, below the haṃsa, the legend Rāṣṭa-śri-[Pu]jña[ja]. The weight of the plates is 2 lbs. 4½ oz., and of the ring and seal 8½ oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, a character that closely resembles those of the inscription itself:—

Pōṃṭṭā(?)pamḥāḍṭaḥkatamvaḥdvālaḥḥatrasatva

Though the edges of the plates are only slightly merged into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between 1/4" and 3/8". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgari, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of avagraha does not occur. The virāna also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of visarga is used only six times, three times correctly and three times superfluously. The anuvāra is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the akṣara to which the anuvāra belongs.1 The only final form of a consonant which occurs is that of m, in -śrītham in line 18. Of individual letters, the initial ī is expressed by two circles with (below them) a line drawn downwards either from right to left (in -ādīdhā, l. 16), or from left to right2 (in īṭhī, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in Lojāri, l. 10, and īdaṇ, l. 35). The initial ē, which occurs only in pīvārdhayā (for pīvīrādhayā) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of ē, which is very similar to the letter ē used in the Cambridge MS. Add. 1891, II, is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written sometime after the beginning of the 11th century A.D. We find it, e.g., in the word ēva in line 14 of the Naḍaḍāṁ plate of Vajrachāya of Śaṅka-Saṅvat 979 (above, p. 189, Plate), in the word cākīkēva in line 17 of the Deopara inscription of Vijayasena (Ep. Ind. Vol. I. p. 309, Plate), in the word ētasya in line 2 of the Kumāla plates of Vaidyādeva of Kāmārupa (ibid. Vol. II. p. 350, Plate), in the word ētāhyāna in line 24 of the Bākergāj plate of Kāśīvāsena (Jour. Beng. As. Soc. Vol. VII. p. 44, Plate xlv.), in the word ēvā (not ēṣa) in line 9 of the Gayā inscription of Purushottamaśīna (Ind. Ant. Vol. X. p. 312, Plate), in the word ēṣakā in line 10 of the Sylihet plate of Kāśīvādeva (Proceedings, Beng. As. Soc. 1880, Plate iv.), and in the word ētasya in line 24 of the Sylihet plate of Īśānadeva (ibid. Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sāmāth inscription of Mahāpāla of Vikrama-Saṅvat 1083 (Ind. Ant. Vol. XIV. p. 140), in the Gēvindpur inscription of the poet Gaṅgādhara of Śaṅka-Saṅvat 1059 (Ep. Ind. Vol. II. p. 333), in the Assam plates of Vallobhadēva of Śaṅka-Saṅvat 1107 (Zeitschr. D. Mory. Ges. Vol. X. p. 43), and in the Gayā inscription of Yakhapāla (Ind. Ant. Vol. XVI. p. 64). The particular

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1 This sign may be the remnant of a final form of m; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of anuvāra, not as a form of the letter m.

2 This form of i, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Kālāmūr plate of Dharapāla; see above, p. 244.

3 See Prof. Bendall's Catalogue, Table of letters. From that Table it will be seen that the form of ē, spoken of above, in the manuscripts has taken the place of the triangular form of ē from about the middle of the 12th century A.D.
form of ḍ which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A.D. Of the consonant-signs, the sign for ṅ, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for ṇ, the sign for ṣ also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of ḍ, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for ṭ (or ṭṭ) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khālimpur plate of Dharmapāla), and that no clear distinction is made between ṭ and ṭṭ.—

The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prākṛt is apparent from the dropping of consonants (including visarga) at the end of words, the change of final a to annavāra, the elision of y between two vowels (in -addhyāti for -addhyāpi, etc. -addhyāgīnā, l. 16, and pīvīrādāhā for pīvīrīdāhā, l. 18), the substitution of kh for kṣh in khitā, l. 17, and of ṭ for ṭhy in bhashātā,1 l. 27, etc.—

As regards orthography, short vowels are frequently used for long ones; the vowel ri and the syllable ri are confounded in Trikaliṅga, l. 5, and pitṛīkhi, l. 32; the letter ṣ is throughout denoted by the sign for ṭ; the dental nasal is seven times used instead of the lingual, and the lingual once (in Kaṇḍinīyā, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in vroṣa, l. 23), the lingual once (in vaṁsah, l. 8) and the dental twice (in prāvēṣa, l. 12, and pīsē, l. 31) instead of the palatal; the word datta is several times spelt dat; and ārava and tārava are written ārava and tārava, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictory and imperative verses (given here most incorrectly), which profess to be taken from the Dharmā-śīstra; and lines 35-36, which are again in prose, give the name of the writer, [Pā]rnadatta, the son of the Śrīśthiṇa Kīrṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the Paramabhaṭṭāraka Mahādēvaḷīkīṭa Paramēśvara, the ornament of the Sōmakula, the lord of the three Kālingas, the glorious Mahā-Bhavaguptarañjada, who mediates on the feet of the devout worshipper of Mahēśvara (Śiva), the P. M. P., the ornament of the Sōmakula, the lord of the three Kālingas, the glorious Mahā-Sivaguptarañjada, (and who resides at Yaṭtīnagara,— [his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Mahēśvara and has obtained favour by a boon of (the goddess) Kāliśvari, the lord of fifteen villages (palīka), who has obtained the five mohīśabdas, the Mānīṇḍulīka, Kāṇaka, the glorious Puṭja (l. 9), the son of Vōḍā (?), after having worshipped the Brāhmaṇas at the village of Lōisāra in the Giḍāṇḍa district (maṇḍala), from his residence at Va(?)-maṇḍapāṭi (l. 7) issues a command to the Rājaputra, Talavargī (?), Sāmavajikor, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the Bhaṭṭaputra Nārāyaṇa, the son of Janārdana, an immigrant from Hastipada (l. 15), belonging to the Kaṇḍinīya gōtra, with the pravara of Mitrāvarṇa,1 and a student of the Kaṇva śīḳha; and that out of respect for this order and out of respect for religion this grant is to be protected.

1 Bhāvīṣṭa, no doubt, will remind the reader of such futures as anapāšamsī, vaḍhipati, etc., in the Shāhīdīgherī version of Aśoka’s edicts.

2 A member of the Kaṇḍinīya gōtra ordinarily has the three pravaraś Vāśikīthā, Mitrāvarṇa and Kaṇḍinīya.
The localities mentioned in the above I have not been able to identify.

Since the Rāṇaka Puṇja himself probably was a chief of little importance, the value of the inscription lies in this, that the king Mahā-Bhavaguptarpadajñādeva, in whose reign it was issued, apparently is the Mahā-Bhavagupta II. of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palaeographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., Śivagupta, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called Kēsari dynasty of Orissa. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names did end in the word kēsari. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 170 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nandadeva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālarjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Insor.* p. 291 ff., mentions Indrabala and his son Nandadeva of the Pāṇḍu rāja; and it gives besides the name of Nandadeva's son (not, I think, his adopted son) Mahāśiva-Tīrnavadeva. Now in the Nāḍpur Museum there is a large fragmentary inscription,1 of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king Sūryaghōṣa,2 and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named Udayana, was born from the Pāṇḍava rāja;3 and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,4 had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word bala and compares one of the younger sons to Vishnu (the younger brother of Indra), I conclude that the eldest son was Indrabala. The name of the fourth son was Bhavadeva. Of him it is stated, in line 9, that he was a lion in battle, raukasarī,5 and the name Raukasarī is actually given to him in line 13 (sa śrīmaṇa-Raukasarī vijayataḥ). And line 14 further records that he also bore the name Chintādurgā.6 Bhavadeva-Raukasarī required the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadeva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

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1 I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Holtzech. The inscription contains 20 lines of writing, which cover a space of about 4 1/2" long by 1 10/16" high. At the end of each line about 30 aksharas are broken away, and the two last lines are more or less illegible.
2 The inscription does not say that Sūryaghōṣa was 'the sovereign lord of Uṛīla (Orissa).'
3 Gachchhātri bhāyasi kald bhāmipatiḥ kṣ                                                                      pita-vahālipuypavahāh | Pāṇḍava-vanśḍa-gavāna | Udayana-nāṁd samuppannāh |
4 The same Udayana is also mentioned as a king of the past in line 1 of the Kālāṣāḍ inscription of which a photo-lithograph is given in *Archaeol. Surv. of India,* Vol. XXI. Pl ate ix. 1. (Udayana iti rājñ yah kād | Pāṇḍava-vanśa-vahālipuypa | Haṅsa-vara-vaḥāla-kārīlaṁ tia pātraṃ 3).
5 Kriyaye surveṣṭa-rāsun vigraha dañayānman | abhavat-vaṅga-paravā vāna ṛrṣa rauka-rāśi
6 Janaṅgī kṣavatav hūlaḥ yā vā dharmagṛho nāgarāḥ gandhāḥ | īcavāna-dharmavaccha Chinī (dī) dharm- |
Kulaswya inscription of Śīvagaṇa,1 confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivravandāva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.2

TEXT.3

**First Plate; Second Side.**

1 Īśu4 svasti [1*] Śrī-Ṭayātinagarā "paramamālēśvara-paramabhaṭṭa-
2 raka-mahārājadhirāja pa [r a *] māvāra-Sāmakūtā-tilaka-Trikā-
3 lingalīḍhīpata-sīl-Mahā-Śiva-guṇatārājā deva-pādānudhyātā 4 paramamā-
4 hē[va]rama-paramadhiṭṭaraka-mūc(ma.)hārājadhirāja-pa-rama-māvār-
5 Sāmakū-
6 tilaka-Trik(tri)kalingalīḍhīpata-sīl-Mahā-Bhavagupta-raja-deva-mahi-
7 sī pravardhamāna-kalyāna-navavijayavājī trayōḍasa-samvatsāra7 ātrānkē sa
8 nvata 13 "Vvā(?)sāndapāṭṭi(ti)-samāvāsakāta10 paramamālēśvara-Maṭhara-
9 sānās(hō)bhav-kulalīka11 Kṭ[j]ēśvarir(r)Ir̂Varalavilha(bdh)n prasada-puṇḍādasapallikā-
10 dhipati-samadhigata-puṇḍamahāśavade(bdh)-māṇḍalika-ṛṇakṣa-sri-Puṇa(?)13

**Second Plate; First Side.**

10 "Vvā(?)sāndapāṭṭi(hō) kuṣala(līl) Giḍāṇḍa-maṇḍala-pratīva(bh)ddha-Loīsara-grāmya16
11 sa-gart-ōśara sa-jala-sthala sāmvr-adhān sa[vā] 7 tā-ṭītpat-āranyas chā-
12 tā-siva-paṇḍita kā-chāṭa-bhāja-praveṣa sarvavādhā-vivarjī
ta sarvavādhā-sampuja tatra pratīnivā-
13 tā sarvavādhā-parikara-kār-āvām-sālikta vṛāmaṇām samajya cha sarvavādhā parikara-kār-āvām-sālikta
14 sangadāra-jaladāra-sāmvaṇā16 millapādaṁ samajya samajya cha sarvavādhā parikara-kār-āvām-sālikta
15 sa-gart-ōśara-viḍitam-asta bhavātām Hastipada-vinirgata17 Kauṇḍinya(n)p
16 goṭra18 Mitraśva (va)rum-pravara19 Kauṇa(vya)-sākha-ādhyā20 bhāṭpatra-sīr-
17 Nārāyaṇa21 Da(ja)māṇḍana-asta22

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1 See Ind. Ant. Vol. XIX, p. 57, Plate.
2 The Borombaga inscription, of which a lithograph is given in Archaeol. Surv. of India, Vol. XVII, Plate xx, E, speaks of Bālājīma (i.e. the Śīvagupta of the Sīrpar inscription) as a king of the past.
3 From impressions supplied by Dr. Hultzsch.
4 From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—Loīsara-grāmya brāhmaṇaṁ-sampuja tatra pratīnivāsī rājaputra-talavargṛ(ī). Āmavesī[ka]-ddha sarvajñajnana-pradhanām-amāyaṇa-patī Viditam-asta bhavātām [yathāyam grāma]ma sa-gart-
5 sākaraḥ sa-jala-sthala sānā-samadhikāh sarvajñajnana-pradhanām-amāyaṇa-patī Vidyā-bhāja-pravahā sarva-ōddhis-citvargṛ(ī) sarvaparikara-kār-ādhyān-āhale Hastipada
6 Original text vādharaḥ was engraved, but the upper v of the akṣara vṛṣa has been struck out. The word talavargṛ(ī) I have not met with elsewhere; āmavesī[ka] actually occurs in line 11 of the Gājām plate of Prithivivarma, above, p. 200, and the Katā plate of Mahā-Śīvagupta in line 27 apparently read talavṛ(ī)āmavesī[ka], where āmavesī[ka] probably is the original of āmavesī[ka]; see above, Vol. III, p. 318, and Plate 2.
7 Read viḍitā (?) ; see above, note 9.
8 Read viḍitā (?) ; see above, note 9.
9 Read Vvā(?)sāndapāṭṭi(ti)-samāvāsakāta10 paramamālēśvara-Maṭhara-
10 sānās(hō)bhav-kulalīka11 Kṭ[j]ēśvarir(r)Ir̂Varalavilha(bdh)n prasada-puṇḍādasapallikā-
11 dhipati-samadhigata-puṇḍamahāśavade(bdh)-māṇḍalika-ṛṇakṣa-sri-Puṇa(?)13
Second Plate; Second Side.

19 sanən-əkari(ṛ)kṛitya pratiśāptitō-smābhī[ṛ*] sūsana-gauragauru-5
20 vā dharmma-gaurapah cha bhavadbhi pratiśāptitō [ṛ*] Tathā ch-ōktaṁ dharm-
21 āstṛē [ṛ*] 4Vahubhih-vrasadūḥ dattā rājana Sagar-[ṛ*]bhī yasya yasya yadā
22 bh[u]mi tasya tasya tadā phala [ṛ*] Mā bhud-ah phala-saṁkā va6 para-dattētī
23 pārthiva sva-dānāt-phalam-anyaṇānā 5 purudat-ānapālanē [ṛ*] Śaśṭhipihi vārā-
24 sahasrāṇi vṛgō [m]ōdati bhumi-du7 [ṛ*] Bhumi yaḥ pratigrahmanti yasya bhumi
25 prayachhāti ubhau tān punya-karmāṇau niyataṃtūnā 8 svarga-[g]āminān [ṛ*] Āditya
26 Vāru-
27 yō Vīśāṃ Vrahma Sōmō Hutāśana Śūlapānis-ta bhagavāṁ-abhinandanti bhun-
28 mida [ṛ*] 9 Bhumi-dātā kulō jātā sa nyas-trātā bhavīṣati [ṛ*] Ubhau10 punya-ka-

Third Plate; First Side.

28 rmāṇau niyataīnān sargga-gāminān [ṛ*] Tadāgānānā sahasrāṇi vā-
29 japēya-ṣātāūi cha guvāṁ kōṭi-pradānēna bhumi-hartē na sa-
30 dhyaṇī [ṛ*] Huraṭō hārvatō yas-ta manda-vuddhīs-tamā-vṛtta sa vuddhā Vāru-
31 nai pāsai tīryagyunī sa gūchhāti [ṛ*] Sva-dattā para-dattēm-vā y
32 harēd-vasundhārā sa visṛṭhāyām kriṇire-bhutvē pītrībhī saha pr-
33 chyāto [ṛ*] Itī kama-ladālāvunindu-lolā śrim-anuṃchintu mūnushīn-jī-
34 vītān cha sakalām-iṭam-dāhṛitan vuddhāḥ na hi purushām para-kirtīma vīrī-
35 prayāt [ṛ*] 11 Lēṃnpura-srēśthi-srī-Kiraṇa-suta-[P]ṛṣṇadat[ṛ*]na āhū [ṛ*] tānī11 tāṃvṛnī yaliṃhi-
36 taṁt-pramāṇagam-ṣiti

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;
A.D. 1053.

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

Kelaṇḍi, Kelaṇḍi, or Keloḍi,12 is a village about ten miles to the north of Bāḍāmi,
the chief town of the Bāḍāmi tālukā of the Bijapur district. With a slight difference, of
the long for the short vowel in the penuantimate syllable, its name occurs as Kelaṇḍi, in the
present record as well as in others; and in ancient times it was the chief town of a group of
towns and villages known as the Kelaṇḍi three-hundred. The stone tablet containing the

1 Read satilādhārd-purasadram-āchandra-tārak-ārkadeśkhiṭī.
2 Originally prajāvardhand was engraved, but the lower v of the akṣara esa is struck out. Read
 -śīrīddhaśa tāmāra.
3 Read sānamajauvarānd-dharmma-gaurapahsva cha bhavadbhi pratiśāptitāyah.
4 I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in
5 This is meant for mā bhud-ah phala-saṁkā vā; see the Goṇjām plates of Prathiviravardēva, above, p. 201.
6 Read māṃpantam.
7 The second half of this verse has been omitted.
8 Read niyataṃ.
9 The first part of this verse has been omitted.
10 This is the second half of the verse in lines 21-26.
11 Originally ṛbham was engraved; read "dattē-śaṃd tāmāraṃ līkhitam.
12 Lāk. 16° 3', long. 76° 46'; Indian Atlas, sheet No. 41, - 'Kelavadi.'
greater part of the record was found on the public road outside a temple of Rāganātha at Kelawadi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timāṅgar, just on the north of Kelawadi; and, with the larger portion of the stone, it has been stored at the temple of Rāganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2’ 10” breadth by 3’ 7” high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculpture of the above it, at the top of the tablet, are— in the centre, a śīla; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual ṣ, which, however, only appears quite clearly in nīvīda, line 17. The virāma is represented by its own proper sign, throughout. The size of the letters ranges from about 1” to 1 1/4”.—The language is Kanarese. Except for two of the customary benedictive and imperative verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in svārṇavāda, line 26, and dharmaśāstra, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with n, as in the modern language; but in nīvīmama, line 23, for certain, and probably in pāmaraśāman, line 14, it is formed with m. In kōśātāna, kōśaśāna[ṃ*], line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sōmeśvara I. It mentions a feudatory of his, the Mahāsāmīśādhirāja and Dānḍanāya Ḍhōgadevarasa, who was governing the Paṅgaraga twelve,—a group of villages, doubtless in the Kelavādi three-hundred, the chief of which was evidently the modern Hāṅgargi, about three miles west of Kelawadi. And the object of it is to record that Ḍhōgadevarasa’s nephew, the Mahāmātya Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kelavādi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-saṅkrānti or winter solstice of the Vījaya samhītā, Śaka-Saṅvat 975 (expired). And the corresponding European date is 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṅkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre’s Tables, at about 6 ghatīs, 5 paḷas, = 2 hrs. 26 min., after mean sunrise (for Bombay).

TEXT.2

1 Svasti 3 Samastabhuvanā śrīpriḥ(pṛ)thīvallabha ma[hārājādhīrāja pa]-
2 ramēśvara paramabhaṭāraka Satyāśraya-kūla-tījakaṁ Chā[linky-ābharaṇaṃ-
   śrīma]-
3 t-[T*]raiśkyamallādi(dé)vara vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vṛi)ddhi-
   pra[vardhamānaṃ=ā]-*

1 The words maṇaya (l. 9), deṣṭi . . (l. 12), and sarāti (ll. 25, 27) are unintelligible.
2 From the inks-impression.
3 This word is preceded by a symbol which resembles śrī, but does not seem to be meant for it. The use of śrī at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.
Kelawadi Inscription of the time of Somesvara I.; A.D. 1053.
No. 38.] KEIAWADI INSCRIPTION OF SOMESVARA I. 261

4. chaµdr-ārka-tāraun baraun saluttam-iro [1]

5. hāsabda-mahāsāmandaṭhādhipati mahā-prachanda-daṇḍanāya[kaun] . . . . . . . . .


8. ravaun \ Lāṭa-Kaṛṇāṭa-Kaṛahāta-Kaṭalinga-Ko[ma]ga-Vaṇgi(ga)-Vongi-dēsa-strī-

mad-ō . . . . . . . . .

9. dupta[sha]-darppisht[na]-vidvishṭa \ m[na]neya-mahāsāmanta-manḍalika-makuṭa-

sa . . . . . . . . . . . . . [di].

10. śā-paṭṭaun | madavad-ari-ku[sa]-lāṭhat-pāṭhun-thain[na]k[ra]-ghūripit-āṁrūvala-


11. [k]ālaunalaun | nāṭa-ṁagna-bhagna-kavi-gamakavaḍi-vāgmi-din-anātha-chiṇtāmaṇi |

vivēka . . .


śrīm[at-[T]'ru]-ō[ṣṭyamalladeva]-pāṭ[ā]n.

13. bhūraṃ-ārdhakān | vairi-saṁsādhnakān | nām-ādi-saṃsta-prasa[na]-st[an]-[s]ah[i]-[t][na]m |

śrīmad-[d[-]n]

14. +)

ṇaṭa[na]ya[k]aṃ Bhōga-devarasaṃ 

Pāmgaragi-puṇnerad[u][ma]na[la]-lattam-iro [1]

Ātana mūditaun |

15. Saṃsta-ṛajya-bhaṇa-nirūpita-mahāmātya-padavi-virājaman[ma]-[m]-[ma]-[m]-[ma]-

pranma-

16. trōtāhaṇa-Étativa-sain[na]nnaun | vibdhu-prasannānaun | sakala-vibhā-ṛaja-sarojini-

rā-

17. jād-ṛajhā[ma]-saun | Sarvasvat-ṛkar-[a]vataina[na]n \ [pi]v[ar]-subhagā-kāmin-

jaghaṇ-nimbējā-kāthīṁ-ōttuṣṭa-

18. vṛt[v]i[tta-stana-tha]-[t]-ārppi-śphāra-harāṇa | Kaṛṇāṭa-kanat-ṛkapārānaun \ 

Hara-charaṇa-[ka]mala-yaṅgala-ma-

19. da-mudita-matta-suṭṭharasaṇa[n | vāhak-ābharaṇaun | vidagdha-mudhā-yuvati]-an-

suk[na]-[k]-[m]-[r]-[ā]-[n]-[ta]-[j]-[na]-[na]-[na]n | suk-

20. vijana-śaṃṭa-rūjaun | bauḍhu-chiṇtāmaṇi | śiṣṭa-rakṣāmaṇi | ashēśa-


naya


23. keyi 20 matarrun oinu maneyu nīveśamanuṇmanuṇ=avan-orb[n]=muṭ-ī kege-

24. yan=agalyun paḍisalavan=ida=avan=orb[ak]=āna kāhā-kāl-ānṭaradind alan=ā

ānā[na]-ma-

25. mṛyādeyaṇ pratiṇīṣidalān Vāraṇṭō-Krūkṣṭhadalā saśira-kvilenarati-

26. yā koḍinalum kolagulamu[ma]-saunvavunai kaṭṭisā brāhmaṇaragge dānum-goyda

puṇyan=akkuṃ |

27. int-appud[ma]=ari-d dharmmavan=a[la]dī mahāpatakan-inita kavilo[na]rati brāhma-


yō harōṭti[na] vauṇmedhā . .

1. On the analogy of other records, the reading here was probably either sujanu-sukha-ddyakan or vipra-vara-

ddyakan.

2. Here, and at some places further on, the marks of punctuation between the rhyming adjectives are

superfluous.

3. Read aṣṭaka.

4. This mark of punctuation is superfluous.
ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhaṭṭāraka, the glory of the family of Satyārāṇya, the ornament of the Chāluḳyas, the glorious Trailokyaamalladeva- (Sōmēśvara I.) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last:—

And while he who subsists on (like a bee) on the water-lilies that were his feet (l. 4),—viz. the illustrious Duṇḍanāyaka Bhūgadēvarasa (l. 14); a Mahāśāntamahāpañcī who had attained the pañcamaḥaśāṣṭra; the women of the countries of Lāṭa, Kārnāṭa, Kārahāṭa, Kaliṅga, Kōṅga, Vāṅga, and Vēṇgi (l. 8); a worshipper of the water-lilies that were the feet of the glorious Trailokyaamalladeva (l. 12),—was governing the Paṅgaragī twelvo (l. 14):—

His nephew (l. 14), the illustrious Supparasa (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a Mahāśānta entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the Kārnāṭa (l. 18), on the occasion of the Uttarāyana-saṃkrānti of the Vijaya samvatsaras which was the Śaka year 975 (l. 21), gave, to the tank of Kēlavādi (l. 22), 20 mattāras of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (or) managing (it) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at Vāraṇāsī and Kurukshētra and giving them to Brahmans! Whatever guilty man destroys this (act of piety), he shall incur the guilt of slaying the same number of tawny-coloured cows and Brahmans!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words that we record was written by Čaṭṭapayya,—apparently at the command of Saivoja.

No. 37.—DATES OF CHOLA KINGS.

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

(Continued from page 221.)

A.—KULOTTUNGA-CHOLA I.

20.—Inscription in the Rāja-gopāla-Perumāḻ temple at Maṇimaṅgalam in the Chingleput district.6

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Svasti śrī</td>
</tr>
<tr>
<td>3</td>
<td>?kōvirājajākāsarippamāna-</td>
</tr>
</tbody>
</table>

1 Read śaṁshīṁ varsha-.
2 Read śilāśāñ.[
3 Read Šālinī.[
4 Read ēṭān.[
5 The more usual reading is bhāvinaḥ.
6 No. 23 of the Government Epigraphist's collection for the year 1896.
7 Read kōva-Inda or kō Vīra-Inda.
B.—VIKRAMA-CHOLA.

21.—Inscription in the Mahālīṅgasvāmin temple at Tiruvividaimarudur in the Tanjore district.5

1. || Svasti śrī ||* Pū-mālai midaindu . . . . . . . . . . . . . . . . . . . . . . .

3. . . . kō-[Ppa]parakēśariparman-āna Tribhuvamaskravatigal śrī-Vikrama-

4. 1.

"In the 4th year (of the reign) of king Parakēśarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladeva,— on the day of Śatadhishaj, which corresponds to a Monday and to the eighth tithi of the second fortnight of the month of Rishabha."

22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkādu in the Tanjore district.6

1 Svasti śrī ||* Pū-mālai midaindu[u] . . . . . . . . . . . . . . . . . . . . . . .

Şōladevaṃga yāndu śavadū Sintha-nāyagru a[pa]m-pakshattu Tīṅgal-

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1 The figure 8 looks almost like va, and it is possible, though not probable, that the actual date is 8avada.
2 Rādā devīlāyayum.
3 Or perhaps 4 in the 49th year; see note 1 above.
4 It may be added that, if the reign of Kōltūṭaṅga-Chōla 1 had commenced in A.D. 1063, the tithi of the present date would, as a ksayya-tithi, have fallen on Saturday, the 11th February A.D. 1111, when the nakshatra by the equal-space system was Purva-Bhadrapāḍa for 5h. 16m. after mean sunrise.
5 No. 138 of the Government Epigraphist's collection for the year 1895.
6 No. 121 of the Government Epigraphist's collection for the year 1896.
"In the 5th year (of the reigne) of king Parakśarivarman, alias the emperor of the three worlds, the glorious Vikram-Chōla, on the day of Ārduṇa, which corresponded to a Monday and to the eleventh tithi of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chōla very probably took place on either the 15th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king’s 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṅvat 1034 expired, and the date No. 22, of the month of Simha of the king’s 5th year, in July-August A.D. 1112, also in Śaka-Saṅvat 1034 expired. With the later day for the king’s accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṅvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṅvat 1037 expired.

Now, with the 15th July A.D. 1108 as the day of Vikrama-Chōla’s accession, the two dates, for Śaka-Saṅvat 1034 expired, actually work out as follows:—

In Śaka-Saṅvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th tithi of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the nakṣatra by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th tithi of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the nakṣatra was Panarvasu (which follows immediately upon Ārduṇa) for 17h. 41m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king’s accession, the two dates, for Śaka-Saṅvat 1037 expired, would work out thus:—

In Śaka-Saṅvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th tithi of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the nakṣatra was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th tithi of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the nakṣatra was Panarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king’s accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the nakṣatra of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chōla’s accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

C.—KULOTTUNGA-CHOLA III.

23.—Inscription in the Śvētāranyāśvara temple at Tiruvonkādu in the Tanjore district.¹

1 Svaṣṭi śriḥ [1*] Puṇayā vāyppa
2 ... ... kō-[p'[p]rakśeripārmarāṇa Tiruvanachebakkarnavattigal śrī-Kulottunga-Śūla[d]ēvarkku y[ā]nēnu eṭṭyavu naḻ Kaḷkaṭaṅka-nāyarTU
pūrva-pakṣa-
3 tṭu dāsāmiyum Tiṅgaṭ-kilamaiyum perra A[n][m][t][m]ṇān

¹ No. 118 of the Government Epigraphist’s collection for the year 1896.
"In the eighth year (of the reign) of king Parakšarivarman, alias the emperor of the three worlds, the glorious Kulottunga-Chõjadéva,— on the day of Anurádhna, which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Karkataka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulottunga-Chôla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkataka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saivat 1100 expired or in A.D. 1179, in Śaka-Saivat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saivat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saivat 1107 expired.

In Śaka-Saivat 1107 expired the month of Karkataka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th tithi of the bright half commenced, by the Sārya-siddhánta 0h. 13m. after, and by the Brahma-siddhánta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day; and on the same Monday the nakshatra was Anurádhna, by the Brahma-siddhánta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulottunga-Chôla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.—Inscription in the Śvétárañyéśvara temple at Kañcappóri near Madurántakam.

1... . . . . . . . . . . . . . . . . . . . . . . . . Tribhu[vana]śakravattigal sri-Kulottunga-Sñaldé[van]kkur yándur pudír-ágávadu ...
2.. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . Ani-3 māsatt- [ppa]ttānt[i]yadiyum šadhitiyum Máulanum Śani-kkilamsiyum-āmav-an Guru.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chôja deva,— on the day which was a Saturday and (the day of) Múla and a fourth tithi and the tenth solar day of the month of Ánī."

According to what has been said before this, the date of the month of Ání (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saivat 1115 expired or 1116 expired.

In Śaka-Saivat 1115 expired the Mithuna-saṅkrānti took place, by the Árya-siddhánta, 22h. 51m. after mean sunrise of the 26th May A.D. 1133, and the month of Ánī therefore commenced on the 26th May A.D. 1133. Accordingly, the 10th day of Ánī was the 4th June A.D. 1133, and on this day the 4th tithi (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the nakshatra at sunrise was Pushya (No. 8), not Múla (No. 10).

On the other hand, in Śaka-Saivat 1116 expired the Mithuna-saṅkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Ánī. The 10th day of Ánī, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the nakshatra was Múla, by the Brahma-siddhánta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the tithi which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th tithi.

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1 The tithi therefore was either a current tithi or it was a pṛthvāvadāravat.
2 No. 131 of the Government Epigraphist's collection for the year 1896.
Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulöttunga-Chōja III., the general result now is that the king’s reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).2

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.—Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Rajendra-Chōja I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Rājaḍhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Sambvat 970 current = A.D. 1047-48.

4.—Kulöttunga-Chōja I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chōja (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulöttunga-Chōja III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 13th September A.D. 1211.

No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA;
SAKA-SAMVAT 1435.

By E. Hultzsch, Ph.D.

Sānkalāpura is a village 1\(\frac{1}{2}\) miles east of Hospēte (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Anjaneya (Hanummat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Ganapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (II. 42-93). The inscription is rather worn, but just legible. The alphabet is Karnarese, and the languages are Sanskrit and Kannarese. The inscription opens

1 A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amśta* Jyaiśṭha or the fourth *tithi* of the bright half of Āśādha; it is easy to prove that the *naksatras* could not possibly be Mūla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mūla ordinarily goes together with Āśādha-sudi 14; and it commences on the day of Jyaiśṭha-sudi 14, when one of the months that precede Āśādha is intercalary. In Śaka-Sambvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *naksatras* on Jyaiśṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyaiśṭha and Mūla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkaṭaka (corresponding to the 9th July) of Śaka-Sambvat 1100.
with the Sanskrit words śrī-Kōṭa-Vināyakāya namaḥ, 'obeisance to the holy Kōṭa-Vināyaka!' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of Krishnarāya at Hampo. The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampo inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kannarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampo inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that Krishnarāya of Vijayanagara (A.D. 1510-1529) granted the village of Saṅka-
lāpura, where the slab still exists, to a temple of Ganapatī, which was called Kōṭa-Vināyakāya (ll. 1, 69, 78 and 92, or Kōṭa-Gajavaktra, l. 75), i.e. 'the Vināyaka in the Fort,' and which was situated "on the eastern side of the Dēvēri read in Vijayanagarī" (l. 66 f.). In honour of the temple, Saṅkalāpura received the surname Kōṭa-Vināyakāpura (l. 70, also Vināyakapura, l. 80 f., or Kōṭa-Vighnēśapura, l. 74). The village was situated on the west of Angujika, on the north of Jambunāṭha, on the east of Nāgalāpuri, and on the south of Kāranūru (v. 19). On the Hospet Taluk Map, I find the southern boundary of Saṅkalāpura, Jambunāṭhamalij, which corresponds to the Jambunāṭha of the inscription. The site of the western boundary, Nāgalāpuri, is now occupied by the town of Hospēṭa. The northern boundary, Kāranūru, may be connected with the modern Kārīganūru, which is however on the east of Saṅkalāpura. The eastern boundary, Angujika, is the modern Ingālgi, east of Kārīganūru.

The date of the grant was Tuesday, the 6th tīthi of the dark fortnight of the viṭa Bhādrapada in the Śālvāhama-Śaka year 1435 (expired), the Śrīmukhi-saṅvatsara (l. 76 f.). According to Sewell and Dikshiti's Indian Calendar, the corresponding European date is Tuesday, the 20th September A.D. 1513. Line 77 further states that the tīthi was the Kapilā-

shasthi.4 Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—"Bhādrapada badi ē is called Kapilā-shasthi when joined with Tuesday, Vyaṭipāta-yogā, and Rōhiṇi-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th tīthi of the dark half ended at 17h. 38m. At sunrise the nakshatra was Rōhiṇi and the yogā Vyaṭipāta. At 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in Hasta (160°—173° 20')."

Besides, some land was given to a certain [Sōvāra, the son of Māhrs of Chandragiri (l. 82 f.). Chandragiri is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named Chandragiri-rājya.5

TEXT.6

63 dhaṁnyōna Nāgāṁbikā-Nruhari-nrupa-nairandraṇa7 nikhila-hr̥m-8
64 day-ānandanaṇa samara-mukha-vijayēṇa vijayēṇa diśān
65 Vijayana[gar]ē simhāsanaṁ-ārūṇaṅgaṇa śa[sa]tā sakalin bhu-
66 van bhaja-vijita-sānaparājyaā saKrishnaṇaṇa Vijaya-
67 nagari-Dēvēri-vīdhikā-13 prāg-dēśa-nivāsyā sakala-maṅgal-āvā-

3 Above, page 3.
2 Kōṭa represents the Kannarese kōṭa, 'a fort.'
4 See Viśvanātha's Firstārjuna in Dr. Aufrecht's Oxford Catalogue, p 284b.
9 Read -Krishna-.
7 Read -Nruhari-nṛpa-.
10 Read -Krisna-.
TRANSLATION.

(Line 63.) The fortunate one; the son of Nagambikā and of king Nṛhari; who delighted all hearts; who was victorious at the head of battles; who conquered (all) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (the strength of his) arm; Krishnāraya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun, 19 — gave, together with 19 (its) four boundaries, a village which was known as Saṅkalāpur ṣi and which was named Kṛṣṭa-Vināyakapura, to (the god) whose name is the holy Kṛṣṭa-Vināyaka, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Devēri road (vīthikā) in Vijayanagari. (Verses 19 and 20.) The glorious king Kṛṣṇa gave to the holy Kṛṣṭa-Gajavakra (the village of) Saṅkalāpur ṣi, named the holy Kṛṣṭa-Vināyogapura, (which was situated) in the

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1 Read -Kṛṣṇa-
2 Read -Kṛṣṇa-
3 Read -Kṛṣṇa-
4 Read -Virē.
5 Read nādṛṣṭa.
6 Read nṛdṛṣṭa.
7 Read kṛṣṭiṣiddha (?).
8 Read goddeśa.
9 Read nindarāja.
10 Read mṛṣphalama.
11 Read shashṭīm varshaka.
13 Literally, 'adorned by.'
middle (of the following boundaries), — on the western side of Aṅgulika, on the north of Jambunātha, on the eastern side of Nāgalāpuri, and on the south of Kāranūru.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous Śālavāhana-Saka, the Śrīmukhi-samudra, the 6th (tithi) of the dark (fortnight) of viṣṇa Bhāḍrapada, Tuesday, at the auspicious time of the Kapilā-shaśṭhī, — the glorious Krishnarāya-Mahārāya, having poured out water with three-fold repetition of the words ("not mine!")¹ gave the village called Vināyakapura, which was a surname of Saṅkalāpura, to the holy god Kōta-Vināyaka, in order that the worship, repairs, offerings, all enjoyments,² and car-festivals might be fully provided (to the temple).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 kha[n]ḍuṣas of wet land (gadda) were given as free land (dassemadda) to [Sō]vārya, the son of Meḷara of Chandragiri.

(L. 84.) On the authority of this, (these) ten kha[n]ḍuṣas of wet land shall continue as long as the moon and the sun exist, (shall belong to) the succession of the sons and grandsons (of the donor), (and shall) be liable to be given away or to be sold (by the owner).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy Kōta-Vināyaka! Let there be prosperity! Hail! Hail! Hail!

No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. Hultsch, Ph.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has already been published in Vol. II. of the Indian Antiquary, with a short note by Dr. Burnell (l. c. p. 371). I now edit the inscription with a two-fold purpose, viz. (1) to substantiate a previous remark³ on Dr. Burnell's genealogical table of the third Vija-yunagara dynasty,⁴ and (2) to settle the date of the well-known South-Indian author Appayalikhita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in Vojāppakkam, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is Nandināgari, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that ṛṣ is represented by ṛry in tarrry (line 13), ṭṭaṭaṛṛgṛ tensors (l. 62) and varṛṣya (l. 144), and by ṛṛ in tarró (l. 8) and saurṛṛna (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: aṁivaśṭānōkaha (l. 79) = sura-drūma; Śaḷy-dri (l. 91) = Yudhishṭhītra; and anāhítī (l. 98 f.) =

⁴ South-Indian Palaeography, second edition, p. 55, note.
Among the birudas of Veṅkaṭa I. occur a number of Kanares words. As most of these have already been noted by the editors of similar inscriptions, I would only draw attention to dhattu (l. 90) = daṭṭu, ‘a crowd, an army,’ and divāpaṭṭa (l. 95) = diśāpaṭṭa, ‘causing (his enemies) to be scattered in all directions.’ Chaurāst (l. 77) is the Hindustāni chaurāst, ‘eighty-four,’ and sāmu (l. 81) is perhaps the Arabic sāmuš, ‘a confederate.’ The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. Āravī (l. 17 and 83), Kandana[völ] (l. 28), Nellaṭūrī (l. 137) and Vēḻīrī (l. 138) are Telugu genitives of Āravīḍu, Kandana[völ], etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyur and Kōṇḍyāṭa grants of Veṅkaṭa II. and the Kaḷḷakurusi grant of Raṅga VI.—as far as the reign of Tirumala I. Of his four sons the Vīḷāpēka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmābhā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:—“Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),—the son of Malikībharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (manda) in lustro (mahā), and thus daily makes (his) name significant.” The Arabic and Persian originals of the two names Malikībharāma and Mahamandāsāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonda. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and “kept up constant warfare with the princes of Vijayanagara.”

Veṅkaṭa I. claims to have ruled over the country of Karpāṭa (l. 107). He also bore the title Urigāla-suraṁda (l. 86), the Sultan of Orangal (l. 105). His surnames Chāḷīkēc-chaṭkūrāsil (l. 92 f.), Kalpyānapur-ādhopā (l. 91 f.) and Vēṅga-Tīrbhuvantimalla (l. 85) are reminiscences of the Western and Eastern Chāḷukya. He even boasts to have had as vassals the Raṭṭas and Maṇḍaras (l. 91), the Kāmbhōja, Bhōja, Kāḷinga and Karahāṭa kings (l. 104), and to have defeated the king of Oḷḷiya (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth itṭi of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year Plava (i.e. A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭeṣa (v. 42), i.e. at Tirunāṭi in the Chondragiri tālaka of the North Arcot district. The donor was Tirunėṅkaḷanakhaṭya (v. 48), the son of Anantabhaṭṭa of Uṛupūr and grandson of Sṛyavādavāryanbhaṭṭa (v. 47). He was conversant with the eighteen Purāṇas (vv. 45 and 48) and belonged to the Śrīvatsa gōṭra, the Āpastamba-sūtra and the Yajūḥ-sūkhā (v. 43).

The object of the grant was the village of Vīḷāpēka, surnamed Jvarahariṅgasamudra (v. 52), which belonged to the Paḍavīḍu-mahārājya, the Pāluvīr-kōṭṭaka, the Arugunna-
Parandrami-simha, the Perin-Timiri-nadu, and the Kalavpatu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kurapadi, on the west of Chatkur and [Sa]travadi, and on the north of Timiri (v. 50 f.). Most of these names are found on the Madras Survey Map of the Arcot taluka. Vilappaka is Velappakkam (No. 15 on the map). Its surname Jvaraharinganamudra has to be dissolved into (a) Jvarahara, a surname of Siva, (b) liaga, the emblem of Siva, and (c) amudra, a common ending of village names. The western boundary of Vilappaka, Arugunna, is Arikkunram (No. 28 on the map); the northern boundary, Kurapadi, is Kurambadi (No. 16); the eastern boundaries, Chatkur and [Sa]travadi, are Sattur (No. 14) and probably Satturavadhi, which is mentioned as a hamlet of Velappakkam in the printed List of Villages and Hamlets in the Arcot Taluk; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Vilappaka belonged, can also be identified. Kalavapatu is named after Kalava (No. 96 on the map). Perin-Timiri-nadu owes its name to Timiri and is mentioned as Perun-Timiri-nadu in other inscriptions. Arugunna-Parandrami-simh 2 is derived from Arikkunram, the western boundary of Vilappaka, and from Baradarami (No. 71 on the map). Palavur-kottaka is the same as Paduvur-kottam, on the extent of which see above, pp. 138 and 180. Padaviyu-maharaja is a well-known division of the Vijayanagara kingdom.

The grant was made by Veṅkaṭa I. at the request of a subordinate prince, as stated in verses 57-61: "With a libation of water (poured) over gold, the glorious king Viira-Veṅkaṭapatipratihārāya joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Velluru; who was the victorious grandson of prince Viṣṇuppa-Nayaka; who was ever devoted (?) to the shrine of Viira at Sīra-Nallaturu; who resembled the sun (in conferring) prosperity on the lotus group — the hearts of scholars; who terrified the mind of prince Bāḷāḷarāya; who was engaged in establishing Mahādeva (i.e. liṅgas of Śiva) and Mahēdeva (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to Śiva); who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukila gōra." Liṅga's father Vellur-Bomma, i.e. Bomma of Velluru, is identical with Śiṅga-Bommu-Nayaka of Veṅkur, whose inscriptions are dated in Śaka-Saṅvat 1471 and 1478, and with Chinnava Bomma, the son of China-Vira, father of Liṅgama-Nayaka and patron of Appayadikshita. A comparison of verses 57-61 of the Vilappaka grant with the colophons of Appayadikshita's Śīvādityamantāntari 4 shows that Liṅga or Liṅgama-Nayaka inherited his birudas from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅga-Bommu-Nayaka of Veṅkur, who was a subordinate of the Vijayanagara king Tirumala I., 1 and that Bomma's son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Saṅvat 1523, it follows that the Veṅkaṭapatapi with whose support Appayadikshita composed the Kavulīyanauda, 2 must be Veṅkaṭa I. of Vijayanagara.

1 South-Indian Inscriptions, Vol. I. p. 60.
3 See above, p. 138.
4 See above, p. 138 and note 7.
5 Compare Parandra Simha in the Kondyata grant, Ind. Ant. Vol. XIII. p. 132. The village of Kondyata is found as Konyyattam near Patti (No. 94) on the Gadigittam Taluk Map. As required by the description given in the grant, the western boundary of the village is 60ª magaram (No. 93); the northern boundary, the Kaupinayam; the eastern boundary, Chittaduru (No. 92); and the southern boundary, Veṭṭuvāgam (No. 61 on the Velleru Taluk Map).
8 South-Indian Inscriptions, Vol. I. p. 60 f. and p. 94.
9 See my Second Report on Sanskrit MSS, p. xiii.
10 See the extracts on p. 100 of the same Report.
12 Dr. Austritz's Oxford Catalogue, p. 213a.
Verses 62 and 63 state that the donor, Venugajahatsha, assigned one share of the village to the writer, Rāmaya, and to the engraver (ṣilpin), Kāmaya,\(^1\) to meet the cost of the writing materials.

**TEXT.**\(^2\)

**First Plate.**

1 वीणेकतशाय नमः। यमः संपकपुष्येन नारीः
2 राढपभुविलता। यदुवस्य समस्यां तत्सुङ्ख्यामः
3 यथे। [१५] यमः विवदक्षायः पारिंश्या: परशांता। विव्व निः
4 श्रन्तिः भजनाः वित्तकसेन [त]माधवे। [२५] जन्यिः चोरज[चे]
5 जोतं सवत्त्वं धरे।। चालावनं चकोराणामरायनः
6 रं भवः। [२५] चात्मस्य वुहरवा वुंचवत्तत्तस्या[भु]रस्वायः
7 अस्सानशे नहुयो नयातिविभवत्तायाः पूर्वतः। तवः
8 से भरतो वम्भुव नरसिंहसंवत्रस्ति शंकूः। (१) तनुरीः विजीयोभि
9 मनुष्य[ह]मूभूषायामपरिविन्तः। [४५] नंदस्यायामोभृक्षमः
10 जनि नवाधिश्व । राणसिक्कापस्यः। शोपितमः
11 विच[र]धरायापूवी नरेंद्रः। वायायेर्षकंद्रे द्रगमः
12 य योरधरीवार्तांवार्तांविदियो सुपरोकाः कर्तना
13 विसद्धूतमः मायारीशः। [४५] तनुर्जनिः तारांप्रथमः
14 हीपालो विजालोकनवस्वस्मिचाणक्षानोजनः चरव् दुः
15 ब्रोपिः। जसाँहिताः। चंद्रकी० स विववत्वत्तत्तस्येव
16 जनसे सुितो वीरः राधवेवाराणिन ततः। शोपितमो मुहुः
17 पः। [४५] भार[र]ीवीरगरीविभेदमृत्तेव वुंचवत्तिपिष्यमः। [१]
18 वैन । [४५] सातस्वर्शिदार्यायम्बत्तमहा खंडः।
19 ततः [७१] ख्यातिनीः। खत्तुकांतिबिरारिणीधो मुक्तनीः
20 पतिलको वुंचवलकारो। क[भा]पिणी कालनाम दुः
21 वायनकहः। [७१] वनाविकामुदाकम्बरमायीलो। [१०८५] सुनः
22 व कल्यानवर्षम्बुगेशभूको माधवाकामामिव

\(^1\) Regarding these two persons see above, Vol. III, p. 237.
\(^2\) From Sir Walter Elliot's ink-impressions.
\(^3\) Read वर्षकार.
\(^4\) Read राणाः.
\(^5\) Read राणाः.
\(^6\) Read भाराधीको.
\(^7\) Read धरिष्य.
\(^8\) Read भाराधीको.
\(^9\) Read भाराधीको.
\(^10\) Read शोपितमः.
\(^11\) Read चंद्रकी.
\(^12\) Read शोपितमः.
\(^13\) Read शीतामः.
Second Plate; First Side.

23 ലക്ഷരാരുഖഭിഷ്ക്തം: കാണു.  ജയത്സമര.
24 പുറത്തത് ശവന്ത് ശ്രുതിഭിഷ്ക്തം:  (1) ജാഗതി വാലമധു.
26 ബജുംരാജാനാനികു സുഭിഷ്ക്തം: ഭജനിരണി: മാനതി: [9°]
27 വേദാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്‌

Second Plate; Second Side.

44 [ആ]രാജാം ബിരിഭാഗ്യവിജാലാണി:[*] ചിതി ലക്ഷാമ്ബർ.
45 [ശു]തി: [ജനപാലാ:] ഹരികിച്ചലമോന: കുരുള് സുബിഷ്ക്തം.
46 ബിന്ദു: [17°] അവ സുബിജഷ്കാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്‌
47 ജിബ്‌ലിജാപാലാ: തിജിജാശ്വാശ്വാശ്വാശ്വാശ്വാശ്വാശ്‌
49 तिसूँ सृतित्विष छवि:। [१८४] "यशशिखरामपरसरसा" यथा पशा-
50 रिवे सति पार्थिवसूँ। दानांबुपूर्वितविषयनां देवी-
51 पदे भूमिरिष्यं दयालि। [१८५] भन्तरं लतनयः। प्रती[त]कर
52 धि ज्ञातापलीलाक्ष्यां। श्रीवर्गावालिपुराणाः। श्री-
53 रंगरायः। त्वतिभाग्यं। [२०४] यथाविधि "महाषोधुरासमख-
54 तामिलेकों यदीयकरसाति कनककारिणी सत्वं
55 त:। यशोकामत्तरिणी दश्यधिमतरे चूज्यं सतां प्र-
56 चित्रितोभवलक्ष्यातिदायत्यन:। [२१०] विव[६*]क्षणपराय-
57 श्लोकहः। श्रीवर्गावालिपुराणाः। श्रीमन्तपराकावक्षेत्रादीनादी-
58 विभकावदीवरायायः। संतानुद्रिष्टी संतसु-
59 रमिरे सामाजिकमिष्टाकः। (!) सर्वेण शास्त्रान्यनेत
60 वंकरतत्वतिदिवरायः। चमा:। [२२०] यथा रघु[४*]को-ध
61 षः। स्वयंभा सतिकारिणी स्वामाभिषिक्षा सुधी-
62 तिलकतातयायायं य:। यथाविधि यशशिखरा।
63 विशिष्टतामित्रिकः। चण०। हिन्दुव्य यथायायारान्

Third Plate: First Side.

64 विजयने प्रागासनुमोधी[४*]। [२१०] श्रीवर्गाकाव्य व-
65 राजनामः। (१) घेरोपापायण च जयमानना। [१२]
66 कोडाकिका देव्य इमा भर्ति प्रकाशीरनी।
67 तिद्या यथा। [२५४] यथावतप्रमितौजकः र-
68 रकुष्के शेनामज्जम्बसीवात्सोपाधेयते-
69 [[ह]]प्राघटकमानपादित:। निविष्टी मलि-
70 कीमर[म्]। सतमुक्षमा[या*]। गेषः। [म]केमवादमः
71 महरामादायरति। "गायीभिम[म्] सवं। [२५४]
72 [५]विश्वनागरविन्यासियमकालानुसार। पुजे
73 विशद्धत प्रोक्ता: पुत्रकांकालिधिपुलको-
74 विभृतो निभारः। यथेऽः भूख्याक्षरवं श्रवकः।
75 लाभामांसमानाखाद्ये सेवने यृषश्रवलता।
76 मनिगता:* शीर्षकः [२६]* शायिक- । [२६]* यायामिगमी- 
77 यंवीकंबर्यं शीर्षकं शुद्धिविभि[१] वर्यः । प- 
78 राष्ट्रिदायवमनः प्रकाशमयखः । गाकः [१]।- 
79 तरंगः । [२२]* तत्त्वपरिशिष्टमिनियोगीकरूः यथवसानं 
80 शीर्षकंदरमंडळे रायनान्तरमंडळे । शर- 
81 तच्छर्विक्षोऽं मंदिरानु वासुलादिः । (१) प्रकार- 
82 स्वर्गदृशः पातितरातिलोकः । [२८]* सारः [२८]*- 
83 रमणया समुपसनः । भाष्योऽपुष्पप्रजाना- 

Third Plate; Second Side.

84 यकः । कुंडलीमरस्मानुभूःः । [२०]* चयनः मंडळी- 
85 कवरायवरावतः । [२८]* चंगाकुवण्यीमकःः । सं- 
86 श्वरिकलामुःः । उरिकोलसुरजःः चारिणी- 
87 वरमनसः । [१०]* राज्या वरी रूपमुखारारम्भः दत्ता तुः । [२५]* वरितमित्वादः । नानापौर्वीमंडळीकवगः [१]। 
89 इति । [२१]* पाणिय्योऽजि तामसरेण भृसुभासुः 
90 दार्यामः । एशविविधानवाच । मनिगुर नाम- 
91 राष्ट्रधरस्थन्यः । [२२]* श्वरिकलीतिशाली क- 
92 श्वारणपराविशः कराचुरः । चांकुशाक्र- 
93 तीन माणिकेः श्वरिकलीसूचनायः । [२२]* एशिब्द- 
94 याराहूतः* श्वरिकलिभितितिविद्ययः । रम्य- 
95 तरकीरतः । तीनिर्द्देशायदायार्यरिविब्धदंके[२]विषय । [२५]* 
96 चौपचिप्लुपमादित्वानगंडळोः* यकुंपितिसम- 
97 कांडः । भाष्यार्थस्थरायरांगः । विषयानिमंडळे- 
98 भृतनिवगः । [२५]* राजाधिराजविद्यी राजाराजसः [१]*- 
99 [छ] इति । सुसारः [२] गंडळी मेधाविद्योऽभि [१] [२५]* 
100 परदार्यं विमुखः । (१) पररायवायकः । गित- 
101 संस्कारं तत्त्वं दुष्टार्द्यालंमद्दि । शरीरंगंडः- 

1 Read पैवातः।
2 Read *श्रीरामः।
3 Read "श्रीरामः।"
4 Read श्वाशा।
5 Read युगः।
6 Read वेदशः।
7 This verse contains of half a śloka and half an śrydः.
8 Read श्रीरामः।
9 Read "श्रीरामः।"
10 Read भा।
11 Read वेदशः।
Fourth Plate; First Side.

104 जनितां जिलिबंध्या। [१५४] कामोजोका जिकांगकरश्चार्ड़ि-?
105 पांडािवे। महीरचार्पद भौः प्रसुकसस्तुतिद्वीपः। [१५५] सीयं नी-
106 सितरामकान्दाप्यति। चतुमशाबती चत्तीसार्थीनां शुभेज-?
107 सा खजयण्ठ 'कर्नतसंक्षात्तन। बा सीरीय काहिमा(द्रिं) विं-
108 मतान् सिलद्वा शासनसुदा। (१) सर्वरूपः प्रचकास्वते वेकपति-
109 श्रीदेवरायायाय। [४०४] श्रीसैन्यकरवंडुगारिते शककाराद्वादि ।
110 [५४] वसंववादे पुश्चर मार्शिण वैशाखनामिन। [४९४] पचे [व]-
111 कृषि पुष्यत्व पुष्याय नापातैयिद्विदि। श्रीवंकेदयाप-?
112 द्वारसे नियिवे। [४२३] 'त्रीनमयेक्ष्यैम् शङ्कमा-
113 ययापास्तुर्ववृत्तते। यथास्वयम् यजुधार्यायायिनी-भी।
114 ट्टादाने। [४१३] यजुनार्थ मस्तकसम्मथानायायायायन। नि-?
115 घनार्मर्तारारिमारसंक्षाततंत। [४४४] मृत्युर्वदानसं-
116 'सुखार्यानवरवर्ततिवण। श्रीदाशस्युपार्षद्ययायायाय-
117 यतरीरीहेः। [४५०] वज्जराय ओत[कृ]वरश्या यु चुदस्या।
118 त्तः। [४] राजवार्षानत्रयर रवितारीथयववध्ये। [४५४] चुक्षेवा-
119 [यें] भद्रव पीवायायायद[वैज्ञानी।]। ऋणर्मांर्वमदिकुषा-
120 'थातियमवलिन। [४१३] मद्यर्मासादवाखझौराहीकिति।
121 विद्वाने। एकविद्वानहरायं कष्टक्कोलीके विरूपन। [४५४] [व]कर-१२?
122 [विरूप] दासाविमालाविस्तारयायायायाय विदितिमिरियाना-

Fourth Plate; Second Side.

123 खूँखः (१) कालवेपलायपितं। [४५४] भक्त्वद्वभगवायामाना-
124 पीवायायायायाय। संज्ञवस्तत्कल्पारिक्षिणीवा।
125 दिस्मक् विद्वाने। [५०४] 'दियादृष्ट। तज्जवावाहृशु परिषित[शासनपर]।

1 Read कवांगाः.
4 Read गादमारे.
5 Read गुड़गु.
6 Read गादमारे.
9 नेशनी appears to be corrected from कारेरि; compare below, line 138.
10 Read 'दायरिः.
11 Read पीवायायायद.
12 Read 'बुझारिः.
13 Read गादमारे.
14 Read 'दिस्मक.
15 The fourth syllable is indistinct and may be meant for rru, rpu, rahu or rma; read श्रीशाकुंबा।
126 तिमिरियमाराजक वीरबहि दिशमागृहः [५४।] कवकलिणः
127 गौरमूर्ति(८)परितिमासमविन्धयं वितपापाचकशुष्ठः[६]
128 शामिल शोभनगीर्ज्ञे: [५५।] सर्वमार्ग चतुः[५।] शीघ्रस्वित्तं च सम-
129 तंत। [५६।] विरियन्त्वपापाचकशिवायलाभिन्त [। ५७।] प्राचिनं[६।]-
130 गामिनीसुधः अकबरीभो वरुणः । वायोज्यापूर्वाकः कर-
131 खारसेनः सहुः [५८।] पुरुषोत्तमद्विभोविच्यं कर्मदाराचद्वारकं
132 द्रापायलनक्षिकीतीयं विनिमायणम् । [५९।] परीत: प्रयतः धी-
133 र्ये: प्रवीपितपुरीगमः । विनिमात्विवुधे[५।] 'शौचर्यार्केरिम्बने-
134 गिरा। [५५।] [व्यासनाकृतिकं] अन्तर्गतान्तर्गतां प्रभोः । विवहे-
135 [विद्यामृत्वं] नायकमिनः। [५६।] 'सिन्धुग्रहिणि[५।]-
136 १२तिष्ठिततर्यं ह । बालकेशबरावलकेशनीतिप्रसादः। [५८।] विवजीं
137 'बालकेशबरावलकेशनीतिप्रसादः। 'शौचर्यार्केरिम्बने-
138 कन्याकल्लूक्तान्तर्गतां प्रभोः । विवहे-
139 नांतरं: (१) पुरुषोत्तमद्विभोविच्यं कर्मदाराचद्वारकं। [५८।] 'सिन्धुग्रहिणि[५।]
140 पालनं। 'शी[४।] खेल[५।] परितिमासमविन्धयं नायकमिनः। 'सिन्धुग्रहिणि[५।]
141 रापुः दस्तवातुरु । [५६।] विवाहः 'वंगलश्वेतः। (१) रामायानम-
142 'सर्वस्मिनी विषयेन कामय[४।] च। [५९।] दस्तवातु भागमेकं
143 'सर्वस्मिनी विषयेन कामय[४।] च। [५९।] दस्तवातु भागमेकं
144 अन्तर्गतान्तर्गतां प्रभोः। [५२।]
145 'श्रीवंकेश्वराचकशिवाय सीतिपथिकं हीलिपुट्
146 दुग्धं। [५२।] वंकेश्वराचकशिवाय सीतिपथिकं हीलिपुट्
147 'श्रीवंकेश्वराचकशिवाय सीतिपथिकं हीलिपुट्। [५२।] 'श्री-
148 'श्रीवंकेश्वराचकशिवाय सीतिपथिकं हीलिपुट्। [५२।]

Fifth Plate.

१ Read कौिरिी।
२ Read सूक्ष्मधुक्षी।
३ Read सुनिश्चितः
४ Read कौिरिी।
५ Read दिशमागृहः
६ Read सत्तीडः
७ Read सत्तीडः
८ Read सत्तीडः
९ Read सत्तीडः
10 The bracketed passage in l. 134 f. is engraved on an erasure.
11 Read दिशमागृहः
12 Read विमानः
13 Read विमानः
14 Read विमानः
15 Read विमानः
16 Read विमानः
17 Read विमानः
18 Read विमानः
19 Compare p. 275, note 7.
20 Read समस्तलः
21 Read कौिरिी।
22 Read कौिरिी।
23 Read कौिरिी।
No. 40.—KARHAD PLATES OF KRISHNA III.;
SAKA-SAMVAT 880.

BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

These copper plates were found at Karhad in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Aundhārama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kanıkán (II. 62 and 65), situated in the district of Karahāta and belonging to the Kali group of twelve (I. 61 f.), by Krishnarāja (v. 24), who was also called Akālavara and Vallabha (l. 55), and who was Krishna III. of the Rāṣṭrakūta family. The grantee was Gaganaśiva (II. 61 and 65), who was versed in all the Śivaśiddhāntas. He was the pupil of Śāṁśēva of Karahāta (l. 59 f.),—the modern Karhad;—and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth tithi of the dark fortnight of Phāguna of the cyclic year Kālayukta, the Śaka year being 880 past (l. 56 f.). Professor Kilborn has favoured the Editor with the following remarks on this date:—"Śaka-Samvat 880 expired by the southern luni-solar system was Kālayukta, and the equivalent of the date is

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1 Read विफलतिव. 2 Read दानाधिषी. 3 Read दानाधि. 4 Read विवर्तयति. 5 Read विवर्तयति. 6 Read विवर्तयति. 7 Read विवर्तयति.
No. 40.]  

KARHAD PLATES OF KRISHNA III. 279

Wednesday, 8th March A.D. 350, when the 13th titi of the dark half of the amānta Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the titi has been joined here with the day on which it commenced, very probably is this, that the nakshatra on that day (viz. on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th titi of the dark half of the pārṇimānta Chaitra or amānta Phālguna with the nakshatra Śatabhishaj—a conjunction at which the titi is called Vāruni—is very auspicious, so that donations etc., made on such an occasion, are as meritorious as those made at an eclipse etc."

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Deōlī near Wardha which have been published by me in Vol. XVIII. of the Journal of the Bombay Branch of the Royal Asiatic Society; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words Sātyaki-vargabhdajā, we have in the Karhād plates (v. 6) tuṅga-yāśa-pradhāvāk. Still the reading of the Deōlī plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasārī grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāṣṭrakūta-s sprung from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Krīṣṇa I. was called Śahatunqa; Gōvinda III., Jagatunqa; and Śūva or Amogha-varsha, Nripatunqa. Then in the description of Dantidurga we have one verse more than in the Deōlī plates, in which his having wrested the supreme sovereignty for his own family from the Chātukyas is mentioned distinctly (v. 9). There is also an additional verse about Nripatunqa or Amogha-varsha, who therein is represented, as in the Navasārī grants, to have "burnt" or destroyed the Chātukya race (v. 14). In the account of Amogha-varsha, the Baddiga of the Khāripatī grant, the father of Krīṣṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Deōlī plates ends with the coronation of Krīṣṇa III.; and all that he is therein represented to have done, he did while he was a Kamāra, or crown-prince, and janāk-ajīñā-saha, i.e. acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrārjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chēdi traced their descent, and who, in the story in the Mahābhārata, is represented to have killed Jamadagni, the father of Parasurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Krīṣṇa, must have been a ruler of Chēdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amogha-varsha, the father of Krīṣṇa, is in the Karhād plates represented to have married Kandakadevi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn; and it appears that Krīṣṇa himself married a lady from the same family. Who the particular prince conquered by Krīṣṇa III. was, it is difficult to say. The name Arjuna or

1 A still more auspicious conjunction is that of the same titi with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same titi with Saturday, Śatabhishaj, and the Subhayoga. In the former case the titi is called Mahāvedrut, and in the latter Mahāmahāvedrut".

Sahasrawjunna does not occur in Professor Kielhorn’s list. But many other names of the Kalachuri princes related to the Rásṭhrakúṭas also do not occur therein. The following is a list of those princes:

1. Kókka, whose daughter was married to Akálavarsha and was the mother of Jagattuṅga.
2. Ránavigrha, his son, whose daughter Lakshmí was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kókka and therefore brother of the above.
4. Áṅgaṇadéva, his son, whose daughter Víjámbá was married to Indra-Nityavarsha.
5. Yuvārāja, whose daughter Kandakadévi was the wife, or one of the wives, of Amóghavarsha-Buddhag according to the Kárḍá plates.
6. Sahasrawjunna or Arjuna, the prince mentioned in the present grant as having been conquered by Krishuña III.

Of these, the names Ránavigrha, Arjuna and Áṅgaṇadéva do not occur in Professor Kielhorn’s list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chédí of the name of Ránavigrha, is shown by the following verse occurring in Jhaluña’s Súktimuktávalí, attributed to Rájaśñíkha:


"Of rivers the Mékalsutá (i.e. Narmadá), of kings Ránavigrha, and of poets Suránanda, are the ornaments of the country of Chédí." Jagattuṅga’s maternal uncle and father-in-law is called Śaṅkaraṇa in the Kárḍá plates; but that is probably a mistake. The name Śaṅkaraṇa does occur in Professor Kielhorn’s list down below; but he was not the son of Kókka and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chédí list, must be left to future researches.

After the account of Krishuña’s coronation, there are in the Karháḍ plates two verses more about the reigning monarch, in which we are told that he disposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chólá race and placed its country under his own dependents, and that, having made the Chéránna, the Páñdya and the Sinhala his tributaries, he erected a triumphal column at Rámëvára (v. 35).

The statement about the conquest of the Chólás and the annexation of their territory is confirmed by two inscriptions found at Tirukkaḷukkángam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya. These inscriptions are dated in the seventeenth and nineteenth years of Kánpuráda, and he is there spoken of as the conqueror of Káchohi (or Káčhipura) and Tañjai (identified with Tañjápurá or Tañjávúr, i.e. Tañjore). This last was the capital of the Chólá princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign, and there are two more in South Arcot. Kánpuráda is evidently Krishuña; since Kannara we do find as an ordinary way of pronouncing Krishuña. Krishuña of the Yádava dynasty is in several inscriptions called Kánhara or Kánhára. The very fact that so many inscriptions in the country governed by the Chólás and the Pallavas are dated in Krishuña’s reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dóllí plates, Bútga or Bútały, the same as the Bhútárya of our grants, whom Krishuña had raised to the throne of the Gáná kingdom, is represented in an inscription at Átakúr to have assisted Kánpuráda in destroying Rájaditya, the Chólá prince. But the conquest of the Chólá country was effected after Sáka-Saṁvát 862, the date of the Dóllí grant, since it is not mentioned in it, and before Sáka-Saṁvát 880, the date of the Karháḍ grant. As the destruction of Rájaditya is

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2 Above, p. 81.
alluded to in the Átakür inscription as a recent event, it must have taken place a little before Saka 872 current, the date of that inscription. And the present grant affords direct evidence for Krishnârâja's occupation of the Chêla country. For it was issued while he was encamped with his victorious army at Mêlpâti for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kâlāpriya, Gaṇḍamârtanda, Krishnâsvara and others (ll. 57 to 59). The Mêlpâti, where he was encamped for settling the southern provinces, must be Mêlpâti in the Chêla tâluka of the district of North Arcot. Whether there are now any temples at Mêlpâdi or in the vicinity corresponding to those, to construct which was another of the objects of the Rasâtrukâta prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêollî plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kañkî some miles to the south-east of Karhâd, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandûr, and on the west by a third called Âdhî. The Kañkêm of the grant is therefore the modern Kañkî; Pêndûrêm, Pandûr; and Âdhêm, Âdhî. The river in the vicinity is, I am told, now called Agranâ; but the Krishnavâpâ, which corresponds to the Prâkrit form Kanhavanâ of the grant, is not far. Perhaps Vannâ, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Krishnâ after its confluence with the Yerla. There is also a village of the name of Kaîli in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—


TEXT.2

First Plate.

1 श्रीординवज्जमयि। जयति जगुदवस्वविभाषिनीयम: करपक्षो घुरारे:। लस्त- 

2 शमननल्यमकमनि। ॥ [१] जयति [च] गिरिवाक्षिकमवस्थादिधिधियम: 

3 विन: प्रियोपरीधातुमद[न]मयदानलमवन्य || [२] श्रीमानसि नमस्त्वै- 

4 मंदःवयासवः कुमुदिनीनाथ: सुभादायिति:। [वि]:श्रीमानलर्ययायितते- 

1 Above, p. 140, and Mr. Sewell's Lists of Antiquities, Vol. I. p. 155. 2 From the original plates. 3 Read خ्यान. 4 Read ख्यात. 5 Read फल्स. 6 Read फल्स. 7 Read फल्स.
17 नमुना [ओ]गभ[र]भूगर्भावाचित्। धारानिपु निरुपमे विनिवेश [स]म्य- [का]म्य- [र]यथमिष्ठपद्यं शिखरी-
19 जाती जग[स्थु]गधाशाधिराजः || [१२५] । लब्धुरान्तवयों [द्व]पतुगंदे। । सो-भूस्वेलायमदभभंगुरिताविर्रा
20 जः । यो मानवबीतमवर[न्न]रोपणासि गीव्याणग्रहदीव खर्चितै । वधतै । [१२१] । चालुकववं दहति। यः
21 दीय[प्र]तापवकवर्मिकवज्जयः । "अभाषांष्णहाणोदर । । नायापि विद्याविद्युप्येटि मृ[ष्]।" । [१२७]
22 त[शी]तर्जृत[शौ]जैरे दक्तितज्जाटोज्जोमेरी गोदानां विनयवलितांगुरुः। काषुद्र(ि)निन्दाचििः।
23 द्वारकांगकलिंगगंगगंगविभंतागिः खर्चविनायुतवामुवः । परिहितः । चीकण-राजोभव[वत्]। [१२४]
24 चमू[व्य]विलुप्ते । दति प्रसिद्धवन्दंगः । सीतानायसायाः । "अलवराजः । स दिवं विनयिः दिया।११
25 गभामायनवर्यः । [१२५] । तववनः । विरंगयलयदित[द्व]राजो य-दारुस्मत्वपराभवभीषणी।
26 व । मानापुरीवेण मदनन विनाकपारिष्कोपारिनिवन निजननः । कयनै । ख भम । [१२४] । तमाद्र[भोग]वया
27 री[द्र]चन्द्रभ[ग]चन्द्रबलमचिमः। राम इव रामणीयमक्षणानिर्पिष्ठवत्याः। [ख]त:। [१२४]
28 चिप्रि दिवं पितुरिव प्रणयाः। तस्य तस्यातुजो मन्तकलोकलाभाभूतः। राज्यं दिपे मदन[न]।
29 सीखापिलाम[कवरी]। गोविन्द[ँ]रा दति वियुतनामिविव: । [१२४] । [स]यणानामयवययप्रविष्टतु।१५
30 दिश[ख]तर्कंविसुखोकलबस्वेल[ः]। [दीयषि] (ि)कोपिष्ठविनिश्चति।१६ ऋत्याणः । प्रापर्श्वाः

1 Read "प्रथ्य: विविषः" is corrected by the engraver from विविषः।
2 Read विक्षःी।
3 Read खर्चितै।
4 Read कयनै।
5 Read ब्रह्माण्डः
6 Read ब्रह्मः।
7 Read भ्रमः।
8 Read अवासुः।
9 Read भ्रमः।
10 Read दियाइबा।
11 The ग of "शर्यः entered below the line.
12 Read जः।
13 Read ब्रह्माण्डः।
14 Read विलमः।
15 Read दुः।
31 सहंत्वादिन् जात्वादिन् 

32 नामिना हरिकूलोगाः[से]स्वितों प्रेषित। चधास्त्र प्रथमो विवेकिष्ठ जग्नुगामज्ञोमौः

Second Plate; Second Side.

33 स्वाक्षरेयःवाच्चिरनिरोधिततः स्वाच्छित्रसंस्कृतं || [२१°] ध्रुवेऽ मनुभाषारीकाद्यां कार्याः||

34 यः वदेऽ 'वर्णन्याम[नी]परणेदिलिपिः [१°] अष्ट्र[चिरस्त]नयनांसि चर्मपौर्ण दक्षिणाः नमः

35 च[रिती]से विनय[री]मुत्रः [२२°] विस्मित सुख[त्]रामदेश्वरे[खं]से तस्ब बंचे युधिस्तिष्ठेर्ष[से]वर्तिष्ठेर्ती

36 भगवानः। सत्यमिति निकटवर्तीय स्वस्तिः यत् ज्ञातः सचायः प्रसतंश्रिविरिविश्वा-

37 भृद्द्वराजपत्तिसहायःवर्मरायाने दक्ष[न्]तुः। यः सामीत्र समाहृति[से]नाम[से]प्राप्ति

38 देवी || [२४°] रामचन्द्रस[से]सरस्वती: भृजहायक[से]तसमदरामेय[रामेय]। [जननीपदी]गुरुरूपः

39 देव सह[से]पुनरुत्तमः विविधः || [२५°] भृद्द्वराजपुरवर्मन्वर्मरायां मद्देन व्याख्या

40 यतः: स्मर्यमणः[तृ] त्रिविष्ठिणीसतातुः [२६°] देव संस्कृतभावाभिव युन-हक्यवी सहीपमदियः


42 त सनायाः। भृजहायक[से]तस्सि वाटिष्ठे गंगापाठोः || [२८°] परिक्षितात्लगतांतिविंपितस्वास्तिः

43 राष्ट्रियविस्मयवान। विस्मिति [य]प्रतापे शोभितविद्विगास्याचिव || [२८°] यस्स प्रश्नेवितातिष्ठलः

44 दर्शिण्दिनन्दुज्वनैविज्ञावनाः। गङ्गिता मूर्तिःह्यायालः[तृ]शर्मिष्टृताय || [२८°] चन्द्रमया पृथ्वीः

1 Read लम्बाय।
2 Read सन्निविष्ठा।
3 Read चापिः।
45 राजसिद्धियांस्त्रोलसिद्धि:पायात् । [ग्] जनकाश्य:मणि मणिनियांश्च-
दशभार्याः ॥ [११६] खृष्ण:क्ष्य:।

46 मश्वा श्वसनिवासः धीनायौरस्या धूला योगिन्तानन्तरश्चतः श्वसनीयोंस्य समस्याः ।

47 शालि युनीकोनम् भरसः विष्कारभूती शावस: भव: यः। [२१६] यां लयः
गत: प्रमोणिनामाय: ।

48 तथापिकाः पिताः ॥ [२१६] [ह]से गृह्युदायी सरसं दिव्यादिनादिगतिवः
विधानस्य नितान: तेषः। विनितिः

49 [ह] राजाब्यः भवेशीकोऽवः । यथा वशयाचित्वी प्रभुवक्ष्यातुरामीदयाधिक्रया।
खसमपम्पः

Third Plate.

50 य्यवश्च सः नतुत्थियाः ॥ [११६] लुसा: कैंपिन्त निराक्ष्याद्वाबुद्धत: कैंपित
पतिषाधिकाः: कैंपिन्त च: ब्रह्मवेछ्याः

51 [वि]रञ्जताः कैंपिन्त सः [क्ष]पिताः । यशव्युक्तिविश्रस्ततन्यपतिना ।
धात्री राजस्थार्यों नीता [म]णिलिनी दमां सुभ्रेतस: इति

52 सिं पदः [क्ष]पिता ॥ [१४६] कलाव दशियोधायतिविया वीलायायी-
मूलनं तदां लिं । निजप्रेमस्यशीर्ष्टानिरतिवेद्यारावः

53 ज्ञानिकाः । येनोसः श्च सञ्ज्ञित सन्ति कुशलाकादिग्नाडिग्नाडिग्नाः [श]ेष:
कौमलिनां तत्ततां प्रतिक्षितात्सन्न भस्म [रसिम्बरे] ॥ [१५६] [स च]

54 परसभद्यारकश्वराजपि राजपिरमिश्रयसतिमात्रीवस्त्रवणपादः तुयात्परम्भद्यारक-
प्रदाराजचिवः

55 राजपरसः [भ]ठीदमाल्यवेदः यथोवश्चर्याश्वरगर्भवेदः: कुशली
सभ्यता यथासम्भवः

56 मनाकाल्पविलिङ्गयः पितामहस्वरस्तितयुक्तिकीकोनमास्थितल्यः व: भवि-
दित्य यथा शः [ष]व् प्रको:।

57 शः [१६] सः सन्यवरस्तिच्छसः श्रीमतिनी विधिवद् कालासस्वस्तितारामान्तात्सन्न[१]ः शुद्धे
भोजः ते दशियोधा।

58 [क्ष]क्षेत्रान [भ्] जीवन कड़ीः मेंदेशभरसंज्ञानि प्रतिष्ठितुः काल-
प्रमाणान्तश्चक्ष्योऽश्चाः

1 Read प्रकाशः
2 Read 'दिव्यि,।
3 Read यथाश्चः
4 Read राजमेंः
5 Read रामिक्षः
6 Read संभवः
7 Read 'दिव्यि,।
8 Read 'दिव्यि,।
9 The anwesha of दुः runs into the दुः which stands over it; read संभवः.
10 'कुड़ीः' is corrected by the engraver from 'कुड़ीः'.
59 सायतनालि नियादितां भिष्णुसमावासित्योमधियकटाहेन सया कर-
शाहीव्यक्षलिः

60 [ष]श्रानपिकार्जिक्षितसंततिविनपितविशानिवाचशायः शाकासिन सक-
लिः

61 [व]सिंहास्तरागाय गगनशिवाय(१) कार्तिक्या [सं]कुरित[स]कलपोधना(या)-
सनायाहनिषिषिं कर-

62 शाहिव्यमातिविवासिनीधायः काव्यनामा या: सधामालाकुः
सधायः श्रायः

63 सरसोदीपमायोः सर्वोपपितालिह अच्छा अभिमन्युः सया दतः
यथा पूजयेः काष्ठवा

64 [न]दी [!*] द्रविषि: [ष्ठुकुः]ः पिक्षात: चीडोः यामः उत्तर: सेव काष्ठवा नदी [!*] एवं चतुराघातीः

65 जुडः ३कृत्तिकां याम्र गगनशिवाय अधयः कांयती भुंजीतो भीजवती
वा न कैल्नवाहारः का-

66 यः: यथा करोति स प्रत्यारापिं महापालोः संयुक्त: श्यादायः या
पथिविचारः [ष]श्रायः युः निषिन्ति

67 भूमिः: ३ ब्रह्माचार शाल[न]मस्ती च ताण्वेः नर[व]े वसितु: 
[१६*] सा[म]विचारः धर्म[शुकन]मुपाराण वाले काले [प]ाल[नी]-

68 यो [भवः]ः श्वोन[व]ः मात्विमः परीविचारः रन्तरोः भूयः याचते राम-
भ्रं: यो [ङ्गमः] लिखितसमिति: [!*]

TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishnu) the enemy of Mura, which,
being placed on the jar-like breast and the face of Lakshmi, that are marked by shining
particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Siva) the conqueror of the
three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the
close contact of) the checks of (Parvat) the daughter of the Mountain, and which thus bears, as
it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the
sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-
lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his
body for the gratification of all the gods, is his ornament, and a portion of whom is worn on
the head by Sambhu (Siva)—verily on account of his love for excellent qualities.

1 Read मिष्यायः
2 Read ब्रह्म.
3 Read ब्रह्म.
4 Read भूयः
5 Read सायतनालि.
(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight,—which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblazoned adherents, as the other constitutes the bright half of a month.1

(V. 5.) In that (race), which resembled the ocean of milk, arose the family of Yadu,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;2 and which was the ornament of the earth.

(V. 6.) In that (family) the eternal being (Krishna) became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valor were pre-eminent, became known in the world as Tūṅgas.

(V. 7.) In that race was born Raṭṭa, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the Rāṣṭrakaṇṭha family became known in the world by the name of (his) son Rāṣṭrakūṭa.

(Vv. 8 and 9.) From that (family) arose in this (world) Dantidurga, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (or the strongholds) by a ploughshare in the shape of his sword, made this (earth) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the Chālukya family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (his) paternal uncle, the prosperous king Krishnaraṇa, protected this earth,—he who constructed temples of Iśvara (Śiva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailāsa mountains.

(V. 11.) He had a son of the name of Gōvindarāja. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother Nirupama, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (also) called Kālivallabha, and who was an artificial hill on which rose the moon in the shape of the triad3 of white parasols, was born Jagattaṅga, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that Nripatūṅgadēva who founded Mānyakhēta, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the Chālukya race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous Krishnaraṇa, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the Gūṛjara, who destroyed the egregious pride, generated by prosperity, of the arrogant Lāṭa, who was the preceptor charging the Gauḍa with the vow of humility, who deprived the people on the sea-coast (Śāmudra) of their

1 The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.
2 The epithets adhigala-harinīśa-prīlāsan-śaṃyaka-isth and aśīthiḥ-pīta-rāja-saṅgaḥ have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.
3 Compare above Vol. III. p. 17, note 5. — E. H.]
sleep, and whose command was honoured (i.e. obeyed) by the Aṅga, the Kaliṅga, the Gāṅga and the Māgadhā, waiting at his gate.

(V. 16.) He had a son known as Jagattuṅga, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) Indrarāja, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (in future) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the pīṇḍa.

(V. 18.) From him was born Amōghavarsha,—as Rāma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow, as that of the other by the breaking of the bow of Rudra, and who (like the other) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of Gōvindarāja, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, dispelled all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (political) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices, and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king Amōghavarsha, the son of Jagattuṅga, the first among the wise, the sea of the nectar of whose words was unflagging, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Raṭṭas, and also prompted by the god (Śiva), the wielder of the pīṇḍa, who desired the prosperity of the family of Hari (Krishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kārtavirya, in valour a Bali, in attracting the hearts of men a Dīlīpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Viśṇu) and Viśvottama (Brahmā), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramēśvara (Śiva), was born a son, the prosperous king Krīṣṇarāja, who, though a prince (i.e. not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, Śaktiāvara and Śvāmī.

(V. 25.) He conquered Sahasrārjuna, though he was an elderly relative of his mother and his wife,—(Sahasrārjuna) whose thousand arms were cut off by Rāma (i.e. Paraśurāma) who, maddened as he was, was in his turn (only verbally) put down by him (viz. Krīṣṇarāja) by means of his two hands, he having held intoxicated young women (rāmā) with his two hands.

1 [This may refer to a war with the Chēra king, whose crest was a bow; compare South-Indian Inscriptions, Vol. II. p. 95, note 6, and Ind. Ant. Vol. XXI. p. 323.—E. H.]
2 Raudra-dhausur-bhaṅga has two meanings.
3 The epithet dāsaka-prakāpa etc. has two meanings, one physical and the other political. So also tējas in sahaja-tējas has to be taken in two meanings.
4 These are three of the names of the god Kārttikēya. The words are to be interpreted also in their ordinary sense as above.
5 Bhujadvay-ākula etc. is to be interpreted in two ways.
(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous Rattas, fell down themselves.

(V. 27.) He, Srivallabha, killed the wicked Dantiga and Vappuga, who seemed to be (the two demons) Madhu and Kaitabha, risen again on earth to torment men.

(V. 28.) He planted in Gangaapati, as in a garden, the pure tree Bhutarya, having uprooted the poisonous tree Rachhyamalla.

(V. 29.) While his prowess, which destroyed numbers of Ganga, his enemies, as the heat dries up the stream of the Gangâ, was glowing, it is no matter for wonder that the Pallava (king) Ananga was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (by heat).\(^1\)

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about Kalañjara and Chitrakuta vanished from the heart of the Gourara.

(V. 31.) (All) the feudatories from the eastern to the western ocean and from the Himâlya to the island of Simhala bowed to him out of fear of severe punishment, though he himself was obedient (i.e. subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (or Vishnu), able to deliver the earth (or to uplift the submerged earth),—his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishnu), at which celestial nymphs danced and heavenly Visis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested terror and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.\(^2\)

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (i.e. grammar), desirous of making up a long form, drops some letters from their position and introduces others in their guna form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the Cholas, given their land to his own dependents, and made the lords of great countries, viz. the Chérana, the Pandya and others, along with the Simhala, his tributaries, he erected a high column at Râmesvara, which was the image (as it were) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the Paramabhattara Mahârâjâdhirâja Paramesvara, the prosperous Akalavarshadèva Frithivallabha, the prosperous Vallabhanarândradèva, who meditates on the feet of the Paramabhattara Mahârâjâdhirâja Paramesvara, the prosperous Amoghavarshadèva,—being well, commands all the governors of districts and heads of

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\(^1\) There is a play here on the words praśápa, parimaitita, Gâga and Pallava.

\(^2\) The second suffix of this verse has a double meaning.

\(^{\text{[This seems to be a Sanskritised form of the Tamil Sêramây, ‘the Chôra king.’—E. H.]}}\)
subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents:

(L. 56.) "Be it known to you that, while my glorious and victorious army is encamped at Mēlpiṇṭi for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of Kālapriya, Gaṇḍamārtanda, Krishṇēvara, etc., eight hundred and eighty years of the era of the Saka king having elapsed, on Wednesday, the thirteenth ṛtithi of the dark fortnight of Phālgaṇa of the (cyclic) year Kalavukta,—I have granted the village named Kaṇkōṁ, one of the Kalli group of twelve (villages), situated in the district (vīshaya) of Karaṇṭā, along with the rows of trees in it, the assessment in grain and gold, the laws in measurement, the inflictions of fate, and all the produce, to Gaṇagaṇa, a great ascetic, versed in all Sīvaśiddhāntas, the pupil of the preceptor Īsāna, who is the head of the establishment of Vakaliśvara in Karāṇṭā and is an emigrant from the Karāṇjaśā group (of villages), for the purpose of providing seats and clothes to all ascetics, as promised on the Kārttiḳī (i.e. the full-moon ṛtithi of Kārttiḳa),—(the grant) to be respected (i.e. not to be interfered with), as long as the moon and the sun endure."

(L. 63.) To the east of this (village) is the river Kanhaṇvaṇṇa; to the south, (the village of) Penuḍruṇi; to the west, the village named Kāḍhēṃ; to the north, that same river Kanhaṇvaṇṇa. No one should cause obstruction to Gaṇagaṇa while he cultivates the village named Kaṇkōṁ, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said:

(V. 36.) "He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell."

(V. 37.) "Rāmacandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings."

(L. 68.) Engraved by Yō[asyagama].

No. 41.—a KOTTAYAM PLATE OF VIRA-RAGHAVĀ.

BY V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2"v in breadth by 4½" in height and which is in the possession of the Syrian Christians at Kōṭṭayam, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert. Mr. Koekel Keloo Nair also attempted a version of the grant. In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

1 [Or perhaps—‘a descendant of the (spiritual) lineage of (the māṭha at) Karṇaṇjaṭhā.’—E. H.]
Two alphabets are employed in the grant, viz. Malayalam and Vaṭṭeluttu. The Vaṭṭeluttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeluttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jayalavarman⁴ and the small stone inscription which I have published from a photograph along with those plates.⁵ To the second class belong the Tirunelli plates of Bhaskara Raviyarman⁶ and the Chochin plates of the same king.⁷ The Kottayam plates of Sthānu Ravi⁸ contain both of these two varieties of the Vaṭṭeluttu character. The last two sides resemble the Madras Museum plates of Jayalavarman, while the preceding portion exhibits closer resemblance to the Chochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved.

A few letters of the original writing are still visible here and there on these two sides. In the latter case, i.e., that to which the Chochin plates belong, the characters are more rounded than in the former, for example a, d, n, q, t, g and r. If we could ascertain why the last two sides of the Kottayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeluttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeluttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeluttu letter has not yet been found in any other inscription. This is the ṣ of Ṣrāṇāṭī (I. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayalam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeluttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayalam alphabet. The following is a list of all the words written in this character:

Lines 1 and 2. From Hari of line 1 to yi of adiyādyi in line 2.
L. 3. Ṣrī-Viṣṇu-Rādhava-sahasravātti.
L. 3 f. tvām-trākṣyaṃ chella?.
L. 5. kāna of Rāhuṇi.
L. 7. pe of the first peru; of peru the r is Tamil, and the u added to it is Malayalam.
L. 9. paścata-vīdaṇṇaṃ sāntaḥsūṃ paṇḍa-viśaṅkam, and aindūlaṃ.
L. 11. aind-kumāraḷareṇaṃ asaṃ kusuttaṃ.
L. 12. Iravikottamakku, and ṣaḍa of kṣāṇaṣaṃnu.
L. 14. sākṣayaḥ, kṣaṭṣayō, viśaṅkamantādyu, and ṣeṣayiḥ.
L. 16. viśaṛṣaḥ.
L. 18. Iravikottamakku.
L. 18 f. pā of pṛṣṭā and gaṇkkusuttaḥ.
L. 20 f. chandra-adikṣyakas, and naḷakkon kusuttaṃ.
L. 22. Nambi Cudaṇya, kaṭiy-a, and itu.


A transcript and translation of this inscription were published by Dr. Gundert in the Madras Journal, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthāṇu Ravi. Similar names would be Kālai Ravi, which occurs among the signatures of the Chochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads Kāh-Tidau-Iravikottam. We have to analyze the compound Iravikottam not as Iravī and Kottam (i.e., Gupta), but as Iravikottam (the dative of Iravi; and kottam, the genitive of the personal pronoun). This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the k would not be doubled if Kottam, the taddhava of the Sanskrit Gupta, was the word that followed Iravi.

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The Malayalam alphabet of this inscription offers the following peculiarities. The group kk is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel ai consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayalam to denote that vowel. The first two would now be used when the ai is prefixed to a consonant. This peculiarity occurs twice, viz., in aindha (for anindha) (I. 9) and in aindha-kumadhar (I. 11). Probably the engraver was only accustomed to Vaṭṭelutta, but not well conversant with Malayalam. The Tamil rough r is used twice, while in all other cases the Vaṭṭelutta form occurs. These are: ru in peru (I. 7) and ṛu in piru (I. 15). In the first case the r is added exactly as in modern Malayalam, i.e., by adding about the bottom of the letter a small semicircle. In the second case the ṛ of ṛu is made a distinct symbol instead of its being added to the r as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayalam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayalam forms, of which the following deserve to be noticed: irumara (I. 5) (for irumarula), alduma (I. 12) (for adañla);pillai (I. 9) (for pividad), kadai (I. 10), udana (I. 11), para and uira (I. 12), ṣakka, eva, ida, and uḷada (I. 14), and ida (I. 16); and nissil (I. 15) (for nissil). Köyil-agra (I. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Kāravajā, the word köyil alone is used in the sense of 'a royal palace.' In the present inscription köyilagra means 'a royal palace' as in modern Malayalam. Of the words mentioned above, pividad, kadai and para occur also in the Cochin plates. The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayalam, suggests that the Köṭṭayam plate is later than the Cochin grant. The form uḷada (I. 14) occurs in the former, while ṛukanadu and perumādū occur in the latter. This again points to the same conclusion. The transitional form essina (I. 13), which resembles the ṣeyṇara of the Cochin plates, also deserves to be noted.

The inscription belongs to the reign of Vīra-Bhāghava-Chakravartin, who claims to be a lineal descendant of Vīra-Kingāla-Chakravartin. It is dated on the day of the nakṣatra Rōhini, a Saturday, which corresponded to the twenty-second day of the solar month Mina of the year during which Jupiter was in Makara. On this day the king, while residing in the great palace,— probably at Koṭṭungālur, which is mentioned further on (I. 15),—conferred the title of Manigrāmam and certain honours and rights connected therewith on Iravikkorān, of Magōdiyarpaṭṭinam, who was also called Śeramāṇ-śūka-pperum-ḥetṭi. The oil-monkeys and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city,—by which we have probably to understand Koṭṭungālur,—and defines the limits within which his authority was to extend over Koṭṭungālur. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śeramāṇ-śūka-pperum-ḥetṭi, i.e., 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain. Dr. Burmah, speaking of the date of this grant, remarked: 'Some time ago I showed the passage to the ablest

1 South-Indian Inscriptions, Vol. II. p. 2, text line 5 of the first section.
2 Above, Vol. III. p. 68, text lines 9 and 10.
3 ibid., p. 68, text line 14.
4 ibid., p. 67.
5 The name Iravikkotten is evidently a vulgar form of the Tamil Iravikkorān, which means 'the sun-king.' According to the rules of Tamil Grammar the k of korram would have to be doubled in this compound.
6 Dr. Gundert has explained this name as 'the great merchant of the Chērāmāṇ world.' The meaning of this curious title is probably 'the great merchant (of) the world (which belongs to) the Čheṣa king.'
7 From elaborate astronomical calculations Mr. Koonk Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the Madras Journal, Vol. XXI. p. 39.
native astronomer in Southern India ('K. Krishna Jóśiyárt' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the only possible year. As Dr. Hultsch has stated, this categorical assertion rests on the assumption that both the Kótáyam inscriptions must belong to the eighth century A.D. Professor Kiöhlhorn has shown that there is another possible date ninety-four years before Dr. Burnell's. In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kótáyam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Váṭēṭuttu characters of this grant appear to be more modern than those of the Cochin plates of Bháskara Rávivarman and of the Tiruchén plate. It may not, however, be quite safe to base any conclusions on the Váṭēṭuttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayálam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for a, d, a, ka, gha, ta, and ya differ but slightly from their modern Malayálam equivalents. The secondary form of the vowel a which is added to consonants, is almost the same as in modern Malayálam. I have compared the Malayálam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandum Museum contains a much defaced inscription dated in Kollam 239 (=A.D. 1054), which begins with some Sanskrit words written in ancient Malayálam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel a, which may be taken as a test letter and which occurs in the Trivandum inscription, resembles the corresponding symbol in the Tiruchén plate. The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rághava plate, are Nos. 264, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (=A.D. 1252), and the last in Sáku-Sánavat 1296 (=A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tiruchén plates as well as the Trivandum inscription quoted above. If this conclusion is correct, the Vira-Kérala-Chakravarti whose descendant Vira-Rághava professes to have been, may perhaps be identified with Jayasimha alias Vira-Kérala-arvarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings, and with Jayasimha, the father of Rávivarman alias Klóravárman of the Arulála-Peppiát and Rañganátha temple inscriptions. As Rávivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rághava could not have lived before the 14th century A.D., which would be about the period to which philology leads us to assign the grant.

As stated before, Vira-Rághava conferred the title of Manigráman on the merchant Irvikkoorappu. Similarly Añjuvarman was bestowed by the Cochin plates on the Jew Joseph Rabban. The old Malayálam work Poyyémár Patjóla, which Dr. Gendert considered the oldest specimen of Malayálam composition, refers to Añjuvarman and Manigráman. The context in which the two names occur in this work, implies that they were trading institutions. In the Kótáyam plates of Sthánu Ravi both Añjuvarman and Manigráman are frequently mentioned. Both of them were appointed along with the Six-Hundred to be the protectors of the grant. They were to preserve the proceeds of the customs duty as they were collected.

2 ibid. Vol. XXII. p. 130.
3 No. 275 of 1895 in Dr. Hultsch's Annual Report for 1894-95.
4 The a of Ayagopull in l. 4.
6 Above, p. 146, note 2.
7 Above, pp. 145 and 148.
10 See Dr. Gendert's translation of this grant in the Madras Journal, Vol. X. Part I. pp. 130 to 134.
day by day" and "to receive the landlord's portion of the rent on land." If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Anjuvanam and Manigrameswaram was granted the freehold of the lands of the town (of Kollam?). From these extracts, and from the reference in the Paragamulpadala it appears that Anjuvanam and Manigrameswaram were semi-independent trading corporations like the Valanjiyar who will be noticed below. The epithet Setti (merchant) given to Ravikkorongo, the trade rights granted to him, and the sources of revenue thrown open to him as head of Manigrameswaram, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Anjuvanam and Manigrameswaram were, as was believed by Dr. Gundert and others, Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell that the plate of Vira-Kaughva created the principality of Manigrameswaram and the Cochin plates that of Anjuvanam and that, consequently, the existence of these two grants is presupposed by the plates of Sthanna Ravi which mention both Anjuvanam and Manigrameswaram very often. The Cochin plates did not create Anjuvanam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabban. Similarly, the rights and honours associated with the other corporation, Manigrameswaram, were bestowed at a later period on Ravikkorongo. Therefore Anjuvanam and Manigrameswaram must have existed as institutions even before the earliest of these three copperplates was issued. It is just possible that Ravikkorongo was a Christian by religion. But his name and title give no clue in this direction, and there is nothing Christian in the document except its possession by the present owners.

Ravikkorongo was to have authority over Koudungulur, which is the present Kodunnalur (Cranganore in the Cochin State). He was a native of Magodaiyarpattinam. In Dr. Gundert's translation this place is spelt Mahodewarpattanam. This has been further changed into Mahadewarpattinam. The Saiva saint Sundaramurti Nayanar mentions in his Devarana a place called Magodai which was situated on the sea coast and not far from Tiruvanaiikkakalam near Cranganore. In an inscription of the Chola king Rajadhirajadvar, Rajendrachola, one of his predecessors, is said to have captured "Magodai in the west." In Sokkilam's Periyapuram Magodai is identified with Koudungulur, the modern Kodunnalur, and said to belong to king Koadai. Magodai was thus another name of Cranganore. It is very unlikely that the Magodaiyarpattinam of the subjoined grant is identical with Koudungulur, because the

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2. See p. 236, note 2.


5. On this name Dr. Gundert first said: "Iravi Corton must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it," see the Madras Journal, Vol. XIII. Part I. p. 120. Subsequently (p. 140) he added: "I had indeed been startled by the Indian looking name 'Iravi Corton,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Manigrameswaram a Christian principality — whatever their Christianity may have consisted in — on the ground that from Meneses' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Manigrameswaram was a Christian principality or not. Mr. Koekel Kebai Nair considered Ravikkorongo "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.


9. Dr. Hirtzsch's *Annual Report* for 1894-95, p. 3.

same place could not have been called Koŋŋúlir in one part of the inscription and Magodaiyarpatīṇam in another. Perhaps Magodaiyarpatīṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magodaiyarpatīṇam means 'the town of the great Chera king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahódévarpatīṇam or Mahódévarpatīṇam.

At the end of the inscription the villagers of Sōgiram and Panniyūr are mentioned as witnesses to the grant. Sōgiram is identical with the modern Sukaparam in the Ponaini taluka of the Malabar district,² which in its inscriptions is called Sōgiram (Nos. 208, 209, 210 and 211 of 1895). Panniyūr is identical with Panniyūr, another village in the Ponaini taluka.³ Sukaparam and Panniyūr are said to have been the original Nambūdiri settlements in Malabar.⁴ Of the districts mentioned at the end of the grant, Vēnādu is, as is well known, identical with Travancore. Erannadu and Valluvanadu are the old names of the two talukas Kṣṇād and Valluvanad of the Malabar district. Vēnādu, Erannadu (an earlier form of Erannadu) and Valluvanadu are also mentioned in the Cochin grant.⁵ Dr. Gundert has identified Oḍunadu with Onadu whose capital was Kāyaṅgalam.⁶

TEXT.

First Side.

1 ḫari śī Mahāgaṇapati⁷ [na]ma[h*] [[*]] Śri-pūpāla-narapati⁸ [ṣrī]-Vira-Kēram
2 la-šakravarti⁹ adi-śāyī muja-muṣāyī pala-nūṉāyaṁ—allāy̤-[d]n
3 śenōl mādatāśiṇīna śī-Vira-Rāggava-śakrav[¬]ttikku⁹ tiruv-brāh-
4 chiyam¹⁰ chuḷāśiṇīna Mākaraṭu Vīyāḷam Mīna-śiṇīya irubattooru
5 śenī Śa[n]i Rōхaṇi-nāl peran-gōyilagatt-irunnaḷu Mahodaiyarpatīṇa-
6 ttu Iravikottanp-āya Śōrami-lōka-pporuṇ-jeṭṭikku Manikkiramā-
7 paṭ[ā]-gaṇuṭṭom [[*] vilāv-ādayum pavāna-ṭṭāngum pēru pērum kaṇṭ[t]¹²
8 va[n]iṣṭiyam[u[m*] viṇāśiṇīttu [ta[n]-śi chēṭṭum muh-choṭhum muh-ṇa-
9 deyum paḷchā-vādyum śāṅkhum pāgāl-vilakkum pāvīyum aṁtōmum¹³
   koṇja
10 kkuṭyum vadayu-ppaṭiyum idupaṭi-tōraṇumum nālu śč[r]ikku taṇi-

Second Side.

11 chēṭṭum kuṭṭuttom [[*] vānyaram aṁn-kamāḷaṇum adāma kuṭṭuttom [[*]
12 nagaraṭukku kārtiāv-āya Iravikottanuḷḷuku paga kūṇ-dalannu niṅa koṇ-
13 ḫu [t]ūkkī nūl koṇḍu vāgy eqiṇpāḍilum eqiṇkaṇgilum u[pa]-
14 nōḍu¹⁴ śakkarayōḍu kasturyōḍu¹³ vilakkenyōḍu idayil uvāda eppē-
15 [p]paṭṭadīnum tangaṇi adiṁ-aḍutta śingānum kuṇa Koṅpatible alivi-
16 yōdū gōpurattōḍu viśēhāl nālu taliyum taliyk-aḍutta kirāmatōḍ-ida-
17 yil ni₁⁶ muddal-śāyī ṣeppāḍu eṇḍi kuṭuttom [[*] Śōrami-lōka-pporuṇjo-
18 ṭīṭy-āṇā Iravikottanuḷḷuku iṇa makkal makkalkkē vāḷḷi-vāḷiyē pēṛ-gāl-kaṇḍu-
19 ttom [[*] iṇi-ṇiyum Panniyūr-kkīramnum[m*] Śōgira-kkīramnum aṇiya-  
   kkuṭṭutt[m] [[*] Vē-

² Ibd. p. 251. The name of the village is here by mistake spelt 'Punnayūr.'
³ Mr. Logan's Malabar, Vol. I, p. 120. ⁴ Above, Vol. III, p. 68.
⁷ From ink-impressions prepared by myself in 1895.
⁸ Read Śāṅkumālaṇa.
⁹ Read Šāṅkumālaṇa.
¹⁰ Read Šāṅkumālaṇa.
¹¹ Read Šāṅkumālaṇa.
¹² Read Šāṅkumālaṇa.
¹³ Read Šāṅkumālaṇa.
¹⁴ Read Šāṅkumālaṇa.
¹⁵ Read Šāṅkumālaṇa.
¹⁶ The e of ttē is engraved at the end of the previous line.
20 nādum Īūndānum-ārya=kkud[u]ttōm [*] Ėraṇādum Vāḷḷuṇādānum-ārya=kku[du]ttōm [*] [Chandr]-
Śēramān-lōka-pū[∅]rūn-[d]njat-
22 tāṁ Nambi Čaḻojaṇ ā[k]niiy-ṛlutta [||*]

TRANSLATION.

(Line 1.) Hari! Prosperity! Adoration to the great Gaṇapati! On the day of the nakshatras) Rōhini, a Saturday after the expiration of the twenty-first (day) of the solar month Mina (of the year during which) Jupiter (was) in Makara, while the glorious Vīra-Rāghava-Chakravartin— (of the race) that has been wielding the sceptre for several hundred thousand of years in regular succession from the glorious king of kings, the glorious Vīra-Kēraṇa-Chakravartin,— was ruling prosperously:—

(L. 5.) While we were pleased to reside in the great palace, we conferred the title of Mahigrāmam on Īravikottān alias Śēramān-lōka-pōrūn-jotṭi of Māgadhiyarpāṭṭīnām.

(L. 7.) We (also) gave (him) (the right of) festive clothing, house pillars, the income that accrues, the export trade (?), monopoly of trade, (the right of) proclamation, forerunners, the five musical instruments, a conch, a lamp in day-time, a cloth spread (in front of walk ov), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (dēṟī).

(L. 11.) We (also) gave the oil-mongers and the five (classes of) artisans as (his) slaves.

(L. 12.) We (also) gave, with a libation of water,— having (caused it to be) written on a copper-plate,— to Īravikottān, who is the lord of the city, the brokerage on (articles) that may be measured with the para, weighed by the balance or measured with the tape, that may

1 Read adiyarag. The secondary form of ā of ādikshana, which ought to have been engraved after adra at the end of the previous line, is inserted at the beginning of this line.

2 The exact meaning of the word vellaṣṭiyam (or vellaṣṭiyam, l. 8) calls for some remarks. According to Dr. Gundert's Malāḍam Dictionary, vellaṣṭiyam means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word vellaṣṭiyam by 'curved sword (or dagger). The word vellaṣṭiyam occurs also in No. 9 of Mr. P. Sundaram Pillai's Early Sovereigns of Travancore, where he explains the word as meaning 'federal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term vellaṣṭiyar appears to denote a corporation consisting of various classes of merchants. In the Epigraphia Carnatica is published a mutilated Tamil inscription (Malavalli Tāluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word vellaṣṭiyar. In his Mysore Inscription Mr. Rice has published three Kanarese inscriptions from Balligām (Nos. 38, 55 and 66) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 39) the members are styled 'protectors of the ātra-balaṣṭājī dharma.' In the second (No. 55) they are called 'bānaḷjījās,' and are said to follow the bānaḷjī dharma. The title manigōra is prefixed to the names of four of the merchants (jōttī) who, at the time of the inscription, were members of the guild. This name manigōra is probably connected with the Manigōram of our grant. The third inscription from Balligām calls the members of the guild 'the protectors of the ātra-balaṣṭājī dharma.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese banaḷjīga is still used to denote a class of merchants. In Telugu the word baliya or baliṣṭa has the same meaning. It is therefore probable that the words vellaṣṭiyam, vellaṣṭiyar, balaṣṭājī, banaḷjī, banaḷjīgā and baliya are cognate and derived from the Sanskrit vanni. Accordingly vellaṣṭiyam probably means here 'trade.' Kadattu is perhaps a mistake for kadattu. If this correction is accepted, kadattu vellaṣṭiyam would mean 'export trade.'

3 The expression paṇṭhṛa-ṛddya confirms the correctness of the explanation of the frequent title paṇṭhṛa-mahābādaya by 'the sounds of five musical instruments.' See Ind. Ant. Vol. XIV. p. 202, note 42, and Dr. Fleet's Gupta Inscriptions, p. 296, note.

4 Dr. Gundert has translated the phrase māṇḍal-ṛddya by 'eternal.' But it is evident a Tamil equivalent of the Sanskrit uḍakā-ṝpēsām, which occurs in many grants and means 'with a libation of water.'
be counted or weighed, and on all other (articles) that are intermediate,—including salt, sugar, mask (and) lamp oil,—and also the customs levied on these (articles) between the river mouth of Kudungulur and the gate (gopura),—chiefly between the four temples (taali) and the village adjacent to (each) temple.

(L. 17.) We gave (this) as property to सेरमान-लोका-पपुन-जोश्चित्तु alias Iravikotraṇ and to his children’s children in due succession.

(L. 19.) (The witnesses) who know this (are) — We gave (it) with the knowledge of the villagers of पप्रियुर and the villagers of सोगिरम. We gave (it) with the knowledge (of the authorities) of वेनाङ्दु and ओदुनान्दु. We gave (it) with the knowledge (of the authorities) of श्रीनान्दु and वाळजुवनान्दु. We gave (it) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of सेरमान-लोका-पपुन-दात्तान Nambi Shadayan, who wrote (this) copper-plate with the knowledge of these (witnesses).

No. 42.—BAI HARIR’S INSCRIPTION AT AHMADABAD; A.D. 1499.

BY REV. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the Indian Antiquary, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaye, B.A.; but the text was in many places wrongly read, and needed revision. I edit it now from an inked stampange taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārvā, a suburb of Ahmadābād, in a well, known as Dāda Hari’s Well.1 It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2′ by 1′ 3″. The alphabet is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-Saṅvat 1556], and in the current Śaka year 1421, on Monday, the 13th tithi of the bright fortnight of Pausha (I. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).2 It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the Indian Antiquary, Vol. IV. p. 367:—“On the 8th Jamāda I. of the 26th year, 896 [19th March 1490].” As Mahāmōn began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hījri year corresponding to Saṅvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. “The date is incorrect. In Vikrama-Saṅvat 1556 expired = Śuka-Saṅvat 1421 expired, the 13th tithi of the bright half of Pausha ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th tithi of the dark half ended 11 h. 41 m. after mean sunrise.”

The places mentioned are Ahmadābād (I. 7) and its suburb Haripur (I. 10). The persons mentioned are Sulṭān Mahāmūd I. (Baiqura) (II. 8 and 18), who reigned from A.H.

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1 For a description of this well see the Bombay Gazetteer of Ahmadabad, p. 282.
2 For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.
3 “Procuraminand” is also used with expired years.
863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāl Ḥāfir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāl Ḥāfir, the royal [slave], the nurse." Briggs, in his Cities of Gujarāshtra, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Īlar's Well. The overseer was a Musulmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāl Ḥāfir caused a well to be built in the Gūjara country, in the village of Ḥarrīpur, north-east of Ahmadābād, at a cost of 3,29,000 (Maḥmūdīs), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the Maḥmūdī, the standard silver coin of that period. The following note on the Maḥmūdī has been kindly prepared for me by Rev. Geo. Taylor of Ahmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the Maḥmūdī. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-890; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the bāzārs of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the design impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the reverse the legend السلاطین العظم ناصر الدينيا والدیبعب ابو الفتح and the Hijrī date, the whole enclosed within a circle; and on the reverse, within a square, are the words حمود شاه السلطان with marginal readings varying according to the mint.

"As to the value of the Maḥmūdī it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double Maḥmūdī"; the lightest is but 53 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains. Early writers on India gave widely different values of the Maḥmūdī, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a Maḥmūdī, and some travellers may have based their estimates on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the Musafir and the Napoleon."

TEXT.

1 नमः कृपिक कृपिक | नमोऽसः पत्यस तुष्यं सवेजावनः — (i)
2 विषे | विषया नासाः नासः | कुर्वतसाबिः [i] [ii] 1 [i] [ii]
3 जयति | जगवयजनि कुःकितानि नामात् | परा श-

3 [I possess an undated specimen weighing 90 grains. — E. H.]
4 From an inked stammapage, and from the original.
5 Metro: Anushtubh.
6 Metro: Aria.
7 Read: "कुःकितानि."
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4 जिः। सुरगतिति सर्वा वायोपात्मका सत्तम् ॥ २ ॥[*]
5 नमान्ति विषयांकिति, वसकलमीलद्वारः ॥ कपाति
6 वस्तु संच खुः कृतः कामे कात् चाम नारः ॥ ३ ॥[**] खली ची

7 गृहांपरिष्य श्रीमदहितस्वादवानमि पातुसा ॥
8 हृदीयीममहमदिविजयराजः राजाः पुराणां स ॥
9 निरंकारिणी वायोपोस्तिरानाशी यीनगादीशान ॥
10 दिव्यामतिकरी पुराणां चतुदेवायातानिकात्या ॥(१)
11 कुकुमतुष्डकुलुपचाचिद्वुरारिणी ॥ शीतिलस्वानी ॥
12 वीपोबाय वर्षभयं वंतु १४१६ वर्षं मा ॥
13 के १४२१ प्रमाणान्तिल्य ३२ चौमी वापी कार ॥
14 यामास ॥ वशभागाधमुपालीयासिमको ॥
15 का ् वीरोदिनिवंसवारम्बरिद्व ॥ सा केदारकु ल ॥
16 जोधिण्याराजुपोपणाय ् साधकदक खिरा भु ॥
17 वरु ॥ तत वायोकरुसलंका २२४०० सव ॥[**]
18 'महमुदे महोपात्मानमि विप्रतंपिनी ॥ वर्षाथिरनी फीरीराः ॥
19 याह ् वायोपिमयमीकरः ॥ १ ॥[**] चतुरीय्य चर्चाचकृ शुद्धिज ॥
20 नमस्तुली, ॥[**] भाष्यारकिमिय वापी महुरा तीव्रां जने ॥ २ ॥[**]
21 धुमाणि शुक्रानामानु शतसप्त जनायामानु ॥ खदे ॥
22 पदेच[च]बाराण धमनि: खली श्रीमणा: ॥ १ ॥[**] महावनव्य ॥
23 यं खलच[च] विशेषपकारतिष्ठिते ॥ श्रीवीरीरानाशी वा- ॥
24 'पीयनिमयमीकरम् ॥ ४ ॥[**] वायोनिमर्षंविकरारं' वर्षभयाना- ॥
25 पालक मुलक श्रीविशामत ॥ तथा गजघर वैश छवि १४१६ वीरा त- ॥
26 'धारा कर सू देवा श्रीगिराञ्जः मह सायाशा तथा मह सौं बैंका ॥[**]

TRANSLATION.

(Line 1.) Obeisance to the Creator ।
(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water ।
Obeisance to thee, O Varuna । Obeisance to (thee), the witness of charitable deeds ।

1 Metre: Anushtubh. 2 Cancel this word. 3 Read 'वायोनाम'.
4 Metre of verses 1-4: Anushtubh. 5 Read 'वायोपिमारियाः'.
6 The letter छ is engraved over another, erased letter.
7 The gi of Girayāt was engraved at a lower level than the other letters in the same line, because the letter.
8 As of Bhumada: the preceding line was in its way.
9 This meaning of जीवना fits Varuna’s nature better than the usual one.— E. H.
10 This epithet alludes to the libations of water, which accompany gifts.— E. H.
(V.) 2. Victorious is the mother of the three worlds, the supreme Śakti, Kuṇḍalinī by name, whose feet are praised by gods and men, (and) who ever (exists) in the form of wells. (V.) 3. I bow to Viśvakarman, the giver of every desired (object), by whose grace all men are able to perform work. 

(Line 6.) Hail! Prosperity! In the Gûrjara country, in the glorious city of Ahmadābād, in the victorious reign of the Pādshāh, the thrice glorious Mahmūd,—the general superintendent at the door of the king’s harem, Bāi Śrī-Ḥarīr by name, caused a well to be built, in order to please God, in Ḥaripur, situated to the north-east of the glorious city, for the use of the eighty-four lākhs of the various living beings, (viz.) men, beasts, birds, trees, etc., who may have come from the four quarters, and are tormented with thirst, in Sāṃvat 1558 (and) in the current Śaka year 1421, on the 13th (tithi) of the bright (fortnight) of Pausha, on Monday. 

(L. 14.) If one looks at the mass of the deep, nectar-like water (of this well), it seems as though the ocean of milk had taken up its abode in it. 

(L. 15.) As long as the moon and the sun (endure), may this (well) remain for the nourishment of insects, birds, plants and animals! 

(L. 17.) The amount of money expended on this (well) was 3,29,000 in all. 

Verses 1 and 2. This well was built by the powerful, religious, chief counsellor of king Mahmūd, Ḥarīr by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (endure), may (the water of) this sweet well be drunk by men! 

(V.) 3. (By founding?) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthily earn merit. 

(V.) 4. (The lady) Bāi Śrī-Ḥarīr by name built this well at great expense, in order to benefit the world. 

(Line 24.) At the building of the well the overseer (was) His Majesty’s servant, Malik Śrī-Bhāmād; also the gajadhara, the Vaiśya sūtra(dhāra) Virā; also the servant, sū[tradhāra] Dēvā; Śrī-Girāṇa; Mahān[?] Sāyū; also Mahān[?] Virā.

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No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Godāvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch’s request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10½" broad by 5" high. Their edges are raised into high

1 According to the dictionaries, Kuṇḍalinī is a name of Varāṇa, and Kuṇḍalinī the name of a Śakti. In this inscription she is evidently represented as the Śakti of Varāṇa.—E. H.
2 This name is derived from the Persian Ḥarīr.—E. H.
3 Sūtra in line 26 and sūtra in line 26 are abbreviations of śradhāra, ‘a carpenter, artisan,’ and gajadhara is probably a synonym of it, derived from the Persian ḫa ‘a yard.’
rims, and the writing, in consequence, is well preserved throughout.\(^1\) The plates are strung on a ring; which had been already cut when this grant was received by Dr. Hultzsch. The ring is \(\frac{1}{2}\) thick and \(\frac{3}{4}\) in diameter, and bears on an expanded flower a circular seal, which is \(2\frac{3}{4}\) in diameter. This seal has on a countersunk surface, across the centre, the legend \(\text{Srī-}
\text{Trībhuvanānāma}\) in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon’s crescent between two \text{chaurīs}, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers \text{Gangā} and \text{Yamunā}, which are mentioned among the \text{śimājyā-śikhānāi, or insignia of universal sovereignty, of the Eastern Chālukya.}\(^2\) — The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of \text{Ammā II.} (\textit{Ind. Ant.} Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),\(^3\) and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three \text{aksharas} of line 50) as we have them at present, are exactly like those of the Korunelli plates of \text{Rājarāja I.} (\textit{ibid.} Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, \text{Ganḍāchārya.} From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them. — The average size of the letters is about \(\frac{1}{4}\).” — The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 50-58, where it is Telugu.\(^4\) The Sanskrit portion contains 25 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imperatory verses 24 and 25, in lines 89-91, is in prose. Of the verses 1-20, seven (viz. verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korunelli plates of \text{Rājarāja I.;} and some of the remaining verses show that their reputed author, \text{Nanniyabhaṭṭa,} knew other verses of the Korunelli plates, or verses of which those of the Korunelli plates were themselves copies or imitations.\(^5\) Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phrasology of the text in general present no difficulty,\(^6\) but line 77 contains an epithet of the donee.

\(\text{\textsuperscript{1}}\) Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 15, my text may be relied on as correct.

\(\text{\textsuperscript{2}}\) See line 27 of the text of the present inscription.

\(\text{\textsuperscript{3}}\) I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korunelli plates of \text{Rājarāja I.}

\(\text{\textsuperscript{4}}\) For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch’s Assistant, Mr. II. Krishna Sastri.

\(\text{\textsuperscript{5}}\) A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korunelli plates are imitations of those of the present plates.

\(\text{\textsuperscript{6}}\) The construction of the verb \text{pīsā} with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether \text{pupi-ḥrī}, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of \text{ana} with the Ablative case, in verse 10, also, can hardly be called correct. \text{Mahi} for \text{mahī}, in line 48, and \text{bhajā} for \text{bhajā}, in line 60, are unusual, but correct.
In respect of orthography, it will be sufficient to say that the syllable \( ri \) is used instead of the vowel \( r \) in the name \( Richuka (for Ribhuka) \), l. 7; \( gh \) instead of \( k \) in \( sindhāsana \), l. 26, and \( Jayasīhga, l. 35 and 37; and \( s \) instead of \( ti \) in \( sudh-ānus\), l. 3, and \( asu\), l. 10; that \( t \) is (correctly) doubled in \( antarvratni, l. 22, \) and \( dh \) in \( nū-ādhīyaddha, l. 40; \) and that the word \( sāmśrīja, which is correctly written in line 51, is spelt \( sāmśrīja \) in line 27.

* The inscription records a grant by the king Rājarājadēva [I.], otherwise called Vishnuvartha, of the Eastern Chālukya family.* Excluding the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary, and historical, is in every particular the same as that contained in lines 1-55 of the Kornammi plates of the same king, and in lines 1-46 of the Chellūr plates of Vīra-Chōsādēva. And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Kornammi plates, that Rājarāja-Vishnuvartha, the crest-jewel of the Chālukyas,' was the son of his immediate predecessor Vīmalladīya. and his wife Kundavādēvi, the goddess of fortune of the family of the Sun, (meaning the Chōda family), and record the date of his coronation, which is given in identical terms in the Kornammi plates, and has been shown to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious Mahārājadēvakāra Vishnuvartha, the supreme lord of kings, the Paramahattāraka, the devout worshipper of Mahāśrīvara (Siva), he who is most devoted to religion, the glorious Rājarājadēva, having called together the cultivators, headed by the Rāthaśakas, dwelling in the Rendērulunadīmisvahaya, thus issues a command in the presence of the Maṇtri, Purkita, Senāpata, Yuvardēya, Dāvarika and Pradvādam:

"Bo it known to you! In the Hārtrī gōtra there was a distinguished Āpēstamba Brāhmaṇa, Kaśchena, a Sōma-yāga sacrificer (1. 63). His son was Kaṇchēnārasi, honoured by all the learned (l. 71). His son, again, was the minister (amātya) Akalakāsānaka, known by the name of Sauchājanēya, 'a manumat in purity' (l. 73). To him his wife Sāmekāmba bore a son, Nārāyaṇa, who, on account of his skill in composing poetry in the Saṃskṛta, Karmā, Prākrit, Pāliśhīka, and Āndhra languages, is renowned as Kavirājaśākhta, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavīhavājārākūṣa, 'the adamanite, elephant-clad of poets' (l. 76). To this Nānī-Nārāyaṇa, who is endowed with qualities that are extolled...

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1 With ashṭādaśaśvadārāṇya I would compare the phrases asṭhārasa vijjāsthānim, 'the eighteen branches of knowledge,' and asṭhārasa sippān, 'the eighteen attainments,' so frequently met with in the Pāli Jātakas.

2 I refer the reader to Dr. Hultsch's translation in South-Ind. Inscrip. Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in Ind. Ant. Vol. XIX. p. 483 ff. — In line 5 of the present inscription the names of Puru and Jānaka have been omitted by an oversight of the writer (just as the name of Subhota is omitted in line 10 of the Chellūr plates), and the reading 'tad-ātma in line 59 is clearly a mistake for tat-tanujō. In line 45 our inscription states that Rāja-Bhuja, besides expelling Yuddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see Ind. Ant. Vol. XX. pp. 269 and 270).


4 Since the word brāhmaṇa also is synonymous with brāhmaṇa, the word paramabrahmaṇya also means 'one who is most devoted (or kind) to Brāhmaṇā; see the Mahābhārata on Pānhi,' v. 1, 7.

5 i.e. 'the councillor (or councilors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers). In the Chellūr plates of Vīra-Chōsādēva, l. 114, 'the five Pradvādam' are mentioned as the executors of the king's order.

6 Of verses 21-26 I consider it sufficient to give an abstract of the contents.

7 Compare Dr. Hultsch's note 10 in Ind. Ant. Vol. XV. p. 292; also Epi. Corp. Part I. p. 60, l. 10 from the bottom.

8 According to the Rev. F. Kittel's Dictionary the Kanarese word nama means 'love, affection, attachment.' — [Compare the birudas Nanniy-Gaṅga and Naunissamundra above, Vol. III. pp. 133 and 268. — E. H. L
by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvati, and an aśṭādaśa-dvadhārṣaṁ-achakravartin, wo, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapuṇḍī in your vishaya, having constituted it an agrahāra (I. 73).

"The boundaries of this village areː — In the east the boundary (is) in the middle of the Koṇḍiyagānṭa (tank) in a pit on the margins of the fields of this village and of Bīlomapaddapuṇḍī. "In the south-east the boundary (is) the meeting-point of the margins of the fields of this village and of Bīlomapaddapuṇḍī and of Nerapula. In the south the boundary (is) a rēva (tree) (surrounded) by palmyra trees on the margins of the fields of this village and of Nerapula. In the south-west the boundary (is) the meeting-point of the margins of the fields of this village and of Nerapula and of Mundarapūṇa. In the west the boundary (is) the meeting-point of the margins of the fields of this village and of Mundaramuna and of Madakuriti. In the north-west the boundary (is) the rēva (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of Madakuriti and of Bīlomapaddapuṇḍī. In the north the boundary (is) the bank of a river on the margins of the fields of this village and of Bīlomapaddapuṇḍī. In the northeast the boundary (is) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of Bīlomapaddapuṇḍī." (I. 88).

"Nobody shall cause any obstruction to this (grant); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has saidː [Here follow two benedictive and imprecatory verses]."

The Ḥjāṣpati of this (grant) is the Kāṭakādiḥāra; the author of the verses is Ṣvändabhaṭṭa; (and) the writer is Gaṇḍāchāraṇya" (I. 92).

"This order was made in the prosperous thirty-second year of (our) reign of victory" (f. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapuṇḍī belonged, Koṇḍ-erulu-naḍimivishaya, means, as Dr. Hultsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of Sindhuṣyamāntara-ḍās, which is mentioned in lines 66-67 of the Pithāpuram inscription of Prithviśvāra (above, p. 36).

As to the date,—since the 32nd year of Rājarāja’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is Sunday, the 26th November A.D. 1053 (the full-moon day of the month Mārgasṛṣaṁ of Śaka-Saṅvat 575 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse."

**TEXT.**

First Plate.

1 ॐ "Śrī-dhāmanah purushottamasya mahatō Nārāyaṇasya prabhōre unābhi- paṅkaruḥdāḥ-ba[bhū]va

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1 See above, p. 96, note 4.
2 i.e. 'the executor' (dātāko). On Kāṭakādhiḍṛṭa, which seems to be the title of an official, see the note on the text.
3 [This person is perhaps identical with Nannayabhaṭṭa, the first Telugu translator of the Mahābhārata, whose patron was Rājarāja of Rājamahendriṇi; see my Annual Report for 1895-96, p. 6 f. — E. H.]
4 The full-moon 1054 ended 13h, after mean sunrise, and the eclipse, therefore, was visible in India.
5 From impressions supplied by Dr. Hultsch.
2 jagatam-sraṣṭā Śvaya[m]bhus-tataḥ | ājātā mānasā-sūnyā-itrī yas-tasmana
munēr Aśritis-bhūmō vaun[sa].
3 karas-sudē-āhu[a]ru-uditaś Śrīkaṇṭha-chudāmanēh | [1*] Tasm[ā]dāsī-
śudēśvāhrēr-Bbudhō budhna-natas-tataḥ | jātāḥ
4 Purūravā nāma chakravartī sa-vikramaḥ | [2*] Tasm[ā]dāyur-
Āyuḥo Nāhuṣṭaḥ | Nāhuṣād-Yāyati-chakrava-
Sainyayāt[ī] [1*] Sainyayātērā-Haya-patiḥ [1*]
6 putē-Sa[rvva]bhaumāḥ | Sārvvabhaumājā Jaya-sēnāḥ | Jaya-sēnām-Haṁabhaja-māḥ | Haṁabhaja-māḥ
7 d-Aisānakāḥ [1*] Aisānakāḥ-Keṛdhānānah [1*] Keṛdhānānād-Dēva-ki [1*] Dēva-ki
Riçekāḥ | Riçekāḥ-Riçekākāḥ [1*] [1*]
8 kshākān-Matvarahā [1*] sattrayogā-yājī Samasvatnādī-nāṭhāḥ | Tatha
Kāṛyāt(ya)yanaḥ [1*] Kāṛyāt(ya)yanaḥ-Nilaḥ [1*]
9 Nīlād-Dushyantaḥ Tat-sūtaḥ | Āryāyā | ĪGaṅgā-Yamuna-tīrī yad-
avichhaṁman nīkka-ha yāmān-kramāḥ | Kri-
10 tvā tathā-āśva[āva]mādānām nāma Maṁbharmmā-Bharaṭa iti yō-ḥabhatq(ta)
| [1*] Tatō Bharaṭād-Bhūmanyah | Bhūmanyah-Suhaṇṭrā [1*]
11 Su[hō]trād-Dhasti | Huṭaṭī Viṛōchanaḥ | Viṛōchanād-Ajamiḥ | Ajamiḥ-
Samvarāṇāḥ | Samvar[a]ya-sya

Second Plate; First Side.

12 Tapana-sutāyīs-Tapataya-cha Sudhanva | Sadhanavanah Par[i]kṣhit [1*] Parikṣhitā
Purikṣhitō Bhumacēṇah | Bhumacēṇat-Pralī-
pnāḥ | Pralīpanāḥ-CHANtānuḥ [1*] Āntānīr-Viḥcbhavīryaḥ [1*]
Vicḥhavīrīyaḥ-Pandrajaḥ | Putrās-tasya cha Dhur-
mmajā-Bhum-A[j]jīna-Nakula-Sahādevāḥ [1*] paṁchendriyaṁvat pumcha syu-n-
vīśaya-grāḥyāntatān | [1*] Vṛītaṁ 1
13 [Ya]n adāhi vijītya Kā(khā)da-amaṭhō gāḍāvinā. Vajriniṁ yuddhe
Pāśpatā-sātṛn-A[n]ḍāhaka-riṣṭāḥ ch-ādhāhi Da-
14 [tya]ja-laba[h][n] [1*] Indrāṛdāhānam-adhyaroḥ jayinā yaṁ-Śālikīy-ādiṁ-ḥatvā
svairam aṅkā
15 [va]nā-vipinā-chehū(cheheh)dhā Kurūn[a]ṁ viḥḥōḥ | [1*] tatō-
ṛjunāḍ-Abhimanyuḥ | Abhimanyo[h] Parikṣhit [1*]
16 Parikṣhitō Janameyayaḥ | Janameyaya-[t] Ānkaḥ Mahamukaḥ | Ānkaḥ-
Naravāhanah | Naravā-
17 lanā[ṣ] Cha[ntānīkah] [1*] Satānkād-Udayanaḥ | Tatha paraṁ tat-prabhūītīśv-
avicchhe(chenbheh)sa-sūnāntēs Ūyōdhyā-sīṁhā-

1 According to the Vṛdhā-sūkhā, visṛṣyga is dropped before a group of consonants the first of which is a
shibilant, even when the second consonant of the group is a sonant letter, and this rule, according to Dr. Lüders, is
generally observed in South-Indian manuscripts.
2 Metre: Śloka (Anukutabha).
3 Here the names of Prur and Janameyaya are omitted; the Korumelle plates of Rājārāja I., l. 5 and 6,
have: tatāḥ Purūravī vitkaraṇī | tatō Janameyaya-śeṭāmedha-tīlayayaḥ kart[ē] | tatāḥ Prūcīkā
Read "patītā." 4 Read "kṛṣṇa-Riçekāḥ | Riçekādā." 5 Read "sarṣs sarūtya-yayāa.
6 Metre: Āryāḥṣi; the same verse in the Korumelle plates, l. 59.11. Compare also above, p. 231, verse 4.
7 Read "san-ke-Śantānāh.
8 Metre: Upaṣṭi; the Korumelle plates, l. 14. have the word Āryāṁ, "an Ārya verse," before this verse.
9 Metre: Śraddāvīrīṣita, the same verse in the Korumelle plates, l. 15:17.
10 Read "abāhā; i.e. "āryād." 11 Read "nābāhā; i.e. "āryād."
20. san-álkō-Almn каждого chakras varttishu gate-ha tad-vanıyö Vijayadityö nāma rāja vijñānshāh Daksìhi-
21. (pali)patham ga[tvā] Tričchāna-Pallavam-anthihipyā daiva-duṁhāryā lok- 
āntaram-agamat [*] Tasmin-sa[tn*]kule pu-
22. [r̥hī]jēna sā[rddham-a]ntarvakvāt[ı] tasya mahādevi Muñ̲ivēnu-nāma-āgrahāraya-
upagunaya tad-vāstavyēna

Second Plate; Second Side.
23. Vīshnubhaṭṭa-sūmayājīnāa dubbhit(tri)-nirvīśeṣhau abhirakshītā satī Vīshnva-
vardhān-an nāma prasūya [t] tasya cha ku-
mārakasya Mānavaṇasūtra-Hariśputra-ādiyaksha-gotra-krām-āchārita karm[a*]ni 
kāryayitvā tam avardhāhayat [*] Sa cha mā-
25. [tr̥a vidiḥ]vṛttāntas-saṅgīgatvāa Chalukya-girnau Nandām bhagavatīn 
Gaṅgirāśiṇhyā Kuṇāra-Nārāyana-Mātrik-Guṇam-saṁīta[ṇpya [*]
varahālūlaṇa(chha)na-piṇa[ha]-kunāra-sīngh(ih)ha]sana-
27. mahārājan-kaṇakadvāra-Guṅga-Yanu[n *]dīnī 
svakula-krāmāgata
[ni*]kshiptān tvā tat-sānibrā*:5
28. jya-chit[ha]jīn samādāya Kaṇḍaṅba-Guṅga-ādi-bhūmipān-mārtīyān Īśati-Nūrmaṇa-
madhyamā nārūrā evolution sārdhā-
29. sapta-lakṣaṁ Dukṣiṇāpatham pālyāningsa[ṇ] Ślokamākaḥ | "Tasya 
ahi nāma Vijayadityō Vīshnua-
30. vardhān-bhūpatē [nt*] Pallava-āvaya-jātayā mahābāvyēc cha mandāna h[nt*] 
[nt*] Tat-sotāh Polakesi-vallabhah [nt*] Tat-parṇa-
31. Kirttivarnā [nt*] Tasya tanayah | Svarī [nt*] Śīrsmām sākale-bhuvana-
40. sanīsāyaṃ Mānavaṇasūtra[ṇa]m Hau-
32. rītpatranāi Kunake-vamprāsāda-labha-rājyānān Mātrik-pauripādana-
śv[nt*]ni-Mahāṣeṇa[ṇ]-pā-
33. dānādyātānāni bhagavām-Nārāyana-prāsāda-samādāṭhāvāravahāla[ih](chha) pū-
ēṇkṣiha-kṣiha-vasikrit-ār[ih]-

Third Plate; First Side.
34. māḷapāṇiśāvamād-āvabhṛṣṭa(thu)snāna-pavitrikrīta-vapushāṁ Chalukyanam 
kulam-alamkārīnām Satiṇyā-ra-
35. ya-vallabhendrasya bhūrat Kubja-Vīshnuvardhānōshādāva varahāṁ Vemgī-
dēśam-apāyaṅ [nt] tad-ātaugāva Jayasingha(ha)-
36. vallabh[a]nt* (rāya-trīṣṇaṁat[ā] tad-anu-Endeṛarājas-saptā dināni | tat-sotā 
Vīṣhnuvardhānō nava* [nt] tat-sa(su)nu-Māmāgī-Yu-
37. varajhī pānechāvināśatānī [nt] tat-parṇo Jayasingha(ha)-vallabhas-trayoḥ[ā] 
tad-avarajh Kokki(kk)]lōṣhanumānāṃ [nt*] tasya
38. jyeṣṭhāḥ bhūrat Vīṣhnuvardhānasmāṇeṣchātya ssa(su)patsatrisatānā | tat- 
patro Vijayaditya-shatārakāvahā[nt*]da-

1 According to Pāṇini, iv. 1, 32, antarvattai (not antarvatt) is the proper feminine form in the classical 
language; the t is doubled by Pāṇini, vi. 4, 47.
2 This sign of punctuation should have been omitted.
3 Read samea.
4 Real pāncaḥkañ-, or pāncaḥkañ-.
5 Real śrīrāj.
6 Metre: Śūka (Amṛṭasūkha): the same verse in the Karmānti plates, ll. 39-31
7 The aksa-va sa was originally omitted, and is engraved below the line.
8 Read vallabhāsa.
9 After this the word vanditclassmethod has been omitted.
EPGRAPHIA INDICA. [Vol. IV.

39 sā | tad-anujo1 Vishnuvardhanas-hatthinisatam | tat-sūnar-Vijayaćitya-
Narendraśīgarājasya-čalitāh.2
40 chatvāriṃśatam | tat-sūtaḥ Kali-Vishnuvardhanā-dhiyārdhva-varsham | tat-sūtā Guṇaga-Vijayācyta-
41 s-echaftvāriṃśathīnisatam | tat-bhratār-Vikramācyta-bhūpaṭasa-tanayasa-Śālukya-
Bhī(ḥ)īnas-trīnisatam | tat-sūtaḥ Kolla-
42 bhagantu-Vijayaćityaḥ3 | sām-māsān 14 | tat-sūnar Ṭriambalas-saptā
43 lam-bhehātya Ṭādapā māsam-ekūu | tām jītvā yudhi Śālukya-Bhima-
44 sa māsam | Tat-Tādaparaj-sūtā Yuddhamallaḥ ssa(sa)pta varshaṇi | Tam3
Yuddhamallaḥ pariḥitya4 do-

Third Plate; Second Side.

45 sat-piśty ētareśhams-apī sātravāṃnam(yāḥ)5 [14] kshmām Ṭriambalas-ānujo-
46 Ṭat-sūnar vvinat-āratīr Ṭriambalā Ṭrippā-āgratih | paśchaviniśati-varshaṇi
Vṛngi-bhuvam-sapāhyat [14 8] Dvaimiśu-7
47 ro-śmna-territ[r] Ṭama-territ Rāja-Bhima-ṅripa-tanayāḥ [14] vidyā-kalāpa-
48 chaturāh [14 chaturāla-dhiyām-nāśat-samās ti-
49 srah I(1) [9] Ṭriambalas-rūṇa)vadd(d)-āsid-daiva-duṣcharāyāyā
tatāh [14] saptaśviniśati-varshaṇi Vṛngi-mahir-anujo(ya)kā II | 10*
51 saṭrūn sa ṭvāhāḥ śrīmaraκaṭh-a[r]vvin | II [11]* 1ṭat-ātraṇo
vīrō Vimalācyta-bhūpaṭih [14] ma-
52 himañña-saṃrāja-prāja-łakshmiṃ mad-ādadhāt I(lll) [12]* Ṭejo12 yadiyaṃ
akīla-kṣitipāla-mauli-mālab-abhā-
53 d-amala-ratna-ṛuchī-chēhālaṃ [14] pāti ṭma sapta sa samās sakalan-
ṛhariṃḥa bhīma-pratipa-mahīto bhrīnd[ā]āra-būmaṃ l(11) [13]

1 Read tattanujo.
2 Metre: Indravājō. In the place of this verse, the Kormuli plates, II. 46-47, have an Amshṭubh verse; but the second half of it is corrupt.
3 This word is used here in an unusual sense.
4 According to Pāṇini, b. 3, 56, the verb piśty, in the sense of kimā, governs the Genitive case.
5 Metre: Śūkha (Amshṭubh). The Kormuli plates have no verse corresponding to this.
6 Metre: Giti. The Kormuli plates, II. 47-18, instead of this, have an Amshṭubh verse.
7 Read 'tattahātā'.
8 Metre: Śūkha (Amshṭubh); one would have expected anna Devanāma. The Kormuli plates, II. 49-49, instead of this, have a verse which we would read: Tatāḥ paramaḥ param labhaḥram-anrpaṃ-andipagaj-saddhvamācyta-vrindaḥ mahī-bhirāmaṃ l(12) saptamiṇati-varshaṇi čakhiṃ, but tattah kāko is.
9 Metre: Índravājō. The Kormuli plates, II. 49-52, have three Amshṭubh verses here, but their wording does not resemble the wording of this verse.
10 Metre: Giti. Compare the Amshṭubh verse in the Kormuli plates, II. 52-53.
11 Metre: Vasantaśākā. With the last Pāka of this verse compare the verse in II. 53-55 of the Kormuli plates. Birudi ending in dīvināla and daureināla, such as are distinctly referred to in the verse of the Kormuli plates, are not uncommon.
12 Metre: Giti. Compare the verse in II. 63-65 of the Kormuli plates.
13 Read Kumdana-dīvyāḥ.
Fourth Plate; First Side.

sa[sva]-d-akhilam-nbhiraksitum yah | śri-Vishnuvardhana-nripō makutam parasudha-rm na[r]dn ādauhān-maṇi-mayākha-vi-

bhāsīt-āṣam || [16*] Śamunukshat4 kṣiti-talaṁ kshapit-ārivarga[c] m[a[r]gṛhaṁ yena5 maha-bālī śvāma[ṇa] [1*] prītah

prajā [nija-pavi]-tra-charitra-tōyaṁ pravakshayanti kalī-kulā-kalauka-paṇākha[kam] || [17*] 2Sāmanagāna2 kulama kul-[ā]gaṇa-


lakṣmanī st[i(sthi)r]ān [1*] samprūno(mnu)-āmala-charitākā-

[viśa]jday[a] kirtīya jagad-gita[a]yā yō dik-chakram alāmakoroti sutarāṁ Chalukya-

ehūdamanal || [18*] Yasya6 sph[a]ra-bhuj[a].

kripāna-dalit-ārāthīla-kunabbasthāla-pranmuktvāmala-vṛtta maha-ākṣata-c rhāyasa-

sanγrāma-mah-manitā || [1*] dhattē vi[r̥a].

rava-criyāvibhāgya-prastāvāna-lakṣitān viraśrī[ra]hi]m-anjali-pravirasat-pushp-

ōpāla-bēri-

yah[yaṁ] || [19*] Āśīrve-vanvaśa-gurū babhuvatur-alami yasya spu(sphu)rati-

tējas[an] śvīryā-Chandramanasa nirasta-taman[an]

[deva]n jagac-ehakshayhi i dain[i]śrā-koti-samuddhīr-akīhē-mahi-chakram

mahat kriyāya Vishnūr-ālivarāhā-nūpam-a-

bhavad yach-ehā-[a]sanē hūcchhānām || [20*] Sa sarvvalokāśraya śrī-

Vishnuvardhana-mahārajāhirajō rāja-paramēśvarah para-

mabhātarakha || [20*] paramamahēśvaro paramubrahmaneḥ śrī-Rajrajadvē

Ronđerulunadini-vishnaya-

sinō rāthtrkūta-pramukhānānāt kuta[mbinaḥ sam[a]huhūya maṇtri-purohitat-

sēnāpati-[bhūya] varaja-dar[n]a[r]a[r] ya[r]ika-

pradhān-saṃkuṭha [i]thuām-jiṇṇapāyi yathā || [21*] Hārita-gōtrē Hari-mūrttir-

Āpastanībha[ba]-dvīja-ārēṣṭha-śvibhu-

Fourth Plate; Second Side.

ravvinītaḥ || sadā purōṣa-pavitra-vaktrō vidvān-abhūtī Kauṭchena-somayājī || [21*] Ṭasya10 śrīmā-

1 Metre of verses 15-17: Vasantaśilah. Verse 15 is identical with the verse in II, 65-67 of the Kornemi
plates, except that the latter commences with the words aha rākhilam vasantaśi.

2 Compare the verse in II, 67-68 of the Kornemi plates.

3 Read yagās-āghan-

4 Compare the verse in II, 68-69 of the Kornemi plates.

5 Read gartra (for yasmin), which we actually have in the corresponding verse of the Kornemi plates.

6 Metric of verses 18-29: Śadānukvātā. The same (kṛti) of the king is differently described in the

7 Read sauv-mārgga (f).

8 There is no verse corresponding to this in the Kornemi plates. With the first half of the verse we may

9 The same verse we have in II, 72-75 of the Kornemi plates.

10 This sign of punctuation should have been omitted.

11 Metric: Upājān

12 Metric: Mandakrānta.
70 n himakara-kara-prasphurat-krtti-rāśer-śāśit-sūnḥ sakala-vidushām-amcchitaḥ Kaimchena-
71 [r]lyah | yaṁ manyayidē Yamanam-ari-gañah kāma-dhēnam kav-imdrāh kriā-ārāmaḥ parama-suhridō [j]-
72 vītām bāndhu-vargghaḥ [l]| Tasy-ātmajō mahātmaś samajani Śō śan)chājanēya itī vidītaḥ [i|] praṇā-jita-Vāchaspā-
73 tīr-Akalaiukāśukānāmātyāh [l]| Tasya ca sudharmma-patnayā guna-śālayāe ca, Sāmekāmbayāh [i|] abha-
74 [va]d anu(śthā)|ta-jagad-upakaraṇā Nārāyasas-tanayaḥ [l]| Yaḥ Sainkriśa-Karunā(ṛṇā) aça-Prākṛita-Paiśāchi-
75 k-Āniḥra-bhāṣasu | Kavirajāśekhara iti prathitah sukavitva-vibhavēna [l]| 295*3 Kavīn manishālara-
76 darvvidagdhun-manoharābhīr-nija-sākthibhir-yyah | kuryvam-agarvān paṭabhi[r|] bhāvrartthī(ṛttī) Kavyabhavajrāṅkuśa-nā-
77 ma sūrthham [l]| 296* Tasmāi sakala-jagad-abhinuta-guna-sā[li]nē Sarasvatī- karṇā(ṛṇā)ya antāśy-āśītāda-āvatāhāra ca-ahaka-
78 varttī Nemi-Nārāyāna bhavat-vislayō Nandamapūndi-nāma-grāmā-
79 haṇa-nimittē dhārā-pūrvvakam-asnābhī sarvyakara-paribhāvana dattam iti viditam astu yaḥ [l]| Asya śīmā-
80 naḥ [l]* Pṛurvataḥ iyy-ūriyāu Billemopaddapūndiyam bola-garsanuma pallaṇuma Kondiyagumā 

Fifth Plate.

81 naḍuna śīmā | Āṅgikātaḥ iyy-ūriyāu Billemopaddapūndiyam Nerupalyam bola-gars-
82 suma m uyaliṅkṛta śīmā | Dākṣhinataḥ iyy-ūriyāu Nerupalyam bola-garsanuma taḷaṇa-pō-
83 va śīmā | Nairṛtya(ta)taḥ iyy-ūriyāu Nerupalyam Muṇḍaramunayam bola-garsanuma m uyaliṅkṛ-
84 tra śīmā | Paśchimataḥ iyy-ūriyāu Muṇḍaramunayam cola-garsanuma m uyaliṅ-
85 kuṭa śīmā | Vāyaṇataḥ iyy-ūriyāu Muṇḍakuritīyam Billemopaddapūndiyam bola-garsanuma 
86 m uyaliṅkṛtana gollā-gēva śīmā | Uttaraṇaḥ iyy-ūriyāu Billemopaddapu(pūndiyam) bola-gars-
87 suma [yē]juna gauḍaṇa śīmā | Aisānya(na)taḥ iyy-ūriyāu Billemopaddapu(pūndiyam) bola-gars-
88 sa(su)na marīt-ṭoḍi tāṭiy-oddā chintaya śīmā | Asy-ōpari na kāṃchēd bādha karaṇyā [i|] Yaḥ ka-
89 rōtī sa paṇḍha-mahāpataku-yukto bhavati [l]* Tathā chaṅkām bhagavātā Vyaśaṇa | 5śva-dattāṇa para-dattāṇa va yō 
90 harēta vasumharāṇa [l]* shashṭijā vauṣa-sahasrāṇi viṣhṭhāyā[ṃ] jāyatē krimiḥ [l]| 297* Lakhābhīr-vvasadhā dattā bahu-
91 bhiś-eh-anupālitā [l] uṣaya uṣaya yutā bhūmīs-tasya tasya tadā phalam [298* iti | [l]* Ajñaptir asya

3. The akṣara ka was originally omitted, and has been inserted afterwards.
4. Read datta itī.
6. After this there is an ornamental symbol, which may be meant for the akṣara ēri.
THREE INScriptions FROM NORTHERN INDIA.

No. 41.—THREE INScriptions FROM NORTHERN INDIA.

By F. Kielhorn, Ph.D., L.L.D., C.I.E.; GöTtINgen.

A.—Déogadھ pillar inscription of Bhōjadéva of Kanauj; [Vikrama]-śaṁvata 919

In Arch. and. Surv. of India, Vol. X. Plate xxxiii, 2, Sir A. Cunningham has given a photograph copy of this inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Déogad, in Central India, and in ibid. p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit this inscription from Sir A. Cunningham’s own rubbings which have been made over to me by Dr. Flect, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4'" broad by 1' 2'" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1'. The characters belong to the northern class of alphabets. They include a form of the final placed in line 6, and numeral figures for 1, 4, 7, 8, and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word stāmbha, ‘a pillar,’ throughout is treated as a neuter noun, that in Vṛihospatī-dinēha, in line 7, the Instrumental case is used where we should have expected the Locative case, and that line 4, where the actual reading is parībhujamakere, the writer probably meant to write -parībhujamAkera (instead of -parībhujamakera). As regards orthography, the letter b is denoted by the sign for v in Vṛihospatī, l. 7, but not, so far as I can make out, in śāhīla, l. 3, and -śāhīla, l. 10; the dental sibilant is used instead of the palatal in Śvayuṣa-, l. 6; and t is doubled before r in mukhātṛ, l. 8.

The inscription records that, in the reign of the Paramadhatuśaka Mahārājadhārīya Paramēśvara, the glorious Bhōjadēva, while Luncēhānghira was possessed (or governed) by the Mahāśimanta or great feudatory Vishnurama, to whom the five mokhāslas had been granted by Bhōjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arch. Śaṁti (or Śaṁtinhāla, at Luncēhānghira), by Dēva, a disciple of the Añcārīya Kannadae ; and that it was completed in the year 919, on the fourteenth titi of the bright half of the month Śvayuṣa (or Śvāma), on a Thursday, while the mukhātṛ was Uttarabhadrāpāda, and made by the Goshthikāb Vājīngāgāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

Read *dhirājah* and compare the similar terms baktākāśa, baktākāśaka and baktākāśa of cognate inscriptions: Ind. Ant. Vol. XX. p. 267, note 5.

1 Indian Arch., quarter-sheet No. 70 N. W., Long. 78°18' E., Lat. 24°32' N.

2 The sign of the final t, employed in the original, is not in the least like the sign shown in the published photozineograph; it is essentially the sign for t which is used, e.g., in the word aṁchapt in line 7 of the Kukkācota inscription of Takshashālīta (Kp. Ind. Vol. I. p. 181, Plate).

3 This name, the reading of which appears to me certain, I have not found elsewhere.

4 According to Prof. Bühler, Ep. Ind. Vol. I. p. 190, note 50, the Goshthikas are the members of the Pāṇch or committee entrusted with the management of religious endowments; compare also Ind. Ant. Vol. XI. p. 338, part line of the text, where Dr. Hultsch has translated the word by ‘trustee.’
As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30, the date corresponds for the *Chaitra* Vikrama year 919 expired, which was *Śaka-Saṁvat* 784 expired, to *Thursday, the 10th September A.D. 869*, when the 14th *titli* of the bright half of *Āśvina* ended 22 h. 47 m., and the *nakṣatra* was *Uttarābhadrapadā*, by the *Brahma-siddhānta* from 9 h. 51 m. and according to *Garga* from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates which we possess for the reign of Bhūjādeva of Kanauj, and the only one that admits of exact verification.

Luachchhagirn, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dhōgāḍh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandélā Kirtivarman, the place (or the fort of it) is called Kirtigiridurga after Kirtivarman, in whose time the country around is said to have been conquered by the Chandélās.

**TEXT.**

1 [ōṁk] [aṅgakā[ra]-mah[ā]rājāhirā-paramēsvara-sri-Bhō-
2 jadēva-mahīpravadhamāna-kalyāṇavijyavānā]
3 tāt-pradatta-pāḥchamahāsābdām-samantā-sri-[Vijśh[q]-
4 [rajm]-paribhujyāma[n]k|]
5 Luachchhagirā śrī-Śāntāyata[ra]-
6 [śrī-kanḍalēva]-śāhārya-sīlıśya[ṃ]
7 paksha-chaturddāyām Vṛī[ra]-hāspati-dīnōna
8 Asavaśya[va]-ṣukla-
9 gaṇdāra [12]cēhikā-bhūṭenān idūi-stambhāni guṇatīm-itii || || Vaiṣṇ-
10 [loka]-[abda]-samāstāvatāni chaturāṣṭī-ahikānī 784

**B.—Rōhtāsgadh rock inscription of Pratāpā; Vikrama-Saṁvat 1279.**

This inscription is on the rock near the Lāl Darvāza or ‘red gate’ of the hill fort of Rōhtāsgadh, in the Shāhābād district of Bengal, Constable’s *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

1 See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.
2 For the two other dates, of [Vikrama]-Saṁvat 932 and [Harsha]-Saṁvat 276, see *Ep. Ind.* Vol. I. pp. 185 and 186.
3 From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.
4 This apparently was expressed by a symbol, but the greater part of it is broken away.
5 The same phrase we have in the dates of Bhūjādeva’s successor Mahāprapati in the Sīyadōni inscription (*Ep. Ind.* Vol. I. p. 175, II. 1 and 4), of his successor Mahāpyāla in the Asati inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Sīyadōni inscription (*Ep. Ind.* Vol. I. p. 177, l. 29); the Pehōvā (Pehō) inscription of the reign of Bhūjādeva, on the other hand, has *mahīpravadhamāna* (ibid. p. 186, l. 1).
6 This sign of punctuation is superfluous.
7 The letter in brackets appears to me undoubtedly to be b, and I believe that the reading intended is *māna* or more probably *mānā* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.
8 Read *kirtī-yaṁ stambhāḥ.
9 For the use of the Instrumental case (to explain which we might supply *sahitāyam or samyutāyam*, agreeing with *chaturāṣṭīyan* compare *Sāmatārāṇya* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *dīna-sadbhātāra*.
10 Read *sāmāv.
11 The second *ahara* of this word is clearly *śāhī* in the impression. Here again the published photozincograph differs altogether from the original.
12 Read *bhūṭa-yaṁ stambhāḥ ghaṣṭita iti.*
13 Read *chaturāṣṭī-yaṁ.*
1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.\(^1\) I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5\(\text{½}\) broad by 8\(\text{½}\) high. The size of the letters is between 1\(\text{½}\) and 1\(\text{¾}\). The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word Yavana is spelt Javana; and in line 4 we have the word kāndha, in the sense of ‘water.’

The inscription records that, when the year of Sāhasānēka (i.e. Vikramāditya\(^2\)) boro the number made up of 9, the chief munis (7),\(^3\) and the lords of the days (12), i.e. in Vikrama-Saṅvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,—while the illustrious king Pratāpa was whitening (śhukalayaḥ)\(^4\) the earth with the great fame of having in mere sport cut up the Yavanaś (or Muhammadans),—a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the Kārttikādī Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1923, when the first tithi of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The ‘king’ Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāgake or Mahādānaka Pratāpadhavana, whose well-known Tārkeṣānti rock inscription is dated in Vikrama-Saṅvat 1225,\(^5\) of whom there is another short inscription of the same year,\(^6\) recording the construction of a road by him, at Phulwariya;\(^7\) and whose name is given, with a date which I would read Saṅvat 1231 Jyāśitha-vadil 4 Siṣ(k)aṃṭa,\(^8\) in a short inscription on the rock near the Tutāthi falls.\(^9\) From a slightly damaged undated inscription at Phulwariya it appears that the family to which these chiefs belonged was called the Khayaravala\(^10\) vaṃśa.

**TEXT.\(^{11}\)**

1. ᪳ōm\(^1\) ᪳ōm \([\text{\&}^*]\) \text{\&}Navabhir-atha munimānir-vāsaraṇām-adhīśaiḥ parikalayaṭi

sankhyāṁ vatsarō Sāhasānēka | Madana-vijayayātra-mangalē māśi Chaitrē

pratipadi sita-kutantu vāsarō\(^4\) Bhāskarasaṇyā \(\parallel 1 \text{\&}^*\)

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\(^1\) Dr. Rajendralal’s translation of the date is: ‘In the Sah’s Śāka year of ninety (90), and (9), and the ages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cuptē (Madana-vijay) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.’

\(^2\) Compare Sāhasānēka vatsaraḥ in the date of Vikrama-Saṅvat 1240 from Mahābāla, given by me in \textit{Ind. Ant.}, Vol. XIV, p. 179, No. 127.

\(^3\) I know of no other date from an inscription, in which mandastra is employed instead of the simple manda.

\(^4\) The use of this word seems to suggest (in this particular case) that the fuller name of the chief was Pratāpadhavaṇa; see below.

\(^5\) For the exact date and further references see \textit{Ind. Ant.}, Vol. XIV, p. 184, No. 143.

\(^6\) See \textit{ibid.}, p. 179, No. 126.

\(^7\) This, or Phulwari, is the name of a part of Rāhattaṇḍa; see M. Martin’s (Buchanan Hamilton’s) \textit{Eastern India}, Vol. I, p. 450.

\(^8\) This date, for the Kārttikādī Vikrama year 1314 expired and the pūrāṇānta Jyāśitha, would regularly correspond to Saturday, the 19th April A.D. 1158.—It may be pointed out that in the four dates mentioned in the above, which are all from the Bhābhādand district in South Behar,—the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,—the years are all expired Kārttikādī years, and that in the three of them which quote days in dark fortnights, the months are pūrāṇānta months.

\(^9\) These falls are two miles west of the village of Tithana in the Bhābhādand district; see the Imperial Gazetteer of India, s.v. Tithana.

\(^10\) This name seems to survive in that of the tribe of Khamaraṇa, who still occupy the table land on which Rāhattaṇḍa (Rāhattaṇḍa) is situated, with many fastnesses of the south, and who claim a descent from the family of the Sūdras; see M. Martin’s \textit{Eastern India}, Vol. I, p. 466.

\(^11\) From a rubbing supplied by Dr. Burgess.

\(^12\) Expressed by a symbol.

\(^1\) Metro: \text{\&}Mūrd; also of the next verse.

\(^4\) Originally \text{\&}cira was engraved, but \text{\&}c is altered to \text{\&} and another \text{\&}c is added above the line.
C.—Jodhpur inscription of Rūpadēvi; [Vikrama]-Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbar Hall of Jodhpur in Marwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoeveler, it was brought from the village of Burtra.

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about 1 ½. The language is Sanskrit, and nearly the whole text is in verse. In line 19 we find the word pāčeṇya, used in the sense of the better known word pāčeṇyaka. In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word dité-, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishna, records (in verse 6) the construction of a well or tank, at the village of Bādhapatra, by a queen Rūpadēvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasīma (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chava, the Chahumāna (v. 4). His daughter, again, born to him from Lakshmidevi, was Rūpadēvi, who became the wife of a king Tejasimha (v. 5), to whom she bore a son, named Kshetrasimha (v. 7). Rūpadēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaiśthā, in the reign of the Maharājākula Samantasaṁsthādeva, while Jāsha and others, appointed by him, held the office of pāčeṇyaka.

The date regularly corresponds, for the Kṛitiṭhī Vikrama year 1340 expired the pāraṇāvatā Jyaiśthā, to Monday, the 8th May A.D. 1284, when the 7th tithi of the dark half ended 14 h. 14 m. after mean sunrise.

1 I believe the intended reading to be gamitam.  
2 Metre: Sūka (Aumukhā): also of the following verses.  
3 I would alter this to śānam, and refer it to kāma-nidhir.; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'  
6 The original has pūrākā, 'a daughter appointed to raise male issue to be adopted by a father who has no son.'  
7 I take this to be a title. We have Rājakula, applied to the Paramārā Mahānandolēśvara Samarasīma of Chandravati in a Mount Abu inscription of V. 1297 (Mr. Kadavate's edition of Somavarta's Kritikavamsa, Appendix B., ll. 2 and 26); Mahārājikula, applied to Udayasimha in the date of V. 1296, given by me in Ind. Aust. Vol. XIX. p. 175, No. 115; and Samantasaṁsthākula, applied to the Gahila Samarasimha in an Udaypur inscription of V. 1314 (Jour. Beng. As. Soc. Vol. IV. Part I. p. 15).
THREE INSCRIPTIONS FROM NORTHERN INDIA.

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Añú fragmentary inscription of Vikrama-Saṅvat 1377, of which we have a translation in A. J. R. V. Vol. XVI. p. 285 ff., a Chāhūmaṇa Samarasimha (apparently of Sākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udāyasimha; and in Ind. Ant. Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's Reports, a date of Vikrama-Saṅvat 1306, of the reign of a prince Udāyasimhadāva who might well have been Rûpādevi's grandfather. But according to the Mount Añú inscription Udāyasimha was succeeded by his son Mānavasimha, not by Chāva; and I know of no Tejasimha (or Tejasimhāna) and of no Sāmantaśimha whom I could place in Vikrama-Saṅvat 1310.

Bûḍhapatra apparently is the village of 'Bartra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

1 Om || Om nāmō Viṣṇu-raja-yā [II*] Prācambhē hasitam bluṇa-bhurana-kritam śańdolamār visnūtai maṇam bāhū nutō.
2 papiśhāna bhūṣyā preśāsanāḥ bhūḥrītaḥ || dattāḥ Kṛṣṇa-karābha-sayini mātē śrīvānaiś pashnaṅita vō
4 dhīpa ādina guma-vāro śārim sīḥma-parākramah || svakul-śānma kāpamahān
5 haś bh svābhūja-nirjjita-rājakadamakah || 2 [II*] Tat-pattāmbhara-chandramah
6 śa-nīyem ghirnī laṁstra niśvān || 3 [II*] suśīmīrān śaunasdān
7 [n *] Manasajjō rū[p]ā-pādhyā śiśi śāvikā́ śa-nīyem ghirnī laṁstra
Chāhūmaṇaḥ [II(1)]
9 maṁdhārayaṭe mṛipu-gṛistā śiśasā yad-ājñā nīyam yathā sakusumānī manōbhināyī || [4 [II*]
10 Rū[p]āopaṇī śvakula-dīlak-ākārīṇi putrikāśya Lakṣhamidovya udara-sasari
prā-
11 lhasud-rājājanī || bluṇi-bhartur-vipula-yaśasa Tejasimhāya kātā || 6
kittitśātīv āghāni kana-
No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;
SAKA-SAMVAT 997.

By G. V. Ramamurti, B.A.; Parlaikmedi.

Dirghasi is a small village four miles north of Kalingapatam in the Gaṅjām district. At one end of the village is a rocky hill, called by the inhabitants “Durga-metta.” There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the linga, some in good preservation and others in broken pieces, are found near the hill. An image of Durgā is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked stammapaje of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.11

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavaran’s time. Bk alone presents an older form. The ū-mark in bhū in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before q, as in ṣaṅḍa (l. 9), and before d, as in Nanda (l. 17), but not before g, as in Veṅgi (l. 12). G after an anuṣṭava is doubled in Gaṅga (l. 1), but not so in Veṅgi (l. 12); d in ddṛuna (l. 8) is also doubled. Consonants after τ are invariably doubled, as in Kṛṣi (l. 5). N is used for in jiruna (l. 12), Gokarna (l. 4) and ghūraṇa (l. 8 f.). Owing to the incorrect pronunciation of r, ṁṛ and dṛ are written as mṛ and ḍṛ (ll. 8 and 11). It appears.

1 This sign of punctuation is superfluous.
2 This correction has been made in the original.
3 Originally ṛajdh and ṛajdh was engraved; afterwards the lower circle of the siṣṭya has in either case been changed into the sign for vṛddha. Read puttamaṇa sarūm (f).
4 Originally murumāṛ was engraved.
5 Read tasyād.
6 This compound is quite incorrect.
7 This sign of punctuation is superfluous.
8 Read pratiṇḍhitā, for pratiṇḍhitā (used in the sense of kāśṭhā).
9 Read pratiṇḍhitā, for pratiṇḍhitā (used in the sense of kāśṭhā).
10 The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.
that the half-avnvdr symbol in Telugu was formerly represented by a full amuvdr symbol.

The inscription records that a provincial chief (mandalika, l. 16, 19) in the service of king Rajaraja of the Gaṅga dynasty (l. 1), named Vanapati (l. 5, 13) or Banapati (l. 12), who was the son of Gokarna (l. 14.) and belonged to the Átreya gītra and to the Brāhma caste (l. 5, 19), built a mahājapa (l. 20) or a hall for dancing (nātya-sidhi, l. 15) in front of the temple of Durgā in the town of Dirghapāli (l. 14) or Dirghasi (l. 19) in the Saka year 997 (l. 14, 17), and also made an endowment for a perpetual lamp (l. 16, 21). His wife Padmavati made a gift of another lamp (l. 21). Though spoken of as a prattikarī or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja's forces. The inscription refers to his victory over the Chōda king (l. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēngi (l. 12, 17), Kimidi, Kōsala, Gidrisingi and Odda (l. 17 f.). He also killed a certain Daddarnava (l. 12). Vanapati had the birudas Chalamartigaṇḍa (l. 9, 18), Bhandanavijaya and Gandagopala (l. 20).

The date of the inscription, Saka-Saṅvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājarāja. Rājarāja's father Vajrahasta was crowned in A.D. 1035 and ruled for 30 years. Rājarāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1075. Therefore Rājarāja must have reigned from A.D. 1068 to 1075 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Saka-Saṅvat 1040, viz. Rājarāja's victory over the Dristan (i.e. the Chōdas) and his offering protection to Vījayañita of Vēngi against the Chōdas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja's commander-in-chief, Kimidi is now a Zamindarī in the Gaṅga district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries. Gidrisingi I cannot yet identify. Odda or Utkala is Orissa, whose king was later on reinstated by Rājarāja's son Anantavarman.

TEXT.

1 भासीिन्याल्याथिथितिसिद्धितेजसिये राजराज्यात्तिसिये: क्षणे-
2 प्रियालिङ्गालिङ्गाणि चरितीनुसारत्मात्रपीत: परिवश्वनिर्माणाधिकार- 3 निरुपमाविनीलिनिः विश्वविश्वनिर्माणायावाही तदनुवसिस्मां वाचिव वाचास्थिरीः

1 I have not seen the half-amuvda symbol in the inscriptions that I have hitherto examined.
2 Compare p. 316, note 13.
3 The Chōda king is Rājarāja-Chōda (or Kūlottaṅga-Chōda I), whose daughter Rājusundari was married to Rājarāja; Ind. Ant. Vol. XX., p. 276.
4 The king of Vēngi referred to is Vījayañita VII.; see ibid.
6 I.e. 'an Arjuna in battle.'
7 I.e. 'a Kṛṣṇa among heroes.'
8 Above, p. 185.
9 See the Table facing p. 186 above.
10 Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Saka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my Annual Report for 1895-96, p. 6.—F. H.]
14 From an inked estampage, sent by Dr. Hultzsch.
तत्त्वानुवादनमहापतिहरिसुर्यकंसुंभिताशिलिषिकोणिनांशिरपिणः.

गोकर्णः

सुराणीसुरवंशभाषायवर्तमानसहस्रिष्टे महनयोक्ति:

[२] वनपतिति

लित नावा त[१] गामी[४]श्रीयोगिनिखलजगदुर्गकारेरघ्रमूणः प्रवेचि:। अविके

निर्मिताज्ञानमाणीकी चिन्तामणिरिष्टे न वदिते यत्तङ्गलहेितो:। [२] श्रा

वसी चोटुपत्येः सेनामहायानसाधिकाराकुलेः [१] मलेश्वर[१]रहुलशु

कंतसिये दायानन्दिपुराणभलसिंहः। [४] तेनाजी,, चौरानेन्द्रवदवदनाग

गुग्गु

प्रासाद[४]निश्चितप्रज्ज्वले[४]नौका लगजतुरगानीकिनीनायभूतः।। [१] निम्मे

ष्ण समुगमः

लाल [६]निपतितरीतिशस्वालकुष्यका दिश्यन्वेदार्थे भूसंपत्य दे धवल्रथिभि

करीबिमामः।। [१] शिला सुदुब्जिमिराकरियान्य तस्याजहाराशिललसुरा

रमी[०]।। ९ दशारक्षस्वेत

ययायं दूतं प्रश्नातितो दिण्तज्ञकीसीनाय॥ [६] जिलवं सुमिपालावन

पतितवनावलामः।।

कीर्तिवीणी शाकायो शैलपख्यभवनिकियुने दीघःस्वं नगरीः।। [१] दुमां

देशायक्ष्णामरणः

ष्मव पुरः।। [४] खायापासे गुर्वः श्रीमानः।। [७] श्रीनाथवीर्यः।। [४] खगितदय

दिशामः।। [१] अनालक्षेत्रः

दीघःस्वं १२ प्रादानविलक्षणप्रत्यक्षः।। [१] तस्यामिव समायासः

देवी सुरंग्यविध्ये।। [७]।।

१३ श्रीमुकुनः।। [१]भूसंपति शैलनन्त्राशवस्मात्यनोद वैगः।। [१] देश्यः।। [४] मिम

चिकित्

गिन्नव्यः।।

सिन्द्रियं भैरवीं योडङ्गादेशसः।। [१] जनन भूपालपञ्चनीः।। [१] चलम

सिंघंग्यः।। नेमादिनः

Read ६... ।

Read ५... ।

Read ४... ।

Read ३... ।

Read २... ।

Read १... ।

Read २०... ।

Read १५... ।

Read १२... ।

Read १३... ।

Read १७... ।

Read १६... ।

Read १४... ।

Read ११... ।

Read १०... ।

Read १९... ।

Read ११... ।

The following is a Telugu verse, containing a sthānālīka of eight lines, followed by an álāladi of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals m and n should be attenuated in reading, so that the consonants preceding them may be lagha or short. As present these nasals would be replaced by half-cangasra symbols.

A letter is wanting before युः. Read फळीः ।

Read ५... ।
TRANSLATION.

A.—Sanskrit portion.

(Verse 1.) There was king Rājāraja, the ornament of the kings of the Gaṅga dynasty; whose foot-stool was shining with the rays of the gems in the feet of the holy heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishnu) whose weapon is the discus; who (like the latter) had Ramā (Lakṣmi) on his bosom; (and who was) a lord of speeches (Bṛhaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (pratikāra) hereditary in his family, who paralysed the vigour of all the rival kings, (was) named Vanapati, the son of Gokarna, the son of a Brāhmaṇa family, praised among those of the Atriya gōtra, (and) of great repute. (He) excelled Praçetas (Varuna) by his profundity, in heroism, (and) in benefactions to all the world. Seeing that his gifts in this world exceeded (even) desires, the Chinbānāya did not melt away (only) because of (his) stony nature.

(V. 4.) This Chalamartiganda became in battle a conflagration to the great forest (which was) the army of the Chōda king, teeming with beasts (which were) horses, (and) full of tall trees (which were) mast elephants.

(V. 5.) By him, the fire to the forest of the army of the Chōda, whose flames were arrows, darts, knives and swords,—the trees (which were) the commanders of the troops of elephants and horses of the Utkañā, were entirely burnt in battle, their roots broken, their heads struck down, (and) their branches (which were) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (their) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of Vēnghī, he took away the whole heap of his property. Daddārṇava was sent by him to Yama (the god of death) as an envoy to report (his) conquest of the whole world.

1 Read 'मक्रक' or 'मक्रक'.
2 Here the metre requires some alteration, perhaps 'साऊविनिष्कर्षित'.
3 Read 'सर्वपि'.
4 Vanapati literally means 'the lord of water' and is also an epithet of Varuna, the regent of the ocean.
5 The Chinbānāya is a fabulous gem which is supposed to yield to its possessor all he desires.
6 If it were not a stone, it would have melted away out of shame.
7 Literally 'moving to and fro with.'
(V. 7.) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishnu) the lord of Sri,— in the Saka year formed by the hills (7), the Brahmās (9), and the treasuries (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (mangalika), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.—Telugu portion.

(V. 9.) When the prosperous Saka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the mangalika Baṇapati, (who came) of a Brāhma family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartingada, defeated in battle the kings of the Vēngi country, Kimidi, Kōsala, the Gidrisingi country and the Odda country, (and) caused a mangala to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāśī. He, the Bhanḍānnavijaya, the Gandāgopāla, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmavati, joyfully placed a lamp on the other side, to last as long as the earth, the sun and the moon. Let (the goddess) Mahishamathani (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (ishṭāpātra)!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-YEMA;
SAKA-SAMVAT 1333.

By J. Ramaya, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramudi in the Amalapuram tāluka of the Godāvari district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper Chintāmani for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3 lb 7½ oz. The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3½"; its thickness about ¾"; the height of the bull 1¼"; and the length and breadth of the pedestal 1½" by ½". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The talakattu or secondary form

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1 Or, 'on that day.'
2 If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'
3 'प्रथमाः समस्काराः इन्नतां नातिचिन्तने क || श्रवणशस्त्रस्ताः सुलभानां || प्रथमाः प्रत्येके ||
4 This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.
of a is like the lower half, and the gufi or secondary form of i like the upper half, of a circle. To denote i, the tip of the left leg of i is slightly curved inwards. The secondary form of e is like a sickle, and no distinction is made between that and the secondary form of e, nor between those of o and ñ. These vowel signs are generally detached from the consonants to which they pertain, except in the case of bh, v, n, ch, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. Bh is distinguished from b by the talakat, which is absent in bhī, bhō and bhāra; these forms are, therefore, similar in appearance to the corresponding forms of b. D resembles the modern q, and dh the modern d.

The following orthographical peculiarities may be noticed. When r happens to be the initial letter of a compound akshara, it is generally represented by its secondary form, called velapalagidapta (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in karma and saurya, ll. 7, 11). G is sometimes unnecessarily doubled e, as in Bhārata for Bhārata (ll. 17, 30), and the anusvara is used in certain places instead of n, as in yasmin visimā (l. 16) and pūruṣa-Anavatā (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavarama (ll. 51-57) and the last line of the inscription, which are in Tulu prose.

The inscription opens with invocations of the Bear-incarnation of Vishnu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vāmāpalli plates of Anu-Śeṇa. It then refers to Vishnu, “the first of the gods,” from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakaḷa (v. 6). To this belonged king Vena, surelained Jaganobbaganja, the builder of a flight of steps on the bank of the Pāṭalagāṅā at the foot of the Śrīśāla hill (v. 7 f.). His son was Anavatā (v. 10). The younger brother of the latter, named Anu-Śeka or Anavatā, was also known as Vasantarāja, ‘the king of spring,’ and Kṣhurikāśahāya, ‘one whose chief weapon is a dagger’ (v. 12). The epithet Vasantarāja appears to have been earned by Anavatā by the prominent part he took in the annual vasantaśisara or spring festival, which is alluded to in verse 14. Anavatā had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Konḍavida (v. 15 f.).

Kumāragiri’s minister was Kāṭaya-Vēna, who excelled in wisdom and in intelligence, and was also known as Arjuna in valour (v. 18). Kāṭaya-Vēna rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛṣṇa did to Yudhishthira (v. 13). In return for these services he received from his sovereign the gift of the “eastern country,” of which Rajamahendranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēna from Kaṭa (I.), whose son was Māra. Māra’s son was Kāṭa (II.), whose son was Kāṭaya-Vēna, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēna was the son-in-law (jāmiṭri) of Annavatā and the son of the daughter (dauṭtra) of Vēna, and that his mother’s name was Doḍḍamāṇa (v. 21). His wife was Mallāmbikā, who got the Śiva temple of Markoṇḍeśā

1 For the use of the secondary forms of short e and o see the Tulu portion on pages ii b and iii a of the plates.
2 Above, Vol. III. p. 50.
3 This name stands for Anu-Śeṇa. According to Tulu grammar p becomes e under certain circumstances.
4 See the Vāmāpalli grant, where the same epithets are applied to Anu-Śeṇa.
5 Compare above, Vol. III. p. 65, note 6, and p. 286.
6 See Śrīvatsa’s Kāṭakhaṇḍaṇa, where a similar festival at Rajahmundry is described.
7 Kāṭaya-Vēna was the author of a learned commentary on Kāṭilaka’s three dramas.
8 This relation is made clearer in the extract from the Kumāragiriṁśa appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēna by Doḍḍamāṇa, the daughter of Vēna (verse 10), and that Kāṭaya-Vēna was bhāgīṣa (sister’s son) and jāmiṭri (son-in-law) to Annavatā (v. 12).
on the Gó dávari at Rájamahéndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kárttika (Kárttiké) in the cyclic year Khára, corresponding to the (exploited) Sáká year counted by the giyas (3), Ráma (3) and Viśvas (13),—i.e. 1383, or A.D. 1411-15,—Kátyáya-Visána granted the village of Málavaram, which was named after his wife Málámbi (v. 26) and which was situated on the bank of the Vírđhdha-Gautami in the vicinity of Muktisvará in the Kónadésa (v. 27), to Nrisimha, who was the son of Ahóbala and the grandson of Appíarya. The dance belonged to the Káśyapa gótra (v. 28) and the Kánya tínkhi (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Málavaram (ll. 51-57). This village was bounded in the north-east by Tottañimúndi, in the south-east by Máláyyamañgari-Komarágiripuram,1 and in the west by the Vírddha-Gautami. Then follow seven precessory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (śísa) was composed by Srívallabha of the Kánya gótra, the son of Lakshmi and Srívallabhárya. The grant bears at the end the signature (vidha) of Vému (i.e. Kátyáya-Visána).

Of the localities mentioned in this inscription, Kónadésa (l. 27) and Rájamahéndri (Rajahmundry) (ll. 33 and 42) are well known. The term Kóna (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Pítháparam inscription of Málidéva,2 gives a list of the chiefs of Kúmámanda, and the Nádiupúra grant of Anávémá refers to Kúmásthala as being situated in the Gó dávari delta. The term Kúmásíma is in common use in the Gó dávari district, where it is now applied to a portion of the Amláparam táluk, which, being watered by several branches of the Gó dávari, is as fertile as a kóna or valley. The village of Muktisvará (l. 49) is situated in this Kóna on the right bank of the Gautami, right opposite to Kótipállí on the other side. It contains an ancient and celebrated temple, an account of which is given in the Gautami-Málákrsna. The Vírddha-Gautami (ll. 48, 54, 55), one of the seven branches of the Gó dávari, runs close by Muktisvará on the south and is entirely dry, except perhaps when the Gó dávari receives heavy floods. Málavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramúndi, which is mentioned as Tottañimúndi among the boundaries of Málavaram (ll. 52 and 55); but the Málavaram lands are identified to this day. When Málavaram was a separate village, the Kappangutala family possessed the wírāśí right to the village, and this family belongs to the Káśyapa gótra, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Kónadésa chiefs down to Kúmáragiri, and as showing when and under what circumstances the Rájamahéndri portion of the Komadésa territory became detached from the rest of it. As has been seen, the inscription traces the Ređdhi line from Vému, who had two sons, Anávémá and Anávémá, Anávémá's son being Kúmáragiri. This genealogy is, in the main, supported by the introduction to Kátyáya-Vému's commentary on Káhlása's Sákuntalá, called Kúmáragirírijgan (after Kúmáragiri Ređdhi), an extract of which is appended to this paper. That book mentions the same names as this grant, with the exceptions of that of Anávémá. Both the Vánpallí6 and Nádiupúra7 grants of Anávémá trace the line from Vému's father Próla, the earliest member of

1 This village, which is not found on the Madras Survey Map of the Amláparam táluk, must have been an agráhára founded by Málámbá, the wife of Kátyáya-Visána, and named after her brother Kúmáragiri.—E. H.
2 Above, p. 84.
3 Above, Vol. III p 257.
4 See also Mr. Swell's Lists of Antiquities, Vol. I. p. 32.
5 I am indebted for this to the late Paravastu Jagannáthásvámin, Ayyaravali Gúrú of Vizagapatam.
7 ibid. p. 286.
the dynasty mentioned in any published genealogy, and conclude with Anavóta and Anavéma. Putting all these accounts together, we get the following genealogy of this dynasty.¹

THE REDDIS OF KONDAVIDU.

1. Próla.

2. Véma.

3. Anavóta or Anuvóta. Doddambiká; m. to Káta II.

4. Anavéma or Anuvéma. Vémasáni; m. to Nallamánika.

5. Kumáragiri. Mallambiká; m. to Kátaya-Véma.

All these accounts agree in ascribing to Véma (No. 2) the construction of a flight of steps connecting the Pátámganga with the temple on the Śríśála hill, and to Anuvéma (No. 4) the epithet of Vasanatáraya. This genealogy differs from that given by Mr. Sewell,² which seems to have been based partly on local traditions.

The following genealogy of Kátaya-Véma of Rajamahendri is given in this grant and in the Kumáragiridípiyam:—

1. Káta or Kátaya I.

2. Márá.

3. Kátaya or Kátaya II.


Kátaya II. married Doddambá, the daughter of Véma of Kondaividu and sister of Anuvóta and Anuvéma; and Kátaya-Véma married Mallambá, the daughter of his maternal uncle Anuvóta and sister of Kumáragiri.

TEXT.³

First Plate; First Side.

1 ॥ विश्वभरिङ्गाङ्कोः कृतिपतिलिनांतुभिः ॥ विश्वभरिवाक्यां ॥
2 ॥ [१*] भवतां भवतां नाम: गायकि: गायकिवचः ॥
3 ॥ दानेन सुरभि:॥ स्वर्प दानेन सुरभिः ॥ [२*] गिरोरभे गम्भीः:
गण्यमपरिकोरः के—

¹ For further confirmation of this list see the passage beginning with Appuṣya-vámánaḥ Kámsíra-dharmí in Śríkáthá's Bhámkhandára, śávánuma 1.—[See also the two genealogical accounts in my Reports on Sanskrit MSS. No. I. pl. v. am' 83 f. and No. II. pp. xii. and 91 ff. — E. H.]
³ From the original plates.
4 लयतालनार्च गौर्यो मुद्रित रि दीपति च यः विसांकृतांस्या ¹ ग-
5 गनतिनीिंखमापनां मुद्रितांवर्धयांिसजसंख्यासंख्यासंस्करणे । [३] चक्षः ख-
6 सिसम्
7 दयामधरम्रुजासंभोजनां महादेवायकमार्याद्यत [४]जिज्ञाता नि-
8 गौर्यांमधुमच्छ: । सुखो विश्वचु चिरंतनगिरां विश्वाभवं ²
9 'टपथिक्षामकु खवादिकिणश्रीदाती वणि: क्रमोपक्षिता। [४] पुष्- ³
10 .श्रुवश्वभावादित्। भाग्यिकिं गौर्या रुपतः प्राणेष रघोदिता-
11 दोयाक्। शैलायद्यान्ताश्रद्धार्थाधिकायेः गुणे: प्राणम्। [५] तन रंगद्रुकल नाम
12 प्रभृति। तराविव फलं रम्यतं मसासुभलं। [६] तत्रासेकमेक-
13 भवान्। कुले विरुधा रजनी राजस्वेयावधे परंपतान राजस्वेय: [७] भी-
14 माध्यम-
15 श्रीपि विदयं पातालगमातृ गौर्याल जगन्नात्रं विद्यापीतां
16 वीरों ² गौर्या। यासी दीपाभि विद्यासीमनगरारोहीयताना नृणा नि-
17 वीणा। परिकल्पिते निराकारांश्रीकल्पकारा। [८] यविनिन्निन्त्रेभुदानमार्गार्थी-
18 भो- ।
19 खंगालिन। इजीनि वहु मयं विश्वभोजनागौर्य:। [८] धनवीत-
20 प्रभृत्वादि-
21 जायत भुजायत। महाश्रीं महादेवादिवारातिकुलांतन:। [१०] धनवीत-
22 जायर[प]तो धरिणि परितो विष्णु यंगद्रुमुखा। चिरसुधिसिता ⁹
23 लष्कर- ।
24 ते खं भरणे जीवनसन्त संसूचि त्वः। [२१] तथारुज्जुमासुणयासि

¹ Read भावम्।
² Read "पुषः।"
³ The anusvāra stands at the beginning of the next line.
⁴ The anusvāra stands at the beginning of the next line.
⁵ The anusvāra stands at the beginning of the next line.
⁶ Read भस्।
⁷ Read "शुकलम्।"
⁸ Read शैलाय।
⁹ Read "शशुस्ति।"
¹⁰ The anusvāra stands at the beginning of the next line.
Second Plate ; First Side.

27 व शाखेन: 1 ll [१६०] कृंडविकुङ्कति व्यासे पुरे खिला कुलागते ।

28 वन । [निव]रे भूभमन्वसायतं । [१६०] तुला पुश्यरक्ष्य शीर्षकार्धर:।

29 तुलापुर [पुर]खानि मण्डातानानि योतनत् । [१६०] आधोदमात्रबं वात्।

30 वेदवर्मस्तथे । भविष्युक्तर्वर्त्तिनितिमार्गं[व] विजयविजयविवाहा:।

31 त: । [१६०] सिंहव[च]से निधायसि कुमारिगिरिभूष:। भविष्यवाहाते।

32 द देव धर्मेन: । [१६०] कुमारिगिरिभूष:। यष्टि विज्ञातोऽयिति:।

33 प्राचीन भव: राजस्यन्वरारोहिणा । [१००] नसः। कार्यसंहों।

34 भूजो गृहस्तीदर्शै: मारयमिनि:। पील:। कार्यवेशसंह:।

35 भविष्यमान:। वेदवेशवृक्ष:। । दीविनि:। पुनर्लाभपुरवृजोऽचोगजवृक्ष:।

36 श्रीमान्ति जर्जति चित्ति विरमयान:। दोक्कानकांनान:। [२१९] कार्यन।

37 वेंगकारे प्रायाशी सद्ये च निर्देश: । का (निर्देश: । तथा । गजपति।

38 न चिन्त मुख्यद्वतार भवति । [२१९] भविष्युक्तमयन:।

39 कामयम्। भूतवाच्यमयविनिमयन:। स्वात्माण:। विश्वासमयः। कौरिन्ति।

1 Read शाखेन:। । Read शाखी:।

2 Read शाखेन:। Read शाखी:।

3 See below, p. 329, note 2.

4 Read पुर:। Read पुर:।

5 Read “वत्सां शमी:।

6 The syllable: सद्ये द देव धर्मेन: are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

7 The sense द का stands at the beginning of the next line.
Second Plate; Second Side.

40 कल्यनिधारणे श्रमवन् धम समायामयन् सोय वस्मोहपति-रिति। च।
41 जयते कानाबनीशाक्ष: [२९] चमेलात्यवेयसन्ह ज्ञाया मन्दिराधिका
वस्ति। च।
42 श्रीवर्गलामां प्रथितितिखुरंचरा [२४] राजदेवसिद्धानवन्ते गोहा।
43 वरीतारे मानवर्गियितिवियम यतिप्रिया मन्दिराधिका धार्मिक। चला
युज्म। २।
44 सुवर्णिकषिविन ब्रजप्रतिहासन्य श्रमाक्षराधि च प्रणा विजये त्वरिनः
45 मानसकाणि [२५] श्रीशादे गुणरामविविष्माणय कार्तिकाप्रथे खिने
प्राणायाम। २।
46 वैन्य[०] खर्चिलामसाधारनानात: [ण। यात् मन्दिरार नृत्स।
47 वायुवर्। ३। काश्यपरिणायसरादश्रेयशब्रजातितिवियमस्वर्गसेष।
48 वृंभौगामकं [२५] दिशंदेयहं भरत मन्दिरार: १। तौरे च
धेशगीति। ३।
49 : पुंशो मुनिशहरांति। [२७] ब्रह्मायार्य श्रीसको नृसिंश: काश्
पालव। १। अ।
50 बदनपर्वे निथमहीकोलनृभ: [२८] ५। यधाविविभामत्तांत्यान्त विभाय
काशति।
51 भिमश। अन्यतकाश्यासाबा ६। शुद्धी ७। धन्यो यथासुकं [२८] १
णेतुर्विय पोलैरं
52 सोमलु। तुरुत। तीतिपिन्दि पोलैरं पुंय बलबुध्यतिमादुंतेमानिं। ९

Third Plate; First Side.

53 इन्दु मोदलुङ मोही मन्दिरायाश्राकेश[परिपुरुषु पोलैरं]
54 पुंय मोदेनु। द्वितीय। भा कोर्णार्यार्यपुरु पीत[सेतुंदे हथ्योत
मिः]
55 मोदेनु। पड़स्ति १०। हथ्योतिम।। उत्तरानु। विवा[रश्तियेस्त्रि वृक्षोत्तर।

¹ Read संध्या। ² Read श्रृंगार। ³ Read काश्य जित। ⁴ Read वृक्ष। ⁵ Read योग। ⁶ Read ग्रामज्ञ। ⁷ Read सुंदर। ⁸ The गुमुवंग्रि रा stands at the beginning of the next line. ⁹ That piece of the third plate, which contains the bracketed messages at the ends of lines 53—56, is now lost. ¹⁰ Read श्रृंगार।
Third Plate ; Second Side.

66 प्राणियः टूपालानुः । एयान् भविः । परिपलानीयो धर्माः समायं दय-
67 या धिया वा । [३७४] श्रीरामरघाटेश्वरसेवीः । सामान्यकाल धर्मसेतुः
68 नूराणां कानि कालि पालनीयो भविः । सर्वानंव भाविः पालिके- द्रान् भू:-
69 यी भूमी याचने रामचंद्रः । [३६४] कतं श्रीरङ्गसेनः शासन सहिकांस न ।
70 कक्षगोचिर थुरेण लक्ष्मीविवाहार्यः । [३७४] श्रीवराणि रचतु ।
71 श्री श्रीं लेभुः [॥५] वेमु वालु [॥८]

APPENDIX.

Extract from the Preface to Kātaya-Vėma's Kumāra-gīrījīgam.

कोणिमतःभाषायामःकोणिमतःभाषायामः
एक एक कगी भाषः कुमारगिरीजिणः [॥४]

Read दानाथः.

Read याआमः.
वीरः श्रीरस्मशीविासमुक्री श्रीरिवदासाधी- 

[19]

जयति श्रीमा श्रीराजः; कुमारिगिरि-भी:

[20]

राजबिंशार्मिं; श्रीराजिगिरिभूषयति:

[21]

वर्णिने वायुस्वतस्मात् प्रकाशः तस्मि दूवः भूतः [18]

पादविनाथसः मुक्ति वर्णानाधिकरी विशवदायः वृति: भूतानि भूमिः प्रकाशः मुक्ते श्रीराजः श्रीराजः यदीया [18]

[22]

वशिष्ठनगरेऽवेशने श्रीराजिगिरिभूषयति; जानि श्रीराजः श्रीराजः यदीया [18]

[23]

वशिष्ठनागर्मुखिज्ञाना वृति: भूमिः प्रकाशः मुक्ते श्रीराजः श्रीराजः यदीया [18]

[24]

वशिष्ठरक्षितमहायज्ञी वृति: भूमिः मुक्ते श्रीराजः श्रीराजः यदीया [18]

[25]

मुक्तिज्ञजयादशीन श्रीमागार्मुखिज्ञाना श्रीराजः श्रीराजः यदीया [18]

[26]
POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramaya, only five are found at the beginning of a MS. of the Kumāragirīrājīya, as printed in Dr. Burnell's Tanjore Catalogue, p. 173. While Mr. Ramaya's copy reads in verse 1 Kumāragirī-bhāpāth, the Tanjore MS. and an India Office MS. (Professor Pischel's Dissertatio de Grammaticis Præcilitiis, p. 17) have Kumāragiri-jō nripaḥ. This erroneous reading has naturally enough led to the statement that the Vasanta-rājīya Nātyaśāstra was composed by ‘Vasantarāja, king of Kumāragiri, a place on the frontiers of the Nizam’s country’ (see Wilson’s Mackenzie Collection, Madras reprint, p. 157; Professor Pischel, l. c. p. 18; Professor Aucrucht's Catalogus Catalogorum, p. 556). It is now clear that the author of the work was Kumāragiri, king of Kondavīla, who bore the suruca (biruda) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. II.]
No. 47.—THREE INSCRIPTIONS OF KATAYA-VÉMA;
SAKA-SAMVAT 1313, 1336 AND 1338.

BY E. HULTSCH, Ph.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimádhava temple at Pithápuram. It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhiméśvara temple at Dráksháráma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kátaya-Véma of Rájamahéndri, which Mr. Ramayya has derived from the Tottàramádhi plates, in stating that (Kátaya)-Véma was the great-grandson of Kátaya (I.), the grandson of Márá, the son of Kátá (II.), and the son-in-law of Annavótá (of Kónávádú). In the Telugu portions Kátaya-Véma is called Kátanáređá-Vémařéđá, -Vémařéđá, or -Vémáyáređá. His father Kátá II. and his mother Dođ ámbá are mentioned in A. as Kátanáređá and Dođ ásántámma. B. and C. mention his son Komarágírařéđá, who was evidently named after Kumárágirí of Kónávádú, the brother-in-law of Kátaya-Véma.

A. records the building of an enclosure for the Kuntimádhava temple at Pithápuram by Kátaya-Véma himself; B. the building of a mandapa by an officer of Kátaya-Véma; and C. the building of an enclosure for the Bhimésvara temple at Dráksháráma by the wife of the same officer.

A. is dated at the Makara-sańkrânti on Thursday. Pushya śa 2 in Saka-Sańvat 1313 (expired), the Prajápati-sańvatsara; B. on Sunday. Kártiká śa 15 in Saka-Sańvat 1336 (expired), the Jaya-sańvatsara; and C. on Monday, Chaitra śa 11 in Saka-Sańvat 1328 (for 1338, expired), the Durmukha-sańvatsara. Professor Kichhorn kindly contributes the following remarks on these three dates:

"A.—In Saka-Sańvat 1313 expired = Prajápati, the Makara-sańkrânti took place (by the Aryan-Siddhánta) 12 h. 6 m. after mean sunrise of the 27th December A.D. 1391, during the second tithi of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent date of the date.

"B.—The date regularly corresponds for Jaya = Saka-Sańvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon tithi ended about 16 h. 46 m. after mean sunrise.

"C.—The date is incorrect for Saka-Sańvat 1328, both current and expired. For the year Durmukha = Saka-Sańvat 1338 expired, it regularly corresponds to Monday, the 8th March A.D. 1416, when the 11th tithi of the bright half ended about 22 h. after mean sunrise."

A.—Pithápuram Pillar Inscription.

TEXT. 1

| 1 | Naptá Kátyá-SAURCh | pauró | Mráasya Ká- |
| 2 | tu-vibhú-sánum | | vir-Ánnavótá- |
| 3 | nripátr-sájámtá | jayatu | Vémá- |
| 4 | bhúpáláh | Svásti śrí | [*] Saka-varsháníbálu |
| 5 | 1313 | angúnéníti | Prajápati-sańvatsa- |

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1. See above, p. 226.
2. See above, p. 321.
3. This is the ancient name of Dráksháráma; see above, p. 37, note 3.
4. From inked estampages.
THREE INSCRIPTIONS OF KATAYA-VEMA.

TRANSLATION.

(Line 1.) Let prince Vêma be victorious,—the great-grandson of Kâtaya (who reigned) Sauri (Krîsha), the grandson of Mâra, the son of the lord Kâta, (and) the son-in-law of the heroic prince Annâvâta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (tithi) of the bright (fortnight) of Pushya in the Prajâpati-sâmâlsara, which was the Śaka year 1313,—at the auspicious time of the Makara-samkrânti,—Kâtamaroḍdi-Vâmireṇḍrî ceased to be made,—for the perpetual merit of his father Kâtamaroḍdi and of his mother Dôḍhasâni-ānma,—an enclosure of stone, (which is to last) as long as the moon and the sun, for the holy temple of Kuntimâdhava at Pîthâpuram.

(L. 12.) Written by Dêvâchâri.

B.—First Drûkshârama Pillar Inscription.¹

TEXT.

First Face.

1. Naptâ Kâtaya-Śaurî paunrâ Mârasya Kâta-ripta-sûnîh
2. vir-Âîravatâ-riptâ-vâjyâtâ jayâna Vêma-hîrâpaḥ
3. Yituvanâti Kâtamaroḍdi-Vâmireṇḍrîgârî
4. da-âma Kâdyana Mâhînînîgârî tanâku svâmi aya-ryâ
5. má Kâtamaroḍdi-Vâmâreṇḍrîgârîkînî vâri dêvulakâmna
6. Kâtamaroḍdi-Vâmireṇḍrîgârî kumâbhûdâ Komara-
7. gîrîreṇḍrîgârîkînî vâri dêvulakâmna akshaya-sa
dôô
8. kritam-avmāttagânu Dûkshârâma-śri-Bhimâvâra-
9. sîrnîn-Mahâdêvarâku ásthâna-sîlâ-mandâlapânu
10. kaṭṭimâchî Śaka-varshañbhu 1330 agunênti Jaya-śâmva-
11. tsara-Kârtika-śu 15 Bhâ 6 nânâdu samarpâma chêshânu | Pedda[rance]-

Second Face.

12. châryya-lihî[ta]n śri śri śriîn jîyâ

¹ This is an abbreviation of Guruvâra.
² The word goṣṭhi enerally means 'a grandson,' but is also used for 'a great grandson' if it occurs together with paîtra; see above, p. 325, verse 21, and my Reports on Sanskrit Manuscripts, No. I. p. 73, No. 338; and No. 11, p. 74, No. 682; p. 34, line 12; and p. 143, line 6 from below.
³ This comparison rests on the fact that the son of Kâtaya I. bore the name Mâra, which is also used for Krishna's son Prâพวกuna.
⁴ No. 422 of 1883.
⁵ Read ḍhrîyâmâ.
TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kadiyam Māchinēni, the servant of this Kāṭamāroḍḍi-Vēmāroḍḍi, caused to be built,—for the perpetual merit of his master Kāṭamāroḍḍi-Vēmāroḍḍi, and of his queen, and of Kāṭamāroḍḍi-Vēmāroḍḍi’s son Komaragiriroḍdi, and of his queen,—an āsthi-māṇḍapa of stone for the god Mahādeva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (tīki) of the bright (fortnight) of Kārttika in the Jaya-saṅvatsara, which was the Śaka year 1338.

(L. 11.) Written by Peddanāchārya.

C.—Second Dākshārāma Pillar Inscription.

TEXT.

First Face.
1 Aprā Naṭā Kāṭaya-Śaurē prastro Mārasya Kāṭa[-]
2 nīpa-sīnuḥ || vir-Anna[vēta-nipate-jaṃa-]
3 tā jayati Ṛtva-hūpālaḥ || Īt[-]
4 vaṃti Kāṭamāroḍḍi-Vēmāroḍḍidīrīgar[i][kī]
5 niṣa-brhityum=āma2 Kadiyam Māchinēnī[ u] [A-]
6 ri dēvula Pūtasāmii[ r]u || Kadiyam
7 Māchinēnīgarīki svāmi aina [Kā-]
8 tāmaroḍḍi-Vēmāroḍdi-dīrīgarīkinni vā-
9 ri dēvulakumna Kāṭamāroḍḍi-Vēmāroḍḍι-
10 gāri kumārumṇu Komaragiriroidd[i][n-]

Second Face.
11 ri[k]i[n[i]i vāri dēvulakumna akshaya-sukrīta-
12 m avanatungaṃ Dākshārama-sri-Bhi-
13 mēśvara-simau Mahādevara Mukali śilāma-
14 ya[m-aina] tiruchattumālikā kaṭṭimēchhi
15 svast[i] ī śri Śaka-varshaḥmbulu 1328 [a]gu-
16 nēṃ[ī] Durmmukha-saṅvatsara-Chaitra-[śu] 11
17 Sō 11 śri śri śri mānuḍu samaraṇaḥ chēṣu ||
18 Peddanāchārya-līkhitain śri śri śri-
19 m ācya [11*]

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pūtasāni, the wife of Kadiyam Māchinēni, who was the servant of this Kāṭamāroḍḍi-Vēmāroḍḍi, caused to be built,—for the perpetual merit of Kāṭamāroḍḍi-Vēmāroḍḍi, who was the master of Kadiyam Māchinēni, and of his queen, and of Kāṭamāroḍḍi-Vēmāroḍḍi’s son Komaragiriroḍdi, and of his queen,—an enclosure of stone for the god Mahādeva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (tīki) of the bright (fortnight) of Chaitra in the Durmmukha-saṅvatsara, which was the Śaka year 1328.4

(L. 13.) Written by Peddanāchārya.

1 No. 443 of 1893.
2 This is an abbreviation of Śaṅkara.
3 Kona. brhityumā.
4 This is a mistake for 1338.
No. 48.—KARIKAL INSCRIPTION OF MADURANTAKA.

BY E. HULTSCH, PH.D.

According to the large Leyden grant, six Chola kings ruled between Parantaka I. and Rajaraja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Aditya II. and the mere mention of Gandharaditya, the second son of Parantaka I., in an inscription of his father. This break in the continuity of the Chola records is probably due to the conquest of their dominions by the Râshtrakûta king Krishna III., whose vassal Bûtiga killed Rajaditya, the eldest son of Parantaka I., at Takkolam before A.D. 949-50.

The village of Kâlikâ between Sholinghur and Bânavanam contains a small temple of the goddess Poṇni-Aman. The slab which forms the roof of this temple, bears the subjoined inscription of “Râjakâsirirvanman, the conqueror of Madurai (Madurâ).” Madurai king is known to have been a surname of Parantaka I., and the Sanskrit synonym Madharantaka is applied to Râjendra-Chola I. in the large Leyden grant. These two kings, however, had the title Parâkâsirirvanman and not Râjakâsirirvanman. Consequently the subjoined inscription of “Râjakâsirirvanman, the conqueror of Madurai” may be attributed to another Madurantaka who, according to the large Leyden grant, was the son of Gandharaditya and ruled between Aditya II. and Rajaraja I. This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûta king Krishna III.

The alphabet is Tamil, with the exception of the two Grautha words svarasti shri at the beginning. It is worth noting that, in minatti (1. 3) and Vennâyi (1. 4), the syllable ni is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Pidâri—which must be the present temple of Poṇni-Aman—was built by a woman named Vennâyi-Nangai.

TEXT.

1 Svarasti shri(shri) [||*] Madurai konda kov-Irásakošaripa-
2 nmar[kx]kaiyându nâyâvada Pulivila-nattu
3 Mariyâdi Vi(v)i-ra-Vâlañjâyâ minâtti Kîlar-kî-
4 yrattu Érupâdi Acdelan Vennâyi-Na-
5 ngây-ën se[y]y[j]ichcha Pidâri kôyil [||*]

3 Takkolam (No. 237 on the Madras Survey Map of the Vâlâjâpî tâluka of the North Arcot district) is a village 6 miles south-east of Arcot Junction. The temple at Takkolam contains an inscription of Krishna III.
5 No. 40 on the Madras Survey Map of the Vâlâjâpî tâluka. In Mr. Sewell’s Lists of Antiquities, Vol. I. p. 162, the name is, owing to an error, given as Kâlikâ. The village of Kâlikâ must not be confounded with the French settlement of Kâlikâ, the proper Tamil name of which is Kâraikkâl; see Ind. Ant. Vol. XIX. p. 327.
6 See above, p. 178 and note 11.
8 See the Table, ibid. Vol. I. p. 112.
10 This is the Tamil name of a village goddess; compare South-Ind. Inscr. Vol. II. p. 18, note 10, and Vol. III. p. 9.
11 From two backed stampages, prepared by Mr. T. P. Krishnaasvami Sastrî, M.A.
12 Read rastî.
TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājakēśarivarman who conquered Madirai,—I, Venūyi-Nangī, (the daughter of) Āchehaṇ of Ērupādi in Kiḷār-kūram1 (and) the wife2 of Vīra-Vaḷānijjīyaṇ3 of Maṇiyādi in Pulivāla-nādu,4 caused to be made (this) temple of Piḍāri.

No. 49.—KADABA PLATES OF PRABHUTAVARSHA ;
SAKA-SAMVAT 735.

By H. Lüders, Ph.D.; Oxford.

The copper-plates which contain this inscription, were found at Kāḍaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the Indian Antiquary, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the Prachiṅkaṇṭhamūli of the Kāraṇghāla, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultschen, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kiellhorn.

The plates are five in number, each measuring about 9½" long by about 5½" bread at the ends and about 1½" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve aksarās. The ring on which the plates are strung, is now cut. Its diameter is 4½ to 4½". It holds a circular seal, 1½" in diameter. The seal bears, in relief, on a countersunk surface, a figure of Gāṇapā, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the Indian Antiquary, are, as Dr. Hultschen states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāṣṭrakūṭa grants. The average size of the letters is ½". In lines 76, 77 and 79 blanks were originally left by the engraver, for the name of the founder of the grantee’s aragha, and the names of the grantee’s teacher and teacher. These were filled in afterwards by a second hand in a very rude manner. The words pē[pt]-pap[te] eva[te] saugā, in the description of the boundaries in 1. 20, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sanskrit, but the description of the boundaries and witnesses in II. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled Chaṇḍā.—The orthography calls for a few remarks.

1 The same district is mentioned in the Tāḷāṉāvar inscriptions ; South-Ind. Inscr. Vol. II. pp. 74, 76, 222 and 229.
2 Miṇatttī is probably a corruption of maṇṇaṅittī.
3 On the Viḷāṉiyē see above, p. 296 note 2.
4 This division is probably named after Pulivāla (No. 42 on the Madras Survey Map of the Viḷāṉiyē tāḷikā) near Sholinghur.
6 L. 76, Śrīkīrtī for Śrīkīrtī-bhāṣya-bhūrya-bhūrya; L. 77, Kūli-ś (bhūrya) (Mr. Rice reads Kāniṭha, but the last aksara is distinctly ȳ; for the second aksara, which I consider to be ṭī, compare the ṭī in kali in a temple inscription at Pottasakal, Ind. Ant. Vol. XI. p. 125, Plate, 1. 2); L. 78, Viḷāṉiyē, or, perhaps, originally Viḷāṉiyē for Viḷāṉiyē.
The vowel ri is employed instead of ri in nanak-richapandava, 1.30, whereas ci is written for ri in vistirta, krita, 1.1, dhrita, 1.60, and parama-rishi, 1.9, where the usual spelling would be parama-rshi. The sibilant s is used for s in vasvamish, 1.1, vishika, 1.52, and s for s in visaka, 1.3, yasa, 1.16, and asa, 1.74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in simgita, 1.17, and stumba, 1.16. The rules of sudhikha have been frequently disregarded. Three times, in ll. 22, 71 and 75, the upadhanaya occurs before p. Consonants after c are doubled, with the exception of k (except in arkha, l. 13), th, bh, and the sibilants. The doubling of the first consonant of a group occurs only in vikhetra, I. 17. A double mute before a consonant, on the other hand, is represented by a single mute in jagatagasa, l. 19, and ujrala, l. 25. As regards lexicography, it may be pointed out that cihacei in I.3 and sudhae in I.16 are used in meanings known hitherto from dictionaries only. In I.24 a denominative bhadgati seems to be used in the sense of 'bhavipryati'; and chakariketa occurs in I.18, in a pun, in the meaning of 'square.' Regarding the word pulo in I.59, I refer to the note on that passage.

The inscription records that the king Prabhutavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayarakhandi, on the application of Chukiraja, in Śaka-Samvat 735, presented the village of Jalanaṅgala to the Jain sami Arkakirti, on behalf of the temple of Jñānendra at Sinigrama, in renumeration for his having warded off the evil influence of Saturn from Vimaladitya, the governor of the Kunagī district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet, and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the paleography. In his examination of the paleography of the spurious copper-plates of the Western Gangas, Dr. Fleet has used, as leading tests, the letters kh and b. Of these, kh in the present inscription appears generally in the later form; but in sakha, l.15, likhila (for lihkila), l.16, and, probably, in makh, l.7, and vikhetra, l.10, the old type is followed. For b the older form is used throughout. Dr. Fleet states that the later form of kh appears first in an inscription of Amoghavarsa I. at Mantravardi near Bankapur, dated in A.D. 865, and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kannarese grant of Gōvinda III., dated in that year, and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śivā inscription of Amoghavarsa I., dated in A.D. 866, and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental l. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkaleri grant of Kṛitätvarman II., dated in A.D. 757, the full sign appears still in the old form of the Cave-

1 Cāhāniyādīpti. 2 Śataśāhīdīpti in Śatāśāhīdīpti; sudha, 'earth,' in von Rohdenzck's Dictionary, quoted from a Dictionary of Ghanshā. 3 Dynasty of the Kannarese Districts, 2nd ed., p. 369. 4 It has not been published yet. 5 Above Vol. III., p. 161 ff. 6 Ind. Ast. Vol. XII, p. 216. A lithograph of this inscription has not been published yet. 7 Ind. As., Vol. VIII, p. 23 ff., and lithograph.
characters, with the curve attached to the right vertical stroke ending at the base-line,\(^1\) the later form is used throughout in Gōvinda’s Kanarese grant of A.D. 804, mentioned above.\(^2\) There is nothing remarkable, therefore, as to the forms of the \(l\) in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with \(i, i, i, a, a, a\) and another as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the \(virāma\) (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (11 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in \(l\) (13 times), the full sign appearing here twice (ll. 69, 70). In \(l\) the subscript sign is employed 6 times, the full sign once, in \(palipatiya\) (l. 91), which is a mistake for \(pal-patīya\). In \(l\) the subscript sign occurs 5 times, the full sign 5 times.\(^3\) In \(l\) the full sign is used 13 times,\(^4\) the subscript sign 9 times. \(l\) is expressed by the full sign 33 times, by the subscript sign 23 times. The full sign is used in \(la\), and the subscript sign in \(l\); but this is irrelevant, as neither of them occurs more than once; \(lā, lāl\) and \(lau\) do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with \(a\). That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarāt and the adjacent districts. In the Tōṛkēḍā copper-plates of Gōvindārāja,\(^5\) dated in A.D. 812, we find the full sign in \(la\) 13 times, \(l\) twice, \(l\) twice, \(l\) twice, \(l\) twice, \(l\) twice, \(l\) once. Of ligatures only \(l\) occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.\(^6\)

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,\(^7\) and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the Champās, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāṣṭrakūtā grants. I admit, however, that this may be accounted for by assuming that it was not issued from

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\(^1\) Compare the \(l\) in \(liddekkhara\), l. 4, 5, \(palipatāmāna\), l. 28, etc.

\(^2\) Compare \(vallabha\), l. 4, \(kaladha\), l. 6, \(golabandal\), l. 7, 8, \(irigabandali\), l. 10. The subscript sign appears in \(modalo\), l. 9, and \(tikkāt\) (for \(tikkāt\)), l. 10. Both the older and the latter form of the full sign appear in the temple inscription at Patjadakal of the time of Bhrava (between A.D. 793 and 794; \(Ind. Ant\., Vol. XI., p. 125 and lithograph), but the latter form used here has a somewhat peculiar shape (compare \(baliha\), l. 2, \(dēgulada\), l. 3, 4, and \(vallabha\), l. 1, \(kāl\), l. 2).

\(^3\) Of these, however, four cases are misspellings for \(l\).

\(^4\) In three cases of these, \(l\) is a misspelling for \(la\).

\(^5\) Which form is used in \(madgala\), l. 39, I cannot decide.

\(^6\) Above, Vol. III., p. 53 ff.

\(^7\) Compare e.g., ll. 11, 12, 26, 50, 57.
the office of the Rāṣṭrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kīmuniṅgīl district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83): Ṣakunipī-saṅvatatāraḥ śrutīkhanāmaka śravītāśc (ṣ) Ṣakunipīsāṅvata-saṅvatatāraḥ ādāyata in Pusya-puṣkhaḥ ādāyata. The year being taken as current, the date would correspond, as pointed out by Professor Kielhorn, to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Sirīr that his successor Śarva or Amāghavarsha I. came to the throne in A.D. 814 or 815. But the date offers two difficulties which cannot be overlooked. Firstly, the naḥkhaṭra is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hastā (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtless genuine records. Of much greater consequence is the second point—the expression of the Saka year by numerical words. The earliest epigraphic instance in this in India proper is the stone inscription of Čandamahāśēna at Dhōlpār, dated in Vikrama-Saṅvat 898,4 and the earliest instance in Mysore is a stone inscription at Śrāvana-Belgola, which gives Saka 900 as the year of the death of the Rāṣṭrakūṭa Indra IV., and probably was engraved not much after that time. The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpār inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

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1 That current years are called "expired" is not unusual; compare Professor Kielhorn's list, Jnl. Ant. Vol. XXIII. p. 127 f. Without wishing to decide what, indeed, at present, I cannot do—whether the inscription is a forgery or not—I would, with Dr. Laidler's permission, offer the following additional remarks on the date:—

The phrase Ṣakunipī-saṅvata-sāraḥ śrutīkhanāmaka in the regular phrase is Ṣakunipī-sāṅvata-sāraḥ śrutīkhanāmaka. On the other hand, we have the similar phrases Ṣakunipī-sāṅvata-sāraḥ śrutīkhanāmaka. In the British Museum forged copper-plate inscription of the Western Chalukya Pulikē in I. of Saka-Saṅvat 101 (to be taken, like the year of the Kadava plates, as a current year); Čakuripati-saṅvata-sāraḥ śrutīkhanāmaka. The text in the Hadishakhāl plate of the Western Chalukya Pulikē in I. of Saka-Saṅvat 101; and Čakunipī-saṅvata-sāraḥ śrutīkhanāmaka in the Nīlkanj inscription of the Western Chalukya Pulikē in I. of Saka-Saṅvat 101. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Visvakarmā of the present inscription claimed to belong to the Chalukyas. Gemmae dates with current years, before Saka-Saṅvat 100, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the naḥkhaṭra Pusya with Jyēṣṭha-sudi 10, he would have deliberately failed to do so. The naḥkhaṭra on Jyēṣṭha-sudi 10 usually is Hastā, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, none is dated on Jyēṣṭha-sudi 10. — 3. It may also be argued that the circumstance of the inscription being a kīrat of some sort, sufficiently accounts for the fact, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Saka-Saṅvat 526 and 540, are in verse; and so is the date of Saka-Saṅvat 654 from Java. The same is the case with all the Indian Saka dates of the published inscriptions that give numerical words, down to at least Saka-Saṅvat 1001 (cf. 3. 867, 904, 914, 991, 990, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṅvat 1240 (cf. V. 928, 973, 1009, 1010, and 1240.) — P. Kielhorn.


3 Ibid. Vol. XII. p. 219. The inscription is dated in Saka 788 expired, Vyasa, while the fifty-second year of the reign of Amāghavarsha-Njugatāna was current.

4 Zeitschrift der Deutschen Morgen. Ges. Vol. XL. p. 38. The stone inscription of Dvāraka of Hastikumārī at Bījāpur (Journ. Beng. As. Soc. Vol. LXXII. Part I. p. 314) contains the date Vikrama-Saṅvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṅvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

5 L. Rice, Inscriptions at Śrāvana-Belgola, No. 57, p. 55.
Sanskrit inscriptions of the seventh and eighth century A.D. But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palmyography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāṣṭrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Aklavarsa; his son Prabhūtavravṣa; his younger brother Dhāravravṣa Śri-Pṛthivivallabha Mahābājādehirāja Paramēśvara, called also Vallabha; and his son Prabhūtavravṣa Śri-Pṛthivivallabha Rājādehirāja Paramēśvara, afterwards (l. 82) called Vallabhēndra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Śāmangaṇḍ and Bhāreṣṭ grants; Inda is Indra II., the form of the name occurring here being either the Prākrit form or a mere mistake of the engraver; and Aklavarsa, Dhāravravṣa, and the second Prabhūtavravṣa are, respectively, Krishna I., Dhruva, and Gōvinda III., called here by their biruḍas which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavravṣa to Gōvinda II. These biruḍas, however, do not occur in any other inscription. For Gōvinda II. we know no individual biruḍa at all, and Dantidurga is stated in the Śāmangaṇḍ grant to have been called Khadjgāvālōka. But as almost all the Rāṣṭrakūṭa kings bore more than one biruḍa, it does not seem quite improbable that Dantidurga had a biruḍa Vairamēgha in addition to that of Khadjgāvālōka; and as regards Prabhūtavravṣa, a strong argument in favour of its correctness lies in the fact that in the Rāṣṭrakūṭa family certain biruḍas are constantly combined with the same name, and that Prabhūtavravṣa was the biruḍa of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only. Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Aklavarsa is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual n in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kaṇṭēśvara, and the name of the king would therefore be either Kanna or Kaṇṭa. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishna, the common Prākrit form being Kaṇṭha, and the Kannarese equivalent Kannara, whereas both Kanna and Kannara
represent the Sanskrit Karpa. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kanahāvara is a misspelling or a clerical error for Kauhāvara or Kannarāvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In II. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramāvara. This and the form of the name indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Krishna on the hill of Bāapura, the modern Bārā. None of the temples at Bārā, however, bears, as far as I can ascertain, the name of Krishnapāvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhrūva Dārāvarsha is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt. I will add here, as it is a matter of some interest in connection with the Rāṣṭrakūṭas, that afterwards, in I. 31, Gōvinda III. is stated to have resided at the time of the grant in his victorious camp at Mayurakhandi. This is the same place from which the Vani-Dīpādī and Rādhānapur grants of Gōvinda III. are dated, and it has long ago been identified by Professor Bühler with the modern Mārkand, a hill-fort in the Nāsik territory. But those two grants leave it doubtful whether Mayurakhandi was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;" and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In II. 65-75 the inscription gives the genealogy of Vimaladitya. His father was the vījan Yaśovarman, and his grandfather the prince (yānvarma) Bālavarman. The family claimed to belong to the Chālukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch. Vimaladitya apparently was a petty chief under the Rāṣṭrakūṭas; he governed, as mentioned above, the district (Udya) called Kunungil. Mr. Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Kunikal-vishaya of the Hosur grant of Ambērī, which, though a palpable forgery, cannot on paleographical grounds be placed later than the present inscription. Taking for granted that the second identification is

1 Names ending in śvara always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned, under the name Bhara, in v. 4.
2 Ind. Ant. Vol. XII. p. 165 and p. 223 ff. Professor Bhandarkar supposed the temple to be the famous Kailāsa.
3 That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.
4 In the present inscription the name is written with a short ī. But as ā and ī are often confounded, this may be only a clerical error.
6 Ind. Ant. Vol. VI. p. 64.
7 History of the Deccan, 2nd ed., p. 79.
8 In line 98 the name is spelled with a lingual ā.
correct,— and it seems to me much more probable,— it is hardly possible to connect Kunigal at the same time with Kunungil.

Vishaladitya is stated to have been the sister’s son of Chakrapa who is called the ruler of the entire province of the Gaṅga (aśka-Gaṅgamanḍal-dhikrāja), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāṣṭrakūta king, and governed the Western Gaṅga kingdom in his name. And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāṣṭrakūta and the Gaṅga in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithān plates the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vani-Diṇḍō and Rāḍhapur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne, and A.D. 794, when Dhruva’s son, Gōvinda III., was already reigning. We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year. It would therefore be quite natural to find a viceroy appointed by the Rāṣṭrakūta king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be absolutely wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though it is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In II. 75–80 the inscription gives a detailed account of the grant. He was called Arakakrti, and was the disciple of Vijayakrti, who again was the disciple of Kutilāchārya. This person is said to have belonged to the family (avaya) of Śrīkirti-āchārya in the Punnagavriksamūngana of the Nandisamgha of the venerable Yāpani, and in I. 77 he is given the epithet viśva-sūrya-gupta-gopa-maṇi-vinda-mandita-charanā. Comparatively little is known hitherto about the Yāpani. In the Bhadrabāhibharita we are told that king Bhāpala of Karahita, at the request of his wife Nyikuladevā, invited the Śvetāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

1 Mr. Rice thinks it possible that Chakrapa was a supreme king. But neither is adhikrāja ever applied to an independent sovereign, nor mandala to an independent state. I would remark that the term Gaṅga-mandala is quite analogous to the term Lēleśvarama-mandala, occurring in the Baroda, Tōrkiādē and Kāli plates as the name of the province of Gujurat.
4 The Paithān grant of Gōvinda III. was issued in this year.
5 The account of these facts given by Mr. Rice in his Epigraphia Carnatica, p. 3, is very incorrect. Besides, he says that it must have been during the reign of Śivamāra that the Rāṣṭrakūta king Dhāvārash or Nīrupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (ibid.) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.
6 See above, p. 332, note 6.
7 I consider ādī here to be a constituent of the name, partly on account of the analogy to Arakakrti and Vijayakrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.
turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digumbaras, but the observances of Śvetāmbara" (verse 151). A similar account is given in the Paśchamārṇgīpattalī, a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jains. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvetāmbaras) proceeded a class termed Yavaniyam, who were unloved ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a Patañjali of the Digumbaras, published by Dr. Hoorne,² it is stated, on the authority of the Nāṭikātur, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpaniyacchakha or Yāpaniyas.³ Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōḷhāpur in the North to Myssore in the South.⁴ There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dākēwāl.⁵ In a grant of Raviyarman,⁶ the revenues of a village are allotted to some Jaina sārīs who are called Yāpaniyas taperiyam. In a grant of Raviyarman's father Mrīgēśa,⁷ the king is said to have presented some land to the Yāpaniyas, Nigrantha and Kūrchnakas. And in a grant of Kṛishṇarvarman,⁸ the king is stated to have given a field to the Yāpaniyasaṅghas (Yāpaniyasālāyakhān). To these we may add a stone inscription of Gopālāditya at Honār in the Kōḷhāpur State.⁹ For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the saṅgha cannot be made out from the facsimile, there can be no doubt that the gopa referred to is the Punnāgarvīkṣamālagana, the very gopa that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on Bhadrabīkha, Chāndrakṣapa, and Śrāvaka-Belgola, Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Gaptigupta. Dr. Fleet quotes only the words guptiguptamavīrinda, and translates them by "the body of saints (i.e., community) of Gaptigupta." But the preceding words vratasamālī cannot possibly be taken separately, and the whole, from vratas to charavah, must be taken as one compound: "he whose feet were revered by crowds of saints, protected by observance of the rules, good conduct, and guard from sins." The five vratas, the five śrāvaka, and the three gopālīs are the three requisites of a Jaina monk.¹⁰ Though it must therefore be denied that the name of Gaptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 90-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śrihāmā— which I cannot identify—is said to have adorned the western side of the excellent Mānyapuram. Mr. Rice remarks that this would naturally suggest Mānyakhēla, the modern Mālkēla in the Nizam's territory. The identification of these places, if correct, would imply

³ As was pointed out by Dr. Hoorne, these paragraphs seem to be a little confused.
⁴ This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karbhata, the modern Karbhata in the Sābara district.
⁶ Ibid., Vol. VII, p. 34; compare Dr. Fleet's note.
⁹ Above, p. 24, note.
¹⁰ Compare the Utharādakṣaya-vastra, translated by Professor Jacob, p. 50, and Professor Bhandarkar's Report on the Search for Sanskrit MSS., for 1933-34, p. 98, notes, and p. 100, note.
that the inscription is considerably later than it pretends to be; for we know from the Dēdi plates that Mānyakēta was founded by Gōvinda’s successor, Nṛīputārīga Amoghavasana I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate purovarā in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakēta is over described as Mānyapura, I cannot see any reason whatever for that identification, and Mr. Rice’s second suggestion that it might be the old Mānyapura, “situated near Chāmrājāgar in the south of Mysore, the site of which is known on the spot as Manipura,” seems to me far preferable. According to II. 82, 83, 85-88, Jālamānagala, the granted village, was situated in the Idigūr-viskāya, and surrounded by the villages Svastimānagala on the east, Bēljinda on the south, Gudānār on the west, and Tāripā on the north, and a more detailed description of the boundaries is added in II. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (II. 97-99), and four of the usual imprecatory verses (II. 99-103).

**TEXT.**

5 la-kāla-gāma-jaladhi-Kalāṣyōhi Manu-dārṣṭa-mārg-gāṇa-gpānē Rāshtrakūta-kul-ā-
6 malla-gagana-śrīgandhimahāva budhā-jana-mukha-kamāl-ā[ṛ] ∆umāli manōha-
7 ra-guna-gpālāmāka-bhāraṁ Kākkrājā-nāmadēyaḥ [11*] Taṣya putraḥ svā- 
8 vaṃśa-āṇāka-ṛi- 9 pa-saṅghāta-parainet-abhyndaya-kāraṇāh paraṁ-ṛiṣhi-ṛ-βhāmana-bhakti-tātparyya-
10 kuśalāh samasta-guna-gan-ādhivvōṅ vihīyāta-sarvva-lōka-nirupama-sthira-bhava-

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1 The Mānyapura mentioned in a grant of some Rāshtrakūta prince Abhimanyu (Jour. Ro. Br. As. Soc. Vol. XVI. p. 31) stands certainly in no connection with Mānyakēta, as the editor thinks. The name neither seems to indicate that it was founded by Mānēkha, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder’s name with pura.
2 From impressions supplied by Dr. Hultzsch. 3 Expressed by a symbol. 4 Instead of sa two akṣaras, the first of which was ni, were originally engraved.
5 Here and in other places below, the rules of samādhi have not been observed.
6 Read sāntāppīta. 7 Read paraṁ-ṛiṣhi.
8 Mr. Rice reads -gaṅ-adhī-ṛdhnō, but this is impossible. There can be only a doubt whether the last but one akṣara is ṛd or ṛdh. The editors of the Kāryamālā read -gaṅ-adhī-ṛdhndō, the meaning of which I fail to see. As the signs for ṛdō and ṛdhō do not differ very much (compare ṛdhndō, l. 63), I propose to read -gaṅ-
dhī-ṛdhīnōm.
9 This passage is corrupt. I cannot suggest any satisfactory correction.
10 Metre : Sṛṣṭidsrī.
11 Perhaps this correction was made by the engraver himself.
12 This pīta seems to be corrupt; perhaps we have to read yātra-pūrvā. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.
13 sva-bhujal-kara-bala-pr[a²]*pitā ya Jayaśri[r=]*yasmin=2jātē sva-varmō-bhyudaya-


15 sāv-Indarāja-nāmadhyāyah [IV] Tasya putraḥ sva-kula-lalāmāyamāno māna-
dhano dhn-āṇā.

Second Plate; First Side.

15 thā-jan-āhlādanakara-dāna-nirata-manō-vrītih hima-kara iva sukhakara-karaḥ kul-

16 dāya iva sudh-ādhāra-guṇa-nipunāh Himāśila-kēṭa-taṭa-sthāpitata-
yasa (sa) stambha(mbhā)-li(li)kh(κhi)t-ā-

17 nō(nō)ka-vikrama-guṇa[h² 1*] 4Agha-saṅgā(ghā)ta-vināśaka-surēpagā yasya5 sad-

18 yasa viśadān[8 1*] gāyant-iva tarama-prabhava-

19 ravanir-vvahuti jana-mahitā l([l]) 2*] asau Vairamēgha-nāmadhyāyah [IV] Tasya

20 pātrīpyaḥ hṛdaya-padmā-

21 sanēśha-Paramēśvaraś-sīras-sīrakara-[kara-κara-]*nikara-n irā kṛita-taṃ vṛittiḥ

22 saviśeṣhāsa[yā i] jega[t*] 3-traya.5

23 sār-ochchhāyānī 10-īva virāchitasya chaturtha-lōk-ōdaya-samāṇasya Kṛitayuga-satāra-

24 ira nirmi-

25 tasya yasya yāsasaḥ punjām-iva virājamānāḥ 11] 12 Pradāgda-kaḷāgaṇa-dhōpa-

26 dhūmaḥ pārvardhānam-ōpachayāḥ-payōdāḥ [1*] yasya-ajīraṃ svachcha-

27 sugandha-tōyai[h³ 1*]

28 sinchhanti Siddh-ōṣṭa-kūṭa-bhagāḥ II [3*] Na ch-ēdṛisam prāpyam-iti pralōbhāt

29 Bhav-ōdhavaḥ5 bhāvī-[yu]gā-ī-

30 vatārō [1*] avaimi yasya sthitayō svayam-tat kalp-āntaram n-aiva cha

31 bhāyatāt-iti II [4*] Tārā-ga-

32 nēṣe-ūnata-kūṭa-kōṭi-tat-ārppitās[āh] [1*] jvala-dīpikāsū [1*] mōmuhātō rātri-ści[ḥŏdā-

33 bha]-

34 vah14 niś-ātyayāḥ praur-janair-muiśayām15 II [5*] Ādhāra-bhūt-āham-idāna vyatiṃ 

35 mā[mi] vardhātād

36 ch-āyam-ātiprasāṇaṃ [1*] yasya-āvakāśartham-it-īva prthvī prthvī-iva16 bhūt-ōti 

37 ca mē vi(vi)-

38 tarkāḥ II [6*] vichitra-patākā-sahasra-saṁchhādītaṁ upari-paricharaṇa-bhayāt 

39 lōk-āi-

40 ka-chūḍāmaṇīnā mani-kuṭṭima-sa[m]krunta-pratiśūna-vyājena svayam-avatīrya

Second Plate; Second Side.

30 Paramēśvara-bhakti-yuktēna namaskṛ[śkr]iḍaṃgaṃ-iva vi(vi)rājamānām prahata-
pushkara-mandra-ni(ni)nād-ā-

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1 It would seem that originally kara was engraved instead of mūya.  
9 Read yasmiṇā.  
2 yuṣṇaḥ would be a preferable reading.  
4 Metro: Āryā.  
6 Originally gaṇad was engraved, but it seems to have been corrected to yasya by effacing the d-stroke.  
8 Originally ṣa was engraved, but the engraver corrected the error by beating it down and engraving sī a little more to the right.  
7 Originally another akehaṃ was engraved before iva, but it has been struck out.  
9 From here to line 21 the construction is faulty. Instead of the genitives saviśeṣhāṣa, virāchitasya, saṁśātaṣa, niśrāmāṣa, the respective nominatives saviśeṣham etc. are required.  
10 Perhaps -traya-.  
11 The first ch looks like s.  
13 Metro: Upāsīṭt; also of the next three verses.  
11 Read pralōbāhāḥ=Bhav-ōdhavaḥ.  
14 Read bhūto.  
15 I consider the second half of the verse to be corrupt, without being able to offer a plausible correction.  
16 prthvīṣvraṣṭa would be a preferable reading.
31 karpanō-ōditānurāgāṁḥ prāyudd-āraṁabha-kāla-janit-ōtśav-āraṁbhāṁḥ mayūraṁ
prāmbha-ṛitta-miś-
32 ttāntamāḥ dhūma-vedā-līlā-gata-vilāsini-janānāṁ kara-tala-kīsalya-rasa-bhāva-sad-
bhāva-prakā-
33 tama-kusāla-sāsīvada-anāmā-narttan-āhṛta-paurava-yuvatī-jana-chitta-āntaram samas-
sidhiṁnta-sīga-
34 mā-pāraga-manī-sātā-sāṅkulaṁ dēvakulaṁ-āśīt Kannō(nte)śvaranāma
sva-nāmādhyā-āākita[m] asā-
35 va-Akulavarsa iti vikhyātāṁ [||] Tasya sānāḥ ānata-ṛipa-makṣa-maṇi-ganap-
kīrāya-jāla-ṛauji-
36 pāda-ṛya-gala-ṛakṣa-mayūkha-prabhā-bhāsita-sūbhāsa-aṅgāḥ(p)uṭaṁ kānta-jana-kaṭaka-
khauchi-
37 ta-padmavāra-ad(i)dhitī-viṣara-sūmabha-kusumabha-rasa-ṛājita-nīja-dhavaḷa-
vi(v)jyamāna-chāru-chā-
38 mura-nichya-vikhyātām(τα) prājya-rājya-ābbhisēk-āntar-aikāśavya-sukha-samānabha-
sthi-
39 tiḥ nīj-taka(κα)gam-āika-vijaya-āṇita-rājulakshmi-sānāthō mahl-nāthō yaḥ kalpānghunā(ghrī) paḥ sakalavaḥ 
40 chintāmānirīti dūrvacana yaṁ vadhany-arthina[ḥ] ni(ṇ)ya[ṛ] prītyā prāpt-
ārtha-saibpad-asaṇ Prabhūtavarsa itī vi-
41 khyātō bhūpa-ṛakṣa-chuḍānāṁ[ ][||] Tasya-āṇujāḥ Dhūravarsa-
Śri-Pṛthuviḥ(tvi)vulabha-mahāraujādhi-
42 rāja-paramśvarah khaṇḍit-āri-maṇḍal-āśi-bhāsita-dūr-dhaṇḍaḥ Pupḍarikaḥ īva hali-
ripa-marvandān-
43 krītā-sakala-bhravana-taḥa saṅkirtānēka-rājya-bhāra-bhār-ōdvahana-samarthah 
Himaśilā-vi-
44 sālō-ṛau-sthāleṇa rājulakshmi-viharasya-maṇi-kutṭīmāna chatur-āṅgana-āliṅgana-tumga-
kha-

Third Plate; First Side.

45 sa[ṛa]yaḥ-sukhi-ōbral-k-ōdīta-rōmadeḥ-yōjītāna svabhū-asi-dhūra-dalita-samasta-galita-
mutkāpahala-va-
46 sara-virājīt-āri-bala-hasti-hastsāphala-danta-kōti-ghaṭṭita-ghantikītēna virājamaṇaḥ 
Tejpra-
47 hara-vrishabhā-kakul-ākār-āmnata-vikṣa-āṇasa-ṭaṇa-nīkaṭa-dūdhāyamāna-chāru-chāma ar-
achayaḥ phēmā-piṇgā-
48 pānḍara-prabhāv-ōdīta-chelhavāṁ vṛttī-āpi chatur-ākūrēṇa sit-ātapatrēṇa- 
āchelhādita-samasta-dīg-siva-

1 After this we should expect iva.
2 Read -nṛttā-citrīntām, as suggested in the Kīmaṇḍād.
3 Originally another akṣara seems to have been engraved instead of v.
4 The second akṣara of this word, which I have read ṛa, is very uncertain; it is apparently a later correction. Mr. Rice reads sav, but the visarga at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the Kīmaṇḍād suggest saṇgamosā.
5 Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhetorical flow to the words. The sentence ends like a pāda of the Sargṣiṃta metre: iti dhūram gam vadhany arthanaḥ. Similarly we find twice periods ending like Nandana : ma svadeśādhyāktaḥ (1.34) and bhalpadhikrādhyāktaḥ (1.41).
6 Read Puḍarikāksha.
7 It is possible that before this another akṣara, perhaps saṁ, was engraved. But it is entirely effaced.
8 Read -dalita-maṇtā.
KADABA PLATES OF PRABHUTAVARSHA.


52. hmaḥ taraṁgama-khaṭa-khur-ōttita-panāsu[ ]pataλa-māsc̣ śi-nu-jahala-saṁchaya[*] Anyone who has not seen this inscription will find it difficult to understand its meaning. The word "panāsu" is now generally understood to mean "pānuśu" in the sense of a "shallow place" or "pond," but the exact meaning is unclear.

53. anēkamatt-dvipa-karaṇa-tatala-galita-dāna-dhārā-praṭāna-praśamita-mahāhita pa-rāgah || aYasya śrī[śi*]chopa-bōdayā khaḷa-taraṁ-gull-samman(ā)māphālanāt nirbhīmanā-bhīva-yānapā-

55. tragatayō yō saṁchalah-chētasah[*] tasminn ēva samētya sāra-vibhadraṁ sa[ ]nāṭyāṇa rājyam rajē bhāṅga mōṁ-viśāt svayuṁ khaḷu diśān antaṁ bhajantē-ṛayaṁ || [7*] 7dānu kiyālebhumī-ṭalamaṭra
diśān bhīti-vibhadanāni || [8*] anavarta-dāna-dhāravarsha-ūgamēna tyipta-jamāyēṇa Dhu-

59. rīvarsha ēti jagatī vikhyātas-sarvva-lōka-vallabhatayā Vallabha ēti ēti Tasy-

Third Plate; Second Side.

60. ja-lakṣa-saṁmāṇa-paṇ-nipa-lakṣaṁ-kara-dhurī(ṛ)ja-dhurī-ṭapatra-nāha[*] pratikula-

61. khalakhalayamāna-dhava[*] śīnu⁺kha⁺ra⁺vā⁺ra⁺bā⁺diḥ⁺kṛita-[pa]ṛyanta-janō niryaṁ-gaṅa-gaṅ-ākaraṇa-smā-

62. bhā́ltita-naṃsaśā śaṅhījaṭēna sadā saṁni(ūpi)yaṁmaṁ-śaśi-vīṣaḥ-yaśo-rāśik(r) āś-

63. na-narāḥ-parikalpa-trigunākṛita-svakaḥ-anuṣṭhāṅo nishthita-karttavāyaḥ(īvaḥ) Prabhutavarsaḥ-Sri-Pri-

64. thuvi[*] Vallabha-rajadhirāja-paramēśvarasya pravardhīmāna-Śrī-rājyā-10vijaya-

65. tvaḥ chāru-Chāluṣyā-śaṅyaya-gagana-tala-bhāṅga-nā[ū]chābhāya(ya) māna-[Śrī-

Balavarmma-marēndra-

* The Editors of the Kīrghuṇḍā have corrected this word to poteka; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kistvarman II (Ind. Ant. Vol. VIII, p. 23 ff., Pl. xvi, 27: pada-āhāk). Poteka and āhāk are mentioned together also in the Śravāṇabhūpuraṇa, p. 297; compare Anaraksha, i. 7, 6.

* This passage is corrupt. Something like kṣit-dvī-chētē—seems to be intended.

* Metre: Śāhavikṛita.

* I would read Khaṭa; but it is possible that Khaṭa is the name of some river, though, in this case, we should expect to find a feminine form.

* Read samakṣaṭhitvaṁ-nirbhīmanā.

* The text here apparently corrupt. Considering that tasmā rava in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read nirbhīmanā-teṣaṁ-papāṭrakatayā gamīṇa-sexhī Sabhā-chētēratha. This, at least, yields a tolerable meaning.

* Metre: Upajāṭa.

* I would read: svasa-nakāākārāṇa, though the dative nakāākārāṇa would be preferable.

* The construction is here confused. The correct reading would be papaṁ-bhāraṁ-tava.

* Read: rājya. Perhaps the sign for the long vowel has been struck out again by the engraver.

* This word seems to have been corrected.
66 sya su(s)nmu sva-vikram-āva[r]jjita-sakala-rupu-nṛpasa-śirasa-śokhar.ā[r*]chchita-
67 ṭo Yaśōvarma-nāmadhēyō rājā vyārājata[1] [1*] Tasya putrās suputraḥ kula-
dipaka
68 iti pūraṇa-vāchanam-av cittathamaś-aha kurvann-aitaratām viṛa jamanō Manojāta iva māniṃ-
69 jana-mana-sthāla-[sa]ncharann[2]-chaturaṃ (ā) chatura-ja-na-śrīnyaḥ śri-samāliṃ (liṁ) gita-
70 viśālā (la) vaksha-sthāla niṣ tarām-āśobhāta asaṃ mahātaḥ [2] Kamal-ōchita-sad-bhujāntara śri-
Vimalādityā (tya) 1.
71 ti pratiṣṭā-nāma [1*] kamanīya-vapar-vvālasinla[nu] bhramad-akshi-bhramar-āli-
vakra-padmāḥ [1] [1*] yaḥ pṛa-
72 chańḍatara-kaṃvāla (la) dalita-rupa nṛparitya 4 kari-ghaṭā-kumbha muktam u k t [1] apha a-
vira[cha] jita-ruchi-
73 ra kańṭhik-āśtrusthe rita-n(ni) jya kalatra kańṭhaḥ Śī Śī-śīva ma ha iva ma h jita-
ma hi [mā pra] thyā [ma] na ruchita-

Fourth Plate ; First Side.

74 Śktitrir-anṣa (ā) saka-Ganga-mandalā-ādhirāja-śri-Chākrija-saṅya bhāginīyaḥ bhuvī
pr*[2] kāṣata [1*] yaś [m] i (smin) Ku-
75 numgila nāma dēṣa-ayah-paṃmu (nu) muk Manu-mārggyānā pāla (la) yatī sati ṣa
śri-Yāpaniyā-
76 Nandī(nādi) saṅga-Punnagavrīkshamulagac Padikṛtyā-āchāryya-ānvayō bahusṇya=
āchāryā (ryō) aśvāti kṛā-
77 ntē huma vṛata-samiti10-gupti gupta muni vṛinda vandita charaṇa [h*] Kūli-ačāryyaḥ
nāmāśi (s) t [1*]
78 tasya āntēvaśī samapana jana-paśrama haraḥ sva-dāna santarpita saṃma sta vidvaj-
janō
79 jānita mahā-dhayaḥ Vijayakirti11 nāma muniprabhur-ahavān12 [1] [1*] Ankarāktitrir iti
khyātīm avantu-
80 n muni sattama [h] [1*] tasya śīhyatvam āyāto na yāto vaṣam enasā [m] [1*]
[1*] tasmā (smit) muni varaya
81 tasya Vima[ā]dityā (tya) sanya Saṃschara plīdāpanādāya Māyurakhandi (ād) m-
adhvasīta
82 vijaya skandhāvarē Chākrija bhaja vijñāpitō Vallabheṇḍraḥ Iḍigūr-vvishaya-
maṇḍyā vartti-
83 na[nu] Jālama[u] gala nāmadhya grāme [nu] Śaka nṛpa saṃvatsaraśe śara-
śikha munishu vyatīto-

1 sā seems to have been omitted first and inserted afterwards.
2 sā is very indistinct, and apparently inserted afterwards.
3 Vṛtā: Āpeedhaukka.
4 In the Kṛṣṇamūrti this is corrected to -nṛpa-; perhaps we have to read -nṛpa-para-
5 The sākhara āśurkachya are engraved below the line.
6 Between ka and ja another ja was originally engraved, but it appears to have been effaced.
7 The reading of this word is rather uncertain. Mr. Rice reads -mahāmadhyamanā-.
8 Originally tā-sa was engraved for -ra-.
9 Read Śktitrī.
10 sa of samiti has evidently been inserted afterwards.
11 Read Vijayakirtire; perhaps Vijaya was originally engraved.
12 Read abhavat; the n is indistinct.
13 Metro: Anuṣṭabh.
84 shu ḫy*jōṣṭha-māsa-sukla-pakṣa-daśamayān Pushya-nakṣatratrā Chandravarṣa Mānya-puravar-ṛpaṁ.
85 dig-vibhaṅ-āśāṅkūra-bhūta-śīlāgrāma-Aja(n)emā-bhavānaya dattavān [I*] tasya pūrva-dakṣiṇa.
86 ṣūpar-ottarā-dig-vibhaṅgācāru Svasti(sti)maṅgala-Bhūjinda-Guḍdanār-Tarīpāl-ṛti pras(ā)śi)dhām grām.
87 mā[h I*] evam chatur-pāmān grāmānām-madhyā vyaavasthitasya Īlaṁapālgaśeśa-āyam chatur-āghā.

Fourth Plate; Second Side.
88 tī-kramah I* punas-taasya śīrā-vibhaṅgāḥ [I*] īśānaṁ mukūḍal dakṣiṇām-dig-vibhaṅgam avalokāya ṛtāga
89 kodaḷa[m] mūḍa gareyi(mI*) bandu īppeya[3] komade pullad oḷagana uli abhiya kodeyā[1]jì bo
93 Tatāḥ uttaraṁ Bāṭṭī-gareya pūrva gaṅe goda pālambo pūnasey āndate-garege[10]
94 pul-[p]adīyo nīṣa-gallo Pūli(lī)[v]ārada gego mukūḍal [I*] Tatāḥ pūrvataḥ niduvilīnıkko
96 seye belanne bandu īśāna 14mukudalo[I]-k[ū]jī di nindatva (Ο) (Ο)
97 Rāvamalla-Gāmudanānaṁ Sīganaṁ Gāmga-Gāmudanānaṁ Māreyanaṁ Be[I]l]geya-Oṛtyō-
98 rūṇ modal āgo Elpadinnabaraṁ Kūmuṇgill-Ayunūbaruṁ sākhiy-āge koṭṭatva (Ο) nāma (Ο)
99 15Adhiridatta[ṅ] tribhir bhuk[t]aṁ śādhibhiṁ cha pariha(pā)litāṇa [I*] etāṁ na nivartattante pūrvva-rāja-k πtāni cha [I]
101 napālaṁnaṁ [I] Svā-datta[ṇ]m pāra-datta[ṇ]m vā yō harōti(ta) vasundharaṁ [I*] ahṣṭhiṁ(m)śhṭ[i]ṁ varsha-sahasraṁyai vi
102 sthāyāṁ jajāty krīmi[ḥ] [I] Dēva-svama [hi*] viṣhāṁ ghōraṁ kājakṛna-sunaya-prabham [I*] viṣhāṁ-ēkā-

Fifth Plate.

103 kinaṁ hanti dēva-svama putra-patnītṛ(tra)kāmin [I]

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1 Properly this should be Māṇyapaṇa-puṣṭavaṇ-ṛpaṁ, but puṣṭa is frequently omitted in this case: compare the title of Kṛṣṇa-Kundhara, Kundharaṇa-ṛdhiśvara, Ind. Ant. Vol. XII. p. 220, etc.
2 Read kōlāda (I).
3 Read īppēya.
4 The w.r.s.s. from pola- to pōyaś are written on an erasure and in a larger hand.
5 Read pōyaś.
6 Read mukudal.
7 Read puṇas-ṛpaṁ.
8 Read ēḷḷa-gallo.
9 Read mukudal.
10 Read ēḷḷa-gallo.
11 Read ēḷḷa.
12 Read mukudal.
13 Read puṇas-ṛpaṁ.
14 Read mukudal.
15 Metre: Ānusṭāṭṭha; also of the following verses.
TRANSLATION.

(Line 1.) Śrīm. Hail! (A king) who brightened the circle of the quarters by the expansion of his profuse brilliant fame; whose strong, bar-like right arm was accustomed to the embraces of the goddess of victory, shining with a garland of sprout-like swords; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (out of fear of him) their great valour had lost its strength; who was skilled only in multiplying the three objects of life; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct; (and) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gōvindaśrīja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (viz.) his tenderness, prosperity, clemency, liberality and high spirits; a real Agastya2 to the ocean of all arts and sciences; following the way pointed out by Manu; the moon in the spotless firmament of the race of the Rāṣṭrakūṭas; the sun to the lotus-faces of the learned; wearing as ornament the multitude of his captivating virtues,— was called Kakkaraśa.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage; who was filled with deepest devotion to great sages and Brāhmaṇas; who was an abode of the multitude of all virtues; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies; to whom the following stanza refers (?):—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government; who, his bright fame being praised, (walked) in the difficult path (pointed out) by Manu and others, which had never been followed before;3 whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm;4 at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indaraśa.

(L. 14.) His son, the ornament of his family; endowed with pride; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless; who, causing joy with his (lavish) hands, was like the moon that causes pleasure by its beams; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth; who engraved his many heroic virtues5 on the memorial pillars set up on the slopes of the summit of the Himalaya;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgā is running along, annihilating the multitude of sins and extolled by men;—

he was called Vairamēgha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara6 who dwelt in the lotus of his heart; whose bright fame was embodied, as it were, in the excellent temple7 which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛtyaṅgas;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt alo oil incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

1 I take samādilinga in the sense of samādilinga.
2 In the text Kālakṣayot.—'born in a water-jar.'
3 I have translated yāta-pāveś instead of yēta-pāveśah. The text is corrupt here.
4 This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers.
5 For śiḥḍha in the sense of 'garland' see the Subhakṣaṭīradh, ver. 2066.
6 Or, reading ganaḥ for ganaḥ: 'the series of his numerous exploits.'
7 I.e. Śiva.
8 Literally: 'shining like a cluster of, whose fame, a temple,' etc.
(V. 4.) Bhava\(^1\) will not be allured to be born again in a future age by the prospect of getting such a temple\(^2\) may, in order that this temple may be permanent, that new period. I fancy, will not come (at all).\(^3\)

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).\(^4\)

(V. 6.) 'I am (its) sent, and it is growing beyond me; this is an atipramaśa;\(^5\) with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (the sun) which, out of fear of moving above (in the sky), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exulation; where the minds of the citizens’ young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (the gestures of) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;\(^6\) which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas; which, being marked with his own name, bore the name of Kāppotaśvara,— he was renowned as Akṣahovarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (before him); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning chauris, coloured with saffron juice and illuminated by thick flashes from the rubies sparkling in the bracelets of the (fanning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty,\(^7\) who possessed the goddess of royal fortune, won by a single victory of his horse; the lord of the earth; whom suppliants in truth called the tree of desires, . . . .\(^8\) the gem of wishes; who only by peneceable means had acquired a store of riches,— he was known as Prabhūtavarsa, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhāravarsa Śrī-Pritivivallabha Mahārājādhirāja Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikāksha\(^9\) who stepped over the whole world to defeat the hostile demon Hali; who was able to bear the heavy burden of (the government of) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himalaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (and) which had grown hard by the strokes

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1 i.e. Śiva.
2 The meaning is that there will never be again a temple of Śiva like this one.
3 Before the beginning of a new Kalpa the world is destroyed. The rise of a new Kalpa would therefore imply the destruction of the temple.
4 This seems to be the meaning of the second half of the verse, which apparently is corrupt.
5 Atipramaśa is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. Avadāna also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'
6 Dhūmatā may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?\(^7\)
7 I think that this is what the author intended to say, though it implies the supposition that the words priyag-prajy-aggh-dhūmatā are not in their proper place in the compound.
8 Regarding this bluak see p. 342, note 4.
9 i.e. Viṣṇu.
with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful chauris fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura; who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect, who, by the deep sounds of the beaten pāṭhāś and ḍhukkāś drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their veneration upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (foreign) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of Dhārāvārsha, and, being everybody's favourite, by that of Vallabhā.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakṣmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, dejected the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his accomplishments by accomplishing even the thoughts of those who were hoping (for the fulfilment of their desires), who performed his duties,— was Prabhūtavrāsa Śrī-Prithvivallabhā Rājā Paramāvāra.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called Yaśovarman, the son of the glorious king Balavarman, the moon in the sky of the excellent race of the Chālukyas, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like Manojitā accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kānalā, his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious Vimalādiṭya.

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1 i.e. Śiva.
2 Or ' appeared square.' There can be no doubt that chatur-ḍidra, to work out the pan, is used here in the sense of chatur-śdra, though this is hardly admissible.
3 The form used in the text is pada; see p. 343, note 1.
4 I have followed the conjectural reading in translating this passage; see p. 343, note 2.
5 See p. 343, note 6.
6 I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the suppliants.
7 i.e. Kāna.
8 i.e. Lakshmi.
(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śiśukaṇṭha, his splendid fame spreading afar, the sister’s son of the glorious Chākūra, the Adhirāja of the entire province of the Gāṇas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Maṇu:

(L. 75.) When many dāchāryas in the family of Śrīkirti-āchārya in the Punāga-vyūkṣhamūlānā of the Nandisaṃgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of maṇis protected by observance of the rules, good conduct, and guard from sins, called Kūṭi-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of maṇis called Vijayakirti.

(V. 10.) The best of maṇis, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the maṇis, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍa, on the application of Chākūra, gave the village named Jālamāṅgala, situated within the district of Iḍigur, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyosṭha, in the constellation Pushya, on Monday, on behalf of the temple of Dīnendrā at Silāgrāma which adorned the western side of the excellent city of Manyapura.

(L. 85.) On its east, south, west and north are (respectively) the well-known villages Svastimaṅgala, Boḷjinda, Gudaḍanur and Taripāl. This is the order of the four boundaries of Jālamāṅgala, which is situated in the middle of those four villages. Again the details of its boundaries:—Looking towards the south from the north-eastern angle, the eastern bank of the Elāga pond; coming thence, . . . . . . . of an olive tree; . . . . . . a pipal tree in a pit; . . . . . . . . . . coming straight (thence), a tamarind tree in a field; . . . . . . . . . . going further, the tank of Bīdirūr (forms) the (south-eastern) angle. Thence towards the west, on the south of a grass ridge . . . . . ; thence . . . . . a boundary stone; the stump of a banyan tree (forms) the (southern) angle. Going straight on, the head-sluice (?) of the Gāyanaṇī tank (forms) the (south-western) angle. Thence towards the north, on the western side of the Bāṭṭī tank . . . . . a tamarind tree; the Anudala tank; a grass ridge; a boundary stone; the tank of Pulīṇḍra (forms) the (north-western) angle. Thence towards the east, a grass ridge at the door . . . . . ; the stone (i.e. anvil?) of a brazier; a tamarind tree at the boundary of a field; a circular tamarind tree; . . . . . . coming (thence, the boundary) joins the north-eastern angle.

(L. 97.) Given while Rāvanaallā-Gāmanḍa, Sīra, Gaṅga-Gāmanḍa, Māreya, Be[l]gor Odeyōrā and others of the ‘Seventy,’ and the ‘Five-hundred’ of Kunuṅgil were witnesses. Obeisance!

[ll. 99-103 contain the usual imprecations.]

1 i.e. Śiva.
2 With mukāsāl compare mayyanikāṣṭha, above, p. 96, note 4, and mukāṣṭha, p. 237 f.
3 Ājari is probably the same as āraji.
No. 50.—HEBBAL INSRIPTION OF A.D. 975.

By J. F. FLEET, L.C.S., Ph.D., C.I.E.

Hebbal is a village about eighteen miles to the south-east of Lakshmíswar, in an outlying portion of the Mírj State within the limits of the Dhárwar district. Its name occurs in the present record in the ancient form of Porrál, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Palligere three-hundred district. The record has been noticed by no, inaccuracy, from imperfect materials, in the Ind. Ant. Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice’s Panjitas, from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Mártni, outside the village.

The writing covers an area about 2' 2" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain stampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shown in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surrounded by the head of a śiva on three tiers of stone-work. In the centre compartment there is a linga, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanaresa, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the upạdhrānyya in line 28. They do not appear to include the separate distinct form of the lingual ṇ, the b appears, of course, only in the later or cursive form; so, also, the kh, which occurs in saukhadūn, line 7. In the cases of final i, lines 2, 4, 11, and โปร, lines 5, 19, 21, 27, 46, we have the virāma, represented by its own proper sign which resembles an exaggerated superscript r or e. On the other hand, in the word mattran, lines 22, 24, the virāma is apparently represented by the sign for the vowel u; at any rate, the occurrence of the other form, mattrar, in saukhadūn in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in mattran, the final mark is intended to represent the virāma and not to be pronounced. In the cases of final n, line 10, and r, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the virāma; but as it is attached to miniature forms of the aksharas, we seem to have final forms here, and not other instances of the use of the virāma. The size of the letters ranges from 1/2 to 3/4. The language is Kanaresa, of the archaice type. We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33. As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the upạdhrānyya or old form of the viṣārga before p and ph, identical in shape with the letter r, occurs in bhāvimaḥ-pārtivikāndrā, line 28.

The inscription first recites the fact that, during the reign of the Rāṣṭrākūta king Krishna II. (about A.D. 878 to 911-12), Bhaddogadēva,—i.e. his son Amoghavarsha-

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1 The 'Hebbal' of the Indian Atlas, sheet No. 42.
2 See p. 351 below, note 3.
3 Two archaic forms occur, which are apparently not to be found in Mr. Kitchell's Kanaresa-English Dictionary, viz. galde, = gadde, lines 22, 24, and kṣetra, = karchh, kachchh, line 44; they are both found in other records also.
Vaddiga,—gave his own daughter Rövaka, the older sister of Krishna III., in marriage to the Ganga prince Purnândi-Bâtayya, and gave as her dowry the districts known as the Puligere three-hundred, the Belvola three-hundred, the Kusakâd seventy, and the Bâga seventy. Then, it says, while Amoghavarsha-Vaddiga himself was reigning (between A.D. 933 and 940), to Bâtayya and Rövaka there was born Maruñdâvâ. To him and to Bijâbbo there was born a son, whom it perhaps names as Rachcha-Ganga. And immediately after this person had ruled, there ruled another son of Bâtayya, by another wife named Kallabbarasi, viz. Márasimha, who is well known from other records. When he was ruling, the record says, and when his grandmother Bhujjabbarasi was governing the village of Patu. . Porbâi in the Puligere district, Bhujjabbarasi performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabhâvara, and a large lot out of a tank; and Márasimha granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a Perjâfe or chamberlain of Bhujjabbarasi, named Kannayya or Kammayya.

The record contains the date of Thursday, coupled with the fifth tithi of the bright fortnight of the month Phâlguna of the Bhâva samântâra, Śaka-Saśvat 896 (expired). By the southern luni-solar system of the cycle, Bhâva coincided, as indicated, with Ś.-S. 897 current.

And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given tithi began, by Prof. Korm Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Márasimha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Mâlagâni, to the effect that the Pallava prince Pallavâdiya-Nalamâhâbirâja had already heard of the death of Márasimha in the month Ashadhâ, of the same samântâra, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle ida, in respect of the rule of Márasimha and the government of Bhujjabbarasi, shows that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gokarparâsi by Bhujjabbarasi and Kannayya (lines 42 to 44).

TEXT.3

1 Ōm4 Svasty-Akâlâvarshadêva śripîthivâllabhâ mahârajâdhirâja paramēcâvâra para-

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1 By the mean-sign system, the Bhâva samântâra began on the 24th June A.D. 972, in Śaka-Saśvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month Phâlguna of this samântâra fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phâlguna, the given tithi cannot be coupled with a Thursday, either for its beginning or for its end.

2 Unless, indeed, the Mâlagâni inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text. For the Mâlagâni inscription, see Mr. Rice's Inscriptions at Sravanga-Belgola, Introd. p. 18, note 7.

3 From an ink-impression and an estampane. In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Panôsts. I am indebted to his Panôst for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

4 Represented by an ornate symbol.
2 mahatitāramān chalako-nallataṁ śrimat Kannaradevaṁśā-samudraparyayāryaṁntaṁ saka-
3 ṛ-avani-maṇḍalamān pratipālīsuttam-ildu [1*] Svasti Satyavāyaka-Koṁguṇi-
4 varmam dharman −
5 mahārajaḥhiraja Kōjala-puravar-cāvara Nandagiri-nātha [śr]īmat Pormmānaḍi-
6 Būtayayamge Baddegadēva Kannaradevaṁ p[i]rīyol Rēvakani[na]m=
7 [m]a[d]i[yo]l[3] vivā-
8 ham-mādi Puligore-munūramāna Ḫisukād-elppatta-
9 maṇi Bāgoel-pattamar ba[i]val-goṭṭa saṅkhadiṁ rājya[m]-gevyuttam-irc [1*]
10 Avaragge putṭida[m] Maṇḍalōvan-āṭāntaṁ Bījabbogam putṭida[m] [Rachcha]-
11 Gaṁgam av-
12 ra rājyada ādantāṁ(na)ntaradiṁ bal[i]yan-arun-goṛḍaṁ Būtayayamga[m] Kalla-
14 m-hal[rā]jāḥhiraja
15 Kōjala-purava[r]-cāvara Nandagiri-nātha chalad-uttaraṁga jaga[d-ē]ka-viṁśā
16 śrimat

12 Nojamb-ba[k]-Āntakad(i)va Gaṁgara-simha Gaṁga-Kandarppa Gaṁga-
13 chādāmāni Guttī-
14 ya-Gaṁga Mārasiṅgadēva[ra] Nojambvādi-[mūva]tti[re]chhāśiramaṁ Gaṁga-
15 vādi-tonbula(mba).
16 tī[m]*ṛu-sāyirumumma-o . . . . . . . . . . m[n]a[m] 10 Banava[so]-pan[n]ir-
17 chehṛu(rechhā)śirumuma[m]
18 Sāntalīgo-sāyiruma[m] [pa]ryya[n]nta[y][m]a[m]-
19 [n] 11 āṛuttama-ildu [1*] Svasti Sa(śa)ka-nṛpa-kā-āṭ[i]ta-sa[m]vatsara-saṭaṁga[1*]

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1 Read "śeṇa.
2 The second syllable of this word may possibly be ṣeṇa, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be ra.
3 In the first syllable of this word, the subscript m is rather damaged; but it seems clearly recognizable; and, in fact, we must of necessity read either Rēvakani[na]m[sa][di]ryol or Rēvakani[na]m ma[d]i[yol]. In the second syllable, the consonant is a good deal damaged, but the superscript i is very distinct. I myself read māriyol, or mātiyol; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental Rēvakaniṁ should be altered into the accusative Rēvakaman, and that the following word must be mādiyol, "in the lap," with reference to the custom of the bride sitting in her father's lap before she is given away.
4 I owe this name, Rachcha, to Mr. Rice's Paṇḍit. But the akhaṇas are both very much damaged; and it is possible that there is a three-syllable name here.
5 I owe this name, and the next word, to Mr. Rice's Paṇḍit.
6 Read puṭṭidina.
7 I owe this epithet to Mr. Rice's Paṇḍit.
8 I owe this epithet, also, to Mr. Rice's Paṇḍit.
9 The fourth syllable here is distinctly ṣeṇa; in line 18, it is distinctly ṣeṇa.
10 At first, I was inclined to read here erad-grāṇavānaṁ, "and the two (three-hundreds of Puligere and Bēvola, which together make up a) six-hundred" (compare, e.g., Ind. Ant. Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next. Mr. Rice's Paṇḍit would read erad-grānamamath, "and two villages." But this does not give a suitable meaning.
11 After the e, we certainly seem to have ra; but it may be ka. The consonant of the next akhaṇa does look very like d or ɖ; but it may be l. In the next akhaṇa, we seem to have g or k, with a subscript r. The next akhaṇa, immediately before the ma[m]a[m], looks very like ka or pa.—It is also possible that, instead of ṣeṇirumamam=r . . . . . . . . . . m[m]a[m], we have ṣeṇirumamam no . . . . . . . . . . m[m]a[m].

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HEBBAL INSCRIPTION OF A.D. 975.

17 Bhuva-samvatsarada P[ai]luguṇa suddha⁴ pañcamiṃ Brhiṣapativarād-ānu [**]
Bhutayangika.
18 Ṛṣabbe Marasimghadāvānga-saj[often]i Baṭṭayyanindam Si[m]ghavarmma-
20 . . . Ferbāḷaṁ⁵āluttum-īlūdu tamma mādīsida dharmamai dēgū-[k]attam⁵ kere
hiri-
rāja-mā-
22 maṅga ke[rī]y nārī māttara gaṅgey-in-mattara[va] pūvina tōtum eraddu yi-
23 va[r-olage] dvēnggge ayyattu māttar-k[k]eyi ma[rna]ke avatru māttar-kkeyu-
24 m [era]ndu māttara gaal[ī]g[yun]⁶ gāyav āgni . . . . . . . cētu⁶ mātakam
dēgalānih samanu
25 paṇiaraṇāda muneya [n]eśaṇa⁷ sarvva-parihāranā[m] dharmam[k-a]nukulan-āgi mā-
ālāvā
dol mādeśisidan ātumye dharmma || Sāmānyō⁸-[ya]ni dharmma-sētur-nūripā-
28 [nām]i kāle-kāle pālaṇyo bhavaṇnhī sarvvan ētām⁹ bhāvīnīṃ pārtthividrōh⁶ bhur-
29 yō-ḥhāyō yāchaṭe Rāmaḥdradhaḥ [t[i]] I dharmmanu kiṭataṃ¹² cī-koṭī-tapa-
30 dhāna[m ruin kaviyenumā Bāmāsīyānumā]¹³ kālōn idān avōn-orvaya-
31 n-alōmu Bāmāsīyā)y cī-koṭī-tapódhānānu[ru]mnā kaviyenumā brāhma-
vā yē huva-
33 ta vasumudhāri⁶ shashti-varīsha-sahasrāṇi⁶ [vi]śthīlāyānā jāyāte krīmiḥ ||
34 Dvēnggge bita keyy-olage patey-oy[va]nāge hulīnālu māttar avyar-
śūlīya[va]t[va]⁶[c]

¹ Read Phülguṇa suddha.
² This name is here distinctly written with a double j in the second syllable; and perhaps in line 21, as part of
the god’s name. In lines 43 and 45, it is written with a single j. But line 45 is in verse; and the metre shows
that the second j has to be supplied.
³ Mr. Rice’s Pandit would here read Bhujjabbarasiya — — gree — — bolagya — — rumil — — reppattu
patthoda Patējaw; in which Mr. Rice finds a reference to Penjera. = Ḫoṅjera, a place which he has identified
(see the Introduction, p. 2, of his Inscriptions in the Mysore District, Part I.) with Ḫumāvati, somewhere in
Mysore. But that is not the reading. — In the second syllable of Perkkālam, the second b, subscript, seems
to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable
form. The rest of the word, however, is quite clear. The preceding word,— as to the third syllable of which I cannot satisfy
myself at all (but it may possibly be the fa of paṭṭu repeated by mistake),— must be some prefix of the name of
this village, to distinguish it from the other seven villages named Hebbal which exist in the Belgaum and Bijěpār
districts and the Kōlōpur, Mūlūh, and Rāmūrīn States. The distinctiveness of the vowel a in the second syllable
prevents our reading paṭṭuṇa on the analogy of the well-known Paṭṭuṇa-Kissulṭal.
⁴ We might perhaps read dhujaba[va]ni [ku]ṭṭanaṃ.
⁵ Mr. Rice’s Pandit would read hirigēhāṇām. But I cannot make sense of this; and the last syllable seems
distinctly to be to, not dha.
⁶ Mr. Rice’s Pandit would read gānvesirīgērana, which I do not understand. The gānveso-rā and nya seem
quite clear. The intermediate akbarus look like tiṣyati or tiṣyata; but I cannot make a recognisable word out of
them.
⁷ The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who
pointed out that the same word, nāṛga, = nāṛgaṇa, occurs in one of the inscriptions on the Śālōṭi pillar (above,
p. 64, text line 24).
⁸ Thisgana appears in the same form in line 43 below. In line 47, a pa is inserted.— Kannapaṃya.
⁹ Metre: Śīlāṇa.
¹⁰ Read etāṃ.
¹¹ Read pākāṭālaṇaṃ.
¹² Read kāṭēraṇa.
¹³ Read Bāgarīṣyad.
¹⁴ Read vasumudakarāṇa.
¹⁵ Read cākhasha-sahasrāṇa.
TRANSLATION.

Om! Hail! When8 Akájavarshadóva, the favourite of fortune and of the earth, the Mahárajádhirája, the Paraméstava, the Paramabhatáraka, he who excelled in firmness of character, the glorious Kannaradéva-(Krishna II.), was protecting the whole circuit of the earth as far as the oceans:—

(Line 3)—Hail! Baddegadóva, (holding her) in (his) lap, gave Révaka, the elder sister9 of Kannaradéva-(Krishna III.) in marriage to Satyávákya-Kongunjvarman, the pious Mahárajádhirája, the lord of Kójála the best of towns, the lord of the mountain Nandagiri, the illustrious Formánaçí-Bútayya, and gave, as (her) dowry, the Puligore three-hundred, the Bejolra three-hundred, the Kusukád seventy, and the Bago seventy; (and then) while10 he (Baddegadóva) was reigning happily:—

(L. 8)—To them (viz. to Bútayya and Révaka) there was born MAruladóva. To him and to Bijabbé there was born [Ráchcha]-Gańga. Immediately after his reign, there reignèd he who was born to Bútayya and Kallabbarasi; (viz.)—

(L. 10)—Hail! Satyávákya-Kongunjvarman, the pious Mahárajádhirája, the lord of Kójála the best of towns, the lord of the mountain Nandagiri, the illustrious Nolamba-kul-Ántakadéva (“a very Death to the family of the Nolambus, i.e. the Pallavas”), the lion of the Gańgas, the Gańga-Kandarpa (god of love), the crest-jewel of the Gańgas, the Gańga of Guttí,11 MAruladéva;—

1 Mr. Rice’s Pandit would read yudvadveddútañge. But in the first aikhara there seems to be a subscript y.
2 Read bhimini.
3 These marks of punctuation are unnecessary.
4 Mr. Rice’s Pandit would read tóri — raasurukánte. But I cannot find any meaning for that, any more than I can for what I take to be the reading.
5 Read dóm-orvána, as in lines 26, 30, above.
6 Metre: Kanda.
7 When * * Kannaradéva * * was protecting * * here we have the past participle, idóu.
8 Píryí seems to be equivalent to píriyásoj, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of píria. So also in line 19.—Mr. Rice suggested the alternative possibility of reading Kannaradénásímpíryíl, and translating it in the gracious man r, or after the good example, of Kannaradéva-(Krishna II.). But, imparsi,—supposed to be compounded, I think, from impus, ‘sweetness, agreeableness, pleasantness, charm,’ and ari, for ari, ‘to know,’—does not seem to me a very practical word.
9 Here we have the present (or synchronistic) participle, i.e. which places the birth of MAruladéva in the reign of Amóbhasvaras-VAddiga.
10 Gańga-Gańga. But, taking raathi as a corruption of gnáti, we might render this epithet by “the secret or reticent Gańga”—on the analogy of maniña-Gańga, “the truthful Gańga,” which occurs in other records.
(and) when he was governing the Nolambavādi thirty-two thousand, the Gaṅgavādi ninety-six thousand, the Banavase twelve-thousand, the Sāntaliye thousand, and (everything) included up to the great river.—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phālguna of the Bhāva samvatsara, which was the 806th (year of) the centuries of years that have gone by from the time of the Śaka king:

(L. 17)—When Bhujjābharasi, the mother of Būtayya, the grand-mother of Mārasinghadhēva, the elder sister of Bāṭayya and Singhavarmanasa and Ch[oeche]paya, was governing (the village of) Paṭṭa... Porbā of the... soventy in the Puligore district, the act of religion which she herself caused to be performed (was this); she caused to be made the plinth of the temple (and) a large outlet (of) the tank. (And), to the temple of (the god) Bhujjābharasi, Nolamba-kuj-Antakudēva allotted one hundred mottars of cultivable black-soil land, of the king’s measure, (and) two mottars of rice-land, (and) two flower-gardens. Among these, (there were apportioned) fifty mottars of the cultivable land to the god, and, to the mottars, fifty mottars of the cultivable land, and the two mottars of rice-land, (with) six oil-mills (and) eight... To the mottars and the temple, equally, (there were given) twelve sites for houses, with complete exemption from taxes. (And) the queen’s Pergafe, Kannayya, consenting to (this) act of religion, caused (it) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing; to him, indeed, belongs (the merit of this) act of religion! “This general bridge of piety of kings should at all times be preserved by you;” thus does Rājābhāra again and again make a request to all these future kings! He who protects this act of religion, is (as meritorious as) he who preserves seven crores of devotees, and (as many) tawny-coloured cows, at Bāpārasi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (as many) tawny-coloured cows and Brāhmaṇas, at Bāpārasi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (there were apportioned)—fourteen mottars to the drummer, twenty mottars to the five lahibots (of the temple), six mottars to... one mottar for the sacrificial vessel, two mottars to the horn-blower, (and) twelve mottars to the skilful Pollama who built the temple. Būtugāvaṇa, and Rājāyaya, and Gullugāya, and Nāgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like... If any one destroys it, (even) though he does not intentionally contemplate a sinful act, he (will be exactly like) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gokarnarābhatāra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjābharasi and the Pergafe Kannayya, having laved (his) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

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1 Here we have again the past participle, sīdu.
2 Mr. Rice has identified the perdore or “great river” with the Krishnā (Inscriptions in the Mysore District, Part I. Intro., p. 19).
3 Here we have again the past participle, sīdu.
4 i.e. mottar,—the college attached to the temple.
5 The meaning of maduvvaḍutaḥga (or maduvvaḍutadga), line 35, is not known.
6 The meaning of go(l)irarana(a)vaṁ (or go(l)ir—rvarana(a)vaṁ), line 40, is not known.
(L. 15)—In accordance with the intention of Bhujabharani, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujabharanaka, together with a reservoir; was he not indeed devoted to (his) mistress? (May the gods be) auspicious and great, good fortune! Two mātrass of . . . . .! cultivable land (were given) to Kannama-Kētōja.

No. 51. — DONEPUNDI GRANT OF NAMAYA-NAYAKA;
SAKA-SAMVAT 1259.

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Godavari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 8\frac{1}{4}" broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is 3\frac{3}{4}" thick and from 4 to 1\frac{1}{4}" in diameter.— The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, bh is distinguished from b only by the top-stroke (tālokattu), except when (as in bhi, bhi, bhī, bhē, and bhī) a following vowel leaves no room for it. Where this is the case, bh sometimes is distinguished from b by a small opening in the lower part of the sign for bh, but just as often there is no difference at all between the two letters. The sign for d, also, differs from that for dh only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former. Similarly, there often is very little, if any, difference between the signs for the medial i and i. The size of the letters is about L. — The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor, in lines 42-54, where it is Telugu. The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donor, the compound praśadīśtāka-vīd, about the meaning of the first part of which I am doubtful; and in line 28 the Telugu birūla Payamechekangāṇa, the meaning of which is expressed in Sanskrit by prayatthi-gaṇa-śayaka. As regards orthography, the vowel ri, which is correctly used in -āhūthi, 1. 14, and u[/>.j] jinākhaṭi, 1. 16, is six times represented by the syllable ṛn, e.g. in kṛnata, 1. 2, and -śrūṇyam, 1. 9; the dental ṛn is employed instead of the lingual ṛ in the word karna, twice in line 3, and in pavanamādhyāṁ, 1. 32, and an instead of ṛn in nishānna.

1 The meaning of sativa or salivā, line 48, is not known.
2 Instead of dh we have ḍḥ in go pundits-hāṁira, 1. 39, and ḍṛadh=ḥāyaḍha, 1. 40.
3 In the words Nāmī-Nāmī vṛcīla, the signature of Nāmī-Nāmī (Namaya-Nayaka), in line 54, the engraver apparently has tried to imitate the actual writing of the donor.
4 For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.
5 The epithet perhaps has reference to the donor's knowledge of astronomy or astrology.
6 The Telugu word paga means 'an enemy' and etekha 'praise, applause.'
7 The manner in which this word is written in the original (with j instead of j) appears to indicate that the vowel ri here also was pronounced as ṛ; compare the very common usīčalī for uśīčalī.
l. 13; and a superfluous anuvadana is inserted by the writer before ṣe in "bhūkṣāna namah (for bhūkṣāna namatā), l. 1, vibhāma-ākritiḥ (for vibhāma-ākritiḥ), l. 14, and śrīmad Bhāmaya- nāya, l. 30, before na in shakālaṃra- (for shakālarum-).\(^1\) l. 35, and Vaiṣṇavakṣaṃmaka, l. 44, and before na in "vānaya- (for vānayā)-, l. 10.

The inscription records a grant which on Sunday, the full-moon tiśṭi of Bhūdrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saṁvat 1259, was made by Nāmaya-Nāyaka of Pīṭhāpurī. After\(^2\) the words ‘adoration to the holy Umā and Mahāvāra,’ and two verses invoking the protection of the gods Gauḍā and Vīṣṇu, it glorifies (in v. 3) the Ānḍākhaṇḍa-mandala,\(^3\) rich in precious treasures, and extending from the banks of the Gauṭama river (i.e. the Godāvari) to Kaṅgāla; and (in vv. 4 and 5) its city of Pīṭhāpurī,\(^4\) of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (saṁvata, v. 6), in which, to one Koppulkāna-Nāyaka, was born a son, named Prānaya-Nāyaka (v. 7). To him, from Chodamāmbā, was born a son, full of prowess (v. 8), who women called the god of love, supplies the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Pāla river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the biraka Pajmochchehuṇḍa\(^5\) (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Godāvari, on the date given above, granted the village of Donapundī, which after his father he had called Prālura, as an agrahāra, together with the eight enjoyments (bhoga) and powers (āścaryay),\(^6\) to one Gajapati of the Bhāravāja-gūtra, who knew the puruṣottaka, and who was an auspicous of the knowledge of the Vēdas and Śastras, and fit for the six duties enjoined on Brāhmaṇas (vv. 10-14).

(l. 42.) \(^1\) The limits of the fields which are the four boundaries of this agrahāra (arc):—
In the east the boundaries (arc) the Vaiṣṇavakṣaṃmaka river; thence the path to Dirasaṃ; thence the Buruguvajaya river at Enḍapalli. In the south the boundary (arc) the Lankā river; thence the path to the lands of the god Maṇḍeṇārśāyana. In the west the boundary (arc) the path to the yard of Apparajā in the fields of Konduvaramu; thence the Dāsanur (river). In the north the boundary (arc) a path to the tamarind field of the god Kukkutēsvāra. Ten potti of cultivated land in the Boddalamodilanka (island), (which belongs) to the fields of Pīṭhāpuram on the west of the Dāsanur (river), were given to this agrahāra for the subsistence of the village.— Be it auspicious! — The signature of Nāmī-Nēni,— Bliss! Great fortune! Fortune! Fortune! 

Pīṭhāpurī is the modern Pīṭhāpuram, the head-quarters of the Pīṭhāpuram zamindāri in the Godāvari district.\(^7\) The village, granted by this record, must have been situated between Konduvaramu and Enḍapalli;\(^8\) Kukkutēsvāra, which occurs in the description of the

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\(^1\) In the original the anuvadana of course is written immediately before the double na.
\(^2\) Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in the original are very simple.
\(^3\) I take this to be equivalent to Aṭṭhira-maṇḍalā, which we have above, p. 41, l. 55.
\(^4\) In line 52 the place is called Pīṭhāpurī; the name is also written Pīṭhāpuram and Pīṭhāpura (see above, p. 37, note 2), and Pīṭhāpurī (Ind. Ant. XIX, p. 432, l. 97).
\(^5\) See above, Vol. III, p. 280, l. 31, sādhīśīhyavum sādhāḥbhūyam. The term, used in the original, may also be translated by 'with the power over (or ownership of) the eight enjoyments.' On sādhābhūya see Ind. Ant., Vol. XIX, 224, and Ep. Corr. Part I, pp. 19, 23, 73, etc.
\(^6\) i.e. Nāmaya-Nāyaka.— [With Nāmī-Nēni compare the name Mēchi-Nēni, above, p. 330.— E.H.]
\(^7\) See above, p. 32; Constable’s Hand Atlas of India, Plate 52, Cc.
\(^8\) [3 miles and 44 miles, respectively, east of Pīṭhāpuram.— E.H.]
boundaries, is the name of a Śiva temple at Pithāpuram itself, and Manḍenārāyaṇa the name of a Vishnu temple at Bhimavaram, about six miles south-west of Pithāpuram.¹

The date of the inscription is irregular. In Śaka-Saṅvat 1259 current the full-moon tithi of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṅvat 1259 expired² on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṅvat 1260 expired the given tithi did end on the required weekday, viz. on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.³

TEXT.⁴

First Plate.

1  ॐ Śrī-Uma-Mahēśvarābhyāṁ nmañah⁶ [ll]  Ṛg Yād-vah Kari-vadanaḥ
2  kru(kri)ta-niṇa-dāna-suktav-vāy-āli-ganō | nimitati muhur-su-
3  pūḍhāttē karna(u)(n)yaḥ karna(u)n)ya)tālābhyāṁ || [1*]  ॐ Śrī-Viṣṇuṣuṛ asu
4  bhava- dhava-
5  d-isha-phalā-pradātā ma-gita-kritiḥ | yō daṁśiṁṛya Śva-rāmaṇīḥ-amara-vābhī-
6  magnāṁ saṁbhūga-lampaṭa-maṁah | kṣhitim-udaṭṭhā-
7  ra || [2*] Asti prastāna-nidhi maṇḍalām-Āṃdhra-khaṇḍaṃ-ārabhya Ga-

Second Plate; First Side.

8  tama-nadi-taṭamā-Ā-Kaliṅgaṁ ālokeya yad diviḥadhā-Saṁ-
9  saiku-sūk(ś)īmā-gama-ārāhām-āsama-phalāṁ kalayām-labhū-
10  vah || [3*]  Piṭhāpurī jayati tatra samasta-dēva-sakti-prayatna-
11  parikalpita-tōrama-sūḥ | yasyās-sunirmala-nabhō-
12  mukar-aṁtarālo dhathō Surēnda-magari pratībuddha-
13  llāṁ || [4*]  Yat saṁbhūga-niṁśuṇu(n)ya-vārapanātā-vaktrēṇu-ma-
14  dhya-sthitah sv[ai]raṁ n-aśiva vibhāvyatō hīmaruchiś-tēhya(bhyō)
15  10vibīṭā[m]a[n]-aṁkṛitiḥ ||

Second Plate; Second Side.

15  ēvaṁ chētasī śaṁkītōna rāchitō dhūtrā kaḷaṁkā saṁhūtam nō
16  chēd-īḷr(a dr)i niṁmaḷē katham-iddaṁ mālinyaṁ-y[1*]jīnibhūtō || [5*] Vī-
17  khyātā|| vir-yāmaṁśa-saṁbhūtaṁ tām arāṇijayat [1*]
18  pārījāta-prasāma-śīr+riva Naiṁdana-mādiniṁ || [6*]  12vad-avnāyē
19  Koppalakāpa-nāyakaṁ vibō(bhō)r abhūt= Prōḷaya-nāya-
20  ka-prabhuḥ | yuṣā yadīyaṁ vibhāvaṁ cha vibharaṁ na va-
21  ktun-ishaṁ vachasām-apāvāraṁ || [7*]  13Tasām-jāṭa jayati vijayī

Third Plate; First Side.

22  Chōḍamāmbū⁴* kumārasaṁhāṣrēṇi-milādari-purīsamāya-
23  g-āhārā-dhā(ḍ)uṇāt ājata-priti śrayati satatāṁ yat-pra-

¹ See Dr. Hultzsch’s Annual Report for 1893-94, p. 5.
² In Śaka-Saṅvat 1259 expired the month of Bhādrapada was incomplete, and the full-moon tithi of the first Śevana ended on Sunday, the 18th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.
³ For similar dates see Ind. Ant. Vol. XXV. p. 208.
⁴ From impressions supplied by Dr. Hultzsch.
⁵ Read Śy-
⁶ Read bhyoṣnam amaṁ or Ṛg yām namah.
⁷ Metro: Āryā.
⁸ Metro: Vānāvalīkārine.
⁹ Metro: Sāttāvavikrānta.
¹⁰ Metro: Vāmāsātha.
¹¹ Metro: Mandākrāntī.
¹² This akṣhara, bd, looks rather like bd in the original.
24 tápaṁ Kru(kri)jánur=mnō chēch-chēt̄nas-sa dahati kathāṁ vairi-vāmēkāhā.
25 ṁañāṁ || [9*] Yañā1 kāṁīṁ kathayanāṁ Pushpa-visākha- 
26 ṿin kalpadrumāṁ yāhakā vidvāṁsaṁ phaṁi-nāyakāṁ cha
27 suhrdhoṁ Rākā-sudhāśātiṁiti (||) dēṣuṁ yas-sadaya-
28 ṿin praṣāsti balavāṁ-Ela-nadi-mātrau(ṭri)kaṁ yaṁ prāhuḥ Paga-

Third Plate; Second Side.
29 mcechugamāda-biruṣāṁ pratyarthi-gaṛbh-āpalalāṁ || [9*] Ayāṁ3 na-
30 ya-nidhir-vvirmāṁ śrīmanīn-ā Nāmaya-nāyakāṁ || analpāṁ phala-
31 m-anvichchhānaṁ-a-kalpaṁ bō(ḥhō)ga-sādhanaṁ || [10*] Śūk-ābdē Nāmā-
32 bān-ārkka-
33 mitē Bhāḍrapadē tathā || paurma-rōma-māyāṁ Ravēr-vvārē puyē
34 Gōdāvāri-tatē || [11*] Paviteṭṭa-Bharavāja-gūṭrāya gūṇa-sā-
35 linē prānaśāṭaka-viḍ̄ē vēḍa-sātra-viṇāu-nunāndhavā || [12*] 
Ganapaty-aḡ[h]ādīnān-
36 ya śuṭṭakāṁ(ṭka)ṟam-āṅaḥ[ā]ya sādhavā || Prōṭōram-īti namānyā

Fourth Plate; First Side.
36 nirarāja pitur-ākhyaṁ || [13*] Agraḥāraṁ-alī(ḥhī)ṛṣṭā-āṣta-bō(ḥhō)jaśāvavṛya- 
37 samanvītāṁ || Donopāṇḍim-imaṁ grāmāṁ pradād-ā-chān-
38 dra-tārakaṁ || [14*] Ėṭad-dattattva yāvad-aruk-āṇḍa-ṭāraṁ yā-
39 ?vadhi-būmir-yāvad-āḥaṁ vīdhātā || yāvace-čhrīṁnāṁ-A-
40 chuyō yāvad-Īsās-tāvadhā-sūyād-dūtus-asyāśūvāya-9 
41 ś-cha || [15*] 10Akharatābharṇa-sāṅkhaḥ khaṇḍit-āṭaṇi-maṇḍalaḥ || ā-
42 chaṇḍra-tārakaṁ bhūyād-eśa Nāmaya-nāyakāṁ || [16*] Ī agra-

Fourth Plate; Second Side.
43 ḥ[ā]rāṇamu chatus-simāluṁ-aṁaṁ pola-mārālu | Terpuṭṭi11 
44 simālu [1*] Vallopaಕkommmana ēru | a taṇuvāṭanā Đira-
45 [ṣa]mā puṇaṁ || taṇuvāṭanā Emāqapalli Būruγu-
46 [v]āya ēru || Dakshiṇākama sima [1*] Laṁka ēru [1] | a taṇ-
47 vātana Maṅḍenārāyaṇa-dēvara krittula12 puṇaṁ || Pa-
48 ḍuṇaṭi sima [1*] Komodovurpaṁ bolam Apparāju dōṭṭi

Fifth Plate.
49 puṇaṁ || a taṇuvāṭa Dūnasīru || Ā13 uttarāṇamu 
50 sima [1*] Kukkuṭṭhavara-dēvara chinmehi-polam puṇaṁ ||(1l) 
51 Ī agrahārānaku grāmā-grāsamūgānu 
52 Dū[sa]ṇēṭi padmatuṇa Pīṭhāpuramu polamu1 
53 lōnu Bodḍaladoḍḍilākam baṭṭiṇdi padi puṇṭu chēk 
54 nu.[1*] śabha-mastu [1*] Nāmi-Nēni vṛalu [1*] Mungalu[m] mahā-sī śrī 
55 śrī [1*]

1 Metre: Śārdulaikṛiḍīta.
9 Read sūnik. The aṅkhara ḍh so may have been altered to ḍḍ already in the original.
* Metre of verses 10-14: Śōka (Anuśṭabh).
6 This sign of vīrāgya was originally omitted.
1 Read śrīnaṁ. 
6 Metre: Śālinī. 
9 Read maṇavaya-. 
7 Read vadhāḥ.
10 Metre: Śōka (Anuśṭabh).
11 Read tuṇḍu. 
12 Read krittula(?). 
13 This d is superfluous.
NO. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. Hultsch, Ph.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimharman.

On page 177, above, it was stated that the fourth of the Kil-Muttugur slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimharman (above, p. 177). The letter ग looks like the modern secondary form of ए, with fully developed central loop. The vīraṇa is expressed by a vertical dash behind त of nīṭṭa in line 3. The syllable पु or द of yāṇḍu (l. 2) and Mukkuttur (l. 6) resembles the े of परमाशक (l. 1) and मुग्धवाद (l. 2); the ु is attached to the lower end of त in nīṭṭa (l. 3); it is separated from द in धि (l. 4); and the त of nīṭṭa (l. 7) resembles the त of पत्तिर (l. 8). With the archaic form Ṣaymadurau (l. 6) compare arṣāra, which occurs twice in the Vallam cave inscription.¹

The inscription is dated in the 3rd year of the reign of kō vijaya-Narasimharman and records the death of a warrior, which had been organized by a certain Ṣaymadurau.²

At my suggestion the four Kil-Muttugur slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.³

1 Kō vise[ya]- Naraiṣi[i]gaparumar-
2 ku yāṇḍu [mūgrava]d [Vi[n]
3 nīṭṭa vaḍa-karaṇ āḷun ḍaga
4 durnādar [Va]limadur-śēvagur [Pā]-
5 kkattu-kkuṭi Ātimattar Mu-
6 nūgaṇ Mukkuttur-etoṇu Śayma-
7 duraru ko[1]la-t[to]ṇṛ miṭṭa-ppa-
8 tūṛ [!]²

TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimharman,—when Ṣaymadurau lifted cattle⁴ at Mukkuttur,⁵—Atimattar Maruṇā, an inhabitant of Paḷkkan (and) a servant of [Va]limadur, the chief of Tagadūrnuṇa,⁶ who ruled over the northern bank (of the river) in Viṇrunadu, having recovered the cattle, fell.

¹ South-Ind. Insr. Vol. II. p. 341.
² The donor of the other inscription of Narasimharman was a servant of the same Ṣaymadurau. This name represents the Sanskrit Saṃmadhura and not, as I formerly suggested (p. 178 above), Shāmadura.
³ From three inked estampages, prepared by Mr. T. R. Krishnaswami Sastri, M.A.
⁴ Read ḍār.
⁵ Read Mukkuttur.
⁶ See above, p. 179, note 2.
⁷ Compare p. 177 above.
⁸ On Tagadar, a place in the Naḷjanagudū taluka of the Mysore district, see Ind. Ant. Vol. XXII. p. 66.
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1 The figures refer to pages; ‘n’ after a figure, to footnotes; and ‘add.’ to the additions on pp. v to vii.

The following abbreviations are used: - ch. = chief; co. = country; di. = district or division; do. = dītu; dy. = dynasty; f. = female; k. = king; m. = male; m. = mountain; ri. = river; s. a. = same as; sur. = southern; te. = temple; v. = village or town.
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ADDITIONS AND CORRECTIONS.

2, line 23 f., for "denoting the nakshatra under which the god Vishnu was born," read "denoting the nakshatra under which Rāmānuja was born."

4, lines 13 and 17, for Ārāvīti and Ārāvīti, read Ārāvīdū and Ārāvīdū.

8, line 1.—Sārattu is a mistake of the engraver for Śurattu; see my Annual Report for 1895-96, p. 4.—E. H.

27, line 8.—Professor Leumann remarks that, as mahātimahā, 'great, very great,' is used elsewhere in the language of the Jainas, Mahātimahāvīra need not be altered, but may be considered as synonymous with Mahāvīra.

30, footnote 1, for xxxi. A, read xxxii. A.

34, line 20, cancel the sentence: "This close agreement" etc. —Dhanadapara has to be identified with Tsandavōlu, which, in two inscriptions of the Lingādhbhava temple in this village, is called Dhanadapralō and Sanadavōlu (compare p. 33).

40, verse 22, for Vīra-Chōda, read Vīra-Chōda.

54, line 17 from below, for Kharōṣṭhi, read Kharōṣṭhi.

58, footnote 2, line 3, for Mudhol, read Mudhol.

65, text line 7, read nēra[(mo)]deganda.

68, line 10, read [sa]m[ya][sa]rake.

87, footnote 1, for Nīdadavōlu, read Nīdadavōlu.

93, text line 131, for सत read सत.

94, footnote 2, line 3, for Jayasimha III., read Jayasimha II.

96, line 7 from below.—The village of Sampara is No. 9 on the Madras Survey Map of the Rāmāchandrapuraram tāluka, and is situated N.-N.-E. of Īdūr (the ancient Īdiyuru).

99, line 11, for jātakara, read jālakara.

105, footnote 1, line 2, for suītvi, read suītvi.

118, line 13, for jātakara, read jālakara.

120, text line 22.—The reading jālakara has been wrongly altered to jātakara. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly jālakara; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plato of Vijayachandra, Ind. Ant. Vol. XV. p. 8.—F. Kielhorn.

122, text line 22.—Prayāga on the Vēni also is the place from which the Benares plates of the Kālachuri Kārnādēva were issued; for I have now no doubt that the intended reading in Ep. Ind. Vol. II. p. 309, line 33, is Prayāga-samāvídata.—F. Kielhorn.

139, text line 3, for karpura, read karpūra.

140, line 13, for Poṇi, read Poṇai.

143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kolleru plates are not in the British Museum.

146, footnote 3, line 3, for "an inscription of Rājarāja Chōla, dated in the 30th year of his reign," read "an inscription of the Chōla king Rājadhirāja near Cape Comorin, dated in the 31st year of his reign;" see my Annual Report for 1895-96, p. 5.—E. H.

172, line 8 f., place "Jaitanābha, 1. 88" before "[Jaiti]."

173, 2 from below, for "Risikēṣa," read "Risikēsa or Risikēsa."

1, Risēkayā, read Risēkasya.

20, for Siū, read Siū.
ADDITIONS AND CORRECTIONS.

Page 178, text line 2 f., for Śaṅma[ḥ]duraṅ, read Śaṅmaduraṅ.

178, line 3 of Translation, for “a worshipper of Śākapātra (Kārttikāya),” read “a servant of Śaṅmaduraṅ.”

179, line 10, for Prumnādīgala, read Pumānādīgala.

footnote 2, for Ambūr, read Ambūr.

185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.

line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the nakṣatra was Rēvati (not Rūhini). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; nakṣatra Panarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; nakṣatra Áḍrā or Panarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; nakṣatra Áḍrā. The date works out correctly, if, as suggested by Mr. Kotikalapadi Nrisimha Siddhantin of Bobbili, we assume that the month of Vrishchikha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third tiṭṭha of the bright half commenced 14 h. 40 m., and when the nakṣatra was Rūhini from about 14 h., and the āyana Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 P.M.—F. Kielhorn.

186, line 1 from below, for 3rd May, read 9th April.

200, footnote 1, line 2, for Kōlāhala, read Kōlāhala.

207, 11, for Ahavamalla, read Ahavamala.

211, line 13, for sāyaṇaṁ read sāyaṇāṁ.

225, 5 from below, for “gifts (?)”, read “taxes.”

233, 1, for sāyaṇaṁ read sāyaṇāṁ.

235, text line 57, for rāṣṭrāṁ: read rāṣṭrāṁ.

237, footnote 3, for 4 read 3.

238, 12, read विनायकमः.

243, 2, line 2, for Pārgalpur, read Bhāgalpur.

244, 8, for Māghad, read Māghadhī.

252, 5, line 3, read Nārāyaṇapāla.


268, text line 76, for nīya, read nēya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.

274, text line 57, read श्रीविनायकमः.

footnote 7, read द्वितीय.

279, line 6, for Vāraṇi, read Vāraṇī.

289, 11, withered, read are withered.

298, 28, the slātan read the slātan.

311, 17, Jāpiliya, read Jāpiliya.

312, 4 from below.—In the Bombay Gazetteer, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhimāḷ (Śrīmāḷ), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jādhpur inscription of Rāpādāyī. Mr. Jackson’s Nos. vii–ix of V. 1262, 1274 and 1305 are of the reign of a Mahārājaśāhāraja Udayasimhadēva,
ADDITIONS AND CORRECTIONS.

... to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the Mahârâjâkula Châchiga or Châchigâdēva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the Mahârâjâkula Samarasiinâha and his son, the Mahârâjâdâhâra Udayasiinâhadēva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a Mahârâjâkula Sâmvatasiinâhadēva (Sâmvatasiinâhadēva, Sâmvatasiinâhadēva, or Sâmvatasiinâhadēva). The name of Samarasiinâha and that of his son Udayasiinâha also occur in the Jâdhur inscription. Instead of Châchiga the Jâdhur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasiinâhadēva the Jâdhur inscription actually has Sâmvatasiinâhadēva, which I have taken to stand for Sâvantasiinâhadēva. I do not think that Sâvantasiinâhadēva is the correct form of the name.—F. Kielhorn.

Pāgo 322, line 1, insert | after यः.

323, text line 32, insert | after विकसतापितः.

325, line 1 from below, for ग्रामः read ग्रामः.

326, " " " " सहस्त्री read सहस्त्री.

329, footnote 2, read "The word nāpāṭi generally means."