EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME V.

Page 16, text lines 12, 13.—Professor Kielhorn has told me that, in line 41 of the Kauṭhēm plates of A.D. 1009 (Ind. Ant. Vol. XVI. p. 23), he takes what I have presented as Karkara-vana-staimbham, “the two pillars of war of Karkara,” as meaning “Karkara and Ranastambha,” and that he would interpret in a similar way the passage, specified above, in the Managāli inscription of A.D. 1161. This latter passage, indeed, when considered apart from the bias created by my previous rendering of the other passage, makes the point quite certain. And, in the abstract of contents (p. 20, lines 5, 6 from the bottom), there should be read “annihilated king Karkara and king Ranakambha, the sun and moon in the Rāṣṭrakūṭa sky.”—It is due to Mr. Wathen, who brought to notice the Miraj plates of A.D. 1024 which include the verse given in the Kauṭhēm record, to add that the translation put forward by him presents “Karkara and Ranastambha, rājas both of the Rāṣṭra-kūta race;” see Journ. R. As. Soc., F. S., Vol. III. p. 269.—The idea naturally occurs, to take Ranastambha as a northern kingman and ally of Kakka II., and to connect him with the Jaipur territory in Rājputāna, in which there is the fortress of Ranthambhor,= Ranastambhapura,—the ‘Rintimore or Rantamboor’ of Thornton’s Gazetteer of India, Vol. IV. (1854), p. 320.—J. F. F.

21, line 18,—for of the race of Vājīna, read of the Vājīvanī; and cancel note 2. As has been brought to my notice by Professor Kielhorn, the Vājīvanī is mentioned elsewhere, and the Jain Hulla or Hullapa, a minister of the Hoyala prince Narasimha I., belonged to it; see, for instance, Interc. at Śrav.-Bej. Intro. pp. 53, 54.—J. F. F.

71, line 13 from bottom,—for summer-solstice, read winter-solstice.

77, line 8,—for “त्व[लः]”, read “त्व[लः]”.

96, line 12,—for summer solstice, read winter-solstice.

150, line 9.—Mr. Krishna Sastri corrects jayaḥstavaḥ into jayaḥstavaḥ, which would be the same as jayaḥhastavaḥ, ‘one who strikes the gong’; compare jayaḥsa or jayamja in Brown’s Telugu Dictionary, and jayaḥ or jayaḥ in Kittel’s Kamada Dictionary.

168, line 7,—for Bellary, read Anantapur.

201, paragraph 3.—The identification, which I put forward in my Dynasties of the Kanores Districts, p. 378, of Bhanḍārāgavijātage with Kowteh, a small village six miles south-west-by-west from Shoblāpur, on a stream (the ‘Adaśa Nūla’) which flows into the Shā, which again flows into the Bhimā, is wrong. I cannot recall the circumstances in which I made the mistake, or the book and map which I then consulted. But it is clear, now, that Bhanḍārāgavijātage is the modern ‘Bhundarkowteh’ of the Indian Atlas sheet No. 40 (1858), on the north bank of the Bhimā itself, in lat. 17° 27’, long. 75° 44’, about twenty miles south-west from Shoblāpur.—J. F. F.

B.—VOLUME VI.

Page 6, line 2,—for Anbhāv, read Anbhāv.

11, note 6,—for ‘सभकन्ना’, read ‘सभकन्ना’.

36, line 9 from bottom,—for Sambhāg, read Sambhāg.

37, line 9,—for Krishnaraja I., read Krishnaraja I.

58, note 7, line 6,—for Maṇḍalikatrimātira, read Maṇḍalikatrimātira.
ADDITIONS AND CORRECTIONS.

Page 57, note 9, line 3,—for Vol. V., read Vol. III.
   66, line 9,—for Nolambadhiraja, read Nolambadhiraja.
   67, note 4, line 3,—for -Perrmadianiya-, read -Permdadianiya-.
   68, " 6, " 2,—for Permanacli, read Permanacli.
   69, line 11,—for Kyatanahalli, read Kyatanahalli.
   70, " 8,—for Kiukad, read Kiukad.
   83, " 16,—for king, read kings.
   93, " 7,—for Malapas, read Malapas.

105, verse 1, and note 8.—Professor Kielhorn has now fully accounted for the description of Vishaṇu here as Paramānda-nanda, "son of Indra;" see Göttinger Nachrichten, 1900, p. 300 ff., where he has shown that it may be traced back to the use of Akhandala-rānu, in the Kirátārjuniya, i. 24, to denote primarily Arjuna, "the son of Indra," and secondarily Vishaṇu, "the younger brother of Indra." As he has said in conclusion;—"If a poet like Bhrāva could use Akhandala-rānu as a name of the god Vishaṇu, we cannot wonder that some petty poet should have employed its exact synonym Paramānda-nanda, in just the same sense."—J. F. F.

110, note 7.—Mr. H. Krishna Sastri aptly identifies Sīyamārdy with Sīhādiri, i.e. Sīhāsdhala in the Vīsavadātan district; compare Mr. Venkayya's Annual Report for 1899-1900, p. 27.

111, line 7 f. from bottom.—Mr. H. Krishna Sastri states that Pāranandhi Bhāskarādānānīn at Nellore possesses a complete copy of the Chandrīci, a commentary on Krishnaviṣṇu's Prabodhakhaṇḍāradaṇḍa by Nāḍinēla-Gōpa, the sister's son of Śāiva-Timms. The colophon of the first act reads as follows:—Iti trimad-rāddhāraṇa-rāja-pramāndarā-sri-Virapradā-pā-krishnāradya-mahārādy-amrārdyā-dhumāndhā v r a -sri-Sāiva-Timmaradya-daimāndyāka-bhaginēya-Nāḍinēla-Gōpa-mahīr i s d k a r a -viraścādāyām Prabodhakhaṇḍāradaṇḍa-vyākhyāyām Chandrīci-vyākhyāyām prathamō-
shakaḥ

113, line 3 from bottom,—for Mōtapalle, read Mētapalle.
117, note 11.—Vṛitraśah-dāman is synonymous with indra-nilā, 'a sapphire.'
128, " 6, line 4,—for -Krishṇa, read -Krishṇa.
131, verse 33, line 3 f.—Read: "If not, why (dost thou) whose emblem is the Garuda (assume) this (ensign of the hawk) ?"
132, verse 42,—for "whose deep compassion with heroes was," read "whose heroism and compassion were."
135, line 20,—for samvachchhara, read samvachchhara.
157, text line 191,—for सन्नभ, read सन्नभ.
169, the last line, and page 170, first line; and throughout subsequent references.—I have recently had occasion to look up Mr. H. H. Dhruvra's article on the records of A.D. 915, in the Jour. German Or. Soc. Vol. XL. p. 322 ff. His introductory remarks show that these two records were obtained at Bagumara. And they ought, therefore, to be referred to as "the Bagumara plates of A.D. 915," and not by a title connecting them with Nausāri as their find-place. His remarks further show that the seal of each of these two records presents, not only the god Śiva as stated by Dr. R. G. Bhandarkar in Jour. Br. Br. R. As. Soc. Vol. XVIII. p. 253, but also a viṣṇukī and a Gana and the legend śrīma-Nityavartha.—J. F. F.

169, note, line 14.—Cancel the words "while his own illustrious queen was prospering."

The correct translation of this passage is given in South-Ind. Insr. Vol. II. p. 92.
185, line 7 from bottom,—for -Bassappa read -Bazappa.

189, " 1.—It might have been added here that Rattāvalikha occurs as a biruda of the Mahādevanta Bappuvarama in the Mahākūta inscription of A.D. 934: see Ind. Ant.
EPIGRAPHIA INDICA.

VOLUME VI.

No. 1.—AIHOLE INSRIPTION OF PULIKESIN II.; SAKA-SAMVAT 556.

BY F. KIELHOHN, Ph.D., LL.D., C.I.E.; Göttingen.

This inscription is on the east side-wall of an old temple called Māgūti, at Aihole in the
Hungund tāluka of the Bijāpur (formerly Kalāḍgi) district.¹ It was first edited, with a
photo-lithograph, by Dr. Fleet in Ind. Ant. Vol. V. p. 67 ff., and a revised version of the text
and translation, with an improved photo-lithograph, has been given by the same scholar, ibid.
inscription at the suggestion of, and from an estampe supplied to me by, Dr. Fleet himself,
who was anxious to publish the accompanying photo-lithograph which is the first true facsimile
of this record. In common fairness I am bound to state that Dr. Fleet’s edition, published
more than twenty years ago, was an excellent piece of work, which has been of great assistance
to me; and I would wish it to be understood that I consider any improvements in the
reading or interpretation of the text which I may be able to offer, to be mainly due to the rapid
advance of Indian epigraphy, brought about to no small extent by Dr. Fleet’s own exertions.

The inscription contains 19 lines of writing, of which nearly the whole of line 18 and the
short line 19 apparently are a later addition of little importance, which may be left out of
consideration in these introductory remarks. The writing covers a space of about 4’ 9½"
broad by 2’ 4½" high; it is well engraved, and generally in an excellent state of preservation.
The size of the letters is between ⅞ and ⅝. The characters belong to the southern class of
alphabets; they are of the regular type of the characters of the Western Chalukya records of
the period to which the inscription belongs. Of initial vowels, the text contains the signs for
a, d, t, and u, and of the signs of the ordinary Sanskrit consonants, all excepting dh; but chh,
ṣh, and the rare jh² (in sajñati, l. 7) occur only as subscript letters. The alphabet also includes
the signs of the jihadmūlya (e.g. in Ravi[krit]-kareta at the end of line 17), the upadhānānya
(e.g. in yaḥ-prabhavah-purusha-, l. 1), and the Dravidian ṭ (e.g. in Maṭha-, l. 11, and puṭina-

¹ See Revised Lists of Antiquarian Remains Bombay Press, p. 133.
² It is strange that none of the published palaeographic Tables should give a single instance of the southern
form of jh from an inscription. The form of the subscript jh used in the present inscription is almost identical
with the one employed in the first Cambodian inscription (in the word sajñita in line 7, Ins. Samarèsias du
Cambodge, p. 13, and Plate), the alphabet of which in other respects essentially differs from that of the Western
Chalukya inscriptions.
and of final m (e.g. in ratnändām, l. 1, and suchīram, l. 2), final t (e.g. in prakārātāt, l. 3), and final ṛ (e.g. in śrādhavaṇ, l. 11, and devījān, l. 15). Besides we have the ordinary signs of punctuation, one or two vertical lines, but they are employed irregularly.—The language of the inscription is Sanskrit, and the text is all in verse, the metres employed in the 37 verses being: the ordinary Ślokā, in vv. 20, 22, 27, 31, 33, 34 and 36; Aṣpadchhandasika, in vv. 9 and 25; Arya, in vv. 1-4 and 7; Āryāgīti, in vv. 37; Upajitī, in vv. 6 and 19 (Indravajrā), Ratnākāhātā, in v. 5; Vasāstha, in v. 12; Drutavilambita, in v. 10; Praharshini, in v. 30; Vasantaśilakā, in vv. 11, 14, 29 and 35; Mālini, in vv. 13, 15 and 23-25; Haripī, in v. 13; MahākŚrī, in v. 17; Śādevaśikrīḍita, in vv. 5, 29 and 32; Māttēbhaśikrīḍita, in v. 18; and Śrādgārā, in v. 16. So far as I am able to judge, the author has properly observed the metrical rules, and his choice of the metres in some instances, as when he uses the metre Śrādgārā in v. 16, appears most appropriate.—The orthography calls for a few remarks. Vīśārga has everywhere been changed to the jihvāNALiya before k, and to the upadhmnāya before p, and has been assimilated to a following sibilant. The final m of a word is at the end of a verse or half-verse always denoted by the special sign of the final m, except in trayādān at the end of verse 25; and in the interior of a Pāda before a consonant it is either changed to anuvādra or to the nasal of the class to which the following consonant belongs (before ch, chh and j it is always changed to a). At the end of the first and third Pādās of a verse the rules of suddhā have occasionally not been observed, and they have once or twice been neglected in other places. The letter ṛ is employed instead of anuvādra in Jayaviśāka, l. 3; instead of b in cībhāsena, l. 11, and ayalaḥ, l. 14; and j instead of y in chiraśvijitaḥ (for chiraś yditaḥ), l. 2. Before r, k is always doubled (e.g. in parikārmaka), l. 15; and before y, dh is similarly treated in ārādhyāga, l. 15. The Dravidian j is used in the names Kāčēdra, l. 18, Ḍuṇa, l. 9, Kāvīja, l. 16, Chālā, l. 14 and 15, Naṣa, l. 4, Mālava, l. 11, and Kauśita, l. 13; and also in the words nārādā, l. 18, aṭ, l. 8, ḍaṇ, l. 9, kāḍārāti, l. 4 (but not in kāla, l. 10), puṣyna, l. 12, and refers, l. 11. Clerical errors there are few, and they can be easily corrected.

The inscription is a poem by a certain Rāvikkīrti, who during the reign of the Chalukya Pulikēśin Satyārāmya (i.e. the Western Chalukya Pulikēśin II.), whom he describes as his patron, founded the temple of the Jainī prophet Jīnēndra on which the inscription was engraved, and who uses the occasion to furnish a eulogic account (prakāstik) of the history of the Chalukya family, and especially of the exploits of Pulikēśin II. As a translation of the poem will be given below, it is unnecessary to burden this introduction with an abstract of the contents, the more so because the historical facts related in this record have been fully discussed by Prof. Bhandarkar and Dr. Fleet;1 but I may draw attention to one or two statements of our author which are made in verses of which either my text or translation differs from those of the previous edition. From the restitution of the true reading, Bhāimarathikā, in verse 17, it appears that the two invaders Aḍḍāyika and Gōvinda, of whom one was repulsed by Pulikēśin II., while the other was made an ally, had come to conquer the country north of the river Bhāimarathi, usually called Bhimarathi, and that no horses from the northern seas are spoken of in that verse. Again, from the wording of verse 22 it would appear now that the Iānas, Mālavas and Gōjharas were not conquered by force, but submitted to, or sought the protection of Pulikēśin of their own accord. Of greater interest perhaps is my interpretation of verse 28. It will be seen that this verse speaks of a piece of water, apparently containing salt water, which was occupied by Pulikēśin’s army, and is called the Kaunāja water, or the water (or lake) of Kaunāja. The position of this piece of water is indicated by the sequence of events recorded in the poem. Pulikēśin according to verse 26 subdued the Kaingas and Kōsals; then he according to verse 27 took the fortress of Pīṭhāpur, the modern Pittapuram

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1 See Prof. Bhandarkar’s Early History of the Deccan, 2nd ed., especially p. 51; and Dr. Fleet’s Dynasties of the Konarviss Districts, 2nd ed., especially p. 249 ff.
in the Godavari district; after that, in verse 28, comes his occupation of the water of Kundala; this again is followed, in verse 29, by his defeat of the Pallava ruler near Kachipura; and in verse 30 he crosses the river Kaveri. Pulikeshin's march of conquest therefore is from the north to the south, along the east coast of Southern India; and the localities mentioned follow each other in regular succession from the north to the south. This in my opinion shows that 'the water of Kundala' can only be the well-known Kolleru lake, which is south of Pithapuram, between the rivers Godavari and Krishna. To that lake the description of 'the water of Kundala,' given in the poem, would be applicable even at the present day; and we know from other inscriptions that the lake contained at least one fortified island which more than once has been the object of attack. In the Chellur plates of the reign of the Eastern Chalukya Kulottunga-cheda II. of Saka-Saunvat 1066 (exactly five hundred years after the date of the present inscription) we are told that in the Vejgimandala there is a great lake in which, like Vishnu's city Dvaraka in the ocean, is a town named Saraspur, unconquerable by enemies, and that at the time of the inscription that town was possessed or governed by Kattana-Nayaka of Kolanu, a Telugu word meaning 'lake,' which according to other inscriptions must undoubtedly be connected with the Kolleru lake, and which in my opinion is identical with Kundala.

Regarding the date of the inscription as given in verses 33 and 34, I have nothing to add to what Dr. Fleet already has stated about it. It corresponds, for the expired year 5775 of the Kaliyuga, here described as the year 3735 since the Bharata war, and—which is the same—for Saka-Saunvat 556 expired, to A.D. 634-35.

Important as this inscription is as an historical document, to myself it seems almost more interesting from a literary point of view. The statement in verse 37 that it raises its author to the level of Kalidasa and Bharavi, is surely an exaggeration, but in my opinion this poem indubitably places him in the very front rank of court-poets and writers of prakhtis. Ravi-kirti is thoroughly conversant with the rules of the Alankara-satra, and like a true Avadhdya, he is unsurpassed in some of his upakradas. He is familiar with the works of India's greatest poets, and seems to have especially profited by the study of that most perfect poem of Kalidasa's, the Raghuveda. That this kavya of Kalidasa's about A.D. 600 was well-known in widely distant parts of India, and even beyond the confines of India proper, there can be no doubt now. I have elsewhere had occasion to show that one of its verses (XII. 1) has been present to the mind of the author of the Bodd-Gaya inscription of Mahanama, dated in A.D. 588. I have also drawn attention to the fact that another verse of the same poem (VI. 23) has been imitated in one of the Nagarjuna Hill cave inscriptions of the Makhari Anantavarmar, which for palaeographic reasons cannot be placed later than the first half of the sixth century. Besides, so far as I can judge, part at least of the text of the Raghuveda was

3 We may compare (see Hemachandra's Prikrit Grammar, II. 116 8.) dDde = gna, cakhapura = Alakhapura, karni = kbur, etc.— Kundal very probably is the Kundala of the grammarians, which according to Ujjvaladatta is the name of a locality, and according to Hemachandra (Undadiga 470) the name of a town. Moreover, notwithstanding the difference of spelling, I have no doubt whatever that the Kundala of our inscription is identical with the Kaurisaka in line 19 of the Allahabad pillar inscription of Sambudra-gupta (Gupta Inscri. p. 7), which in that inscription is enumerated immediately before Pushtapura, just as in the present inscription the jala-b Kaurisaka is mentioned immediately after Pushtapura. (An antiquated statement, lately repeated in the Bombay Gazetteer, Vol. I. Part I. p. 68, induces me to add that by the inspection of an excellent stampase I have convinced myself that Kaurisaka, as published by Dr. Fleet, is the true reading in Sambudra-gupta's inscription).
familiar to the composer of the first Cambodian inscription,\(^4\) which according to the most competent authorities belongs to the commencement of the seventh century. And turning to Chalukyan inscriptions, it is sufficient to say that the half-verse यत्त्वादिक-शूदयून्नी\(\) यत्त्वादिक-शूदयून्नी of Rağh. I. 6, is actually copied by the writer of the Mahākūta pillar inscription of Mañgulśa,\(^5\) which may be specifically dated in A.D. 602, and was certainly composed before A.D. 610. As regards the present gazetteer, I have brought together in the notes to my translation a number of parallel passages both from the Rağhavatūsa and the Kirtādīrājī, which can leave no doubt as to Ravikirti’s indebtedness to the authors of those two kāyas.

Here I would only add that for the principal part of his poem, the description of the exploits of his patron in verses 17-32, Ravikirti clearly has taken as his model the Rağhadaśrī in Rağh. IV., and that very probably he would himself have styled this part (if not the whole of his) prakūṭa the Digvijaya of Pōkēśīn Satyārasya.

TEXT.\(^3\)

1 Jayati\(^4\) bhaṅgavān(8)=Jinēndrō [vī]ṣa-ja[rā-ma]raṇa-janmanō yasya [\(\text{[1]}\)] jñāna-samudd-aṅtargga[\(\text{[2]}\)]aṁ-khiḷaḥ-jagad-antarīpam-iva | (\(\text{[1]}\)] | Tad-anu chimra= apari[m]eyās-Chatukya-kula-vipula-jalāndhir-jañjaya | (\(\text{[1]}\)] pṛthivi-mauli-lālamāṅā yāḥ-prabhavaḥ-puruṣa-ratnānāṃ | (\(\text{[2]}\)] Śūre-vidushi cha vihajān-dānam= mānāḥ cha yungaped-eśkara | (\(\text{[1]}\)]

2 avīhita-yāthāam[\(\text{[1]}\)]aṁ[\(\text{[1]}\)] [ja]yati cha Satyārasyas-suchitam | (\(\text{[3]}\)] Pṛthivivallabha-sādhō yāḥām-anvartthathan-čhirāṁ-jañjaya | (\(\text{[1]}\)] tad-vaināśāhu jīgahusu tēsu bahusva-apya-sitītēsu | (\(\text{[4]}\)] Nāmā-hēti-śat-ābbhāgata-patitā-bhrāntā-śaiva-patti-dvipē nṛityad-bhima-kavandha-khadga[\(\text{[8]}\)]-kīrṇa-ja-va-śahas[\(\text{[8]}\)]

3 Lakṣmīṁ-bhāvita-chāpalāpi cha kritā śanryēṇa yēṇ-āmāsāt(\(\text{[1]}\)]rāja-eja= Jayasīṁha-vallabha iti khyātaḥ-Chalukya-ānvayā | (\(\text{[5]}\)] Tad-ātma[jo]-bhūd= Rājanarāja[\(\text{[1]}\)]-nāma divyā-ānubhāvā jagad-ākanāthāḥ | (\(\text{[1]}\)] amānusatvaṁ kīla yasya lākha[\(\text{[4]}\)] uṣṇaṣṭāya jānāti vapi-prakaraḥ | (\(\text{[6]}\)] Taśya-ābhavat- tānāḥ-Pōkēśīn[\(\text{[8]}\)] ya[h][\(\text{[1]}\)] śrī-नāmāyanti-āpi | (\(\text{[8]}\)]

4 Śrī-vallabha-py-ayāśād-vāṭāpipuri-vadhā-varātām | (\(\text{[7]}\)] Yat-trivagga-padavīn- alam kahita nāṃganantum-adhun-āpi rājakam | (\(\text{[1]}\)] bhūṣa cha yēṇa havayēṇā-yājīṇā prāpit-āvabhīṣa-majjanā[\(\text{[8]}\)] bahūḥ | (\(\text{[8]}\)] Nāla-Mauryay-

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\(^1\) Inscr. Sanscrites du Cambodge, p. 18. When writing the second half of verse 6 (duḥkham anādikā yasyaṁ pratiṣṭhī na rādr ṣe apī) the author of the inscription had in his mind, and the wording of his verse was influenced by, Rağh. IV. 6 (Duḥkha maṇḍyaṭe tājō daksinayaṁ rādr āpi, tasyaṁ tva Raṅgho Paudyā pratiṣṭhā na viśeṣāḥ); in the inscription the use of the particle apī after rādr in my opinion is awkward, if not improper; in Kālidāsa’s verse it is most appropriate. The idea expressed in verse 7 (Taśya vamocarajō ēkātām uṣṭhānānārājsīrīke apī, vipakṣeyoṇānānāsātānāh chārvānāṁ apyagatasya) was suggested by Rağh. IV. 54 (āhāryābhikṣitaṁ nākādānāṁ tēna Brahmāyādīnam, alakṣhaṁ ca uṣṭhānaṁ chārvānānārājīrīke). The edicts of Raṅgho and Paudyā are not discoverable.

\(^2\) See Ind. Ant. Vol. XIX. p. 16, line 1 of the text. The same inscription contains other fragments of verses (1, 2, riddhā Pais supervisors, etc. 1, 10, Mahādīsa-eva durdārasāḥ Ekaṇa smarpadyāṅga Smīrī-samāra ṣe; 1, 11, samudra eva gāṅghāraḥ kahamaṇā pratiṣṭhātamanā), the source of which I have not discovered yet. The Nārd plates of Mañgulśa (Ind. Ant. Vol. VII. p. 1, 12, Bāhūḥ eva Pais prakārāⁿāṁ kāraṇāṁ pramāṇāṅga nyuṣāṅga-viṣāṅga), which I have not yet identified.

\(^3\) From an impression supplied by Dr. Fleet.

\(^4\) Footnote in Dr. Fleet’s impression.

\(^5\) See the edicts of Raṅgho and Paudyā.

\(^6\) Biasūrāνāraśīrīke apī, vipakṣeyoṇānānāsātānāh chārvānāṁ apyagatasya.

\(^7\) Omitted.

\(^8\) Rayāḥ.

\(^9\) Original kādga was engraved, but the d of kādga seems to have been struck out again.

\(^10\) Read Jayasāṅga.

\(^11\) Read Kāruṇā.

\(^12\) This yāh (or yaḥ?) was originally omitted, and is engraved above the line.

\(^13\) Biasūraṇāraśīrīke apī, vipakṣeyoṇānānāsātānāh chārvānāṁ apyagatasya.

\(^14\) Footnote in Dr. Fleet’s impression.

\(^15\) Biasūrāṇāraśīrīke apī, vipakṣeyoṇānānāsātānāh chārvānāṁ apyagatasya.
No. 1.  
AIHOLE INSCRIPTION OF PULIKESIN II.  

Kadamba-kājaśarātri:="tanyas:="tasya babhūma(va) Kirttivarmanā([^1]) para-dāra-
nivrita-chitayvatīte-rēpi[^2] dhīl:="yasya ripu-sri-

5  y=ānukriyā=|| [^9]*  Raṇa-parākkrama-labdha-jayaśriyā sapadi yena 
virunxa(apa):=sāśeṣataḥ [^1] nṛpātigandbagajena mah-ınaṣa prithu-Kadamba-
dhīt-śiva-sēna-rajaś-paśa-vinirmittv-dīgitānāḥ [][^11]*  7Sphuran-mayūkhai pari-
dipikā=Śata=|=di(u=n)ir"

6 vṛdayasya mātāgata-śrīmatī-saṇchayam [^*] avāptavām=yō rapanāga-mandīrē 
Kāṭachchuri-sūl-lalakan-paragrama [][^12]*  8Punar-apī cha jīgarīkha=sa
maḥad-udanavat-tōya-saṅkṛāṇata-bimbam[^10] Vara(ra)na-balam=iv(abhūdā-gatām 
yasya vācchā [][^13]*  10Tasya-āgrajasya tanayē Nabhush-ānubhāgc(vē) 
Lakshmeṇā kil-ābhī-

āparuddha-charita-vyavasya-buddhau [][^14]* Sa[^4] yad-upaśita-[ma]ntri-otsāhā-
śakti-prayaoga-kshapita-bala-viśesāḥ Mahangalas[^13]samantarā[^[*] sva-tanayaye-
ghata-rājy-ārāmbha-yatnena sārddham niyam=ataun cha rājya[=j]livita=ch= 
ējhati ama [][^15]*  10Tāvat=tach-chha[t,*]tra=abhāše jagad-akbilam=ārāty-
andāha-kār-oparuddham 

8 yasya-sāhyā-pratāpa-dyutī-ānubhūvī=iv=ākkṛantaṃ=āstि=prabhātam [^*] nṛtya- 
vāỹdar-patākāni=prajāvinī maruti kshunna-pa[ṛ]yanta-bhūgair-garjādibhir= 
vāvāśiśall=ālī=ku[la]-mālāinām vīma yatam kadā vā [][^16]* Lab[dev]ai[7] 
kālān bhuvam=upagatē jētmā=āppayik-ākhāye Gōvidē cha dīvirda-
nikāra=uttarāṃ=Bhaimarathyaḥ [^[*] yasya-ānikair=yudhi bhaya-rasa-jñātvam= 
ēkah prayaattē=trat-āvāptam=phalam=upakritas=ā 

9 parēn=āpi sadyāḥ [(][[^17]*] 18Varadhā-tātāga-raṇga-vilasad-bhānāvail-
mekhalaṇa Vanaśīvam=vamāṇıdhatas-surapura-praspariddhi[n]niṃ sampadā [^[*] 
mahta= yasya bal-ārpaṇēna paritattūṣaḥ-vīrtinām[^13] stala-
durggaṇa=īla-uddarbham=iva[^10] gatām tat-tatśkaṇaḥ paśyām [][^18]*  10Gaṅg-

1. Read *"śṛditā"*; the sign of *visarga* may have been struck out already in the original.
2. Originally *"śrīrītāchitārāpi"* was engraved; afterwards the *ω* of *ti* and the *δ* of *ṭī* appear to have been struck out, the *aḥkara* *ṛṣṭi*[^6] were engraved below the line, and the place where they should be inserted was indicated by a vertical line above the line, before *ra*.
4. The signs for *li* and *lih* being very similar, it is somewhat difficult to say whether the reading here and in line 7 is *Mangalīt* or *Mangalītā*: in neither place is it *Mangalītā*. I read the name *Mangalītā*, because I do not think that the engraver twice would have made the same mistake, and because in line 7 the third *aḥkara* of the name appears to me undoubtedly to be *lih*. Compare the *lih* of *kiṭṭi* in l. 16, and the *li∗* of *mālamīnā* in l. 8, and of *liya* and *Kaliya* in l. 13.
5. Meter: Vaisnāsaṭṭha.
7. Read *"śṛdiḥā"*.
9. The sign of the first consonant (p) of this name, in my opinion, at the top has the vowel *a*, and below it, *u*, but the latter seems to have been struck out. In the following syllable, originally the full sign of *la* seems to have been engraved; whether the vowel-sign at the top is meant for *i* or *e*, is difficult to say.
10. Meter: Mālīnī.
11. Instead of the *aḥkara* *la* originally *lī* seems to have been engraved.
12. Meter: Mandakrānta.
14. This sign of punctuation is superfluous.
15. In the original, between *durgga* and *tāmīc*, the *aḥkara* *tāmīcagāra* were engraved, and then struck out again.
10 saunc-evamruta-paśa-sauncdh [II 10] Koṅkaṇadeva1 yad-adhiṣṭha-chaṇḍa-danda-
amba-vichibhib [1st] uddatasa-tarsa Mauryya-palvalamba-samṛddhaḥ | (II) [29] 2

Apam-jaladhār-Lakṣaṇa[ra] yasmin-Parīma-Purjita-prabhā madagaja-gaṭh-
śākrami-nandvaṁ śatār-aṭṭiṛśvanti [1st] jalada-patāl-anāk-āk(ī)ṛg-ranvan-vṛt-pala-
mūcchaka-jalamahitrīva vyāha vyāma vyāna-sa-

11 bhava[rama]-aṃbubhir (dhīḥ) [II 21] 3 Pratāp-ōpānatā yasaya Lāṭa-
Mālava-Gūrjaraḥ [1st] daṇḍ-ōpānata-sāṃanta-charyy-āchā[rya] iv-

abhavan [II 22] 4 Aparimita-vibhūti-sphita-sāṃanta-śāna-makuta-mana-śaṭāk-
ākṛanta-pāḍāvindah [1st] yadhi patita-gaj(a) jena-ānīko-vi(h)ribhasa-bhūto
bhaya-vigilīta-harshō yena chakṣūri Harsaḥ [II 23] Bhuvan-urubhir-
amīkāsi-sā-

12 satō yasaya Bṛvōv(yā)-vividha-pulina-śobh-āvananya-Vinṛdhya-ōpakoṣṭha[bh] [1st] adhikataram-arajat-svēna tējā-mahīṁṇā śikharibhir-ibha-varja(yī)

Tīśābhirapasi guṇ-aṃgā−ha sa-meṣa-ṣa mehakul-ādyaḥ [1st] agamad-haplītayaṁ
yā Mahārāṣṭra-kareṇāmanvanavati-sahasra-grāma-bhājavī tradeṇām [II 25]

Grihapāṁ [vā]

13 svā-guṇaś-ya-saśvagga-tūṅga vihit-ānyakshipti-pāla-mānabhaṅgh[bh] [1st] abhavann-
upajataḥ-bhītīṁginā yad-anukēna sa-Kō[sa]jñā-kaṭ갈ī[cb] [III 30]

Pisha[ta] puraṁ yena jaṭam durggam-adurggamaṁ-chitraṁ yasayya kalēr-
vṛttaṁ [1st] jaṭam durggama-durggamaṁ | (II) [27] 5 Sannuddha-vāraṣa-ghatā-
ya-advadyatidam-abha-garbham Kaunājam-va-

15 nhabhara-viṣā[ḥ] jita[ḥ]-sāṃdhya-rāgam [II 28] Uddhūt-āmala-chāva(ma) re-dvaja-
śata-chchha[ra] [1st] tr-āṇḍakār(ā)n-viva(bha)laṁ śaury-yāsīha-re-ōḍhata, [15]

mathacari-mmaul-a-dhibhis-advidhāḥ [1st] ākṛānt-āmala-jānāṁaṁ
badravanaś-aḥhaṃ Nakṣipuraḥ(r) prakāra[n]a ta-pra[ta]pam = a k a r d = y a h

jaya-vyātasa yasayya [1st] prasēyōtamanada-gaja-se-

17 tū-endhā-nirā sampraprasāh pariḥarati ama rati-(ā)b | (II) [30] Chōjā-
tukēnta-raṇḍhit[1] [31] Utāsha-prabhu-matra-sākti-sahitē yasmin-samastā
ūdiā jīvā pati-viṣyā mahītān-āṛāddyā dēva-dvijan [1st] Vātāpin-
nagārīm-pravīṣya nagārīm-ekām-iv-ōvvi(rrvli)maṁ [11] chōjanam-niradha(h)ī-
maṇ-[ma]-parikharām

2 Read -saundhā,.
5 Me: Śūkla (Anasīṭṭhā). 6 Me: Mānūl.
7 This, in my opinion, is the in tended (and undoubtedly correct) reading. Originally 'ṣṭāḥ was engraved, but the
8 lines forming the 8 appear to have been struck out again.
9 Me: Aṣṭapthānīsāṇā — The akṣara res at the end of the line should be struck out, and may have
10 been struck out already in the original.
11 Me: Śūkla (Anasīṭṭhā).
12 Read "gagamam ".
13 Me: Śūkla (Anasīṭṭhā).
14 Read aṭṭaṁ.
15 Me: Sarīṭa."— Read dṛṣṭaṁ.
16 Me: Sarīṭa."— Read "dṛṣṭaṁ.
17 Me: Śūkla (Anasīṭṭhā).
(V. 14.) When his elder brother's son, named Polekésin, of a dignity like Nahuahá's, was coveted by Fortune,¹ and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile.³

(V. 15.) That Maungaláš, whose great strength became on all sides reduced by the application of the powers of good counsel and energy gathered by Him,⁴ abandoned, together with the effort to secure the kingdom for⁵ his own son, both that no mean kingdom of his and his life.

(V. 16.) Then, on the subversion of that rule encompassed by the darkness of enemies, the whole world grew light again, invaded as it were by the lustrous rays of His irresistible splendour. Or when was it that the sky ceased to be black like a swarm of bees with thundering clouds, in which flashes of lightning were dancing like banners, and the edges of which were crushed in the rushing wind?⁶

(V. 17.) When, having found the opportunity, he who was named Áppâyika, and Góvinda approached with their troops of elephants to conquer the country north of the Bhímarathí, the one in battle through His armies came to know the taste of fear,⁷ while the other at once received the reward of the services rendered by him.

(V. 18.) When He was besieging Vanavaši, which for a girdle² has the rows of haima birds that sport on the high waves of the Varadá as their play-place, and which by its wealth

¹ A comparison with Ragá V. 38 suggests the interpretation that it was desired to confer on Polekésin the dignity of Yuvavardí, or heir apparent.
² The verb apa-rudá means 'to debar, to shut out from, to banish, to exile;' it is often joined with raktá-sá, rdákśhá-rudá-aparuddhákha being equivalent to rátáká-sá-raktá-ká-tá; and aparuddhá-kha-charati is used of a person who as an exile wanders about in foreign countries. Already in the Acharaváda, III. 3, 5, we find the phrase aṣyakhi-ki ape-rudá kha charantam, as in the hymn of which the restoration of an exiled king is accomplished; see Bloomfield's Acharaváda, p. 74. And in the Aitaréya-Bhráhmanas, VIII. 10—I take this quotation from the Petersburg Dictionary—the manner in which a prince who has lost his kingdom may regain it, is described thus: Yady u ad itum aphpá-ásd vás hí r d a p a r u d h y a m d n a s: tathá mé kury yathákham idam rúkrám purúr apanítkaśhántá, idam évása itum apanítkaśhántá, tathá hó rúkrám purúr apanítkaśhántá; 'if ever there should seek shelter with him (i.e. with the anointed Kabhríya) one who is being shut out from his kingdom, saying 'act for me in such a manner that I may regain this kingdom,' he (i.e. the anointed Kabhríya) should let him depart in the (north-eastern) direction, so verily he recovers his kingdom.'
³ From all this it is clear that what our poet wishes us to understand, is, that Polekésin, either banished by Maungaláš or having left the country from fear of his, went to neighbouring princes and asked their assistance in the recovery of his rights. The expression aparuddha-charita is used by the poet, with special reference to the phrase aparuddhá-kha-charati, as explained above.—Vyasaváda-buddhi is used by Kálikaka in the Kudrtrámáhára, IV. 45.
⁴ I.e. Polekésin, whose exploits are enulogised in verses 18-32. In the original the sentences in these verses are all relative clauses, the relative pronouns of which are correlated with the káya at the commencement of verse 35.
⁵ In my translation I have written the pronoun, when it refers to Polekésin, with an initial capital letter.
⁶ For the use of the word gata compare e.g. Síd-gata-sá-thakam, 'his love for Sítā,' in Ragá XV. 86; see also above, verse 11, eiktú-gat-tádálátha.
⁷ The first half of the verse states that, as the rising sun dissipates the darkness of night, so Polekésin dispersed the enemies who on the destruction of Maungaláš's rule (literally, of the umbrella which is the sign of sovereignty) on all sides beset the realm. And the second half impresses on the reader the fact that only then, on Polekésin's rise to power, and at no other time, the troubles attending Maungaláš's destruction were put an end to. Though the poet, employing the rhetorical figure of apa-rudá-aparuddhákha, in the second half of the verse actually speaks of a phenomenon of nature, the clearance of the sky of storm-clouds by the agency of the sun, the context and his choice of the words (patáko, parangata-bhápa, the verb gar) for which see e.g. Ragá IX. 9, and aí-kula which recalls ari-kula) at once suggest to the reader what is intended to be conveyed. — The question ending with kadd ed undoubtedly requires an answer in the negative (na kaddá). The word idaś with which the verse commences I take in the sense of laśma=was today or tādūka éva; compare e.g. Kumdrámáhára, VII. 30 and 63. With the second half of the verse compare Varahambahira's description of the clouds at the time of an earthquake, Bhríhaspamádh, XXXII. 17.
⁸ Compare Ragá III. 35, vaitasparravagántá-yagam.
⁹ The city of Vanavaši, being represented as a woman, has for her tinkling girdle the rows of singing haima birds that play in the Varadá river which flows close to the town. Compare Ragá IX. 37; also ibid. XIX. 40, etc, also see Sañgâyav avavástraBHAGAMAMA kava-mákhaśam, and Kir. IV. 1. k. aitkhandá. mithkédá... priyáma... bhavam.
rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water.

(V. 19.) Although in former days they had acquired happiness by renouncing the seven sins, the Gaṅga and Ajūpa lords, being subdued by His dignity, were always intoxicated by drinking the nectar of close attendance upon him.¹

(V. 20.) In the Koṅkaṇas the impetuous waves of the forces directed by Him speedily swept away the rising waves of pools— the Mauryas.

(V. 21.) When, radiant like the destroyer of Pura, He besieged Puri, the Fortune of the western sea, with hundreds of ships in appearance like arrays of rutting elephants, the sky, dark-blue as a young lotus and covered with tiers of massive clouds, resembled the sea, and the sea was like the sky.²

(V. 22.) Subdued by His splendour, the Lāṭas, Mālavas and Gūjjaras became as it were teachers of how feudatories, subdued by force, ought to behave.³

(V. 23.) Harsha, whose lotus-feet were arrayed with the rays of the jewels of the diadems of hosts of feudatories prosperous with unmeasured might, through Him had his mirth (harsha) melted away by fear, having become lostomune with his rows of lordly elephants fallen in battle.

(V. 24.) While He was ruling the earth with his broad armies, the neighbourhood of the Vindhya, by no means destitute of the lustre of the many sandbanks of the Bēvā, shone even more brightly by his great personal splendour, having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.⁴

(V. 25.) Almost equal to Indra, He by means of all the three powers, gathered by him according to rule, and by his noble birth⁵ and other excellent qualities, acquired the sovereignty over the three Maharāṣṭrakas with their nine and ninety thousand villages.

¹ Though they had renounced the vice of drink together with the other six vices, they again became drunks. The seven vices are enumerated e.g. in the verse (Rohling's Ind. Sprüche, 2904): Dyāloka māhāman swārīga-deva-chaurya-paribhājitaḥ mahā-yāpoṇu rapt-āvasa yasantani yājñika-buddhatāḥ 金融服务
² Compare the Mālviṣhīyamitra, in the first, atarakhaśtaḥ kīla māma cha yamadu-palata-dūrāva-dataramaṇaḥ; the comparison apparently is a proverbial one.—The juxtaposition of the two words chaṇḍa and danda is most common; compare e.g. Ind. Ant. Vol. XX. p. 415 (South-Ind. Insr. Vol. I. p. 32), l. 11 of the text, Tama-chaṇḍa-chaṇḍa-dūrāva; South-Ind. Insr. Vol. II. p. 319, l. 57 (as corrected by Dr. Hultsch), bhūka-chaṇḍa-chaṇḍa-dūrāva; Ep. Ind. Vol. II. p. 218, l. 40, chaṇḍa-svāna-danda, etc. Compare also the very common title or epithet mahāyāmchaṇḍa-svāna-danda,śvāpa, Ind. Ant. Vol. X. p. 157, l. 6 of the text, and elsewhere.
³ E.g. the god Śiva.
⁴ For a similar way of comparing heaven and earth with each other see Ragh. IV. 29, bhūvātala-mūrṇīc evam karuṇāyādvedaḥ bhūtalaḥ.
⁵ Although the Lāṭas, etc., impressed by his majesty and power, had voluntarily submitted to him or sought his protection, they behaved so humbly and ob-fretfully as by their conduct to set an example to others whenever he had subjected by force. Compare Ragh. XVII. 61, where the danda-paṭanā-chaṁtika of the gods Indra etc. towards the king Athithi is described. With achaṁtika abhāva one may compare dhāya-kapah vahāvī, ibid. XII. 78.
⁶ Really the mountainous country of the Vindhya had to be avoided by the king's elephants, because it was impassable for them; but the poet's reason is, that the elephants were higher than the Vindhya. If they had gone there, the Vindhya by the presence of these mountain-like elephants would have transgressed the command of the sage Agastya (the Vindhya-vāyaṇa vīrata-bhūvīṣṭaḥ maḥādārā, Ragh. VI. 61; see also XII. 31) that it should not grow higher than 200 long as Agastya remained in the south. In this way the very absence of the king's elephants becomes an additional token of his might.—With the whole verse compare Ragh. XVI. 31; for the use of avasāda see ibid. l. 86, divānta-ājñāh-śabdāt-priyāh, literally 'one whose prayer is not destitute of fulfillment.'
⁷ He was like Indra because, like that deity, he possessed certain ākṛti; but was inferior to him because his ākṛti were only three (the powers of mastery, good counsel, and energy), while Indra possesses eight Śaktis (Indralal etc.).
⁸ According to Pāṇini, IV. 1, 141, mādhukala would mean 'born in a noble family.'
(V. 26.) Through the excellencies of their householders prominent in the pursuit of the three objects of life, and having broken the pride of other rulers of the earth, the Kalingas with the Kōralas by His army were made to evince signs of fear.

(V. 27.) Hard pressed (piśātha) by Him, Piśātapura became a fortress not difficult of access; wonderful (to relate), the ways of the Kali age to Him\(^1\) were quite inaccessible!

(V. 28.) Ravaged by Him, the water of Kunāla\(^2\)—coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accosted elephants—was like the cloud-covered sky in which the red evening-twilight has risen.\(^3\)

(V. 29.) With his sixfold forces,\(^4\) the hereditary troops and the rest, who raised, spotless cowries, hundreds of flags, umbrellas, and darkness,\(^5\) and who churned the enemy elated with the sentiments of heroism and energy, He caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army, and to vanish behind the walls of Kaṅchipura.\(^6\)

(V. 30.) When straightway He strove to conquer the Chōlas, the Kāvēli, who has the darting carps for her tremulous eyes, had her current obstructed by the causeway formed by his elephants whose rutting-juice was dripping down, and avoided the contact with the ocean.\(^7\)

(V. 31.) There He caused great prosperity to the Chōlas, Kōralas and Pāṇḍyas, he being the hot-rayed sun to the hoar-frost—the army of the Pallavas.

(V. 32.) While He, Satyāśraya, endowed with the powers of energy, mastery and good counsel,—having conquered all the quarters, having dismissed the kings full of honours, having done homage to gods and Brahmans, having entered the city of Vāṭāpī— is ruling, like one city, this earth which has the dark-blue waters of the surging sea for its mount;\(^8\)

(V. 33.) (Now) when thirty (and) three thousand and five years besides, joined with seven hundred years, have passed since the Bhārata war;

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\(^1\) Against Pāṇḍya, H. 3, 60, the genitive case is used in construction with durgama in accordance with the maxim bhalartha-gaḍaśā ṛgga-viśeśhāni dharmāḥ vasaiḥ-sābhādyāṁ sātvadā-sudhānti; see e.g. Mallikātha on Bhāg. XVII. 70, where Kālidāsa has taśya (instead of tēna) duridbhāḥ.

\(^2\) I.e. the Kunāla (Kolama, Kolluru) lake; compare my introductory remarks, above, p. 2 f.

\(^3\) Compare Bhāg. XVI. 66 (especially the words gaḍi-dyānaṛāṇaṁ saṁyogakāyaṁ ādhyām te); XI. 60 (adhyāyāḥ-ḥṛṣi-vaśitaṁ saṁyogakāyaṁ); and Kīr. IX. 9 (aṭṭhaṁ-aśriḥ-paṇktya saṁyogakāyaṁ).

\(^4\) For the kaṇḍgilakaḥ bolam see Bhāg. IV. 26 and XVI. 67.

\(^5\) The darkness raised by the troops is the dust, the rajā-māhākāra of Bhāg. VII. 39. (In Bhāg. XVII. 20 we similarly have a karu-dhuḥkāra, and in the Pūrabānādṛesvarita, I. 78, a khaḍa-sudhākāra.) The poetical beauty here lies in the fact that darkness is enumerated together with such very different things as cowries etc.

\(^6\) Balahastāsūkham-kaṭhakṣepaprakāśyarapatrite is a Kālakārṣya compound. The splendour of the Pallava first (when he was defeated in the open) was only obscured; afterwards (when he had to retire within the walls of his fortress) it entirely vanished. The poet of course wishes us to understand that the splendour of the Pallava is compared with the sun.

\(^7\) The verse clearly was suggested to our author by Bhāg. IV. 45: Sa raśi-patāḥdāna gajadāna-

\(^8\) The verse clearly was suggested to our author by Bhāg. IV. 45: Sa raśi-patāḥdāna gajadāna-

\(^9\) The verse clearly was suggested to our author by Bhāg. IV. 45: Sa raśi-patāḥdāna gajadāna-

\(^10\) Part of the verse was suggested by Bhāg. IV. 35, describing the conclusion of Bhāg. IV. 43.

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With the end of the verse compare III. 9: Sa-śi-patāḥdāna gajadāna-patāḥdāna gajadāna-śrīmānaṁ

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\(^2\) Part of the verse was suggested by Bhāg. IV. 35, describing the conclusion of Bhāg. IV. 43.
(V. 34.) And when fifty (and) six and five hundred years of the Śaka kings also have gone by in the Kali age;
(V. 35.) This stone mansion of Jinéndra, a mansion of every kind of greatness, has been caused to be built by the wise Rāvikīrti, who has obtained the highest favour of that Satyáśraya whose rule is bounded by the three oceans.

(V. 36.) Of this eulogy and of this dwelling of the Jina revered in the three worlds, the wise Rāvikīrti himself is the author and also the founder.

(V. 37.) May that Rāvikīrti be victorious, who full of discernment has used the abode of the Jina, firmly built of stone, for a new treatment of his theme, and who thus by his poetic skill has attained to the fame of Kālidāsa and of Bhāravi.

No. 2.—TWO KADAMBA GRANTS.
By F. Kießling, Ph.D., LL.D., C.I.E.; Göttingen.

Both these grants were discovered by Mr. B. L. Rice, C.I.E., Director of Archaeological Researches in Mysore, and are edited here, with his kind permission, from ink-impressions made in 1892 by Dr. Fleet from the original plates, which Mr. Rice had been good enough to send to him for examination. Dr. Fleet has placed the impressions at my disposal, and has also supervised the preparation of the accompanying photo-lithographs.

A.—KÜDGERE PLATES OF VIJAYA-ŚIVA-MĀNDHĀTRIVARMAN.

The second year.

These plates were obtained by Mr. Rice at Küdgere in the Shikarpur taluka of the Shimoga district of Mysore, and were first publicly mentioned in his Report for 1890-1. A summary of their contents has been already given by Dr. Fleet, in his Dynasties, second ed., p. 299.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 6½ broad by 3' high. The plates are quite smooth, their edges being neither fashioned thicker nor raised into rims. They are thin; but, the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The interiors of the letters, here and there, show marks of the working of the engraver's tool. Various marks and faint lines on the margins and between the lines of writing, in my opinion, render it very probable that the plates originally bore another inscription. The ring on which the plates are strung seems to be of brass, not of copper; it is a plain one, about 1½ thick and 2½ in diameter. It had already been cut when the grant came into Dr. Fleet's hands. There is no seal, and no indication about the ring of one having ever been attached to it. The weight of the three plates is 13 oz., and of the ring, 1½ oz.; total, 14½ oz.—The writing is well preserved. The size of the letters is about 1/8. The characters are of the 'box-headed' type of the southern alphabet, and in their general appearance, among Kadambara inscriptions,

1 Or 'the preceptor of the three worlds.'
2 Viz. the history of the Chalukyas.—In the original were observe the Yavanas at the ends of the first and second, and of the third and fourth Pākas (jayatīsa and rāvikīrtī). The locative artaka-vākā is a good instance of a simitā-buptīn.
resemble most those of the Dēvagere plates of the fourth year and the Halsi plates of the Mahārāja Mrigásāvarman (Ind. Ant. Vol. VII. p. 37, and Vol. VI. p. 24, Plates). As regards individual letters, I would draw attention to the very clear and distinct form of ś in dṛgha, l. 6 (as compared with the sign for ś in Kauḍīśaya, l. 9); to the form of the Dravidian l in Kōlā, l. 7; and to the fact that the subscript t—in the conjunct k it is denoted by the ordinary sign for t (without the loop) used in this inscription, and in nt by the sign with the loop—in the conjunct tt is written in both ways, as may be seen e.g. from suv-dattāṁ and parā- dattāṁ, in line 14. I would lay some stress on this last point, because we have the same two ways of writing the conjunct tt also in the Dēvagere plates of the third year of the Mahārāja Mrigásāvarman, in which the single t, as in the present inscription, is always denoted by the sign without the loop;¹ (compare ibid. Vol. VII. p. 35, Plate, vinārttanāṁ in line 12, and the same word and dattāsā in line 13). For final consonants the full signs, written below the line, are used in dattārāṇ, l. 12; prāmdāt, l. 13, and bhāk, l. 16. Final m is written in the same way in sidām, l. 1; but in other places where my text shows a final m, that letter is denoted by a small hook, engraved at the bottom of the line. — The language of the inscription is Sanskrit, and, with the exception of two benedictory and imperative verses, the text is in prose. In respect of orthography, I need only mention that the word brāhma is written brāhma, in line 10. The phraseology of the text is the usual one, except that some rare technical terms occur in lines 8 and 9.

The inscription records that the Dharma Mahārāja of (the family of) the Kadambas, Vijaya-Śiva-Mahādātravarman, at Vaijayanti (i.e. Banavasi), on the full-moon tithi of Vaiśākha in the second year (of his reign), granted some land at the village of Koḷās to a spiritual teacher (perhaps the king's own teacher), named Dēvāsārman. The charter (patṭikā) was written by the rahasya-dāhkṛṣṭa,² or private secretary, Dāmōdāradatta.

The genealogy of Mahādātravarman is not given; and as his name does not occur in the published inscriptions, his relation to the known princes of the same family cannot for the present be determined with any certainty. But I may say that a comparison of this inscription with the other Kadamba inscriptions would lead me to connect Mahādātravarman more closely with Mrigásāvarman than with any other Kadamba prince. Palaeographical reasons for this statement have been given above. Other reasons are, that both princes, and they only, are described as residing at Vaijayanti; that one is called Vijaya-Śiva-Mrigásāvarman,³ and the other Vijaya-Śiva-Mahādātravarman; and that, corresponding to the epithets of Mahādātravarman in the present inscription, antāka-rudhrī-śrīchita-rīpul-apunya-samakhā and dhava-ārjita-rīpul-parama-ārjita-sattva, we have, in Mrigásāvarman's inscriptions, antāka-rudhrī-śrīchita-rīpul-apunya-samakhā (Ind. Ant. Vol. VII. p. 35, l. 4, and p. 37, l. 6 of the text), and dhava-ārjita-parama-ruchira-dṛgha-sattva (ibid. p. 35, l. 5) or naik-dhava-ārjita-parama-dṛgha-sattva (ibid. p. 37, l. 10). All this looks to me as if Mahādātravarman might have been either, as a younger brother of Śāntivarman, the immediate predecessor of Mrigásāvarman, or the younger brother and immediate successor of this prince.

¹ The case is different e.g. with the Halsi plates of the fifth year of the Mahārāja Harivarman (Ind. Ant. Vol. VI. p. 31, Plate), where the single t is denoted by both the sign without the loop and the sign with the loop, and where tt is written in three different ways (by two signs of t without the loop; both with the loop; and the first without the loop, and the second with it).
² The same official title (in Prākrit rahasādākāta) occurs in the Pallava inscription in Ep. Ind. Vol. I. p. 7, l. 50 of the text. The same inscription has another rare term in common with the present inscription: see below. p. 15, note 7. The rahasya-dāhkṛṣṭa in other inscriptions is called simply rahasya; see above, Vol. III. p. 21, note 1.
³ See Ind. Ant. Vol. VII. p. 37, l. 4 and 17 of the text. Mrigásāvarman is so called also in the Hitavośabhaśāli plates, Ep. Corv. Vol. IV. p. 136, No. 18. The same plate apparently have in common with the present inscription the rare term antākāra-vasnātika, which I have not found elsewhere. (The term parikṣita-paṅga-dēkṣa in the same plates may be compared with suvra-paṅga-parikṣita—not suvra-paṅga-parikṣita, as printed—in line 5 of the Goa plates of Śaka-Saṁvat 532, Jour. Bo. As. Soc. Vol. X. p. 365, and Plates.)
The village of Kolala, which is mentioned in this inscription, I am unable to identify with certainty. The Madras Postal Directory shows two villages named ‘Kolala,’ in the Tumkur district of Mysore,—one in the Tiptur taluka, post-town ‘Turuvekere,’ and the other in the Tumkur taluka, post-town ‘Kolala’ itself; probably Kolala is one or other of these.

**TEXT.**

**First Plate.**

1 Siddham || Śrī-vijaya-Vaijayantyām dharmamahārājāḥ
2 Svāmī-Mahāsēnā-mātrīgaya-ānudhyāt-a-bhisāktaḥ
3 Mānāvya-sagōtrā Ṣārītī-putraḥ pratiṣṭa-svādhīyāya-
4 charchchikāḥ Kadambanām śrī-Vijaya-Śiva-Māndhātṛivarmanā

**Second Plate; First Side.**

5 anēka-iṣuchih-charitō pachitavipulapaṇyasa-kandhāḥ savassarāṇāṁ
6 āhav-ārjijitā-vipula-parma-dṛṣṭhabha[m]vaḥ saṁvavit
7 dvitiyā Vaiśākha-paurṇāmasīyam Kolalā-grāmā śūnāḥ
8 sa-pānīya-pātaṁ sa-daśahivar m-a-khaṣyā-vās-andana[m]

**Second Plate; Second Side.**

9 a-bhāja-pravēsam antahkara-vipti(shtī)ka[m] Kauṣīṇāya-
10 sagōtrāya dattānuyāyāya Taitktiriyasa-bramba(hma)-
11 chārinē Dévaśarmmaṇē Modakaran-śāma-halaṁ
12 rājā-māṇoṁa vimśati-nirvattanaṁ kēdāram da[tt]vaṁ [16]

**Third Plate.**

13 Pramādāt 9adharmmād-vā yō=sy=Abhīha[r]tt[ā] sa
14 pā[ta]ka=sa[ū]lyukt[ō]
16 harēn(ta) vasundhāram [16]
17 aḥapthiṁ(shtīṁ) varsha-sahasrāpi naraṁ pachyate tu
18 saḥ[1] Yō-sya
20 vasundā bhuktaṁ
21 rājabhīṣa-Sagar-ādibhāṣ [16] yasya yasya yadā bhūmī[12]
22 bhūmas-tasya tasya tadā phala[m]n[12] [16]
23 [D]ṝ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̊

1 From Dr. Fleet’s impressions.
2 Here, and in other places below, the rules of sansādī have not been observed.
3 Originally so seems to have been engraved.
4 Read saṁvassarāṇāma. The alteration of saṁ into sa has seems to have been made already in the original.
5 Below the s of this word originally the letter m was engraved. Read śrūm-sāmrāṇa.
6 Originally the full sign of m (m) was engraved here, but, with the exception of the ‘t’ at the top, it has been effaced.
7 Below this line some writing—perhaps the words pramādāt adharmmād-vā yō-sy=Abhīha[r]tt[ā]—was engraved, and cancelled again.
8 Instead of the initial a the akṣara pra was originally engraved.
9 Metro, here and below: Śūka (Anaukūth). 10 This sign of punctuation is superfluous.
11 Read ivaubhīsa.
12 Read ṣākṣa-tasya. 13 Read ivaubhīsa.
Kudgere Plates of Vijaya-Siva-Mandhatrivarman.
TRANSLATION.

(Line 1.) (Be it) accomplished! At the cīja of victory, the famous Vaijayanti, the Dharmanamaḥārāja—annointed after meditating on Svāmi-Mahāśeṇa and the assemblage of the Mothers, belonging to the Māṇavya gōtra (and) a son of Hārīti, studying the requital (of good or evil) as his sacred text,—the glorious Vijaya-Siva-Māndhātrivarman of (the family of) the Kadambas, who by his many good actions has accumulated an abundant store of religions merit, and has acquired in war abundant and supreme enduring strength, on the full-moon tithi of Vaiśākha in the second year (of his reign), has given, with pouring out of water⁴ (and) with a present (of money), the plough-land called³ Modekarami within the borders of the village of Kōjān, by the king’s measure a field of twenty mukutās, to the spiritual teacher⁶ Dēvāsarman, who belongs to the Kaṇḍinīya gōtra and is a student of the Taittirīya Veda,—exempt from (the duty of procuring) cots, abode, and boiled rice, free from the ingress of soldiers, (and) exempt from internal taxes and forced labour.⁸

(L. 13.) He who from wantonness or wickedness takes away this (gift), is guilty of sin. And it has been said: Whosoever should take away land given by himself or given by

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¹ I.e. 'the Mahārāja who is devoted to religion;' but the whole is used as a title, as dharma-mahārdjyadīkṛtya and dharma-vyayamahārdjyadīkṛtya are in Pallava inscriptions.

² This must not be taken literally. The Kadambas generally were Hārītīputras, and therefore individual Kadambas kings also have the same epithet.

³ Instead of pratiṭhāna-suddhyāya-charhikā, which occurs also in the Hālii plates of the Mahārāja Harīvarman (Ind. Ant. Vol. VI. p. 30), other Kadamba plates have pratiṭhāna-suddhyāya-charhakā (ibid. Vol. VII. p. 35), pratiṭhāna-suddhyāya-charhāpura (ibid. Vol. VII. p. 31; Ep. Curs. Vol. IV. p. 136; and below p. 18), pratiṭhāna-suddhyāya-charhā-pīraja (Ind. Ant. Vol. VI. p. 25, and Vol. VII. p. 33), and pratiṭhāna-charhāpura (ibid. Vol. VII. p. 37), where the word śuddhyāya has probably been omitted by mistake. Since all these epithets apparently are synonymous, it will be sufficient to analyze one of them; and I select for the purpose pratiṭhāna-suddhyāya-charhāpura. Charhāpura, which in the Mahāśāstra on P. III. 1, 1, is given by the side of śuddhyāya, 'one who studies the Veda,' according to Haradatta denotes 'a person who repeats or studies a particular text, (charhāṁ pīrajaṁ) and śuddhyāya-charhāpura therefore would be 'one who studies his Vedic text.' The word pratiṭhāna, in previous translations of Kadamba inscriptions, has been either omitted or rendered by 'adopted,' a meaning which pratiṭhāna cannot well convey. In my opinion, it will be safer to take the word as a substantive and in its well-known sense of 'requital, recompense,' and to regard pratiṭhāna-suddhyāya as a Karṇāhārya compound (in the sense of śuddhyāya as pratiṭhāna or pratiṭhāna śuddhyāya), so that the whole epithet would denote 'one who studies the requital (of good or evil) as his sacred text.' If this interpretation be correct, I cannot help thinking that the epithet alludes to the history of the Kadambas, as told in the Tāl̄gānda inscription (Dr. Fleet’s Dynasties, sec edit., p. 286; Ind. Ant. Vol. XXV. p. 27). So long as the Kadambas were private Brāhmans, it was one of their chief duties to study the sacred texts; in other words, they were śuddhyāya-charhāpuras. When they had become kings, it was an equally sacred duty for them to requite good and evil; to do so was, what the study of the Veda had been to them; and then, having been śuddhyāya-charhāpura, they then were pratiṭhāna-suddhyāya-charhāpuras.

⁴ The phrase sa-pādya-pātram, which also occurs below, p. 18, l. 17, and in Ep. Curs. Vol. IV. p. 136, is equivalent to udaka-dītārapānam, udaka-pātram, and similar expressions. In the same sense, but occasionally misspelled, we repeatedly meet with udakaṁ āteśitaṁ in the Jātakas; compare e.g. Vol. III. p. 286, l. 3, udakaṁ āteśitaṁ adhi; Vol. II. p. 371, l. 13, svanāmabhikārānau pūpāhaṇaḥ-kārdvatiṁ udakaṁ āteśitaṁ adhi; and Vol. VI. p. 344, l. 10, rājaṁ saṁsattvam gāndhokakapūrṇam svanānabhikārāṇaṁ ātāya . . . . 'gāmhaṁ rājaḥkṣaṇaṁ nāra' 'śiśvānaṁ hatte udakaṁ āteśitaṁ. This last quotation clearly states the well-known fact that the water was poured into the hand of the donor.—With the sa-pādya-pātra of our inscription compare the sa-hiraya[m] in line 9 of the [epigraph] Honda plates, Ind. Ant. Vol. VIII. p. 97.

⁵ Compare Ind. Ant. Vol. VI. p. 23, l. 6 of the text, where also a field has a special name (Belorana).

⁶ I take kṣaṭ-dvayga to be equivalent to dvayga-kṛt, which according to Goldschäffer’s Dictionary denotes 'an Ākṣara or spiritual teacher.' Dēvāsarman was perhaps the king’s own teacher.

⁷ Compare Ep. Curs. Vol. I. p. 6, l. 31 of the text, where also we have kṣaṭ[ndvayga (kṣaṭ[ndvayga), in a Pallava inscription.

⁸ The expression anātka-sūtaḥkīṇaḥ apparently occurs also in the Hitakohobhāgula plates, Ep. Curs. Vol. IV. p. 136, plate iii. 6, l. 1.—[With anātka-kāra compare anātka-dvayga, 'internal revenue,' and its counterpart pārva-dvayga, 'external revenue,' in South-Ind. Insr. Vol. III. No. 61, text line 5 f.—R. J.]
others, he is burnt in hell for sixty-thousand years. He who preserves this (gift), shares the reward of it. And it has been said: The earth has been possessed by many kings, commencing with Sagara; to whomsoever at any time the land belongs, to him, for the time being, belongs the reward (of a grant).

(L. 18.) This charter was written by the private secretary Dāmodaradatta.

B.—BANNAHALLI PLATES OF KRISHṆAVARMAN II.

The seventh year.

These plates were discovered about 1888, while digging at Bannahalli in the Chikmagalūr taluka of the Kadūr district of Mysore, and are now in the possession of the Pātīl of Halēbid. They were first publicly noticed by Mr. Rice in his Inscriptions at Sravanagā-Beḷgola, Introduction, p. 15; and an account of their contents is given by Dr. Fleet in his Dynasties, second ed., p. 290.

These are four copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 34” broad by 24” high. They are quite smooth, the edges being neither fashioned thicker nor raised into rims. The engraving is good, but not very deep. The letters do not show through on the reverse sides of the plates; they show marks of the working of the engraver’s tool, throughout.—On one of the edges, the plates are numbered, by four notches1 on plate i., three on plate ii., two on plate iii., and one on plate iv. (i.e. in exactly the reverse order); and near these notches there is also a single notch on each plate: whether this marking is ancient or recent, is not apparent.—The plates are strung on a ring, which had been cut already when the grant came into Dr. Fleet’s hands; it is about 1” thick, and 24” in diameter. The ends of the ring are secured in a seal which is roughly circular, about 14” in diameter. About a quarter of an inch from the edge of it, there is a raised rim; and inside this, in relief on a countersunk surface, there is a lion, standing to the proper right.2 The weight of the four plates is 1 lb. 9½ oz., and of the ring and seal, 7 oz.; total, 2 lbs. 6¼ oz.—The writing is well preserved. The size of the letters is between 1/16” and 1/8”. The characters belong to the southern alphabet. With those of the Halal plates of the fifth year of the Mahārája Harivarman (Ind. Ant. Vol. VI. p. 31, Plate) they have in common that the letter ʃ, both when used singly and in conjunctions, is mostly denoted by the sign with the loop; but otherwise they quite differ from those of other Kadambas inscriptions, and might, in their general appearance, rather be compared with the characters of the Chikkulla plates of Vikramāndaravarmān II. (above, Vol. IV. p. 196, Plate). From the photo-lithograph it will be seen that the letters are frequently finished off, or embellished, with small circles. The sea of ʋastī in line 1 has two such circles at the ends of the lines on the proper right; the stī of the same word two at the bottom of the superscript ʃ, and one at the end of the proper right stroke of ʃ; the ʃa of the following word jayata= has two at the top; etc. I believe, there can be no doubt that by these circles the writer has tried to imitate the little ‘boxes’ of the characters of such inscriptions as the Uruvapalli plates of the Pallava Yuvamahārāja Vishnuvardapavarman (Ind. Ant. Vol. V. p. 51, Plates), and has done this in a not very intelligent manner. A certain influence of the characters of Pallava inscriptions may perhaps be distinctly traced also in the use of the looped ʃ already mentioned; and in the fact that in the aksara ⇋ the vowel ə is here denoted by a separate downward stroke, while in other Kadambas inscriptions it is nearly always written, in the ordinary way, by bending back the last downward stroke of ə, in an upward direction; compare the aksara ⇋ in line 4 of the present inscription, ə in line

1 For other plates which are marked in the same manner, see Ind. Ant. Vol. XIV. p. 197.
2 I owe the above information to Dr. Fleet, according to whom the later Kadambas, both of Hāngal and of Goa, also had the śaṅkha-śākhana or lion-crest; see his Dynasties, second ed., pp. 560 and 566. Mr. Rice finds the lion also on the seal of the Hitrahebbūrī plates; see Ep. Curr. Vol. IV. Introduction, p. 2.
17 of the Urupulalli plates, nd in line 3 of the plates of the Pallava Sinhabarman (Ind. Ant. Vol. V. p. 155, Plate), and nd in line 3 of the Halfl plates of the Kadamba Kākūrvarman (ibid. Vol. VI. p. 23, Plate). The usual test-letters, kh (in dukham, l. 22), j, k, and l, are all of the earlier type; but some other letters, such as the subscript f of sh in lines 2 and 24, the sh of śrēṣṭhī, l. 19, and some forms of y (as in Kākēyā, l. 7, samayādara, l. 18, yā. l. 24, and śrīyā, l. 11), seem to me to present so late an appearance that, in my opinion, this inscription can hardly be placed earlier than the seventh century A.D. The Dravidian f occurs in the names Vaiśāvi and Kola-Nallārā, l. 16; the sign of the śrāvānīya in dukham, l. 22; and the sign of final m, the only final consonant which occurs, in pālana, l. 22 and 23. — The language of the inscription is Sanskrit. After the words śōn svastī, the text opens with a verse eulogizing the god Hari (Vishnu), and in lines 20-26 it contains four benedictory and imprecatory verses, ascribed to Manu; otherwise it is in prose. The main part of the text, ll. 3-17, forms a single sentence, the construction of which is not quite correct, and which, except for the phrases with which it commences, reminds one of Pallava grants rather than of other Kadamba inscriptions. The orthography does not call for any particular remarks.

The inscription is one of the Kadamba Mahārāja Krishnavarman [II.], the son of the Mahārāja Sinhabarman, who was a son of the Dhrāmamahārāja Vishņuvarman, who was begun by the Dhrāmamahārāja Krishnavarman [I.] on a daughter of Kākēyā. It records (in l. 13-17) that, on the fifth tithi and under the nakshatra Jyēṣthā in the waxing half of the month Kārttika, in the seventh year of his reign, the king granted the village Kola-Nallura in the Vaiśāvi-viṣhaya to a Brāhmaṇ of the Kaṅkāka ṣūtra, named Vishņuvarman; and adds (in ll. 17-20) that the king was advised (to make this donation) by the Śrēṣṭhin Haridatta of the Tūṇhiyalla ṣūtra and pravara.

I consider it very probable that the Krishnavarman I. of this inscription is the Dhrāmamahāraja Krishnavarman who in the Dēvagere plates of the Yuvārāja Dēvavarman (Ind. Ant. Vol. VII. p. 33) is mentioned as the father of this Dēvavarman. Judging from the writing, the Dēvagere inscription undoubtedly is earlier than the present inscription; the Krishnavarman who is mentioned in it, like Krishnavarman I. of this inscription, is described as avamūdha-yujīn, 'the performer of a horse-sacrifice;' and the (in these inscriptions unusual) statement of the present grant that Vishṇuvarman was Krishnavarman's son 'from the daughter of Kākēyā,' seems pointedly to indicate that Krishnavarman I. had one or more sons from another wife, and would thus agree with the fact that the Dēvagere grant is by a son of Krishnavarman named Dēvavarman. — The names of the Kadamba Mahārājas Vishṇuvarman and Sinhabarman do not occur in other inscriptions of the same family.

Of the localities mentioned, the name of the Vaiśāvi viṣhaya appears to survive in Ballāvī, the name of a town in the Tumkūr district of Mysore, Constable's Hand-Atlas of India, Plate 34, Co.; the village Kola-Nallura I am unable to identify.

The date does not admit of verification. Judging from a number of native calendars, the nakshatra Jyēṣthā is joined more frequently with the 4th than with the 5th tithi of the bright

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1 In the Hirahadgallī plates of the Pallava Śivakonavvarman (Ep. Ind. Vol. I. p. 5, Plates) the d of nd is denoted by a line attached to the foot of n, on the proper left side; compare the word Somânandas, in line 8. Practically the same way of writing nd we have e.g., in lines 1 and 9 of the Dēvagere plates of the fourth year of the Kadamba Dīpikāvarman (Ind. Ant. Vol. VII. p. 37, Plates). And the same sign for nd occurs in line 6 of the Halfl plates of the same king (ibid. Vol. VI. p. 24, Plate); there, however, a separate downward stroke originally was wrongly added to nd, and subsequently cancelled again. (In Prof. Bühler’s Indische Palaeographie, Plate VII. Col. xiii No. 43, the uncorrected wrong form is given; the correct sign for nd is given ibid. No. 81). In the Halfl plates of the fourth year of the Kadamba Harivarman (Ind. Ant. Vol. VI. p. 20, Plate) the sign for nd which is used in the present inscription is employed once, exceptionally, in line 1.

2 The sign of b in bala, l. 3, apparently is open on the proper right; see above, Vol. V. p. 119.
half of Kārttika; but it sufficiently often goes together with the 5th as a current tithi, to render the mention of it, by itself, practically useless. 1

TEXT. 2

First Plate.
1 Ōṁ² Svasti || "Jayati-udrīkta-Daityēndra-bala-virgya-vimardadanaḥ ["²]
2 jagat-pravītī-saṃhāra-sāhītī-māyākārāḥ Harib ["²]
3 Svāmī-Mahādāna-māriyagān-anaudhāyat-ābhishiktānām Mānava-
4 sagotraśaṃ Hāriti-purāṇaṃ pratikūṭa-svādyāya-charchchāpāraṇām

Second Plate; First Side.
5 "śrī-Kaṭāmbanām Kṛṣṇa-vardma-saṃhāramahārajaśyaś aśvanēḍba-yaśīmāḥ
6 anēka-saṃsāra-saṃkār-ōpaladbha-vijaya-kārtīṭeḥ vidyā-viṁśataya
7 Kaṅkēyā-sarīyāṃ-unpanēna śrī-Viṣṇu-vardma-saṃhāramahārajaśena
8 "gandharvva-hastiśākā-hanumāvvedēshu Vatsāraį-Endrārjuna-saṃēna

Second Plate; Second Side.
9 śabdārtaṇa-nyaśa-viṇah-ōpādītasyaś putra śrī-Siṁhavardma Kaṭāmbanām
10 mahārajak(-)vākram-śek-mahārajaśa sūṇnā śrī-Kṛṣṇa-vardma-
11 mahārajaṇa sva-virya-bala-parakram-ōpājīta-rajaṇivirya
12 paramahmañca sanyak-prajāpāla[na*-]dakshēna kahīna-lōbbēnā
13 varddhamāna-viṣaya-rjña-saṃvatsarē satamē Kārttika-māśē\n
Third Plate; First Side.
14 śāpuryamāya-pakṣe paṇchamāyām Jyeṣṭhā-nakṣatrā Kauśika-sagotraṇya
15 veda-pāravāya śrīkulma-nirātyaś āhit-āgnayē Viṣṇu-pāravāma-nāma-
16 ṛghyāya ātma-nirūṣayāsāṛttham Vaiśvā-viṁśat Vaiśvā-Nalūra-
17 nāma-grnōm dattāh sa-pāṇiya-pāṭhā śrva-pariḥāraḥ["²] Tuṭhiyalla-gōtra-
18 pravrēgā saṃjayā-āchāra-śa[]pānēnā sa vakarm-ānushtāna-taparēgā

Third Plate; Second Side.
19 raṇa-pūjītenā go-sahāra-pradātrā Haridatta-śrēṣṭhinā upadeśaḥ
20 kṛitaḥ["²] Atra Manu-gītā śākā bhavanti || 30 Bahuḥbir-vvasudhā bhuiktā

1 A nakṣatra (Uttara-bhradrapāda) is mentioned together with a tithi (the 10th of the dark half of Kārttika) also in the date of the Devagore plates of the third year of the Kaṭambana Mārīcāvarman, Ind. Ant. Vol. VII. p. 39; but that date is incorrect. The nakṣatra either was Uttara-phalgunī (for the 10th of the dark half of Kārttika) or the tithi was the 10th of the bright half of Kārttika. Curiously, exactly the same mistake was made in the date of the Hāsan plates of Devārya I. of Vējyamgara, of Saka-Sañvat 1328; Mysore Insr. No. 150, P.S.O.-C.I. No. 25.
2 From Dr. Flett's impressions.
3 Represented by a symbol, which stands on the proper right margin, before the space between lines 2 and 3. The same symbol, similarly placed, we have in the Urvēppali plates of the Pallava Parāmakudrāja Viṣṇūgovaparman, Ind. Ant. Vol. V. p. 51. And the same symbol, placed before the first line of the text, occurs in the plates of the Pallava Mahārāja Śiva-vardma, ibid. p. 155; in the Chikkaḷa plates of Vīravardmavarman II., above, Vol. IV. p. 156; and elsewhere.
4 The letter s is imperfect on the proper right side.
5 Here, and in other places below, the rules of saṃkāsā have not been observed.
6 Read gāṇḍharvō.
7 Since some correction is necessary in lines 9 and 10, it is simplest to alter "ditasa" to "dītāḥ. Similar mistakes occur in the Vakhkēri plates of Kṛtitvarman II., above, Vol. V. p. 292.
8 Read -pādaṃ.
9 Metro, here and below: Ślokā (Anushthubb).
TRANSLATION.

(Line 1.) Ömm Hail! Victorious is Hari (Vishnu), who crushes the strength and heroism of the haughty lord of the Dayitas, (and) owns the art of upholding, destroying and creating the world.

(L. 3.) (In the family) of the glorious Kadambas, adorned after meditating on Svámi-Mahá-éna and the assembly of the Mothers, belonging to the Mánaya gótra (and) sons of Hariti, who study the regulus (of good or evil) as their sacred text, (there was) the Dharmanaháríja Kríshnávarman, the performer of a horse-sacrifice, who obtained the fame of victory in many a hard-fought battle, (and was) well-trained in learning. To him was born, from the daughter of Kaikóya, the Dharmanaháríja, the glorious Vishnúvarman, in the art of music, the management of elephants and the science of archery like the king of Vatsa, Indra and Arjuna, learned in grammar and logic. He begot as his son the Mahá-ríja of the Kadambas, the glorious Sírnavarman, valiant (and) conversant with many branches of learning.

(L. 10.) His son, the Mahá-ríja, the glorious Kríshnávarman, who has gained the fortune of royalty by his heroism, strength and enterprise, (and is) most devoted to religion, able to protect properly his people, (and) free from greed,—in the seventh year of his prosperous reign of victory, on the fifth tithi in the waxing half in the month Kárttika, under the nakshatra Jyéshthá,—for the sake of his beatitude in the life to come, has given, with pouring-out of water, the village named Koja-Nálíra in the Vállávi-vishaya, with every exemption (from taxes), to the Bráhman who keeps alive the sacred fire. named Visnuvarman, who belongs to the Kaúsika gótra, knows the whole Védas, (and) delights in the six duties (enjoined on Bráhmans).

(L. 17.) The Śríñkshhit Haridatta, of the Tuñhíra-devá gótra and prápara, whose conduct is conformable with his obligations, who is solely devoted to the performance of his duties (and) is honoured by the king, (and) who bestows thousands of cows, has advised (the king to make this donation).

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1 After this there is a mark on the plate, perhaps intended for a sign of punctuation, which, however, is unnecessary.
2 This ks was at first omitted, and then engraved below the line.
3 In the original, lines 3-17 form a single sentence, which has been broken up here into four.
4 Some words here and below remind one of line 13 of the Junagadh rock inscription of Rudradáman, Ind. Ant. Vol. VII, p. 259; for pándhara see also e.g. Rádhyága, No. ed., II, 2, 55.
6 Sádédhréksa literally is 'the words and their meanings' or 'the meanings of words.' In the Junagadh rock inscription the expression has generally been taken to mean 'grammar and polity.'
7 Unavárda gave (as alms) three hundred thousand cows; see Archæol. Surv. of West. India, Vol. IV, p 99, No. 5, line 1.
8 Compare the Halái plates of the Makáríja Harivarman, Ind. Ant. Vol. VI, p. 30, l 8 of the text.
(L. 20.) Here there are (the following) verses sung by Manu:—[Here follow four benedictive and imprecatory verses.]

(L. 26.) He who from greed or infatuation takes away this (gift), is guilty of the five great sins. May blessings rest on cows and Brâhmans! 1

No. 3.—DATES OF CHOLA KINGS.

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(Continued from Vol. V., page 290.)

Vol. IV. of Mr. Rice's *Epigraphia Carnatica* again contains a number of Chôla inscriptions with Śaka dates. Dr. Hultzsch has sent me revised transcripts and translations of six of them (Nos. 32-37), which are all in the Heggadâdevankôta tâluka of the Mysore district. The transcripts were made from inked estampages, prepared by Mr. H. Krishna Sastrî, B.A. The seventh of the new dates (No. 38) is taken from Vol. III. of Dr. Hultzsch's *South-Indian Inscriptions*.

I would add here a few words about the commencement of Râjarâja's reign. Above, Vol. V., p. 48, I found that that reign commenced between (approximately) the 24th December A.D. 984 and the 29th August A.D. 985. By the statement of the Śuchindram inscription, *ibid.*, p. 44, according to which the tenth year of the king's reign commenced with the month of Kâraka, the previously found period is reduced to the time from the 25th June to the 25th July A.D. 985.

A.—RAJENDRA-CHÔLA I.

32.—On a stone at the Bâneśvara temple at Bejâtûru. 2

1 Śrî svasti [||*]|] Saka-varsha  4vombhayagra-nâl vatta-mûra(\(\text{\textit{f}}\)) neya varishada
Raudra-saûvatarsara A-  
2 shâdha-mâsada punnave Uttarâshâdha-nakshatraîn Maka-  
3 ra-chandraîn Bri(br)i haspati-vârama śri-Mudigondâ-Râjendra-Chólaîn râyain [ge-  
4 yyutt-iroy iyanû omhâttâvdara\(\text{\textit{g}}\)]

“Thursday, the moon being in Makara, the nakshatra being Uttarâshâdha, during the full-moon tithi of the month of Åshâdha in the Raudra year (which corresponded) to the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign of the glorious Mudigondâ-Râjendra-Chōla.”

The Jovian year Raudra by the southern luni-solar system was Śaka-Saûvat 943 as a current year ( = A.D. 1020-21). In that year the month Åshâdha was intercalary, and the full-moon tithi of the second or nija Åshâdha ended 17 h. 55 m. after mean sunrise of Thursday, the 7th July A.D. 1020, when the nakshatra was Uttarâshâdha, by the Brahâ-siddhânta for 7 h. 13 m., and by the equal-space system and according to Garga for 13 h. 47 m., after mean.

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1 Cows and Brâhmans are often mentioned together in this order; compare e.g. line 15 of Rudradâmen's inscription referred to above; *Gupta Insur.*, p. 32, l. 10 of the text; *Ep. Ind. Vol.* I, p. 7, l. 54, and p. 129, l. 28: *South-Ind. Insur.* Vol I p. 39, l. 1; *Bândyop.,* No. ed., I. 26, 2; III. 23, 28 (*raûtii ñâ-bhâtramûra(\(\text{\textit{f}}\)))*; *H.H.* 24, 21 (crastii ñâ-bhâtramûrasa(\(\text{\textit{f}}\))a); V. 107, 49; etc.


3 The opening words of line 1 as far as ooksha are engraved at right angle to the remainder.

4 This word is entered below the line and its omission indicated by a cross above neya.
sunrise. The ending point of Uttarāṣāhāṅga being 276° 42' 15" or 280°, the moon of course was in the sign Mākara (270°—300°).

According to our date, this Thursday, the 7th July A.D. 1020, fell in the ninth year of the king's reign. How far this statement may agree with other dates of Rājendra-Chola I., will be considered below, under No. 34.

32.—On a stone lying at the Bāṇḍesvara temple at Belatūru. 1

1 Svasti śrī [1"] Pūrvva-dēśamūn
2 Gaṅgeyaṁ Kadāramuṁ gonda kō Pa-
3 rākṣaśivarmanmar-sāna śrī-Rājendra-
4 Chōḷadēvaṛgga-tyāngu ippatt-eradā-
5 vudu [1"] svasti [1"] Saka-nṛpa-kāl-āṭita-saṃvatsara-
6 šatasarga 955ya Śrīmukha-saṃvatsara rā Maṇḍraga-
7 ra-saṅdhā-pādi vam Mūl-Ārkkad-amūn.

"In the twenty-second year of the reign of king Parākṣarivarman alias the glorious Rājendra-Chōḷadēva, who conquered the Eastern country, the Gaṅge, and Kadārā, 2 — on Sunday, (the nakṣatra being) Mūḷa, during the first tithi of the bright fortnight of Maṅgaśira in the Śrīmukha year (which was) the 955th of the hundreds of years passed from the time of the Śaka king."

The Jovian year Śrīmukha by the southern lunisolar system was Śaka-Saṅvat 955 as an expired year (= A.D. 1033-34). In that year the first tithi of the bright half of Maṅgaśira ended 3 h. 54 m. after mean sunrise of Saturday, the 27th October A.D. 1033, when the nakṣatra was Amṛṭadhā. This in no way satisfies the requirements of the case.

I have no doubt that the month intended in the original is really the month Panha of our Table (which follows immediately upon Maṅgaśira), because, for that month, the date regularly corresponds to Sunday, the 25th November A.D. 1033, when the first tithi of the bright half ended 21 h. 14 m., and when the nakṣatra was Mūḷa, by the Brahma-siddhānta for 2 h. 38 m., according to Garga for 7 h. 53 m., and by the equal-space system for 20 h. 21 m., after mean sunrise.

According to our date, this Sunday, the 25th November A.D. 1033, fell in the twenty-second year of the king's reign. This, too, will be considered under the next date.

34.—On a stone in front of the Arkēśvara temple at Aṭṭakāṭhāpura. 4

1 Svasti [1"] Sha(śa)ka-varisham 959naya 1(ī)vaṅ-saṅvatamān 5
2 Āṣaṅga-māssasc 5 Kālaśaṅgava Shāṭi-naktra Somma-
3 vara(ṇ)du śrī-Maṇḍa-mudigond-śaṅge-gond-Rājē(j)endra-Chō-
4 ālādevarka-avya(ya)-du ippataśravu-

2 Compare above, Vol. IV. p. 60, date No. 6.
3 I must add that there may be a way of proving the quotation in the original date of the month Māṅgaśira to be correct. In Śaka-Saṅvat 955 expired, by the rules of mean intercalation, a month was intercalated before Panha. That month would ordinarily be called Panha; but it might be called Māṅgaśira on the supposition that it was calculated by the Ārya-siddhānta, and named according to Brahmagupta's rule; see my List of North. Jaccr. No. 454. This remark does not affect the correctness of the European equivalent of the date, given above.
4 On the immediately preceding day the Dhanavadakāndali took place, 13 h. after mean sunrise.
5 That it is correct to translate Mūḷ-Ārkkad-amūn by "on Sunday, (the nakṣatra being) Mūḷa," is proved by a date on p. 17 of the loan text of Ep. Cors. Vol. I. That date gives us for calculation Śaka-Saṅvat 1006 (correct, the year Durmukha), Jyautisṭha-labha 1, and Mūḷ-Ārkkad; and it corresponds to Sunday, the 28th May A.D. 1116, when the first tithi of the dark half commenced 6 h. 32 m. after mean sunrise, and when the nakṣatra was Mūḷa by all systems.
7 Read -saṅvatamān.
8 Read Āṣaṅga-
9 Read ippataśravu.
"On Monday, the nakshatra being Svāti, during the Kālākṣaṇa (tithi) of the month of Āśāḍhāṣṭra in the Īśvara year (which was) the 959th Śaka year,—in the twenty-sixth year (of the reign) of the glorious Mudīgonḍa-Gaṅgāgonḍa-Rājendra-Choḷadēva."

The Jovian year Īśvara by the southern lunisolar system was Śaka-Saṅvat 959 as an expired year (= A.D. 1037-38). Kālākṣaṇa is a name of the 8th tithi of the dark half. As this tithi, in the month of Āśāḍhā, can under no circumstances be joined with Svāti (the 15th nakshatra), the given date cannot be correct.

As a matter of fact, the 8th tithi of the dark half of Āśāḍhā of Śaka-Saṅvat 959 expired ended 17 h. 34 m. after mean sunrise of Friday, the 8th July A.D. 1037, when the nakshatras were Āśvin and Bharaṇi (the first and second nakshatras). And the 8th tithi of the dark half cannot have been quoted erroneously instead of the 8th tithi of the bright half (on which in Āśāḍhā the nakshatra may be Svāti), because in the given Śaka year the 8th tithi of the bright half of Āśāḍhā ended on a Thursday (the 23rd June A.D. 1037), not on a Monday. I have calculated the date also for other months of the given year, but without any satisfactory results.

Giving up this date as hopelessly wrong, we have still to consider what data are furnished by the two preceding dates for ascertaining the time of the commencement of the reign of Rājendrā-Choḷā I. By No. 32 the 7th July A.D. 1020 fell in the ninth year, and by No. 33 the 25th November A.D. 1033 in the twenty-second year of the king’s reign. Accordingly (approximately) the 7th July A.D. 1012 and the 25th November A.D. 1012 must have fallen in the first year; and the reign of Rājendrā-Choḷā I, according to the two new dates, therefore undoubtedly must have commenced some time between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012.

I have previously (above, Vol. IV. p. 266) stated that the king’s reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. That statement necessarily was based solely on the date No. 5 (ibid. p. 69), which corresponds to the 23rd October A.D. 1032, and which, according to the actual reading of the date, is of the 31st year of the reign of Rājendrā-Choḷā I. With the new dates before me, in which the numbers of the regnal years are given in words, I feel sure that the number 31 in the date No. 5 has been put erroneously for 21, and that the 23rd October A.D. 1032 really fell in the 21st year of the king’s reign, which would agree with the new result. This result would also tend to show that in the incorrect date No. 34 the Śaka year (959 expired), at any rate, is given correctly.

B.—RAJADHIRAJA.

35.—On a stone in front of the Māri temple at Kolagāla.1

1. Śrī-Rājādhārajādēva[śrī]g-iyāṇḍu [śrī] [35].5
2. Śvadu [Śakha-ra[rī]ṣṭha]- 975[ne]-
3. ya [Śrī]vījayaścaila-saṅvat[sa]radama
4. Ḫēṣṭha-mānasa sukla-paḥahada tra[yō]-
5. daśi Ādityavārad-andu.

2 The two figures of the date are damaged, but cannot be read otherwise. Mr. Rice reads śvāṣṭeṣuṃbraṇa. From this erroneous reading he further concludes that Rajadhira’s regnal years were reckoned in two different ways; see Ep. Carn. Vol. IV. p. 18 of the Introduction.
3 Read Śaka-saṅvatam.
4 This curious form is derived from certain terms memorialis (Madras Journal of Literature and Science for 1891, p. 276), in which the year Vījaya is introduced by the words Vījayaścaila. Compare the two similar terms Pramāṇa and Pramāṇēka; South-Ind. Jour. Vol. I. p. 109, note 2.
"In the [35]th year (of the reign) of the glorious Rājādhirājdeva,— on Sunday, the thirteenth titthi of the bright fortnight of the month of Jyaishtha in the Vijaya year (which was) the 975th Šaka year."

The Jovian year Vijaya by the southern luni-solar system was Šaka-Saṁvat 275 as an expired year (= A.D. 1053-54). For that year the date is incorrect; for the 13th titthi of the bright half of Jyaishtha of the given year corresponds to Tuesday, the 1st June A.D. 1053, which was entirely occupied by the titthi.1

The date would be correct for the third (instead of the 13th) titthi of the bright half of Jyaishtha of the given year, which ended 8 h. 13 m. after mean sunrise of Sunday, the 23rd May A.D. 1053.

From what I have stated above, Vol. IV, p. 266, about the commencement of Rājādhirāja’s reign, it is clear that any date of the 35th year of that king’s reign must fall between (approximately) the 15th March A.D. 1052 and the 2nd December A.D. 1053.

C.—RAJENDRADEVĀ.

36.—On a stone near the Binakalamma temple at Belatūru.3

1 Šak.[1*] Svasti śrī-Chōla-rajāyan sakala-vasaṅheyaṁ koṅga Rājendraśeṇānī duṣṭa-ṣrī-vṛata-ghātāṁ negaṁ barisam-āṣāγe mattaṁ Šak-ābdān [1*] viś[1*]* ājā. 2 rak[k*]=oṁbhat-ūl-oṁbhatum-ene barisam Hēmalanbhi-prasiṭhānām svastō māsaṁ gādāṁ Kā[1*]tītikam-as[1*]n-dinam dvākāṁ Sōnavārānī [1*].

"Hail! When it was six years after the glorious Chōla king Rājendradēva, renowned as the slayer of crowds of wicked enemies, had taken possession of the whole earth,— and again, in detail, in the Šaka year reckoned as nine, seven and nine (i.e. 979), in the year known as Hēmalambīn, on Monday, the twelfth titthi, a day of the dark (fortnight) of the auspicious month of Kārṭtiya."

The Jovian year Hēmalambīn by the southern luni-solar system was Šaka-Saṁvat 979 as an expired year (= A.D. 1057-58); and for that year the date corresponds to Monday, the 27th October A.D. 1057, when the 12th titthi of the dark half of the amānta Kārṭtiya ended 22 h. 9 m. after mean sunrise.

Below, under No. 38, it will be seen that the words of the date ‘when it was six years after’ etc., simply are intended to convey the sense of ‘in the sixth year of the reign of.’

37.—On a virakal at Gujjappanahūndi.4

5 Vīra-siṅgagrāsanattu vīṣeṇirind-æruñja kōv-Irājakēsariṇadharmasāna oḍeṣa 6 śrī-Rājendrādevargg-siṅγādau pannirūpāvadud . . . . . . . . . . . 7 . . . . . . . . . . . . . . . . . 8 Šaka-varisba 9 984 . . . . . b 11 Pālçupa-mā- 12 sāda punnev- 10 saṅvatsarasadā 13 y-ændu.

1 The date would be incorrect also for the current Šaka year 975.
2 Mr. Rice’s Ep. Curs. Vol. IV. Hg. 1b. 3 Read dākhā. 4 Mr. Rice’s Ep. Curs. Vol. IV. Hg. 115. The original is much worn and many akṣaras are indistinct, but the figures of the Šaka date in line 9 are clear. The introduction (ll. 1-4) mentions Rājendra’s older brother (viz. Rājādhirāja), the planting of a pillar of victory at Kollāpuram, and the defeat of Aiavamalla at Kopam.
5 Here two or three akṣaras are lost.
"In the twelfth year (of the reign) of king Rājakēśarivarman alias the lord sīri-Rājendradeva, who was pleased to be seated on the throne of heroes.—during the full-moon of the month of Phālakrama in the . . . . year (which was) the Śaka year 984."

This date does not admit of verification. All that I can say about it, is, that if the Śaka year is Śaka-Saṅvat 987 expried, the date, which is stated to be of the twelfth year of the king’s reign, will ordinarily correspond to the 15th February A.D. 1053. From No. 38, below, it will be seen that this day fell really in the eleventh year of the king’s reign.

38.—In the Rājagōpāla-Perumāl temple at Manimangalam.

"On the 8[2]nd day of the fourth year (of the reign) of king Parakēśarivarman alias the lord sīri-Rājendradeva,— on the day of Rōhini, which corresponded to a Thursday and to the eighth tithi of the second fortnight of the month of Simha in this year."

Of the years indicated in a general way by the two preceding dates, the one which yields a correct (and a most satisfactory) result for this date, is Śaka-Saṅvat 977 expired. In that year the month of Simha lasted from the 27th July to the 26th August A.D. 1053; and during that time, the 8th tithi of the dark half (which was the 8th tithi of the dark half of the amānta rāja Śravani) commenced 14 h. 29 m. after mean sunrise on Thursday, the 17th August A.D. 1053, when the nakṣatra was Rōhini, from sunrise on, by the equal space system, from about midday to the end of the day. Although the tithi commenced so late in the day, the result is correct, because the tithi with which we are concerned is the Jana-dāhthami or Kṛishn-dāhthami, a tithi which must be joined with that day of which the time of midnight is occupied by it, and which therefore, in the present instance, could have been joined only with the Thursday on which it commenced about four hours before midnight. The occasion was the more auspicious as the nakṣatra at midnight was Rōhini.3

The equivalent of this date, then, undoubtedly is Thursday, the 17th August A.D. 1056. As this was the 82nd day of the fourth year of the king’s reign, the first day of the fourth year was the 25th May A.D. 1055, and Rājendradeva’s reign commenced (approximately) on the 25th May A.D. 1052. The result shows that the equivalent of the date No. 36 (the 27th October A.D. 1057) fell in the sixth year of his reign, while the equivalent suggested for No. 37 (the 15th February A.D. 1063) fell in the eleventh, not in the twelfth year.

For convenience of reference the commencement of the reigns of the seven Chōla kings whose dates have been examined in the preceding, may now be given thus:—

1. Rājarāja: between the 25th June and the 25th July A.D. 955.
2. Rājendra-Chōla I.: between the 26th November A.D. 1011, and the 7th July 1012.
4. Rājendra-deva: (approximately) the 25th May A.D. 1052.
5. Kulottunga-Chōla I.: between the 14th March and the 8th October A.D. 1070.
6. Vikrama-Chōla: (most probably) the 18th July A.D. 1108.
7. Kulottunga-Chōla III.: between the 8th June and the 8th July A.D. 1178.

1 In all other published inscriptions the king bears the surname Parakēśarivarman.
3 Compte rendu Ind. Ant. Vol. XXVI. p. 182, Śrīcārṇa-krīṣnāpakāsa VIII.
No. 1.] AHOLE INSCRIPTION OF PULIKESIN II.

16 Satyārṇaḥ śāsaṭi (32°) Tritheṣaṣṭi 1 tri-sahasrāṣṭha bhūratād-āhavād-
itah (3) sapt-abāṣāṣata-yuktēṣu śa(ga)ṣēṣh-ābodēṣu paṃchasa (32°) Paṃchāṣṭāṣu Kalau kālā (3) śataṣṭa paṃcha-dāṣṭaṇa cha (32°) samarāva samaditāṇa śaṅkām-asi bhūbhijam (34°) 2 Tasya-āmbaḥ bhūjaya-nivārīvaśaṇasaya


18 śrīta-Kaṭijā-śaṅkāya (35°) @


19 . . . ga . . . na @

TRANSLATION.

(Verse 1.) Victorious is the holy Jīnendrā— he who is exempt from old age, death and birth—in the sea of whose knowledge the whole world is comprised like an island.

(V. 2.) And next, long victorious is the immemorial, wide ocean of the Chalukya family, which is the birth-place of jewels of men that are ornaments of the diadem of the earth.

(V. 3.) And victorious for very long is Sātīrṇa, who in bestowing gifts and honours on the brave and on the learned, both together on either, observes not the rule of correspondence of number.10

1 Metropolitan verse 33 and 34: Śīkha (Anushubba).
2 After this second / seems to have been engraved and then cancelled again.
3 Metres: Vasantālakā. Originally all of these were engraved. 4 Metres: Śīkha (Anushubba).
5 Read ṣadā. 6 Metres: śarākhi.
7 In the place of i originally ja was engraved; afterwards it was erased and i was engraved above and below it.
8 From here the writing differs from, and seems undoubtedly more modern than, that of the preceding part of the inscription. Compare especially the signs for a, 2, 2, a, 2, e, and f.
9 Dr. Fleet read this akāra po, and he may possibly be right.
10 Not understanding the passage, I am unable to say whether (as proposed by Dr. Fleet) this should be altered to "gaṭaṭa".
11 Here one or two akāras are illegible.
12 Ravi-kirti in verses 1-3 glorifies first the Jaina prophet, Jīnendrā, for whom he has built the temple at which the inscription was engraved; secondly (tad-ann), the Chalukya family, the history of which forms the theme of his poem; and lastly, his patron, the king Satīrṇa (Pulikēṁa II.) of that dynasty. Similarly, in the first three verses of the (unpublished) Tājgund Kadaamba inscription the poet Kubaṭa first glorifies the god Śiva (Sīra), next whose temple the Kadamba king Kukkutavarna founded a tank; secondly (tamaṇa), the Brāhmaṇa caste, whom the Kadambas, whose rise to power Kubja describes, belonged; and lastly, the king Kukkutavarna himself— with the epithet commencing with ova—compare ova-yayama-jharasaḥ (parṇa iha brahmaṇaṁ padena) in the Kirdleśaṁya, V. 22.
13 Interpreted by Pāṇini’s rule, I. 3, 10, yathā-ṣaṅkēyaṁ-evadēḥ samēdaḥ, the statement that Satīrṇa bestowed gifts and honours on the brave and on the learned would mean, that he bestowed gifts on the brave and honours on the learned. But the fact that the king really bestowed gifts and honours, both together on the brave as well as on the learned, shows that the above statement should not be interpreted by, or as the poet puts it, that Bharavi in the Kirdleśaṁya, XIII. 15, clearly refers to the immediately preceding rule of Pāṇini’s, I. 3, 10, Satīrṇasya yathāḥ, and comment on the verse. Similarly, to give only one more instance, Kukκkutassyā ṭāṭaḥ; compare Mallikaraṇa’s commentary on the verse. Similarly, to give only one more instance, Kukκkutassyā ṭāṭaḥ; compare Mallikaraṇa’s commentary on the verse. Similarly, to give only one more instance, Kukκkutassyā ṭāṭaḥ; compare Mallikaraṇa’s commentary on the verse.
(V. 4.) When many members of that race, bent on conquest, applied to whom the title of Favourite of the Earth had at last become appropriate, had passed away,—

(V. 5.) There was, of the Chalukya lineage, the king named Jayasihha-vallabha, who in battle—where horses, footsoldiers and elephants, bewildered, fell down under the strokes of many hundreds of weapons, and where thousands of frightful headless trunks and of flashes of rays of swords were leaping to and fro1—by his bravery made Fortune his own, even though she is suspected of fickleness.3

(V. 6.) His son was he who was named Ranaraga, of divine dignity, the one master of the world, whose superhuman nature, (even) when he was asleep, people knew from the pre-eminence of his form.3

(V. 7.) His son was Polekeshin, who, though endowed with the moon's Beauty, and though the favourite of Fortune, became the bridgroom of Vattipuri.4

(V. 8.) Whose path in the pursuit of the three objects of life6 the kings on earth even now are unable to follow; and bathed by whom with the water of the purificatory rite, when he performed the horse-sacrifice, the earth beamed with brightness.

(V. 9.) His son was Kirtivarman, the night of doom to the Nalas, Mauryas and Kadambas, whose mind, although his thoughts kept aloof from others' wives, was attracted by the Fortune of his adversary.

(V. 10.) Who, having secured the fortune of victory by his valour in war, being a scent-elephant of a king, of great strength, at once completely broke down the multitude of the broad kadamba trees—the Kadambas.5

(V. 11.) When his desire was bent on the dominion of the lord of the gods,7 his younger brother Mangalesha became king, who by the sheets of dust of his army of horse, encamped on the shores of the eastern and western seas, stretched an awning over the quarters.8

(V. 12.) Who in that house which was the battle-field took in marriage the damsels, the Fortune of the Katakachuris, having scattered the gathering gloom, (viz.) the array of elephants (of the adversary), with hundreds of bright-rayed lamps, (viz.) the swords (of his followers).

(V. 13.) And again, when he was desirous of taking the island of Revati, his great army with many bright banners, which had ascended the ramparts, as it was reflected in the water of the sea appeared like Varuna's forces, quickly come there at once at his word (of command).9

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1 Literally, 'dancing.' The compound commencing with nrityad- reminds one of Ragh. VII. 48, where a warrior whose head has been cut off with the sword (khanda) rises into the sky, and from there views his headless trunk dancing on the battle-field (nrityat-kabandham samadat dadora).—The preceding asa-patti-deva is equivalent to asa-deva-vrusa, ibid. verse 39.

2 Compare Ragh. XVII. 45, chandal-dipa evahdakatah . . . vatah. The gods are called a-nimisha, or a-nimiska, because they do not shut their eyes (compare Ragh. III. 43). When the king was asleep, he did shut his eyes, yet even then the pre-eminence of his form showed him to be a god. Vapah-prakasaka occurs e.g. ibid. III. 34 and 52, and Kir. III. 3.—It may be noted that the word jagad-ekadikah, used in this verse, occurs in Ragh. V. 23, together with devyadarja-kunthi, which is synonymous with the epithet eiti bhadvakshith in the next verse of this inscription.

3 Beauty (Kshiti) personified is regarded as the wife of the Moon. The town Vattipuri is represented by the poet as a newly married woman (Vattipery=eva caddhur=sa-cakha, tasya varo vojha); compare Ragh. XVII. 25, nrityat-kadha-sara.

4 I.e. dharma, artha and kama.

5 The expression prithu-kadamba-kadamba-kadambakam apparently was suggested to our author by the prithu-kadamba-kadambaka in Kir. V. 9. In the Tugund Kadamba inscription the Kadamba tree and the Kadamba family have the epithet svu, corresponding to the adjectival prithu in the present inscription and in the Kuntabhi plates, Ind. Ant. Vol. XVI. p. 22, l. 21.

6 I.e. when he died.

7 Compare Ragh. XVIII. 22, sidhah=sa-kshita-sainikadikam; and IX. 50, pogosam=dhakhar-ooldhakar-rukhbiravri-xavili sa-sainikam-xvadakard. The eastern and western seas bound the earth on either side; compare Kundrasekhamva, I. 1.
No. 4.—Konnur Spurious Inscription of Amoghavarsha I.;  
Saka-Samvat 782.

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

The stone which bears this inscription is built into a wall of the temple of Paramēvara at Konnr,1 the 'Khonoro' of the map, a large village on the south bank of the Malparbā river, 23 miles in a north-easterly direction from Nawalgund, the chief town of the Nawalgund taluk, Dharwar district; Indian Atlas, sheet No. 41, long. 75° 34' E., lat. 15° 51' N. I edit the inscription from an excellent impression, kindly given to me by Dr. Fleet.2

The inscribed surface of the stone measures about 5' 4½' high by 2' 10'' broad. Above the writing, in the arched top with which the stone ends, there are some sculptures, viz., in the middle, a shrine holding a sitting Jamn Tīrthākara, with a chowrie-bearer on either side of him; on the proper left of the shrine, a cow with a suckling calf and, above them, a sword and the sun; and on the right of the shrine, another chowrie-bearer and an elephant, with the new moon above them. The writing is well executed, and for the most part in an excellent state of preservation. The size of the letters is about ½''. The characters are Kannarese of the eleventh or twelfth century A.D. The language is Sanskrit, excepting a verse in lines 62-64, and the prose passage at the end of the inscription, lines 70-72, which are in Kannarese. The greater part of the text is in verse. In respect of orthography, it will suffice to draw attention to the frequent use of the Dravīdian 1, and of the sign of the upadāna-sūtra (also in the word puṣpa for puṣpa, l. 40), and to the occasional employment of the sign of the jñāna-sūtra (in dharma-kaṇḍa, l. 14, yajñā-kāśchchanaḥ, l. 54, and kṛittīt-kātāḥkām, l. 69).

The inscription divides itself into two parts. Lines 1 to (the word sarvāvaś in) 59 record a grant, professedly made by the Śāhtracūḍa king Amoghavarsha (I.) on a date which falls in A.D. 800. Lines 59 (from the word mithyaḥṣāya) to 72, on the other hand, after praises of the Jain creed and the two sages Mēghacandra-Traivedīya and his son Viranandin, inform us that, at the request of Huḷḷapaḷava, the Māhāprabhu of Kuḷanūra, and others, Viranandin had a copper charter, which they had seen, rewritten here as a stone charter. According to this statement, lines 1-59 of the inscription were copied from a copper-plate inscription,3 and from the dates which we possess for Viranandin and his father Mēghacandra-Traivedīya, the time when this copy was made, and when the inscription, as we have it, was engraved, may approximately be determined to be the middle of the twelfth century A.D. From an inscription at Śravana-Belgoḷa (Roman text, p. 26, ll. 3-6) we know that Mēghacandra-Traivedīya died on Thursday, the 2nd December A.D. 1115,4 and according to a notice published by Mr. Pathak,5 Viranandin finished the writing of his Āchāra-sūtra on a date which I find to correspond to Monday, the 25th May A.D. 1153.

The principal part of the inscription (lines 1-59, the alleged copy of a copper-plate inscription) records, that—at a total eclipse of the moon on the full-moon tithi of the month Āsvayuṣa

1 I am told by Dr. Fleet that a similar name in the Belgaum district is distinctly Konnr, from the old form Konḍamur, as well as by actual verification of the present spelling. But the name with which we are here concerned is derived from Kōṇḍamūra, which occurs in this record.
2 The inscription is mentioned by Dr. Fleet in his Dynasties, second ed., p. 406, note 4.
3 That other stone inscriptions have been copied from copper-plates, there can be no doubt; and the fact is distinctly stated e.g. in the inscriptions in Jour. Bo. As. Soc. Vol. IX. p. 281, and Ind. Ant. Vol. VIII. p. 20.
5 See ibid. Vol. XIV. p. 14. The date given by Mr. Pathak is 'Śaka 1076, the Śrīmukha samostara, on Monday the first day of the bright fortnight of Āsakṣṭiḥ. On the corresponding European date given above, the first tithi of the bright half of the second Āsakṣṭiḥ commenced 3 h. 30 m. after mean sunrise.
(or Āśvina) in the [Jovian] year Vikrama, Śaka-Saṁvat 782 expired on, as is expressly stated, 83 current (II. 43 and 44)—king Amoghavarsha I., the successor of Jagatunga (II. 15 and 18), residing at his capital of Mānyakēṭa (I. 34), at the request of his subordinate Bankēśa (Bankēya) and in recognition of important services rendered by him, granted the village of Taleyūra (I. 33) and some land in other villages (II. 45-48), for the benefit of a Jaina sanctuary founded by Baṅkēya at Kōjanūra, to the sage Dēvēndra, who had been appointed by Baṅkēya to the charge of the sanctuary, the disciple of Tīkālayogīśa, of the Pustaka gachchha of the Dēśiya gana of the Mūla saṁgha (II. 35-38). The introductory part of the inscription—after two verses of which one invokes the blessing, at the same time, of the god Vishnu (Jina) and the first Jaina prophet (Jñēndra), and the other the protection of both Vishnu (Nārāyaṇa) and the king Amoghavarsha himself, here, as in verse 34, called Vīra-Nārāyaṇa—in verses 3-11 gives the genealogy of Amoghavarsha. Verses 17-34 contain a eulogistic account of the services rendered by Baṅkēśa (Bankēya). And the concluding lines 37-39 record the writer’s name, Vatsaraṇā, and that of Baṅkēyarāja’s chief adviser, the Mahātara Gaṇapati.

It may at once be stated here that the date given above undoubtedly is correct. The Jovian year Vikrama corresponds to Śaka-Saṁvat 782 expired, by both luni-solar systems; and on the full-moon day of Āśvina of that year, corresponding to the 3rd October A.D. 880, there was a total eclipse of the moon, fully visible in India for more than three hours. But much as the correctness of a date, containing such particulars as are given here, would speak in favour of the genuineness of a record, there is at least one point in the preceding, which raises a doubt whether the stone inscription, even if it was based on a genuine copper-plate charter, is an authentic copy of it in every detail. Excepting the Kādaba grant of Prabhūtavāra (Gōvinda III.) the form of which is altogether peculiar, the earlier Sanskrit copper-plate inscriptions of the Rāhaṭrakūṭas of the main line, from the Sāmāṇḍrap plates of Dantidurga to the Naṅgūr plates of Indrarāja III. of Śaka-Saṁvat 836, all commence with the verse Sa vṛyādāh Vākṣhām dhāma; and as that verse is found also in Amoghavarsha’s own Śīrṣā inscription, I should have expected the present inscription also to begin with it, and might well fancy that the Jaina copyists substituted for it a verse referring to their own creed.

However this may be, it is certain that the genealogical account in verses 3-11 of this inscription, which we now have to consider, cannot possibly be admitted to be a true copy of a genuine copper-plate charter. To shew this, I place side by side here the line of succession as

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1 According to the Dēvēndra plates of Śaka-Saṁvat 862 (above, Vol. V, p. 103, l. 18 of the text) Mānyakēṭa was founded by Amoghavarsha I. The earliest plates in which it is described as the residence of a king, are the Naṅgūr plates of Indrarāja III. of Śaka-Saṁvat 836 (Jour. Bo. A. Soc. Vol. XVII, pp. 257 and 261).
2 This may be the Dēvēndra of Baṅkēpurā, mentioned in Inscr. at Śravanga-Belgaum, Bonar text, p. 49, l. 8.
3 With this second verse may be compared the third verse of the Naṅgūr plates mentioned above, which enunciates the king Indrarāja III. who issued the grants, by comparing him with, and ascribing to him actions which were performed by, the god Vishnu.
4 I. e., a Nārāyaṇa (or Vishnu) in the shape of a hero, or a hero who is like Nārāyaṇa (Vishnu). Amoghavarsha I. is described as Vīra-Nārāyaṇa also in the Naṅgūr plates; and the same epithet is given to Amoghavarsha Kakkarāja II. in the Kārāda plates of that king (Ind. Ant. Vol. XII, p. 266, l. 40 of the text). Similar epithets are Kṛṣṇa-Nārāyaṇa, a Nārāyaṇa (or Vishnu) in fame, applied to Gōvinda III. in the Śīrṣā inscription of Amoghavarsha I. (ibid. p. 219, l. 5 of the text), and to Indrarāja III. in his Naṅgūr plates; and Vīra-Nārāyaṇa, a Nārāyaṇa (or Vishnu) in valor, applied to Gōvinda IV. in his Sādāṅga plates (ibid. p. 251, l. 38 of the text).—In the case of the present inscription, what, in my opinion, must strike one as somewhat suspicious, is, that, in verse 34, the king in his own speech should have been made to represent himself as Vīra-Nārāyaṇa.
5 Judging by other dates, the proper system for Śaka-Saṁvat 782 is the so-called northern luni-solar system; but by the strict mean-sign system also the day of the date would fall in the year Vikrama, which ended on the 14th October A.D. 860.
furnished by this inscription, and the genealogy of the Rāṣṭrakūṭa princes from Gōvindarāja I. to Amoghavarsha I., as we know it from their copper-plates.

From this inscription.

1. In the Yādava lineage, Gōvinda, son of Prichtḥuṭakaṇarāja.
2. Karkara, son of king Indra.
3. His son Dantidurga.
5. Prabhūtavarsha, son of Dhārāvarsha.
6. His son Prabhūtavarsha-Jagatūtanga.
7. Amoghavarsha.

From the copper-plates.

Gōvindarāja I.
His son Karkarāja or Karkarāja.
His son Indrarāja.
His son Dantidurga.
Subhatsuṅga-Akāśavarsha (Krishṇarāja I., son of Karkarāja).
His son Prabhūtavarsha1 (Gōvindarāja II.).
His younger brother (Dhruvarāja-Nirupama) Dharāvarsha.
His son Prabhūtavarsha-Jagatūtanga (Gōvindarāja III.).
His son Amoghavarsha.

From the above it will be seen that, excepting the strange name Prichtḥuṭakaṇarāja2 for which I cannot account, the same names, though not always written uniformly, are there on either side. But to the writer of this part of our inscription the mutual relationship of the princes whose names he knew, apparently was a riddle. He therefore either observed a discreet silence or perpetrated such blunders as to make Karkara the son of Indrarāja, whereas he was his father; or to put down Prabhūtavarsha as the son of Dhārāvarsha, to omit Dhārāvarsha altogether from the line of kings, and then to make Prabhūtavarsha-Jagatūtanga the son of Prabhūtavarsha. Moreover, the assignment of these kings to the Yādava lineage3 and especially the occurrence of the name Karkara4 instead of Karkarāja or Karkarāja, seem clearly to indicate that the genealogy was concocted some time after the date which is recorded in this inscription, and has not been copied from a genuine copper-plate charter of Amoghavarsha I.

The person with whom our inscription is chiefly concerned is Baṅkēṣa or, as the name also is written, Baṅkēya, or Baṅkēyarāja, by Amoghavarsha's favour in the enjoyment of, or governing, thirty-thousand villages the most important of which was Vanavāsi (verse 21). As reported by Dr. Fleet,5 an unpublished inscription at Nidagundi in the Dhārāvarsha district mentions, as a feudatory of Amoghavarsha I., Baṅkēyarasa, governor of the Banavasi twelve-thousand, the Beligai three-hundred, the Kundare age seventy, the Kundūr five-hundred, and the Purige three-hundred, who apparently is the same personage. According to our inscription, Baṅkēṣa alias Sella-kētana was the son of Adhōra (or Adhōra), proprietor of Kojaṇūra, and his wife Vijayāṅkā, and grandson of Erakōri, of the Mukūra family (kula; vv. 17-19). The name Baṅkēṣa (or Baṅkēya) together with the biruda Sella-kētana identify

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1 I take this name from the Kadāka plates.
2 According to the fragmentary Ellora-Dhārāvarsha cave temple inscription (Archaeol. Surv. of West. India, Vol. V. p. 87) Gōvindarāja I. was the son of Indra-kaṇa.
3 In line 17 of the Wairi plates of Gōvindarāja III. of Sāka-Sanvat 730 (Ind. Ant. Vol. XI. p. 157) the Yādava name is mentioned by way of comparison; but the earliest plates in which the Rāṣṭrakūṭas are stated to belong to the Tuddān̄ saṅkalpa, are the Nalasari plates of Saka-Sanvat 886.
4 The earlier inscriptions have only the names Kakkara and Karkara; the name Kukkara occurs in the Karḍa plates of Saka-Sanvat 894 (Ind. Ant. Vol. XII. p. 264), in the Gudur inscription of Saka-Sanvat 896 (ibid. p. 271), and in later inscriptions; and Karkara I. first meet with in the Kaurāhlī plates of Saka-Sanvat 930 (ibid. Vol. XVI. p. 23, l. 41 of the text).
5 See Dynasties, p. 403. Dr. Fleet has informed me that in the Nidagundi inscription Baṅkēya is described as Chelaktana 1-timat Baṅkēyarasa, but is also called simply Baṅkēya. See below.
him with the Chollakotana, whose son Lokaditya alias Chellapataka (the younger brother of Chelladhava), of the Mukula kula, in A.D. 897 was governing the Vanavasa country at Bankapura, so named by his father after his own name (Bankasa), and there can therefore be hardly any doubt that the date of our inscription (in A.D. 880) may give us a true date for the time of Bankasa. — The exploits of Bankasa are told in verses 22-31. As leader of the hereditary forces, he at the king’s command invaded Gaṅgavādi (the country of the Western Gaṇgas), took the fort of Kōḍala, put to flight the ruler of Talavanapura, and after crossing the river Kaveri, conquered the enemy’s country. Recalled then by Amoghavarsha on account of disturbances which had broken out at home, and in which, as appears from verse 31, the king’s own son was concerned, he quickly returned, and succeeded in quelling the insurrection and restoring his master’s fortune. — The Talavanapura here mentioned is the well-known capital of the Western Gaṇgas, the modern Tālakāḍ on the left bank of the river Kaveri, and Kōḍala may perhaps be the modern ‘Kaidala’ which, according to the map in Mr. Rice’s Majore Inscriptions, is to the north-east of Kaidaba.

As regards the places mentioned in connection with the actual grant, Kōkanāra has already been stated to be the village of Konnur, where the inscription is. The village granted, Tālakāḍā, which was in the Majantyā-seventy bhakti, has not been identified; nor have its boundaries, Beṇḍanāru, Sāsavēdā, Padilagere, and Kilavadā. In addition to the main grant, twelve niyarānas of land were granted at Kōkanāra itself, and at each of the thirty villages which are enumerated in lines 45-48. Eleven of these may be identified with modern villages at a reasonable distance from Konnur, thus:

| Avaravāda | ‘Oswudde’ | ‘Anurwadi’ | 6 miles west by north from Konnur |
| Beṇḍanāru | ‘Bennoor’ | 1½ miles north of ‘Oswudde’ |
| Sullā | ‘Soolah’ | ‘Sula’ | 5 miles east by south from Konnur |
| Māvināru | ‘Munnoor’ | 8 miles east by south from Konnur |
| Makkātā | ‘Matkatté’ | ‘Matikatti’ | 12 miles north by east from Konnur |
| Nīla | ‘Nelgoonde’ | 5½ miles north-east from Konnur |
| Talakāḍā | ‘Talakwād’ | 2½ miles north-west from Konnur |
| Beḷḷerere’ | 2½ miles west-north-west from Konnur |
| Muttalager | ‘Muttalgoor’ | ‘Muttalgeri’ | 7½ miles east by north from Konnur |
| Kākkanāru | ‘Kakanoor’ | ‘Kākanar’ | 7½ miles north-west from Konnur |
| Nerilagare | ‘Neerilhgoor’ | ‘Niralgi’ | 9 miles north by west from Konnur |

1 See the passage from the Jainam Vitaragapada, first published in Ind. Ant. Vol. XII. p. 217, and afterwards, more correctly, in Prof. Bhandarkar’s Report for 1883-84, p. 429; also Prof. Bhandarkar’s remarks, ibid. p. 430 and pp. 120 and 121. Our inscription shows that in the Sanskrit text Mukula, and not Padmalaya, must be taken to be the name of Lokaditya’s family. — The biruda Chollakotana (or Selilkotana) Mr. Patilak in Jour. Bo. As. Soc. Vol. XVIII. p. 233 has translated by ‘cloth-bannered’ (see Dr. Fleet’s Dynasties, p. 403, note 2), but, so far as I can see, the Kannarese word for ‘cloth’ is selita = Sanskrit ekitta. Böhtlingk’s Dictionary gives selita (from the Kāṭakambārī) and selitas in the sense of ‘a kind of weapon,’ and Keltier’s Dictionary has selita = selita = selita = a dart, a javelin, a spear tipped with iron, a pike’ etc., and also selita = selita = selita = a weapon with which the first part of the biruda should be connected. In support of this view, I would state that I find selitas as the first part of a proper name in Sellavisiddhara (Ep. Ind. Vol. I. p. 54, line 29 of the text), and that the verse in which the name occurs (where I would alter the corrupt selalidista-pediged to sella-lidista-pediged) the author too apparently has understood sella to denote some kind of weapon (‘Sellavisiddhara, whose hand is fondled by the javelin’). — Compare also the biruda Sellavisidapa in Ep. Ind. Vol. II. p. 219, l. 61.

2 The wars with the Gaṇgas are often spoken of in Bāshtrakṛta records. In Sanskrit inscriptions the name of their country is ordinarily written Gaṅgavādi.

3 Regarding Amoghavarsha’s wars with rebellious members of his own family, see e.g. Ep. Ind. Vol. I. p. 53. I am not aware that elsewhere his own son is spoken of in this connection.

4 See Dr. Fleet’s Dynasties, p. 299.

5 There is a ‘Bennoor,’ 2 miles north-west of Konnur, and another village of the same name will be mentioned below.

6 Most of these have been identified for me by Dr. Fleet.
The names of the other nineteen villages are Mudugudi, Kittaivoje, Mus[a], Da[dh]er,1 Sām[ga], Pirisingi, Behuru,2 Álugu, [Pārvar]nage, Hosā[ja][lu], [In]dugalu, Haganur, Udalur, In[age], Munivali, Koṭṭa[s]e, Oddītage, Si[kimabri ?], and Giri[pi]dalu.

Stating distinctly what I have indicated above, I consider it possible that lines 1-59 of this inscription really were based on a copper-plate charter; at the same time, I feel certain that, if such was the case, the transcribers have taken so great liberties with the original as to deprive this 'copy' of the value of an authentic document.

TEXT.3

1 Šriyāḥ-priyāṃ-saṅgata-viśvarāpas-sandaraṇa-chchhinna-parāvalāpaḥ [1*] diśyād = anantaḥ-pratant-amarāndraḥ ēriyāṃ mam-adyaḥ-paramāṃ Jīmandaḥ || [1*]

2 ga-āṣhitir-āṣta pātu vaḥ pratāpasastra-prabhav-odayācalah [1*] su-Bā[sh]raṅguṭ-āṛjita-vanās-aṁvrvaśaṃ-vaṣa Vīra-Nārīyaṇa ēva yā vibhuḥ || [2*] Tadiya-bhūpāṣya-

3 ta-Yādav-ānuvāya kramena vārddhāviva ratna-saṁcayaḥ [1*] babhūva Gōvindama- mahīpatir-bhūbhīva prasādhanapī Fricchhakārāya-mandanaḥ || [3*] Im德拉-āvāna-sūtēṇa dhāriṇī prasakritā


5 ta-sīmna(ma)taḥ [1*] khalakrit-āḍvṛtta-mahīpa-śandalaḥ kul-āgraṇīḥ yā bhuv Dantidurgga-rāṣ || [5*] Śvāyama(ba)riḥṣuṇa-rāṣṭrāṇa-saṃgrāpana tattas-as nirvṛvyapēkṣaḥ Śubhatoṣa-vallabhaḥ [1*] chaka-


Ākālaśvarṣa-āṛjita-bhū-


9 rur-va bhūbhūtām-suṣmari aṣṭiḥaḥ || [10*] Bandhāṇām13 bandhāṅgāṃ-mohita-nilajā-kuḷē pūrvvajānāṃ prajāānāṃ jātānāṃ Vāllabhānām bhuvana-bhārīta[14,] satkṛitti

mūrtti-sthitānām [17] tūtāna kṛitti sa-lō-

1 Perhaps the modern ' Đóđerkop,' 24 miles south-west from Konnūr.
2 Perhaps the ' Bheerur,' 151 miles west from Konnūr.
3 From Dr. Füeis's impression.
4 Metre: Upajāti.
5 Metre of verses 2-7: Vamsāatha.
6 Read 'Śhāśuā,' this correction may have been made already in the original.
7 Before both ablatives the preposition ' d ' should have been used; compare e.g. above, Vol. III. p. 106, line 14 of the text.
8 Read 'ṣūmva.'
9 Read 'patra.'
10 This correction may have been made already in the original.
11 Metre of verses 8-10: Śloka (Austāṭubb).
12 Originally bhārītāḥ was engraved.
13 Metre: Sragdhārā.
14 The word āhartī, properly ' filled with,' is used wrongly here in the sense of ' filling; ' compare Inscriptions at Saraca-Belgā, p. 108, l. 1.
10 kām kalī-kalusham-sthō 1hantam-antō ripūnām srīmān-siṅhāsana-sthō
bhavanavanim-atō-mōghavarsah prassāti || [10] 1Yasya-sājñām para-
chakrināh srajan-ivā-dāśram śrī-bhūrya-v rahāh-
sva-kara-prātāpa-mahīm kasy-āyā-ādūrā-sthitah 5 te jah-krānta-saśama-bhūbhrīd-
yēshām dharmma-
13 si-pālanyō-sā-dāyāh [10] dhvastā dushā vartamānā-sadvaharmanā prārtthiyā
yē tō bhāvinaḥ-pārtīvēndraḥ || [14] Bhaktān kaiśicī-vikramēn-āpārēbhyo
dattām chānayais-tyaktam-ev-āpāra-yāt [10]
14 kāsthi-ānityē tatra rājē mahadbhiḥ kṛttīyā(ṛtyai?) dharmmah-kēvalaiṃ pālaṇṇyāh
kaśhitānā-paramapunyayah-pravartitē
dēvādēy-yaśa || [16] 5 Sa eva paramabhaṭṭāraka-mahārājāh dīrgha-paramēśvara-srī-
Jayatimāguṇāvpa-pādānamhāyana(ta)-paramabhaṭṭāraka-mahārāj[a] dīrgha-paramēśvara-
srī-
16 prīthvīvallabha-śrīmad-āmōghavarsa-śrī. Vallabharāṇīndra-devā dharmābha-śrīvān-ēva
17 dhīkārika-mahattār-ādīn-samādātī-su auta vas-śānviditaṃ yathā || Vikrama-śīla-
śrīlayā Mukula-kuliō pürvva-bandhubhīr-mānnyāh [10] Erakōri-nāmahāya-
18 pārivalaitē-bhūt-prāsūna-samaḥ || [17] 5Avir-āśiṃ-prabhu-tamāt-prasūnāt-phāla-
samānibhāh [10] nāmā-Adhārāh kul-ādārāh Kolanūr-ādhipa-svayaṃ || [18] 15 Suta-
tō-sayā Vijayāmāgānam-bhūva-mānitaḥ [10] prachanda-maṇḍal-śaṅkāko
[10] u-
20 nūlītā-vidhād-vrikkha-mūb manā-bala-prabhuḥ || [20] Mat-prasādēna śamīdabha.10
uttānnaṃ Gaṅgaśālā-vātātīn || [22] 5Tatrā-śntōrē-matā-saṃmānti-ūmāsrayyā-
ābī-
22 ta-mānasair-nēkshēiṇa kōp-ōdāya-saṃs-saśaḥ svayaṃ || [23] 5Dhvasta-
ripīt-nītī-mārggō rāpa-vikramam-ēka-buddhim-ābiniyā [10] sa madīya-bhindya-
saṅgatam-avandhyā.
23 kōpavatam-avahati || [24] Yēna || Tat-Kōdāl-śābhīdānāṃ durgamga vapr-arggāl-
ādi-durlānghyām [10] manā-bal-ōdhiśhitam-api sadyaḥ prōllānghya bēlay-

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1 Originally ara was engraved; read āsanm.
2 Read bhūvanam-śamāsīlō, or, perhaps, baṅgamam-śamīdā.
3 Metre: Śārdūlavākridītā.
4 I am unable to explain this properly. Perhaps the word pata is used here in the sense of patta, 'the frontlet or fillet which is tied to the head of an elephant'; see Kither's Kannarāse Dictionary, s.v. patta.
5 Read -śītā.-
6 Metre: Śōka (Anuṣṭubh). With the first half of the verse compare Ind. Ant. Vol. XII. p. 249, l. 11 of the text.
7 Metre of verses 14 and 15: Āśādī.
8 Metre of verses 16 and 17: Ārāy.
10 Read śamīdabha.
11 Read grāmān[1].
12 Read -dātā-tīmān.[1]
13 Read -śītā.-
14 Metre: Hāriadī.
15 Read -śamīdā.
26 rddhāy asākpadānam saṃpadakaṁ vidvid-van-ōcchhedāyina yēn-ākāmpī jagata-prakāyapaṇa-patār=svavāyam=apy-ārjitaṁ || [27*] 37 tatr-āntare mad-aṃtiṅaṁ= antaraṁbhī bhūḥdēna jāta-saṅkṣhobhī [ē]
27 pratyaṅgaṇayavam=iti tvay-ēti mad-vachanamātṛēga || [28*] Aprāptē Vallaḥbhūmēdrē(ḥrō) mayī jayati yadā vidvishā syān=tad-āśāṁ samnyā-
anāśa-samaṅgō munir-ātha
31 ripūnānibhaya cha tadā tīrṇa-ārjijō=bhavat || [31*] 1.ūśviskṛta-kāpa-ākkhi-
nirādgya-arindhanāḥ vīn=āpy-anilāt [ē] ajvalītō=pi yasya pratāpa-vahīr= 
munā=jaivali || [32*]
śasanam-īdāṁ
34 mad=Vīra-Nārāyaṇaṁ || [34*] Tēn-aivānabhūtēna Ba[mkēyō-]ābhīdhānēna mad-īsta-
bhrityāna prāṭthitas=saṁ tat-prārththasnāy Mānyakṛṣṭa-rājadhānāṁ=avasthītēna 
mayā [mā]- 
tā-pitraṛ-ānmanaḥ-ch-āshīhik-ānutrīka-punya-yāsō-bhītryiddhāyā Kojanūrē tad-
Baknēya-nirmāṇpita-jīnayatana-paripārana-niyuktāya
35 Śrī-Śūlasamga-Dāsīyagama-Pustakagacchhataḥ [ē] jātās-Trikālayogītaḥ kahir-
ādhēvīva kaustubhāḥ || [35*] Tach-chāritrā-vadhū-putrāḥ śrī-Dēvēndra-
muniśvaraḥ [ē]
37 saiddhāntik-āgrahā=asaṁ Sa[bmēyō [yēm-adān=mu?]=dāḥ || [36*] Tad-vasati-
sainandhānī-vakṣamāṇaṁ-ottarabhāvikṣhita-samājrī呐-ōpalāpana-paripāranaṅ ādi-
 dharmopā-
38 yōgī-karman-karaṇa-nimittān Majjantiya-sap[ta]tigrama-bhukty-āmargataḥ [ē] 
Taloyūra-nāma-grāmāṁ tasya ch-āghāṭāṁ tat-Kojanūraṁ-pūrvvataḥ Bondanūrū 
39 dakhinātāḥ Sāsāvadu[n]a tat-paścimātaḥ Padilagore uttarataḥ Kilavadhā 
ēvam=ayaṁ chatur-āghāṭan-ōpalaksitaḥ s-ōdraṁgas-ār-pa-

1 The two ąkharas in brackets are almost completely effaced.
2 Meter: Sārādāvichārītā. 4 This ēti is superfluous.
3 Meter: Ārjā. 5 Read āśrūtām.
4 Meter: Śrīdāvichārītā. 6 Meter of verses 32 and 33: Ārjā. 7 Read samāns.
5 Meter: Sārādāvichārītā. 8 Meter of verses 35 and 36: Ślokā (Anushtubb). 9 Meter of verses 32 to 33: Ārjā.
10 Read samāns.
40 karah sa-daṁda-daś-āparādhasaṁbhrīt-opātta-pratrayasai-s-ōtpadyamāna-viśiṣṭiti(ka)ḥ sa-dhānya-hirany-ādāyaḥ dvādaśa-puṣpavātaḥ 2pamchāśaduttara-śata-ha-
41 [stā]-vistārāḥ-pamchāśata-hasta-pramāṇa-āyāmāḥ grihaṇām-āṅgātām samuditaḥ 1pravṛṣyas-sarva-rājakih[ā]*nām-śaṁstaprabhāpanyāh ā-
43 [na]rasai[d]*dhyā bhūmicchhiddra-nyāyēna || Śākanripa-kāḷ-ātita-samvatsara-
 sataśaṁu satpaspādu(svyā)ṣity-adhikēśha tadabhyaśhika-samanantar-pravartamāna-trā-
44 yōśītītama-Vikrama-samvatsara-āntarrga-āsvyaya-purunamāsyaṁ sarvagnārā-
 sōmagnāraḥ mahā-parvavai balī-paksha-vaśavādev-ā guruḥ-armāti-
45 thi-sanitarpanahd*dhār-ōdak-ātisargāṇa pratīpāditāḥ || Tathā-ātra-śaiva tat-
 Kolanūr[a]ḥ tad-[bb]akti-madhyam-vartty-avaraṇa[d]ji- | Beødānumur- | Muddugumdi- | Kitaiva-
46 le-1 Sulja-[a] Mus[a]- | Da[dbh]jero- | Mávinur- | Māttikaṭṭe- | Nila(gum)dage- | Talīkhedā- | B[)],| | Samgama- | Pirisingi- | Muttalagere- | Kēkeyanur- | Bēhur-
49 chitaya 10dvādayadāya-śthityā bhūjįatā bhūjayataḥ kriṣhataḥ karṣhayataḥ pratidīṣātā va na kaiścid-alp-āpi paripanahā kāryāḥ tathā-
50 gāmi-bhadr-ṇripṭibhir=usmad-vaṁśyaśair=anysair=vvā sāmānya[m] bhūmi-dāna-phalaṃ- arēṣṭāḥ vidyud-lōjāya=aivarcyyāpi triṇāmila-sangara-jalāhaiṃ cha[ji-]
51 vitam-ākalyaya svadāya-nirvī Śhēbhō-usmad-dāyō-nunwantaryāḥ pratīpālayitvhāya(vyā)ṣ= cha [?]* Yas-ṭv-aṅūnām-timira-patāl-āṛṣṭa-matir=11āchhībdyaśānaṇam
52 ch(v)-anumōdēta sa pamchābhirmahāpātakais-sōpāpātakais-cha[a] sainyuktaḥ syād-īty=12aktan bhagavata vēda-byā(vyā,sēna) || 12Shaśihīt-vivaraha-sahasrāṇi
53 bhūmiḍah [1]* āchhībdēṭṭā cha-ñānunātā cha tāny-ēva narakē vasaḥ || [37*]
54 Viśnuḥ-ḥaṭahṣvātēyāṣu sūṣka-kōṭara-vāsahu(naṁ) [1]* kriṣhpaśarpāḥ hi yājānte bhūmī-

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1 The term introduced apparently is sebhōttadīptaprātyāyaḥ, which occurs in other inscriptions.
2 Instead of the sentence commencing here and ending with samaditaḥ, a single compound should have been used, qualifying grāmaḥ.
3 Here achātabhūtaḥ has been omitted.
4 This sign of punctuation should be struck out.
5 Read -tryalitētama-.
6 The passage commencing with balī- is quite out of place here, the object of the grant having already been stated correctly in lines 37 and 38. In inscriptions where a similar statement is properly made we find chaḥ (instead of ppakaḥ) and sanitarpanah. For the following dhār-ōdaḥ of this inscription one would have expected adhūpatāḥ.
7 Read "vārē (\?).
8 Read "ēkādī (\?).
9 Read "adhūpatāḥ (\?).
10 Originally KdēK was engraved.
11 Read "matir=dhāhībdyaśānaṇam (\?).
12 Read "o Kēkeyanur (\?).
13 After this the word Vyāsena has been omitted.
54 dānana harsant ye || [38³] ¹Agnār-sapta[ma] prathamah suvāmpan bhūra
Vaiśāsnavi sūrya-sūta-[s] cha gāvaḥ [¹] lōka-trayan-śeṇa bhavād-dhi datam
yaḥ-khānchanaṁ gam cha mahūn
55 cha dadyāt || [39³] ²Bhūshih-vivaṁdhū bhuktā rājabhīs-Sagar-ādbhīh [¹] yasya
yasya yadā bhūmiṁ-śravya tasya tadā pahunā || [40³] Sva-dattāṁ para-dattāṁ
vā yatnā-
56 drakaḥ[³] narkāhīpāḥ [¹] mahāṁ mahīmatāṁ śrīśthā dānach-chhṛtyāṁ
dupālaṁ || [41³] Iti³ kamala-dal-āmbubinda-lōlaṁ śrīmarāṇaṁ-anubhīṣṭyaṁ
manuṣyā-jīvitaṁ cha [¹] aṭīvima-
57 la-manohihīr-āmakaitṛāna hi parahāṭ[pa]-parā-kṛttayō vilōpyāṁ || [42³] Lūkātama
cha-natad-Vājābha-kāyaśtra-vaisā-sā-jātāna dharmadābhikaraṇa-ś[th]eṇa bhūgika-
Vātara-jāna
58 Śrīharṣaṁ-sūṇṇā grāmapa[tt]ādhiḥkṛita-lēkhaśkarapakṣa-Nāgavarmma-Pruhvaraṁ-
bhūvyāṇa || [43³] ¹bhūkṣyāra[
ma] ²mukhyo Ganā[pa]pati-nāma ma-
59 bāttarāḥ-prjaṇīḥ [¹] rājāna-sāṁpā-vaṛtī tēnā-sām-anuṣhtitaṁ sarvāṁ || [43³] ²Mithyāhhavābhu-ādhikārdāpa-pana-ad-dāsāsan-cchāhādakāṁ prājū-aśā-vaśa-
vaṛtātāṁ
dāpana-saṁsāpāda[da]ṁ || [⁴³] nāṁrūpa-viśiṣṭaṁ-vastu-parama-śaṅkāda-
lakshmi-padaṁ jātisya-Jīna-rājaśānam-śaṁ svāchār-sāra-pradānā || [44³]
61 Siddhāṁtāṁrita-vārdhī-śaṅkāpa-tark-kānti-śaṅkāpatih śabdā-dānānu-Shriṁ-aśka-
saranir-yogōṇīnā-śhūdāmanīṁ [¹] Traiḥyō-ārpa-sārītha-
nāma-viśvahāvāḥ-prādābha-tātōbhavahāvāh[¹] jyād-aṁyamat-śvabhīṣṭi-śaṁiṁ śrī-
Mēgbhaṁdhrō munī || [45³] ¹Idea bhāmś-brīḍam-śaṁtāl-baḍapadudā
62 chakroṭi-brījaṁ chaṅchuvinaṁ kardakal-saṁdippud-Īsāṁ jāya-jāya-sūrdiisa-sān-
irdeppaṁ sejjas-sāj-sādappāṁ Kṛṣṇaṁ-embaṁ-taṇdu bhes-latat-kandall-kam-
64 drā-Traiḥyō-śīṣyāḥ-śāmaṁś-tāṇḍābha Mādaṇa-śāmshhrīttā bādēnā vajrapātāḥ [¹] saṁdhānta-
byūya(vṛya)ha-chūḍāmapiṁ-anupala[(ma)]-chintāmaṇi-
65 r-bbhaṁ(bbhū)-jannāṁ yōh-bhūt-sanjanāya-rūmānāryaṁ-saṁvati mahāu Vīraṁan-
νuṇ-ṭhrō || [47³] ¹Yas-sābhadṛja-nabhasthīl-dinānaṁ-kṛṣṇaṁ-chūḍāmaṇ-
66 yād-uddhaṇvād-bhūbhrīs-śaṁiṁ śrī-Vīraṁanda muniṁ || [48³] Yanmrūtthī-
jaṅgaṁ kāśyapya nayeṣu karppāra-pūrvaḥṣe yaḥ-vṛttitt-vvaṁbānas-ta-
67 tēs-śravāṇyaṁra-trīmśaṁkhāṁ-bhūyātā [¹] yat-kātttik-kākubbaṁ śriya kaccha-bhac-
mālīkṣaṭtyātāya jāyād-bhuvī Vīraṁanda-munipa-saṁ-
dḥānta-chakrādhipaḥ || [49³] ¹Śrī-Kondakunda-vāṭyā-āṃbara-dyanaṁ viḍvajana-
sirōmaṇi samatā-ānadvāya-vīṭhaṁ-vīṭasā-śrīṁ-Vīraṁanda-mu
-
71 nīka-chakravartigālu śrīman-mahāsthānaṁ Kojaṅūra mahāprabhu Huliyaṁ-
aramaṇum mūrṇa-pum-paincha-matha-sthānaṁgālauṁ tāṁbra-paśaṇa[maṁ]
72 mādi bārejsim-enalk-a śāsanaol-ent-irudd-aunt-i śūlāśāsanamarn bārej[sa]idara [||*]
Maṅgala mahā-srī śrī śrī namō . . . . . [||*]

TRANSLATION.²

(Verse 1.) May the beloved of Fortune, with whom all forms are conjoined, who with his discus destroys the conceit of adversaries, the infinite being before whom bow down the lords of the immortals, the primeval lord Jīna, grant to me supreme bliss.¹

(V. 2.) May the lord Vīra-Nārāyaṇa protect you here, he who rests on the body of the serpent Ananta, and is the mountain from which (like luminaries) rise men of valorous conduct, the progenitor of the mighty race of the excellent Rāshtrakūṭa kings!

(V. 3.) In the long Yādava lineage of the princes of that (race) there was in the course of time, like a collection of jewels in the ocean, king Gōvinda, who subdued the earth, the son of Prichchhakarāja.

(V. 4.) The lord Kārkara, the son of king Indra, it was by whom, mighty like Pṛithu, the earth was brought under subjection, and by whom, of great strength and full of valour, the enemies were scattered like darkness.

(V. 5.) From him sprang king Dantidurga, who defeated arrays of elephants from the Himalaya to the confines of Rāma's mighty bridge, who, a leader of his family, crushed the circle of arrogant princes on the earth.

(V. 6.) After him Śubhatauṅga-vallabha, on the battle-field which became a saṇyaśvara, fearlessly carried off by force the Chālukya family's Fortune, adorned with a garland of waving pāliṇḍaṇja flags.

(V. 7.) Grand with his victory, high throne and chowries, possessed of a white umbrella, a destroyer of opponent kings, called the mighty king Akālavarsa, he was a royal saint through his infinite religious merit.

(V. 8.) Then came Prabhūtauvarsa, the son of Dhārāvarsha, a king who on the field of battle acted with his arrows like a torrent of rain (dārā-varsha).

His son —

(Vs. 9 and 10.) At the time of whose birth the lords of the gods ordained that, as her master, he should rule the earth as far as the Himalaya and (Rāma's) bridge, afterwards, being (called) Prabhūtauvarsa because he fulfilled desires of his own accord, as Jagattauṅga stood over (all) kings as the Sumēru does over the mountains.

¹ From here and up to the end of the line some akṣaras (at the utmost six) are effaced.
² Of lines 34-57 of the text which, in the usual style and for the most part in well-known terms, record a grant, I consider it sufficient to give only an abstract of the contents.
³ I.e., who assumes all forms, or exists in all forms.
⁴ As translated here, the verse refers to the god Vishnu (Jīna), of whom Vīra-Nārāyaṇa (by itself) and Ananta also are epithets or names. But it also is intended to invoke the blessing of the first Jain prophet, Jīnaḷaṇa, and on this alternative the word suddāraṇa, above rendered by 'discus,' would mean 'excellent doctrine.'
⁵ I.e., the god Vishnu. But Vīra-Nārāyaṇa also is an epithet of the king Amogha-varsha (see below, verse 34), and, with reference to him, the verse also is intended to convey the meaning: 'May the king Vīra-Nārāyaṇa protect you here, he who conquers all by whose rule is without end, who is the mountain from which rises the sound of valour. (and) who has excellent ancestors of the mighty race of the Rāshtrakūṭas!'
⁶ See above, Vol. III, p. 107, lines 52 and 34 of the text.
⁷ This play on the word dārā-varsha shows that the subject of the verse should be Dhārāvarsha, not Prabhūtauvarsa, 'the son of Dhārāvarsha.'
⁸ According to the context, Prabhūtauvarsa's; really, Dhārāvarsha's.
(V. 11.) After him, to guard both the world and the fame of his charming relatives—of the ancestors in his righteous family who have become favourites inasmuch as they are good fame, filling the earth, incarnate—and to destroy the wickedness of the Kali age, the glorious Amoghavarsha, the annihilator of his enemies, is ruling this earth, seated on the throne.

(V. 12.) The command of this excellent (king) other sovereigns perpetually carry on their heads like a garland. The creeping plant of his fame grows up to the fillets on the foreheads of the array of the elephants of the quarters. The mighty valour that dwells in his hand is far away from no one. He being the very sun which with its heat scorches all mountains, who is the king above whom he does not rise?

(V. 13.) He with his own seal has stamped all (land) as far as the four oceans; the seals of all kings he has broken with his Garuda seal.

(V. 14.) Honour surely we must the great kings of the past whose acts of religion we are to preserve; destroyed are the wicked kings of the present; solicit we must those future rulers who share our sense of religion.

(V. 15.) What imports that fleeting royalty which some have enjoyed by their bravery, some bestowed on others, and others again resigned even? Great men, to secure fame, must cherish religion only.

(V. 16.) Having seen that this life, unstable like wind and lightning, is void of substance, he has devised this gift to the gods, most meritorious on account of a donation of land.

(Line 15.) He, the Paramabhattāraka, Mahārājādhirāja and Paramāsteraka, the favourite of fortune and the earth, the glorious Amoghavarsha, the glorious Vallabhānarāmatrādeva, who meditates on the feet of the Paramabhattāraka, Mahārājādhirāja and Paramāsteraka, the glorious Jagattungadēva, commands all Rāṣṭrāpati, Viṣhaya-pati, Grāmākāśa, Ayuktakas, Niyuktakas, Ādikārikas, Mahātvaras and others, as they may be concerned: Be it known to you:—

(V. 17.) In the Mukula family there blossomed like a flower, with ancestors worthy of honour, Eraköri, a home of the play of bravery.

(V. 18.) From that flower grew, as it were its fruit, a masterful man named Adhöra, the stay of his family, who himself was lord of Kolanūra.

(V. 19.) His son from Vijayānūka was Baṅkēśa (alias) Sella-kēṭana, honoured in the world, a fierce fever to districta.

(V. 20.) Like another flashing sharp sword of mine, as commander of the hereditary forces he has uprooted, like trees, my adversaries.

(V. 21.) By my favour he has received and rules the thirty-thousand villages of which Vanavāsi is the foremost, never ceasing to prosper.

(V. 22.) At my desire, in his great valour he has striven to extirpate that lofty forest of fig-trees—Gangavādi, difficult to be cut down.

(Vs. 23 and 24.) On that occasion, though abandoned by my jealously minded feudatories, by himself, solely aided by the daring which sprang from his anger, setting at nought the enemy's policy, displaying a bravery in war which had one aim only, he made the anger of my heart not barren.

He, by whom—

(V. 25.) That fort named Kēḍala, difficult to be scaled on account of its ramparts, bars etc., though held by hereditary forces, was at once ascended and easily taken.

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1 The word vallabha is purposely chosen in the original, because it is a common surname of Rāṣṭrākūṭa kings; compare below, verse 19.
2 In the original the word for 'mountains' also means 'kings.'
3 Fis. to preserve our acts of piety.
4 Or Adhöra.
5 Mukula ordinarily is 'a bud.'
6 See above, p. 27 f.
(V. 26.) Having occupied that country, having driven away the hostile lord of Talavanapura, having shown famous valour in war, defeating my enemies, for his master an object of praise, true to his promise, he at the time of battle did not let his bravery be baffled by the hosts of the enemy.

(V. 27.) With a lion’s spring having crossed the Kāvērī, most difficult to be passed on account of its heavy floods, by the lines of the ever freshly flashing flames of fire of his valour having at once consumed the allayed, extirpating the forest of adversaries, he shook the mighty dominion of him even who was able to shake the world.

(Vs. 28 and 29.) On that occasion, when through internal dissension a disturbance had arisen near me, then, at the mere word of me that he should return—having made a vow that if, before his arrival, I, the Vallabha lord, should defeat the enemies, he would as an ascetic completely resign the world, or if by chance the fortune of victory should fall to the enemies, he would enter into the flames of a roaring fire—he arrived near me after a few days.

(Vs. 30 and 31.) Having said that also he certainly would enter into fire if, within three months, by defeating the enemies he could not make his master drink milk—after my son, whose hosts were consumed by the flames of the blazing fire of his impetuous bravery, blackened by the smoke and thus hidden himself had escaped, perchance sent away by the rest—he completely defeated the princes who remained, and, victorious, made captive and slew the adversaries, and thus fulfilled his promise.

(V. 32.) The fire of his prowess, with the flames of wrath which it emits, consumes the enemies on which it feeds, even without wind; though unlit, it blazes forth again and again.

(V. 33.) Soiled with blood, the Fortune of the enemies dives into the water of his sword; but that of his master emerges from it, anointed as it were with saffron.

(V. 34.) Like a Brāhmaṇa, having sacrificed the enemy at the sacrifice of battle, where the fire of his valour shone the brighter for the many oblations of streams of melted butter—the blood of his opponents, he has secured from me, Vīra-Nārāyaṇa, this edict which to the world’s end proclaims him a hero, resulting from his expiatory rite—the destruction of my foes, and acquired by the efficiency of his spell—the restoration of my fortune.

(Line 34.) At the request of this my dear servant Bankeya, I, residing at the capital of Māṇyakhoṭa,—seven hundred and eighty-two years having passed since the time of the Śaka king, on the auspicious occasion of a total eclipse of the moon on the full-moon thīthi of Āśāyujya in the year Vikrama, the eighty-third current year—have given the village of Taleyūra, in the bhūti of the seventy villages of Majjantya, to him who has been appointed to take care of the Jina sanctuary founded by Bankeya at Koḷanūra—viz. (Vv. 35 and 36) to Devendrā, the chief of ascetics (manirūra) to whom Bankeya has given the temple, the disciple of Trikālayāgīśa, born from the Pustaka gachchha of the Deśiya gana of the Mula samgha—for any new work connected with the sanctuary, for future repairs, for the cleansing, plastering, maintaining of it, and for other acts of piety. The boundaries of the village are, on the east of the said Koḷanūra, Beṇḍanūra, on the south, Sāsavaḍādu, on the west of it, Paḍilagera, and on the north, Kiḷaṇāḍa.

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1 In the original the word is sapāpadaka, which I cannot find elsewhere. Compare apāpadina.
2 Viz. to aitī his anger or mental distress. According to the writers on medicine, milk is a remedy not only for bodily disease, but also for mental disorder.
3 Compare Int. Ant. Vol. XII. p. 256, l. 30 of the text.
4 Compare above, verse 2.
5 From here to line 37 only an abstract of the contents is given.
6 Why the words tat-Koḷanūrī, ‘of the said Koḷanūra,’ have been added, it is difficult to explain. If correct, the words would indicate that the village granted was quite close to Koḷanūra.
7 Among the usual phrases specifying the conditions of the grant, we have, in lines 40 and 41, the statement that the village contained twelve flower-gardens, and that the total extent of the homestead is 150 hāctres in breadth and 600 hāctres in length.
(L. 45.) I also have given twelve niṣaṇatanas of land at Koḷanūr itself, and at each of the following thirty villages within its bhakti, i.e. Avaravāṭḍar, Benḍanūr, Mudugundi, Kittaivale, Suḷaḷa, Mus[a], Daṇḍhāre, Māvīnūr, Mattiṅkṣṭe, Nīḷaḷaṇḍagage, Tālāk[h]e, B[e]ḷ[a]ḷaṛu, Saṅgama, Pirisingi, Muttalagere, Kākayanūr, Behura, Ālūgu, Pārvaḷaḷaḷa, Hosāṇi[a]ḷaḷu, I[t]aṇḍagage, Haganūr, Unalāru, Iṇḍagage, Munivalḷi, Koṭṭa[a]ḷe, Oḍḍiṭṭage, Sī[k]imabṛīḍ, and Giri[p]aḷu.

Lines 48-57 contain the usual admonition not to obstruct the grantee and to preserve the grant, and quote the six benedictive and imprecatory verses (37-42), ascribed to Vyaśa.

(L. 57.) This has been written by the bhāgika Vatsarāja, an official in the court of justice, born in the clan of the Vāḷabha Kāyasthas, the son of Śrīharsha and servant of Nāgavarman Prithvirāma, keeper of village records and war-elephant of writers.

(V. 43.) The chief (adviser) of Bahkēyāraḷa, the wise Mahattara Gaṇapati, who is near the Rāja's person, has executed all this.

(V. 44.) Ever victorious, like a royal edict, be this doctrine of the Jinas, which destroys the false doctrines of people who are filled with an excessive pride arising from ignorance; which brings about the true happiness of all who act in obedience to the commands of the wise; which is the place of glory of the excellent uśīḍdā by which things appear under manifold forms, and grants the quintessence of good conduct!

(V. 45.) Victorious be the holy sage Mēghachandra, who is the moon to the ocean of the nectar of established truths, the sun to the lotus—reasoning, the one continuous stream of nectar to the garden—speech, the crest-jewel of the lords among contemplated saints; whose lofty second name of Traividyad is truly appropriate; who has shaken off the god of love, and is a thunderbolt to the mountains—other creeds!

(V. 46.) Manifestly, the fame, pervading the world, of this Mēghachandra, the foremost of devotees, has shone forth and entered (here), glittering like the fibres of the waterlily (and) lovely like the bulbous root of the plantain tree, saying (to itself), "Lo! the flock of female haṁsas begin to think of drinking; the collection of female chakōra birds approach to peck with their beaks; Īśa gives orders for the decoration of his matted hair; (and) Krishna is eager to choose (an occupant) for his couch."

(V. 47.) Virāṇandin, the chief of sages, owns on earth the glory (of being) rich in benevolence, he who is the husband of the young woman—renown of cleverness, the ornament of every kind of excellence, the offspring of Mēghachandra-Traividyad, a stroke of lightning to split the mountain Madana, the crest-jewel of the crowd of those who know

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1 Or, perhaps, 'within that bhakti' (of the Majjantiya seventy villages, mentioned before).
2 Or 'of the illustrious Hanba.'
3 The word for 'doctrine' in the original is kāsma which also means 'an edict;' and the author calls the doctrine of the Jinas a rajya-kāsma, or 'royal edict.'
4 Compare Insr. at Śravanga-Belga, p. 8, l. 15, Jāmēṣvara-mata-śrīrddhi-śrīropati; p. 48, l. 4 from bottom, siddhaṁḥprati-śrīrddhi-śrīddhara-śrīvidha; p. 49, last line, Jīmēṣvara-śrīrddhiśrī-śrīporyacchandra; and other similar passages.
5 For the exact meaning of the several words of this charming verse, which in the original is in Kannace, I have consulted Dr. Fleet and the Rev. Mr. Kittel. Ordinarily, fame for its brightness is compared, among other objects, with milk, lotus fibres, the moon, and Śrī (the wife of Vishnu-Krishna; compare e.g., Insr. at Śravanga-Belga, Roman text, p. 15, l. 6 f.). Here, the fame of Mēghachandra is actually identified with all four, and is made to appear in the world, by its own accord, to fulfil the demand for them on the part of respectively the haṁsa and chakōra birds, and the gods Śrīva and Kṛṣṇa. The words translated by 'for the decoration of' literally mean 'to place in.' Concerning the haṁsa, I may remind the reader of the well-known line haṁsaṁ-yadād bhaiṁamṛdhaṁbhaṁhjit.
6 Ṛṣi, the god of love.
the established truths, and an unrivaled jewel to yield the desires of the creatures of this world.

(V. 48.) May he abide (here), the holy sage Viranandin, who is the sun of the firmament—those who know the science of words, the crest-jewel of those conversant with poetry, the moon to the moon-light—the science of reasoning, a pool of the lotuses—the triad of music, song and dance,¹ who is a Brihaspati for the quintessence of the investigation of established truths; who adores the three jewels,² and is a thunderbolt to the mountains—conceited disputants!

(V. 49.) Ever victorious be in the world the chief of sages Viranandin, the lord of the circle of those who know the established truths; he whose form is like a stream of camphor for the eyes of the creatures of the worlds, whose conduct like a jewel-ornament for the ears of the assemblage of the learned, and whose fame like the shoot of a jasmine creeper for the hairresses of the Fortune of the regions!

(Line 70.) ³The universal sovereign of those who know the established truths, the holy Viranandin, the sun in the sky of the glorious Kopaḍakunda-line, the crest-jewel of the learned, the embodiment of the sport of the courtesans—the several branches of faultless learning,—when Huliyamarasa, the Mahôprabhu of the sacred great place of Kolanūra, and (the authorities of) the three towns and the five wâsikas,⁴ having seen a copper charter, bade him cause it⁵ to be written,—caused this stone charter to be written in accordance with what was in that (copper) charter.

Bliss! Great fortune, fortune, fortune! Adoration to⁶ . . . . !

No. 5.—CHEBROLU INSCRIPTION OF JAYA;

SAKA-SAMVAT 1157.

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

This inscription is engraved on the four faces of the left one of two pillars which are in front of the göpura of the Nágéśvara temple at Chebrolu, in the Bapatla taluka of the Kistna district. My account of it is based on an excellent inked estampage, prepared by Mr. H. Krishna Sastri, B.A., and forwarded to me by Dr. Hultzsch.

The inscription contains 168 lines of carefully engraved writing, which, with the exception of a few letters, damaged or broken away at the commencement of lines 3-5 and 131-137, and at the end of lines 85-91, is in an excellent state of preservation. The characters are Telugu,⁷ and the size of the letters is between ⁵₃ and ⁶₃. Excepting the greater part of line 168

¹ Compare Inscri. at Śravanabelagola. p. 48, l. 4, गश्योद्धेश्च मंत्रये; p. 58, l. 18, गश्योद्धेष्वयंसत्रेयस्यान्यं।
³ For the interpretation of the following, which in the original is in Kannarese, I am indebted to Dr. Fleet.
⁴ The exact meaning of this is not apparent. Compare e.g. Myore Inscri. p. 168, l. 11; and Ind. Ant. Vol. IV. p. 238, note.
⁵ Fiz. the stone charter, mentioned immediately afterwards.
⁶ What may have followed is effaced in the original.
⁷ The inscription which is on the pillar on the right has been edited by Dr. Hultzsch, above, Vol. V. p. 142 ff.
⁸ With regard to the alphabet here used, I would only draw attention to the fact that d̄a (which occurs in the word wâsikas in line 130) is distinguished from ḍ by a semi-circle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for ḍ. In the Ganesâvaram inscription (above, Vol. III. p. 88, Plate, line 110) a similar separate sign for d̄a is used, but there the distinguishing semi-circular line is not attached to, but intersects, the left curve of the sign for ḍ. An examination of the published photo-lithograph leads me to suspect that a sign for d̄a, similar to the one in the Ganesâvaram inscription, is used already.

No. 6.—THREE WESTERN GANGA RECORDS IN THE MYSORE GOVERNMENT MUSEUM AT BANGALORE.

By J. F. FLEET, Ph.D., C.I.E.

In Vol. V. of this Journal, pp. 151 to 180, I have contributed an article on the Śravaṇa-Belgola epitaph of Nolambhāntaka-Mārasimha II., with a first serious attempt to settle the real history and chronology of the family of the great Gāṅga princess of Mysore, to which he belonged. That article is correct in all its essential features. But, while it was still in proof, it came to my knowledge, from information that became available too late, that certain additions and modifications might be made, and certain corrections ought to be made, in it. The additions did not much matter; they could be attended to on any future occasion. The modifications and corrections were a more important matter; and it was mortifying not to be able to make them. The proofs, however, were in pages, with other articles already in page-proof after them. And it was, therefore, impossible to make the necessary alterations. In these circumstances, I had to leave my article just as it stood. And I now take the first convenient opportunity that I have had, of reverting to the subject of it.

1 Read Tāmarā. 2 Read nishpanna-. 3 Read kritiśā. 4 Read viṣṭiraṇ-ojjasva-. 5 Metro: Ārāyā. 6 Metro: Ārāyāgam. 7 Metro of verses 49 and 49: Śūkṣa (Aṃsaśābbha). 8 Read kān. 9 Metro: Śūkṣa (Aṃsaśābbha).
Before entering, however, on any general remarks. I now put forward revised versions of three Western Ganga records, final renderings of which have not as yet been arrived at.

A.—Doddabundu Inscription of Nittimarga and Satyavakya.

This inscription was brought to notice by Mr. Rice in 1894, when he edited it, with a lithograph, in his Ep. Cura Vol. III. TN. 91. I give my rendering of it from an ink-impression, for which I am indebted to the kindness of Dr. Huttisch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself.

Doddabundu is a village somewhere in the Mugur hobli of the Tirumakudlu-Narasapur taluka of the Mysore district. It should be shown in sheet No. 69 or 61 of the Indian Atlas; but it is not to be found there. The name means "large hamlet," and it is probably an appellation of somewhat modern introduction, as the record does not appear to include any name answering to it, and gives the name of the village itself, or else of another village which gave the name to the circle to which this village then belonged, as Gulapadi. The inscription is on a stone, apparently about six feet high, which was found lying in a pond at Doddabundu and is now in the Mysore Government Museum at Bangalore.

The upper part of the front of the stone is occupied by sculptures illustrating the scene that is referred to in the record, namely, the death of a prince who had the appellation of Nittimarga. He is shown lying on a couch, from the back of which there stand up two royal umbrellas. Near his head there stands his eldest son, Satyavakya, with one similar umbrella behind him. And on the couch there is seated a follower of the prince, named Agarayya, who is represented as supporting across his knees the logs of the dying prince, and as holding with his right hand a dagger which he seems to be drawing out from the left side of the prince. The writing commences below the sculptures. Lines 1 to 6, on the front of the stone, cover an area about 3' 6" broad by 1' 9" high. Below them there is a blank space, about one foot high, which was evidently left void in order to allow of the stone being set upright in the ground without hiding any part of the record. Lines 7 to 24 are short lines down the side of the stone, covering an area about 9' broad by 3' 3" high, with a similar blank space below them. And a line runs across the stone between lines 15 and 16, to mark a division of the text there. The writing on the front of the stone is in a state of fairly good preservation. The writing down the side of the stone has suffered more damage; and for this reason, and also because it was not very convenient to introduce it in the Plate, this part of the record has not been reproduced.—The characters are Kanarese, boldly formed and well executed. The size of them—(by which I mean, here and always, the height of such letters as ga, cha, da, pa, etc., which are properly formed entirely between the limits of, so to speak, the lines of writing, without any projections above or below)—ranges from about 11" in the ga of Agarayya, line 4, to about 21" in the s of Kungunaram, line 1; the penultimate syllable lyu of line 6 is about 4½" high. The characters include final forms of r in line 3 and n in line 4, and also a final form of l or else an l with a virama attached to it, in line 3. And they show the lingual ḍ, distinguished from the dental d by a marked turning up and over of the right-hand end of the lower part of the letter; it can be recognised very clearly in drido, line 4. Two of the characters which furnish the best test for undated records of the period to which this record belongs, do not occur here; namely, the b and the guttural ū. In ukhyö, by mistake for狭kyö, line 6, we have a kš of the old square type, which cannot be placed much after A.D. 860. On the other hand, the l, which we have in Kousjala, line 2, and also in kalñä, line 8, is of the later cursive type, which cannot be placed much before A.D. 800: we have it throughout the grant of Gòvinda III., of

1 Mugur is in sheet No. 61 (1894), in lat. 12° 7', long. 77°.
2 I use the word "type" intentionally. Plenty of instances will be forthcoming, in which the old square "type" of the kš and other characters is followed, though the actual "forms" present hardly a straight line at all.
A.D. 804\(^1\) (except in \textit{modala}, line 9, and \textit{lokhita}, line 19), and perhaps in \textit{vallabha}, line 1 (but not in \textit{balkha}, line 2, and \textit{loka}, line 3) of the \Pattadakal inscription of his father \textit{Dhruva},\(^2\) but the \textit{Talakad} inscription of \textit{Sripurusha-Muttarasa}\(^3\) shows only the old square type of the \textit{j}. The \textit{j}, which occurs twice, in line 2, is of the old square type, which remained in use during the whole of the ninth century A.D., but, towards the end of it, in conjunction with also the later cursive type. In the \textit{ja} of \textit{rada}, the fourth syllable in line 2, we have an ordinary old square \textit{j}, but of the open form; that is to say, with spaces at the place at which the top part of the letter and the lower part usually join to form an upright, and at which the centre stroke to the right starts from that upright. In the \textit{ja} at the beginning of line 2, we have a peculiar form of the old square type of the \textit{j}, which I would propose to call the "back-to-back" \textit{j}, because one more stroke in the centre of the left-hand (proper right) part of the character would have given us a double \textit{j} back-to-back: here, the exact form of it is closed; in \textit{B}, the \Bogur inscription, we shall meet with it in its open form. In other genuine records, we have this back-to-back \textit{j} in the closed form, in the words \textit{tiraja} and \textit{yavadarja}, line 3, and several other words, in the \Kyatanahalji inscription of \Budaga I. of the period A.D. 870-71 to about 908,\(^4\) and in the word \textit{Bijessvara} in a short inscription at \Pattadakal, in the Belgaum district,\(^5\) which may be referred to the same period or may be placed somewhat later. And we may note that in spurious records we find it all through the Merkara grant, of the Western Ga\-nga series,\(^6\) the lithographs of which show it in both the open and the closed forms, and which includes also the corresponding form of the guttural \textit{s} which we shall meet with in \textit{B}, the \Bogur inscription, and we find it, again, in the same class of records, in the Chichacoel grant of \Devandravarman, of the Eastern Ga\-nga series,\(^7\) in the closed form in \textit{vijayavata}, line 1, \textit{Vijayanavati}, line 13, \textit{Nagaraja}, line 20, and other words, and in the open form in \textit{rada}, line 7. The forms of the \textit{j} in this \textit{Doddabundu} record do not guide us much. But the \textit{k} and the \texti{i} indicate that we may place it in the period A.D. 800 to 800, even if they do not actually compel us to do so. There are, indeed, in the forms of \textit{j} and \textit{i} which occur in \textit{B}, the \Bogur inscription, plain indications that the development of the alphabet of Western \textit{India} was slower in \textit{Mysore} than in the more northern parts. But it does not seem likely that the old square type of \textit{k} can have lingered on long enough, even there, to justify us in referring this record to A.D. 935 or thereabouts, as we should have to do if, instead of accepting my proposed identification of the princes who are mentioned in it, we identify the \Nittimarga, whose death is recorded, with the next admissible prince who had that appellation.—The language is Kanarese, of the archaic type, in prose. The record includes two words, \textit{mane-magattin} in line 4 and \textit{kil-qutin} in line 5, for which only conjectural meanings can be proposed.\(^8\) And, as indicated to me by the Revd. Mr. Kittel,\(^9\) in \textit{shinar}, for \textit{shinat}, line 3, the composer seems to have formed a plural which is not justifiable.—As regards orthography, the only actual peculiarity is the use of \textit{s} for \textit{f} in \textit{pamara}, line 2. But we may note also that we have the short \textit{i} for the long \textit{i} twice, in lines 1 and 5, and the long \textit{i} for the short \textit{i} once, in line 1; this latter feature, however, may be treated as a mistake in writing, quite as much a mistake or peculiarity in spelling.\(^10\)

\(^1\) \textit{Ind. Ant.} Vol. XI. p. 125, and Plate.
\(^2\) \textit{Ind. Ant.} p. 124, and Plate. A more faithful reproduction of this record will be found a hem... long.
\(^6\) \textit{Ind. Ant.} Vol. I. p. 333, and Plate, and \textit{Coorg Inscrip.} p. 1, and Plate
\(^8\) See page 44 below, notes 4 and 6.
\(^9\) I consulted Mr. Kittel about the meaning of \textit{mane-magattin} and \textit{kil-qutin} in this record, and about some expressions in the \textit{Bogur} and \textit{Atakar} inscriptions, sending him, of course, my full readings of the texts, and translations. And I am much indebted to him for various suggestions, which I mention in the footnotes.
\(^10\) It is rather a curious thing that, whereas in the oldest records the difference between \textit{i} and \textit{t}, as attached to consonants, is nearly always marked, less and less attention was paid to this detail, in the
The inscription records, in the first place, the death of a Western Gaṅga prince, who is mentioned in it by the appellation of Nitimārga, without his proper name being disclosed. We are told, however, that he left a son who had the appellation of Satyavākya. We know that Satyavākya was the appellation of a prince Rājamalla, for whom we have the date of A.D. 870-71. We know also that Śripurusha-Muttarasa, who is to be placed about A.D. 765 to 805, had a son named Rānavikrama, and that the latter had a son named Rājamalla. And consequently, since the characters place the record justifiably, if not of absolute necessity, in the period A.D. 800 to 850, we naturally identify this Satyavākya with the Rājamalla of A.D. 870-71, and this Nitimārga with Rānavikrama; and, till we learn anything more definite as to the actual year of Rānavikrama’s death, we place the record roughly about A.D. 840. In the second place, the inscription registers the fact that Satyavākya, Rājamalla) granted to a follower of his father, named Agarayya, a kalāyānu or allotment of uncultivated land known by the name of Guldapūḍi, the components of which were evidently specified in lines 16 to 22.

**TEXT.**

1 Om Svasti Ni(ni)timārgga-Konguni(ni)varōma-dharmamamahārā-
2 jñāhārā Nokalālā-pumārā-śāvā Nandas-
3 giri-nātha śrimar(t) Permmanadīga saṃvagamā-śīḍa[m][i][a] [i]
4 Īri-dode Pemmanadīgalā mane-magattin Agsa-
5 naya ni(ni)timārgga-Permmanadīga kil-guṇāyē-sāda[m][i] [i]
6 nādīga-agga-purām Satyavakhya-Pem[m]ānādīga-Gulda-

Down the side of the stone.

7 [pā]dīya[m]
8 kalāyānu

Kanarese characters, as time went on, until at length the distinction practically disappeared altogether, and it remained for modern invention,—on the part, I believe, of the early Jesuit missionaries,—to devise the mark by which the long ā is now distinguished from the short ā, and also the long e and e from the short e and e. The ancient alphabet does not seem to have ever marked the difference between the long and the short forms of e and o; we read the signs as e or e and o or o, just as is required. As regards the i and i, it is a question, in publishing critical texts, how far it is necessary to complicate the texts by, for instance, showing the short i when it actually occurs in an original by mistake for a long i, and then making a correction in brackets or in a footnote. But probably, while attending to the detail in the case of the earlier records, we may ignore the point in records dating from about A.D. 1000 onwards, and may give the short i or the long i as is actually required, irrespective of the exact form in the original.—Dr. Purcell has traced back the present Kanarese method of marking the long t, e, and e, as attached to consonants, to the first half of the sixteenth century A.D. (South Ind. Palæo. p. 30).

The word kalāyānu may be translated literally by “stony tract.” Mr. Rice has pointed out,—quite correctly, I think,—that as used in inscriptions, “it seems to designate what is now known as Government waste, that is, land that has not been taken up for cultivation or that having been cultivated has been abandoned” (Ep. Cara. Vol. III. Introd. p. 8).

1 From the ink-impression.
2 Represented by a plain symbol. So, also, in line 15, where, however, the symbol is turned the other way.
3 Read purash-śāvā.
4 We have here a rather pointed instance, to which my attention was specially drawn by Mr. Kitto, of the use of the nominative instead of the accusative, which is mentioned by Kaśirāja in his Śālsamani-
5 darpana, sūtra 130. In other records, we often find in this expression the dative, svarggakke, instead of the accusative; this usage is mentioned in sūtra 135.
6 Read śīdrā, more correctly, in agreement with the honorific plural Permmanadīga.
7 Mr. Rice’s text gives Pemmanadīgala sūtra. The real reading is quite certain, though the iva is somewhat damaged.
8 Read Satyavakhya.
TRANSLATION.

Om! Hail! The Dharmamahârâjââdhirâja Bhittimârga-Kongunivarman, the lord of Kovalâla the best of towns; the lord of the mountain Nandagiri, the illustrious Pernâna, ascended to heaven (i.e. died). When he was ascending,—by right of being a son of the house (5) of Pemmânâna, Bhittimârga became, to Bhittimârga-Pernâna, the attendant who drew out (the weapon that caused his death) (6) (In recognition of that), Saâyâkya-

1 Read kustâdu, for which kustâdu is a vulgariam, as remarked by Mr. Kittel.
3 Kovalâla is the modern Köln, the chief town of the Köln district, Mysore. In Kittel's Kâlîguru-English Dictionary, the modern name is given with the Dravidian r̥, Kölna. It is, however, doubtful whether there is any authority for this.
4 Msâ-magatâ. Mr. Rice would translate this by "major-domo" (Ep. Corn. Vol. III. Introd. p. 4),—taking.
5 I understand, magatâ as a Tamil form of makattâ, which would, however, make it the instrumental singular of makattâ, a sadhbara-corruption of the Sanskrit wakattâ, 'great, large, etc.' To this there are the objections that, being an instrumental case, it cannot be in apposition with the nominative Agharâyika, and that, as the Chola occupation of Mysore did not commence till about A.D. 1000, there is no apparent reason why the Kanarese language should be in any way influenced by Tamil at the period of the present record; moreover, such a hybrid compound as manē-makattâ could hardly be admitted under any circumstances. Mr. Kittel is of opinion that, if we might correct the text into magatâna, we might explain it by magga as the genitive of magga, 'subject, submission,' and attina as another form of attâna, 'of that side,' and might translate 'Agharâyika of the side of house-subjection, i.e. Agharâyika who was in subjection to, or held the position of a dependent in, the house of Pemmânâna.' Magatta may perhaps be connected in some way with ograma, 'the management of household affairs.' But I think, on the whole, that we must find in it some derivative from magga, 'a son.' And the idea that the expression conveys to me, is, that Agharâyika was the son of a concubine of one of the princes of the Western Gangas family.—The records appear to give another similar word, which, also, Mr. Rice would translate by "major-domo" (loc. cit. p. 7) or "retainer" (p. 34), in the forms of manē-magati, My. 41, 44, and Nj. 159, manē-yagati, My. 42, and manē-magati, My. 43. In Nj. 158, manē-magati may qualify the woman Nitâba, quite as readily as her son Bâchamuna, and therefore may quite possibly mean 'concubine' there. In the other cases, however, there does not seem to be any female name that the word could qualify.
6 Or 'of the Pemmânâna.' We have to note the use of the form Pemmânâna here, and in line 6, whereas in lines 3 and 5 we have the more customary Pernâna.
7 Kâkâ. Mr. Rice's translation pronounces "because ? lane under Bhittimârga-Pernâna,"—which, however, does not seem very appropriate. Gunsth, in which the aspirated š is rather peculiar, being so unusual in Kanarese, must, I think, be connected with the Telugu gunda, 'a servant, a warrior, a soldier, an armed attendant,' which appears in Malayalam as künde, 'a slave;' and Mr. Kittel is inclined to agree with me he considers, indeed, the termination e to be rather puzzling; but he instances the same termination in tanàl, 'a father,' which is said to be a sadhbara-corruption of the Sanskrit idâ. As regards the first part of the
Penumāndi, the eldest son of (Ntimārā)-Permanadi, gave to Agaraya Gaṇḍapādi, as an allotment of uncultivated waste land,—having loved (his sword)?,—(with) relinquishment of all taxes. He who destroys this, is (like) one who destroys Vāraṇāsi! Om!

[(L. 16 ff.)—This part of the record evidently gives the names of the villages which made up the allotment. But the reading is very uncertain in some places. And no names can be found in the maps, helping to elucidate the reading and to divide the words. The record ends]—He who destroys this, shall incur the guilt of the great sins! 3

B.—Begūr Inscription of Eroyappa.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Mysore territory; and a print from his negative has been given in my Polī, Sanskrit, and Old Canarese Inscriptions, No. 247, issued in 1878. In 1879, Mr. Rice gave a reading of the text, and a translation, in his Mysore Inscriptions, p. 299, with a lithograph of the entire stone (ill. Frontispiece). And a rendering of the record by myself, partly from Col. Dixon's photograph and partly from an inked estampeage sent to me by Dr. Hultzsch, was published in 1892, in Ep. Ind. Vol. I. p. 346. I give now a more final rendering of it from a better ink-impresion, for which I am again indebted to Dr. Hultzsch. The collotype is from the ink-impresion. The photo-etching is from a photograph of the stone itself.

Begūr is a village in the Bangalore taluka of the Bangalore district, Mysore. It is shown in the Indian Atlas, sheet No. 60, S.E. (1894), in lat. 12° 52', long. 77° 41', about seven miles S.S.E. from Bangalore. It is evidently the ancient Bempūrū or Bempūru of the record; though, why the ṣmp or mp should have changed into ṣ, is not apparent. And the record shows that it was the chief village of a circle known as the Bempūrū twelve. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Mysore Government Museum at Bangalore.

compound, we have the word kil, kal, kilu, 'the state of being low, beneath, under, down, base, degraded or mean,' which occurs in such expressions as kil-kabbiga, 'an inferior, base poet;' kil-dī, 'a low man;' and kilu-manne, 'a petty chieftain;' and in epigraphic records we meet with kil-kere or kil-kere, evidently meaning 'a lower tank' (Inscr. at Šravat-Bel. No. 24), and kil-kana, meaning apparently 'a lower or smaller portion of uncultivated waste' (an inscription at Hiri-Bidhand, for the text of which I am indebted to Mr. Rice). And Mr. Kettel, taking the whole word in connection with his proposal of mana-maggattan, would interpret the text as meaning that "Agaraya, who held a (mere) servile position in the house of Penumāndi, became a (real, though subordinate) servant, or armed attendant, to Nikūmara-Permanadi." But we have also the verb kil, kal, kilu, 'to draw or pull out, etc.' And I think that the indication afforded by the sculptures on the stone, suggests for kil-gusthe the meaning that I propose in my translation.

1 Mr. Rice's translation gives "Permanadi's good son Satya-vākya survived to Penumāndi." This requires us to analyze, at the end of line 5, Penumāndigaḷga udāna. And I adopted that analysis, in taking the record to mean that "Agaraya survived to (render service to) Satya-vākya" (above, Vol. V. p. 163). But I consider now that such an analysis is wrong. The past tense of uti, 'to remain alive, to remain behind,' would be udāna, not udāna; the line across the stone between lines 15 and 16 of the text, marks that place as the first division in the text; and the Satya-vākya-Penumāndigaḷga in line 6 must be taken as the agent of the verbal form koṭṭadu for koṭṭadu) in line 9.

2 In line 9-10, where Mr. Rice's text gives Kappahali, we have in all probability gachcham medī. And gachcham must stand for kachcham, the accusative of kachchha, 'washing.' The expression kādam kachchha, kachchha, kachchha, 'to wash, or have the feet,' is a very well known one, in the case of grants given or entrusted to priests. And we have also the roots kāṭṭga, 'foot-washing;' and kāṭṭgaḥa, 'word-washing' (see page 52 below, note 4). A prince would have an attendant's sword,—not his feet.

3 The pācchakamadāpika or five great sins are, killing a Brāhmaṇa, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of those offences.

4 The correct name of the village was not then known, and is there given as 'keymūri,' mūryānūlryay. The first component of the name, however, may possibly be another variant of bēhā, bēhā, 'spying,' in which case, the name would mean "spying-town" or "watch-town."
The chief part of the writing is in six lines, covering an area about 6' 6" broad by 1' 5' high, which run right across the upper part of the stone; and, in a somewhat exceptional manner, each of these six lines is separated from the next by a line cut in the stone from end to end. There are also six short lines running on in continuation down the proper right side, the same number on the proper left side, and the name of a village (treated as line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is mostly very well preserved; and it is legible throughout, in the ink-impression, without any doubt, except in respect of the village-name in line 13.—The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side must be those of the Viramahendra of the record. They are led by a man on horseback, waving a sword: that he is a person of very high rank, is indicated by umbrellas, one of which is apparently a triple one; and he seems, therefore, to be Viramahendra himself. Behind him there are two followers on horseback. In front of him, there is a man on foot, blowing a horn of the long straight kind. And, above the latter, there is another horseman. The troops on the proper left side are the Nágattara army of the record. They are led by a man on an elephant, wielding a spear, who is evidently the hero whose death is recorded in the inscription; and the fierceness of the attack upon him is indicated by the arrows sticking in the forehead of the elephant. He is attended by an archer in the kandā, and by a follower on horseback shown below the elephant. The centre and the foreground show the fight between the two parties. Above all this, there is another scene, the central figure of which is a man, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool devised in that form. He may possibly be Egeyappa. But the absence of umbrellas is rather against that view; and it seems more likely that we have here another representation of the leader of the Nágattara army who was killed in the battle. He is attended by two female chaúri-bearers. Behind the chaúri-bearer at his back, there stands another woman, who seems to be trying to entice into a cage a bird which is perched on his uplifted left hand. And behind her, again, there is another woman, standing under a flag-staff. Beyond the chaúri-bearer in front of the central seated figure, there stands another woman. And beyond her there is a man, standing, and holding across his right knee what seems to be either a quiver or the scabbard of a sword: that he, also, is of some rank, is shown by the head-dress, which figures similarly on the heads of the other three principal figures, and seems to include a kind of plume standing up from the pattā or frontlet or fillet of dignity and authority; and he is probably the Irugā of the record, who was appointed to the command of the Nágattaras in consequence of their original leader being killed in the battle.—

The characters are Kanarese, boldly formed and well executed. The size of them ranges from about 2' in the l of vellāde, line 4, to about 2' in the r of Tovāparā, line 6: the śr of śrīmad, line 2, is 3' high: and the śr at the end of line 19 is 3' high. The characters include a final form of r at the end of line 2, and either a final l, or else an l with a form of the virāma attached to it, in Kāḷal, line 15. They include the distinct form of the lingual ḍ, which can be seen very clearly in māṭi and Gaṅgarāḍī, line 3, and in kalnāḍ, line 6: but the distinction was not made throughout; for instance, it was not observed in evvāde, line 6. We have, in this record, all the leading test-letters. The kh, b, and l present only the later cursive forms: the kh occurs once, in mākhāṇa, line 1; the b may be seen very clearly in bahkhaṇa and Bahāra, line 6; and the l, in lakṣhmī, line 2, and pola, line 15. In Gaḷaṅgarāḍī, line 11-12, we have the later cursive j: but the old square type is presented in jalaṭṭi-jala, line 1: here, in both cases, we have the back-to-back j, in its open form, that is to say, with a small space at the top and also at the bottom of the central upright stroke; it is particularly clear in the second instance. The guttural ḍ follows the types and forms of the j, as, for some reason or other not yet explained, it nearly always does: in Irugāḍa, line 5, maṅgala, line 6, Komaraṇḍū, line 7-8, Nāgarāḍa,
line 18-19, and maṅgala, line 19, it is the later cursive ś, differing from the corresponding j in only the absence of the right-hand stroke which, in the j, starts and turns up from the centre of the letter; on the other hand, in Gaṅga, line 1, Gaṅgaśāśi, line 3, and dāvaṅga, line 4, we have an s of the old square type, answering to the back-to-back j, from which it differs, as may be seen best in line 3, essentially in the absence of the centre stroke to the right, and, as found in this particular record, by the projections to the left being turned in to meet the central upright stroke.

—the language is Kanarese, of the archaic type, in prose. In line 18, we have a curious word, śāvuchara, which seems to stand for sāvchara, ‘a companion, a follower.’—In respect of orthography we may notice (1) the use of rś for rś in ālaṃhṛity, line 1-2, though the rś is given correctly in śvayaṃvṛita, line 2; (2) the use of dādh for ṃdāḥ in baddhānam, line 6; (3) the use of b for v in Bira, line 3; (4) the use of ṇ for s in śvayaṃvṛita, line 2; and (5) the use of the Drāviḍian l in all the Sanskrit words, except, of course, as an initial in lakṣhmi, line 2, and except in maṅgala, line 6. The last-mentioned word occurs spelt both ways. In line 19, where it is the ordinary Sanskrit word, used in its customary sense, it is written with the Drāviḍian l. In line 6, it is part of a village-name,1 and there it is written with the ordinary l, as seems to be always the case, even in Tamil records, when it is used in that way.

The inscription, which is partly a virgil or monumental record of a hero who was killed in battle and partly an ordinary śīhāna or charter, refers itself to the period of the reign of the Western Gaṅga prince Ereyappa, i.e. between about A.D. 908 and 938. It tells us that Ereyappa lent to Ayyapadēva, for the purpose of fighting against Vīrahāndra, a force which was collected and commanded by the leader of the Nāgattaras. The commander of the force was killed in a battle that was fought at Tumbēpādi. And Ereyappa appointed Iruga to succeed to the leadership of the Nāgattaras, and also, in recognition of the bravery that had been displayed by his predecessor, granted to Iruga the circle of villages that was known as the Bempūr twelve.

As has been pointed out by Mr. Rice2 since the time when the contents of this record were first discussed, Ayyapadēva was doubtless a Nolamba, and is to be identified with the Nolambādhārāja-Ayyapadēva, “of the Pallava lineage,” one of the Nolambas of the Nolambāvdā province on the north of the Gaṅgavādi province, who is mentioned in an inscription at Hīrī-Bidanūr.3 The identity of Vīrahāndra is not so certain. But there is, at any rate, no good reason now for proposing to identify him with the Nolamba Mahāndrādhāhāraja who is mentioned, in inscriptions at Barsūp and Hēmāvati,4 as a son of a Nolambādhāhāraja who was a brother-in-law of Nītīmārga son of the Gaṅga prince Rājamalla. And it seems probable that he was an Eastern Chālukya king. In that dynasty, we meet, not only with Rājāmāndra as a bīruda both of Amma I. (A.D. 918 to 925) and of Amma II. (A.D. 945 to 970),5 but also with Gaṇḍamāndra as a bīruda of Chālukya-Bhima II. (A.D. 934 to 945).6 The name Vīrahāndra, “a very Mahāndra (Indra) among brave men,” is exactly synonymous with Gaṇḍamāndra, “a very Mahāndra among heroes.” The Eastern Chālukyas were constantly at war with the Raṭhrakūta kings and the Western Gaṅga princes. The name of “the very terrible Ayyapa” is actually mentioned among the names of certain enemies of Chālukya-Bhima II.,7 whom he is said to have slain. The dates fit in satisfactorily. Thus, in all probability the Vīrahāndra of this record is Chālukya-Bhima II., who, we must then understand, had invaded Mysore and was met by a combined force of Gaṅgas and Nolambas. And the event has

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1 [At the end of village names, maṅgala seems to be an abbreviation of the frequent, but inconveniently long term chaḷavṛddi-maṅgala, ‘a Brāhman settlement.’—E.H.]
5 Ibid. Vol. XX. pp. 266, 270.
6 Ibid. p. 269.
7 Ibid. p. 270.
to be placed towards the end of the rule of Ereyappa, between about A.D. 934 and 938. Against this, it might be urged, in the first place, that the statement in this record, that Ereyappa was governing the Gaṅgavāḍī province as an united whole after having deprived all his enemies of their power, is suggestive of an early period in his rule, and, in the second place, that an early period is suggested by also the fact that the record includes as a and j of the old type, which seems to have entirely disappeared in the Rāsāṭrakūṭa territory by about A.D. 900. But the Ātakūr inscription, C. below, of A.D. 949-50, similarly describes Būtuga I. as then governing the province after having fought and killed Rāçhamalla I.,—regardless of the fact that that event occurred about ten years before that date. While, as regards the paleographic point, the record can at any rate not be placed before A.D. 906-907, which date we have for Ereyappa’s predecessor Būtuga I. There seems, therefore, no objection, from this point of view, to placing it even some thirty years later. And we thus gather from this record, in respect of paleography, that the development of the alphabet in Mysore was perceptibly slower than in the Rāsāṭrakūṭa territory more to the north.

Of the places mentioned in the record in addition to Bompūr-Béguṛ, we may doubtless safely identify Tumbepāḍī, where the battle was fought, with the modern ‘Tumbadi’ of the Madras Postal Directory and of the Indian Atlas, sheet No. 60, N.E. (1895), in the Muddagiri tāluka of the Tumkur district: the place is in lat. 13° 34’, long. 77° 17’, about fifty-four miles N.N.W. from Béguṛ; and this identification locates the scene of the battle near enough to the Nōbatavāḍī province—(if not actually in it)—to account for Ayyapadeva being concerned in the matter. Īgasūr still exists under the same name, eight miles to the southeast from Béguṛ. Tovagūr is probably the ‘D. Togur’ of the map, two-and-a-half miles on the south-east of Béguṛ. Ācām-Pulimānagala is doubtless the modern ‘Hulimangala,’ three-and-a-half miles on the south of Béguṛ.1 And Kōḍal may be ‘Kudlu,’ three miles N.E. by E. from Béguṛ.

TEXT.2

1 Òm2 Svasti Samasta-bhavena-vinātha-Gaṅga-kula-gagana-ni[r7]mna[tarāpati-jaladhījñi-vipula-valaya-mēkha[ā]-kal[ā]-p-śam-
2 kri(kri)-ty-nilādhīpatya-lakṣhmi-svayamvyrītā-patitāgvādyā-gaṇita-guna-gaṇa-vibhū s ha na-
vibhū-bhūta-vibhūtī ārmao-Ereyapp-arasar
3 pāgveva-ellam-an-ni[ā] kahatram-mādī Gaṅgavāḍī-tombhattaru-sāsavaman-ā-ekā-
chhatra-cchhyeyo-śāttam-īḷu Bi(vi)rama-
4 hēndranol-kādāl-endu Ayyapadēvange sāmanta-sahitam Nāgattaranam daṇḍu
vēloḍe Tumbepāḍiyol-kādā kālegam-imbaa-
5 jīdoḍe āncyol-ant-īṭu sattōd-ādān kōḍa-Ereyappī mechchi Irugāṇga Nāgat-
tara-vatṭam-gaṭṭi Bompū-panniraṇaḍu-

1 The old map, sheet 60, of 1828, which I was using in 1882, does not show ‘Hulimangala.’ The new map, sheet No. 60, N.E., of 1895, does not show the ‘Woolnagle,’ about twenty miles towards the E.N.E. from Béguṛ, which I selected in 1882 from the old map; nor can I find in it the ‘Nellooputnam’ and ‘Chicks-Nelloor’ which, on the authority of the old map, I then put forward as possible representatives of Ītānanda-Nalluru and Nalluru-Komaramangudu, but which now seem, under any circumstances, too distant to belong to the Bompūr twelve.
2 From the ink-impression.
3 Represented by a plain symbol.
4 Read lakṣmī-svayamvyrītā-patitā-dhy. The lea of patita is also understood after tāpatai in line 1.
5 Read sāsavaman. The copulative ending is not wanted, as only one province is mentioned.
6 Read chchhataatra.
7 This name would have been written more correctly with the double p in the fourth syllable, as in line 2. It occurs again with the single p in line 17 below, and in line 20 of C., the Ātakūr inscription.
B.—Begur Inscription of Ereyappa.

A.—Doddahundi Inscription of Nitimarga and Satyavakya.
THREE RECORDS IN THE BANGALORE MUSEUM.

No. 61. Toveguru Puvina-Pullimangala Kutanidu-Nalluru 1

7 Nallurum-Komma- 8 rangunu 9 gagguru 10 gmonsellahl 11 Gaalajave- 12 giilu

13 Sarsavu(?) 14 Bekuppe Paravuru 15 Kural I initama[m] 16 pola-mere sahita- 17 maitan-Erosve[m] 18 savachan-Nagara- 19 ngoi [??] Mangala- mahahi-srl

TRANSLATION.

Öm! Hail! When the illustrious Eeyapparasa,—whose dignity was adorned with the decoration of an uncounted number of good qualities, such as being a spotless moon in the sky which is the family of the Gangas praised throughout the whole world, and such as being the lord, chosen by herself, of the goddess of sovereignty over the earth, who has for an ornament round her waist a zone which is the great circle of the waters of the oceans,—having deprived all his enemies of their power, was governing the Gangavadi ninety-six-thousand as an united whole,3 he ordered the Nàggatara, together with his tributary chiefs. (to supply) an army to Ayyapadëva for the purpose of fighting against Viramahëndra; and thereupon he (the Nàggatara) fought at Tumbepådi, and, when the press of battle became great,3 leaned upon the elephant, and was pierced and died.

(L. 8)—Thereupon, having heard that, Eeyapa was pleased, and appointed Iruga to the leadership of the Nàggatara,3 and gave him, secured by a charter, the Bempur twelve, (as an allotment of) uncultivated waste land.

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1 Read Bempur-ppannavadeam.
2 The punctuation in this part of the record seems, at first sight, rather obscure. But it probably marks some subordinate groupings of the phrases. And the copulative long in Toveguru and Galajayadevi points in the same direction, though, in that case, there ought to have been a more systematic use of copulative endings all through lines 6 to 15.
3 Read achcharaan-Nàggatarangat.—As regards the latter word, see the note next but one.—As regards the former word, the singular form of the original might stand for saucharan, saucharan, or even (see Kettil's Dictionary, under sa) saucharan, or saucharam. But none of these words gives a suitable meaning, unless we can accept sucharan and, taking it as equivalent to saucharam, render it by 'well-conducted, well-behaved.'
5 Vëlëda might stand for bëlëde, from bèlû, = bèdu, = to wish, solicit, ask. But, as indicated to me by Mr. Kettil, it is, in doubt, better taken here as for pëldëde, from pèlû, = to utter, say, narrate, tell, command, order. — With the infinitive in këddahendu, compare geyyalendu and sëddhëndu (above, Vol. V. p. 223, note 6, and p. 225, note 2).—As regards "the Nàggatara," from a comparison of the text in lines 4, 5, and 18-19, it seems that we have in line 4 the accusative singular, and in line 18-19 the dative singular (with a careless omission of the third syllable, h), of a base Nãggatara, as the proper name of a family or clan rather than of an individual.
6 Këlëgëm-imbalidëde; lit. "when the battle space-failed."—I was inclined to take këlëgëm as the dative singular of the proper name, Kële, and to translate "when space failed to even Kële, i.e. when the press of battle became too great even for him,"—thus finding here the actual name, which otherwise is not mentioned (see the preceding note), of the hero who was killed on this occasion. Mr. Kettil, however, considers that këlé is not very probable as the name of a man, and that it is better to take këlëgëm in the way in which it most naturally presents itself, namely, as the nominative singular of këlëga, këlëga, 'fight, battle, war.'
7 Lit. "having tied to (the forehead of) Iruga the fillet of authority of the Nàggatara." Patjila is for pattëla; and gatti for katti. Patjila kattëla or gattëla, 'to tie the frontlet or fillet of dignity or authority;' is an expression of constant occurrence in respect of the crowning of kings and princes. In respect of its use in the case of lower appointments, we have instances, analogous to the present one, in the Pernadi pattëla, which, the Kôtler inscription tells us, the Satyavikyan of that record conferred on the son of a Gëmunda or village-headman (J. A. Mon. Vol. VI. p. 103, No. 111, and Cours Inscrip. p. 6), and in the Mëdivama-pattëla, which belonged to a certain Mächiga, a follower of Nejëmbëkana-Märandaba II. ( Ep. Camb. Vol. IV., Fig. 110). The last mentioned record
(L. 6)—Those (villages) are as follows:—Bomburú; Tovagurú, Pūvina-Pullimagala, and Kutandu-Nallurú; Nallurú-Komaramgundu; Iqgalurú; Dugmonelmaili and Gałanjavagulu; Sārānu (†); Ekkuppe, Paravur, and Kūdal. This much, with (a specification of) the boundaries of the fields, gave Ereyapa to his follower, the Nāgattara. May there be auspicious and great good fortune!

C.—Ātakūr inscription of Krishṇa III. and Būturga II.—A.D. 949-50.

This inscription was first brought to notice by Mr. Rice in 1882, in his Inscriptions at Śravāṇa-Belgoḍa, Introd. p. 19, note 10, and p. 21. A rendering of it by myself, from an inked estampage sent to me by Dr. Hultzsch, was issued in 1892, in Ep. Ind. Vol. II. p. 167. And a rendering of it by Mr. Rice, with a lithograph, was published in 1894, in his Ep. Carn. Vol. III. Md. 41. I give now a more final rendering of it from a better ink-impression, for which I am again indebted to Dr. Hultzsch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself; owing to the bad light in which the stone stands, it fails to show much of the writing, though it presents the sculptures clearly enough.

Ātakūr,—or, perhaps, according to a more recent custom, Ātāgur,—is a village about fifteen miles to the N. E. by E. from Manḍya, the head-quarters of the Manḍya tāluka of the Mysore district. It is shown in the Indian Atlas, sheet No. 60, S.E. (1894), as ‘Ātgar,’ in lat. 12°39’ long. 77°7’; and it is shown as ‘Atagur’ in the map that accompanies the revised edition of Mr. Rice’s Mysore, Vol. II.; in the old sheet No. 60 (1828), however, it is shown as ‘Atcoor,’ which answers to the spelling given in Mr. Rice’s Ep. Carn. Vol. III., and to what is probably still the more usual form of the name. With the slight difference of u for a in the second syllable, the record mentions it as Ātukūr. And the record shows also that it was the chief village of a circle known as the Ātukūr twelve. The inscription is on a stone tablet, measuring about 3’1” broad towards the bottom by about 6’8” high, which was found set up in front of a temple known as that of the god Challēśvara,—the Challēśvara of the record itself,—about a quarter of a mile to the north of the village, and is now in the Mysore Government Museum at Bangalore.

The chief part of the writing consists of nineteen lines, covering an area about 5’1” broad (in line 19) by 4’6” high, which run right across the lower part of the stone. But there is a subsidiary record, lines 20 to 24, on the upper part of the stone, in the margins that were left above and on each side of the sculptures belonging to the principal part of the record: lines 20 and 21 run up the proper right margin, along the top, and down the proper left margin; line 22 is a short line on the proper right margin, below the beginning of line 21; and lines 23 and 24 are short lines on the proper left margin, commencing below, respectively, the ma of Kānaka and the śa of Būtunāga of line 21. The writing is in a fairly good state of preservation throughout; and the whole of the record can be read with certainty, with the exception of the aṣṭhara before Tr[āṇ]a, line 3, and perhaps of the word dpa[gha]rta in line 7.—The sculptures on the stone cover an area about 3’2” broad by 1’6” high. They represent a hound and a boar fighting; and they refer to an incident mentioned in lines 10 and 11 of the record. The characters are Kanarese, boldly formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about 1” in the la of Chōdana, line 16, to about 1” in the ma of d maṇaṇ. line 13: the ma of emba, line 19, is 2” high: and the ka of Śuḍrakaṇa, in the same line, is 2” high vertically and 3” on the slant.

Illustrates also its higher application, in giving the date as the seventh year of the tyting of the fillet of Satyavākyā (Mahāsinha 11). And in this application it was synonymous with rājyaśāhāśākhāvyayu, ‘to anoint the sovereignty or rule,’ which is the expression used in giving the regnal date of the Bijūr inscription of Satyavākyā (Būturga 1) of A.D. 889 (Ind. Ant. Vol. VII. p. 102, No. II., and Cooper Insers. p. 6).—Judging from the head-dresses of the four principal figures in the sculptures on the stone, the gottā seems to have included a kind of plume standing straight up above the head, in addition to a fillet passing round the head.
characters include final forms, or forms with the virama attached, of t in lines 3, 6, and 9, of i in line 13, and of l in lines 6, 9, 11, and 12. The lingual ɻ can be recognised in ndoa, line 10, viḍode and øda, line 11, and ødeg, line 15. The paleography does not present anything calling for special comment, as the kh does not occur, and the other test-letters, ɻ, j, b, and l, present, naturally enough, only the later cursive forms.—The language is Kannarese, of the archaic type; and there are verses in lines 15 to 19. In line 11 we have maradi as a variant of moradi, ‘a hill, a hillock,’ and in line 12 we have angalol, the locative singular of angal or angala as a variant of anga, = aniga, in the sense of ‘an open space, an area.’ And we may note the use of r instead of the more customary m, in epatturun, line 21.—In respect of orthography we may note (1) the use of r for ri in nirpta, line 1, prithi, line 2, and Krisna, line 3; (2) the use of b for v in bijayam, line 4, and bira, lines 16 and 18; (3) the occasional use of s for ś, for instance, in Saka, line 1, and Sūdrakāma, lines 9 and 19; and (4) the use of ś for ș, once, in Sūdram, for Saumya, line 1.

The principal part of the inscription is dated, without full details, in the Sammya suṅgata, Śaka-Saṅvat 872 (current), 4 D. 949-50. And it refers itself to the time of the Rāṣṭrākūṭa king Kannarādēva-Krisna III, 5 and of the Western Gaṅga prince Sāyavakya-Bāṭuga II. 6 It tells us, in the first place, that Krisna III had fought and killed the Chōḷa king Rājāditya, otherwise called Mūrāḷ-Chōḷa, 7 at a place named Takkōla, and was going in triumph, or, in other words, was making a state progress through his dominions. 8

1 The suṅgata agrees with the given Śaka year only according to the southern lunisolar system of the cycle,—which, however, is the proper one for the period and the part of the country with which we are concerned,—and only by the Śaka year as its current year; see Prof. Kielhorn’s references to this date, in Ind. Ant. Vol. XXIV. p. 187, No. 79, and Vol. XXV. p. 267, note 5.
2 The following biradas of Krisna III. are mentioned in this record.—Aṅkatriśṭa, Ḍeṇēvaṅga, Vanagatana, and Kachege; see page 53 below, note 7, the Postscript on page 55, and page 56, notes 7, 8, 9.
3 His proper name occurs in line 9, in the birada, “the champion of Bāṭuga,” which is applied to Manaleva.
4 The following biradas of Bāṭuga II. himself are mentioned in this record.—Nasīlayagāna, Jayadittaraṅga, Gaṅgagīranga, and Gaṅgakrāyana.
5 The word maradi means ‘three folds, three times,‘ from m, = māru, ‘three,’ and madi, ‘bending, folding, doubling; fold, times.’ Another form of it is mūmadi. In the Tamil records, the birada appears sometimes as Mūmadi-Chōḷa, and sometimes as Mūmadi-Chōḷa: and Dr. Hultzsch has rendered it by “the Chōḷa king (who wears) three crowns, i.e. those of the Chōḷa, Pāṇḍya and Chērā Kingdoms” (e.g., South-Ind. Insers. Vol. III. p. 29), finding an indication that in that aspect is its purport in a verse at the end of the Rāṣṭrakeśa inscription which describes Sundara-Pandayakēva as building “three golden domes, by which (the temple of) Śrīraṅga glitters as he (the king) by (the three) crowns worn at his coronation” (above, Vol. III. p. 17); and so also Mr. V. Venkayya (Ind. Ant. Vol. XXII. p. 65, and see p. 56, note 14), where he quotes facts which would indicate, or at least justify, the existence of a similar birada among the Pāṇḍyas, on the same view. There is a Tamil word madi, meaning ‘a crown.’ Nevertheless, my opinion is that Maṇmadi-Chōḷa is simply a variant of Mūmadi-Chōḷa, and that in either form the birada means literally “a three-fold Chōḷa.” And I think, now, that the expressions Immedī-Nojamādhīrāja, Maṇmadi-Chōḷa, and Nojamādhīrāja mean, not “the second Nojamādhīrāja, the third Chōḷa, the hundredth Taśa,” but “the Nojamādhīrāja who was twice as great and powerful, or twice as famous, as any Nojamādhīrāja who ever preceded him,” and so on. An inscription of A.D. 1168 at Puligōla (P. S. C. I. Insers. No. 185, and see Mysore Insers. p. 111) describes the temple of Daksheṇa-Kēṭārēvara as (line 30 f.)—Stotra-giriyam-wēmumadi Kēṭārēkāma mūmadi Śrīparādākkām srīrāmadi,—“twice (as sacred) as even Vraṅgōla, a hundred times (more sacred) than even Śripatārā.” So, also, Bēvakaumūmadi (see page 71 below, note 5) probably stands for Immedī-Bēvaka and means “a Bēvaka twice as beautiful or accomplished as any preceding Bēvaka.”

6 Bījagaṁ-gṛgaṁ-sūda. From Kittel’s Dictionary, it would appear that the word bija, as used in this combination, is treated by the Native grammarians as another form of bija, bīṣṇa, and as coming from the Sanskrit curve, ‘to go, to move, to go apart or in different directions,’ and bija-gha-gya-gy and bīṣṇa-gya-gy are explained by them as meaning simply ‘to walk, to go, to come.’ But, as used in the inscriptions, the expression has plainly a more extended meaning than that; namely, it implies the idea of ‘going in state, going in triumph. It is evidently a shorter form of dig-ṭiṣya-ṭiṣya, for an instance of which see above, Vol. V. p. 285, note 6. And, in view of that longer form, I think that the word bija-ga is to be more correctly treated as simply a tadbhra

H. 2

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It then mentions Būtuga II, as governing—the Gangavādi ninety-six-thousand province being understood. It then introduces a follower of Būtuga II. named Manalora,¹ who belonged to the Sagaravamana or race of the Sagaras and had the hereditary title of "lord of Valabhi the best of towns," and whose prowess in battle is described in the verses in lines 15 to 19. Būtuga II., it tells us, being pleased with the prowess displayed by Manalora, gave him his favourite bound Kāli. The bound was pitted against a great bear at the village of Belatūr, in the Kelale district. And the bound and the bear killed each other. And, in commemoration of that, the stone was set up in front of the temple of the god Chaliśvara at Atūkūr, and a grant of land was made to the temple.

The subsidiary record round the top of the stone belongs also to the time of Būtuga II., who, it says, was governing the ninety-six-thousand province after killing Rāchamalla, the son of Eryappa. It discloses the fact that it was Būtuga II., whose title as the Chōla king Rajaditya, whom, it says, without mincing matters, he slew treacherously, And in return for this service, it tells us, Kṛṣṇa III. gave to Būtugas II. the Kanavādi twelve-thousand province, and the districts known as the Belvola three-hundred, the Purigge three-hundred, the Kiskādi seventy, and the Bāregādi seventy.² It further tells us, that, in recognition of the valour displayed in battle by Manalora, Būtuga II. gave to Manalora the circle of villages known as the Atūkūr twelve and also a village named Kādiyūr or Kādiyūr in the Belvola district. This last grant is called in the record a bilāgakha or "sword-washing" grant, meaning no doubt, that it was accompanied by the ceremony of laying Manalora's sword.

— ¹ The name Manalora is probably mentioned again in the Kōlākara inscription of Nālimirako (Eryappa) of A. D. 548 (Ep. Cara, Vol. III., p. 51); the text in Kōlākara characters gives Manaloka, and the text in Kanavādi-characters gives Manalora. An earlier form of the same name seems to be mentioned in the Kanava inscription of Saṅgama (Mattavasi) (id. Vol. IV., p. 57); the text here both give Manalora. And in Kanavādi-Vīra Manalora appears to be mentioned in an inscription of uncertain date at Hābhaj (id. Vol. III., p. 51); here, the Roman text gives Manalora, and the Kanava text gives Manalora.—The Sagaramacha is mentioned again in the Kanava inscription of the time of Śakambhāka Mārahma (id. Vol. IV., p. 110).—The title Vīra Manalora, "lord of Valabhi the best of towns," occurs again in a fragmentary inscription on an inscribed stone at Mattavasi (id. Vol. III., p. 102).—

² In a similar manner to the present record, an inscription of the sixteenth century A. D. at Tēkal or Tēkal in Myans (J. S. O. C. Javera, No. 228, and see Myans Javera, p. 203) mentions a fight between a bound and a tiger, and the fight is represented on the stone. The name of the bound in that case is perhaps given as Eryappa; but the word may possibly mean only a camphake tree.

³ The necessity for granting the Illava, Puratara, Kiskādi, and Bāregādi districts to Būtuga II. on this occasion, is not otherwise apparent; because we know from the Hābhaj inscription that they had already been given to him by Kōlākara-Vindhyāgira, the father of Kōlākara III., as the doory of Rāk clever (see above, Vol. IV., p. 351). But it would seem that Būtuga II. must have been deprived of them,—together, probably with their civil succession to the leadership of the Western Gaṇas,—by Eryappa and Kanavādi.

⁴ Bilāgakha is from "bil," a knife, "lāguna," a sword, and "kritaka," washing; washing, to wash. — The expression in line 22-23, is bilāgakha-agniṭṭhitā, "he gave me a Kāla-giri." Originally,—the word Bilāgakha not being then known,—I read bilāga (m.), "kāla-giri," which, as Rove and Sanderson's Caracce Dictionary, does not give the difference between bilāga, "sword," and bilāga, "horse," etc., substantiating livelhood etc., I rendered by "give me in token of application, for subsistence." But, in giving that reading and rendering, I had to remark that I could not find the syllable me in the original, and that it seemed to have been omitted altogether. By a curious coincidence, Mr. Rove's text gives the rendering as bilāga meckha gitta; and his translation renders this by "give me your sword" and not only so, but his translation actually introduces the required syllable me, as if it really stood in the original,—making room for it entirely by cropping the eye of the bilāga of line 21. The syllable me may, however, have stood, and never did stand, in the original at all. And it is not wanted, from any point of view. The true read bilāga-ν meckha is quite unimpeachable, and is, now, quite intelligible. The
THREE RECORDS IN THE BANGALORE MUSEUM.

No. 6.] 53

As regards the places, in addition to Atukur-Atukur, mentioned in this record,—Takkola, where the battle was fought between Krishna III. and Haidar, still exists, under the same name, in the Waliyapet taluka of the North Arcot district, Madras; the Indian Atlas sheet No. 78, N.E. (1893), shows it as 'Takkolam,' six miles S.E. from Arkalum junction, in lat. 13° 1', long. 73° 45', on the Corbellar river.1 Beijatür, where the hound was matched against the lion, still exists under the same name, five miles W.S.W. of Atukur, Kadiyur or Kadiyur, of the Bellam district, ought to be somewhere near Ilui in Belgaum, or Amiger in Bhuvnagar, or Kukkaner in the Nizam's Dominions; but the maps do not seem to include any name answering to it. The Banavase province, and the Belam, Purigere, and Kusukut districts, are already very well known. The Bagunad seventy was,—as I shewed when I originally edited this record,—the country round Bagalkot, the ancient Bagaadage and Bagaadige, the head-quarters of the Bagalkot taluka of the Bijapur district.

TEXT.

1 Svasti  


3 bhata[3]-aka-pandapana-bharaman-a[3]-Tri[3]-tran-avedangh vana-gaja- 

expression kēlam ktāchē, kacē, or kacē, 'to lave the feet (at the time of making a donation),' is well known from many records. And for the noun kēlgacē, 'foot-washing,' we have the analogy of the noun kēlgacē, 'foot-washing,' in lines 40 and 47 of an inscription of A.D. 1112 at Belagavi (P. S. O. C. Inscr. No. 172, and see Myore Insocr. p. 80).

1 The word takkola means 'the tree Prunus africana,' and 'a particular fragrant drug.' The Madras Postal Directory gives also a 'Takol' about a hundred miles more to the north, in the Siddapur taluka of the Coorgadapah district. But we need not hesitate about accepting Takkola in the North Arcot district, as decided by Dr. Hultsch (see above, Vol. V, p. 167, note 1). It is the more important place of the two; it contains, among other records, an inscription of Krishna III.; and it is only about thirteen miles distant, to the north, from Conjeeveram, which city, together with Tanjavur, was reduced by Krishna III.—doubtless during the same campaign in which the Chola king was killed at Takkola.

From the ink-impression.

2 This record does not seem to begin with the customary Om before the Svasti. We have the Om at the end of lines 14 and 19, represented by symbols respectively plain and slightly ornate. And we perhaps have it at certain other places; see the next note.

3 After this word, and after Keamarada[m], line 4, and after i[2]i, line 4, and after i[2]d, line 24, and before the svasti at the beginning of lines 5, 7, and 23, there are certain marks which are perhaps intended for symbols representing the word om, which would be appropriate enough at each place, except after Keamarada[m] in line 4. But it cannot be said for certain that they actually are such symbols.

4 Read kara. Faraka is a well established taddaana of karaka. But it is hardly admissible in such a combination as the one that we have here.

5 Read prati. Here, sva[ni] in prithu we have a well established taddaana, which, however, is hardly admissible in such a combination.

6 Mo. original reading,—m[3]sa-Tr[3]i[3]-tra, 'a very Triñḍra among kings,'—cannot be upheld. The Triñḍra is practically certain. But I cannot satisfy myself as to what the word before it is. We should expect either Raja,—giving the meaning of 'a very Triñḍra among the Rattas,'—on the analogy of Sagerstrintra in lines 8 and 17 below and of Chaitrstra (South-Ind. Insocr. Vol. 1. p. 139), or some word meaning 'king,' on the analogy of Nupatiṣṭhātra is a birda of Gōvinda IV. (Ind. Ant. Vol. XII. p. 251, text line 35), Ṛṣṭhrasena as a birda of Kṛṣṇa II. (ibid p. 265, text line 94), and Mandalik-strintra as a birda of Nalambantasaka-Maṛg ∧indar II. (above, Vol. V. p. 177, text line 91); and we might, of course, read Ḍharmarada[3], and take the as the initial of some such word. I cannot, however, think of any such word, which the doubtful ak-[3]-ara will suit. The auspicious Garjam grant (K. Cara. Vol. IV, Sr. 16) gives Ṛṣṭhrstra, 'a very Triñḍra among mankind,' as an alleged birda of Mānasasakas-Kravapa, the alleged son of Simandala II.; but ida, again, is not admissible here. Provisionally, I accept the reading which is given in Mr. Rice's text, and is of course shown in his lithograph, namely, Ṛṣṭhrstra, 'a very Triñḍra in fight or war,' because I find that a Belagavi inscription of A.D. 1181 (P. S. O. C. Insocr. No. 192, and see Myore Insocr. p. 117)
5 Svasī Satyavāka-[Konguni]varmā[ m] amaharājādhirāja[ m] Kojāla- parvar-şwarama Nandagi-rāthān
6 śimāta Purnamāṇḍigai naniya-Gaṅga[ m] jaya[ d-u]ṛtara[a]gaṁ Gaṅga- Gaṅga [Gaṅgā]ya[ m] Gaṅga- Na[ y]ayaṇam[ a]natan[ a]-ala[ t]-i[ t]-i[ t]-d[ u]
7 Svasī sakkal[ a]loka-paritāp-apa[ghā]pta[ y]-bhāv-āvata[r]a[ t]-Gaṅga[ a]-pavāh-śodana- Sagara-varma[ m-α] Va-
8 īlabhi[ bha]-parvar-āvaram-śa[tara]-Bhagiratān-śjiva-śe[ndana Sa]-gara[ a]-Tripiṭānaṁ
9 kadana-aika-Su[ a]-drakaṁ Bātugaru-a[a]kārāṁ śimāt Maṇal[ a]raṅga[ α]
10 anuvaramol mohehi bōli-kol[ ]-endo- de dayeṣa mēp-[v]a-emha Kāliyaṇa daye-gṛty-endo koṇḍan-ā naaṇa[m]
11 Keḷale-ndga Beṣṭāraṇa pāda-
12 vana deṣeya maṇḍaiṭhāl p[ī][dun pa]ndige viṭṭode pandiyam naṇyaṃ eda-sattva-nadaka-
13 y-Atukūro Chāllēśvaranda munde kallan-naḍi-si priya keṣeṣa kelėge mātī- kāl-ṇaṅgala[ ]-i-kaṇḍu-duga-
14 mana[ m] koṭṭaṛ-Ā maṇana-okañkal nāḍan-āśvo[ m] ṭranas[ a]-vor[i] maṇana- aḷiḍon-ā naaṇa geyda ppaṇamā koṇḍa-
15 nā ṭhānan-āśva goravan-ā kallan pūjita-śeṇṭa[r]-appoṇe nāḷ[a]ya geyda ppaṇam koṇḍa[ m] [α] [α] Ṣom [α]
16 Vandā[ a]-īdir-ānta Chōja-chaturanga-ṭalāṅgalaṇa-āṭṭi muṭṭi talt-śiṭāv-a[deg]vo[ rva] ṣapoteṣ[ a]-id[ r]-chehuva
17 gangavvan-āṃp-endo pottalänava[ a] bharaṇa neṣe kāneme Chōlāna[ α]
18 sakkīyaśe talt-ajīdhan-āme ka-
19 vēdev-eṇa medchi[ ]-a[r]-Saṣgara-Trīpiṭaṇama II Narapati bennol-śi[ ]-idir-āntuṇa vairi-samāḥam-i[ l]i
20 machchaseva[ a]-ellaraṁ seraguv-āḷdapor[ a ]-inn-iren electrode sāṇad-ant-[ a]re Hari-
21 bhira-Lakṣhmi nerav-āṅg-hi Chō-
22 la[ m]-āṅg-ṭe-emha sīndurada śīr-ṭrāmaṇaṁ biṛye p[ a]-yaṇa[ ][a]-ddan[ a] kada-
23 nna[a]-Śu[ a]-drakaṁ [α] [α] Ṣom [α]

Describes the Landana[ a]ya Kēśimāya, in line 28, as kadana-Trīpiṭaṇa, “a very Trīpiṭaṇa in destruction, killing, slaughter, or war.” If the akṣara before the tri does not seem identical with the aṣṭa of pandavya in the same line and elsewhere, but appears rather to include an m; and also the compound itself, anka-Trīpiṭaṇa, seems somehow, not a satisfactory one.—Regarding this brūda, now see the Postscript on page 83 below.

1 Mr. Rice’s text gives aśīdāca, which is rendered in the translation by “without fear,”— being imagined, I suppose, to be a compound of aśe (which, however, should be āśe), “fear,” and deca, the negative participle of ē, “to take care of, to guard, protect, cherish.”—The real reading, Māṇḍu, is quite certain. For some marks which stand before this word, and after Kannaradeva, see note 4 on page 53 above.
2 Regarding the marks after this word, see note 4 on page 53 above.
3 Regarding the marks before this word, see note 4 on page 53 above.

The l and the m are quite recognisable in the ink-impression, though not in the collotype.
5 Regarding the marks before this word, see note 4 on page 53 above.
6 Originally, I read Manājaratna[ m]anāroṣad. Mr. Rice’s text gives Manājaranga anāroṣad. The real name, Manāra, is quite distinct, in the present ink-impression, in line 21 below.
7 Read śrōṇa. 8 Represented by a plain symbol.
9 Metre, Śampa[a]mālā; and in the following verse.
10 Read pockaṭavas, as suggested to me by Mr. Kittel. The pottalāca of the original not only violates the prāṇa or alliteration of the second syllable of the prāṇa, by giving l instead of r, but also presents a word for which no authority can be found.
11 The m was at first omitted, and then was inserted below the line.
12 The metre is faulty here; we have c — c, instead of — c — c.
No. 6.] THREE RECORDS IN THE BANGALORE MUSEUM. 25

The Subsidiary Record at the Top of the Stone.

21 kādī kondu Banavase-parinīchchāsirumām Belvola-mūṅūrūm Purige re mānāruna2 Kisu-kād-eppa(lpa)tum Bāgenād-eppa(lpa) pattavum Būtu-gānge Kannaradēvaṁ mecha-h-anārum [11*] Būtugamumā Manaleram tu-
22 nna munde nid-aṅāvdurke mecheri Ātukūttr-un-ppa-
23 nnerduṁ Belvolada Kāḍīyurumāṇa3 bāl-ĝa-

TRANSLATION.

Hail! While the suvatsara named Saumya, the eight hundred and seventy-second (in) the centuries of years that have gone by from the time of the Śaka king, was current:—

(Line 2)—Hail! When Krishnārāja (III.), the glorious Kannaradēva,—a very bee on the water-lilies that were the feet of the favourite of fortune and of the earth, the Paramakēvīra, the Paramakēvīrīka, Amoghavarsahadeva-(Vadīgī); a very Triprēra (Sīva) in battle;6 a marvel with elephants;7 a wrestler against forest-elephants;8 he who wears the girdle (of prowess);9—having attacked the Mavadi-Chōlā10 Rājaditya, and having fought and killed him at Takkōlā, was going in triumph.11—

(L. 5)—Hail! The Dharmamahādēkā-śurī Satyavākya-Kongunivarmar, the lord of the Kōḻāla the best of towns, the lord of the mountain Nandagiri, the glorious Pōrānāḍi, the

1 Read viśramāṇa, or evāramāṇa; compare page 43 above, note 3.
2 Read mūṅūrūm. 3 Read Būtugam; the comparative ending is not required.
4 I read originally Kāḍiyurumāṇa. The present ink-impression, however, shows clearly Kāḍiyurumāṇa, as given in Mr. Rice’s text,—or, of course, optionally Kāḍiyurumāṇa.
5 According to the marks after this word, see note 4 on page 53 above.
6 See note 7 on page 53 above, and the Postscript on page 53 below.
7 Ānvedēga. This brādha occurs in also line 1 of the Sarvadar inscription of Krishna III. of A.D. 851 (Ind. Ant. Vol. XII. p. 257).—I have previously translated it by “a very marvelous of refuge,” and “a marvel in giving support (or, in resistance),” taking des as the infinitive, in. e. of den, to which Reive and Sanderson’s Dictionary gives the active meanings of “to stay, prop support; to oppose, resist.” I now, however, follow Mr. Rice’s translation; partly because Mr. Kittel considers that more suitable, since in his opinion dwikhe would have been used if the meaning had been such as I then thought, and partly because I have elsewhere met with the brādha Taragvedēka, which can only be rendered by “a marvel with horses.”
8 Vanagajamallā. This brādha of Krishna III. is used in line 8 of the Sarvase-Belgoma epitaph of Nolambānta-Mārin Sheila II. (above, Vol. V, p. 170). In a slightly different form,—Mahadejāmali, “a wrestler against raging elephants”—it occurs in also line 2 of the Sarvatār inscription (see the preceding note).—For the recognition of Gandamārtanda as a formal brādha, and as denoting Krishna III., in line 9 of the Sarvaṇa-Belgoma epitaph, I was indebted to Mr. V. Venkayya, who detected it from the passage in line 56 ff. of the Karāṅtar grant of A.D. 958 (above, Vol. IV, p. 285), which describes Krishna III. as founding temples of Kāḻupāyēvāra, Gandamārtandēsvara, and Kṛṣṇēvāra. I was not able to introduce an acknowledgment of the proofs into my paper on the Sarvase-Belgoma epitaph.
9 Kachcheha. Finding kachche given in Reive and Sanderson’s Dictionary in the sense of ‘quarrel, dispute, fighting,’ I have previously rendered this brādha by “a (real) fighter (or disputant),” and somewhat similar brādha, Kachcheha-Gangā, by “the quarrelsome or fighting Gangā” (above, Vol. III. p. 183, note 4). Mr. Rice’s translation renders it by “warlike.” I owe the present rendering of it to Mr. Kittel, who, in support of it, has referred me to brāh-pachcha, ‘a kachche fit for warriors or brave men.’ Kachcheha is a taddhāra of kachhe, ‘a girdle, a string or zone for fastening a cloth round the waist.’ Kachcheha-Gangā may be rendered by “the girdled Gangā.”
10 See page 51 above, note 4.
11 See page 51 above, note 5.
truthful Gaṅga, the lintel of victory, the Gaṅgāya among the Gaṅgas, the Nārāyaṇa among the Gaṅgas,—he, when governing,—

(L. 7)—Hail!—being pleased in battle with the illustrious Manalera,—who is of the noble race of the Sagaras, which by its power brought down the stream of the river Gaṅgā in order to ward off the affliction of all mankind; (who has the hereditary title of) lord of Vajabhi the best of towns; who is a very Bhagiratha among noble men; who is a marvel among those who are strong; who is a very Triṇētra among the Sagaras; who cuts off noses when he is angry; who is the sole Śūdraka in war; who is the champion1 of Būtuga (II.).—said “Make thy request!” Thereupon, he said—“Be gracious enough to give me thy favourite (hound) Kāli, which is called the one that bays loudly;”3 and he obtained it.

(L. 10)—On their loosing that hound at a mighty boar on the hill in the western quarter of the village of Bojatūr of the Koñala district, the boar and the hound killed each other.4 And, to (commemorate) that, they set up (this) stone in front of the temple of the god Chalēśvara5 at Ātkūk; and they gave land (yielding) two kaṅgugas (of grain) in the open space of the channel, called the channel of the magli-trees, below the large tank.

(L. 13)—Any cultivator who destroys that land, and any governor of the district or any governors of the village who destroy this land, shall incur the guilt of the sin committed by that hound.6 If the Gōvara who manages the estate7 should fail to do worship to that stone, he shall incur the guilt of the sin committed by the hound! Óm!

(L. 15)—At the place where,—having followed and come up with the four-fold forces8 of the Chōja, which stood to confront us without wavering,—we were to come to close quarters and pierce them, we certainly saw not any (others among our) valiant men who strode forward saying “We will meet the heroes that oppose us;” but we did see how,—the Chōja himself being the witness,—he (Manalera) came to close quarters and pierced; who, then, could fail to be pleased with him, the Triṇētra among the Sagaras? The king was at his back; a multitude of enemies faced him in front; and all those here (on our side), who jealously sought to excel him, met with disaster:10 then, saying “I can stand back no longer,” he, the sole Śūdraka in war, with the help of the god Hari (Vishnu) and the brave Lakshmi struck, like a lion, the forehead of the elephant that was called the fortress of the Chōja, so that it burst open. Óm!
The Subsidiary Record at the Top of the Stone.

(L. 20)—Hail! While Bûtuga (II.), having fought and killed Râchamalla, the son of the illustrious Eregâsa, was governing the ninety-six thousand:

(L. 20)—At the time when Kannaradeva was fighting against the Choña, Bûtuga (II.), while embracing 1 Râjâditya, treacherously ² stabbed him with a dagger, and thus fought and killed him; and Kannaradeva gave to Bûtuga, in token of approbation, the Banavase twelve-thousand, the Belvola three-hundred, the Puriûre three-hundred, the Kisukâd seventy, and the Bâgenâd seventy.

(L. 21)—Being pleased with the manner in which Manalora stood out in front of him and pierced (his feet), Bûtuga gave to him, as a bilgacha-grant, ² the Atukur twelve and the village of Kâdiyur of (the) Belvola (district). May there be auspicious and great good fortune!

Further Remarks on the Western Gaṅgas of Tâjâkâd.

I have spoken, on page 49 above, of certain additions, modifications, and corrections, which I should have liked to be able to make in my article in Vol. V. above, pp. 151 to 180, before it was published, but which, for the reason given, it was impracticable to introduce into it. I enter on that subject now. And, to accompany my remarks, I give, on page 59 below, a revised table of the Western Gaṅgas of Tâjâkâd, ⁵ including the necessary alterations up to date.

In the way of additions, it is only necessary, at present, to state that an inscription at Kûragalâ ⁶ gives us the name of Paramabbe (or Saramabbe) as the wife of Bûtuga I., and that an inscription at Elkârâ ⁷ gives us a Gaṅga prince subsequent to Râchamalla II.: the record does not disclose his proper name; but he was a Nîtimârqa, with the biruda of Jayadañkañcâ, "the champion of victory," ⁸ and probably Komaraveñcâ, "a marvel among princes," ⁹ and the record furnishes for him the date of the Vikâris sathrasa, Śâka-Saṅvat 921 (expired), = A.D. 999-1000, without any specification of the month. ¹⁰

1 Birufe. We have to find here the opportunity for stabbing Râjâditya treacherously. Mr. Rice's translation gives "making Râjâditya angry;" but there is no point in such a rendering. I originally translated "while they were taking the air together," on the authority of Reeve and Sanderson's Dictionary giving bisuge in the sense of 'going abroad, taking an airing;' but it seems that bisuge does not really occur in that meaning. Mr. Kittel says that he has no hesitation in translating "when he made close connection (with him), i.e., probably, when he embraced him," — connecting the first part of the compound with, I suppose, biru, 3, 'to unite firmly, to join, to be united,' and this at once suggests a suitable meaning, namely, that pretended overtures of peace were made, and that Râjâditya was stabbed at a meeting that took place between him and Bûtuga.

2 Kaliyena, lit. "having become a thief; as a thief."

3 See page 52 above, and note 4.

4 Or Kâdiyur.

5 The names before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṇgavâdi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.


7 Ibid., Ch. 10.

8 A biruda is rather exceptional and peculiar; because aâkâdâra is usually, and most naturally, preceded by a proper name, and jâydâra, or any word of that sort, is usually followed by uttarama. But we have an analogy for it, in the case of Tâpânâyâkâra, 'the champion of penance or asceticism,' which occurs as a biruda or epithet of a Saiva priest named Vârârâma in line 33 of a Hâlâyâni inscription of A.D. 1066 (my P. S. O.-C. Insers. No. 166; and see Mr. Rice's Mysoore Insers., p. 72), where, however, it is rendered, together with the following word amalikâ, by "with a body purified by penance." See also the Postscript on page 59 below.

9 This biruda is given as Komaraveñcâ in the text in Roman characters, but as Kâumaveñcâ in the text in Kamarese characters. Kâumaveñcâ is unintelligible. Komaraveñcâ is likely to be correct; in the spurious Sâdâ grant, it is attributed to the alleged Eregâsa, who is placed next after Bûtuga I. (above, Vol. V., p. 183).

10 An inscription at Beluru, in the Mandya taluka, Mysoore district (Mr. Rice's Ep. Carla. Vol. III., Mad. 78), purports to give us a still later Gaṅga prince,—a Gaṅga-Permañosi, who, it says, was governing the Karâta in
In respect of modifications and corrections, I have first to say that everything in my article that was based, directly or indirectly, on the spurious Suradāhūnupura grant, must be expunged. This document appears to have been first brought to notice by Mr. Rice in 1894, in his *Ep. Corn.* Vol. III. Introd. p. 3, where it was put forward as furnishing a date in the Sarvajit *saṃvatara,* corresponding to Śaka-Saṃvat 729 (expired).—A.D. 807-808, falling in the third year of Śivamāra II., and as fixing the commencement of his rule in A.D. 804. It is, however, not even an ancient forgery. In February, 1899, I received from Mr. Rice, with a copy of the text, a statement of facts which show that it has been fabricated within the last thirty years or so, and with just the same object as that with which the ancient spurious grants were fabricated, namely, to establish an actual right or an asserted claim to property. And, with Mr. Rice’s permission, I quote, in full explanation of the matter, what he wrote to me about this document, in his letter dated the 19th January, 1899, as follows:—“The *Suradāhūnupura* plates are of no use. The story of them is this. They are in the usual form of the Vijayanaagara grants, engraved in the same Nāgari characters generally employed in such grants, signed as usual in big Kannada characters *śrī-Virupāksha,* and the seal on the ring is a boar. But on reading I found that, though the first words were *śrī-Gaṇapāta namask,* it went on to nearly the end of the second side with the epithets and genealogy of the Gaṅgas, as contained in the various plates that have been discovered. This was certainly puzzling, as at the time the grant was entered in my list no one except myself and the old Munshi who helped me with the Mercara and Nāgamangala plates was acquainted with this string of epithets and names. On inquiry, however, I found that this Munshi (then dead) was one of the principal shareholders in the village, which was shortly, I suppose, the Inām inquiry. This explained everything, as he was a man with a screw loose, though a good scholar, and would often have misled me if I had not found out that he was not to be trusted. It seems evident that the village had a Vijayanaagara grant and that he must have got two plates engraved with the knowledge he had acquired, and substituted them, having the whole put on a ring together. Still, I thought that he had really perhaps had access to a Gaṅga grant, from which he had taken the particulars and date. But I am now convinced that the whole thing was a hoax. The date is an impossible one, and the changes in the names of kings (Bhūri Vīkrama, Nava Chokka, Purushottama) are concoctions of his own, as well as the final Nārṣimha-dharma-varma (note the order) which he gives as another name of Śivamāra.” In the face of this explanation, it is not necessary to pay any further attention to this document, or to make any further comments on it. Beyond remarking that what this Munshi did is precisely what was done right and left in Myore about seven centuries ago, and somewhat later in a neighbouring part of the country, where Mr. G. R. Subramiah Pantulu has told us, forged grants of the Vijayanaagara series are probably nearly as plentiful as the genuine grants, which are themselves extremely numerous; and the liberties that he took with some of the names that were available to him, illustrate exactly the liberties that the persons who fabricated ancient forgeries would take, sometimes in misrepresenting real names and sometimes in inventing imaginary names, in putting together pedigrees to serve their purposes.

the month Phālguna, falling in A.D. 1023 (if we accept the Śaka date), Śaka-Saṃvat 944 (expired). But, with this Śaka year it wrongly couples the Dornukhin *saṃvatara,* which would be either A.D. 996-97 or A.D. 1036-37. And, with so great a discrepancy,—to say nothing of the fact that the details of the date are not correct, either for the given Śaka year (current or expired), or for A.D. 996-97 or 1036-37,—it is impossible to attach any value to the date or to the record itself. Moreover, the expression “governing the Karuḍa” is foreign to the phraseology of the Gaṅga records, and suggests a much later period.

It may be added, incidentally, that Mr. Rice speaks of the matter rather kindly, in calling the document simply a hoax. If any attempt was actually made to produce it before the Inām Commission, a criminal offence was committed, for which, on exposure of the real nature of the document, a substantial sentence of rigorous imprisonment would have been passed.
The Western Gaṅgas of Tājakūḍ.

(1) Śivamāra I.
   (About A.D. 765 to 765)

(2) Prithivi-Koṅguni-
   Śripurusha-Muttarasa.
   (About A.D. 765 to 808)

(3) Śivamāra II.
   (About A.D. 805 to 810)

   Aparājita-Prithivilipati I.
   A contemporary of Amoghavarsha I.
   in the period A.D. 814-15 to 877-78

   Mārasimha I.

   Hastimalla-Prithivilipati II.
   (A contemporary of Parantaka I.
   in the period A.D. 960 to 940)

(4) Nītimārga-Koṅguni varma-
   Permanadi-Ranavikrama.
   (About A.D. 810 to 840)

(5) Satyavākya-Koṅguni varma-
   Permanadi-Rājamalla.
   (A.D. 870-71)

(6) Satyavākya-Koṅguni varma-
   Permanadi-Būtuga I;
   married Paramabbe.
   (A.D. 870-71 to about 908)

(7) Nītimārga-Koṅguni varma-
   Permanadi-Enayappa.
   (About A.D. 908 to 938)

(8) Rāchamalla I.
   (About A.D. 938)

(9) Satyavākya-Koṅguni varma-
   Permanadi-Būtuga II.
   (A.D. 940 and 958)

By Rēvakānīnumadi.

Maruladēva;
married Bījabbe.

(10) Rachcha-Gaṅga.

By Kallabbarasi.

(11) Satyavākya-Koṅguni varma-
     Permanadi-Mārasimha II.
     (A.D. 953-64 to 974)

(12) Satyavākya-Koṅguni varma-
     Paṅchaladēva.
     (A.D. 975)

(13) Satyavākya-Koṅguni varma-
     Permanadi-Rāchamalla II.
     (A.D. 973 and 984)

(14) Nītimārga.
     (A.D. 999-1000)
The other corrections affect that part of the succession that lies between Śatyaśākyā- Rājamalla, the grandson of Śripuruṣa- Muttarasa, and Śatyaśākyā-Būtuga II., the father of Nolambāntaka- Mārasimha II.; that is to say, the period between A.D. 870-71 and A.D. 940, which latter is the earliest fixed date for Būtuga II.

To understand the matter fully and settle this period finally, we must first consider exactly the way in which Mr. Rice has dealt with this period, and the steps by which he has led up to it. We will start with Śivamāra I., the founder of that branch of the Western Ganga stock with which we are dealing; for, we must at any rate go back to Śripuruṣa-Muttarasa, and so, while we are about it, we may as well run through the whole list of authentic names. It is not necessary to waste any time on the alleged names before Śivamāra I.; because they are all fictitious.

Mr. Rice has taken the spurious grants, and the dates put forward by them, as his guide, and has adapted the genuine records to them. And, from the two sources taken together in this way, he has arrived at the following succession and dates, starting with Śivamāra I., to whom he has assigned the period "A.D. 679 to 713 + 4." Here, the initial date is based on the spurious Hallegere grant, which purports to give a date in the month Jyēśhaṭha, Śaka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I.

Differing from the Śūḍi grant, the spurious records from Mysore itself describe Śripuruṣa-Muttarasa as the grandson of Śivamāra I., and omit to mention his father's name. With this unnamed son of Śivamāra I., Mr. Rice apparently proposed to identify a certain Mārasimha, who was at that time supposed to be indicated as a son of Śivamāra I. by the Udayendiram grant of Hastimalla-Prithivipati I.; at any rate, he has proposed to place the Mārasimha of the Udayendiram grant, whom he has specified as the predecessor of Śripuruṣa, next after Śivamāra I., and he has assigned to him the period from some date after A.D. 713 to A.D. 726, the final date being fixed by the initial date which he has accepted for the next in succession. But the existence of this Mārasimha is based on nothing but the imperfect original rendering of the Udayendiram grant. The revised rendering of that record has shown us that the Mārasimha there mentioned must be placed at least a century after A.D. 726. And the Vallimalai inscription has shown us that Śripuruṣa-Muttarasa was in reality the son of Śivamāra I.

Next after this Mārasimha, Mr. Rice has placed Śripuruṣa-Muttarasa. To him, he originally assigned the period "A.D. 727 to 777," the initial date being taken from the assertion in the spurious Dēvarahalli grant (formerly known as the Nāgamaḍāgala grant) that the fifteenth year of Śripuruṣa-Muttarasa was Śaka-Samvat 698 expired, A.D. 776-77. The final date was afterwards extended to "A.D. 804," which was supposed to be the initial date

1 See, chiefly, Ep. Carn. Vol. III. Introd. pp. 2 to 6, the Table on pp. 7, 8, and the Classified List of the Inscriptions after p. 36, and Vol. IV. Introd. pp. 5, 6 to 12, and the Classified List after p. 25; also, for a few points, Coorg Inscrip. Introd. pp. 8 to 10.
7 By Dr. Hultsch, South-Ind. Inscrip. Vol. II. p. 375.
8 Above, Vol. IV. p. 140, A.
9 Coorg Inscrip. Introd. p. 4.
10 Ep. Carn. Vol. IV., Ng. 85, with a lithograph.—For a facsimile of two sides of this grant, see above, Vol. IV. p. 164, in my article on the spurious Śūḍi grant.
11 Ep. Carn. Vol. III. Introd. p. 7.—The natural inference is that the spurious Śūḍi document was brought to Mr. Rice's notice after 1886 (the date of the publication of, bi. Coorg Inscrip.) and before 1884 (the date of the publication of his Ep. Carn. Vol. III). In order to deal with the spurious grants in the final manner in which they should some day be disposed of, we ought to know the exact order and the years, in which each of them came to notice. Our information on this point is at present very scanty.
established for the next in succession by the spurious Suradhēnupura document. And it must be taken to be now cut down to A.D. 797, or earlier, by the subsequent assignment of this date to the next in succession.

Next after Śāipurusha-Muttaraśa, Mr. Rice has placed his son, or alleged son, Śīvamāra II. He originally put him at some indefinite time between A.D. 813 and 869, 1 placing him after the Chākīrāja for whom the Kaṭāka grant 2 purports to put forward a date in A.D. 813. He then allotted to him the date of ‘A.D. 504,’ as his initial date,—leaving the final date uncertain,—from the spurious Suradhēnupura document. 3 And he has now apparently carried him back to A.D. 797, if not earlier, 4 from the spurious Maṇye grant, which mentions Lōkatriṇétra-Mārasīṁha as a son of Śīvamāra II. describes him as administering the whole of the Gaṅga province as Yuvārāja, and gives a date in the month Áśāgha, Śaka-Saṅvat 719 (expired), falling in A.D. 797. Mr. Rice’s suggestion 5 is that Śīvamāra II. was perhaps then a prisoner in the hands of the Rāṣṭrakūṭas, and that that is why this Mārasīṁha is described as Yuvārāja in command of the whole Gaṅga country. With the additional name of Ereyappa,—Lōkatriṇétra-Mārsiṇga-Ereyappa,—this person is mentioned, again as Yuvārāja, in also another spurious grant, from Gaṇja in the Seringapatam tāluka; 6 this record does not put forward any date.

Next after Śīvamāra II., Mr. Rice has placed his alleged younger brother Vijayāditya, with any date up to ‘A.D. 869,’—this final date being necessitated by the initial date which he has proposed for the next ruler.

Next after Vijayāditya, he has placed Vijayāditya’s alleged son Satyavākya-Rājamalla, with the proposed period ‘A.D. 869 to 893.’ 7 Here, the initial date is based 8 on the Biliūr inscription, 10 which specifies the month Phālguṇa, Śaka-Saṅvat 809 (expired), falling in A.D. 888, as being in the eighteenth year of a Satyavākya, whose proper name, however, it does not disclose; and the final date is the initial date proposed for the next in succession. And to this Satyavākya-Rājamalla he has referred, in addition to the Biliūr record of A.D. 888, the inscription at Husukūr, 11 which mentions the ruling prince both as Satyavākya and as Rājamalla, and gives for him the date of Śaka-Saṅvat 792 (expired),= A.D. 870-71, without any details of the month, etc. This Husukūr inscription mentions also Būtaraśa-(Būtage I.), who, it tells us, was then governing the Kongalūḍ and Pāṇḍa provinces as Yuvārāja. And Būtaraśa is mentioned again in a fragmentary inscription at Chik-Kāṭi, 12 which also refers itself to the rule of a Satyavākya, naturally identified by Mr. Rice with Rājamalla.

Next after Satyavākya-Rājamalla, Mr. Rice in 1894 placed a Nittinārqa, whose proper name he did not then indicate, with the proposed period ‘A.D. 893 to 915,’ 13 to whom we shall revert directly. Since then, however, he has introduced the name of Rāvaṇakramaya,—an alleged son of Rājamalla the alleged son of Vijayāditya,—with the proposed date of ‘about A.D. 890,’ and with the suggestion that this Rāvaṇakramaya may be the Būtaraśa-(Būtage I.) of the Husukūr and Chik-Kīṭi inscriptions, or may be someone else. 14 The name of this

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1 Coorg Inscri., Introd. p. 4.
4 Ep. Caru, Vol. IV, Introd. p. 9.—This Maṇye grant has not been published yet. But I am able to quote it from photographs which Mr. Rice was kind enough to send me.
5 Loci. cit. in note 4.
9 See Coorg Inscri. Introd. p. 4.
10 Ind. Ant., Vol. VI, p. 102, No. 2 (Mr. Kittel’s rendering), with a lithograph, and Coorg Inscri. p. 5 (Mr. Rice’s rendering).
11 Ep. Caru, Vol. III., Nj. 75.—I am dealing now, as on the previous occasion, with only the really important and useful records,—mostly those which include personal names or dates, or which can by any other means be applied in a specific manner.
Ranavikramayya is taken from the Galigekere grant. This is another obviously spurious record. It does not include any date, Śaka or regnal; and, so, the proposed date of "about A.D. 890" is purely conjectural.

We revert to Mr. Rice’s Nitimārga, with the proposed period "A.D. 893 to 915." Here, the initial date is based on an inscription at Honnayakanhalli, which was understood to give "reason to suppose his reign began in Śaka 815 (A.D. 893);" and the final date is based on an inscription at Iggalī, which, however, is dated in the twenty-second year, not of a Nitimārga, but of a Satyavākya, and therefore does not apply to the case at all. The suggestion has been thrown out, that this Nitimārga may be either Ranavikramayya or Būtaraṣa-(Būtuga I.), or both of them. And to this Nitimārga Mr. Rice has referred, in addition to the Iggalī inscription (in reality, a record of a Satyavākya), an inscription at Gaṇṭavāda(9) (again, in reality, a record of a Satyavākya, and not of a Nitimārga), dated in the fifth regnal year, erroneously supposed, in consequence of confusing the appellations, to be A.D. 898,— another inscription at the same place,(9) a record of really a Nitimārga, and dated in his fifth year, and therefore referred to A.D. 898,— and an inscription at Kūlgere,(7) also a record of really a Nitimārga, dated Śaka-Saṃvat 831 (expired), = A.D. 909-910, without any details of the month, etc., and without any mention of the regnal year.

Next after this Nitimārga Mr. Rice has placed a Satyavākya, whom he has identified with Eryapappā(8) and to him he has assigned an inscription at Malligere,(9) which refers itself to the rule of a Satyavākya, without disclosing his proper name, and gives for him the date of Śaka-Saṃvat 828 (expired) = A.D. 906-907, without any details of the month, etc., of the regnal year. For this Satyavākya-Eryapappa, he has proposed various other dates ranging from "about A.D. 900" to "about A.D. 925."(10) These are based on records which do not include any Śaka dates, and, mostly, not even regnal dates; so that the proposed dates A.D. are purely conjectural. And we need notice only one of those records here. It is an inscription at Jinnahalli,(11) which refers itself to the seventh year of a Satyavākya, whose proper name it does not disclose: Mr. Rice has identified this Satyavākya with Eryapappa, and has consequently placed this record "A.D. 900;" but the record mentions this Satyavākya by also the biruda of Guttiyanga; Guttiyangāga was Satyavākya-Nolambāntaka-Mārasimha II.(12) and the true date of this record is, therefore, A.D. 969-70.

Next after Eryapappa, we have the name of his son Rāchamalla I., who was killed by Būtuga II. in or before A.D. 940. In respect of Rāchamalla, Mr. Rice has said(13) that "we must apparently understand that on the death of Eryapappa, Rāchamalla and Būtuga were "rival claimants to the throne, and that the former did not actually reign, or if he did, only for "a short time." The only record, as yet brought to notice, referable actually to the life-time of this Rāchamalla, is an inscription at Hirannadi.(14) It does not contain any date, Śaka or regnal. But Mr. Rice has proposed to place it "about A.D. 930." And he has suggested(12) that, by this record, "we seem to be let into the plot by which Būtuga endeavoured to get Rāchamalla "into his power. He sent an officer to invite him to come to Maun, the royal residence, that "they might make a division of the country and the treasury. But Būtuga, as we know, was "not to be trusted. His envoy was therefore met by five feudal chiefs and the headmen with the
“blunt answer — We do not wish any other than Râchamalla to rule over the kingdom of “Bayal-nâd.” This, however, hardly does justice to the original, which is in much more plain and forcible terms; and I will give my own rendering of it further on.

And finally, next after Râchamalla I. Mr. Rice has placed Satyavâkya-Bûtuga II., with apparently, the period from about A.D. 930 to A.D. 963. The initial date follows from his opinion that the Hiramândi inscription, which he has placed “about A.D. 930,” “brings us to the death of Eryappa and the beginning of Bûtuga’s reign;”¹ and the final date is the initial date of Nolambântaka-Mârasimha II., whom he has placed immediately after Bûtuga II.²

In these arrangements, Mr. Rice has found himself more than once confronted with a difficulty in the shape of overlapping dates; and, in particular, he has found³ that the period A.D. 933 to 915, which he has “ provisionally ” assigned to Nitimânga, “ seems to trench upon the date Śaka 828 (A.D. 906) given in Kp. 88.” (the Malligere inscription)— “ for his son, whose distinctive name was Eryappa.” He has proposed to remove any difficulty of this kind by the suggestion that “ from instances like this ”— (namely, an inscription at Kyâtanâhalî, which has been supposed to mention Eryappa as Yarârija, and has been placed “ about A.D. 916 ”)— “ and similar ones among the Hoyâla and other dynasties, it is evident that the heir apparent to the throne, when of age, was often associated with the king in the government, and represented as himself performing all the functions of royalty. It is necessary to bear this in mind in order to account for the frequent overlapping of dates in the reckoning of the “ end of the father’s reign and the beginning of his son’s.” We need not, however, consider what may or may not have been the custom among any other families. The overlapping of dates results only from pushing Satyavâkya-Râjâmalla to too late a period, and from wrongly identifying Eryappa as a Satyavâkya instead of a Nitimânga. If the Ganga records are handled properly, there is no instance, as yet, of any overlapping dates at all; and we have no reason to expect to meet with any such dates.

I take the matter differently, and follow the genuine records. I have, indeed, allowed myself, in my previous article, to enter into certain speculations based on the possibility that, as the spurious grants unquestionably include most of the real historic names mixed up with the fictitious names of their own invention, they may also have preserved a few other germs of historical and chronological truth, more or less correct, or more or less distorted and in unchronometric sequence. But it seems very questionable, whether it is safe to allow them even so much credit as that. It appears more likely that we ought to set them aside as simply epigraphic curiosities, in respect of which we may consider hereafter, if it is thought worth while, how much or how little of the true history was known to the persons who fabricated them, but which we must not use in attempting to construct any of the true history. And on the present occasion, at any rate, I shall not make any use of them, except in connection with the name of Śivâmâra II.

The first four generations of the family are enumerated in the Vallîmalai inscription,⁴ which tells us that the son of Śivâmâra (I.) was Śripurusha-(Muttarasa). Śripurusha’s son was Ranaâvikrama, and Ranaâvikrama’s son was Râjamalla. This record is not dated; and it, therefore, does not help in that way. Its great value consists in its disposing finally of the imaginary generation which the spurious grants from Mysore would set up between Śivâmâra I. and Śripurusha-Muttarasa, and in its giving us the true name of the person. Ranaâvikrama, whom the spurious grants call Vijayâditya, or in whose place, ignoring him altogether, they substitute a Vijayâditya.

Of Śivamāra I. we have not, as yet, any genuine record affording a clue to a specific date for him. But historical considerations require us to place him about A.D. 790. And the palaeographic indications of certain genuine records which are fairly attributable to him, are fully in accordance with that view. I have proposed for him the period about A.D. 755 to 785. I may hereafter place him a very few years earlier or later. But, for the present, the period that I have proposed is a sufficiently close approximation to the truth.

Of Śṛipurusha-Muttarasa, again, we have not, as yet, any genuine record affording a clue to a specific date for him. On palaeographic and historical grounds, I have allotted to him the period about A.D. 765 to 805. It may be necessary hereafter to place him ten years or so earlier, or even later; and also to allow him a somewhat longer period, because there seems to be a record at Melāgāuri or at Bissēnūla],1 overlooked by me, which quotes his forty-second year. But here again, for the present, the proposed period is close enough to the truth.

Next after Śṛipurusha-Muttarasa, I have placed Śivamāra II., with the period about A.D. 805 to 810. How far this entry can be upheld, must be a matter for future consideration, for the following reasons. In the first place, we have no genuine records fairly referable to him as a ruling prince. In the second place, we have no absolute statement anywhere, save in the spurious grants, that Śṛipurusha-Muttarasa had a son named Śivamāra. In the third place, in selecting A.D. 805 as his initial date, I allowed myself to be guided by the Śravdhēṅparva forgery.—(not having any reason to suspect that it was so very modern and feeble a fraud)—on the chance that that document, though spurious, preserved a genuine date which, not only was not an impossible one,2 but was a very possible one, and one that would fit in exactly with the fact that the paramount sovereign, the Rāṣṭrākūta king Gōvinda III., was actually in the Kanarese country, on the Tungabhadrā, and apparently in Mysore itself, in A.D. 804,3 which

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1 See Coorg Jātaka. Intro., p. 4.

2 It became "impossible" only on the discovery of the spurious Manpa grant, purporting to be dated A.D. 797, which would establish in connection with Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Śravdhēṅparva forgery.

3 The record of that year, mentioned in my Dynasties of the Kanarese Districts (in the Gazetteer of the Bombay Presidency, Vol. I. Part II.), p. 379. Mr. Rice (Mysore, revised edition, Vol. I. p. 325) has identified the Rāmēlvaru Hīrda, where the record says, Gōvinda III. was then encamped, with an island in the Tungabhadrā, five miles south of Honnāli in the Shimogā district, Mysore. I take this opportunity of referring to passages in my Dyn. Kan. Distra, pp. 396, 400, where I have suggested that a certain place, in respect of which the "lord of Vengi," i.e. the eastern Chalukya king Vijayarāja II., is said to have assisted Gōvinda III. in fortifying it, by constructing an outer wall round it, was Māyakhetā, the modern Mākaṭhē in the Nīrā's Dominions, and that, subsequently, Amoghavasīra I. completed the fortification of the city and made it the capital of his dynasty. The place is referred to in verse 19 of the Rāddhampur grants of A.D. 807 (Ind. Ant. Vol. VI., p. 71). The preceding verse tells us that Gōvinda III. had, in the course of previous events, marched with his army to the banks of the Tungabhadrā, and there "had drawn to himself the wealth of the Pallavas," or, in other words, had levied tribute or fines from them; and, with the help of the record from the Kanarese country (Ind. Ant. Vol. XI. p. 125), we may place that about the beginning of A.D. 804. And the use of the word gopāla, "where," in verse 19, locates the place, round which the rāja-śāram or "external circumvallation" was built for him by "the lord of Vengī," on, or somewhere in the neighbourhood of, the Tungabhadrā. The reference may be only to a fortification of some large encampment actually on the Tungabhadrā; and, in that case, we may locate that encampment, because of the mention of the Pallava and the lord of Vengi, as far to the east as possible—somewhere in the neighbourhood of the confluence of the Tungabhadrā and the Krishna. But Malkhed is only some eighty-five or ninety miles away, on the north, from the Tungabhadrā. It probably already existed, as a place of some importance. The usefulness of it, if fortified, with a view to resisting attacks from the east, would be evident. And it is very likely that Gōvinda III., then decided on making it the capital, and caused the external fortifications of it to be built for him by the king of Vengī. In that case, the passage in verse 12 of the Deśi grant of A.D. 940 (above, Vol. V. p. 193, text lines 18, 19),—which Dr. Bhandarkar has interpreted as showing that Malkhed was founded by Amoghavasīra I.,—may be translated so as to mean that Amoghavasīra I. merely further embellished a city which had been selected as the capital, and had been fortified, by Gōvinda III., just as, among the Western Chalukyas, Pālaśēṃ I., acquired Bādāni (page 8 above, verse 7), but his son and successor Kirtivarman I., in whose time, we know, the large Vaishnavite cave at least was made there, is called "the first writer or creator" of it, i.e. the person who began to adorn the city with temples and other buildings (above, Vol. III. p. 52, and see Dyn. K'ra Distra, p. 545).
would give him the convenient opportunity of doing what the spurious Mappe grant asserts that he did, namely, of joining in the coronation of Śivamāra II. And in the fourth place, it is not unlikely that we shall find, hereafter, that the Ganga prince who was imprisoned by Drūva, was released from long captivity and sent back to his own country by Gövinda III., and then after no long time was imprisoned again by the latter king, was, not Śivamāra II., but Śrīpurusha-Muttarasa,—the fresh act of pride and opposition, which led to the second captivity, being the assumption by him of the paramount titles some time after his twenty-ninth year; and, if so, Śivamāra II. would have to be placed somewhat later than the period that I have proposed for him. On the other hand, some evidence in support of the existence of a Śivamāra who may be taken as a son of Śrīpurusha-Muttarasa, is furnished by an inscription at Sivarpiṭa, which mentions a Śivamāra who was governing the village of Kadabūr, Kadabūr, or possibly Kadambūr or Kadambūr, under Śrīpurusha-Muttarasa and in perhaps his twenty-ninth year,— (this record, however, does not assert any relationship),—and by a spurious inscription, or a record into which a spurious date has been introduced in putting it on the stone, at Kalbhāvi in the Belgaum District, which mentions a Ganga prince named Śaigotra-Śivamāra, and preserves also the name of Kambharasa, as another variant of the name of the Rāṇaivaloka-Kambayya of one of the Śravastha-Belgola records and other documents, which was contemporaneous with Gövinda III. And also, though, for the line of descent from Śivamāra II. we are as yet dependent on only the Udāyānirām grant of the Ganga-Bāga prince Hastimalla-Prithivipati II., of A.D. 915 or thereabouts,—a record the value of which has still to be examined critically,—still, items of information, tending to corroborate that line of descent, are beginning to come to light: a Tamil inscription at Tīrvellam mentions a Śivamahārāja-Perumānādigaḻ and his son Pratipati-Ariyaiy, whom Dr. Hultsch has very reasonably proposed to identify with the Śivamāra and his son Prithivipati I. who are mentioned in the grant of A.D. 915; and the Hiri-Bidānur inscription mentions, as a contemporary of Vira-Nolamba son of Ayyapadēva,— (who would come about A.D. 940 to 950), a certain Nanniya-Ganga son of a Ganga prince Pilduvipati (which name also is evidently a form of Prithivipati, as pointed out by Mr. Rice), and the synchronisms justify us in finding in this Pilduvipati the Hastimalla-Prithivipati II. of A.D. 909 and 915. Accordingly, this entry also,—Śivamāra II., about A.D. 805 to 810,—may be allowed to stand for the present as it is.

The son, or another son, of Śrīpurusha-Muttarasa was Raṇavikrama; and Raṇavikrama’s son was Raṇjamalla. We learn this from the Vallimalai inscription, which may have omitted to mention Śivamāra II., either because there was really no such person, or because he did not rule, or because it sought to give only the actual lineal descent from father to son. Raṇjamalla may be safely identified with the ruling prince who is mentioned in the Huskurūm inscription by the proper name of Raṇjamalla, as well as the appellation of Saṭyavākya, and with the date of Śaka-Sainvat 792 (expired, = A.D. 879-71, without any details of the month, etc. He can be carried on, without objection, to that date. But he cannot be placed any later, if only for the reason that the Bijnūr inscription sheets that a rule—of a Saṭyavākya (proper name

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2 *Ind. Ant.* Vol. XVIII. p. 309. It is obvious, now, that in line 26 we should read Kambharasa, instead of the Kambarasa then given by me. The passage is somewhat damaged; and, when that is the case, it is always easy to introduce confusion between the Kanarese çk and ḍk of the period of that record.
4 *South-Ind. Inscri.* Vol. II. p. 925. I find reason to think that in this grant, as it stands, we have, not a record that was actually written in that year, but a reproduction of such a record, made at an appreciably later time, into which some additions were introduced. This would account for the appearance in this record,—in rather a fragmentary shape,—of the fictitious Western Ganga pedigree, of which there is no hint at all in the other record of Prithivipati II., the Sholinhur inscription of A.D. 909 (above, Vol. IV. p. 221).
not disclosed in it)—began in that same year, and, if we were to identify Satyavākya-
Rājamalla, as Mr. Rice has done, with that Satyavākya, thus making the year A.D. 870-71 his
initial date, then we should have to allow a rule of sixty years by his father Raṇavikrama,1
which is not admissible after so long a rule as that of Śrīpruṣa-Muttarasa immediately before
or almost so. And there is also another reason. Mr. Rice has brought to notice inscriptions
at Bāragūr and Hēmāvati which mention an intermarriage of the Gaṅgas and the Nolambas
during this period. The Bāragūr inscriptions tell us that Satyavākya-Rājamalla had a
son Nītimārga, whose younger sister Jañabbe3 was married to Nolambādhirāja son of
Pallavādhirāja, and that Nolambādhirāja and Jañabbe had a son Mahēndrādhirāja, who was
ruling (the Nolambāvād province) at the time when these records were written. One of these
Bāragūr inscriptions is dated Ś.-S. 800 (expired), = A.D. 878-79. This date is obvious as the
date of Mahēndrādhirāja. And it follows that Satyavākya-Rājamalla must have come very
appreciably before A.D. 878-79, for him to have a grandson who was then ruling (the Nolambāvād province), even if he was only an infant ruling it nominally. The date of A.D. 370-71, which
is coupled with the name of Satyavākya-Rājamalla in the Husukāra inscription, can, therefore,
be only taken as his final date. And, pending the discovery of dated records which may fix any
thing more definite, we may divide the preceding interval into the periods of A.D. 810 to 840
for Raṇavikrama and A.D. 840 to 870-71 for Satyavākya-Rājamalla. I identify Satyavākya-
Rājamalla with the Satyavākya—proper name not disclosed—of the Dakṣāhunḍi inscription,4
and, consequently, his father Raṇavikrama with the Nītimārga—proper name not disclosed)—who is named in that same record as the father of that Satyavākya. No chronological question is involved in this; because that record does not contain any date, Saka
or regnal. But the record can only be placed in the period A.D. 800 (or thereabouts) to 860;
and it falls quite naturally into its proper place anywhere about A.D. 840. In connection with
the records of Satyavākya-Rājamalla, we need only note further the fact that the Husukāra
inscription mentions, as his Yuvārūja or chosen successor, Bātarasa, who, it tells us, was then
governing the Koṅgaṇṇād and Pūṇād provinces. The Koṅgaṇṇād was an emišīra or eight-
thousand province,—see, for instance, an inscription at Kūrāgulla,5 which mentions it as
such,—i.e. a province that included, according to fact or tradition or conventional acceptance,
eight thousand cities, towns, and villages.6 And the Pūṇād or Pammād was an arunišīra or
six-thousand province; see, for instance, an inscription at Deōbūr.7 The two provinces were

1 Unless, of course, we place Śrīpruṣa-Muttarasa appreciably later than even the period that I have proposed
for him. In favour of doing that, it might be urged that there is the Saragūra grant (Ep. Cora. Vol. IV., Hg. 4,
with a lithograph), purporting to be of his time, the characters of which prove one or other of two things,—either
that the grant is spurious, or that it must be placed much nearer A.D. 570 than 805. But I do not think that
Śrīpruṣa-Muttarasa can be carried on any later than A.D. 814-15 at the utmost.

readings for which I am indebted to Mr. Rice.

3 Or perhaps Jañabbe, or something else; the final reading of the name seems to have not been fixed yet.

4 See page 43 above.


7 Ep. Cora. Vol. III. N. J. 26.—The Pūṇād province figures, unfortunately, as a ten-thousand province
throughout Mr. Rice’s writings and maps (see, notably, Ep. Cora. Vol. IV. Introd. p. 4, and the maps in Mysores,
Vol. I. pp. 300, 314). But it is correctly mentioned as a six thousand in even line 14 of the spurious Mūrka grant,
on which is based the erroneous assertion that it was a ten-thousand. The mistake is traceable back to Dr. Burnett,
who wrote when the science of epigraphy was in its infancy, and who arrived at the conclusion that the aksara
before the word aksara, ‘thousand,’ in the passage in question, is a slight variation of the same numerical symbol for
‘ten’ (South Ind. Polio. p. 57). I pointed out, some years ago (Ind. Ant. Vol. XVIII. p. 363), that, according to
the lithograph in Ind. Ant. Vol. I. p. 569 (see also Carey Inscri., p. 4),—which undoubtedly represents the original
more much more correctly than does the representation of the aksara given in Mr. Burnett’s book,—the aksara is
distinctly the syllable chd. I did not venture then to decide what it might mean. But, with the Deōbūr inscription
as our guide, we know now that it is a Prakrit word meaning ‘six,’ and that the passage speaks of the village
evidently contiguous. The Púnâḍ province has been identified by Mr. Rice with the southern part of the Mysore district, below the Lakshmaṇārtha and the Kâvârî.¹ The Kûrgâlī inscription seems to tacitly place in the Kûrgâlī province Kûrgâlī itself, which is in the Hunsûr taluka of the Mysore district; and, if it does so, then that province was immediately on the north-west of Pûnâḍ.

We come now to the period between A.D. 870-71 and 840, which is the leading subject of the present inquiry. We have to deal with a Satyavākya and a Nîtimârga, whose proper names are, perhaps, not so obviously fixed, as they might have been, by any records as yet brought to notice, and with an Ereyappa, for whom, under that name, the records do not as yet furnish any specific date. And here I have, as a preliminary, to draw attention to two important corrections.

In the first place, for the initial date of Nîtimârga-Ereyappa, I adopted A.D. 893-94, which Mr. Rice deduced,² from the Honnâyakanahlî inscription, as the initial date of the Nîtimârga of this period. But he has now withdrawn that date. He has told us³ that he thought there was a clue in the Honnâyakanahlî inscription to Śaka-Saṅvat 815 (expired), = A.D. 893-94, but that this does not now seem to be the case. And we are thus free from any necessity of placing the commencement of a rule in A.D. 883-94.

In the second place, that the date of an inscription at Râmpura¹ has been misread. This record is rightly referred by Mr. Rice to the period with which we are dealing. And it really is a record of a Satyavākya, whose proper name is not disclosed in it. Whereas, however, the published version represents it as dated in his fourth year, I find, from an ink-impression that has reached me, that it is really dated in his thirty-fourth year.⁴ And there is nothing in this to surprise us; for, not only have we an inscription at Iggali dated in his twenty-second year,⁵ but also Mr. Rice has told us⁶ that there is an inscription at Sâตนâr dated in his twenty-ninth year, and the Malligore inscription, noticed just below, gives a Śaka date for him three years later still.

Next after Satyavâkya-Râjamalla, then, we have to locate a Satyavâkya and a Nîtimârga. And the order in which they came, namely the Satyavâkya first and then the

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1 See the maps in his Mysore, Vol. I. pp. 300, 314, and, more clearly on this point, in his Mysore Inscrip.
4 Ep. Corn. Vol. III. Sr. 148, with a lithograph.—The published text gives Satyavēkhyâ-Pērmamâgni-
   rî dîulta ndikaneya earshada, rendered in the translation by "the fourth year of the reign of Satyavēkhyâ-
   Pērmamâgni." And the lithograph shows what is virtually the same thing, namely Satyavēkhyâ-Pērmamâgnida
   dîulta ndikaneya earshada. This, however, in the lithograph, is only the result of manipulation, either of an
   impression or in the course of lithography. The ink-impression shows distinctly that the real reading of the
   original is Satyavēkhyâ-Pērmamâgnida mû[r]ta-ndikaneya earshada, "of the thirty-fourth year of
   Satyavēkhyâ-Pērmamâgni." The akshara ̄ is damaged and illegible, at the end of line 2. In the preceding
   akshara, the stroke on the right (proper left) side of the ̄ is also damaged, and perhaps the stroke that makes
   the difference between a subscript ̄ and ̄; or, quite possibly, was written by mistake for ̄; or, even the form
   mûratta may have been used, instead of mûratta, which, however, is not so likely, But it is absolutely certain
   that this record is dated in the thirty-fourth year of a Satyavēkhyâ.
5 See, fully, in the preceding note.
6 See page 63 below.
7 Ep. Corn. Vol. IV. Introd. p. 11. I assume that this is really a record of a Satyavēkhyâ, as implied.
Nitimārga, is proved by the Śaka dates given in the Bīljūr, Malligere, and Kālagera inscriptions. The Bīljūr inscription\(^1\) gives us the Satyavākyapādha (proper name not disclosed), — with a date in the month Phālguna, Śaka-Saṅvat 809 (expired), falling in A.D. 888, in his eighteenth year. The Malligere inscription\(^2\) gives us, again, the Satyavākyapādha (proper name not disclosed), — with the date of Ś.-S. 828 (expired), = A.D. 908–907, without any details of the month, etc., and without any specification of the regnal year. And the Kālagera inscription\(^3\) gives us the Nitimārga (proper name not disclosed), — with the date of Ś.-S. 831 (expired), = A.D. 909–910, without any details of the month, etc., and without any specification of the regnal year.

We may safely identify the Satyavākyapādha with the Būtarasa who is mentioned in the Husukūr inscription, of A.D. 570–71, as then governing the Koḻagñā and Pūṇā province as Yuvāroja under Rājamalla. There is every reason to believe that, being the Yuvāroja or chosen successor of Rājamalla, Būtarasa was also his actual successor; and there is, at any rate, no hint anywhere, as yet, that he died without succeeding. And we shall probably find hereafter that he was the eldest son of Rājamalla. Making this identification, — then, for the period of Būtarasa’s own rule, we have, in the first place the Bīljūr inscription,\(^4\) which mentions him simply as Satyavākyapādha, and which gives a Śaka date with details falling in February or March, A.D. 888, in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. We may place next the Igguli inscription,\(^5\) dated, without any details of the month, etc., in his twenty-second year, = A.D. 891–92: this record mentions a certain Bācheya-Gaṅga, who, it tells us, then died fighting against the Nolamma or Nolamba; and it introduces the first certain mention of Ereyappa, whom it describes as conveyed with Satyavākyapādha (Būtarasa) when the grant registered in it was settled. To somewhere about the same time, because it mentions Ereyappa in exactly the same way, we may refer the Kyātanāhālī inscription\(^6\) this record is not dated in any way; and it is noteworthy chiefly because it shows that certain epithets applied to Ereyappa in the Bēgūr inscription and supposed\(^7\) to belong exclusively to him, had been already used by his predecessor: it specifically applies those epithets to the Satyavākyapādha-Permanadhi whom it mentions, not as Ereyappa, but along with Ereyappa, from whom it most distinctly separates him. The Rāmpura inscription,\(^8\) dated in the month Mārgaśīra of his thirty-fourth year, belongs to A.D. 903 or 904 according to the actual commencement of his rule. And the Malligere inscription,\(^9\) dated Śaka-Saṅvat 828 (expired), without any details of the regnal year, month, etc., carries him on to A.D. 909–907. There are also two other records of his time, requiring to be noticed here.

\(^1\) *Jot. Ant.* Vol. VI, p. 102. No. 2, with a lithograph (Mr. Kitchin’s rendering), and *Coorg. Insers.* p. 5 (Mr. Rice’s rendering).
\(^3\) *Ep. Corn.* Vol. III., Ml. 30.
\(^4\) *Ep. Corn.* Vol. III., Nj. 139.
\(^5\) *Ibid.* Sr. 147.—It seems to be the treatment of this record that led Mr. Rice into wrongly stamping Ereyappa as a Satyavākyapādha, through the translation of it giving “Satyavākyapādha . . . Permanadhi, Ereyapparsa,” instead of “Satyavākyapādha . . . Permanadhi and Ereyapparsa.” The translator ignored the copulative endings in *Permanadhipi Satyavayapparsa* or *Ereyapparsa*, line 11. The two persons are distinctly separated by those copulative endings. The following word, *śūla*, does not mean “halting,” as rendered in the translation here, and in the case of Nj. 139 and 102 in the same volume, and of Hg. 103 in *U. J.*. It is equivalent to the more specific *śūlakṣīka* of Hg. 103, which means “being together, being in the company of each other, being convened.” — It may also be noted that the Kyātanāhālī inscription, Sr. 147, has been wrongly interpreted as describing Ereyappa as “Yuvāroja of the entire Śrirājya.” The words occur as part of one of the adjectives qualifying the saints Bhadrabahu and Chandragupta. And they can only mean something like “[reverenced] by all Yuvārojas of the Śrirājyas.”
\(^7\) *Ep. Corn.* Vol. III., Sr. 145; as regards the date, see page 67 above, note 4.
One is an inscription at Kûragallu: it mentions him, as the ruling prince, under the appellation of Permanâdi; but it goes on to give his name in the form of Bûtuga; and it further mentions his wife Paramabbe (or Saramabbe) as "governing" the village of Kûrgal, and Ereyappa as "governing" the Koṅgalâd eight-thousand. And the other is an inscription at Kaṭṭamuniganahalli, which mentions Nîtimârga-Ereyapparasa as "governing" the Nugunâd and Navalesê provinces or districts, of which the former appears to be the country on the banks of the Nugu or Nûgu river, a tributary of the Kabbâ, in the Heggadâvankôtê and Naṅjavâdâ tâlukas of the Mysore district. These two records do not contain any dates, Šaka or regnal. But they may be placed somewhere towards the end of the rule of Bûtuga I., because of the advance that they show in the status of Ereyappa, as compared with the Iggali and Kyâtanahalli records.

Next, then, after Satyavâkya-Râjamalla, we have Satyavâkya-Bûtuga II., with fixed dates ranging from A.D. 970-71 to 986-907.

Next after Satyavâkya-Bûtuga I. came the Nîtimârga, whom we may hesitatingly identify with the Ereyappa of the Iggali, Kyâtanahalli, and Kûragallu records, and the Nîtimârga-Ereyappa of the Kaṭṭamuniganahalli record, of the time of his predecessor. As regards the period of his own rule, we have as yet no record that actually gives a Šaka date for him under the name of Ereyappa; but the Kûlagerâ inscription2 gives him, under the appellation of Nîtimârga, the date of Šaka-Sâmâvat 881 (expired), = A.D. 909-910, without any details of the month, etc., and without any specification of the regnal year; and we may provisionally fix his initial date in A.D. 908. The relationship of Ereyappa to Bûtuga I., and the circumstances under which he succeeded, have not been ascertained yet. We shall probably

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1 Ep. Cern. Vol. IV., Hs. 92.—The name of his wife is given as Parambe in the text in Roman characters, and as Sarambabe in the Kannar ese text. Both the texts give "Ireyappa," but this is, no doubt, a mistake for "Ereyappa."—Mr. Rice (ibid. Istr. p. 12, and the Classified List of Inscriptions) has referred this record to the period of the rule of Ereyappa, and appears to treat Paramabbe (or Saramabbe) as a wife of Bûtuga II. But it is only in his predecessor’s time that Ereyappa could be "governing" simply a province; and it is impossible to find here, correctly, any reference to Bûtuga II., who came after Ereyappa.

2 Ep. Cern. Vol. IV., Hg. 103.—This record is, in my opinion, sufficient in itself to show that Ereyappa was a Nîtimârga, not a Satyavâkya; it mentions him as Nîtimârga in line 1 in the first set of epithets, and as Ereyapparasa (according to the published texts) in line 5 in the second set of epithets. The published translation, indeed, has separated the appellation Nîtimârga from the name Ereyappa, and has made them two distinct persons, by introducing the word "was ruling the kingdom of the world" in line 3, after the word Pumaṇâdâgâ; and the result of this would be that the ruling prince was a Nîtimârga, and that Ereyappa was a governor under him. But that addition to the text is neither necessary nor justifiable. The second Sêrati, in line 3, introduces only a second set of epithets. The ruling prince is mentioned only as Permanâdi, in line 10, which tells us that he and Ereyappa were convened together when the grant registered in this record was made.

3 The Malilgere inscription, after introducing the ruling prince as Satyavâkya-Permanâdi, perhaps goes on to introduce someone else, to whom it applies the epithets that are applied in the Kyâtanahalli inscription to Satyavâkya-Bûtuga I. and in the Bûtuga inscription to Ereyappa; and, if so, that other person must be Ereyappa, by that time entrusted with still greater powers and invested with still higher dignities. But the rest of the record is described as out of sight or illegible.

4 I did not on the previous occasion, and I do not now, overlook the point that this arrangement places a Satyavâkya next in succession after a Satyavâkya, whereas it might perhaps be urged that we should expect a Nîtimârga to follow a Satyavâkya, a Satyavâkya to follow a Nîtimârga, and so on. But the Šaka dates prove conclusively that this was not the case at this point. And we have plainly three Satyavâkyas in succession later on in the case of Mârasinâha II., Pûndhâla, and Bûtuga II. We do not know at present exactly how the appellations Satyavâkya and Nîtimârga were determined. But, if a conjecture may be hazarded, it is that Satyavâkya was the customary appellation of the eldest son. We do not know that Mârasinâha II. was not the eldest son of Bûtuga II.; it seems improbable, in fact, that he was so, because it is unlikely that he should abdicate after ruling for only ten or eleven years, unless he was considerably advanced in years when he began to rule; and the fact that his half-brother Marulâdêva was the son of a king’s daughter, would easily account for the succession going first to Marulâdêva’s son Rocheva-Ösāna. The Satyavâkya of the Dôdhshandâ inscription, i.e. Râjamalla, is distinctly specified (see page 48 above) as the eldest son of the Nîtimârga, i.e. Ŝesavâkrma, of that record. And Nîtimârga-Bûtuga II. was a younger son, if we accept the existence of Sîvanâra II.

find, however, that he was a younger son of Bātuga I. And, from the fact that none of the records that have as yet come to light, speak of him as the Yuvarāja or chosen successor of Bātuga I,¹ and from certain other indications, it seems likely that he took advantage of the executive authority entrusted to him by Bātuga I, and diverted the succession from the direct and proper line. There are hints to this effect, in the description of his son Rāchamalla I, as a poisonous tree which was uprooted, and of Bātuga II. as a pure tree which was planted in its place, by Krishna III,² and in the fact that Krishna III. gave again to Bātuga II. the Belvola, Purigere, Kusakād, and Bāgonkād districts,³ which had previously been given to him, as the dowry of his wife Rēvakānīnmaṇi, by Amoghavārāha-Vaddiga. And there is also the statement in the Bēgur inscription, that Ēryappa governed the Gaṅgapāṇi province as an united whole, after depriving all his enemies of their power.⁴ The exact application of this latter statement, indeed, is not yet certain: on the one hand, taken in connection with the mention of hostilities with the Nolambas in A.D. 591-92, in the time of Bātuga I,⁵ and with the existence of an intrusive Nolamba record of A.D. 595-96 at Tāyālūr in the Maṇḍya tāluk,⁶ it may mean that Ēryappa was successful against some determined effort of the Nolambas to overthrow the Gaṅga power altogether; and on the other hand, as the Bēgur inscription shows that he was, at that time, on very friendly terms with the Nolamba Ayyapadēva, the fact may be that the enemies whom he overthrow were his own relations, and that he was assisted in doing that by the Nolambas. Still, however this may be, we shall probably find hereafter that Bātuga II. was the eldest son of the Rācheya-Gaṅga whose death in A.D. 591-92, in battle against the Nolamma or Nolamba, is mentioned in the Iggali inscription, and that Rācheya-Gaṅga was the eldest son of Bātuga I., and that it was the death of Rācheya-Gaṅga in A.D. 591-92 that enabled Ēryappa to secure the succession,—to the exclusion of Bātuga II., who was eventually placed in possession of his rights by Krishna III. To the period of the rule of Ēryappa himself belongs the Bēgur inscription,⁷ which mentions him as Ēryappa, and describes him as lending a force to Ayyapadēva, for the purpose of fighting against a certain Viramahābhrada who seems to be the Eastern Chalukya king Bēma II. This record has to be placed near the end of his rule. To an earlier period in his time belongs an inscription at Gaṅgavadi,⁸ which mentions him as the ruling prince under the appellation of Nītimārga, and is dated, without any details of the Saka year, month, etc., in his fifth year, corresponding probably to A.D. 592-13. There is, apparently, an inscription at Māṭur in the Hassan district,⁹ dated in his nineteenth year, which would carry him on to about A.D. 638-27. As we shall see shortly, he must have ruled for not less than twenty-five years, up to some date after A.D. 933. And we may provisionally fix the end of his rule in A.D. 938.¹⁰

Nītimārga-Ēryappa left a son named Rāchamalla I. And it was by killing Rāchamalla that Bātuga II. obtained the succession. We know this from the Ātakār inscription.¹¹ That the event occurred in or before A.D. 640, is shewn by the Rāshaṭrākūta grant from Dēoll, dated in that year, which mentions the fact and implies that Bātuga II. received material assistance from the Rāshaṭrākūta king Krishna III., who was his brother-in-law; for, it says, Krishna III. “planted in Gaṅgapāṇi, as in a garden, the pure tree Bhūtārāya, having uprooted the poisons

¹ Regarding an instance in which he has been supposed to be thus described, see page 68 above, note 6.
² See below.
³ See page 67 above.
⁴ Page 68 above.
⁵ Page 68 above.
⁷ Page 49 above.
⁸ Ep. Carn. Vol. III., Nj. 98. — This record mentions a certain Māraṇakūṇḍa, and a person whose name is given in the published texts as Taparākāra-Bhāsa-vya. The other Gaṅgavadi inscription (Nj. 97), of the fifth year of a Satyavākya (proper name not disclosed), mentions evidently the same two persons, the first of them as Māraṇakūṇḍa, and the second of them as Tāyāra-Patarkāra-Bhāsa-vya according to the published texts. This brings these two records into immediate sequence. And Nj. 97 is, therefore, to be referred either to Satyavākya-Bātuga I., or to Satyavākya-Bātuga II.
¹⁰ Page 57 above.
tree Rachhyamalla." And the event must also be placed some few years after A.D. 933, because we have a date in that year for Gôvinda IV., and the reign of Amôghâvarsa-Vâddiga intervened after that and before the reign of Krishna III. That Râchamalla did actually succeed his father, is distinctly implied by the Dâdî grant. And we have now a record which is to be referred to the period of his rule, and which probably discloses the actual outbreak of hostilities between him and Bûtuga I. It is the Hirannadi inscription, 4 which tells us that—

"When Eryappa ascended to heaven, Bhuvanâkîyita came and said that Kirîya-Râchamalla had given, at Mannebâta or Mannibûta (?), half the country and the treasury; whereupon, the five Sîmanustas 3 and the Pûrgasas and the governor (?) of the Bayalâko country said—We will not allow any other than Râchamalla to rule; then they fought at Mâgundî (or perhaps at Bhuvankyana-Mâgundî) and the four sons of Nîndiya-Korantiyara fought and died," etc. It is, thus, plain that Râchamalla I. did actually succeed to the leadership of the Gaṅgas. And it seems that he deliberately gave half the principality to Bûtuga II., and thus paved the way to his own overthrow. At the same time, it appears tolerably certain that he ruled for only a short time. And we may probably place the death of Eryappa, the accession of Râchamalla I., and the killing of the latter by Bûtuga II., all in A.D. 938.

In this way, Râchamalla I. was succeeded by Satyavâkya-Bûtuga II., at some time between A.D. 933 and 940, and probably in A.D. 938, or very closely therabouts. As has been intimated above, we shall probably find hereafter that Bûtuga II. was a grandson of Bûtuga I., and a son of the Râcheya-Gaṅga who died in A.D. 891-92. And we have, at present, nothing else to add to the account of him given on the previous occasion, except that certain inscriptions at Anûgîrâ and Gâwârâvâd in the Dhrâwâ district, and at Hûlî in Belgaum, show that the exact name of the elder sister of Krishna III., who was one of his wires, was Rêvakanîmaddî, 4 and that we have now a later date for him in A.D. 963. 3

On the present occasion, we are not concerned with the general history of the Gaṅgas after A.D. 940. But it may be conveniently noted here, in connection with Paçchâlâdêva, that the war between him and the Western Châlukya Áhavamalla-Tâlla II., in the course of which Paçchâlâdêva was overthrown and killed, is referred to by the Kanarese poet Rânna. 4

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2 Ep. Cora. Vol. IV., Hg. 116; and see page 62 above.—I take the text, of course, as given by Mr. Rice. But there are points in it that call for comment. The text in Roman characters omits "Râkrapa-Kirîya-Râchamalla," but the text in Kanarese characters omits the Kârsu, and suggests, instead, some illegible bhava of the usual kind ending in avă or evarē. For the Manne-bètadol of the Roman text, the Kanarese text has Manne-bètadol,—presumably for Monae-bâtadol. There is nothing in either text, implying an invitation to go to Mannebetta or Mannabita. Kottâna means "he gave, he has (already) given," not "he will give or would give." Bayalâkâdâ is certainly not the accusative singular of Bayalâkâd, governed by evarēganay jugal; if it is the real reading at all, it is the nominative singular masculine of a base Bayalâkâda, with the copulative ending is, and it must denote some landed official, probably the Nîndyamîndra of the Bayalâkâd country; we have the same word in the locative, and the ordinary nominative without the copulative ending, in the Kottoorramôngalâjâ inscription (Hg. 108), which tells us, not that on the day that "there was a fight in Bayalâkâd, when Bayalâkâd came, attacked Kottoorarmalâj," but that "on the day, or at the time, when there was a quarrel with or war against the Royaladda, the Royaladda came," etc. The jugal of the Roman text and jugal of the Kanarese text against the Royaladda, the Royaladda came," etc. The evarēganay of the Roman text and jugal of the Kanarese text against the Royaladda, the Royaladda came," etc. The evarēganay of the Roman text and jugal of the Kanarese text against the Royaladda, the Royaladda came," etc. The evarēganay of the Roman text and jugal of the Kanarese text against the Royaladda, the Royaladda came," etc.
3 The five Sîmanustas were probably the subordinate commanders of five bodies of local troops; compare the reference to the Sîmanustas of the Nâcattîr in the Kêrâ inscription (page 49 above). The same expression, sîmanustarum, and the five Sîmanustas, 3 occurs in an inscription at Mûlakâhâl, Ep. Cora. Vol. III., N. 130.
4 Accordingly, a certain correction proposed for line 3 of the Hôbbâ inscription (see above, Vol. IV. p 352, note 3) is not necessary. The name Rêvakanîmaddî is, I suppose, practically another form of Imaddî-Rêvaka; and, if so, it probably means "a Rêvaka who was twice as beautiful or accomplished as any preceding Rêvaka." (see page 61 above, note 4).
5 See the Postscript, page 83 below.
6 See Mr. Rice’s Kurnâdâ-kakabhucandamam. Intro. p. 28 f., where Áhavamalla is wrongly identified with Krôvâkâdâ-Satyaśrîkânta, and Paçchâlâ is evidently a mistake for Paçchâlala.
who mentions, in his Ajitātithākaraṇapūrāṇa or Ajitātithāśivakarṇapūrāṇa, a defeat inflicted on the army of Pañchala by a general of Taila II. named Nāgadēva.

There is a great deal more to be said, both about the genuine history of the Gaṅgas, and about the spurious records. Both these subjects are of extreme interest to me, partly because the history of the Gaṅgas of Mysore is greatly intermingled, for a certain period, with the history of the Kanara, districts of the Bombay Presidency, which has always been my special line of inquiry; and partly because the ancient history of India, as a whole, deserves, and unfortunately still in many respects remains, to be worked out critically and on sound bases, with an elimination of all the fables that have been imported into it from the spurious records of Mysore, from similar records in other parts of the country, and from various chronicles and lists of kings, some of them of early date and some of them quite modern, which have been credited with an authenticity and value which they do not really possess at all. But certain preliminary studies must be completed, before either of these subjects can be handled finally.

In connection with the genuine history of the Gaṅgas of Mysore, we must, among other things, determine more closely the date of the overthrow of the original Pallava dynasty of Kāñcipuram, and of the supplantation of it by a branch of the Gaṅgas in the person of, probably, Vijaya-Narasimhavarman. We must clear up certain points in the relations of the Rāṣṭrakūṭa kings Dhruva and Gōvinda III, with the princes of Mysore. And we must examine more fully certain traditions of the later Gaṅga dynasty of Kaliṇga, on the east coast of Southern India, which have a distinct connection with Mysore. These topics will be dealt with shortly. And, for the present, it is sufficient to throw out the following few hints as to what will be established.

We can now recognise clearly one genuine early Gaṅga prince anterior to Śivamāra I. He is the Satyāśraya-Dhruvarāja-Indravarman of the Goa grant, which shows him as a viceroy in charge of four provinces under the Western Chalukya kings Kirtivarman I, Mangalēśa, and Pulakēśin II, under an appointment running from A.D. 591-92. He was plainly a close relation, and probably a brother, of Durlabhādevī of the Bapūra family, the wife of Pulakēśin I. He was an ancestor, and probably the grandfather, of Bājasimhadeva Indravarman I, the first king of the earlier Gaṅga dynasty of Kaliṇga, who adopted the era of A.D. 591-92 as the official reckoning in his dominions. And the name of "the original great Bapūra race," to which he is allotted by the Goa grant, must be derived from a secondary appellation of some great city in Mysore,—very likely of Kōlār itself.

We have perhaps another Gaṅga name, earlier than that of Śivamāra I., and belonging to the period A.D. 680 to 696, in the case of the official named Kāndarba, who was the administrative officer when the grant was made which is recorded in the Balasāgīmi inscription of the Western Chalukya king Vinayāditya and the Śendraka prince Foggili. The emblem at the top of that record is an elephant; the elephant was not the crest of the Western Chalukyas; nor is it likely that it was the crest of the Śendrakas; but it was the crest

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1 See above, Vol. V. pp. 157, 160.
2 See the notice of this record in Dyn. Kan. Distri. p. 355; and cancel my suggestion (id. p. 319, and in the Table at p. 336; also, in the Table in Vol. III, above, p. 2) that this person may have been a son of Maṅgalēśa.
3 Ind. Ant. Vol. XIX. p. 142. For the emblem at the top of the stone, see the photograph in Col. Dixon's collection, No. 98, reproduced in my P. S. O. C. Inscri. No. 152.
4 It seems highly probable that the name Śendraka is the origin of the later name Sinda. The Sinda princes are known for the period A.D. 990-91 to 1179, and chiefly in connection with the country round Pataṅgalakul and Bājikiṇṭa in the Bījarā district and Yalgārga in the Nīkan's Dominions (Dyn. Kan. Distri. p. 572 ff.). But there was also a branch of them in the neighbourhood of the territory held in earlier times by the Śendrakas (id. p. 577);
of the Western Ganga, and it is found above their records at Bhillur, Peggur-ur, Kyatanahalli, and Teylur.\footnote{1}

It is probable that Vijaya-Narsimhavarman represented the main line of the Ganga; and he was very likely a lineal descendant of Satyadra-Dhruvaraja-Indravarman.

And it is becoming tolerably certain that Sivamara I. and his descendants did not belong to the main line, but were the hereditary princes of the Kongu Nadu eight-thousand province. This would explain why Sivamara I. and Sripurusha-Muttarasa called themselves “the Kongu king,” and why their descendants assumed the appellation Konganivarman, Kongunivaran, Konganivarman, or Kongulivarman, from which there was evolved, by the persons who fabricated the spurious grants, the name of the fictitious “Konganivarman, the first Gaaga,”\footnote{2} as the imaginary founder of the line.

As regards the spurious grants,—only ten, including the Sudi grant, were known when I wrote about them in Vol. III. of this Journal, p. 159 ff.; I dealt there with only some of the features in respect of which they have to be criticised; I could not examine any of the details, except the date, of the Hosur grant, purporting to be dated A.D. 762, because I was not aware that the text of it, with a lithograph, had been published in Mr. Rice’s article on “the Ganga kings” in the Madras Journ. Lit. and Science, 1878, p. 138 ff.; and, similarly for want of a lithograph or impressions, I was not able to examine any of the details of the Bangalore Museum grant, which purports to have been issued in the third year of Durvinita. Since then, some more spurious copper-plate grants of the same series have been published.\footnote{3}

And there are others already known, the publication of which is awaited. In the final examination of them, one interesting line of inquiry will be to collate the texts, examine all the peculiarities of vocabulary and diction, discover the locality in which these curious documents, or at least the majority of them, were fabricated, and trace the order in which they were concocted, and so, perhaps, the steps by which the fictitious pedigree was built up. In connection with all this, it will be desirable to see what real equivalents can be found for the false dates recorded in some of them, and in certain other records of the same nature connected with them; on this point, my present view is that, while some of the false dates are not altogether imaginary, others of them may have been arrived at by calculations more or less correct, and others, again, give the true details of the dates on which the records were fabricated, or of dates, close to those dates, taken from almanacs accessible to the forgers, classified in respect of the years by striking off an even number of cycles of the sixty-year system, or by similar means, in order to present a semblance of antiquity; and it is an

that branch had the crest of a tiger and a deer; and one of the branches at Bagalkot had the tiger-crest. The Sindas claimed to belong to the Naga race. And a statement referable to the eleventh century A.D., and to be accepted for what it may be worth, would allow the Sindras themselves,—(whom it mentions as Sindras)—to the lineage of the Bhugesintras or serpent kings (id. p. 292).

\footnote{1} See the lithographs in Ind. Ant. Vol. VI. p. 101, Coorg Inscre. p. 7, and Ep. Cers. Vol. III. Sr. 147 and Md. 14.—In pointing out (above, Vol. V. p. 165, note 4) an objection to treating the Teylur record (Md. 14) as “an intrusive Pallava inscription,” I omitted to notice the fact that the emblem of the elephant proves conclusively that it is not such.

\footnote{2} This exact expression occurs in an inscription at Kodipura, Ep. Cers. Vol. III. Nr. 110, which purports to be of A.D. 1148. It is extremely doubtful whether it is even a genuine record of that period. But, if we assume that it is genuine as far as it goes, then, of course, in putting forward Saka-Samvat 25 expired, A.D. 103-104, as the date of “Konganivarman, the first Gaaga,” it simply puts forward, in good faith, a false statement successfully palmed off on the officials of the period with a view to settling up a previous grant of the village. Historically, as regards the Ganga, the record is worthless; except in perhaps showing that, by A.D. 1148, the date of A.D. 103-104 had come to be connected with the imaginary Konganivarman.

\footnote{3} Ep. Cers. Vol. XI., Md. 113, the Bagalagere grant, purporting to be dated A.D. 713, and Nr. 122, the Tungabhadra grant, purporting to be dated A.D. 267, and Vol. IV., Nr. 60, the Gafrakore grant; Sr. 160, the Gafrakore grant, and probably (see page 66 above, note 1) Hg. 4, the Sarsuram grant; all of them with lithographs.
interesting fact that some of the dates do work out for precisely the period, the eleventh century A.D., which, as will be shewn, best provided all the historical conditions that necessitated the production of forged title-deeds to regain the possession of genuine endowments which had been confiscated and of which the original title-deeds had been lost, and made it possible to produce forged title-deeds to secure endowments the claims to which were false. And, before dealing with the matter finally, we shall have to consider which of the spurious records may really be accepted as ancient forgeries, worth examination, and which of them,—notably, for instance, the extraordinary Harinar grant, which presents an attempt at two, if not three, alphabets, including some of the most modern Nāgāri or Bālbōth forms,—may have to be rejected as modern forgeries, like the Suradhēnāpura document, and consequently to be dismissed as not worth any further thought. All this will take time. And in this line there is no particular objection to delay: partly in order to include in the final examination as many of these documents as can be brought together; and partly because, in view of what we learn from the Suradhēnāpura forgery can be attempted even in the present day, there is no particular object in compiling too quickly a manual of hints which would enable a modern forger to concoct a document that might prove not so easy to deal with as the ancient forgeries.

In connection with both lines of inquiry, there are two questions of more immediate urgency. One is the duration and extent of the Chōla occupation of Mysore, and of some of the neighbouring parts of the Western Chālukya territories, during the eleventh century A.D., which, in consequence of the destruction of temples and the confiscation of endowments, created the chief reason for the production of the forgeries of the Western Gangā series; and, in connection with this, I shall edit in full an interesting record at Gāwaraṇḍ in the Dāhāvrā district, with extracts from others connected with it. The other is the development of the alphabet of the Kanarese country during the ninth century A.D.: this will be of use, not only towards exposing fully the palaeographic blunders of the ancient forgers, but also for arranging the proper order of genuine undated records not containing information that enables us to refer them to their exact places; and it will be illustrated, in the first instance, by a series of Rāṣṭrakūṭa records, collotypes of which have already been prepared.

The two preliminary studies, indicated just above, will be published without much delay. Meanwhile, I am under the necessity of using such further space, as can be spared to me on the present occasion, chiefly in noticing, as briefly as possible, some remarks by Mr. Rice which are contained in his Ep. Carn. Vol. IV. Introd. pp. 6 to 8, and are by way of being a criticism of my expose of the spurious grants in Vol. III. of this Journal, pp. 159 to 173.

We need not spend any time over Mr. Rice’s opening assertion that “facts have proved “too strong, and Dr. Fleet has been compelled to admit the existence of the kings from “Śivamāra, in the 8th century, downwards, and perhaps Mushkara, two generations earlier.” The assertion has been made carelessly, and without sufficient reflection. I have never made the alleged admissions. And nothing has ever yet been brought to light, that would justify me in making any such admissions.

Nor need we spend any time over the bad orthography of the grants,—over Viśva- karman, the alleged writer (not engraver) of some of the grants which purport to be centuries apart in date,—over the identity of the witnesses in two of the grants which purport to be separated by an interval of two hundred and eighteen years,—over a conjectural

2 Noted in Dyn. Res. Dept. p. 443, note 3. I find that this record contains much more information than I thought from a cursory examination, made when I was writing my Dynasties in the leisure moments of official life, of the transcriptions of it and the Anubhār inscription in Sir Walter Elliot’s collection.
alteration made by Mr. Rice, in the text of the twelfth verse of the Udayandiram grant of
the Gaṅga-Bāna prince Hastimalla-Prithivipati II., which we now know to be, not only a
rather violent liberty, but one that is altogether unsustainable,— and over the dubious title
Rāja or Vṛiddhārāja. In each case, the facts are as I stated them. Mr. Rice’s remarks are
simply an attempt to divert attention from the main issue, the spurious nature of the grants.
The points themselves will be dealt with, as far as may be necessary and without reviving any
contentious matter, in the ultimate full examination of the spurious grants. They involve
nothing of historical importance, except in connection with the Jain teacher Sīhanandinī,
who seems to have been undoubtedly a real person, though the legends about him in Mysore,
especially in respect of connecting him with the Gaṅgas, were of a very wild kind. And the
time for going usefully into his history will come, when we examine the full Purānic
genealogy and legendary history that were eventually devised in connection with the Gaṅgas
of Mysore.

And we need not spend much time over a point, in connection with the invention of
the fictitious pedigree that is presented in the spurious grants, which it would not be necessary
to notice here in detail at all, but that I have, in this case, to deal with a more than usually
unbecoming misrepresentation of what I said.

In 1894 I said1— “The question may very reasonably present itself,— What was the object
of the invention of the genealogy that is exhibited in these spurious records?” I remarked,—
“There are plain indications that, just about the period,— the last quarter of the ninth century
A.D. — that has been established above as the earliest possible one for the fabrication of
the Merkara grant, all the reigning families of Southern India were beginning to look up their
pedigrees and devise more or less fabulous genealogies.” And the answer at which I
arrived, was, that the Western Gaṅgas had followed, in the person of the great prince
NalAMBāntaka-Mārvainihī II., the example that had thus been set, and that the time when
their genealogy, as presented in the spurious grants, was invented, was fixed very closely by
an inscription at Lakshmīnāwar, which purports to be of his time and to be dated A.D. 968-69,
and which then seemed to me “to represent, in a rudimentary form, the beginning of a longer
genealogy which was elaborated subsequently.”

Mr. Rice has stamped as a “very remarkable statement” what I said as to there being
indications that, about the last quarter of the ninth century A.D., there was a general
tendency in Southern India to look up pedigrees and devise more or less fabulous genealogies.
We may dismiss that observation of his summarily; partly because he has made no attempt to
shew how my statement was a remarkable one, and partly because my statement was and is in
accordance with facts.

But we cannot dismiss so summarily what he said next. He has said2 that, “in support
of this very remarkable statement,” I have given the information that “the Pallava puranic
genealogy first appears in the 7th century; that of the Rāṣṭrakūtas in 933; that of the
Western Gaṅgas was probably devised about 950 but may have been concocted a little earlier;
that of the Chōlas between 1063 and 1112; that of the Eastern Gaṅgas in 1118.” And on
this he said, by way of comment,— “But it is singular that not one of these periods falls within
the 9th century, the time when all the royal families were imagined to be engaged with a
strange unanimity in ‘furbishing up their pedigrees.’ Another thing to be noted is that the
genealogy of the Gaṅgas, with whom we are now particularly dealing, is in no sense puranic.”

Now, in the first place, it is only with a reservation that it can be said that the genealogy
of the Gaṅgas is in no sense Purānic. We know,3 from inscriptions of the eleventh century

1 Above, Vol. III. p. 171.
at Humcha and other places in that neighbourhood, that eventually a full Purânic genealogy and legendary history of the usual kind were duly invented for the Gaṅgas of Mysore. But the Purânic element does not figure in the genealogy given in the spurious grants, with which I was dealing. And I treated that genealogy simply as what it is, namely a fictitious genealogy of a pretended historical kind; calling it specifically on one occasion1 "the pretended historical genealogy of the Western Gaṅgas." That I, naturally, treated the invention of it in connection with the invention of some of the Purânic genealogies, is no reason for saying that I stamped it as Purânic. And I did not do so.

In the second place, as regards the extraordinary sentence which Mr. Rice has put, by the use of inverted commas, into my mouth,—no such sentence has ever been written by me; nor has anything ever been written by me, that could justify my statements being represented in that form. The sentence is founded upon words which were actually used by me. But it has been made up by Mr. Rice himself, from garbled extracts from different sentences written by me on different occasions. And my reference to the Pallava Purânic genealogy was made in a way very different from that in which it has been presented by Mr. Rice.

In 1894, in the remarks which, in particular,8 Mr. Rice was attacking in 1898, I made no mention at all of the Pallava Purânic genealogy; and I wrote9—"The Purânic genealogy of the Râṣṭhrakutâs makes its first appearance in the Sângili grant of A.D. 933. The Purânic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly after A.D. 1022. The Chóña Purânic genealogy is, apparently, first met with in the Kalâgattu-Parâṇi, which was composed in the reign of the Eastern Chalukya king Kûttâṅga-Chûbâdêya I. (A.D. 1063 to 1112). And the Purânic genealogy of the Eastern Gaṅgas of Kalîgânganagara is first made known by a grant of A.D. 1118-19." I plainly put forward each date as the date at which we first come across each genealogy, and not as the date of its actual invention. And it should be obvious to anyone that the genealogies must have existed for some appreciable time, before they could be actually quoted in records.

So much I wrote in 1894, adding the opinion, from the Lakahmâswar inscription, that, in the time of Nölambântaka-Mârâsinâha II., the Western Gaṅgas followed the general example that had thus been set, and that their genealogy, as put forward in the spurious grants, was probably invented closely about A.D. 968-69. Subsequently, in 1895 or 1896, in my account of the Pallavas, I wrote10—"In their records, the Pallavas claim to belong to the Bhārâadvâja gotra. Some of the records give them a regular Purânic genealogy which appears first in the "seventh century A.D." And at this place I made no reference at all to any of the other genealogies. Further on in the same work, I had occasion to give a full notice of the legendary history, including the Purânic genealogy, of the Chalukyas, taken, in its final and most complete shape, from a record of the period A.D. 1022 to 1063. And to this I attached the following note,11—the first part of which does little more than recapitulate what I had said in 1894. "The Purânic genealogy of the Râṣṭhrakutâs makes its first appearance in the Sângili grant of A.D. 933. The pretended historical genealogy of the Western Gaṅgas may have been "concocted a little earlier, but was more probably devised about A.D. 950. The Chóña Purânic

3 Above, Vol. III. p. 171 f.
4 Dyn. Kus. Distri. p. 316. — I say I wrote this "in 1895 or 1896," for the following reason. The date of a remark must be, ordinarily, the date of the publication of it. The last of the proofsheets of my Dynasties were passed me by, for printing, in September, 1895. And the title-page was among them. It naturally was dated 1896. And that is the date that appears on the title-page of the very few separate copies that were struck off. Nevertheless, and though I expressly gave instructions that uniformity was to be observed, the date was changed, without my being consulted, to 1896, in the title-page as issued in the Gazetteer of the Bombay Presidency, Vol. I. Part II, after page 276, — apparently because that volume was not issued until 1896.
6 Id. p. 342, note 1.
genealogy is apparently first met with in the Kalāgattu-Parāni, which was composed in the reign of the Eastern Chalukya king Kūlottānga-Chodādēva I., A.D. 1063 to 1112. And the Purāṇic genealogy of the Eastern Gaṅgas of Kālingaṇāgara is first presented in a record of A.D. 1118-19." Here, in this note, for the first time I mentioned the Pallava Purāṇic genealogy in connection with the others. But I did not adduce, as Mr. Rice says I did, that genealogy, which appears first in the seventh century A.D., as having been put together in the tenth century, as I then put it,—differing a little from my previous suggestion of the last quarter of the ninth century. What I said, is,—"The Purāṇic genealogy of the Pallavas has been mentioned on page 316 above. This is the earliest such pedigree that has as yet come to light. And possibly a discovery of it, in some ancient record, set the later fashion which became so general."

These are the passages from which Mr. Rice has strung together the extraordinary sentence that he has put into my mouth. He has further, on the same occasion, quoted me as describing the reigning families of Southern India as "furbishing up their pedigrees." He has repeated this twice, as if there were something peculiar in the expression. I cannot find any passage in my writings, in which I used these words; nor can friends, who have searched for it, find it; nor can even Mr. Rice himself, to whom I have applied, give me the reference to any passage in which I have used it. I therefore cannot say whether I did use it, or not. Let it be taken for granted, however, that I did use it. It is a very appropriate expression. "To furbish" means "to polish." And "polishing up" describes exactly the process that each Purāṇic genealogy went through, at some time or another, before it was eventually settled in its final form.

We may leave here all these minor matters, with simply the additional remark that it is easy enough to apparently demolish an opponent by first attributing to him statements and admissions that he has not made, and arguments that he has not used, but that that seems hardly the proper way of carrying on even a controversy. And we may now turn our attention to a more important point, the palaeographic question, upon which something useful may be said.

In 1894 I noticed some of the palaeographic blunders in the spurious grants. There is a good deal more to be said in this line hereafter; for I dealt then with only two characters, the Ḧ and the h. But these two characters themselves are letters which furnish, as I said, "a leading test in dealing with southern records;" and the later cursive forms of them are, in certain circumstances, "tell-tale letters." The later cursive forms of them cannot be carried back to much, if at all, before A.D. 804. Through the occurrence of them in the spurious grants, I was enabled to present the conclusion that the Mēkāra grant, purporting to have been issued A.D. 466, and the Dēvarahalli grant (then known as the Nāgamaṇgli grant), purporting to have been issued A.D. 776-77, cannot have been written before the beginning of the ninth century A.D. And I indicated that the transitional period, when both the old square forms and the later cursive forms of the two characters in question were in use together, was somewhere about A.D. 865.

Mr. Rice has touched upon only one of these characters, the Ḧ. He has asserted that of this character "both forms were indiscriminately used from a much earlier period;" and he has told us that he "had determined the above some time ago:" but he has not favoured us with the reference to his examination of the question; and we cannot consider in detail anything that he may have put forward, but can only say that he has determined a fact which, in Western India, did not exist. He has quoted the Tables of Dr. Bährler's Indische Palaeographie, as giving the cursive form of the Ḧ for the fourth, sixth, and seventh centuries A.D. And he has told us that "Dr. Bührler (p. 65 of his work) expressly points out that Dr. Fleet is wrong in

"his dictum as to the age of the cursive form." In support of his assertion that "both forms were indiscriminately used from a much earlier period," he has, further, specifically quoted an instance of the occurrence of the cursive kṣ in an inscription on the Dharmarāja Maṇḍapa at Māmallapuram on the east coast, which, as remarked by myself without any suggestion of dissent, has been assigned by Dr. Hultzsch to probably the sixth century A.D. He has admitted the undeniable fact that both forms occur in the Gaṅga grants that I was reviewing. And he has allowed us to understand that his conclusion is, that the preparation of those records should consequently be referred to a period in which both forms were in use, that is to say, in his opinion, to at any rate a much earlier period than A.D. 804.

Now, for the alleged instance of the fourth century A.D., Mr. Rice has referred us to Dr. Bühler's Table iii, col. XX. But neither does that column, nor does any part of that Table, present a form of the kṣ approximating in any way whatsoever to the cursive kṣ with which we are concerned.

For the sixth and seventh centuries, he has referred us to Dr. Bühler's Table vii, cols. V. and XXIII. Here, again, the form of the kṣ in col. V. does not approximate in any way whatsoever to the cursive kṣ with which we are concerned: it is a very badly formed kṣ of the old square type; and it is, moreover, from a Valabhi record not connected in any way with the territories with which we are dealing. The kṣ in col. XXIII, however, is, indeed, probably a fully developed cursive kṣ of the type of the kṣ with which we are concerned; but I shall shew directly that it has nothing to do with the matter.

As regards the remarks made by Dr. Bühler on page 65 of his work, and referred to by Mr. Rice, they occur in his examination of what he called "the middle step" or period of the Kanares and Telugu types of the southern alphabets. Dr. Bühler has there drawn attention to "the strongly cursive, already Old-Kanaresse, kṣa, Table viii., 12, cols. III. to V., which by Fleet (Ep. Ind. III. 162) is said to be not older than about A.D. 800, but which, in the closely cognate "Pallava inscriptions (Table vii., 9, col. XXIII.), appears already since the seventh century."1 This, of course, is a more important matter, because Dr. Bühler was a very great authority. But, for reasons that will be indicated below, the Tables of his palaeographic volume, and some of the results based on them, have to be received with great caution. And, in this case, the remark that he made is a misleading one, not by any means applicable in the way in which Mr. Rice would use it.

Finally, for the instance of the cursive kṣ in the inscription on "the Dharmarāja Maṇḍapa," Mr. Rice has referred us to the lithograph in Capt. Carr's Seven Pagodas, Plate xiv. — (to which he might have added Plato xviii., which gives the alphabet of the record in tabulated form). — and to the seventh stanza of the text in Dr. Hultzsch's South-Ind. Insers. Vol. I. p. 6, No. 19. Here, there are mistakes, which do not, indeed, involve anything of importance, beyond illustrating further the rudimentary and superficial manner in which Mr. Rice has dealt with the whole question, but which may as well be corrected in order to save perplexity and trouble to others. The intended record, the one of which Capt. Carr has given us a reproduction, is not on the Dharmarāja Maṇḍapa; it is at the Gaṅga temple; the record on the Dharmarāja Maṇḍapa is another copy of it, arranged differently, of which we apparently have not as yet any reproduction; the reference to Dr. Hultzsch's text should have been to p. 4, No. 18; and we look in vain to the seventh stanza for the word that is quoted by Mr. Rice; it is in the ninth verse that it occurs. Now, the inscription really intended is in rather elaborate characters, from which fact Mr. Rice has made a curious deduction; in respect of the lithograph of the entire record given in Capt. Carr's Plato xiv., he has said "there is nothing to show that this is a mechanical "copy, but the highly florid nature of the alphabet insures that it must have been carefully "copied." There is, of course, a good deal of difference between copying carefully and copying.

1 This is as given to me from the German; the English translation is not out yet.
accurately. With characters so florid and elaborate as are those of this record, and "so faintly cut," and with the absolute certainty that the reproduction of them, though based on tracings to which "several days' labour" was devoted, was not a purely mechanical one, we have every reason to doubt the absolute trustworthiness of the lithograph. And what do we find on actual examination? The \( k\hbar \) quoted by Mr. Rice occurs in the word \textit{sumukha\dha}, line 9; but the lithograph gives us \textit{samukha\dha}, omitting twice the vowel \( u \). The \( k\hbar \) occurs in also the word \textit{kh\dhat\dha} in verse 5, line 5; and here the lithograph shews \textit{t\dhat\dha}, omitting the \( d \) and turning the \( k\hbar \) into \( t \). Here are four mistakes in the reproduction, in only five syllables. But it is not necessary to criticise this reproduction any further; because I do not wish to rely on any faults in it. I grant everything that Mr. Rice wishes. I concede that we have here, in the word \textit{sumukha\dha}, a cursive \( k\hbar \) of precisely the same type, and almost of the same form, with the cursive \( k\hbar \) of Western India which, I say, cannot be carried back to before A.D. 804. And I concede that this instance, adduced by Mr. Rice, is to be referred to probably the sixth century A.D. But it has absolutely nothing to do with the matter that we have in hand. It is a Grantha character,— a character of an alphabet which, though derived from the same original stock with the alphabet of Western India, was developed on totally different lines and at a much earlier period, and which shews, in the sixth century and perhaps before that time, many characters which, while preserving the leading features of the original type, already exhibit many and wide divergencies, both in the type and in the details. To the same alphabet belong the characters of the record in which occurs the cursive \( k\hbar \) given in Dr. Bühler’s Table vii., col. XXIII., No. 9: it is the Kaśīśaṇātha inscription of Raśasīnu, of which the text has been given by Dr. Hultzsch in his \textit{South-Ind. Inscrip.} Vol. I. p. 12, No. 24, with a facsimile in a Plate issued in Vol. II.; and the \( k\hbar \) in question is the \( k\hbar \) of the word \textit{pr\ddot{u}mukha\dha} in verse 7, near the beginning of line 11. And this record, again, has absolutely nothing to do with the development of the alphabet of Western India.

And here we may leave the details of the palaeographic question, until the publication of the colotype facsimiles that I have in hand, which will shew the development of the alphabet of Western India during the ninth century A.D., and will prove everything that I have said about the letters \( k\hbar \) and \( b \), and a great deal more too. I have only to add the following general remarks.

In the first place, if we act on Mr. Rice’s suggestion, and place the writing of those grants, which shew both forms of the \( k\hbar \) and \( b \), in the period when both those forms really were in use together, we must refer them to about the middle of the ninth century A.D. We must, then—(one instance will suffice)—place about A.D. 850 the Devāčali grant, which purports to have been issued A.D. 776-77. And the reference of it to a period three quarters of a century (or even one quarter of a century) later than the date asserted by itself, stamps it as a forgery, just as much as the reference of it to any period later still.

In the second place, Mr. Rice has expressed surprise at my saying that the writers of this and other spurious records forgot themselves, and introduced tell-tale characters, when they used in certain words the later cursive forms. But there is no occasion for any such expression of surprise. That is exactly what the writers did. And they simply betrayed themselves in just the same way in which forgers are liable to betray themselves, and do betray themselves, all over the world. In a recent notorious case in England, the first clue to the detection of an almost unparalleled series of forgeries, for genealogical purposes, was given by the fact that the forger forgot himself, and was careless enough to introduce a numeral of quite modern form into a date that purported to be of the sixteenth century.

Finally, a few words as regards the general subject of the present position of Indian palaeography. The departments of Indian research are numerous; and each one is a complete

\[1\text{ See p. 60 of Capt. Carr's book.}\]
study in itself. My special aim has always been to edit as many records as possible, and to write up from them, and from records edited by others, such branches of the history as have engaged my interest. In the paleographic line, I have been satisfied to be able to determine for myself the age and reliability of any documents with which I might be concerned, and have been content to leave to others the systematic prosecution of that line of research. But I have also sought to help it on as far as possible, by means of the lithographs that were issued with my own articles, or that were prepared under my direction to accompany articles written by others. When, however, the science of Indian epigraphy and paleography was not very far advanced, it was thought more important to publish clear and easily legible lithographs, than to give facsimiles which an unpractised eye might find it difficult to deal with because of their including all the imperfections of the originals due to damage and decay. And that procedure necessitated a considerable amount of touching up by hand, either of the originals, or of the impressions of them, or of the proofs. The mistakes that may be made, in such a process, are well illustrated by the evolution of a cursive kh, from the old square kh of the original, in the lithograph, which was prepared in 1878 more or less under my own direction, of a record of A.D. 694, and by the introduction into Mr. Rice's lithograph of the Átakúr inscription, simply to suit a purely imaginary reading, of a syllable which does not exist in the original at all. The mischief of that procedure was recognised about 1882; and attention was then given to obtaining better impressions, from which there might be given, without any manipulation, mechanical facsimiles which would be absolutely faithful and reliable reproductions of typical originals. But, unfortunately, sufficient prominence was not given to the change that was then made, and to the reason for it; and the paleographic inquiry went on, without those who were concerned in it being duly informed. The paleographic line of research has been brought to a climax, for the present, by the publication of Dr. Bühler's volume. And it would be impossible to speak in too high terms of the way in which he sought to attain the objects aimed at in it. But it must be remarked that, great as has been the loss that we have sustained, in every line, through his sudden and premature death, it is peculiarly calamitous that he should have passed away just when so important a book had been issued by him and before it had been subjected to criticism which he himself could have attended to. The Tables of his volume are, unluckily, largely based on the manipulated reproductions that were issued in accordance with the earlier practice. And, moreover, the details of them were by no means all selected and arranged by him. For these reasons, and for others which a study of the work will disclose, we can only receive with great caution the Tables, and some of the results based on them, put forward in his book. And we must hope that someone else will be forthcoming, to carry one stage farther the inquiry that he brought so far.

I have to add a few words, by way of correction of views previously expressed by me, on the subject of the invention of the fictitious genealogy that is presented in the spurious grants.

In 1894 I suggested that it was devised by the Western Gaṅgas themselves, in imitation of the Purānic genealogies of other families,— that it was started in the time of Nolambántaka-Márasimha II.,—and that the Lakshmeśwar inscription, dated A.D. 968-69 and purporting to be of his time, seemed to represent the beginning of it in a rudimentary form, and to fix very closely the time when it was invented.

I have, in the first place, to withdraw the Lakshmeśvar inscription as a basis for any such suggestion. This record is on a stone tablet which contains, after it, records that

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1 See above, Vol. V. p. 155, note 8.
3 See page 52 above, note 4.

IN THE SECOND PLACE, WHEN I FORMED THE CONCLUSIONS THAT I PRESENTED IN 1894, WE KNEW OF BUT FEW WESTERN GAṆGA RECORDS, BEYOND THESE LAKSHMĪŚVARA INSCRIPTIONS AND THE SPURIOUS

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3 Coins of Southern India, p. 114.
4 The possible bearing of this is too complicated a matter to be gone into on the present occasion.
5 It is mentioned, incidentally, among the boundaries of one of the properties claimed by the record. The mention of it suggests that, at some time before the eleventh century, there was a person named Mukkara, by whom the temple was founded, or after whom it was named. All else that can be said, is, that, if there was such a person, he may have been a Gaṅga—(which, however, the record does not assert), or he may have belonged to any other family, and that it is highly probable that he was the person from whom there was evolved the imaginary Mokkara, or Moshkara, the alleged grandfather of Śirvandra I., of the spurious grants.

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Note: The page contains a detailed discussion on the historical and archaeological significance of stone tablets, particularly those of the Chalukya and Ganga dynasties, in the context of Jain temple endowments. The author critiques the authenticity and reliability of the records, highlighting the importance of critically examining historical inscriptions to avoid accepting them at face value.
copper-plate grants from Sādji and Mysore. Since then, Mr. Rice has given us, in his *Epigraphia Carnatica*, Vols. III. and IV., about a hundred records on stone, from Mysore, which he has referred to the Gaṅga period, and nearly all of which are genuine and have been properly so referred. And we have further, in the way of genuine records, the Vaḷḷimagal inscription of Rājamalla grandson of Śrīpruṣa-Muttaṁsa, from the North Arcot district,—the Bīḷūr, Pēṟṟuṟ, and Kōṭūr inscriptions, from Coorg,—the Bēṟūr inscription of Eṟṟyappa and the Śravāṇa-Belgoḷa epitaph of Nōḻamāntaka-Ṇāranīsaṇa II., from Mysore,—and, from the Dhārvaṇ district, the Ādarānuṇchī and Gūṇḍūr inscriptions of the same prince and the Hebbāḷ inscription of A.D. 975. Neither anywhere in the whole of this mass of genuine materials, nor in any other such record known to me, is there the slightest allusion to, or hint of, the fictitious genealogy, anterior to Śivaṁāra I., that is presented in the spurious records. And it is now plain that that genealogy was not claimed by Śivaṁāra I. and his descendants, but was simply evolved by the persons who fabricated the forged grants, in concocting the necessary pseudo-historical portions of their spurious title-deeds.

The general subject of Purāṇic genealogies will be an interesting topic for examination on some future occasion. Meanwhile, in respect of such of the great families of Southern India as can be traced back to before A.D. 1000, the position is as follows. The earliest such genealogy that we meet with, in any but a merely allusive and rudimentary form, is that of the Pallavas of Kōṇāchi; and it appears first in the Kūṟam grant of the second half of the seventh century A.D.1 We meet next, as a matter of certainty, with that of the Rāṣṭrākutas of Mālkheṭ, in the Naṇṭāi grants of A.D. 915.2 And that of the Yaḍavas of the Śēṇa country, from whom sprang the Yaḍavas of Dēvaṟi, is first found in the Saṅgamaṇṭ grant of A.D. 1006.3 As a matter of certainty, the Purāṇic genealogy of the Chōḷas is first met with in the so-called Leiden grant of A.D. 1019 or 1020;4 but it would be carried back, in somewhat different forms, to the period A.D. 900 to 940, if a fragmentary grant of Vīru-Chōḷa from Uḍayēndiram5 is a genuine original record and is referable to the time of Parāntaka I.—and to the year A.D. 915, if the Uḍayēndiram grant of the Gaṅga-Bāṇa prince Haṣṭimalla-Prithivirāṇa II., dated in the fifteenth year of Parāntaka I.,6 is, again, a genuine original record actually drawn up in that year.7 The full Purāṇic genealogy and legendary history of the Chalukyas are first met with in a record of the eastern branch, the Koramellī grant of the period A.D. 1022 to 1063.9 And the Purāṇic genealogy and legendary history of the Eastern Gaṅgas of Kalingamgara are first found in a grant that bears the date of A.D. 1118-19.10 These are the dates at which, as far as our information goes at present, the genealogies are first met with. But, obviously, each of the genealogies had been selected, thought over, and elaborated, at a time appreciably earlier than that at which we first come across it. The earliest of them was that of the Pallavas. It was, probably, a discovery of it, in some ancient record, that set the fashion which became so general. And all the historical considerations point to the latter half of the ninth century A.D. and to the tenth century, as the period during which the other early great families of Southern India applied themselves to putting forward, or in some cases elaborating, claims to descent from the Lunar and Solar Races, and to working up their own traditions so as to establish presentable historical connections with those races.

In the way of fictitious pedigrees of a pretended historical kind, without Purāṇic introductions, we have an instance in that of the Kāḍambas of Hāṅgal,—from the name of

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1 *South-Ind. Inscri* Vol I. p. 144.
5 Above, Vol. III p. 79.
6 *South-Ind. Inscri*., Vol II. p. 375.
7 *Ind. Ant.* Vol. XIV. p. 45.
8 See Dr. Hultsch's remarks, above, Vol IV. p. 223.
9 See page 65 above, note 4.
Mayūravarman I. to that of Ādityavarman.— which is put forward in the Kargadari inscription of A.D. 1108. The alleged genealogy of the Western Gaṅgas of Talakād, as presented in the spurious records, is a genealogy of this same kind, without a Purānic introduction. A Purānic introduction was eventually prefixed to it. And, as far as is disclosed at present, in genuine records,—that is to say, in records which contain all that fabulous matter, but put it forward, bonâ fide, as a story that had come to be really believed, and without using it fraudulently,—the fictitious historical pedigrees and the Purānic introduction, both together, first appear in records of the eleventh century A.D. at 'Purale,' Humcha, and 'Kallur Gadda' in Mysore. The Purānic introduction seems to have been invented in that century. We shall consider, on another occasion, the period to which the inception of the fictitious historical pedigree may be carried back.

POSTSCRIPT.

I subjoin a few supplementary remarks which suggested themselves after this paper had gone into pages.

Page 53, text line 3, and note 7. The reading a[ska]-Tri[ṣṭā]mā may be accepted; see some remarks under Kṛṣṇa III., in a note on the appellations of the Rāṣṭrakūṭa king, which will be given in a subsequent article in this volume.

Page 57, note 8. Another instance of the occurrence of aśakakāra in a bīruda the first component of which is not a proper name, is Chaladaksakāra, "the champion of firmness of character," in the case of the Rāṣṭrakūta prince Indra IV. (Inscre. at Śrav.-Bel. No. 57, verses 5, 6).

Page 71, line 24. The date of A.D. 953 for Būtanga II. is supplied by an inscription at Chinchli in the Gadag taluk; see some remarks under Kṛṣṇa III. in the place referred to above.

Page 72, line 2. It may be added that the killing of Pāñchala in battle at the command of Nūrmañi-Taulli II. is attributed to the Mōhīmāndalēśvara Āhavanalla-Bhūteyadēva or Bhūtiga, whose descendant Barma was governing the Lōkāpura twelve and other circles, at Toragal, in A.D. 1187, in the time of Sēmēśvara IV.; see Ind. Ant. Vol. XII. p. 96, text lines 4 to 6 (the verse has not been well translated). I am indebted to Professor Kielhorn for drawing my attention to this reference.

No. 7.—THE DATE OF THE KOTTAYAM (SYRIAN CHRISTIANS') PLATE OF VIRA-RAGHAV.

By F. KIELHORN, Ph.D., L.L.D., C.I.E.; GÖTTINGEN.

After a careful examination of the Grantha letters in the Kottayam plate of Vira-Raghava, above, Vol. IV. page 293, Mr. Venkayya has intimated that, on palæographical grounds, Vira-Raghava's grant may be assigned to about the 13th or 14th century A.D. Convinced of the general correctness of Mr. Venkayya's conclusion, I have examined the date of the grant for the four hundred years from A.D. 1100 to A.D. 1500, and am enabled to state that during that period there is only a single day for which the date is absolutely correct, viz., Saturday, the 15th March A.D. 1320.

2 See Mr. Rice's Mysore, revised edition, Vol. I. p. 308 ff.; also, his Annual Report for the year ending 31st March, 1891, which gives the date of the Humcha record as Saka-Saṅvat 999 (expired).—A.D. 1077-78.
3 For the same period of years I have calculated the date of the Tiruppāyam plate of the Pāṇḍya Jatāvarman alis Kukkābharadvaja, from the data furnished by Dr. Britshah in Ind. Ant. Vol. XX. p. 288, with the result that the only day between A.D. 1100 and 1600 which satisfies all the requirements of the date, is Saturday, the 29th November A.D. 1214. I may have an opportunity to treat more fully of this date on another occasion.
The data furnished by the original date are—"the day of (the nakshatra) Rōhiṇī, a Saturday on which passed\(^1\) (the day) twenty-one (of) the month of Mīna, (when) Jupiter (was in) Makara."

In Śaka-Saṅkṛatā 1241 expired A.D. 1319-20 the Mīna-saṅkrānti by the Ārya-siddhānta took place 3 hours 22 minutes after mean sunrise of Sunday, the 24th February A.D. 1320, which therefore was the first day of the month of Mīna. Accordingly, the 21st day of the month of Mīna was Saturday, the 15th March A.D. 1320. On this day (which was the 5th of the bright half of Chaṅtra) the moon was in the nakshatra Rōhiṇī during the whole of the day, and the true longitude of Jupiter by the Ārya-siddhānta was \(3^\circ 1^\prime 14^\prime\), i.e. Jupiter was in the 16th sign Makara.

I may add that in the period from A.D. 1100 to A.D. 1500 there are two other Saturdays, 95 years before and 95 years\(^2\) after the 15th March A.D. 1320, either of which answers two of the other requirements of the original date, but not all of them. They are:

Saturday, the 15th March A.D. 1225, which was the 21st day of the month of Mīna, and on which the nakshatra was Rōhiṇī, while the true longitude of Jupiter was only \(8^\circ 27^\prime 58^\prime\); and—

Saturday, the 16th March A.D. 1415, when the nakshatra was Rōhiṇī, and the true longitude of Jupiter \(9^\circ 4^\prime 28^\prime\), but which was the 20th day of the month of Mīna.

I venture to hope that the results of Mr. Venkayya’s examination of the plate and of my own calculations will be considered to render it extremely probable that Vira-Rāghava’s grant was made in A.D. 1320, and not in either A.D. 775 or so strangely early a year as A.D. 230.\(^3\)

No. 8.—MAYIDAVOLO PLATES OF SIVASKANDAVARMAN.

BY E. HOLTZSCH, PH.D.; DRESDEN.

These copper-plates were found about the middle of 1899 by a man who was digging the soil of a field in the pāḍu or abandoned village north of Mayidavōlū. The pāḍu is about four acres in extent and contains the ruins of a small old temple. Mayidavōlū is a small village 12 miles east of Narasarāvupēta, the head-quarters of a tāluka of the Kistna district. As good luck would have it, the find of the plates came to the notice of that zealous antiquarian, Mr. J. Ramayya, B.A., B.L., to whom epigraphy is already indebted for the Chikkullu plates (above, Vol. IV. p. 133) and the Tottaramūdi plates (\textit{ibid.} p. 318). He forwarded the plates to Mr. Venkayya, who sent me three sets of ink-impressions and the following description of the original:—"Eight plates and fifteen sides. The length of the plates varies from 6\(\frac{1}{2}\)" to 7". As regards the breadth, the plates are slightly narrower in the middle than at the ends; the average may be taken as 2\(\frac{1}{4}\)". The plates were held together by a ring which is 3\(\frac{1}{2}\)" in diameter and 1" thick; it has been cut off by me before taking the impressions. The ends of the ring are secured in an elliptical seal which measures very nearly 1\(\frac{1}{2}\)" \(\times\) 1\(\frac{1}{4}\". The seal bears in relief an animal couchant and facing the proper right—apparently a bull, as it has a hump on its back—and

1 I owe a literal translation of the date to Dr. Holtzsch.
2 The same number of years (or, more accurately, the number of 3659 days) intervene between the two days in the 7th and 8th centuries A.D. which would answer all the requirements of the date, viz. Saturday, the 10th March A.D. 690, and Saturday, the 11th March A.D. 775.
3 See above, Vol. IV. p. 292, note 7. So far as I can see, the astronomical calculations of Mr. Kokel Keloo Nair were not quite correct. Saturday, the 8th March A.D. 220, was the 21st day of Mīna and the nakshatra for part of the day was Rōhiṇī, but Jupiter was in the sign Kumbha, not in Makara. — I do not venture to hope that we ever shall find in an inscription a date of the third century A.D. that would admit of exact verification.
4 See Mr. Sewell’s \textit{List of Antiquities}, Vol. I. p. 72.
below it, the legend *Śivasaka[nāvarmanmaṇaḥ]* in an alphabet which appears to be slightly different from that of the inscription. The bull and the legend are enclosed in a circle which is partially preserved."

After I had despatched the manuscript of this article to the press, Mr. Venkayya sent me the original copper-plates and informed me that, at the instance of Mr. J. Ramayya, they have now been presented to the Madras Museum by their owner, Mayidavolu Jaya Ramayya. The writing on the plates is carefully done, and its preservation is tolerably good; all damaged syllables can be supplied with certainty.

Like the Hirāḥaḍagallī plates,† the new copper-plate grant was issued from Kāṭṭhipura by Śivasakandaśvarman of the Bhāradaśīya gotra and of the Pallava family (ll. 1—3). As he is here styled Tvauna-Mahāriṣu2 or heir-apparent, the date of the grant (l. 25 f.) is apparently prior to that of the Hirāḥaḍagallī plates and has to be referred to the reign of Śivasakandaśvarman’s unknown predecessor. Śivasakandaśvarman granted to two Brāhmaṇas a village named Vinipara (ll. 10 and 12), which belonged to Andhripaṭha1 (l. 9), i.e. the Telugu country. Vinipara, which I am unable to identify, must have been situated near Amaravati in the Kistna district; for Śivasakandaśvarman addressed his order regarding the grant to his (or his father’s) representative at Bhāradaśīya.4 (l. 3), the modern Amaravati. We thus learn that, during the reigns of Śivasakandaśvarman and his predecessor, the Pallava kingdom included not only—in the south—the Tōṭada-māndala, to which their capital, Kāṭṭhipura, belongs, and perhaps—in the west—the Bellary district, in which the Hirāḥaḍagallī plates were purchased, but—in the north—the Telugu country as far as the Kṛishṇa river.

The date of the grant (l. 25 f.) is given in words and numerical symbols. It was the 5th tithi of the 6th fortnight of summer in the 10th year of the reign of Śivasakandaśvarman’s predecessor. As shown by Professor Kiellhorn,5 neither numerical symbols nor season-dates have been found in records later than the 8th century A.D. But the subjoined grant has to be assigned to a much earlier period because of its archaic alphabet, and because, like the Nāṭik inscriptions of the Andhra kings, the Hirāḥaḍagallī plates, and the plates of Vijayakondaśvarman, it is written in Prākrit.6

The language of the inscription is a Prākrit dialect which differs from the literary Pāli in several respects. Thus consonants are softened in *kada* (l. 3), *bhaḍa* (l. 15), and *khaḍaka* (l. 13), but hardened in *papaṇa* (l. 15) for *pavanā*. The unaspirate takes the place of the aspirate in *Maṇḍapatiṇa* (l. 9). The letter *y* is sometimes replaced by *j", e.g. in *jo* (l. 21) and *majjā* (l. 18) for Sanskrit *mavyādā* (nāriṇyādā in Pāli), while *y* takes the place of *j* in *Bhāradaṇīya* (l. 2) for Sanskrit *Bhāradaṇīja* and of *cḥ* in *cya* (l. 6) for *cha* (which occurs in lines 17 and 20). Two cases of peculiar *ṅhādi* are *ṣyattī* (l. 27) for *swaṃ-ṣī* and *Gonāmāđīja* (l. 9) for *Gonandī + aja*. Of inflected nouns may be noted the Māgadhī nominative *vejyikā* and *vadhamukī* (l. 5 f.), the ablative *purūrdī* (l. 1), and the neuter *dāvī* (l. 10) for *dā* (against dāmi, l. 5, for tādāmī). The personal pronoun of the first person is represented by the base *ama* (ll. 5 and 21), the nominative *amaḥ* (l. 23) and the instrumental *amaḥi* (ll. 5 and 10). The inscription contains several verbal forms, viz. the gerund *aṭṭhikātāna* (l. 21 f.) from *aṭṭha + chakkī*, the presents *ṣnāpayattī* (l. 4) and *vīrāmaṇī* (l. 13), the imperatives *parīrātva* and

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2. The same title is applied to Vijayakondaśvarman in the plates of Vijayakondaśvarman; *Ind. Ant.* Vol. IX, p. 101, l. 2.
6. The same two words occur in the Hirāḥaḍagallī plates, l. 9. The plates of Vijayakondaśvarman have *suddhakamya* (l. 8 f.).
pattachāpa (l. 20), and the potentials karējā, kārāpejā and karējāmo (ll. 22–24), which correspond to Pāli karēja, kārāpeyya and karējūma.

As regards orthography, double consonants are rarely expressed by a compound letter, as in paṭṭā (l. 28), saṅgotta (ll. 2 and 7 f.), and sāmam (l. 3), or by a nasal with preceding annavā (in Dhamma; l. 3). Generally the writer follows the practice of the cave-inscriptions, where a single consonant does duty for the double letter; see Agiṣa (l. 7 f.) for Sāskṛta Agniḍya, disa (plate i. a) and ohka (l. 23) for disa and ohka, saupadāsa (l. 11) against datta (l. 27), and (l. 17) for annā (ānā in Pāli), Paṇva (l. 2) for Paṇara, savā (ll. 12, 17, 19) for savā (sabba in Pāli), and tasa (l. 23) etc. for tassa etc.

The alphabet of the new plates is an epigraphic curiosity. Though on the whole resembling that of the Hirahadagalli plates, it exhibits a few letters which differ from the corresponding characters of all Indian alphabets. Thus the letter s consists of two equal curves, one below the other, but not connected with it. The letter m consists of the same upper curve and of a loop which starts from its upper right corner and reaches below the line; in the group mmo (l. 3) the same loop is attached once more to the right of the syllable mo. The dental and lingual nasals are not distinguished from each other, but represented by a symbol which assumes various slightly dissimilar shapes and resembles d and ḍ so closely, that only the context can show which letter is meant in each individual case. I have transcribed it by n wherever it cannot be read as ḍ or ċ. The j of vaṭṭa (l. 5) looks, roughly speaking, like an angle and a circle. This circle is open on the right in ṭujasa (l. 8) and ṭajo (l. 1), while it is joined to the horizontal leg of the angle in ṭayasa (l. 9). In vaṭadāya (l. 18) and karējmo (l. 24) we have the usual form of jā. The group jījī in karējā (l. 23) and kārāpejā (l. 23) is identical in shape with jo (l. 21). Finally I would draw attention to the letter e in etasa (l. 11) and eṣita (l. 19), which looks like an archaic Tamil ē.

Plates ii. to viii. are marked with the numerical symbols ‘2’ to ‘8’ on the left of the first side between the ring-hole and the margin. The symbol ‘10’ and ‘2’ duplicates of the symbols ‘5’ and ‘6’ occur in the date portion on plate vii. b. The symbol ‘4’ differs from that of the Hirahadagalli plates and already resembles the corresponding modern figure.

TEXT.

First Plate; First Side.

Dith[ā] [1*]

First Plate; Second Side.

1 Kāṁcchhipurāya yuva-mahārājo
2 Bhāradāya-sagotto Paḷavānām

Second Plate; First Side.

3 Sivakṣa[m]davammo Dhammaḍako
4 vāpataṃ ānapayati [1*]

1 This form occurs in the Hirahadagalli plates, ll. 6 and 43.
2 In the Hirahadagalli plates the jījī of kārāpejā (l. 40) differs from the jījī of ṭajo (l. 2).
3 The symbol if any, on the first plate is obliterated.
4 The same word is entered on plate i. a of the Hirahadagalli plates.
5 The first syllable of this word is almost entirely obliterated, but can be supplied with certainty from line 1 of the Hirahadagalli plates.
Second Plate; Second Side.
5 amhehi dāni amha-rejayike
6 [dhaṁ]m-ayu-bala-radhanike ya

Third Plate; First Side.
7 bhamanānaṁ Agivesa-sagottasa
8 Puvakotujasa Agi(gi)vess-sagottasa

Third Plate; Second Side.
9 Gonaṇādijasa Aṃdhāpati(thi)ya-gāmo
10 [Viripa]ram1 amhehi udak-ādīm

Fourth Plate; First Side.
11 saṃpadato [1*] etasa gāmasa
12 Viriparasa sava-bamhadeya-

Fourth Plate; Second Side.
13 pa[r][h]a(ro)(re) vitarāma [1*] alona[kh]ādakāṁ
14 arathasam[v]i[n]āyikāṁ aparāhparābaliva[dain*]

Fifth Plate; First Side.
15 abhadapapesaṁ aṅurascholaka-
16 vināśikhat[ā*]samvāsāṁ [1*] etehi

Fifth Plate; Second Side.
17 anehi cha sava-bamha-
18 deya-majādāya

Sixth Plate; First Side.
19 sava-parihārehi parihārito [1*]
20 paribharatha paribharapetha cha [1*]

Sixth Plate; Second Side.
21 jo amha-sāsanaṁ atichhi-
22 tūna plā bādha[ā] karejjā [rā]2

Seventh Plate; First Side.
23 [ta]3 kārāpejjā và tasa amho
24 sāriva[n] skasanāṁ karejāmo [1*]

1 Of the first three syllables only slight traces can be distinguished, but the same word is quite distinct in line 12.
2 This akṣara and the first akṣara of the next plate seem to have been scored out by the engraver, who had omitted kārāpejja and had begun to write of tasa, but found out his mistake when he had got as far as ta.
3 See the preceding note.
Seventh Plate; Second Side.
25 sa[n]vachhara[sa] 10 gimhā
26 pakho chhaṭho 8 divasam pañchami 5 [I*]

Eighth Plate.
27 Ḣa[n]ṭi sayatti dattā
28 paṭṭikā [II*]

TRANSLATION.

(This edict) has been seen.2

(Line 1.) From Kalāchīpurā the Yuva-Mahārāja Śivakandavārman (of the family) of the Pallavas,3 who belongs to the gōtra of the Bhāradvājas, orders (his) official (vyāpṛti) at Dharmaśaka4 (as follows):—

(L. 5.) For conferring on ourselves victory (in war)5 and for increasing (our) merit, length of life, and power, we have now given, with libations of water, the village of Viripara in Andhra-patha to the (two) Brāhmaṇas Puvakaṭuṇja of the Ágnivēya gōtra and Gomāṇīja6 of the Ágnivēya gōtra.

(L. 11.) To this village of Viripara we grant all the immunities (enjoyed by) brahmaṇedays.

(L. 13.) (Let it be) free from diggings for salt,7 aravahāvināyika, free from (the supply of) bullocks in succession,8 free from the entrance of soldiers, free from (the supply of) boiled rice, water-pots, . . . . . cots and dwellings.9

(L. 16.) With these and all the other immunities (prescribed) by the rules regarding all brahmaṇedays (we have) caused it to be exempted.

(L. 20.) (Accordingly) you10 have to exempt (it) and cause (it) to be exempted.

(L. 21.) Who, transgressing our edict, shall give or shall cause to be given trouble (and) annoyancel1 (to the donee), on him we shall inflict bodily punishment.

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1 This is an abbreviation for gimhānaḥ; compare Nāsiḳ No. 11, l. 12, and No. 14, l. 1.
2 With the word diṭḥān or, in Sanskrit, drīṣṭam we have to supply idaṁ āśtanam. It is the equivalent of the modern 'true copy' or 'examined' at the foot of official letters and Government orders. For a different explanation of drīṣṭam see above, Vol. III, p. 259.
3 For other instances of this elliptical use of the genitive see above, Vol. IV, p. 197, note 6, and Vol. VI, pp. 15 and 19.
4 Compare ānapagati Gomāṇīnumaḥ in the Nāsiḳ inscriptions Nos. 11, A and 15.
5 The corresponding word in the Hirakadagallī plates, vijayar-vijayikā (l. 9), is omitted in Professor Bühler's translation (Ep. Ind. Vol. I. p. 8).
7 This term and the next one occur in the Nāsiḳ inscriptions Nos. 11, A, 11, B and 15.
8 Compare line 33 of the Hirakadagallī plates.
9 With the last term compare a-bhṛṣṭa-nārut-adauṇam (above, p. 14, text line 8), and see line 31 of the Hirakadagallī plates, where the photo-lithograph reads akāraḥ, and not akāraḥ as the printed text. The word chalaka or yeloka is probably related to cakulakā, a kind of water-pot; visāi or visāni remains obscure.
10 For the inhabitants and officials of the district, etc. See line 36 of the Hirakadagallī plates, and Ind. Ant. Vol. IX, p. 101, l. 10 f., where Professor Bühler's improved reading (Ep. Ind. Vol. I, p. 2, note 2) has to be further corrected by reading with the photo-lithograph parikarāccha parikarāpṛṣṭha. The translation would then run:—

"Knowing this, you, the villagers (and) officials, exempt (it and) cause (it) to be exempted with all the immunities!"

In line 7 of Dr. Fleet's text join Mahānarakadevakaṇa, and in line 6 f. read Āticana kavita . . . ekatam the . . . field ploughed by Ātika."
11 Here and in the Hirakadagallī plates (l. 40) one would expect the acc. sing. pālom ūddānām instead of the acc. plur. plād ūddāḍ.
(L. 25.) The tenth—10th—year, the sixth—6th—fortnight of summer, the fifth—5th—lunar day.

(L. 27.) The executor (đaŋpti) (was) myself. Accordingly (this) set of plates (pattikā) has been given (to the donees).

No. 9.—THE ARMENIAN EPIGRAPH AT THE LITTLE MOUNT.

By Father Vartan Melchisedech, of the Mechitarist Congregation, Vienna.

Mr. Sewell’s Lists of Antiquities (Vol. I. page 175 f.) contain a short, but excellent description of the three sites on the south of the city of Madras which are connected with the legend of St. Thomas. These are—the village of St. Thomé, which claims to possess the apostle’s grave; the Little Mount, where he is said to have suffered martyrdom; and St. Thomas’s Mount, the church on the top of which contains the famous inscribed cross. The church at the Little Mount is reached by a flight of stone steps, and at the foot of these is set up a stone which bears a cross and, below it, the subjoined Armenian epitaph. The stone lately attracted the attention of His Excellency Sir Arthur Havelock, the Governor of Madras. At his instance Dr. Hultzsch sent inked estampages of the inscription to Professor H. Hübßmann; of Strausburg, who was the first to decipher it. It is dated in the year 1113 (of the Armenian patriarch Moses), i.e. A.D. 1683, and is the epitaph of an Armenian merchant, named David, the son of Margarē.

TEXT.

1 Hais3 è tapayn4 3 ordi Khujay Margarē.
2 Khujay Davuthi5 4 ayin8 thvin7 r oh zh b.

TRANSLATION.

This is the grave of Khoja6 David, the son of Khoja Margarē.7 In the year 1113.

No. 10.—GADAG INSCRIPTION OF VIRA-BALLALA II.;
SAKA-SAMVAT 1114.

By H. Lüders, Ph.D.; Göttingen.

This inscription is on a stone standing up against the back wall of the temple of Trikūṭēśvara at Gadag, the chief town of the Gadag taluka in the Dhārwar district of the Bombay

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1 See above, Vol. IV. p. 174 ff.
2 As read by Professor Hübßmann from the inked estampages.
3 This is a cockneyism for Old-Armenian aiz, ‘this,’ which has become aiz in New-Armenian.—H. H.
4 Read tapas.—H. H.
5 In Old-Armenian this would be Darēk, the genitive of Davēk. The form Davēk seems to be due to the influence of Dā’ēd, the Arabic form of the name ‘David.’—H. H.
6 Dr. Karet considers Margaryē to be the genitive of Margarē; and a is the definite article.
7 Instead of tāsūn, ‘of the year,’ we ought to have isticūn, with the locative prefix i.
8 This is the Persian 4rān, ‘a lord, master,’ a title generally applied to preceptors and merchants.
9 This name is identical with the Armenian word margaryē, ‘a prophet.'
Presidency. An abstract of its contents was given by Dr. Bhanu Daji in the Journal of the Bombay Branch of the Royal Asiatic Society. Vol. IX. p. 321 ff. The text was first published, together with a translation, by Dr. Fleet in the Indian Antiquary, Vol. II. p. 298 ff.; and a very small photograph of it is given in P.S.O.C.I. No. 98. I now re-edit it from Dr. Fleet's excellent impression, made over to me by Prof. Kiethorn.

The inscription contains 56 lines of writing which covers a space of about 3' broad by 4' 6" high, and is throughout in an extremely good state of preservation. At the top of the stone are some sculptures:—In the centre a man worshipping a liaga with a head lying on a yoni; to the left a figure of Ganesapati, beyond which is a figure of Siva's bull Nandin; to the right a figure of a Sakti, beyond which are a cow with a calf and a crooked knife.—The size of the letters is about 3".—The alphabet is Old-Kannarese. In the first and third lines some of the letters are drawn out into ornamental flourishes.—The language is Sanskrit. In lines 6 and 32 we have the Kannarese words hoy and malapurulagna. The main portion of the text is in verse; only lines 31-33 and 41-46, speaking generally, are in prose, and besides a few words in lines 1, 36, 37 and 39, and the introductory remarks to the benedictive and imperative verses in lines 46, 47, 48, 49, 53; As regards orthography, the groups dh and bba are generally spelt dha and bha, the only exceptions being Vishnupuradhana in l. 8 and patahdayadhari in l. 51; and b is written instead of v before a consonant in brati in l. 5 and kibya in l. 37.

The inscription, which records a grant of land by the Hoysala king Vira-Ballala II., contains a number of historical references which have been dealt with already by Dr. Fleet in his account of the Dynasties of the Kannarese Districts. The following remarks are therefore chiefly based on Dr. Fleet's discussions.

Opening with two verses invoking the protection of Vishnu and praising the king, the inscription gives in verses 3-7 the well known legendary account of the origin of the Hoysalas. They claimed to belong to the lineage of Yadu; in this race there was a king called Sasa, who, changing the name of the family, caused Yadu, the first of it, to be forgotten. Once there lived at Sasa-kupura an ascetic who, while engaged in performing his rites, was attacked by a tiger. He called Sala for assistance with the words: Hoy Sala, 'Slay, O Sala.' Sala killed the tiger, and thus acquired for himself and his descendants the name of Hoysala and a tiger as emblem of their banner. Sasa-kupura or Sasa-pura seems to have been the seat of the first rulers of the dynasty. In inscriptions incised in Saka 1060 and 1106 Vinayaditya, the first historical king, is represented as ruling at Sosavara, and there is no reason to doubt the correctness of this statement, as the passages containing it were evidently taken from older records. Mr. Rice is undoubtedly right in identifying Sosavara with Sasa-pura, but his identification of Sasa-pura with the modern Angadli in the Madgare tanuka of the Kadur district, Mysore, does not seem to be well founded.

The inscription then turns to the historical genealogy of the family. After other kings, Vinayaditya became king (v. 8). His son was Erosha (v. 9), who again had three sons, Ballala, Vishnupuradhana and Udaya-ditya (v. 10). Nothing beyond the name is recorded

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1 Dr. Fleet, loc. cit. p. 298, speaks of 'three beads on an altar,' but the drawing accompanying the impression shows one only.
2 Probably already in the time of Ballala I., and certainly in the time of Vishnupuradhana, the capital was Vidaura, the modern Welstar, whence during the reign of Vishnupuradhana the seat of government was shifted to Dronamandara, the modern Halldb; compare Dr. Fleet, loc. cit. p. 491.
3 Inscriptions in the Mysore District, Part II. p. 208; Mysore Inscriptions, p. 292, where the name of the town is given as Soudya. Ibid. p. 206, Vinayaditya is said to have been born at Sasa-pura.
4 Ibid. in the Mysore District, Part II. Introd., p. 18.
5 Ibid. Part I. Introd., p. 18; Part II. Introd., p. 18.
of Udayāditya, the inscription speaking in the following verses only of the elder two brothers, of whom, after some general praise (v. 11), it is said (v. 12, 13) that, 'when the elder of them, the mighty one, who attacked Jagaddēva, the lord of elephants, with his own horse in the van of battle and overthrown him and took away his sevenfold (sovereignty), had ruled the kingdom, after him his younger brother also, Vishnuvardhana, reigned for a long time.' In other records the defeat of Jagaddēva is attributed to Ballāla's successor Vishnuvardhana. In an inscription at Bēlār and in another at Hosakōte Vishnuvardhana is called 'a Bhairava in destroying (or conquering) the armies of Jagaddēva,' and in an inscription at Śravaṇa-Belgola he is said to have drunk the rolling sea of the armies of the lord of Mālava, Jagaddēva, and others, sent by the emperor (chakra). The discrepancy between these statements is removed by an inscription at Lālanakere, where it is said that at Dōrasandra the three brothers, Ballāla, Vishnu and Udayāditya, destroyed the army of Jagaddēva and captured his treasury. The joint victory of the three brothers over Jagaddēva must therefore have occurred before A.D. 1118, the earliest reliable date, as far as I know, for Ballāla's successor Vishnuvardhana. As to Jagaddēva, the term saptākṣa used of his kingdom in the present inscription would seem to indicate, at first sight, that he was an independent ruler; but it is apparently only a hyperbolic phrase, as the Śravaṇa-Belgola inscription leaves no doubt that he was a feudatory of some emperor who can only be the Western Chālukya king Vikramaditya VI. I am therefore inclined to agree with Dr. Fleet, who looks upon Jagaddēva as identical with the Śāntara prince Tribhuvanamalla-Jagaddēva of Paṭṭi-Pombuchapura who, according to the Balagāhīne inscription, was ruling as Mahāmaṇḍālādeva of Jagaddekanalla II. at Sētvina-bidu in A.D. 1149, and who, according to an inscription at Anakonda, after the defeat of Taila III., laid siege to the fortress of Anumakonda. The latter event must have taken place between A.D. 1150 and 1163. There would thus lie an interval of at least 32 years, but probably a much longer time, between the Jagaddēva of the Hoyala records and that of the Chālukya and Kākatiya inscriptions, so that, if the identification should prove correct, Jagaddēva must have enjoyed a considerably long reign.

The next verses (14-17) speak of the conquests and pious gifts of Vishnuvardhana, 'who having given away in religious gifts the whole of his own territory, in order to have a kingdom of his own, invaded Uchchān' and other territories belonging to his enemies; who, invading the whole country from his own abode to Bejōla, bathed his horse in the Krishnāvērā; who is again and again reminded by his servants whenever they wait upon him: 'Know the Hoyala alone among (all) princes to be unconquerable for king Paramardīdēva.'

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1 I take tatra in the sense of tāyō, and the two verses as forming one sentence.
2 Mysore Inscr. p. 263.
3 Inscr. in the Mysore District, Part I. p. 56.
4 Inscriptions of Śravaṇa-Belgola, No. 138, p. 107. This inscription gives only the direct line of descendants, omitting Ballāla I. and Udayāditya altogether.
5 Inscr. in the Mysore Distri. Part II. p. 260.
6 Inscr. of Śravaṇa-Belgola, No. 66, p. 57; compare Inscr. in the Mysore Distri. Part I. p. 120, and Mysore. Inscr. p. 265. Mr. Rice says Inscr. in the Mysore Distri. Part II. Introd., p. 16) that Ballāla I. died in A.D. 1104, but I do not know his authority for this statement.
7 Vikramāditya, it is true, did not bear the title chakravartī, but his three successors, Śāmōvāra III., Jagaddekanalla II. and Taila III., styled themselves, respectively, Svētāvahedakravartī, Pratēgavahedakravartī, and Chakravahedakravartī, and it is therefore quite intelligible that in a record written in Śāla 1081 this title should have been conferred on Vikramāditya also.
9 Mysore Inscr. p. 97 ff.
11 Regarding this place see the note by Dr. Fleet, Dyn. Kan. Distri. p. 285.
12 Different translations have been proposed for this verse by Dr. Fleet, Dyn. Kan. Distri. p. 497, and Dr. Bhandarkar, History of the Dekkan, p. 97. The version given above differs from that of Dr. Bhandarkar especially as regards the word pratīyavahāram.

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warlike exploits of Vishnuvardhana need not be discussed here, as they have been treated at great length by Dr. Fleet, who also was the first to identify king Paramaridēva with the Western Chāluksya king Permākī-Vikramādiya VI., the feudal lord of Vishnuvardhana.

Vishnuvardhana's son and successor was Narasimha, who married the noble Ēocaladēvi (vv. 18, 19). Their son was Vīra-Ballalā II, to whom the rest of the eulogy (vv. 20-36) is devoted. He is said (v. 20) to have acquired the kingdom by worshipping Vaiṅĕvara. This term seems to refer to Indra; but, as vajra is occasionally used also with reference to the chakra of Vishnu,1 Vaiṅĕvara may possibly be meant here for Vishnu. At any rate it is stated in another record2 that he had gained the empire by being the favourite of Vijaya-Nārāyaṇa, and in the present inscription also he is represented as an ardent worshipper of Vishnu (v. 24). After a series of laudatory verses (20-33) and the general statement that the Aṅgas, Kaliagas, Vangas, Mahīdras, Chōlas, Mālvās, Pāthīyas, Kērālas and Gūrjars were in fear of him (v. 34), the inscription gives in verses 35 and 36 a more detailed account of two of Ballalā's campaigns: 'And by force, he, the strong one,3 defeated with cavalry only, and deprived of his sovereignty, the general Brahman whose army was strengthened by an array of elephants, and who had conquered sixty tanked elephants with a single tankless4 elephant, when, on account of an insult to his father, he was tearing the royal fortune from the family of the Kalachuris. And cutting off Jaitrasimha who was, as it were, the right arm of that Bhīluma, he, the hero, acquired also the sovereignty over the country of Kuntala.'

The general Brahman mentioned in the former verse was the councillor and general of the last Chāluksya king Sōmēśvara IV. His name occurs in several Chāluksya records from A.D. 1184-85 to 1186-87,5 and in one of them he is called 'a fire of death to the Kalachuris.' Like his father Kama or Kāvaṇa, he had originally been in the service of the Kalachuris. Kāvaṇa is mentioned as the dāṇḍanīyaka of king Sākama in a Harilā inscription, and again as the commander-in-chief of the forces of that king in a Bālagānva inscription of A.D. 1179, and as the dāṇḍanīyaka of Āhanamalla in a Bālagānva inscription of A.D. 1181.6 And Brahman himself is called the mukhyarādhāma, sānkhēpati and dāṇḍanīyaka of king Sōvidēva in a record of A.D. 1175. The reason for his rebellion is given in one inscription in the words 'ṣvākkhākāra pūjita.'7 Dr. Fleet renders them 'in contemp of his father,' but I doubt that the words admit of such an interpretation. I can only translate them as I have done above, and, considering that the records make it highly probable that Kāvaṇa was still alive when Brahman revolted against his sovereign, I see no difficulty in assuming that the account of the motives of Brahman as given in our inscription is correct. As to Jaitrasimha, by whose conquest Ballalā is said to have acquired Kuntala or the southern Marāṭhā country, there can be no doubt that he is identical with the Jaitrasimha mentioned as the minister of the Yādava king Bhīluma in the Gāsā inscription of Śaka 1113.8 On the other hand, I see no corroboration why this Jaitrasimha should be identified with Bhīluma's son and successor Jaitugī or Jairapāla.9 The names, it is true, are similar, but if Jaitrasimha had been Bhīluma's son, one should certainly expect that

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1 See e.g. Mysore Inscr. p. 152.
2 Ibid. p. 266.
3 Bhujēṣṭha seems to be an equivalent of bhajēšu, and is apparently used here in allusion to Ballalā's bhujētha Bhujēsha, just as oṣu is used in the next verse.
4 For dāṅghara the dictionaries give the meanings 'a bull without horns; a beardless man; a paunch,' here it evidently denotes a tankless elephant as opposed to dāṁga, the tanked elephant. A revised translation of the verse was given by Dr. Fleet in his Dās. Kān. Distr. p. 464. I differ from him only with regard to the words svaṅguṇhārasa pūjita.
5 For this and the following dates see Dr. Fleet, Dās. Kān. Distr. p. 464.
6 Mysore Inscr. p. 117.
8 See especially Dr. Bhandarkar, History of the Dekhas, p. 106.
this relationship of the two had been hinted at either in the present or in the Gadag inscription referred to above.

Lines 31 ff. then record that the Pratápachakravarita, the glorious Vira-Ballaladasa, who was adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, Mahárájádhirája, Paramádvíra, Paramabhatára, the lord of the excellent city of Dváravati, the sun in the sky of the Yádava family, who has perfection as his crest-jewel, the destroyer of the Márjaps, who is fierce in war, a hero even without anybody to help him, who is brave even when alone, who has success even on a Saturday, the conqueror of hill-forts, a Ráma in war, having established his victorious camp at Lokkigundí,—at a lunar eclipse on Saturday, the day of the full-moon of the month Márgaśírsha of the Parídhávini year, when 1114 years1 had elapsed of the era of the Saka king,—after having washed the feet of the holy achárya Siddhántichandrabháshapapapitaśádáva, also called Satyavákya, who was the disciple of Vidyákshamapañdáva and the achárya's disciple of Sómávaradáva of (the lineage of the) achárya Kálamukha, granted out of devotion, with oblations of water, the village of Hombájalú in the Belvada three-hundred, with its boundaries as known before and together with the right to hidden treasures, underground stores, water, stone, gardens, etc., together with the tribhóga, together with the full proprietorship of the ashthabhágya, together with the right of appropriating all things such as tolls and fines, for the sake of the nága- and nágabhágya of the Holy one, the guru of all moving and immovable things, the holy god Svayambhó-Trikúṭéśvara, for the sake of repairing anything that might be broken, torn, or worn out through age, etc., for the sake of providing for instruction, and for the sake of feeding, etc., ascetics, Bráhmánas and others, making it a sarranamasya grant not to be pointed at with the finger by the king or the king's officials.

Inserted into this portion of the text are eleven verses (37-47) glorifying the god Śiva Svayambhó-Trikúṭéśvara at Kratuka and the chief priest (sthánáchárya) of his shrine, the said Siddhántichandrabháshapapapitaśádáva, called also Satyavákya, of the lineage of the achárya Kálamukha. Among the verses in praise of the latter, special interest is attached to verse 39, where the Pañdit is called the living lágǐ by whom the god who is the lord of the three peaks (Trikúṭéśvara) by his three stationary lágās, in the opinion of people became at the same time a lord of four peaks (chaturbhágéśvara). This is an allusion to the legend that Śiva in the form of a lágā descended upon the three mountains Kálikávará, Śrávála and Bhumévará, and that these three lágās marked the boundaries of the country which was in consequence called the Trilinga, Telinga or Telugu country.2

The members of the Śiva school of Kálamukha seem to have enjoyed considerable local fame. They were originally established at Baláqamwé, where a quarter of the town was called after them the Kálamukha Brahmachárin quarter.3 The numerous records at Baláqamwé,4 together with the present inscription, the Gadag inscription mentioned above, and another Gadag inscription of the time of Vira-Ballalás II,5 furnish the following line of acháryas,6 all of whom

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1 The date is expressed both in words and in figures.
3 Mysore Insor. p. 197, [and above, Vol. V. pp. 220 to 236].
5 Ind. Ant. Vol. XIX. p. 165 f. The last two inscriptions record grants in favour of the same temple as the present one.
6 Another branch of the lineage of Kálamukha Chakravartimuni at Baláqamwé is mentioned loc. cit. p. 172.
from Sōmeśvara onwards, with exception, of course, of Chandrabhūṣaṇa, were in the service of the temple of Dakṣiṇa-Kēśabhāṣaṇa at Balagāme:

Kēdāraśaktipāṇḍitadēva.

Śrīkaṇṭhabaṇḍitadēva.

Sōmeśvara-(or Sōmanātha-)pāṇḍitadēva;
A.D. 1093, 1102, 1112.

Vidyābhāramapaṇḍitadēva;¹
A.D. 1129.

Ganatapaṇḍitadēva;
Chandrabhūṣaṇapaṇḍitadēva.
A.D. 1129, 1149.

Vāmaśaktapāṇḍitadēva, Rājaguru;²
A.D. 1155, 1158, 1161, 1168, 1171, 1179, 1186, 1192.

Lines 46 ff. contain the usual benedictive and imprecatory verses, and the inscription ends with the statement that, by order of king Ballājadēva, the ādāna was composed by Agniṣṭhōman, an emperor among the learned.

The date of our inscription corresponds, as shown by Prof. Kielhorn, to Saturday, the 21st November A.D. 1192, when there was a lunar eclipse visible in India, commencing 0 h. 18 m. before mean sunrise.

Of the localities mentioned, Kṛatuka is the modern Gadag itself; Lokkigundī, the modern Lakkurgadi, 5 miles east-south-east of Gadag; and the village of Hombajalu, the modern Hombal, 7½ miles north-west of Gadag.

TEXT.³

1 Svasti ॐ Trāṣākhyāṇa pāṇyatē yēna sadayaṁ sat[1]va-vṝttinā | sa dēvō Yadu-sārddūlaḥ Śrī-patiḥ svēyaśc āsta vaḥ || [1*]

2 Dēvaḥ samasta-nāmanta-mastaka-nyasta-dāsanah | ā-chandr-ārkkam nripaḥ pāyād-bhuvaṃ-sambhūdhi-mēkhalam || [2*]

3 Āśīt-kaśitaṁ kṣatriya-puṅgavāṇāṁ śīrō-mpatī Śrī-Yadu-nāmadiēyaḥ | yad-anuvāyaśa Ḥariv-ḥaṁda (dāna) cīrīr-bhār-avatār-ākṣī-pa jātaḥ || [3*] Tād-anuvāyaśa

4 bahūv-rūvah-bhuva (bhuvaḥ) jīrībhāvā vārūtasa-krāttvī-bhājaḥ | adyāpi lōkā ārāti-kāraṇāh śaṁkhaṁ paṭhitaṁ saṁtaḥ || [4*] Kāla-krāttvā-bhūva bhūvaśca kāśīn-mahā-

5 patita-tattvā Śa-li-bhūdānaḥ | kulasya kṛtvā vyāpadeśam-anvayaṁ vismaṁrītō yēna Yadus-tad-kiyāḥ || [5*] Kēna-āpi braḥvam)ti-patinaṁ sva-dēvākaryāyē śaṁkhaṁ gosāmum-apagatam ni-

6 hamatmā | ādīśaṁ Śaṅkunārū rō-hoś-Sāsāti pāpa-bhataṁ kīla viṁhāya Hoṣaśa-ākhyām || [6*] Tātā-prabhṛti tad-vanām pravṛttām Hoṣaśa-ākhyāyē | śaṁkhaṁ-śa-cha dhvajā-

¹ Vidyābhārama is once called the younger brother of Sōmeśvara; ibid. p. 91.
² A pillar of Vāmaśakti was probably Śrīnātha or Śrīvērēva, of whom in an inscription at Balagāme, dated in A.D. 1181 it is said that "his head was marked by the lotus hands of the excellent maṇi Vāmaśakti, the Śiva seer"; compare ibid. p. 119.
³ From an impression supplied by Dr. Fleet.
⁴ The second aṣṭādosva of this word has been drawn out by the engraver into an ornamental figure.
7 syāśadā-sūkhaḥ sātān-bhayaṁkaraḥ || [7*] Aparaśe chu tad-rajayān bhaktavat-sāха rājasaḥ || Vinayāditya ity-śaṅkramaśaḥ prithivipatiḥ || [8*] Eṛopaṁ-ābhisādhoḥ śhūn-niṛupati-8
5 s-tasya cha-ātmajāḥ | guptaṁ-ananyaṁ-sāmānyaṁ prakhyātaḥ prithvi-talāḥ || [9*] Atha tasya-aśiḥ Ballāla-Vishvavardhana-nāmakau || abhātāṁ-ātmajanmānaṁ- Udayāditya-9
11 rikriyā samastam jñanam sva-rājya-ārtham || ēchakram-ōcchhaṁ-purahrito-ananyāṁ dvivaśad-dēśam || [14*] Anabhyā niṣa-nīvaśad-Belvula-paśyānumaṁ-ākhitam-āpi viśayaṁ | ākramya 12
12 yēna dhantaṁ tūraṁ-vapaḥu Kṛishnasvērṇāyam || [15*] Yaḥ smāryastē niṣyuktāṁ pratyapachāraṁ niṣpādaṁ-yāyaī || Paramardadhēva-nipātē|Moyasam-saṁ-bhānasye-tēti mūḥuḥ || [16*] Yēṁ-āgrahārāḥ krato vahāṁ fastāna śoṣānaḥ | anānxe-āpi cha pūmān purnabpunyāna chakrīn || [17*] Narasimha iti khyāto jāta-13
16 vihāvāna vibhūda-śvayaṁya yō jānagama iva Mēru-mahābhirātam-aṅgraṁ-ījagati || [21*] Śrīm-āṭikrama-bhūtān-śatigambhārasya vipula-sati(t[*]yasya ṭrānā-17
17 karasya yasya cha na kōpi lakṣmīvatōr-bhūh(bhūh)dhah || [22*] Charitaṁ Bharata-adhānam-āpi bhuvanā tāvād-āvaḥ bōdha(dhah)mahā | lōk-ōttarā na yāvad-dṛṣṭyaṁ yasya sādhū-gu-18
18 yāḥ || [23*] Vishvapat nisargasya-siddhāṁ bhaktiṁ1 yasya-ādyā paśyātām punāśaṁ | Prahārād-ādi-kāṭāḥ api na vismaṇyā prakalpane || [24*] Tān-na tapas-tan-na-ēśhāṇaḥ tanaṁ tanaṁ dānam-ast-āhā | a-
21 yasya || n-aivaśati pratīvādi vādi-māda-dvīrada-kēsarīnāḥ || [28*] Sarvāyudha-āyjav-puraharēna samasta-vīrāva-juna-vallabhāna | aṣṭraya śaṣṭrāya cha yēna lōkē sa-
22 nāthaṁ-ādyā chīraṁ-grātāni || [29*] Tān-nāmādhyānam-āpi viśva-[vi]śalakṣṣaṁ lōkē vaśikarana-karmanāṁ siddhā(dm)āmastraḥ | tasya pragābha-vansā-21

1 Originally bhūtāḥ had been engraved, but the lower dot of the visarga seems to have effaced.
24 vātitaśya mahaḥ sva-suvardhībhīva samaṃ vīraṃ-abhisankṣam vīravatē yat-khaḍga-yasṛṣṭīr-dvāṣaṃ || [31*] Śāśvad-yaṃ-saṃs ārātṛa-piśūnēḥ vāhāṃmāṃ自行fee
25 nēṣvītaśūryēśu sva-pati-prāṣya-chakitaḥ kshubhyantya-arāti-stryāḥ āpy ātāḥ subhāsya-svanyāvara-kiritē maidārā-mālam-itō basthābhāyaṃ parigrihyāṃ nāka-
26 vanitatā saujībhavantya-saṁbarē || [32*] Yasmin-Hoysalā-āhūmiyā-dharaṇī-sāmārtya-sāmīhaṃdārāśūrdūghī sati māta-paṇapataṇē-avydhīdhī dhānyaḥ pūrvva-śasanāḥ || sadya[†] sv-
27 sva-kulā-kram-āgratā-mahī-sāmārjya-sāṁhaśanāt-pratyaṛthi-śaṇāṭakair api māṃc valokitāṃ ārūhyate || [33*] Yasmin-dig-vijaya-ārūtham-udayavatī prasthāna-
28 gūḍhi bhūtv phutram uchcharatate svanipbhrīte svanēśu vārtte na kā [†] dūrād Aṁga-Kaṭinga-Vaniga-Maṅgadāś-Chōḷā-s-tathā Mālavā Pāṇḍyāḥ Kēraḷa-Gurjara-
29 prabhrītyyāpy-ūjjhantī sadyo dhriṃ 
30 tim || [34*] Naṅkārēṇa pitīta śīraṁ Kālačuri-khaṭar-āνvayat-karshatā yēn aikēna hi tūbēraṇa karīṇa śaśṭērya-ryjita dantinēṃ || tāna Aḥ Brahmax-
31 chamupatiṁ gaṇa-gaḥ-āgaḥvaḥyaḥ 
32 vāsahābhīm-sainyam mhatē-yēn-āśvair api kvalair-ābhuḥ (bhuja-bhrī) tā nirijītya rājyaṃ hrītam || [35*] Uotchhilāya Jātrāśuṣumāhnak dakhṣaṁpana-iva tasya Bhīlamasya bhūman || virēṇa yēna labdham Kuntoja-dēś-ābhī-
33 patyam-api || [36*] Sa cha samasatbhuvaṇārājaṛṣityā-srīprithivālabbha- 
34 mahārāja-dhīrāṇa-paramāśvara-paramaḥbhaṭṭārāṇa-Dvāravatī p u r v a r ā d h i ś v a r a - 
35 Yadvacakulanabandhyu-
36 maṇi-samyaktvācāhāmapira-malaparolgamā-kadana-pracharāṇa-āahāyasāṣāṃ-kāṅga vīra-
37 śaṇīvaraṇaḥ dhaṇa (dhaṇa) gīrīrurggamāla-chaḷadana-kalāma-ātī-āti-samasta-praśasta-nām-
38 avi-vi-
39 rājāmāna[†] śrīmaṇ-patāpachakarvattī-śrī-Vīra-Ballāja-devō Lokkigumdi-nīvēśita-vijayaśaṃdhavāraḥ || Asti Svayambhū Bhratabūh Brahuk-ābbhihānē grāmē Trikūṭēśvara-
34 nāmaḥ śivas samasta-kshiitipāla-maṇi-maṇi-prabhā-rājāṣṭra-rāmiṇyapīthah || [37*] Tasya sātān-āchāryaḥ Kālamukha-āchārya-saṃtati-prabhavaḥ || Sīdhdhāṃ (dāhām) tīchān-andhrabhadhipamāpa-
35 diṭaśe-abhūbdh ātī muniḥ || [38*] Taṁ Trikūṭēśvarāṁ devaṁ liṅgas-taṁ sātāvāmā sātāvāṃ prabhā maṇiṇi-pīṭhaḥ || [39*] Satata-saṁ-ārēdhaka (rddha)-śitdh-Gaurī-bhrīśaśa-saṁgāma-
36 devadhūḥvyādya Śiva āra virajyāmāṇāḥ yō bhūti brahmacharyasthaḥ || [40*] Yāscha || Kula-sāleśha chaṅake-api māryyadam śītapatatasā samēduṣaḥ cha || satyaṁ na Satyavākyadṛtya-
37 nāṃ parītyajati || [41*] Anyatra kābȳa-vya-nātaka-Vātsyāyana-Bharata-rajanītyādau || [nāśa] yēna kathā-siddhāṃ (dāha) śīrvē śahūḥśvē api yaya naśāḥ samaṇā || [42*] Yēna cha || Ādīśyēta kādā-

1 Kṛṣṇa-śrīchchhalad-dāhi; compare Kaṁkaśārītya, 101, 291: guṇaka-dāhi-kṛṣṇa-śrīchchhalad-dāhi
2 Compare Mr. Rice’s Inscr. in the Mysore District, Part II p. 266, line 7, and, as pointed out to me by Prof. Kiellmann, Ind. Ant. Vol. XIV, p. 69, l. 18.
3 Kṛṣṇa chalukkāha.
38 chid=vrśmō varuṇhau taraṅgāsam | na tv-ēva kripā-bhājā pradīyamānē sānasāṁ sat[*]rē || [43*] Amṛnā-saiva na kēvalam- api tu suvarṇau-anahadh-āṃbu-
vastre-āśyaḥ || anto n-āsti ja-
39 nāhāṁ nirantarai tapyamanāpam || [44*] Yēna ch-ātra sthānē || Udadhāṛi-
(dṛhṛi)tya jīrṇam-sakhiśāṁ nīrmanāya cha nātana[m] puraṁ ramyam ||
dṿ-Antikam-āṅtāṁ vēyā-vitthi sthītā pariṣṭhā || [45*]
40 Amṛt-ōpama-pāṇya-pūryā pushkarani1 kṛtā || vanuḥ cha Nandana-[sām]yaṁ nānā-
pushpa-lātā-vṛitam || [46*] Kiṁ jalpitēma bahūnā grāva-prākāra-vālaya-bāhyam-i-
41 ha || yad-yat-samastī tat-tat-samastam-api tasya nirmāṇam || [47*] Tasya bhavagatā-deva-svarṇa-guruḥ śrī-
Śravānībhū-Ṭrikūṭēsvara-dēvasya-āṅga-raṅga-bhoga-
42 khanḍō-sphoṭāṣa-jīrṇa-ōdīdhā́(iddhā)-
43 42 r-āṇa-ārtham vīyā-dān-ārtham[ raided] tapōdhana-bhārman-adābijōḥ-āṇa-ārtham[ m] cha
Bojvala-trīṣaṭ-āṅtargata Hombājalu-nāmadhēya-grāman pūrvvam-prasiddhāḥ(ddhā)
-śrīma-nīmanvitaṁ nīdhī-nīkēhāpa-
44 jāpa-pāśāh-ārhām-adī-sahitaṁ tribhāg-ābhya[ m] sąram-asamhēga-tējaḥ-svāmya-yuktaṁ
śaṅka-duṇḍa-ādī-saṅkha-śray-ōpāra-jan-ōpētam Śaṅkarpāṭa-āṭita-samvatsara-sa-
45 tēhu chaturdāśādhikeśvävēkādaśu antakā-pi 1114 varattamāna-
Paridāvī-samvatsara-āṅtargata Mārggaśīrṣa-pauruṣaṁasyāṁ Śanaiścharā-
46 vāro sōna-graḥanē tasya Kālamukha-ā-
chāryya-Sōmesvarādu-ṛṣayasya Vīyābhāramadēva-śāhīsya Satyavāky-śrīma-
-ṇāmadēhyāya śrīmad-āṇadēhyāya Siddhāḥ(ddhā)ntichaḥdrabhūsana-pamudītadēvaya
pāda-prakāshā
47 lana[m] kṛtyā rājāṁ sāṅgajilīṭeṁ kṣāṇey[ yāṁ] sarvanamasyāyaṁ kṛtva
48 dhārā-pūrvaṅkaṁ bhaktya dattavān || [ ] Asya cha dharmmaśa saṃrakṣakaḥ
phalam-īdā-
49 m-udāhyantī sma tapō-mahina-sākṣhākṣa-prāmaṁ-sthitayō Manvadyāḥ ma-
ghreyah || Bahubhir-śravāndhā bhaktā rājāḥ Sagar-adībhīḥ || yasya
50 yasya yadā bhūmiṁ-tasya tasya tadā phalam || Ganyantē pāṁsaṅvad bhūmē-
ghgantyāṁ vṛṣṭī-śāndvāṁ || na ganyantē Vīdhāte-āpi dharmaḥ-saṃrakṣakaḥ
phalam || 49 Apahe-
51 rataḥ samarthasya-āpy-udāśīnasya tair-evā viparitam-api phalam-udāhyantim || Sva-
dattāṁ viśal-tattāṁ vā yō harēta vatsaṁdurēm || shaśātiṁ varaha-sahāraṇē
vishā-
52 yōm ājāte kṛmiṁ || Para-dattāṁ tu yō bhūmim-upahāśēt-kadāchaḥ || sa
badhāh(dīh) vārūnaṁ kṣiprayat pūya-sōcitē || Kūliṁ tānyēt-karttā
53 sapta sapta ca sapta cha || adho dhāṁ pātayōḥ-dhārtaḥ satpanaḥ sa cha
54 ca cha Apī Gaṅgādī-śtrīṛthē ṛṣaṅgṛgam-ātma vā dvijam || nishkṛtīṁ
śīna dēvāsa-brahmaśva-hara-
55 nē niśām || Viṃdhī-āṭavāśv-vātuṣyau śhukra-kōṭara-sāyinah[*] krishna-sarppā
hi jāyantē dēvā-draya-pādāḥkāḥ || Karmanā manasa vācāḥ yaḥ
56 samarṭhō-yō-pūkēsntē || sa sāyā-tad-āiva chaumā[ h] sarvā-sārma-
ahārīṣkṛtaḥ || Aṭa bhāā Rāmaḥamdraḥ || Śamāyō-yaṁ dharmaḥ-sēṭur
niśāpanē kāle kāle
57 pālāṇyo bhavābhīḥ || sarvān-ṛtiṁ-bhāvinaḥ pāṛti(rthi)ṁ-śrīmān-bhūyō bhūyō
yācaḥ Rāmaḥamdraḥ || Mad-vaiṣeṣṭāḥ para-mahiṣa-
58 ti-vaiṣēṣṭāḥ vā pāpād-ṛpētaマンām bhūvih bhāvih-bhūpāḥ || yō pālayoṁ mama
dharmmaṁ-maṁ saṃgromaṁ tēsāṁ mayā virāchito jīvaṁrē-ēsānā
59 mūrṇhī || [ ] Ballajādōva-ṛpīpatē ādēśa[ a] Aṃgaśarmanāḥ rachita || śāsana-
padhā(iddhā) tirē-ēsā śāṛṣṭva-sāṛṣṭvabhaṁmanē(ṇa) ||

1 Read pushkarṣṭi; but compare Pāli pokkharasī.
No. 11.—NILGUND INSCRIPTION OF THE TIME OF AMOGHAVARSHA I.; A.D. 586.

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

This inscription is now brought to notice for the first time. And I edit it from an ink-impression obtained by me in 1857. I edit it, partly because it is interesting in itself, and partly because it is closely connected with the Sirūr inscription, of the same date, of which a version has been given by me in the Ind. Ant. Vol. XII. p. 215 ff. A revised version of the latter record will be given shortly, in the course of some papers which will illustrate the development of the alphabet of the Kanarese country during the ninth century A.D.¹ And it is convenient to publish the Nilgund record first, because, as far as the words Annipayarolire in line 22, it was based on the same draft on which was based the same part of the Sirūr record, and, though on the one hand parts of it could hardly have been deciphered without the help of the Sirūr record, on the other hand it supplies a few aksaras which are illegible in the Sirūr record and could not be supplied from any other source.

Nilgund is a village about twelve miles S. W. ½ W. from Gadag, the head-quarters of the Gadag taluka of the Dharwar district. It is shown in the Indian Atlas sheet No. 41 (1852) as 'Nelgond.' The modern form of that name is carried back to A.D. 1379 by the Dambal grant of that year, which mentions the place, in Nāgarī characters and in a Sanskrit verse, as Nilagunda.² The present record gives its name in the older form of Nirgunda; the purport of it places Nirgunda in a circle of villages known as the Mulgunda twelve, which, again, it places in the Bevola three-hundred district; and Mulgunda, from which the circle took its name, is, of course, the modern Mulgund, about two miles on the south-east of Nilgund. The inscription is on a stone tablet which was found standing in front of the house of Ángadí-Rachappa, in the village of Nilgund.

At the top of the stone there are sculptures, of which the principal ones are the goddess Lakshmi squatting and facing full-front, with an elephant, on each side, standing towards her: the tips of the trunks of the elephants, which are uplifted, meet above her head, and each of them holds something which may be either a flower or a water-pot or some sacred symbol; and above them, and perhaps supported by them, there is a smaller image, representing probably Vishnu, squatting and facing full-front. Below the figure of Lakshmi, there is a swastika. On the proper right of the latter, there are a cow and a calf; and on the proper left, two objects which, in the sketch submitted to me, look like a thick-set bush and a flowering plant, each in a tub or stand.—The writing covers an area about 3' 4½" broad by 5' 11½" high. Lines 1 to 15 are in a state of fairly good preservation. Lines 16 to 25 have suffered a great deal of damage; and there are many syllables here, in addition to those which I have placed in square brackets, which could hardly have been deciphered with any certainty, if at all, without the help of the Sirūr inscription. Lines 26 to 35, also, are considerably damaged, but not to the same extent.—The characters are Kanarese, boldly formed and well executed. They are of a good antique square and upright style, presenting an appearance much older than that of the characters of the Sirūr inscription, of the same date, of which a collotype will be published hereafter. And the size of them ranges from about ½" in the ya of traya, line 12, to about 1½"

¹ See a remark made on page 74 above.
³ The dental nd can be recognised clearly in the impression, both in Nirgundada, line 26, and in Mulgunda, line 2; and it is, of course, exactly what we should expect. The Nilgund inscription of A. D. 982, however, for some reason or other gives the name as Nirgundha, with the lingual nd (above, Vol. IV. p. 206, text line 20).
in the la of Kulappayya, line 22. Only the first part of the ink-impression, containing lines 1 to 13, is suitable for reproduction; and here the largest akshara seems to be the ka of kāntēdā, line 3, which is about 2½" high. The record uses final forms of t in line 16, of n in lines 28 and 33, of r in line 27, and of l in lines 25 and 27 (twice). And it marks, in the usual way, the difference between the lingual q and the dental d; this can be recognised in the ād of Gaundā, line 6, though the akshara is somewhat damaged. As regards palaeography, the record, which belongs to the transitional period, favours the older rather than the later types, not only in general style, but also in details. The gh occurs twice: in ṭākhitam, line 35, it is somewhat damaged, and it is difficult to decide whether we have there an old square gh rather loosely formed, or a later cursive gh; but in the kha of ṭaṭhka, line 12, No. 14, we have clearly the later cursive character. The j is damaged and undeterminable in vijaya, line 19, and rajyābhīvīdā, line 20; but in every other instance it is unmistakably the old square j, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 19 and 20: in the lithograph, the intended form of the character is recognisable best in the ja of dhārīja, line 9, No. 22. The ñ occurs three times, in ottuña, line 13 (the last akshara but one), and Nyapataña, line 17, and samatasarāṇayaj, line 19-20: in each instance, it is damaged and not determinable with certainty; but such marks as are recognisable, indicate that in each case it follows the usual rule which connects it with the j, and is of the old square type, with the closed form. The b is damaged and undeterminable in parām, line 17, and bhrādanaṁ, line 29; but in every other instance it is unmistakably the old square b, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 17 and 29: the intended form of the character is recognisable best in the bha of labdha, line 3, No. 24. The l is damaged and undeterminable in Lattāhāra, line 16, Lakshmīvallabhēṇḍra, line 17, salutt-irē and kalāttīla, line 18, salutt-irē, line 20, Kulappayya, line 24, kālaṁ, line 26, and kalē-kāle pālanīyō, line 34: in the ī of manḍalikārkāla, line 10, No. 23, and in the lā of Lāchānaṁ, line 16, we have the later cursive l, and so also in the upper l in vallabha, line 5, ello, line 12, and kalām, line 35; but in every other instance we have unmistakably the old square l, and the intended form of it is illustrated very well by the na of alamārīta, line 3, No. 20; the formation of it here exhibits, though not to a very marked extent, the prolongation, with a sweep to the right, of the downstroke that makes the end of the letter, which (as will be shown more clearly hereafter) had been the first step in the development of the later cursive type from the old square type.—As regards the language, we have Sāskrit ordinary verses in lines 1 to 8, and Sāskrit benedictory and imperative verses in lines 30 to 35, with, among them, a verse in praise of the god Vishnu which seems rather out of place there; the remainder of the record is in Kanaarese, of the archaic type, in prose. The record uses two words which are not included in dictionaries; namely, in line 10, prāṭirāja, employed in the sense of prāṭirāja, 'a hostile king;' and in line 24, rājadrāśta, for which the best translation seems to be 'a royal decree.' In Vāraṇāṣīya, line 27, we have the locative ending uj, which, in genuine records, is of sufficiently rare occurrence, as compared with the endings of and al, to be

1 See above, Vol. III. p. 104. I owe this reference to Prof. Kielhorn.

2 The word rāja-śrēṇīta,—or rājā-śrēṇīta, as sometimes written, and perhaps in the present record, but wrongly,—means, literally, 'caused to be heard by the king, spoken by the king.' It has been met with before, in an inscription of the period A.D. 680 to 696 at Bājāgāra, where we have rājā-śrēṇītanamagha, "on a royal decree being issued," i.e. "under or in accordance with a royal decree" (Ind. Ant. Vol. XIX. p. 146, text line 11-12), and in an inscription of the period A.D. 723 to 747 at Ahoḷa, where we have rājā-śrēṇītan mahādhammanam nakala gaṇa-śrēṇītacka, "a decree by the king, a decree by the Mahādhamman and the people of the city" (id. Vol. VIII. p. 286, text line 4-5); it may be noted here that, at the end of line 5 of this record, the correct reading is Vāraṇāsi, for Vāraṇāṣīya.—The Aḍha inscription helps to illustrate the term, by giving us ṛṣiḥṛṣya, "having caused to be heard everywhere, having made proclamation" (Ind. Ant. Vol. XI. p. 60, text line 7-8).—We have the same erroneous lengthening of the r of rāja in rājā-ṛṣya-rakṣakam dharmam, "a religious grant protected by the king," in the Bēḍa inscription of A.D. 1021 or 1022 (id. Vol. XVII. p. 274, text line 37).
worth noting. As regards orthography, the only points that present themselves are (1) the use of ri for ri in the word srihāt, lines 12 and 33, though everywhere else the vowel seems to be used correctly; and (2) the occasional omission to double a consonant after r, in the second joyati, line 1, in Gārjavānā, line 6, in ārthānu, line 25, in brahma-stava, line 31, and in nṛpānāṁ, line 34.

The inscription refers itself to the reign of the Rāṣṭrakūṭa king Amōghavarsa I., who was on the throne from A.D. 814 to 815 to A.D. 877 or 878. It mentions him by also the birada of Atiśayadharma, Lakshmivallabhēndra, and Nṛpāpatungā. His proper name is not yet known. But, from the way in which his sovereignty is likened to the sovereignty of the god Vishnu, and from the attribution to him, in that passage, of the birada Lakshmivallabhēndra or "chief among the husbands or favorites of Lakshmi or Fortune," and of the epithet surdsurāvanardana or "subder of gods and demons," which would hardly be appropriate in any ordinary description of a king, it seems likely that his name either was Narāyana or Vishnu, or else was a name beginning with the word Vishnu. It mentions an officer of his, named Dēvānayaṇa, who—reading at Anigere, which is the modern Anigere.
or Anugere, about twelve miles west of Gadag.—was governing the Belvola three-hundred district. And it mentions also a relative of Devanayya, probably named Kulappayya, who was governing the circle of villages known as the Mulgunda twelve. The object of it is to record an assignment of the tax on clarified butter or ghee. The assignment was made under

used to represent, indifferently, either kere (kere), 'a tank,' or kudi, 'a street;' and it is impossible to decide which it represents, as the final of a place-name, unless one can hear the name pronounced by a resident of the village itself, or can find it in an ancient record. In cases in which I have been unable to ascertain whether the real termination in kere or kudi, I have used that nondescript word kere, as a reminder to myself that the name has not been determined; and it is for that reason that I have written, for instance, Karajgeri, Bandigiri, and Haugjeri (Dya. Eon. Dist. p. 448, note 1, 553, 556). There is, perhaps, more trouble with the words kere and kudi than in any other detail. But no one, who has not tried it in person, can realise how difficult it is to get at the really correct and undeniable spelling of many a place-name, unless some indication is derivable from an ancient record. My experience is that, among modern publications, the older sheets of the Indian Atlas, though by no means infallible, are in many respects the best guide, in spite of the want of any definite system in them, or rather, because no attempt was made in them to aim, in vain, at any uniformity of system on lines which, at that time, had barely become definitely fixed even among scholars. The revised sheets are not so useful a guide, because in them (as also in the Bombay Survey sheets) the spelling is adapted to the modern official system. The chief features of this system are, the use of a, e, i, and u, instead of a, e, i, and o, and the use of d, instead of r, for the lingual d. It would be good enough, if it were in safe hands; that is to say, under the control of someone who could determine the exact correct spelling everywhere, and could enforce the uniform use of it. But it is not in such hands. It frequently gives the long d where it ought to give the short a, and vice versa. It has a particularly weak point in failing to make any distinction between the dental d and the lingual d, which latter usually appears as in the older sheets of the Indian Atlas. It has produced such monstrosities as 'Kami's' and 'Kanarese,'—supposed to be critical forms,—instead of the purely correct, but thoroughly well-established words Kanara and Kannarese. And, as specific instances of the failure of this system in official hands, we may quote, from the Bombay Survey sheet No. 272 (1894), Kanvad and Kuvad, which are given there instead of Kanvad and Kutvad, and Shiridi instead of Shirkatli, and, from sheet No. 239 (1887), Bagni, instead of Bagni (regarding these names, see Ind. Ant. Vol. XXIX. p. 278 and note 23, p. 276, and p. 277, note 17). The best way to determine the real name of a place, is, naturally, to make local inquiries in person. And it is, of course, the cultivators and the hereditary village-officials,—not the district officials and their clerks,—who can best furnish information as to the true names of their villages. But what they pronounce, has frequently to be written down by an ordinary clerk who takes no interest in the matter. And that is where all the mistakes come in now, and, apparently, came in in earlier times also.—In illustration of the way in which the cultivators can help towards the identification of ancient places, we may refer to the case of Bāgalkot in the Bijapur district. The cultivators call it Bāγalδkōṭe. This name is accounted for, though the exact form of it is not absolutely justified, by the fact that the ancient name of the place was Bāγadageyakōte, Bāγadageyakōte (see Ep. Ind. Vol. II. p. 170). This name, added by the cultivators, first put me in the way of identifying Bāγadage with Bāγalkōṭ. And, in addition to the epigraphic passage which I have already quoted, I may now refer to a record of A.D. 1049 at Sirpur, eight miles to the south-east of Bāγalkōṭ, which mentions Bāγadagegāgpati, the highway to Bāγadage. In illustration of the way in which the cultivators preserve the real names of places, we may take the case of a village close on the east of Gadag and incorporated with that town for municipal purposes. The name of it is certified in Bombay Places as 'Betçéri;' and, I may add, in the Dāhrāur volume of the Gazetteer it appears as 'Bettígari' (pp. 712, 713), which illustrates very well the vagaries of official practice. But the cultivators call it Bāγtāgari. And the ancient name occurs as Bāγtāgari in a record of A.D. 888. In this instance, it happens, the official mistake, of substituting kēri for kere, is carried back to A.D. 1379 by the Dāmbel grant, which mentions the place as Bāγtāgari (loc. cit. in note 2 on page 953 above, text line 212), evidently as the result of an ancient official failing to catch the name correctly; and it may be remarked that the same record also mentions as Kānjagiri, in line 136, a neighbouring village, the name of which is found in a record of A.D. 933-34 as Kōνγjjγere, or possibly Kōνγjjγere. I would make, here, a correction in the name of a village in the Karnataka taluk, at which some early Kadamba copper-plate grants were obtained (see Ind. Ant. Vol. VII. p. 33 ff. The name of it figures in the Indian Atlas sheet No. 45 (1827) as 'Devgoree,' and in the Map of the Dāhrāur Collectorate (1874) as 'Devgoree,' and in the Postal Directory (1879) as 'Devgiri,' and in the Dāhrāur volume (1884) of the Gazetteer as 'Devgiri' (p. 665). I was told that the cultivators call the place Dāvgere and Dāgovere. But I was assured that that is a mistake, and that the real name is Dāvagiri. And, I therefore, gave the name as Dāvagiri in editing the grants in question, and elsewhere (c.f. above, Vol. V. p. 170). Subsequently, I was led to believe that the real name is Dāvagere; and I have used that form in, for instance, Dya. Eon. Dist. p. 297. But I have since then found, from records of the twelfth and thirteenth centuries at the place itself, that the ancient name was Dāvagiri, sometimes perhaps written Dāvagiri, without the awardas in the second syllable. I also notice that the Native gentleman, to whom I was indebted in the first instance for impressions of them, wrote the name, on the first impressions, as Dāvagiri in English characters (according to official custom),
the authority of a rājāśīvita or royal decree of Amoghavasupa I. And it was made to the hundred-and-twenty Mahājanas of Nigunda,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the royal revenues.2

The passages containing the details of the date are partly illegible. But enough can be deciphered to show that the date of this record is the same as the date of the Sirū record. The full details, then, are an eclipse of the sun on the new-moon day of the month Jyāishtha of the Vṛyaya mahīatara, Śaka-Saṁvatsara 788, in the fifty-second year of the reign of Amoghavasupa I. And the corresponding English date is Sunday, 10th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 h. 4 min. after mean sunrise.3

TEXT.4

1 Om5 [||*] Jaya[t]ë bhuvana-kāraṇaṁ Svayambhur-jayati Purandara-nandanaṁ  
Marāḥiḥ jayati Giri-  
2 [s]aṁ-niruddha-dhāṁ durita-bhay-a-paharē Häraś-cha dēvaḥ [||*] Sa7 vō-vyād-  
Vėdhāsā dhāṁ yan-nā-  
3 [bh]i]-kamala[m] kṛiñca Häraś-cha yasya kānt-śāna-kalayaṁ kam-alāṅkriñca [||*]  
Labdhās-pratishṭham=saṁśāraḥ  
4 [K]aḷ[ī]mũ su-dūrā(r̥)maṁ uṣṭeśraya śuddha-charit(a)ṁ=dṛdhaṁ-talaṁ yam=  
puṇaṁ Kṛitāya-sūri(śr̥)[ī]yam=a=  
5 [p]i*y-ṇa[r̥]a(j)ahāṁ chitram kathāṁ Nirupamaṁ Kalivallabhō-bhāt [||*]  
Prabhūtavahē6 Gōvinda-rāj(a)jāḥ[a]10 śauryēḥu  
6 vikramaṁ,11 jītvā jyagś=saṃstātaṁ yat-Jagattungha iti12 śrātaḥ [||*] Kērāla-13  
Mālava-Gauḍān14-sa-15 Gūrjarē[m]īs-Chi-  

but as Dēvaṅgīr in the Mōli or current Marāṭh characters. And I entertain no doubt that what the cultivators really call it, is, not Dēvaṅgīr (as reported to me), but Dēvaṅgīr, and that this is the form that ought to be used for the future.5

1 See page 99 above, and note 2.  
2 See note 4 on page 107 below.  
3 See Prof. Kielhorn’s result in Jadh. Ant. Vol. XXIII, p. 123, No. 59, and Von Oppolzer’s Canon der Finastereit, p. 108, No. 4039, and Plate 99.—The week-day is specified in the Śrīrū record, but not here. — The Śaka year 788 has to be taken as the expired year: for, as pointed out by Prof. Kielhorn, by the mean-sign system the Vṛyaya mahīatara lasted from the 23rd September, A.D. 865 (in Ś.-S. 788 current) to the 19th September, A.D. 866 (in Ś.-S. 788 expired), and by the southern lunar-solar system Vyaya was Ś.-S. 789 current (788 expired), = A.D. 866-67,—(as also by the northern system of the same kind).

4 From the in-pression.  
Represented by a plain symbol ; and so also in lines 9 and 30.  
5 Metro, Pāshā-pitā.  
6 Metro, Śūka (Amsahātk).  
7 Metro, Śūka (Amsahātk).  
8 Metro, Yāndavāntālikaka.  
9 The Śrīrū inscription, line 3, has precisely the same reading, Prabhūtavahē Gōvinda-rājā. The run of the metre would have been better suited by Prabhūtavahē Gōvinda-rājā.  
10 Śrīrū, line 3, has the same, kaurvyēḥa vikramaḥ ; but the ś of the sṛyē was omitted at first and then was added by way of correction. It would be difficult to make any sense of kaurvyēḥa vikramaḥ ‘having heroism-arrow-brow’ ; and it can hardly be thought that kaurvyēḥa Vikramaḥ, ‘a very Vikrama in deeds of heroism,’ was intended. I can only suggest that the words are a mistake for kaurvyēḥa vikramaḥ, or else that the text is altogether corrupt here.  
11 Rod jāt-jagattungha, which, however, in view of the past participle jited, most probably be treated as a mistake for yē Jagattungha. In Śrīrū, line 4, the pronoun was omitted altogether and the reading is [same] jē[śu] Jagati[||*]aṅgo.  
12 Metro, the first two padas are Āraṇgītī, and the last two are Āraṇ : or, we may say, the verse is an Āraṇgītī, in the last pada of which the metre of an Āraṇ has been followed. There is a mixture of metres again in the next verse.  
13 Śrīrū, line 4, has Śaddī. In each record, the reading is quite distinct.  
14 Śrīrū, line 4, has Gṛjāṛa : it gives the short s, according to the undoubtedly more correct spelling of the name in the second syllable, it omits the r; and,—as the writer seems to have intended Gṛjāṛa without śaddī with the following word,—it omits a final s.
8 ta-śaraṇas-sakala-bhuvana-vandita-sauryaḥ Vanag-Āmga-Magadha-Mājaja- Veṅg- 
9 īśa(sāi) r-arohhītō-Tīṣyaḍhava[ah] [11] 
10 ōm Svasti Śṛṅ Śamadhigatapanchamahāśabdā-mahāraja-dhīrāja-paramēśvara-bhāṭāraka chatur-udadhā. 
11 valaya-valayun(yi) tat-sakala-dhāratāla-prātirājīva-
12 nāḍāla-kāyūrā-hārā[ḥṛ] ap-ājāntikita-gaṇika-sāhasra- 
13 t-ātapatra-traya-kala-kāra-ā-śanika-pāśādīrāj-ōru-kotā-parśak- 
14 riṣa-makuṭa-ghīṣṭa-pādāra-vīṇaṃ nirmiṣita-v[ai]ri ripu-ūvāha-Kāla-dapā dasha-
15 mōgha-Rāmaś para-chakra-panchāhānān sar-āsura-mardhānaṇān vairi-bhaya-[ka] rāma 
16 man[d]hirām Raṭṭas-vamā-dhāvabha[m] Garudā-lāñča(u)bhāna[m] 
17 parāghoṣaṇa[m] Lattalūra-pu[ra]ra-paramēśvara[m] śrūmat 

1 Sirūr, line 5, has jīgati, which was then corrected into jāpati.
2 Mev, the first two pādās are Āryā, and the last two are Udgīti; or we may say, the verse is an Āryā, in
the last pāda of which the metre of an Udgīti has been followed.
3 Sirūr, line 6, omits the ōm and the Śṛṅ.
4 Sirūr, line 7, also has yata.—Prof. Kilhorn has given me, from the Daśakundarācharita, the quotation
ratasakara-vidhā-mākhal-vālayita-dharam, which suggests that the original source of the data used in this record
had chatur-udadbhi-vidhā-vālayita, etc. Compare, in some respects, lines 1, 2 of the Bhūgūr record (page 48 above).
5 Tārā, line 9, also has prātiśāyā. 
6 Sirūr, line 9, has daṅkāra-śālīśya-vīrīya-māna. The words sṛṣya, ‘bravery, or heroism,’ and māna,
‘pride,’ seem altogether inappropriate in this passage. And I can only suggest that the intended reading was
daṅkāra-dālīśya-māna, or else that there may have been meant dāktāyāmaṇā, “being waved to and fro like
fans,” which we have in line 47 of the Kadaḍa grant (above, Vol. IV, p. 342), applied, however, to chaṅsir, not to
white umbrellas.
7 Sirūr, line 9, omits this word, kekāla.
8 The reading is quite distinct here. And it can be recognized, now, that in Sirūr, line 7, the writer or engraver
first formed, instead of ra, the k of kekāla, and then, before attaching the a, corrected the k into r, and then added
the a. This degrades of the kekkāla, the “banner of a bird, or bird-escort,” which I thought was indicated by the
Sirūr inscription.
9 Sirūr, line 10, has the same reading, ṛḍī-dālēka. In each record, the reading is quite distinct. Ṛḍī-dālēka
would be more in accordance with custom. But the use of ṛḍī instead of dālē in such a combination, though
somewhat unusual, is hardly to be treated as a mistake.
10 In Sirūr, line 10-11, the reading is very clear—vīṣaṅga-vīṇasālmanage, except that the ri of vīnasā is
rather intermediate between ri and dālē. And the reading is equally certain here, though the subscript a of
vīnasā is a good deal damaged. We might accept vīnasā as a mistake for the usual Sanskrit word vīnasā, “bent down,” etc., or for a word vīnasā which might be justified by the use of vīnasā by Kannarese authors as an
equivalent of vīnasā, “bowing, bent,” etc. (see Kittel’s Kannada-English Dictionary, under vīnasā and manṭ-
kṛita; and I think that I have met with either vīnasā, nānas, vīnasā, or vīnasā in Kannarese records, though
I cannot at present find the passages), But, as has been pointed out to me by Prof. Kilhorn, no such word
would give any suitable meaning here, and what is needed after ṛḍī-dālēka is some expression meaning “chief or
ruler of a district.” I am inclined to think, therefore, that what was really intended was vīṣaṅga-dālīśya-mānage.
11 From this point, the present record,—and the Sirūr inscription also,—pays more attention to the case-
endings of the nominatives in a, which are disregarded altogether in the preceding part of this passage.
Sirūr, line 11-12, has here a reading which indicates that there was intended there bhāṣya-saṁgha, without sarvādā. 
12 Sirūr, line 13, has the same mistake, ṛḥa for Ṛḥa.
EPIGRAPHICA INDICA.

17 Aamoṣha varshaḥ-Nripaṭu[h]ga-mān-[m]kito-[l]akṣa[m[vla]bhendraḥ  
20 rājya-pravardhānā-saṁvata[ra]-  
21 mōgha[rsha]-dāv[a-p[a]-dana[m]-kaja-[bhra]mara[m]- vidishta-ja[n-aṣṭra yan a]ppa śrīmad-Dvānśayaṃ Be[vla]-
22 mūndarman-[a]-tuttuṃ Anni[rgoreyo]-ire ā[ta]-na ma[y]-dn[mah] Kulappaya[m]  

Mulgunda-pa-
23 nneradum-[a]-tutt-[ire] ta[d-a]ntarga[t]-17-Jyāṣṭha[1]-māsada krishna-pakṣa-d- 
24 nāmum-āgī  
25 vitar-mādi tad-anuma[ta]dind-sīrvarūτ māṭh[pitri 15-m-[r]thāṁ  
26 Nīrgundadā no[r]-ippadīturnu mahājananā kā[la]aun kalchi tappa-dipa[m]A  
27 kām-āgī bīṭṭa[r] 17 I dharmamama[m k]ādon Varaṇaṣṭhyū  
28 yam veda-vidarka[a]-appa bṛhmaṇaparkkalge koṭṭa punya-pha[laman-a]ṣ[?]yudvon idan- 
29 sāśira kavileyuḥ sāṣi[r]-vwar-[hbc]āhmaparamām Varaṇaṣ[?]yuman-sālīda paścch-

1 Read rūmā-m. Aamoṣha varshaḥ. Sīrūr, line 13, omits the Aamoṣha varsha here, and has śrī-Nripatapa.  
2 Sīrūr, line 14, has the same reading, sat[l]akṣendra. But the construction requires the genitive, sat[l]akṣendra vs sat[l]akṣendra.  
3 Sīrūr, line 14, has chand[ra-]dītya kālaḥ-vareṇaḥ. In the present record, there are only two aksaraḥ after kālam, both much damaged. The first of them seems to be ba, rather than m. The second of them may be ra, in which case bāraḥ was written, quite correctly; or it may be gamaḥ in which case bagram was written by mistake for bāraṃ.  
4 Sīrūr, line 14, divides the words, and has rājya-bol uttar-ōttaraṃ.  
5 The aksaraḥ given here in square brackets are supplied entirely from Sīrūr, line 15. But there is no doubt about the correctness of them, as the name of the samvatara is quite recognizable, and so also are the other details in line 23.  
6 The preceding note applies here also.  
7 Sīrūr, line 17, gives rājya-bāhṣyṛiddhi; and the same seems to have been the reading here also. We require in this place the instrumental rājya-bāhṣyṛiddhiyaṃ. The nominative seems to have been carelessly repeated from line 13 above, where it is quite correct.  
8 Sīrūr, line 17, omits the tāna.  
9 Sīrūr, line 19, makes divadhi, and has divaṭum-Anni. As regards the nasi, which is quite distinct here as well as in the Sīrūr inscription, but is probably a mistake for nasi, see page 100 above, note 3.  
10 Both here, and in line 24, there seems to be the vowel u attached to the k. But the name may perhaps be Kulappaya, or even Kulappaya.  
11 Read tā-ta[r]-aśtar-dīnagata.  
12 Sīrūr, line 12, has amsasyaṃ, with the short a in the second syllable. Either form is admissible. The week-day, as in the Sīrūr inscription, is omitted here.  
13 Sīrūr, line 19, has the indicative form dge, instead of the past participle which we have here.  
14 Three aksaraḥ are quite illegible in the ink-pression here. We should expect something like śṛyā- 
15 dharm-ārtham, puny-śṛyā-ārtham, puny-āhāṃśyṛiddhy-ārtham, etc.; but none of these expressions adapts itself to such traces as are discernible.  
16 Sīrūr, line 19, has the indicative form dge, instead of the past participle which we have here.
32 hma-[sva][raṁ] putra-pataukrī[ca] [**] Brahmā-svaṁ praṇayāṁ-bhaktvā dahatya-śa-saptamaṁ kulaṁ viśram-ā[kramena] yā bhāyantarē daś śa pū-
34 Sāmaraḥ-svāyaṁ dharmam-a[r][u]-nippā[nāṁ kāle]-kā[le pālan]yā bhavadbhī[ḥ sarvāṇa-śāntaḥ-bhāvīnāḥ pārthivēndrā[ṃ]-bhāyā]
35 bhāyā yāvatāh Rāmadhva[bra] [**] ............................................. 6 bhāṣṭara likhitam 1 kallam Nagambah[ḍa]?[na(?) ........................ 7 [**]

TRANSLATION.

Om! (Verse 1; line 1). Victorious is Svayaṃbhū (Brahman), the cause of the world; victorious is Mārā (Vishṇu), the son of Purandara (Indra);6 and victorious is the god Harā (Śiva), whose body is imprisoned by (the embraces of) (Pārvatī) the daughter of the mountain (Himālaya), and who removes sin and fear! — (Verse 2; line 2). May he (Vishṇu) protect you, the water-lily (growing) in whose navel is made a habitation by Vēđās (Brahman); and, Harā, whose head is adorned by a lovely digit of the moon!

(V. 3; line 3). Since, with his pure actions, he in no long time drove far away from the surface of the earth Kali who had secured a footing there, and made again complete even the splendour of the Krishna age, it is wonderful how Nirupama-(Dhrvā) became (also known as) Kalivalabha.9

(V. 4; line 5). (There was his son)¹⁰ Prabhūṣṭa-varṣa-Govindarāja (III.), who, having conquered the whole world by his heroism and deeds of prowess (?),¹¹ was known as Jagataṭhuna. — (V. 5; line 6). Having fettered the people of Keraṇa and Mājaya and Gauḍa, and, together

¹ Read pāṭokam. The ta stands in the margin, before the ka. There are some indications that an attempt was first made to supply the ta below the pd of the preceding line.
² Metre, Sūka (Aśvatthāmābh); and in the next three verses.
³ Read kāraṇa; or karaṇī. ¹⁴ Read bhāṣṭara; or bhāṣṭit. ¹⁵ Metre, Sālikā.
⁶ Eight or nine akṣaras are illegible here. ¹⁶ Your or five akṣaras are illegible here.
⁷ The reading Purandara-nandana is quite clear and unmistakable in the present record, and in line 1 of an inscription of A.D. 807-98 at Chinchali in the Gadag taluka, and evidently in the inscription at Kānher, referred to “about the eighth century,” from which the verse has already been brought to notice by Prof. Keilhorn (above, Vol. V, p. 210, note 3). And it seems impossible to translate the word otherwise than by “son of Purandara.” But, Vishnu was one of the svayambhu or self-existing gods; the later mythology represents him as the younger brother of Indra; and, as yet, we know of no other statement that would make him a son of Indra, and we know the expression “son of Indra” only as an epithet of the monkey-king Vālein, of Arjuna, and of Jayanta.
⁸ This verse is met with, earlier, in lines 13, 14 of the Wani grant of A.D. 807 (Ind. Ant. Vol. XI. p. 157), in the description of Dhrvā, i.e. Dhrvā; and we know from that record that Nirupama and Kalivalabha were biras of Dhrvā. The preñ-ārās meaning of the birās Kalivalabha would be “favourite of Kali,”—Kali being the personification of the present age. But the verse points out that it would be curious that an enemy of Kali should be called the favourite of Kali. And, either the birās means “the favourite of brave men,” or else, as has been suggested to me by Dr. Hultsch, we must explain it by taking kali in its meaning of ‘dissection, war, battle,’ in which case we may render the appellation by “fond of war.”
⁹ In this and the following two verses, there are no verbs except past participles. I supply, in such terms as seem appropriate, that which appears necessary to complete the construction. It seems likely that these three verses are detached excerpts from some longer composition, which has not yet come to notice in the records of the dynasty; just as the preceding verse about Nirupama-Kalivalabha is an excerpt from the full description of Dhrvā given in the Wani grant (see the preceding note).
¹¹ See page 102 above, note 11.
with the Gūjaras, those who dwell in the hill-fort of Chitrakūṭa, and then the lords of Kāñchi, he became (known as) Kirtinārāyana.¹

(V. 6; 1. 7). (And then there came his son) Aṭīṣayadavavāla-(Amoghavarsha I.), whose feet are rubbed by the diadems of hostile kings (bowing down before him), and whose heroism is praised throughout the whole world, and who is worshipped by the lords of Vāṅga, Anagha, Magadhā, Mālava, and Vojgi.

(Line 9)—Óm! Hail! Fortune! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakṣmīnārāṣṭrāve, who is distinguished by the name of the glorious Amoghavarsha-Nripratunga,—the Madhavajñaka and Paramārtha and Bhārataka who has attained the pañcamaudhāboda,² he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of courtesans decorated with waistbands and belts round their hips and ear-rings and armlets and necklaces, and with the darkness (caused by the multitude) of his chariots, and with his very brightly shining (?) three white umbrellas, and with his battle-horns and conches, and with his broad standard of the pāñjikapāda-boghtan and his (other) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tārās and diadems (bowing down before him) of Dāngodāyaka (in charge) of capitals and groups of places,³ and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unflailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women;⁴ he who is the habituation of hallowliness; he who has been born in the race of the Raṭhas; he who has the Guroḍa-crest; he who is heralded in public with the sounds of the musical instrument called ṭivili; (he who has the hereditary title of) supreme lord of the town of Lakkotra,—was continuing, like the sovereignty of the great Vishnu, so as to endure as long as the moon and sun might last:—

(L. 18)—While the Vyaya saṁvatsaras, the seven [hundred and eighty-eighth] of the centuries of years elapsed of the era of the Saka kings, was current; and while the

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1 I.e. "a very Nārāyaṇa (Vishnu) in fame." A verse in the description of Gòvinda III. in the Baroda grant of A.D. 811 or 812 presents this brādu in the form of Kṛtipuraṣa (Jad. Ant. Vol. XII. p. 150, text line 24). I then translated it by "the peramisification of fame." But there is no real authority for that. And, on the other hand, Prasna was Vasiṣṭha, who, again, was Nārāyaṇa; and the composer of that verse evidently used Kṛtipuraṣa instead of Kirtinārāyana, simply to suit his convenience in framing his lines.—The Śīrā version of the verse has, instead of jītaḥ, jīgatu, which was then corrected into jīgati,—"he (became known as) Kirtinārāyana on the earth." The Chūllikul inscription of A.D. 927-98 (mentioned in note 8 on page 105 above), however, presents clearly jītaḥ, again. And jītaḥ, which means ordinarily 'born,' seems to be used here in the meaning of 'happened, become, present, appear, manifest.'

2 We might take this as simply an epithet, and translate it by "the chief among the husbands or favourites of Lakṣmī or Fortune." But various analogies justify us in finding in this word a formal vallabhā-appellation of Amoghavarsha I., which in its simplest form would be Lakṣmīnārāṣṭra.

3 The present passage is one of a limited number in which this epithet is applied to paramount sovereigns. Two other instances have been given by me in Gupta Inscriptions, p. 296, note 2; and a few others will be added on some more convenient occasion.

4 The genitive vandālikakōkōda seems to be governed by digandar-ella, the last member of the following compound, rather than by any of the preceding members of it.

5 From saṅgārpaṇa, which we have here and in Śīrā, line 10, we have Talātarpāna, which occurs as an official title in Vol. IV. above, p. 255, text line 14.

6 Kittel's Dictionary gives badda, 'a truthful woman,' and indicates that it is a feminine form of badda, 'firm, true,' which is a taddha-corruption of the Sanskrit baddha. The whole word badda-manabōha,—half Kanārge, half Saṅkarśa,—is a vandakā-vandara (more popularly known as an evandara), "an incongruous or improper compound, a compound of heterogeneous words or words dissimilar in kind," which, according to the Śāskramastapapāṇa, sūtra 174, is allowed only when sanctioned by poets of old, as, for instance, especially in brādas.
fifty-(second) of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amoghavarsa-Nripatunga was continuing (with) an increase of sovereignty to an extent ever greater and greater:

(L. 20)—While, by the favour of his majesty the king Atiśayaadhavala, the illustrious Dēvāṇṇaya, a very bee on the water-lilies that are the feet of Amoghavarsadhēva and a very asylum for excellent people, was dwelling at Annigēra,1 governing the Bejvola three-hundred; and while his [brother-in-law]2 Kulappayya was governing the Mīlunwa twelve:

(L. 23)—When it was the new-moon day of the dark fortnight of the month Jyēṣṭha in that [year*], and when there was an eclipse of the sun,—on Kulappayya making a request, Dēvāṇṇaya obtained a royal decree from Amoghavarsadhēva,3 and, with his (Amoghavarsa's) approval, the two of them, for the . . . . . of their parents, in a meritorious manner, at the time of that eclipse, laved the feet of the hundred-and-twenty Mahājana of Nirgunda, and relinquished4 (to them) the tax on clarified butter, with a conveyance of the unfruit of it.

(L. 27)—He who protects this act of religion shall attain the reward of the merit of giving at Vāraṇaśi, at the time of an eclipse of the sun, a thousand tawny-coloured cows to Brāhmaṇa who know the Vēdas; whosoever destroys this, shall incur the guilt of the five great sins of destroying a thousand tawny-coloured cows and a thousand Brāhmaṇa and Vāraṇaśi.5 Ōm! And there is the saying of Vyāsa:—(V. 7; I. 30). He who-confidence land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty

1 Regarding the second syllable of this name, as written here, see page 100 above, note 3.
2 The meanings given to mappāru in Ritse's Dictionary, which seem to mark clearly the relationship that is ordinarily intended, are 'a sister's husband, a husband's brother, a wife's brother;' and other meanings are 'a connexion, friend, or husband,' and 'a brother's son in his relation to a sister's son.' Reeve and Sanderson's Dictionary gives (under mādvasa, which is the same word) 'the son of a mother's brother, or of a father's sister, or of a man's brother-in-law, if younger than one's self;' and on this authority I have, I think, sometimes translated it by 'cousin.'
3 Lit., 'Dēvāṇṇaya having made a rājaśrēṇa on Amoghavarsadhēva.' For rājaśrēṇa, 'a royal decree,' see page 99 above, note 2.
4 Bidā means 'to let loose, to quit hold, to let go, to leave, to abandon, to give up,' etc., etc. We might perhaps understand it to mean here that the tax in question was abolished. But the verb is often used, in the ancient records, in the place of katto, 'to give;' that is to say, in the sense of 'to relieve, to assign;' see, for instance, Vol. IV. above, p. 65, text line 23, and p. 553, lines 21, 34, and Vol. V. p. 25, lines 25, 26, 23, and Ind. Ant. Vol. XI. p. 127, line 12, and Vol. XII. p. 225, line 15, p. 256, line 18, and p. 271. line 17-18; and the causal bidā occurs in the sense of 'causing to relinquish, assign, or allot;' in Ind. Ant. Vol. XII. p. 225, line 10. The expression as bidā-uddhā, 'to assign, or allot,' is a manner of accomplishing or effecting, 'in a manner, with a conveyance of the unfruit,' and it seems to show clearly that it must be taken in that sense here. And there are three other references, of the same matter, of the same period, one of which distinctly specifies a grant of the tax in question. The Sirur inscription, of precisely the same date (see page 98 above), records that Dēvāṇṇaya, while governing the Bejvola three-hundred, laved the feet of the two-hundred Mahājana of Śrīvīra and relinquished (to them) (bidā) the tappāde. An inscription at Soratāla, dated, without full details, in the same year, the Vyāsa sāmvaratana, Śaka-Somvats 758 (exp>().= A.D. 866-87, records that, while he was governing the Purīgē adda, the Mahādāna Kuppeyama, 'graciously abandoned (vidā) the tappāde to the fifty (Mahājana) of Śrīvīra.' And an inscription at Gāvarāvē, dated in Ś.Ś. 721 (exp.), in A.D. 869, records that, while he was still governing the Bejvola three-hundred, Dēvāṇṇaya, under a royal decree (rājaśrēṇa), 'laved the feet of the Mahājana and . . . . . of Gavāvē, and gave (to them) (ddama-gutta) the tappāde tere, to continue as long as the moon and sun shall last.'—It seems probable, now, that bidā should be taken in the same sense of 'assigning' in line 6 of the Balājāmi inscription of the time of Vinayaditya and the Sēndraka prince Pogili (Ind. Ant. Vol. XIX. p. 144). And the purport of that record, accordingly, will be that Kandarba, under a royal decree, conferred a favour on the specified establishments, etc., by assigning to them the specified fees and duties.
5 One might, perhaps, rather expect "at Vāraṇaśi." But plenty of other cases might be quoted, in which the accusative is used just as it is here. We may quote, in particular, lines 13, 14 of the Duddahugdi inscription (page 44 above), where the destruction of only Vāraṇaśi is mentioned.
thousand years! (V. 8; I. 31). They say that the property of a god is poison;¹ and the property of a Brâhman is said to be poison: but poison kills only one person; whereas the property of a Brâhman kills one’s sons and grandsons! (V. 9; I. 32). If a man enjoys the property of a Brâhman through (breach of) trust, he burns his family to the seventh generation; and those who enjoy it by force (born) ten ancestors and ten descendants! (V. 10; I. 33). Victorious is the god Hari (Vishnu),² the cause of continuance and destruction and creation, who is a very winter to the water-lilies that are the faces of the wives of the demons!³ (V. 11; I. 34). “This general bridge of religion of kings should at all times be preserved by you;” thus does Râmahadra make his earnest request to all future princes!

(L. 35)—Written by . . . bhâśṭa. Nâgâmn’âda (?) [set up] this stone.

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No. 12.—TWO PILLAR INSCRIPTIONS OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA.

By H. LÜDER, Ph. D.; GÖTTINGEN.

Inked estampages of these two inscriptions were sent to me by Dr. Hultsch through Prof. Kielhorn. The first⁴ is engraved on the four faces of a pillar lying on the ground near the steps leading to the temple on the hill at Mângalagâri, 12 miles north-east of Guêtâr in the Kistna district.

It contains 257 lines of writing.—The average size of the letters is ½”. At the top of the fourth face is a representation of the sun and the moon.—The alphabet is Telugu. The chief points in which it differs from the modern script are the following. The talakaṭṭu is a flattened semi-circle. The dīryâma goes right down to the bottom of the line, except in ā, ŕ, and ḫ, where it is represented by the curve above the line which in the modern alphabet appears in ḫ only. The guṭi is like the upper half of a circle, and to denote i, the tip is sometimes slightly curved inwards; see e.g. si in l. 241. But in most cases it is absolutely impossible to distinguish between the long and the short vowel, except in si, which appears in the modern form (l. 25). Medial e has the form of a sickle or a semi-circle open to the left. In ma (l. 54, 107), ya (l. 63), and yau (l. 224) the diphthong is expressed by attaching the ordinary sign for u to the right of the letter and the sign for e to the middle bar or to the r. Initial a, ē, ga, gha, ḥa, ḍa, na, da, pa, pha, ma, ra, sa, sha and ḫa show still the ancient forms. In the case of ṣha this is all the more remarkable as it is found in the Vânapalli plates of Anûa-Vêma, dated in Śaka-Sâvat 1300,⁵ occasionally a form of ṣka appears which on account of the division of the middle horizontal line comes nearer to the modern form (see e.g. l. 2, 18, 30). Ka, on the other hand, shows, except in ka in l. 22, 177 and kē in l. 23, an advanced form which in its characteristic lines already resembles the modern form. Ĺa has a peculiar form, differing from the sign used e.g. in the Bîragunţa grant of Saṅgama II. (Śaka-Sâvat 1278),⁶ and the Vânapalli plates as well as from the modern sign. The ottu, the small vertical stroke underneath the letter, which in the modern alphabet is the sign of aspiration, is never found in ḥka, ḥa, ḫa and ḫka, but, as a rule, it is used in ḡka, ḡha, ḫa, pha and ḫa, when no other sign stands below

¹ With the first, second, and fourth clauses, supply “if consecrated, or misappropriated.”
² This verse seems rather out of place in the middle of the benedictive and imprecatory verses.
³ Compare the expression in the Tufám inscription, which describes Vishnu as “very fair to (cause the withering of) the beauty of the water-lilies that are the faces of the women of the demons” (Gupta Inscriptions, p. 270).
⁴ No. 257 of the Government Epigraphist’s collection for the year 1892.
the letter, as in ghna, dhna, bhri, bhyra, etc. Occasionally, however, the otta is missing without any reason; examples for gha are found in line 18; for gh in line 48; for dh in line 153, 228; 214 (dha); 39, 150, 178 (dha); 180, 215 (rdh); 39, 116, 198 (dhnu); 27, 82, 163 (dhku); for ba in line 33, 39, 231, 170, 187, 230 (bha); 15, 55 (bh); 239 (bdh); 141, 233, 244 (bhu). As in the latter cases the talakkatu disappears, it is, of course, impossible to distinguish bh and bhu from bd and bh. In the groups echa and roeckha the echa is written above the cha (see line 18, 102, 160), the subscript echa apparently being found impracticable on account of the loop in the middle of the letter. As first letter of a group, r is represented by the full sign in roh (ll. 220, 223, 236), and before y and r with the exception of rea in line 177, re in line 24, and rei in line 21, 33. Here, as in all other cases, the secondary sign has been used. - The language is Sanskrit, and the whole text is in verse, with the exception of the introductory phrase subham-asta in line 1, the concluding Telugu words tri tri triin jyotu in line 257, and a few explanatory remarks in Telugu in line 46 f., 40 f. and 121. - As regards orthography, it will suffice to state that the doubling of consonants after r occurs only in Rompigavilla (l. 149) and vargya (l. 240). After anusvara a consonant is doubled in vedsanta (l. 10), Krishnavamitti (l. 61), santhana (l. 90), skrandya (l. 140), anuvarta (l. 149, 225), saindhavanta (l. 143), Rompingavilla (l. 226), -sukthi (l. 243), and probably in konthadivati (l. 255). A superfluous anusvara has been inserted in Tiimma (l. 140, 252). In migniyanta (l. 5) and Santhya (l. 246) the anusvara is due to faulty pronunciation. The group ddh is written dhdh in anadada (l. 8), pailiddh-dhara (l. 42), sudadh (l. 48), yadadh (l. 82), yudadh (l. 88), saindhavanta (l. 143), and perhaps -sukthi (l. 88). The words mandapa and pradhana are written mansepala (l. 155, 165, 173, 184, 204) and pratdina (l. 29; pratdina in l. 113).

The proper object of the inscription is to record a grant by Sajya-Timma, the prime minister of king Krishnaraya of Vijayanagara. It opens with invocations of Vishnu in his boar incarnation (vv. 1, 2), as lord of Kaka (v. 3), and as Rama (vv. 4, 5). The title of Kaka seems to refer to Vishnu as worshipped at Srikkal, 19 miles west of Mansalpuram in the Kistna district. Mr. Sewell in his Lists of the Antiquarian Remains in the Presidency of Madras, Vol. I, p. 55, states that there is a temple at that place dedicated to Srikkalavaram, considered to be very sacred.2

The following verses (6-8) are a eulogy of king Krishnaraya. They contain no historical information besides the statement that 'king Krishnaraya's pillar of victory is shining in the court of Kalinga,' an allusion to his conquest of the eastern coast.

The next verses (9-15) give an account of Krishnaraya's prime minister Sajja-(or Sajuva-) Timma. He belonged to the gotra of Kamalina, and was the son of the minister Racha and the grandson of the minister Vema,4 and it may be added here that vv. 43, 44 and 47 incidentally mention the name of his wife, Lakshmi.5 Two verses (13 and 14) are devoted to his conquest of Kondaviti, i.e., Kondaviti, the well-known hill-fort in the Narasaravpeta thanka of the

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1 But if the subscript sign stands far enough to the right, the otta appears occasionally; see eg. in line 159.
2 That this temple existed long before the time of our inscription is proved by the fact that it contains a number of inscriptions ranging from the latter half of the eleventh to the beginning of the sixteenth century A.D.
3 Or, as it is called here, kula.
4 I have used throughout the Sanskrit forms of these names, Racha, Vema, Timma, Appa, etc., though in the text we find also the longer forms Timmay, Appaya (ll. 56, 143, 150, 152, 189, 227). Except in Timmakhya in line 42, the longer forms are invariably used in compounds before a word beginning with a vowel, as in Appayamaya, Gopayamaya, Timmayamaya, Vemayamaya, Rakaayamaya, Gopaayamaya, Appayamaya.
5 Perhaps the praise bestowed on Sajuva-Timma in vv. 11 and 12 for his literary attainments was not quite unfounded. In his Index to the Sanskrit Ms. at Tanfor, p. 159, Barnell mentions an 'exceedingly diffuse commentary (cakna) on Agastya's Bidakhostra' by Timma, dating from the beginning of the sixteenth century. The work apparently is the same as the Bidakhostra-cakna described by Taylor in his Catalogue of Oriental Ms., Vol. I, p. 168, where the name of the author is given as Sajuva-Timmananda dandamitha. The date, the title and the surname of the author make it highly probable that he is identical with the minister of Krishnaraya.
Kistna district. From verse 13, where it is said that he captured 'the swan-like kings appointed by Gajapati in Kōṇḍaviḍu,' it appears that Kōṇḍaviḍu was governed at that time by some chieftains subordinate to the Gajapatis of Orissa. This agrees very well with what we can gather from other records. Until the beginning of the 16th century A.D. Kōṇḍaviḍu was ruled by the Reḍḍi,—the Tottaramḍi plates of Kāṭa-Vėna, the latest record of the dynasty hitherto published, being dated in Śaka 1333.1 Not long afterwards the country must have been occupied by the Gajapatis. In Śaka 1377, the cyclic year Yuvan,2 we find as ruler of Kōṇḍaviḍu a certain Gāṇḍēva Rautarāya, whose family was connected with that of the Gajapatis, and who apparently was a tributary of the Gajapati king Kapila.

The capture of Kōṇḍaviḍu formed part of Krishnāyā's victorious campaign against the Gajapatis of Orissa. A detailed account of it is given in the Chronicle of the Kings of Vijayanagara written about 1525 and 1535 by two Portuguese horse-dealers, Domingos Paes and Fernão Nunes.3 There we are told that after the conquest of Odigair or Digary (Udayagiri)4 king Orissanam (Krishnāyā) laid siege to Comdory (Kōṇḍaviḍu) which was one of the principal towns of the kingdom of Orya (Orissa). The king of Orissa approached with a large army in defence of his country. When Krishnāyā had heard of this, he left a portion of his troops at Kōṇḍaviḍu as a guard against any attack from behind, and advanced himself four miles (leges-). On the banks of 'a great river with salt-water,' which apparently is the Krishnā, a battle took place which ended in the defeat and flight of the king of Orissa.5 After this victory the king told his 'rejedor' Salvantae (Sāḷva-Timma) that he intended to continue the siege of Kōṇḍaviḍu. After two months the fortress surrendered, and Sāḷva-Timma was appointed governor of Kōṇḍaviḍu. But as he wished to accompany the king on his further expedition against the king of Orissa, he conferred, on his part, the governorship on one of his brothers. The 'river,' apparently the Krishnā, marked henceforth the boundary between the two kingdoms. After another expedition against Catari6 on the coast of Charamāndel (Coromandel) the whole country was pacified, and Sāḷva-Timma was sent by the king to Kōṇḍaviḍu to organize the administration of the newly acquired territory. On his way to Kōṇḍaviḍu, Sāḷva-Timma defeated a general of the king of Daqnam (Dekkhan), called Mulārmeṣu. A few months Sāḷva-Timma stayed at Kōṇḍaviḍu, organizing the civil and judicial administration of the province. Then he returned to Bimāga (Vijayanagara), where he was received by the king as the principal person of the kingdom. The narrative of the chronicle has the appearance of being, on the whole, perfectly reliable.7 If the inscription differs from it in ascribing the capture of Kōṇḍaviḍu to Sāḷva-Timma alone, it is apparently only because he was the general in command of the Vijayanagara forces.

As a counterpart it may be quoted here what local tradition has to tell about the capture of the fort. According to Mr. Boswell,8 the story goes that about the beginning of the 16th century the last king of the Reḍḍi dynasty of Kōṇḍaviḍu died childless, and his seventy-two

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2 Ind. Ant. Vol. XX, p. 399 ff. The date is irregular.  
3 Chronica dos Reis de Bísana. Manuscrito inedito do século XVI publicado por David Lopes. Lisboa, 1897, p. lxxxi ff.  
6 This seems to be the battle referred to in an inscription at Medur; see Sewell, List of Antiquities, Vol. I, p. 51.  
7 Symamady is described as 'a very large town.' I therefore consider it to be Bājamahāñḍri (Bajamahendry), Symamady being probably an error for Bajamahendry or a similar form.  
8 I cannot identify this piece.  
9 One very slight mistake will be noticed hereafter.  
chiefs could not agree upon the selection of a successor. Krishnaraṇya resolved to make use of this state of things, and to acquire for himself the kingdom. To accomplish his designs, he sent a wily and unscrupulous Brāhmaṇa to Kōṇḍaṅḍu. This Brāhmaṇa was directed to set up and consecrate a new image in the temple of Gōphaṇḍhavāmin at the foot of the fort, and to invite the seventy-two chiefs to the celebration of these rites. They descended from their hill-fortress and were all seated in the great hall. From thence one by one the priest led them to the inner shrine to view the new image. As they stepped into the inner hall, and bowed at the threshold, two ruffians, who were concealed in the chamber, stepped forward, and before the victim had time to raise a cry, precipitated him into a deep well whose mouth it was impossible to discover amid the surrounding gloom. When all had thus found their death, Krishnaraṇya had no difficulty in seizing the fort. In a Telugu chronicle extracted by Mr. Sewell the name of the wicked Brāhmaṇa is given as Kārayya Bhaṅkarūṇ. It is hardly necessary to point out that the story, as it stands, is incompatible with the historical facts. Whether it is purely fictitious or based on events which occurred at a different time, cannot be decided at present. At any rate it shows once more that local traditions and local chronicles, by themselves, have no historical value, even when they refer to events of comparatively modern times.3

The date of the capture of Kōṇḍaṅḍu is given several times, expressed in words, letters and figures. It took place on Saturday, the Harivaśara of the bright half of the month Āśāḍha in the Saka year 1437. For Saka-Saṅvat 1437 expired, this corresponds to Saturday, the 23rd June, A.D. 1535, when the twelfth tithi of the bright half of Āśāḍha ended 3 h. 24 m. after mean summer.4

Vv. 16-19 give a short genealogy of the two ministers Appa and Gōpa. They were the sons of the minister Timma, who belonged to a family from Nāḍiṅḍala5 and to the gōtra6 of Kauśika, and his wife Krishnāmbhī or Krishnahāmāmbhī who was the sister of Śālva-Timma, as appears from vv. 19 and 28, where Appa and Gōpa are called Śālva-Timma’s sister’s sons (bhāgīna-ya). Later on, however, in v. 30 Gōpa is incidentally spoken of as his son-in-law (jāmadvi), and in v. 27 as his younger son-in-law (jāmadviyavatī), which term, if used in its strict sense, would imply that both brothers were married to daughters of Śālva-Timma, their cousins. Of the following verses, vv. 20-23 are in praise of Nāḍiṅḍa-Appa, vv. 24-25 are glorifying Nāḍiṅḍa-Gōpa, and vv. 26-34 give a description of the latter’s pious gifts. With v. 35 the text returns to Nāḍiṅḍa-Appa, the list of whose donations fills vv. 36-59. Of

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1 Sketch of the Dynasties of Southern India, p. 48.
2 Of course, this does not exclude that some of their statements may be correct. The account of the Telugu chronicle, for instance, is partly confirmed by the inscriptions and the Portuguese chronicle.
3 For details I refer to the translation.
4 My thanks for the calculation of this and the following dates are due to Prof. Kiethorn who has also favored me with the following additional remarks regarding the term Harivaśara. According to Moleworth’s Harivaśa Dictionary, Harivaśara is a term for the first quarter of the 12th lunar day, and a common term for the 12th lunar days of the light fortnight of the months Āśāḍha, Bhādra, and Kārttika, upon which, respectively, occur the nakṣatras Anurādhā, Śrāvana, and Bṛndavi. In accordance with the latter meaning we find e.g. in two Bombay Pañcāśānas for Saka 1780 and 1814 Harivaśara written opposite to Āśāḍha-iukla-pakaḥ 12, with, in either case, the nakṣatra mākasātrā, but not in a Bombay Pañcāśāna for Saka 1528, where the nakṣatra on Āśāḍha-iukla-pakaḥ 12 was Viśākha. That in the inscription also Harivaśara is used with the same meaning, is proved by the fact that on the day in question the moon was in the nakṣatra Anurādhā by the equal-space system and according to Garga for 1 h. 58 m. after mean sunrise. With regard to the origin of the name, it may be pointed out here that the 12th tithi of the bright half of Āśāḍha was considered to be pre-eminent auspicious for the worship of Visnū. The Dharmasindha says ‘Āśāḍha-iukla-deśakātyām Viṣṇu-pājaṁa samānāṁ navaśaṁca- palem.’ It is therefore also called Pañcāśāna-tithi (Int. Ant. Vol. XXVI. p. 335, No. 17) and described as mākasātrī (ibid. Vol. XII. p. 131, Plate IV. A. 16). Harivaśara must not be confounded with Harivarna which, according to Moleworth, is simply a term for the itkeṣati or 11th day of the waxing or waning moon, and in this sense occurs e.g. in Inscriptions in the Mysore District, Part I. p. 63 (Hariandu).
5 On Nāḍiṅḍala, the modern Nāḍiṅḍal, see below, p. 115 and note 4.
6 Here called gōtra.
historical value are verses 21, 27, 28 and 35. V. 21 states that Nāḍīṅḍla-Appa obtained from king Kṛiṣṇa and the minister Śālva-Timma the right to use a palanquin, two chauris, and a perasol, and the posts of commander-in-chief of an army, of superintendent of Vinikoṇḍa, Gutti and Amarāvati, and of sole governor (ṇakadūraṇādhara) of that kingdom. Vinikoṇḍa is apparently the modern Vinukoṇḍa, a hill-town and town in the Kistna district, about 37 miles west-south-west of Konḍavīḍu. Gutti (Gootty) is the well-known hill-town in the Anantapur district, and Amarāvati is the equally well-known Buddhist site in the Kistna district. Vv. 27 and 28 state in very similar words that Śālva-Timma gave to Nāḍīṅḍla-Gōpa the right to use a palanquin and two chauris, and the posts of general of an army and sole governor (ṇakadūraṇādhara, dhaurɛya) of the town and country of Konḍavīḍu. But in v. 35 we are told that in the year Yuvan, marked as Śālvaḥana-Śaka (Śālvaḥana-Śak-āśa), Nāḍīṅḍla-Appa obtained the regencyship of Konḍavīḍi from Śālva-Timma.

The apparent discrepancy between these statements may be solved, I think, with the help of the data furnished by the Portuguese chronicle. We have only to assume that Nāḍīṅḍla-Appa was temporarily appointed after the capture of Konḍavīḍu, when Śālva-Timma left the country in order to accompany the king on his expedition against Oriasa, and that afterwards, when Śālva-Timma had settled the administration of the country and intended to return to Vijayangara, he installed Appa’s younger brother Gōpa as governor of Konḍavīḍu, while Appa himself received the governorship of Vinikoṇḍa, Gutti and Amarāvati. That Appa was immediately appointed after the capture of the fort, is shown by the date. There can be no doubt that it was Śaka-Saṁvat 1437 expired, which corresponds to Yuvan, although the chronogram does not work out quite correctly. The first three letters present no difficulty, s(u) being 7, l(i) 3, and s(u) 4, but, according to Burell, h(ā) has the value of 8, whereas here it would have to be taken as 1. Secondly, the above assumption agrees with the fact that five years afterwards, in Śaka-Saṁvat 1442, Gōpa was ruling as governor of Konḍavīḍu. And from v. 45, where Appa, ‘the lord of Vinikoṇḍa etc.,’ is said to have made a grant in Śaka-Saṁvat 1439, we may perhaps even conclude that the new arrangement was made in or before that year. The chronicle, it is true, does not mention the second appointment of a substitute, and the first substitute is called there the brother of Śālva-Timma, which certainly is a mistake. On the other hand, the statement that the real governor of Konḍavīḍu was Śālva-Timma, and that he, on his hand, appointed a regent, is fully borne out by the terms used in v. 35, and the fact that he granted a village situated in the territory of Konḍavīḍu.

The list of Nāḍīṅḍla-Gōpa’s gifts comprises only three items.

1. (Vv. 29.) In the Śaka year counted by Rāghavāya (i.e. Śaka-Saṁvat 1442) he erected some new buildings (harmya) adorned with a wall (vapra) and a gate-tower (gopura) in honour of the god Rāghaṛva in Achalaṇpurī. This is the Sanskrit equivalent of Konḍavīḍu, as we learn from the following verses that the temple of Rāghaṛva or Rāghunāyaka was situated in that town.

2. (Vv. 30-32.) In the Śaka year to be counted by the towns (3), the Vēdas (4), the oceans (4), and the moon (1), in the year Vṛiṣa, on an auspicious day, on Monday, the day of full-moon in the month Phālguna, he set up an image of Rāghunāyaka in the town of Konḍavīḍi. This image was surrounded by statues of Rāma’s followers. For Śaka-Saṁvat 1443 expired, the date corresponds to Monday, the 10th February A.D. 1832, when the full-moon tithi of Phālguna ended 18 h. 20 m. after mean sunrise.

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1 The older form of the name seems to have been Viṅkaṇḍa; see above, Vol. IV, p. 195, note L.
2 The chronogram is altogether a very poor one; it has three letters, or, if akṣa is to be considered part of it as in Śālvaḥana in v. 14, even four letters too many.
3 See the Konḍavīḍi inscription which will be published at an early date in this volume.
4 For details I refer to the translation.
3. (V. 34.) In order to do the performance of niyoga, exceeding seventy-two, he presented to the temple of the holy Sāluka-Rāghava the fertile village of Unnuva, defined by its four boundaries and completely furnished with all necessary things, together with the eight powers and enjoyments. The temple of Sāluka-Rāghava seems to be identical with the temple of Rāma at Konḍavidi referred to in the preceding verses. The village of Unnuva is the Vunnava of the map, 6 miles south-south-east of Konḍavidi.

Of the nineteen grants of Nādincla-Appa enumerated in vv. 36-59 one is undated, six were made in Śaka 1438, ten in Śaka 1439, one in Śaka 1440, whereas one (v. 38) lies as far back as Śaka 1414. This last date seems to me open to grave doubts; at any rate, it is difficult to see how Appa could have granted a village in the principality of Konḍavidi 23 years before the occupation of the country. The localities mentioned are situated in the modern tālukas of Vinukonda, Narasārāvupēta, Guntur, Bāpaṭla, Bezwāda, Ongūla, and Palmād (7). As we do not know the exact date of Appa's installation as governor of Vinikonda etc., we cannot say with certainty whether he made these grants in the latter capacity or at the time when he was still governor of Konḍavidi. And even from those cases where the granted villages are expressly stated to have been in the ṝīma of Vinikonda, no conclusions can be drawn in this respect, as there is no reason to believe that Vinikonda formed a separate province before the country was divided between Appa and Gopa.

1. (V. 36.) In the Śaka year to be counted by 9, the fires (3), the oceans (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṃvat 1439 expired), having founded an excellent village2 bearing the name of Appāpura, which was supplied with a tank and with some good arable land between Vinikonda and the river Kunti, he gave it to the temple of Āṅgadī-Gōpināthā-Hari. From v. 47 we learn that this temple was in the town of Vinikonda. The river Kunti may be the Guṇḍakamma, or, more probably, one of its tributaries. 4 miles south-west of Vinukonda, on the left bank of the Guṇḍakamma, the map shows Sabinivīna Appavupuram, which probably is the same as the Appāpura of the inscription.

2. (V. 37.) To the temple of Ananta-Gōpinātha, situated at Rompicharla, he gave the village of Gōpavara. Rompicharla is 10 miles west of Narasārāvupēta. Gōpavara may be the Gōpapuram of the map, 8 miles south of Rompicharla.

3. (V. 38.) In the Śaka year contained in the Indras (14), the oceans (4), and the moon (1), (i.e. Śaka-Saṃvat 1414), he presented a wall (sarpa) and the whole village of Pāṇimarrī to the temple of Mādhavīdevī in the town of Mādjarāla, to be enjoyed as long as the earth will last. Mādjarāla or, as it is called in v. 48, Mādjarāla seems to be the Madhralah of the map, 21 miles south-west of Bāpaṭla, 6 miles west of Mēnapalle.7 Pāṇimarrī may be the hamlet of Pāṇimarrī, the Pāṇimarī of the map, 8 miles south of Narasārāvupēta, though the distance between Pāṇimarrī and Madhralah amounts to 30 miles.

1 Dēśapāta-yādhiṇā niyoga-kalanda kartām. I do not know what is meant by this phrase. It occurs again in the Konḍavidi inscription (compare p. 112, note 3), l. 98: dēṇapāta-yādhiṇā niyoga-rachakāṇā . . . krtitā. 2 There seems to be some confusion in the verse. The saṃpura which Appa is said to have erected in Śaka-Saṃvat 1414 is apparently the same which according to v. 48 he built in Śaka-Saṃvat 1439. 3 With kṛtād grāmam prayoranti compare avayati-kalanda-nīmit-Appāpura-khyanā . . . grāman in v. 53, Appāpura . . . vīračayya in v. 54, and grāman vidyāya in v. 55. 4 With vyayamdr applies compare khetim-dvaraya śāstrīm in v. 54, and avayati śāstrīm-sādhitaṃ in v. 55. 5 The Guṇḍakamma seems to be identical with the Ōṅkāra mentioned in v. 40. 6 In the village is a temple dedicated to Gōpālsāmān, which probably is identical with the temple mentioned in the inscription; see Sewell, Lists of Antiquities, Vol. I. Appendix, p. xii. 7 There is also a Mādjaralapandu (Mādjaralapaddu) 64 miles north by east of Ongūla in the Nellore district on the right bank of the Guṇḍakamma.
4. (V. 39.) In the Saka year to be counted by the Brahmanas (9), the fires (3), the Védas (4), and the moon (1), in the year Īśvara (i.e. Śaka-Saṅkrant 1439 expired), he erected a temple (ṣaṭāya) adorned with a solid wall (māntapa), a wall (kuṭāra) and a plastered mansion (saṃgha) to Ṛṣeṣvāra in the fort of Vinikonda.

5. (V. 40.) In the Śaka year contained in the elephants (8), the fires (3), the Védas (4), and the moon (1), in the year Dhâtri (i.e. Śaka-Saṅkrant 1438 expired), he built a splendid temple of Śiva at the village of Nandipâti near the river called Ōṅkâra. Nandipâti seems to be the Nandaperundu (Nāndīprṇa) of the map, 8 miles north of Ongola. It is situated on the right bank of the Guntlaakamuna which in that case would have to be identified with the Ōṅkâra river.

6. (V. 43.) In the Śaka year to be counted by the treasures (9), the Rāmas (3), the Védas (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṅkrant 1439 expired), on the day of full-moon in the month Śrāvana, he presented a plastered hall (māntapa) of stone to the temple of the great Vīrēśvāra in the village called Nūntulapāti in the śīna of Vinikonda, for the benefit of Śalā-Timma, the husband of Lakṣhāni. 29 miles south-south-west of Guntūr, 34 miles east-south-east of Vinikonda, the map shows Nantulapūna, which possibly is identical with the Nūntulapāti of the inscription. The date is the same as that of the grant recorded in v. 46.

7. (V. 44.) In the Śaka year to be counted by the air (0), the oceans (4), the Védas (4), and the earth (1), in the year Bāhudhānya (i.e. Śaka-Saṅkrant 1440 expired), he built a fine large hall (māntapa) and presented it to the temple of Agastya-Mahāśvarat Krāṇjā for the benefit of Śalā-Timma, the husband of Lakṣhāni. Krāṇjā is the modern Pēzā, 9 miles north-east of Guntūr.

8. (V. 45.) In the Śaka year to be counted by the treasures (9), the fires (3), the Védas (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṅkrant 1439 expired), he founded saṟṟu-raṟṟugā (which supplied the taxes and fees [mānas]) (due) to village accountants (karaṇikā), for the eternal prosperity of his father and mother in the Vaikūṭha heaven.

9. (V. 46.) In the Śaka year to be counted by the treasures (9), the fires (3), the Védas (4), and the earth (1), in the year Īśvara, on an auspicious day, on Monday, the day of full-moon in the month Śrāvana, he gave the agrakirti Malla-vara, filled with all kinds of riches, to be enjoyed for ever, to the temple of Channa-Kēśava-Rāmānātha, the lord of that village, whose nature is known. The date is irregular. It corresponds, for Śaka-Saṅkrant 1439 expired=Īśvara, to the 1st August A.D. 1517, when the full-moon tithi of Śrāvana ended.

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1 Brahman, with the value of 0, occurs again in vv. 52 and 54 [and the synonym Āja above, Vol. IV, p 123]. I have found it only in the list given by Mr. Rice, Mysore Inscriptions, p xx f. The use of Brahman in this sense is rather strange, especially as its synonym pīṭāmah is mentioned by Bédel among the numerical words for 1.

2 There is another Nandipāti six miles south by east of Uḍayagiri in the Nellore district. But this would seem to be too far to the south as to be the village referred to in the inscription.

3 The phrase Lakṣhāni-adāya-Śalā-Timma-adāya occurs again in v. 47, and with the addition of punyaga in v. 44 and v. 28 of the Kondavidu inscription (compare p. 112, note 3). The meaning is that the gift was made for the benefit of Śalā-Timma and his wife Lakṣhāni, as clearly stated in the Telugu portion of the Kondavidu inscription, l. 153 f. The words Lakṣhāni-adāya are apparently used on account of their ambiguity.

4 See the preceding note.

5 Sāṃśāra, 'exempted from all taxes,' is always applied to villages or portions of land allotted to Brahmanas or some temple.

6 [For mānas and karaṇikā see Brown's Telugu Dictionary.—E. H.]

7 Achara, literally 'immoveable,' seems to have here the meaning.

8 See below, p. 129, note 5.
No. 12.]  TWO INSCRIPTIONS OF KRISHNARAYA.  115

19 h. 7 m. after mean sunrise. But this day was a Saturday, not a Monday.¹ Malavāra-gāhāra may be the Mullavarām Agra of the map, 4 miles north of Tummarakõta in the Pailnad táluka, on the right bank of the Krishnā, or Malavaram, 10½ miles north-east of Kondadviḍa, or Mullavarām, 11 miles north-north-west of Ongōla. There is also a Chinnā Mullavarām, 23½ miles north-north-east of Ongōla.

10. (V. 47.) In the Śaka year to be counted by the treasuries (9), the fires (3), the Vēdas (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṅvat 1439 expired), on the day of full-moon in the month Vaśākha, he presented a beautiful large hall (maṇḍapa) and a very high wall (pātāra) to the temple of Aṅgadī-Gopinātha-Hari in the town of Vini-konḍa for the benefit of Sājva-Timma, the husband of Lakṣmī.² The same temple we have met with already in v. 36.

11. (V. 45.) In the Śaka year contained in the elephants (8), the fires (3), the oceans (4), and the moon (1), (i.e. Śaka-Saṅvat 1438), he presented to the temple of Mādhavi-devi in the town of Madderāla the wall (capiṣṭa) which he had caused to be heightened. This temple was mentioned already in v. 38.

12. (V. 49, 50.) In the Śaka year contained in the Vasus (8), the fires (3), the Vēdas (4), and the moon (1), in the year Dhatri (i.e. Śaka-Saṅvat 1438 expired), having presented the whole village of Atukūra, named Nāṭiṇḍla, to the Brāhmaṇa, he gave them a large tank, causing the growth of rice-fields and sugar-cane, for the performance of the daily ceremonies of bathing and praying at the caṇḍālayiṣ, etc. This statement is repeated in different words in the second verse.³ Atukūra is the Anteoor of the map, 11 miles north of Bevāda.

13. (V. 51.) In the Śaka year contained in the elephants (8), the Rāmas (3), the oceans (4), and the earth (1), in the year Dhatri (i.e. Śaka-Saṅvat 1438 expired), he presented a solid temple (prāśa), adorned with nine golden pinnacles (kimabha), and a beautiful large hall (maṇḍapa) to the temple of Hāri, the lord of Māṅgalasāla, and gave also the village of Māṅgalasāla to the temple of Nṛsiṁha. Māṅgalasāla is, of course, identical with Māṅgalagiri, where the inscription was found.

14. (V. 52.) In the Śaka year counted by the Brāhmans (9), the fires (3), the Vēdas (4), and the moon (1), in the year Īśvara (i.e. Śaka-Saṅvat 1439 expired), having presented to the Brāhmans the village of Appāpura, which he had formed by taking off a portion of the land in the simā of the village of Rēṭūri, he gave, in aid of them, a large tank for the cultivation of paddy fields, etc. This tank is described in the next verse. Rēṭūri is the Retur of the map, 7 miles north by west of Bāpaṭla. One mile to the north-west of it the map shows Appapuram.

15. (V. 54.) In the Śaka year marked by the Brāhmans (9), the fires (3), the oceans (4), and the moon (1), in the year Īśvara (i.e. Śaka-Saṅvat 1439 expired), having taken off some land in the simā of Nāṭiṇḍla and having founded Appāpura, which was supplied with a tank, he gave it to the Brāhmans. Nāṭiṇḍla, which apparently is connected with the name of the donor’s family, is the modern Nāṇḍīṇḍla.⁴ 9½ miles south-east of Narasarāvupėla. 3½ miles south-west of Nāṇḍīṇḍla, 5 miles south-east of Narasarāvupėla, the map shows Appapuram.

16. (V. 55.) In the Śaka year to be counted by the treasuries (9), the Rāmas (3), the Vēdas (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṅvat 1439 expired), having taken off a suitable portion of land in the territory of Yērṣūri and having founded a village

¹ Prof. Kiehlhorn adds that in Śaka-Saṅvat 1439 current—Dhatri the full-moon titiṇī of the second (śīja) Śrāvaṇa commenced 6 h. 44 m. after mean sunrise on Monday, 11th August 1516, but he thinks it not at all probable that this day is intended.
² See above, p. 114, note 3.
³ See the translation.
⁴ For inscriptions at this village see above, vol. IV. p. 37 f.
adorned with a tank and containing 10 Kṣaripāṭi-pattis, he gave it to the temple of Aukhāja-Nārasimha-Hari at Yērōhi. This is the Vēlchāru. Yelchāru, or Elchāru. 12\frac{1}{2} miles south-west of Narasārvapēṭa, 4 miles north of Komālapōda Bungalow, mentioned by Mr. Sewell, Lists of Antiquities, Vol. I. p. 73. On the map the name of the village is missing, though its site is indicated.

16a. (V. 56.) To the temple of Ananta-Gōpiṇātha at Rōmpichārīa he gave the village of Gōpaṇara. This is merely a repetition of v. 57.

17. (V. 57.) In the Śaka year to be counted by the Vasus (8), the fires (3), the Vēdas (4), and the earth (1), in the year Dhāṭri (i.e. Śaka-Saṅvat 1433 expired), on the day of full-moon in the month Vaiśākha, he gave the whole village of Bhartapūḍi in the sīhan of Vinīkōṇḍa, which he had marked with his own name, together with the eight powers and enjoyments, to the learned Rāyaṇa-Bhāskara who belonged to the gōtra of Vasāṭha. The map shows Bhartapudi 5 miles north-east of Bāpaṭa, but the identification must remain doubtful. As the distance between this Bhartapudi and Vinīkōṇḍa is about 52 miles, it could hardly be said to be in the sīhan of Vinīkōṇḍa.

18. (V. 58.) In the Śaka year contained in the elephants (9), the fires (3), the Vēdas (4), and the moon (1), in the year Dhāṭri (i.e. Śaka-Saṅvat 1433 expired), on the day of full-moon in the month Śravas, having taken off at Yērōhi in the sīhan of Vinīkōṇḍa a village called Gōpaṇara, containing 10 Kṣaripāṭi-pattis and adorned with a tank, he presented it to the Brahmaṇa Yērōhi we have met with already in v. 55; 1\frac{1}{2} miles north-west of it the map shows Gōpaṇara.

19. (V. 59.) In the Śaka year to be counted by the treasures (9), the Rāmas (3), the aggregate of the pursuits of life (4), and the earth (1), in the year Śivara (i.e. Śaka-Saṅvat 1434 expired), on the day of full-moon in the month Kārttiṇa, he gave the whole village of Anavara in the sīhan of Vinīkōṇḍa, marked by his own name, together with the eight powers and enjoyments to the learned Déha of the gōtra of Kanḍiṇya. Anavaram is a very common name, which makes a strict identification impossible. The map shows an Anavaram Kandriko 5 miles west of Narasārvapēṭa, 20 miles north-east of Vinīkōṇḍa, another Anavaram (Anavaram) 25\frac{1}{2} miles south by west of Vinīkōṇḍa, and a third Anavaram 17 miles south-east of Narasārvapēṭa, 35 miles east of Vinīkōṇḍa.

The list of Naḍiplla-Appa's donations concludes with a verse (60) in praise of Śalva-Timma, and the last verse of the inscription (61) records that Śalva-Timma assigned the village of Kōṇḍakāvūri to the temple of Trikūṭēśvara-Nītāndrī, i.e. Trikūṭēśvara-Śiva, the lord of the whole world, as long as the moon and the sun and the stars endure. Kōṇḍakāvūri is the modern Kōṇḍakāvūra, 3 miles south of Narasārvapēṭa.

The second inscription, also in Telugu characters, is engraved on the four faces of a pillar lying in the temple of Kōṇḍaḍarāmasvāmin at Kāzā, 9 miles north-east of Gāntūr, in the Kistna district. It contains 258 lines of writing. The average size of the letters is \(\frac{1}{2}\). With the exception of the last verse, beginning in l. 355, the whole text of the inscription is identical with that of the Maṇgalagiri inscription. Only the order of the verses differs, as shown by the following comparison: Kāzā 1—35 = Maṇgalagiri 1—32; K. 36 = M. 33; K. 37—44 = M. 33—40; K. 45—54 = M. 45—44; K. 45—47 = M. 45—47; K. 48—51 = M. 48—

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1 Regarding the term patti see above, Vol. III. p. 93, note 1. Kṣaripāṭi-patti assun to mean the patti (used in the village) of Kṣaripāṭi, which cannot be traced on the map
2 See the preceding note.
3 I have not found the word varga in any of the published lists of numerical words. The meaning of four is, of course, due to the chatvarga.
4 [He is styled drav-Dēha, 'the Déha of (this) village.'—E. H.]
5 No. 255 of the Government Epigraphist's collection for the year 1892.
54; K. 55=M. 44; K. 56=M. 57; K. 57=M. 59; K. 58=M. 58; K. 59=M. 60. M. 56, which is only a repetition of v. 37, occurs in K. once only. In neither case any principle seems to have been followed in arranging the verses. Under these circumstances I have thought it unnecessary to publish in full the text of this inscription; but I have given all the various readings which it presents in the notes on the text of the Mañgalagiri inscription.

The last verse records that in the Śaka year to be counted by the Varus (8), the flies (3), the Vedas (4), and the moon (1), (i.e. Śaka-Saṅrāvat 1458), the minister Appa built a plastered hall (mañlapa) at the temple of Agastyaśa at Nallapāṭi. Nallapāṭa, the Nalapadu of the map, is 15 miles north of Guntūr. According to Mr. Sewell's Lists of Antiquities, Vol. I. p. 75, there are several temples in that village. The map shows another Nalapadu 4 miles west of Guntūr, but no remains of temples seem to exist at this place.

A. Mañgalagiri Pillar Inscription.

TEXT.

First Face.

1 शनमश्च ॥[1] चयाद्विलितरः वक्तरसामु-  
2 द्वाराहि । निजां जम्बकाद्विलितसालस्य-  
3 द्वाराय ॥[1 ॥]  कज्जामानकाल्यात्यायमादि-  
4 विप्री धातुकॊचण्डः सरसं स रसातिरिकात् ।  
5 द्वीपसंस्थमपालकाण्डः निविष्टे दल्लने  
6 किविलिनीलारन घरायाः ॥[1 ॥ ॥] उदस सिविलिन-  
7 वीराकुलकौशिकोऽन्न द्वाराकूलकौशिकाय धैर्य-  
8 विनोटि । कुवलयवादामपदमदारम् ॥  
9 लो द्वारिवविनादत्र शिवां जाकुली ॥[1 ॥] शीर-  
10 म[.]* निविष्टमानोत्र अस्मा वदानविवीष्ठे द-  
11 री । विज्ञानसंस्थितबाणाकोपी संविष्टाय ।  
12 यात्रा । यं दुर्धा वियोगिय रावणमुखः काद-  
13 लाभानि विद्वेष्य यात्रा[.]* शकुनाविवीष्ठम्-  
14 ध जाता: कताधी सुचव ॥[1 ॥] प्रहोदेदिविरोन-  
15 णिविलिनिविविग्रामालकैः भृगुश्र-  
16 निविष्टमानकाल्यात्यायमादि ॥ संजीर-  
17 वीराकुलकौशिकाय नामसंस्थितां वंटोऽरिचि वंदे  
18 रामपुदविदांनं बंदादकादुम ॥[1 ॥] ॥

From inked stamps supplied by Dr. Holtzsch.

K. न्यायिनः।  
* In K. the word of "समस्या" is written twice.  
* K. दर्शन, but perhaps corrected.  
* K. विश्वरूप.  
* Read शास्त्राय, as correctly in K.  
* Read सुचव, as correctly in K.  
* Read विन्यास.  
* Read 'प्रहोदेदिविरो.  
* Read रिविलिनीलारन, as correctly in K.  
* Read विश्वरूपिनः.
19 चक्षः होक्षारूरायां नरसाहिगिरोमणिः | राजः
20 ब्रह्मविद्वानहोराः राजपत्तां बुज्जः | [[६८] होक्षाहिरितः
21 पालदामणिभिः विविवलेकीनां स्रव्या नानाप्रथमः
22 व्राणिरकुमारभोगों रक्तकार्त गताः | चन्द्रः
23 केरनेतिपुरिनवसंभावणि समाने रः
24 मोदिकेशसः प्रयोग्यस्चिद्धिरसः निनियोगिरितः
25 चालानं रिपूरितनामाभिः योगमोकः
26 धरे वैरिसांतिनिर्माणवर्णरं दीपः प्रता
27 पांकुः र यात्याभिः वराणवरीः धरे
28 ध्य विभिदोहेता होक्षाहििरितपथभारति विज्ञाय
29 संस्कः केलिंगायणे || प्रभे
30 सार्विकासेकः होक्षारायणपविनयसः
31 मथितितिः || धरे
32 श्रेष्ठः व वैभ्यायायतनसायायात
33 तंत्रः || [[६९] विहिः वैकः विशेषः वितरणार्थकविविद्धः
34 सर्वां वन्दारायोविलाः सः प्रकुण्डिगिनः
35 प्रेक्षाचक्रोत सः | रविशासायस्ततुलः
36 परिक्रेवाजस्थानान्वितस्यक्षेषी विशेषः
37 समर्विताः साः हितिः बृहसः || [[७०] पांकपः
38 विद्यार्थिनलक्षणया शनि प्रकाशालयसः
39 पाखडः संविराहां | प्राक्षायतिः सह चुब्बः
40 स क्रिया चौहसम चतुरानन साँक्षिः
41 या || [[७१] समांगोपेत्याशिचित्रचतुपपाये
42 कर्तवेशसः तिर्यक्षे कोण्डीनां सम्बप
43 तिनिहिनान राजसिसान् योड़ेवा | घाटी
44 मातोमानो परस्परस्त्रितमः चुभिपासातिः
45 श्लेष्मा शार्कादानन् मानयं गिरिपुरज्ञानिः
46 न्यासु सूत्र प्रलोऽनः || [[७२] १४०० शकाद्याश || सूतः

1 Read चन्द्रः.
2 Read समानेरः.
3 Read प्रागः.
4 In K. a small anvedra has been added afterwards.
5 K. मणिः; read संप्रभपः.
6 K. शास्त्रसः.
7 K. साना || सबिः.
8 In K. between the d and m of विधि the subscript sign for t has been inserted.
9 The anvedra is very small, and has been inserted afterwards.
10 K. शिक्षा.
11 K. शिक्षा.

47 त्रिभुजोऽनः रचा[९]संहः ||[१०] साराणःक्रमक्षरसः
48 खःपाणुशःछिरावरसः || साराणःक्रमचः
49 देव महातीर कीड़ोटिंगार नगरांज ||[१४] सा-
50 खःपाणक त्रिभुजोऽनः १४५७ कालवयः ||[१०] पु-
51 शारणकटकदेवदामखःपतिठानिविनः वा-
52 वर्ष बेह थपरः सोक्षयनकाशःतानकाशः
53 त सः तः। ब्रह्मान्नु मणानारिएत जनवासांसः
54 सोहत्याळ योक्षणाचित्विपाकमोऽविजयवं:[४] योहा-
55 खःपाणवमः ||[११] कीयकानवसुमृती ना-
56 दिनहुकलशः। सरसः 'तिमाखःमीश्रभः'
57 यामवर्भःक्रमः ||[१६] कणावासांवती रघुवा
58 भुवाकांसःवती || अनसःसःवरः
59 ध मानसःसःतः गःशतः ||[१५]

Second Face.

60 नारिहुःतिमाखःनः कःकःनी
61 कणासःमः || तःपुरावः
62 'यामाधगुणाधवायांशः ||[१६]*
63 योमाऊऽवतिमाखःसःवतीभःगः
64 लाभः। नारिहुःपयःगः
65 लाभःपयःगःवायांशः ||[१६] चणो
66 नारिहुःपयःसःवायांशः
67 प्रचेतसः || पवित्रयुद्धःदोःशः
68 विराणाबद्वद्वःशः ||[२०] योक्षणाचित्वः
69 खः 'तिमाखःविवात्मेरःकः' चामः
70 रः। 'चंद्रः' योक्षणाचित्वःकः
71 खःपाणकदामखःशः || मतरःभः
72 यद्राकांसःकुलमःवायांशः
73 महकटकोऽपुरःधर्मसः
74 म भारिहुःपयःमः ||[२१] अंबः

1 K. भचारः
2 K. नारिहुः
3 Read "वरः गः"; K. "सीरः".
4 Read परः, as corrected in K.
5 K. नारिहुः
6 Read "विजः", as correctly in K.
7 K. यामाधगुणाधवायः
8 This sign of punctuation is superfluous.
9 Read "अधिनायः", as correctly in K.
75 दिग्बुकिम् भजनशरणीचारणी-
76 चारुवङ्गम् जमुकेष्वात्यायसान्ते ।
77 निम्नप्रवृत्तमसरधिस्वरुपस्यः
78 रघुः । यशोतिः । कातिकेतुः पु-
79 रिष्कसिनि पिन्ते । केतसाहित्वामः
80 निम्न नारिहुष्मप्रम्भमः
81 ज्ञरिष्कलस्तुलवस्तक्षिचतायः । [२२] वर-
82 क्रांतोरोटकोरोखसुरदर्दकः
83 ज्ञातोरोडःपूर्वकोपःकोपातः ।
84 क्रांतोरोटकोरोखसुरदर्दकः
85 वाङः । ज्ञातोरोडःपूर्वकोपः
86 इत्यपतितविव प्रेक्षते युधिः
87 ने सीतार्यानिहुष्मप्रम्भे
88 रविनिमता कालवाहुप्रतिः । [२३] वर-
89 गोपो नारिहुष्मपत्युखाचि
90 नि कर्म स्वमः । एकसंतात्तमः
91 ज्ञुवससंतात्तमः परः । [२४] वर-
92 क्रेण चायाचितः च विज्ञाप्यनिनम
93 न च चित्याचिताः । विज्ञाप्यनिनमः
94 बो प्रयवः । वनि च प्रकुरवहस
95 ज्ञाति स्वमः । विज्ञाप्यनिनमः
96 वंसतानिम्तनिनमानम गोप
97 यथः । कर्मभः कल्पः कायः
98 नु छद्य वनप्रकुरवहस
99 मणि च । [२५] युक्तिचित्तिपिदानप्रकर
100 पुरस्याचंद्रालाभं जायतः । [२६] ।

1 Read "विषः", as correctly in K.
2 K. वशीर्षः.
3 Read निम्नप्रविषेदः.
4 Read स्वमः.
5 Read वंसतानिम्तनिनमानम
6 Perhaps the actual reading is "सीतार्याः", as in K.
7 Read वाङः; the क्ष्यद्रो stands at the beginning of the next line.
8 K. सिवानमः.
9 Read बचायितः, as correctly in K.
10 Read चायाचितः, as correctly in K.
11 Originally नु had been engraved instead of ने, but it seems to have been corrected.
12 The नि has possibly been corrected out of शि.
13 K. "निम्नप्रविषेदः"
101 श्रीकंठसंभवंभवंभवंभवंपरिवर्षः
102 ढाकोदेशात्रवासाः । मृतेः
103 कृष्णः [ि] खलनः । सपदि गतिविषः
104 वैमात्यन सबो दोमाग याः
105 ति सोवत दिनमणिवितो भाः
106 ति नादिनगोपे । [२६६] श्रीकंठचित्तिपा-
107 लोणकर्मचित्तिपा । श्रीकंठचित्तिपाः
108 नामत्यरूप खुरधरः । श्री-
109 गोपांजोसे । प्राच्यसाहित्यको
110 श्रीकंठसंभवंभवंभवंभवंरिवर्षः
111 कृष्णः महामहाभरतसेवकानां
112 पर्वकिनां चामरे । [२८८] श्रीकंठाचार-
113 यनरायश्रिमान्त्योसाम्बूः
114 तिमार्चित्तिरसारामनेि । नाशी-
115 दिनकोपसस्वसी नयतलवे
116 दो श्रीकंठसंभवंभवंभवंरिवर्षः
117 भूत् । [२८८] राजवर्गाविशिष्ट शकवेः
118 [बे] राजवर्ग रचितिालयाः
119 वामगोपसम्बन्धेऽथ्यत्समी
120 पम्पुस्तिकवेच समयकः । [२८८]

Third Face.
121 राजवत् १४४२ वराणसी [ि] शाकाधे भू.
122 सत्यद्वार्चित्तिगतिकेः ववे वर्गे फालुथायां
123 विपुवासे सुभद्रे श्रीकंठोतिेपाः नादिे
124 खुरधरामज्ञातिचत्तिके [ि] श्रीकंठचित्तिकानां

1 Read "श्रीकंठसंभवंभवंभवंभवंपरिवर्षः", as correctly in K.
2 The subscript sign which I have read म is rather indistinct, and may be meant for something else; in K., however, the reading म is quite certain.
3 The asura stands at the beginning of the next line.
4 Read पुष्पवर्षे.
5 Read प्रदानः.
6 The asura stands at the beginning of the next line.
7 Read "अपरिवर्षे", as correctly in K.
8 Read ति, as in K., where ति seems to have been corrected out of ति.
9 The asura stands at the beginning of the next line.
10 K. "श्रावान"; read श्रावानः.
11 Read "श्रावानः.
12 The asura and the sign of punctuation stand at the beginning of the next line; K. "शाबुपाः
13 K. "वचपीः".
14 Read सवानः, as correctly in K.
15 K. "वचपीः".
125 माता रघुनाथकायं जतनान् सम्यकप्रियताति-।
126 गळि [1. १०३] सुप्रोक्ताकायाविभोस्णांसंवमिद्युषु-।
127 दुःखमरतेन हंससत्य च। सीतापति सप-।
128 रिवारकलमदेन रामं च गोपविवेकात् सु-।
129 प्रनिहं || [1. ११४] कीतारामसमज्ज्ञता समरता चैता।
130 छोऽध्या तता च शतुप्राधिकणात् विजय-।
131 ने श्रीकृष्णरति पुरी। सुप्रोक्तेऽप्रभुभोष।।
132 क दुध श्रीरामवलसदवे राम शावारण प्र-।
133 नितिदस्तभावकादिगौप्रभुः || [1. १२८] श्रीकृष्णरति-।
134 पुरावात्य रामचंद्रः। कं धर्मार् संक्ष-।
135 गाय गायं: कङ्केषः। चायाति यावलित साधुः।।
136 केतनलं धक्के न चेतवतु इर्ष गढोऽवाच || [१ ५०] हृ-।
137 समस्थितकं नियोगकलनं करं बुधया।।
138 सिद्धौऽ। श्रीलक्ष्मणरायणाय स्निति ने-।
139 दिन्धुगौप्रभुः। प्रादातुबुध्यानमकं सु-।
140 फलितं सीमाः। चुक्तान्तत्वात् || १४२ सर्वाक्षात्तत्वा।।
141 समजातप्रायायामहेन्द्रमाहेंद्रमाराणे || [१ १४] सारिवा-।
142 इनकांकुषुराणुः सालिवाजनम् माये-।
143 यंशरे। साल्लिप्रमालादुबापेशे-।
144 डोटिटमराघायलको॥ [१ १५] शाश्वते। नवराजवा।।
145 धिष्ठुसधामकममसे वक्ते सुरेंः विनिकृष्ण-।
146 कुक्तिसपन्तोऽधौऽ कियाबाजः।। झला धम-।
147 वरं तापकालं चापापुर्णाश्चातिः || १४८।।
148 द्वारंगगौरिगनायद्रे सादिकुण्य-।
149 प्रभः || [१ १६] चर्चन्मोदपनायाय १० रीपन्नजनाय।।
150 सिने। प्रादात्रीपर चाम सादिकुण्य-।।

1 Read तह्, as correctly in K.
2 Read श्रीमान्यमयंकतो or श्रीमान्यमयंकतो or श्रीमान्यमयंकतो.
3 Read अर्जुनाः, as probably corrected in K.
4 K. दुदपा। read तह्.
5 Read मयं, as correctly in K ; the following sign of punctuation is superfluous and wanting in K.
6 This sign of punctuation is superfluous and wanting in K.
7 K. प्रादात्रीपर, as correctly in K.
8 Read चद्यसा, as correctly in K.
9 K. सादिकुण्या.
10 Read चाश्वय, as correctly in K.
11 K. प्रादात्रीपर, as correctly in K.
12 K. चारसा.
151 माणिकसू | [१ १२] महेश्वरपुरमाधविनिर्देश | यहां-¹
152 दराल्ले०गळाणी | पैठिमाधविनिर्देश्य-³
153 दे भारमाधवमहापाण्डेशी | [१ १२] थ्राह-⁴
154 निकटदर्शभियोगकरवर = नामितहस्तसिवाच्च = वि-
155 निकटाराम | रामेश्वर घनभोगी-⁵
156 स्वायार्थम | समानोसमतार्थम: [१] [१ १२] ⁶
157 शामिलकान्तिकसिद्धतावलयः | नामित-⁷
158 शांतिविजयनित्यायः | रीवाबरामी-⁸
159 विद्या| धिशवालमणि-⁹
160 माधवार्ण | [१ १२] ेलक्षेणाधारकवियसिद्धक-¹⁰
161 लालामलामालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालमालмालमालмालмालमालмालмालमालमालमालमालमालमालмालमालमालмालмालмालмालमालмालмालмालмालмालमालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालमालмालмालмालмालмालмालмालмालмालмालмालмालमालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालमालмालмालмालмालмालмालмालमालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालмालमालмालमालмालмालмालмालмालमालмालмालмालмालмालмालमालмालмालмालмालмालмालмालмालмालмालмालмालмालमालмालмालмालमालмाल्या-
175 लावित्रत् \[४४°\] निधियर्विनिविनिममहस्माखायाकामाय प्रस्तु- 
176 यवनविद्वैद्यमनादिदृधिः: निरामिशरजन- 
177 कोनियवैकुंडसिये करणिकरमराने सर्वसाध्य- 
178 नकाशोत्त् \[४५°\] शाशाप् निधिक्रियसदर्षवस्मास्मि वस्म- 
179 रे वाग्यां विनावासे शुभदेवी नादिदृधियः- 
180 सु: भाद्राभासर्वभासर्वसंभविनिसंपु: 
181 रित्वं तद्धात्रार्थपक्षसंग्रहानानाथाय नो- 
182 धामणे \[४६°\] शाशाप् निधिक्रियसदर्षवस्मास्मि वस्म- 
183 रे वैग्यां विनाव्योक्तायामनि पुरे सम्य मान- 

Fourth Face.

184 सम्प्रवृत्ते: भाद्राभासर्वभासर्वसंभविनिसंपु: 
185 प्रत्ये भाद्राभासर्वभासर्वसंभविनिसंपु: 
186 यवनविद्वैद्यमनादिदृधिः सादिदृधिः- 
187 धामणे \[४७°\] सदराभासर्वभासर्वसंभविनिसंपु: \[४७°\] धामणे: 
188 सुवंसति राधवाय । नागविन- 
189 लघुदृधियः सर्व एवं मानसंहिरय- 
190 धामणे \[४८°\] शाशाप् वस्मास्मि 
191 च दारादेवी नादिदृधियः: सादिदृधियः: 
192 रित्वं ज्ञान सुधा नवय: निधियात् \[४९°\] नी- 
193 अध्ययनजयपाइकादिविश्वे सादिदृधियः: 
194 स्मार्तकः \[५०°\] महः \[५१°\] शाद्याभासर्वभास- 
195 चन्द्रमाहसंहिरयः: \[५२°\] च- 
196 सुधाकर्णस्य वस्मास्मि मानसंहिरयः: 
197 सात्तर च हेमदिव्यस्य सम्प्रवृत्ता: 
198 अध्ययनमानसंहिरयः: \[५३°\] न भा- 
199 सात्तरादिविश्वे 

1 Read 

2 Read के। 
3 Read सिद्धि। 
4 Read सिद्धि। 
5 Read निधियात्। 
6 Read निधियात्। 
7 Read 'दिव्यस्य सम्प्रवृत्ता:' 
8 Read के। 
9 Read के। 
10 Read \[४६°\] \[४६°\] वाग्यां 
11 Read निधियात्। 
12 Read सिद्धि। 
13 Read सिद्धि। 
14 Read सिद्धि।
200 सत्तालं तद्वं सत्तालं जाता नादिन्दुययम्
201 सुरहकततयं विप्रसादातूकृतः। [II १२०]
202 मासाचे मबमाणवादिमङ्गिं दाबा-४
203 खवये च च च च च च च च च च च च च च च च च च च च
204 भक्तितम् रसं मबमाणव। बोमयं-४
205 मासाचे मबमाणवादिमङ्गिं नादिन्दुययमस्
206 द्वारम् मबमाणवादिमङ्गिं प्रादायम्
207 द्वितीयय च [II १२१] मासाचे मबमाणव-।
208 द्वितीयय च च च च च च च च च च च च च च च च च च च च च च च च
209 भीमायय सत्तालाभकामनायसंतायः
210 खसं दलव। धराम् दिविस्फूर्तिपतिकतते भाषे
211 प्रादायम् दिविस्फूर्तिपतिकतते भाषे
212 द्वितीयय मबमाणवादिमङ्गिं प्रादायम्
213 स्ताक्षण द्वितीयय प्रादायम्
214 चाँदुमायसी होवे प्रादायम्
215 नादिन्दुययम् [II १२२] नादिन्दुययम्
216 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
217 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
218 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
219 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
220 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
221 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
222 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
223 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
224 युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम् युक्तम्
225 युक्तम् युक्तम् युक्तम् [II १२३] युक्तम् युक्तम् युक्तम्

1 Read "वीरी", as correctly in K.
2 Read "महोत्रे प्रज्ञानम्", as correctly in K.
3 The emendation stands at the beginning of the next line.
4 The emendation stands at the beginning of the next line.
5 K. inserts a superfluous sign of punctuation after "सुमुद्रा".
6 Read गारायम्.
7 Read वीरी, as correctly in K.
8 Read द्वितीयं, as correctly in K.
9 Read द्वितीयं, as correctly in K.
10 Read सुमुद्रा.
11 K. "दैवी; read "दैवी".
12 Read सुमुद्रा.
13 K. "दैवी."
14 Read दैवी, as correctly in K.
15 K. "दैवी."
16 Read दैवी, as correctly in K.
226 [धियम] शीर्षकविवाचनिवृत्तेऽ माधवोऽ
227 पवरं श्रामं नारिजुर्ययमंग्रितः
228 रादः [१५८] माधवदेव चवुधविद्विद्ययथोऽ
229 अर्थ च दासवामि वेयाप्ताश विनिविखीनोऽ
230 सनिं सुन्दरी नारिजुर्ययमः । वा
231 [सिद्धायं च महिम्यं श्रावणं श्रामी
232 शास्त्रानन्दिकतं प्राधान्यपि
233 भार्तराय निरुपणवेयस्वामात्मिन्ति [१८६]
234 माधवदेव गजविद्विद्यमाणिः वरों च दा
235 जावायः जावाणि विनिविखीनोऽ
236 जनवीरति नारिजुर्ययमः । वैष्णोऽ
237 राववुभूम गापुरस्वामायं [ष्ट्र-]
238 ज्ञातन्त्रयः गार्यमं ज्ञातन्त्रिपाठ्यिद्वे[क्]
239 प्रारं नारायणजीवम् [१५८] माधवदेव निविधा
240 शास्त्रानादिकतं वस्त्रे अवत्ततवा
241 विभ्रियाङ्गस्वाति शुक्लो नारिजुर्यय
242 प्रभुः । प्राधान्यवर्षामेव [२३५] च सकलं
243 श्रामं शास्त्रानन्दिकतं कौम्भ्यान्य
244 "यवस्त्रिविद्विद्वेयवेयोस्माथिः" [१५८]
245 [१५६] यवविद्विद्वेयवेयोस्माथिः
246 "बीमसार्यः[१५६] पूरा यावे युक्ते शु
247 अर्थ च सकलं दीनांदीनीयसुतेर्वरी
248 वल्लवोस्तानुरारितविश्रोहस्तु
249 विन्यासे कविविवाक्रमादुपितभाषातिकलाः

1 This verse is a repetition of v. 37, and occurs in K. once only.
2 K. धार्यसि ।; read धार्यसि.
3 The amsūrā stands at the beginning of the next line.
4 Read निदानः, as correctly in K.
5 K. धार्यसि ।; read धार्यसि.
6 K. "धार्", as correctly in K.
7 K. "धार्यसि ।; read धार्यसि.
8 K. धार्यसि ।; read धार्यसि.
9 K. "धार्यसि ।; read धार्यसि ।
10 K. "धार्यसि ।; read धार्यसि ।
11 K. "धार्यसि ।; read धार्यसि ।
12 K. "धार्यसि ।; read धार्यसि ।
13 K. "धार्यसि ।; read धार्यसि ।
14 K. "धार्यसि ।; read धार्यसि ।
15 K. "धार्यसि ।; read धार्यसि ।
16 In K. the वा of the first चुरी appears to have been corrected from some other anekaha; "विभ्रियाङ्ग", perhaps
17 In K. the vāya was inserted afterwards; read विभ्रियाङ्गः.
250 \( \text{का पुष्पालम् भविः} \) [४०] \( \text{श्रेष्ठं जीवनं जीवनं} \)
251 \( \text{लम्बुदरमधुरकामिनीयिन} \)-
252 \( \text{तिरागल्यकाद्विनिमित्यमुखरति} \)-
253 \( \text{लक्षण रावणामाखुतः} \) \( \text{चाचः} \) \( \text{रथं} \)
254 \( \text{द्रविध्यास्तिररमस्मिस्मली} \)
255 \( \text{चक्काः प्रमाणस्य घातितम} \) \( \text{वि-} \)
256 \( \text{कुट्टेश्वरतलदृशीं विश्वलोकेशरा} \)-
257 \( \text{य} \) [४०] \( \text{ची ची ची अच्छूत} \)  

**ABRIDGED TRANSLATION.**

(Line 1.) Let there be prosperity!

(Verse 1.) May the primeval boar protect you, he who lifted the earth that was wet as if it were a woman that had fallen in love with him and were in violent perspiration on account of the touching of his body.

(V. 2.) Let this primeval boar devise what is propitious! When he had lifted the wet earth from the flood of water, he held it with great force for fear lest it should slip down, and (thereby) hurt a little the lower part of it with his tusk (like a lover who, when he has lifted his mistress in excess of passion, bewilderred by the contact with her body, squashes her with great force and inflicts a little wound to her lower lip with his tooth).

(V. 3.) The lord of Kākula who, in love's wanton sports, interlacing his own (blue) hands with the tender (white) arms of Lakṣmī clinging to his chest, wears, as it were, a garland of *mandhāra* flowers entwined with strings of leaves of the blue water-lily,—may he exhibit the skill of fortune!

(V. 4.) The holy Rāma (who is identical with) Hari, who may be known from the Vādānta;¹⁰ who, though his nature is knowledge, without end,¹¹ and existence, yet, in order to perform the duties of Mahāvat,¹² bears an illusory body; at whose sight even his enemies, such as Rāvana and the rest, went to heaven¹³ at the end of their time, and others, such as Hanumān and Vibhishāna, felt perfect satisfaction on earth,—let him grant welfare to the worlds!

(V. 5.) I do homage to the sinless lotus-like foot of Rāma, the tree of desires to those who worship it, which is reddened by the splendour of the crest-jewels of Indra and the other

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¹ Read पुष्पालम्
² The following verse is not in K.
³ The *amśera* stands at the beginning of the next line.
⁴ The *amśera* stands at the beginning of the next line.
⁵ The subscript sign of the first *कक्षा* of this line is very indistinct.
⁶ For the reading of K. see the text.
⁷ Both here and in the next verse the boar and the earth are represented as two lovers, and the words have to be taken in a double meaning.
⁸ Literally, 'on account of the unsteadiness of the context.'
⁹ As Lakṣmī is represented as being of white or golden colour, *mandhāra* seems to be used here as a name of the white variety of *Calotropis Gigantea*, not of the scarlet-flowering *Erythrina Indica*.
¹⁰ Compare Vādānta-sūka-dūndu... Fishnādes i. 135 of the Pithāparā inscription of Prithvītarā; above, Vol. IV. p. 46.
¹¹ I have translated *amśera*, as this is the reading of both inscriptions. But I think it is not unlikely that *amśera* is a mistake for *danda*, jāla-dana, etc. corresponding to the well known *ekakṣa-danda* which in such texts as the *Śrīmad-purāṇa-Upanishad* is frequently applied to Rāma-Viṣṇu.
¹² *I.e.*, Indra.
¹³ *I.e.* obtained salvation.
(god) bowing (before him) as (the lotus is reddened) by the early rays of the sun; which is embellished by the waves of light from the thunderbolt of the slayer of Vīritāś (as the lotus is embellished) by flights of bees; and which is distinguished by the tinkling of its anklets as (the lotus is distinguished) by the sweet sounds of the female flamingoes.

(V. 6.) There is (a king) called the glorious Krishnapāya, the head-ornament of kings, whose lotus-like feet are illuminated by the crest-jewels of princes.

(V. 7.) Through the precious stones presented by the glorious king Krishṇa the house of the learned and the poets have pavements sparkling with jewels of different kinds, and have (thus) become jewel-mines; veracious people (therefore) speak of the ocean which is (now) only a receptacle of floods of water (only in terms meaning water-receptacle, such) as ambhādhāhī, jaladhāhī, payōdhāhī, udahāhī, vaidhāhī.

(V. 8.) In the court of Kālinga is seen the pillar of victory of the glorious king Krishṇa, (resembling) a stake for (tying) the elephants of his enemies, a post for (sacrificing) his foes in battle like cattle at a sacrifice, a shaft thrust into the hearts of his enemies, a lofty radiant shoot of splendour, the tusk of the boar-bodied (Vishṇu) rising from the lower regions by piercing the earth.

(V. 9.) The great chancellor, the glorious Sālva-Timma, the best of the ministers, rules the empire of the glorious king Krishnapāya.

(V. 10.) The glorious minister Sālva-Timma, the best of the family of Kauṇḍinya, is the son of the minister Bāčha, the son of the minister Vēma.

(V. 11.) We are not aware that the leaders of the learned differ in any way (from Sālva-Timma) as to their wealth (obtained) by donations, their sports with Pādāmā and Vāṇī, the number of their excellent jewels, the thousands of their fair-eyed women, their beautiful mansions and palaces, their unequalled attendants or their carriages for horses, elephants, etc.; (but) verily, well we know how (in one thing) Sālva-Timma differs from them, for he is victorious in battle.

(V. 12.) Was it, because she was ashamed (of being obliged) to clean herself from the contact with the mud, that Pādāmā gave up the dwelling in the mud-born (lotus) and abides in the water-born (lotus) of thy face, together with her daughter-in-law Vāṇī, O Sālva-Timma! (who on that account art both) Chauhattamalla (and) Chaturāṇana?

(V. 13.) When Sālva (or the hawk), surnamed Timma, the one chief minister on account of (his knowledge of) the four means and the three powers together with the seven constituents (of government), after having captured the swan-like kings appointed by Gajapati in Kopaṭi, is planning an attack, the hostile princes, secretly abiding, tormented by hunger and thirst, are searching for the Śaka years in the mountains (7), the towns (3), the oceans (4) and the earth (1), (thus) resembling birds which, flying off unnoticed, tormented by hunger

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1) Īś. Indra.
2) Íś. Indra.
3) Or, cōra, raśātrā being a common term for ocean.
4) Íś. Indra.
5) I.e. the goddess of riches.
6) Íś. Indra.
7) Íś. Indra.
8) Íś. Indra.
9) Íś. Indra.
10) Íś. Indra.
11) Íś. Indra.
12) Íś. Indra.
13) Íś. Indra.
14) Íś. Indra.
15) Íś. Indra.
16) Íś. Indra.
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25) Íś. Indra.
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27) Íś. Indra.
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29) Íś. Indra.
30) Íś. Indra.
31) Íś. Indra.
32) Íś. Indra.
33) Íś. Indra.
34) Íś. Indra.
35) Íś. Indra.
36) Íś. Indra.
37) Íś. Indra.
and thirst, are looking for herbs and (rain-giving) clouds in the mountains, the towns, the oceans and the earth.¹

(V. 14.) On Saturday, the Hariśāera of the bright half of the month Āśāda, to be counted in the Śaka year marked by Sājuva (Sājurāṅka), the town of Kusavati, the excellent hill-fort,² was taken by the minister Sālva-Timma.³

(V. 15.) (The procession of) a son, (the planting of) a grove, (the construction of) a tank, (the consecration of) a temple, the marriage (of a girl) to a Brāhman, (the building of) a treasure, and (the composition of) a poem are the seven saṅitāvaka acts which cause happiness in this world and in the next one; the glorious lord Sālva-Timma, the prime-minister of the glorious king Kriṣṇa, has so often performed them, from the Bridge to the snowy mountain, that one cannot count them.⁴

(V. 16.) There is, born in the lineage of Kauśika, the best of the family of Nādiṅḍa, an excellent minister, Timma, who has the true knowledge of him whose nature is intelligence.⁵

(V. 17.) Kriṣṇamāba, renowned as Arundhati,⁶ because she does not oppose (arundhati) the command of her husband, is regarded as Anasāya, because she is always free from spite (anasañyā).⁷

(V. 18.) The minister Nādiṅḍa-Timma was married to Kriṣṇamāba; his sons were the excellent ministers Appa and Gopa.

(V. 19.) The sister's sons of the glorious minister Sālva-Timma, who continued his family, were the excellent ministers Nādiṅḍa-Appa and (Nādiṅḍa-)Gopa.

(V. 20.) Appa,⁸ who manifests himself in the waters and (who bears the epithet) Pracūhatas, and Nādiṅḍa-Appa, who is easily accessible⁹ and intelligent, are the lords, the one of the western, and the other of the southern ocean.

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¹ In order to remove any doubts about the meaning of the words giri-paras-jaladbhi kṣalam gādhā prallāda an explanation has been inserted at the end of the stanza: 1 437 Śaka-yadhā [11] ra gādhā prallāda akṣhā[vra]-
šaṅkā, i.e. '1437 Śaka year; ra gādhā prallāda is a notation by letters.' We have therefore to take s(w) as 7, g(ā) as 3, ə(akṣhā) as 4, and p((ra) as 1. There is a slight irregularity in the last akṣhā. According to the established usage, in groups of consonants the last consonant only counts (compare Burnell, South-Indian Palaeography, 2nd ed., p. 79), whereas in this case p must have been intended to express the numeral, r having the value of 3. As the reading prallāda is supported by both inscriptions as well as by the Kusavatī inscription (compare p. 113, note 2), I have not ventured to alter the text, although the reading prallāda seems to me far better. In that case the meaning would be that the princes are searching for the Śaka years deeply hidden in the mountains, the towns, the oceans and the earth, which, from an Indian point of view, would be an excellent pun, whereas in the text as it stands the words gādhā prallāda are quite superfluous.

² With saṅga-saṅga compare the terms dvayajñādā dvayajñāhanas and giri-taṅka applied to a hill-fort in an inscription of the time of king Būka; South-Ind. Jour. Vol. 1. p. 187. The neuter form of the word, though not in accordance with grammar, is warranted also by the Kusavatī inscription (compare p. 112, note 3).

³ Here again, at the end of the stanza a gloss has been inserted, stating that Śevaṅda is a chronogram: Śevaṅda asaḥ-kṛṣṇa-sāhāya | 1437 Śaka-nāsāhāya. It appears that s(ā) is 7, ə(s) 3, ə(akṣhā) 4, and p(ā) 1. This again is not quite in accordance with the table given by Burnell, where s has the value of 9. The author of the inscription apparently looked upon s as equal to 9 or 7.

⁴ The seven saṅitāvaka or saṅitāviks are mentioned also in v. 24 below, in v. 43 of the Gapaprāram inscription of Gapapati, above, Vol. XI. p. 38, in v. 9 of the Vakapalli plates and v. 17 of the Nāṣṭāva plates of Anna-Vēma, ibid. pp. 61 and 299; compare the notes of Dr. Hultsch on the first two passages.

⁵ Citing Bāma. With ekasam-danam compare the epithets jīda-dananta-rud-danaka and ṛddh-danam applied to Bāma in vv. 4 and 46.

⁶ This would be the literal meaning of the passage, but the author did not want to say that Kriṣṇamāba really was called Arundhati. In the Kusavatī inscription (compare p. 112, note 8) vāma has therefore been substituted for ṛddhīdā.

⁷ I.e. Varun.

⁸ Āppa-marṣi, as applied to Nādiṅḍa-Appa, seems to mean 'whose person is obtainable' i.e. 'who is easily accessible.'
(V. 21.) It was the lord Nādiṅga-Appa who obtained from the glorious king Kṛṣṇa and the minister Timma (the right to use) a palanquin, two chariots and a parasol, and the posts of superintendent of Vīnikonda, Gutti, and the city on the golden mountain (Mōru), of commander-in-chief of a large army consisting of rutting elephants, horses and infantry, and of sole governor of that kingdom.

(V. 22.) (The man) whose fame—a swelling smooth cloud of pulverised camphor, anointing, covering and spreading on, the beautiful rounded breasts of Śacī which resemble the two frontal globes of the elephant of the slayer of Jambha—derides the moon in the month Kārttikeya by asserting that it has not its equals in whiteness,—that man is this excellent lord Nādiṅga-Appa whose brilliant fame (therefore) is to be praised by all men.

(V. 23.) (The man) whose arm, when it brandishes a sword on the battle-field on the surface of the earth which he has made (appear) like the Pātāla world by the clouds of dust whirled up from the ground crushed by the hard hoofs of millions of his war-horses, looks like the formidable licking lord of the serpents who supports the earth.—that man is this lord Nādiṅga-Appa whose arm (therefore) is the support on which the weight of the earth rests.

(V. 24.) How can we praise Gopa and Nādiṅga-Gopa as being alike to each other? (For) the former has (only) one santāna, while the latter has seven of them.9

(V. 25.) Some, (although they were) taught the rules of donation by the creator, are dull (or cold), such as the ocean and the moon, and some are exceedingly stupid, because they belong to the class of cattle, stone or wood; (but) the honourable Gopa, teaching them the rules of donation, carries in his hand the ocean, in his heart the tree of desires and the cow of wishes, in his face the moon, and in his eye the stone of desires.

(V. 26.) Having their bodies licked by the lords of the serpents decorating the sandal-wood pillars in the large apartments on the top of the houses in the towns of the numerous kings hostile to him, becoming totally insensible and faltering, (but) having instantly lost their poison through (the presence of) Vaiśnavī, the horses of the sun are suddenly walking along the sky;—brilliant is he, this Nādiṅga-Gopa who is praised by the sun.10

(V. 27.) The glorious lord Śālya-Timma, the minister of the glorious Kṛṣṇa, the first among kings, gave to his younger son-in-law, the glorious Gopa, the best among governors and...
an excellent minister, the post of governor of the whole empire of the city of Kōṇḍaṅgi, together with an army consisting of rutting elephants, horses and infantry, and (the right to use) a palanquin and two chariots.

(V. 29.) The sister's son of the prime-minister, the glorious Sālva-Timma, the chancellor (pradhāna) of the glorious Kṛṣṇa-rāya, the first among kings,—the minister Nādiṃḍa-Gōpa, versed in the principles of policy, was the sole governor of the excellent city of Kōṇḍaṅgi.

(V. 29.) In the Śaka year counted by Rāghava the excellent minister Gōpa showed his veneration for (the god) Rāghava in Achalapuri by erecting new buildings adorned with a wall and a gate-tower.¹

V. 30 records the setting-up of an image of Bhagvanāyaka.

(V. 31.) Rāma, the husband of Sītā, with a circle consisting of Sugrīva, Lakṣmaṇa, Vibhishana, Jāmbavat, Bharata together with Śatrughna, Hanumā and Aṅgada, were duly set up by the minister Gōpa.

(V. 32.) Possessed of Sītā and Rāma, Bharata, Śatrughna and Lakṣmaṇa, this excellent city of Kōṇḍaṅgi is flourishing (like) Ayodhyā; (but) here are (also) Sugrīva, Hanumā, Vibhishana, Jāmbavat and Aṅgada, (for) the lord Nādiṃḍa-Gōpa set up Rāma with his circle.

(V. 33.) O Rāmachandra, glorious lord of the city Kōṇḍaṅgi, dost thou, having become a moon (chandra), assume the ensign of the hawk (ṣūrṇa), because thou thinkest that the hare comes in as a stain? If not, why (dost thou assume) this (ensign) of him who has the Garuda as his emblem?²

V. 34 records the grant of a village to Sāliva-Rāghava.

(V. 35.) In the year Yuvan, marked as Sālivaḥana-Śaka,³ the minister Apps, who is equal to Sālivaḥana, obtained the regentship of the city of Kōṇḍaṅgi from the minister Sāliva-Timma.

¹ At the end of this verse we find, as before, the explanation of the chronogram 'Edhaṇḍya 1442 akshara-saṃjña.' This time it shows nothing peculiar, e(4) being 2, g(2) 4, e(4) 4, and y(1) 1.
² This seems to mean 'with Sītā on his lap.'
³ Saipriedu is apparently the same as sāparāsa in the next verse. Aṣaras seems to be a technical term for the circles formed by the statues of Rāma's followers round the statue of their master. Thus we read in the Ramayudās-paṇḍya Upamishad, v. 43 ff., that Rāma is surrounded (daṇḍa, v. 55, 56) by five circles, called daṇḍa in Nārāyaṇa's Daṇḍa. The third of these circles is formed by the sea of the wind (Hanumā), Sugrīva, Bharata, Vibhishana, Lakṣmaṇa, Aṅgada, Arjumandana (Śatrughna) and Jāmbavat (v. 53, 54), exactly the same persons as those mentioned above. Sītā is not mentioned in the description of the Upamishad, though in the preceding verse 47 she is represented as sitting on Rāma's lap; compare also v. 26. That the author had in view some arrangement of statues similar to that described in the inscription, and not, as the commentator thinks, of figures drawn in a diagram, is probable from the fact that in describing the position of the figures he uses the terms udg-ākṣaḥpyāḥ, agnātāḥ (v. 50), paśčātātātātātātātātātā (v. 51), dharmādātikā (v. 52), whereas in the description of the diagram (v. 58 ff.) he speaks only of madhyā, yatprādiṣṭā, etc.
⁴ Is. either Vishnu or Sāliva-Timma. I am not at all sure that my translation of this verse is correct. Its principal object apparently is a pun on the name of the god, Sāliva-Rāghava, mentioned in the next verse; compare vv. 41, 42 which in a similar way praise Śiva Virāvata mentioned in v. 43. The name of the god is certainly connected in some way with that of Sāliva-Timma, where, to judge from the analogy of such names as Nādiṃḍi-Timma, etc., the first part would seem to be properly a family name. Whether Śiva in this sense has anything to do with the tribal name of the Sālivas or Śivas, must be left undecided; compare Winternitz, Māntrapiṇḍa, p. xlvii. On the other hand, in the titles Gṛṇa-Keṣāḷa Śiva, borne e.g. by Narasimharāyaṇa of Vījaya-nagara and Veṅkaṭa I. of Karnata (South-Ind. Jour. Vol. I, pp. 86, 131), and by the former king even with repetition of the last word (Śivaśiva; ibid. p. 132), Śiva is clearly only a biruṇa. According to Dr. Hultzsch it means 'the hawk,' and in this sense, and as a synonym of Garuda, it seems to have been used in the present case also.
⁵ As to the chronogram see the remarks on p. 112 above.
Vv. 36-40 record various grants.

(V. 41.) I worship the lotus-like foot of the destroyer of the sacrifice of Daksha, which is revered by the hosts of the gods; which is covered by the brilliant rays of the lines of its exceedingly white nails, as (a lotus is covered) by ducks kept for pleasure; which is adorned with huge serpents glittering like ornaments, as (a lotus is adorned) with the floating fibres of its stalk; which is surrounded by the heads of the hosts of his enemies, as (a lotus is surrounded) by flights of female bees.

(V. 42.) Let that Virūpāru protect you whose deep compassion with heroes was the cause of Daksha-Prajāpatī's head becoming quickly the head of a ram.

Vv. 43-49 record various grants.

(V. 50.) Having made at Ātukūru a tank, where lines of swans meet in the clusters of the widely opened water-lilies floating on the waves; which is charming, because the curlews are (seen there) striding in circles and sporting in pairs, (pressing each other) with their throats, (at the same time) uttering sharp cries; which is the rival of the ocean; where a loud dabling noise originates in the cavities of the banks, the lord Nālīṇī-Appa presented it completely to the Brāhmaṇa.

Vv. 51 and 52 record two grants.

(V. 53.) This tank at Appāpuṇa, resembling the ocean, which, abounding in lotuses, was the abode of the kings of birds, became a forest, a field of rampant nappy, and in the hot season a stream, because (even at that time) it was full of water.

Vv. 54-59 record various grants.

(V. 60.) As long as the floods of the daughter of Jahn, the daughter of Tryambaka and the holy daughter of Kandāvṛti are purifying the earth and the whole city of Kandāvṛti, as long as a poet is sporting in the waves of the nectar-ocean of poetry, so long shall the creeper of Sālura-Tinma's fame continually blossom on earth.

V. 61 records a grant by Sālura-Tinma.

(L. 257.) Happiness! Happiness! May it cause happiness!

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1 In Śiva.

2 This is an allusion to the legend that Śiva, irritated because he had not been invited to the sacrifice of Daksha-Prajāpatī, the father of his wife Sati, decapitated his father-in-law, but afterwards, out of pity, revived him and gave him the head of a ram.

3 I find it impossible to render the niceties of the text in my translation. The terms used are such as to convey the idea of an area, where circles of kings (rājakhaṇḍa-deśa) are assembled, where a wrestling (mālsana-kūnd) takes place, where a champion (ākasa) appears, and where loud applause (uttala-tāla) is heard.

4 Deśiṣrāṇa seems to be meant for rājakhaṇḍa.

5 The daughter of Tryambaka is the Gāndī. The daughter of Tryambaka is the Gāndī which rises on mount Tryambaka; compare the verse in Rudrāhānte's commentary on the Paśupātisūtra, quoted by Aufrecht, Cat. Cod. Sanscr. Bibl., RD 1, p. 318a:

Yatavāpatī Tryambakā-poreśatrikā Golāvārī Sindhavedha subhi! tatvādai Gōliṅga-madhya-dēśi Śaṅkhaśāk-dāhyām nagaraṁ samamān ।

The Tryambaka forms part of the chain of mountains on the north-west side of the Peninsula which commonly are called Sahya; in the Paśupātisūtra, l. 44, 104, the Gāndī therefore appears in the list of rivers which rise on the Sahya. Here, however, the daughter of Sahya is the Kṛṣṇa, as shown by the corresponding verse in the Kandāvṛti inscription (compare p. 112, note 3), where Kṛṣṇa's name has been inserted instead of Sahya. Rivers are frequently called the daughters of the mountains where they arise; even in the dry geographical description of the Paśupātisūtra the rivers rising on mount Mahendra are called his daughters (44, 106). The statement that the Kṛṣṇa purifies the city (part) of Kandāvṛti is, of course, a poetical exaggeration, the distance between Kandāvṛti and the river being more than twenty miles.
B.—Kâlâ Pillar Inscription.

END OF THE TEXT.¹

Fourth Face.

255 . . . . . ३शाहे वस्त्राकिने०²

256 दुग्थोगच्छत् मंतिः | मन्दापाटी सुः

257 मारिसं ज्ञातापमन्तिरार. || ॥[५०°] चो

258 चो चो जेवू० [४°]

No. 13.—TWO GRANTS OF DANDIMAHÂDEVI.

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

The two grants of which at Dr. Hultzch’s request I give an account here from excellent impressions supplied to him by Mr. Venkayya, were preserved in the office of the Collector of Gažjâm and will be deposited in the Madras Museum. There is no information as to where or by whom they were discovered. They have been briefly noticed already in Mr. Sewell’s Lists of Antiquities, Vol. II. p. 32 f., Nos. 216 and 217;³ and I have for years been in possession of rubbings of them which formerly belonged to the late Sir A. Cunningham. The grants record donations by a lady named Dândimahâdevi, whose ancestors are enumerated in both, in almost identical verses.


This is a single copper-plate which measures about 1 ¼” broad by 10¾” high, and is inscribed on both sides. On to its proper right is soldered a seal, half of which sticks to the plate, while the other half projects beyond it. This seal rests on an expanded lotus flower, the petals of which enclose it; it is circular and measures 2 ¼” in diameter. It bears in relief on a countersunk surface, across the centre, the legend śrīmad-Dândimahâdevi, in characters resembling those on the first side of the plate; above the legend, a couchant bull facing to the proper right, with the sun and the moon’s crescent above its hump and a conch-shell above its hip; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between ¼” and ½” on the first side of the plate, and between about ¼” and ½” on the second side. Both the general style of writing and the forms of individual letters show that the two sides of the plate were written by different persons. The writer of the first side, who affects a monumental style of writing, apparently has taken some pride in his work and has done it fairly well; the writer of the second side, who writes in a current hand, has performed his task in a very slovenly manner and committed many blunders, some of which I am unable to correct. The characters on both sides belong to the northern part of Eastern India. They

¹ From an inked etampage supplied by Dr. Hultzch.
² Up to this, the text is practically identical with that of the preceding inscription.
³ The asamâdra stands at the beginning of the next line.
⁴ Read जेवू; after this comes a sign the meaning of which I do not know.
⁵ The prince ‘Indulis’ of Mr. Sewell’s account, to whom is ascribed the feat of having rescued his brother’s throne, owes his existence to the epithet यज्ञी समस्थोदेवा-मिह in verse 6 of the two grants. Most of the princes who are really mentioned in the grants have been omitted by Mr. Sewell’s informant.
may be classed together with those of e.g. the Nāḍāgām (in Gaṅgām) plates of Vajrahasta of Śaka-Saṅvat 979 (No. 357 of my List of Inscri. of North. India), the Bāmanghāṭī (in Orissa) plate of Ranaṃbhaṇa (ibid. No. 653), the Orissa (?) plates of Vidyādharabhaṇa (ibid. No. 658), the Paṭaṭa, Kaṭak and Kudopali plates of Mahābhavagotta I. and II. (ibid. Nos. 659, 660, 664 and 665), the Buguda (in Gaṅgām) plates of Māḍhavavarman (ibid. No. 673), the Gaṅgām plates of Prithivivarmaṇ (ibid. No. 672), and even the Assam plates of Ratnapālavarman, Indrapālavarman and Balavarman (ibid. Nos. 711-714). To prove this with full details would lead me too far here, but I may invite the reader's attention at least to the forms of the akṣaras ṭa and ṭa used in the present inscription (e.g. in the word khēṭa in line 30, and in Ummaṭa- at the end of line 5), the type of which is equally found in all the eastern inscriptions enumerated,1 while it is absent from the records of other parts of Northern India. Of peculiar forms of letters on the first side of the plate I would point out that of the letter n (e.g. in nivāsi-, l. 3, and anaṁḍeṣa-, l. 4), which has found no place yet in our palaeographic Tables; it also occurs in the Nāḍāgām plates of Vajrahasta (above, Vol. IV. p. 189, and Plate, e.g. in bhuvana-vinuṭa-, l. 1). I may mention besides that in the word charīdarha- in line 12 the r of the akṣara rīṇa clearly is written on, not above, the line. On the second side attention may be drawn, amongst other things, to the form of the letter h (e.g. in mahīyasi mahīmāhi- in line 20), which also is absent from our palaeographic Tables, but occurs e.g. in the Orissa (?) plates of Vidyādharabhaṇa (Jouv. Beng. As. Soc. Vol. LV. Part I. Plate ix.); to the form of the subscript ṣ, e.g. in chī[l(a)-būṭa, l. 21, and vahbāva, l. 22, which is the form of ṣ constantly used in the Nāḍāgām plates; to the medial d in pahārka (for pahārāh), l. 28, in the s of Dālāvaka, l. 40; and in the ṣd of -grōṇā, l. 41; to the fact that the letters ṭ, ṭ and j occasionally are turned the wrong way, as in chiram- and satā tasya in line 20, and drīṇa-, l. 23; to the final ṭ in somat, l. 35, and śrīmat, l. 38; to the occurrence of the rare letter ṭh in ajkēraṭa- at the end of line 42;4 and to the apparently very modern forms—peculiar, so far as I can see, to Orissa—of the letters p, ṭh and ṭh in the corrupt passage ṭh bhudo- apkaksamā sod para-datiṣṭha in line 37. Nor would I omit to mention that in line 26 the first akṣara of the word which I have transcribed by [sth?]āṇḍāntari[k]daṇa—denoted by a strange sign which bears no resemblance at all to the ordinary sign for sth.—4 But what in this inscription—a record which from its general appearance could hardly pretend to any great antiquity—seems to me most remarkable, is the employment of numerical symbols5 in the date of it (in lines 35 and 36), which I have transcribed by somat 100 80 Mārgarīcchha-nadi 8 (?). In this respect, I can compare with the present grant only the Bāmanghāṭī (in Orissa) plate of Ranaṃbhaṇa, in which the year of the date is similarly denoted by numerical symbols (for 260, 80 and 8).6 It is noteworthy that both these grants come from the same part of India, where

1 In some cases in these inscriptions it is difficult to distinguish between the signs for ṭ and ṭa, and there are some in which no difference at all is made between the two.

2 The same sign for ṭd is used in line 30, in the word transcribed by [ṭb]ṭa-ḥāṭa. The medial ṭ in occasioned written in the same manner in the Kudopali plates (above, Vol. IV. p. 258, Plate), in the akṣaras ṭa, ṭd, ṭa and ṭ (and also in ṭd).

3 The sign for ū, here employed, resembles the sign for the same letter used in the Assam plate of Vallabhādēra, above, Vol. V. p. 185, l. 41, in the phrase sa-jāṭa-sīrpa. A similar sign for ū also occurs in line 11 of the Kudopali plates, above, Vol. IV. p. 258, where the actual reading, as I now see, is sa-jāṭa-sīrpa-draṃga (for sa-ṭa-sīrpa-draṃga), not sa-[ṭa]-sīrpa-draṃga.

4 The sign employed by the writer is perhaps really meant for ṭka, not ṭka.

5 Above, Vol. IV. p. 195, note 4, I have given the latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, and have stated that they are all anterior to A.D. 800. The only stone inscriptions with numerical symbols which are later than A.D. 800, so far as I know, are Nos. 601, 546 and 590 of my List of Inscri. of North. India.

6 See Jouv. Beng. As. Soc. Vol. XLI. Part I. Plate ii. last line; and Prof. Bühler's Ind. Palaeographie, Plate IX. col. xvii., where (probably only in consequence of the numerical symbols) Raṇakāṭha's plate is assigned to the 9th century A.D.
such symbols therefore would seem to have been longer in practical use than in other parts of the country. As regards the individual signs employed in this inscription, the symbol for 100 is something between loa and lu, just as the symbol for 200 in the Bāmanghāti plate is kō; and that for 80 is nearly identical in both plates. The exact form of the symbol—if it be intended as such—for the number of the tithi of the date I have not been able to trace elsewhere, and I am very doubtful whether I have correctly taken it to denote 5. — Excepting the description of the boundaries in lines 42 and 43, where some local dialect appears to be used, the language of the inscription is Sanskrit. The first part of the grant up to line 22, which gives the genealogy of Dāṇḍīmahādevī, is in verse, but includes a short prose passage in line 3. The formal part of the grant, from line 22 to the end, is in prose, except that in lines 36–39 it contains some benedictory and imperative verses or fragments of verses—here, as in some cognate inscriptions, given very corruptly—as well as a verse which records the name of the composer of the prākṣuti, i.e., as I take it, of the genealogical account. In respect of orthography the only general remarks called for are, that the letter b throughout is denoted by the sign v, and that the writer of the second side (like some Telugu writers) has found some difficulty in distinguishing between the vowels i and i. The second side of the grant, as I have intimated already, has been written so carelessly that it would be impossible here to point out all orthographical mistakes. On the first side it may suffice to call attention to the use of the aṅkara tsa instead of chokha in the word septatsada (for saptachchāda) in line 2, which finds its counterpart in the common saṁvachchhāa (for saṁvatsara). — I regret that in the formal part of the grant there are several words or phrases regarding the exact reading and interpretation of which I am uncertain. They are the words transcribed by pā[rd?]ka, l. 27, gōku[a], l. 29, mākharis-praśēsan[i]ya, l. 31, and [pā?] ne[kō], l. 39. I also am unable to interpret the greater part of lines 42 and 43, which, as stated already, are not in Sanskrit.

The inscription is one of the Paramahāṭṭārī Mahārājā dhārtīja-Paramēśāvarī Dāṇḍīmahādevī (l. 24), whose ancestors are enumerated in verses 2–9. There was a king named Ummaṭṭasaṃhā (l. 5), from whose family sprang Maṅgampaḍa (l. 7) and other kings. In their family there was the king Kōgabāra (l. 9); his son was Kusumabāra (l. 13); after him ruled his younger brother Lālitabāra (l. 13); he was succeeded by his son Sāntikara (l. 15), and he again by his younger brother Subhākara (l. 15). When the last of these princes died, his queen ascended the throne, and afterwards her daughter Dāṇḍīmahādevī (l. 20) ruled the earth for a long time.' This queen, a devout worshipper of Mahāvīra (Siṁha), from 'the camp of victory'—appropriately compared in verse 1 with the commencement of autumn (the season of war)—at Gubēvaramāṭaka (l. 3), issues the following order to the present and future functionaries in the Kōṅgoda-māṇḍala (l. 23), viz. the Mahāsāmanta, Mahārājas, Rajputras, Antarapagā, Kumbadīdatīya, Uparikas, Vīśayapatis, Tadāyuktakas, Dāṇḍīpākikas, Sāmāntarikas and others who enjoy the royal favour, those belonging to the regular and irregular troops and (royal) favourites, and to the people, headed by the . . . Sāmanta and Sāmāndjīna, who dwell in the eastern division of the Varaṅkhaṭṭa-visāyaka (l. 26):

"Be it known to you! For the increase of the religious merit of our parents, ourselves and all beings, we have, on the occasion of a saṁkrānti (l. 34), by means of a copper-charter

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1 The doubtful sign seems to me to bear some kind of resemblance to the symbol for 5 in the Chikkulla plates, above, Vol. IV. p. 197, l. 26, Plate.
2 Her name is not given, but from the epithets applied to her in verse 9 we may suspect that it was Gauri.
4 Compare above, Vol. IV. p. 200, l. 10, edda-kaṇa-vallaḥkādiṣṭhīd; instead of vallaḥka we have vallaḥkā above, Vol. III. p. 347, l. 6; p. 347, l. 7; and elsewhere.
6 The term sāmāndjīna occurs above, Vol. IV. p. 255, l. 14; instead of it we have sāmāndjīka, ibid. p. 200, l. 11; and sāmāndjīka, above, Vol. III. p. 352, l. 27 (where the published text has sāmā[m*]aṇḍjīka).
with pouring out of water given, in the way of a perpetual endowment and free from taxes,  
the village of Villa (l. 29) which belongs to this vihaya — with the uparikara, with the  
uddāna, with its weavers, gokulas (?), distillers of spirituous liquors and other artisans (?),  
with its hamlets (?), landing-places (or steps on the river-side), ferry-places  
and thickets, exempt from all molestation, not to be entered,  
in accordance with the maxim called dhāmicchāhikāra and for as long as the moon, the sun and the earth endure —  
to the door-keeper Dhavala (l. 34), the son of Vās[u?]  
and grandson of Apratidāgāha,  
an immigrant from Viṅgipāṭaka (?), belonging to the Viśāvmitra gotra, with the prasara  
Dēvarāta and aurupratara Andala, and student of the Kauṇa-kāhā. Wherefore, out of respect  
for what is right, you should preserve this our gift!"

This order is followed (in line 35) by the date, the 5th (?) of the dark half of  
Mārgasīrṣha in the year 180; and (in lines 38-39) by benedictive and impregnate verses.  
Lines 38-40 repeat that this is a charter of Daṇḍimahādevi; give the name of the author of the  
prasasti, the poet Jambhala, son of the great poet Jayātman (?)  
and record the names of certain officials, viz. the Rāṇaka Dākalava who was the dātaka (?) of the grant, the  
Maṭhakaṣaphāṭaka Nyāsinha (?), the Mahāvairāvavāhika Ugrāditya, and the Mahāpratihādra (?)  
Prahāsa.

Line 41 adds that a quarter (?) of the village of Villa on the occasion of a saṃkrānti  
was given by Dhavala to the Brāhmaṇa; lines 42 and 43, in which the names of the villages of  
Hōṇḍala and Khaṅrapata occur, apparently state the boundaries of the village granted;  
and the inscription ends with the name of the engraver, Sambhaka.

Beyond saying that, judged by the writing, this inscription could hardly be older than the  
13th century A.D., I do not venture at present to express any opinion regarding its age. I do not  
know to what era the year 180 of its date and the year 288 of the date of Rāṣṭhadājā’s  
grant should be referred, and can only trust that other inscriptions, similarly dated, will be  
obtained from the same part of the country, which may both help us to fix definitely the dates  
of these grants and throw more light on the general question of the employment of numerical  
symbols in Eastern India.

The place Gūhāvārsapāṭaka from which the grant was issued, the villages mentioned in it,  
and the villages in which they were situated, I have not found on the maps. The name  
Kōnagoda of the mandala to which the vihaya of both the grants A and B belonged I have  
from the first ventured to identify with the name Kong-un-tō (Kong-ūn-tō) of Hsin Teiāng  
(Real’s Si-ū-kī, Vol. II. p. 205). And I am assured by Professor S. Lévi that from a  
linguistic point of view this identification is in every respect unobjectionable. As stated by.

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1 The phrases akaraṭeṣa and akaraṭiṣṭha are very common in grants from the same part of India.

2 Above, Vol. IV. p. 254, I have translated uddāna by ‘with all their localities,’ but uddāna has probably a  
more specific meaning. Sāparikaraḥ uddāna (which apparently is the proper reading also in Jour. Roy. As.  
Soc. Vol. LXIV. Part I. p. 126, l. 4 from the bottom) may be equivalent to the uddānaḥ saṃparikaraḥ of other  
inscriptions.

3 In the phrase which commences here the reading of the word gokula appears to be certain, but its meaning  
is not apparent. For some expressions (the exact meaning of which is uncertain), in which the word prakṛti  
occurrents, see Ind. Ant. Vol. XXV. p. 193, note 92. For the general import of the phrase here used I would compare  
above, Vol. V. p. 118, lines 66 and 67, where the village- artisans are stated to be included in the grant; also  
Ind. Ant. Vol. XIV. p. 68, l. 53, and above, Vol. IV. p. 256. "We (also) gave the oil-mongers and the five  
(classes of) artisans as (his) slaves."" For tāntra on looms etc. see South-Ind. Jour. Vol. I. pp. 49, 58, 103, 155 etc.

4 Compare above, Vol. V. p. 52, last line of the text ("ferry-boats" etc.).

5 The phrase commencing with uddāna (?) I am unable to explain. It recalls, of course, such well-  
known expressions as uddānaḥ uṣṭrapātraḥ, uddānaḥ uṣṭrapāttraḥ, uddānaḥ uṣṭraprakṛtiḥ, uṣṭraprakṛtiḥ, uṣṭraprakṛtiḥ, etc.

6 According to the grant B the Kōnagoda-mandala (or-mandala) was in Dakhina-Kōlan. — For a village  
or town named Kōnagoda see above, Vol. III. p. 42.
No. 13.] TWO GRANTS OF DANIMAHADEVI. 137

Mr. Beal, Sir A. Cunningham supposed Kong-u-t’o (hitherto transcribed by Könyödha) to be Gahjām, and Mr. Ferguson took it as nearly certain that the small kingdom of Kong-u-t’o was ‘somewhere between Kuttab and Askā’ (in the Gahjām district). Inasmuch as both our grants come from Gahjām, either statement would tend to support my identification. On the maps I have searched in vain for a name like Köngőda. In Husen Tsiaing’s account of the kingdom of Kong-u-t’o there is one point to which, in concluding these remarks, I may draw attention. The written characters of the people of that kingdom, he says, ‘are the same as those of Mid-India.’ In other words, they belonged to the northern alphabet, just as is the case with the characters of the grants here edited, grants which otherwise one would rather have classed with the southern inscriptions.

TEXT. 1

First Side.

1 Ḍm [1[*] Svasti 4 vyastajal-āhbra-vibhrama-harāhī 3 svātā[taps]tr-5ōtkarā= 
   4svatīḷya-śrutichāmānīs-va[cha] 7 bhā(ha)sita-vyākōsa-kā-
2 ādāyair-uddānair-ānanda-saufbhāsīs-cha 10 kariṇām-ākahipta-saptatasa[chha] 8 ṭāmōdaḥ 
   sannīhitān 9 sad-nīva śara-
3 d-āṃrāmbha-śriyām=v1(hi)bhṛataḥ || 11[*] Šrīmad-Guhōsvampātta(ṭa)ka-nivāśí- 9 
   vijayasandhāvārāt || Sarvāśā-pa-
4 ripurāc-ādhihka-ruchyravas-tāpam-asatan-yayannayānanda-kṛitavān(ū)-janayā manasī 
   15 praṃptam-śrītaḥsa(aḥ)ūn-chhrainā 1[;*] 9 
5 sadrīhi-t-patirādhi yēna cha tamō nirmānām-ū(ū)nmulūtān 
   śrīmān-indur-śvavapatarī-abhū-ṃmattā-
6 sīṅgḥ-ādayāya 11 || 2[*] Tad-vamād-abbavann-anindita-guṇā 
   muktāmayaḥ 
7 sōth(ā)talāh kahiśihrītāh 13 śrī-Madgapād-16ādayāḥ || yē nīṭa hṛday-āgra-tāpa-
   sa(ā)manō dā- 
8 v-ādānābhiḥ svayaḥ-kaṇṭhāśāsā-sukhaḥ[ν?] astihi-panṣayinō 
   hār-ābhīrāmāḥ 
9 kṛitāḥ || 3[*] Tā- 
   d-vamād-bhavad-ūcjitā[ν] ṭātaḥ 
   15 kṛit-vu(bh)dha-pṛiti[h] 14 pratit-ōdayō dévah 
   śāravadhā-mukhēndu-taraṇī[h] 12 śrī-Lo-
10 nābhārō 16 nripah [1[*] yasya-ākramya guruntrapā-sīkhiṇah pṛthviḥhrītāḥ 13 
   prōdvā(ḍ)dhaṭān dūrāṃ sarva-
11 digantarēshu tarsā 1yo svairam-panṣasaṇuh karaḥ 21 || 4[*] 23 Tasy-ātmajah 
   prasaṣṭa-pārthivah-chakra-chuddā- 
12 nirvṛyāja-rōpitā-padaśa-charairāthe-nāmā [1[*] 
   vistāri-sauraṃha-guṇ-ōdaya-pūrīt-āsas= 
   taṃmā. 34

1 From impressions supplied by Mr. Venkayya. 2 Denoted by a symbol.
3 Metre of verses 1-4: Śākālvākṣīḥ tā. 4 The grant B has -vibhrama-dhavaṇī.
5 B has retiṣapatriḥ; read retiṣapatiḥ. 5 B has astroja; read aśayu. 6 B has tapaschchakhaḥ. 7 B has "pataṇa-marita-es"; I should have expected "pataṇa-dēśita-es".
8 B has only retiṣa chhrainā. 8 B has nix-bhava; read nih-bhaya. 9 B has sāntaḥ; read saṅgatāḥ (or saṅgatāḥ). 11 B has sāṅkṣaḥ; read saṅgatīḥ. 12 B has ākṣiḥhrītāḥ. 13 B has ākṣiḥhrītāḥ.
14 B has -ṣvā-. 15 The sign of evargha was originally omitted, but seems to have been inserted afterwards; B has -ṣvā-. 16 This sign of evargha also was originally omitted. 18 B has -Lōmākārō. 19 B has -lōmākārō. 20 B has -lokaḥ. 21 B has ādāyāḥ.
22 Instead of tasmē B has ērindo, which is a better reading.
13 d-abbhût-Kusumabhâra iti kshitiṣṭhah || [5*]  
Abhûta Lâlī*[a*]bhâraḥ kavma-

14 tad-anajtamā vyâha-bhâgindatra-lâlaḥ | anâyad-amalâmanām yad-yashâpyâram-

ucâ†(chelh)†=rapi ripu-râma-

15 ŋîrnâm-aljan-omârman-sâneh 2 || [6*]  
2 Taśmin-nripâ divam-upâyushi tat-

16 tînikar-sâbhivâ(ḥ)naḥ [10*]  
yen-ośdhritâsvâ=khyâla-durmâmâ-kapâkâsâvah śūn

rêmē yavō(ḥ)a-sva(s)nâkham-apâṣata-bhīyā janâna || [7*]  
7 Taśya

17 praśasa[sa][s]ya-charit-ā[ra]jita-bhûri-kâ(kt)rrîtu[r*]svîvâmbhâra-vibhûr-sâbhûd = an u j a s =

18 tîtot-pi [11*] ērîyôbhir-sêkâ-padam=îty-sâ-

19 khalâh sîr(sîr)it-âtma yaḥ sîr-Subhâkâra iti prathîtō yavō(ḥ)a-珈uha || [8*]  
8 Taśya tripiśhâpa-jâhâ[ḥ]† paramâśrama-

20 sâya dêvi samasta-janâta-ma(na)ta-pâdâpadmâ [1*] singhânanâm 7 sâsikar-

21 âmala-kâ(k)rrîti-gaurâ Gaurâ-vârava-

Second Side.

20 8 padâhî chaîram=ãdhyârâhatah 2 || [9*]  
Tatâ 10 Dâṇḍimhâdëvî 11 sutâ tasyâ 13

21 maḥiḥîyasî [10*] maḥîm-an[ãh(kt)]

22 mañâ[sa] 10 mañâyâ 10 chê(chi)ra-kâlam=apâlayata 14 || [10*]  

23 tâk-ēva ya va[ba]bhūva vibhû-śaṇam || () lávany-âmârita-nîhâyanda. 13

24 snârâyâ dvadhât vâpaḥ ||(0)[11*] Paramâmâ-

25 hêvârâ 17 mâtâpitri-pâdânuḥdhûtâ paramâmaha[tt]jârikâ mâ(ma)ñârâjâhirâja-

26 18 ni[rî] śrîmad-Dâṇḍimhâdëvî 18 kusâlîni ||[19*] Kôîngâda-ma(ṃ)a[ṃqê(ṇa)lô vartam[na]h]-bhâvishyaṇ(ma)ha-hâ-

27 15 sâmantam-mâhârâjâ-râjaputra-ântarâgama-kumarâmâty-ôparâkarikâ.21 vîshya ya p a t i t a -

28 21 dâtyûkñaka-dândâvâsikâ-[stîrjânântas\[k\]ān-anyâna[=chā?]]13 râjaprasâdina(nô)

29 bhâ[ta]-chê[ta]-vallâ[bhî]* jâtinâ 24 Vâdâ.-

30 khandâ-vîshayô pu(pû)rvâvra-khandē pa[vâ?\]ka,26sâmantâ-sâmavâjî-pramukhâ-

inâsînâ jā-

1 1st Metre: Mâlîni. B omits the first two words of this verse.
2 Read sâdhu, which is the reading of B. 2 1st Metre of verses 7-9: Vasantatilakâ.
3 B has gahôk-sadâhām-. 3 This sign of vînyoga was originally omitted.
4 Read-pâdâpadmâd. 7 B has nikhâ̄maṇ; read nikhâ̄maṇa.
5 Above the aksâra of mihdëtō sâlül tasyâ of this line 10 aksârâ are engraved in small letters. So far as I can make them out, they are sâmâhâryâ sriâmâra-tapsâja; I do not understand their meaning.
6 B has madhûyaṅ{u}d; read madhyârâkat. 8 10th Metre of verses 10 and 11: Śîhâ (Anushtubh). Verse 11 contains six Pâdas.
7 B has Dâṇḍimhâdët; read Dâṇḍimhâdët. 11 B has tâgas. 11 Read -mâyâmat.
8 B has nikhâ̄maṇ; read nikhâ̄maṇa. 12 B has sâbhâmaṇ.
9 Read nîvâyaḥsânterīstānaḥ. 13 Read -dândâvâsikâ-dvâmasiṣṭānām.
10 Read -dânya-saśveta. 15 Read -Dâṇḍimhâdët kusâlîna.
11 This sign of punctuation is superfluous. In the following name the sign of anusvâra is very faint in the impression; in the grant B the name is written Kôîngâda.-
12 Read sâmâbhâma-khâṇḍiṣṭ. 16 Read -dâṇḍimhâdët kusâlîna.
13 Read âsâbhâma-khâṇḍiṣṭ. 18 Read -Dâṇḍimhâdët kusâlîna.
14 Read -dânya-saśveta. 17 Read -bhosveta.
15 This sign of punctuation is superfluous. In the following name the sign of anusvâra is very faint in the impression; in the grant B the name is written Kôîngâda.-
16 Read -dânya-saśveta. 18 Read -Dâṇḍimhâdët kusâlîna.
17 Read -bhosveta.
18 This second aksâra of this line, transcribed by yâya, is really yâya with the sign of ā below it; of the 10th aksâra, transcribed by sthâ, the sign for sth seems to be no proper letter at all. Read -dânya-kâ-sâdhâgadâkâra.-
19 In sthâkântarîkâma is quite clear.
20 Read nîvâyaḥsânterīstānaḥ.
Ganjam Plate of Dandimahadevi.—The year 180.
TWO GRANTS OF DANDIMAHADEVI.

28 napadāna paśya thārha[mª] mānayati vō(bō)dhayati(ti) pramajāpayati [i°]
29 Vīyātma sau bhavāra-
30 tadahasaumana-Villa-grāma[ha]² sya(mo)parikara[ha] sōthaseha sa-tamātra-va-
31 kālāna-gōk[ua] sa-khetā-ghaṭa(ṭa)-nadi(dī)tarasthān-kāl(dī)-gulmakaḥ sarrvam-
32 rāja-lĕkharī-pravāsana[t]īya bh[ū]michhādī-āpivāna-nyāyēn-a Chandrā-kahit-
34 vr[ī]gstaīyā Vīśvāmitra-gōtriya Dēva-
35 rāma-pravāryā Andal-śaṇa anupravārya Kanḍa(na)śekh-[k]īddhyāyī

Apratidāgīshā-paṇḍrīya Vās[u ]-

34 11 putraṇa pratihiṇa-Dhahalāya saṅkṛanṭyām hast-ādakāṃśaṁ[śa]bhīṣa-
35 tāṃvrasas[eu] īṣkriyā-kāshapani-vi-dha

36 80 Mārgaśirṣha-vadī 5[?] [i°] Vahhibhūr-vasundhā[da]ti | rājāna Sagar-
37 abhīhi[ha] | yāya | yāya | yāda bhunib tasya tasya
39 kṛmir-hīrvā pîtribhihi saha pachayet[ā] || 

30 Śrīmat Darndmāhādevīya 

tàvachāhēsam-anastānaḥ | Prasasti| samasta-


Jayatmarā. [i°] [P? ]pā[k]ō-pi rāpaka-śri-

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1 Read -nīdā-jaṇapaddāvāka (?). 3 Read samajādźā.
2 Read Vīdīmatamastubhāmat-kāhāyā-vahandhā-
4 Of the name of the village (read by me Filla) the consonant of the first akshara has a somewhat odd form, and the second akshara might possibly be iga; below, in line 41, the name is written either Vīda- or Vīla-
5 Read sōdādēh.
6 B has distinctly pūkata; in the present inscription the sign transcribed by șa differs somewhat from the sign for ša which elsewhere is used here.
7 Read -sandīk-ōdi-pravatiṭakā.
8 B has allaḥkanta-pravatiṭay[i]. I do not find a similar term (containing ellerkanta) elsewhere, and am unable to suggest a suitable emendation.
9 Read bāmichhādī-ābhīdāhāna.
10 Read Vinīgētaka(-)? or Vinījētaka(-)?
11 Read rāṇya-Andal-śaṇu-ānu-
12 Read -ābhīsāmdeś, and compare above, Vol. IV, p. 255, l. 16 of the text. With the following name which is clear in the impression, compare Kāgīhēka and Pālākṣapūkhāsaka, above, Vol. III, p. 364, l. 62 of the text.
13 Here one akshara is mutilated and illegible in the impression.
14 Read tāmavānāntreṇākāhāyant-ādha-.
15 Read dīṭar-śaḥ-saḥ-sahada-dattīt-
16 Read 〈dhipa〉 parīpallayād.
17 Read samād; compare my introductory remarks.
18 I consider it unnecessary to correct all the numerous mistakes in the following verses, compare above, Vol. IV, p. 263, l. 22 f., and p. 264, l. 22 f.
20 Intended for akshara-akshara tōṛa para-dattītā (instead of the ordinary para-dattō-dī) pāṭrīṭēd; compare e.g. above, Vol. III. p. 65, l. 47. The second half of the verse, commencing with raddhat, is omitted here.
21 Read āsma-Dandimeshāhēkāhāyanta-hāsavāma(-)? or āsma-āsavāma(-)?
22 Motiv: Bākka (Anahush). - Read prasatiḥ; for the following somastā, which is quite clear in the impression, I cannot suggest a suitable emendation.
23 Read jina Jayatmanah (?).

The engraving is quite clear here, but I can read with confidence only the second akshara (nd). — Read ētākā (?).
B.—UNDATED GRANT OF DÂNDÎMÂHÎDEÎVÎ.

This is another single copper-plate which measures 10 1/2" broad by from 8 1/2" to 8 3/4" high and is inscribed on both sides. On to its proper right is soldered a circular seal, 2 1/2" in diameter, in the same manner as in the grant A. This seal bears in relief on a countersunk surface, across the centre, the legend śrîmad-çändîmâhîdevî, in the characters of the inscription, 21 above the legend, a couchant bull facing to the proper right, with the sun and the moon’s crescent above its hump and a conch-shell above its tail, and on each side of the bull what may be either an elephant-god or a lampstand; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between 1/2 and 3/4. The characters furnish another specimen of the northern alphabet peculiar to Eastern India; they closely resemble those of the Orissa (?) plates of Vidâyâharâbâhî, Jour. Beng. As. Soc. Vol. LVI. Part I. Plate ix. The language of the inscription is Sanskrit. Lines 1 to (the middle of) 20 are substantially identical with lines 1 to (the middle of) 21 of the grant A. The remainder of the text, which contains the formal part of the grant, is in prose, except that it includes a benedictory and imprecatory verse in lines 35-37. In respect of orthography, what strikes one most is the promiscuous employment of the three sibilanta: s is often used for ś, and ś nearly as often for s (e.g. in kalîka, l. 33, and lokalam, l. 36); ś for ś in bhûma-svâsthâvamûndaś, l. 34; ś for śh in Purushâs (for purushâś), l. 37; and ś for śh in mañçya-, l. 36. The consonant ś is throughout denoted by the sign for n, and medial ś by the sign for m. Besides it may be noted that ś is used for ś in bhûma-cádhîrâ, l. 29, and Autályâ-, l. 39; and that upáşyâ, l. 14, is written for upásyâ; -ôpîva-sthâ, l. 33, for -ôpîva-sthâ; and aśñtrî, l. 36, for aśñtrî. In general, the formal part of this grant is less faulty than that of the grant A; its phraseology is about the same.

This is another inscription of the Paramahâttârâd Mahârâjâdhirâja-Paramahâttârâ Dândimahâdevî (l. 21), the names of whose ancestors are given exactly as in the grant A. From the camp of victory at Guhâvâracâtaka (l. 3) this queen issues the following order to the

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1. Read mahâ-dhâkapalita-hah.
2. Here part of the name (perhaps vihâh) has been omitted.
3. Read matâpatitârâ (or spt). The reading of the name here must be either Vîla- or Vîla-; compare above, l. 29, where the name apparently is written Vîla-.
4. Read -grâmbaya.
5. Read śândma-ta (or śândma-ta).
6. Read dattâbh.
7. The passage which begins here I do not understand. It apparently gives the boundaries of the village, but is not in Sanskrit. The word sâdhi (or sâdhi), which occurs in it five times, is written in another (unpublished) Goujâm grant both sâdhi and sâdhi; compare sând-sânthây above, Vol. III. p. 223, l. 16.
9. Read dândimahâdevî. (The Goujâm grant mentioned above, note 8, has the extraordinary word adâgirvidam for adâgirâm).
10. According to Mr. Sewell’s informant the legend is “Śrî Mahâ Śâmundharâmî in Telugu characters.”
11. In line 20 this word is written correctly.
various functionaries, as they may be present from time to time, in the Kōngoda-mandala in Dakshina-Kōla (1. 22), viz. the Mahāsīmantas, Mahārājas, Būtajpatras, Antarāyas, Kumārānīyas, Upārikas, Vīshayapatīs, Taddayikatās, Dāṇḍapātikas, Sīhmānītarikas and others who enjoy the royal favour, those belonging to the regular and irregular troops and (royal) favourites; and also to the Mahāsūkhamatiyas, Bṛihadbhāgīyas, Pustakapādās, and other officials in the Artaṇi-vishaya (1. 25):

"Be it known to you! For the increase of the religious merit of our parents, ourselves and all beings, we have, on the occasion of the uttarāyana¹ (l. 32), with pouring out of water given, free from taxes, the village of [Gṛ]asāmbhā which belongs to this vishaya— with the upārākara, with the uddāka, with its weavers, gūṭas (?), distillers of spirituous liquors and other artisans (?), with its hamlets (?), landing-places (or steps on the river-side), ferry-places etc. and thickets, exempt from all molestation, not to be entered . . . . . . . in accordance with the maxim called bhūnikechhādava and for as long as the moon, the sun and the earth endure—to the Bhaṭīpatra Purushottama, of the Kāśaya gōtra, with the prasara Kāśaya, Avatsāra and Naidhūva, a member of the Vājasaneya chuana and student of the Kānya śākhā (of that Vēda). Wherefore, seeing this order, out of respect for what is right and out of respect for ourselves, nobody should cause any obstruction."

This order is followed (in lines 35-38) by a benedictive and imprecatory verse; by the names of the writer, the Mahākṣapataṭalika Bhogada, and of the engraver, the copper-smith (Kaptha?)kaka; and by the statement that the village granted is (given as) contained within its well-known four boundary lines.

Lines 38 and 39 add that half of the village was given by the grantee Purushottama to the Bhaṭīpatra Ravika, of the Kāṇika gōtra, with the prasara Avatāya, Vīṣvānītra and Dēvarāta.

The inscription is not dated. Regarding the localities mentioned in it I can only refer the reader to my remarks on the grant A; the village granted by the present inscription, and the vishaya in which it was situated, I have not been able to identify.

TEXT.※

First Side.

19 . . . . . . . . . "Tatā⁶ Dāṇḍimahā[de*]ji satā tasyā? mahīyasi [1*]
20 mahīm-sāhinasāḥ(yā) matyā chira-kālam-apālayataḥ² || [10*] Parī[ma*]mahāśvarī māta(ta) pitri-pādānudhyātā parama- |
21 bhaṭārīkā mahārājāhirā[rā]-paramāsavi(śvā)vi śrimad-Dāṇḍiṇaḥ[nd]mahādevī knāli(l)i,ni || tha⁹ || Dakshina-Kō-
22 śālāyān Kōngoda-mandalaḥ yathākālādhyāsinī

¹ For this term and some others in what follows see the notes on the preceding grant.
² I do not remember having met with the terms bṛihadbhāgīna and pustakapāda in other grants; with bṛihadbhāgīna one may compare the ordinary bṛihadvapati. I am not able to explain the term [Bṛ]ahādvara of the text.
³ I take uttarāyana (like the expression uttarāyana-samītī of several Eastern Chaulukya grants) to be used in the sense of uttārayana-sahkriśna, on the occasion of the sun’s entering upon his northerly course.
⁴ From impressions supplied by Mr. Venkaya.
⁵ Except for some various readings the most important of which have been given above under A, the preceding portion of the text is the same as in A, and need not therefore be published.
⁶ Metre: Śīka (Aṃsūṭṭbb).
⁷ Read tasyā, which is the reading of A.
⁸ Read apālayata.
⁹ The same akṣara tās, between two signs of punctuation, is used at the end of Vīṣvānītra, the plates mentioned above. Compare Ind. Ant. Vol. XVII, p. 140, note 46, and Prof. Bühler’s Ind. Palæographie, p. 88. There should have been no sign of punctuation after kuśiṇa
No. 14.—PLATES OF THE TIME OF SASANKARAJA;
GUPTA-SAMVAT 300.

By E. HULTSCH, PH.D.

These plates were received in February 1900 from Mr. H. D. Taylor, I.C.S., Acting Collector of Gañjâm, in whose office they had been lying unclaimed. It is not known where they come from. They will be deposited in the Madras Museum.

These are three copper-plates, the first of which bears writing on one side only, and the other two on both sides. But the second side of the third plate is so much worn that I have not been able to read the whole of it. The plates measure 5½ in breadth and 2½ in height. Their edges are slightly raised into rims for the protection of the writing. On the left side of each plate a hole is bored for passing through a ring, which is 3½ in diameter and about ¼ thick, and which was cut by Mr. Venkayya on receipt of the plates. The ends of the ring are secured in the base of an elliptical seal, which measures 1⅜ by 1⅜. In the depression of the seal are, in relief, a couchant bull facing the proper right, a vertical line across the breadth of the seal, and at the bottom the legend Śrī-Sainyabhitā[?]ja.

The alphabet is the 'acute-angled type with nail-heads,' which forms the transition from the Gupta to the Nāgari alphabet. Two signs of interpunctuation are used, viz. a single horizontal line (l. I, 24, 27) which corresponds to the single vertical line of other records, and the usual double vertical line. As regards orthography, I would note that the upadhmâniya occurs twice (l. 5 and 17) and that b is throughout represented by the sign for e. In sâmkâra (l. 16) the guttural nasal stands for the anusvâra; in nri[tr]bhava (l. 17) the vowel ri takes the place of the syllable ri; and in saukhâta (l. 5) h is an error for gh. The group ddi is simplified into dy in udgâta (l. 15), while i is doubled before r in satâtra (l. 2), maitâpâtrâ (l. 21) and gottâ (l. 22). The anusvâra is generally changed into the corresponding nasal before consonants of the five first classes. Two cases of wrong saukhâ is parastattâma (l. 27) and "ddi-mahârija" (l. 8).—The language of the inscription is Sanskrit. The bulk of it is in prose; lines 24 to 29 contain four imprecatory verses; and after them there seems to have been a fifth verse of which I can read only the last word (l. 31). The Sanskrit of the prose portion is not very correct. Thus in line 8 f. the words priya-tanayô mahârijô (ja). Yatôbhôta ought to stand in the genitive case and the following pronoun tasya ought to be omitted; in line 11 four words have to be transposed; line 16 contains a compound in which two superfluous synonyms are included; and in line 21 f. we find ardahena and "purassarâna for arthâ and purassaram.

The inscription is dated in the Gaupata year three hundred (l. 2), i.e. in Gupta-Samvat 300 = A.D. 619-20, and during the reign of the Mahârâjâdhârja Saññhârâja (l. 3). This king is probably identical with Saññhâka, the king of Karnasuvarna, who, according to Hiuen Tsang,\(^3\) murdered Râjayavardhana, the elder brother and predecessor of the great king Hara of Ñakhôsar. In Bâpâ's Harshacharita the slaying of Râjayavardhana is attributed to the king of Sauda who, according to one manuscript of the Śrîharshacharita, was called Narâdragupta,\(^3\) but who, according to the commentator on the Harshacharita,\(^4\) was named Saññhâka. The translators of the Harshacharita very ingeniously find an allusion to king Saññhâka in the word saññhâka-māndalā.\(^5\) If the Saññhâka of the Śi-yu-ki and of the Harshacharita is

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1 See Professor Buhler's Indische Palaeographie, § 23.  
3 Kp Ind., Vol. I, p. 70.  
4 Bombay 1893, p. 195.  
5 Ibid. p. 199, and Cowell and Thomas' translation, p. x and p. 275.
really identical with the Śaśānkarāja of this inscription, it follows that he must have continued to reign at least 13 years after the murder of Rājavarman and the accession of Harsha.

As, at the beginning of the inscription, Śaśānkarāja is mentioned as the Mahārāja Madhavaraṇa ruling the earth, he must be understood to have been the sovereign of the prince who issued the grant. This was the Mahārāja Maḥādāmanī Mādhavarāja II. (1.17 f.) of the Śilodhibhava family (I.10), the son of Yaśōbhita (I.9) and grandson of Mādhavarāja I. (I.8). He was a worshipper of Śiva (II.14-17) and, to judge from the legend on the seal of his grant, bore the surname Sainyabhita. The only other inscription of the same dynasty, which has been published, are the Bugḍa plates of Mādhavarvan, surnamed Sainyabhita,1 of the family of Śilodhibhava.2 As the alphabet of these plates is considerably more modern than that of the subjoined inscription, it follows that Yaśōbhita’s son Sainyabhita Mādhavarvan of the Bugḍa plates was a remote descendant of Yaśōbhita’s son Sainyabhita Mādhavarāja II., the contemporary and subordinate of Śaśānkarāja.

At an eclipse of the sun (I.28) Mādhavarāja II. granted to a Brāhmaṇa the village of Chhavālakhhaya (I.18 f.) in the Krishnagiri-vishaya. He issued his order ‘from the victorious Kōṅgōda’ (I.5) on the bank of the Śalimā river (I.7). None of these local names can be traced on the map at present. Krishnagiri, the head-quarters of the vishaya, might be identical with its synonym Nīlagiri, which is a name of Jagannātha (Puri) in Orissa.3 Kōṅgōda is mentioned in the form Kaṅgōda as the residence of Mādhavarvan in the Bugḍa plates (I.29), and the Kōṅgōda-maṇḍala occurs in the two grants of Daṇḍimahādevi. Professor Kielhorn identifies Kōṅgōda with the Kong-u-ṭo of Hiuen Tsang.4

TEXT.5

First Plate.

1 चै 
1 चै "सत्यः च तुडविधिमलिङ्गितविलसितातिनिग्रायं सक्षितः"
2 गर्तन्तनव्य वाहनवर्णो गीताये वर्तनाय वर्तनाय वर्तनाय
3 महाराजाधिराज्यवाहिनेयवर्णो वाहिनेय वाहिनेय वाहिनेय वाहिनेय
4 विजिः: कु थमदीर्घवात्तिरितिया किंवतिरितिया
5 पत्तापः पनिनिलाला संकारतिविभविनि-पातालात्तज्जनोऽस्मीत
6 सुरसरात्य देव विषयधत्तवर्कु जनमक्षक्षिमवग्नता

Second Plate; First Side.

7 नवविनिष्ठतलालाप्यायः ग[1]विभासारितः 11कु शः[०]कण्ठः
8 द्वारकाकृ वक्ताब्रजम् यासंतयसंगमदात्तराजस् ग्यायतयो
9 द्वारकास्तादोषोत्सवापि ग्रामस्य सरस्वति-ग्रामस्य राविनिकर-­
10 सन्दिहितविमोघकृतकलकात्रिविमोघकृतकलकात्रिविमोघकृतकलकात्रि-

1 In taking Sainyabhita (verse 9 of the Bugḍa plates) as a surname of Mādhavarvan (s. 12 of the same plates) I differ from Professor Kielhorn, who understands Mādhavarvan to have been the son of Sainyabhita.
3 See my Reports on Sanskrit Manuscripts in Southern India, No. 1. p. 69, note 3, and p. 69, No. 291.
4 Above, page 186 abore.
5 From the original copper-plates.
6 Expressed by a symbol.
7 Read से गीताये।
8 Read गीताये।
9 Read संकारतिविभविनि-पातालात्तज्जनोऽस्मीत।
10 Read विमोघकृतकलकात्रि।
Plates of the time of Sasankaraja.—Gupta-Samvat 300.

ii a.

ii b.

E. Hultsch.

W. Griggs, Photo-Lith.
PLATES OF THE TIME OF SASANKARAJA.

11 प्रतिष्ठान(नी)खङ्खवारानिवितиласьयोप्रतिष्ठान-1
12 वली५ दीनानायकपयनीयोयक्षेत्रमानविभव: लमु-5
13 जपरिचयगलोपालितत्वप्रयोगः[*] कमलविमलकं5

Second Plate; Second Side.

14 तत्तञ्चगमः[*]लमश्चनभुदीयेश्वर्युधानितो महायमयवः-6
15 'ककुकुगणतिविनिन्यक्षयोंवन्दीयतिवमयकलायचिए-8
16 ग्राम भगवंदश्रुतायन्त्रिपाध्ययुदान्तिकारणय-8
17 'दकुत्रव्युत्|यादभं: परमस्थवः१ महाराजसशास-17
18 सन्ततीमारवराजः कुष्टी क्षणिरविक्षयसंधकङ्कन-8
19 क्षियाधामे ।'वसमानमविविक्षारामालोपकरदायवकान्याना१०
20 यथाए११ पूण्यति मानयति व [१७] विदितमस्तु भवानियम शास-12

Third Plate; First Side.

21 साहिर्देव१२ मातापिचीरागिनच पुष्करभितिये बलिवारावर-13
22 'सहरेणावस्थाकालमालोगलितवनीये ।' भरहारायुसालयः-14
23 रसवारंकोलमयहाराया१५ करस्थालिमें खृष्टीयारामे प्रतिपादितः[:*] II
24 जगद्भूतिष्ठातः । १६विहिरणसुपुरा दत्ता शासिप्रसाददिवभः [१०]
25 ग्राम ग्राम यदा भूमिस्थाय तथा तदा फलं II यदौ वर्यसंहसा-17
26 वै प्रमेय मौदति भूविषय: [१०] भारिता चालकेन च तामेय करके
27 वस्ते[३०] II ब्रह्मदाय । परदत्ताया (१) ती दत्रेत यहुरास्तृः[४०] II स विहायां

Third Plate; Second Side.

28 [क्वाद]भूठा पियविद्यादेह पश्चाते || सा १९सुपारक्षद्व थः[:] परदेः-1
29 [ ति ] पारिष्ठि[३०] II ब्रह्मदाय[३०] कलमानस्थः४० (॥) परद[तात्तुपालने] ॥ ॥
30 .........................................................
31 [प्रूणक्षति II

1 निर्दिष्ट ought to stand before खङ्खवार, and प्रतिष्ठान before निर्दैष्ट.
2 Read क्वाद.
3 Read क्वाद.
4 Read क्वाद.
5 Read क्वाद.
6 Read क्वाद.
7 Read काथी.
8 Read क्वाद.
9 Read काथी.
10 Read काथी.
11 Read साहित्य.
12 Read प्राणी.
13 Read साहित्य.
14 Read प्राणी.
15 Read साहित्य.
16 Read साहित्य.
17 Read साहित्य.
18 Read साहित्य.
19 Read साहित्य.
20 Read साहित्य.
21 Read साहित्य.
22 Read साहित्य.
23 Read साहित्य.
24 Read साहित्य.
25 Read साहित्य.
26 Read साहित्य.
27 Read साहित्य.
28 Read साहित्य.
29 Read साहित्य.
30 Read साहित्य.
31 Read साहित्य.
TRANSLATION.

(Line 1.) Ouh. Hail! While the Gupta year three hundred was current (and) while the Mahârâja Mahârâja, the glorious Śaṅkara, was ruling over the earth surrounded by the girdle of the waves of the water of the four oceans, together with islands, mountains and cities,—from the victorious Kōṅgāda near the bank of the Śālīma river, on both of whose banks covered with the flowers of various excellent trees, pools of water have formed, (and which therefore) resembles the river of the gods (Ganges), which issued from the sky, which was brought down by Bhagratna, (and) the streams of whose water are split and dashed outside by many masses of rock at (her) fall on the top of the Snowy Mountain,—the dear son of the Mahârâja Yaśôbhita, (who was) the dear son of the Mahârâja Mahâsâmantha, the glorious Mâdhavârâja (I.),—the very pious Mahârâja Mahâsâmantha, the glorious Mâdhavârâja (II.), who has caused to bloom the lotus—the Śilôdbhava family, by the mass of rays—his virtues; who has repulsed the armies of all the enemies by the sharp edge of (his) sword which rivals an unfolded flower of the blue lotus; whose wealth is being enjoyed by the distressed, helpless, poor, and mendicants; who has acquired the prosperity of a prince by the pair of his bar-like arms; whose body is as spotless and as brilliant as a lotus; who possesses the virtues of learning, courage and constancy which adorn the whole world; (and) who is devoted to the feet of the blessed lord of the three worlds (viz. Śiva) who is the cause of existence, creation and destruction, whose arms are placed on the hump of the great bull (viz. Nandi) as on the pillow of a couch, (and) whose matted hair is illuminated in one place by the crescent of the moon, being in good health, suitably worships and honours princes, ministers, officers, their subordinates, and others who are present or shall be present at the village of Chhavalakkhaya which belongs to the Kṛishnagiri-vishaya, (and informs them as follows):—

(L. 20.) “Let it be known to you (that), for the sake of (our) father and mother and for the increase of (our) own merit, with libations of water, at an eclipse of the sun, we have given this village, to last for the same time as the moon and the sun, to Chhavrapâvâmin who belongs to the gôtra of Bharâdvâja (and) has the pravaras of Ángirasa and Bârhapâtya.”

(L. 24.) And it is said in the Law-book (Smriti-kâstra): [Here follow four of the customary verses, and perhaps a fifth verse which is obliterated.]

No. 15.—TWO PILLAR INSCRIPTIONS AT AMARAVATI.

By E. HULTZSCH, Ph.D.

These two inscriptions (Nos. 260 and 270 of 1897) are engraved on the four sides of a pillar at the southern entrance to the central shrine of the Amarasâvara temple at Amaravati in the Sattenapalli tâluka of the Kistna district. The alphabet is Telugu, and the languages are Sanskrit and Telugu.

A.—Inscription of Kêta II.;

Saka-Saṅvat 1104.

This inscription contains 52 Sanskrit verses. There are passages in Telugu prose in lines 108 to 127, 131 to 149, and 170 to 187.

The inscription opens with the mention of the city of Śrî-Dhânya-kâṭaka, which contains the Śiva temple called Amarasâvara, and close to which is a very lofty Chaitya of god Buddha.

1 This meaning of śikṣa is not given in the dictionaries.
2 The words śrîchâ and sarhā are mere repetitions of apattâ and pralaya.
3 In the Bugeja plates (1. 44 f.) the same four verses are stated to be quotations from the Law of Manu.
(v. 1 ff.). Dhânyakâataka is the old name of the present Amarâvatî;¹ the temple of Amarâvâtra is the one in which the inscription is preserved; and the Châtya of Budhâ is the famous Amarâvatî Stâpa, which at the time of the inscription must have been still in good preservation. In that city, the inscription continues, was a royal family which claimed descent from the feet of the Creator (v. 3 f.), i.e. which belonged to the Sûdra caste. Four generations are mentioned, viz. Bhîma I. (v. 6), Kûta I. (v. 21), Bhîma II. (v. 28) whose wife was Sabbasâmâdîvi (v. 32), and Kûta II. (v. 33). Nothing of historical importance is stated about any of these princes in the 43 Sanskrit verses with which the inscription opens. The first passage in Telugu (l. 108 ff.) gives a list of the biruda² of Kûta II. He was styled the Mûhâmadalâkârâ Kûta-Kûtaraja,—in which the word Kûta, 'the fort,' perhaps refers to the fort of Dhânañjâkoâta³ near Amarâvatî,—the lord of the district of six-thousand (villages) on the southern (bank) of the Krîshnavenâ river, obtained through the favour of the glorious Trînayâna-Paullava,⁴ and the lord of Sri-Dhânyakâataka, the best of cities.' Two further generations of the same family are known from the Yenamâlala inscription of Gânapâmâ,⁵ which mentions Kûta (identical with Kûta II.), his son Rudra, and the latter's son Bêta who became the husband of the Kâtaîya princess Gânapâmâ.⁶

The grants recorded in the inscription were all made on Thursday, the tenth titki of the bright fortnight of Mâghâ in Saka-Samvat 1104.⁷ The grants are five in number. The 1st, 2nd and 5th are specified both in Sanskrit verse and Telugu prose, while the 3rd and 4th are only worded in Telugu:—(1) Kûta II. granted to Buddha the village of Krânera in the district of Kaññâvâdi; and the villages of Mêdukoârâ and Dôkkiârâ in the district of Koñjâpalânumâta (v. 44 and ll. 121 to 124); (2) Kûta II. granted to Buddhism 110 sheep, the milk of which was used for ghee to feed two perpetual lamps (v. 46 and the subsequent Telugu passage); (3) Gassvî-Surâmadîvi, one of the king's concubines, gave to Buddha 55 sheep for a perpetual lamp (l. 141 f.); (4) a similar gift was made by Prôlámâdîvi, apparently another of the king's favourites (l. 145 f.); and (5) Kûta II. himself granted to Brâhmadeva the following villages for the merit of his mother Sabbasâmâdîvi,⁸ of his father Bhîmaraja,⁹ of his elder brother Chôdajâra,¹⁰ and for his own merit:—Kôkula (v. 48) in the district of Goñjânâtavâdi (l. 173); Gîjîpâlu, Châllagarâ and Tâdîkhâya (v. 49) in the same district (l. 176); Ammañâupâdi (v. 50) in the same district (l. 179 f.); Kuññâmadî and Upâlâpâda (v. 51) in the same district (l. 182); Sattemâlalli, Chintâpâli (v. 51), Kôtâpâli and Erpurântu (l. 184 f.) in the district of Koñjâpalânumâta (l. 183 f.); and Oókâdona (v. 51) in the district of Dôjikândrâvâdî (l. 185). The names of these villages were changed, respectively, into Subbâmâkâpâram (l. 174) after the name of his mother; Bhîmâvâram (l. 177 f.) after that of his father; Chôdîvârum (l. 180 f.) after that of his elder brother; and Jâgâmochchungâdâpâram (l. 185 f.) after one of his own surnames.

¹ See above, p. 85 and note 4. The village of Vîripâra (loc. cit.) is perhaps the modern Vîppâra (No. 95 on the Madras Survey Map of the Sattenâpâlî tâlukâ), 12 miles west of Amarâvatî.
² Four of these are not Telugu, but Kâruârâ, viz. Kaliyâ-a-moguda-kâi, Bêdâyirig-kâi, Gândârâ-gunda and Nânni-mûrânda.
³ See Mr. Sewell's Lists of Antiquities, Vol. I. p. 64.
⁴ The same biruda occurs in the Yenamâlala inscription above, Vol. III. p. 96.
⁵ Above, Vol. III. p. 94.
⁶ This date is given five times: v. 44, ll. 119 to 121, v. 46, l. 133 f., and v. 47. Professor Eiithorn kindly contributes the following remarks:—The date is incorrect. It would correspond, for S. 1104 current, to Saturday, the 10th January A.D. 1182, for S. 1104 expired, to Wednesday, the 5th January A.D. 1183, when the 10th titki of the bright half ended 10 h. 55 m. after moonrise; and for S. 1105 expired, to Tuesday, the 24th January A.D. 1184. I am of opinion that the year intended is S. 1104 expired, and that either the week-day or the titki has been quoted incorrectly.
⁷ Identical with Sabbasâmâdîvi (v. 32).
⁸ Identical with Bhîma II. (v. 28).
⁹ The same person is mentioned in No. 257 of 1597 as 'his' elder brother Kûta-Chôdajâra (annâ Gîsa-Chôdajâna).
It appears from the foregoing abstract that the majority of the villages were granted to Brāhmaṇas, but that, in spite of that, and though Kēta II. and his predecessors were worshippers of Śiva-Amarāśvara, 1 he granted three villages and two lamps to Buddha, and two further lamps were granted to Buddha by two of the inmates of his harem. This proves what is already suggested by the second verse of the inscription, that at the time of Kēta II. the Buddhists religion continued to have votaries in the Telugu country and was tolerated and supported by the Hindū rulers of Amarāvati. I hope I am not unjust to Kēta II. if I suggest that his gifts to Buddha were a case of "Cherchez la femme!" The two dōya of his who granted lamps to Buddha may have been Buddhist upāsikās and may have induced him to join them in making donations to their own god, though he professed the Śaiva creed. It may have been for his apostasy that he subsequently granted a large number of villages to Brāhmaṇas, as recorded in the inscription.

The villages granted by Kēta II. belonged to four different districts:—Kanḍravāḍi, Doddikandravāḍi, Kondapadumaṇi, and Goṇdanatadvāḍi. Kanḍravāḍi is evidently the same as the Kandravāḍi-vishaya of the Eastern Chālukya inscriptions, 2 which also mention an Utta.-Kandugavāḍi-vishaya. Doddikandravāḍi is perhaps meant for Doddakandravāḍi, i.e. 'the great Kanḍravāḍi.' The district of Kondapadumaṇi corresponds to the eastern portion of the Sattenapalli tāluk of the Kistna district; for, the villages of Medukondurū, Dongiparū, Sattenapalli, Chintapalli and Yragunṭu 4 are identical with the modern Medikondur, Dokiparru, Sattenapalli, Chintapalli and Yerraguntapadu. Goṇdanatadvāḍi is identical with the Konnāvāḍi-vishaya which was ruled over by Kēta II. according to the Yemamada inscription. 5 It corresponds to the western portion of the Sattenapalli tāluk; for, the villages of Gijipadu, Challaγara, Tādvāya, Kunṭamasādi and Uppalapadu 6 are identical with the modern Gunjapalli, Challaγari, Taduvaya, Kunṭamasādi and Vuppalapadu. 7

The date of the present inscription was probably the very day of the accession of Kēta II. to the throne. 8 Two other inscriptions of the Amarāśvara temple (Nos. 257 and 264 of 1897) are dated on the very same day. From the first of them we learn that Sabbā (or Sabbamā), the mother of Kēta II., was the sister of Goṇka, 9 who is probably identical with Goṇka III. of Velanāṭu. 10 Later inscriptions of Kēta II. at Amarāvati and Pēddacherrukuru are dated in śaka-Samvat 1119, 1122 and 1131. 11

TEXT. 12

East Face. 14

1 ची 15 [II*] ब्रज्ञं निर्भो [च]कदम [पुरं सुपुरा]वरं | वामरेव- 2 राष्ट्रवरस्तमनुष्ठित: || [I*] सही द्वार[ख]-

1 See verse 3 and l. 119 f.
3 Kētarpalli cannot be identified.
4 Nos. 188, 189, 145, 22 and 154 on the Madras Survey Map of the Sattenapalli tāluka.
5 Above, Vol. III. p. 102, v. 11.
6 Kōkallu and Ammalapāḍi cannot be identified.
7 See below, p. 113, note 3.
9 Nos. 261, 251 and 244 of 1897.
10 From an inked estampage, prepared in 1897 by Mr. H. Krishna Sastri.
11 All the verses of this face, with the exception of verse 2, are found also on the east face of No. 262 of 1897.
12 Expressed by a symbol.
3 भाववह्योऽयं भावं प्रभृतितः। तेषाः
4 यथासर्वोऽयं यथावत् नानाचिन्ताः
5 चिन्तं॥ [२४] चिन्ते तत्र चिन्ते चिन्ते राजा स्वामी तताः
6 कुलं। चालमहर्षिवेन चालितं राज्यं तोर्न॥ [१८] जातं चूः
7 रेदुभूतं मूर्द्धनीः। चिन्तं॥ नेंसाः
8 मूला कार्तिक्यं वाण महाब्रह्मं कर्तवेऽ॥ [४५]
9 श्रीचन्द्रं भूषण यथा गुरुभणं कर्तवेऽ॥ [१४]
10 शक्तिरक्षासुरस्तनाः शक्तिरथ तं चिन्तं॥ [२५]
11 तयाः सर्वायं भीमो नाम चूः। चिन्तं॥
12 देवीं विभ्रमरापोऽमा वयम्बालुकवतुः॥ [१४]
13 अस्तीपिताः सर्वं सत्तृत हस्य सन्भविताः॥
14 श्रीमानं पालने स्वामिवासुमुखलि तपा॥ [२८]
15 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्।
16 यथुभागेश्वरेऽभागेश्वरं वरदात्करणासः॥ [८]
17 भूतभूतिविमृणीयोऽमा वपूर्ववक्ष्॥
18 कुलाविभेदस्य कुलाविभेदस्य चूः॥ [८]
19 विभ्रमरापोऽमा वयम्बालुकवतुः॥
20 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्।
21 यथुभागेश्वरेऽभागेश्वरं वरदात्करणासः॥
22 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
23 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥
24 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
25 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥
26 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
27 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
28 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
29 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
30 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]
31 चक्षुं पवित्रचारिणि महाश महाश श्रीमान्॥ [१२]

¹ The assuraṇa stands at the beginning of the next line.
² No. 262 of 1857 reads तथा।
³ Read चूः।
⁴ Read तथा।
⁵ No. 262 of 1857 reads तथा।
⁶ Read चूः।
32 व्योमयापित सब्रें मस्तमसामससतः ॥ [१६४]
33 समसती सूर्य भोमा कस्यासिन संजयः ॥
34 बिजजानां रणेन चकुविद्यानां च पीडनं ॥ [१७४]
35 वनयानी र्यामेन्द्रचलामचलीसंह ॥
36 यहलेश्वरीयां चालन लौंया क्वत ॥ [१८४]
37 प्राकाशोऽपि वातिन्या क्ष्मुकिरः परिपूर्व्यः यः ॥
38 प्रायसं पिरुपार्थां प्राग्धावसमवं चधातु ॥ [१८४]
39 बुंदा चापं चोरस्य यथा भाजिण्युदेष्टः ॥
40 चात्राः कुवानत सब्रें की भृस्माः वालस्थनप्रमां ॥ [२०४]
41 जेन धन्यप्रद्रासिन काष्ठोपितव्रतसा ॥ पु-
42 चा धव परितात्मवच्चधरणागाः ॥ [२१४]
43 चार्वेश विवेश वियवा विर्बधया ॥
44 भुत्विवास्तियताः जेन भृसुरा भासुरानां ॥ [२२४]
45 विवेकनासुपरुपस्मदिवर्गी भुजोंदसा ॥ जः-
46 लालजितसृगायं सुप्रवं राज यः ॥ [२३१]*

North Face.

47 ◎ तस्म प्राग्यवाचरित्याः ॥
48 कंकुपमुतः पद्धिनलि[च]न ॥
49 रणेन वितरणे च यः ॥ [२४४] सुद्ये सदे-
50 तचार्वेशकर्तिम्भणभिः वियता ॥ चनाः-
51 चतोत्सजीसुपुर्वसरसर्वसरसरसकरि भुरे-
52 भातु ॥ [२५८] वधणोभिमुखानां
53 खुट्टाक्षागमयविहाः ॥ राजस्
54 हलमालसि सम्यवदासुहा-
55 एः ॥ [२६४] सर्वसरसंस्कारिस्माध्यमविहाः-
56 तपाते ॥ पटः प्रथीयानः प्रवितो
57 वबातपवप्पर्वृत्वः ॥ [२७४] तस्मासोऽही-
58 भृस्मोपेष्टयो वियवेशयः ॥
59 यकोभामृपूर्वापानं मानां
60 भासुरास्तरु ॥ [२८४] तृष्णताः तृष्णा-**

* No. 262 of 1907 reads ठरें.
† No. 262 of 1907 reads हां.
* The scatred word stands at the beginning of the next line.
* Read प्रवीण.
* Read प्रीण.
61 घाता भोजनरा श्रामभूषणाः ||
62 मीचा यश्न वाणीघा रंजरे स-.
63 मराजिरे || [३८*] विश्रामदिकियांती-
64 बीर्यान नानाधरारा: || वशश-
65 चूपरिश्चेषुकुलाकुलगुहायादा: || [३०*]
66 खरा: युध्वता देव शमसंप-.
67 वसनवता: || वियुधा भूमिविवद-.
68 घा वियुधा इव विश्वाना || [३१*] त-.
69 अर्थे सन्नागापो ख्याताः
70 भूतवि दोरसु: || वश्चाची-
71 खोबता यशा: पितरः[*] शम-
72 र्वृथर || [३२*] तथातस्यां ससु-
73 जूत: भैरवपू: प्रतापवान् ||
74 संबुश्यासानाः गोका-
75 पञ्चमेतां || [३४*] नेता सम्य-
76 कुप्रानां यी अंता वुडेंट-.
77 विविषयं || दातारः प्रहिलिताख्रं-
78 नां चिता [च] शरणालिनां || [३४*] शः
79 प्रहोक्तत्रभूपालो भूपाल-.
80 नयविन्दत: || यंतिरतल-.
81 श्रूक्तः[*] संहुतनयवकल: || [३५*] देव
82 भृत्वायुव्तीमारातीनाम-
83 भूतुष्क: || यंतिकारतपस्या-
84 विष्णुविनिव मनोमां || [३६*] याः-
85 श्री: [किष्किद्धस्वरस्य] देशमांविव-.
86 पुष्पिष्ठ: || तिम्मासुक्ष्मा भिंदो-.
87 ति यहमाः सरोवरः || [३७*] विष्क-.
88 शिवमात्रिकुरुक्षदान इव विप्रमः[:]||
89 महरा निर्माणान्दममन्द तन्व-.
90 नेचतनाः || [३८*] प्रतिघास प्रतिपूर्व प्र-.
91 शोकः प्रतिच्छवरूः || प्रतितिद्वृत्तिः प्रति-

* The amśādra stands at the beginning of the next line.
92 सम्य ययोदायाः प्रगतिः [२८५]
93 चवेश्वरार्थवर्ष्णा ययोवां [म]-
94 यथं यमः । सुभूष[भूषम]-
95 धात्रप्रभूतप्रतीतिगुरुः [भ]: [४८४] [४६9]

West Face.

96 छ श्रमन्यप्राणिप्रतितारिहित्रिव-
97 तितिः । तदाग्निशत्राभोगीयों विभूषण-
98 तमूत्ततः [४१४] चारामार्गोत्तमकारायाम-
99 रोमिश्योभिताराम् । उत्कर्षकंजिखन-
100 क्षुद्रुप्तिप्रजातियंतरः [४२४] द्वाराखे-
101 सुधार्मेपुरुषांकालसंगमिते। । पाना-
102 कारुभिन्नतमामोदितुव्रोमम् नीति ज्ञसति [४२४]
103 शावाचे युगखंदुपपर्निते माधे
104 दशम्यां सर्थी पुष्करां गुर्मारे
105 युष्यानियोपास्त्राव्योमिति । शीतो-
106 लोकत्वप्रसंत्तुपर्वे यामानिर्याॆन्द्र-
107 न्यायान्वितम् राष्ट्रार्थिव विनुक-
108 ब्राह्मणसंबंधे [४४४] ४५१ खसिंह चतुरसु-
109 ब्राह्मण्यिन्नविलखवसंपादापरिपालकमु-
110 गर्वितनप्रसारप्रमादादर्दप्रकाशवेश्या।
111 नदीर्विश्वारसुखान्तीविनम भयोभिम-
112 दुर्शेम चौड़चाव्यसंतंतमशनक[प]-
113 त्योत्र विवाहार्यन्नी श्रीमदभृदर्दव-
114 द्विन्द्रियपदद्राराधक परवलसयक
115 श्रीवाहान्दकपुरातपारीब्रह्मरापात-के-
116 शर कंगड़ोगतां वेंडुर्गिणां गंडरग-
117 च गंडभेंड जगमेशुकं नाभिसारे।
118 द नामादिसमासप्रभृतिप्रतिती शीतोभाशा-
119 संकेत्येश कोटिकेतरात्तु शकष्येयसुतु
120 ११०४ गुण्टि माण्ड १० ७४ क्रमाःसुतु

1 Read "विनुक।" । । । Read "हसिंहों।"
2 Read "हसिंहों।"
3 Read "हसिंहों।"
4 The anuvakra stands at the beginning of the next line.
121 न चोमुहदेवरकु युक्षसृष्टिम् सर्वेषाँ
122 यसलोकाचाराद्विगुणाशिर्षनि पञ्चसूक्तम्
123 वादिनाथि क्रियायुक्तं कोपायुक्तमलिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
South Face.  

150 शाक[च्छे] वार्षिक[तारा]रा[ह]स्य[विषुःसार]सय[विषुः]
151 मा[व]मा[से] शुक्ले प्रदश्यां वि[द्व]विषुःसय[विषुः]
152 चायथे[वथे] वथे सँयथे सँयथे सांसारण्यांकलनः
153 गुणविधिः कैतिवण्यवर्षे यासमन विष्णुसारसमाः
154 न्यथविकलपणान् प्रादानवाहिनीये। [४५]  
155 धायम् [को]कल्याणान् प्रसर्यं सारसंप-  
156 दा। विहारो हिरववर्षे जनशा।[४] अवसरे।  
157 दात्। [४५] मिश्रविवाहुं चस्मरां ताल्लुकां।  
158 च योभानां। यामानिविषां जत्वान्नुभय।  
159 से मेवरे पितृः। [४५] सम्यक्याल्येण[वेडः] च दामें  
160 भूमिगुणावहिते। विप्राधारङ्गाभ्यांत:-  
161 व्यावेस। व्यावेस सुधा। [४५] सतेनप्रशीि प्रा।  
162 विद्युपुरुषांव च विगतेश्वरं च तथा।  
163 बोक्षणाविनीसिद्धो वर्षार्थे खश च  
164 विजेश्वरो यायान्। [४५] भोजिहारेहिजाते-  
165 रज्जुपलमराभिईसौः। प्रभादेहिडः -  
166 [के]हृदकुलाविलयवचः[ए]कैमुः-  
167 मायेश्वरीये। वाह्यविजेश्वराः  
168 विष विष मांवशायोमनीमागवाद्वादीभिः  
169 तं श्रीवेश्वराभिनवजनददासुखः-  
170 नामण्यायते। [४५] ऐन्धिनि सम्मक्षप्रथिविश्विः  
171 श्रीमान्ताविनिर्त्ते बीड़कृतविज्ञ त-  
172 म तत्त्वः[व]देवदतुखु धर्माधिकृतु श्री-  
173 हा।[स]मुखं गीतानन्दवाष्टिरोश्चित्तिनिन्द---  
174 क बोक्षण सदिवे वेश सहस्विकार्तुसु। [४] तस्म त-  
175 भ भीमराजुङ्कु धर्मालंसुगु श्रीमान्ताध-  
176 श्रीमतमुखेन गीतानन्दवाष्टिरोश्चित्तिनिन्द्वहु॥

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1 Verses 47 to 52 are found also on the south face of No. 264 of 1897.
2 No. 264 of 1897 reads प्राचिषीपुष्पणव-.
3 The anveshtra stands at the beginning of the next line.
5 The anveshtra stands at the beginning of the next line.
4 See Pâñcini, V. 4, 55.
6 Read नवायः.
7 No. 264 of 1897 reads दुःपुष्पार्दुः.
8 No. 264 of 1897 reads अःस्माः.
ABRIDGED TRANSLATION.

177 मिलिपालाकू चक्रवर्ता साहित्यवाय श्रवणे भीमा- 
178 इतरुलु [1*] तदव चौरिवर्लु ण्यास- 
179 गा श्रीमाराध्यालासुसुंगु राणानाय- 
180 वेण्णोनलिजन यूत कविक्षरमुनि पेश चो- 
181 डातरसु [1*] तनकु चक्रवर्तुमु गीत्य- 
182 श्रीपालसुसुंगु राणानायलासुनिनन 
183 यूहुतु कुटिलमु उय्यलापाल वोड़पु- 
184 मिलतो सैनिकविविध विचारविविध वेण्ण-१
185 टू टोडिल्यावाड़ चंिु चोक्कदेव श्रवणे ज- 
186 गौरव्याप्पुसुसुंगु [1*] श्रवणे वासु- 
187 लु खेर्वा(ि)रपरिशारसु गीत्यवतितिम ॥

Ośa. (Verse 1.) "There is a city (named) Śri-Dhānysakaṭaka, which is superior to the city of the gods, (and) where (the temple of) Śānībhū (Śiva) (named) Amaūśvara is worshipped by the lord of gods (Indra) ;

(V. 2.) "Where god Buddha, worshipped by the Creator, is quite close, (and) where (there is) a very lofty Chaitya, well decorated with various sculptures.

(V. 3.) "In that (city) there is a family of powerful kings, enjoying uninterrupted prosperity, protected by the god Amaūśvara, (and) protecting men ;

(V. 4.) "Which (family) was born from the pair of feet—worshipped by the crowds of lords of gods, lords of demons, and lords of sages,—of the Creator, the bestower of great bliss."

In this family was born Bhima (I.) (v. 6). His son was Kēta (I.) (v. 24). His son was Bhima (II.) (v. 25), whose wife was Sābhamaṇḍeśī (v. 32). Their son was Kēta (II.) (v. 33), a worshipper of Śiva (v. 38). He built alms-houses (sattālīyā, v. 40) and constructed tanks (vatāka, v. 41), gardens (ārīma, v. 42), and temples (tāvelā, v. 43).

(V. 44.) "In the Śaka year reckoned by the Yugas (4), the sky (0), the moon (1), and ṛgpa (1),—(i.e. 1104),—in (the month of) Māgha, on the tenth tithi of the bright (jūrī-night), on a Thursday,—the glorious king Kēta, a treasury of virtues, possessing great prosperity, having been raised to the kingdom, gave, for the increase of (his) merit, many excellent villages to the preceptor of all (new), the lord Sugata (Buddha).

(Line 108.) "Hail! The glorious Mahāmaṇḍalīśara Kēta-Kētaraja, who was possessed of all the glory of such names as the lord of the district of six-thousand (villages) (Śatākarṇḍeśī) on the southern (bank) of the Kṛṣṇaṇaṁga river, obtained through the favour of the glorious Tirvāya-Pulāva, the protector of the whole earth surrounded by the four oceans; inaccessible to fear and greed; the lion to the roaring elephants—the Chōda and Chālukya Sāmanjas; resembling the lord of gods (Indra) in power; the worshipper of the divine lotus-feet of the holy god Amaūśvara; the destroyer of hostile armies; the lord of Śri-Dhānysakaṭaka,

1 The aumara stands at the beginning of the next line.
2 This seems to imply that the date of the grant was that of the king’s accession to the throne. A similar statement occurs in verse 47.

x 2
the best of cities; resembling the lord of Laṅkā (Rāvaṇa) in valour; he whose hand closes with heroes; he whose hand gives to suppliants; the hero of heroes; the double-headed eagle (Gaṇḍabherunda); the hero praised by the world (Jaṅgarnakṣharaṇa); and the sun of truth,— in the Śaka year 1104, on the 10th (tiṣṭha) of the bright (fortnight) of Māgha, on a Thursday,— gave to the holy god Buddha the (following) villages, together with all revenue including tolls, for as long as the moon and the sun shall last:— Kanṭerau in (the district of) Kaṇḍāṃvada, and Mēdukoṇḍurū and Čaṇhiparṇa in (the district of) Koṇḍapaṇḍumaṇi. Those who do not keep up this charity, will have committed the five great sins, will have destroyed Vāraṇaśī, (and) will have eaten from the skull of their eldest son." Here follows an imprecatory verse (43).

(V. 46.) "In the Śaka (year) measured by the Vēdas (4), the directions (10), and the moon (1),— (i.e. 1104),— on the tenth tiṣṭha of the bright (fortnight) of Māgha, on a Thursday,— king Keta gave two lampa to Buddha.

(L. 131.) "Hail! He who was possessed of all glory, the glorious Mañjāmāṇḍākāvara Kōta-Ketarājā,— in the Śaka year 1104, on the 10th (tiṣṭha) of the bright (fortnight) of Māgha, on a Thursday,— gave for his own merit to the holy god Buddha 110 sheep for two perpetual lamps. Having received fifty-five sheep among these, Dāmaka-Āmara-Būya with his sons and further descendants has to supply daily one mōna of ghee as long as the moon and the sun shall last. Having received (the remaining) fifty-five sheep, Kōte-Būya of Uṭākāru with his sons and further descendants has to supply etc.

(L. 141.) "Gasavi-Sūruṇa-dyāvi, (one) among the concubines (of the king), gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Sābbaka-Māre-Būya has to supply etc.

(L. 145.) "Prōsamadēvi, (who was in charge) of the treasury, gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Māchena-Būya, the son of Kōmnana-Būya of Chembarti, has to supply etc.

(V. 47.) "In the Śaka year measured by the oceas (4), the sky (0), the moon (1), and the earth (1),— (i.e. 1104),— on the tenth tiṣṭha of the bright fortnight of the month of Māgha, on an excellent Thursday,— that treasury of all virtues, king Kēta, who had obtained the kingdom, gave villages whose boundaries were well known, (and) whose numerous advantages were famous, to Brāhmaṇas."

He granted to Brāhmaṇas the village of Koṅkallu for the merit of his mother (v. 49); Giṅjipādu, Challagarā and Tāḍīvāya for the merit of his father (v. 49); Ammalapūndi for the merit of his elder brother (v. 50); and Sattanapalli, Uppalapādu, Chintapalli, Oṅkadona and Koṇṭimaddi for his own merit (v. 51).

(L. 170.) "Hail! He who was possessed of all glory, the glorious Mañjāmāṇḍākāvara Kōta-Ketarājā, gave, for the merit of his mother Sābbamadēvi, to the best of holy Brāhmaṇas the village of Koṅkallu in (the district of) Goṇḍāṇāṭavādi, (changing) its name (into) Sābbamākāpuram. At the merit of his father Bhimarājā, (he) gave to the best of holy Brāhmaṇas the villages of Giṅjipādu, Challagarā (and) Tāḍīvāya in (the district of) Goṇḍāṇāṭavādi, (changing) their (names into) Bāmāvāram. At the merit of his elder brother Chôderājā, (he) gave to the best of holy Brāhmaṇas the village of Ammalapūndi in (the district of) Goṇḍāṇāṭavādi, (changing) its name (into) Chōḍāvāram. For his own merit, (he) gave to the best of holy Brāhmaṇas the villages of Koṇṭimaddi and Uppalapādu in (the district of) Goṇḍāṇāṭavādi; Sattanapalli, Chintapalli, Kēṭopalli and Erragunṭa.

1 See Dr. Kittel’s Kannada-English Dictionary, s.v. mage 5.

2 In modern Telugu edā, the plural of eda, means ‘bullocks’; but inap eda (ll. 135 ff., 143 and 146) or imp eda (below, p. 158, l. 218) must be synonymous with gonaṇa, ‘sheep’; in ll. 186 f. and 136.

3 According to Brown’s Telugu Dictionary this measure is the sixteenth part of a āvāma.

4 This is perhaps the modern Vutukur, No. 76 on the Madras Survey Map of the Sattanapalli îlāka.
TWO PILLAR INSCRIPTIONS AT AMARAVATI.

in (the district of) Konḍapadaṇḍuṣṭi; and Oyakadona in (the district of) Doddikāṇḍravādi, (changing) their (names into) Jagamechchugāṇḍapuraṃ.1 We have exempted these agrahāras from all taxes.”

B.—Inscription of Bayyamāmā;  
Śaka-Samvat 1158.

This inscription is engraved on the south face of the pillar, below the end of the inscription of Kēta II. It consists of 12 Sanskrit verses and a passage in Telugu prose (l. 215 to 220).

This is another grant to god Buddha at Śrī-Dhānāyaghai (i.e. Amaravati), made on Thursday, the eleventh tithi of the bright fortnight of Jyesṭha in Śaka-Samvat 1158 (expired), the cyclic year Jaya. According to Prof. Kiernan, “the date corresponds to Thursday, the 11th May A.D. 1234, when the 11th tithi of the bright half ended 3 h. 30 m. after mean sunrise.” The donor was Bayyamāmā (v. 11) or Kēta-Bayyamaṇḍārāvē (l. 216), the daughter of the Mahāmaṇḍārāvē Ruḍrāravē-Mahārājā (l. 215 f.), the son of Budḍa (v. 5) and grandson of Durga (v. 4), who belonged to the Chaturthakula (i.e. the Śūdra caste) and resided at Madapalli in the district of Nāṭhāvē (l. 215) or Nāṭhāvē12 (vv. 1 to 3). From the word Kēta3 which is prefixed to the name of Bayyamaṇḍārāvē in l. 216, it may be concluded that she was married to one of the chiefs of Amaravati. Verse 12, which is mutilated, contains the name of Māma-Gēsā, i.e. ‘the grandson Kēta’. This seems to refer to Kēta II of Amaravati, the grandson of Kēta I. Very probably Bayyamāmā was one of the wives of Kēta II.

TEXT.

South Face (continued).

188 शी० [१०] पश्चिम छिद्रकुटो देवो नायवाटीति विषु: | पुराणकालव्रकूः-
189 नियुक्तातिदिनौह: || [१०] तत्र शोभसुरव बड़पीढ़ुरं परं ||
190 परमेश्वरसुगमोत्सवांतरां || [२०] यात्राबलसुजाती || क-
191 तरणारवणंबात्र || आचार्य विविधं तत्वादि विभेक्यात्रामकः || [३०] तां-
192 चामकव चुवायथा: || परिसर्यादिदीपो श्रीमोऽश्वनामस्ति नवदे-
193 तरयवमवः || [१०]श्रीवादिभ्ः गुणोगृहेऽश्वनामस्ति दुर्योजितो:-
194 शृंगारितितस्वायत्वपिंविषेयाः || [४०] तथासतितवम: प्रभुतववनः-
195 . . ब्रिजिवुरुती || नासाशाहुसुध्धपूषणरतावान:-
196 . . गायणः || प्रभुतववनवहिनवरकोः विविधात्र[४०]
197 [जाष्ट्र०]तो विभूणिषितपरो गुणविविषितः || [६०] तत्-
198 [शृंगारिति] पनी सुपोपाब्धा पुरारवार्ताभव || जातकोऽतुकः-
199 कृपाव्रतः || [४०] पुरुषार्त्थप्रवर्जनाति

1 This name was derived from his surname Jagamechchugana; see l. 117.
2 Regarding these two geographical names see p. 159 below.
3 See p. 147 above.
4 See Brown’s Telugu Dictionary, s. v. monomada.
5 Expressed by a symbol.
6 Read “दुहोतिः”.
7 Read “संभा”.
8 Read “सुछनं”.
9 Read “परस्परस्य”.
10 Read “विविधात्र”.
11 श्री of श्रीमिति is entered above the line.
12 Read “श्रीमिति”.
200 8[2]नरेशः। शिष्यविश्वसराधिके योगी धम्म इवार[3:] [II 7]
201 तथा पशो मैलसंधा 3धम्मविश्वसराधिके योगी । विवेकतु[2:] 
202 बंधुरविवतविभिन्नार्ण[4:] सर्वे [II 8] चरोजनखुतान् भरे
203 द्वि निष्पृह शिष्करसभान् । लोकपल्लविशिष्टवाण् यथा
204 जयेन्न भूमिसे [II 8] चतुर्दशविश्वसराधिकार
206 गुणिशान्तसंदीदीर्दिची। 'हालापुरीविश्वसराधिकारित्यप
207 दसूरकिल्लवासिः कारणवायुताः [ह] कविता गुप्तसेना
208 महर्षिसिमार्कल्कास्वर [II 8] तत्तुल्यो वर्जयां महर्षिः
209 'विजयगुणान्तर गुणान्तरविवाहः । [भि] 'शक्तिशास्त्रविश्वसराधिकारितया
210 गुणान्तरस्य गुणान्तरविवाहा । वि[ह] [II 8] पशप्रतिदिनवस्य तर्णिका[8] कवित्या यथा च
211 श्रीजयविवतविभिन्नार्ण[वैदुः] रेखा निखिलकण्डु [वैदुः] 
212 प्राचार्यः [II 8]। शाकाः दत्तेऽपि तक्षणन्तरस्यारस्मिनि
213 बजरी विवर्धाति यथा। भूमिसे[वैदुः] वर्जयस्य श्रुति राशी
214 [व] विवतविभिन्नार्णे[वैदुः] वृत्तदेशाय भूमिसे च[वैदुः] श्रुति
215 ................. [II 8] जीवनम् [भ] हामंडलेश्वर नाधवर
216 दुःङ्गमहाराजसुतकृत्या कोठे ग्रामविवाहविभाष्यम्
217 गांश के दुःङ्गमहायासुमा । विवतविभिन्नार्णे
218 कङ्गबंडसंपुरुषकृत्या निवादु [II 8] भृगु वृजनि[भ]
219 गुप्तवेलेवैदुः [हु] वृजनि पुनरुपुरुषकृत्या निवादु
220 से[ब] बंडवेल ने भायस्य गौंरसेव[ख] वृजनि [II 8]

ABRIDGED TRANSLATION.

Öśa. In the district (dēa) of Nāthavāṭī, in the town of Madappuli, in the Chaturthakulā which was produced from the foot of the Creator, was born Durga (vv. 1 to 4). His son was Buddha, whose wife Mappamāmbā was devoted to Śiva (v. 5 f.). Their son Rudra married Mallamāmbā and had by her eight sons (vv. 7 to 9) and a daughter, Baayamāmbā (v. 11).

¹ Read सनिधि.
² Read दुःङ्गम.
³ Read दुःङ्गम.
⁴ Read दुःङ्गम.
⁵ Read दुःङ्गम.
⁶ Read दुःङ्गम.
⁷ Read दुःङ्गम.
⁸ Read दुःङ्गम.
⁹ Read दुःङ्गम.
¹⁰ Read दुःङ्गम.
¹¹ Read दुःङ्गम.
¹² Read दुःङ्गम.
¹³ Read दुःङ्गम.
¹⁴ Read श्रुति; the om. stands at the beginning of the next line.
¹⁵ Read श्रुति.
¹⁶ Read श्रुति.
¹⁷ Read श्रुति.
¹⁸ Read श्रुति.
¹⁹ Read श्रुति; the om. stands at the beginning of the next line.
²⁰ Read श्रुति.
²¹ Read श्रुति.
²² Read श्रुति.
²³ Read श्रुति.
²⁴ Read श्रुति.
²⁵ Read श्रुति.
²⁶ Read श्रुति.
²⁷ Read श्रुति.
²⁸ Read श्रुति.
²⁹ Read श्रुति.
³⁰ Read श्रुति.
³¹ Read श्रुति.
³² Read श्रुति.
(V. 12.) "In the Saka year reckoned by torka (6), the arrows (5), the earth (1), and the moon (1),—(i.e. 1156),—in this (cyclic) year called Jaya, in the month Jyeshtha, on a Thursday, on the day of Mura's enemy (Vishnu), in the auspicious bright fortnight,—this queen [the wife of] Manma-Gota . . . . . . . . . gave, for the sake of (her) prosperity, [a lamp] to god Buddha who is pleased to reside at Sri-Dhanyaghadi.

(L. 215.) "Gota-Bayyamahadevi-amma, the daughter of the glorious Mahamandalarara Rudradowered Maharaja of Nathaevadi, gave for her own merit to the holy lord Buddha 55 sheep for a perpetual lamp, to last as long as the moon and the sun. Having received these, Gunthi-Ane-Beyya with his sons and further descendants has to supply daily one māna of ghee. Oṁ."

POSTSCRIPT.

In connection with the preceding inscription of Bayyanamahā, I publish below a short Telugu inscription of her father on a pillar of the ruined Kanakadurgā-maṇḍapa at the foot of the Indrakila hill at Bevāda (No. 279 of 1892). It records the gift of a lamp to the Mallēvara temple at Bevāda by the Mahamandalarara Rudradowereda of Madappala in Nāthaevadi, the son of Buddharāja, who was the brother-in-law of the Kākatiya king Gaṇapatī. The date of the grant was Thursday, the 15th titiki of the bright fortnight of Vaisākhha in Saka-Samvat 1183 (expired), the cyclic year Durmukhi, which is a mistake for Durmati. According to Prof. Kielhorn, "the date corresponds to Thursday, the 19th April A.D. 1201, when the 15th titiki of the bright half commenced 1 h. 38 m. after mean sunrise."

The town of Madappala and the district of Nāthaevadi are identical with Madapallī and the district of Nāthaevādi or Nāthaevāti in the inscription of Bayyanamāthā. Mr. Ramayya identifies Madappala or Madapalli with a village near Madhura, a station on the Nizam’s State Railway, and Nāthaevadi with the district of Natrivati in the Chikkullu plates. As, however, the Chikkullu plates were issued, is the modern Dendula near Ellore. Madappala or Madapalli might as well be the same as the village of Madappali which is mentioned in the Postal Directory of the Madras Circle, p. 746, as being situated near Ellore.

TEXT.

1 भीं स्वरूप [1] शक्तिपार ११२२ [ड]गुरुवारसुन स्वरूप समर्पितायतमायाम
2 गार्ह शाखे १५ गुरुवारसुन स्वरूप समर्पितायतमायाम
3 गार्हशाखामृतरेखे मदपालापुरातीरे चाकुकार
4 राज्यमूलामायामाय वित्तिरेखे चाकुकार
5 धार्मिकाराधारक पर्वतसाधक नामाधिकृतमयाम
6 शिलाविण्यां शिलाविण्यां नायनाच्या रत्नराज्यां
7 भू मासमयांसाधिकृते[न] कालित्यगणयास्तरे[स]
8 जारालुं मेण्डी तम तं तं जारालुं सरितगानु

2 See p. 157 above.
3 From an inked etampage.
4 Read महा विनय[स] विनय[स].
5 Read नायनाच्या रत्नराज्यां.
7 Expresses by a symbol.
8 Read शिलाविण्या शिलाविण्या.
9 Read शिलाविण्या शिलाविण्या.
10 Read शिलाविण्या शिलाविण्या.
TRANSLATION.

Ôṁ. Hail! On Thursday, the 15th (tithi) of the bright (fortnight) of Vaiśākha in the Šaka year 1123, the Durmukhi-saṅratisara. — Hail! the glorious Mahāmangalāśvara Rudrādevārāja of Nātvādi, who was possessed of all the glory of such names as the Mahāman-

dalāśvara who has obtained the five great sounds; the lord of Mādopalla, the best of cities; the chief pillar, as it were, of the Chālukya kingdom; the end of (i.e. fulfilling) the desires of holy men; the worshipper of the feet of the holy lord of the three worlds; and the destroyer of hostile armies, gave — for the salvation of his father Buddhārāja, the brother-in-law of Kākatiya-

Gaṇapatidēva-Mahārāja who was possessed of all glory. — 55 goats for lighting a perpetual lamp, as long as the moon and the sun shall last, before the god Mahādeva of the Mallaśvara (temple) at Bejavāda. Having received these, Kopāda-Sûre-Bōya with his sons and further descendants has to supply daily one māṇa, (stamped with) a Nandi, of ghee.

No. 16.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

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

This is the first of some papers which will deal with some selected records of the Rāṣṭrakūṭa kings of Mālkhed. The records have been chosen, partly because of the general historical interest that attaches to them, and partly in order to illustrate the development of the alphabet of the Kanarese country during the ninth century A.D. As regards the latter point, I cannot undertake to deal fully with all the palaeographic details: to do so, would be beyond my particular sphere of work, and would occupy time which I prefer to devote to other matters of wider interest; and I must leave that line of inquiry to be dealt with, in its minute particulars, by anyone who is more concerned than I am with the special illustration of Indian palaeography. I shall notice a few details that may seem of particular interest. But, for the most part, I shall only deal, on somewhat broad lines, with certain characters which furnish leading tests in determining the sequence and approximate dates of undated genuine records which belong to the period in question or may fall within about half a century before it, and in arriving at some conclusion as to the order in which certain spurious records were fabricated and the periods to which they are really to be referred.

A.—Hatti-Mattūr inscription of the time of Krishna I.

This inscription is now brought to notice for the first time. I edit it, and the collotype is given, from an ink-impression obtained by me in 1892.

1 The r of rkt is indistinct.
2 The assuraṇa stands at the beginning of the next line; read महिं.
3 See some remarks on pages 74, 77, above.
for Perumbālaiyur and in aṭṭārmāi (l. 14) for aṭṭārmāi, which is an archaic form of the negative gerund aṭṭārmāi. The final ū of kilavas (l. 9) is doubled before the following vowel. The Tamil form mukkāmaṇḍapam (l. 14) instead of the Sanskrit mukkāmaṇḍapam has been already noticed in the Ukkai inscription of Kṛṣṇa III.1

The inscription is dated in the third year of the reign of Vijaya-Nandivikrama-
varman, whom I have identified with the father of the Gaṅga-Pallava king Vijaya-
Nṛipatungaṇvīkramaṇvarman and placed in the ninth century of the Christian era.3 This is the earliest known inscription of Vijaya-Nandivikramavarman. Five other records of his at Śaduppārī, Virīṣhipuram and Tiruvallam are dated between his 9th and 62nd years.4 Since the publication of the two Ambur inscriptions of Vijaya-Nṛipatungaṇvīkramaṇvarman,5 two inscriptions of his grandfather Vijaya-Dantivikramaṇvarman6 and four inscriptions of his own reign7 were copied at Uttaramallār in the Chingleput district. The Śaṅkaiyar temple at Tiruchchenbāmūrgi near Kövilaṇi (between Tātjore and Trichinopoly) contains three inscriptions of the same king.8 Two of these mention Mārambāvai, "who was the great queen of Nandippottasiraiyar of the Pallavatīsa[ka? family]."9 The same queen is referred to in an inscription at Niyanam in the Tātjore tāluka (No. 16 of 1899), which is unfortunately mutilated, but seems to belong to the reign of the early Chōla king Rājakōśarivarman. One feels tempted to conclude from this that Rājakōśarivarman put an end to the rule of the Gaṅga-Pallavas, and that certain chiefs who claimed connection with the Pallava dynasty were first subordinate to Vijaya-Nṛipatunga-

The inscription records that the mandaṇa in front of the cave temple was built by a certain Aḍavī with the permission of a Gaṅga chief named Nērguttī, who must have been subordinate to Vijaya-Nandivikramavarman. Aḍavī was the headman of a village near Perumbālaiyur in Üṛukkāṭṭu-koṭṭam. This district owes its name to Üṛukkāṭṭu, a village in the Conjeeveram tāluka, and Perumbālaiyur is perhaps the same as Pālaiyur which is mentioned in the Kaśakūṭi plates.10

TEXT.10

1 Svasti  śri [!] Kō Viśai-
2 [ya-Na]n[d][d][vi][kki][rama]-
3 parumarku yā-
4 ṇdu mū[ụ]urā-
5 vadu [U]rükka-
6 [t]t[u-k]koṭṭa[t]u-
7 [P]erumbālai-
8 ūr-[T]iruppālai-
9 yūr kilavaṇga-Aḍav-
10 vi śri-Gaṅgaraïyar
11 Nērguttī Perumāṇa-
12 rku viṇṇappāi-jeydu

2 Above, Vol. IV p. 181 f.
4 Above, Vol. IV No. 23.
5 No. 51 of 1898: 10th year; and No. 61: [2]1st year. An inscription at Kūram (No. 35 of 1900) is dated in the 12th year.
6 No. 68 of 1898: 16th year; No. 81: 25th year; No. 83: 24th year; and No. 82: date lost. Two inscriptions at Kūram (Nos. 93 and 37 of 1900) are dated in the 17th and [21]3rd years.
7 No. 203 of 1901: 18th year; and Nos. 300 and 201: 22nd year.
See South-Ind. Insr. Vol. II p. 846. 10 From two inked empty pages. 11 Read 'śddaiyūra.'
TRANSLATION.

(Line 1.) Hail! Prosperity! In the third year (of the reign) of king Vijaya-
Nandivikramavarman,—Adivi, the headman of Tiruppalaiyur (near) Perumbalaiyur in
Urupakkāṭtu-kōṭtam, having made a request to (i.e. having obtained the sanction of)
the glorious Gaṅga king Nēṟṟūṭṭi Perumā,—(this) Adivi made the maṇḍapa in front (of
the shrine) for (the merit of) his mother Naṅga[nji Naṅgai.

(L. 14.) The feet of him who protects this (gīt) without destroying (it), (shall be) on
my head. 8

No. 33.—RANAGANATHA INSCRIPTION OF GOPPANA;
SAKA-SAMVAT 1298.
BY E. HULTZSCH, PH.D.

In the Guruparamparāprabhava, a modern Tamil work which professes to be based on a
Sanskrit poem in 3,000 verses by Tṛitiya-Brahmāntrasvatarnatrasvāmin, we are told that, when
the Musalmāns3 had captured Tiruchchirāppalli (Trichinopoly), the authorities of the
Ranagānatha temple on the island of Śrīraṅgam near Trichinopoly secretly removed the image
of Alagiyamapavālan (Vishṇu) to Tirumalai (Tirupati).4 Subsequently a certain Gopapaṇāyar
is stated to have brought the image from Tirumalai to Śītāgarapuram near Śēnjī, and thence
back to Śrīraṅgam, where he reconsecrated the god and his two wives (Lakṣmī and the Earth).5
On this occasion he was praised by the Vaishnava preceptor Vēḷāntadēśika in the following verse: 6—

-saninkalikam kṣirakāmapātākṣarā ugra
-labhāśāyāmamā bhūs anugraha
-samajf-māyā prakāra bhūvānabha

Mr. Venkayya has drawn my attention to another Tamil work, entitled Kōyilolugu, i.e.
"Benefactions to the Temple," which registers the donations made to the Ranagānatha temple
at Śrīraṅgam from the earliest times. The authorities on which the statements of this book
are based are not mentioned by the author. Among other facts it chronicles the same events
which have been quoted from the Guruparamparā with fuller details. It states that in Śaka-
Samvat 1149 expired,7 the Akshaya-samvatsara, the Muḥammadans (Tulukkar) occupied the
Toṇḍai-maṇḍalam. When news reached the temple authorities at Śrīraṅgam that the enemies
had passed Samayaparam (9 miles north-north-east of Trichinopoly), they removed the image
of Alagiyamapavāla-Perumāl to Tirunārdiyapapuram (Mēlukkōṭe in the Mysore State)

1 Read "saityādina-
2 Tulukkar-Tawam-dōiyal.
3 Madras edition of Kāliyuga 4960, the Vīrdhi-samvatsara, p. 124 f.
4 Ibid. p. 127 f.
5 Ibid. p. 129.
6 Ibid. 129.
7 Read "uṇṣṭubh".
8 Read "sāvēn.
9 This must be an error for 1249.
by way of Jótiškudá, Tírumáléruñjáilái, Kójikkádu (Calicut) and Puñáñgáur (in the North Arcot district). The image was kept for “many days” at Mélúkôte and then removed to Tírumálái (Tírúpati in the North Arcot district), where it was worshipped for “a long time.” In the meanwhile the Múhámmdáns had conquered the Pádyá country and, through the influence of Vídýáruñya, the kingdom of Ánúkkondi (Víjñáyangara) had been established. Its king, Hárríharáryá (II.), reconquered the Tópá-así-manúndálam. One of his officers, Gópáñga-Udáíyá (2), who resided at Sénjí, took the above-mentioned image from Tírumálái to Sídújáppuram (near Sénjí), 1 where it was duly worshipped. He advanced with a strong force and defeated the Múhámmdáns completely. In Sáká-Sánvát 1289, the Páridháit-sánvatsáram, on the 17th solar day of the month Vágáší, he brought back the image of Pérúmmá to Sírírángám and reconsecrated the god and his two consorts. He engraved on the outer portion of the east side of the temple wall (built by) Dhrámavárman 2 the same verse which has been quoted from the Túrúparampádá, and which reads here as follows:—

The Kóyítóolu further states that Gópáñga-Udáíyá granted fifty-two villages to the Rángáñathed temple, and that both his sovereign, Hárríharáryá (II.), and Vírúppáñga-Udáíyá, the son of the latter, performed the túldáparsána ceremony at the same temple. 4

The verse quoted above and another, similar verse make up the subjoined Grántha inscription (No. 55 of 1892), which is engraved on the east wall of the second prákdrá of the Rángáñathed temple at Sírírángám. The two verses are preceded by a chronogram representing Sáká-Sánvát 1289 5 (= A.D. 1371-72). This date implies that the Túrúparampádá of Súktá-sánvatsára either must be wrong in making Gópáparáyá a contemporary of Védántáséśáka, or—what is more probable—that the alleged birthday of Védántáséśáka in Kályynag 4370, the Súktá-sánvatsára 6 (= A.D. 1269-70), is a pure invention. Gópáparáyá is referred to in the inscription as Gópáñga (verse 1) and Gópáñga (v. 2). His residence (rújadhi) (v. 2) was Chéñchi (v. 1), which is the Sánkkrit form of the Tamil Sénjí, oúgó Gýngée, in the South Arcot district. 7 Ánúkkándri 8 (v. 1) and Vírábhabhágíri (v. 2) are two names of Tírumálái, the hill of Tírúpati in the North Arcot district.

Gópáñga or Gópáñgá is known as an officer of Kámpáña-Udáíyá or Kámpáñga-Udáíyá, the son of Yíra-Bókkáñgá-Udáíyá, from an inscription at Áchcharáppákam (No. 250 of 1901)

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1 See above, Vol. III. p. 226.
2 This mythical king is reported to have built large portions of the Rángáñathed temple round the central shrine, which existed from times immemorial.
3 Read ‘Májikáth.’
4 It is interesting to note that this Tamil work refers to the donations of Súndára-Pádýá, which are described in one of the Rángáñathed inscriptions (above, Vol. III. p. 7 ff.). The king is said to have defeated the Chérá, the Chédá and Vállá [Ládêva (i.e. the Hoyála king) and to have assumed the title Emaññálas-púndá-Fúrmádi, i.e. “the king who conquered every country.” Having covered a large portion of the temple with gold, he assumed the further title Fúrmádi-púndá-Fúrmádi, i.e. “the king who covered (the temple) with gold,” and set up an image of Víháro called after this surname. His gifts of gold and jewels are also enumerated. He is said to have spent altogether 18 fókhas of gold coins (pon) in covering the temple with gold, and the same amount in gifts.
5 The same year is quoted in the Kóyítóolu; see above.
8 Dr. Kúttó’s Kánnada-Englísh Díctiónary, v. v.
and from three inscriptions at Kânci.\(^1\) **Aiyana**, the son of **Aupa Goppaṇa**, is mentioned in another Kânci inscription of **Vira-Kampaṇa-Udaiyvar**, the son of **Bukkaṇa-Udaiyvar** (No. 33 of 1840). The same inscription shows that Goppaṇa was a Brāhmaṇa, as it states that he belonged to the आजांतम्बी-सुत्र and भारदेविज-गृहa.

It appears from the last paragraph that Goppaṇa’s sovereign, **Kampaṇa-Udaiyvar**, was the son of **Bukkaṇa-Udaiyvar** or **Vira-Bukkaṇa-Udaiyvar**. I feel no hesitation in identifying this Bukkaṇa-Udaiyvar with king **Bukka I. of Vijayanagara**, whose name appears as ‘Vira-Bukkaṇa-Od drugu of Vijayanagara’\(^2\) in a Kanarese inscription of Śaṇa-Saṅvat 1293, the Vīrāhikrit year, at Bhaṭkal,\(^3\) and in identifying **Kampaṇa-Udaiyvar** with Chikka-Kampaṇa-Odeyarn, the son of Bukka I.\(^4\) The word Chikka or Kumāra, which is prefixed to the name of Kampaṇa-Udaiyvar in some of his inscriptions, is evidently employed to distinguish him from his uncle Kampaṇa.\(^5\) In the pedigree of the first Vijayanagara dynasty Kampaṇa-Udaiyvar will henceforth appear as Kampaṇa II., and his uncle as Kampaṇa I. Mr. Taylor\(^6\) calls Kampaṇa-Udaiyvar the “general or agent” of Bukkarāya of Vijayanagara and states that he repaired the temple at Śrīraṣṭagam in Śaṇa-Saṅvat 1283—the date of the subjacent inscription—and that he expelled the Muhammadan invaders from the Pāṇḍya country. Here we have a grain of truth among heaps of chaff. The existence, in the fourteenth century, of a dynasty of **Musalmān** chiefs of **Madhura** is testified to by chronicles and coins,\(^6\) and Kampaṇa-Udaiyvar’s conquest of the Pāṇḍya country is corroborated by an inscription of Śaṇa-Saṅvat 1257, the Vīvāvan year, at Tiruppukkuli (No. 18 of 1899), which states that, “having taken possession of the kingdom of Rājagambhira, he was pleased to conduct the rule of the earth on a permanent throne.”\(^7\) Rājagambhira is known to have been a surname of the Pāṇḍya king Jayaśarman aśvak Kulasēkhara,\(^8\) whose Tiruppupulavam plates are dated, according to Professor Kielhorn, in A.D. 1214.\(^9\) Hence ‘the kingdom of Rājagambhira’ seems to denote the Pāṇḍya kingdom, and it may be accepted as a historical fact that Kampaṇa II., the son of Bukka I. of Vijayanagara, expelled the Muhammadans from Madhurā. Two inscriptions at Tiruppulāṇi\(^10\) show him in possession of a portion of the Rāmūṇḍa Zamindārī in Śaṇa-Saṅvat 1293 and 1296. The fact that he claimed to be ‘conducting the rule of the earth’ proves that he did not remain a subordinate of his father, but considered himself an independent ruler. His prime-minister (mahāprādhan) Sōmappa is mentioned in two of his inscriptions at Mēḻpāṇi (No. 89 of 1889) and Acheharapakkam (No. 250 of 1901). To return to Goppaṇa, he seems to have taken part

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\(^{1}\) **South-Ind.**  **Inscr.** Vol. I. Nos. 66-68. When publishing these three inscriptions (op. cit. p. 117 f.), I represented Kampaṇa-Udaiyvar as the son of **Vira-Kampaṇa-Udaiyvar** on the strength of a Tīruncali inscription (ibid. No. 72). But, in the light of other records, I believe now that, in l. 2 f. of this record, **Śdra-Vira-Kampaṇa-Udaiyvar Kumḍra-Śdra-Kampaṇa-Udaiyvar Kumḍra Śdra-Ommāna-Udaiyvar** has to be translated by **Śdra-Ommāna-Udaiyvar, the son of Vira-Kampaṇa-Udaiyvar (alias) Kumḍra-Kampaṇa-Udaiyvar**.

\(^{2}\) Above, Vol. III. p. 36, note 1. An inscription of Vira-Bukkaṇa-Udaiyvar at Vēppūr (No. 20 of 1890) is dated in the Rākhaṇa year (i.e. Śaṇa-Saṅvat 1297); another at Tirukkālukkunram (**Madras Christian College Magazine** of March 1882) in the Nala year (i.e. Śaṇa-Saṅvat 1298) ; and one at Acheharapakkam (No. 255 of 1901) in Śaṇa-Saṅvat 1298, the Nala year. See also Mr. Rice’s **Ep. Carn.** Vol. III., Md. 90, Md. 23 and 76; Vol. IV., Ch. 113 and 117.

\(^{3}\) **Ep. Carn.** Vol. III., Nj. 117 ; Vol. IV., Yl. 64 and Gu. 32.

\(^{4}\) Above, Vol. III. p. 36.

\(^{5}\) Catalogue, Vol. III. p. 488 f.

\(^{6}\) Above, Vol. III. p. 36.

\(^{7}\) See e.g. Dr. Caldwell’s **History of Travancore**, p. 42; Mr. Sewell’s **Lists of Antiquities**, Vol. II. p. 222 f.; Captain Tufnell’s **Hints to Coin-collectors in Southern India**, p. 32 f.; and p. 66 ff.; and the late Mr. Bodgers’ valuable paper in **Jour. As. Soc. Bragal**, Vol. LXIV. Part I. p. 40 ff. No complete reading has yet been published of a silver coin which was figured on Tufnell’s Plate vi. No. 2, and of which I possess a specimen; the obverse reads **Abaan Shah 738** (of the Hijra, i.e. A.D. 1337-38), and the reverse **Al-Husainiyaa.**

\(^{8}\) **Irāyagambhira-irāyiram kaɪ-kaɪkonda stil(ethira)-sīnahlavanatil pr[i]pr[i]itithi-irāyimag pasce avli- p[ar]āra. This passage and its bearing were first pointed out by Mr. Venkayya in one of the two **Annual Reports** which he drew up during my absence on farlough.

\(^{9}\) **Ind. Ant.** Vol. XX. p. 289.

\(^{10}\) Mr. Sewell’s **Lists of Antiquities**, Vol. I. p. 301 f.

\(^{11}\) See page 301 above.
in his master’s wars against the Musalmān chiefs of Madhurā, as the Rañgānātha inscription alludes to his conquest of the Tuluṉakas.

The subjoined list of inscriptions of Kampaṇa II. shows that his influence extended from Mysore in the north to Rāmnād in the south, and that he was in power between A.D. 1361-62 and A.D. 1374. The Tirumalai inscription of his son Ommagā-Udayar1 is dated on the 11th December A.D. 1374.2 Of his father Bukka L we have inscriptions of still later date, viz. A.D. 1375-76 and 1376-77.3 To Professor Kielhorn my best thanks are due for the calculation of those among the following dates which contain astronomical details.

1. — No. 250 of 1901; at Achcharapākkam. Kampaṇa-Udayar, the son of Vira-Bukkaṇa-Udayar. Śaka-Saṅvat 12[58], Plava.


"For Śaka-Saṅvat 1257 expired = Viśvāvasu the date regularly corresponds to Wednesday, the 10th November A.D. 1365, when the 6th tithi of the bright half ended 13 h. 38 m., and the nakshatra was Dhanṣīṭhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahmasiṣṭāhata for 19 h. 3 m., after mean sunrise."—F. K.

6. — No. 163 of 1892; at Bhussanahāllī. Vira-Kumāra-Kampaṇa-Oḍeyar, the son of Vira-Bukkaṇa-Udayar. Śaka-Saṅvat 12[58], Parābhava.


"For Śaka-Saṅvat 1288 expired = Parābhava the date, as recorded above, is quite irregular. All that I can suggest regarding it is, that the [in Tamil] strange word for the solar month, Aṅka, may be intended for Ānī, and that Pāṭhattu may be a mistake for Pāṭrattu (Pārva-Phalgun). If these two alterations were adopted, the date would regularly correspond to Sunday, the 14th June A.D. 1366, when the 5th tithi of the bright half ended 4 h. 12 m., and the nakshatra was Pārva-Phalgunī, by the equal space system for 22 h. 20 m., according to Garga for 10 h. 30 m., and by the Brahmasiṣṭāhata for 5 h. 55 m., after mean sunrise."—F. K.


"For Śaka-Saṅvat 1288 expired = Parābhava the date regularly corresponds to Thursday, the 11th February A.D. 1367, when the 11th tithi of the bright half ended 6 h. 44 m., and the nakshatra was Punaṛvasu, by the equal space system and according to Garga for 14 h. 27 m., and by the Brahmasiṣṭāhata for 13 h. 47 m., after mean sunrise."—F. K.

1 See above, p. 324, note 1. In a local chronicle this name has been misspelt or misread 'Embana Udayar'; see Mr. Nelson's Madura Country, Part III, p. 82. Another son of Vira-Kampaṇa-Oḍeyar, named Nāḷaṇāṭi-Oḍeyar, is mentioned in an inscription at Doddā Kaulande (Mr. Rice's Ep. Cora. Vol. III., p. 108), which is dated Śaka-Saṅvatuka śraddha 1208 asva Anumā-sravasaparāda Vaiśākha 15 Guṇamardana). Professor Kielhorn considers this date worthless, because 'In Śaka-Saṅvat 1296 expired = Anumā the full moon tithi of Vaiśākha ended 23 h. 17 m. after mean sunrise of Wednesday, the 26th April A.D. 1374, and there was no lunar eclipse on that day.'


3 See above, p. 324, note 2.
9.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannamalai. Kampana-Udayar, the son of Vira-Bukkaṇa-Udayar. Plavaiga.


“This date is in every respect irregular, and intrinsically wrong, because the moon cannot be in the nakṣatra Rohiṇī on a 7th tīthi of the dark half in the month of Makara.”—F. K.


13.—No. 293 of 1895; from Kāṇaṭi near Kāṇambattūr, now in the Madras Museum. Vira-Kampana-Ş[u] (daiyar*), the son of Vi . . . Udayar. Kaliyuga-Saṅvat 4472[2*], Śaka-Saṅvat 1293, Vīrābhakrit. [Kati*] yuga-varahaṁ nādiyirattu-n[ē]nāru[-e] [t]ē[r] [h] [t] [u] . . . uṣṭa Śākōnān āṣirvattu-trūṇāru-t[ṣa]nāru[-u]m . . . sālā[r*]ra Vīrābhakrit-varahaḥ [M] [j] [i] [k] [u] . . . aparar-paṇhaḥ [paṇha] āṣirvattu Budan-ilamā . . . ra Aṣṭāṅkittu nāṭ.

“For Kaliyuga-Saṅvat 4472 expired = Śaka-Saṅvat 1293 expired = Vīrābhakrit the date regularly corresponds to Wednesday, the 5th June A.D. 1371, when the 5th tīthi of the dark half ended 8 h. 13 m., and the nakṣatra was Dhanishtā, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.”—F. K.

14.—Mr. Sewell’s Lists, Vol. I. p. 301; at Tiruppullāṇi. Kampana-Udayar. Śaka-Saṅvat 1293.


“In Śaka-Saṅvat 1294 expired = Parīnhāvin the second tīthi of the bright half of the month Chaitra commenced 2 h. 20 m. after mean sunrise of Sunday, the 7th March A.D. 1372.”—F. K.


17.—No. 28 of 1890; at Kāṇchi. Kampana-Udayar, the son of Vira-Bukkaṇa-Udayar. Ananda-ya[r*] ṣham Ādī-māda[m] 10 (tādi) Āṣāḍha-bagula-CHATU[r*]ādi Śakravāramuṃ perra n[ē].

“In Śaka-Saṅvat 1296 expired = Ānanda the Karkata-scakranti took place 9 h. 9 m. after mean sunrise of Wednesday, the 28th June A.D. 1374, which was the first day of the month of Karkata or Ādī. The 10th day of the month of Ādī therefore was Friday, the 7th July A.D. 1374; but the tīthi which ended on this day, 6 h. 23 m. after mean sunrise, was the 12th (not the 14th) tīthi of the dark half of the month of Āṣāḍha. In my opinion, there can be no doubt that the number of the tīthi has been wrongly quoted in the original date.”—F. K.


“In Śaka-Saṅvat 1296 expired = Ānanda the 10th tīthi of the dark half in the month of Kanyā commenced 7 h. 5 m. after mean sunrise of Friday, the 1st September A.D. 1374, when

1 Read-paṣkattu.
3 Read-khila jīmuṃ.
4 I.e. Ādiṣṭhāṇa-dada.
the nakhastra was Punarvasu, by the equal space system from 6 h. 34 m. after mean sunrise, and by the Brahmi-siddhanta, and according to Garga during the whole day.—Since on Saturday, the 2nd September A.D. 1374, the 10th tithi of the dark half ended 7 h. 1 m., and the nakhastra was Punarvasu for 7 h. 13 m. or 6 h. 34 m., after mean sunrise, I have some doubts whether that day is not really the intended day, and whether therefore Friday has not been wrongly quoted in the original date instead of Saturday. Supposing the weekday to have been given correctly, I should have expected the writer to quote the 9th tithi."—F. K.

From a Kanarese inscription at Penakonda (No. 339 of 1901), which was first noticed by Mr. Sewell,1 we learn that Vira-Bukkaṇṇa-Oḍeyar (i.e. Bukka I.) had another son, named Vira-Virupanaka-Oḍeyaru (I.), by his queen Jommaḍevi. While Bukka I. was ruling the territory of the Hoysala kings at Hoṣapattana, and while his son Virupanaka I. was governing the province (rāja) of Penugonde, which had been entrusted to him by his father,2— the minister (mahāpradhan) Ananta[rāja]Oḍeyaru built the fort of Penugonde in Śaka-Saṅvat 1276, the Jaya-sanratisara, on Tuesday, the 1st (tīthi) of the bright (fortnight) of Chaitra,3 i.e. on the 25th March A.D. 1354.

A copper-plate grant at Narasipura mentions a third son of Bukka I., named Mallināṭha or Mallapp-Oḍeyaru, whose son was Nārāyanadēv-Oḍeyaru.4 It is dated on Sunday, the 29th July A.D. 1357.5

The successor of Bukka I. on the throne of Vijayanagara was his son by Gauri,6 Harihara II., whose name is given as Vira-Hariyappa-Oḍeyaru in Kanarese inscriptions (Nos. S, 4, 6-8 of the following list). As will appear from Nos. 2, 5 and 9 of the same list, the Tamil form of his name was Hariyana-Oḍaiyar. 1.—No. 57 of 1900; at Pattūr near Arāṇi. Harihara-Udaiyar[r*]. Śakābdam 1999 m nel ēllēn numpa Pīṅgala-varanham Āḍi-mādām [50] tēdi Tiṅgal-kiṭamai.

"In Śaka-Saṅvat 1299 expired = Pīṅgala the Karkata-saṅkranti took place 3 h. 46 m. after mean sunrise of Sunday, the 28th June A.D. 1377, which was the first day of the month of Karkata or Āḍi. The 30th day of the month of Āḍi therefore was Monday, the 27th July A.D. 1377."—F. K.

2.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvanāmalai. Ariyappa-Udaiyar. Śaka 1299, Pīṅgala.

3.—No. 126 of 1901; at Bārakūr. Vira-Hariyappa-Oḍeyaru. Saṅvatula 1301 ny[a]ya K[a*]layukta-saṁkratara[a] [d]viṭṭa[-jy[a*]jha-su 15 Šukrastraalu . . . . . somāpārda-put[ya]m[a]jakkādai.[u]

"Śaka-Saṅvat 1301 current = Kālayukta: Friday, the 11th June A.D. 1378 (the full-moon day of the second Jyesṭha); a total eclipse of the moon from 12 h. 1 m. to 15 h. 41 m. after mean sunrise, and therefore visible in India."—F. K.


"Śaka-Saṅvat 1301 ōcr̥nt = Kālayukta. The date is incorrect; it would correspond to Sunday, the 21st November A.D. 1378, when the first tiṭhi of the bright half of Mārgaṇaṇa ended 21 h. 10 m. after mean sunrise. If the figure for the tiṭhi were 2, the date would regularly correspond to Monday, the 22nd November A.D. 1378."—F. K.


"This date is irregular. In Śaka-Saṅvat 1300 expired = Kālayukta the Dhannau-saṅkrānti took place 18 h. 53 m. after mean sunrise of Saturday, the 27th November A.D. 1378. The second day of the month of Dhannau or Mārgaṇi therefore was Monday, the 29th November A.D. 1378, and on this day the 9th tiṭhi of the bright half of the bright half ended 11 h. 33 m. after mean sunrise, and the nakṣatraṇs were Uttarā-Bhadrapādā and Rēvati. The 7th tiṭhi of the bright half ended 16 h. 5 m. and the nakṣatraṇa was Satabhiṣajā, by the equal space system for 9 h. 12 m., and according to Garga for 0 h. 39 m., after mean sunrise of the 27th November A.D. 1378, but that day, as stated already, was a Saturday, and was the last day of the month of Vṛiṣchikā (Kārttika)."—F. K.

6.—No. 59 of 1901; at Kāṇṭavāra. Vira-Hariyāṇa-O[ṇ]yārnu. Sa(śa) ka-vu[n]sā(sha) 1301 nuer(ya) Śāhādād(dhā)-tiṭi-saṅkrāntasaṛada 1Vāyūdāka-ru 1 Sōma[vra]*-du[lu].

"Śaka-Saṅvat 1301 expired = Śāhāhārin: Monday, the 18th April A.D. 1379; the first tiṭhi of the bright half of Vaiṣākkha ended 6 h. 1 m. after mean sunrise."—F. K.


"The date is irregular. In Śaka-Saṅvat 1302 expired = Raudra the 5th tiṭhi of the bright half of Śrāvaṇa ended 14 h. 56 m. after mean sunrise of Saturday, the 7th July A.D. 1390."—F. K.

8.—No. 174 of 1901; at Bāruṅkār. Vira-Hariyāṇa-Oḍeṛyaru. Śakā-va[n]sā(sha) 1304 Dūndubhi-saḥ[va]sārada 1Vāyūdākha-ru 15 86.5.

"Śaka-Saṅvat 1304 expired = Dūndubhi: Monday, the 28th April A.D. 1383; the full-moon tiṭhi of Vaiṣākkha ended 9 h. after mean sunrise."—F. K.


"In Śaka-Saṅvat 1307 expired = Krōddhā the Mithuna-saṅkrānti took place 14 h. 51 m. after mean sunrise of Saturday, the 27th May A.D. 1385. The 12th day of the month of Mithuna or Aṇi therefore was Thursday, the 8th June A.D. 1385; and on this day the new-moon tiṭhi (of the month Jyāṣāṭha) ended 9 h. 55 m., and the nakṣatraṇa was Mṛigāṭṭrīṭha, by the equal space system and according to Garga for 1 h. 19 m., after mean sunrise."—F. K.

Harihara II. had three sons: Virupākṣha I, Bukka II. and Devyāya I. The first of them is known from the Alampūṇḍī plate (No. 2 below) and from the Nārāyaṇīdēśa4 and has to be identified with Virupāṇḍa-Uḍaiyar (II.), the son of Hariyāṇa- or Hariyāṇa-Uḍaiyar (Nos. 1 and 3-5 below).6

1.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvanamalai. Vira-Virupāṇḍa-Uḍaiyar, the son of Hariyāṇa-Uḍaiyar, Śaka-Saṅvat 1301.


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1 Read Vāyūdāka-ru.
2 I.e. Sōmavṛddhādaḷu.
3 Read Dūndubhi-ru.
5 The Kōyilottagum also mentions "Virupāṇḍa-Uḍaiyar, the son of Harihararāya;" see page 328 above.
3.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannamalai. Viru-Viruppana-Udaiyar, the son of Hariyappa-Udaiyar. Saka-Saivat 1310, Vibhava.

4.—No. 114 of 1897; at Kōliyaqur. Vi[r]u]ppanā-Udaiyar, the son of Hariyappa-Udaiyar. Saka-Saivat 1... Vi[b]hava.

5.—No. 115 of 1900; at Śōgama. Viruppana-Udaiyar, the son of Hariyappa-Udaiyar. Śakābdam 131[8] ni mēr-cho[ll*]nīra [Dh]iṣu-saivatārattu Mēsā-nāyarru pūrva-pakhattu paśchātāyām yin Tiruvindira-yin perra Guruvāra-nāl.

"For Śaka-Saivat 1318 expired = Dhātu (Dhātri) the date regularly corresponds to Thursday, the 13th April A.D. 1386, which was the 19th day of the month of Mēsa and when the 5th tīkhi of the bright half ended 7 h. 35 m., and the nakshatra was Ārdrā, by the equal space system for 11 h. 50 m., after mean sunrise."—F. K.

To the time of Bukka II, the second son of Hariharabilli, belong the following six inscriptions.


"This date is irregular. For Śaka-Saivat 1304 expired = Dundubhi it would correspond to Friday, the 21st November A.D. 1382, with the nakshatra Rōhini. It would be incorrect also for the lunar month Kārttika of the same year, and for the Śaka years 1303 and 1305 expired."—F. K.

2.—No. 11 of 1900; at Kambayanallār. Immiṭhi-Bukkarāya (i.e. 'Bukka the second'), the son of Hariārāya (i.e., Hariharabilli) and grandson of Bukkaṇa-Udaiyar (i.e., Bukka I). Kāya-varshattu Paṅgaṇ[ī]-mādam mudal t[i]yadi pūrva-pakhattu Uṭṭarāṭṭā[i]yum perra nāl.

"This date also is irregular. For Śaka-Saivat 1308 expired = Kāhaya the first day of the month of Paṅgaṇi (or Mina) would correspond to either the 24th or the 25th February A.D. 1387, but on the former of these two days (which both fell in the bright half) the nakshatras were Kṛttikā and Rōhini (Nos. 3 and 4) and on the latter Rōhini and Mṛgāśirṣa (Nos. 4 and 5), not Uttara-Bhadrapāda (No. 26)."—F. K.


"This date for Śaka-Saivat 1328 expired = Vyaya clearly corresponds to Friday, the 26th March A.D. 1408, which was the day of the Mēsa-saṅkṛanti (that took place 17 h. 25 m. after mean sunrise), and on which the 7th tīkhi of the bright half ended 16 h. 30 m., and the nakshatra was Ārdrā, by the equal space system for 8 h. 32 m., after mean sunrise."—F. K.


"This date is irregular. For Śaka-Saivat 1328 expired = Vyaya it would correspond to Saturday, the 22nd May A.D. 1406, when the 5th tīkhi of the bright half of Jyanāṭha ended 13 h. 53 m. after mean sunrise."—F. K.


1 Accordingly, the date was the last day of the month of Mina of the solar Śaka year 1327 expired.
2 I.e. Guruvadradaiu.
"This date also is irregular. For Śaka-Saṁvat 1328 expired = Vyaya it would correspond to Wednesday, the 16th June A.D. 1406, when the new-moon tithi of Yogaśtha ended 6 h. 18 m. after mean sunrise."—F. K.


"This date also is irregular. For Śaka-Sańskha 1329 current = Vyaya it would correspond to Tuesday, the 24th August A.D. 1406, when the 10th tithi of the bright half of Bhādrapada ended 13 h. 1 m. after mean sunrise. If the figure of the tithi were 11, the date would regularly correspond to Wednesday, the 25th August A.D. 1406."—F. K.

From manuscripts and coins we know a son of Bukas II. by Tippā[bā], named Vira-Bhūpati, to whom we have to assign two inscriptions of Vira-Bhūpati-Uḍayiyar, which are noticed by Mr. Venkayya, viz. one of Śaka-Saṃvat 1331 at Śrīrangam, and one of Śaka-Saṃvat 1336, the Manmatha year, at Tiruppandurutti.

TEXT.

1 [भृ]ति चीः | बवृप्रविव शकाचे | भारीयांनीलोक्यांनुसारितचित्रणानुसारः नयांदर्शनादेभ्यो मारात्ता कविता सममयविनवलोकनः [1] लक्षीश्चान्यामुक्ताः सह निजानगरे खा[प]यन्


3 [भृ]ति रंगक्षोभार्यार्यां न श्वसंस्करिततत्त्वे शद्भोजनां संस्कारां रथोक्तमे रथ कृत्वा सामुच्छे च[वें]ति सप्ताहम् [2°]

TRANSLATION.

Hail! Prosperity! In the Śaka year (expressed by the chronogram) bandhupriya (i.e. Śaka-Saṃvat 1333).

(Verse 1.) Having brought (the god) from the Adbhūtā or mountain, the splendour of whose darkish peaks gives delight to the world, having worshipped (him) at Chešchi for some time, then having slain the Tulushkas whose bows were raised,—Goppanāraya, the mirror of fame, placing Raṅgānātha together with both Lakṣmanī and the Earth in his own town, again duly performed excellent worship.

(V. 2.) Having carried Raṅgarāja, the lord of the world, from the slope of the Vyāshabhamgiri or mountain to his capital, having slain by his army the proud Tulushka soldiers, having made the site of Śrīrangā or golden age (Krītayuga), and having placed there this (god) together with Lakshaṇī and the Earth,—the Brāhmaṇa Gopana duly performs, like the lotus-born (Brahmā), the worship which has to be practised.

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1 Read "वेति।" 2 Madras Christian College Magazine of March 1892. 3 The same of August 1890. 4 Read "वेदि।" 5 Read "मृत्यु।" 6 Read "नन्दा।" 7 Read "नन्दा।" 8 Text. 9 I.e. in Śrīrangam. 10 I.e. to Chešchi; see verse 1. 11 Compare p. 324 above.
No. 34.—TWO INSCRIPTIONS OF VIDUGADALAGIYA-PERUMAL.

By E. Hultzsch, Ph.D.

A.—INSCRIPTION AT TIRUMALAI NEAR POLUR.

The first volume of my South-Indian Inscriptions contains some records, the full bearing of which could not be made out at the time of their publication through want of experience and in the absence of copies of cognate inscriptions. Several of them have been already republished in this journal.\(^1\) I now re-edit another, which was imperfectly read and rendered before,\(^2\) from a fresh inked estampage.

The subjoined inscription is engraved on the outer wall of the doorway which leads to the painted cave at Tirumalai near Pojūr in the South Arcot district. It is somewhat worn and not very easy to read. The alphabet is Tamil and Grantha. The inscription consists of three portions:—a sentence in Tamil prose, a Sanskrit verse in the Śārdūla metre, and a Tamil verse. Each of these three passages records in different words the same fact, viz. the restoration of the images of a Yaksha and a Yakshi, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned:—(1) Elijī (I. 1 and 7) or Yavānīkā\(^3\) (I. 4); (2) Rājarāja (I. 6) or Vāgaṇ\(^4\) (I. 9); and (3) Viṣṇugālagiya-Perumāḷ (I. 10) or Viṣṇuktaśravanājīvāla\(^5\) (I. 6). Elijī is stated to have belonged to the family of the kings of Chērā (I. 1) or Kēraḷa (I. 3), i.e. Malabar, or of Vaijī (I. 7), the traditional capital of the Chērā kingdom, which is perhaps identical with the modern village of Chērāmān-Perumāḷ-Kōyilūr near Tiruvanākulam in the Cochin State.\(^6\) Both Elijī and Rājarāja receive the title Adigimāṅg (I. 1), Adhikārī (I. 5 f.) or Adiṅgā\(^7\) (I. 9), i.e. ‘the lord of Adigai,’ the modern Tiruvadi near Cuddalore. The third king is called the lord of Takaṭā (I. 6) or Tagadāi (I. 10). As noted by Mr. Venkayya, this place is mentioned in the Tamil poem Puruṇāṇ āṛaṇ as Tagādūr, and Mr. V. Kanakasabba Pillai has identified it with Dharmapuri, the head-quarters of a taluka in the Salem district.\(^9\) This statement is corroborated by two Chōla inscriptions (Nos. 307 and 308 of 1901) in the Mallikārjuna temple at Dharmapuri, according to which Tagādūr, the modern Dharmapuri, was the chief town of Tagādūr-nāḍū, a subdivision of the Gāṅga country (Gāṅga-nāḍu), a district of Nigarilī-Śōla-māndalam.\(^10\) Viṣṇugāla-giya-Perumāḷ was the son of Vāgaṇ (I. 9) or Rājarāja (I. 6), who seems to have been a remote descendant (I. 5 and 9) of Elijī. Both he and his ancestor Elijī must have been adherents of the Jaina religion, because

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\(^{1}\) Above, Vol. IV, Nos. 9, 22 and 52, and Vol. V, No. 13, A.


\(^{3}\) Yavānīkā is the Sanskrit equivalent of the Tamil eliṇī, ‘a curtain.’

\(^{4}\) According to the dictionaries, the Tamil Vāgaṇ and the Sanskrit Baka are names of Kubera, who is also called Rājarāja.

\(^{5}\) The Tamil words vidu, kādu and alagis correspond to the Sanskrit mucch, trawana and ujjvala. The word looks like a nickname. Perhaps the king had protruding ears.


\(^{7}\) For references to Adiṅgā, Adigimāṅg and Elijī in Tamil literature see Ind. Ant. Vol. XXII, pp. 66 and 143.

\(^{8}\) Adiyana, who was a feudatory of the Chōla king and was defeated by Gaṇgrāja, a general of the Hoyāla king Vishnuvardhanā (Bombay Gazetteer, Vol. I, Part II, Index), may have been one of the chiefs of Adigai.

\(^{9}\) The Kālingottu-Padai (x. verse 68 f.) mentions ‘the great city of Adigai,’ which Mr. V. Kanakasabba Pillai has identified with Tiruvadi in the Cuddalore taluka of the South Arcot district; Ind. Ant. Vol. XIX, p. 339 f.

\(^{10}\) In the time of the Vijayanagar kingdom this town was the head-quarters of the province (pāṇja) of Tiruvadi; ibid., Vol. XII, p. 153. This province is distinct from Tiruvadi-teṇḍa (with the spiritual d), which was situated in the Thanjavur district; above, Vol. III, p. 240, and Mr. Venkayya’s Annual Report for 1899-1900, p. 28.

\(^{11}\) See the two pages of the Ind. Ant. quoted in note 7 above.

\(^{12}\) There is another village named Taṇḍūr in the Nāḷināgāṇḍa taluka of the Mysore district, which was included in Hiriya-nāḍu; Mr. Rice’s Ep. Curs. Vol. III, Nj. 117 and 118.
they made grants at Tirumalai, which is referred to in the subjoined inscription as 'the holy mountain of Enuguṇavātī' (l. 8) and 'the holy mountain of the Arhat in the Tuṇḍira-maṇḍala' (l. 4 f.).

TEXT.²

1 Svasi śrī [||*] Śrēva-vanśattau³ Adigaimā[ṇ] Eṭiṇi śeyda dha[ṛ]mama–
2 Yakkha[ṛ]yayum Yakkhiyārayum e[jud]a[ṛ]*]juvitta epimaniyum i–
5 girau Yakk-hāsvaṇa kalpitau [||*] pāṣēhāt-tat-kula-bhūṣapā-Ādhika–
6 niṟpa-śṛ-Ṛajārāj-ātmajā-Vyāmukta-sṛavaṇa[ṛ]*]jvalē[ṇa Takaṭa–nāṭthēna jirṇ–⁶
9 īḍi taṇ [va]lī [va]rumavavan vaj-vaṭta Kāma v[i]jāiyar
10 [a]lai puṇāi Tagaṭaṭṭayar kāvāḷaṇ Viduguṇāṭaṭṭiya–[E]rūmālēy [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! He⁸ set up (again) (the images of) a Yaksha and a Yakshi,—meritorious gifts (formerly) made by Eṭiṇi, an Adigaimā of the Čheṇa family,—presented a gong, and granted a channel (which he) had constructed (or from ?) the Kadhāppērī (tank).⁹

(L. 3.) (The images of) two lords of the Yakshas, which had been set up by the glorious (and) very pious-minded Kēraḷa king named Yavanikā on the holy mountain of the Arhat in the province (maṇḍala) called Tuṇḍira, were later on saved from ruin by Vyāmukta-sṛavaṇa-jvala, the lord of Takaṭā (and) the son of the glorious Rājarāj— an Ādhika prince (who was) the ornament of his (Yavanikā)'s race.

(L. 7.) The ruins which remained (of the images) of a Yaksha together with a Yakshi, that had been set up by Eṭiṇi, the chief of the family (ruling over) the Vaṭṭiyar,¹⁰ were repaired and placed (on) this holy mountain of the god who possesses the eight qualities¹¹ by Viduguṇāṭaṭṭiya-Perumāḷ, the protector of the Tagaṭṭāyir,¹² the ornament of the heads of those learned in the sciences, (and the son of)¹³ the brave Adigān Vagaṇ— the foremost on the (right) path, who came from his (Eṭiṇi's) family after (the latter) had died.

B.—INSCRIPTION AT KAMBAYANALLUR.

This inscription (No. 8 of 1900) is engraved on the south wall of the central shrine in the Dēśānāṭēvāra temple at Kambayanallur in the Uttaṇgarai taluk of the Salem district. The alphabet and language are Tamil.

The inscription consists of a Tamil verse, which opens with the date—the 22nd year (in words) of the reign of Kulōṭtunga-Chōjadēva. A short prose passage which is prefixed to the verse gives the same date in figures. This is another record of Viduguṇāṭaṭṭiya-Perumāḷ, the

¹ This is the Sanskritised form of Tuṇḍāi-maṇḍalam.
² From an indel estampage.
³ Read -vanśattau.
⁴ South-Ind. Inter. Vol. I. No. 76 contains another copy of the same verse.
⁵ For the sake of the metre Ārka is used instead of Arhat.
⁶ In this verse Vaṭṭiyar rhymes with āvaṭṭiyar, vaṭṭiyi and viṇṇaṭṭiyar.
⁷ Read Ṭiruttiiy–av–.
⁸ The subject is Viduguṇāṭaṭṭiya-Perumāḷ (l. 10).
⁹ The same tank is mentioned in another Tirumalai inscription; South-Ind. Inter. Vol. I. No. 77.
¹⁰ I. e., ‘the citizens of Vaṭṭi.’
¹² I. e., ‘the citizens of Tagaṭṭa.’
¹³ The words in brackets can be supplied with certainty on the strength of the Sanskrit portion (l. 6) and in accordance with the Tamil habit of omitting the word ‘son’ between the names of the father and the son.
king of Tagadai and (son of) Bājarāja-Adigan. He is said to have ruled over the three rivers Pāli, Peppai and Pooni. The inscription records that he granted a place named Śīrūkkōṭṭai on the bank of the Peppai river to Nāgai-Nāyaka of Kulaṅ, and that he built a temple.

The Pāli must be identical with the Pāḷāṟu river; the Peppai is the Southern Peppai; and the Pooni is the Kaivēri. It may be assumed that the Pāḷāṟu formed the northern boundary of the king’s territories and the Kaivēri the western one, while the Southern Peppai passes not far north-east from his capital Tagadai, the colonial Dharmsapuri.1 Kulam, where the dome came from, is another form of Kuḷam or Kuḷaṅ, the modern Ellore.2 He may have been related to the Nāyakas of Ellore, who are mentioned in inscriptions of the Telugu country.3 His name, Nāgai-Nāyaka, is perhaps connected with Nāgaiyappalai, an ancient name of Kambayannīlūr, which occurs in two inscriptions of the Hýsala king Vira-Visvavatāhādeva (Nos. 9 and 10 of 1900).

The donor is mentioned in two inscriptions at Sēngama in the Tiruvannāmalai tāluk of the South Arcot district,—in the first of them (No. 115 of 1900), which is dated in the 20th year of Tribhuvanaḥkravartī ērī-Kulōttunga-Chōlādeva, as “the born Perumāl, alias the son of Bājarāja-Adigan,”4 and in the second (No. 107 of 1900), the beginning of which is lost, but which quotes the twenty-first (year of Kulōttunga-Chōlādeva ?), as “Bājarājadēvanī Vidugadaliya-Perumāl, alias the son of Bājarāja-Adigan.”5 In both inscriptions he is stated to have been a contemporary of Sēngeni Ammiyappān Attimallān,6 alias Vikrama-Chōla-Nambuvāraya, a chief who seems to have been a subordinate of Kulōttunga-Chōla III.7 Besides, No. 107 of 1900 mentions as his contemporary a certain Śeṣyaganga, who is probably identical with Śeṣyaganga, a subordinate of Kulōttunga-Chōla III.8 Consequently, the king during whose reign the subjoined inscription of Vidugadaliya-Perumāl is dated must be Kulōttunga-Chōla III, who ascended the throne in A.D. 1178,9 and the date of the inscription, the 22nd year, corresponds to A.D. 1189-1200.

TEXT.10


TRANSLATION.

Hail! Prosperity! In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Sōjadēva.

1 See page 331 above.
3 Pirada Perumālāṇa Iraja[r]-Adiga-mangāl.
4 This portion of the title has been taken as the name of a Chōla king to whom Vidugadaliya-Perumāl or his ancestors had been tributary. Compare the similar name “Kulottunga-Chōla-Takatādirāja, alias Māra-sinhadhēva,” in an inscription at Rāmayana in the Krishnagiri tāluk of the Salem district (No. 3 of 1900).
5 The original reads Iraja[r]-Adiga-mangāl, which I correct to Iraja[r]-Adiga-mangās in accordance with No. 115 of 1900; see note 4 above.
6 Instead of Attimallān (i.e. Hastimallā) two other inscriptions (South-India, Inscr. Vol. I. No. 132, and Vol. III. No. 61) have the title Kannudippermānā.
7 South-India, Inscr. Vol. III. p. 121.
8 See Professor Kielhorn’s Table on p. 24 above.
9 Ibid. page 122.
10 From an inked estampe.
11 In this Tamil verse marva-marva rhymes with kara-marva, ārā-marva and virai-marva.
In the year called two after twenty of the eminent Kulottunga-Soladova—Viṣṇugadāja-Puramāl, who never breaks his word, (who is the son of)1 Rājaraja-Adigaṇ, whose chest wears a fragrant garland, the lord of three sacred rivers, (viz.) the Pāli (whose banks are) fertile, the Pennai (and) the Pouni, the king of Tagadai where large lotus-flowers are surrounded by the ripples (of tanks), he whose hand resembles a cloud (in showering gifts), granted (the village of) Śirukkōṭtai on the bank of the Pennai (river) to Naṅgaḷ-Nayaka of Ku[ra] and gave his own name (to) a stone temple.

No. 35.—TEKI PLATE OF RAJARAJA-CHODAGANGA;
DATED IN THE SEVENTEENTH YEAR (OF KULOTTUNGA I.).

By E. HOLTZCHER, Ph.D.

These copper plates were sent to me through the Government of Madras by the Collector of Gōdāvari, who in his letter of 30th April 1901 states that they were “found about two months ago by one Kōdi Douigadu of Tekī in the Rāmchandrapuram tāluka, while working in his field.”

The plates are five in number and measure about 11½” in breadth and about 6’ in height. The first and last plates bear writing only on the inner side, and the third middle ones on both sides. The edges of the inscribed sides are raised into ridges for the protection of the writing, which is in a state of very good preservation. On the left of each inscribed side is bored a circular hole, through which passes a copper ring measuring about 6” in diameter and about ½” in thickness. The ring had not been cut when I received the plates. Its ends are secured in the base of a four-petalled flower, which is surmounted by a circular seal measuring 4” in diameter. This seal bears the following emblems in high relief on a countersunk surface:— across the centre the legend śrī-Trishuvaṇḍālakṣaṇa; at the top a boar, standing, facing the proper left, flanked by two chaṇḍī, and surmounted by a crescent, an elephant-goad and the sun; and at the bottom a conch, a drum, a four-petalled flower, a flower-bud and a throne.

The alphabet is Telugu and the language Śīskṛit verse and prose. The Telugu letters r and ṛ are never found in number of Telugu names which are quoted in l. 90 f. Of graphical peculiarities I would note that in yā (ll. 54 and 90) and mā (l. 95) the vowel ā is represented by the marks for a and ā.

The inscription opens with the same genealogical account of the Eastern Chāluṇya family as the Chellūr and Pithāpuram plates of Vira-Chōda,4 but begins to differ in the description of the reign of Kulottunga I. It does not mention his queen Madhurāntaki, but states that he had several queens (v. 11), who bore him several sons4 (v. 12). On one of these, Mummadi-Chōda,— whose name is given as Rājaraja in the Chellūr and Pithāpuram plates,— he conferred the governorship of Vēṅgi after the death of his own paternal uncle Vījayādiṭya (VII) (vv. 13-16). One year later (v. 17) he bestowed the same appointment on Mummadi-Chōda’s younger brother, Vira-Chōda (v. 18), who held it for six years (v. 19), when he was recalled (v. 20). Then the eldest son, Chōdaganga, surnamed Rājaraja (vv. 21-26), ascended the throne of Vēṅgi (v. 33) in Saka-Samvat 1008 (in numerical words), on Thursday, the full-moon titi of Jyaistha, in the nakṣatra Jyēṣṭhaḥ and in the āsna Siṃha (v. 34). This date

1 The words in brackets are supplied on the strength of the Sanskrit portion of the Tirumalai inscriptions (A. above).
2 No. 122 on the Madras Survey Map of the Ramchandrapuram taluks of the Gōdāvari district.
3 South-Indian Jour. Vol. I. No. 30, and above, Vol. V. No. 10, respectively.
4 According to v. 13 of the Chellūr plates and v. 12 of the Pithāpuram plates Kulottunga I. had seven sons by Madhurāntaki.
probably corresponds to the 22nd May A.D. 1084. At the end of the inscription (l. 105) another date is given, viz. the seventeenth year of the reign.

The above statements involve a few important changes in the pedigree and the chronology of the Eastern Chalukyas. As regards the former, the order of the sons of Kulottunga I. in my Table of this dynasty has to be altered; for the Teki plates inform us that the eldest son was not, as I thought, Vikrama-Choda, Kulottunga’s successor on the Chola throne, but Chodagaunga. As the Chellur and Pithapuram plates (v. 19) state that Virar-Choda had only two elder brothers, it is now clear that these were Chodagaunga and Mummadi-Choda, and that Vikrama-Choda was a younger brother of Virar-Choda. Secondly, the dates at the end of the Chellur and Pithapuram plates, viz. the twenty-first and twenty-third years of the reign, respectively, cannot be referred, as was done hitherto, to the reign of Virar-Choda. For, taking the date at the end of the Teki plates in the same manner as the seventeenth year of Chodagaunga, it would correspond to A.D. 1084 + 16-17 = 1100-01, while the Chellur plates would fall in A.D. 1078 + 20-21 = 1098-99, and Virar-Choda would thus have issued an edict during the governorship of his brother Chodagaunga. The only way in which the dates of the three inscriptions can be reconciled is to refer them to the accession of Kulottunga I. in A.D. 1070. They would then fall in A.D. 1088-87, 1090-91 and 1092-93. The two last dates would imply that Virar-Choda administered the Vengi province a second time in succession of Chodagaunga. That this was actually the case is explicitly stated in his Pithapuram plates. We are there told that Virar-Choda was recalled by Kulottunga I. (v. 25), but sent to Vengi again in the fifth year (v. 26). The occasion when he was recalled was evidently the appointment of Chodagaunga in A.D. 1084, and “the fifth year” must mean the fifth year after Virar-Choda’s recall, i.e. A.D. 1088-89. This explanation is in perfect accordance with the fact that the Teki plates are dated two years earlier, viz. in the seventeenth year of Kulottunga I. = A.D. 1086-87. The fact that the Chellur plates are silent regarding the intervening governorship of Chodagaunga, and that the Pithapuram plates allude to it without mentioning his name, suggests that he had discredited himself with his father and had been on bad terms with his brother Virar-Choda. The subjoined Table shows the relationship and the dates of the three successive governors of Vengi.

Kulottunga-Choda I.;
mother Madhurantaki.

<table>
<thead>
<tr>
<th>Rajaraja alias</th>
<th>Chodagaunga</th>
<th>Vikrama-Choda</th>
<th>Three other sons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajaraja alias</td>
<td>Mummadi-Choda;</td>
<td>A.D. 1078 to 1084 and A.D. 1084 to 1088-89.</td>
<td>A.D. 1077 to 1078. 1088-89 to at least 1092-93.</td>
</tr>
</tbody>
</table>

Chodagaangadova (l. 80), surnamed Rajaraja (l. 78), bore the traditional titles Sarvalokakharya, Vishnuvardhana, etc. (l. 76-78), and (like his younger brother Virar-Choda) resided at Jananathanagari (l. 81), which Mr. Krishna Sastri proposes to identify with the modern Raja-mahendri. He addresses the edict contained in this inscription to the inhabitants of the country between the Mannu (river) and the Mahendra (mountain) (l. 83). These must have been the northern and southern boundaries of the Vengi province. The Mahendra mountain is in the Gadja district near the Mardana Railway Station, and the Mannu river passes Siagaramachoada, now a Railway Station in the Kandukur taluka of the Nellore district. The king’s edict does not, as usual, refer to a grant of land; it confers certain honorary privileges on the


descendants of the Teliki family (l. 92). These were subdivided into a thousand families, ten of which are mentioned by name (l. 90 f.), and were hereditary servants of the Eastern Châlukya family (v. 38 f.). They were believed to have immigrated with the mythical king Vijayaôtisya of Ayôdhya (v. 40) and to have settled at Vijayavâsa (the modern Bevâja), which seems to have been the former capital of the Eastern Châlukyas (v. 41).

The Bhâvanârâyaça temple at Bâpaṭa bears two inscriptions (Nos. 189 and 192 of 1897), dated in Saka-Saṅvat 1076 and recording gifts by two merchants who were members of the Teliki thousand (Teliki-vâraṇa). The first of these merchants belonged to the subdivision (gôtra) of the Munsonâlôlu, and the second to that of the Velanandûli, who are perhaps identical with the Volumanâlî of the Têkî plates (l. 90). I subjoin the beginning of the second inscription; that of the first is identical with it. It will be seen from the following transcript that this caste claims to have ruled over the towns of Ayôdhya and Bevâja, with both of which it is associated also in the Têkî plates (v. 40 f.).


The composer and the writer of the Têkî plates (l. 108 f.) were the same persons as in the case of the Chellûr plates (l. 114) and the Piṭâhûrûm plates (l. 280) of Vira-Chôda.

**TEXT.**

First Plate.

1 Sûr[î][se]ṭṭ[î]  

1 Chô[17] Agastiyabhûnâvilârîdv[18]:[9]  

2 Bûdhasî:  

3 [19]  

4  

5 [20]  

6 [21]

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1 Compare l. 8 of this inscription, and the translation in *SOUTH-IND. Insr.* Vol. 1. p. 58.
2 In l. 93 the same town is mentioned as Vijayavâsa.
3 From the original copper plates.
4 This word is preceded by a symbol, for which see the accompanying Plate; read "Sûr[î][se]ṭṭ[î]."
5 Read "Sûr[î][se]ṭṭ[î]."
6 In the letter "Sûr[î][se]ṭṭ[î]" the vowel-sign "a" is attached to either "a".
7 The rules of *svadhi* are not always observed in the following prose passage up to "tathadhyan: (l. 7).
8 The two stanzas before "Phâkurâj: and "Phâkivati: have been entered subsequently.
9 Read "Sûr[î][se]ṭṭ[î]."
7 तत् परिधित: ततो जनमेवः ततः चेमुकः ततो नरवाहनस्तत्त्तानांतः
     तद्वादुद्यतः। [२] ततः प्रस्थवनिक्षिप्तसंता। [३] ¬
8 व्योऽच्छास्त्रुतः। [४] चक्षुस्ते तवाध्वक्षयः गृह्यु तद्वशी विज्ञायितः
     नाम राजा विशिष्टिषया दशिणांपथ गळा।
9 विश्रीतकपक्षसमितियः द्विदुरीया लोकांतस्मागमतः [५] तत्त्वान्
     कशुर्ले पुरुषदिव्य ृत्ताबाबः
10 साईतमांतः तस्य सहायः। [६] मूढिवेष्ठि मायिकाः आविष्काराः
     तद्वि विशचत्तीमायांजिन। [७] दुर्धि
11 तुरिन्देिषषमक्षरिविलिता। [८] विश्ववर्णं संदनमधुत [२] सा च तस्य
     कुमारकाय दुलकूलोत्वत्व। कहुः। [१] प्रमिष्या कार्यितता।
12 तमहितवर्वः। [९] च माता विद्वद्वतां विनीचल चलुक्यगिरी नंदांगमति
     मंगीमाराशच कुमाराचार्यमायामार्गः। [१०] यथा
13 तत्यथ खेलकाटीषवेद्यं गंगाधारिणी दुस्कुलम्। [११] खामायान निविचारानी
     मायार्ज्जनानि समादैय कड़वगंगादिश्वर्मः।
14 पारिविष्ट्विथै। [१२] सूत्रान्मि। द्रविष्यचकिन्यः। [१३] पालयामान [१४] तथ्यानि
     दिज्यालिडो विश्ववर्णवृद्धते। [१५] पवनविज्ञ। [१६] तयां
15 द्रविदवर्वः। [१७] नंदः। [१८] सक्षुमुद्रानद्रवजवायुः। [१९] स्वामि
     कोशिकियाः। [२०] खामायान निविचारानी
16 खामायान निविचारानी। [२१] कोशिकियाप्राचार्याच्यामायामाश्चिमः। [२२]
     खामायान निविचारानी। [२३] पालयामानायान। [२४]
17 द्रविदवर्वः। [२५] नंदः। [२६] सक्षुमुद्रानन्दार्जनायान। [२७] निविचारानी
     मायार्ज्जनानि। [२८] खामायान। [२९]
18 द्रविदवर्वः। [३०] मायार्ज्जनानि। [३१] नंदः। [३२] सक्षुमुद्रानन्दार्जनायान। [३३] निविचारानी
     मायार्ज्जनानि। [३४] खामायान। [३५]

Second Plate: First Side.

19 तत्तुपचा ज्ञातविश्ववर्थः। [३६] चतुर्वः। कीकिलीश्चिमान। [३७]
     तस्य भार्ता विश्ववर्तस्मायान। [३८] समस्वियान। [३९] तत्तुपचा।

1 The four other published inscriptions which contain this passage read शुक्लवेष्ठि।
2 Read "विश्ववर्णं संदनमधुत।" 3 Read "प्रस्थवनिक्षिप्तसंता।"
4 Read "वालवालवाभ्य।"
5 Read "वायुः।" 6 Read "सूत्रान्मि।"
7 Read "सूत्रान्मि।"
8 Read "पारिविष्ट्विथै।"
9 Read "पारिविष्ट्विथै।"
10 Cancel the anusūdra after े।
11 The े at the end of this line and the े at the beginning of the next were added subsequently.
12 The anusūdra of े is repeated at the beginning of the next plate.

1 The उ of ज्ञ is expressed twice.
2 The व of व in entered below the line.
3 Read "ममदे".
4 The syllables य and य are written on emacatures.
5 Read प्रथमा.
Teki plates of Rajaraja-Chodaganga; dated in the seventeenth year (of Kulottunga I.)

35 क्राण्षितवहिना जगविस्मारिम [१] धने मीलं परायण [स]। 

36 नूने सुधार्थिमिहि चोड़रङ्गभिधिपि। [१०] त्रिपर्व[ञ]तभूसुतकुल- 

जिबामजिदयादिभिमुखसर्व:। प्र[ञ]रा:। [१] त।

Second Plate; Second Side.

37 ध्यामवन। [५]पालिवपुष्मकस्य देयमध्या नये द्वाराहि:। [११] 

38 भास्वात्तिकेय[ञ] त[ञ]स नववंशोऽपि देवर[च]तिम।।

39 कुमारस्य नदमानी नरदेववंशवं। [१२] 

40 विजयेश्वरा [१] क्षमस्य नियंउनास्य वयंडिकोदेव कुमारमिक्यदवः 

41 द्वारस्य द्वारस्य गते [२] नदेवपरा धर्म।। [१५] 

42 उ:। [१६] ब्राह्मण्यवन्दुनार्यो गुरुपाध्य:। आन राज्य जीतमिक्यदवः 

43 मुखपि:। [१८] तत्तत्तदवतो धरीरो विशेषकुमारः। [१] द्वारिती गुरुपाध्य याते वनमुखस्यतपम्। [१८] तैन भास्वात्तिकः 

44 वैज्ञान विशेषकोज[प्र]शास्त्रांत्या भक्तान्त्रयनिरोत्तमसयुवः 

45 पारस्वद्वंद्ववन्दुनार्यो जीतमुक्तमानिक्षमविषया वि१० युक्तः।। [१८] 

46 न्यायः। [१] निजांतमिन्निजितभूमिपुष्मान्यन्यवंदितेऽव के।। [२०] 

1 The word देवी is entered below the line.
2 Read बलिउँी.
3 Read कुमारे। । स।.
4 Read जीतमिक्षवः।
5 Read सच।; the च of चव is entered below the line.
6 Read गुरुपाध्यः।
7 Read गुरुपाध्यः। 
8 Read गुरुपाध्यः। 
9 The न is entered below the line.
10 The न is entered below the line.
The assurjra is expressed twice.
4 Read कालित.
5 Read शाही.
6 Read निता.
7 The assurjra of ध is expressed twice.
8 The assurjra is corrected from a μεταγρ.
9 Read शाही.
10 Read शाही.
11 Read शाही.
12 Read शाही.
13 Read शाही.
14 The श are entered below the line.
15 Read शाही.
16 Read शाही.
17 Read शाही.
18 Read शाही.
19 Read शाही.
20 Read शाही.
21 Read शाही.
22 The aksharas शाही are entered below the line.
Third Plate; Second Side.

67 पंथमहानिविमोक्तिः [क्र] भारितिः नूतन रजाकारिनः ५ प्रदर्शित विदुहो रक्षाधीनः विविचारः ॥ २५॥ य: पुनः

68 दिनोदीविक्यतः मध्यमलीकपालियमिः १० लोकेन लोकार्थेः संह कह्यति गोष्ठवर्धनः

69 ११ नत्यत चरितविवाहः [क्र] सिम्बोलियां प्रभावदिवश टस्मर्याससमस्तस्मारयः ॥ ४।

70 दिनो दचनात् १४ दद्रानकुलमान्यपुख्चवर्ती दिव्याश्रावकक्षस्योपरि पालनः काज्ञात् । सकलदिव्युपयोगः ॥ ३

71 १५ [सं] विधनमानो विउनविविवाहस्य राज[स] ॥ १४।

72 देशमात्रत् १५ १३ स्वनमस्तरोचिन्नस्य[स्व] तस्य[स्व] अक्षरिक्षुट्टत्वप्रभावत्

प्रमाणात् ॥ १४। सकललोकेपनोगमोपविवाहः ॥

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1 Read श्रवप्र. 3 Read भोवः। 5 Read पुजांगिः। 8 Read नवें अ. 11 The 'स' of सः is corrected from ’सः.

3 Read “शयः”.

7 The amalasā stands at the beginning of the next line.

9 Read दौनोः.

10 The aksharas शय है are written on an erasure.

11 A second न is written above the न at the beginning of the line.

12 The upper stroke of the श य of शयः is missing.
73 नस्त्रयो निफाल(स)धनसंग्राहबीजस्वरात् ॥ निक्षिललोकानिविवाहवायो
दनेद्रकसमिज्ञानधिनम्-

74 न: [18] यश वद्व(स)वुतिरविनाशभूमसमार्गरोपणीलोकातितादिनि वुतिविवाही

75 अवसामधोकरात् ॥ [18] यश्र्यस्ति गिर्तस्वंभरं दिनो जगाधिशादणविधिस्वम
धनं धिनमौपूर्वाच ग्रामश्चाच ॥ वायुनम्

76 निश्चित विनाशविवाहिते ॥ मनोमतिमितिविवाह भाजवेन गृहं वस्मति ।

77 यशीविवाहस्वदेशमहाराज[1]ः विद्राष्टः राजपरमेश्वरः परसमांकेरः परसभारः
रकः परमः-

78 धनवीर राजराज इत्यवितरणार्थाञ्चिन्तर्दकलदिव्यही भूमलीकरणम्
मीलीविलियमितरणम्-

79 रंविन्दाणाकः सम्राज्जयकार्य विनाशविवाहशेषोक्तायां विनाशविवाहितकार्यो
लक्षणम- ॥

80 तिन्त्वणामिराम[4]ः श्रीचोडङ्गपदेवः सकलभरातशास्त्रावलोकसंगमवन्
कदाचित् कुलराज- ॥

Fourth Plate; First Side.

81 धर्मव जननावनार्थमौत्सुक्भुमनाभ्यासहाराणातिरिहितनियग्राहियंकाः
जन्यः-

82 त। केलासीविविहितनियात्रानुमागः [5]कछरस्य दीर्घस्त्रावानभूमि सकलभारं
वाक्स्युकः-

83 त॥ परिवारीः परितिहोमानः म[6]टिमिलद्रमवर्षसिनो राजकृतप्रमुखः
कुलिविनयः-

84 वान् समाहय संविपुरीहितस्तनापितवराजदीविवाहप्रथमालेद्वियमााः[1]ः
पयः-

85 ति । यथा [18] भूति महाभूमशक्ति पद्मप्रमुखः जीविनः [18] तथा: वशयितोऽदा: 
मीलीविलियमितरणम: ॥ [18] तब॥

86 परमा भूति शक्ति च प्रक्षा सदा [18] अविनाशविवाहितविवाहान्तितमः: [18] निजीविविहीनः: ॥ प्रामे-
Teki plates of Rajaraja-Chodaganga;
dated in the seventeenth year (of Kulottunga I.).
Fourth Plate; Second Side.

94 तियुः खानेयुः सर्वेणुः विवाचितवेयुः प्रवर्जामानेयुः मियुः । चः [चित्]
95 रोजेन प्रयोगमध्ये विवाचितवाचारी राजाराजेश्वरूः ममागः
96 वापोभुवः नियय प्रश्ना नाम महास्वेश्वरूः कनकपार्वेश्वर तांगुलप्रदानः च पूः
97 व्रम्मोक्तः[ः]मार्गस्तु छर्माचर्मानः । घरमाक्षिकाय परमार्थकार्यस्मितेष्वत्रः[ः]भ्रातः
98 शमोनोक्ते ददित्ति विदिनस्तु वः [ः] परवीयमयमहक्स्वेश्वरः पाः
99 विजेन प्रयोगेन पालनीयः [ः] श्रवणिव वहो सह: पालनीयोः
100 मनोहितः [ः] शतः विना चिन्ह शंयः [ः] सांख्यमुमुखः कस्य चित्तः
101 वनो राजः[ः] बिराय व्रुध्वुभिः शुरुः [ः] । [ः] अवधारान्तम कस्यपरः प्रतिपदे
102 चः [ः] खंयु कुः[ः] धर्मव यथापति कर्तं [ः] तथा: [ः] तयः

1 Read "मार्गस्तु".
2 Read "सार्या.
3 Read "चालः.
4 The कृ is entered below the line.
5 The कृ of कुः is entered below the line.
6 Read "शरीर.
7 Read "सयाः.
8 Read "गुमानः नियव.
9 Read "भार्गव.
10 The auśūdra stands at the beginning of the next line.
11 Read बाह्य.
12 The auśūdra is corrected from a aśūrga.
13 Read "शयाः.
14 Read खर्चः.
15 Read "सार्या.
16 Read "सार्या."
103 धार्मिकनीविष: [॥ ४४] [घ]माहविम्बते राज्यूर ध्याति धीरेन्द्र शास्त्री। धर्मम् [ल।] नू।

Fifth Plate.

104 धार्मिक: [पिता।]रो ध्याति तृतिकम्बते देवता: [॥ ४५]। [४५] तंत्राखण्डः प्रयवेस्ते रहस्यावरो म[ह।]-
105 लिखितैं [॥ ४६] खादनीयारो वापि श्रीकृष्णाधिषेठीयान। [॥ ४६] खादने पदस्तां वा यो
106 चरते वसुज्ञानी [॥ ४६] जसौ वर्णसङ्कराणि विभाृताः जाते। कृत्य: [॥ ४७] वनुभवे।-
107 स[च।] दाता वनुविभावापि जिता [॥ ४७] यवस्य यथा यदा मूर्तिमेव तथा
108 तद: [॥ ४८] श्रीविवर्जयराजस्य[च।]वेद्यार्थि सत्तदे दक्ष्यायाय मानसस्य[च।]॥—
प्रतिः: काठकार्यं: कार्ति
109 विष्ण(भ)भर: लेखसः [॥ ४८] चेसापादाय:॥

TRANSLATION.

[As far as line 36 the text is identical with that of the Pīṭhāpuram plates of Vīra-Chōḍa. ll. 1-43; above, Vol. V. pp. 74-77.]

(Verse 11.) There were to this chief of kings (viz. Kulottunga I.) (many) virtuous queens, born in the families of renowned princes, always devoted to (him), full of love, (and) gracious,—as to the ocean (many) holy rivers, sprung from the ranges of lofty mountains, always running towards (it), full of water, (and) limpid.

(V. 12.) Rejoicing in the sons (kumāra) who were born (to him) in due course by these queens, who resembled him, (and) who were worthy to be worshipped by princes, this godlike (king) surely laughs at Isa (Śiva) who has (only) a single Kumāra (Skanda).

(V. 13.) Appointing (his) sons in due order to different districts (vīrāyāya), as the soul (directs) the senses to different objects (vīrāya), he spake as follows to prince Mummadi-

Chōḍa:—

(V. 14.) "Dear child! Being desirous of conquering the world, I formerly conferred the kingdom of Vēṅgi on my paternal uncle, prince Vijayaśīrya."

(V. 15.) "And, ruling the earth for only fifteen years, this godlike prince, who resembled the five-faced (Śiva) in power, has (now) gone to heaven."7

(V. 16.) Out of obedience he (Mummadi-Chōḍa) took up that burden (viz. the kingdom of Vēṅgi) which (his) father, the emperor, had given him with these words, though he could not bear the separation from him.8

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1 Read दाता।
2 Read तंत्राखण्डः।
3 Read वनुभवे।
4 Read माहविम्बते।
5 Here follow three symbols, for which see the accompanying Plate.
6 This verse is identical with v. 13 of the Pīṭhāpuram plates, and nearly identical with v. 14 of the Chellūr plates of Vīra-Chōḍa.
7 This verse is nearly the same as v. 14 of the Pīṭhāpuram plates and v. 15 of the Chellūr plates. After it v. 16 of the Pīṭhāpuram plates is omitted, though required by the context; see above, Vol. V. p. 93, note l.
8 Verses 16 and 17 bear the same numbers in the Pīṭhāpuram and Chellūr plates.
(V. 17.) "The kingdom (is) no pleasure at all (compared) with the pleasure of worshipping the holy feet of the elders," having considered thus, he returned to (his) parents after having ruled the country of Vēngi for one year.

(V. 18.) Then his younger brother, the brave prince Vira-Chōda, was ordered by (his) father to protect the country of Vēngi (and) proceeded (there).

(V. 19.) Desirous of prostrating himself at the lotus-feet of the elder one among (his) brothers, thirsting to embrace the younger one whose head was bent in devotion (to him), longing to do obeisance to (his) father and meditating on (his) lotus-feet, this poor boy spent six years in fear of transgressing the command of (his) father.

(V. 20.) The politic king of kings, who had subdued (all) rulers of the earth, recalled to himself that son whose only wish was thus to be united with (his) father and brothers.

(Vv. 21-27.) Then the emperor, who knew (his) duty (and) who had conquered the circle of the earth by valour, spake as follows to (his) first-born dear son Chōdagānga, having affectionately addressed (him) by the name Bājarāja (i.e. 'king of kings'), which was full of meaning because (he thought that) this lotus-eyed one would become a king of kings, (and) having embraced (him) who had prostrated himself (and) had folded his hands:—

(V. 28.) "There is a country famed by the name of Vēngi, (which is) the birth-place of the noble Chalukyas, as the ocean (is) of precious pearls.

(V. 29.) "Having reached high eminence there, the members of my family overcome even mighty kings, as the planets, having risen in the east, surmount even lofty mountains.

(V. 30.) "While thou, Bājarāja, art seated on the lion-throne in the Vēngi country in order to protect the whole earth unopposed, may the lustre of (thy) feet be enhanced by clusters of gems in the diadems of many kings, as the beauty of the lotus by swarms of bees!

(V. 31.) "As long as the king of serpents (Śesha), (who is) the only lord of the snake-tribe, as thou (art) the only lord of a troop of elephants, is ruling the lower world, and as long as the lord of heaven (Indra), being worshipped by hundreds of gods and demi-gods, (is ruling) heaven, so long protect thou the earth, purifying the horizon as the impurity in the shape of enemies is washed away by the water of the edge of the sharp, large sword in thy hand!"

(V. 32.) When the prince, having thus obtained the blessing of the king (and) afterwards the true blessings of (his) mother, (and) having bowed to both, was about to start for his country, the sound of the conches (announcing his) departure and of shrill auspicious bugles reached the ends of the quarters.

(V. 33.) When the glorious Bājarāja had ascended (the throne of) the Vēngi country, (as) the sun the eastern mountain, the night of enmity was dispelled; darkness in the disguise of foes was driven away; the stars in the semblance of necklaces disappeared from the firmament—the wives of the enemies; (and) fire in the shape of sorrow sprang up in the sun-crystals—the hearts of the wives of foes.

(V. 34.) In the Śaka year reckoned by the tastes (6), the sky (0), the atmosphere (0), and the; moon (1),—(i.e. 1008)—in the month Jyai̇rthā, in the bright fortnight, on the full-moon tithi, on a Thursday, when the moon had joined Jyai̇rthā, in the excellent lagna Sūnya,—the sinless lord, the glorious Bājarāja, having been anointed to the kingdom of the whole earth, put on the tiara to the joy of the world.

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1 The word açrajan occurs in l. 46 and prīśaṃsajam in l. 50. I omit the intervening epithets of Chōdagānga, from which we learn little more than that he was a worshipper of Śiva and "an ornament of the Chalukya family" (v. 22).

2 The words mākyā-sapi maḥā-kāṭaka may also contain an allusion to the Rāshtrakūtas, who had the surname Tīrāga. see above, Vol. IV. No. 40, verse 6, and Vol. V. No. 20, verse 6.

3 The word ādāra has to be taken also in the sense of 'a stream.'
[V. 35 is identical with v. 23 of the Pithâpuram plates.]

(V. 36.) This ocean plentifully supplies heaps of wonderful gems,—surely1 (because it) fears a repetition of (its) bridging, retracting, stirring, swallowing and overlapping2 from him (who is) a Râmabhadra in archery, a Bhâravya in splitting hosts of enemies, a Mandara mountain in firmness, a pitcher-born sage in (absorbing) the ocean of sciences, (and) a son of the wind in prowess.

(L. 67-76 illustrate by a series of vyatircikanaśiras that the king as regent of the middle sphere was superior to the regents of the ten directions. The pun (śākha) in the word dakshināda (l. 70) is particularly amusing.)

(L. 76.) While this asylum of the whole world (Brahma-pâtra), the glorious Vishnu-vardhana-Mahârâjâbdîrâja, the Rajaparamârâra, the devout worshipper of Mahârâjâ, the Paramabhaṭṭîrâka, the very pious one, who delights all regions of the world by (his) second name Râjârâja, the dust of whose lotus-feet adorns the diadems of lords of provinces (mudgâlāśvara), who purifies the whole horizon by the great mass of (his) pure fame that is being praised by the whole world, who is distinguished by the marks of an emperor, the glorious Châdagañgadîrâva, was enjoying the pleasure of the sport of ruling the whole earth,—once, being attended on all sides by the retinue consisting of the troop of all vassals, etc., in the darbar hall of the palace, which had very lofty pinnacles, which possessed the splendour of the Kañcâs mountain, (and) which produced the impression of a lump of his fame that remained after the interior of the whole world had been filled (with it), at the capital of (his) family, the city (nagarî) named (after) Jananâtha,—called together all the Râkshasâs and other ryots living between the Mâmâru3 (river) and the Mahândra (mountain) and ordered as follows in the presence of the councillors, the family priest, the commander of the army, the heir-apparent, the door-keepers and the ministers:

(V. 37.) "There are (many) servants, dependent on the lotus-feet of the kings of my family, clever in service, (and) possessing courage and other virtues.

(Vv. 38-41). "Among them (are those who have been) always intent on pleasing the minds of the kings of my family by great devotion, strength and intelligence; who have protected the Châlukya kings at the beginning with their riches, with their lives, (and) with their courage and other virtues; who have come already at the beginning with king Vijayaâditya, the lord of Ayoâlîya, who was desirous of conquering the southern region; the ryots dwelling in the town Vijayasâtha, the capital of the kings (who were) ornaments of the race of the Moon (Râja-cakrâ);"4

(L. 90.) "And who are born in the Teliki family, whose minds are intent on the performance of their duties, (and) who are known to be divided into a thousand families such as Velumâlulu, Patippalu, Nariyâlulu, Kumudâlulu, Marrilulu, Povaâlulu, Srâvakulu, Undrâlulu, Anumagôdalu and Addanâlulu.

(L. 92.) "Be it known to you that, being pleased by (their) great devotion, we have now granted to these people by an edict (iśana), as long as the moon and the sun shall last, that when marriage festivals are celebrated at all places such as Vijayasâtha and all other towns, cities,

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1 The particle sâmata, 'surely,' introduces the figure (prakāśa) of 'poetical fancy' (nirupaksha), which in the present case pertains to a cause (kāyagā), viz. the fear felt by the ocean, and is founded on a series of metaphors (râpa), viz. the identity of the king with Râma, etc.

2 These humilitating experiences the ocean had undergone successively at the hands of Râma, Paramûrâma, the Mandara, Agastya and Hanumat.

3 Mandara is the Telugu genitive of Mandra.

4 Compare Râja-âditya-pradipa in verse 7 of this inscription, which seems to mean 'the light of the race of the Moon,' rather than 'the light of the warrior-caste,' as I had translated it in South-Ind. Inscrip. Vol. 1, p. 59, verse 8.
villages and hamlets (?), the married couple may proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (to them) in a golden vessel, (as) handed down by old custom.

(L. 98.) "This gift must be assiduously protected by the kings descended from our family."

[Vv. 42-48 contain the usual admonitions to future rulers.]

(L. 108.) The ājñapti of this edict, which was given in the seventeenth year of the prosperous and victorious reign, (was) the commander of the camp; the composer Viddayabhaṭṭa; (and) the writer Pennāchārya.

POSTSCRIPT.

Professor Kielhorn kindly contributes the following remarks on the date of the accession of Bājarāja-Chodaganga (above, p. 345, verse 34).

"The date is irregular for Śaka-Saṅvat 1006, both expired and current. In Śaka-Saṅvat 1006 expired the full-moon tīkhi of Jyāriṣṭha ended 15 h. 27 m. after mean sunrise of Wednesday, the 22nd May A.D. 1084, when the nakṣatra was Jyāriṣṭha, by the equal space system for 19 h. 3 m., by the Brahma-Siddhānta for 1 h. 58 m., and according to Garga for 6 h. 34 m., after mean sunrise. Simha was ṣaṅga from 4 h. 32 m. to 6 h. 41 m. after true sunrise.

"In Śaka-Saṅvat 1006 current the same tīkhi ended 20 h. 36 m. after mean sunrise of Friday, the 2nd June A.D. 1058, when the nakṣatra by the equal space system only was Jyāriṣṭha, for 8 h. 32 m. after mean sunrise (while it was Meṣa by the Brahma-Siddhānta and according to Garga). Simha was ṣaṅga from 3 h. 51 m. to 6 h. 0 m. after true sunrise.

"The date would be irregular also for Śaka-Saṅvat 1005 current and 1007 expired."

No. 36.—RANASTIPUNDI GRANT OF VIMALADITYA;
DATED IN THE EIGHTH YEAR.

By V. Venkatya, M.A.

The copper-plates on which the subjoined inscription is engraved were discovered about 70 years ago while quarrying earth for bricks in the fields of the ancestors of a riyot in the Amalāpuram taluka of the Gōdāvari district, and are now in the possession of Valavala Jagannā who lives at Amalāpuram. They were received from the Collector of Gōdāvari through the Government of Madras in 1899 and will have to be returned to the owner. Dr. Hultzsch has kindly permitted me to publish them.

The plates are five in number and were strung on a ring, which had not yet been cut when they were received. The ring measures about 6½" in diameter and about ½" in thickness. Its ends are secured in a four-petalled flower, which forms the base of a circular seal of about 3½" diameter. The seal bears, in relief on a countersunk surface, the legend Śri-Trībhuṇaṃdākūṭa. Below the legend is an eight-petalled flower, and above it a running boar facing the proper left. In front of the boar is an elephant-goad; behind it the crescent of the moon; and above it the sun flanked by two chaurs. The breadth of the plates is 10½", and their height 5½". Their edges are raised into rims for protecting the writing, with the exception of the first side of the first plate, which is blank, and of the second side of the fifth plate, which bears only two lines of writing. The writing is on the whole in a state of good preservation, but a number of places are damaged by verdigris.

¹ With kusukudhipa compare kusukudhīrdya, etc.; above, Vol. IV. p. 389, note 1, and Vol. V. p. 181, last line.

2 Y 2
The alphabet is ancient Telugu, while the language is mostly Sanskrit verse and prose. The description of the boundaries of the village granted (ll. 87-94) is in a mixture of Sanskrit and Telugu prose. I would draw attention to the following points in the alphabet of the inscription.

The long ā after consonants is marked in different ways; compare āhā, nē, rā and kā in line 1 with the smā of the first tasmāda in line 3, and with the smā of the second tasmāda in the same line. The long ā added to conjunct consonants of which the rēpha is a member is generally omitted, except in rītā of rānasā-kartā (l. 4) and rēhā of varshānā (l. 29). The syllable jā occurs eight times in the inscription; but it is written correctly only once (in māhārājādhīrāja, l. 61), while in the remaining seven cases the long ā is not marked at all. Initial ī occurs in ll. 55, 66 (twice), 70, 85, 87 and 97. In a large number of cases the rēpha is added to the i-symbols above consonants, the addition being denoted by a slight indenture at the base of the letter, e.g. in rīti (ll. 4, 16, 60) and rēvi (ll. 19, 33, 34, 41). Initial ī occurs in l. 91. The secondary form of the long ā is rarely distinguished from that of the short ā; but in śrī (ll. 1, 2), śī (l. 3) and chī (l. 5) an attempt is made to mark the length. Initial u occurs in l. 94. In combination with consonants this vowel is denoted in three different ways; compare ru (ll. 1, 2, 3, 4), śu (l. 2) and pu (l. 3) with mu (l. 2) and tu (l. 3), and with pu (ll. 3, 4, 8). The secondary form of the long ā is also denoted in three different ways; compare bāhā (l. 1) with śu (ll. 2, 3) and chā (l. 2), and with tsu (ll. 8, 30, 33), tvā (l. 41) and sū (l. 70). Initial ē occurs in ll. 36, 75, 91. Combined with consonants, this vowel is denoted in two ways; compare tē (l. 3), mē (l. 4) and kē (l. 7) with jāē and nē (l. 2). Initial au is found in l. 6, and initial ri in l. 7. Final k occurs in l. 68; final n in ll. 3, 37, 41, 46; final u in ll. 31, 35, 36, 41 (twice), 53, 62; and final t in ll. 17, 23, 29, 38, 52, 64, 67. In the majority of cases no distinction is made between the dental d and the lingual ď; compare chādāmaṇi (l. 81) with çvāran-ādiś (l. 83) and mādhavāhī (l. 84); but in pratiñākā (l. 22), Kaññāka (l. 23), Kāramachāda (l. 84) and Pajjāda (l. 85) the loop of the ď is quite distinct. The aspirate chha occurs twice in the inscription (ll. 14, 59), and in both cases in conjunction with cha. In all other cases its place is taken by the unaspirated cha. Double sāka is written as if it consisted of sā and sa; see ll. 32, 35 and 43. The apadāndiyā occurs in ll. 1, 4, 5 (twice), 11 (twice), 14, 15, 35, 46, 70, 73.

Of orthographical peculiarities the following deserve to be noted:—The syllable ri is used for the vowel ri in Rīchuka for Rībhuka (twice in l. 7), kṛīvā for kṛīvā (l. 9), kṛīvāntiṣas for kṛīvāntiṣas (l. 21) and kṛīvāntiṣas for kṛīvāntiṣas (l. 86). The syllable yī is used for initial ī in yīti (l. 9) and yīva (ll. 45, 47, 55, 56 (twice), 57, 65). G is doubled after an umārā in Gaṅgā-ās (l. 23) and saṅgātīs (l. 51) and before r in ggrāhīnas (l. 12), and t before r in Tṛilīchana (l. 17). After r consonants are generally doubled, except in -Dhīm-Ārjuna (l. 12) and nīrjītya (l. 23). Śūmbārdīya occurs for śūmbārdīya in l. 23.

The inscription opens with the Paurāṇik genealogy of the Eastern Chālukya kings (ll. 1-15) and with a legendary account of their ancestors (ll. 15-25). Ll. 25-42 furnish the historical genealogy of the donor Vimalāditya. The date of his coronation is given in verse 13. He is praised in general terms in vv. 14-20 and in the subsequent prose passage (ll. 54-61). Ll. 61 ff. contains the king’s titles Sarvaśākārāya, Vīsnuvardhana, etc. Vv. 21-34 describe the donee and his ancestors. Then follows the grant itself, the description of the boundaries of the village granted, and of a field which belonged to it. The inscription closes with the date of the grant, and the names of the executor, the composer and the writer.

The Paurāṇik, legendary and historical portion of the genealogy agree almost literally with the corresponding passage of the Nandmapūndi grant of Bājarāja I, as far as the description of the reign of Vimalāditya’s predecessor Sāktivarman (v. 11). The Korumellī plates of Bājarāja I., the Tēki plates of Chāḍagaṇa, the Chellār plates of Vīra-Chāḍa, and the Pīṭhāpuram plates

1 Above, Vol. IV. No. 48.
2 No. 35 above.
of the same king also agree with the Raṇastipūṇḍi grant to a great extent, while the Pithāpuram pillar inscription of Mallapādeva furnishes substantially the same facts regarding the early Eastern Chālukyas and their ancestors. The historical portion commencing with the reign of Kubja-Vishnuvardhana is known from grants earlier than the time of Vimalāditya. But the Raṇastipūṇḍi grant is the earliest inscription hitherto discovered, which contains the Paurāṇik and legendary portions (ll. 1-25).

This is the first inscription which has been found of king Vimalāditya, the son of Dāna or Dānāravna by his wife Āryāmahādevī (v. 12) and younger brother of that king Śaktivarman who ruled immediately after the interregnum in the Vēṅgi country. An important item of information furnished by our grant is the date of Vimalāditya’s accession, which until now had to be obtained by deducting the duration of his reign as given in the copper-plate grants from the date of the accession of his son and successor Rājarāja I. as found in the Korumelli plates and in the Nandamāṇḍi grant. According to verse 13 of the subjoined inscription, Vimalāditya’s coronation took place in the Simha layna and the Pushya nakshatra, on Thursday, the sixth tithi of the bright fortnight of the month Vrishabha in Śaka-Saṅvat 833. Professor Kiellhorn kindly contributes the following remarks on this date:— “In line 43 read paṇcāhāmyām, ‘on the fifth tithi,’ instead of yashasvādhyaṁ. With this alteration the date corresponds, for Śaka-Saṅvat 833 expired, to Thursday, the 10th May A.D. 1011. The fifth tithi of the bright half (of the lunar month Jayaśthha) in the solar month Vrishabha ended at 20 h. 44 m. after mean sunrise, and the nakshatra was Pushya, by the equal space system and according to Garga, for 21 h. 40 m. after mean sunrise. For a place situated at 16° Northern Latitude, the Simha layna on that day lasted from 5 h. 14 m. to 7 h. 24 m. after true sunrise.”

The above date removes a discrepancy in the calculation of the interregnum between Dānāravna and Śaktivarman. All the grants assign 27 years to this interregnum. The interval between the accession of the above A.D. 967 and that of Rājarāja I. (Śaka-Saṅvat 944) is 77 years, while the total duration of the intervening reigns is only 25 + 3 + 12 + 7 = 47 years. It had therefore to be inferred that the interregnum lasted 77 - 47 = 30 years. This discrepancy has already been pointed out by Dr. Halutzich. As we know now that Vimalāditya’s reign commenced in Śaka-Saṅvat 933, the interregnum is reduced to roughly 27 years, the period actually mentioned in the copper-plate inscriptions.

If we subtract from A.D. 1011 the period of the reign of Vimalāditya’s predecessor Śaktivarman (12 years), we get the approximate date of the accession of Śaktivarman himself, viz. A.D. 899. The interregnum which preceded Śaktivarman’s reign and which lasted 27 years has thus to be placed roughly between A.D. 972 and 999. Hitherto it has been supposed that the interregnum in the Vēṅgi country was caused by a Chōla invasion. The earliest Chōla king who claims to have conquered Vēṅgi is Rājarāja I., who ascended the throne in A.D. 985. The conquest of Vēṅgi is first mentioned in inscriptions dated in the 14th year of his reign = A.D. 998-99. Consequently, the interregnum could not have been caused by the invasion of the Chōlas, but was probably put an end to by that event. If this conclusion is correct, the Chōla king Rājarāja I. must have restored order in Vēṅgi by placing Śaktivarman on the throne, and the interregnum must have been due to causes other than the Chōla invasion during the time of Rājarāja I. There is also reason to believe that no Chōla invasion could have taken place before the time of Rājarāja I.  

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1 Above, Vol. V. No. 10.  
2 Above, Vol. IV. No. 33.  
3 This queen is mentioned as Ā[r]yādevī in the Pithāpuram inscription of Mallapādeva; above, Vol. IV. No. 33, verse 19.  
6 South-Ind. Instr. Vol. I. p. 32, note 1A  
The later Eastern Chāluṣya inscriptions, beginning with the Nandamapūṣṭi grant, report that Vimalādiṭya reigned 7 years, while the subjoined inscription is dated in his 8th year (l. 97). His accession took place in A.D. 1011, and that of his successor Rājarājā I. in A.D. 1022. Thus the duration of Vimalādiṭya’s reign was 11 years, i.e. 4 years in excess of the period assigned to him. The explanation of this difference has perhaps to be sought for in the following facts: Two inscriptions on the Mahendragiri hill in the Gaṇjam district (Nos. 396 and 397 of 1896) record that (the Chōla king) Rājendra-Chōla defeated Vimalādiṭya and set up a pillar of victory on the hill. The date when this event took place is not known. But as this fact is not recorded in the usual historical introduction of Rājendra-Chōla’s Tamil inscriptions, it may be presumed that it happened during the early part of his military career, when his father Rājarājā I. was still living. Again, there is an inscription in the Paṇḍanadēvara temple at Tiruvaiyāru near Tanjore (No. 215 of 1894), dated in the 39th year of the reign of the Chōla king Rājarājā I., which records certain gifts to the temple by Vīshnuvardhana-Vimalādiṭya, who is no doubt identical with the Eastern Chāluṣya king of the same name. There is thus reason to believe that Vimalādiṭya was at or near Tanjore in A.D. 1013-14. This fact, coupled with the defeat recorded in the Mahendragiri inscriptions, appears to show that Vimalādiṭya was taken prisoner to Tanjore by Rājendra-Chōla. While in the Chōla country, he must have married Kundaṭva, the daughter of the Chōla king Rājarājā I. and younger sister of Rājendra-Chōla. After this marriage Vimalādiṭya may have been sent back to his dominions about A.D. 1015. Taking these inferences for granted, it may be assumed that, though the period counting from his accession in A.D. 1011 to the date of his death in A.D. 1022 is 11 years, the later Eastern Chāluṣya records recognise neither his original accession in A.D. 1011 nor the period of his stay in the Chōla country, but reckon his reign from the time when he began to rule after his return from the Chōla country, and thus give only 7 years as the duration of his reign.

The inscription attributes several surnames to Vimalādiṭya, viz., Birudāṅka-Bhima (l. 44 and 73 f.), Tribhuvanaṅkuśa (l. 47), Mummaṭi-Bhima (l. 51) and Bhūpa-Mahēndra (l. 74). Birudāṅka-Bhima occurs also in the Nandamapūṣṭi grant (l. 52). The surname Mummaṭi-Bhima means ‘the third Bhima’ and is appropriate for Vimalādiṭya, as there were only two among his ancestors who bore the name Bhima. Before introducing the surname Mummaṭi-Bhima (v. 19), the composer of the subjoined inscription refers to certain predecessors of the king who were looked upon as founders of the family, and states that Mummaṭi-Bhima was also one of these founders. Again, in two different places the king is spoken of as ‘the rescuer of (his) family’ (l. 57 f.) and as ‘the only rescuer of (his) family’ (l. 75). If any significance is to be attached to these statements, they must imply that Vimalādiṭya took proper care to ensure the succession in his family and to strengthen its position. It is not impossible that there is a remote reference in these passages to Vimalādiṭya’s alliance with the powerful Chōlas by his marriage with the Chōla princess Kundaṭva; and perhaps also to the actual birth of an heir to the throne, viz., Rājarājā I. The disastrous effects of the anarchy which prevailed in Vēṅgi immediately before the accession of Vimalādiṭya’s predecessor could not have been altogether forgotten at the time when the subjoined grant was issued, and the king’s attempts to render the position of his family firm and stable were apparently appreciated by the composer, if not by all the people in Vēṅgi.

The donor was a minister of the king, called Vajra (vv. 24, 26, 28, 30) or, in Telugu, Vajjīya-Peggada (l. 55). He belonged to the Kaṇḍīnyagōra (v. 22), was a resident of the village of Kāramachēdu (l. 84), and bore the surnames Budhabhajaprakāra (v. 31 and l. 85), Amāṭyakhamani and Saṃjñayantaṅkara (v. 33 and l. 85). The composer was Bhīmanabhaṭṭa, son of Ṛāchiya-Peddēri. This person must have been the father of the composer of

1 *Surā*-lit. *Lawr.* Vol. III. p. 120.
the Korumelli plates, Chetanaabrat, who calls himself the son of Bachiya-Peddi-Bhima. The writer of the subjoined grant was Jontchariya, who may have belonged to the same family as his namesake, the writer of a grant of Amma II.¹

Raapastipundi, the village granted, belonged to the Guddavadi-vishaya² (I. 69). I am unable to identify either Raapastipundi or the other villages which are mentioned in the description of its boundaries. As regards Karanachedu, where the donee is stated to have come from, it may be mentioned that there is a village named Karanichedu, 9 miles west of Bapatla in the Kistna district.³

TEXT.⁴

First Plate.

1 १ यीखास्मृतपूजोसमस्त सहती नारायणस्व प्रभोभारायंक्तेष्वाहाभ्युव जगतक्षमा खण्यमुखसा-

2 २ त: [२४] जचि मानासम्मुत्तिभवित यद्याभास्मुक्तित्वमात्मः वंध्य[२४]सुपारण्य- बदितः [२४] श्यवशन्तृदाहामिनि: । [२४] ।


4 युधे नहुः तछुत्तायात्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यक्तवोऽध्यakens and note 2. ⁴ Mr. Sewell’s Lists of Antiquities, Vol. I. p. 84.

4 From the original copper-plates. ⁵ Read पुजरवाः.

5 From above, Vol. IV. p. 304, note 3. ⁶ Read वामीयः.

6 From above, Vol. VII. p. 17. ⁷ Read वाणीयः.

7 From above, Vol. V. p. 123 and note 2. ⁸ Read वामीयः.

8 From the original copper-plates. ⁹ Read वाणीयः.

9 Read वामीयः.

10 Read वाणीयः.

11 Read वाणीयः.

12 Read वाणीयः.

13 Read वाणीयः.

14 Read वाणीयः.

15 Read वाणीयः.

16 Read वाणीयः.

17 Read वाणीयः.

18 Read वाणीयः.

19 Read वाणीयः.

20 Read वाणीयः.

21 Read वाणीयः.
Second Plate; First Side.

13 दाहि विजयं 'काष्ठवर्मी' अ[०][३]विना वचनं युः  'पाण्यवत्सकवः[४]व[४]परिचयाराज' समधरोहि
14 विना यतःविवेकविविधकाले शैरसकारि [५]विनिलयं खे: [६]त्य[७][७]भो: । [८] ततोऽसादनुसविभिमभवोऽहितोऽपरिचीतः श्री
15 जनसंय समसमारयसः । चेषुकावरवाह: नरव[४]क[४]तानोक: भर्तानोकातुदयं: ततः । ततः ।
16 तत् ततः विजयाधिष्ठितो भाभूस्तवादशनाथजयविष्कार=plt[६]गतेषु तंत्र्योः
17 या दृष्टापनं गता हङ्केर्चनकर्वसविधिय देवदृश्यह्या लीकोनरमनमः
18 पुरोहितं साहित्यकल्पं तस्य भाषायेव सुनिवेश्येऽनामाभवार्षिकाप्रभु
19 सौभाग्याजना हृदिकिलितिकोऽविविधभिर्विरिता स[१०] विजयवनमस्युत [१०]
20 या तस्य च कुमारस्य माते ।
21 नवमेकाचारितपुस्तकच्चश्रीगीतिकोऽ[३]ताने वर्ण[४]शी वाकरिते तंवरयंतु । च च माते
22 तपैकांग्रं परमाकर्पनमार्थविवेकविविधकाले वाराणसः विष्कार[१३]कार्तिकेयकाले दुष्कमगमा-
Góvinda III. is mentioned, in all the eight records, only as Jagattuṅga and Jagattuṅga-
dēva, without any allusion to his proper name or to any of his other biruda.

Amoghavasara I. is mentioned in the Nauśri grants as Śrīvallabha, who then became
Viranārāyaṇa. The Sāngli, Kardā, Bhāḍāna, and Kharēpātaṇ grants mention him as
Amoghavasara,—the Bhāḍāna record putting forward also a very questionable new biruda for
him, in the form of Durlabha. The Dēōlī and Karhāḍ grants use only his biruda Nyipa-
tuṅgaḍēva.

And Krishna II. is mentioned by his proper name only, as Krishnapāja, in the Nauśri.
Dēōlī, Karhāḍ, and Bhāḍāna grants, and by only his biruda of Akālavarsa in the Sāngli and
Kharēpātaṇ grants; while the Kardā grant presents both his proper name and the same biruda,
mentioning him first as Akālavarsa, and then supplying his proper name as Krishnapāja,
"king Krishna."

It is rather curious that Góvinda III. was thus remembered only as Jagattuṅga; for,
as we shall see further on, this biruda was certainly not the appellation by which he was best
known in his own time. It appears first in the Torkhēlī grant of A.D. 513, issued in his time.
And all that we know as to the origin of it, is the assertion in the Nilgund inscription of
A.D. 866, of the next reign, that he, Prabhūtavarsa-Góvindarāja, conquered the whole world
and so became known as Jagattuṅga. It evidently became his leading biruda, supplanting the
biruda that was at first his distinctive appellation; because it was used, most exceptionally, in
violation of the custom of using the biruda ending in varsha, to denote him in the Kasheri
inscription of A.D. 551, in the formal passage which mentions him, as Jagattuṅgaḍēva, as the
predecessor of the then reigning king Amoghavasara I. His assumption of the biruda, and the
fact that it eventually became his most well known appellation, are evidently to be attributed to
something or other that occurred when his reign was well advanced, and after A.D. 807 because
there is no allusion of any kind to the biruda in the Wani and Rādhapūr grants of that year.

The use of the biruda Śrīvallabha in the Rāṣhṭrakūṭa records.

We have now to consider who is most likely to be intended by the biruda Śrīvallabha as
used to denote the reigning king,—without any other appellation, or any other hint,—in a
Rāṣhṭrakūṭa record which, like the Lakshmīśvar inscription, C. above, is not dated but is
referable to the last quarter of the eighth century A.D.

We have first to note that from Śrīvallabha, "favourite of Śrī or Fortune," we have the
derivative śrīvallabhatā, "the condition of being a Śrīvallabha." In the Rāṣhṭrakūṭa records,
this word śrīvallabhatā is met with as the equivalent of rājāhāriṇaparamasvatā, "the
condition of being an over-king of kings and a supreme lord." And these two words were used
in the general sense, according to free translation, of "supreme sovereignty;" for instance,
a verse in the Sāṃśagad grant of A.D. 754 describes Dantidurga as acquiring the rājāhāriṇa-
paramesvaratā by conquering Vallabha,—which appellation denotes there, and in the passage
quoted below, the Western Chalukya king Kiritvarman II.,—while another verse in the
inscription at the Daśavatāra cave at Ellērā says that, by defeating the army of Vallabha and
subjugating certain other kings, he acquired the śrīvallabhatā. And, in view of this, the
biruda Śrīvallabha might, without any objection, be applied to any paramount king
without exception.

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1 As already said, we may expect to find it used, in the same way, in the formal preambles of the prose
passages of copper-plate records of Amoghavasara I, if we ever obtain any such records.
But we do not find it used in that general manner, at any rate in the Rāṣṭrākūṭa records. In those records, as far as they have been considered at present, we perhaps find the biruda Śrīvallabha suggested in the case of Krishna I.; but, if so, it is put forward for him in verse, in a very unusual and inconclusive fashion, and not in a record of his own time. We have it first apparently established in the case of Gōvinda III., by the formal prose passages of his own record; and it is certainly used to denote him in a verse in the Baroda grant of his time. We next find it put forward, in verse, for his son Amoghavasra I.; but this is done in a late record of A.D. 915, and under circumstances which suggest that it was used simply as a convenient metrical substitute for his formal biruda Lakshmīvallabha, which, though synonymous in meaning, is not the same appellation in form. We meet with it next in the case of Indra III., in the formal prose passage of one of the records of his time. We find it last used to denote Krishna III., in a verse which stands in his records of A.D. 940 and 950. And we thus have it established as a distinctive official appellation,—by formal prose passages, which, as has already been said, are far more decisive in any points of this kind than the verses are,—only in the cases of Gōvinda III. (apparently) and Indra III.

From this, we might conclude that, in a Rāṣṭrākūṭa record referable to about the last quarter of the eighth century A.D., the biruda Śrīvallabha must denote Gōvinda III., for whom we have the date of A.D. 794 from his Paithan grant. And, if we accept the indication that is given in the formal prose passage in the Rādhānapur grant of A.D. 807, it certainly was a well established biruda of him, and an important and distinctive one because there, and in the corresponding passage in the Paithan grant of A.D. 794, it takes the place that is occupied by his proper name in the Waŋi grant of A.D. 807.

Nevertheless, Śrīvallabha was not the principal and most distinctive appellation of Gōvinda III. As we have already seen, in later times he was remembered only as Jagattūṅga. A verse in the Naṣaṅā grant of A.D. 817 seems clearly to single out Prithivivallabha as his special vallabha-appellation. But even that was not his most distinctive appellation. His most distinctive biruda during the earlier part of his reign was, evidently, Prabhūtavrāsha. Even the Nilgund inscription of A.D. 869 of his successor's reign,—written at a time when there was, plainly, a preference for speaking of him as Jagattūṅga, tells us that he was Prabhūtavrāsha, who became Jagattūṅga; and the only other of his birudas that it mentions, is Kṛitān[rāya[n. In the records of his own time, the biruda Prabhūtavrāsha occupies a prominent position in the Paithan, Waŋi, and Rādhānapur grants, and also in even the Tōrkēhē grant; standing, in all of them, before either his proper name or the biruda Śrīvallabha, and, in the Tōrkēhē grant, also before the introduction of the biruda Jagattūṅga. In the grant of A.D. 804 from the Canarese country, the biruda Prabhūtavrāsha is used, and no other, with his proper name. The same is the case in an undated inscription in the Shumega district, Mysore, which refers itself to the reign of a Prabhūtavrāsha-Gōvindarasa, and is, no doubt, to be referred to his time. And an inscription at Shīsūvēndā in the Bāṅkāpūr tālūka, Dharāwār district, which can only be referred to his time, mentions him, as the reigning kīrāla, as the favourite of Fortune and the Earth, the Māhārājāṭhāraja, the Panamśeṣ, the Bhatāra, Prabhūtavrāsha," without presenting any other biruda, and without even finding it necessary to give his proper name.

And there are records in Mysore, which show unmistakably that Dhruva was distinctively known by the biruda of Śrīvallabha, at least as well as was his son Gōvinda III. One of them is an inscription at Matake in the Hegdegévēnkanāṭō tālūka, Mysore.

1 See page 173 above, and note 2.
3 Not published; I quote from an impression. The record is so much damaged that it can hardly be edited; but the first two lines are fortunately quite legible.
district, which refers itself to the time when Dharavarsha-Srivallabha was reigning over the earth, and Kambharasa was [governing] the (Gaṅgavāḍi) ninety-six-thousand province; here, the immediate collocation of the two birulas admits of no interpretation except that they belonged to one and the same person, and that he was both Dharavarsha and Srivallabha, and Dharavansa, as we have already seen, was Dhrupa. And another is an inscription at SravanasBelgola, which, mentioning the Kambharasa of the preceding record as Raṇavalka-Kambhaya and describing him as reigning over the earth, speaks of him as the son of the Paramiśvara and Mahārājya Srivallabha. For these two records we are indebted to Mr. Rice. In connection with the second of them, we take another record, also brought to notice by him; namely, a copper-plate grant from Maṇḍe, which purports to have been issued in A.D. 802. It expressly mentions Raṇavalka-Kambhadeva as the elder brother of Prithivivallabha-Prabhūtavarsha-Govindarājadeva, who, it says, meditated on the feet (i.e., was the successor) of the Paramabhaṭṭarāja, Mahārājālārāja, and Paramēśvara Dharavarsadēva. The Goyindarajadeva of this passage is shown, by the verses in the genealogical introduction of the record, to be Govinda III., son of Nirlapama-Kalivallabha-Dhōra, i.e., Dhrupa. His elder brother Ranavalka-Kambhadeva was, therefore, also a son of Dhrupa. Accordingly, in the Sravana-Belgola inscription, again, the birula Srivallabha denotes Dhrupa. And thus we have the birula Srivallabha thoroughly well established as a leading and distinctive appellation of Dhrupa also, and so pointedly that it is most probably he who is intended by that birula in the Lakshmēśvar inscription, C. above.

The date of Dhrupa.

The importance of the point that Srivallabha was a leading and distinctive birula of Dhrupa lies in the fact that we are thereby enabled to fix an actual date for him.

That date is supplied by a passage in the Jain Harivamṣa of Jinaśeṇa, which tells us that that work was finished in Śaka-Samvat 705 (expired), = A.D. 783-84, when there were reigning,—in various directions determined with reference to a town named Vardhamānapura, which is to be identified with the modern Waḍhvān in the Jhālāvād division of Kāṭhūvār,—in the north, Indrānūda; in the south, Srivallabha; in the east, Vatsarāja, king of Avanti.

1 Ep. Card. Vol. IV. Hr. 99. In answer to a reference, Mr. Rice has been kind enough to assure me that the Śrēsa[la]bhā follows Dharavarsāha without any interval; that line 1 contains less matter than the other lines because the letters are larger; and that there is no doubt whatever about the word Kambharasa. There can, of course, be no question about the correctness of supplying bhā as the akṣhara which is more or less damaged and illegible after śrī-Dharavarsāha-Śrēsa[la]. And the damaged and illegible akṣhara after the bhā must be a final a or r.

2 Interc. at Śrēsa-Bel. No. 24.—I have to make the following remarks on this record, from an ink-impression. Line 2 ends with Śrētalka[la]. At the beginning of line 3, five akṣhara are (judging by the impression) hopelessly damaged and illegible. Then we have, distinctly, ḯādi. And then, after a space representing three full-size square akṣhara[s] such as ja, ḍha, na, etc.—apparently equally damaged and illegible,—we have m[śrē]ca[mahār[ā]jard wapandir Raṇavalka-śrī-Kambhaya, etc. The locname may be appropriately and exactly filled in by reading Śrētalka-Dhāra[mahār[ā]jard ḍṇa[rja-pa[r]m[mśrē]ca[mahār[ā]jard; to which the only objection is the use of both titles, mahārājājideva and mahārāja; and that I do not see any other way in which they can be appropriately and exactly filled in, unless we should read Śrētalka-Dhāra[mahār[ā]jard ḍṇa[rja-pa[r]m[mśrē]ca[mahār[ā]jard, which is open to a similar objection and, further, does not adapt itself to such marks as are discernible. But, of course, it is by pure conjecture that the actual name Dhrupa is supplied here; except that there is a mark, in exactly the proper place, which does look like an r attached to an akṣhara consisting of a consonant with its vowel. On the subject of this record, see also Dyn. Kan. Distri. p. 307, note 1; the view suggested there is, of course, now withdrawn.

3 See Ep. Card. Vol. IV. Introd p. 5. I have photographs of this record, for which I am indebted to the kindness of Mr. Rice.
When this passage was first brought to notice, the translation that was put forward was—"when Indrāyudha was ruling over the North;—when Śrīvallabha, the son of king Kṛṣṇa, was governing the South," etc. And I suggested that Śrīvallabha was "perhaps the Rāṣṭrakūṭa king Gōvinda II., the son of Kṛṣṇa I."

Subsequently, however, it became plain, in the first place, that the bīruda Śrīvallabha is not identical with the appellation Vallabha, which is the only name of that kind that we have for Gōvinda II., and in the second place, that Gōvinda II. did not actually reign. And then, as the word meaning "son of king Kṛṣṇa" may be construed at least as well with the word that gives us the name of Indrāyudha as it may with the word that gives us the name of Śrīvallabha, I abandoned that view and transferred the words "son of king Kṛṣṇa" to Indrāyudha, and took the passage as referring to Gōvinda III., son of Dhrva, and as establishing the date of A.D. 783-84 for him.

There is nothing inherently impossible, in the way of allotting the date of A.D. 783-84 to Gōvinda III.; except that it would perhaps give him too long a reign,—at least thirty years,—

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1 The original passage has jāga-γudē ᵃrē Vārāhē; and Dr. Peterson considered (Fourth Report on Sanskrit MSS., Index of Authors, p. 44, and note), that the meaning is, not "the victorious and brave Varāha," but "the brave Jayavārāhē,"—just as the name of Valavarśa is expressed in the preceding line by Vṛṣṭe-dālījē. It is not possible to settle that point off-hand, either way. But, in support of Dr. Peterson's view, we may quote two other names in which vṛṣṭe is found as the termination. One is Ādāvarī, a name of Bhājādeva of Kannu, which occurs in verse 22 of the Gwalior inscription of A.D. 875 or 876 (Ep. Ind. Vol. I. pp. 155, 156). The other is Dharanivarī, which we meet with most notably in the case of a Chāpa prince, with the date of A.D. 914, whose residence was Varāhāname, and who was ruling the territory round Haddāla on the south-east of the above-mentioned Waghēwar in the Ḍālāvē division of Kāthēwar (Ind. Ant. Vol. XII. pp. 194, 195); and it is not impossible that, in this prince, we have a descendent of the Varāha or Jayavarsha of A.D. 783-84, though his pedigree is not carried back beyond a certain Vikramarka who would have to be placed, roughly, about A.D. 825—It may be noted here that the name Dharanivarī has been noted here that the name Dharanivarī has been often referred to as having been a favourite name. We meet with it again in the case of a prince referable roughly to about A.D. 925, in the Bulandshahr plate of A.D. 1176 or 1177 (see Prof. Kidhorn's List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 25, No. 170), and again in the case of a prince who was contemporaneous with a Rāṣṭrakūṭa king or prince (of whose existence we know nothing) who ruled over the country round Habūgē in Māravē just before A.D. 997 (see ibid. p. 9, No. 93). We perhaps have the same name Dharanivarī in the case of a king or prince of uncertain date but apparently referable to "a period not long anterior to the Muhammadan invasion," who ruled more to the east, in the Jumpur district, North-West Provinces (Journ. Beng. As. Soc, Vol. VII. pp. 635, 636); but, here dharan should be a mistake or misreading for dharatī as the accrescent with santē-sayanē-sāji-sāja-rājā-väya-rājā-väya-rājā-väya-rājā. In that case the name is simply Varāha. We certainly, however, have Dharanivarī as a bīruda of some princes, of the sixteenth century A.D., who claim descent from the Eastern Chalukya king Kūlūtunga I. (Report of the Government Epigraphists for 1899-1900, p. 10). And apparently we have it again as a bīruda of one or other of the kings of Vijayanāgar in a record of A.D. 1628 (Ep. Curr. Vol. III. 91, 2).  


3 Loc. cit. note 3.

4 And, on this point, see now, more fully, page 170 ff. above.

5 The text runs—uṭārē pītē Indrāyudha-advasi Kṛṣṇa-nripa-jē Śrīvallabha-dakṣiṇām. We know that Dhrva was a son of Kṛṣṇa I. And, now we know what we did not know until recently,—namely, that Śrīvallabha was one of his leading bīrudos,—it is easy enough to say that the words "son of king Kṛṣṇa" were meant to qualify the Śrīvallabha of the passage, and not the other person. But it is impossible to say, simply from the text itself, whether Kṛṣṇa-nripa-jē was intended to be in apposition with the locative which immediately precedes it, or with the locative which immediately follows it; and it is fairly arguable that, Śrīvallabha being a complete appellation in itself, whereas Indrāyudha-anman is an adjective rather than a noun, the latter wants something, namely, the next following word, to complete its meaning.

before so very long a reign as that of his son Amoghavarsha I., who was on the throne for not less than sixty-two years. But we can now recognise a distinct reason for which that date should not be allotted to Góvinda III. We know, from the Wapi and Rádbhunpur grants of A.D. 807, that the first important event after the death of Dhruva was the formation of a confederacy against Góvinda III. by twelve kings and princes, whom he had to overthrow before his succession to the throne was made secure.1 We may note that we learn from the Nausári grant of A.D. 817 that the confederacy was headed by a certain Stamba,2 in respect of whom M. W. Rice has made the suggestion,3 quite soundly, that he is to be identified with the Ráophávala-Kambayya, Kambharasa, or Kambhadvä of the Mysore records, son of Śrívallabha-Dhruja and elder brother of Góvinda III. And we trace the motive for it to the fact, stated in the Páithan grant of A.D. 794, that Góvinda III. had been selected for the succession from among several sons,—to the exclusion, therefore, of at least Stambha-Kambayya,—because he surpassed his brothers in merit.4 But, what we have to note in particular, is, that this confederacy was the first important event after the death of Dhrüva and the accession of Góvinda III., and that there is no allusion of any kind to it in the Páithan grant of A.D. 794. We must understand, then, that that record gives a very early date in the reign of Góvinda III., before the occurrence of the events connected with the confederacy, and that it is, therefore, not permissible to carry him back ten years earlier, to A.D. 783-84.

The only other Śrívallabha of that period, distinctively known by that appellation, was Dhruva. And, irrespective of the question whether the Śrívallabha of the passage quoted above is described in that passage as ‘the son of Kṛishṇa,’ or whether he is not so described,5 we need not hesitate, now, about deciding that it is to Dhruva that the passage refers by the term Śrívallabha, and that it is for him that it establishes the date of A.D. 783-84.6

As regards another of the kings who are mentioned in that passage, it may be noted that Vatsarāja of Ujjain is mentioned again in connection with Dhrúva in the Wapi and Rádbhunpur grants of A.D. 807, in a verse which tells us that Vatsarāj, who had easily seized the kingdom of Gánda (in Bengal), was driven away by Dhrúva (from his possessions in Málwa, round Ujjain) into the path of misfortune in (the deserts of) Mān (Mārwār).7 Varaha or Jayavarāha, who was ruling the territory of the Saurāstras,—which apparently means Saurāshtra or Kāthiawār,—remains to be exactly identified; but may, as has been suggested above,8 very possibly have been a Chāpa king. Indrāyudha, the king of the north, may be safely referred to the family to which belonged Chakrāyudha, to whom Dharmapāla, after defeating Indrārajā,

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4 See page 16 of above, note 5.

5 In following my original proposal as to the application of the passage, and in accepting it as meaning ‘the son of Kṛishṇa,’ I have overlooked the point that the appellation is, not Vallabha, but Śrivallabha, which is quite a different thing; and, when he wrote, he was of course not aware that Śrivallabha was a term of Dhrúva. As regards the historical outburst, in connection with this matter, to which Mr. K. B. Pathak has given vent on page 5 f. of the Introduction to his edition of the *Kaviśrājamārga* (see also *Jour. Bo. Br. R. As. Soc. Vol. XX. p. 26), it is sufficient to remark that, in his second-hand and crude dissertation on Dandūrāra, Kṛishṇa I., Góvinda II., and Góvinda II., according to my original proposal, he has, from sheer ignorance of the subject and incapacity of dealing with it, simply reiterated a mistake and missed the very point on which there was an useful correction to be made. His parasitical note 3 on page 5 of the Introduction (see also *Jour. Bo. Br. R. As. Soc. Vol. XX. p. 25, note 18) is, except in the first line of it as far as the words ‘A.D. 750,’ nothing but an attribution to me of statements that I have not made and views that I have not formed.


7 Page 16 above, note 1.
and other unnamed enemies, gave back the sovereignty of Mahódaya (Kanauj)\(^1\) but we have still to determine what may have been the relations between his family and the family of Mahórajás in which we have Prabhásha-Bhója I., Bháka-Mahendrapálá, and Harsha-Vináyakapálá, who issued charters from Mahódaya (Kanauj) in A.D. 706, 781, and 784.\(^2\)

No. 17.—TWO BHUVANESVAR INSCRIPTIONS.

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

The two inscriptions\(^3\) of which I give an account here from excellent impressions, prepared for Dr. Hultzsch by Mr. Krishna Sastrí, are on two slabs of dark stone which are now in the western wall of the court-yard of the temple of Anantá-Vásúdevá\(^4\) at Bhuvanéśvar in the Purí district of Orissa. The stones were taken away from Bhuvanéśvar and presented to the Asiatic Society of Bengal by General Stewart about 1810, but to please the people, they were returned to their original place in 1837.\(^5\) In the latter year, the inscriptions were both edited, with specimen fac-similes of the characters by Mr. Prinsep, in the Journ. Beng. As. Soc. Vol., VI. p. 89 ff. and p. 289 ff., the one here marked A. with a translation by the Rev. Wm. Yates, and the other, marked B., with a translation by Captain G. T. Marshall, Examiner in the College of Fort William; and the inscription A. has been edited again, ibid. Vol. LXVI. Part I. p. 11 ff., by Mr. Nagendra Natha Vasu, who was not aware of its having been published sixty years before. A. records the foundation of a temple of Śiva Mégheśvara by Svapnéśvara, a connection and general of the (Eastern) Gaṅga king Aniyańkabhíma (Anańgabhíma I. of Tríkalóga; and B. gives a eulogistic account of a scholar named Bhāṭṭa-Bhavadeva Bālavabhibhujaṅga, of whom some literary works are still extant.

A.—INSCRIPTION OF SVAPNÉŚVARA, OF THE TIME OF ANIYAŃKABHÍMA.

This inscription contains 26 lines of writing which cover a space of 3' 6" broad by 1' 6½" high. The writing is well done and carefully engraved, and with the exception of a few letters, in an excellent state of preservation. The size of the letters is about \(\frac{1}{2}\) in. Many of the characters are the same as those of the ordinary Nágarí alphabet used in Northern India during about the 12th and 13th centuries A.D.; but there are some by which this inscription would be undoubtedly referred to the eastern parts of Northern India. To show this, I would draw the reader's attention, e.g., to the initial ेत in ुत, l. 1; the initial ē in ēkó, l. 1; the kh in śkhī, l. 1, and khareśkarūti, l. 2; the ञ in ranvākura-, l. 10, piṅgala-, l. 1, and vanāś-, l. 6; the ञ in śīrāčcha, l. 21, and vāñčhita-, l. 13; the t in jatātav-, l. 1, patu-, l. 6, and vṛdīt, l. 15; the ṭ in patt, l. 26 (twice): the n in rāna-, l. 8, etc. One point in which the alphabet differs from that of other eastern inscriptions is, that, while in the latter special signs (without the superscript r) are generally used to denote the three conjuncts sgy, sgu and sgh, the present inscription has such a sign only for sgh, and employs the superscript r in the two other conjuncts. See e.g. the rih of vārtuḥ, vārtikāḥ and sīrthiḥ in line 10, as compared with the ṭh of prātiṣṭhā in line 8; on the

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1. I am indebted to Prof. Kielhorn for this point. For the necessary references, see his List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 36, No. 628; and see also Ind. Ant. Vol. XX. p. 187, and Ep. Ind. Vol. IV p. 247.
6. The form of the initial ेत here used is identical with one of the two forms of े, used in the Kannuli plates of Vaddālakā, No. 44 of my List of North. Insr.
other hand, see the rgg in durgg-ūlayaḥ mārggaḥ, l. 22. and the rnu of ācakīraṇa, l. 8. and compare with the latter the ṛṇ of kshunya, l. 8. For the rest, it may suffice to state that āsūrāra is often denoted by a circle with the sign of vīrīma below it, placed after the ākṣara to which it belongs, as in nirvīṛaṇa, l. 6. and palabhaṅgū, l. 7. and that the sign of āvacraha is employed no less than 13 times, as in ḍhunī śūna, l. 9. and vṛddhī śaujuṇā and rājya ṃ̐hīśktama, l. 11. etc. — The language of the inscription is Sanskrit, with the exception of the introductory Ōṁ ōṁ naman Śivāya, the text is in verse. The orthography calls for a few remarks. The sign for v denotes both v and b; the dental sibilant is usually used for the palatal in ravaṇi and ravaṇi (for ravaṇi), l. 3. kavāṇa, l. 8. gaṅgaśi, l. 12. śācara, l. 13. sātraṇa, l. 22. and sātraṇa, l. 24. and the palatal for the dental in brūlaḥ, l. 1. and saṃśaraḥ, l. 21. and instead of anuvāra the guttural nasal has been employed in mālaṣ, l. 6. and sudaṅga, l. 25. and the dental nasal in saṃsāīgaṇa, l. 3. Besides, the rules of sāmdhi have now and then been neglected. The language is never grammatically correct. The ablative cases in construction with adjectives in the positive (instead of the comparative) degree in verse 28 might of course be justified by analogous constructions in the epic; for the wrong position of the word mali in the compound malakīrttalicī (for kīrttalicī) at the end of line 3 the Prākṛta of the author might possibly be held responsible; and for the employment of the Present participle hasat (instead of hasaṭa) in the compound at the end of verse 22 one or two similar instances may be quoted from the Jain poetry; but śrī-ścā maya-ścā (for ścā) in line 5 is an offensive blunder that should not have been committed even chhāṇābhāṣa-bhāṣaṭ. The poetry of our author strikes me as being poor. His poetical conceptions as a rule are of the tritest, and more attention has been apparently paid by him to the sound of the words than to their exact meanings or effective employment. As a translation would be as tiresome to write as it might be tedious to read, I content myself with giving a short abstract of the contents.

After the words ʿŌṁ, ōṁ!  Adoration to Śiva!,' verse 1 invokes the protection of the moon which is on Śiva's head, and v. 2 glories the sage Gautama (Akṣapāda). In that sage's family (gātra) was born the king's son (rāja-patra) Dhvārādeva (v. 3). From him Mūlādeva was born (v. 4), and from him Ahiramsa (v. 5) who, besides other children, had a son named Svapnésvara, and a daughter named Suramadēvi (v. 6). Verses 7-9 then eulogize a king of the lunar race, named Chodagsaṇa. When he was dead, his son king Rājāraja victoriously ruled the earth (vv. 10-12). He married Suramadēvi, the lady already mentioned (v. 13), and in his old age installed in the government his younger brother Aniṣṭikaṇha, a moon of a Gaṅga prince, a lord of Trīkaliṅga (v. 14-17).— Verses 18-21 then praise (Rājāraja's brother-in-law) Svapnésvara- deva, in war a divine weapon of the kings of the Gaṅga lineage, a man 'more powerful than a complete army' (and apparently therefore a general of the Gaṅga kings): and verses 22-23 record the acts of piety performed by him which occasioned this prakāśita. He founded a magnificent temple of the god (Śiva) Mēghēśvara, the lord of the clouds (v. 22-24), gave a number of female attendants to the god (v. 25), laid out a garden near the temple (v. 26 and 27), built a tank near it (v. 28), and in connection with the tank erected a mandapa or open hall (v. 29). He also provided wells and tanks on roads and in towns, lights in temples, cloisters for the study of the Vedas, etc. (v. 30); and to the pious Brāhmaṇa he gave a brahmaṇapura which was superintended by the Śāiva teacher Vīshṇu (v. 31), who also consecrated the Mēghēśvara temple (v. 32).— By Vīshṇu's teacher this prakāśita was composed by the poet Udayana (v. 33); it was written on the stone at the Mēghēśvara temple by Chandradhavala, the son of Diśādhavala (v. 35), and engraved by the sātrya Śivakara (v. 36).
Although the inscription is not dated, the connection of Svapneśvara with the Eastern Gaṅga kings Rājarāja and Aniyankaḥbima permits us to fix its age with confidence. From No. 367 of my List of North. Insers. we know that the great king Chōdānaga was succeeded by his son Kāmāravata, who was anointed king in Śaka-Saṅvat 1064 = A.D. 1142-43 and reigned for 10 years; that Kāmāravata again was succeeded by another son of Chōdānaga, named Rāghava, who reigned for 15 years; he again by Chōdānaga’s son Rājarāja II, who reigned for 25 years; and lie by his younger brother Aniyankaḥbima (or Anangābha I.), who reigned for 10 years. Taking these figures to be approximately correct, it follows that Aniyankaḥbima, the last king mentioned in the present inscription, ascended the throne about A.D. 1192, and that this inscription therefore must have been composed about the end of the 12th century A.D.

TEXT.

1. Oni: om. namaḥ Śivāya || 3Vidyutpiṅgala-bhūtālochana-sikhī-jyāl-galat svāṃpratā:-

2. Ko-yam ṛa[la]h(a)Itatata-nṛtrapāṇasya garvāt kharvvikārī jagati-ity-abhidhāya

3. Śambhun || yaḥ sābhāyastāya-akarōc-chachhat(a) ne-kshi-li(ī)kaṃkīṁ jñatasa

4. Gautama-munir-munni-vṛnda-vandayah || 2* Tad-gotrī rāja-patraḥ saṃajāni

5. Jagats-mānandam paṇḍītanāṃ mānyāḥ pṛṇa-aikāhāna pravi(a)ba-la-jaladih-

6. Ṛṣumāna-sakrkṛttavali-valayita-vasaghānagadala-śaṃkāra-

7. Rāmāvah **[3^*] Samajāniṣa nīva-ṃtāna-lakṣmīr-alakṣmaṃkriṃ-khiša-virādhi-sphurjja-abhū-

8. ahiramo nāma dhāma atutinām-ārāmāḥ sama-nilōvapaṃ-śākṣat-chandha-ādyātibhiḥ || yasya-odydā-dānāharmm-ōtsava-janita-mahōśāha-kāla
tīlōkā-prakāśī-ṣeṣe sphuranti sphurad-a

9. malayaiś-vai-jayantyō jayantyay || 5* Tasmānaikārāśēśa-bhava-dhūmā-bhūvatar-a-pān-

10. nāma Śvapna-vāra-śvāmaḥ āśī Samadāvī cha sābhā-

11. Rāja-nāka-sudāla-va(ī)ḥvātara-pāna-nāmaḥ Śvāmā Śvapna-vāra-śvāmaḥ āśī Samadāvī cha sābhā-

12. Samajāniṣa nīva-ṃtāna-lakṣmīr-alakṣmaṃkriṃ-khiša-virādhi-sphurjja-abhū-

13. ṭi-ratna-dyuti-paṭu 11thī-va-yāda-papadadhah || ājani Rajajīnī-vanīśc.10chudāmaṇī-

14. anīm-kī-aupu gaurā Chōdānagāḥ || 7* Yātra-raja-khuru-prahār-visarałow-dhōli-

15. samudrī sphurattē bhākaraṃgadāl kshiti-bhuja-saṃgauti nirvāṇa-rēbha| ram |

16. ya (n)angūma-girīdharaśa viyā-nāri śārāḥ-śārāvā

17. sā-sakhi-vṛinda-bhūma-gajendra-maṅkikatavi bhūyā-bhisaṭṭun-gata || 8* Rē

18. va(ī)ḥvālla kula-ṛ生命力 kīn na bhavatān-durbhikshum-āśayaṃ spitiha kīn sa tu sa[1*] jru-abhē paśubhāṇa svarggāya samayāhā || yasyā-eti

1. From impressions prepared by Mr. Krishna Sastri.
2. Expressed by a symbol.
3. Read -galal śvāmāra-.
6. For the sake of the metre maṅkikati has been put for Kurtikamabhi.
7. The anśikāra ta was originally omitted and is engraved above the line.
9. For the sake of the metre put for -adhā.
10. This word (which has been missed as pāda and pāṭha) is quite clear in the impressions; it is used in the sense of spāṭa.
14. For the sake of the metre put for -adā.
15. Read -vaśīa-.
śrūtim-ākalaya samarē nirvīhī(ṛbbhi)nna-vira-dvīhām=1 vallūraī pariśrayanti pariśitaḥ pṛtāḥ ku-

8  sāl-ōkharān || {9*} Taśmin 2 Purandarapuri-tīkāyamānē danē samunṣanta-matai- tanka-sūra-dādaibhiḥ | sāmṛaja-bhāra-vahau-ākādhuṅga-vāh(b)aḥḥ śrī-Brājarāja-
nipatāḥ prīthivān ṣāvā(sā)sa || {10*} Yasya-ōdyad-rājī-ṛjākhaṃ-drākaṃ-bhara- ke-ṣeṣaḥ |

9  d-hūri-pandē vilagnāṃ | nirakṛdā-nimajjat-surapati-kārīyaṃ vāyukalāh Šraka-
hṛtyā dhṛtyā lāṅgalam-eke karaḷam-āpāre thram=uttōlayanti || {11*} Raṇa-

bhuvī yadi nityan=na-hataḥ śatru-sārtathā | tūtita-ṛhariḥ裤子 ke-bhāmāḥjū āśēna nōmaḥ | katham=ih a kalī-kālē kalpit=anacca-pāpā-praṣayī-

10 ni purakṣaḥ persa=ṣṭasat āraṇāya=divi sāṣt || {12*} Tēṇ=nu-ōdē braha-purṣottamēnē 


bhīmaṇē || {14*} Śa11 śrīmān=ānīyākajābhīmaṇ-prīpatiḥ sāṃrājya-lākhaṃ-patiḥ prītaryathī-kaśītipāla-śrīmaṇ-tilakāḥ tyakṭ-ārikānt-āla-

12 kāḥ | prīptaī-sīva samunād-mudrita-mahḥchakrān=karārga-śpuruṃg-chakrān Šraka-

parakramas-samukählōdī-Gaṅgāṃṭra-ḥanḍhaḥ kāhaṇā || {15*} Hē bōṅgindra kim= āṭṭha kūrma dharaṇi bhāraḥ sa tuchchho mahān13 jānāi Trikālīnganātha-

yasā(śas)ē khyātaḥ-nā jānē śriṇaḥ dēvē śrīmīn=vījya-prayāpa-ṛasikē prēmēn-

13 [ka$h]ta-duṟaṅgā-khura-keśībhōṛōdī(ūdī)la-rajaḥbhir-smaṇa(mba)raṃ-agād-arddhaṃ khasham-

maṇḍāla || {16*} Jāṭa saṅgāṇa-nirādheḥ spūruṃ-āvīyalēndra-bhāvṣad-

bhūjāmanthādrēc-eṣaṣ-tva vāoḥhitā-[va(a)]hu-pṛtiḥ sadā śrī-śrīmēn | asminna-

ēva nar[ādhi]nāthā-tilakē sthairyaṃ-gatā yat=yanvīvattatra kiḍaśya sā(śa)ṣvata-

14 [m-a]ṣau jāgrat-yaśā-landrāṃūḥ || {17*} Udyad-dīrvāya-āraṭṭha-sādhanā-vidhau 

Gaṅgāṃvya-khashambhūjānādīvyā-āstrāṃ ca charūrāṅgōtō dhiḍikataḥ saṃiyātē sāko bhavat | āri-Svapnēsrāveṅva ēva vilasat14 sastra-kṣat-āri-khaṇat-kīḷāṇaḥgā 

vinimūt-āsītamahāmbhīdhiḥ-māyā-āmbhūniḥdiḥ || {18*} Lakhalīkēvyāḥ 

pāti=a-

15 yam=āḥdō=ṇēmē16 chakre vali-dvīp17 gōpalasaya pri[ya]-suhrīd=ayam sarvva-kārē= chyutō ṣaṃ | Viṣvaksēṇo dhārānir=iyam=apy=ūdhīraḥ yēna maṅgaṇē [āō] ṣmin(ī) jēmmayī=api sura(chara)ritā-ēśēha18 Viṣvāmiḥrē ʾḥūt || {19*} Yadh-dāna-

vigadale-vārī-mātrīkā bhūtmatākī | asya-sampatti-sambhārādīddīna-hūṃḥ-ābhavan=mahī 


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1 Read -dvīham. 2 Metro : Vasantatilakā. 3 Metro : Śraddhākā. 4 Metro : Sarāvachiṣṭā. 5 Metro : Sarāsvatīkāṣṭhā. 6 This sign of svarga was originally omitted. 7 Metro : Sarāsvatīkāṣṭhā. 8 Metro : Sarāvachiṣṭā. 9 This sign of svarga was never used in the original. 10 Metro : Sarāvachiṣṭā. 11 Metro : Sarāsvatīkāṣṭhā. 12 Metro : Sarāsvatīkāṣṭhā. 13 Metro : Mandākāntā. 14 Metro : Sarāsvatīkāṣṭhā. 15 Metro : Sarāsvatīkāṣṭhā. 16 Metro : Šākā (Avukāthā). 17 Metro : Sarāsvatīkāṣṭhā. 18 Metro : Sarāsvatīkāṣṭhā. 19 Metro : Sarāsvatīkāṣṭhā. 20 Metro : Sarāsvatīkāṣṭhā.
17 Il-chehhâyâ-sâkradhanâ-bhusharat-pada-lasan-Meghêvârasya-amunâ | unnatâ śpra-
parvâtato va(ba)hutâ-dravya-vyanâ kuruvaḥ práddh brahman-sudhâ-chhâvâ-
hasat-Kilâsa-sâliâvâhâ | [22*] Svarṇâdrih sa surâlayo hari-khura-kahunâ- 
cha prâvâ parîchumvi(mûjâto) sat-sîkârâ mâyâh sa Gauri-
[ga]rauḥ | ity-adhâpi pàramîrsha(ās)na-nava-vâra-sthânain chalan-mandirî 
Lakhendrâna sâl-ôchchhayaî graham-âdâ maâptâ menyâyam Śivâh | [23*] Iâh 
vijyinâ prákâra-śîr-mahâpâla-nirmîtih jâlandhara-gath-astunâtâ nirîddhâm 
iv-ôdhdhatu | kali-jâländhâr-mayûâyâlî-bhâyâd-iva taaya vai śarana-
18 m-avûsâd-dharmmô yatra Triñâtra-surâkshayâ | [24*] Yâsân-nêtrâchala-taralimâ 
vîvâsâyâ-sîkamantraḥ pâda-nîyâsas-tribhuvana-gati-stambhamân samvidhâtâ | 
nrity-àsambhâh valaya-maûbhûr-nîmirityatya-dipâs-tasmai dattâ Tripura-jayinâ 
tena tâstâ mrigâkshyaḥ | [25*] Upavnam-am-tha chakrâ tena Mêghēvâ-
19 rasya sphurita-kusuma-rêcu-sêcchâ-chandrata-sêri | avirî-makaranda-saya-sandhâ-
varshair-dhûrita-Râtipati-lîl-lanâtrîdhâgrihvatvam | [26*] Vâsârî-nuktê-srakâ 
darâ-dhûlti-puâpî-ókcar-milast-paragair-bhîrîng-âl kalita-sûtimâ yatra japam | 
muneh Puâpâstraya sphâti-kshaṭ-gâhâ 
21 lir-iyam-vasantôdyam-matta-dvipa-sêrasi nakaâstrâ-vatitih | [27*] Ûtyachchhato 
ârâl-amva(mba) rât-surâsâ(sa) rît-ôgyâc-chha pâpô-pânâm gânâmhr-naya-sâlinô-pi 
hridâyî | stîn-çcha chandra-dvita-ôdãh | hriyâ-svâdhu sudha-òsãd-aapi sarâ 
vâranânîdhåh sôdaran-tèn-ôkhashi naârâvam-prayânî Mêghêvâraya- 
22 layâ | [38*] Âmând-sîkanûkêtânam nayanayô-sa(s)eva manâkhaksaya-jyotum-
angâlha khala Vâvaka-khama-nipnâ-vyâpâra-vaidagdha-yôdh | grîhama-grâs-ha-
ôtibhita-janatâ-satûrya-duргg-ôlayo margvabâ krtî-ôvijrîmînaasya jayinâ 
prôttambhitâ maphâpeh | [29*] Apânâ śâlî-mâlâh pathi tojâgagh prati- 
23 puram sarî-dvaya-sampûrõṇh prati-sungrîhâ samaya vimalâh | matâ vãd-
âhî zamânaâvâ-svâpî hrti-díndam vîvajrâma-vihrâh prati-didâm vírâjante sa(â)trûy- 
îdapi cha paraîs-añcãnâvah | [30*] Árâk-ruv(brâ)hmapuram Vri(bri)hasati-pura-sprâîdhi Smarrâk 
sad-âcharyam Vishnuh-âbhisphura(â)d-svijjana-grâmâya dharmanâmân | 
dattaiva tena mudâ-dhâ- 
24 takaâkha-prâvârddha(bhâsa)-dhûmabhva-sphûrjaj-dhûma-châyâna yatra sa kali-vyâlah 
samutra-ûtapto | [31*] Tâni pratyailâtha[d]d-svijjana-pôyâb praçâdham-sasaya 
sa-nandaka-sêrîb | sudarshânén-ânvita êcha Vishnuh-ûchharya-râjasa sa prithâk | 
25 na Vishyôh | [32*] Udayana-kavistra-sêdêshô-ûprastî-ûrleînînû satilata-padaûyaysah 
sa(s)êvadevi | 
26 [daksha]-manôhârakih | dhwânibhirvâsanîm kâptih śâliahâm-saînîkîti-ôprîmô 
sûtrasatayô ásya-ûsâtîn praçâdhitvâc-ômân | [33*] Yâva(â)dôjô-sudhândô 
dharâpi-panîjîtpâ yâvad-sambhôjâ-lakshmyaya yâvad-yâshvâc-cha 
Gangâ-Himadharmânîhharau yâvad-êv-ôrâguv-ôrmân | vâga-arthan yâvad-âsminî-chirâm 
asuvastâvê sôvâsâ-dhôpê 
27 na lokâ tâvast-prâsâda-kirtti tribhuvana-kharâ râjastâm-saya nityâm | [34*] Šri | 
28 Diwâvâhâl-dhira-tanaye sa Chandradhâvalaśu praçâstîm-ha pâčê | sarâ-
ûchhara-ûlâbhir-ilîkâh Mêghêvâra-dvârê | [35*] Sûtradhârâh | 
1 This compound (formed with kosa instead of kosa) is incorrect; compare haksâma-chandrâ. l 4. 
2 Mêtre : Harih. 
3 Mêtre : Mandâkatânta. 
4 Mêtre : Mâlî. 
5 Mêtre : Sîkâri. 
6 This word might be (and has been) read yasâd. 
7 Mêtre of verses 29 and 20 : Sûkrâla-vikrîdita. 
8 Mêtre : Sûkrâli. 
9 Mêtre : Sûkrâla-vikrîdita. 
10 Read prithâga. 
11 Mêtre : Harih. 
12 Read sâdhânâ. 
13 Mêtre : Aryâ. 
14 Read : sa. 
15 Read : sreya. 
16 Read : gokhaâta. 
17 Mêtre : Upâjati. 
18 Mêtre : Sraâgâh. 
19 Mêtre : Sôkha (Anâsitabh).
B.—EULOGY OF BHATA-BHAVADEVA BALAVALABHIBHUJANGA.

This inscription contains 23 lines of writing which cover a space of about 3 by 1 1/4" high. The writing, here too, is carefully executed and, with the exception of about a dozen effaced aksharas at the end of line 24, well preserved. The size of the letters is about 1/4". The characters are similar to those of the inscription A. Contrary to what is the case in that inscription, r as well as th—eg happens not to occur—are here denoted by signs without the superscript r (except perhaps in samartham, l. 7). Moreover, anuvandita is written only by the superscript circle, and the sign of anagrapa is nowhere employed. The language is Sanskrit and, with the exception of the introductory Ûm ùn aham bhagavati Vishnu Deva, the effaced passage at the end of line 24, and the short line 25, the text is in verse. As regards orthography, the sign for v denotes both v and b; the dental nasal is employed instead of anuvandita in the word mîmûsâda, ll. 16 and 17, and in tantrasthi, l. 16, and ûsûñâsanâ, l. 19; and the word ûrûvata is written ûrtvarchaka, l. 20. In a few places the rules of sanskrit have been neglected by the writer; and in line 6 the author himself has written tri-újûdâva instead of áry-újûdâva, which would not have fitted into the verse. Otherwise the text is correct; and, for a prastasti, the style generally is simple and unpretending.

The poem in line 25 is described as a eulogy of the Bhata, the illustrious Bhavadeva, surnamed Balavalaabhibujaunga. It was composed by his friend, the Brahman Vâchapsi (v. 33). After the words 'Um ùn aham, Adoration to the holy Vishnu, ' the author in verse 1 invokes the blessing of the god Hari (Vishnu), and in verse 2 appeals to the goddess of speech to favour his task of proclaiming the praises of Bhata-Bhavadeva's family. Verses 3-14 give a sketch of Bhavadeva's descent; vv. 15-20 eulogize him, chiefly for his scholarly achievements; and vv. 27-32 record the pious works which furnished the occasion for writing this prastasti. The details are as follows:

Of the villages granted to, and the homes of, the Brahmanas learned in the Vedas who are born in the family of the sage Sûvarna, a hundred may adorn the lands of Aryavarta; but foremost among all is Siddhala, which is the ornament of the country of Râdhâ (v. 3). At that village prospered a family to which belonged a certain Bhavadeva (v. 5), whose elder and younger brothers were Vasudeva and Anahasa (v. 6). He, to whom the king of Gauda granted (the village of) Hastinabhitja, had eight sons, the chief (or eldest) of whom was Rathanga (v. 7). From Rathanga sprung Atyanga; and his son was Budha, surnamed Sphurita (v. 8). From him Ájîto was born (v. 9), who became minister of peace and war (samjñânakrana) of the king of Vanga (v. 10). His son was Gaurdhana (v. 11), distinguished as a warrior and a scholar (v. 12). He married Sângkâ, the daughter of a Vandyaghatiya, Brahman (v. 13), and begot on her the person in whose honour this ûprastasti was composed, Bhavadeva (v. 14), whom the poet glorifies as a divine being, while he indicates his worldly position by telling us that, aided by his counsel, (the king) Harivarmadava long exercised the government, and that his policy rendered prosperous the reign of that king's son also (v. 16). More interesting is the

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1 Generally speaking, that part of Bengal which is west of the Hâgali and south of the Ganges. Like Vañca, it belonged to the Gauda country. In a Khajuraho inscription it is stated that the wives of the kings of Khâchil, Andhra, Râdhâ and Ánga were imprisoned by the Chandellas. Bhagadâva; see Ep. Ind. Vol. I. p. 138.

2 From verse 11 it appears that Gaurdhana's mother was Dêvaki, and that he himself had another wife named Sarasvatî.

3 A member of that high family or class of Râdhiya Brahmanas which Colebrooke (Misc. Essays, Vol. II. p. 166, note; see 'Bundyagi, vulgarly Basoji.' Vandyaghatiya occurs as the surname of Sarvândra, the author of a commentary on the Ámaradvâ; see Prof. A. F. Lyall's Cat. Cat. Vol. I. p. 706, and Dr. Burnell's Tanjore Cat. p. 46.
account of Bhavadēva’s attainments as a scholar (vv. 20-25), which as far as possible may be given in the author’s own words:—

(V. 20.) A pattern of those who know the Brahma’s non-duality, a creator of wonder to those (even) who are learned themselves, a sage who comprehends the deep meaning of Bhaṭṭa’s1 lays, a very Agastya to the Baudhāyaṇa school; clever in refuting the devices of cavilling heretics, he playfully acts the part of the Omniscient on earth.

(V. 21.) Seeing across the ocean of the Saṃhitās, Tāstras2 and computation, causing wonder to all by his knowledge of astrology,3 himself the author and promulgator of a new work on horoscopy (hārītāstra), he clearly has proved another Varāha.4

(V. 22.) In the several branches of law he has eclipsed the old expositions by composing suitable treatises of his own; by a good comment elucidating the verses on law of the sages, he has swept away all the rites taught by the Smṛtis.

(V. 23.) In the Mīmāṃsā, by following the lead of Bhaṭṭa, he has composed that well-known guide whose thousand maxims, like the rays of the sun, do not endure darkness. What need is there to say more? Proficient in the whole range of sacred hymns, in all the arts of the poet, in every traditional lore, in the works on worldly affairs, in the sciences of medicine and of arms, etc., he indeed is without a second.

(V. 24.) By whom, indeed, is his (other) name Bālavālaḥbhuhuajā not honoured—a name, heard and celebrated and chanted with rapture even by the Mīmāṃsā?

(V. 25.) Restoring to life all the world by his magical spells which are like the morning tones of music to the night of stupification caused by the bites of fanged furious serpents, he, a new vanquisher of death, in sporting with poisons has proved (a very) Nīlakaṇṭha.5

This Bhavadēva, then, had a reservoir of water constructed in the country of Bādhā (v. 26). Moreover, at the place where the inscription is, he set up a stone image of the god Naṅgāraṇa (Vishṇu) (v. 27), and founded a temple of the god (v. 28), in which he placed images of his in the forms of Naṅgāraṇa, Ananta and Nṛsiṁha (v. 29). He also gave to Harimādhavas (Vishṇu) a number of female attendants (v. 30), and had a tank dug in front of his temple (v. 31), and a garden laid out in its neighbourhood (v. 32).

The interest of this inscription lies in the fact that it treats, not of kings and princes, but of a scholar of whom, so far as we know, at least two literary works are still extant. From the more definite statements in the verses which have been translated above, it appears that, in astronomy and astrology, Bhaṭṭa Bhavadēva was the author of a Hārītāstra; that he wrote one or more treatises and a commentary relating to law or to religious rites; and that, as a student of the Mīmāṃsā philosophy, he composed a work connected with the writings of Bhaṭṭa Kumārila. His Hārītāstra has not been traced yet in the published catalogues. But as regards his other works, Prof. Eggeling in his Catalogue of the Sanskrit Manuscripts in the Library of the India Office under No. 1726 describes a Ms. of the ‘Prāyasthitottottamas’ (or prakarana), a treatise on expiatory rites, composed by Bhaṭṭa Bhavadēva, surnamed Bālavālaḥbhuhuajā; and under

1 i.e. Kumārila, the author of the Mīmāṃsā-tantra-dīrśika, etc.
2 Saṃhitā in its wider sense denotes a complete course of the jyotiśāstra, of which tāstra is the special branch treating of the motions of the heavenly bodies; in a narrower sense the word denotes that branch of astrology which is also called tātrak. See Dr. Thibaut’s Astronomy, p. 64.
3 Phala-saṃhitā apparently is equivalent to phala-granthas, ‘a work describing the effects (of celestial phenomena on the destinies of men),’
4 i.e. the well-known writer on astronomy, etc., Varāhamihira.
5 i.e. the god Śiva, on whom the poison which he swallowed at the churning of the ocean, beyond leaving a blue mark on his throat, had no effect whatever.
6 The second of the introductory verses of this work is: Maṅgā-dvā-viṁśatimālākṣya sa-viṁśchya yathā kṛṣṇam; kṛṣṇaḥ Bhavadēvaḥ prāyaṣṭhitottottamas;
No. 2166 A Ma. of the 'Tautiramatattaka, a gloss on Kumārila’s Tatravārttika,’ by the same author.—What is the exact meaning of the surname Bājavabhibhujāṅga, and why Bhavadeva was so called, is not apparent.

Our inscription is not dated. It has indeed been stated that line 34, part of which is effaced, ends with saṃvat 32; but this by itself would be of no value, and besides it seems more probable to me that the line really ended with saṃkhyā 33, a statement which I should take to refer to the number of verses of this prātāti. On palaeographical grounds we do not hesitate to assign this record, like the preceding one, to about A.D. 1200.

The villages Siddhāla and Hastinibhitā which are mentioned in the inscription, and the king or chief Harivarnamāda, who was a contemporary of Bhāṣṭa Bhavadeva, I am unable to identify.

TEXT.


5 pa śrī-Hastinibhitām-aḥbhās-taḥ-bhūmi 1 asat tātuṣk-ahasta-Mahāśa-mārttī prakhyān viyājā-hā Rathaṅg-a-mukhyān || 1[9]Rathāṅgād-Ayuyāṇab samajana jānakanda-śanahāḥ sa śiva kahīrōdāhāvikal-kāla-kēli-nilayaḥ śpurat-prajāyotīthī Sphurita iti nāmā dī-


1 See Jour. Roy. As. Soc. Vol. VI. p. 98, note, where Mr. Prinsep says: “the missing sentence consists of nothing more than the month (illegible) and the year ‘saṃvat 32’ distinctly visible.”
2 From impressions prepared by Mr. Krishna Saxtri.
3 Praśana by a symbol.
4 Originally ‘deva’ was engraved.
5 metre of verses 1 and 2: Vasantaśikā.
6 Originally ‘deśa’ was engraved and in the place of saṃvatā something else (non-vedānta) seems to have been engraved.
7 Matra: Śāktaśikālākṣaṇa.
8 Originally jayiṣṭha was engraved, but the sign of antesā has been apparently struck out.
9 Read ‘Aśvavartta’.
10 Matra: Aśvavartta.-
11 Matra: Śākta-śikālākṣaṇa.
12 The akṣaras dātāpi are quite clear in the impressions; the three preceding akṣaras, in which some correction has been made, look like kalaśa or kālīsya. I can only suggest the reading kāl-dvadātāpi.
13 Matra: Pūjātī.
14 Matra: Śākta (Anubhūti).
15 The edīto prinsepna reads here śrī-Hastinibhitām-aḥbhās-taḥ-bhūmi, but the reading given by me is perfectly clear in the impressions. With the ending kīṣṭha of the name Hastinibhitā I would compare kīṣṭha in the name Īkampādākṣi, which occurs in line 44 of the Manahali plate of the Pāla Madanapāla, Jour. Roy. As. Soc. Vol. LXIX. Part I. p. 72.
16 Matra: Śāktaśikālākṣaṇa.
śrī-Ādīdeva⁴ iti dēva iv-Ādimūrtitirm-māma[r]ty-ātmanā bhuvanam-ētad-ālāmaṅkarṣuḥṅaḥ || [9*] Yō⁵ Vāṅgarāja-
9 na-vō(b)dhita-nīṝ-oṭpādhaḥ sa dēvo Harin-jātah śrī-Bhavadeva-mārttiṁ-amunāṭ kahamāṅgaḥ-ba-[ka]şyapṭ | yat-pañj-prañjaya dvayaṁ-jalajayor-ālakṣhitām lakṣhaṇah yasya-antar-mukhāḥ-sti kaustubha iti jūṭaṁ prakāśi-ōdyaṭ || [14*] Lakṣhaṇa-ālakṣhitā-dōṇāḥi maṇtra-vibhāva vīśva-
12 da-ṣuchita-ganabhṛya-dhairyya-shtitī-praṇyāḥ praṣaṇaḥ eva vāk-pathm-āstikvatāḥ svadante guṇāḥ || [17*] 11 Mahāganuḥ kirtitaḥ sphaṇadasi-kariṇaḥ bhua-latā raṣa-kṛṣṇa chaṇḍiḥ ripu-rudhir-archcha raṇa-bhuvāḥ || [18*] mahā-lakṣhitṁ- mūrṭtṛḥ prakṛti-lal-
15 tāṛṇaṇa-paraṁśrīvā viśv-āsbhuta-prasawītā phala-saṁhitāṃ | kartta svayaṁ prathyayaḥ ca navataḥ hōṛasāyaḥna yam phuṣṭam-abhil-āparō Varahāḥ || [21*] Yō dharmmaśeṭra-padaṇiṣaḥ jaraṇ-naiva[ba]ndhaṅkandhaṇkāra rachita-behitabhaṃ satprava[ba]ndhaṅk samykaḥ viśada-
16 yan-emunu-dharmagāthāḥ smārtakriyā-viśaya-saṁśaya-yam-unmumāṛjaṁ || [22*] *Mīmahāyaṃ-svanàḥ sa khalu virachito yena Bhaṭṭa-ōkta-nītyāḥ yatra nyāyāḥ

No. 17.
TWO BUHUVANESVAR INSCRIPTIONS.

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sahasraṁ rāvikaṁśa-samā na khaṃantō tamānaś | kiśā bhūmnā śīnī
sāmnām sakala-kavikaśāvā-gāmamāv-arthah-

17 Ṛśrēṣṭhās-vṛjyā[vṛjv]-āśrēṣṭhāvya-prabhūtiśānu kṛita-dhā-svādyāy-yam-evā || [23*]
Yaṣyaś 2 khalu Vā(bā)dalavabhibhujangā iti nāma naśārani kēna l
māmāṇyaś-āpi sapalakam-āśrūṣita-varṣṇitā-ōgitaṁ || [24*] 3 Daṁshtārā-dhāt-
bhujagama-śānā-māhāratri-pratyāhāra-tūryya-nīna-

18 dair-iva mastravarnāpāṁ l yō jīvayānā jageṣāśaḥ-sahāḥ-sāpār-vām-rūmīnyāya āgārā-kāliṁśa
Nīlaknāṭhāṁ || [25*] 4 Bhādhrāyāṁ-jalāsāu jāṅgalapathā-
grāmāpaṃkṣatra-thhail-sīṁsāu śramamagna-pāṇtha-parishth-prājasāya-prīṇānāḥ | yēm
ākārī jalāyāh pa-

19 risarā-sāṣā śhāhjātāgānā-vaṃtrārvī(ja)-prāti(pita)mvā(mba)-mugilama d h u p i-sūn y-
āvī(bi) śhāhjānāṁ || [26*] Tēnāyaṁ bhagavān bhavārṇāvav-samuttāryāya
Nārāyaṇāḥ sālaḥ sēṣurasā prasadāhita-dhārāpithāḥ pratiṣṭhāpitaḥ | yēm
prāchī-vadānāndu-nilatilakā lāvātanā-ōtpalāṁ bhū-

20 mēr-bhūtāla-pārjātvipāpi saṃkālpatadāg-pradā ṣa || [27*] Tēmā 8 prāśāda ēṣhāa
Tripurārāhār-giri-sparādhāya vardāhita-srī śrīnāṁ śrīvachchhā(tta)-lakṣmā
Harīr-iva vīhiṇā vīsaḥruḥ-chakrāchchhāṅ | jītvā yō Vaiśayāntam vīyati
vitanūte vījaṇānti-vilāsān Kālīkē

21 nabhīlasamān kālayati Girītō yaṣya saṁlakṣaya laksāmī || [28*] 9 Nyavīviśād- vēśmānati tatra Vīṣṇōḥ sa nirvēḥ(rbbha)man gavēḥ(rbbha)grih-āntare hū | Nārāyaṇ-Ānanda-Nrisiṃhā-mountre-vīvihāṭhri-vaktṛēshv-īva vēdā-vidyāḥ || [29*] Ētasmān9 Harimēdhasē vasumati-viśrānta-Vīṣṇu-dhāri-viṃbhrānti-

22 nādāthāḥ sātān sa hī dhan śārōgaṣāvi-dṛṣṭān | dagihasyā-Ogradārisā drē-sāva
śītāth Kāmāsya saṃjīvaniṁ kārah kāmā-jaṇasya saṃgama-grīmah saṅgita-kēli-
sūryān || [30*] 10 Prāśād-āgrē h khalu jagataḥ puṇyapāṣa-ikāvīthīṁ chakrē
vāpin marakatamāṁ-svāṁ

23 cchhā-suṇchhāḥyā-ōtāṁ | madhyō-vāri pratiṣṭhīti-miṣhiḥ-darṣayant-tva tāḍīr-gv
Vīṣṇōṛ-śadāṁ śahbhumam-ah-kuḷasyā-śhikītam yā chakāti || [31*] Vyaḥhitam12
vīru(bu)dha-dhānāṁ śīnī saṁstāraśāram sa hhalu nikhilā-nētr-ānanda-nīyandā-
pātraṁ | trīhūnamnāya-kaṁh-Ānangā-viśrā-

24 maḥāṁ prāhitī-rati-viḥāva-śiḥnām-udāyana-ṛtāṁ | [32*] 13 Tasya-sāva priya-
śubhīdā dvi-āgrimēṇa-śrī-Vīrāsaptāi-kavīṇā kṛtā prāśasī | ṣ-kālabhrā suci-
suradhāma-murtī-kirtī-sāhīstānā jīgam-an-iyān suva[ṛṇa]-kāṁhē || [33*] 13

....  ....  ....  [am]ukk[i]yā [33 ?][14] [11*]

25 Prāśastī-iyāṁ Vā(bā)dalavabhibhujang-āparanāmno Bhūṭṭa-śrī-Bhavadēvasya ||
No. 18.—ALAS PLATES OF THE YUVARAJA GOVINDA II.;
SAKA-SAMVAT 692.

BY DEVARATTA RAMAKRISHNA BHANDARKAR, M.A.

The copper-plates which bear the subjoined grant were found in the village of Alās in the Kurundwad State, Bombay Presidency, while an old earth-buttress was being excavated. The Senior Chief of Kurundwad, to whom the village belongs, sent the plates to my father, Dr. R. G. Bhandarkar, who made them over to me for publication.

The plates are three in number, each measuring about 9 1/4 long by 5 1/4 broad at the ends and somewhat less in the middle. The edges are fashioned slightly thicker so as to serve as rims for the protection of the inscription. The grant is engraved on the inner sides of the first and third plates and on both sides of the second plate. They are strung together by a circular ring of about 3 1/4 in diameter and of about 6 1/4 in thickness, passing through holes on the left sides of the plates. The ends of the ring are joined together by means of a large knob bearing a round seal, which measures 1 1/4 in diameter and has, in relief, a countersunk surface, an image of Garuda above a floral device, seated with the palms of his hands joined close to his breast and with his wings raised.—The engraving is fairly deep, but not well executed. The letters ks and sa have been most indifferently incised. A few other letters, again, have unusual shapes and consequently are scarcely legible.—The characters are of the southern type which came into vogue at the time of the later Chalukyas of Badami. For kha two forms are used, one in line 2 and the other in ll. 7 and 44. The letter la has been written in three different ways, in ll. 1, 9 and 32. The sign denoting the medial ri is invariably reversed in the case of kṣ. And lastly, the side-stroke towards the left used to signify ē is very often attached to the bottom, and not to the top, of the letter, e.g. in ll. 11 and 24.—The language is Sanskrit throughout. The grant commences with the usual word saṁāna. Then follows the curt line sa vā-vāyudhātva-Vāishnav, and not the verse sa vā-vāyudhā Vāishna dhāma, etc., which we find at the beginning of almost all the Rāštrakūṭa grants. Then nearly 20 lines are in verse, and the rest is in prose, excluding the benedictory and imperatory verses at the end. Most of the verses are found in the Śāmāngad plates and in the Gujarat Rāštrakūṭa grants, but all of them occur only in the Paṭākha charter of Govinda III.—As regards orthography, it is worthy of note (1) that the rules of saṁāda are not unfrequently disregarded; (2) that there is an indifference about the doubling of consonants in conjunction with a preceding r. Thus the consonant is doubled in sarva-vāsya (l. 2), sarva-vārtti-normamahā (l. 20), etc., but not in gṛmamānir-bahud (l. 5 f.) etc.; (3) that there is a tendency to the substitution of ğa for la, e.g. in sakala (l. 22) and Māyavālōka (l. 27); (4) that the final m of a word has been twice changed to ā before cha of the following word, in ll. 16 and 38; and (5) that the visarga followed by ks, sa or la is almost invariably changed to that letter, e.g. in bhāpaya-bhādha (l. 2), vaheshha (l. 29), and gavasahā (l. 12).

This grant was made by Gōvindarāja (II.),—the son of Kṛishna-rāja (I.) (vv. 7, 8) of the Rāštrakūṭa family (v. 3), surnamed Subha-vindu (v. 9), Akāśavāraha (v. 10) and Śrīprathīviballāha (l. 20 f.). Gōvindarāja was Yuvārāja or crown-prince at the time (l. 24). He had the special birudas of Prabhūtavarsha and Viṃkramāvaīkōla (l. 23 f.). Of the time of Kṛishna I. we have no record, and this is the first hitherto discovered that refers itself to his reign. The charter was issued by Gōvindarāja from his camp located near the confluence of the Kṛishnaverṇ and the Musi (l. 26), after he had humbled the lord of Vēngī. It is dated, in words, in the six-hundred-and-ninety-second year of the Saka era, on the seventh tīkā of the bright half of Āhāḍa, Saumya being the Jovian year (l. 29-31), i.e. in A.D. 792. The grant was made, we are told, at the request of one Vijayāditya, also styled Māyavālōka Rātanvarsha, son of Dantivarman and grandson of Dhruvārāja (l. 26-28). The grantee was a Brāhmaṇa of the name of Jaggu, son of Śrīhara and grandson of Kēśara, of the Bhāradvāja gōtra (l. 31 f.)
Wars frequently took place between the Bāshtrakūṭas and the Eastern Chalukyas who were the kings of Vēṇgī. The Rādhapuru plates of Gōvinda III. inform us that, in obedience to his message, the lord of Vēṇgī attended upon him as a servant. The Śirūr inscription states that worship was done to Amoghavarna I. by the ruler of Vēṇgī. Again, Kṛṣṇa II. is represented to have overrun the territory of the king of Vēṇgī. One record also mentions that Gōvinda IV. waged war with the lord of Vēṇgī. But from these plates it appears that hostilities had sprung up between the two rival dynasties long before the time of Gōvinda III. For, Gōvinda-rāja, son of Kṛṣṇa I., is herein represented, while he was prince royal, to have reduced the king of Vēṇgī, and this event came off as early as the Śaka year 622 which is the date of our grant.

The verses descriptive of the genealogy teach us nothing new. It, however, deserves to be noticed that our grant mentions Dantivarman as the name of the predecessor of Kṛṣṇa I., instead of Dantidurga as we find in all the Bāshtrakūṭa records except the Sāmkhagad plates of this king, where both the names occur. Again, the early date of our grant settles a point regarding which there is a little divergence of opinion. A copper-plate charter from Kardā dated A.D. 972 states that Dantidurga, having left no issue, was succeeded by his paternal uncle Kṛṣṇa I. The Bagmrā grant of A.D. 867 simply says that, after the death of Dantidurga, Kṛṣṇa I. came to the throne. But the Baroda charter of A.D. 812 omits the name of Dantidurga and asserts that Kṛṣṇa I. ascended the throne by ousting a relative of his who had taken to vicious courses. Since this last charter is a much earlier record and passes over Dantidurga, it has led some to suppose that Dantidurga was the relative whom Kṛṣṇa I. ousted, and that the statements of the remaining two grants mentioned above must be discounted on the ground that they bear a later date. But against this it may be urged that the verse in the Bagmrā plates which says that, after Dantidurga had gone to heaven, Kṛṣṇa I. became king, is also found in the Paihāṅ grant of Gōvinda III. dated in A.D. 794. This surely is an earlier record than the Baroda charter of A.D. 812 just referred to. Nay further, the same verse also occurs in our grant, which was issued in the reign of Kṛṣṇa I. himself. The assertion, therefore, that Dantidurga was the relative whose throne Kṛṣṇa I. usurped, has no grounds to stand upon, and the omission of the name of Dantidurga in the Baroda charter may be explained away on the ground that the object of the writer was only to trace the genealogy of the reigning prince, with reference to whom Dantidurga was but a collateral.

As regards the rivers mentioned in the inscription, the Kṛṣṇa-vāndā, it need scarcely be said, is the river Kṛṣṇā. The Musi has preserved its name unaltered to the present day; it is the last important feeder of the Kṛṣṇā and joins it on the confines of the modern Kistna district of the Madras Presidency. Alakākā, the name of the province (śrīkṣṇa, l. 32), a village of which was granted, corresponds to the present Alāṭ, the name of a division in the Kōḷḷāpura State. Arasīyāvāda (l. 34), the first part of which can be recognised in Alās, the place where the plates were found, is perhaps now represented by that village.

TEXT.10

First Plate.


2 अधिष्ठात्तथाकौमुखानिकी राजसरिवेदित्तिः [12] भूपासादिवरिणाम् 13
Second Plate; First Side.

16 प्रजामहाराजकारितादिरिकः [१०] कामश्वेताज्ञानिः [१०] वशश्रेष्ठे च यस.
17 नामसंबंधसम्बन्धहरः [४] अभेदायायिकः [६] श्रीक्षेति नभी [निष्ठा]
18 लः [४] प्राज्ञातायते स्वर्ण [६] द्वाराराजसत्रूपुषु.
19 यवेंद्रवेंद्रमन्निविषयः [१०] ततवचासः.
21 वीणवमहाराजाचार्यापरमेश्वरभाराकशितमयायः [१०] मिष्या: [१०]
22 [श] वर्मार्गासाधिकारीद्वयांगाधिकारीविज्ञानिकारीतासो: [१०]
23 ग: सम्मतिर्मशायांस्वाम: प्रभुत्वविज्ञान:.
24 वलिकांगीरामवराजः युवराजः [२२] राजस्वलोकवरायः.

1 Read  "क्रिययानिः".
2 Read  "क्रिययानिः".
3 Read  "क्रिययानिः".
4 Read  "व्रतिविषयः".
5 Read  "व्रतिविषयः".
6 Read  "व्रतिविषयः".
7 Read  "व्रतिविषयः".
8 Read  "व्रतिविषयः".
9 Read  "व्रतिविषयः".
10 Read  "व्रतिविषयः".
11 Read  "व्रतिविषयः".
12 Read  "व्रतिविषयः".
13 Read  "व्रतिविषयः".
14 Read  "व्रतिविषयः".
15 Read  "व्रतिविषयः".
16 Read  "व्रतिविषयः".
17 Read  "व्रतिविषयः".
18 Read  "व्रतिविषयः".
19 Read  "व्रतिविषयः".
20 Read  "व्रतिविषयः".
21 Read  "व्रतिविषयः".
22 Read  "व्रतिविषयः".
23 Read  "व्रतिविषयः".
24 Read  "व्रतिविषयः".
25 Read  "व्रतिविषयः".
26 The letter  श is very badly engraved.
27 The letter  श is unfinished and stands at an unusual distance from the other component of the group.
Second Plate; Second Side.

25 यात्रिययक्रमावर कीमाद्यमूमिसमयें—
26 नानें वंगीये श्रवणामूल्यों संगमे धुराज़—
27 योरेण दल्ल[व]मुपुर्णे वर्णावट्ट्कर्णवट्ट्योजिण—
28 या दिव्येनामाथिति 'विज्ञायकऽक्षिण्यांनाम—
29 स्वयंति श्रजः [1] विदितम[म]सु व्याख्यात्वी हिन्यक्षमके वेषः
30 वबे सीमांसङ्क[व]राय धापाहुऽशष्ये समः
31 श्राणाबाणाघावाय केआयावाय गीर्धपुष्पाय
32 ज्ञौनाबै वााइयाव वहताराविवभय वशियाय
33 दिर्दीवळिणिस्माण प्रात्यदिनोत्त उत्तररः

Third Plate.

34 ना[मा] चर[सिवायायाम]वाणिि सह सम्भौगे दत्ति: [1]ः
35 [पूर्व]ः सदिः परशुनाधायायाम: दर्शनायणो नीविया—
36 भ[व]ाग्नायाम: पत्थरमवं द्वारमाय उत्तराय यह—
38 नीव ख्वद्यतनेश्यिि परायानीयि [1]ः वक्कः
39 भः[व]पति शवायान [वेन]ः शवान जुः[भि]ः वेनाया
40 दत्ता (१) राजभिमराधायिि [1]ः यश यश यदि भूमि:
41 तव तव तव यद्य पति । [1२]ः पृष्ठी वर्णस्वरस्वति सम्भौ मौदति
42 भूमि: [१]ः [1]ः भावेता चातुरमव च (१) तालब यस[क]ः ।[१३]ः वसेत् न
43 विम्बयावायात्तास्ती श्रुक्कारवायाविि: [1]ः [कण]ः[ें]ः हि
44 जायसे [१२]ः शादेयायारकारः [१२]ः श्रीसिनिन विकंतिसिकः हि ।[१३]ः हि

1 This epithet is repeated unnecessarily, as we have already had it in l. 23-24.
2 The letters चि शि are omitted in the text, but supplied at the foot of the plate; this omission has been indicated by a cross after चि.
3 First चि was engraved, and then it was corrected into शि by erasure.
4 Here and in the following the rules of sampadi have not been observed.
5 I am not certain of the reading of the text from चंद्रि to संद्र in the next line.
6 After च two letters had originally been engraved, but were afterwards erased. For these the three च... are to be substituted as is indicated by the cross. परशुराम is also possible.
7 श्रीमानि is also possible.
8 Read श्रीरामिः.
9 Read श्रीराम.
10 Read श्रीमानि.
11 Read श्रीराम.
12 Read श्रीरामः.
13 Read श्रीमानि.
14 The letter before हि looks like शि, which perhaps is a mistake for चि.
TRANSLATION.

(Line 1.) Hail! May the great Vishnu protect you!

(Verse 1.) There was a king named Góvindarája (I.), a royal lion among kings, whose fame reached the ends of the quarters, (and) who, raising his scimitar (and) facing (them), destroyed his enemies in battles, just as the moon, whose lustre spreads to the ends of the quarters, raising the tip of her disc (above the horizon), (and transmitting her rays) straight forward, dispels darkness at night.

(V. 2.) His son, known as the glorious Kakkarája (I.), a king whose brilliant fame was heard of throughout the world, who relieved the sufferings of the distressed, who possessed the spirit and valour of Hari, who rivalled (Indra) the king of heaven, (and) who was grateful (for services rendered), became a jewel of (his) race.

(V. 3.) His son, king Indrarája (II.), whose expansive shoulders were full of graceful ornaments consequent upon the strokes of the tails of (hostile) elephants from whose cleft temples ichor trickled down, (and) who destroyed (all his) enemies on earth, became, as it were, the golden mountain (Méra) of the excellent Bähtrakútas.

(V. 4.) The son of him who had acquired fame, the glorious Dantivarman (II.), who resembled Indra, enjoyed the earth whose garland is the circle of the four oceans.

(V. 5.) With a handful of followers he suddenly vanquished the countless forces of Karóttaka, which were invincible to others, (and) which had proved their efficacy by inflicting crushing defeats on the lord of Kañchi, the king of Káraja, the Chója, the Pánya, Śrihara and Vajrata.

(V. 6.) Without knitting his brow, without using any sharp weapon, without (anybody's) knowledge, without giving orders, without effort, he suddenly conquered Vallabha by the (mere) force of (his) royal sceptre (i.e. majesty) and attained to the state of 'king of kings' and 'supreme lord.'

(V. 7.) When that Vallabharája had gone to heaven, king Krishparája (I.), the son of the glorious Kakkarája (I.), became the protector of (his) subjects on earth.

(V. 8.) The career of that glorious Krishparája (I.), during which the multitude of enemies in (all) directions was completely driven away by the prowess of his arms, was spotless like that of Krishya.

(V. 9.) The whole sky, wherein the rays of the sun above were obstructed by the dust raised by the lofty steeds of Subhántuka (Krishparája I.), looked clearly like (the sky in) the rainy season, though it was summer.

(V. 10.) Akañlavara (i.e. 'the untimely rain,' viz. Krishparája I.) instantly rains (i.e., fulfills) unceasingly the desired objects of the miserable and the helpless, and of (his) favourites, in any way he likes, so as to remove all (their) distress.

1 The second line of this verse is one long compound which we should split up, as Dr. Büblner has done, into two parts, either of which should be taken as an attribute of Kakkarája. But Dr. Büblner's rendering of the second part of the line is based on the etymological sense of the words vírama and dháman, and is therefore not likely to be the correct one.

2 Both Dr. Büblner and Dr. Fleet connect protakasa-karaca-suketa-ādina with ruchira, and dasti-dastis-prasanna with alábhita; but this course is objectionable because the word dasti occurring after ādina shows the preceding expression to be a Bhashaki compound and an attribute of dasti.

3 Dr. Büblner and Dr. Fleet adopt aṣkhaṇṭha-kumam for their Kávi and Sämangad inscriptions respectively. Further, these plates read dandakáma instead of dandakaláma, the reading of our grant, which is identical with that of the Pañthi plates. This is a very knotty verse. First, it is very difficult to determine whether aṣkhaṇṭha-kumam etc. are to be taken as adjectives or adverbs. Dr. Büblner supposes all of them to be adjectives except aṣkhaṇṭha-kumam. Dr. Fleet takes them all to be adverbs. This mode of interpretation is, I think, the correct one. Secondly, the meaning of dandakaláma is not clear.
(L. 20.) Of this Akālavara, the favourite of Fortune and of the Earth, the Mahārāja- 
dhirāja Paramēśvara Bhāṣṭāraka,—the favourite son, Prabhūtavara Vikramāvalōka, 
the glorious Gōvindarāja (II.), the heir-apparent, whose head was sanctified at (his) 
anointment as heir-apparent, which was hailed with delight by the whole world, (and) who had 
acquired the five great sounds,—from (the camp of) the victorious army that invaded the 
Vēgī-maṇḍala, when the lord of Vēgī was humbled by the cession of (his) treasury, 
(his) forces, and his own country, at the confines of the Krishnavarna and the Musi,— 
being requested by Māṇavalaṅka Hiravara, the glorious Vijayaāditya, son of Dantivarman 
(and) grandson of Dhruvārāja,—(this) Vikramāvalōka notifies all:

(L. 29.) "Be it known to you (that), in the Saka year six-hundred increased by ninety-
two, in the (cyclic) year Saumya, in the bright half of Āśādha, on the seventh titi, (I) have 
granted, with (all) enjoyments (bhōga), (the village) named Uttara, —(situated) on the bank of 
the Prasādini (river), on the southern side of the Hariyagiri (hill), in the Alakakā-viśhaya, 
[together with the groves of trees (? vāna)1 of the village of Arasiyavāda,—to a Bṛhaṇa of 
the name of Jagga, of the Bhāravāja gōtra, son of Sṛdhara (and) grandson of Kēśara.

(L. 35.) "(The village is) thus defined by the four boundaries:—To the east (is) the village 
named Parachurage; to the south the Bṛhaṇa village of Nivivāda; to the west the village of 
Majjhima; to the north the mountain only.

(L. 37.) "Knowing this, (the village) should be preserved by our descendants and others 
just as they would their own grants.

(L. 38.) "And it has been said by the holy Vyāsa, the compiler of the Vēdas:—
[Here follow three of the customary verses.]

(L. 44.) "This has been written by Śrīśēna."

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No. 19.—BELATURU INSCRIPTION OF THE TIME OF RAJENDRADEVA;
SAKA-SAMVAT 979.

BY REV. F. KITTEL, PH.D.; TÜBINGEN.

This inscription is engraved on a stone lying in the field called Adjakaṭe-hola on the eastern 
side of the village of Beļaṭṭuru in the Hoggadāvānṭe tāluka of the Mysoor district. It has 
been published before by Mr. Rice in his Epigraphia Carnatica, Vol. IV., Hg. 18. I re-edit it 
from inked estampages prepared by Mr. H. Krishna Sastri and transmitted to me by 
Dr. Hultsch.

The alphabet and language of the inscription are Kannāḍa. There are 23 verses in various 
metres, and short passages of prose in lines 33 f. and 36. Mr. Krishna Sastri contributes the 
following note. "Of the many metres used in the inscription two are particularly interesting, 
viz. Akkara and Lalitavrittam. On examination, these two are found to correspond to the 
Piriyakkara and Lalitapada which are described, respectively, in verses 302 and 233 of 
Nāgavarman’s Conarasa Prosvody. Of the first it may be remarked that either the description 
given in the Prosvody is transgressed in the inscription, or else the verse describing it has been 
imperfectly represented; for while, according to Dr. Kittel’s translation, verse 302 says that in Piriyakkara 
there ought to be, in the first line, one āja, five viśṣau and one rudra; in the second line, one 
āja, four viśṣau, one āja (again) in the sixth place, and then a rudra; and that in the third and 
fourth lines the same should be repeated as in lines 1 and 2,—the Akkara of the inscription has 
one āja, five viśṣau and one rudra throughout (i.e. in all the four feet). It is difficult to

1 [Or correct grīmāgrobheda and compare above, Vol. V. p. 49, note 2.—E. H.]
understand how Malla, who calls himself “the friend of eminent poets,” could deviate from the rule laid down by Nāgavarman. Accordingly verse 302 of the Prosody will have to be interpreted differently. I would translate it thus: “Ajjana comes in the beginning without fail; then come, two garus which are rishbha: in the place called the end (i.e. at the end), the Rudrāgasa will remain permanently everywhere (i.e. in all the feet); in the foot counted the second,—if in the same (place): the ajjana occurs in intimate connection, at the choice of the author.—we (then) have the wonderful (i.e. rarely used metre) Piyākka, O moon-faced one!” Thus we see that, the occurrence of the ajjana in the sixth place being left to the option of the author, Malla adopted the rishbha garus throughout. As regards Lalitavṛttā, it may be noticed that the name given to it by Dr. Kittel’s manuscripts, viz. Lalitapada, over verse 233 of the Prosody, is rather misleading. The name occurs as Lalitavṛttā in the very verse which describes it, as well as in the subjoined inscription. If this name is not given to the metre, it is likely to be confounded with other Sanskrit metres of the same name. It may be noted also that, according to a few manuscripts, Nāgavarman claims to have been the inventor of these two metres; see Dr. Kittel’s introduction to Nāgavarman’s Canarese Prosody, p. xii.” To this I would add that there is one verse in the Piyākkakā metre in Argalādeva’s Chaulagnyathapadāsana (1183 A.D.), śāvasā ṣ śa 18. Other Piyākkakās occur in the Pasupāthirāta edited by Mr. Rice, pp. 112, 116, 138, 133, and Acknowledgments pp. 321, 343.

Verse 1 of the inscription contains the date,—a specified week-day and tithi in the Śaka year 779 (in words), the cyclic year Ṣhentaluṃ, and the sixth year of the reign of the Chōla king Rājendrādeva. Professor Kielhorn has calculated the details of the date and found that it corresponds to Monday, the 27th October A.D. 1057. A reference to Rājendrādeva’s predecessor Rājādhirāja is found in Jayangonda-Chōla-Permadī-Gāvunda, a surname of Raviga of Nungunādu (v. 7), which is derived from Jayangonda-Chōla, one of the names of Rājādhirāja. The same verse of the inscription mentions, among other kings, Sijaṃēgha who seems to be identical with one of the two Ceylon kings named Vira-Salāmēgan. The first of them was killed by Rājādhirāja, and the second by Rājendrādeva.

Two families of Kudiyas (Śūdras) (vv. 6, 8, 9 and 22) are named in the inscription, viz. the Avachā family of Nungunādu (vv. 2, 6, 17, 19 and 22) and the Kuruvanda family of Periyāval in Navanādu (vv. 13 and 17). To the first one belonged Raviga (v. 4), who was raised by the Chōla king to the rank of superintendent of a province (v. 8). Raviga’s principal seat became Beḷātur (v. 11), and he married Ponnakkā, the daughter of the headman of Nāgūdu in Beḷanādu (v. 10), whose name is not mentioned. Raviga’s daughter Dēkabbe was given in marriage to Ėcha of the Kuruvanda family (v. 13). When the king killed Ėcha at Talakādu (v. 14), his widow committed herself to the flames (vv. 15 to 20). Before her end she granted to Śiva a garden for a perpetual lamp, and a paddy-field for oblations (v. 18 f. and l. 33 f.). Dēkabbe’s father, Raviga, set up the stone which bears the inscription, as a memorial of his daughter (v. 22).

Of the localities mentioned in this inscription, Beḷātur (v. 11) is identical with the village where the inscription exists. Talokādu (v. 14) is the old capital of the Western Gaṅgas, at which the Chōla king seems to have been staying at the time of the inscription. Nungunādu is, perhaps, named after the river Nūg (also called Bhrīgā), a tributary of the

1 In my manuscript the verse reads thus:—

Toryal=and-irīlā jayamāṇa entirīdūm marcyal=and-sīlirīlā bandha-resēmībhamām
marcyal=and-irīlā sat-tāvatīriyām marcyal=sāriyā-virājateyindam
Toryal=nercya=ma toryal=āśayam paradise-ma dēkabbe=ma
marcyal=nercya=ma toryal=āśayam paradise-ma dēkabbe=ma

4 Ibid., pp. 53 and 56.
Kabani, in the Nañjangūd tāluka of the Mysore district. Both Nugganādu and Navañenaļu are mentioned in a Western Ganga record.1

This is perhaps the first inscription that has been discovered, concerning the self-immolation of a Śūdra’s wife after her husband’s death. This self-immolation is not identical with the so-called sūtte (সুত্তে) of Brāhmaṇical usage, according to which a wife, on being widowed, burned herself with the corpse of her deceased husband upon the funeral pile. In this instance there is no pyre (স্তুতি, সুতি, চিহ্ন, the tasbha-form of which is sūte in Kannaļa), but a kṣṇa (tadāhara of the Sanskrit kṣṇa), a hole in the ground for any fire, especially one for the fire of a burnt oblation.

The Śūdras at the time of the present inscription, worshippers of Śiva, probably in most instances disposed of their dead by cremation (instead of which the Lingavantās introduced burying), and thus the body of Echha may have been burned at Talekādu. That sahagamaṇa was customary among Śūdras, does not follow from the inscription; the contrary seems to be proved, as the parents and relations of Đekabbe strongly oppose her burning herself; she herself however (who may have been influenced at the time somehow by Brāhmaṇical notions), seeks to justify her act by pointing out the dishonesty that would be brought upon the families by her surviving as a widow.

The kṣṇa into which Đekabbe threw herself was obviously neither at Talekādu nor at Pervayal, but at her native place Belatāru (where she had gone in the absence of her husband and heard the report of his death), near the house of her own people, and had been filled with kindled charcoal, etc, for presenting funeral oblations.

Malla, the poet who composed the inscription, uses two epithets of a peculiar kind regarding Rāviga, the father of Đekabbe, who had the monument erected, viz., “a lion to the angry” and “powerful over the envious” (v. 22); and at the end (l. 36) the engraver quotes the very same two epithets. Malla also calls himself “a discus to those among Brāhmaṇas who fret” (v. 23). It is highly probable that these epithets are directed against Brāhmaṇas who might find fault with the erection of a monument that praised a Śūdra widow as, so to say, a sūtte.

TEXT.

1 [Om 2] [l!] Svasti śri-Chōla-vijayam sakala-vasudheyaṁ kṣṇa Raṇjendrāve[ś]
ādiś[ri]śāri-vijaya-giraṁ na-gale barisam-aś-āge mattam Sak-ubdham vi[stāj]
2 ma[m!] tenbhat-ēōmbhatamone baraśaṁ Hēmājambipasaśitaṁ svastam
māsam gajaiṁ Kār[j]ittikam-asi[tu]-dinam dvādaii Sōvāmaraṁ [l!]
Kandaṁ | Svasti śrīma-
3 tu sakala-ja[!]c[!]a[!]m-a[!]vach-āraganyar-ūrjita-punyavā
visthāra-chārā-viś-aśa
ásti[!]r-āśivaṁ [kā!]ya Nuguṇad-adhipar [l!]
2 Eniap kula[!]da[!]lli puṭṭi[!]da[!]a[!]n
4 n-anupasam-an-Erayamgam-savana nija-sutan-ēchaṁ Manu-nibhan-savana puṭṭi
āvaṁ Javaiyaṁ[i]ya[!]r[!]m-maṁ-śrīvaṁ-ārmmam [l!]
3 Aṇt-a
Javanayamgam
5 kāntjana-tikakam-e[nip]a Jākabogam-olpan-taleye puṭṭitam ripu-sanṭana-nagōndra
vālṣya-pr[!]iṣ̄gam Rāvigaṁ [l!]
4 Rāvigaṁ puṭṭidad-ōdān-udbhavaṁ
6 m-hēt-ārī-śrīvaṁ-ōdāne puṭṭidad-āyam sa[!]ya-sand-āyadojam sanbhavam-ādudu
chāgam-intt-s[a!]n[!]ya-rol-un[i]nte [l!]
5 Vṛttām | Kūdiyaram vallabham ku-
Nārapati-enipa mahīśāla-āśānadalē kēla tānana naṭa-vandi-māgadharaṃ kai-
kōṇaṃ[9] pogaḷakale negale ballam mēla-mānīkaśe


Kuḍiyara vallabhaṃ-ure maṇḍalka-padaṃṇaṃ padaṇdaṃ | [8th] Kaḍala kaḍe-vaṃs-ājāpadaṃ kuḍi-varga-āgājendra-antu varaṃ tāl-o-

dān-[o]dānā pariṣṭi kuḍiyara vallabhaṇa ki[r*]tī-ke kākalaliṃ | [8th] Manu-nibhanē-BōdaṆād-adhipati vinayā-nidhi[ṃ] sa-

iya-vākṣya Nālōgōṇa munkiyana kula-vadhun duṭṭabbege janīyivi Kālikāḷa-Sīte-

vesaraṃ padaṇdaṃ | [10th] Vanitā-rannam Ponnakkanaṃ

nāṣiyṭey maduva-goḍu Bejjatūr-adhipam Manu-nibhan-ene negaḷi-vatana vanitege

bhī-vaṇitey-olage paḷe[pra]jey-yolār | [11th] Vṛi-

ta[ṃ] | [7th] Nirūpama-siladiṃ[ṃ] gunaṇān-uttama-dānaṃ-dāma-bhaktiyiṃ Ġi[risunte]

Raṅbe Minįṅ | Sarvasati Rūmigī Satyabhameyyolo dore

ye-nal-ālādē gūḍaṃ duṣṭa-kaṇiṣṭha-duśṭa-duṛgreṇyā-dārṣṭeyar ṅeṇu pōḷiparo

nirumala-chittada Ponnakabbeyaṁ | [12th] Karkaraṇa | Chār[u]-


Ponnakabbegam Rāvīnangaṃ puṭṭida Dēkabboyaṇ[ṇa-


vāri-jānane [11th] vināya-chintamaṇi pati-hitey-ḍaḍa-gū-

dī sakhadin-ildu | [12th] Kandaṇaṇ jēṭṭīgan-ene negaḷ-ahita-gharattamaṃ sakham-

ildu tanna dāyigarāṃ tāl-ōṭṭājīm-īraṇāi-davanāṃ netā-

ne Talekāḷal-oydu kondam narapaṇi | [13th] Kaliḻkāḷa-Vēḷaṇ-eṇisida kuṭi-

čaṅgaṇ-īruṇāi kondar-emnīṇaṃ māṭama lalit-ānti kē[ḷdu] Ravi-

21 gana kula-dīpakī sāyāl-eṇu kondake padaṇdaṃ | [15th] Tandeyam-abbeym-

ōdeyana bandugalun bandu manale sāyām māṇ-nīm-

22 nēnd-eḷḷaṃ kāl-vidiḍaṇaṃ-aniddite Dēkabbo munida baggaṇu nuḍidaṃ | [16th] Nūgūnād-adhipati Rāvīgana magaḷ-āgyīyam-ante Nava-

nād-adhipatig-āṅ negaḷa sati-yāgī bāḷpur[j][ḍu] bagdappene koṭṭa kondā mana yasam-

āliti | [17th] Endu parichebdhitida nāyaṇidinaṃ dhārva-

21 tōnta-khaṇḍada maṇṇaṃ nandā-dīvιgeg-śtāravinda-ānane sale nīvēyaka-end-anu-

nayadin | [18th] Maṇḍita sale goli-gaḷ[e]ya padaṇa kaḍeya-


de nīyaddi din pōṭig-āṅ māṣen-end-āḍaradindāṃ bhūmi pon-putṭage pasaś

Dhanamāṇ dānasaṃ nūṭatam ṃvāraṃ dēvāṃ-dēvāṃ alīṃ-

27 yin kai-mugdi-unv-unriya pokka Dēkabbo tannam dhray-eḷḷaṃ mechchi

nīcham [po]gale negalūtunī dēvā-lōk[a]kke vōda | [20th] Lalitavrittam |
TRANSLATION.

Gōn. (Verse 1) Hail! When the glorious Chōna king had taken possession of the whole earth.—(he) Rajendra-deva, the slayer of crowds of proud enemies.—(and) was renowned when six years (of his reign) had passed, and when one said: "the Saka year in (its) extent (is) ninety-seven and nine," (and when) the (cyclic) year (was) the well-known Hōmalambī, the auspicious month indeed Karātika, (and) the day of the dark (half) the twelfth (tithi),

1 Monday,?

(V. 2) Hail! Glorious, praised by the whole world, the best of the Avachas, rich in virtue, firm in extensive and beautiful heroism, piercing (enemies), giving (almus), (and) protecting (the subjects)—(each) were the chiefs of Nugunādu.

(V. 3) In the said family the matchless Ereyaṅga was born: his own son (was) Ėcha, resembling Manu; the son born to him (was) Javaniyaruma, excellently in knowledge.

(V. 4) Now to that Javanayya and to Jákkebe who was called an ornament of women, so that they obtained (great) good (by his birth), was born Raviga, (who resembled) a thunderbolt of destruction to the great mountains—hostile metes.

(V. 5) When Raviga was born, knowledge was produced along (with him); along with knowledge (proper) income (or revenue) was born; along with proper income liberality was generated: does so much exist among other people?

1 Read 'āri-.
2 Read sanal-
3 Cancel the amuda-
4 Read sakala-
5 Kedaśima in kādu and aliśa, this aliśa being in meaning equal to aliśadguna; see aliśadguna under sīla, 2, in my Dictionary.
6 Read arikeyavāmāda.
7 Regarding the verb kaṇḍāriṣum (which appears also as kaṇḍharisum), 'to engrave,' it may be remarked that it is a tadbhava-form of kaṇḍīṣum, 'to cut,' from the Sanskrit kaṇḍhana, 'cutting,' which noun appears also in the tadbhava-form of kaṇḍharana, 'engraving,' as Dr. Hitzebach informs me. Compare the corresponding formation of chakrīṣum and chakranga from chakrana (see my Dictionary). For the use of kaṇḍharisum, with the aspired kā, see above, Vol. V., p. 214, p. 231, notes 3 and 13; and for kaṇḍharana see p. 234, note 7.
8 Read maniyama-
9 Or Javanayya, v. 4. Javaniyaruma stands for Javaniyaruma. "the able or strong Javanī" (= Javaniyuma) in arīṣe-rāmaṇe the rīṣa represents an r (i.e. ṛāmaṇa, as it does also in ṛṛpaṇa, i.e. ṛṛpaṇa) in v. 6.
10 He was summoned "the Rāma (or Rāgaṇa) of Nugunādu." v. 6 and 22.
(V. 6.) When one says: "the Rama of Nugunādu, the chief of Kuḍiṣyas (Śūdras), (and) the ornament of Kuḍiṣyas," (it refers to) one who in (this) age of sin is fully equal in happiness. liberality (and) heroism to Kṛṣṇa: how can foolish people compare the base, the bad, the dishonest, the lawless, the men of a mere appearance of greatness at the present period, with the best one of the Ávachas, who is called a blessed man?

(V.7.) So that the kings who were called Chōja, Pallava, Pândyas, Siśāmēgha, Kērala, Sōrata, Gōva, Bhōja, Lāja, Gajapati, Hayapati, Nārapati, heard (of it) in (their) courts. (and) so that actors, bards (and) minstrels, fixed their thoughts on him and were zealously active to praise (him),— (so) great was Jayangōnda-Chōja-Pernāṭi-Gāvunda,1 who was a ruby of assemblies. (he) the very worthy man.

(V.8.) When the Chōja king2 presented (him) with a pearl umbrella, a conch, cymbals (and) a royal elephant, (he) the chief of Kuḍiṣyas (Śūdras) got indeed the rank of a Mandāliko i.e. of a superintendent of a province.

(V.9.) To the further shore of the sea, to the end of the world, (and) also to the great elephants of the points of the compass, there approached and quickly spread and nicely grew the creeper of the fame of the chief of Kuḍiṣyas (Śūdras).

(V.10.) To Būtabbe, the virtuous wife of the headman (of the village) of Nālgōḍa, who resembled Manu, (and who was) the chief of (the district of) Edēnādu, a mine of refinement. (and) a venereal man, was born one who got the name of "the Sīta of the age of sin."3

(V.11.) (Hr.). Ponnakka4 a pearl of women, the chief of Bejatūru, from love, took in marriage,—he who was so renowned that he was called an equal of Manu: are others of the wives on earth equal to his wife?

(V.12.) How could one compare Ponnakabbe of pure mind with the vicious, worthless, reprobate, ill-natured, low women of the present day, who are unfit to be called equal to Pārvati, Rambhi, Mēnākā, Sarasvati, Rukmī (and) Satyabhāmā in matchless character, virtue, excellent liberality (and) innate devotion?

(V.13.) When (they) gave Dékabbe,—who was born to Ponnabbe that was of pleasing conduct and decorous behaviour, a purifier of (her) family, of an amiable disposition, (and) a pearl of women, and to Raviga,— (in marriage) to the brave Echa (the headman) of Pervayal, the chief of Navālaṇādu, (and) of the Kuruvanda family, he lived happily with the lotus-eyed one, the gem of good conduct, who was devoted to (her) husband.

(V.14.) When (he) the grinding-stone of (his) enemies, who was renowned as a wrestler, (thus) lived happily, (but in course of time) grasped with his kinsmen6 and by (his) superiority pierced (and killed them), the king took him off straight to Talekādu and killed (him).

(V.15.) When the beautiful woman, the light of the family of Raviga, heard the report that they had pierced and killed the strong hero who was called "the Vēla (Skanda) in the age of sin," she walked to the (fire-pit in order to die.

(V.16.) When (her) father, mother and near relatives came, said: "Daughter, do not die!; desist!" and all embraced (her) feet, the blameless Dékabbe became angry and loudly spoke:—

(V.17.) "As I am known as the daughter of Raviga, the chief of Nugunādu, and as the wife of the chief of Navalēndu, can I wish to live while the house which gave (me and that) which took (me) loses (its) good name?"

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1 *I.e.* "the village-chief of His Majesty Jayangōnda-Chōja" viz. of Kāṇḍhikā; see above, p. 214 and note 3.
2 Probably Rājāśīrāja, the predecessor of Rājendrādēva.
3 *I.e.* Ponnakka, v. 11.
4 Or Ponnakabbe, v. 12, or Ponnabbe, v. 13.
5 Or Dékabbe, v. 21.
6 "His kinsmen" might be grammatically applied either to the kinsman of the Chōja king or to those of Echa.
(V. 18 f.) Thus the lotus-faced one spoke, made a final decision, presented with propriety the soil of a garden-plot to the god for a perpetual lamp, and gave, with reverential deportment (and) with great desire, for oblations regularly repeated, after (she) would have died, the Gotra-paddy-field on the south-western side (which requires) five koléas (i.e. kolāgas) of seed; and (she) the noble daughter of the lord of Nugunādu ordered (thus) again and again.

(V. 20.) Then all united said: "Do not (dic); desist!" (but) Dékabbé said: "Speak not, but go!; I will not desist;" and respectfully giving hard, gold-embroidered clothes, cows and money as a present, she piously put the palms of (her) hands together (in obrissence) to the god of gods, entered the blazing flames, and went with glory to the world of gods, so that the whole earth will be pleased (with her) and continually praise her.

(V. 21.) She who is known as possessing the beauty, knowledge, goodness, liberality and victory of the goddess Śrī, Gami, Sachi, the daughter of the earth (Sītā), Rati, (and) the goddess of the earth, (and) as being rich in renown, intelligent, dispelling fear, devoted to (her) husband, (and) firm in strength.—this mine of heroism, (this) ocean of resoluteness, (this) beautiful mine of good qualities, (sic.) the renowned Dēkale, this pearl of women.—who can forget her?; what woman on the whole earth (is) therefore equal to (this) excellent woman?

(V. 22.) The Rāghava (Rāma) of Nugunādu, the refuge of the learned, a lion to the angry, a custodian of kaves, ardor in prowess, the chief of Kūḍiyas (Śūdras), a Karna in the age of sin, powerful over the envious, a wishing-stone to the bards, (and carrying) Śīva's feet on (his) head, erected for his daughter from affection (this) stone-monument for the whole province, as a document (and) as a representation (of what his daughter had done).

(line 33.) Hail! May those who are born in this family, protect and keep up the garden-plot (that is) a flower-field, and on the southern side of the Nīrāmnālī tank the paddy-field (requiring) five koléas (of seed), which Dékabbé left to Mahādeva. Those who do not fulfil (this), will become victims to hell.

(V. 23.) A discuss to those among Brāhmaṇas who fret, a sun the (distinguishing) mark of which is that it has neither spot nor veilings. Malla, who has recognised knowledge, who is never excessively verbose, and who is a friend of eminent poets, wrote this.

(L. 36.) The Āchāri of "the lion to the angry," the Āchāri of "him who is powerful over the envious," engraved (this).

No. 20.—BHIMAVARAM INSCRIPTION OF KULOTTUNGA I.;

SĀKA-SAMVAT 1037.

By E. HEITZSCH, PH.D.

This inscription (No. 473 of 1893) is engraved on a pillar in the mandapa in front of the Nārāyanaśvāmin temple at Bhimavaram in the C-canada division of the Godavari district. It consists of two Sanskrit verses and a passage in Telugu prose.

1 This is a translation of the commenced mādakākkādakālaṁ. Mādaka stands for mādaka and kāla is a 
edadakara of tēpana, t having taken the place of p (compare kārañ ca kapāta, kāla for kapila, etc.) and i 
that of a (compare chanda for chandana, lamba for lamana).

2 I.e. a worshipper of Siva; see South-India. Inscri. Vol. II. p. 388. note 7.

3 Āchāri may be translated 'architect'.

4 According to verse 22 "a lion to the angry" and "powerful over the envious" were surnames of RVṛga.
The date is Śaka-Saṅvat 1037 (l. 14 f.) and the 45th year of the reign (l. 13 f.) of a Chālukya king who bore the surnames Parantaka (l. 1), Sarvalokāśraya and Vishnuvardhana-mahārāja (l. 11 f.). If the regnal year is deduced from the Śaka year, the result is Śaka-Saṅvat 992 = A.D. 1070 as the date of the king’s accession to the throne. Consequently he must be identical with the Chālukya-Chōja king Rājendra-Chōja II, alias Kulottunga-Chōja I, whose reign is known to have commenced in A.D. 1070.8

The purpose of the inscription is to record the gift of a lamp to Nārāyaṇa (l. 18), the deity of the temple in which it is still found, and which is stated to have been built by a Vaisya named Maṇḍaya (l. 7 and 18). Bhīmarana bore the name of Chālukyabhīmasura (or Śvāra) (l. 6 f. and 17) and belonged to the district of Sakṣatamantani-nāṇḍu (l. 16 f.). The date of the grant was the vernal equinox (l. 15 f.). The donor of the lamp was a minister of the king, named Mādhava (l. 3) and surnamed Rājavallabha (l. 2). He was a native of the Chōja country (l. 19), and his full Tamil name was Veḻan Maṇḍavaṇ, alias Rājavallabha-Palavaraṇyaṇ (l. 21 f.). The small Leyden grant (l. 11 f. and 49), which was issued in the 20th year of the reign of Kulottunga I, contains the name of a minister (śaṁkhāyirahin) Rājavallabha-Palavaraṇyaṇ, who is perhaps identical with the donor of the saṅkhaṇa inscription.

The following is a list of other inscriptions of Kulottunga I, which contain both a Śaka date and a regnal year. All are in the Bhimēvāra temple at Drikshārāma,6 with the exception of No. 1 which is near the Nāgēsvara temple at Chēbrōḷu.7

A.—Inscriptions in which the king is designated only by his titles Sarvalokāśraya-śri-Vishnuvardhana-mahārāja.8

1.—No. 151 of 1897.
1 Svasiti Śaka-varshaṁbhu 998 n-eṇī ṇaṇa-śaṅvatasa-10
2 ra śrāhī svasti Sarvalokāśraya-śri-
3 11Vishnuvardhana-mahārāja pravardhamā-
4 na-vijaya-rājya-śaṅvatasa[mahlu]12 7 n-eṇu . . .
6 . . . . . Mōjlā-māsamun
7 punnamayu 13Sukravāramuna sōmagrahaṇa-
8 nimmattamun= . . . .

2.—No. 190 of 1893.
1 14Śaka-var[sa]mulu 1006 svasti [Sa]rvalokāśraya-śri-Vishnuvardhana-mahārāja-
2 pravardha mā-
3 na-vijaya-rājya-śaṅvatasa ramu 15 gu [śa]hi dina 307 nāṭu . . . . .

3.—No. 374 of 1893.
1 [Sv]aṭṭi Śaka-va[r] shamulu 1036 svasti Sarvalokāśraya-śri-Vishnuvardhana-
2 māhārajula.16

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1 This had been the name of two Chōja kings; see South-Ind. Inscr. Vol. I. p. 112.
2 See above, Vol. IV. p. 266.
3 According to other inscriptions the name of the temple was Rājanrāyaṇa-Vinnagara; see above, Vol. IV. p. 230 and note 8.
4 In the Don epigraphs the temple is referred to as Mande-Nārāyaṇa; above, Vol. IV. p. 288.
5 This name is derived from that of Chālukya-Bihma I; see above, Vol. IV. p. 227.
8 Prof. Kielhorn’s calculations of the dates 1 and 3 will be published shortly.
9 Read Śaka-.
10 Read -saṁvatasa-.
11 Read Vishnua-.
12 Read Svaṭṭa-.
13 Read Sukra-.
14 Read Śaka-.
15 Read -mahārajula.


B.— Inscriptions in which the full titles and names of the king are given as follows:—


4.— No. 385 of 1893.

7. . . . . Śak-Ablē mukha-śahti-śeṣa-gāpita . . . .


5.— No. 389 of 1893.

3. . . . Śak-Ablē[naṇa]n prā-


12 ti-[ni]nimittamana . . . .

6.— No. 386 of 1893.

4. . . . Śak-Ablē nīdi-n[ga]-trāṣa-[ga]ntiṭa . . .


nimittamana . . . .

7.— No. 402 of 1893.

4. . . . . Śaka-vā[rṣha] śaṁbhu 1034 . . . . .

8. . . . . . . . . . . . . . . . . . . . . .


munaṁ . . . .

8.— No. 415 of 1893.


4. . . . . . . . . . . . . . . . . . . . . . .

5. tsa 45 śṛ[ā]hi . . . .

9.— No. 194 of 1893.


4. . . . Śaka-vā[rṣha] śaṁbhu 104[0] nḍa . . . .

7. jya-divya-saṁvatsa 49 nṛgyu śṛ[ā]hi dinamula 250 . . . . . . Uttaṇyana-

saṁkr[ā]n[ti]-ni-

8. nimittamuna . . . .

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1. Read "vyatipata".
2. No. 386 of 1893 omits this compound and inserts "vaśa-dūṣy śptayita" before Gaṅgāga-.
4. No. 365 of 1893 reads "saṁsara" (singular instead of plural).
5. No. 365 of 1893 inserts śṛṣṭi-pati- before trikṣaraṃs.
8. Bead śaṁvatsara.
9. Bead "Uttraṇyana-

10. Ia. Śaka-Saṁvats 1022.
11. Bead rājya-

12. Bead "nimittamana."
TEXT.  

A.—Wort Face.

1 खञ्छन् [श्री]शरमे परासकः चालुक्यराज्यः-
2 नियम प्रासान रत्निति राजवर्षम् रत्नि [ख्या]-
3 त: निती माधवः [१४] तन्मुखिमयः [१४] खवन्मुस-
4 दृ[शी] शोकः नय ली[को]तर [योको]दिनः [१४] नितरचणः-
5 कामपुण्यात् लक्ष्मीपतिमनोतिमान [१४] श्रीचा-
6 लक्ष्मीराजसरीवजस्ते चालुक्याने-
7 माधुरे योभन्नख्यवेष्वव्यव्यः-
8 चिते खञ्छीपतीदासिन् [१४] दलवादास-
9 हिमेशु विजयमतिमाध्यः वेष्वी-
10 विमोचत्रांक्षेप्यान्वयं विनयश्चा-
11 दीपो प्रदीपी मुखः [१४] खञ्छि सवलो-
12 कामलहरीविषुवदिनमहाराजु-
13 ल प्रवहस्तानविजयराज्यम्-
14 बलराजु ४४ गु माध्य सक १

B.—South Face.

15 वर्षुवु र १०६० गुरीषु चै-
16 वर्षुवत्रांक्षिनिवङ्गनकल्मुन सक-
17 तंत्रानांशिनि चालुक्यभीभावमुनुन सक-
18 वर्षयुक्तं नारायणवर्षेरुः
19 [वी]वर्षयुक्तमुन मवस्तराजभयं-
20 झरनानावाणात् महिनानाशिक कड़वंगुंड्यः-
21 [उ] वेलास्तु माधवश्चन राजवर्षम्-
22 झरक्षु वेलास्तु माधवसूतकु नखास-
23 विनागमां वेलिन दीप[सू]यकु गुरिषुवु यकु-
24 [वी]युक्ति कांडकु पायन[वी]युक्तियुक्ति मान-
25 वन्वायुमाण वेलास्तु गुरिषुवु यवेयुनमी-
26 [वृ] वस्माने वेदिन एनसु र २० [१४] वाणिज्

१ From an inked estampage prepared by Mr. H. Krishna Sastri, F.A.
२ Read "वर्षुवु र १०६० गुरीषु चै-"
३ Read "वर्षुवत्रांक्षिनिवङ्गनकल्मुन सक-
४ Read "तंत्रानांशिनि चालुक्यभीभावमुनुन सक-
५ Read "वर्षयुक्तं नारायणवर्षेरुः
६ Read "[वी]वर्षयुक्तमुन मवस्तराजभयं-
७ The anusāsana stands at the beginning of the next line.
TRANSLATION.

A.—Sanskrit portion.

Hail! While king Parāntaka, who resembled (Vishnu) the lord of Śri, was protecting the fortune, acquired (by him), of the Chālukya kingdom,—the best of his ministers, the pious Mādhava, who was renowned by the name of Rājavallabha, who seemed to be a near relative of (all) men, whose prosperity and fame were extraordinary, who was excessively skilled in protecting refugees, who was devoted to (Vishnu) the lord of Lakshmi, whose fame was constant, (and who was) the light of the earth,—having given a lamp, which was not to cease (burning) as long as the moon and the sun shall exist, to the temple of the lord of Lakshmi, which had been built by the illustrious Mandaya, the best of Vaiśyas, in Chālukyaabhāmapura, which resembles a lotus in the tank (that is) the prosperous Chālukya country,—gave twenty most excellent buffalo-cows which supplied much milk.

B.—Telugu portion.

Hail! In the 45th year of the increasing and victorious reign of the asylum of the whole world (Saralokāraya), the glorious Vishnuvardhana-mahārāja, (and) in the Śaka year 1087, on the occasion of the Vishnuva-saṅkranti in Chaitra,—Vālaṇḍu Mādhavavu, alias Rāja-vallabha-Pallavaravayandu,¹ the lord of Kadambaṅgu[di],² in Auma-nāṇḍu,³ (a subdivision) of Birudarājabhayamkara-valanāṇḍu,⁴ (a district) of Chōṇa-maṇḍala, gave a lamp, whose wick must not cease (burning) as long as the moon and the sun shall exist, to Nārāyaṇadēva, (the god) of the Mandaya temple at Chālukyaabhāmahvura in Sakaṭamantani-nāṇḍu. For (this lamp he) gave 20 buffalo-cows into the possession of Pāpana-Boya, the son of Guṇḍiya-Boja, and of Guṇḍiya-Boja, the son of Oṣana-Boya. From these (buffalo-cows) one Rājarāja-measure of ghee has to be supplied daily (for feeding the lamp).

No. 21.—TWO INSCRIPTIONS OF VIKRAMA-CHOLA.

By E. HULTSCH, PH.D.

A.—Chēbrōlu Inscription of Śaka-Saṁvat 1040.

This inscription (No. 153 of 1897) is engraved on a slab in the Kōsāvavāmin temple at Chēbrōlu in the Bāpatha tālokā of the Ki-ta district. The alphabet is Telugu, and the language is likewise Telugu, with the exception of one corrupt Sanskrit śoka at the end of the inscription.

¹ The Telugu nominative Maṇḍuda and Pallavaravayandu represent the Tamil Viṭṭa and Pallavaraiyanda.
² Mādhavavu is the Telugu nominative of Mādhava.
³ Kadambaṅguduvaṇḍu corresponds to the Tamil Kadambaṅgudaiyanda, an abbreviated form of Kadambaṅgudaiyanda.
⁴ The district of Auma-nāṇḍu is mentioned in Tamil inscriptions; South-Ind. Inscr. Vol. II. pp. 125, 324, 336, and Vol. III. p. 162.
⁵ This territorial designation is derived from a surname of Kalōttaṅga-Chōḍa I, which occurs in the Kōlaṭṭaṅga-Parama; South-Ind. Inscr. Vol III. p. 122.
⁶ This measure may have been named after the Eastern Chālukya king Rājarāja I.
The date is the day of a lunar eclipse in the month of Jyaistha in the cyclic year Plava, which corresponded to the Śaka year 1049 and to the 8th year of the reign of Vikrama-Chōḍādeva (l. 11 ff.). Śaka-Saṅvat 1049 (expired) corresponds to the cyclic year Plavaṅga (not to Plava as the inscription has it) and to A.D. 1127-28. As this was the 8th year of the king's reign, he must have ascended the throne about A.D. 1119. This result is in accordance with the fact that his father Kulottuṅga-Chōḍa I. ascended the throne in A.D. 1078 and reigned for 49 or 50 years4 to about A.D. 1119. According to Professor Kielhorn's calculations, the inscriptions of Vikrama-Chōḍa in the Tamil country seem to show that his reign began on the 18th July A.D. 1108. This discrepancy may be explained by assuming that 1108 was the year in which he was appointed yuvrajā, while his actual accession to the throne took place after his father's death in A.D. 1119.

The name of the king is preceded by a list of his birudas. These are identical with the surnames borne by his father Kulottuṅga-Chōḍa I. Among them we find Vikrama-Chōḍa (l. 7 f.), which was one of the birudas of his father, but is rather out of place here because it is identical with the name of the king himself, and Rājakēśarivarman (l. 8 f.), which is known to have been a surname of the former, while Vikrama-Chōḍa in his Tamil inscriptions bears the title Parakēśarivarman.6

The inscription records the grant of a lamp to the temple of Kumārasvāmin (l. 18 f.) or Mahāśēna (l. 33) at Cheṁbrōlu (l. 18), the modern Chēbrōla. Hence it appears that the slab containing the inscription, which is now in the Kēvāsvāmin temple, was originally set up in the temple of Kumārasvāmin, which is now called Nāgēsvāra.7

The donor was a feudatory of Vikrama-Chōḍa,—the mahānandāḷīvara Nambaya (l. 30 f.) of the Durṣaya family (l. 23 f.). Among his surnames are 'the lord of the city of Kollipākā' (l. 22 f.), 'the lord of the country of six-thousand (villages) on the southern bank of the Kṛṣṇavēṇā river' (l. 25-27), and 'the scent-elephant of Malla' (l. 28). Kollipākā is mentioned as Kollipākē in an inscription of the Western Chālukya king Jayasimha II.8 and as Kollipākkai in the inscriptions of Rājendra-Chōḍa I.9 and of Rājadvirāja.10 The second surname of Nambaya was borne later on by the chiefs of Amaravati.11


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1 Prof. Kielhorn's calculation of this date will be published shortly.
2 See above, p. 220, note 2.
4 Above, Vol. IV. p. 266.
5 See page 221 above. The only biruda which was not taken over by Vikrama-Chōḍa, is nappəmā Fīṣgār-i- cardham.
7 See above, Vol. V. p. 143.
11 Ibid. above, p. 147 and note 4.
12 This inscription is noticed by Dr. Fleet in Sir Walter Elliot's transcript: Jaya. Kōu. Distr. p. 137 f., note 6.
13 Read -dakshināṭra-.
14 Read dālitoriu.
occasion of Vyatipata on Monday, the full-moon titki of Vaisakha in the Sakra year 1058, etc.

The same slab bears an inscription of Trailokyamalla, the son of Nambhiraja (No. 267 of 1893):—Svasti samadhi(dhi)gata-paunchhemahasha(sha)bo-mahamana(cchali)svara Kollipakasha-
purav-apadhi(shiva)Durjayaakula-kumud[a]chandra ripuajya-mrit(mrit)gandhara mar[mar]kak-
Kr[i](kri)shnavenugandhi-tirakakshira-shr那么简单ness-vishay-ahilvira vira-Maheshwara klritt]-
dinashadhatha jana-sasya-prameghavarashash Nambhana-ganipada[dhajVARa] namadi-
samasta-prasasti-sah[i]ambuna shriman[m]ah[ama] . . . . .
[r]gga[muna]
= emitti Vaisakha-bah[u]lapaksha aatamiya Sah[m]v[a]ramuna . . . . . . . . . . . . . . .
"On Saturday, the eighth titki of the dark fortnight of Vaisakha in the Sakra year 1081," etc.

It will be noticed that in this inscription Trailokyamalla is called ‘the scent-elephant of
Nambha,’ i.e. of his father Nambya or Nambraja. Consequently it may be assumed that
the latter, the bore the surname ‘the scent-elephant of Malla,’ was the son of Malla.
In this way we obtain three generations of the chiefs of Ongourgamgra:—Malla; his son
Nambha, Nambya or Nambraja; and his son Trailokyamalla.

Professor Kiellhorn kindly contributes the following remarks. “The date of No. 266 of 1593
would correspond, for Sakra-Sainavat 1052 current, to Sunday, 5th May A.D. 1129, and for
Sakra-Sainavat 1052 expired, to Friday, 25th April A.D. 1130. In Sakra-Sainavat 1053 expired, the
full-moon titki of Vaisakha commenced 7 h. 5 m. after mean sunrise of Monday, the 13th April
A.D. 1131, when the yuga was Vyatipata for about the last quarter of the day. I believe this
to be the day intended, but can give no reason why the writer should not have quoted Tuesday
(the 14th April) on which the full-moon titki ended. The date of No. 267 of 1593 would corre-
respond, for Sakra-Sainavat 1081 current, to Wednesday, 23rd April A.D. 1158; for Sakra-Sainavat 1081
expired, to Tuesday, 12th May A.D. 1159; and for Sakra-Sainavat 1082 expired, to Saturday,
the 30th April A.D. 1160, when the 8th titki of the dark half ended 18 hours after mean sunrise.
In both dates the given Sakra year is short by 1 of the year of our Tables. This is not uncommon
in dates from the eastern part of Eastern India.”

TEXT.

A.—Front of Slab.

1 खसल समहस्वनाय
2 ‘श्रीपृणीवस्म सच[1]*राजा-
3 जिज्ञासा राजासेवार परा-
4 रसराज[1]*रक रविकल्पनानि ची-
5 जयाकस्थिति पापाखशुल्ला*-
6 तक समहस्वनाय राजा-
7 जेभ वीरमेंद्र विजयकमो-

1 Read -dariabhau. 3 “See e.g. my List of North, Insor. Nos. 367 and 370.
2 From two inked stencapages. 4 Read धीरुप.
3 Read रेवर. 5 The samadhra stands at the beginning of the next line.
8 67 विराय[भ]रन¹ सीराज़केः
9 शिवरथीनमोनिडिगुः गंगा-
10 कावेरीप्रवांत(क)² श्रीम[तृ]जिन[शु]-
11 वल्लकवाेस् कविमनोः
12 दिव्येवर प्रवाहमानवि-
13 जयराजसूंवसुरुकुः
14 लु 8 प्रयुनन[चंड] सक[च]-
15 श्रवणुल 1048 च-
16 गु शुवसंवसवर अंटय².
17 मास श्रीमप्रविणनमिव⁶
18 सुन चंचोलि श्रीकुमा-
19 [रखन]मिदेवरकुनख-
20 [षंव]शिविविकृ सर्वत्त
21 सर्वत्तगतश्रवस[श]-
22 शंभासमक्षियर कोल्लिया-
23 कापुरवेशर दुःख[य]-
24 कुखुकुखाचलसिमेंद्रसन-
25 स्वरुवियंतृ 10 सिणवेशान-
26 "सदिदिनोवैरघर्षस्वयम्"¹²
27 श्रीवशम संस्कारा-

B.—Back of Slab.

28 श्रवण सत्तगंधवारन¹³
29 नानादिसमस्तसतसहि¹⁴
30 तं 12 श्रीमनुप्रम[र]मक्षिका-
31 र नंबर विच्छन गोतिक
32 तृ दू ¹[र] चीनी चंचोलि संस्कारक-
33 संसाुन गाँवि मध्य[र]केन-

¹ Read "अश्रम.
² Read "वन्य".
³ Read "पुष्यन् जातीयपत्रिका. in accordance with some inscriptions of कुलस्तुंगा-चोला 1; see above, p. 221.
⁴ Read "पवृत्तात्
⁵ Read "शशी".
⁶ Read "दुष्कृत".
⁷ Read "घे" or, more correctly, "ज़हे".
⁸ Read "स्वर".
⁹ Read "रूपवेशान"
¹⁰ Read "दक्षिण".
¹¹ Read "दयक".
¹² Read "दबक".
¹³ Read "वर्धिन".
¹⁴ Read "वर्धक".
34 स्वन निख्य मानिष्कु नियि
35 उपयुक्तवर्यु शुचिरः
36 सुनि कीमहय  [1] पुढ़िः
37 खानपपुलु सुचुमुः
38 सानुतु सुरूयुसययु  नः
39 तित्ताययुक्तवर्युः  खदसः  यः
40 रदसः ग्वा यि ग्वेरु खः
41 सुदर  [1] वांचि वच्यः
42 एब्रहिम सिद्यय जः
43 ये निम इ

TRANSLATION.

(Line 1.) Hail! In the 6th year of the increasing and victorious reign of the asylum of the whole world, the favorite of Fortune and of the Earth, Mahārājādhirāja, Rājaparamēśvara, Paramābhaṭṭāraka, the front-ornament of the Race of the Sun, the crest-jewel of the Chōla family, the destroyer of the Paṇḍya family, the asylum of all kings, Rājarājendrā, Vīra-Mahendra, Vikrama-Chōla, he whose ornament is victory, the glorious Rājakēśarivarman-Permanāți, [the lord of the earth] as far as the Gaṅga and the Kāvēri, the glorious emperor of the three worlds, Vikrama-Chōjadēva,—

(L. 14.) On the occasion of an eclipse of the moon in the month of Jyēṣṭha in the Pūrva-saṁvatsara which was the Śaka year 1049,—

(L. 20.) Hail! the glorious Mahāmanḍalēśvara Nambaya, who was possessed of all the glory of such names as the Mahāmanḍalēśvara who has obtained the five great sounds; the lord of Kollipākā, the best of cities; the lion of the principal mountain— the Durjaya family; a Hariśchandra in truthfulness; the lord of the country of six-thousand (villages) on the southern bank of the Kṛishṇaverṇa river; the lover of the jasmine flower; (and) the scent-elephant of Malla,—

(Ll. 18-20 and l. 31 f.) gave 50 sheep to the temple of the god Kumārasvāmin at Chembrōla for a perpetual lamp.

(L. 32.) Having received these (sheep), Kommaya, (the son) of Sāra-Bōya, with (his) descendants in succession, has to tend (them) and to supply daily to the Mahāśēna (temple) one māna2 of ghee.

(L. 36.) The three-hundred temple servants (sthānāpati) (and) the three-hundred dancing-girls of this place have to protect (this grant).

[LL. 39-43 contain one of the usual minatory verses.]

B.—Śevilimēdu Inscription of the Sixteenth Year.

This inscription (No. 43 of 1900) is engraved on the west wall of the Kṣilasannātha temple at Śevilimēdu, a village on the northern bank of the Pālār and about 2 miles south-west of Conjeeveram.

1 This well known Sanskrit verse is here full of mistakes.
2 See above, p. 156, note 3.
The inscription consists of eight verses in quaint Sanskrit. The alphabet is Grantha. The Tamil letter r is used in Kōmpura (vv. 4 and 7). Final m is employed instead of anusvāra in chiram, vidushān (v. 2) and labbham (v. 5). Instead of prākāra and sūbhava we find prākāra (v. 1) and utkhaṇa (v. 3). Āhuṇaya occurs twice (vv. 1 and 2) instead of āhuṇaya, and sā[ṭ][d]ha (v. 5) instead of sāṛṭha. The Tamil names Kiraṅgi, Odimako, Kodī, Ponnambi and Kōmbura are spelt Kirāṅgi (v. 8), Otimakki (v. 4), Koti (v. 5), Ponnambi (v. 6) and Kōmpura (vv. 4 and 7), with ch, t and p instead of j, d and b.

The date is Monday, the day of Uttara in the second fortnight of Vaiśākha during the sixteenth year of the reign of Vikrama-Chōla-deva (v. 3). This king bore the surnames Akalaika and Tyagavarākara (v. 1). According to Mr. Venkayya, the former is applied to Vikrama-Chōla in the Kulottuṅga-Sōla-ula, an unpublished Tamil poem composed in honour of Kulottuṅga II., and Tyagassamudra, with which Tyagavarakara is synonymous, occurs in the Vikkrama-Sōla-ulā and in the Pithāpuram pillar inscription of Mallapadeva.3

The inscription records that three persons assigned to the Śiva temple in the village of Rājasundari (v. 2) or Nṛipasundari (v. 3) some land (v. 3) and a garden (v. 5). The village of Rājasundari is evidently identical with Śevāmmedu, and the temple of Śiva, to which the grant was made, is the Kāliāsanātha temple4 on which the inscription is engraved.

Besides the subjoined inscription, six Tamil inscriptions have been copied in the same temple, the ancient name of which was Mūlasasthāna. In three of them (Nos. 40-42 of 1900) the village is named Śevāmmedu. It belonged to Vīrapṇaud5 or Vīrṇaud, a subdivision of Kāliyur-Koṭtam,6 a district of Jeyangonda-Chōla-mandalam, and bore the surname Nagariśvara-chaturvēdi-maṇgalam.

TEXT.7


2 पुख्यप्रक्षालविशिष्टविस्मितमत्रां सुनीत्वी:10 [[*[५]]] राजस्वसरि- sambhavasyaḥ|| याम एव विदुर्याम12 विराज्जे || — [३] [[*[३]]] यीमदक[स]चर्चदेव- yōdbhāyanunattamalarumilamukamkudigullamulamulam.[5] [[*[५]]] पची चोरमने यामे चोरप्रस्तरित विदिते वैश्वासाविश्वे[[[*[३]]] पचे चोरस्तरचनासबबिरहे वाले मिमाबा-5

3 यादानु1 कृष्णरक्षकाधिनिकिच[च]वाचिन लक्ष्मण महेश्वर || — [५] कम्पस्तिप्रवचः: क्रान्तिदेवस्वकाक: [*[५]] चात्र[स]कृष्णमुर्मो भधारितमित्र[किः].

1 Prof. Kilburn’s calculation of this date will be published shortly.
3 Above, Vol. IV. p. 298.
4 The present name of the temple is perhaps alluded to in verse 5 by the words “the ancient (god) who resides on the Kaliaka (mountain).”
5 The same addu is mentioned also in South-Ind. Jour. Vol. I. p. 117, and Corrigenda on p. 194. Vippēdu is the modern Vippēdu, 2 miles west of Śevāmmedu.
7 From three inked esmapages.
8 Read चोरप्रतिवट्टय.
9 Read कृष्णकाधिनिकिच.
10 Read चोरमने.
11 Read चोरस्तरचनासबबिरहे.
12 Read चोरप्रस्तरित.
13 Read वैश्वासाविश्वे.
14 Read वाले मिमाबा.
Hail! Prosperity! (Verse 1.) Victorious is this king Vikrama-Chóla, the husband of the Earth and of Fortune, whose lotus-feet are frequently rubbed by the diadems on the heads of bowing kings, who has driven far away all sins, whose glory is matchless, the ocean of liberality (Tygadórákara) who continually causes the increase of the prosperity of good men, the king named Akalakána.

(V. 2.) Resplendent for a long time is this village of learned men, named Rájasundari, a market for the trade in good deeds, the pure place of residence of the goddess of learning, (and) the seat of lords of sages.

(V. 3.) In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chójádaévá, in the second fortnight, at the time known as Monday combined with Uttara,—the two Bhātás Krishnaprabadhá Arulálla, born at Kámmáttá, and Ódímákki, born at Áttan-Kámírura, together with Vénkáta, assigned to Siva, at the village known as the prosperous Nripasundari, land which (they) had received through the great piety of Krishnapátha, born at Kundur.10

(V. 5.) The same three persons gave to the ancient (god) who resides on the Kailása (mountains) their three-fold garden, which (they) had received through the piety of Kódi and Vraváli,12 in which kúdas (krishna) lived on mango-trees, (and) which possessed a number of men of the fourth (caste) (as attendants).

(V. 6.) By me, the village arbiter (madhyastha)13 named Ponnámbi, the friend of good men, this document (pramána) was written. Witnesses (are) the following.

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1 Read कतंतानृती.  
2 Read कतंतानृत.  
3 Read सतानृत.  
4 Read विमल.  
5 Read विमल.  
6 Read विमल.  
7 Uttiram is the usual Tamil form of Uttara-Pághugam. The Tamil form of Uttara-Bhadrapáda is Uttireddá, and that of Uttardhádá is Uttireddam.  
8 The same name, which seems to mean 'narrow-nosed,' occurs in an inscription at Ukkal; South-Ind. Inscr. Vol. III. p. 6.  
9 Súrakká seems to be used incorrectly for śraddhá.  
10 A village of the same name is mentioned in two inscriptions at Mārimāngalam; South-Ind. Inscr. Vol. III. pp. 73 and 75.  
11 I take this meaning of utrapa from Dr. Kittel's Kánda-English Dictionary. The meaning 'field' does not fit here because mango-trees are stated to have grown in the utrapa.  
12 The same name occurs in South-Ind. Inscr. Vol. III. pp. 73 and 74.  
(V. 7 f.) Dakshināmūrti-Bhūtta, a wise Brāhmaṇa of Alūr, 1 Krishna-Dvaiapāyana Yajrān, Jannaya Rītijī of Vēda-Kūmbura, 2 (and) the two persons named Arūjās, who were born at Kārāži, 3 together with Rāma, born at Tānaka. These were written down as the only witnesses of (this) pious gift. Let the best of kings and the devotees of Śiva protect this grant.

No. 22.—KONDAVIDU PILLAR INSCRIPTION OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA;

SAKA-SAMVAT 1442.

By H. LÜDERS, Ph.D.; GÖTTINGEN.

Inked estampages of this inscription 4 were sent to me by Dr. Hultzsch through Prof. Kiellern with the following note: “On four faces of a pillar near the agrahāra at Kondavidu. The pillar is supported on two sides (north and south) by stones which made it possible to copy and ink the top lines of the inscription in full.”

The inscription contains 166 lines of writing. The average size of the letters is \( \frac{4}{7} \).—The alphabet is Telugu and, with few exceptions, resembles that of the Maṅgalagiri inscription. 5 Several times \( ka \) appears here in the old form; see e.g. ll. 3, 6, 15, 16, 30, 43, 118, 145 (\( ka \)); 27, 111 (\( ki \)); 142, 146 (\( ki \)); 11 (\( ki \)); 17, 157 (\( ku \)); 7 (\( kr \)); 11 (\( k \)); 142 (\( kku \)), while such forms as \( ka \) in ll. 7, 64, \( ku \) in l. 46, \( k \) in l. 92, \( ka\) in l. 39, may be called transitional. The \( sh \) occasionally shows the younger form occurring also in the Vānapalli plates; see ll. 69 (\( sh \)); 24 (\( sh \)); 33 (\( khm \)). \( La \) appears throughout in the form of the Bījagṛṇa grant and the Vānapalli plates. In \( dh \), the ottu is included in the dhi in l. 19 (vārām nidhīr), dhi in l. 72, and the subscript \( d \) of \( dh \) in l. 34. But in gha and \( dh \) it is used quite regularly, and in bha it is only missing in bhā, bhā, bhā in l. 163, and in bhā in ll. 8, 59 and bhā in l. 7 on account of the subscript sign. In the groups \( rma \), \( rya \) and \( rva \) the full sign of \( r \) is generally used, but in yā in l. 20 and \( rmyai \) in ll. 25, 92 it appears in the secondary form, as in all other combinations, and in \( ro\) in l. 163 and \( rma \) in l. 165 it is expressed both by the full and the secondary sign.—The language is Sanskrit from the beginning to l. 105, and again from the middle of l. 162 to the end. The rest is in Telugu. 6 With exception of the concluding words \( tīrt\) in l. 108, the Sanskrit portion is in verse, whereas the Telugu portion is in prose throughout.—The orthography calls for few remarks. In the interior of a word k, p, t, d and v, if followed by a vowel, are generally doubled after anusvāra; exceptions are \( saṁkura\) (l. 12), \( dūka\) (l. 12), \( saptāngā\) (l. 29), \( pānhā\) (l. 107), \( mahādrā\) (l. 12), \( Māṇiḍāvā\) (l. 102), and several words in the Telugu portion (see for \( s\) ll. 127, 145; \( s\) ll. 113, 115, 130, 141, 156, 158; \( s\) ll. 117, 118, 119, 145, 153, 157; \( m\) ll. 111, 121, 125). \( d\) also is doubled in \( śrīkūnda\) (l. 76), \( Kōṇḍāvīśi\) (l. 98, 111), and \( d\) in \( bāhūdhū\) (l. 40), \( bāhūdhāt\) (l. 41); compare also \( k śīttapāṇī\) for \( pāṇī\) in l. 134. \( t\) is written \( t\) r 1

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1 A village of the same name is mentioned in two inscriptions at Māmāpamalam; South-Ind. Inschr. Vol. III. pp. 73 and 74. It may be identical with ‘Alur’ in the Māduraśāstra tālukka between the ‘Pernaibair’ and ‘Olakes’ railway stations.
3 The same place is mentioned in an inscription at Tirukkaḷallokkām; South-Ind. Inschr. Vol. III. p. 108.
4 No. 342 of the Government Epigraphist’s collection for the year 1892.
5 This defect is not very serious, as the few missing \( a vāra\) in ll. 87,88 can easily be replaced from other inscriptions.
6 See my remarks, above, p. 108 f.
7 The text and translation of the Telugu portion have been contributed by Mr. H. Krishna Sastri.
after anuvadra in the word mantrin in ll. 30, 85, 108, but with a single in ll. 40, 92. Final anuvadra has caused the doubling of in ākāratvam ggaṭṭhā (l. 17). As first letters of a group and are doubled in tṛīḍyā (l. 29), pūtrīś (l. 35), kāḷatri (l. 43), pūtrīś (l. 44), ādṛūma (l. 7), pāyāda-raqṭā (l. 8), kalpaḍḍūm (l. 72), adyā (l. 80), whereas a double mute is represented by a single mute in tatva (l. 59) and ujaulantām (l. 98). After a consonant is doubled in ārīka (l. 78), mārggayaṇīṭī (l. 33), mārgam (l. 80), māṛchhāna (l. 78), āṭiśavāṭ (l. 38), kṛīṭi (l. 50), kṛīṭi (l. 55, 106), karmayā (l. 28, 92), and in the Telugu samargpūjācāḥ (l. 121). ādī is always written ṛudhā. A superfluous anuvadra has been inserted in āpaṇṭūnā (l. 68), ṛīḍhūnā (l. 32) and some Telugu words in ll. 119, 125, 161. In amṛīṭapālakṣaṇu (l. 119 f.) and kārīmālū (l. 133), the double is expressed by ḥṭ. In accordance with the pronunciation of Sanskrit in the Telugu country we find a nasal inserted before , followed by a consonant, in praṇha-ēṃhūrā (l. 3) and , (l. 164), and even with the complete loss of the v in jihhālā (for jihvālā; l. 58). On the other hand this pronunciation has led to the erroneous insertion of a v after an original in sinhtēsā (l. 14). The words maṇḍapa and pradhāna are always written maṇḍapa and pradhāna; compare ll. 95, 116; 23, 88, 113, 153.

The object of this inscription is to record some grants by Nāḍingala-Gopā, the governor of Konḍavidi, during the reign of Krishna Rāya of Vijayanagara. The inscription has much in common with the Maṅgalagiri and Kaṭā pillar inscriptions edited above, p. 119 ss. Up to v. 26, it contains only 3 verses not found in those inscriptions (vv. 1, 3 and 7), among which only v. 7 deserves to be noticed, as Krishna Rāya is styled here a descendant of Yadu. This is apparently a mistake of the author; for, though Yadu was actually the reputed ancestor of the first dynasty of Vijayanagara, the second dynasty, to which Krishna Rāya belonged, traced their origin back to Yadu's younger brother Turvasu. Nevertheless the inscription is of some importance because it clearly shows that in Śaka 1442 Gopā was governor of Konḍavidi, the verses about Appa's dignities being omitted here altogether.

With v. 26 begins a list of some gifts made by Nāḍingala-Gopā. V. 26 is identical with v. 29 of the Maṅgalagiri inscription and refers to the same gift as that mentioned in the next verse. Vv. 27-28 record that in the Śaka year counted by the eyes (2), the yogas (4), the oceans (4), and the moon (1), in the year Vikrama (i.e. Śaka-Samvat 1442 expired), he presented, by order of Śalva-Timma, the minister of king Krishna Rāya, an exceedingly high temple (prāsāda) furnished with nine gilt domes (kalāka), a gate-tower (gopura), a wall (pradhāna), and a festive hall (uṣaṇa-maṇḍapa), to the holy Raṁbhadrā, and images for processions (uṣaṇa-śikara), golden ornaments, two pearl necklaces, a great quantity of excellent beautiful ornaments, and the performance of niyoga, exceeding seventy-two, to Raṁa in the town of Konḍaviṭī for the benefit of Śalva-Timma, the husband of Lakṣmī. V. 29 adds that, by order of Śalva-Timma, he assigned to the temple of the holy Ragha, the lord of the town of Yaṭāvaṭi, the customs on all the roads in the country of Konḍaviṭī and the village of Maindavolu, at the same time keeping up the former donation of the village of Lemballe.

The Sanskrit part of the inscription concludes with a verse in praise of Śalva-Timma (30) found also in the Maṅgalagiri inscription, and another (31) stating that the mahopādhyāya, who

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1 Vv. 1 and 2 are in praise of Ṛama. V. 1 alludes to the legend quoted above, Vol. III. p. 261, note 9.
3 Vv. 21 and 35 of the Maṅgalagiri inscription.
4 Regarding this term see note 1 on p. 113 above.
5 Regarding this term see note 3 on p. 114 above.
6 Mūcuṣu is a Telugu word about which see below, p. 232, note 6.
was acquainted with the doctrine of the five fires, the performer of the 
*daddāsāha* ceremony, Lōlā-Lakṣhmīdhara Yājvān,\(^1\) was the author of the record.

In the Telugu portion (l. 109 ff.) the date given above is further specified, and a more
detailed account of Gōpa's donation is given, especially as regards the establishment of the
customs. It may also be noted that Nāḍīṅḍla-Timma is incidentally said here (l. 114) to have
been a follower of the Yajūshākāh and the Āpamānasūtra; and that Sāyya-Timma's wife is
called here Lakhmmma (l. 155). M. H. Krīṣna Śastrī contributes the following translation
of the Telugu portion:

(L. 109.) \(\text{Hail! Prosperity! On the auspicious occasion of a lunar eclipse, on Wednesday}
the 15th (tīthi) of the bright (half) of Vaiṣākha in the (cyclic) year Vikrama
which corresponded to 1442 of the years of the victorious and increasing Śālīvāhana-
Śakā,— Gōparsasvayāngāru,— the son of Nāḍīṅḍla-Timmarīja who belonged to the Kanśika-
ūra, followed the Apastambasūtra, and was a student of the Yajūshākāh,— and the nephew of
Śājuva-Timmarasvayāngāru, the glorious chief minister who bore the burden of the empire
of the glorious Krīṣṇanādeva-mahārāya,— built a spire for the sacred (temple) of the god
Raghuṇāyaka of Yajñavālikā in Kōpāvīr, carried out the whitewashing (in connection
with other) spires, mandapas and towers, set up golden pinnacles, built the hall surrounding
the temple,\(^2\) and the enclosure (pūrākāra), presented idols (to be carried) in processions (utsava-vigrahā)
restored the village of Lemballe which had previously been granted (to the temple), and
bestowed the village of Maināvālu for all enjoyments,\(^4\) rice\(^5\) and festivals, [and assigned]
wāḷusīs\(^6\) at all places in the country (śīma) of Kōpāvīru where tolls were paid, (viz.) at
māṇigastārūnas\(^7\) in the (town of) Kōpāvīru, at water-sheds,\(^8\) at salt-beds and market-towns,\(^9\)
and at roads frequented (by people), such as (those to) the Tirumāla hills.\(^10\)

(L. 125.) . . . . . . . . . . . \(\text{"at the rate of half a pakīrnu}\)\(^11\) on every bag
of the following (articles): great millet, millet, . . . . . , salt, mangoes, myrobalan
fruits, brinjals, clearing-nuts, and mādeus,\(^12\) at one pakīrnu on every bag of the following: green
gram, black gram, Bengāl gram, horse-gram, red gram, wheat, sesamum seeds, oil seeds, black
pulse, pulse, cotton, tamarinds, gall-nuts, myrobalan seeds, yam, chōma, (and) chirugām

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\(^1\) [In the colophon of his commentary on Śābhakrākya's Sanadāyukāhārī (Dr. Hultzsch's Reports on
Sanatin Manuscripts, No. I. p. 73, No. 333), Lakṣhmīdhara-Deśika calls himself the seventh in descent from the
mahāṣeṣṭhīyā Mahādevākāhā, who was 'the founder of the doctrine of the Lōlā-kuṇā and 'the commentator
on the Lōlāgrahā.' The author of the inscription, Lōlā-Lakṣhmīdhara Yājvān, who also calls himself a
mahāṣeṣṭhīyā, may have belonged to the same school or sect.—H. Krīṣna Śastrī.]

\(^2\) The suffix *aṇgaṇāsī* or *aṇgapāsī* is the plural of *aṇga*, a teak-tree of dryas. The appellation *aṇgapāsī* is now
monopolised by a class of Śālī-Vaishnava Brāhmans, while *aṇga*, *aṇgapāsī* and its Tamil equivalent *aṅgar* are
restricted to non-Vaishnava Brāhmans. That *aṇgapāsī* and *aṇgapāsī* are both used in the inscription for
the same person, shows that in the 18th century these two appellations bore no religious or sectarian significance.

\(^3\) Tiruchuttamulē or tiruchuttamulika (above, Vol. IV. p. 330, text line 14) are corruptions of the Tamil
tiruchchurumdiṅgal, which occurs in the Tanjore inscriptions; see South-Ind. Inscrip. Vol. III. p. 139.

\(^4\) Regarding *aṅgaragavaisēha* see above, Vol. IV. p. 269 and note 2.

\(^5\) For *aṅgaragavaisēha* see South-Ind. Inscrip. Vol. I. p. 82, note 5.

\(^6\) For the fiscal term *aṇgapāsī* see above, Vol. V. p. 28 and note 6.

\(^7\) This word is not found in Brown's Telugu Dictionary. Perhaps it denotes a rest-house somewhat like the
modern *aṅgaragavaisēha*, which, according to Dr. Kittel's Tamil-English Dictionary, means 'a shed erected in
gardens, near roads and temples, used during the hot weather for recreation's sake etc.'

\(^8\) *Aṇgaragavaisēha* is apparently the same as the Kanarese *aṇgarasīga*, *aṇgarasīga* or *aṇgarasīga*, which means 'a
water-shed.' Another Kanarese word which occurs in this inscription is *hādī* (l. 125),

\(^9\) *Karevāsī* is the name of the Sanātini karēvā, 'a market-town.'

\(^10\) This refers to the hill of Tirupati in the Chandragiri hill of the North Arcot district.

\(^11\) According to Brown's Telugu Dictionary, *pakīrnu* means 'a small copper coin, a farthing, a half-penny.'

\(^12\) This is perhaps the same as *mādeus*, which means 'a fragrant root like ar防腐illa.'
KONDAVIDU INSCRIPTION OF KRISHNARAYA.

(roota); at one damma on every bag of the following: onions, turmeric, damuer, fenugreek, cumin, mustard, salaga of new guntu bags, green ginger, lime fruits, and cocoa-nuts; at two dammas on every bag of the following: jaggery, cleaned cotton, glue, castor oil, sañgaṭi. flowers of the Basiia Latifolia (tree), dry ginger, iron, and steel chips; at three dammas on every bag of mango jelly; at four dammas on every bag of the following: sugar, areca-nuts, cotton thread; at six dammas on every bag of the following: long peppers, pepper, sandal, cloves, nutmeg, mace, lead, tin, and copper; and at one chandu on a double bullock-load of women’s garments:—the mālavasas levied at this rate from many (people) were granted (to the temple) by Nāḍindla-Gōparsayyaṅgāru for the merit of the glorious chief minister Sāluva-Timmarṣayyaṅgāru and his wife Lakṣhamma.

(L. 157.) “If (any) Odda kings and Telungu kings shall violate this charity, they shall incur the sin of killing cows on (the banks of) the Gaṅgā; if (any) Turuka (i.e. Musalmān) kings shall violate (this charity), they shall incur the sin of eating pigs.”

The inscription ends with one of the usual imprecatory verses in Sanskrit and the first half of another. Although the Śaka year is called a current year, the addition of the cyclic year leaves no doubt that really the expired year was intended. For Śaka 1442 expired = Vikrama the date corresponds, according to Prof. Kielhorn’s calculation, to Wednesday, the 2nd May A.D. 1520, when a partial eclipse of the moon, visible at Vijayanagara, took place 18 h. 14 m. after mean sunrise.

The village of Mainadavōlu is the modern Mayudavōlu.7 12 miles east-south-east of Narasarāvapōta. The village of Lemballe I am unable to identify. Yajñavātipura seems to have been the name of a quarter or a suburb of the town of Kondavili.

**TEXT.**

**North Face.**

1 चारमचः[१०] वियमातनीतु चीता -
2 स्वापत्य सुनिधमपन्नाय: ! यस्मात्बिंगकहरे -
3 पारासद्वतस्ततोयापनकम्बहे: || [१०] पल्ल्यसद्विमिरे -
4 सचिस्विनिवित्यायत्तमवायण सुभाष्यमिदम्भस्मिष्ठ -
5 रीम्याम्यात्तामारिरान्त यं दीरेकातित्तिमारविनिवाबिङ्गुः -
6 नैर्भितं वं रामपदार्बिस्मवं बंहान्य -

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2 According to Brown’s Telugu Dictionary, salaga or sālāga is a word used in measuring grain etc., one lot from which a new ekkonuru begins.
3 This term is not intelligible. It occurs in the obscure biruda Sañgaṅadakakapalaka of a Reddi king in an unpublished Amaravati inscription (No. 258 of 1897).
4 कर्तंकु is probably the Teluli kārtuma or kārtumā, ‘clover.’
5 I.e. chullama, ‘the fraction 1 of a pagoda etc.’ According to Brown’s Telugu Dictionary this is about one shilling.
6 The kings of Orissa. The special mention of these kings and of the Muhammadans in the imprecation shows that they were continually disturbing the peace of Krishnāraya’s dominions.
7 See above, p. 84 and note 4.
8 From inked estampages supplied by Dr. Hultzsch.
9 The last akṣhara has been corrected.
10 Read चारमचाः
हुमं ॥ [२४] यल्लावस वा छावधाम श्रवणिकार:। विभे१ ॥
8 धशे रावणे च स व: पाया:पुनरी: ॥ [२३] चवादादिरा:—
9 धो वशसामुतथात: । विजायमालमितात:—
10 सान्दिसीद्यादिव ॥ [४८] दसर निन्षितन्त्रेवचार्यविषयु:—
11 शो वशायुतेर्वेद्यात्मक: वेशीविनो: । कुक्कुलद्रकार:—
12 नन्दनमिद्धभालां दामदिव विततीतु श्रीकवः कालकः: ॥ [५१]—
13 प्रल्लो चिकारायायो नारायणीरामिः। राज्यव्रुड्किकार:—
14 नोरारितपदां: ॥ [४८] रसालसानारसजया दापे लब्धः—
15 या कलो१। कदन सिंहसनासो: राशियो वृद्धः—
16 व: ॥ [३८] चाक्ष्यश्रवितीर्यितसमसम्बन्धस्वरूपः सच्चा नाना:—
17 राब्र्हवविन्दुकुमारवधुवराकल भावा:। चदिौ । केवलनीर:—
18 पुरुषलयानुल्लास: समन्तेर्मोक्ष्येऽकर्षितं: पायविः—
19 दुर्दशीवरो निन्तिविनरिव: ॥ [८८] भालान्य रिवुषितिनामिर:—
20 शोकोपुष्पमोक्ष्यव: उविकांतिविन्दानुकृष्टेऽय:—
21 देव: प्रतापः । पातालाधरपञ्चमावशुपको दया:—
22 विभिन्दाक्षत्रा चिकारायध्युत: भवति विजयसम:। कल्याक्षायः ॥ [८८]—
23 मल्लाधक्ष: ॥ चोसाध्यत्वमविवेशिच्यः । चोकाराय:—
24 एतेश्वरायश्चरितात ॥ [१०८] शोसाध्यत्वतमाविच:। कोटिबकः—
25 लक्षिकः । वेम्यामायणादित्यायामायासनं: ॥ [११४] वि०—
26 श्रो नैवेद्विभिष्यं वितरणविवर्धपैविव:द्वेशरासां पराश्रयो—
27 विज्ञान: प्रमुखमिषियो: पश्चात्तपोसिणि: । रम्याकारा:—
28 राज्यमतुर्दस्मिन्दरकरसारकसादिनारप्याक्ष: स्वाथेऽ । विसेद०—
29 नमस्करत्वमत्वमर्याद्यत्वमर्याद्यत्वमेतिव: जानि: ॥ [१२६] वसांगपिपेत्यमज्जचि—
30 लक्ष्यसतपायसांस्धोसांसां तिमाम्बे कोविवार:—
31 गजपतिनीहतानुर्जाचंसम् मथिनाः । घाटीमार्ग:—
32 साहे पर्यत्विन्द्र: चुल्लिपानिन्द्रियः: शानासानु: मा:—
33 मानिशे मिरुपर्जनेविन्द्रायु: गृह: प्रकृत: ॥ [१३६] साहुज:—
34 वानरसः करश्चापवशायुगश्वित्तादिसारसार:०। साहुजः—
35 तिक्ष्यति: यशो: कोद्रिदितिगर्न नगराय: ॥ [१४१] युधि:—

1 After विभे१ = superfluous य hasn't been effaced.
2 विभे१ चिन्ता०.
3 विभे१ चिन्ता०.
4 विभे१ चिन्ता:?
5 विभे१ चिन्ता:?
6 विभे१ चिन्ता:?
7 धो वशसामुतथात: । विजायमालमितात:—
8 The maṇḍapa stands at the beginning of the next line.
9 Read न नुः.
36 रामिलोकद्विसूचनानि
37 [विशेष]जनकाध्यक्षानात्
38 विशेष नामकाध्यक्षानिनी
39 व[०]योगाचरितमाणि। [१६१] योगाचरितमाणि
40 कुलिनः। बहुत तिमाहीनांकाणिनांकाणि। [१६४]
41 कशासाहिनीः नून मन्यनाण्यकाणि। जनमया
42 ति संप्रति ज्ञानशुचि गच्छते। [१७०] नारिहुः

West Face.

43 काँची काव्यासाहित्यः
44 ततुचाचायायामतः
45 गोपयायायामतNTIः। [१८४]
46 जयभित्रकेरिमुखंभः
47 यसोधरावीचारवी
48 जयभित्राद्यमानुलिः
49 तत्त्वभरस्त्राचोऽ
50 ज्ञानमुनीः। वधकौशीः
51 द्वारिचंितं परिनष्टः निः
52 ज्यौः। अनिमादेद्वापीरीयः
53 नारिहुप्रभमचः
54 रक्षसस्थायोद्धिर्यतापः। [१८५]
55 'यज्ञारिहोद्धितोरेश्वरः
56 रावणविधानस्तोष्ट्रीयः
57 पाकोपातादेष्वेकल्याचर्यः
58 ति ब्रजस्यास बाहः। ज्यौः।
59 ज्यौः। ज्यौः। ज्यौः। ज्यौः।
60 रिखृतौ लखते 'सिंहसंपेली
61 य नारिहुप्रभुमुर
62 यन्त्रमयाध्यक्षानिनीः। [२००]
63 गोपो नारिहुः गोपतुषा

¹ Read निषिद्धः । ² Read तेशुभुः। ³ Read तेशुभुः। ⁴ Read गवारीः। ⁵ Read 'समीत'। ⁶ The swastika stands at the beginning of the next line; read विश्वासः। ⁷ Read स्वितः।
64 वित कब्र हुवे। एकसंताना-
65 वान्यव्यससंतानवाय: || [21*]
66 भनि चायापिता वे वितरण-
67 निमान्वेशाः सिद्धवंद्र-
68 [प्रा] या जाख धांतिक तथि
69 च पश्चाद्युज्जातवायात्मकृतम्
70 ठाहः। वने चायापयस्तान स्व-
71 तरणनिमान्न गोपयायः कृ-
72 रैवम्ब कवयः कामचपेत्तुः हृ-
73 दिण यदन्द्रेषु बदविताम
74 शी च [21*] यहदैरिचेष्टिष्ठालग्रं-
75 कारुमहाबंधृभावालम्बं-
76 दाङ्त: हीहकिकलभागम्-
77 भजुजगपिवृतालोड़िद休息-
78 ज्रायं:। मुख्यमेहः [*] सह-
79 चतुष्पालम गतिविधा बैनने-
80 चैन चबी इगोमान्य यां-
81 ति सबकु शिनमः[वि]तलो-
82 भानि नारदिः कोप: || [21*] यश्नम
83 चित्तपालमोक्षि चितिवं यशा[-
84 तिमाप्रभुर्मातः तंतुंद्रे धु-
85 संघर्षरे योपामासीत्सरे।
86 प्रादजानोहकोदोहितिनगरी

South Face.

87 साधाच्छ[वेलियता मःमाध्यमः]दातिसेवीकाविता त्र-
88 वैकिष्ठा [सपे: || [21*] [वीहाकरायण]रागाहिर्प्रयाणः। वीहाकरायण
89 तिमाप्रभुर्मातः तंतुंद्रे । नारदिः गोपपक्ष्चि नयतः।
90 वैदी कोलोनीगिरिकालसखं मुखः [21*] राज्यायः रूयैयैययुः। वषणमृप
91 गृहिनु शकायु राज्याय रचिताचल्लुः। वषणमृप
92 सुयंतेनवयम्भोध्ये विचित्रतिक्वेण सम्यः || [21*] या-का-
93 वेदिक्षुयागविपाक्यायं चंबकारे विक्रम योहाकरायणः

¹ Read दोकविञ्जः. ² Read प्रधानप्रेसकालः. ³ Read तलः.
94 पाल्मोक्‌सन्तत्रावः। ओसाम्मध्वतिमार्गया। प्रामाण्य नवः।
95 भिषज्‌ हिमसङ्कल्पैः गोपुरप्रकारोपक्रमं।
96 वैशाखः 'योरामस्मृत्राय च'। [२७]। रामायणविश्वसः।
97 नवः कवातःस्थिति सुभाषिके सुभाषिके चाम्बरीः
98 सुभाषिके ओओऽड्वारीपुरे। हाससांतविका नियंगः।
99 रविनातृ नाझुगोपमुत्तमः कीन्ताकारस्वतिमात्रः
100 भवे पुखायं कलादीशः। [२८]। कीव्यवर्तपुराणः।
101 राजवर्य ओओऽड्वारीपदकारायसु सूर्यमासः।
102 लेख्यमायमनुपाख्य च मद्दीमीः। ओसाम्मध्वतिमाः।
103 वध्यादिति गीतमंची [२८]। याव्यमुखुपाशविवः।
104 कहरातोक्तक्षणशिवाय। पुराणः पुराणः ८०॥ २८॥
105 ओओऽड्वारीपुरे। याव्याययुघंपुराणविवः।
106 संहारं विख्यात कविव्यायमध्वांविभाषां तत्त्वमात्रः
107 सं शुभः॥ [१००] मद्दीमायमयं वामनशिवाय विश्वासः।
108 ओओऽड्वारीपुरे यथा। 'प्रायत्नमयं वृद्धशास्त्रं॥
109 संहारं श्रीभवः॥ [११०] यामोक्तयुखवा वामनशिवाय महारः १४४२
110 बगुरुद्। विश्वमयं दिवसः सौभाग्य शुभः १५॥ लोकप्रभः।
111 पुस्कलकालः। कालिवली। ओसाम्मध्वातिकारणायकुकुकु।
112 ओओऽड्वारमायारः। कालाध्यायुः। ओममें।
113 मन्यायारः। साम्मध्वातिकायांगारः। भेनेङ्द्रेण। कौमिकः।
114 गोच गोपालसंस्नु वर्णः। गायकाचार्यवैन्यानः। नारिडः।
115 नयाचार्यानारः। कुमारेन्द्रः। गोपालसंस्नुै। देव्।
116 उपजन्य विश्वरुः। गहिनः। गहिनः। गहिनः। ओऽवरुः।
117 युक्तः चेखः। यविः। चेखः। जितः।
118 युक्तः। गोपालसूः। कार्तिक। वामनशिवः।
119 ओ समायमं चंमारवेवम्बसुः। भूतपुर्वसः।
120 कुः। दिवसः। लोकाद्वारं। यथा। विश्वायमें।
121 न गोच गोपालसूः। कार्तिक। वामनशिवः॥
122 मन्यायारः। साम्मध्वातिकारणाय तरुणाया।
123 [कृि]द्रिति। [कृि]द्रिति। वर्णप्रत्यक्षताय भास्ववावः।

1 Read "श्रवणिकालः।"
2 Read बालिकालः।
3 Read "सुभाषिकः।"
4 Read "तृतीयः।"
5 Read शुभः।
East Face.

126 उष्ण वातसिद्धिकायलो जाँचि(रि)।
127 केकायलो मीकायलो इँ।
128 हुपकायलो माहेन वीनिकिः
129 [गो]नि १ कि भरासकं मेकुँ। पैकः
130 लु भिन्नभनु ना० गइव-
131 लु बंहु गोहुम।
132 लु चुहु चामदाभु
133 कारामक्रुपु वसुमलु प्रति
134 चिंतंखळूँ करखाय विशिरि
135 केवणु कंद चाम विश्रान्द
136 कोनिक कोने १ कि 'परकमु' [१०] जस्क प
137 सुसु गुम्विं भैति विककभः भा
138 तसलु वोराको प्रक सतं नि
139 मरामकु टेकायलु वीनि[वि] गो
140 न० १ कि दशमु [१३] वेष्टु दूरदि [नि]
141 ६५ भालुपुं वंगड़ि दश्यु मोह
142 ठि दश्यु वुष्टुलु वीनिकिः
143 गोने १ कि दश्यालु रेडु [२०] मा[भि]
144 [वि]तांगेक गोने १ [कि] दश्य[१३]ु उंडु ६ [१०]
145 पंचराय गोंकु बुंदु तम
146 लापाकुलु बोगिं गोने १ कि दश्यालु
147 नालुगु [१०] पिविलिप मिरियालु ग
148 भस्थु करामुउ जाजिकाय
149 जाजिपिनि वसमु तांतु रा
150 गिय बोनि गोने १ कि दश्यालु भाष [१०] को
151 कल मलगु चवेल [१०] इं मयऽदः

1 Read पींडः.
2 Read बेलकः.
3 The annamitra stands at the beginning of the next line.
4 Read वे
5 Read नुँ.
6 Read बेलकः.
No. 23.—RADHANPUR PLATES OF GOVINDA III.;

SAKA-SAMVAT 730.

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

This inscription has already been edited, with a translation and a photo-lithograph, in the Indian Antiquary, Vol. VI, p. 59 ff., by the late Professor Bühler, to whom the original plates were lent by the authorities of Radhanpur, a Native State under the supervision of the Political Superintendent of Pālanpur, in the Bombay Presidency. As it is considered desirable to issue a true facsimile of this record, I now re-edit it from ink-impressions placed at my disposal by Dr. Fleet, who obtained the original plates on loan from the Political Superintendent of Pālanpur in 1884. There is no information as to whom the plates may actually belong to.

The inscription is on two copper-plates the first of which is engraved on one side only. It is incomplete; the third plate that would have completed it is lost; and so are the ring and seal which probably accompanied the plates. Either plate measures about 11 3/4" by 7 3/4". Their edges were fashioned thicker than the inscribed surfaces, so as to serve as rims to protect the writing; but the surfaces are a good deal corroded by rust—a fact which was altogether obscured by the manipulated photo-lithograph issued with Professor Bühler’s paper in 1877—and some letters, in

1 Read "प्राण.
2 Read "विष.
3 Read "सिकृ.
4 Read "कार.
5 Read "गृह.
6 Read "कार.
7 The ρ of "सिकृ" is expressed both by the full and the secondary sign.
8 Read "कार.
9 The ρ of "पालनयोगी" is expressed both by the full and the secondary sign.
sequence, are more or less illegible. The weight of the two plates is 4 lbs. 6½ oz. The letters show through faintly on the back of the first plate; they bear the usual marks of the working of the engraver's tool, throughout. Their size is between about y₂ and ½".—The characters belong to the northern class of alphabets. For some of the forms of individual letters attention may perhaps be drawn to the initial अ in अचांतिक, l. 51; to ए in क्षीराश्रय, l. 34; ठ, e.g. in क्रिष्णनारायण, l. 3; ज़ in जीवित, l. 5; न in कृतार्थ, l. 21, and पाँच, l. 54; त in भावधिकारिण, l. 11; द् in नागर, l. 24; श्च in नागरिण, l. 2; the subscript श in क्रिष्ण, l. 3, and कन्व, l. 7; घ in घाटक, l. 25; and to the final त, e.g. in भैरवत, l. 3. The very rare letter ज्ञ, which occurs in नाप्प, l. 11, and probably in द्रेष्ट्र, l. 47, unfortunately in either case is not very distinct.—

The language is Sanskrit, but some proper names from the southern vernaculars occur in the formal part of the grant, in lines 44-45. In respect of orthography the following points may be mentioned. The sign for व denotes both व and ओ; ज is used for ज़ in जीवित, l. 23; चेहरा for चत in चेहराक्षेत्र, l. 22; and the vowel र is seven times employed for र, e.g. in भैरवत, l. 3, and श्रीमत, l. 15. An original final ए before a following consonant is generally (altogether 14 times) wrongly changed to मृत्तिका, e.g. in मृत्तिका (for मृत्तिका), l. 7, श्रीरामचंद्र, l. 12, and श्रीनाम, l. 21. याच is everywhere (permissibly) omitted before following ठ, श्च and श्व, e.g. in श्रीकृष्ण, l. 1, या श्रीकृष्ण, l. 12, and श्रीहरिवर्ण, l. 19. The rules of सामान्य have been frequently neglected, and occasionally an अक्षर has been omitted by the writer.

The inscription records a grant by the रामभक्तकुटक king गौरीवर्ण, [III], or, as he is called in lines 39-41, the Paramabhaktároka Mahárájíkírája Paramácitvára and Prithvícitvála, the glorious Prabhútavasrśa, the glorious Sríprabhábhakasa, or Prabhútava, who resided on the feet of the Paramabhaktároka Mahárájíkírája Paramácitvára, the glorious Dháravarshádeva. After the word सूक्ष्म and the well-known verse सूक्ष्मवेद-वेदात्मा धौरा, it has nineteen verses glorifying the kings गौरीवर्ण, [I], his son धौरा (Dhuruva) Nirupama Kalyállabha, and his son गौरीवर्णा, [II], the donor of the grant. With the exception of verses 7, 15 and 19, the first half of verse 12, and part of verse 13 of the present inscription, the same verses also occur in the Wani grant, edited by Dr. Fleet in Ind. Ant. Vol. XI. p. 157 ff.; and all the nineteen verses are found—generally in a very corrupt form, yet with one or two more correct readings—in the Mañape grant mentioned in Ep. Corn. Vol. IV. Introduction, p. 5, of which a photograph, received from Mr. Rice, has been lent to me by Dr. Fleet. Verse 9 also occurs in the Shiral inscription, Ind. Ant. Vol. XII. p. 218, lines 2 and 3 of the text. An examination of the language and general style of most of these verses can leave no doubt that their author or authors1 for their expressions and poetical devices are greatly indebted to such works as Subandhu's Vísharadáti and Bhája's Kádava and Harčákara; and to shew this, I have quoted in the notes on my translation some of the parallel passages which I have collected from those literary works. Regarding the facts recorded in the verses and their historical bearing, I could not add anything of value to what other scholars already have stated; but, concerned as I am with the proper interpretation of the text, I must submit here at least one short remark on the first words of verse 8, which I have found great difficulty in translating and may not perhaps have translated very satisfactorily. The words ज्येठस्थल-श्रीकृष्णन are of that verse I have rendered, with reference to Dhóra, by 'the passing over of his eldest brother.' because, in regard to the moon with which Dhóra is compared, I had to translate the same words subsequently by 'after having passed Jyeṣṭha.' But I would not wish the reader to understand from my translation that the author must necessarily be taken to say that Dhóra immediately succeeded his father, to the exclusion of his eldest brother from the succession. The words of the original text may equally well mean that Dhóra superseded his eldest brother after the latter had succeeded their father, or that he secured the throne for himself by revolting against that brother. The verb उदलन्त and

1 In the verses 13 and 16 of the present inscription, their author—if my readings be correct—has employed a construction and a form for which analogies may be found in epic poetry, but which are contrary to the rules of classical Sanskrit; see my notes on the text.
ullaṇghana are generally equivalent to ati-kram and atikrama—in fact, I believe our author to have used jyeṣṭhāllaṇghana in actual imitation of the expression jyeṣṭhāditikrama which occurs in the passage from the Kādambarī quoted in my notes—and may well convey the various meanings of the latter.1 Nor would the circumstance that Dhōra's action is compared with a certain proceeding of the moon be at all calculated to enlighten us on what the author meant exactly to express by the word ullaṇghana, because, in accordance with the very nature of the figure of śloka, that word might denote one thing with regard to the moon, and something quite different in the case of Dhōra. The question, therefore, whether Dhōra immediately succeeded his father, or superseded his eldest brother after the latter had ascended the throne, cannot in my opinion be answered from a consideration of the words under discussion.

The praśātāṇi which is spoken of in the above, and of which a full translation will be given below, is followed in line 38 of the plates by another, very common verse:—

(V. 21.) "Having seen that this life, unstable like wind and lightning, is void of substance, he (Gōvindarāja) has devised this gift to a Brāhmaṇ, most meritorious on account of a donation of land."

And in the prose passage which follows this verse, the king, here called Prabhūtavarsa (l. 40) and described as already stated above, in the usual terms issues an order to the Rāṣṭrapati and other officials, to the effect that, while in residence at Mayūrakhaṇḍa (l. 42), on the occasion of a solar eclipse on a date to be given below, he granted the village of Rattajuna (or Rattajuna, II. 45 and 49), situated in the Hāsiyana bhuṭa, to Paramēṣvarabhāṭṭa—a son of Chandiyama-Gahiyasāhass, and son's son of Nāgaiyabhaṭṭa who dwelt at Tigavi (l. 43), was a member of the community of Trīvēdīṇa (or students of the three Vēdas) of that place, and a student of the Taittirīya Vēda, and belonged to the Bhāradvāja gōtra—for the purpose of keeping up the so-called five great sacrifices.

The boundaries of the village of Rattajuna (or Rattajuna) were (l. 45): on the east, the river Sinhta; on the south, Vavulāla; on the west, Miriyāthāna; and on the north, Varahagrama, 'the village of Varaha.' And regarding the village it is further stated that it was (the village) of certain Brāhmaṇa—the chief of whom were Anantavishvabhāṭṭa, Viṣṇudvī[ja]?

Gōvindamma-ahājāgavī, Savvaiḥaṭṭa, Chandaṣṭhābhaṭṭa, Kunjhaṇābhīṣṭhaṭṭa, Mādhavāinīyappu, Viṣṇuappu, Dēvaiyabhaṭṭa, Ṛṣaiyabhaṭṭa, etc.—associated with the forty Mahājānas.2 This latter remark I can only understand to mean that the people mentioned were settled at the village.

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1 From my first note on the translation of verse 5 it will be seen that the commentator of the Nirukta uses ati-kram with reference to the action of a younger brother who had himself crowned to the entire exclusion of his eldest brother from the succession. But atikrama in jyeṣṭhāditikrama quoted ibid. from the Kādambarī is understood by the commentator merely to mean 'the transgression of the commandants' (mirdā-ällanghama) of an eldest brother. Similarly, atikrama is explained by dīṣāditikrama in the commentary on Yajñavalkya, II. 232; and in Manus, III. 63, brāhmaṇa-ditikrama is translated by 'violence to Brāhmaṇas' and 'irreverence to Brāhmaṇas,' while the different commentators on Manus paraphrase atikrama here by advikṣapttādi, tirakṣapttādi, and apējūra.

2 Gahiyasahasa apparently is equivalent to ghaisena which we have in the names Prabhākara-sahiesa and Vēsiyagama-ghaisena, above, Vol. III, p. 216, l. 11 of the text, and in other names, e.g. in Ind. Ant. Vol. VII, p. 306, and Vol. XIV, pp. 71 and 72. Ghaisena is a family name now found among Chitpāwan Brāhmaṇas; see Dr. Bhandarkar's Early History of the Deccan, p. 124.

3 The word affixed to the next name, šadānjanid, 'knowing the six Vedās,' shows that the word affixed to the name Pithāna most probably is some equivalent of the Sanskrit devisē or devēśi, 'a student of two Vedas'; but I know no rule by which either could become dewēśi. In the Waghgrant, Ind. Ant. Vol. XI, p. 159, l. 35, we have dewēśi for devēśi, and elsewhere (ibid. Vol. XIV, p. 71, l. 1 and 2) occur jēkē and dēnt. The last might suggest Pithānand, but I do not see my way to connect the akṣara jha (if it is really correct) with the following proper name which, standing for Gōvindamma, Gōvindamma (Gōvindappa), seems unobjectionable.

4 Above, Vol. V, p. 10, note 2, Dr. Fleet has stated that the Mahājana or village were the collective body of the Brāhmaṇas of the village. I cannot reconcile this statement with the circumstance that the present inscription speaks of the Brāhmaṇas of the village as associated with (or accompanied by) the forty Mahājana.
Of the localities mentioned in the preceding, Rāsiyana, from which the bhukti was named in which the village grant was situated, has been already identified by Prof. Bühler with the modern Rāsin, a town in the Ahmadnagar Collectorate of the Bombay Presidency, 1 the 'Raseen' of the Indian Atlas, sheet No. 39, in lat. 18° 26', and long. 74° 59'. The village granted, Rattaajūna or Rattaajuṇa, is identified in the Gazetteer of the Bombay Pres. Vol. XVII. p. 352, with the village of 'Rāṭājan,' the 'Rāṭanjān' of the Postal Directory, and 'Ratanjun' of the Indian Atlas, sheet No. 39, about 24 miles north-north-east of 'Raseen.' It lies on the western bank of the river Sinā ('Seena') which is the Sinhā river of the grant. Three miles almost exactly south of it is 'Baboolgaon,' the Vavuliḷā of the grant; and a little more than two miles west of 'Ratanjun' we find 'Meerajgaon,' which must be Miriyāṭbāna. Lastly, the name of Varaḥa-grāma which was north of Rattaajuṇa survives in the names 'Wargoon' and 'Wargoon-kota-che,' which are found in the Indian Atlas, sheet No. 39, eight and five miles respectively north by west of 'Ratanjun.' — Tigavi, the place of residence of the grantee's grand-father and most probably his own, is suggested by Dr. Fleet to be 'Tugaon,' a village about eight miles north-east by north of Saṅgamār, the 'Sungunner' of the Indian Atlas, sheet No. 38; it would be distant about 80 miles north-west by north from 'Ratanjun.'— On Mayūrakhaṇḍī whence the grant was issued, see Dr. Fleet's Dynasties, p. 396.

As has been already stated, the grant was made on the occasion of a solar eclipse; and the date on which this eclipse took place is given (II. 53 and 54) as the new-moon tithi of the dark half of Śrāvaṇa in the (Jovian) year Sarvaḥit and the Śaka year 730 (given in words only). I have already had occasion to shew— see Ind. Ant. Vol. XXIII. p. 131, No. 108, and compare Vol. XXV. pp. 267, 269 and 292—that this date for Śaka-Saṅnait 730 expired corresponds to the 27th July A.D. 808, when there was a total eclipse of the sun, visible in India. At Rāsin the greatest phase of this eclipse was about 5 digits, and the moment of the greatest phase was shortly after true sunrise. The year Sarvaḥit can be connected with the date only by the so-called northern system, because by the strict mean-sign system Sarvaḥit had ended on the 26th May A.D. 808, and by the southern system Sarvaḥit corresponds to Śaka-Saṅnait 730 current.

The second plate ends with the usual admonition not to obstruct the grantee in the enjoyment of this grant, and the missing third plate may be assumed to have contained some similar remarks and a number of benedictive and impregnative verses.

I consider it unnecessary to publish a full translation of the prose part of this inscription; as regards my translation of the introductory verses, I can only say:— Yatnā kritā yađi na sidhyati hō 'tra dōḍhaḥ?

TEXT. 3

First Plate.

Om [||*] Sa [\textit{vō-vyād=Vēdhāśa dhāma yan-nābhi-kālamāṁ kriyāṁ [||*] Hrma-cha yasya kānt-ēndu-kalayā kām-alaṁkriyā [|| 1*] Bhūpā-bhavād= vrī(ā)had-umāthala-rāja-

2 mānas-āri-kaṇustubh-āyata-karai=upagōdha-kapṭhāḥ [||*] satyānvītō vipula-chakra-vinirjītā-āri-kārātṝpya-skrīṣhpacharītō bhu-

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1 See the Gazetteer of the Bombay Pres. Vol. XVII. p. 734.
2 From an impression supplied by Dr. Fleet.
3 Denoted by a symbol.
4 Metre: Śiṁka (Anuvakas).
3 vi Kṛishnārājaḥ [II 2§]

4 ratn-ānītāt [II 1§] yaś-Chālukya-kulād-anāna-vivu(bu)dha-vrāt-āśrayo vārīdhēr

5 Tasya-åhūtå-tanayaḥ pratāpa-visaaria-ākrānta-digmapalalāḥ chānudānāśoḥ sadrīśo-tyə-açcapadakarat-prahallāda-kaśmatālaḥ [II 5§] Dhōrō

dhāira-saṁhāri vāpakṣa-vanitā vaktāṁvum(bo)ja-śrī-harō hārikaṭyā yaś[ó] yadlyam anāśam dig-nāyikābhū-tirai[ṇ] [II 4§] Jyēṣṭhō-[III] langhana-

7 jātay-āśpy-amalayā lakṣaṁyā saṁēto-pi saṁ[5] yō-ḥūn=naṁrala-mañḍala sthiti-yutō dāñčakarā na kvačit [II 1§] karpa-ādhasaṭha-dāna-saṁ-


9 guru-saktīsarāmā-ākrānta-bhūtaśrama-ananyasamāna-maśaṁ [II] yēn-eva va(ba)ddham= avalōkaṇā chiraṇya Ganga[m]

10 dāran eva-nigrama-bhūy-eva Kaliḥ prayātaḥ [II 6§] ṭhakṛ-ātma va(ba)lēna wagon[ī]ndinu=āśpy-anatra rudhēva ghanai māṭān[ī] [II 10]

11 bhaṅ-śabdhaṁ vaharaṁ-śālāṁ ḥitaṁ māṇaṁ=madavāri-nirjharā

12 tach-chitraṁ mada-lēsam=āsya-anudinā ya sprāṣṭavāṇi [II 7§] na kvachit [II 7§] Hēlā[sv[ṛ]ko Gāṇḍā-raśya-kamalā maṭtaṁ prāvēy-āchirāt [II 7§] du-

13 rmān[ā] maru-madhyaṁ-apraṭipada va(ba)lair[y] Vatsaraṇām va(ba)lai[b] [II 7§] Gaṇḍiyān śaraṇādū-pāda-dhavanā 11 chechhata-dvayaṁ kēvala[m] tasmān-n-āhri-

14 ta tād-yāsop-pi kakubhāṁ prānte sthitaṁ tattkhaṇaṁ [II 8§] 11 Āvedih[ba]-

15 pratiṣṭhāmaṁ=āchirāya Kaliṁ sudānam uṇṭārya śuddha-charair[ī]=dāhara-

16 pl-talaṣya [I] kṛitty puṇaḥ Kṛityyuga-śri(śri)yaṁ=āsya-ācchāṁ chitraṁ katham Niρropamah Kali-Vallabhō-bhūt [II 9§] Prabhū-dhāiyavarātha

17 tatō Niṛupamām=indur-yathā vārīdheḥ śuddha-āṭmā paramēvär-ōṅnataḥ-sīraḥ-saṁsaktā-pādaṁ sma[II] padam-ānandakaraṁ

18 pratiṣṭha-sahito nity-ōdayaṁ sūnnaṁ pūrṇ-āḍrēr=iva bhānumaṁ-abhināma
gōvindarājaḥ satāṁ [II 10§] Yasm[ī]ni[m] sarva-

Second Plate: First Side.

19 vadhahayā kṛītāyaśassāriśal [I] dānaṁ yēna[ō]{j}ddhastā multādāravībhū[ā]hitā [II 19


1 Êsprēśmaneṇa. Prof. Bühler has suggested the reading yas-trprēśa, but this alteration of the original text seems to me unnecessary.

12 Prof. Bühler has suggested the reading yas-trprēśa, but this alteration of the original text seems to me unnecessary.

13 Prof. Bühler has suggested the reading yas-trprēśa, but this alteration of the original text seems to me unnecessary.

14 Prof. Bühler has suggested the reading yas-trprēśa, but this alteration of the original text seems to me unnecessary.
20 m-amánuśāṁ tri(tri)bhuvana-vyāpati-rakah-ōcitaṁ Krishyasy-eva nirikṣaya
yachchhati pitary-aikāthipatyaṁ bhuvah [\*] śastāṁ tata ta-
21 v=aitad-apratihātā datā tvayā kaṃṭhikā kīn=cūdyā-eva maya dhṛti=eti pitarām
yuktāṁ vacho yō=byadhāt [|| 12\*] Tasmāṁ1 svarga-
22 vibhūṣhanāya jarācārju (=)ātē yaśakṣēśhatām=ēkikāya samudayatāṁ2 vassumatā-
23 saṁhāraṁ–ādhicchhoṣyati [\*] vičchhāyati3
24 sahasā vyadhātā nipatāṁ=ekō-pi yō dvādaśa khyāstāṁ=āpy=adhika-pratāpa-
25 vīsaraṁ saṁvartakāṁ=ekām=iva [|| 13\*] Yēnsā-
26 tyanta-dayālun-ātē nigalā-klēṣād=apāsy=āyatāt svamā dēṣāṁ gūmitō=pi dārpa-
27 van=an bhūruto (ku)ti lañā=pāla-kā yasy=ōnattē lakṣhāyē vikāhēpaṁ vijītya
28 tāvad=āchirād=va (ba)dūhā sa Gāngha punah [|| 14\*] San-
29 dēṣyā=stu sīlākāmān5 svam-samayān5 vā(ba)pānasasya=opari praśtaṁ vārdhitva-
30 vān(ban)dūjīva-vibhāvam padm-ābhīvīṛdhyān-anvī-
31 taṁ [\*] sannaksharatram-udikṣhya yaṁ sarad-rūtraṁ parjyaṇaṁ-Gūrjarō naśṭaṁ
32 kv=api bhāyē=ti thāṁ na samaraṁ svā-
33 paun=pi pāśyēd=tyaṁ [|| 15\*] Yat-pādānātiṁārakā-aka-saṁpāṇām=ālokaṁ lakṣhāṁ[\*] nījāṁ duṁraṁ-Mālava-nā-
34 yakō naya-purō yaṁ prāṇamatra-prāṇjaḷīḥ [\*] kō vidvān[7] valinā sah=
35 ālpā-van(ba)kā spardāthāṁ vidhāṭte param2 ni-
36 tēs-tad=dhi phalāṁ yad-ātma-para-yāśī-ādhikya-samāvedanaṁ [|| 16\*] Vīmdhy-
37 adēṭh kātakē niśhasta-kātakaṁ śrūtvā charaṁ=yaṁ nījāṁ svamā dēṣāṁ
38 samupāgatāṁ dhruvavāṁ iṁ jāṭy[ā] bhiyā prētītā [\*] Mārjāśaṁ=va-
39 mahāpatiṁ druṭam-[ag]ād=apṛtaptārvaṁ pariṁ8 yasy=ēcchhoṣsāna-
40 nukālayāṁ9 kula-dhanaṁ pādaṁ praṇāmāṁ=api [|| 17\*] Nītāv śrībhāvanē
ghanāghana-ghanā-vyāpt-ānuva(ba)ṁ prāvṛtiṁ tasmā-
41 dāgatavāṁ11 samamaṁ nīja-van(ba)ṁ-ār-Ťumguḥadhū-labāṁ [\*] tatra-stūḥa
42 svakara-ātithiṁ=api punar-na(ni)śēsāṁ-ākrīṣṭavāṁ12 vikāhēpur=api
43 chitrām-ānata-rīr=yaḥ Pālaṁ-vaṁ śri(śri)yaṁ [|| 18\*] Lēkhaṁāra-mukhōdī-
44 ṛddhā-vacasastya yatr=āitya Vēṅg-lāvarō nītāṁ kīm karavāv=a=

1 Read tasmiṁ.
2 Read samudayatāṁ. From the St. Petersburg Dictionary it will be seen that udgata, abhikhyata, pratya-
3 vyagata, samudya, etc., occur in various epic and parāśe texts where we should expect udgata, etc. The
4 case is the same with the word samudya in the present passage. Here the fact that the twelve princes are
5 compared with twelve suns shows beyond a doubt—see the passages which will be quoted in connection with
6 the translation of the verse—that we want a word which means "risen," and this could only be samudya.
7 I prefer this explanation to the assumption that samudya might have been erroneously put by the writer for
8 samudayatāṁ (from sam-ad-i).
9 Originally samudatāṁ was engraved, but the sign of samucra clearly is struck out. In the two akṣaraṁ
10 maddāḥ the d of and also looks as if it had been struck out, and dhi may perhaps be altered, but I do not
11 see what alteration could be reserved to. As the Māyā grant actually has samuṣmāṁ-samuhāraṁ-ādikhyatāṁ—
12 the Want grant, omitting part of the verse, has samuṣmāṁ-ādikhyatāṁ—the same reading also for the
13 present grant; but it should be stated that the construction of a noun substantive like adikhyatā (derived from
14 the Desiderative) with the accusative case, though not unknown in epic poetry, is contrary to the strict rules
15 of classical Sanskrit. Pr.-f Speijer in his Sanskrit Syntax quotes e.g. Mahābhārata, 1, 113, 21, jīvāhiṁ
16 mukhāṁ, with the desire of conquering the earth.

4 Read vičchhāyaṁ.
5 Read umāṁ.
6 Read tiṃadāṁ.
7 Read ūddāntaṁ.
8 Originally pariṁ was engraved, but the vowel d of the second syllable appears certainly to have been
9 strike out.
10 Read kūlayāṁ.
11 Read jāṭyāṁ.
12 Read ṛddhāvāṁ.
35 dhāsivatāḥ karma svāsām-echchhayā [16] vāhyāll-vṛtīr-sasya yena
rachita vyām-āgrā-lagu-āra[jh]at ratna maṇukṣikā-5māli.
36 kām-iva vrīta2 mūrdehaṁ-tārā-guṇāḥ [20]
Santrāṣat-para-chakra-rājakam-
37 śōbhiśek(ā) śāmanāṁ mūrdaṁ yad-anhṛ(īh)-dvayaṁ [20]
yad-yad-datta-

Second Plate; Second Side.
38 rvitī satya-pālita-yasthityā yathā tadi-girā [20]
kshiti-
39 dāna-paramapuṇyaḥ pravartitā vṛtābrahma-dāyö-yam [20]
Sa cha
paramahatiṇa—mahārājadhīrāja-paramēvāra-ārōma.
40 d-Dhāravānacān—pādānukhyāta-paramaharakahāṭ̣āraka—mahārājadhīrāja—p[a]rāmē
śvara-srīthīvala[1a]bha-ārōma-Prabhū-
41 tavarāša—[a]nī—Śrivallabhanārendrāvah kuśalā sarvān-eva yathā-svāmābhavānākām
rāghrapati-vishayapatī-grāmākātākārya—
10
42 ktaka-niyuktak-śālikāraka-mahattar-ādhi11 samādiṣāty—stum vah saṃviditaṁ yathā
śrī-Mauryakhandi—samāvāsītā—
11
na mayā mātāpitṛor-ātmanās-eha-hiḥiḥmuṇika-puṇya-yād-bhūrīdhyā [13]
43 Tīgavirāṭevaya [14] śrīvidyaśasānāya-Tē(tai)ttirīya-
44 yasavā[bra]māchārī Bāhāravājasa-gotra- Nāgaiyyahāṭṭha—paurāya
Chandīyāmagnābhāṣyasā-putrāya Paramēvārabāha.
45 Ṭīḍāya Rājyāmbhūtyya—antargataḥ16 Rattajyānā-nāma-grāmaṁ tasya ch-āghāṭanānī
dravata Śinhā nadda dasakṣiṣṭhata Va.

1 Read 'drachada'. Instead of rachat, Prof. Bühler's text has na chē, and in the photo-lithograph the first akṣara of the group is figured as na. But in the original plate that akṣara is very different from what it has been represented to be in the photo-lithograph in the Íad. Ast., and certainly is not so. It looks like a ra, the a of which, as shown by the back of the paper impression, may be struck out; but the Maṇḍya grant also, after lagad, has racham. The connotant of the second akṣara of the group is ch, with a mark above it which Prof. Bühler has taken to be the sign for ch; but that mark is so far away from the ch, and differs so much from the sign for ch generally here used, that I regard it as an accidental scratch. At any rate, I am convinced that, if ch was really engraved, it has been struck out. The actual reading therefore is 'lagadṛcchata or lagandṛcchata, and I adopt the latter because, in drachat we obtain a verb that may govern the following accusative case maṇukṣikā-mālākām which otherwise, like Triśāṅkā, would stand in the air — derived from the root rācch which is frequently found in construction with mad, a guard. Compare e.g. Harakhab, p. 167, rācchā-madandākā; Kīd. p. 120, vīshajalasvāhābhīr-dráchathā apahākāroadsamākām; and Daśakundāch. Prof. Bühler's 2nd ed., p. 45, dracchita-madandām, 'one who has assumed a beautiful garland.' The difficulty which remains is, that in classical Sanskrit rācch is a root of the 12th class — compare e.g. Harakhab, p. 158, lavoamaṇād rācchanyottikhā — and that our author, in writing drachat, would have used a form for which an analogy could be found only in epic poetry.

For this compare the construction of dākṣiṇā, above, p. 244, note 3.

2 Originally maṇukṣikā was engraved, but the superscript ñ has been struck out.
3 Prof. Bühler gives āhrīd, which would be a possible reading.
4 Read 'ṣālikā-eyāhāddā'.
5 Between naí and rā another akṣara may have been originally engraved.
6 Read tadd-eṛ. 7 Metre: Āryā. 8 Read: paramahatiṇa-
9 Read-rakshadhyāmadakā— 10 Read -garakā-dv. 11 Read -ukṣadiṣāty: Asta.
12 This mark should be struck out, and may have been struck out already in the original.
13 Prof. Bühler read the name of the village Tīgā, but in the impression I fail to recognise any sign of ānumadra over the word.
14 The akṣaras ya has been wrongly repeated here and should be struck out.
15 Originally the sign of ānumadra seems to have been engraved over the first so of this word. Prof. Bühler read the pataś Chandraśyāmā.
16 Here and in other places below the rules of saṃādi have not been observed.
TRANSLATION OF VERSES 1-20.

Öm. (Verse 1.) May He protect you, the lotus of whose navel was made by Brahmā into his own abode, and Hara, too, whose head is adorned by the lovely crescent of the moon!

(V. 2.) There was on the earth a king Krishnārāja, whose neck was clasped by the outstretched hands of Fortune shining on his broad chest, who was gifted with truth, and who by his large armies defeated the armies of opponents—and who thereby was like the god Krishṇa—whose neck is hidden by the long rays of the Kaustubha gem glittering on his broad chest, who is united with Satyā, and who with his broad disc defeats hosts of enemies—yet whose deeds were not like Krishnā's [i.e. whose deeds were not black (krishṇa)].

1 Prof. Bühler read the name Pādaka-, but the second akahara undoubtedly is ra.
2 Prof. Bühler read āsmāna.
3 In the names in this line and the next Prof. Bühler read 12 akaharas differently.
4 I am not absolutely certain that the akahara in brackets is really jha in the original, but it certainly looks more like jha than anything else. See above, p. 214, note 3.
5 Very probably this final j was engraved above the line, between ci and sa, where the impression and the accompanying coloquy show a kind of blots which has been carefully effaced in the photo-lithograph accompanying Prof. Bühler's paper.
6 Originally kramdāpabhāguna was engraved.
7 Read bala-dāvatāyaḥ.
8 Before this word one would have expected to read, as in the Weli grant, dvyākho-dātītī.
9 I. 5. 14.
10 According to the king, the Kaustubha would literally mean 'Fortune (as bright as) the Kaustubha gem,' and referred to the god Krishnā it might mean either 'the glorious Kaustubha gem' or 'Lakshmi and the Kaustubha gem.' Similar compounds are most common; and so is the idea that Fortune rests on a king's breast.
11 Saladāmbā = satya + amita and Satyā + amita, and Satyā is a shorter form of the name Satyākāmbā, denoting one of Krishnā's wives. Compare Veda, p. 222, Krishnā in satyākāmbā, 'he was endowed with truth (satya), endurance (ākām), and fortune (āma), and therefore like Krishnā who is united with Satyākāmbā.'
12 Only for those who are not familiar with the devices of Indian poets, I would state that these words are by no means intended either to convey any censure of the god Krishnā, or to draw a distinction between that god and the king. The poet merely employs the figure of speech termed virāda (or virādākabhāsa). In saying that
(V. 3.) Aided by the total number of his wise men, He easily and swiftly drew to himself, Vallabha as he was. Fortune from the Chāulkya family, which was illustrious because all the families of great monarchs resorted to it from fear of being shorn of their partisans, was difficult to be thwarted by others, and possessed of many stainless brilliant treasures—just as the Mandara mountain, supported by the whole assemblage of the gods, easily and swiftly drew Lakshmi forth from the sea which glittered with the throns of all the great mountains that had sought refuge with it from fear of having their wings elipt, is difficult to be crossed by others, and full of many flawless sparkling gems.

(V. 4.) He had a son who—though like the cruel-rayed sun which with the intensity of its ardour torments the quarters all around, he dominated the circle of the regions by the excess of his prowess—yet delighted the dwellers of the earth by his mild taxation. Dhūra, who, setting store by fortitude only, robbed of their beauty the lotus-faces of his opponents' wives, (and) whose fame the guardian mistresses of the quarters incessantly wore as their garland.

(V. 5.) United with Fortune unblemished, even though attained by the passing over of his eldest brother, [and thereby like the moon] when she shines with a pure lustre even after having passed Jyēṣṭha, yet [surpassing the moon, whose orb is not spotless, who was wanting in continence, and is ever 'the maker of night'] He kept those around him free from blemish, was endowed with steadfastness, and nowadays a source of vice. Seeing that His liberality exceeded the

Krishnārkī was like the god Kṛishṇa, and that yet his deeds were not like Kṛishṇa's, he expects the reader to reconcile the two apparently contradictory statements by taking the second of them to mean that his deeds were not black. Compare Kṛd. (here and below, except when otherwise stated, Prof. Peterson's edition), p. 10, sīvapāda-rastavānum api kṛishṇa-charitam, 'although his character was very pure, his deeds were black' [i.e., really, his deeds were like Kṛishṇa's].

The compound ending with dhīṣya I of course take as a Phonetic. For the double meaning of śādha compare Vīs. p. 14. Mūrasaṁ niśādhkālayaḥ, 'he was a home of the learned, and therefore like the Mura which is the habitation of the gods.'

3 By the way in which the poet pointedly places the word Vallaḥkā, at the end of the verse, and in close proximity to the word śādha, I understand him to suggest that Krishnārkī, just because he was Vallaḥkā, had a right, or was particularly qualified, to draw to himself Fortune from the Chāulkya family. And he had this right or qualification, and Fortune came to him willingly, because he was 'the favourite' of Lakṣmi, śrīyā vallāḥkā, as he is called in another inscription (above, Vol. III, p. 107, l. 22 of the text).

4 Ruta, 'a jewel,' may be used to denote any possession of great value ('rutaṁ kṛishṇaṁ manḍraµapi' iti Viśṇu). The epithet rata-śīlaka-bhājī in the Raghavaśāsana, XVI. 1, is explained by tattacchārtha-hāka-rata-śīlaka. In Kṛd. p. 80, the prince Chandragīpta looks upon the horse Indrāyudha sent to him by his father as one of the king's sahālokaṁ-hemna-vattabhājanu pratima; and in the gloss on Harshakac. p. 142, horses, elephants and a beautiful woman are enumerated among the mañcaka-ratana of monarchs.

5 Compare Harshakac. p. 109: the king Pushyabhūti (Pushyabhūti) was Mandaramaya in lañkāmāna māndakāraṁ.

6 In Kṛd. p. 90, the author describes the royal palace as mādhyam imā bhagavatpravasita-sapaṭakha-kīṭabhīṣṭi-sāvarna-vāslkumālam.

7 Or by the leniency with which he took tribute from those whom he had subjugated.

8 In this first half of the verse the poet uses the figure of yosthā. In one respect Dhūra was like the moon, but in others he surpassed that luminarv. The clouds generally begin to gather and to hide the moon at the beginning of the month of Āśāgha—compare the Meghadūta, v. 2, Āśāghaṁ pratikoma-dinam mégham dīśikā-saṁvartām . . . dāraka—which follows immediately upon Jyēṣṭha; yet occasionally the moon may be clearly visible even in the rainy season. Similarly, it has ever been considered sinful for a younger prince to set aside the succession—compare Nirukta, I. 10, adharmas tasya charitā jyēṣṭhaṁ bārdarām uruṣṭerā-śākaśekhitam, where antistasis is paraphrased by adikramay—or generally to act in opposition to, an elder brother; yet in the case of Dhūra who was guilty of such conduct, his action—the wording of the verse does not make it certain wherein exactly consisted—and the personal advantage derived from it, were regarded as free from blemish. On the other hand—so the poet suggests—the moon's orb always has a dark spot; (in carrying off Bhīparati's wife Tarā, though he had many beautiful wives of his own) the Moon was wanting in continence; and the very name śālokaṁ—really 'the maker of night'—of the moon shows its possessor to be 'a mine of vice.' Dhūra's qualities on the contrary, as may be seen from the translation, were the very reverse of all these blemishes.—As regards particulars, compare in the first instance Kṛd. p. 95, saṁvī aṣṭeṣṭāḥ śālokaṁ; in Tārāyā's reiga
liberality of others, while their own practice of liberality lagged behind that of Karna [i.e. while the stream of their rutting-juice flowed beneath their ears (karma)], the elephants of the quarters, utterly abashed as it were, posted themselves at the confines of the quarters.

(V. 6.) The Kali age—witnessing how the Gaṅga, who, of consummate strength, had never been conquered by others, and who, having overthrown the face of the earth, was filled with unparalleled conceit, at last by Him was imprisoned—fled far away, for fear, as it were, of being chastised in its own body.

(V. 7.) Having closely hemmed in the Pāllava, on the one side by his army abounding in warriors with drawn swords, and on the other by the sea fearful with sporting sharks, and having received from him, bent in submission, elephants shedding streams of rutting-juice, He, strange (to record), day after day touched never even an atom of rutting-juice [i.e. He betrayed never even an atom of pride].

(V. 8.) By his matchless armies having quickly driven into the trackless desert Vaṭṭarāja who boasted of having with ease appropriated the fortune of royalty of the Gauda, He in a moment took away from him, not merely the Gauda’s two umbrellas of state, white like the rays of the autumn moon, but his own fame also that had spread to the confines of the regions.

(V. 9.) Since by the pure conduct of the dwellers of the earth He swiftly drove far away the Kali age that was established here, and completely reinstated the glory of the golden age, it is marvellous how Nirupama came to be Kali-vallabha, ‘the Favourite of the Kali age.’

(V. 10.) As the moon, whose rays cling to Parmāṣṭvara’s lofty head, emerges bright from the sea, and as the sun, causing joy to the lotus, day by day rises brilliant from the high orient mount, so from that Nirupama, firm of character, was born a son of pure disposition, whose feet

the moon indeed passed Jyotistha, but otherwise there was not found on the earth any jyotisthātikrama, i.e. overstepping or, as the commentator puts it, transgression of the commands (nirāśātālaṅkāra) of an eldest brother. For the moon’s behaviour towards hispapati’s wife compare Vās. p. 273, Gavurāṇa-grahaṇām āvisarāja kāraṇ; Harshak. p. 97, avijudāhā āri īnārāgraḥa-āvatārāhā tabahā; and especially the beautiful story told ibid. p. 281. For dāsaḥ, ‘vice,’ and dāsah, ‘night,’ see e.g. Kād. p. 37, gharmadāla-divasām āna kahapōla-bahā-dāsah, ‘he had submitted many vices, and was therefore like a summer day which shortens the long night;’ and for the double meaning of mandala compare Vās. p. 189, mādaḥ mādhva-mandalaḥ ... rajastipatiḥ, where mādaḥ is paraphrased by bhimah, ‘orb,’ and amādyetā-paṃkṣa, ‘the collection of ministers,’ etc.

The adjective ending with santatiḥ-briyāḥ can only be taken to qualify diggajāḥ. Employed in accordance with the figure of kādayantaka, it gives the poet’s reason why the elephants were ashamed and retired to the confines of the quarters. The king’s liberality exceeded that of all others, theirs was inferior at any rate to that of Karna. Karna is well-known as a pattern of munificence. For the double meaning of the word karna compare Vās. p. 62, Sūyūdhana-dārśitum ānena karna-silānta-lōkam, ‘her eyes extended to her ears (karna), and she therefore was like Sūyūdhana’s firmness which left him when he saw Karna;’ for that of dāna, ibid. p. 74, mālā-dānaḥ āna ... adkārhitā dānaḥ, ‘he eclipses the liberality (of others), and is therefore like a rutting elephant whose rutting-juice is flowing down;’ Kād. p. 90, diggajām iti viṇāṇḍhītā-maḥādālaḥ-santānam; etc.

The ordinary Sanskrit expression for ‘to draw’ the sword is ukhān, and the dictionaries give no quotation to show that māzh-kriṣṭ has the same meaning; but the latter verb is used e.g. in Harshak. p. 130, māzh-kriṣṭa māṇḍalāgriyau, ‘with drawn swords.’

In Harshak. p. 220, it is similarly said of Skanda-gupta, the commandant of Harsha’s elephant troop: dēnastrā samarta-mrītā-māṇḍāna-sādhanā pūtasya vastrihitā madānaḥ, ‘with a whole army of rutting elephants at his disposal, he was yet untouched by rut’ (i.e. presumption; compare Prof. Cowell’s Translation),

‘Or ‘Maru country’ (Mārvād; ‘and the king of the Vāsas.’

Beneath the rule of Prahāṇa-ravardhana, ‘the golden age (kṛṣṇa-yugā) seemed to bud forth in close packed lines of sacrificial posts, the evil time (kali) to flee in the smoke of sacrifices meandering over the sky;’ see Harshak. p. 183, and Prof. Cowell’s Translation.

4. I.e. Śiva’s. For the double meaning of paramapāramma compare e.g. Harshak. p. 162, idaḥ iti śivāṃ śivāṃ paramāpārammaḥ odāñgō jātiḥ, ‘that now you are one to be supported by the king, like the moon by Parmāṣṭvara (Śiva), on his head;’ for that of pāṇa, ibid. p. 215, kṣanadāśadāśa śirah kṣanimāsādāśa laṣṭāmlopaṃ pravrāhkhāḥ pāṇa-adānām, ‘like the autumn sun, set your forehead-burning footsteps (rajas) upon the heads of kings (the tops of mountains).’
rest on the proud heads of monarchs, who causes delight to millions,1 is endowed with valour and ever rising—Govindaśrī, the beloved of the good.

(V. 11.) When this king, the resort of all that is excellent, was born, the glorious Rasabhrakūta lineage became unsurpassable by others, as the Yāḍava clan did on the birth of Madhu’s foe;2 a king who—causing haughty adversaries to seek the confines of the regions and to relinquish food and ornaments by his harassment3—clearly made even them quite like unto the suppliants, who see their desires granted to the full and are adorned with pearl-string s by his munificence.

(V. 12.) When, seeing his superhuman form, like that of Kṛṣṇa, fit to ward off calamity from the three worlds, his father offered to him the sole sovereignty of the earth, He addressed to him the seemingly words: “Let it be, dear father! This is yours. Have I not worn, like a command unchallenged, the neoklet (of heir apparent) which you have given to me?”

(V. 13.) When, to adorn the heavens, that father of his had gone to that state where nothing but his glory was left, He, though unaided, by the profusion of his superior splendour at once deprived of their lustre the twelve princes, famous though they were, who jointly rose with the desire of appropriating his land, just as the world-destroying fire does to the twelve sons4 which rise together to bring about the destruction of the earth.

(V. 14.) Afterwards, when in his infinite compassion He had released the Ganga from the long suffering of captivity and sent him to his own country, and when that Ganga in the excess of his arrogance nevertheless continued in hostility, He, even before a frown appeared on his high broad forehead, defeated him by a raid5 and again threw him into prison.

(V. 15.) As the rains cease on the approach of the starry season of autumn, which, having quickly placed its bees on bīṣa and asana flowers,6 enhances the beauty of the bandhūkirta flower

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1 The word padma, in the sense in which I take it here, denotes really 1,000 millions or billions; compare above, Vol. p. 120, note 6.
2 I.e. the god Viṣṇu-Kṛṣṇa.
3 Commentators would paraphrase dīna, as used here, by bhāyana and vītraṇas. Passages in which the word is similarly employed are Vās. p. 11, Nrisīkā va darśita-bhaktyālakṣyakātra-dīnā-nātmayah, “he caused astonishment by granting gold, food and clothing, and land, and was therefore like the Man-lion (Viṣṇu) who did so by manubel the body of Hiranyakāśipu;” and p. 129, lakṣadādaṇ-avahak idyakdam, “missiles failed to hit their aim—the bestowal of life (of money) never failed.”—The word dīna often conveys the two meanings which it has in this verse; see e.g. darśitāka in the verse in Kṛd. p. 149. With mukhākīra7 one may compare mukhimārtha in the verse ibid. p. 12.
5 These twelve sons are mentioned frequently; compare e.g. Vās. p. 190, pralayakālloṭita-dedādaśārav-
7 kriyavāltālpaśicaraṇi vīrūḍhā cakṣur dāsyā sādā-vākhyāsām anikṣitāṃ vijñitā daśaśīvāmaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsāmsaśāsाराम्

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6 The word sīkhiṣpa is translated (in the sense, correctly) by Prof. Cowell in Harshach. p. 170, adhirama-
7 sīkhiṣpaie rūpaṃ labhata, “sacked by the raids of demented;” and the same meaning (in addition to its ordinary sense) the word even more clearly has in Kṛd. p. 107, dūrakṣiṣṭādhiṣpa phalasā sloka: daṇḍa-sīkhiṣpār mākālulā dīṣṭān, “by the raids of their troops they humble great families, even though they be far away, as by throwing sticks one brings down fruit that grows on a high tree.” Compare above, v. 18.

7 To make it convey this meaning, I take bīṣaṇa as of course as a Dravida compound. The bīṣa and asana flowers are mentioned in the Śīrṣapīcātha, VI. 46 and 47, both as blossoming in autumn. With the whole passage compare especially Kṛd. p. 41 of the Calcutta ed. of Sāmakṣa 1919, sāmakṣamata-padaśā-va śisā bīṣaṇa-dṛśīṭā-
7 sīlānākura, the Vindya forest where bees are settled on bīṣa and asana flowers, and which therefore is like an arrow intent on battle where arrows are placed on bows;” (Prof. Peterson in his ed. p. 19, has adopted the wrong reading bīṣa-sāmkṛṣpita’); compare also the similar passage ibid. p. 127 of Prof. Peterson’s ed., samatama-bhikṣāna-
7 va mūndya-va-sāmkṛṣita-sīlānākura . . . pādaṇā. A passage in which, in addition to the bīṣa and asana flowers, three others are mentioned in a similar way occurs in the Nalacakṣma, p. 26. In inscriptions, we have the same double meanings of sīlaṇuka and bīṣaṇa (with special reference to the autumn) in the description of Dvārakānaśa III of Yashā, e.g. in Ep. Ind. Vol. I. p. 88, ll. 37 and 38 and Gupta Inscri. p. 176, l. 36; and in the Khām plates, South-Ind. Inscri. Vol. I. p. 140, l. 27, we find, instead of bīṣaṇa, dūtraṇa, used similarly in a double sense.

2 x
and favours the growth of the day-lotus, so the Gūţara—on seeing how He, who made the lives and wealth of relatives prosper, and was favoured by increase of fortune, and before whom warriors desponded, 1 had come near, quickly placing on his bow the arrows aimed at himself—in fear vanished nobody knew whither, so that even in a dream he might not see battle.

(V. 16.) Seeing that the sole way to preserve his fortune was to bow down at His feet, the lord of Mālavā, versed in policy, bowed to him from afar with folded hands. What wise man, whose power is small, will compete with one powerful? For that is the prime result of the rules of policy, to know the superiority in strength of oneself and one’s adversary.

(V. 17.) Having heard through his spies that his camp was pitched on the ridges of the Vindhāya mountain, and apprehending that He was moving towards his own country like (the comet) Dhruva, 2 king Mārvśarva, driven by fear, quickly went to conciliate 3 his mind by choice heirlooms, such as He had never received before, and his feet by prostrations.

(V. 18.) Having passed the rainy season, when the sky is densely covered with thick clouds, at Śrībhavāna, He thence went with his forces to the banks of the Tūngabhādrā; and staying there, He, strange 4 (to say), even by flinging it away, again completely drew to himself the fortune of the Pāllavas though it was already in his hand—his enemies having submitted.

(V. 19.) Thither the lord of Vēṅgī repaired when (the king’s) letter-carrier had only half uttered the command, and longing for his own comfort, steadily like a servant without ceasing did such tell that the enclosure constructed thereby for His camp, 5 touching the summit of the sky, at night seemed to assume a garland of pearls, 6 surrounded as it was by the groups of stars above it.

(V. 20.) With their heads embellished by their hands folded then for the first time 7 to render

1 The word sanākastra represents both san (i.e. sat) + nakastra and sanā + khastra; compare Vīs. p. 28, Triśat-kuniva nakhastra-paṭaṇa-akšolītaḥ, where nakhastra-paṭaṇa- is both nakhastra-patha- and na khastrapatha-. Sanākastra would of course be equivalent to vidgama-sanākastra ; and sanā-kastra would have to be dissolved by sanān khastraṁ yeva, and might also be translated by ‘he by whom warriors were humbled, or destroyed’; compare with it sanā-śatra in the Mahābhārata, VII. 61.
2 Compare the Brihatakāvya, XI. 42, Prof. Kerri’s Translation in Jour. Roy. As. Soc., New Series, Vol. V. p. 71: “But the princes on whose warlike equipments, the countries on whose dwellings, trees, and hills, and the householders on whose implements this luminary (viz. the comet Dhrva) is seen, are doomed to destruction.”
3 In the Sanskrit text the Present Participle is accounted for by Pāṇini, III, 2, 126.
4 The strangeness in the first place lies in the fact that he drew to himself something by flinging it away (vikṣepa); and secondly in the circumstances that this thing which he drew to himself already was in his hand (kara). His action ceases to be strange as soon as we take the words vikṣepa and kara to mean ‘raid’ and ‘tribute.’—He by his raids completely drew to himself the fortune of the Pallavas which was tributary to him (or, as we should say, who were his tributaries).—On vikṣepa see the note on v. 14. The double meaning of kara is most common; compare e.g. Kda. p. 10, akrama api haśataktra-vaćala-bhavam-aṇatam, although he had no hands, the whole extent of the earth was in his hand; i.e., the whole extent of the earth was in his hand and he took no tribute from it.
5 For the use of the word rāgydīlt (or bāghīlt) which I have translated by ‘camp,’ I only can refer the reader to the passages quoted in von Bodelinck’s Dictionary. The word occurs in the Kṛṣṇaragā śīl at Dr. Stein’s edition, VII. 292; 276; 906; and VIII. 46. After rāgydīlt we have in line 11 of the Uttamaśatravatā, Sāstra (Schr. der Kgl. Preuss. Ak. der Wiss. 1884, Part I. p. 278), meaning something like ‘stabling for horses,’ or ‘horse-breeder;’ and its synonym (though explained differently by the commentator in the Nārāyaṇaśāstra Press ed.) turaṅga-rāgydīlt occurs in Kda. p. 75, l. 1, upapračāra-turaṅga-rāgydīlt-vaśīkṣaṇam . . . tāṇya-māndiram.
6 Pearls and stars are frequently compared with each other; but while as a rule the stars are the upamāna and pearls the upamāya, here the reverse is the case (viparītyaśāpam). The stars which the enclosure seemed to wear on its crest were like a pearl-garland. Compare Vīs. p. 85, multācyākulaśikhaśikha-rāgaṁ tāṇya-māndirāḥ; idem. p. 278, tāṇya-māndirā-viśīcchitaṁ . . . tāṇya-māndirā-viśīcchitaṁ . . . pradātir ā-vaiḥ ā-vaiḥ . . . Fīravatā-śakramaṇaṁ.
7 I.e., they never had rendered obedience to any king. For the use of tapāvāna compare— I take this quotation from the St. Petersburg Dictionary—Bṛhadāraṇyka, II. 42, ucy-prasyat tapāvāna-saṁg. ‘in the discharge of the arrow which (discharge) then for the first time was checked; ’ and Kudravasamhita, V. 10, stāva-praśaddaḥ, then for the first time tied on.’
THREE INSCRIPTIONS IN DHARWAR.

No. 24.—THREE INSCRIPTIONS IN THE DHARWAR DISTRICT.

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

A.—AN INSCRIPTION AT DIDGUR.

This inscription is now brought to notice for the first time. I edit it, and the collotype (see opposite page 253 below) is given, from an ink-impression obtained by me in 1887.

Didgur is a village about thirteen miles towards the south-west from Karagi, the head-quarters of the Karagi taluka of the Dharwar district. The Indian Atlas sheet No. 42 (1827) shows it as 'Didgoor,' with a masul in the first syllable for which it is difficult to account; and moreover, as compared with the map that I mention next, it transposes the position of it with the position of a neighbouring village named Timapur. The Map of the Dharwar Collectorate (1874) shows it as 'Deerpour.' And the Postal Directory of the Bombay Circle (1879) shows it as 'Didgur.' Line 3 of the record, taken in connection with the general purport and with its existence at Didgur, suggests that the earlier name of the place was Mugunda. And the reference to the governor Dosi has the effect of placing Mugunda, and the other village that is mentioned, Saiga, in the Banavasi twelve-thousand province. The inscription is on a stone which was found in a field. Survey No. 1 of Didgur.

At the top of the stone there are sculptures, which show, in the centre, a seated figure, squatting and facing full-front, on a seat of three tiers, and holding in each hand apparently some weapon which looks like a short spear; on the proper right of this figure, there is a bear, standing to the proper left, i.e. towards the central figure; and on the proper left there is some animal which, in the drawing submitted to me, looks more like a badly sketched horse or donkey than anything else, standing to the proper right, i.e. again, towards the central figure.—The extant portion of the writing covers an area ranging in breadth from about 10" in line 8 to 2' 3' in line 2, by about 1' 9½" high. It is in a state of fairly good preservation, and is legible with certainty almost throughout. But, owing to parts of the stone having been broken away and lost, letters are missing at the ends of the lines from line 4 onwards, and at the beginning of lines 7 and 8. And there must have been originally at least one more line, containing the usual end of the imperative verse of which there is a remnant in line 8.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ½" in the r of the re in tereya, line 3, to about 1½" in the s of the s in osi[r], line 6, and the /bi/ in line 2. No. 17, is about 4" high, on the slant. The superscript long /i/ is used throughout, for the short /i/ as well as for the long vowel. The distinct form of the lingual /d/ is used; and it is very pointedly marked in the /di/ of ko[n]d[ho]pe, line 5, No. 15. There is a final form of /j/ in line 4, No. 12, in graha[do]. As regards the palaeography,—the kh and /a/ do not occur. The /j/ occurs twice, in lines 1 and 3, and, in both places, is of the old square type, closed; it can be seen best in the ja of mahsana[d], line 5, the last akshara but one. The /b/ occurs seven times, and is, throughout, of the old square type, closed; but the actual form of it, being mostly composed of curves rather than of straight lines, must be looked on as a somewhat cursive form of the old square.

1 See page 41 above.
2 In k[dd]onde, line 5, where either the guttural usual or the ausdrda would be permissible, the writer mistakenly used the dental nasal.
type: the intended form can be seen best in the upper b of the ṛbba in sāvarbar, line 6, No. 5; and a noticeable feature in it, is the marked crook, halfway up the left side of the letter, with which the formation of the character commenced: we can see that the writer began at that point, and formed the rest of the character by one steady sweep of the pen, running along the top, down the right side, along the bottom to the left, and then up to the starting-point; and it is easy to realise that the later cursive type may have been developed almost directly from this particular form of the old square type, by making the downstroke immediately after completing the crook, and then forming the rest of the character to the right instead of to the left. We have the l in the la of kālam, line 4, No. 3; and it, also, is of the old square type: it occurred again in phalam, line 5; it is almost entirely destroyed there; but such traces as are discernible in the impression, indicate that there, also, the old square type was used.— We have the remains of a Sanskrit imprecatory verse in line 8. But the language of the body of the record is Kanarese, of the archaic type, in prose. In Muguṇadās, line 3, we have the somewhat exceptional locative ending of; but we have the usual ending of in [Vāru]nāṣṭigol in line 6, and apparently also in graha[do], line 4.— The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king Kattiyaṇa, under whom a certain Dosi was governing the Banaśī twelve-thousand province. The object of it was to record a general assignment of some tax under the orders of the king, and the special assignment by Dosi of a quarter-share of the tax of the village of Sangavur to the Mahājana of Mugunda,— doubtless for expenditure by them on communal objects.7

8 Of the two villages mentioned in the record, Sangavur is evidently the modern ‘Sungoor’ of the maps, about two miles on the north of Didgūr.8 Mugunda seems to be the earlier name of Didgūr itself. The record tacitly, but plainly, places both these villages in the Banaśī twelve-thousand province. And it seems likely that the Mugunda mentioned here is the town from which there was named a group of villages called the Mugunda twelve, of which mention is made in an inscription of A.D. 1075 at Balagāmi. That record registers the grant, for the temple of the god Nārtarilhna at Balligāve, of a town or village (bāda) named Kundavīga in “the Mugunda twelve which was a kampāna of the Banavase nād.” The maps do not shew any such names as Mugunda and Kundavīga in the neighbourhood of Balagāmi. Didgūr is only twenty-four miles away towards the north-east from Balagāmi. And, though there, also, the maps do not shew any such names now, there is no objection, such as on account of excessive distance from the temple to which the grant was made, to locate Kundavīga somewhere near Didgūr.9

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. The names of the king and of the local governor are not known as yet from any other records. It seems impossible to explain the existence of this record in the Rāṣṭrakūta territory and in the period to which it must be referred, except on the supposition that Kattiyaṇa was one of the twelve confederate kings and princes, headed by Siṃbha-Kambayya, who shortly after A.D. 794 sought to dispute the sovereignty of the Rāṣṭrakūta king Gōvinda III.10 And, in my opinion, that is certainly the explanation of the matter. Further, it seems likely that, of the emblems on the stone, the boar belongs to the king Kattiyaṇa, and the other animal to the

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7 See page 99 f. above.
8 Compare page 102 above.
9 There are inscriptions at ‘Sungoor’ and at the neighbouring village of ‘Koelenoor,’ which might possibly throw further light on the matter of the present record.
11 Moreover, there are various indications that the names of places in that neighbourhood have changed very considerably in the course of time,— probably through the splitting up of towns into small villages.
12 See page 107 above; also page 249 above, where we have Prof. Kielland’s translation of the verse, No. 13, in the Rādhān pur plates.
Inscription at Didgur.

Mulgund Inscription of Panchaladeva.—A.D. 975.
governor Dosi. From this it would follow that Kattiyara was a Chalukya, descended from, or at least connected with, the Western Chalukyas of Badami, and that we have in him the Kattiyaradova who is mentioned as an ancestor of the later Chalukya dynasty of Kalyani in the Managoli inscription of A.D. 1161.

**TEXT.**

1 Svasti Śrī-Kattiyara prithivi-rājyaṁ-keye Dosi Banavāsi-
2 pannijēsiruṇamśaṅgaḥ nūḥ? puvaka(rsa lāgadigal-biṣiṣe) Sam-
3 gavūr Shakya bhāgamān-Mugundadu- Dosi mahājana-
4 dā kaśaṁ kalchi bhitram-graṇaṁ[do]l chandra-sūrya[y]āṁ-[baṇaṁ] [||*] [1]-
5 dān-kādonga6 aśvamēthadhā pha[l]a[m] akkum kēdiśi[domige Vāra]-
6 nāṣīyol-sāśiṁbar-pañābbarāṁ sā[n]ra kavileyumāṁ kond[a]
7 [p]a[m] akkuṁ yu...vurumān-ajī...[||*] [Sva-dattāṁ para-dattāṁ]
8 [va yō] harēta vasundharaṁ sa[ṁ]h[ī]

**TRANSLATION.**

Hail! While the glorious Kattiyara was reigning over the earth; and while Dosi was governing the Banavasi twelve-thousand.—On (Kattiyara) causing to be assigned7...8... Dosi loved the feet of the Mahājanas at Mugunda, and assigned (to them), at the time of an eclipse, a quarter of the tax of Sangavur, [to continue as long as] the moon and sun [may last].

(Line 4.) To him who protects this, there shall accrue the reward of an asc.śrāvaṇa-sacrifice; to him who destroys it, there shall attach the guilt of [killing] a thousand Brāhmans, and a thousand (cows) at Vṛarāhām!...9...

(Verse 1; line 7) [He who] confiscates land [that has been given, whether by himself or by another]....

**B.—AN INSCRIPTION AT GUDIGERE.**

This inscription is now brought to notice for the first time. It was originally brought to my notice by the then Māmuldār of Lakshmīśwar, in February, 1883. I edit it, and the accompanying collyotype is given, from an ink-impression obtained by me in 1892.

Gudigere is the head-quarters town of an outlying tāłuka of the same name belonging to the Junior Miraj State, within the limits of the Dhārwār district. The Indian Atlas sheet No. 41 (1852) shows it as ‘Goodagerree,’ in lat. 15° 26’, long. 76° 6’, six miles towards the west of Lakshmīśwar. The Map of the Dhārwār Collectorate (1874) shows it as ‘Goodegeeree,’ and the Postal Directory of the Bombay Circle (1879) shows it as ‘Gudgiri.’ The Railway...
Ecali have adopted the form 'Gudigeri.' We already know one record from this place,—the inscription of A.D. 1076-77, which gives its name in the Kanarese form of Gudigore and in the Sanskritised form of Dvajastatuka. An earlier mention of it is found in the Tālgund inscription of A.D. 997, which mentions, as a feudatory of the Western Chalukya king Taila II., a certain Binuma, with the bīrada of Tailapanaśkakāra or "the champion of Tailapa," who was then governing the [Banavasi] twelve-thousand, the Sātaligre thousand (the Sātaligre thousand of other records), the Ki[vari] seventy, and an agrahāra the name of which is either Samasi-Gudigore or possibly Savaī-Gudigore. The first component of this name evidently denotes the modern 'Sowshree' of the maps, seven miles north-west-by-north from Gudigore. The two villages thus constituted in ancient times an agrahāra, which was named after both of them. And, as the Tālgund record cites, among the witnesses to the matter which it registers, (the people or elders of) the padineta-agrāhāra, it would appear that the Samasi-Gudigore agrahāra was one of the eighteen agrahāras. The present inscription is on a stone on the north side in front of a temple of Kālamāsvaṇa at Gudigore.

The sketch submitted to me shews a narrow high stone, with a tall panelled head, probably about four feet high, rounded at the top. At the bottom of the outer panelling, on each side there is a full-blown water-lily; and at the bottom of the middle panel there is a large circle, with a big dot in the centre of it, standing on a square or rectangular pedestal, from each side of which there projects a floral ornamentation. Then comes the writing, immediately below the above, on the bottom part of the panelled head. Below the writing the stone contracts to a square face, probably about one foot square, on which there is the sculptura of an elephant, standing to the proper left, with its trunk hanging down and the tip of it turned up inwards, and, in fact, depicted very similarly to the elephant at the top of the stone at Balagami which contains the inscription of the time of the Western Chalukya king Vīnayāditya and the Sendraka prince Pogilli and—except that there is a band or strap round the body of the elephant—to the elephant at the top of the Peggur-aga Gaunga inscription of A.D. 978.

It may be remarked that the name-boards exhibited at railway stations, while large enough and clear enough, are anything but a safe guide to the actual forms of place-names, though they are likely to do more than anything else towards perpetuating certain errors or imperfect forms. I have seen more than once, the same name exhibited in three different spellings on the same platform,—in one form in Kanarese characters, in another in Marathi characters, and in still another in English characters,—and not one of them absolutely correct in all details.

1 Ind. Ant. Vol. XVIII. p. 35.
2 [Ind. Ant. Vol. XVIII. p. 35; and see Mysore Inscrip. p. 186. Here, as in various other cases, the details given by me from the photographs of the records are not all presented in Mysore Inscriptions.]
3 No doubt, more complete and correct accounts of the contents of the records included in that book, will be given when Mr. Rice issues the volumes of the Epigraphia Carnatica which will deal with the Shimoga and Chitradurga districts. Meanwhile, his Mysore Inscriptions still serves as an index and guide to the use of the photographs from Colonel Dixon's collection which were reproduced in my Palli, Sanskrit, and Old-Kanarese Inscriptions.
4 He is probably described as a Māhāsthama; but the last four syllables cannot be read with certainty in the photograph.
5 The photograph seems to distinctly give the same here as Sātaligre,—without any nasal after the d.
6 In the second syllable of the first component of the name, the original has a character, namely, the medival form of m or of n noticed on page 258 below, which in the photograph may be read either as m or as n. It is probably m. But an ink-impresison is required, to settle the point definitely.
7 For a photograph, shewing the elephant, see No. 98 of Colonel Dixon's collection, reproduced as Fig. 152 in my P. S. O. C. Inscrip. For the bearing of the emblem on the Balagami inscription, see page 72 above.
8 See the lithographs in Ind. Ant. Vol. VI. p. 101, and Coorg Inscrip., opposite p. 5.—There is a very similar elephant on the stone that contains the Gaunga inscription at Kṛtahallā (Ek. Curr. Vol. III., Sr. 147, lithograph); where, however, it is depicted with its head raised and its back sloping. For another Gaunga elephant, see the lithograph of the Tāyalha inscription (ibid., Md. 14) ; but that one differs from the others, in being represented as walking or running and with the tip of its trunk turned up forwards.—Sir Walter Elliot has given us a representation of the elephant-seal of one or other of the spurious grants of the Gaunga series in his Coins of
this, the stone widens out again to the same breadth as above the facet containing the elephant; and the sketch indicates that here there was a continuation of the writing, which, however, is now altogether illegible: it also indicates that, after a space representing about ten lines of writing, the remainder of the stone is broken away and lost.—The extant portion of the writing, represented in the collotype, covers an area about 2' 1" broad by 6½" high. It is in a state of fairly good preservation, and can be read without any uncertainty.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ½' in the ya of hesadayara, line 2, to 1½" in the l of dle, line 3; and the nsi of mēṇṭi, line 2, and the lnd in line 3, are 2" high. The distinct form of the linguistic q is very clear in lines 2 and 3. There is a final form, of n in line 1, and of r in line 2. As regards the palaeography,—the kh and l do not occur. The j occurs twice, in line 1, and, in both places, is of the old square type, closed; in the collotype, it can be seen best in the yya of rájyas, line 1, No. 17. The a occurs in the same word, in the akhara age, line 1, No. 18; and, following the j in the usual manner, it also, is of the old square type, closed. The b occurs once, subscript, in the akhara lba, line 1, No. 7; and it, again, is of the old square type, closed.—The language is Kanarese, of the archaic type, in prose. The record presents, in line 2, mēṇṭi, as a variant of méṭi, 'a big man, a chief, a head, a head servant.' And it includes, in line 2, a word, gōḍes, which is not found in dictionaries, and in respect of which we can only conjecture that it is an amplified form of gōṣa, the taddhāra-corruption of the Sanskrit gōṣha, 'a cow-pen, a station of cow-herds.'—The orthography does not present anything calling for comment, except the use of s for ç in Subhachandra, line 1.

The extant portion of the inscription is only the opening passage of a record, introductory to matter which is now lost. It refers itself to the reign of a king named the Maharāja

Southern India, Plate iii. No. 120; here, the elephant seems to be "emaciated." And Dr. Barnell has given us the seal of apparently another grant of the same series, in his South-Indian Palaeography, the Plate opposite p. 106, the seal marked Cherta; here, again, the elephant has a band or strap round apparently the throat. In both these instances, the elephant is standing, and has the tip of its trunk turned up inwards.

1 See a remark on page 46 above.
2 As, however, this meaning is not conclusively established yet, the word itself will be used, without translation.—Other cases in which the same word, gōḍes, occurs, are as follows:—(1) The Pattadasal inscription of the time of Dhrva; Ind. Ant., Vol. XI. p. 126, text line 5. Here, the bas-relief Bālīpāṇḍi or Bālīpāṇḍi is mentioned as having given to the temple of Lolkēvara an astama-gōḍes, "an excellent gōḍes, a gōḍes of the best kind," and a horse-herd, and an elephant-herd, and as giving some land and an ashghamukdi or pregnant cow.—(2) An inscription of the time of Amghavarsha I. at Chīḍhī in the Gadag tāluka, dated in the Vijaya samvatara, coupled with Saka-Saṅvat 739 by mistake for 795 (expired). In A.D. 874: not yet published; I quote from an ink-impression. This inscription records that, on the twelfth tithi of the bright fortnight of the month Pālghuma, someone, whose name is illegible in the ink-impression, fasted and, having lived the feet of the fifty-seven Mahājanas of Chīḍhī and having given them a thousand cows, gave them a gōḍes; and it further records that a son of one of the village-headmen gave a gōḍes, together with a tank and a garden (drama; perhaps here meaning, rather, a pasture-ground). This latter record, in particular, tends to connect gōḍes with cows. And, considering how important a part the cow plays in the private as well as the religious life of the Hindus, we may easily imagine that in former times the cows at night, instead of being brought home to individual houses inside the villages and towns as is done now, were kept and guarded all together in large communal cow-pens in charge of regularly appointed officials; and that the gift of such a cow-pen, whether to the establishment of a temple or for a whole village, would be a highly meritorious act.—From gōḍes we have, with the suffix eya,—an affix which forms nouns denoting "makers, changers (dealers), persons in employment," etc. (see Dr. Kettle's edition of the Āhōle inscription of the Śādarmadaperagsa, p. 232, sthāna 197).—gōḍeṣa, which seems to mean 'a person in charge of a gōḍes,' and to be equivalent to the gōḍesada mēṇṭi of the present record; it occurs in the Aḥōle inscription of the time of Vijayaditya (Ind. Ant. Vol. VIII. p. 285, text line 3), where mention is made of "Maruvarna, of the Gōḍeṣuṣa of Śravalc." And we also have gōḍeṣa, apparently as a shorter form of gōḍeṣa. This word occurs, qualifying a proper name, in an inscription at Nīrāgī, to be published hereafter. And an inscription of A.D. 1060 at Dehī in the D̀sī tāluka—(not yet published; I quote from an ink-impression)—mentions, among the boundaries of a village named Śivapura, a tank called gōḍeṣaye-kara, "the tank of the Gōḍeṣa or of the Gōḍeṣa."—It may be added that the Bombay Postal Directory shows a village named Gōḍeṣa in the Khēḍ tāluka of the Dùna district.
Mārassāba, under whom a certain Dañigarasa was governing the district,—meaning, of course, the district that included the village at which the record is; the name of it is not specified.

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. And there can be no doubt that the person whom it mentions Mārassāba is to be identified with the Mārāśāva of a verse, used in the account of the Rāshtrakūta king Gōvinda III. in the Wañ and Rādhanpur grants of A.D. 807,1 which runs:—” Having heard, through his own spies, that he (Gōvinda III.) was encamped on a slope of the Vineyā mountains, and recognising that (though so far away) he had (practically) arrived at his own territory just as if it were Dhrupa (on a previous occasion), king Mārāśarva, impelled by fear, quickly went to satisfy his (Gōvinda’s) desires by (giving up) his choicest heirlooms, such as had never been amassed before, as well as to propitiate his feet by doing obeisance to them.” Further, we may safely take it that Mārassāba-Mārāśarva was, like the Kattiyana of the Didgūr inscription, one of the twelve confederate kings and princes headed by Stambha-Kambuyas, who shortly after A.D. 784 sought to dispute the sovereignty of Gōvinda III.2 And, as the elephant, depicted so prominently on the stone, can hardly be taken as the emblem of the Dañigarasa of the record, who was plainly a person of very minor rank and importance, we can only understand that it stumps Mārassāba-Mārāśarva as belonging to the family of the Western Gaṇgas of Tālakū.3 We shall have to consider hereafter who, exactly, Mārassāba may have been. He may be some member of the Gaṇga family whose existence the Mysore records have not yet disclosed. Or the name may possibly be another appellation of Śrīpurusha-Mattarasa, who in the course of his career did unquestionably find an opportunity to assume the paramount power and titles. Or it is possible that it may be the name from which, first by substituting the synonymous śīra for the śara of its Sanskritised form, and then by metathesis, the persons who fabricated the spurious records of the Western Gaṇga series may have obtained the name of Śivamara II. as an alleged son of Śrīpurusha-Mattarasa.

In connection with the general history of the period, it is convenient to make here a note regarding the identification of a place which is mentioned in the verse in the Wañ and Rādhanpur grants which comes next after the verse that mentions Mārassāba-Mārāśarva. The verse tells us that Gōvinda III. spent a rainy season at a place named Śrībhavana, and then marched thence, with his army, to the Tungabhadrā, where he conquered and despoiled the Pallavas.4 Mr. Watthen was told that Śrībhavana denotes “Cowdrurga, in Mysore, south of the river;”5 that is to say, apparently, Kavāḷur, near the north bank of the Tungā, in the Tirthahalli taluka of the Shimoga district, about seven miles on the west of Tirthahalli. Dr. Bühler felt certain that Śrībhavana is not ‘Cowdrurga,’ but could not himself identify the place.6 Pandit Bhagwanlal Indrājī proposed to identify Śrībhavana with ‘Sarbbon’ in the

1 Ind. Ant. Vol. XI. p. 108, text line 25 ff., and Vol VI. p 67, verse 17; also page 250 above, Prof. Kielhorn’s rendering. Prof. Kielhorn has detected what I and Dr. Bühler had not recognised, namely, an astrological allusion to the comet Dhrupa. But I consider that there is certainly also a secondary reference to the king Dhrupa. I hold that, just as the astrological allusion to the asterism Jyēshṭha, in verse 5, was suggested, to the composer of the verses, by what Dhrupa had done to his elder brother, so, also, the allusion here to the comet Dhrupa was suggested by something that he had done to the territory of Mārāśarva, and the verse contains a secondary reference to it.

2 See page 252 above.

3 It is possible that Dañigarasa, also, was a Gaṇga. But, even so, it is very unlikely that a Gaṇga should, at that time, be exercising local authority so far to the north of the real Gaṇga territory, unless his paramount sovereign also was a Gaṇga. And it seems more probable that this Dañigarasa was a member of the Bāśāranda of the Dañigamandula country, in Mysore, which is mentioned in an inscription of A.D. 1118 or 1114 at Śādi in the Edg taluka (see Ind. Ant. Vol. XXX. p. 111).


Amōḍī tālūka of the Bīrāch district. But a village in Gujarāt, below the Ghauts, is hardly the locality that would be selected for the halt of an army during the rains; especially, as the preliminary to operations on the Tuṅgasaladr̥ī. The verse about Mārasaṭṭha-Mārāsarva, with the light that is thrown on it by the present record from Gudigere, shows that a sudden and rapid incursion was made by Gōvinda III., from a distant encampment in the Vindhyas mountains into the heart of the Dhārvār district. And it seems clear to me that Śrībhāvana is to be identified with the modern Shiggan, the head-quarters of the Bāṇākāpur tālūka of the Dhārvār district, only about thirty miles distant from the Tuṅgasaladr̥ī. The ancient forms of the name of Shiggan would be Sirīvaśe and Śrīgrāma, or in Sanskrit Śrīprona. And the composer of the verse used bhāvana, 'a place of abode, mansion, home,' etc., instead of any other ending, to suit his metre.

TEXT. 1

1 Svasti Śrī-Mārāsaṭṭha-mahārājana pr[ī]thvi-rājya-gaye Su(śu)bhaschandra-panḍitaraṇā rā-
2 keśadeyara Indammanā gōḍāsa mēnṭi Daḍig-arasaś
3 mānādē lāle Ōm

TRANSLATION.

Hail! While the glorious Mahārāja Mārasaṭṭha was reigning over the earth; and while Daḍigaraśa, the headman of the gōḍāsŚy of Indamma who was of . . . . . . . . . of Subhaschandrapaṇḍita, was governing the district. Ōm!

C.—MULGUND INSRIPTION OF THE TIME OF PANCHALADEVA; A.D. 975.

This inscription has been brought to notice by me in Dyn. Kan. Distrc. p. 307, and in Vol. V. above, p. 172. It is now published for the first time. I edit it, and the collotype (see page 253 above) is given, from an impression obtained by me in 1883-84 or 1884-85.

Mulgund is a village about twelve miles towards the south-west-by-south from Gadak, the head-quarters of the Gadak tālūka of the Dhārvār district. The Indian Atlas sheet No. 41 (1852) shows it as 'Moolgound.' 1 The official compilation Bombay Places and Common Official Words (1878) wrongly certifies it as 'Mulgund,' with I instead of 2. The existence of the place is carried back to A.D. 866 by the Nilgund inscription, which mentions it as Mulgunda and marks it as the chief town of a circle of villages known as the Mulgunda twelve, including Nirgunda-Nilgund, and lying in the Belvola three-hundred district. 2 We already know one record from this place,—the inscription of the time of the Rāṣṭrakūṭa king Kṛṣṇa II., dated A.D. 902-903; 3 and there are some twenty other records there. The present inscription is on a stone at a temple of Rāmādeva at Mulgund.

2 From the collotype.
3 This syllable, rd, was at first omitted, and then was inserted, rather small, below the d of the md.
4 It seems that at first rd was written, and then an attempt was made to correct it into rd. But it is possible that the akshara was abandoned, as being badly formed and not clear, and that the following rd was then formed as the final akshara of pāṇḍitaṛd. In that case, the next word is ākeśadaya, —not rākeśadaya.
5 This is rather an anomalous character. The vowel e is quite distinct, before the ā. At the bottom of the ā, towards the right, there is a loop which seems to be intentional; but, whether it was meant to modify the e into some other vowel, or what else may be the purport of it, is not apparent.
6 Represented by a plain symbol.
7 See page 255 above, and note 2.
8 The meaning of the genitive plural rākeśadaya or ākeśadaya (see note 4 above) is not apparent; except that it seems to give the name of a sect.
9 See pages 106, 107, above.
At the top of the stone there are sculptures, of which the principal one, in the centre, is a śiva on its abhinivesha-stand. On the proper right, there is an image of some god, squatting and facing full-front; beyond this there is a worshipper, kneeling towards the god; and above these are the sun and moon. On the proper left, there is a cow, standing towards the śiva, and with a calf suckling at her udder; and above these there is the bull Nandi, recumbent and similarly facing towards the śiva. These sculptures are all inside a panel, above the centre of which there is some ornamental device, of a circular shape, the exact nature of which is not recognizable.—The writing covers an area about 1'10½" broad by 8½" high. It is in a state of fairly good preservation, and can be read without any doubt, except in the first eight or nine letters of line 7, the lower parts of which are broken away. It is, however, only a fragment, the body of the record having been broken away and apparently lost.—The characters are Kanarese, well formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about ¼" to ½". They present nothing calling for comment, except the use of the somewhat rare medieval forms of m, in the upper m of varmma and dharma, line 1, and of v in the upper v of pārvatopara, line 4, which have been noticed in Vol. V. above, p. 237.—The language is Kanarese, of the archaic type, in prose. In line 3, we have simha as a tadbhava-corruption of the Sanskrit śīva, 'a lion,' and komara as a fuller form of komara = kṣaṇa, a tadbhava-corruption of kumara, 'a prince,' and bima, the tadbhava-corruption of bhima, 'terrible.' In pejdvārop, line 4, we have the somewhat unusual form pej for por, 'great.' In line 5, we have bidīya, as a variant of bīδīya which is the more usual tadbhava-corruption of the Sanskrit dūτīya, 'the second tīkā.' In line 6, we have baṇa as a variant of the better known bāṇa, which is in use to the present day, in the Kanarese country, to denote sometimes the different branches of the families of hereditary Pāṭīla and Kukarpis (especially of Pāṭīla), and sometimes the different families that have shares in the vātana, as, for instance, when there are both a Jain bāna and a Śīvāyat bāna of Pāṭīla; and, in respect of the whole word baṇā-vis, we may note that, though it is a neuter nominative, it is formed with a instead of the more usual m, and that, for the final of the copulative ending ending, there has been used in saṁdiḥ vi, instead of the m which was more usual in the archaic language. And, in the same line, we have a word eleya-bhōja[g]a (apparently equivalent to eleya, lombaliga, 'a seller of betel-leaves'), the second component of which does not seem to be explained in dictionaries.3—In respect of orthography, there is nothing to be noticed except the use of s for ṣ in Śaka, line 5.

3 Under bīδīya in his Kannaḍa-English Dictionary, Dr. Kittel has quoted bīδīya as the Telugu form, and bīδīyā as the Tamil form.

4 Bāna occurs, in the same sense, in line 46 of one of the inscriptions at Naregal in the Rāmāyana, where mention is made of "the two bānas of Narayángal." (Jour. Ru. Br. Ét. As. Soc. Vol. XI. p. 238). And lines 49, 51, and 52 of the same record present it in another sense, namely to denote the rent-free service-lands of certain Āduvaḷas or Pāṭīla. In the latter sense, it occurs also in line 61 of the Sanskṛti inscription of A.D. 1228 (id. Vol. X. p. 270, and Archæol. Surv. West. Ind. Vol. III. p. 114); and this record uses, in line 70, also the exactly equivalent word gundaṇga. The case used in the Sanskṛti record is formed with a, as in the present instance,—baṇeṇaḷaṇa. The cases used in the Naregal record are formed with the more customary d,—baṇeṇaḷaṇa, baṇaṇa.—The word bāṇa is also used, I think, in the general meaning of 'a faction.'

5 In this record, the second component of eleya-bhōja[g]a is distinctly written with the aspirated ṭa. I am not sure whether the vowel should be taken as the short o or as the long ọ.—With the unaspirated ṭa, we have the same word, eleya-bhōja[g]a in lines 21-22 and 26-29 of the Koḍikop inscription of A.D. 1144, which mentions "the five-hundred-and-four Eleya-bhōja[g]as" (Jour. Ru. Br. Ét. As. Soc. Vol. XI. pp. 264, 265). In this form, bhōja[g], the word is given in Dr. Kittel's Dictionary; but only as a tadbhava-corruption of the Sanskrit bhōja[g], bhōja[g], 'a snake.' He also gives bhōja[g]aṇa in the sense of 'lurchery.' The Abhī record of A.D. 1104 presents a word which appears as bhōja[g]aṇa or bhōja[g]aṭaṇa in line 82 of one version, and as bhōja[g]aṭaṇa in line 86 of the other version (see Vol. V. above, p. 231, note 9). There can be hardly any reference there to lurchery; and the word seems to stand there for eleya[bh]ōja[g]aṇa or eleya[bh]ōja[g]aṭaṇa, 'the occupation of a seller of betel-leaves,' or also to denote some impost on that trade.
The inscription is a fragment, of which but little more than the introductory passages is extant. It refers itself to the reign of a certain Pañchaladéva, whom, from his apppellations of Satyavákyá and Koṅguṇivarman and his titles of lord of the town Kuvalája and of the mountain Nandagiri, we recognise as a member of the family of the Western Gaṇgas of Taḷakád. It mentions, by three well known biradus, his predecessor, the great Nojambántaka-Márásinha II. Among the epithets that it applies to Pañchaladéva, it styles him Cháluṇkya-pañchchána, "a very lion to the Cháluṇkya;" which, perhaps, involves a play on his name, and indicates Pañchala as a Prákrti form of the Sanskrit Pañchána. And it represents him as reigning over the whole territory between, on the north, "the great river," that is to say the Krishná, and on the east, south, and west, the ocean. This assertion is hyperbolic in the latter part, except possibly in respect of the alleged western limit. But, as Mulgund itself, where this record is, is on the north of the Tuṅgabhadra, there is no objection to accepting it as a fact that Pañchaladéva did hold for a time all the territory from the south of Mysore as far north as the river Krishná.

The record is dated at the time of the Kanyásamkránti, or entrance of the sun into Virgo, on Bṛhaspativára or Thursday coupled with the second titki of the dark fortnight of the month Bhádrapada (August-September) of the Yuvan saṃvatsara, Śaka-Saṅvat 897 (expired, according to the southern luni-solar system). And the corresponding English date is Thursday, 26th August, A.D. 975. On this day, the given titki ended at about 15 hours 30 minutes after mean sunrise (for Ujjain), and the Kanyásamkránti occurred at 16 hours 5 minutes.

TEXT.

1 Om Svasti Satyavákyá-Koṅguṇivarmanma-dharmma-náchájádaḥ[i]rája Kuvalája-parvāra-deva-
2 ra Nandagiri-náchān chadaluttaraṁga-jagadékaravā-sríman-Nola[m]bakulan-takadéva-pádapa-
3 dm-ópajivi pade-ñōde-gaṇḍam gaṇḍam-sīnghan-asaháya-sāhásan komanka-bimaṁ bim- da-sejevoni Cháluṇkya-pañchchána[m] śrímat-Pañchaladévar-pōrv-śarpa-ḍakship-
4 ārānd-äva[da]? y[i] t[ō] peldora marryády-āge nirśkulaṁ śāhut-ire [!] Svasti Sa(s)a-ka-varhaṁ-
5 ēṛthu-nüra tombhāṭ-[ō]- 6 ānaye Yuvan-samvatsara Bhádrapada bahuja bhiḍya Bṛhaspativáraṁ Kanyá-
7 . . . . . . . . . . . . . . [nagara]-mahājana-pramukham aya[n]uṁ-balantar- ild-eula-bhója.
TRANSLATION.

Om! Hail! While the Dharmamaaharajadhiraja Satyavakya-Koongunivarma, the lord of Kuveshaka the best of towns, the lord of the mountain Nandagiri, — he who (had) subsisted (like a bee) on the water-lilies that were the feet of the lintel of firmness of character, the sole hero of the world, the glorious Nojambakulantakadiva (Marasinha II.), — he who is a hero when he sees an army, he who is a very lion of heroes, he who is daring even without companions, he who is terrible to princes, he who attracts bravery, he who is a very lion to the Chalukyas, the glorious Paanchaladiva, was governing, without any disorder, from the limits of the eastern and the western and the southern oceans with the great river as the boundary (on the north):

(Line 5) Hail! [When it was] Thursday, the second tithi of the dark fortnight of the month Bhadrapada of the Yuvana samvatsara, which was the eight hundred and ninety-seventh Saka year, and when there was the Kanyasamkranti, . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . the whole of the five divisions, headed by the Mahajanasa [of the town], being convened, the sellers of betel-leaves . . . . . . . . . . . .

No. 25.—SRIKURMAM INSCRIPTION OF NARAHARITIRTHA;
SAKA-SAMVAT 1203.

BY H. KRISHNA SASTRI, B.A.

The subjoined record1 is in the Kurmesvara temple at Srikurmam in the Chiascole taluka of the Gaajam district. It is inscribed on the east and north faces of one of the black granite pillars2 which support the hall enclosing the temple, and is written in clear Telugu characters.

The inscription consists of nine SANSKRIT verses in various metres. It mentions first an ascetic Purushottama-mahatirtha, who is represented to have been an incarnation of the god Vishnu (v. 1) and to have composed a commentary (v. 2) which is not known from other sources. His pupil was Annadatirtha, who explained the Vyasa-sutras in accordance with the principles of the Dvaita school (v. 3) and who bore the title Bhagavatpaddharya (v. 5). His pupil Naraharitirtha (v. 8) seems to have been the governor of the Kalinga country (v. 6) and to have defended Srikurmam against an attack of the Sabarasa3 (v. 7). On Wednesday, the eighth tithi of the bright fortnight of Mesha in Saka-Samvat 1203, he built a shrine of Yoganesa-Nrisimha in front of the temple at Srikurmam (v. 9).

1 This name is usually found with l in the last syllable; see, for instance, page 43 above text line 2, Kvs.Lal, and page 54, line 5, Ks.Lal. Here, however, we distinctly have l. The vowel of the first syllable, when the name is written in four syllables, is sometimes a and sometimes e.
2 This and the following two bradaaru were appellations of the Western Gate prince Marasinha II.; see Vol. V. above, p. 168.
3 From chaladuttaranaga to dasytri is one word, a compound. The avarastra of nukam, which seems to be quite distinct, separates the preceding matter (also really a compound) from that compound, and makes it apply to Paanchaladiva, not to Nojambakulantakadiva. As regards my supplying the word “had” before “subsisted,” it is to be remembered that Marasinha had either died or abdicated before June-July, A.D. 974 (see Vol. V. above, pp. 152, 168), more than a year before the date of this record. The allusion is to Paanchaladiva having served under him in A.D. 971 and 973 (see ibid. pp. 174, 173).
4 Bois; see page 558 above.
5 Ida is equivalent to odas-ilda; see page 68 above, note 6.
6 No. 299 of the Government Epigraphist’s collection for 1896.
7 On the west and south faces of the same pillar is another inscription (No. 291 of 1896) of Naraharitirtha, the pupil of Annadatirtha, which is dated in Saka-Samvat 1215 and records the setting up of images of Rama, Sita and Lakshmana in the Kurmesvara temple.
8 The Sabaras are the savage inhabitants of the forests of the Gaajam district.
Among the three Vaishnava teachers named in the inscription, Purushottama-mahâtirtha is not mentioned in the lists of the Mâdhuva teachers preserved in the Mathas, which begin with Anandatirtha. The Madhavprajña, a kîrya by Narayana-ârchanâ, the son of Trivikrama-prajña, which describes in detail the life of Anandatirtha and his dialectical victories over the Mâyâvâdins or followers of Sâṅkarâchârya, mentions as the spiritual Guru of Anandatirtha a certain Achuta-prâkâshâchârya, who had the surname of Purushottamatirtha, by which he is referred to in verse 1 of the subjoined inscription.

Anandatirtha, the second of the teachers mentioned in the inscription, is the famous founder of the Dvaita school of philosophy and occupies in the history of Indian religion a position not in any way unequal to those of the great Sâṅkarâchârya and of Râmânujâchârya. Vaishnâvism, the most characteristic feature of which is bhakti, or love for god, that may be freely practised by one and all, irrespective of creed and caste, was first started by Râmânujâchârya in the 11th century, was eagerly spread by Anandatirtha in the 16th century, and eventually assumed large proportions in the 16th century under Krishna-Chaitanya, the celebrated Vaishnava teacher of Bengal. Anandatiratha is known by three other names, viz. Pûrânaprajña. Madhva-chârya and Madhyamandâra. His system has been explained in the Sârayâsmâsâstra-prâkara of Sârayâsmâ under the heading Pûrânaprajña-darkâra. Anandatirtha’s direct disciples were Padmanâbhatirtha, Naraharitirtha, Mâdhavatirtha and Akshobhyatirtha, who succeeded one after the other to the pontifical seat at the death of Anandatirtha.

Several interesting facts regarding the life of Naraharitirtha, the third teacher mentioned in the inscription, are recorded in a stôtra entitled Naraharita-gâyatirî, which is included in the Stôramahâbodhi, Part I. It states that, before conversion to the Mâdhuva faith, the Tirtha was called Râmasâstrî, and that he was styled Naraharitiratha after receiving initiation from Pûrânaprajña. The latter ordered his pupil to go at once to the capital of the Gajapati king and to be a ruler there. Naraharitirtha, who had learnt the true import of the Bhâtyal from his teacher, would have preferred to become sââvyâsin and said:—“Lord! what do I gain by ruling a kingdom?” The master replied:—“There in the Gajapati kingdom are the images of Râma and Sitr, which you must try to acquire with great skill, in order that I may worship them.” Accordingly Naraharitirtha went to the country of the Gajapati king and was hailed there by the people and the infant king as a fit ruler for their country. The stôtra continues to say that the teacher ruled the Kalinga country for twelve years. When the prince attained his majority, he handed back the kingdom to him and, as a present and compensation for the services rendered, requested the king to give him the images of Râma and Sitr, which were in the royal treasury. These being secured, Naraharitiratha returned and gave them to his master Anandatirtha. The latter worshipped the images for 80 days and made them over to his first pupil, Padmanâbhatirtha, who in his turn worshipped them for six years and handed over the charge of

1 Several Mathas or schools of the Mâdhuvas are known to exist. The Karâtaka and Dêśastha Brâhmans follow three of them, viz. the Uûkâra-mathâ, Yâksâ-râmânamathâ and Nâgarâdhrasârimathâ. Most of the Śiva-Râajas, both and Khârâs Brâhmans of South Canara are adherents of nine other Mathas, viz. eight Mathas at Udipi and one at Surajamanyâ (with a branch at Bhandârakârâ near Bârakâr). Lists of Mâdhuva Gurus are preserved in each of the three chief Mathas and are available for inspection. A similar list has been published by Dr. Bhandarkar in his Report on the Search for Sanskrit Manuscripts for 1889-90, Appendix II, p. 203.

2 The chief incidents in the life of Madhrâkârtha as related in the Madhuvârjanâ have been put together in a pamphlet entitled “Madhuvachârya.—A short historic sketch,” by Mr. C. N. Krishnaswami Aiyar, M.A., of the Coimbatore College.

3 Madhuvârjanâ, vi. verse 33.

4 The nine Mathas of South Canara recognize only Padmanâbhatirtha and his nine founders as direct disciples of Anandatirtha.

5 Printed at Bombay by the Nârâyânârâman Press in 1897.

6 The lists (see note 1 above) give the name Râmasâstrî.

7 This probably refers to the commentary of Anandatirtha on the Pravakhâdâtra; see below, p. 265, note 8.
them to Naraharitirtha in the Raktakshi-sahatsara. Having thus acquired the images and having become the preceptor of the world, 1 Naraharitirtha went about touring and preaching. While resting for the night in a certain town, he dreamt of an image of Narayana (Vishnu) merged in a tank near that town. The next day he had the image taken out, consecrated it, and called the town in consequence of that incident Nārāyanadēvarkara (i.e. the tank of the god Nārāyana). This place still exists under the same name in the Hospet taluka of the Bellary district. Having made over the charge of the images to Mādhavatirtha, the third pupil of Anandatirtha, Naraharitirtha retired to the banks of the Tungabhadra and died there in the cyclic year Śrīmukha. To this the lists of the Mathas add that, at Chakratirtha 2 on the bank of the Tungabhadra, Naraharitirtha established a Matha, occupied the etdhādhipatya or pontifical seat for a period of nine years, and wrote a commentary on the Bhdaskha, probably that of his teacher Anandatirtha. 3

This traditional history of Naraharitirtha’s life agrees with the statement made about him in verse 6 of the inscription and fully accounts for the existence in the Kaliṅga country of several inscriptions which record his gifts to temples. 4 It will be seen from the sequel that Naraharitirtha succeeded to the pontifical seat in A.D. 1324 and died in A.D. 1333. His governorship in the Kaliṅga country, which took place before his becoming a Guru, must therefore be placed in the period before A.D. 1324. This conclusion is borne out by the fact that Naraharitirtha’s inscriptions in the Kaliṅga country range between Śakā-Saṅvat 1188 and 1215 (= A.D. 1254 and A.D. 1284). 5

Before discussing the dates of Anandatirtha and his successors, I have to draw attention to the fact that the Śakā dates, which are assigned to the pontifical character of each teacher in the lists of the Mathas, are to be accepted with caution. Dr. Bhandarkar 6 says that “in the older lists the year of the cycle of sixty years in which each high-priest died was alone given, and from this was determined the Śakā year. But this method is uncertain and liable to error if in any case the pontifical of any one of these extended over more than sixty years.” It will be seen from what follows that such an error has actually been committed and that the dates given in the lists for each Guru will have to be pushed forward by two full cycles, i.e. one hundred and twenty years. According to the traditional lists preserved in the three chief Mathas, Anandatirtha was born on the 4th tithi of the dark half of Āshāha in Śakā-Saṅvat 1040, the Vilambi-saṅvatara (= A.D. 1118) and died on the 9th tithi of the bright half of Māgha in Śakā-Saṅvat 1119, the Piṅgala-saṅvatara (= A.D. 1197). 7 In his Bhdratātātparyānta’s Ānandatirtha is

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1 It may be noted that this transmission of the images from teacher to pupil is still going on in the existing Mādhva Mathas. The installation of a new Guru means, among other things, the receiving over of the charge of the images to be regularly worshipped. The same custom obtains among the Saṅkta (Ādvala) Mathas as well. There arises often a dispute among the Mathas as to whether the images worshipped therein are the same as those which were worshipped by the first teacher, the founder of the Matha, or are imitations acquired second or third hand.

2 This place is said to have been situated at Hampe between the temples of Vīrāvēdana and Vīțhala.

3 At Udjpi I was told that Naraharitirtha’s Tippana on Anandatirtha’s Bhdaskha is still in existence.

4 An inscription of Śakā-Saṅvat 1214 at Śrihakalavat (No. 305 of 1900) shows the great influence that Naraharitirtha exercised on the people of that country; for it records a grant to the Lakshmi-Narainahāmī temple at Śrihakalavat, made by the Matsya chief Jayanta of Oddavardhi at the instance of Naraharitirtha. Another inscription at Śrihakalavat (No. 367 of 1596), which records a gift of gold by Naraharitirtha, is dated in Śakā-Saṅvat 1216 and in the 10th year of the reign of Vira-śri-Narainahāmī, i.e. the Ganga king Nārāyaṇa II.

5 The Naraharitātātya quoted above says that the Tīrūka ruled the Kaliṅga country for 12 years, while his inscriptions in that part of the country range over 30 years.

6 See his Report on the Search for Sanskrit Manuscripts for 1892-93, p. 16.


8 Chapter xxxii. verse 131, which runs as follows:—
supposed to have given the date of his own birth as Kali 4300 (= A.D. 1198). Thus a difference of 80 years exists between the dates found in the lists and the date contained in the Bhāratadīpasyāvatārya. Even the second date cannot be reconciled with the dates of the inscriptions of Ānandatirtha’s pupil Naraharitirtha and is perhaps due to an interpolation. As regards the dates given in the lists, I am inclined to adopt Dr. Bhandarkar’s suggestion that the Jovian years may be perfectly reliable while their Śaka equivalents are later inventions, and to accept the statement of the lists that Ānandatirtha was born in the year Vilambi, lived for 79 years, and died in the year Piṅgala. The lists further state that he was succeeded by his pupil Padmanābhaṭṭa, who occupied the seat for seven years and was followed by Naraharitirtha in the cyclic year Rāktākhaṇa. This teacher occupied the seat for nine years and died in the year Śrīmukha. He was succeeded by Mādhavatirtha, who in his turn occupied the seat for seventeen years and was followed by Aksobhyatirtha, who occupied the sthānādhipatiya for another seventeen years. With the help of these statements the actual time of Ānandatirtha can be easily determined by calculating backwards from the dates of Naraharitirtha’s inscriptions. Two other facts derived from different sources are also of some value in this direction, viz. the statement in the Gauriparamparāprabha that Aksobhyatirtha was a contemporary of Mādhavāchārya-Vidyārānya, and the statement in the Mādhavajīvaka that a certain king Īśvardeva in Mahāraṭha tried in vain to take Ānandatirtha into his service. Mādhavāchārya-Vidyārānya was the minister of the Vijayanagara king Bukka I. whose inscriptions range between A.D. 1353 and A.D. 1371. Roughly, therefore, Aksobhyatirtha, a contemporary of Mādhavāchārya, will have to be assigned to this period. To get to the time of Ānandatirtha, the total period of the sthānādhipatiya of the intervening teachers, Padmanābhaṭṭa, Naraharitirtha and Mādhavatirtha, viz. 33 years, has to be deducted, say, from A.D. 1362; and this brings us to A.D. 1329. Now the nearest year to A.D. 1329 which corresponded to Piṅgala, the traditional date of the death of Ānandatirtha, was A.D. 1317. As noted above, Ānandatirtha is supposed to have lived for 79 years, and consequently the date of his birth, the cyclic year Vilambi, would correspond to A.D. 1238. The statement of the Mādhavajīvaka confirms this date; for Īśvardeva of Mahāraṭha has been identified by Mr. Krishnaswami Aiyar with the Yādava king Mahādeva of Dēvaśīva, who reigned from A.D. 1290—1271. Ānandatirtha’s date being thus fixed, the dates of his successors can be easily determined with the help of the lists which give the traditional Jovian years for each teacher’s succession to the pontifical seat and for his death. Thus Naraharitirtha, the second in succession, must have ascended the pontifical seat in A.D. 1329, the year Rāktākhaṇa, and died in A.D. 1333, the year Śrīmukha.

TEXT. 7

East Face.

1 देव: [8] जीतमलचित्रावलीकरणात्र बाविला[स्व]ताक्षेत्रसिद्धान्ताकंधाचयन्ति
तले "संहोरलोक"[9]. 8

1 With this agrees a statement of the Mādhva Śrāmin at Phalākān near Mulki in South Canara, who told me that, according to the tradition of his Maṭla, Ānandatirtha was born in Śaka-Saṅvat 1119, Piṅgala, Māgha-śuddha 7, and died in Śaka-Saṅvat 1190, Īśvara, Māgha-kṛśha 9.
3 Chapter x. verse 3 ff. Two other names mentioned in the Mādhavajīvaka, if identified, may also help in fixing the date of Ānandatirtha, viz. a king Jayaśītra who restored the library to the teacher, and a Gaur of the Saṅkarachārya-Maṭha at Śrīpāni who had a dispute with Ānandatirtha at Trivandrum. The former has not been identified; but Mr. Krishnaswami Aiyar of the Coimbatore College identifies the latter with a certain Vidyāsaṃkhara, who is supposed to have occupied the Śrīpāni seat from A.D. 1229—1333, i.e. for no less than 105 years (3).
4 See above, Vol. III. p. 36.
7 From two inked estampages prepared in 1896.
8 Read संहोरलोक.
9 The adhara भि of विपि has both an & and an ś attached to it.
2 'द्व्रि [१४] स्वयोपदप्यकौऽक्षरश्च [१५] सम्भवित्वा[१६] सम्ब-पुष्पिकामिभ्द (म) (१) ।

3 द्वारात्माशुस्मारणीः [१७] यथविभावतिभावं वाच्यः किल तोहिकं-प्रवृत्तं [१८] ।

4 ब्रह्मविदार्थिकर्मिकम् भवति । [१९] तथा यज्ञालालखीर-कर्ता वे सवः वेष०।

5 सोहः गौणं (१) शृद्धमेवभवायमृत्तिमं सुवर्णमेवे पद्ध । नेतृं संप्रतितः

6 संभवतः य: प्रादुर्भोषुनिवातीश्वरदानिधिभिश्वासः सः सुः [२०] ।

7 सवः । [२१] यथविभावं तः एतथा बलिता बलितप्राप्तिकर्मिकर्मिकम् । [२२] कमलापत्तिः पद्मम्बलः भ-


9 हरियादसुः सः सा । [२५] तत्तात्तितीस्वरुपं विनयेन स्वामिप्रभ-कवित्यतीशुमुः । तथा ।

10 योहिति जनान् । [२६] लिङ्गमूर्ति [भवः] । [२७] पिठयाचारपुपसि

11 श्रुतः सवितिनित्तियः घरेतम्पुः प्रतिपाद्यापितिविनेश्वरम् भोतान्मोत[२८] खर्यः । [२९] यव

12 दीक्षितविनन्त्यकामायकामेववितक्तस्य प्र[शु]तिवारायण शयनानः

North Face.

13 चिंताप्रचक्षीन्ति [३०] धने [सं]कारतालम् तश्चित्ताताः संवध्यायीये रिपी इश्चतमायश्चपणा

14 बिझरिवेशः । यव वीर्यते । [३१] तेनानि श्रीमार्फिनितीशुमुः-विवेशः [३२] खः

15 लिङ्गमूर्तिप्रियापितिविनेश्वरिक्रिया[३३] || [३४] सविती वीर्यकवरे हुतवश-

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1 Lines 2, 3, 4 and 5 are written between parallel lines.
2 The final न is inserted below the line.
3 The akshara श at the end of the line appears to be corrected from न.
4 Read भवः.
5 In the second half of this verse the metre requires one or more additional syllables which are missing in the original.
6 Read वानालिता.
7 Read संहिता.
8 Read द्वेषपा.
9 Read द्वेषपा.
10 Read संघात.
11 The syllables श्रविरस्वामि are written on an erasure.
12 Read बालव्यः.
13 Read तस्पा.
14 Read दीपिका.
15 Read तस्पा.
TRANSLATION.

(Verses 1.) The god (Vishnu), (who is) the recipient of the abundant dalliance of the goddess Kamalal (Lakshmi),—in order to protect those whose only refuge are his divine lotus-feet on the whole surface of the earth where men were oppressed by the suffering produced by the Kali (age), (and) where the rise of knowledge had ceased,—took birth (in the person of) a great saint (mahādīrgha) named the holy Purushottama, a pious ascetic (and) a leader of the wise.4

(V. 2.) The commentary (bhadāya) pronounced by this sage is, indeed, worthy of being repeated by crowds of chief of saints (tirthika), (and) a goad on every frontal globe of the furious elephants—proud disputants.6

(V. 3.) From the pair of lotus-feet of this (Purushottama), which is worthy to be worshipped by crowds of sages, was produced? the ascetic Ánandatirtha, who caused the rising of the moon of wisdom, (and) whose hand was adorned with a staff held (in it), (and who was therefore) able to lead on the easily distinguishable path the cows of Vyāsa, which had been enticed on the wrong path by ignorant men.15

(V. 4.) The charming speech proceeding from his mouth (and) consisting of words arranged in a charming manner refers to the lotus-foot of (Vishānu), the lord of Kamalā, which destroys the fear of rebirth of (its) devotees.

(V. 5.) The speech of the holy preceptor (Bhagavatpādākārya) Ánandatirtha (leads) indeed (already) in this life to the attainment of the pair of lotus-feet of Hari (Vishānu).

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1 The rest of the inscription after प्रमाण is engraved very falsly. The letters can however be read from the back of the stampage.
2 Read प्रभम.
3 The reason assigned in this verse for the costume of Vishnu agrees with what Krishna says in the Bhagavad-gītā, chapter iv. verse 7.6—
4 The word sumati, 'the wise,' seems to have been a standing designation of the followers of the Dvaita doctrine, just as kṣetrya is applied to the Jains; for the Rāghuvidāmānīmātin at Nāśīnādī, one of the three chief Mañjās of the Mādhava, is otherwise called Sumaitidrāmāta.
5 The commentary referred to may be assumed to have been one on the Brahma-sūtras, the ten important Upaniṣadās and the Bhagavad-gītā—collectively known by the name Prakītanastra; see Dr. Bhandarkar's Report on the Search for Sanskrit Manuscripts for 1882-83, p. 18.
6 The 'proud disputants' are the followers of the Advaita system of Saṅkarāchārya.
7 I.e., 'his pupils.
8 Kālākāra may be taken in the sense of kālākāra. The rising moon sways the cows which are mentioned afterwards in finding their way, and the wisdom is required for the explanation of the Vyāsāstra.
9 The staff is one of the attributes of an ascetic; but the cowherd's stick is also implied here.
10 Or, 'on the path where the distinction (bhadā) between Adiśīmā and Paramādīśīmā is quite clear,' i.e. the Dvaita system.
11 Or, 'the words of Vyāsa,' i.e. the Vyāsāstra, on which the Advaita, Viśisṭadvaita and Dvaita systems are based.
12 These negligent cowherds are the followers of Saṅkarāchārya.
(V. 6.) From him (viz. Ánandatirtha), who was very experienced in well protecting men, has obtained the knowledge of duty he (viz. Naraharitirtha), who protects the people born in the Kālīga country both in the next (world) and in this; who as a (dutiful) son follows the profession of (hia) father, practising high politics in a righteous manner (and) himself facing the frightened garrisons (?) of the fortresses of crowds of hostile kings;

(V. 7.) And who, being devoted exclusively to the great service of the lord of Śrīkamāṭha, holds, in order to prevent the ruin of this (temple), an excellent sword (which is) a thunderbolt to the mountains—the bands of Śabaras,—(but) the proper action of which was totally imperceptible because no victim was left, the enemy having lost his life through its (mere) flashing.3

(V. 8.) This best of sages, called the holiest Naraharitirtha, a man-lion incarnate, who is to be worshipped by those who possess the power of Prahlāda in the Kali age,—

(V. 9.) Hail! in the prosperous Śaka year joined with the fires (3), the sky (0), the pair (2), and the earth (1),—(i.e. 1903),—(in the month of) Mēṣha, on the day of the moon-crested (Śūha), in the bright (fortnight), and on an excellent Wednesday,—having built a temple in front of the lord of Kamaṭha, consecrated (therein) with pleasure this god Yogānanda-Nrisimha, the bestower of bliss.

POSTSCRIPT.

Professor Kielland very kindly contributes the following remark on the date of the preceding inscription:

"In Śaka-Saṅvat 1903 expired the 8th tīthi of the bright half in the month of Mēṣha ended 6 h. 23 m. after mean sunrise of Saturday, the 29th March A.D. 1281; and in Śaka-Saṅvat 1903 current the same tīthi ended 3 h. 37 m. after mean sunrise of Tuesday, the 9th April A.D. 1280. As all the other inscriptions of Naraharitirtha (see below) quote expired Śaka years, the day intended by the date would be expected to be Saturday, the 29th March A.D. 1281; but if it were so, the word Saumya of the date would have to be altered to Suvarṇa (i.e. "of Saturn")."

Besides this inscription, the Vaishnava temples at Śṛṅkurmaṇa and Śīnḥāchalam (in the Vizagapatam district) contain five other inscriptions recording gifts by Naraharitirtha. I subjoin their dates, which Professor Kielland has been good enough to calculate as well.

1.—In the Kūrmēśvara temple at Śṛṅkurmaṇa.6

5 U(ś)a-chaturdaśa-varāha dvādaśa-śata-vatsarē [*]
6 Kanyā-māśā-sitāi pakhā traydaśaśūṅ Kavēṇ-ūdinā [||*]
9 Śvasī śrī-Śaka-varaṇaḥambul 1186 nēśṭāti
10 Kanya-kri(kri)ṭhāna 13 Śukravāramuna . . . .

"In the (Śaka) year twelve hundred less fourteen years, in the month of Kanyā, in the dark fortnight, on the thirteenth tīthi, on Friday."

"On Friday, the 13th (tīthi) of the dark (fortnight) of Kanyā in the Śaka year 1186."

For Śaka-Saṅvat 1186 expired the date corresponds to Friday, the 19th September A.D. 1284, when the 13th tīthi of the dark half ended 20 h. 23 m. after mean sunrise. The day by the Ārya-siddhānta was the 23rd day of the month of Kanyā.—F. K.

1 It follows from this statement that both Naraharitirtha and his father were ministers of the king of Kālīga.

2 I.e. Śṛṅkurmaṇa; compare above, Vol. V. p. 85, note 1.

3 By this the poet means to say that Naraharitirtha, though he wore a sword, was not put to the necessity of using it and thereby avoided incurring the sin of destroying life.

4 Prahlāda was the son of the demon Hiranyakṣipu who was killed by Viṣṇu in his Nṛsiṁha avatāra.

5 I.e. the eighth tīthi; see above, Vol. V. p. 168, note 4.

6 No. 829 of 1280.
2.—In the Lakshmī-Narasimhasvāmin temple at Śimhāchalam.1

1 Svasti [[1]*] Śāk-ābdē Rāma-dhāśti-nayaṇa-śaśi-miṭā Paushya-māsi prasiddhē. ś[ā]pāt.2 Ārkavāra
2 Śravaṇa-pariṇāta śavadv-Ardhād-dāyakāhī bhūya[h]* 3 Svarabhāma-bhānugrahaṇa-ja-samayē
tat-tā[than] Sōmavārē punyē kāla-dvaye-pē. . . . .
7 . . Svasti śrī Śaka-varuṇabuḍha 1213 guneśṭīti Paushya māsamunā Śravaṇa-Vyaṭipāta-Ārkavāra-sa
8 hitam-aina Ardhād-dāyan-anu pāraṁ gala [a]māvāya nāmdunā i(i) divasamunā sūryagrahaṇa-sa-
9 hitam-aina Sōmavāramu nāmx[u]nu . . . . . . . . . .

“In the Śaka year measured by the Rāmas (3), the ear (1), the eyes (2), and the moon (1),—(i.e. 1213),—in the well-known month of Paushya, on (the occasion) called Ardhād-dāya, ever brought about by (the union of the yōga) Vyaṭipāta, a Sunday and (the nakshatra) Śravaṇa,—again on the occasion arising at the sun’s eclipse by Rāhu, on the tithi of this (eclipse), on Monday,—at both of these auspicious times.”

“In the month of Paushya of the Śaka year 1213, on the day of the new-moon tithi bearing the name Ardhād-dāya, combined with Śravaṇa, Vyaṭipāta and Sunday, and on Monday combined with an eclipse of the sun on this day.”

For Śaka-Saṃvat 1213 expired the two days quoted by the original date correspond to Sunday, the 30th January, and Monday, the 21st January, A.D. 1992. On the Sunday, the new-moon tithi of Pausha commenced 2 h. 29 m. after mean sunrise, and the nakshatra was Śravaṇa for 22 h. 20 m., and the yōga Vyaṭipāta for 18 h. 56 m., after mean sunrise. As therefore during the new-moon tithi of Pausha, on a Sunday in day-time, the nakshatra was Śravaṇa, and the yōga Vyaṭipāta, the coincidence is correctly described as Ardhād-dāya (compare Ind. Ant. Vol. XXVI. p. 186, Pausha-kaṛthipaksha XV.).—On the Monday, at 3 h. 29 m. after sunrise, there was an annular eclipse of the sun which was visible in India. For a place in Southern India of longitude 77° and latitude 15° the magnitude of the greatest phase was about six digita.—F. K.

3.—In the Lakshmī-Narasimhasvāmin temple at Śimhāchalam.4

7 . . . . Śāk-[bdē] Vēḍa-chaṇḍra-dvuma[s[i]-suganitē Śravaṇē māsi sū-
8 klē Vishṇū-ahnya-[Ā]*r[k]kivārē . . . . . . . .
11 . . . . Svasti śrī Śaka-varuṇabuḍha 1214 gu-
12 nēṭī Śravaṇa-sukla ēkadaśīyan Śanaiścharavāruma nāṁdu . . . .

“In the Śaka year well reckoned by the Vēdas (4), the moon (1), and the suns (12),—(i.e. 1214),—in the month Śravaṇa, in the bright (fortnight), on the day of Vishṇu, on Saturday.”

“On Saturday, the eleventh tithi of the bright (fortnight) of Śravaṇa in the Śaka year 1214.”

For Śaka-Saṃvat 1214 expired the date corresponds to Saturday, the 26th July A.D. 1998, when the 11th tithi of the bright half ended 10 h. 29 m. after mean sunrise.—F. K.

4.—In the Kūrmēvāra temple at Śrikrūmam.6

1 Svasti śrī Śaka-varuṇabuḍha 1215 guneśṇdu Viṇaśrī-Na-
2 mārakrṣasvīhin(ya)(t)ēvāra(ra) Vijaya-raṣṭa[ṛ]śvṛt[ā]māruna-balū.7

1 No. 311 of 1900. 3 Read Vyaṭipāta.
2 Read Svarabhāma.
4 No. 306 of 1900. 5 I.e. the eleventh tithi.
6 Read Sārthakoṃśa.
7 Cancel the syllable la at the end of the line.

2 x 2
3 In 18 gu srabhi Hi(r)shhabha-sukla-pauruna(m)niya Guruvā-
4 ramuna . . . . . . . . .

"In the Śaka year 1215 (and) in the 18th year of the victorious reign of the glorious Vira-
Nararāsishadēva,— on Thursday, the full-moon tithi of the bright (fortnight) of Rishabha."

For Śaka-Saṃvat 1215 expired the date corresponds to Thursday, the 21st May A.D.
1293, when the full-moon tithi ended 15 h. 22 m. after mean sunrise. The day by the Ārya-
siddhānta was the 27th day of the month of Rishabha.— F. K.

5.— In the Kūrmēśvara temple at Śrīkūrmam.¹

1 Svasti śrī-Śaka-vatsarē śara-dhāra-tigmāṃṣa-sa(ṣa)mkhya-ānvitē . . . . . .
4 Svasti śrī-Śaka-varunahābuḷu 1215 gunaṃtīti Mā-
5 [gha]-sukla-paśchamchamiya Raviś[ā]*ramunay-sānddu . . . . . .

"In the Śaka year joined with the number of the arrows (5), the earth (1), and the suns
(12),—(i.e. 1215)."

"On Sunday, the fifth tithi of the bright (fortnight) of Māgha in the Śaka year 1215."

For Śaka-Saṃvat 1215 expired the date corresponds to Sunday, the 3rd January A.D.
1294, when the 5th tithi of the bright half ended 11 h. 50 m. after mean sunrise.— F. K.

No. 26.—TSANDAVOLU INSCRIPTION OF BUDDHARAJA;
SAKA-SAMVAT 1093.

By E. HULTZSCH, PH.D.

This inscription (No. 249 of 1897) is engraved on three faces of a pillar opposite the
Lingodbhavasvāmin temple at Tsandavōlu in the Rēpalle tāluka of the Kistna district. The
alphabet is Telugu. The inscription consists of 13 Sanskrit verses, a passage in Telugu prose
(ll. 56 to 81), and two Sanskrit verses at the end.

The inscription is dated at the winter-solstice (Saṃnyāsana, v. 13, or Uttarāyana,
l. 70 f.) in Śaka-Saṃvat 1093 (in numerical words, v. 13, and in figures, l. 70) and records the
grant of a field at Nādiṇḍa (v. 13 and l. 72) and of a lamp to the Śiva temple of Paṇḍīsa
(v. 13) or Paṇḍīśvara (ll. 69 and 79) at Dhanadapura (v. 13), Dhanadaprōṭa (l. 69) or
Dhanadavrōḷu (l. 73 f.) in Velanারān (v. 13). Nādiṇḍa is the modern Nādiṇḍa in the
Narasāravupēta tāluka of the Kistna district.³ As stated before,³ Dhanadapura or Dhanadaprōṭa is
the modern Tsandavōlu, which was the capital of the chiefs of Velanāṇḍu.⁴ According to an
inscription which is now built into the roof of the Lingodbhavasvāmin temple, the temple of
Paṇḍīśvara was named after one of the chiefs of Velanāṇḍu.⁵

The donor of this inscription was Buddhārajā (vv. 9, 12 and 13) or, in Telugu, the
Mahāmanḍalēśvara Koṇḍapaṇḍaṇi-Buddharaja (l. 67 f.), who bore the surnames Aniyāka-
Bhima (l. 60 f.), Ḍaladāyamaṇa (l. 61 f.), and ³ the lion of the mountain—the Durjaya family³

³ Above, Vol. IV, Additions and Corrections, p. v.
⁴ Ibid. p. 33.
⁶ This was also a surname of the chief Nambaya; see page 227 above. And the Kākatiya king
Gaṇapati traced his descent to an ancestor named Durjaya; above, Vol. V, p. 142. Though Gaṇapati claims to be a
descendant of the Sun, Manu and Raṣṭhu (ed. Asst. Vol. XXI, p. 201, and above, Vol. V, p. 146), the
Kākatiyas must have belonged to the Śūdra caste, because they intermarried with Śūdra chiefs (above, Vol. III,
p. 94, and Vol. VI, p. 147). In the Venamadala inscription, which chronicles the marriage of Gaṇapambē to
Bēta, both parties preserve a discreet silence regarding their Śūdra descent.
(I. 59). As he calls himself a 'worshipper of the feet of Kulöttauga-Chôdadéva' (I. 57 f.), it may be assumed that he or his predecessors had been vassals of the Châlukya-Chôla king Kulöttauga-Chôla II. Among his remaining birudas we find Girîpáschimaśasana, 'the ruler (of the country) west of the hill' (I. 64), and Sâlapáschátyadipa, 'the light (of the country) west of the hill' (v. 12). These are Sanskrit equivalents of the Telugu term Köndapadmaṭi, 'the ruler (of the country) west of the hill,' which is prefixed to his name in line 68. When editing the Amarâvatî inscription of Kâta II., I pointed out that the district of Köndapadmâṭi corresponds to the eastern portion of the Sattanâpalli tâluka.¹ Hence the expression 'west of the hill' must refer to the Köndavidu hills, which form part of the eastern boundary of that district.

Buddharâka's ancestor Buddhavarman belonged to the Chaturthâbhijana (v. 2), i.e. to the Ñûdra caste, and was a servant (v. 3) of king Kûbja-Vishṇu of the lunar race (v. 1), i.e. of the Eastern Châlukya king Kûbja-Vishṇuvardhana I., who conferred on him 'the country west of the hill, which contained seventy-three villages' (v. 4). The immediate descendants of Buddhavarman are not mentioned by name in the inscription, which passes on to the Manjâlîśwara Maṇḍâ I. or Maṇḍâna, who "was born from that family," his son Gandâ (v. 5), and his grandson Maṇḍâ II. (v. 6). Buddhârâka was the son of Maṇḍâ II. and Kundâmbikâ (v. 8), and the brother of Ankama (v. 12), who became the wife of Râjândra-Chôḍa, the son of Gômka (v. 11). This chief has to be identified with Râjândra-Chôda, the son of Gômka II. of Velaṅându, and his wife Ankama with Akkâmbikâ or Akkâma, whose name occurs in verse 49 of the Pîthâparum pillar inscription of Pâthivâra² and in a fragmentary inscription at Râpâṭâla.³ The son of Râjândra-Chôda, Gômka III., followed the example of his father in marrying Jayâmbikâ, who belonged to the family of the chiefs of 'the country west of the hill.'⁴

In the foot-notes on the text I have quoted the various readings of two Nâdenāla inscriptions of Buddhârâka, of which the first (No. 233 of 1932) contains verses 1-10 of the subjoined inscription, and the second (No. 229 of 1892) the list of birudas (II. 56 to 68).

**TEXT.⁵**

*West Face.*⁶

1 _NEXT_ [l. 9] चिरोऽपि चिरोऽपि चिरोऽपि मोक्षार्थितिविराज[ः०]⁷

2  देवासास्तृ देवासास्तृ देवासास्तृ-⁸

3  वंशतिलकः[ः०] ब्रह्मतिलकः ब्रह्मतिलकः । यः⁹

4  स्वाराकारंवर्त्तम्यन्ति[ः०]वर्त्तम्यन्ति-⁰

¹ Page 148 above.
² Above, Vol. IV, pp. 55 and 51. I avail myself of this opportunity for issuing a collotype plate of the four Pîthâparum pillar inscriptions between pages 270 and 271.
³ This inscription (No. 181 of 1897) refers itself to the reign of "Chôda-Gômka-mahârâja, the son of Akkâma-mahârâja, the younger sister of [Buddha]-mahârâja."
⁵ From an inked stencilled page prepared by Mr. H. Krishna Sastri, B.A.
⁶ The symbols of the sun and the moon—implying that the grant is to continue de-chaśa-dârwâś—
are engraved at the top of this face.
⁷ Expressed by a symbol.
⁸ No. 233 of 1932 reads "विनविन"; read "वंगः."  
⁹ No. 233 of 1932 reads "विनविन"; read "वंगः."  
¹⁰ Read महाविद्या? (?).
5 राजवर्तीतीयोत्तरांकुरसंख्यात:-
6 चित्रपास्थे च[वापेत]- [११] चरोलित:-
7 [व्याबिज्ञानिका]- [२०] [की] बुधवर्भी [११] कहत:-
8 पृष्ठकार्य [११] [ब्राह्मण] प्राप्तकारे निजमावर्षी:-
9 संपादिताशिष्यकवी द्रव्यमान [२०] भूतकाल:-
10 चित्रवेष रंजयंबुलैहि दुह राव-
11 मित्रदप [१४] वैतेय देव मित्राणे वं मन्यमो:-
12 मतिलक व [वीरै] [१०] विलासिताभिमानी:-
13 शाक्तिप्रतिमादोपनातमवाचारार:- [१६]
14 गिरिप्रतीकशिराजांकुरसंख्यात पालयाचा:-
15 स विलासवाचा: [४०] वंशवर्षावे गंगजु बेलुविचि- 
16 तांत्रिकांपणे [२०] संदर्भाचा गंभीर:-
17 परिपक्वमंगल [२०] मंडलनांचा गंभीर:-
18 यावे [४०] च यावे रत्नवीर गुण्यांबियाचा [वृषभ]-
19 मोरोविरांतापूर्वक: कुमार- [१८] गर्वैव [बन]-
20 [आ] दिविशावाले समवान मंडविशेष:-
21 नेशसूचारा [२०] चशा [१०] खड़वातिकार:-
22 त्या जय(ि) विजयांविविक्तमुदारार:-
23 'मिहृंभुवालि पारिवारं क्षत्र तनि' राज:-
24 तत्मेन मानिना [७०] पुराणेशेष [१४] पु-
25 लोमपुनी भैनिक रामस्य रेव भैन: [१३]
26 वसुधा [१४] देवी अनन्तल तथा कुंदाभिका [१६]
27 राजचतुर्भिका [१७] [५०] ताम्बासाहास्यां ज-
28 मुकुटवाब १६ व्रहुव वाकारणि 
29 कृतिदानी [१४] [२०] क्वेव आतामं वर्धिा.

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1 No. 293 of 1899 reads "वीरेन्:".
2 Read "व्रहुसा".
3 No. 293 of 1899 reads चैनिषी.
4 No. 293 of 1899 reads "स्वरूप".
5 No. 293 of 1899 reads "विकास".
6 No. 293 of 1899 reads भागपत.
7 No. 293 of 1899 reads गद्यागार.
8 Read "विकेन".
9 No. 293 of 1899 reads वाजने[११].
10 No. 288 of 1899 reads वाजने [वृषभ].
11 Read "मणियो".
12 No. 288 of 1899 reads वर्षु.
13 No. 288 of 1899 reads वर्षु.
14 No. 288 of 1899 reads "वर्षु".
15 No. 288 of 1899 reads वर्षु.
16 No. 288 of 1899 reads वर्षु.
17 No. 288 of 1899 reads वर्षु.
18 No. 288 of 1899 reads वर्षु.
19 No. 288 of 1899 reads वर्षु.
No. 28. | TSANDAVOLU INSCRIPTION OF BUDDHARAJA. 271

30 ग्रा[४]शार्वक्त(१)शायपाराजाढा१ [॥ ८५]
31 (२हां)'भारतमिश्रविद्वादितिशिष्करटथाृ'३
32 (३)'संख्याकाओलोभ्यन्तियुमुहुसुम्बाॣ५
33 निकरास्सी५ 'विनोद्री रू[४४] [४५] वाई४
34 लोकरंधलविलुप्त[४३]उद्यमिकार्थ०७
35 ती (१) प्रसुः[५] कोसिस्वरम०[१५]यो मान०२
36 [तिं] थ०[१०] [पर]मानुरा० [१०४] नोमक्रायरा००
37 रत्नितिपत्तंभवार्तमोक्षण[१५]तन[४५]च०९

South Face.

38 'शीतलमिनुरारिणोम: 'प्रभलरिणयो६
39 'विवाहाश्रयमिश्रितायः०१४ [६] मार्गशी०१
40 क[४१]रत्नमेंनुनसिद्धिविविजयितेशविजयित२११
41 'पुष्पसिद्धीमुःदेवमयित०१६
42 कलालामुनि भावि 'राजेश्वर्य[४४] [॥ १०४]
43 तसीवार्तमाय भयवस्थलनना
44 बर'व'अपेतकाश्म्या क्षाति 'वीरविभारा०५
45 'सत्यसिद्धिविविविजयितेशविजयित०१९
46 वको [१५] तड्डाता गुड़ियां२० नरपातिति
47 सवर्शवीरवरामनादीय: समाग्रोय[४३]
48 [तं]कोसिस्वरमिश्रितायमिश्रितरी राजव०
49 [४३] 'समुद्रि० [१२] [१२] मार्गशीणे मार्गशीणां
50 वर्गविजयिते [भू]सिद्धिमुःमायिते
51 वा चेत्ताहर्दिपुर०[४३]वा च जनमानु१४
52 विभिन्नवाय पंडितानाथ० [१४] नेन्द्रया
53 'शंकारेण२६ निरस्तरस्यिन्य खुंडः[४४]
East Face.

74 देवसिंह ग्रीष्मकालं तद् [१²] धर्मिन जयोऽ
75 दि चामलवनिन रूपकु दर्शनि
76 गोविन्द पंडितसूरतिन गोविन्दकु
77 रामलवनियुक्त सन पूजाि
78 गोविन्दकु द्वारकाकसु धनद्रो
79 दि ग्रीष्मकालस्वरुपकु दर्शनि
80 वियांदिहोषधुनकु ग्रीष्म भाईन[नियु]

1 Read देव.
2 No. 228 of 1902 reads देवसिंह बृद्धाधिकारिन.
3 No. 228 of 1902 reads थरथरवतराच.
4 No. 228 of 1902 reads र्वर्षः.
5 No. 228 of 1902 reads दहनियु.
6 No. 228 of 1902 reads रामलवनि.
7 No. 228 of 1902 reads वियांदिहोषधुनकु
8 The amavasaya stands at the beginning of the next line.
9 Read दिवस.
10 The amavasaya stands at the beginning of the next line.
1 The rājasa stands at the beginning of the next line.
2 Read "विहसय".
3 Read "महविरुः".
4 This term is synonymous with Uttaraśaya (I. 70 f.).
5 Literally, "the khandakas whose number were the two arms."
6 The kāatra Kasturikīmōdā makes me suspect that Kasturikīmōdīla, one of the queens of Anantasvāmī (Vol. V, above, Appendix, p. 83, No. 367), was the daughter of one of the Kṣapa or Kṣapa or Kṣapa chief.
7 Pāṇa is the same as Ṛṣa, on which see Brown's Telugu Dictionary.
वाणिज्यं दीपः प्रादानविंढः [ख]-
55 यमी वेननांमूल्ये लुढ[भू]पः
56 इ [१९*] स्तृति सस्त्रगनपंचशङ्करश्च
57 [क्ष]नंद[न]गर ३ कुलोत्सुकोऽद्वरः
58 दिव्यप्रवासपराधारक परवरवरः
59 क दुर्ज्यकुलाचलप्रेमि सर्वकरः
60 विरंठ प्रतिज्ञापकश्रामैः चानियः
61 कभीम सत्तराधिक शीर्षगांमो न्
62 बदायलुः विज्ञामीलुः सुजः
63 नजनवनवसंत कांताजयं वि-
64 वेकप्रासन विषयबिमासन वित-
65 रक्षणविनोदः सत्तुरकामोदः च-
66 यववराज राजमनोज नामादि-
67 समस्तभण्डबहुतः शीर्षभासे
68 बलेजन कोंडपुरम्ब्रहजेनुभु
69 तनदमोक्ष शीर्षकोऽरमसम[६*]देव-
70 रकु शकवर्जनु १०६५ गंट [उ]त(५)
71 रायवर्तमणसून निवेदालासु-
72 नकु मादिहू वेपनः भूमि ख २ [४*]
73 देवरक चक्षुद्वितिदेवपुनश्च

East Face.

74 बेदन बोधिज्ञातु सौ [६*] यरिनि अन्यको-
75 नि चामिन्वीयिनि कोइकु सुखः
76 बोधिनि पुंटि अमानवीयिनि कोइकु
77 भीमनवीयिनि तन मुचातु
78 धीरिस्तु भावविशालशु जगन्द्रोः
79 जि श्रीयोग्यरमसकादेवकुलकान्यः
80 दववितिदेवपुनश्च निव भग[र]श्रुः

7 Read देवेन
8 No. 228 of 1892 inserts शीर्षभासे.
9 No. 225 of 1892 reads भविष्यवानपराधारक.
10 No. 228 of 1892 reads बदायलुः
11 No. 228 of 1892 reads ऋषीमणसून (४).
12 No. 228 of 1892 reads शीर्षभण्डतः
13 No. 228 of 1892 reads चानियः.
14 No. 228 of 1892 reads प्रवासपराधारक.
15 No. 228 of 1892 inserts चानियः.
16 No. 228 of 1892 reads चानियः.
17 No. 228 of 1892 reads चानियः.
18 The amavasya stands at the beginning of the next line.
19 Read भीमनवीयिनि.
20 Read धीरेन.
21 The amavasya stands at the beginning of the next line.
81 नेति नीर्मितवानु || सदां प- 82 उत[व]ता वा यी त्वषत्र विद्वरण * [२] श्रविः 83 वशस्वयमी निषिद्धाय जायने श्रमि: [॥ १४*] 84 'वद्विभेष्यति द्वात् द्विभिषय[।]'- 85 पालिता [२] यथ यथ यदा भूसिद्- 86 क तस्य तदा पलं: [॥ १५*]

ABRIDGED TRANSLATION.

Verse 1 praises king Kubja-Vishnun, the ornament of the race of the Moon. His servant was Buddhavarman, the ornament of the Chaturthabhijana, i.e. of a family belonging to the fourth (Śūdra) caste (v. 2 f.).

(V. 4.) “He to whom enemies bowed, (and who resembled) Vasava (Indra) in happiness, protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of the king along with his royal emblems.”

(V. 5.) “After some ancestors had passed away, there was born from that family king Mança [I.], the crest-ornament of rulers of provinces (mangalēśvara); (and) from Manḍana was born king Gaṇḍa.”

His son was Manḍa [II.] (v. 6), who married Kundambikā (v. 8). Their son was Buddhārāja (v. 9). His sister Aikāma was the wife of Rājendrapāṭa, the son of Goṅa (v. 11 f.).

(V. 13.) “In the Śaka year counted by the powers (3), the Nandus (9), the sky (0), and the moon (1).— (i.e. 1083),— and at the great Sāmyāyana,† the high-minded king Buddha himself gave to (the god) named Paṇḍīśa, who resides at Dhanasapura in the country of Velanāḍu, a field (of) two khaṇḍakas‡ in the town of Nāṇḍīśa for (providing) offerings uninterruptedly for a very long time, and a perpetual lamp.”

(Line 56.) “Hail! The glorious Mahāmangalēśvara Kōṇḍapadmatī-Buddhārāja, who was possessed of all the glory of such names as the Mahāmangalēśvara who has obtained the five great sounds; the worshipper of the divine lotus-feet of Kulottunga-Chōdādeva; the destroyer of hostile armies; the lion of the mountain—the Durjaya family; Hariśchandra in truthfulness; a Parāśurāma in (keeping) vows; Aniṣṇaka-Bhima; a Rādhēya (Karṣa) in truthfulness; a Gāgêya (Bhāma) in purity; Elādayasimha; a Nṛśimha in valour; the season of spring to the forest—virtuous men; a Jayanta to (the eyes of) women; a Brahmā in wisdom; the ruler (of the country) west of the hill; he who delights in making gifts and in (fighting) battles; he who is fond of music;§ a Vatsaraṇa in (the management of) horses; and a Cupid among kings,— in the Śaka year 1083, on the occasion of the Uttarāyana,— gave to the god Paṇḍīśvara-Mahādeva at Dhanasapura 2 khaṇḍas of land at Nāṇḍīśa for (providing) offerings.”

(L. 73.) “To the same god (he) gave 55 sheep for a perpetual lamp. Having received these (sheep),—Sārya-Bōya, the son of Chāmema-Bōya, standing security,‖— Bhīmama-Bōya, the son of

† The ascended stands at the beginning of the next line.
‡ Read "विभ्रीता.
§ Read "विश्रीता.
{| border="1" |
<table>
<thead>
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<tr>
<td>This term is synonymous with Uttarāyana (1. 70 f.).</td>
</tr>
<tr>
<td>Literally, ‘the khaṇḍaka whose number were the (two) arms.’</td>
</tr>
<tr>
<td>The bhiruḍa Kastrikāmba makes me suspect that Kastrikāmbalind, one of the queens of Anantaivarman alias Chōdāganga of Kalinga (Vol. V. above, Appendix, p. 55, No. 367), was the daughter of one of the Kōṇḍapadmatī chiefs.</td>
</tr>
<tr>
<td>Pāṇja is the same as pēta, on which see Brown’s Twiga Dictionary.</td>
</tr>
</tbody>
</table>
|}
Kommana-Bōya, with his sons and further descendants has to supply one māna of ghee daily for a perpetual lamp to the god Paṇḍiśvara-Mahādeva at Dhanadavroli, as long as the moon and the sun shall last.”

The inscription ends with two of the customary verses.

POSTSCRIPT.

The two temples of Śiva and Viṣṇu at Nādeṇḍāla contain 12 inscriptions of the Kondapadaṁṣṭi chieftains, and there are two others at the Sömēśvara temple at Irāpāṭu near Nādeṇḍāla. I subjoin abstracts of these records, which, along with the Tsandavolū inscription of Buddhaśāja, establish the following three pedigrees.

I.

Buddha I.

Eγγα-Maṇḍa; Saka 1040 (P).

Buddhavarman or Buddha II.; married Gāḍiyamadēvi.

Maṇma-Maṇṭa, Maṇma-Maṇḍaya, or Maṇma-Maṇḍa; Saka 1062, 1060, 1061.

II.

Buddhavarman.

Maṇḍa I.

Buddhavarman.

Maṇḍa II.; contemporary of Rājendra-Chōḍa.

Buddha; married Bāđambikā or Bāđamadēvi.

Chōḍa or Chōḍerāja; Saka 1064, 1067.

III.

Buddhavarman.

.

Maṇḍa I. or Maṇḍana.

Gāḍa or Gāḍana.

Maṇḍa II.; married Kandambikā; Saka 1057 (P).

Malla or Mallerāja; Saka 1069.

Buddharāja; married Gūḍambikā or Gūḍamadēvi; Saka 1068, 1070, 1088.

Aūkama; married Rājendra-Chōḍa.

Maṇḍerāja; Saka 1064, 1065.
1. On a pillar in the Mālāsthānēśvara temple at Nādeśīla (No. 227 of 1892).

Language: Telugu prose and verse. Date: Śaka-Saṁvata 1052, Mēśha-siti-pañchamī, Thursday. The son of the Mahāmāṅgalēśvara Buddha—who was possessed of all the glory of such names as the Mahāmāṅgalēśvara who has obtained the five great sounds; Viṣṇu-Mahēśvara; the worshipper of the divine feet of Kūlōṭṭunā-Ghodādeva; the destroyer of hostile armies; Eladāyasimha; Sāhāsottanga; a Rāma on the battle-field; Aanaṅka-Bhīma (!); a Rādhēya in truthfulness; a Gāṅgēya in purity; a moon to the water-lily and the milk-ocean—the Durjaya family; a mine of very bright virtues; he whose delight is the sport of valour; he whose delight is poetry; the mango-tree to the parrots—excellent poets; the support of virtuous men; a Kēvanta in (the management of) horses; the death to enemies; a Brhamā in wisdom; and Giripāchimāśasana—was Īrīa-Maṇḍa. His son was Buddhavarman; and his son Maṇma-Maṇḍa, who gave two lamps and land at Nośchhipāḍu to the Mālāsthāna temple at Nādeśīla.

2. On a pillar in the Mālāsthānēśvara temple at Nādeśīla (No. 217 of 1892).

Language: Telugu. Date: Śaka-Saṁvata 1060. Gift of certain taxes levied at Nośchhipāḍu, for the maintenance of two lamps in the temple of Mālāsthāna-Mahādēva at Nādeśīla, by the Mahāmāṅgalēśvara Maṇma-Maṇḍa.

3. On a pillar in the Mālāsthānēśvara temple at Nādeśīla (No. 222 of 1892).

Language: Telugu verse and prose. Date: Śaka-Saṁvata 1061, Māgha-siti-pañchamī, Friday. Maṇma-Maṇḍa, the eldest son of the Maṇḍaika Buddha and of Gaḍiyamadēvi, built a temple (gūḍi) of Śiva at Nādeśīla and gave to it the village Nośchhipāḍuṇḍī. His mother Gaḍiyamadēvi, the daughter of Mēda and Mēḍamāṃba, gave a lamp to the Mālāsthāna temple at Nādeśīla. Further Maṇma-Maṇḍa gave many ornaments to Śiva. Finally the inhabitants of Nośchhipāḍu had to pay a tax to the temple.

4. On a pillar in the Mālāsthānēśvara temple at Nādeśīla (No. 214 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṁvata 1054 or 1057. The two first verses praise king Kubja-Vishnu, the ornament of the race of the Moon. His servant was Buddhavarman, the lion of the mountain—the Chaturthakula (v. 3 f.), who “protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of (his) master along with the royal emblems” (v. 5). After some princes of his family had passed away, Buddhavarman, surnamed Eladāyasimha, was born from Maṇḍa [I.] (v. 6). His son was Maṇḍa [II.], surnamed Aṇyaṅka-Bhīma (v. 7).

1 Ambaka-sūryak-dmbara-mgāṇaka.
2 The word sitī or siti means both ‘white’ and ‘black’ and may refer either to the bright or to the dark fortnight. Prof. Kielhorn states that, for the dark half of Mēśha in Śaka-Saṁvata 1052 current, the date corresponds to Thursday, 11th April A.D. 1129.
3 Nirjorandhi-motri-dvāra.
4 He is styled Chaturthakula-nilatāshaka and his son Chaturthasvag-dhikha-chandra. A damaged Telugu inscription of Śaka-Saṁvata 1040 (in figures and in numerical words: gagan-dīkhi-yaṣya-jñind[ī]), the Vilambta year, at Chāhurā (No. 157 of 1892) mentions Sāra, the minister of the Giripāchima king Īrīa-Maṇḍa.
5 Udvalotho-taka-[kh-ṭaḍa].
6 Kesī-veda. Professor Kielhorn kindly informs me that “the date regularly corresponds, for Śaka-Saṁvata 1061 expired, to Friday, the 26th January A.D. 1480, when the 5th tithi of the bright half ended 6 h. 40 m. after mean sunrise.”
8 Muṭṭha . . . . giri-pratidhi saka rāja-lāhakānā-vinyāsati-grāmamattā.
(V. 8.) "Having torn up, like a mound, the army of the Gaṅga (king) of Kaliṅga,\(^1\) having consumed, like straw, the warriors of the bold enemy, and having cut off, (like) lotuses, their heads, the mighty rutting elephant—the Manḍāśūka Maṇḍa [II.] is roaring.\(^2\)

(V. 9.) [Having defeated] the army of the enemy, he gave to Rājendra-Chōḍa\(^3\) mighty elephants which had been captured there, (and) whose temples were bright with rutm.\(^4\)

His son was Budda (v. 10), whose wife was Bādāṃbikā (v. 12). His son Chōḍa (v. 13) gave a lamp, ornaments, a bell, a trumpet and a conch to the Mūlaśthāna temple at Nādiṅḍla, and land to Brāhmaṇas.

5.—On a pillar in the Mūlaśthāna temple at Nādiṅḍla (No. 215 of 1892).

Language : Telugu. Undated. Gift of a lamp and of land at Nādiṅḍla to the temple of Mūlaśthāna-Mahādeva at Nādiṅḍla by the Mahāmāṇḍalāṭāra Chōḍerāja,\(^5\) "who was possessed of all the glory of such names as the Mahāmāṇḍalāṭāra who has obtained the five great sounds; Virā-Mahādeva; the lion of the principal mountain—the Durjaya family; a Harīśchandra in truthfulness; he whose hair is covered by the dust of the divine feet of Kulōttunga-Chōḍadēvā, as bees are covered by the pollen of the lotus; a Shinmukha at the head of battles; Aniyanka-Bhim; a Parasārāma in (keeping) vows; he whose wife is (the goddess) Vijaya-Lakṣmī; a son to the wives of others; a Nṛṣimha to the demons—heroes; and Eladāyasīmha." Also gift of a lamp by the same chief for the merit of his mother Bādāṃbikī.

6.—On a pillar in the Mūlaśthāna temple at Nādiṅḍla (No. 219 of 1892).

Language : Telugu. Date : Šaka-Saṅvat 1054. Gift of land at Nādiṅḍla to some Mahājanas by the Mahāmāṇḍalāṭāra Chōḍerāja.

7.—On a pillar in front of the Sōmeśvara temple at Irlapādu (No. 111 of 1893).

Languages : Sanskrit and Telugu. Date : Šaka-Saṅvat 1057.\(^6\) Gift of land and of a lamp to the temple of Sōmeśvara-Mahādeva at Irlapādu by the Mahāmāṇḍalāṭāra Chōḍerāja,\(^6\) "who was possessed of all the glory of such names as the Mahāmāṇḍalāṭāra who has obtained the five great sounds; Virā-Mahādeva; the lion of the principal mountain—the Durjaya family; a Harīśchandra in truthfulness; a bee at the divine lotus-feet of Kulōttunga-Chōḍadēvā; a Shinmukha at the head of battles; a Parasārāma in (keeping) vows; Aniyanka-Bhim; he whose wife is (the goddess) Vijaya-Lakṣmī; a son to the wives of others; Eladāyasīmha; and Sāhasōttūṇa."

8.—On a pillar in front of the Sōmeśvara temple at Irlapādu (No. 109-10 of 1893).

Languages : Sanskrit and Telugu. Date : Šaka-Saṅvat 1057.\(^7\) Sōmanā-Peggada, an officer of the Mandāśūka Maṇḍa who belonged to the family of the Durjayas and was the lord

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\(^1\) Evidently Annātavrman alias Chōḍapragaśa of Kaliṅga, who reigned from Šaka-Saṅvat 999 to 1064; Vol. V above, Appendix, p. 51, No. 268, and p. 52, No. 268.

\(^2\) कः सर्वस्वरूपः मुनि (चिन्तिताः) तथा कर्म (व) सर्वदायकाधारिभोजन (भ)।

\(^3\) श्रीमतीमंदिर से भवनिधित्वादिकृतम्।

\(^4\) This statement refers to Rājendra-Chōḍa of Velanāḍu, the husband of Aṇkana or Aṅkāmikī, the daughter of Maṇḍa II.; see above, p. 289 and note 2.3.

\(^5\) The first half of this verse is only partially preserved; . . . श्रीतिं [?] तक न श्रीलक्षम.

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\(^6\) Śailō-śastra-ganamardīga-śastra.

\(^7\) In the Sanskrit portion he is called Chōḍa and ‘the lord of the country west of the hill’ (śailō-patikārasaṃśeṣa-dīhi).
of the country west of the hill, built a temple of Śiva, named Somévará-Mahádevá, at Ibráju-
rú and gave to it a tank, which he had constructed on the north of the village, and a lamp.

9.— On a pillar in the Góvardhanasvámin temple at Nádiśála (Nos. 239-241 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvávat 1089. Verse 1 praises king Kubja-Víshnu, the ornament of the race of the Moon. His servant was Buddhavarman, the founder of the race of kings of the fourth (caste) (v. 2 f.), who “protected the country west of the hill, which contained seventy-three villages, and which he had”) received through the favour of (his) master along with his royal emblems” (v. 4). “After some ancestors had passed away, there was born from that family king Mándá [I]” or Maṇḍana, whose son was Gaṇḍa or Gaṇḍana, whose son was Maṇḍa [II] (v. 5).

Here some lines are lost. Then the inscription refers to the birth of Malla. This Mahámaṇḍaléśvara-koṇḍápadmáti-Mallerájá—”who was possessed of all the glory of such names as the Mahámaṇḍaléśvara who has obtained the five great sounds; Vira-Mahéśvara; the worshipper of the divine feet of Kulottungas-Chójadéva; the destroyer of hostile armies; the lion of the principal mountain—the Durjaya family; a Hariśchandra in truthfulness; a Parasurama in (keeping) vows; Aniṣyaka-Bhima; a Rādhéya in truthfulness; an Añjánéya in purity; Eládáysiñhá; a Nrisimha in valour; the season of spring to the lotus—virtuous men; a Jayanta to (the eyes of) women; a Brahmá in wisdom; Giripáchimádána; he who delights in making gifts and in (fighting) battles; he who is fond of music; a Vatsarája in (the management of) horses; a Cupid among kings; the son of Kundámákita; and a Sanskrandana in happiness—gave a lamp to the temple of Káśavadéva at Nádiśála, and another lamp to the temple of Múlasthána-Mahádevá at Nádiśála.

10.— On a pillar in the Góvardhanasvámin temple at Nádiśála (No. 237 of 1892).

Language: Telugu. Date: Śaka-Saṃvávat 1094. Gift of a lamp to the temple of Káśavadéva at Nádiśála by an officer of the Mahámaṇḍaléśvara-koṇḍápadmáti-Mándeśájá.

11.— On a pillar in the Góvardhanasvámin temple at Nádiśála (No. 234 of 1892).

Language: Telugu. Date: Śaka-Saṃvávat 1085. Records that the Mahámaṇḍaléśvara Mándérájá, the son of the Mahámaṇḍaléśvara-koṇḍápadmáti-Mallerájá, gave to the temple of Káśavadéva a lamp, and some land below the Mallasamudra tank which he had constructed on the north-west of Nádiśála.

12.— On a pillar in the Múlasthána-Śvámin temple at Nádiśála (No. 233 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvávat 1085. Gift of a lamp to the Múlasthána temple at Nádiśála by Buddhárájá. Gundamadhévi, the wife of the Mahámaṇḍaléśvara Buddhárájá, gave to the temple of Múlasthána-Mahádevá a tank named Gaṇḍasa[m]dra which she had constructed on the south of Nádiśála.

1 Kámkalí-pattra-adish-vibha.
2 This village is stated to have been situated on the west of the hill (girth pośichimátā) and to have been granted by the mythical king Trípyána-Pállava to an ancestor of the donor, Vennayabháta-Sómáyájá, when he had defeated in dispute a certain Gañabadáta who had hung up a challenge in public (kríta-patra-lamba; compare above, Vol. III. p. 201 and note 3).
3 In figures and in numerical words: Jala-ja-samabháva-rá-má-sam-á-sa.
4 Chátva-údhi-pàmá-cáridá.
5 Giripá-chimádána-cúdálikémékha(cháka)maśá-driyapánti-gůśmanám-máñjótá, etc.
6 In figures and in numerical words: śra-śraká-vákaptaka-sólabhadá.
13.—On a pillar in the Mūlaśāñcāvīra temple at Nāḍeṇḍa (No. 228 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1070. Gift of two lamps to the temple of Mūlaśāñcāvīra-Mahādēva at Nāḍeṇḍa by Mahāmālāvīra Koṇḍapadaṇṭa-Buddarāja.

14.—On a pillar in the Mūlaśāñcāvīra temple at Nāḍeṇḍa (No. 230 of 1892).

Language: Sanskrit and Telugu. Date: Śaka-Saṃvat 1083. Gift of a lamp to the temple of Mūlaśāñcāvīra-Mahādēva at Nāḍeṇḍa by Guṇḍāmbikā or Guṇḍamādevī, the chief queen (āgrāmabhī) of the Mahāmālāvīra Buddarāja.

No. 27.—DATES OF CHOLA KINGS.

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

(Continued from page 24.)

A.—KULOTTUNGA-CHOLA I.

39.—Near the Nāgāvīra temple at Chēbrōlu. 9

1 Svasti Śakha(ka)-varshaḥblu 998 n-buṭṭi Nala-saṃ(śai)n-vatsa-
2 ra śrāhi svasti Sarvvalokāśraya-śrī-
3 Vishnu(ahṣu)vardhana-mahārājula pravardhamā-
4 na-viṭṭa-rājya-śaṁ(śaṁ)vaṭara[mībla] 7 n-buṭṭa . .
6 . . . . . Māgha-māsamuna
7 punnamayu Su(ṣu)ka[vāramuna] somagahaṇa-
8 nimitthamunam=

"In the Śaka year 998, in the year3 (which was) the Nala year, (and) in the 7th year of the increasing reign of victory of the asylum of the whole world, the glorious Viśnu-
vardhana-maharāja,—on the occasion of an eclipse of the moon on Friday, the full-moon tiṅki of the month of Māgha."

As the reign of Kulottunga-Chola I. commenced4 between the 14th March and the 8th October A.D. 1070, a date in the month of Māgha of his 7th year must fall about the commencement of A.D. 1077, in Śaka-Saṃvat 998 expired which was the Jovian year Nala (Anala). In this year the full-moon tiṅki of Māgha ended 23 h. 51 m. after mean sunrise of Wednesday, the 11th January A.D. 1077, when there was no eclipse. But there was an eclipse of the moon, visible in India, from 17 h. 9 m. to 20 h. 13 m. after mean sunrise of Friday, the 10th February A.D. 1077, which was the full-moon day of Phālguṇa. I have no doubt that this is the day intended by the inscription, and that in the original date the month of Māgha has been quoted erroneously5 instead of Phālguṇa.

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1 In figures and in numerical words: guṇa-Nanda-kā-śana.
2 Na 151 of the Government Epigraphist's collection for 1897; see p. 230 above.
3 For the word ēkāṭi compare Ind. Ant. Vol. XXV. p. 235.
4 See above, p. 24.
5 The case is different with the date of the Nandi plates of Suvarnaśastha Karkṣaṇa of Gujaṭ, edited in Jour. Bo. As. Soc. Vol. XX. p. 135 ff., which quotes a lunar eclipse in the month of Māgha of Śaka-Saṃvat 739 expired. The eclipse undoubtedly is the one of the 5th February A.D. 817, which by the rules now in force would be the full-moon day of Phālguṇa. The original date is nevertheless correct, because by the rules of mean intercalation Māgha in Śaka-Saṃvat 739 was an intercalary month, so that the month which we now should call Phālguṇa, in accordance with those rules would have been called the second (or proper) Māgha, or simply Māgha, as it is actually called in the inscription. In Śaka-Saṃvat 998 expired there was no intercalation of either description.
40.—In the Bhlmeśvara temple at Drāksharāma. 1

1 Sva]asti Śaka-vā[†]jahānaba 1036 svasti Sarvvalokārāya-śrī-Vishnuvarddhana-mā(ma)hārājula
3 [ā]jiva Budhavārama naṣṭu uttarāyana-vyaṣṭipyāta-nimittamuna.

"In the Śaka year 1036 (and) the 46th heavenly year of the increasing reign of victory of the asylum of the whole world, the glorious Vishnuvardhana-mahārāja,— on Wednesday, the eleventh tīthi of the bright fortnight of the month of Dhanu,— on the occasion of the vyāṣṭipyāta of the Uttarāyana."

A date in the month of Dhanu of the 45th year of the king's reign will be expected to fall near the end of A.D. 1114, in Śaka-Saṅvat 1036 expired. In this year the 11th tīthi of the bright fortnight in the month of Dhanu commenced 7 h. 52 m. after mean sunrise of Wednesday, the 9th December A.D. 1114 (when the nakṣatras were Āśvini and Bharaṇi, and the yūgas Śiva and Siddha, Nos. 20 and 21, not Vyāṣṭipyāta, No. 17), and ended 5 h. 53 m. after mean sunrise of the following day.—The sidereal Uttarāyana-saṁkrānti took place, by the Ārya-siddhānta, 20 h. 18 m. after mean sunrise of Thursday, the 24th December A.D. 1114, which was the last day of the month of Dhanu, and on which the 11th tīthi of the dark fortnight ended 16 h. 48 m. after mean sunrise. The nakṣatra on the same day was Anurādhā, and the yūgas were Gaja and Yṛiddhi, Nos. 10 and 11.—Lastly, the tropical Uttarāyana-saṁkrānti took place on Wednesday, the 16th December A.D. 1114, on which ended the 3rd tīthi of the dark fortnight in the month of Dhanu.

Having considered these results of my calculations, I have come to the conclusion that the choice of the proper equivalent of the original date can only lie between Wednesday, the 9th, and Thursday, the 24th December A.D. 1114; and the following reasons make me decide in favour of Wednesday, the 9th December A.D. 1114. If we were to accept Thursday, the 24th December A.D. 1114, as the equivalent of the date, the writer would have been guilty of quoting, not only a wrong weekday, but also a wrong lunar fortnight. On the other hand, accepting Wednesday, the 9th December, as the equivalent, we indeed have to admit that the words uttarāyana-vaṣṭipyāta-nimittamuna—supposing them to be intended for 'on the occasion of the Uttarāyana-saṁkrānti, —have been wrongly added; but similar statements are added, apparently wrongly, in many other dates where the word vyāṣṭipyāta is made use of. 4 In the date under discussion and in a number of other dates this term can neither denote the yūga Vyāṣṭipyāta nor convey any of the three other meanings of vyāṣṭipyāta which I have given in Ind. Ant. Vol. XX. p. 292 f. What it means exactly, I do not know; but it may be suggested that e.g. in the present date the writer by uttarāyana-vaṣṭipyāta wishes to say, not that the donation—for such I suppose to be spoken of—was actually made at the Uttarāyana-saṁkrānti, but that it shall be regarded as equivalent in merit to one which may be made on the occasion of an Uttarāyana-saṁkrānti.

B.—VIKRAMA-CHOLA.

41.—In the Kailāsastha temple at Āiyilmedu. 5

2 . . . . Šrīmad-Vikra[m]a-Chōjālēva-nṛpatēr-vva[rahē] śubhē
ehōḍāśe grāmē śrī-Nripasunnar-tī vidītē Vāisākha-māse-parē [†] pakha[deva]
s-Ottara-Chandravāra-vidiḥ kāhē.

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1 No. 374 of the Government Epigraphist's collection for 1893; see above, p. 220 f.
2 Read -vyāṣṭipyāta-
3 Uttarāyana-vaṣṭipyāta undoubtedly is equivalent to uttarāyana-saṁkrānti-vaṣṭipyāta which occurs in at least eight other dates.
4 Compare Ind. Ant. Vol. XXV. p. 292, note 52. The dates referred to in that note are all in Kanarese, and I have not found yet any Sanskrit date in which the word vaṣṭipyāta is similarly employed.
5 No. 43 of the Government Epigraphist's collection for 1900; see above, pp. 228 and 229.
“In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chōjadēva, . . . . in the month of Vaisākha, in the second fortnight, at the time known as Monday combined with an Uttarā (nāshatra).”

The term Uttarā of the date might denote any one of the three nāshatras Uttarā Phalguni, Uttarā Ashādā, and Uttarā Bhaḍrapadā. As it occurs here in connection with the dark fortnight of Vaisākha, it must denote either Uttarā Ashādā which is generally joined with the 5th tithi, or Uttarā Bhaḍrapadā which is generally joined with the 11th tithi of that dark fortnight. The calculation of the date shows that the nāshatra intended is really Uttarāsādā, and that the tithi of the date would be the 5th of the dark fortnight of Vaisākha.

I have previously1 arrived at the conclusion that the reign of Vikrama-Chōja commenced ‘most probably’ on the 18th July A.D. 1108. There remained just the possibility2 that it might have commenced on the 15th July A.D. 1111. If it commenced on the earlier date, the present date, of the month of Vaisākha of the 16th year of the king’s reign, ought to fall in A.D. 1124, in Śaka-Saṅvat 1046 expired; and if it commenced on the later date, the present date ought to fall in A.D. 1127, in Śaka-Saṅvat 1049 expired. It so happens that the date would be quite correct for either Śaka year.

In Śaka-Saṅvat 1046 expired the 5th tithi of the dark fortnight of Vaisākha ended 14h. 57 m. after mean sunrise of Monday, the 5th May A.D. 1124, when the nāshatra was Uttarāsādā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

And in Śaka-Saṅvat 1049 expired the same tithi ended 19h. 54 m. after mean sunrise of Monday, the 2nd May A.D. 1127, when the nāshatra was Uttarāsādā, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhānta for 17 h. 4 m., after mean sunrise.

There is absolutely nothing which could make us prefer one of these possible equivalents to the other, and it is only the following date, No. 42, which in my opinion definitely shows that the king’s reign commenced in A.D. 1108, and that the true equivalent of the present date therefore is Monday, the 5th May A.D. 1124.

42.—In the Kēsavavāmin temple at Chēbrōlu,3

10 . . . . . śrīma[ī]-Tribh[ū]-
11 van sakravartti Vikrama-Chō-
12 jādeva pravrdda(rddha)māna-va-
13 jaya-rāja-saṅvatsaraśrī-
14 la 9 agn[ā]-Śā(ś)ka-[va]-
15 rūṣaḥbhuḷu 1049 a-
16 gu Shīla(pla)va-saṅvatsara Jēsha-
17 māsa sōmagrahaṇa(ṇa)-nāma-ya-
18 muna.

“In the 9th year of the increasing reign of victory of the glorious emperor of the three worlds, Vikrama-Chōjadēva, (and) in the Plava year which was the Śaka year 1049,—on the occasion of an eclipse of the moon in the month of Jyaśāśṭā."  

In Śaka-Saṅvat 1049 expired which was the year Plavanga—not Plava, which would be Śaka-Saṅvat 1043 expired—there was a lunar eclipse, visible in India just after sunset on the 27th May A.D. 1127, which was the full-moon day of Jyaśāśṭā. If the king commenced to reign on the 18th July A.D. 1108, this day would fall in the 19th, not the 9th year of his reign.

1 See above, p. 24.  
2 See above, Vol. IV, pp. 73 and 264.  
3 No. 183 of the Government Epigraphist’s collection for 1897; see above, pp. 224, 226, and 227.  
4 Read Jyaśāśṭā; or, more correctly, Jyaśāśṭā.
I have no doubt that the 27th May A.D. 1127 is the proper equivalent of this date, and believe that the writer erroneously has quoted the 9th instead of the 19th regnal year, and the year Plava instead of Plavaṅga. And, as intimated already, this date, faulty as it is, in my opinion would definitely prove that Vikrama-Chōja commenced to reign on the 18th July A.D. 1108.

43.—In front of the Chōjēśvara temple at Niḍubrōtu.¹

62 Śvasti śrīmat-Tribhuvanachakravarti
63 śrī-Vikrama-Chōjēśvara vijaya-
64 rājya-saṅvat-sarānābhu pa[d]lōṭa-śa-
65 guna-sāndu Śaka-varsha-suṅgala 1054
66 guna-sāndu Vaiśākha-sutta-ttṛīṇīya-
67 yu² Guruvāraṃu nāṇḍu

"In the seventeenth year of the reign of victory of the glorious emperor of the three worlds, the glorious Vikrama-Chōjēśvara, and in the Śaka year 1054,—on Thursday, the third tithi of the bright (fortnight) of Vaiśākha."

The date is correct for Śaka-Saṅvat 1054 current, when the 3rd tithi of the bright fortnight of Vaiśākha ended 6 h 14 m. after mean sunrise of Thursday, the 2nd April A.D. 1131.

According to what we have found before, this day would fall in the 23rd, not the 17th, year of Vikrama-Chōja's reign. A date in the month Vaiśākha of his 17th year would fall in A.D. 1125, in Śaka-Saṅvat 1048 current; but for that year the date would be incorrect. I can only assume that the writer has quoted the regnal year erroneously.

C.—KULOTTUNGA-CHOLA III.

44.—In the Ekāminātha temple at Conjeeveram.²

1 . . . . . . Tribhuvanachakravattīga Maduraiyam Pāṇḍiya[γ] muṭī-
2 . . . . . . ivv-āṇḍai Vaiṣaṅgha-māsattā-p[pa]dīṇavīva[m]-diyaṇyam Vīy[ka]-
ji[m] prag Aṇijamunu-gavulasu.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Kulottungaga-Chōjēśva, who was pleased to take Madurai and the crowned head of the Pāṇḍyas,—on the day of Anurādha, which corresponded to a Thursday and to the eleventh day of the month of Vaiṣaṅgha in this year."

As we have found¹ that Kulottunga-Chōla III. commenced to reign between the 8th June and the 8th July A.D. 1178, a date in the month of Vaiṣaṅgha, i.e. the solar month Jyaśaṅha, of his 27th year must fall in A.D. 1205, in Śaka-Saṅvat 1127 expired. In this year the Vṛṣabha-saṅkrānti was the Ṭhāra-siddhānta took place 15 h. 44 m. after mean sunrise of Sunday, the 24th April A.D. 1205, and the 11th day of Vaiṣaṅgha therefore was Thursday, the 5th May A.D. 1205. The nakṣatra on this day was Anurādha, by the equal space system and according to Garga for 9 h. 51 m., and by the Brahma-siddhānta for 9 h. 36 m., after mean sunrise.

D.—RAJARAJA III.

45.—In the Jambukēśvara temple near Śrīnāgarā.³

1 Śvasti śrīh [[††]] [Śī] r maṇṇi . . . . . . . . . . . . . . .

¹ No. 163 of the Government Epigraphist's collection for 1897.
² See above, p. 24.
³ No. 23 of the Government Epigraphist's collection for 1891.
3 . . . kō Irākāsāriparmar-āṇa Tiribu-[va]-ṇachchakkranattī[ga] āṭṭ[-Rājārājadēvarkku yāṇḍu 16 vadi]g
4 edir-āmu-āṇḍu Kaṇgi-nāyār-ppārvved-pakkattā daśanīyam Śaṅi-ikkilaiyam[ma]n
pečna Tiruvōnattu nāl.

"In the year which was opposite the 16th year (of the reign) of King Rājakēśarivarman
alias the emperor of the three worlds, the glorious Rājārājadēva,— on the day of śravana,
which corresponded to a Saturday and to the tenth tīrthi of the first fortnight of the month
of Kanyā."

To simplify matters, I may state here at once that this date and the following dates 46-54
work out well on the supposition that the reign of Rājarāja III. commenced between (appróx-
mately) the 17th March and the 13th August A.D. 1218.

The year opposite the 16th was the 17th year of the king's reign. A date in the month of
Kanyā of this year must fall in A.D. 1232, in śaka-SAENvat 1554 expired. In this year the 10th
tīrthi of the bright fortnight in the month of Kanyā ended 13 h. 19 m. after mean sunrise
of śravada, the 25th September A.D. 1232, when the nakṣatra was śravada, by the equal space
system and according to Garga for 5 h. 16 m., and by the Brahma-siddhānta for 6 h. 34 m.,
after mean sunrise.

46.—In the Ākāmranātha temple at Conjeeveram.1

yāṇḍu 17 vadi . . . .
2 . . . . Magara-nāyārn pārvved-pakkattu-Tśe(chhe)-vēvy-kkilaiyam
Āśatiyam-š[ga]vēṇgur.

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,— on the day of Āśvini and a Saturday in the first fortnight of the month
of Makara."

This date, in the month of Makara of the 17th year of the king's reign, must fall in Śaka-
ūnvat 1554 expired. In this year the 6th tīrthi of the bright fortnight in the month of Makara
ended 8 h. 47 m. after mean sunrise of śravada, the 16th January A.D. 1233, when the nakṣatra
was Āśvini for 20 h. 59 m. after mean sunrise.

47.—In the Dharmāvara temple at Maṇimaṅgalam.2

1 . . . . Tribhuvaṇachchakkaravata[t]īgā] śr-Rājarājadēvarkku yāṇḍu 18
vadi Śimha-nā.-

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,— on the day of Rēvati, which corresponded to a Tuesday and to the second tīrthi
of the second fortnight of the month of Śimha."

This date, in the month of Śimha of the 18th year of the king's reign, may be expected to fall
in A.D. 1233, in Śaka-SAENvat 1555 expired. In this year the second tīrthi of the dark fortnight
in the month of Śimha ended 8 h. 30 m. after mean sunrise of śravada, the 23rd August
A.D. 1233, when the nakṣatra was Rēvati from 3 h. 56 m. after mean sunrise.

48.—In the Rājagopāla-Perumāl temple at Maṇimaṅgalam.3

1 . . . . T[i]ribhuvaṇachchakkaravatt[i]ga[1] śr-Rājarājadēvark-

1 No. 6 of the Government Epigraphist's collection for 1902.
No. 27.] DATES OF CHOLA KINGS.

2 ku yâḍu 18 vadu Dhanu-nâyâ[ṛ]u pûṛv-vakshattu pañchamiyum Budâñ-
kiñamayuum pe-
3 ya Viśâ-nâ[ṛ].

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Dhanishthâ, which corresponded to a Wednesday and to the fifth tiâki of the first fortnight of the month of Dhanu."

This date, in the month of Dhanu of the 18th year of the king’s reign, must fall in the same year as the last, Śaka-Saṁvat 1155 expired. In this year the fifth tiâki of the bright fortnight in the month of Dhanu ended 17 h. 21 m. after mean sunrise of Wednesday, the 7th December A.D. 1233, when the naksâhra was Dhanishtha for 8 h. 32 m. after mean sunrise.

49.—In the Râjagâpâla-Perunâj temple at Mañimângalam.1

2 . . . . Tribhuvanachakrapâ[r]uttiga[ṛ] śrî-Râjarâjadêvâryku yâḍu 18
âva[d]u
3 Mañara-nâyâru pûvrav-pakshattu prathamayum Tiṣṭâ-kilamayum pêra
Tiruvô[n]tu nâl.

"In the 16th year (of the reign) of the emperor of the three worlds, the glorious Râja-
râjadêva,— on the day of Śravâṇa, which corresponded to a Monday and to the first tiâki of the first fortnight of the month of Makara."

This date, in the month of Makara of the 18th year of the king’s reign, also must fall in Śaka-Saṁvat 1155 expired. In this year the first tiâki of the bright fortnight in the month of Makara ended 11 h. 3 m. after mean sunrise of Monday, the 2nd January A.D. 1234, when the naksâhra was Śravâṇa for 17 h. 4 m. after mean sunrise.

50.—In the Âdhipurisâvara temple at Tiruvôrrâyur.2

2 . . Tribhuvanachha[k*]karavattiga śrî-Râjarâja-
3 d[â]vyuka yâḍu 19 vadu Si(m*)ha-nâyâru p-
4 pâ[r]vva[pakshattu trîtyâyum Uttiraśaddiayum pe-
5 ya Nâyâru-kkilamai-nâl.

"In the 10th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on a Sunday which corresponded to (the day of) Uttara-Bhadrapâda and to the third tiâki of the first fortnight of the month of Simhâ."

This date, in the month of Simhâ of the 19th year of the king’s reign, ought to fall in A.D. 1234, in Śaka-Saṁvat 1156 expired. This it undoubtedly does, but the date is not quite correct. In Śaka-Saṁvat 1156 expired the third tiâki of the bright fortnight in the month of Simhâ ended 16 h. 56 m. after mean sunrise of Sunday, the 30th July A.D. 1234, when the naksâhra was Uttara-Phalguni for 21 h. 1 m. after mean sunrise; and the third tiâki of the dark fortnight in the same month ended 14 h. 53 m. after mean sunrise of Sunday, the 13th August A.D. 1234, when the naksâhra was Uttara-Bhadrapâda for 5 h. 55 m. after mean sunrise. This shows that either the naksâhra Uttaraśaddi has been wrongly quoted for Uttiram (Uttara-Phalguni), or that instead of pûvrav-pakshattu we must read aparâ-pakshattu. I am inclined to adopt the latter alternative, and to regard Sunday, the 13th August A.D. 1234, as the proper equivalent of the date.

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2 No. 119 of the Government Epigraphist’s e-collection for 1892.
3 At the same time, I may state that in one of the Vrâjyanagar inscriptions (P.S.O.C.I. No. 25) Uttara-bhadrapâda has really been wrongly quoted instead of Uttara-Phalguni. The mistake made in the present inscription has also been made in the Kudâmbâ plates in Ind. Anti. Vol. VII. p. 36.
51.—In the Śvētāranyāsvara temple at Tiruvengādu.  
1 Svasti śrīḥ [1*] Tribhuvanachakkaravattigal śrī-Rājarājadēva[kku yāṇḍu 22 vadu Mīṇa-nāyāru aparā-pakkattu śa[de]a[r*]iṭṭi[i][u][m śe[r*][a[y]-kkilāmaiy[u][u]m pe[r]ga Uti[i]rā[j][a-dī-nāl].

In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttaṇa-Bhadrapāḍa, which corresponded to a Tuesday and to the fourth tithi of the second fortnight of the month of Mīna."

This date, in the month of Mīna of the 22nd year of the king’s reign, would be expected to fall in A.D. 1238, in Śaka-Saṅvat 1159 expired, and it undoubtedly does so; but the wording of the date is intrinsically wrong, in the month of Mīna, the naksattra can never be Uttaṇa-Bhadrapāḍa on the 4th tithi of the dark fortnight. What suggests itself at once is that the fourth tithi has been quoted wrongly instead of the fourteenth; and for this tithi the date is correct. In Śaka-Saṅvat 1159 expired the 14th tithi of the dark fortnight in the month of Mīna ended 21 h. 37 m. after mean sunrise of Tuesday, the 18th March A.D. 1238, when the naksattra was Uttaṇa-Bhadrapāḍa, by the Brahma-siddhānta and according to Garga during the whole of the day, and by the equal space system from 9 h. 51 m. after mean sunrise. I feel certain that this is the proper equivalent of the date.

52.—In the Rājagopāla-Perumāl temple at Maṇḍārgudi.  

"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pūrvābhadāha, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Mīna."

The year opposite the 22nd year of this date and of the two following dates was the 23rd year of the king’s reign, and the three dates, being all of the month of Mīna, will therefore be expected to fall in A.D. 1239, in Śaka-Saṅvat 1160 expired. In this year the 9th tithi of the dark fortnight in the month of Mīna entirely occupied 1 Monday, the 28th February A.D. 1239, when the naksattra was Pūrvābhadāha, by the equal space system the whole day, by the Brahma-siddhānta for 11 h. 10 m., and according to Garga for 16 h. 25 m., after mean sunrise.

53.—In the Kailāsanātha temple at Maṇḍārgudi.  

"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttrābhadāha, which corresponded to a Wednesday and to the tenth tithi of the second fortnight of the month of Mīna."

1 No. 119 of the Government Epigraphist’s collection for 1886.
2 No. 104 of the Government Epigraphist’s collection for 1897.
3 Real Ms.—
4 It commenced 38 m. before mean sunrise of the Monday and ended 1 h. 12 m. after mean sunrise of the following Tuesday, and would therefore be properly described (for the Monday) as praḥamsa-mūrtu.
5 No. 99 of the Government Epigraphist’s collection for 1897.
In Śaka-Samvat 1160 expired the 10th tithi of the dark fortnight in the month of Mina ended 2h. 59m. after mean sunrise of Wednesday, the 2nd March A.D. 1239, when the sakshatra was Uttarāshāhāthā, by the equal space system and according to Garga for 9h. 51m., and by the Brahma-siddhānta for 3h. 17m., after mean sunrise.

54.—In the Kailāsānātha temple at Maṇḍapāgudi.


“In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarṣajādeva,—on the day of Dhanīṣṭha, which corresponded to a Friday and to the thirteenth tithi of the second fortnight of the month of Mina.”

In Śaka-Samvat 1160 expired the 13th tithi of the dark fortnight in the month of Mina commenced 5h. 57m. after mean sunrise of Friday, the 4th March A.D. 1239, when the sakshatra was Dhanīṣṭha for 13h. 8m. after mean sunrise.

No. 28.—PLATES OF DANTIVARMAN OF GUJARAT;
SĀKA-SAMVAT 789.

By D. R. Bhandarkar, M.A.

These copper plates were brought to my father, Dr. R. G. Bhandarkar, from Gujarāt; but he does not know the name of the village where they were found. The plates are three in number, each measuring about 1' 1½" by 9 ¾". Their edges are raised into rims for the protection of the writing. The first plate is inscribed on one side only, the remaining two being engraved on both sides. They are strung on a copper ring which measures about 3½" in diameter and is about ¾" thick. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends of the ring are secured in the base of a circular seal, measuring about 1½" in diameter and bearing, in high relief on a countersunk surface, a much corroded figure of Garuda, squatting and facing the full front. The engraving is clear, bold and deep, but not well executed. Very often the letters are not fully engraved, and in a good many places they are drawn carelessly.—The language is Sanskrit throughout. There can be no doubt that the kāṁsār has engraved the original document without understanding it, as will be seen from the numerous mistakes pointed out in the footnotes. Allowing for the misspellings and inaccuracies due to an unskilled engraver, there are certain solecisms for which the official who drew up the grant must be held responsible. There is one compound in line 55, which cannot be justified by the rules of grammar. Other grammatical mistakes may be noticed in such instances as Sarthātaśūkṣa-śrīkatarīmukṣa-āntrīgata in line 59, -mahāpravamanuddhiya in line 66, and so forth.—As regards lexicography, attention may be drawn (1) to the word vadhūpa in this passage (l. 58) which occurs in the list of the officials and functionaries to whom the royal grantor addresses himself, and (2) to the term Taḷaprahāri (l. 57) which appears to have been an apellation of Dantivarman.—In respect of orthography, it deserves to be noted (1) that the rules of sanskārī

1 See date No. 62.
2 No. 96 of the Government Epigraphist’s collection for 1897.
3 Ratnare sacra-pakshita.
4 See note No. 53.
5 [Consp. Ind. Ant., Vol. XIII. p. 50, note 21.—E. H.]
6 [Nidda etc. sakhāsya (l. 81), which is an older form of sakhāsya, sakhā, etc., the clerk of a village or of some village (Kittel’s Kannada-English Dictionary).—E. H.]}
are often disregarded; (2) that there is an indifference about the doubling of consonants after r; (3) that the letter b is throughout denoted by the sign for v; (4) that dh is doubled (by d) in conjunction with a following y or r in ll. 42 and 82; (5) that the vowel ri is employed instead of ri in bhūpas-trivishātpa (l. 6) and -kanakādīrīv-śūndarādāja (l. 7), and (6) gh instead of h in rāja-sūngāh (l. 3); (7) that the jiññamālīya and the upadhamālīya are used in bhūrīya-kīṣa (ya)dbhīr (l. 9) and in udgataḥ-pranati (l. 49); (8) that the cīvara followed by s has been twice changed to that letter, in manastas-samam-eva (l. 4) and tanayasa-samabhāt (l. 41); (9) that the final m of a word, instead of being changed to an anusvāra, is joined to a following p, bh or v in ll. 9, 25, 40, 46 and 78; (10) that the anusvāra before y, v and s is sometimes represented by n (ll. 3, 21, 25, 26, 68); and (11) that the sign of anāgraśa is employed once in l. 51.—The characters belong to the northern class of alphabets and in general agree with those of the grants of the Gujarāt Raśāñkāṇa princes; but the sign for d in the words yadd and dṛśa(d)āḷa in ll. 76 and 78 and the sign for the conjunct mn in the words dhvastin-mayan-abhimukho (l. 2), prabhīmna (l. 6), etc. are worthy of note. Another point that calls for special notice is that most of the letters of the sign-manual of Dhruvarāja and one letter of that of Dantivarman at the end, and a few in the benedictory verse at the beginning, are engraved with their tops nail-headed.

The inscription is one of Dantivarman, of the Gujarāt branch of the Raśāñkūṭa family, or, as he is described in line 56 f., ‘the Talaprabhāri śrī-Dantivarmanadeva, who has the bhūpda of Aparimitavarsa, who is the lord of great feudal chiefs (mahādvarmanus), and who has obtained the five great sounds (mahākālidha).’ The inscription opens with the salutation śān śān naṃ Buddhāya, which furnishes an indication, at the very outset, of the grant being Buddhist. It then gives one verse (which is well known from other Raśāñkūṭa grants) invoking the protection of Vishnu and Śiva. Then in lines 1-49 the genealogy of Dantivarman is set forth, exactly in the same verses (with a few unimportant variants) as in the Bagumār plates of Dhruvarāja II. Then follow three verses (ll. 49-52) which are peculiar to this grant, and which tell us that Dantivarman was a younger brother of Dhruvarāja II. After this there is another well known verse on the vanity of this life. The proper object of the inscription is stated in prose, in ll. 53-67. Dantivarman informs all the officials called raśāñkāpyati, vishayaṇati, grāmaksiya, nīvadiya, dāhikārika, vādopaka, mahattara, etc. that, having bathed in the great river Pārāvy, on the ninth tīthi of the dark half of Pauṣa in Śaka-Saṃvat 789 (in words and in figures), on the great occasion of the Uttarayana, he granted to the vihāra at the sacred place (tīthi) of Kāmpīlya the village of Chokkhakutṛ, situated in the north-west of, and included in, the forty-two (villages) named after Sarthātalīṣṭa, to be enjoyed by the succession of the pupils of the holy Āryaśaṅkha, for depraying the expenses of perfumes, flowers, frankincense, lamps and ornaments, and of the repairs of the temple broken in parts. The boundaries of the village granted were, in the east the village of De[n]tellamka, in the south the village of Aparasundara, in the west the village of Kālīmpaliṅka, and in the north the river Mandākini (Gaṅga). Lines 67-72 contain a request to future rulers to respect the donation, and threaten with spiritual punishment those who might repute it. Lines 73-80 quote seven of the customary benedictory and imprescript verses. And the inscription then (from line 80) concludes thus:—‘The dāta of this (charter) is the great minister śrī-Krishnabhaṭṭa. And this has been written by the śeṇabhāṣyaka Golla, the son of Rāppa. (This is) the pleasure of me, the glorious Dantivarman, the son of the glorious Akālavishadēva. Also, (this is) the pleasure of me, the glorious Dhrurvaradēva, the son of the glorious Akālavishadēva.”

The gain from this inscription for the social and political history of Gujarāt is considerable. In the first place, this grant, as will be seen from the above summary of the contents, was made to the Āryaśaṅkha, or Buddhist community, settled at Kāmpīlya. This shows that Buddhism was still in the latter half of the ninth century of the Christian era a living religion, favoured by kings in Western India. Secondly, the inscription adds to the list of the Gujarāt
Rāṣṭrakūṭa princes the name of Dantivarman, who, as stated above, is styled a mahāśāṃskāra-dākapati who had obtained the paśca-mahāśāka. This indicates that he was ruling over some province as a minor chief. Further, as we have seen, the sign-manual of Dantivarman is followed by that of his elder brother Dhravarāja II. From this it is plain that both Dhravarāja II. and Dantivarman were alive when the charter was issued, and that Dantivarman was wielding power under Dhravarāja II. This enables us to settle another point of importance, connected with the history of the Gujarāt branch of the Rāṣṭrakūtas. The Bagunrā plates of Śaka-Saṅvat 810 mention Krishṇarāja-Akālavarsa (II.) as their donor. And to judge from their contents, which are full of misspellings and omissions, he appears to be the son of Dantivarman. Dr. Hultsch, who edited the grant, held that this Dantivarman must be placed between Dhravarāja II. and Krishṇarāja II. Dr. Bhagwanlal Indrajī, however, was of opinion that this Dantivarman, the father of Krishṇarāja II., was identical with Dantivarman, the dātaka of the Baroda plates of Karka.\(^1\) Now, the date of the Baroda plates is Śaka-Saṅvat 734, and that of the plates of Krishṇarāja II. is Śaka-Saṅvat 810, so that if, according to Dr. Bhagwanlal Indrajī's supposition, we hold that Dantivarman, the dātaka of the Baroda charter dated Śaka-Saṅvat 734, was the father of Krishṇarāja II. whose grant bears the date Śaka-Saṅvat 810, the son is separated from the father by no less than seventy-six years. This is highly improbable, though not altogether impossible. But our grant mentions another Dantivarman as brother of Dhravarāja II., and its date is Śaka-Saṅvat 739, whereas that of Krishṇarāja II., as has been just stated, is Śaka-Saṅvat 810. Thus the Dantivarman of our grant is brought close to Krishṇarāja II., and there can be little doubt that Dantivarman, the father of Krishṇarāja II., is no other than Dantivarman, the younger brother of Dhravarāja II., the donor of our grant. The new plates therefore show that the view of Dr. Hultsch is correct.

As regards the places mentioned in the inscription, the Kāmpīlya tīrtha is, in my opinion, to be identified with Kompīḷa in the Kaimong tahal of the Farukhābād district in the North-West Provinces. This Kompīḷa, whose ancient name was Kāmpīlya, was for long the capital of Southern Paśchākā and was once a sacred place of the Jainas. The river Pūrāvī is perhaps identical with the modern Pūrānā, in the Surat collectorate. For, in an unpublished grant belonging to the Bombay Branch of the Royal Asiatic Society, the Pūrāvī is spoken of as being in the vicinity of Nāgasārīkā, which is evidently the modern Nānasī, and the river which is close by Nānasā is the Pūrānā. The river Mandākini, which is mentioned in defining the boundaries of the villages granted, cannot be identified with the Ganges, as we have no grounds whatever to suppose that the Gujarāt Rāṣṭrakūṭas extended their dominions as far as the Ganges. And since the name Mandākini is used also to designate other rivers than the Ganges, the river Mandākini mentioned in these plates may have been some river in Gujarāt, and the village granted was probably situated in that province. Instances of grants made to religious establishments remote from the village granted are not wanting in modern times, and there can therefore be nothing improbable in the supposition that the Buddhist viharas at Kompīḷa in the North-West Provinces enjoyed the income accruing from a village in Gujarāt.

TEXT.\(^2\)

First Plate.

1 चैत्र । कौन सभ्य दुधाय । श्रीवामी जी धाम । य(1) शामिलशम । [१३] शालीकिरति-\(^7\)

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\(^1\) *Ind. Ant.* Vol. X. p. 65 ff.
\(^3\) From the original plates.
\(^4\) Expressed by a symbol.
\(^5\) *Read* दुधाय.
\(^6\) *Read* शालीकिरति.
\(^7\) *Read* शालीशम.
2 मिरसु[व] तमंदकादिष्ट अवतिर्यवभिलुक्षि रणणवर्धोपु। भूप: शृङ्खलबी[व]।

3 राजसिंहः॥ [२०] दूष्ट च सुभाषिलुक्षि सुभराङ्गसामुवारिन्त[व]। गुरुरुःे [व]।

4 लक्षणे खस्त च घनवर्ध निम्त े च सल्े॥ [२१] खस्त कराबन्धुकतत। शोभा मानी म[व]।

5 य निम्तुः।[व] बर्दुः।[व]। गोस्वामिनां की। [२२] तथा।

6 मधुरे। "मुसूद्विशपपातृकः। कपटा। श्रीकारराज दित। गोमशीवणरुः।

7 द्वापारशिष्टै: भिन्नी।[व]। चिती चित्तमुद्धुभूमूः।

8 सारण्यिन्द्राकुटकां दिम्भरवरा। [२३]॥ [२४] तथा।

9 य परिवासी: प्रवाशिनिधीयाः। [व]।

10 य: सहसा विग्राहः॥ [२५]॥ चा श्रीतीपंचुपलमालयिलस्माहोमिसाराजादा। प्रसिद्धकविक्षामाः। [व]।

11 शरारतज्ञातुः। [व]। पुरावर[व]। दिरासुमिन्नि। श्रावरविशय:। [व]। सुभासी।

12 दिव्य[व] पाते॥ [२६]॥ वर्षमर्पिनीत्वशमिल। [व]।

13 श्रीकार्राजसुरुक्षिपथ:। जाराजीयोः। [व]। [२७]॥ वर्षे॥

14 पिता नभो निमित्तः॥ [व]। प्राप्तवर्दनानन्दः॥ [व]। [२८]॥ राजस्मिनः।[व]। जाराजीयोः। पुरुषवियोः। विज्ञानी:।[व]। विज्ञानी:॥ पाली।
15 धनावलिङ्गामिंगङ्कण यी हि राजाविराजयसिद्धान्त तातान् || १६॥
पाता "विवलस्यामिग्रसनांकामकाणो शृवः" यज्ञारागाः
16 या क्रमः[हि]जामस्फुर[प्]।।व्यायामादि [1] दाता सामसु[द्य]गोविंदवतां
योही यिंगे । वञ्च [त] [ऽ] [ऽ] भोज [ऽ] याविलानि भुदिरपशा
17 ध्वानञ्ज्ञानमाम् || १७॥ धेनं भोजतास्ते परमस्यतत्विवक्षिततमात्यायां
लोकस्य जने सते [ना]।वर्गलोकस्यते[न]गिरसा वञ्च [ना] रक्षा सागाः
18 राजोऽ। धीमीनविन्द्र राजोऽ। [जितत्जव] देश्वितप्रेषेरथवद्।१२॥ तत्समीकोऽ
तुरंतः १३वर्णवधितात्तिरित्तम भक्ते
19 भ: || १९॥ तत्रतुजन: शोववराजः। भवः महातुभावः।१४॥ प्रणति: प्रताप: प्रसाधितामिशयनः। [रेदवन:] रामेश (१)

Second Plate: First Side.

20 [वाज्यकुमुड़द्वृध्वाः] || २०॥ जाते यत्र च राट्टकृत्तिकोऽ सहुचुड़ा
मस्या (१) गुरुः तदन्तिमायविस्तार जगतः: सुभाः
21 मिनि प्रवचन:। सवना[ग] श्रवण: २१॥ द्वारातीति सति [ऽ] [भाषा] सुन्दर
22 ते || २१॥ रचता धेन श्रवण: चतुर्मधितते । राजे धर्मशः लोकाना कुलाः । तुढ़ि: पर धर्म: || २१॥ तत् भाषाः [जः] गति
23 श्यामितोवक्तिसिविविधराज श्रति। गौरसन्नम्भूतः। श्रवणे पराक्षम
भन्ते: सकारावपतिति: सन्तापितात्तिः
24 जनो जनवस्मेभूतः || २४॥ प्रसीद्वजम श्रति: । प्रविष्टते यथापरे
जगति नाम:। यथासतिमायसमकेता कारुः
25 धाराः || २५॥ २५एवेकनरेवविन्देजम्पदितात्तमाम्पारिपुर्भाविष्ठाः। वर्तमानोऽ।
26 श: [१] लक्षिण[ः]ध्वन्तां चकार विलसत्सामायवाहिणी। समी[ः] [हृद] विषमस्य [ः] [हृद] समस्पृशयो: । [२०॥] तत् भाषाः

1 Read "वर्षुः".
2 Read विवेक.
3 Read "भावतप:"
4 Read राजाः.
5 Read "भायोपरिवर्तः"
6 Above the letter keka of keka and gko of gko, what looks like the sign of the vowel े is engraved.
7 Read "समस्यागमिनि".
8 Read "हारा"
9 Read तिने.
10 Read "दयुगमः".
11 Read "वर्णदेश:"
12 Read वर्णवति.
13 Read "वर्णवति"
14 Read "दशः".
15 Read "मेदि:"
16 Read "समस्यागमिनि"
17 Read वर्णवति.
18 Read "सामसुवर".
19 Read वर्णवति.
20 Read वर्णवति.
21 Read "श्रियः"
22 Read "श्रवण:"
23 Read वर्णवति:।
27 च गते नाकामाखाईतिलपुन्यि श्रीमानराजमाखाईः खासीः राजामः
वहुः। [२२९] चार्य्दु यथायात् यः।
28 समिद्धाफालास्मृतिसंपूर्णिः श्रीविनिनाय वर्मामोहीवाजप्रियानि
[२२९] श्रीनामासूत्राचार्य्दुः श्रीमानराजमाखाईः श्रीमानराजमाखाईः
29 मोहियोद्भाद्यायुक्तमोहिवनिदंद्राचो गुणोपनिकारानन्दयापाराचायः
[२४] गान्दक्यानुविद्युद्धक्य प्रकारविचः।
30 याः वः नृपः। श्रीमानाः राजारिवः [च]स्मृतकाविनीगतत्वः
श्रीमानः। [२४] निविद्याविनायावायावाचितिः।
31 ना यथा मानन्त दृश्यं वृत्तं जिवाभावां च चतुरंतधवान्नाथोतो
शिवमेषः। एकासो दृश्यारुशालनासतिगतः।[२३]
32 निरोधक्यायांकुशांक्रोण सदाः प[सतन]ः पवित्रस्मृतिः निजासुतिः रथः
[२३] सुभद्रेभूः। बलुः तथ श्रवानन्दः। नाशायामोहिवनिद्राचो
33 ख्यातिकाविनीगतः । नीष्ठाना समयिवारसुङ्गसुः। पूर्ण नीष्ठाना सुः।[२५]
[२५] श्रीमानराजः चतुरं रष्टिः।
34 श्रीमानः सारं कुलः कन्मव नवान्नविश्वीः।। तथाबिष्कर्तरहिवनिदपरतवनयुक्तः।[१]
(१) पार्यः सर्वदा धनुषिः धर्मः। द्विषः।
35 नाः [२२९] दशमेन माने सदाच्या या श्रीरस्वयम्भर्षण व जोधिय भूपः।।
एतन तुखोऽविषय न चतुरं जोऽविषयः। यवविजय नानास्करराजः।
36 [श्रीविनिना] महिमाविस्मयः [२४] दशंग्रान्नाथः। नादच्यालस्तु वा स्मृतिः
उद्दीप्तमेषः निविद्याविनायावाचितिः। विज्ञ योपेशवर्।
37 य चतुरं राजापदः । चतुरं [२४] यवविजयस्मृत महानन्दः।। चतुरं
कालः।। कालेः।। ।। मोहियोद्भाद्यायुक्तमोहिवनिदंद्राचो ब्यूः।[२२९]

1 Read "कालः।। कालेः।। ।। मोहियोद्भाद्यायुक्तमोहिवनिदंद्राचो ब्यूः।[२२९]
2 Read "समायारः।।
3 Read "समायारः।।
4 To this letter ग् a superfluous sign of the vowel द् is conjoined.
5 Read "समायारः।।
6 Read "समायारः।।
7 The reading intended is probably द्विः कविः as in the Nanakshri plates of Kalka (J. B. B. A. A. S. Vol. XX.
p. 132).
8 Read "कतिष्ठाविनायावाचिन्यि|।। मोहियोद्भाद्यायुक्तमोहिवनिदंद्राचो ब्यूः। ।। मोहियोद्भाद्यायुक्तमोहिवनिदंद्राचो ब्यूः।[२२९]
9 Read "चतुरं भवः।।
10 Read "चतुरं भवः।।
11 Read "चतुरं भवः।।
12 Read "चतुरं भवः।।
13 Read "चतुरं भवः।।
14 Read "चतुरं भवः।।
15 Read "चतुरं भवः।।
16 Read "चतुरं भवः।।
17 Read "चतुरं भवः।।
18 Read "चतुरं भवः।।
19 Read "चतुरं भवः।।
20 Read "चतुरं भवः।।
21 Read "चतुरं भवः।।
Second Plate; Second Side.

38 खूँड़ूँड़राजनामा ॥ [२००] ॥ चढी चढी चढ़िस्ति: ॥ खोब: कः भजना यावत्स्वातः तपत्तथायः ॥ चार्र ॥
39 समस्य नाविता चेनीपिता निबिधम(१)प्रति एव ॥ [२१४] ॥ रचणरसि ॥ खड़गरत्नविश्व- ॥
40 मदरतग्नबुद्वद्व ॥ मुखमनवदेश[९] ॥ मध्यमादेश ॥ [२३३] ॥
41 शक: ॥ मध्यमादेश ॥ [२०५] ॥ ॥ वीमानकालवप्पन्व[२] मध्यमुकुखलां: ॥ [२२५] ॥ प्रजापीयनराविविधतात- ॥
42 'मध्यमादेश ॥ विव- ॥ पियरकोहतभ्रान्तप्राङ्गणित ॥ [२४४] ॥ विवाहादि सवध[२] ॥ श्री- ॥
43 मानुजीविकल्पी मानी । मानिचाचारमकर: ॥ मध्यमुंग: ॥ मध्यमकर: ॥ मध्य- ॥ [२१४] ॥ तत्त्वानि गुजः ॥
44 वसि शुद्धां ॥ गुजावछिदारिति: । समस्यावेशात्रतमोऽधुराजसतिक- ॥ [२२५] ॥ इति: इति: ॥
45 'नमान: तस्य' ॥ प्रांवधिलोकरामालयः ॥ इति: ॥ इति: इति: ॥ इति: ॥ इति: ॥
46 विषं समस्यावेशात्रतमोऽधुराजसति: ॥ स्कूर्षधुतुं(१) निर्यलक्ष्य खड़ख्य तेष ॥ [२१५] ॥ इति: ॥
47 कामुदां धनितं ॥ च कुचोऽनु ॥ परात्सुख लोलाय दीन ॥ [२२५] ॥ यापारिविविधजात:।
48 परं यथा(३) ॥ खामोरोऽविविधजात:। ॥ मध्यमुंगोदीनिुमं ॥ यथा: पदार्थित: ॥ नान्तहित ॥ [२३५] ॥ यथा: ॥
49 तद[३][३] लोकीदर्शाद्वद्व ॥ प्रति: ॥ भयस्य पिबिलिजने रमन्याद[२] सिंहि ॥ काम ॥ [२५०] ॥ रामेनें: ॥ लोमिचर्येः ॥

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1 Read 'कंपार्य'.
2 Read 'श्रंगा'.
3 The lower end of व is prolonged into a curve turning to the left.
4 Read 'दुर्गाप्री'.
5 Read 'सूक्षम'.
6 Read 'बः ब्रम्मनिः'.
7 Read 'बः ब्रम्मनिः'.
8 Read 'श्रंगा'.
9 Read 'बः ब्रम्मनिः'.
10 Read 'सूक्षम'.
11 Read 'सूक्षम'.
12 Read 'श्रंगा'.
13 Read 'बः ब्रम्मनिः'.
14 Read 'श्रमन्तर' in accordance with the Bagurund plates of Dhrusaraja II.
15 Read 'बः ब्रम्मनिः'.
16 Read 'बः ब्रम्मनिः'.
17 Read 'श्रंगा'.
18 Read 'बः ब्रम्मनिः'.
19 Read 'बः ब्रम्मनिः'.
20 Insert वि or some such short syllable after रामेनें.
50 स्वं चन्द्रमयः। ब्रह्म नामयुक्तः प्रतिद्वंद्वी वैत्ययन्। [417]

51 रे सदाविचारः। सः प्रतिद्वंद्वी नामयुक्तः ब्रह्मयुक्तः। [420]

52 फलेरितकरणः। र्तंजितदोहेण्युः। विजयस्तः सम्रे रिमूः। खिदे। [421]

53 लोक जीवः तमागः। विचिंद्रावथरसुः। प्रवर्तीतः। चर्मः। [448] स्[ाः] हर्षः। [वा] विजयस्तः। विचिंद्रावथरसुः। [449]

54 स्वभूमिकः। दोहेण्युः। र्तंजितदोहेण्युः। [450] स्वभूमिकः। विजयस्तः। मात्रावित्तः। [वा]

Third Plate; First Side.

55 पवनसुतुरिच्। निजभूमिकाविनिर्विषायः। यवरेषितः। द्वितीयविनिजनितजगविविक्तः। प्रतापः। [11]

56 खारिजस्वाभाराद्विविशिष्टाः। परविशिष्टविनिजनितजगविविक्तः। संभित्यरचययाः। [12]

57 खारिजस्वाभाराद्विविशिष्टाः। परविशिष्टविनिजनितजगविविक्तः। संभित्यरचययाः। [13]

58 खारिजस्वाभाराद्विविशिष्टाः। परविशिष्टविनिजनितजगविविक्तः। संभित्यरचययाः। [14]

59 खारिजस्वाभाराद्विविशिष्टाः। परविशिष्टविनिजनितजगविविक्तः। संभित्यरचययाः। [15]

60 खारिजस्वाभाराद्विविशिष्टाः। परविशिष्टविनिजनितजगविविक्तः। संभित्यरचययाः। [16]

61 कालविशिष्टाः। परविशिष्टाः। विरुद्धसामाजिकः सत्ताः। [21]

1 Read कारिजः।
2 Read पृथ्वीः।
3 Read द्वितीयः।
4 Read हर्षः।
5 Read विजयस्तः।
6 Read संभित्यरचययाः।
7 Read द्वितीयः।
8 Read द्वितीयः।
9 Read द्वितीयः।
10 Read द्वितीयः।
11 Read द्वितीयः।
12 Read कालविशिष्टाः।
13 Read कालविशिष्टाः।
14 Read कालविशिष्टाः।
15 Read कालविशिष्टाः।
62 नदी [\textsuperscript{10}] एवं चतुरावाटीनापञ्चित: सपरिक: सवृचम्बाणाकु: सवृ-
सापायन: [\textsuperscript{1}] सीताधमाविष्टक.
63 'धार्षराहिंसा(\textsuperscript{11}) वाथमादस्तब्र: सवर्षराज्विया[\textsuperscript{12}]महल्प्रा:पकृतीय: वा-
संताक्षाण्डवारविश.
64 रिमञ्चसास्कार: वीष[\textsuperscript{13}] संबंधा: [\textsuperscript{14}] शिवानुशिखमतीयोपभुंजतो [\textsuperscript{15}]
पू: व्र-\textsuperscript{প্রদত:} [\textsuperscript{16}]
65 [\textsuperscript{17}] दायवास्तीभंतिसररस्वा [\textsuperscript{18}] [\textsuperscript{19}] श्रेणीपकारातीतसंबंधकर्मिनिता स[\textsuperscript{20}]स \\
नवामी-\textsuperscript{नवमी} तविक्षेपकतीय स-\textsuperscript{स}.
66 वाखरसते ३८५ 'पवेयवहुनवजह्यात्मा वाः राज्यमवहसंवनिश्चिता' पूरावीमानवानां
खालिदा.
67 नितसमज: संबंधुपुप्पीयपेयपेयनां खण्डकृ तिपापादपु[\textsuperscript{21}] संकरात्यर यतिपादित: [\textsuperscript{22}]
यतिश्चव[\textsuperscript{23}]
68 [\textsuperscript{24}] ताय देवदा[\textsuperscript{25}] खण्डवा स्वं भूजनो भोजापनयो वा कारदो वा कर्मपनयो वा वर्तितसतो व \\
केवलित्वरिपम.
69 नेवसाहित्यपर्यतिभिम: खण्डकृ तिपापादपु सामान्यमुदाननमदवित्व: (र) \\
वियुक्तायात्तविकस्वरया.
70 नी दुर्षा[\textsuperscript{26}] जताविन्दुत्व[\textsuperscript{27}] तीव्रसामायकता 'खण्डायनविक्षेपोपमाख्यात- \\
कृतसमाय: परिपालविनत.
71 क्षन इव [\textsuperscript{28}] यथासाधानतिमिसरपत्पलावर्षतामितिचिन्हवादाचिन्हवादात्मक[\textsuperscript{29}] [\textsuperscript{30}]
[\textsuperscript{31}]
72 [\textsuperscript{32}] शपपातःकैष संयुक्त[\textsuperscript{33}] स्वास्त[\textsuperscript{34}] [\textsuperscript{35}]

\textit{Third Plate; Second Side.}

73 भगवदा वेदवास्ये \textsuperscript{36} विधवास्यवावावाव: [\textsuperscript{37}] मति तंतित्व भूमिदः \textsuperscript{38} \\
वामहेतू\textsuperscript{39} च राममहान च तन्त्रव (न)
74 नरके वहितू [\textsuperscript{40}][\textsuperscript{41}] विभाष[\textsuperscript{42}]: शतोयासु एककोटवासिनः. \textsuperscript{43} क्षु- \\
पायो: हि जायसे भूमिदान\textsuperscript{44} चरिति

\textsuperscript{1} Read 'पर्यत:'.
\textsuperscript{2} Read 'धान'.
\textsuperscript{3} Read 'वीषा'.
\textsuperscript{4} Read 'न्यायसंप्रधान'.
\textsuperscript{5} Read 'संप्रकं'.
\textsuperscript{6} Read 'महिष'.
\textsuperscript{7} Read 'वधदा'.
\textsuperscript{8} Read 'पञ्चित'.
\textsuperscript{9} Read 'पञ्चित'.
\textsuperscript{10} Read 'नदी'.
\textsuperscript{11} Read 'राहिंसा'.
\textsuperscript{12} Read 'राज्विया'.
\textsuperscript{13} Read 'वीष'.
\textsuperscript{14} Read 'संबंधा'.
\textsuperscript{15} Read 'राष्ट्रीय'.
\textsuperscript{16} Read 'पদार्थ'.
\textsuperscript{17} Read 'दाय'.
\textsuperscript{18} Read 'दाय'.
\textsuperscript{19} Read 'दाय'.
\textsuperscript{20} Read 'दाय'.
\textsuperscript{21} Read 'क्षन'.
\textsuperscript{22} Read 'संकर'.
\textsuperscript{23} Read 'यति'.
\textsuperscript{24} Read 'ता'.
\textsuperscript{25} Read 'देवदा'.
\textsuperscript{26} Read 'दुर्षा'.
\textsuperscript{27} Read 'जता'.
\textsuperscript{28} Read 'क्षन'.
\textsuperscript{29} Read 'यथासाधान'.
\textsuperscript{30} Read 'तिमिसर'.
\textsuperscript{31} Read 'पत्पला'.
\textsuperscript{32} Read 'शपपात'.
\textsuperscript{33} Read 'संयुक्त'.
\textsuperscript{34} Read 'स्वास्त'.
\textsuperscript{35} Read 'स्वास्त'.
\textsuperscript{36} Read 'भगवता'.
\textsuperscript{37} Read 'वेदवासिन'.
\textsuperscript{38} Read 'मति'.
\textsuperscript{39} Read 'वाम'.
\textsuperscript{40} Read 'नरके'.
\textsuperscript{41} Read 'वहितु'.
\textsuperscript{42} Read 'विभाषा'.
\textsuperscript{43} Read 'एककोटवासिन'.
\textsuperscript{44} Read 'भूमि'.
\textsuperscript{45} Read 'भूमि'.
No. 29.—SARSAVNI PLATES OF BUDDHARAJA;
[KALACHURI]-SAMVAT 361.

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

These plates are in the possession of Patel Karosan Daji at Sarsavni (Sarasavani), a village four and a half miles south of Pudra, in the Pudra subdivision of the Baroda State. Through Mr. Kesavavlai Ranchod Kirtania they were brought to the notice of Mr. Withal Nagar of Baroda, who kindly informed Dr. Hultsch of their existence; and at the latter's request Lieutenant-Colonel C. W. Ravenshaw, Officiating Resident at Baroda, was good enough to send the plates to him for examination. I edit the inscription which they contain from excellent impressions, furnished to me by Dr. Hultsch.

These are two copper-plates, either of which measures 10\(\frac{1}{2}\)" broad by 7\(\frac{1}{4}\)" high, and is inscribed on one side only. Their margins are raised into rims. Through two holes at the bottom of the first and the top of the second plate are passed two unsoldered plain rings, measuring 2\(\frac{1}{4}\)" and 2\(\frac{1}{2}\)" in diameter. There is no seal, and no indication of one having been attached to the plates.—The writing is well done and carefully engraved, and throughout in an excellent state of preservation. The size of the letters is about 7\(\frac{1}{2}\)". The characters belong to a variety of the southern alphabet which is well-known from Valabhi inscriptions and from the inscriptions.
Plates of Dantivarman of Gujarat. — Saka-Samvat 789.

Nadagam Plates of Vajrahasta (Vol. IV. No. 24).

Mavidavolu Plates (Vol. VI. No. 8).

Plates of the time of Sasankaraja.

E. HULTZSCH.

Collotype by Römmler & Jonas, Dresden.
of the Gujarāt Chalukyas. As regards individual letters, attention may be drawn to the
following signs: the initial ē, e.g. in ṭāka, and the initial ś in Kumārīvaḍā, both in l. 20; the ḷ in
līkhitāṁ, l. 34, and asākṣita-, l. 6; the े, e.g. in pīṭaka- and maṇḍala-, l. 10; the subscript
m in aranāma-, l. 21; the ḫ, e.g. in prithyāda-m-pratiratha-, l. 9, and dharmanātha-, l. 32;
the ph, e.g. in phalām, l. 31; the two forms of l, e.g. in phalaṁ and pālanaṁ, l. 31, satīśa-,
and balō, l. 9; the final m and t in praṣānām, l. 17, and cāst, l. 29; the jīvēmālīya and upa-
dhāmāniya, e.g. in parāś-kalasha-, l. 4, and vigrāha-pārā, l. 1. The writing, in line 35, also
contains numerical symbols for 300, 60, 10, 5, and 1. — The language of the inscription is Sanskri,
and with the exception of five beneficent and imprecatory verses in lines 28-32, the text is in
prose. The orthography calls for few remarks. Instead of anusvāra the guttural and dental
nasals are employed in the words vasa, l. 6 and 12, vāśya, l. 24, and pradhvana, l. 16; final
vīṣayā is changed to the jīvēmālīya in paraś-kalasha- and rahita-kula-, l. 4, and to the
upadhasminīya in vigrāha-pārā-, l. 1, ेpatihī-ḥ-prabala-, l. 24, "māntavyah-pāla", l. 27, and
śhīh-reṣvar-, l. 32; l is (wrongly 4) doubled after r in varshaka-, l. 28, and ḫ (correctly
before y in annudhyā, twice in line 14). Besides, the word prithivi is written prithiśaπ in line 9,
and a few times the rules of sāñdhī have been neglected.

The inscription is one of Buddhārāja, the son of Śāṅkara-gana who was the son of
Krishna-rāja, of the family of the Kāñchepurī. 5 It records an order of Buddhārāja’s, issued
from the royal residence or camp at Ānandapura, to the effect that he granted the village of
Kumārīvada, which was near to Bṛihannālīka, in the Gōrajjaj-bhōga of the Būrach-
chōha-vis’haya, to the Bṛihna-va Bappsvrāmî, an inhabitant of Dēhika. It is dated, in
words and numerical symbols, on the 15th of the dark half of Karttika of the year 381.

The names of the three kings or chiefs—the inscription does not furnish any titles for
them—who are mentioned in the preceding paragraph, are not new to us. As the date of
the inscription must undoubtedly be referred to the Kālachuri era, it would fall in either A.D. 609
or A.D. 610, 5 and it is therefore certain that the donor of the grant, Śāṅkara-gana’s son Buddhā-
rāja, is identical with that Buddhārāja, the son of Śāṅkara-gana, who according to the Nārā-
plates (Ind. Ant. Vol. VII. p. 161) was put to flight by the Western Chalukya Mangalarjuna
(Maṅgalēsa), and to whom the Bālāmī (Māḥakūta) pillar-inscription (of A.D. 602 (?), ibid. Vol.
XIX. p. 16) refers when it states that Maṅgalēsa, having set his heart upon the conquest of the
northern region, conquered [the Kālatsuri] king Buddh and took away his wealth. Śāṅkara-
gana, again, clearly is that Śāṅkara-gana, the son of Krishna-rāja, whose feet according to
the Sākṛēdē plate of Śāntiḷa (Ep. Ind. Vol. II. p. 23) were meditated on by the Bhumikapāla
Maṅḍipipatī Nirākhulla, 7 and our grant proves the correctness of Prof. Bühler’s suggestion
(Ind. p. 22) that the reading Śāṅkara-gana of the Sākṛēdē plate should be altered to Śāṅkara-
ghan.

Though the eulogy of the three kings, which fills just one half of the inscription, does not
contain any historical allusions, it is not void of interest. Some of the epithets applied to the

1 Compare the same letter in the word Gṛumbhād, in the Surat plates of the Gujarāt Chalukya Puravēśa
Śṛṅkara-Silākīya, Vismā Or. Congress, Aryan section, p. 226, l. 21, Plate. The initial as occurs in the word
okhā, above, Vol. III. p. 55, l. 21, Plate; the initial as in Āndāmākṣyā, Ind. Ant. Vol. V. p. 155, l. 24, Plate.
2 The same form of dh we have in the Siddhā plates of Vīṣṇupārākṣa, L, Ind. Ant. Vol. XIX. p. 309.
3 The symbols agree with those given by Prof. Bühler from Valabha plates.
4 Compare Prāṣū, VIII. 4, 40. For other instances where abhivas are wrongly doubled, compare yaśaya,
Gupta Insocr. p. 73, and prakṣhādāsaya and śrīvē, ibid. p. 353.
5 So this word is written also in the Aihole inscription, above, p. 5, l. 6 of the text.
6 With my epoch for the latter Kālachuri dates, the date (for the pāsirinādaya Karttika) would correspond to the
3rd October A.D. 609; but in agreement with the dates of the Nārāyard and Kavi plates of the Āndāmākṣyā III.
(No. 403 and 403 of my List of Northern Insocr.) it would correspond to the 22nd September or the 22nd
October A.D. 610. The date, of course, does not admit of verification.
7 See my List of Northern Insocr. No. 427.
second king, Śakkaragana, show that the author was acquainted with, and borrowed or imitated, certain epithets which are found only in some of the Gupta inscriptions. On the other hand, it is clear that the eulogistic part of this inscription or of some similar Katachchuri grant was known to, and made use of, by the authors of the corresponding portions of the grants of the Gurjara Dadda [II.] Prasāntarāja of the [Kalachuri] years 389 and 388, and of the [Gujarat] Chalukya Vijayarāja of the [Kalachuri] year 394. Of the last named grant the first two lines may be said to be identical with the same lines of the present grant, and the description of Vijayarāja in lines 5-8 to a great extent literally agrees with the description of Śakkaragana in lines 8-14 of the present inscription. In the case of the Gurjara grants the agreement is not so close, but about the fact that their author knew and made use of some such Katachchuri grant as the one here edited, there cannot be the slightest doubt. In his opening sentence he too compares the family of the Gurjara kings with the great ocean (mahādamśi), and in describing how he employs the words vināśaka, vinasmāla, gujaratana, udvāhāśaka, avīcāhyīkṣṭāh, ādibhāgya, and the phrase mahāśaśālaśālaparājñānāydhē, which to the reader of the present grant will surely betray their origin. Then, as in the present inscription Krishnarāja is described as from his very birth (dājanūma ēva) devoted to the service of Śiva, so the eulogist of Dadda makes that chief from his very birth (apattita ēva) worship the sun. He moreover, just as in the case in the present grant, continues the description of his chief in a series of relative sentences (yena . . . yena . . . yena cha . . . yena cha, etc.); and in the clause commencing with yasa cha in line 7 and ending with Vināśaka-dvārapatikāth in line 10, he imitates and improves on, the relative sentence beginning with yena cha in line 6 and ending with dīśa in line 7 of the present grant. So far as I can judge, his plagiarism, if I may call it so, is not without some importance for the history of the Gurjara. In my opinion, it tends to indicate that the family of these chiefs rose to independence only after the time of the Katachchuri Buldharāja. If Dadda Prasāntarāja had been preceded by other Gurjara kings, a eulogist of his, in drawing up his prasasti, most probably would have taken for his model some older Gurjara grant, and would not have allowed himself to be inspired by a Katachchuri grant.

1 See my notes on the translation.  
4 The present inscription shows that in line 7 of Vijayarāja's grant the intended reading is -nikshīf, not -nimdēmī.  
5 In both inscriptions the king is compared with an elephant (vandana-vālīkha and bheda-natalaṅga). Instead of the epithet vauha-vāmīti-dōbhā of the present grant, the author of the Gurjara grant puts vauhā-vīmīti-dōbhā-gosara, where also the word vauhā has the double meaning of 'backbone' and 'lineage.' The word vauhā, which the imitator here discards, he employs in the same line in vauha-ārāti-esāt-dāhā, 'accompanied by his bright fans,' as the elephant is 'by his charming maids.' In a similar way he treats the following epithet of the present inscription, aukhasita-dōna-prasāra, and the sense of the whole compound he expresses, in a more elaborate manner, by the compound commencing with aukha-sita-dōna-prasāra. Of his own he adds, that his chief took delight in the lands lying at the foot of the Vināśaka mountain. As it concerns a point of history, I may perhaps state here that I differ from these scholars who understand the epithet dikāha-dvaś-māṇḍana-kula-samātā as in lines 3 and 4 of the Gurjara grant (Ind. Ant. Vol. XIII. p. 82), to mean that Dadda I. conquered some hostile tribe or family of the Naga. In my opinion, adhyā here means nothing but 'snake,' and the author simply says that Dadda I. uprooted his enemies as the bird Garuḍa destroys the snakes. The compound is exactly like prati-dikāha-māṇḍana-kula in line 8 of the same inscription, which everybody would admit to mean that the king (by his liberality) delighted the suppliants as the elephant (by his rutting-juice) does the bees. If the eulogy of Dadda I. does contain any historical allusion, it is furnished, in my opinion, by the epithet Krīsna-krīdya-dātadāpāh in lines 2 and 3, the word Krīṣṇa of which, in addition to denoting the god Krīṣṇa, may perhaps denote the Katachchuri Krishnarāja, and which therefore may represent Dadda I. as a favourite (or fosterly) of that Katachchuri king, as the Kauṭukahā gem is placed on Krishnā's breast, so Dadda found a place in Krishnarāja's heart. That the epithet Krīṣṇa-krīdya-dātadāpāh, just like the Śrī-sūlānanda by which it is preceded, does convey a double meaning, is not at all doubtful; the only question is whether it might not be taken to mean 'he whose actions (dāpāh = krīsya) were hostile to the evil-minded.'  
6 Compare Dr. Fleet's Dynasties, p. 315.
I may further point out that in the wording of the formal part of the grants also the two inscriptions of Dañḍa Prasāntaraṅga referred to above agree most closely with the inscription here edited. We find in them exactly the same list of officials to whom the order is addressed (Sarvanāva rāja-sāmanta-bhōjya-vikṣaya-pati-rāja-grāmarahastār-dāhikārik-dīraka) ; the same technical and other terms applied to the village granted (from eka-grāma to putra-paurāṇīya-bhōjya in lines 20-22 of the present inscription) ; with the exception of a single word, the same form of appeal to future rulers to preserve the grant, and, with the omission of one verse, the same benefactive and imperatric verses, given in the same order. And one cannot help asking oneself how very different all this might have been, if the existing Gurjara grants of Śaka-Saṅvat 400, 415 and 417 were really genuine documents.

Of the localities mentioned in this inscription, Ānandapura, from where the grant was issued, probably is the same Ānandapura from where the Alānī grant of Śilādīya VII. Dhrūvaṅga of Valabhi of the year 447 was issued, and which has been identified by Dr. Fleet 3 with the chief town of the Ānand subdivision of the Kaira district. And Bharukācchha, so often mentioned elsewhere, is the modern Broach. Dēbhaka, the place of residence of the donor, apparently is Dabka, a village in the Baroda State, about 8 miles west of Pādra and 40 miles north of Broach. On the remaining localities Dr. Fleet, who at my request has kindly searched the sheets No. 22, S. E. (1883) and No. 36, S. W. (1887) of the Indian Atlas, of which copies were not accessible to me, has sent me the following note: — "The Goraśajā of this grant must be the ‘Goraj’ of sheet No. 36, in lat. 22° 20’, long. 73° 32’, in the Hālōl subdivision of the Pañch Mahāla; it is shown as a town or large village 11 miles on the south of Hālōl, and is about 94 miles towards the north-east-by-north from Broach. Kumāraśaṅkara must be the ‘Kawarwar’ of sheet No. 22, about 11 miles towards the west-south-west from ‘Goraj’, and about 6 miles east-south-east from Baroda; it is about 24 miles almost due east of ‘Dabka’. And Bṛihannārīkā must be the ‘Baniya’ of the same sheet, 44 miles on the south of ‘Kawarwar’."

TEXT.*

First Plate; Second Side.

1 Ōṁ svasti [*][*]
Vijaya-skandhāvārād-Ānandapura-vāsakāch-chharad-upgamaprasanam-ganantata-vimala-vipulā vividha-parusharanāra-graha-

2 kīmāya-nikar-avabhāsitā mahāsa[*][*]tv-āpāraya-durlaṅghe gāmbhiryyavati sthitya- anupālana-parā mahādāv-iwa Kaṭa[echh]a[.]*

3 riṇām-anavye sakala-jana-mdhāharaye chandrikay-ēva kirty[a] bhuvanam-
avabhāmayann-a Janmana ēva Paśupati-samāsāra-

4 ya-parāl-kalaśa-dvāh-rihata-kula-kumadbhava-makshmi-vibōdhana-chandramā iva śrī-Krisnaśānta joya-santārīya-viśē-

5 sha-lōhād-iwa sakalaś-bhāgānākārnita-itationscha guṇapair-upētāḥ saṁpāna-prakṛiti-
maṇḍalā yathāvād-śūmany-aśīta-sakti-

6 siddhir-yēna cha ruchir-vanśa-śūbhiṁ nīyataṁ-akshalina-dāna-prasārēṇa prathita-
balā-garimaṁ vanavāraṇa-yūtha-

7 pēn-ēv-aśvaśaṁ vicharamā vama-rājaya iv-śānamiltā diśo yasya cha śatām-
āpana-trahāya vigrāhah-parā-

8 bhimāna-bhāgāya śākhiṁaṁ vināśyaṁ vibhavārjanam pradhānaṁ pradhānaṁ-
dharmāya dharmmaś-ratiyō-vāptayē tasya putraḥ

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1 See my List of Northern Insers. Nos. 347-349.
4 From impressions supplied by Dr. Hultrach.
5 Expressed by a symbol.
6 The consonants of the akṣara cakā are not clear in the impression, but I do not think that the akṣara can be read differently.
7 Read -nāṣi-.
9 pri(pr)thiyām apratīrthāḥ chatur-udadhi-salil-āsvādita-yaśā Dhanada-Varup-Endr-
-āntaka-sama-prabhāvāḥ svā-bahun-bal-ōpa-
-tt-ōrjita-rāja-śrīḥ pratāp-ātītasy-ōpanata-sama-gra-samanta-mandālaḥ paraspar-ādītīta-
-dharmam-ārthā-kāma-nīkāvēvi
10 praṇasmatra uparitōsā-gambhir-ōnātra-hiridayaḥ samyak-praṇāpanām-adhipata-bhūri-
-dravya-visorājan-ā-
11 vāpta-dharmmakriyāṃ-chaḥ-ōtsannām uṇjati-vaśānām pratishtāpayi=ābhuvachchāṃ-
aṇām-umādīyātā din-ānāda-girigaṇa-sa-
12 mahābhārata-mantra-thāhika-nilāma-phala-pradāḥ pūrvā-āparaṃ smudr-āṇī-ādi-
13 dīsāvālā māttāpitri-pādā-
14 nuddhyātāḥ paraṃ-Ma[h]ēsvarah Śrī-Śaṅkaragopāḥ tasya putras-tat-
pādānudhyātāḥ sakala-mahimandāl-śīka-tilakaḥ
15 sātisāya prathītā-naya-vinaya-dayā-dāna-dākṣhaya-dākṣhinyā-dhairyā-śauryā-sthairyā-ādya-
16 saśca-guṇa-samanvitaḥ praba-
la-ripu-bal-ōdbhūtā dargap-vibhava-pradhvaṇaḥ hētuḥ sētuḥ sthitinām ayatanam
17 ra iv-ārtťi-prashananā karaḥ prajakṣām paraṃ-Mahīśesvarah Śrī-Buddharājah

Second Plate; First Side.

15 sarvakā eva rāja-samānta-bhōgika-vishayapati-rāśtragrāmamahattar-adhikārik-ādi^4 samajñā-
payatā strūtā yō viditam asmābhīḥ Bharukachchha-vishay-āntargga-Gorejjā-. bhūgō Bhīmānārīkā-śrānasana-
20 Kumārvādā<2> ṣaṅghā śārañāḥ s-ōdṛagaḥ s-ōparikarāḥ sarva-āśā-śaṅgrāhayaḥ sarvā-dīyā-viśtti-prāthībhīdikā-
21 parīkṛtvā bhūmichchhidra-ṇyāyēnā a-čaṭa-ḥaṭṭa-śrāvasya a-čandrārkkārṣṇavas-
kāthī-sthiti-samākālīnāḥ putra-pau-
22 tra-ānayā-bhōgā Dēbhukāvastava-Pārṇāraśagotra-Vājasānyaka-prasabrahmācāri-
23 Bappasvāminē bali-charu-vaiśvadēv-āgniḥōṛ-ādi-śrōṣrapār-ārthanaḥ māṭāpītor=ā-
24 pūnyāḥbhūvapiddhayo<10> udak-ātisargēn-ātisprīsthō<11> yātō-śmad-vaḥsayair=18anyair=vv-āgami-njīpati-bhūgopatibhiḥ= 
25 prabhā-pavana-prīṣṭi-ōd daḍhī-jala-taraṅga-chāchhalaṁ jīva-lōkam-abhāv-ānugetan=āsārāṁ vibhavān dirggha-
26 kālā-sthāyēsā=cha guṇā-
27 n-ākalyaya samānyā-bhōgā-bhū-strāna-phaḷ-ēpabhiś-sāsī-kara-ruchiraiṁ chirāya
yasās=ca chishhubhir=āyām=asmad-dāyō=nu-
28 mantavyāḥ pāḷīyativyās=ca [*] yō vādāna-śāntaṃ-trīṣāṇa=āvitra-matiḥ-āchchhīndyaṃ=ā-
29 ačchhīdyaṁānānak vāśūnmaḍāta sa paścahaṅhī-
30 rmanahā-pāttakais saṃyuktā<14> syāditya-śakteha bhagavata vēla-vyācēṇa Vāyasena ||
31 Shastāira<15> vareṣhha-sahasraṇi sarvagā modaṭi bhūmi-ūdah [*]
32 ačchhīttā cha-ānumantā cha tāns-ēva narakē vaēt || Vindhy-ātavishvatāyāṇā
33 śubkā-kōṭina-vāsinām [*] krishṇāhāro hi jāya-

1 Read -ramādādh.  2 Read =gmañ-.  3 Read =prādhaṃda-.  4 Read =ēlu-.  5 Read =ēlu to =vīdī =am =āmsābhī-.  6 It is just possible that the name engraved is Gōrajjā-.  7 This mark of punctuation is superfluous.  8 Read =nādām-čhēṭa-.  9 Read =bhūgō-.  10 Read =vilgo-.  11 Read =śrībhūh-.  12 Read =samajñā-.  13 Read =yāṭṭhīchh-.  14 Read =kālā- =stāyēsā-.  15 Read =kāla-sthāyē-.  16 Metre of this and the next three verses: Ślokā (Anuvakdh).—Read =vēla-.  17 Read =vāṣūnmaḍāta- =sa- =paścahaṅhī-.  18 Read =āyām=asmad-dāyō=nu-.  19 Read =āvyāyasena-.  20 Read =āvitra- =matiḥ-.  21 Read =āchchhīndyaṃ=.  22 Read =ānānak vāśūnmaḍāta- =sa- =paścahaṅhī-.  23 Read =āchchhīttā cha-.  24 Read =syāditya- =śakteha-.  25 Read =bhagavata-.  26 Read =vēla-.  27 Read =vyācēṇa-.  28 Read =vāyasena-.  29 Read =āchchhīdyaṁānānak vāśūnmaḍāta-.  30 Read =sa- =paścahaṅhī-.  31 Read =bhūmi- =ūdah-.  32 Read =ānumantā cha-.  33 Read =tāns-ēva-.  34 Read =vaēt-.  35 Read =vindhy-ātavishvatāyāṇā-.  36 Read =śubkā-kōṭina-vāsinām-.  37 Read =krishṇāhāro-.  38 Read =hi-.  39 Read =jāya-.
Sarsavni Plates of Buddharaja.—[Kalachuri-]Samvat 361.
TRANSLATION.

(Line 1.) Öm. Hall! From the royal residence of victory, fixed at Anandapura.

In the lineage of the Katsochouris—which, like the great ocean, is extensive and spotless as the vault of the sky clear on the advent of autumn; illumined by the mass of the rays of the manifold excellences of jewels of men (as the ocean is by those of its gems); difficult to be crossed because it is the home of men of great vigour (as the ocean is of large animals); endowed with profundity (and) intent on observing the limits of what is right (as the ocean is on keeping within its proper limits)—(there was) the glorious Krishnarāja, who illumined the world with his fame that charmed all mankind, who from his very birth was devoted to the service of Paśupati (Śiva), who promoted the fortune of his family (and who thus, though) free from blemish, was like the moon which illuminates the earth with its light pleasing to all mankind, which is ever resting on Śiva, (and) which causes the groups of night-lotuses to expand. From a desire, as it were, of securing a choice resting-place, he was resorted to by all the qualities that make a king the object of attachment, as well as by every other excellence. He was fully endowed with all the constituent elements of royalty, and duly reaped the beneficial results (of his management) of the regal powers. As the chief elephant of the herd, distinguished by its splendid backbone, with the flow of its rutting-juice never ceasing, displaying the might of its strength, fearlessly roams about and breaks down rows of forest-trees, so he, who was illustrious by his splendid lineage, and the stream of whose liberality was never failing, and the might of whose power was well-known, marched about without apprehension and brought to subjection the regions. He wielded the sword to protect people in distress, made war to break the conceit of adversaries, engaged in study to learn propriety of conduct, gathered wealth to make donations, made donations for the sake of religious merit, and acquired religious merit to obtain the bliss of final emancipation.

(L. 8.) His son, who meditated on his parents' feet, (was) the devout worshipper of Mahēśvara (Śiva), the glorious Saṁkaragaṇa, the lord of the countries bounded by the eastern and western seas and of other lands; who on the earth had no antagonist equal to him; whose fame was tasted by the waters of the four oceans; whose might was like that of Dhanada,

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1 Metre: Indravajrā. 5 Read-traya.
2 Or ' from the camp . . . , pitched at.'
3 The sentence is continued below, in the words 'the glorious Buddhākāja.'
4 The beauty of the moon is marred by a dark spot.
5 On the passage containing the word dhikṣāṃkā compare Gupta Inscrip. p. 165, l. 16, and p. 169, note 2.
6 Vis. the powers of mastery, good counsel, and energy.
7 This epigraph and the two next—one with a slightly different reading—are well known from Gupta inscriptions; compare e.g. Gupta Inscrip. p. 26, l. 1 of the text; and D Fleet's note, ibid., p. 14, note 4.

2 q 2
2.—In the Nellaiyappar temple at Tinnevelly: 1

1 Svasti [śṛ] [||[*]] [Pūvi]ṛ kilatt[ī]̄ . . . . . . . . . . . . 5
 . . . . . . . . . . . . śṛ-kō-Cchaṭaiya[ṃ]ṇa−[ma].
dānu.

"In the year opposite to the thirteenth year (of the reign) of the glorious king Jaṭāvarman alias the emperor of the three worlds, the glorious Kulasēkharadēva,—on the day of Pūrvāṣādāḥ, which corresponded to a Thursday, and to the tenth tithi of the second fortnight, and to the fourth solar day of the month of Miṇa."

Under No. 1 we found that a date of the 12th opposite to the 13th year, i.e. of the 25th year of the king’s reign fell in November A.D. 1214. If such was really the case, this date No. 2, of the month of Miṇa of the year opposite to the 13th, i.e. of the 14th year, of the same reign, must fall in February-March of either A.D. 1203 or 1204. As a matter of fact, the date is correct for Thursday, the 26th February A.D. 1204. In A.D. 1204 the Miṇa-saṁkrānti took place 3 h. 12 m. after mean sunrise of Monday, the 23rd February, which was the first day of the month of Miṇa. The fourth day of the month of Miṇa therefore was Thursday, the 26th February; and on this day the 10th tithi of the dark half (of the month Phālguna) commenced 3 h. 33 m., and the naksattra was Pūrvāṣādāḥ, by the equal space system for 14 h. 27 m., and according to Garga for 1 h. 55 m., after mean sunrise.

The way in which this date works out proves that the equivalent found for the date No. 1 undoubtely is the proper equivalent of that date; and the two dates together show that the reign of Jaṭāvarman Kulasēkharā commenced between (approximately) the 27th February and the 28th November A.D. 1180.

B.—MARAVARMAN SUNDARA-PANDYA I. 3

3.—In the Nellaiyappar temple at Tinnevelly. 4

1 Svasti śṛ [||[*]] Śṛ-kō Mārṣaṇmarṣaṇa Tribhuvapachchakravarattiga Ēḥāḍu
koṇḍu Madikkoṇḍāśa−
2 ṭapurattu vi[v]īrābhaḥskam pāṇiy-śrāṇiya śṛ-Śundara-Pā[ṛ]ṇa diyaḍāravṛku yāṇḍu
padinēḷaṇḍi[ṛ]* 3 edirām-āṇḍu[ṛ]* ed[r]ām-āṇḍu . . . . .
5 . . . . . . . . . . . . yivv-āṭ[ṛ].

"In the year opposite to the year opposite to the seventeenth year (of the reign) of the glorious king Māravarmān alias the emperor of the three worlds, the glorious Sundara-
Pāṇḍyadēva who was pleased to take the Chōla country and to perform the anciement of heroes at Madikkoṇḍāśa(ṇa)puram,—on the day of Uttarāṣādāḥ, which corresponded to a Monday, and
to the tenth tithi, and to the seventh solar day of the month of Puraṭṭādi in this year."

Between A.D. 1200 and 1300 the only year for which this date would be correct, is 1234. In this year the Kāṇyā-saṁkrānti took place 16 h. 3 m. after mean sunrise of Monday, the 28th

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1 No. 123 of the Government Epigraphist’s collection for 1894.
2 See the larger Tiruppūṇamam grant.
3 I add the numbers ‘I.’ and ‘II.’ here and below merely for convenience of reference so far as this list is concerned. There may have been other kings of the same names before those here numbered as I.
4 No. 155 of the Government Epigraphist’s collection for 1894.
August. The 7th day of the month of Kanyā (or Puraṭṭādi) therefore was Monday, the 4th September A.D. 1234; and on this day the 10th tithi of the bright half (of the month Bhādrapāda) ended 13 h. 8 m., and the nakṣatra was Uttarāshādāḥa, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 13 h. 8 m., after mean sunrise.

4.—In the Neelaiyappar temple at Tinnevelly.¹

1. . . . . Śrī-kō [Māra|va|ṅmar-āṇa Tiribha|va|ṅchakra(va)rti|ga] Śoṇā[va|ṅru Mahikondak-
2. . . . [va]rāhābhikām paṇḍyvaruḷiya śrī-Sundara-Pāṇḍyadēva|ka
yāṇu 17vāda|n|edi|ra|m-āndin|edi|ra|m-ān-
3. . . . . . . ra irubai[i]c([]ān-|diyadiyun[m] pārvva|va|ka|va|tu prathamaiyun-
Diagai|ka|j|ama|yinu|nu Paṇ(i)|ma|tt(ā)ydi-nāl.

“In the year opposite to the year opposite to the 17th year (of the reign) of the glorious king Mārvaraman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva who was pleased to take the Chōla country and to perform the anointing of heroes at Mahikondak[va|lo|param]—on the day of Pārvva-Bhadrāpāda, which corresponded to a Monday, and to the first tithi of the first fortnight, and to the twenty-seventh solar day of . . .”

Although the name of the solar month of this date is broken away or quite illegible, the fact that during that month the first tithi of the bright half was joined with the nakṣatra Pārvva-Bhadrapāda, at once suggests the conjecture that the month was that of Kumbha; and this conjecture is shown to be correct by the calculation of the date. The date, which is of the same regnal No. 3, corresponds to Monday, the 19th February A.D. 1235. In A.D. 1235 the Kumbha-saimkrānti took place 8 h. 16 m. after mean sunrise of Wednesday, the 24th January, which was the first day of the month of Kumbha. The 27th day of the month of Kumbha therefore was Monday, the 19th February; and on this day the first tithi of the bright half (of the month Phāḷguṇa) commenced 0 h. 30 m., and the nakṣatra was Pārvva-Bhadrapāda, by the equal space system for 14 h. 27 m., according to Garga for 2 h. 38 m., and by the Brahma-siddhānta for 3 h. 17 m., after mean sunrise.

5.—In the Rāganātha temple at Śrīraṅgam.²

1 . . . . . Śrī-kō Mārapagmar-āṇa Tiribavaṭṭhakara|va|ra|vatt[ī]ga Śoṇā|va|ntigār|ra|lyā śrī-Sundara-Pāṇḍyadēva|k[*]ku yāṇu |a|na|du |a|mad|āvu
d 2 Mēsha-nāyimē apara-pakshattu tṛitiyaiyuru Vēḻi-kkilaiyimu|nu|nu Viśāgattu
nāl.

“In the ninth year (of the reign) of the glorious king Mārvaraman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva who was pleased to present the Chōla country,—on the day of Viśākhā, which corresponded to a Friday and to the third tithi of the second fortnight of the month of Mēsha.”

As the two preceding dates Nos. 3 and 4, of the year opposite to the year opposite to the 17th year, i.e. of the 19th year, of the king’s reign fall in A.D. 1234 and 1235, this date No. 5, of the 9th year of the same reign, will be expected to fall in A.D. 1224 or 1225. The date actually corresponds to Friday, the 28th March A.D. 1225, which was the 4th day of the month of Mēsha, and on which the third tithi of the dark half (of the month Chaitra) ended 22 h. 45 m., and the nakṣatra was Viśākhā, by the equal space system and according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 7 h. 15 m., after mean sunrise.

¹ No. 123 of the Government Epigraphist’s collection for 1894.
³ See the smaller Tiruppā apan grant.
6.—In the Agnīśvara temple at Tirukkāṭṭuppalai. 1


2 Ṛṣabham muhūrtattu.

"In the 7th year (of the reign) of king Māraṇanga alias the emperor of the three worlds, Sundara-Pāṇḍiyadēvā who presented the Chōla country,—on the auspicious occasion of the Ṛṣabha (lagna) on the day of Pūṣya, which corresponded to . . . . and to the ninth titki of the first fortnight of the month of Mīṇa."

The three preceding dates Nos. 3-5 show that a date of the month of Mīṇa of the 7th year of the king's reign should fall in A.D. 1223, and in my opinion this date No. 6 undoubtedly corresponds to [Monday,] the 13th March A.D. 1223, which was the 19th day of the month of Mīṇa, and on which the nakṣatrā was Pūṣya, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 17 h. 44 m., after mean sunrise. There is the difficulty that by our Tables the 9th titki of the bright half had ended 0 h. 21 m. before mean sunrise of the 13th March, but it may be reasonably supposed that by other Tables it ended shortly after mean sunrise. The name of the weekday which would have removed all doubt unfortunately is illegible or broken away.—On the day found Ṛṣabha was lagna from 2 h. 28 m. to about 4 h. 28 m. after mean sunrise.

The four dates Nos. 3-6 together prove that the reign of Māraṇanga Sundara-Pāṇḍya I. commenced between (approximately) the 29th March and the 4th September A.D. 1218.

C.—MARAVARMAN SUNDARA-PANDYA II.

7.—In the Nellaiyappar temple at Tinnevelly. 2


2 ).

"In the year opposite to the year opposite to the eleventh year (of the reign) of the glorious king Māraṇanga alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēvā,—on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth titki of the second fortnight, and to the twenty-fourth solar day of the month of Makara."

Between A.D. 1150 and 1350 the only year for which this date would be correct, is 1251. The Makara-sañjīvānī took place 0 h. 38 m., after mean sunrise of Monday, the 26th December A.D. 1250, which was the first day of the month of Makara. The 24th day of the month of Makara therefore was Wednesday, the 18th January A.D. 1251; and on this day the 10th titki of the dark half (of the month Pausa) ended 17 h., and the nakṣatrā was Anurādhā by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

8.—In the Nellaiyappar temple at Tinnevelly. 3


śaṇiymu Bu[d]=aṇ—kilamāiy[µ] pṛṛa Anjilattu nāl.

1 No. 62 of the Government Epigraphist's collection for 1897.
3 No. 146 of the Government Epigraphist's collection for 1894.
In the year opposite to the year opposite to the [11th] year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—
on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth tithi of the second fortnight, and to the twenty-fourth solar day of the month of Makara."

This date is the same as No. 7, except that in the expression ‘opposite to the 11th year’ numeral figures are used by the writer.

8.—In the Nellaiappar temple at Tinnevelly.¹

Sundara-Pāṇḍiyadēvarakk[ y]āṇḍu padig-ogravadi-edinām-[ā]*[va][n]-[d]rām-[ä][n]-[d]n
Budāq-kki[jam]ayuṃ pṛṣa Aṣvati-nāl.

"In the year opposite to the year opposite to the eleventh year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,— on the day of Aśvini, which corresponded to a Wednesday, and to the ninth tithi of the second fortnight, and to the nineteenth solar day of the month of Mina.”

The wording of this date is intrinsically wrong, because during the month of Mina a 9th tithi of the dark half can never be joined with the nakshatra Aṣvini. The probability is that the month intended was that of Mithuna, and calculation proves that it was that month. The date, which is of the same year as No. 7, corresponds to Wednesday, the 14th June A.D. 1251. In A.D. 1251 the Mithuna-saṁkrānti took place 22 h. 56 m. after mean sunrise of Friday, the 26th May. The 10th day of the month of Mithuna therefore was Wednesday, the 14th June; and on this day the 9th tithi of the dark half (of the month Jyaistha) ended 5 h. 19 m., and the nakshatra was Aṣvini for 20 h. 21 m., after mean sunrise.

10.—In the Nellaiappar temple at Tinnevelly.³

1 Sva[ti śr[1][*]] Ko Māraṇ[ma]-jāgā Tribhu[va]n[çhukra[va]t[1][[ga] śr[1]-
Sundara-Pāṇḍiyadēvarakk[yü]p[at[1][po]-

"In the eleventh year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,— on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāṣṭi.”

As the dates Nos. 7-9, which are of the year opposite to the year opposite to the 11th year, i.e. of the 13th year, of the king’s reign, have been found to fall in A.D. 1251, this date No. 10, which is of the 11th year of the same reign, will in the first instance be expected to fall in A.D. 1249. It actually corresponds to Sunday, the 25th April A.D. 1249, which was the first day of the month of Vaigāṣṭi—the Vṛṣabha-saṁkrānti having taken place 0 h. 54 m. after mean sunrise—and on which the nakṣatra was Hasta, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-sādhānta for 11 h. 50 m., after mean sunrise.

The dates Nos. 7-10 together prove that the reign of Māravarman Sundara-Pāṇḍya II. commenced between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

¹ No. 147 of the Government Epigraphist’s collection for 1894.
² Read udiyadityum.
³ No. 143 of the Government Epigraphist’s collection for 1894.
D.—JATAVARMAN SUNDARA-PANDYA I.

11.—In the Pañcachanadésāvara temple at Tiruvaiyār.


"In the 2nd year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Śatābhishaj, which corresponded to a Thursday and to the eleventh tithi of the second fortnight of the month of Mēṣha."

To shorten my remarks, I may state here at once that the six dates Nos. 11-16 work out correctly on the assumption (and prove thus) that the reign of Jatāvarman Sundara-Pāṇḍya I. commenced between (approximately) the 20th and 28th April A.D. 1551.

This date, No. 11, corresponds to Thursday, the 27th March A.D. 1553, which was the third day of the month of Mēṣha, and on which the 11th tithi of the dark half (of the month Chaitra) ended 2 h. 20 m., and the nakshatra was Śatābhishaj, by the equal space system for 13 h. 47 m., according to Garga for 5 h. 16 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

To ascertain whether this date could possibly be the reign of Jatāvarman Sundara-Pāṇḍya II., I have calculated it also for the years A.D. 1277, 1278, and 1279, and have found that it would be incorrect for any one of these years. The same remark applies to the dates Nos. 12 and 13.

12.—In the Vaidyanātha temple at Tirumalavādī.


"In the 2nd year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Mūla, which corresponded to a Saturday and to the fourth tithi of the second fortnight of the month of Mēṣha."

The date corresponds to Saturday, the 19th April A.D. 1253, which was the 26th day of the month of Mēṣha, and on which the 4th tithi of the dark half (of the month Vaizākha) ended 2 h. 59 m., and the nakshatra was Mūla by the equal space system for 5 h. 16 m., after mean sunrise.

13.—In the Vaidyanātha temple at Tirumalavādī.


"In the 3rd year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Uttarāṣṭādha, which corresponded to a Wednesday and to the sixth tithi of the first fortnight of the month of Viśchika."

The date corresponds to Wednesday, the 29th October A.D. 1553, which was the second day of the month of Viśchika, and on which the 6th tithi of the bright half (of the month Kārttika) ended 18 h. 4 m., and the nakshatra was Uttarāṣṭādha, by the equal space system and according to Garga for 12 h. 29 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise.

1 No. 254 of the Government Epigraphist's collection for 1894.
2 No. 90 of the Government Epigraphist's collection for 1886.
3 No. 90 of the Government Epigraphist's collection for 1895.
DATING OF PANDYA KINGS.

14.—In the Vēdāgirīṣvara temple at Tirukkāḷukkuṟṟum.¹


3. maḻum p-register Paṉarpūṣattu nāṟṟum.

“In the 9th year (of the reign) of the emperor of the three worlds, the glorious Sundara-Pāndya-deva,— on the day of the Puravasuvu, which corresponded to a Tuesday and to the fifth ṭīkhi of the first fortnight of the month of Rishabhā.”

The date corresponds to Tuesday, the 29th April A.D. 1259, which was the 4th day of the month of Rishabhā, and on which the 5th ṭīkhi of the bright half (of the month Vaśāka) ended 6 h. 44 m., and the nakṣatra was Pūṇaraśu, by the equal space system and according to Garga for 8 h. 54 m., and by the Bhrahma-śiddhānta for 5 h. 56 m., after mean sunrise.

15.—In the Vēdāgirīṣvara temple at Tirukkāḷukkuṟṟum.²

1. śrī-kōr-Chaṭṭaṟpaṇmar-āṟiya Tiru(ṛ)jhuvaṉakkaṟṟakkavattigai emma-

2. pādaḷamunā-sgoṇḍ-avuṭi śrī-Śundara-Pāṇḍiḷaiyaḻēvarkku yi[ḥ]-

3. yuṟu Saṅvādū Māḷaum-nāṟṟrum aṕra-paḻasatu māṇvunīyum Nāyāṟṟu-[k]kiliṟmaiy-

4. yuṟu pหนู(7,4),(994,994)

“In the 9th year (of the reign) of the glorious king Jāṭavaṁsan alias the emperor of the three worlds, the glorious Sundara-Pāndya-deva who was pleased to take every country, — on the day of Rēvat-i, which corresponded to a Sunday and to the ninth ṭīkhi of the second fortnight of the month of Mithuṇa.”

The date corresponds to Sunday, the 15th June A.D. 1259, which was the 20th day of the month of Mithuṇa, and was entirely occupied by the 9th ṭīkhi of the dark half (of the month Jyaistha), and on which the nakṣatra was Rēvat-i for 9 h. 51 m. after mean sunrise.

16.—In the Jambukēśvara temple near Śrīrangam.³

2. . . . . Kō-Chaṭṭaṟpaṇmar-āṟiya Tribhuvaṇaḍaṭṭhakaviṭṭigai emmaṇṭaḷumānā-

3. sgoṇḍ-avutī śrī-Śundara-Pāṇḍiyāḷūṟkkaṭ katu yāṇḍu 10valu pāṭṭavalu Rishabhā-

4. nāṟṟrum aṕra-[V]a[k]khasatu Budāy-kiliṟmaiyum pṛthvamāṇīyum pṛṣa A[ṛ].

“In the 10th—tenth—year (of the reign) of king Jāṭavaṁsan alias the emperor of the three worlds, the glorious Sundara-Pāndya-deva who was pleased to take every country,— on the day of Anurādhā, which corresponded to a Wednesday and to the first ṭīkhi of the second fortnight of the month of Rishabhā.”

The date corresponds to Wednesday, the 28th April A.D. 1260, which was the 4th day of the month of Rishabhā, and on which the first ṭīkhi of the dark half (of the month Vaśāka) ended 0 h. 4 m.,¹ and the nakṣatra was Anurādhā, by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

17.—In the Puṭipavaṇaśvara temple at Tiruppanduturtti.⁴

1. Svaṁti śrī(ṛ) [||*] Pā[ṁ]-maḷā[r] [va]mā[r] . . . . . .

16. . . . śrī-[k]ō-Chaṭṭalpaṇmar-āṟiya Tribhuvaṇaḍaṭṭhak-[k]karavattigai śrī-


² No. 186 of the Government Epigraphist’s collection for 1894.
⁴ The ṭīkhi ended later after true sunrise.
⁵ The ṭīkhi ended later after true sunrise.
⁶ No. 165 of the Government Epigraphist’s collection for 1894. The king took Kaṇṭhā from the Hoysaḷa king and covered the temple at Śrīrangam with gold.

"In the 7th year (of the reign) of the glorious king Jaṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Sunday and to the thirteenth ṭīthi of the second fortnight of the month of Kanyā."

The wording of this date, so far as I can see, is intrinsically wrong, because during the month of Kanyā a 13th ṭīthi of the dark half can never be actually joined with the nakṣatra Hasta. Judging by the preceding dates Nos. 11-16, a date of the 7th year of the king’s reign should fall in A.D. 1257 or 1258; and during these two years the date would be correct only for the month of Tulā, which follows immediately upon the month of Kanyā. For the month of Tulā it regularly corresponds to Sunday, the 7th October A.D. 1257, which was the 10th day of the month of Tulā, and on which the 13th ṭīthi of the dark half (of the month Āśvina) ended 7 h. 31 m., and the nakṣatra was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise.

18.—In the Vaidyanātha temple at Tirumalavādi.¹

1 Svasti śrī [1*] Kō-Chchas[ḍapa]gmar Tīribuṣaṇaṭhikkāravatīga śrī-Sundara-Pāṇḍiya-
2 dēvaṛku yāndu llāvadu Kārajāda-nāyagrī aparā-pakshattu ṣha-
3 sūthiyum Viyāla-kkilamāiyum pṛṣa Āsvati-nāj.

"In the 11th year (of the reign) of king Jaṭāvarman (alias) the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Āśvini, which corresponded to a Thursday and to the sixth ṭīthi of the second fortnight of the month of Karkatāka."

As this date is of the month of Karkatāka of the 11th year, it should fall in A.D. 1261, if it is a date of Jaṭāvarman Sundara-Pāṇḍya I.; but for that year it does not work out properly. In A.D. 1261 the 6th ṭīthi of the dark half in the month of Karkatāka ended 7 h. 22 m. after mean sunrise of Tuesday, the 19th July, which was the 29th day of the month of Karkatāka, and on which the nakṣatra was Āśvini from 2 h. 58 m. after mean sunrise. As I obtain no really better result for other years of the same reign, and no satisfactory result at all for the 11th year of the reign of Jaṭāvarman Sundara-Pāṇḍya II., I would take Tuesday, the 16th July A.D. 1261, to be the intended day, and assume that in the original date the weekday has been given incorrectly.

**E.—MARAVARMAN KULASEKHARA I.**

19.—In the Nellaiappar temple at Tinnevelly.²

2 Śrī-[k]* Mārapaṇmar-[a] Trībuṣaṇaṭhikha-
3 kravari[t]īga c[ar]a*m* mandalamanagop-
4 ḍ-ārujiya śrī-Kulaśeṭradēvaṛku [y]*[a]*-
5 ḍa 27va[d]u Dhanu-nā[y]a]ṛtu 14 tiyādyum[m]
6 Veṭṭi[kkilamāiyum aparā-paksha[t]tu
7 saptamiyum pṛṣa U[t]tur[a]-nāj.

"In the 27th year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Kulaśekharadēva who was pleased to take every country,— on the day of Uttara-phalguni, which corresponded to the seventh ṭīthi of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanu."

¹ No. 71 of the Government Epigraphist's collection for 1896.
² No. 137 of the Government Epigraphist's collection for 1894.
Between A.D. 1200 and 1350 the only year for which this date would be correct, is 1294. In this year the Dhanub-sainkrânti took place 1 h. 23 m. after mean sunrise of Saturday, the 27th November, which was the first day of the month of Dhanus. The 14th day of the month of Dhanus therefore was Friday, the 10th December A.D. 1994; and on this day the 7th titki of the dark half (of the month Mârgasîrsha) commenced 4 h. 45 m. after mean sunrise, and the naksatram was Uttras-Phalguni, by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhânta and according to Garga during the whole day.

20.—In the Jambukeshvara temple near Śrîraṅgam. 1

1 Svasti śrīth 
... Târi pûl ...
5 yam² Buḍâ[p]āla[mai][u]m perra [U]rûṣa[n]-â[n].

"In the tenth year (of the reign) of the glorious king Mâravarman alias the emperor of the three worlds, the glorious Kulasêkararahâva,—on the day of Rôhiṇî, which corresponded to a Wednesday and to the tenth titki of the first fortnight of the month of Makara."

If the equivalent obtained under No. 19 for the 27th year is the true equivalent of that date, this date No. 20, of the 10th year of the king's reign, will be expected to fall in about A.D. 1277. It actually corresponds to Wednesday, the 5th January A.D. 1278. This day was the 11th of the month of Makara; and on it the 10th titki of the bright half (of the month Mâgha) ended 7 h. 39 m. after mean sunrise, and the naksatram was Rôhiṇî by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhânta and according to Garga during the whole day.

21.—In the Nellaiyappar temple at Tinnevelly. 2

1 [Svâ]*[st]i śrī [1] Śrī-kô Mâraṇâmar-âṅga Tîribhumâchakram-...
2 [ya]*[ritigal emmapalama[n]=go[u]=aru[ya] śrī-Kula-
5 yaiyu[m] Bâ[8]=da[p]-kalâmaiyum p[erâ] Paça[r]=pâsâ-n-
6 [3]].

"In the [2]6th year (of the reign) of the glorious king Mâravarman alias the emperor of the three worlds, the glorious Kulasêkararahâva who was pleased to take every country,—on the day of Punarvasu, which corresponded to a Wednesday, and to the second titki of the second fortnight, and to the twenty-second solar day of the month of Viśîchika."

The results obtained under Nos. 19 and 20 show that this date, of the month of Viśîchika of the 25th year of the king's reign, must fall in about A.D. 1203. The date, in my opinion, actually corresponds to Wednesday, the 18th November A.D. 1293. In A.D. 1293 the Viśîchika-sainkrânti took place 6 h. 58 m. after mean sunrise of Wednesday, the 28th October, which was the first day of the month of Viśîchika. The 22nd day of the month of Viśîchika therefore was Wednesday, the 18th November; and on this day the naksatram was Punarvasu by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhânta for 19 h. 3 m., after mean sunrise. But the titki which ended 8 h. 39 m. after mean sunrise of the same day was the third (not the second) titki of the dark half (of the month Mârgasîrsha).—I have no doubt that in the original date the second titki (dvi tripsâya) has been wrongly quoted instead of the third (trî tripsâya).

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1 No. 25 of the Government Epigraphist's collection for 1891.
2 Cancel yâm.
22.—In the Śvetāranyāsvara temple at Kaḍappēry.¹

1. . . . Kō Māra(ya)paṇmar Tīru(sī)[buva]gachchakravattika(ga)1 śrī- 
Kulaśēgaradēvar(k[*])k[4u] [yāṇďu 40 Mī(mi)(a)-nāyaṇu pūrva-pakṣhattu 
dvitiyaiyum Śaṇi-kk[1][l]am[a]jyum pēra Rēvati-nāl.

"In the 40th year (of the reign) of king Māravarman (alias) the emperor of the three 
worlds, the glorious Kulaśēkharadēva,— on the day of Rēvati, which corresponded to a 
Saturday and to the second titki of the first fortnight of the month of Mīna."

The results obtained under the three preceding dates show that this date, of the month of 
Mīna of the 40th year of the king's reign, must fall in either A.D. 1307 or A.D. 1308. It 
actually corresponds to Saturday, the 24th February A.D. 1308. On this day the Mīna-
śaṅkraṇi took place 8 h. 45 m. after mean sunrise, and the day therefore was the first of the 
month of Mīna; the second titki of the bright half (of the month Phāljuna) ended 12 h. 32 m., and 
the nakshaṭra was Rēvati for 21 h. 40 m., after mean sunrise.

The four dates Nos. 19-22 together prove that the reign of Māravarman Kulaśēkhara I. 
commenced between (approximately) the 25th February and the 18th November A.D. 1288.

F.—JATAVARMAN SUNDARA-PANDYA II.

23.—In the Iḷamēsvara temple at Tāramaṅgalam.²

1 Svaṛsti śrī [!] Kōg-Chaḍaṇaṃ-gar-āṇa Tribhuvanachchakravattigal śrī-Śundara-
Pāṇḍiyadēvarkku yāṇḍu padijmu(mā)ṇḍavu Simha-nāyarp[u] 
pūrva-pakṣhattu tṛtiyaiyum Tiṅga(kī)-lāmāiyum pēra Uṭtarādattu nāl.

"In the thirteenth year (of the reign) of king Jāṭavarman alias the emperor of the 
three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Uṭtarāśāhāḍhā, which 
corresponded to a Monday and to the thirteenth titki of the first fortnight of the month of Simha."

24.—In the Ādhīpurisvāra temple at Tīrurorīyir.³

1 Svaṛsti śrī [!] Kōg-Chaḍaṇaṃ-gar-āṇa Tribhuvanachchakravattigal śrī- 
2 Śundara-Pāṇḍiyadēvarkku yāṇḍu padinamu(mā)ṇḍavu Simha-nāyarp[u] 
3 a[p]aṇa-pakṣhattu tṛtiyaiyum Velli-kk[1][l]amaiyum pēra Uṭṭira-
4 tāl[7]-nāl.

"In the thirteenth year (of the reign) of king Jāṭavarman alias the emperor of the 
three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Uṭṭara-Bhadrapāḍā, which 
corresponded to a Friday and to the third titki of the second fortnight of the month of Simha."

The two dates Nos. 23 and 24 are both stated to be of the month of Simha of the 13th year 
of the king’s reign. In No. 23 the 13th titki of the bright half is combined with a Monday and 
the nakshaṭra Uṭtarāśāhāḍhā, in No. 24 the third titki of the dark half with a Friday and the 
nakshaṭra Uṭṭara-Bhadrapāḍā. Of all the years between A.D. 1236 and 1235 there is only a 
single year that satisfies all the requirements of both dates, viz. the year 1289. For that year 
the date—

No. 23 corresponds to Monday, the 1st August A.D. 1289, which was the 4th day of the 
month of Simha, and on which the 13th titki of the bright half (of the month Śrāvaṇa) ended 
5 h. 23 m., and the nakshaṭra was Uṭtarāśāhāḍhā, by the equal space system and according 
Garga for 7 h. 53 m., and by the Brahma-siddhānta for 1 h. 19 m., after mean sunrise; and the 
date—

¹ No. 134 of the Government Epigraphist’s collection for 1896.
² No. 24 of the Government Epigraphist’s collection for 1900.
³ No. 40 of the Government Epigraphist’s collection for 1896.
No. 24 corresponds to Friday, the 5th August A.D. 1289, which was the 8th day of the month of Simha, and on which the third tithi of the dark half (of the month Śrāvaṇa) ended 19 h. 8 m. after mean sunrise, while the nakṣatra was Uttara-Bhadrapada, according to Garga and by the Brahma-siddhānta the whole day, and by the equal space system from 1 h. 19 m. after mean sunrise.

I may add that, if these were dates of the reign of Jatāvarman Sundara-Pāṇḍya I., they would fall in A.D. 1263, but that either of them would be incorrect both for that year and for A.D. 1264. For A.D. 1262 No. 24 would be correct, but not No. 23.

25.—In the Iñamiśvara temple at Tārāmaṅgalam.

1 Svasti śīt [†] Kṛṣṇaḥ[†] Ācāraṇaṁśaṇāṁ Tṛibhuvana[†]chakravat[†]ga[†] śr[†]-
Sutta[†]ṇa-ra-Pāṇḍya[†]dāvanādharm[†] yānu[†] tāvan[†] ācārav[†] Kaṛkkaṇa[†]nāy[†]ṛa[†]
2 pārva-paṇḍhātu tath[†]āuddhāya Tīngat-ki[†]la[†]mai[†]yum pṛśa Upīṇa Uttaṇnā nāl.

"In the 6th—sixth—year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Uttara-Phalguni, which corresponded to a Monday and to the fourth tithi of the first fortnight of the month of Kaṛkkaṇa."

Considering that the two preceding dates Nos. 23 and 24, which are said to be of the 13th year of the king's reign, fall in A.D. 1289, this date, which is of the 6th year of the reign, would in the first instance be expected to fall in A.D. 1282. But the date apparently corresponds to Monday, the 21st July A.D. 1291, which was the 25th day of the month of Kaṛkkaṇa, and on which the 4th tithi of the bright half (of the month Śrāvaṇa) ended 9 h. 30 m., and the nakṣatra was Uttara-Phalguni, by the equal space system and according to Garga for 7 h. 51 m., and by the Brahma-siddhānta for 4 h. 36 m., after mean sunrise.

Here again, if this date belonged to the reign of Jatāvarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1266; but for that year it would be incorrect.

26.—In the Jayaṅgondamātha temple at Maṇḍārguḍi.

14 [Ś]rī-kō[†]a-Chēdāṇaṁśaṇā Tṛibhuvana[†]chakravat[†]ga[†] karavat[†]i[†]-
15 Sundara-Pāṇḍya[†]dāvanā[†]
16 varṇku yānu paṇṇirapādāvandu Kaṇ- nāy[†]ṛa[†] pārva-paṇḍhātu tāvṛ[†]āuddhāya[m]
17 [V]e[†]l[†]ii-ikkā[†]lī[†]̄śmi[†]i[†]yum pṛśa Śōdi[n][†]

"In the twelfth year (of the reign) of the glorious king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Śvāti, which corresponded to a Friday and to the thirteenth tithi of the first fortnight of the month of Kaṇyā."

The wording of this date is intrinsically wrong, because during the month of Kaṇyā a 13th tithi of the bright half can never be joined with the nakṣatra Śvāti. Supposing the nakṣatra to have been given correctly, the tithi in the month of Kaṇyā would in all probability be the third of the bright half. And for this tithi the date regularly corresponds to Friday, the 12th September A.D. 1297, which was the 15th day of the month of Kaṇyā, and on which the third tithi of the bright half (of the month Āśvin) ended 4 h. 7 m., and the nakṣatra was Śvāti by the equal space system for 5 h. 55 m., after mean sunrise.

Here too, if the date belonged to the reign of Jatāvarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1262; but for that year it would be incorrect (also for the third tithi of the bright half).

1 No. 25 of the Government Epigraphist's collection for 1900.
2 No. 90 of the Government Epigraphist's collection for 1897.
27.—In the Iñamiśvara temple at Tārāmanālaṁ.¹


"(In the year) opposite to the fourteenth year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadeva,—on the day of Pushya, which corresponded to a Monday, . . . . . [of the first fortnight] of the month of Rishabha."

Judging by the dates Nos. 25 and 26, this date, which is of the year opposite to the 14th, i.e., of the 15th year of the king’s reign, would in the first instance be expected to fall in A.D. 1290. Though the number of the tiṅki is broken away or illegible, the fact that on the tiṅki in question during the month of Rishabha the nakṣatra was Pushya, permits us to conjecture that the tiṅki was approximately the fifth tiṅki of the bright half of the month Jyaishṣṭha, or perhaps the seventh tiṅki of the bright half of the month Vaisākha. Now the year A.D. 1290 does contain a day which satisfies all the requirements of the date, and which I therefore take to be its proper equivalent. It is Monday, the 15th May A.D. 1290, which was the 20th day of the month of Rishabha, and on which [the 5th tiṅki] of the bright half (of the month Jyaishṭha) ended 4 h. 24 m., and the nakṣatra was Pushya by the equal space system and according to Garga for 0 h. 30 m., after mean sunrise (and somewhat later after true sunrise).

If this date were one of the reign of Jatāvarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1265 or 1266. In A.D. 1265 the month of Rishabha contained no Monday on which the nakṣatra was Pushya. In A.D. 1266, during the month of Rishabha, the nakṣatra was Pushya from 5 h. 16 m. after mean sunrise of Monday, the 10th May; but the 10th May A.D. 1266 would have belonged to the 16th, not the 15th, year of the reign of Jatāvarman Sundara-Pāṇḍya I.

The difficulty presented by the five dates Nos. 23-27 is this that, while according to the three dates Nos. 25-27 the reign of Jatāvarman Sundara-Pāṇḍya II. would have commenced between approximately the 13th September A.D. 1275 and the 15th May A.D. 1276, by the two dates Nos. 23 and 24, which are both of the 13th year, it could not have commenced before approximately the 6th August A.D. 1276. I can reconcile this discrepancy only by the assumption that in the dates Nos. 23 and 24 the 13th year has been wrongly quoted instead of ‘the year opposite to the 13th,’ i.e., the 14th year, an assumption which would make the king’s reign commence between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276, as suggested by the dates Nos. 25-27.

G.—MARAVARMAN KULASEKHARA II.

28.—In the Nellaiyappar temple at Tinnevelly.²

1 . . . . Śrī-kō M[a]ṇaṇa-mar-aṇā [Tr]jibhuvaṇa-chakravattīga śrī-Kulasėgaradēvarkkku yādau eṭṭāvadu Vriṣeika-nāyagṝṇapadīpāja
2 [diyadiyum [apara]-cha(p)a]kshatta(ttu) navamiyum [Śa]g[i]-kkilimaiyum pe[r]a Uṭṭirattu nāl.

"In the eighth year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Kulasēkharadeva,—on the day of Uttara-Phalguna, which corresponded to a Saturday, and to the nineteenth solar day of the month of Vriṣeika."

¹ No. 23 of the Government Epigraphist’s collection for 1900.
² No. 122 of the Government Epigraphist’s collection for 1894.
Between A.D. 1200 and 1400 the only year for which this date would be correct, is 1321. In this year the Vṛṣiṣhka-saṅgrānti took place 12 h. 48 m. after mean sunrise of Wednesday, the 28th October. The 17th day of the month of Vṛṣiṣhka therefore was Saturday, the 14th November A.D. 1321; and on this day the 9th tīṭhi of the dark half (of the month Kārttika) ended 19 h. 50 m., and the nakṣatra was Uttarā-Phaḷguni, by the equal space system from 3 h. 17 m., according to Garga from 8 h. 32 m., and by the Brahma-siddhānta from 13 h. 8 m., after mean sunrise.

If this date were one of Māravarman Kulaśēkhara I., it would fall in either A.D. 1275 or 1276; I need hardly say that for both these years it would be incorrect.

29.—In the Brahiḍāśvara temple at Gaṅgaikondacōlapūr.¹


2 Uṭtiṣṭhātu nāl.

"In the 4th year (of the reign) of king Mā[ra]varman alīa[ ] the emperor of the three worlds, the glorious Kulaśēkharadēva,— on the day of Uttarāśāḍhā, which corresponded to a Saturday and to the fourteenth tīṭhi of the first fortnight of the month of Karkaṭaka."

If the equivalent obtained under No. 28 for the date of the 8th year is the true equivalent of that date, this date No. 29, of the 4th year of the king's reign, will in the first instance be expected to fall in A.D. 1317. It actually corresponds to Saturday, the 23rd July A.D. 1317. This day was the 26th of the month of Karkaṭaka; and on it the 14th tīṭhi of the bright half (of the month Śrāvaṇa) ended 22 h. 22 m., and the nakṣatra was Uttarāśāḍhā, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-siddhānta for 8 h. 32 m., after mean sunrise.

I may add that, if this were a date of Māravarman Kulaśēkhara I., it would fall in either A.D. 1271 or 1272, but that for both these years it would be incorrect.

30.—In the Brahiḍāśvara temple at Gaṅgaikondacōlapūr.²

¹ No. 75 of the Government Epigraphist's collection for 1892.
² No. 78 of the Government Epigraphist's collection for 1892.
The three dates Nos. 28-30 together prove that the reign of Māravarman Kulaśēkhara II. commenced between (approximately) the 6th March and the 23rd July A.D. 1314.

For convenience of reference I now give a list of the above thirty dates, in the order of the results obtained, with the approximate commencement of the reign of each king put in brackets after his name.

A.—Jatāvarman Kulaśēkhara (February 27—November 29, A.D. 1180).
   No. 2. Year opp.1 to 13 (i.e. 14th year) : February 26, A.D. 1204.
   No. 1. Year 12 opp. to 13, or 25th year : November 29, A.D. 1214.

   No. 6. 7th year : March 13, A.D. 1223.
   No. 5. 9th year : March 28, A.D. 1225.
   No. 3. Year opp. to year opp. to 17 (i.e. 19th year) : September 4, A.D. 1234.
   No. 4. Year opp. to year opp. to 17 (i.e. 19th year) : February 19, A.D. 1235.

C.—Māravarman Sundara-Pāṇḍya II. (June 15, A.D. 1238—January 18, A.D. 1239).
   No. 10. 11th year : April 25, A.D. 1249.
   Nos. 7 and 8. Year opp. to year opp. to 11 (i.e. 13th year) : January 18, A.D. 1251.
   No. 9. Year opp. to year opp. to 11 (i.e. 13th year) : June 14, A.D. 1251.

   No. 11. 2nd year : March 27, A.D. 1253.
   No. 12. 2nd year : April 19, A.D. 1253.
   No. 13. 3rd year : October 29, A.D. 1253.
   No. 17. 7th year : October 7, A.D. 1257.
   No. 15. 9th year : June 15, A.D. 1259.
   No. 16. 10th year : April 23, A.D. 1260.
   No. 18. 11th year : July 19, A.D. 1261.

E.—Māravarman Kulaśēkhara I. (February 25—November 18, A.D. 1268).
   No. 20. 10th year : January 5, A.D. 1278.
   No. 21. 26th year : November 18, A.D. 1293.
   No. 19. 27th year : December 10, A.D. 1294.
   No. 22. 40th year : February 24, A.D. 1308.

F.—Jatāvarman Sundara-Pāṇḍya II. (September 13, A.D. 1275—May 15, A.D. 1276).
   No. 25. 6th year : July 21, A.D. 1281.
   No. 26. 12th year : September 12, A.D. 1287.
   No. 23. 13th [for 14th] year : August 1, A.D. 1289.
   No. 27. [Year] opp. to 14 (i.e. 15th year) : May 15, A.D. 1290.

1 I.e. 'opposite'.
No. 31.—KONDAMUDI PLATES OF JAYAVARMAN.

By E. HERRSCH, Ph.D.

The copper plates which bear the subjoined inscription were received in June 1901 from Mr. R. Morris, I.C.S., Collector of the Kista district, along with an abstract of their contents by Mr. J. Ramayya, B.A., B.L. They had been recently discovered in a mound in the village of Kondamudi in the Tondil Taluk of the Kista district and will be deposited in the Madras Museum.

The copper plates are eight in number, and measure about 7" in breadth and about 3\(\frac{1}{2}\)" in height. Their edges are not raised into rims. In the upper left corner of the first side of each plate is cut a hole for the ring on which they were strung. The ring measures about 3\(\frac{1}{2}\)" in diameter and about 1" in thickness, and its ends are soldered into the base of a circular seal of about 1\(\frac{1}{2}\)" diameter. The ring had not yet been cut when the plates came into my hands. In the centre of the seal is, in relief, a trident the handle of which seems to end in an arrow, a bow (?), the crescent of the moon, and an indistinct symbol of roughly triangular shape. Round the margin of the seal runs a Sanskrit legend in archaic characters which differ totally from those employed on the plate.\(^1\) The preservation of the plates is tolerably good; but the first side of the first plate is so much corroded that it can be read only with great difficulty. Besides, two corners of the first plate are broken off, and it has in this way become detached from the ring.

The alphabet of this inscription closely resembles that of the Mayidavolu plates of Śivasankaravarman (No. 8 above). It shows the same peculiar s, m, j, and e. The group jh (II. 5, 11 and 34) has a different shape, the vowel-mark being attached on the right, and not at the top of the letter as in the Mayidavolu plates (II. 18 and 24). The a (or n) is identical in shape with the lingual d, but the dental d is represented by a separate character, while in the Mayidavolu plates no distinction is made between all the four letters. Initial o occurs twice (II. 19 and 27), and ph (I. 4), gh (I. 17), gh (I. 19), th (I. 37) and initial t (I. 18) once.

The language is Pārākrit, with the exception of the two Sanskrit words Mahāvīra (I. 3) and Brāhatphalāyana (I. 4) and the Telugu village name Pāmūrī (II. 24 and 29). As in the Mayidavolu plates, the orthography follows the practice of the cave inscriptions, where a single consonant does duty for a double letter.\(^2\) Double n and double m are expressed by anuśāra and n (II. 15 and 19) and m (II. 5 and 44), respectively; a superfluous anuśāra occurs before the groups mh and nh (II. 7, 8, 10, 16, 17, 24, 26 and 29). The instrumental eteḥ naṁ (I. 35) is known from the Andhra inscriptions and from the Jain Pārākrit.\(^3\) The curious phrases eteḥ chāsa (I. 22) and eteḥ chāsaṁ (I. 36) also have their parallels in the Andhra inscriptions.\(^4\) A peculiar word is aṣi (I. 13, 14, 15 and 18), amśi (II. 17, 20 and 22) or amsāk (I. 21), ‘a share,’ which seems to be derived from the Sanskrit aṁśa. Divāṛu (I. 17) represents the Ardhamāgadhī dvāṛuḥ, ‘one and a half.’\(^5\)

\(^1\) Just as here two different alphabets are employed for Sanskrit and Pārākrit, the inscriptions of the Tamil country use the Vaidyāṣṭaka and the Tamil alphabet for Tamil words and the Grantha alphabet for Sanskrit words.

\(^2\) The only exception would be aṁśi-dhādhi (I. 21), if this reading is correct.

\(^3\) A. S. W. I. Vol. 17. p. 106, note 9. Prof. Fischel (Grammatik der Pārākrit-Sprachen. p. 114) derives the particle naṁ or naṁ from the Sanskrit niṁ.

\(^4\) Loc. cit. text line 8; p. 105, text line 5; p. 106, text line 11; and p. 112, text line 3.

\(^5\) Prof. Fischel’s Grammatik der Pārākrit-Sprachen. p. 220. 2 a 2
The eight copper plates are marked with the numerical symbols ‘1’ to ‘8’ on the left of the second line of each plate. On plates ii. to viii. the figure occupies the first side, but the figure ‘1’ stands on the second side of the first plate. The reason of this is that the writing on the first side of the first plate does not form part of the inscription itself (which begins on the second side of the first plate), but is a kind of docket which was probably added after the remaining 15 pages had been engraved. In ll. 12 to 15, 20, 22 and 41 occur further instances of numerical symbols, among them ‘10’ (l. 41) and ‘20’ (l. 22). A dash resembling the symbol ‘-’ is used as a mark of punctuation at the end of 12 lines, and after 3 words in the middle of lines.

The inscription refers itself to the reign of the king (rājan, l. 5) or, as he is styled on the seal, the Mahārāja Jayavarman, who belonged to the gṛtra of the Brihatphalāyanas and was a worshipper of Mahēśvara (Śiva). From his camp (or capital), the town Kūḍūra, he informs his executive officer at Kūḍūra that he has granted the village Pāṇṭūra in the district of Kūḍūra (Kūḍūrāhāra, l. 23) to eight Brahmans. The royal order was copied on copper plates by a military officer on the 1st day of the 1st fortnight of winter of the 10th year (of the king’s reign, l. 41).

Neither Jayavarman nor his gṛtra are known from other records. The alphabet of his inscription shows that he must have lived in the same period as the Pallava prince Śivakandavarman who issued the Mayidavolu plates. Further, the language and phraseology of the inscription are so similar to the Nāśik inscriptions1 of Gautamiputra Sātakarni (Nos. 4 and 5) and Vāsishthiputra Paḷumāyī (No. 3) that Jayavarman’s date cannot have been very distant from that of those two Andhra kings. The archaic Śanskrit alphabet of the seal of the new plates is corroborative evidence in the same direction.

As suggested by Mr. Ramayya, Kūḍūrāhāra may be a more ancient form of Gudrāhāra, Gudravāra, Gudrāvāra or Gudrāra.3 The same district is probably mentioned in the plates of Vijayasandivarman (l. 3), where I propose to read from the photo-lithograph Kudrāhāra instead of Kuḍghāra, the reading of the printed texts.4 Kūḍūra, which was the head-quarters of this district and the residence of king Jayavarman, and the village Pāṇṭūra I am unable to identify.

**TEXT.**

First Plate; Second Side.

1 S. [v]. pato5 vijaya-khaṃdhāvārā
2 nāgarā Kūḍūrāto
3 Mahēśvara-pāda-parigahito

Second Plate; First Side.

4 Brihatphalāyana-sagoto
5 rājā siri-Jayavammo
6 ānapayati Kūḍūre

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1 A still closer resemblance exists between Jayavarman’s plates and the Kārlī inscription No. 19, at the beginning of which the king’s name is lost; see below, p. 316, notes 1 and 7.
2 I am quoting the Andhra inscriptions according to Dr. Bhagwanalal Indrawal’s numbering in the Bombay Gazetter, Vol. XVI (Nāśik), and Inscriptions from the Cave-temples of Western India (kārlī).
5 From the original plates.
6 The two first letters are broken away at the top. The lower portion of the letter ‘-’ is preserved on a separate piece of the plate, which is broken off and therefore could not be shown on the accompanying photo-lithograph. Of the two possible restorations, zara (zera) and siva (siva), the second appears preferable, because documents generally open with a word of suspicious import.
Kindamudi Plates of Jayavarman.
Second Plate; Second Side.

7 vāpataṁ [[*]] arūmbe dāni
8 nāmha-vejyike —
9 āyu-radhānike cha —

Third Plate; First Side.

10 barāṃhānāṇaṁ Gotama-agota-
11 jāyāparasa Savagutajasa
12 S Tānavaṣa Savigrijaṣa —

Third Plate; Second Side.

13 asīyo 3 Goginajasa
14 asīyo 3 Koṭina-agotasa
15 Bhāvamaṇajas aśiyo be 2

Fourth Plate; First Side.

16 Bāravāyasa Rudavāṁbhujasa —
17 aṃsi divadāḥ — Kaṃkhāyanasa
18 Isaraṇaṇaṣa aṣi diva[ḍā] —

Fourth Plate; Second Side.

19 Opamaṇnavasa Rudaghosajasa
20 aṃsi 1 Kośika-agotasa
21 Khaṇḍarudajasa aṃsik[ā]ddhā chaṁ2

Fifth Plate; First Side.

22 ānānaṁ 8 aṃsiyo 20 4
23 kātuna1 Kūḍūraḥāre gāmaṁ
24 Pāṃṭūrāṁ — barāṃhadeyaṁ da[ḍā]kaṁ [[*]]

Fifth Plate; Second Side.

25 etāṃsi taṁ gāma —
26 Pāṭhāra — barāṃhadeyaṁ
27 kātuna oyapāpehi [[*]]

Sixth Plate; First Side.

28 etasa chasa gāmasa
29 Pāṃṭūrāsa barāṃhadeyaṁ
30 kātuna3 parihāre vitarāma [[*]]

Sixth Plate; Second Side.

31 apāpesaṁ anomasanā
32 alonakāhādakāṁ —
33 arāṭhasaṁvinayikāṁ —

1 Read "ḍād."
2 Read cha.
3 Read kātuna.
Seventh Plate; First Side.
34 sajjatapārihārikaṃ cha ["]
35 etehi naṃ parihihēhi
36 parihihā ["] etaṃ chaśiṃ gāma[m]

Seventh Plate; Second Side.
37 Pāṭūra[m] ba[m]mhadeya[m kā]ṭunā1 etha
38 nibandhāpehi ["] aviyena ānantā[n] ["]
39 saṃchhato ["] sīr̥a-āṭha-satā-

Eighth Plate; First Side.
40 vijayo dato ["] j paśikā —
41 saṃva 10 he pa 1 diva 1
42 Mahātagi-varena —

Eighth Plate; Second Side.
43 mahādāndanāyakena
44 Bhāpahānavanmna —
45 ketaṭi —

First Plate; First Side.2
1 Bhamānānān Savagutaja-mahā-
2 janānaṃ janānaṃ s Kūdūrāhāre
3 Pāṭūrasa bhamadeyasya ["]

Seal.
Brhaṭṭhalāyana-sagotraṣya mahārāja-śri-Jayavarmmanah ["]

TRANSLATION.

(Line 1.) From the camp of victory, the town Kūdūra,— the fortunate1 king, the glorious Jayavarman, who is favoured by the feet of Mahēsvara (and) who belongs to the gōtra of the Brhaṭṭhalāyanas, orders (his) official (vyāprā) at Kūdūra (as follows):—

(L. 7.) “For conferring on ourselves victory (i.e. war) and for increasing (our) length of life, we have now given the village Pāṭūra in the district of Kūdūra (Kūdūrāhāra) (as) a brahmadeya, assigning 24 shares4 to 8 people, (viz.) to (the following) Brāhmaṇas:— to Savagutaja (Savaguptārya), a householder5 of the Gautama gōtra, 8 (shares); to Śavigija of the Tanavya (gōtra) 3 shares; to Goginaja 3 shares; to Bhavannaya of the Kauḍīṇya gōtra two—2 shares; to Rudavennuṇa (Rudravahūrya) of the Bhāradvāja (gōtra) one and a half share; to Issadhataja (Īśvaradattārya) of the Kārshāyana (gōtra) one and a half share; to Rudaghasaja (Rudraghōṣṭhārya) of the Aupamanavya (gōtra) 1 share; and to Khandarudaja (Skandarudrārya) of the Kauḍīṇa gōtra half a share.

1 Read kāṭunā.
2 This side of the plate is much corroded, and most of the letters are indistinct.
3 With sippata compa sapapatto, 'happy,' which Člders (a. v. pata) quotes from the Dhammapada.
4 If the shares assigned to each donee are added up, the result is only 20½. Perhaps the remaining 2 shares were set aside for communal purposes or for the village temple.
5 Jādypara is perhaps synonymous with grhastha.
No. 32. TWO CAVE INSCRIPTIONS AT SIYAMANGALAM.

By E. Hultzsch, Ph.D.

The village of Siyamangalum near Dévar in the Wandiwash (Vandavádi) taluka of the North Arcot district contains a Siva temple named Siambhásvara or (in Tamil) Tánu-Aóqará, which consists of a rock-cut shrine, two mañdopas in front of it, and a stone enclosure. The two rock-cut pillars of the gate by which the shrine is entered bear the two subjoined inscriptions. Besides, there are several Chóla inscriptions on the walls of the enclosure and on the rock in the

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1 The second singular imperative is addressed to the official at Kádúra. The verb apódpesí is probably derived from apódsapa, the present having been hardened into p as in apóppesí (L. 31). In the Kárlé inscription No. 19 read also apódpesi instead of daya papáší (A. S. W. I. Vol. IV. p. 112, text line 3).
2 See note 1 above. I believe that the second singular imperative is also included in A. S. W. I. Vol. IV. p. 112, text line 4 (parókkaráka), p. 104, text line 4, and p. 111, text line 14 (parókkaráka); and the second plural imperative ibid. p. 105, text line 11 (parókkéréka).
3 The second singular imperative wóbhókádpesí, which is quite clear on the copper plate, has been misread in various ways in A. S. W. I. Vol. IV. p. 105, text line 5, p. 111, text line 14, and p. 112, text line 5. The second plural imperative wóbhókédpesí is meant ibid. p. 106, text line 11.
5 In his valuable paper on the Kárlé inscriptions, which will appear in Vol. VII. of this journal, Dr. Smarr derives cháptá from kékap, 'to hurt' and hence 'to write.' The king cannot have written the order himself, because the inscription expressly states that he issued it by word of mouth. Hence I propose to translate cháptá by 'signed.' The king's signature may have been affixed to the original document, which was deposited in the royal secretariat, and from which the copper-plates were copied. In the latter the royal signature is represented by the seal on which they are strong.
7 Compare the Kárlé inscription No. 19, where Dr. Smarr (see note 5 above) reads rájyakshástá or 'satébká. If the second alternative is accepted, the compound would mean 'victory, wealth, power and fame.'
8 This passage is a kind of docket, stating the contents of the whole document.
9 I.e., the lord of pillars. This name seems to refer to the two pillars in front of the cave.
north-east corner of the temple, from which we learn that Śiyamangalām belonged to Tepṇāṟṟu-māṉāṉ, a subdivision of Palagupra-kōṭṭam, a district of Jayangond-Chōḷa-māṉāḷam. The temple itself was then called Tirukkaṟṟaḷ, i.e., 'the sacred stone temple' (Nos. 60 and 89 of 1900), and Tāṉ-Āṉār (Nos. 61, 62, 63 and 65 of 1900).

A.—Inscription of Lalitānkura.

This inscription (No. 67 of 1900) is engraved on the right pillar of the gate. It consists of a single Sanskrit verse in the Árya metre and is written in the same archaic alphabet as the cave inscriptions at Trichinopoly and Mahāndravāḍi. It records that "this (temple) named Avanibhājana-Pallavēśvara" was caused to be made by king Lalitānkura. From the cave inscription at Vallām, we know that Lalitānkura was a surname of Mahāndrapōtārājā, who, according to Mr. Venkaya's researches, is probably identical with the Pallava king Mahāndravarman I. Two other surnames of the same king were Satrumallai and Gupabharā, of which the first occurs at Trichinopoly and Vallām, and the second at Trichinopoly, Vallām and Mahāndravāḍi. Thus the Pallava king Mahāndravarman I, who reigned about the beginning of the seventh century of the Christian era, is now known to have excavated four rock-cut shrines, of which that at Mahāndravāḍi was dedicated to Viśṇu, and the three others to Śiva. The name of the Śiyamangalām cave, Avanibhājana-Pallavēśvara, means 'the Īśvara (i.e. Śiva temple) of the Pallava (king) Avanibhājana.' Hence Avanibhājana, i.e., 'the possessor of the earth,' must have been another surname of Mahāndravarman I.

TEXT.

1 Lalitā[t]kuruṇa rājā-Ava-
2 nībhāja[n]-Pallaveśvaran-nāma [†*]
3 kāritam-śetat-sv[dh]ā(āchhhā)-karaṇḍa-
4 m-siva puṇya-ratnānām [||*]

TRANSLATION.

By king Lalitānkura was caused to be made this (temple) named Avanibhājana-Pallavēśvara—a casket, as it were, (worked at) his will (and enclosing) jewels, (viz.) good deeds.

B.—Inscription of Vijaya-Nandivikramavarman.

This inscription (No. 68 of 1900) is engraved on the left pillar of the gate. Its alphabet is Tamil, with the exception of the Grantha words evati śrī at the beginning and śrī in line 10, and resembles that of the Tiruvallam rock inscription of Vijaya-Nandivikramavarman; but the letter h has throughout its archaic form, while in the Tiruvallam inscription the modern form with fully developed central loop occurs twice. —The language is Tamil. As in the Madras Museum plates of Jaṭilavarnam, the rules of saṃdhi are not observed in Perumbāḷavār (I. 7 f.)

1 This subdivision was named after Tengāḷṭṭur, No. 127 on the Madras Survey Map of the Wandiwash taluka.
2 The same district is mentioned in two inscriptions at Tirumalai near Pōṭṭur (South-Ind. Inscr. Vol. I. Nos. 72 and 74), in a Tiruvallam inscription (ibid. Vol. III. No. 68), and in the Āḻampuṇḍi plate (above, Vol. III. p. 225).
3 South-Ind. Inscr. Vol. I. Nos. 33 and 34, and Vol. II. Plate x.
4 Above, Vol. IV. No. 19.
5 South-Ind. Insrer. Vol. II. No. 72.
7 The synonymous biruda Bhuvanaḥbhājana occurs in the inscriptions of the Pallava kings Naraśīṁha and Rājasīṁha at Māmallapuram and Kāḷīcīl; South-Ind. Insrer. Vol. I. Nos. 8, 7, and 35, 23rd niche.
8 From inked etchings prepared by Mr. G. Venkoba Rao in 1900 and 1901.
9 By this śrī the king suggests that he built the temple in order to obtain merit in the future life.
11 See Mr. Venkaya's remarks in Ind. Ant. Vol. XXII. p. 68 f.
for Perumbalaiyur and in ajiamsai (l. 14) for ajiyamsai, which is an archaic form of the negative gerund ajiyamsal. The final s of kijavan (l. 9) is doubled before the following vowel. The Tamil form mugaamadagam (l. 14) instead of the Sanskrit mukhamandapa has been already noticed in the UkkaI inscription of Krişna III.1

The inscription is dated in the third year of the reiga of Vijaya-Nandivikramavarman, whom I have identified with the father of the Gaṅga-Pallava king Vijaya-Nripatungavikramavarman and placed in the ninth century of the Christian era.2 This is the earliest known inscription of Vijaya-Nandivikramavarman. Five other records of his at Sabuperi, VirichipuraM and Tiruvallam are dated between his 9th and 62nd years.3 Since the publication of the two Ambur inscriptions of Vijaya-Nripatungavikramavarman,4 two inscriptions of his grandfather Vijaya-Dantivikramavarman5 and four inscriptions of his own reign6 were copied at UttaramalI in the Chingleput district. The Sājaiyar temple at Tiruchcheyqambuṇḍi near Kovilai (between Thanjavur and Trichinopoly) contains three inscriptions of the same king.7 Two of these mention Mārabāvalī, "who was the great queen of Nandippottarayar of the Pallava family."8 The same queen is referred to in an inscription at Niyamam in the Thanjavur taluka (No. 16 of 1899), which is unfortunately mutilated, but seems to belong to the reign of the early Chōla king Rājakēcarivarman. One feels tempted to conclude from this that Rājakēcarivarman put an end to the rule of the Gaṅga-Pallavas, and that certain chiefs who claimed connection with the Pallava dynasty were first subordinate to Vijaya-Nripatungavikramavarman and afterwards to his conqueror, the Chōla king.

The inscription records that the mandapa in front of the cave temple was built by a certain Adavi with the permission of a Gaṅga chief named Nṛguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman. Adavi was the headman of a village near Perumbalaiyur in Ürrukkāṭtu-kōṭtam. This district owes its name to Ürrukkādu, a village in the Conjeevaram taluka, and Perumbalaiyur is perhaps the same as Pālaiyur which is mentioned in the Kadakkūgī plates.9

TEXT.10

1 Svasti śrī [11*] Kō Viśai-
2 [ya-Nān]d[ī][vi]kki[ramaj]-
3 parumarku yā-
4 ndu m[t]urə-
5 vadu [Ü]rrukkā-
6 [t]tu-ḳēṭṭa[t]u-
7 [Pp]erumbāla-
8 ūr-10’Tiruppála-
9 yūr kilavang-Ada-
10 vi śrī-Gaṅgarselī-
11 Nṛguṭṭi Perumān-
12 rkkvi vinappān-in-jeydu

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3 Above, Vol. IV. p. 181 f.
4 Above, Vol. IV. No. 23.
5 No. 61 of 1898: 10th year; and No. 61: [2]1st year. An inscription at Kūram (No. 35 of 1900) is dated in the 12th year.
6 No. 63 of 1898: 16th year; No. 81: 20th year; No. 83: 24th year; and No. 82: date lost. Two inscriptions at Kūram (Nos. 35 and 37 of 1900) are dated in the 17th and [31]st years.
7 No. 303 of 1901: 16th year; and Nos. 300 and 301: 22nd year.
8 Pallavattūlai-kuḷattū Nandippottarayar mahāddīviṣṇūmāna adīgal Kandam Mērmādriraiyur.
9 From two inked stampages.
10 Read "śalaiyur."
13 Adavi ṭaṅ-ra-yār Naṅga[n]i Naṅgaiyārk-āga-chche-
14 yda mugamanḍagam [1*] id=alāmais=kkātāṅg-a-
15 dī eṅ muḍi mē-
16 la [!!]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the third year (of the reign) of king Vijaya-
Nandivikramavaram.—Adavi, the headman of Tiruppānaiyūr (near) Perumbālaiyūr in
Uṟrukkaṭṭu-kōṭtam, having made a request to (i.e. having obtained the sanction of) the
glorious Gāṅa king Nērguttī Perumāṅ,—(this) Adavi made the maṇḍapa in front (of the
shrine) for (the merit of) his mother Naṅga[n]i Naṅga.

(L. 14.) The feet of him who protects this (gift) without destroying (it), (shall be) on
my head.4

No. 33.—RANGANATHA INSCRIPTION OF GOPPANA;
SACA-SAMVAT 1293.

By E. Hultsch, Ph.D.

In the Garuparamparāprabhāva, a modern Tamil work which professes to be based on a
Sanskrit poem in 3,000 verses by Tritiya-Brahmatarantranuvāmin, we are told that, when
the Musalmāns3 had captured Tiruchchirāppaḷi (Trichinopoly), the authorities of the
Rāganātha temple on the island of Śrīraṅgam near Trichinopoly secretly removed the image
of Alagiyamaṇḍapavāḷaṇ (Vishṇu) to Tirumalai (Tirupati). Subsequently a certain Gopaparāyār
is stated to have brought the image from Tirumalai to Śiṅgapuram near Seṇjī, and thence back
to Śrīraṅgam, where he reconsecrated the god and his two wives (Lakṣmī and the Earth). On
this occasion he was praised by the Vaishāpava preceptor Vedāntadēśika in the following verse:

चाणीयनीलभ्युवितस्ञाद्भनाथकारी
शब्दारात्मक केंद्रसमयमः निःवहोत्वकान्तः तुष्कमानुः
लक्ष्मीलाभ्यासाध्या वह जिन्तनियये खायणविन्यायः
सम्मान्यां स्वप्नमक्त भविष्यमप्राप्ती गीतप्रणायाः

Mr. Venkayya has drawn my attention to another Tamil work, entitled Kōyilolugu, i.e.
"Benefactions to the Temple," which registers the donations made to the Rāganātha temple
at Śrīraṅgam from the earliest times. The authorities on which the statements of this book
are based are not mentioned by the author. Among other facts it chronicles the same events
which have been quoted from the Garuparamparā, with fuller details. It states that in Śaka-
Saṁvat 1149 expired,8 the Akshaya-saṁvatsara, the Muḥammadins (Tulukkar) occupied the
Tondai-maṇḍalam. When news reached the temple authorities at Śrīraṅgam that the enemies
had passed Saṅnapuram (9 miles north-north-east of Trichinopoly), they removed the image
of Alagiyamaṇḍapāḷaṇa-Perumāḷ to Tirunārāyanapuram (Mēlukōṭe in the Mysore State).

2 Tamrakka-Yavan-daigal.
3 Madras edition of Sākyuga 1900, the Vīrātshī-saṁvatsara, p. 124 f.
4 Ibid. p. 127 f. 6 Ibid. p. 129.
5 Ibid. p. 127 f. 7 Read "Gūḍhaṃ."
by way of Jētiākudū, Tirumālirunjūlai, Kōlīkkādu (Calicut) and Pūngagār (in the North Arcot district). The image was kept for "many days" at Mēlukōte and then removed to Tirumalai (Tirupati in the North Arcot district), where it was worshipped for "a long time." In the meanwhile the Mūhammadians had conquered the Pāṇḍya country and, through the influence of Vidyāraṇya, the kingdom of Agrākkondi (Vijayanagara) had been established. Its king, Hariharāyara (II.), reconquered the Tōḍai-maṇḍalam. One of his officers, Gōpāṇa-Udaiyar, who resided at Śējī, took the above-mentioned image from Tirumalai to Śīkārapāram (near Śējī), where it was duly worshipped. He advanced with a strong force and defeated the Mūhammadians completely. In Śaka-Saṃvat 1293, the Parīdhāvi-saṅvatsara, on the 17th solar day of the month Vaṅgā, he brought back the image of Perumāl to Śīkārapāram and reconsecrated the god and his two consorts. He engraved on the outer portion of the east side of the temple wall (built by) Dharmavarman the same verse which has been quoted from the Gorsurampāramā, and which reads here as follows:—

\[\text{Chāṇīyānīlāyūntiśityāntmāmānādubhūtān̥drē-}
\text{bherāmarāṣṭā kāchālāsyaśvāt nīlōkālāsyaślūkān̥am}.
\text{lōkōśābhāmbhāyāṃ vah niuvānām śāpyaśustainable}
\text{samākyāyāṃ saparī tukṣt niujāsādīprāṇā gopāṇyā}.

The Köyiliyōgū further states that Gōpāṇa-Udaiyar granted fifty-two villages to the Rānganāthā temple, and that both his sovereign, Hariharāyara (II.), and Varuparna-Udaiyar, the son of the latter, performed the tūlaṇuṇa ceremony at the same temple.°

The verse quoted above and another, similar verse make up the subjoined Grantha inscription (No. 55 of 1892), which is engraved on the east wall of the second prākāra of the Rānganāthā temple at Śīkārapāram. The two verses are preceded by a chronogram representing Śaka-Saṃvat 1293 (= A.D. 1371-72). This date implies that the Gorsurampāramāprabhāva either must be wrong in making Gōpāṇa-Udaiyar a contemporary of Vēdāntadeśika, or — what is more probable — that the alleged birthday of Vēdāntadeśika in Kaliyuga 4370, the Śukla-saṅvatsara (= A.D. 1293-70), is a pure invention. Gōpāṇa-Udaiyar is referred to in the inscription as Gōppāṇa (verse 1) and Gōpāṇa (v. 2). His residence (rājākānī, v. 2) was Cheñchi (v. 1), which is the Sanskrit form of the Tamil Śējī, sūlgō Gingeel, in the South Arcot district.° Anjanādī (v. 1) and Vipībāhāngīrī (v. 2) are two names of Tirumalai, the hill of Tirupati in the North Arcot district.

Gōpāṇa or Gōppāṇa is known as an officer of Kampaṇa-Udaiyar or Kampaṇa-Udaiyar, the son of Vīm-Bokkāna-Udaiyar, from an inscription at Aĉcharapākkam (No. 250 of 1901)
and from three inscriptions at Kāñchi. 1 Aiyana, the son of Anra Gopappa, is mentioned in another Kāñchi inscription of Vira-Kampaṇa-Udaiyar, the son of Bukkaṇa-Udaiyar (No. 33 of 1890). The same inscription shows that Gopappa was a Brāhmaṇa, as it states that he belonged to the Āpastamba-sūtra and Bhraddevāja-gūtra.

It appears from the last paragraph that Gopappa’s sovereign, Kampaṇa-Udaiyar, was the son of Bukkaṇa-Udaiyar or Vira-Bukkaṇa-Udaiyar. I feel no hesitation in identifying this Bukkaṇa-Udaiyar with king Bukka I. of Vijayanagara, whose name appears as ‘Vira-Bukkaṇa-Odeyaru of Vijayanagara’ in a Kanarese inscription of Saka-Saṅvat 1293, the Viśvākṛta year, at Bhaṭkal. 2 and in identifying Kampaṇa-Udaiyar with Chikka-Kampaṇa-Odeyaru, the son of Bukka I. 3 The word Chikka or Kumāra, which is prefixed to the name of Kampaṇa-Udaiyar in some of his inscriptions, is evidently employed to distinguish him from his uncle Kampaṇa. 4 In the pedigree of the first Vijayanagara dynasty Kampaṇa-Udaiyar will henceforth appear as Kampaṇa II., and his uncle as Kampaṇa I. Mr. Taylor 5 calls Kampaṇa-Udaiyar the “general or agent” of Bukkarāya of Vijayanagara and states that he repaired the temple at Srīrāma in Saka-Saṅvat 1293—the date of the subjoined inscription—and that he expelled the Muhammadan invaders from the Pāḍyā country. Here we have a grain of truth among heaps of chaff. The existence, in the fourteenth century, of a dynasty of Mussalmān chieftains of Madhura is testified to by chronicles and coins, 6 and Kampaṇa-Udaiyar’s conquest of the Pāḍyā country is corroborated by an inscription of Saka-Saṅvat 1287, the Viśvākṛta year, at Tiruppuṇkuli (No. 18 of 1899), which states that, “having taken possession of the kingdom of Rājagambhirā, he was pleased to conduct the rule of the earth on a permanent throne.” 7 Rājagambhirā is known to have been a surname of the Pāḍyā king Jatāvarman alias Kulaśekhara, 8 whose Tiruppuṇkuli plates are dated, according to Professor Keilborn, in A.D. 1214. 9 Hence the kingdom of Rājagambhirā seems to denote the Pāḍyā kingdom, and it may be accepted as a historical fact that Kampaṇa II., the son of Bukka I. of Vijayanagara, expelled the Muhammadans from Madhura. Two inscriptions at Tiruppuṇkuli 10 show him in possession of a portion of the Rānmād Zamindārī in Saka-Saṅvat 1293 and 1296. The fact that he claimed to be “conducting the rule of the earth” proves that he did not remain a subordinate of his father, but considered himself an independent ruler. His prime-minister (mahāpradhānī) Sōmapāḍa is mentioned in two of his inscriptions at Mēḻpāḍi (No. 89 of 1889) and Achcharāpākkam (No. 250 of 1901). To return to Gopappa, he seems to have taken part

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1 South-Ind. Jour. Vol. I. Nos. 86-88. When publishing these three inscriptions (ep. cit. p. 117 f.), I represented Kampaṇa-Udaiyar as the son of Vira-Kampaṇa-Udaiyar on the strength of a Tirumalai inscription (ibid. No. 72). But, in the light of other records, I believe now that, in L. 2f. of this record, ‘Virais-Kampaṇa-Udaiyar Kumāra’ should be translated as ‘Oṃ girla-Udaiyar, the son of Vira-Kampaṇa-Udaiyar (alias) Kumāra-Kampaṇa-Udaiyar.’

2 Above, Vol. III. p. 36, note 1. An inscription of Vira-Bukkaṇa-Udaiyar at Vēppūr (No. 20 of 1890) is dated in the Rākṣasa year (i.e. Saka-Saṅvat 1297); another at Tirukkuḷukkonam (Madras Christian College Magazine of March 1892) in the Nāla year (i.e. Saka-Saṅvat 1298); and one at Achcharāpākkam (No. 255 of 1901) in Saka-Saṅvat 1298, the Nāla year. See also Mr. Rice’s Ep. Corn. Vol. III., Md. 90, Ml. 23 and 76; Vol. IV., Ch. 113 and 117.

3 See e.g. Dr. Caldwell’s History of Timbuctoo, p. 42; Mr. Sewell’s Lists of Antiquities, Vol. II. p. 222 f.; Captain Tufnell’s Hints to Coin-collectors in Southern India, p. 32 f. and p. 66 f.; and the late Mr. Rodgers’s valuable paper in Jour. At. Soc. Bengal, Vol. LXIV. Part I. p. 49 ff. No complete reading has yet been published of a silver coin which was figured on Tufnell’s Plate vi. No. 5, and of which I possess a specimen; the obverse reads Aṭham Sākha 728 (of the Hijrī, i.e. A.D. 1337-38), and the reverse Al-Ḥusainiyah.

4 The passage and its bearing were first pointed out by Mr. Venkayya in one of the two Annual Reports which he drew up during my absence on furlough.

5 See page 301 above.


7 Vol. III. p. 36.

8 Above, Vol. III. p. 36.
in his master's wars against the Musalmān chiefs of Madhurā, as the Raṅganātha inscription alludes to his conquest of the Tulusshas.

The subjoined list of inscriptions of Kampana II. shows that his influence extended from Mysore in the north to Rāmnād in the south, and that he was in power between A.D. 1361-62 and A.D. 1374. The Tirumalai inscription of his son Ommaṇa-Udayaṅa is dated on the 11th December A.D. 1374.4 Of his father Bukka I. we have inscriptions of still later date, viz. A.D. 1375-76 and 1376-77.3 To Professor Kielhorn my best thanks are due for the calculation of those among the following dates which contain astronomical details.

1.- No. 256 of 1901; at Achcharapākka. Kampana-Udayaṅa, the son of Vira-Bokkaṇa-Udayaṅa. Śaka-Saṅvat 1282[83], Plava.

"For Śaka-Saṅvat 1287 expired = Viśvakāla the date regularly corresponds to Wednesday, the 10th November A.D. 1365, when the 6th titthi of the bright half ended 13 h. 38 m., and the nakṣatra was Dhanisthā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise."—F. K.

6.- No. 133 of 1892; at Bhussanālai. Vira-Kumāra-Kampana-Odēyaru, the son of Vira-Bukkaṇa-Odēyaru. Śaka-Saṅvat 1282[83], Parābhava.


"For Śaka-Saṅvat 1289 expired = Parābhava the date, as recorded above, is quite irregular. All that I can suggest regarding it is, that the [in Tamil] strange word for the solar month, Așikā, may be intended for Āṇi, and that Pāṭattu may be a mistake for Pāṭattu (Pārva-Phalgun). If these two alterations were adopted, the date would regularly correspond to Sunday, the 14th June A.D. 1366, when the 5th titthi of the bright half ended 4 h. 19 m., and the nakṣatra was Pūrva-Phalgunī, by the equal space system for 22 h. 20 m., according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 3 h. 55 m., after mean sunrise."—F. K.


"For Śaka-Saṅvat 1288 expired = Parābhava the date regularly corresponds to Thursday, the 11th February A.D. 1367, when the 11th titthi of the bright half ended 6 h. 44 m., and the nakṣatra was Punarvasu, by the equal space system and according to Garga for 14 h. 27 m., and by the Brahma-siddhānta for 13 h. 47 m., after mean sunrise."—F. K.

1 See above, p. 231, note 1. In a local chronicle this name has been misspelt or misconstrued "Embana-Udayaṅa;" see Mr. Nelson's Madura Country, Part III, p. 82. Another son of Vira-Kampana-Odēyaru, named Naṭaṣaṅgii-Odēyaru, is mentioned in an inscription at Doḍa-Kanchi (Mr. Rice's Ep. Cana. Vol. III., N. 105), which is dated Śaka-caruṣa sanā 1298 nova Asaṃda-samantaraṇa Vaiṣṇava-rū ṣa 15 Ga[n][r]hu or sōmāghanadallii. Professor Kielhorn considers this date worthless, because "in Śaka-Saṅvat 1296 expired = Asaṃda the full-moon titthi of Vaṭāśa ended 23 h. 17 m. after mean sunrise of Wednesday, the 26th April A.D. 1374, and there was no lunar eclipse on that day."

9. — Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannamalai. Kampana-Udaiyar, the son of Vir-Bakkaça-Udaiyar. Plavanga.


“This date is in every respect irregular, and intrinsically wrong, because the moon cannot be in the nakṣatras Rāhuṣa on a 7th tithi of the dark half in the month of Makara.” — F. K.


“For Kaliyuga-Saṅvat 4472 expired = Šaka-Saṅvat 1293 expired = Viroḍhakrit the date regularly corresponds to Wednesday, the 4th June A.D. 1371, when the 5th tithi of the dark half ended 8 h. 13 m., and the nakṣatra was Dhanisthā, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.” — F. K.


“In Šaka-Saṅvat 1294 expired = Paridhāvīn the second tithi of the bright half of the month Chaitra commenced 2 h. 29 m. after mean sunrise of Sunday, the 7th March A.D. 1372.” — F. K.


17. — No. 28 of 1890; at Kānci. Kampana-Udaiyar, the son of Vira-Bakkaça-Udaiyar. Ananda-va[r*]ṣaṃ Adi-mādal[m] 10 [tṛdi] Āśāda-buṣṇa-ḥatu[r*]ddai Śukravāramum perra n[d].

“In Šaka-Saṅvat 1296 expired = Ānanda the Karkaṭa-sanākranti took place 9 h. 9 m. after mean sunrise of Wednesday, the 28th June A.D. 1374, which was the first day of the month of Karkaṭa or Āḍī. The 10th day of the month of Āḍī therefore was Friday, the 7th July A.D. 1374; but the tithi which ended on this day, 6 h. 23 m. after mean sunrise, was the 12th (not the 14th) tithi of the dark half of the month of Āśāda. In my opinion, there can be no doubt that the number of the tithi has been wrongly quoted in the original date.” — F. K.


“In Šaka-Saṅvat 1296 expired = Ānanda the 10th tithi of the dark half in the month of Kanyā commenced 7 h. 5 m. after mean sunrise of Friday, the 1st September A.D. 1374, when

1 Dead-paṇkṣhṭatu. 2 Read-kkilamaṇiyum. 3 See Ind. Ant. Vol. XXII. p. 138, No. 9. 4 I.e. Ādityāradana.
the nakhatra was Punarvasu, by the equal space system from 6 h. 34 m. after mean sunrise, and by the Brahma-siddhânta and according to Garga during the whole day.—Since on Saturday, the 2nd September A.D. 1374, the 10th tithi of the dark half ended 7 h. 1 m., and the nakhatra was Punarvasu for 7 h. 13 m. or 6 h. 34 m., after mean sunrise, I have some doubts whether that day is not really the intended day, and whether therefore Friday has not been wrongly quoted in the original date instead of Saturday. Supposing the weekday to have been given correctly, I should have expected the writer to quote the 9th tithi.”—F. K.

From a Kanarese inscription at Penakonda (No. 339 of 1901), which was first noticed by Mr. Sewell, we learn that Vira-Bukkanapa-Odyearu (i.e. Bukka I.) had another son, named Vira-Virupanpa-Odyearu (I.), by his queen Jommadévi. While Bukka I. was ruling the territory of the Hoyasala kings at Hosapatana, and while his son Virupanpa I. was governing the province (rdhyâ) of Penugonde, which had been entrusted to him by his father,—the minister (mahâpradhâna) Ananta-raja-Odyearu built the fort of Penugonde in SaCa-Sanvat 1276, the Jaya-santvatsara, on Tuesday, the 1st (tithi) of the bright (fortnight) of Chaitra, i.e. on the 25th March A.D. 1354.

A copper-plate grant at Narasipura mentions a third son of Bukka I., named Mallinâtha or Mallapp-Odyearu, whose son was Nârâyanaôdev-Odyearu. It is dated on Sunday, the 29th July A.D. 1397.

The successor of Bukka I. on the throne of Vijayanagara was his son by Gauri, Harihara II., whose name is given as Vira-Hariyappa-Odyearu in Kanarese inscriptions (Nos. 3, 4, 6-9 of the following list). As will appear from Nos. 2, 5 and 9 of the same list, the Tamil form of his name was Harîyana- or Ariyâna-Udaiyar.


   “In SaCa-Sanvat 1299 expired Piṅgala the Karkata-saukrânti took place 3 h. 46 m. after mean sunrise of Sunday, the 28th June A.D. 1377, which was the first day of the month of Karkata or Ādî. The 39th day of the month of Ādî therefore was Monday, the 27th July A.D. 1377.”—F. K.

2. — Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tirupapâmalai. Ariyâna-Udaiyar. SaCa 1299, Piṅgala.


   “SaCa-Sanvat 1301 current = Kâlayukta: Friday, the 11th June A.D. 1378 (the full-moon day of the second Jyaihabit): a total eclipse of the moon from 12 h. 1 m. to 15 h. 41 m. after mean sunrise, and therefore visible in India.”—F. K.


3 SaCa-varsha 1276 nēya Jaya-samachâm[ita]raḍa Châitrâ-sû [1] Mâ[n]galâru-râdalu[.] Professor Kiellörn kindly informs me that “In SaCa-Sanvat 1276 expired = Jaya the first tithi of the bright half of Chaitra commenced 7 h. 35 m. after mean sunrise of Tuesday, the 25th March A.D. 1354.”
4 Mr. Rice’s Ep. Cora Vol. III. TN. 64.
* See above, Vol. III. p. 115 and note 12.
* Bend Šaka-varâsha.
“Śaka-Saṁvat 1301 current = Kālayukta. The date is incorrect; it would correspond to Sunday, the 21st November A.D. 1378, when the first tithi of the bright half of Mārgaśīra ended 21 h. 10 m. after mean sunrise. If the figure for the tithi were 2, the date would regularly correspond to Monday, the 22nd November A.D. 1378.”—F. K.

5.—No. 32 of 1890; at Kāché. Vira-Hariyappa-Udaiyar. Śakādām 1300 m āl Kālāmāya K[ā]layukta-varshattu Mārga[ś]e-māl[m]aṃ 2 tēdi pūrva(vra)-pukkaṭṭu soppa[-miyu]-Nāyanar-kālavatīyaṃ pērā ī Saṛayattu nāl.

“This date is irregular. In Śaka-Saṁvat 1300 expired = Kālayukta the Dhanah-
saṁkrānti took place 18 h. 53 m. after mean sunrise of Saturday, the 27th November A.D. 1378. The second day of the month of Dhanu or Mārgaśīra therefore was Monday, the 29th November A.D. 1378, and on this day the 9th tithi of the bright half ended 11 h. 33 m. after mean sunrise, and the nakshatras were Uttar-Bhadrapadā and Rāvīta. The 7th tithi of the bright half ended 16 h. 5 m., and the nakshatra was Śatābhisaj, by the equal space system for 9 h. 12 m., and according to Gagra for 0 h. 39 m., after mean sunrise of the 27th November A.D. 1378, but that day, as stated already, was a Saturday, and the last day of the month of Vṛiśchika (Kārtīgai).”—F. K.


“Śaka-Saṁvat 1301 expired = Śiddhārthīn: Monday, the 18th April A.D. 1378; the first tithi of the bright half of Vaiśākha ended 6 h. 1 m. after mean sunrise.”—F. K.

7.—Ep. Carn. Vol. IV., Ch. 64; at Homma. Harihara II. or Vira-Hariyappa-Odeyar of Vījayāngarā. Śaka-varuṇa 1302 nēya Raudri-saṁwarata rāda Śravanga-tu 5 Ādīvarudala.

“The date is irregular. In Śaka-Saṁvat 1302 expired = Raudra the 5th tithi of the bright half of Śravanga ended 14 h. 56 m. after mean sunrise of Saturday, the 7th July A.D. 1380.”—F. K.


“Śaka-Saṁvat 1304 expired = Duṇḍubhi: Monday, the 28th April A.D. 1382; the full-moon tithi of Vaiśākha ended 9 h. after mean sunrise.”—F. K.


“In Śaka-Saṁvat 1307 expired = Kṛdohana the Mithuna-saṁkrānti took place 14 h. 51 m. after mean sunrise of Saturday, the 27th May A.D. 1385. The 12th day of the month of Mithuna or Ani therefore was Thursday, the 8th June A.D. 1385; and on this day the new-moon tithi (of the month Jayaśthī) ended 9 h. 55 m., and the nakshatra was Mrigaśīrṣa, by the equal space system and according to Gagra for 1 h. 19 m., after mean sunrise.”—F. K.

Harihara II. had three sons: Virūpākṣa I., Bukka II. and Dēvarāya I. The first of them is known from the Ālampūṇḍi plate (No. 2 below) and from the Nārīṇayatīlāsā and to be identified with Viruppāṇḍa-Udaiyar (II.), the son of Hariyappa- or Hariyāṇa-Udaiyar (Nos. 1 and 3-5 below).

1.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannāmali. Vira-Viruppāṇḍa-Udaiyar, the son of Hariyappa-Udaiyar. Śaka-Saṁvat 1301.


3 Read Vaiyāśāka.
4 I.e. Sōmavṛddhala.
5 Kālāmāya also mentions “Vireṇṭa-Udaiya, the son of Harihara;” see page 523 above.
3.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tiruvannamalai. Vir-Viruppappa-Udayar, the son of Hariyappa-Udayar. Šaka-Saṁvat 1310, Vībhava.

4.—No. 114 of 1897; at Kōliyaṇur. Vi[ra]ppana-Udayar, the son of Hariyapa-Udayar. Šaka-Saṁvat 1 . . . , Vībhava.


"For Šaṅka-Saṁvat 1318 expired = Dhātu (Dhātri) the date regularly corresponds to Thursday, the 13th April A.D. 1386, which was the 19th day of the month of Mēśha and when the 5th tithi of the bright half ended 7 h. 35 m., and the nakṣatra was Āḍṛā, by the equal space system for 11 h. 50 m., after mean sunrise." — F. K.

To the time of Bukka II., the second son of Harihara II., belong the following six inscriptions.


"This date is irregular. For Šaṅka-Saṁvat 1304 expired = Dundubhi it would correspond to Friday, the 21st November A.D. 1382, with the nakṣatra Rōhini. It would be incorrect also for the lunar month Kuṭṭikā of the same year, and for the Šaṅka years 1303 and 1305 expired." — F. K.

2.—No. 11 of 1900; at Kambayanāllur. Immaḍi-Bukkarāya (i.e. 'Bukka the second'), the son of Harārāya (i.e. Harihara II.) and grandson of Bukkaṇa-Udayar (i.e. Bukka I.). Kāhaya-varṇeṣuṭtā Pāṇguṇ[i]-mādham muda[t]i yadi pūrva-pakshattu Utrāti[t]t[til]yuvam pṛṛṣa nāl.

"This date also is irregular. For Šaṅka-Saṁvat 1308 expired = Kāhaya the first day of the month of Pāṇguṇi (or Mina) would correspond to either the 24th or the 25th February A.D. 1387, but on the former of these two days (which both fell in the bright half) the nakṣatras were Kṛttikā and Rōhini (Nos. 3 and 4) and on the latter Rōhini and Mrigaṭirṣa (Nos. 4 and 5), not Uttarā-Bhadrapadā (No. 20)." — F. K.


"This date for Šaṅka-Saṅvat 1328 expired = Vēya clearly corresponds to Friday, the 28th March A.D. 1406, which was the day of the Mēśha-saṁkrānti (that took place 17 h. 25 m. after mean sunrise), and on which the 7th tithi of the bright half ended 16 h. 30 m., and the nakṣatra was Āḍṛā, by the equal space system for 8 h. 32 m., after mean sunrise." — F. K.


"This date is irregular. For Šaṅka-Saṅvat 1329 expired = Vēya it would correspond to Saturday, the 22nd May A.D. 1406, when the 5th tithi of the bright half of Jyaiṣṭha ended 13 h. 53 m. after mean sunrise." — F. K.


1 Accordingly, the date was the last day of the month of Mina of the solar Šaṅka year 1327 expired.
2 I.e. Gurneṭra-nāl.
"This date also is irregular. For Śaka-Saṅvat 1328 expired = Vya they it would correspond to Wednesday, the 16th June A.D. 1406, when the new-moon tithi of Jyaishtha ended 6 h. 18 m. after mean sunrise." — F. K.

6. — No. 41 of 1901; at Mādhabidurā. Vira-Bukkarāya, the son of Harīharāya. Śaka-varsaka 13[2]9 neya Vya-saṅvatvarada Bhādrapada-tūḍhāda(dāha) 10 Bhādharavādāra. "This date also is irregular. For Śaka-Saṅvat 1329 current = Vya they it would correspond to Tuesday, the 24th August A.D. 1406, when the 10th tithi of the bright half of Bhādrapada ended 13 h. 1 m. after mean sunrise. If the figure of the tithi were 11, the date would regularly correspond to Wednesday, the 25th August A.D. 1406." — F. K.

From manuscripts and coins we know a son of Bukka II. by Tippāmbā, named Vira-Bhūpati, to whom we have to assign two inscriptions of Vira-Bhūpsti-Udaiyar, which are noticed by Mr. Venkayya, vis. one of Śaka-Saṅvat 1331 at Śrīnāgara, and one of Śaka-Saṅvat 1336, the Manmatha year, at Tiruppaduruttī.

TEXT.

1 [Śrī] ॥ बन्धुप्रिया या भानीयानीलिहलिहमाहानिलिहहोत्रिविनिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानिलिहमाहानि
No. 34.—TWO INSCRIPTIONS OF VIDUGADALAGIYA-PERUMAL.

BY E. HULTSCH, PH.D.

A.—INSCRIPTION AT TIRUMALAI NEAR POLUR.

The first volume of my South-Indian Inscriptions contains some records, the full bearing of which could not be made out at the time of their publication through want of experience and in the absence of copies of cognate inscriptions. Several of them have been already republished in this journal. I now re-edit another, which was imperfectly read and rendered before, from a fresh inked estampage.

The subjoined inscription is engraved on the outer wall of the doorway which leads to the painted cave at Tirumalai near Poḻūr in the North Arcot district. It is somewhat worn and not very easy to read. The alphabet is Tamiḻ and Grantha. The inscription consists of three portions:— a sentence in Tamiḻ prose, a Sanskrit verse in the Śārdūla metre, and a Tamiḻ verse. Each of these three passages records in different words the same fact, viz. the restoration of the images of a Yaksha and a Yakshi, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned:— (1) Elīṇi (l. 1 and 7) or Yuvanikā (l. 4); (2) Rājarāja (l. 6) or Vagāṇ (l. 9); and (3) Vijūgadālagiya-Perumāl (l. 10) or Vīyāmukta-sravanōjiyavā (l. 6). Elīṇi is stated to have belonged to the family of the kings of Chēra (l. 1) or Kērala (l. 3), i.e. Malabar, or of Vaṇji (l. 7), the traditional capital of the Chēra kingdom, which is perhaps identical with the modern village of Chēramām-Perumāl-Kōyilūr near Tiruvanājikalam in the Cochin State. Both Elīṇi and Rājarāja receive the title Adigaimāg (l. 1), Adhiśāk<r>riṣa (l. 5 f.) or Adigāṇ (l. 9), i.e. 'the lord of Adigāṇ,' the modern Tiruvadi near Cuddalore. The third king is called the lord of Takaṭā (l. 6) or Tagadai (l. 10). As noted by Mr. Venkayya, this place is mentioned in the Tamiḻ poem Puramāṇurma as Tagaṇḍu, and Mr. V. Kangasabhai Pillai has identified it with Dharmapuri, the head-quarters of a taluk in the Salem district. This statement is corroborated by two Chōla inscriptions (Nos. 307 and 308 of 1901) in the Mallikārjuna temple at Dharmapuri, according to which Tagaṇḍu, the modern Dharmapuri, was the chief town of Tagaṇḍu-nādu, a subdivision of the Gaṇga country (Gaṇga-nādu), a district of Nagarli-Sōla-mandalam. Vidūgādālagiya-Perumāl was the son of Vagāṇ (l. 9) or Rājarāja (l. 6), who seems to have been a remote descendant (l. 5 and 9) of Elīṇi. Both he and his ancestor Elīṇi must have been adherents of the Jaina religion, because

1 Above, Vol. IV, Nos. 9, 22 and 52, and Vol. V, No. 13, A.
3 Yuvanikā is the Sanskrit equivalent of the Tamiḻ elīṇi, 'a servant.'
4 According to the dictionaries, the Tamiḻ Vagāṇ and the Sanskrit Baka are names of Kubēra, who is also called Rājarāja.
5 The Tamiḻ words vida, kidu and alegiiya correspond to the Sanskrit mukha, trāvana and ujjvala. The word looks like a diminutive. Perhaps the king had protruding ears.
7 For references to Adigāṇ, Adigaimāns and Elīṇi in Tamil literature see Ind. Ant. Vol. XXII, pp. 66 and 143.
8 Adigaimāns, who was a feudatory of the Chōla king and was defeated by Gaṇḍaraja, a general of the Hoysala king Vīryavardhanama (Bomalay Gaṇḍelner, Vol. I, Part II, Index), may have been one of the chiefs of Adigāṇ.
9 The Kalinga-Parasī (x. verse 68 f.) mentions 'the great city of Adigāṇ,' which Mr. V. Kangasabhai Pillai has identified with Tiruvadi in the Cuddalore taluka of the South Arcot district; Ind. Ant. Vol. XIX, p. 389 f.
10 In the time of the Vījayaagnāsa kingdom this town was the head-quarters of the province (vījayā) of Tiruvadi; ibid., Vol. XI, p. 153. This province is distinct from Tiruvadi-rājya (with the lingual r), which was situated in the Tinnevelly district; above, Vol. III, p. 240, and Mr. Venkayya's Annual Report for 1899-1900, p. 28.
11 See the two pages of the Ind. Ant. quoted in note 7 above.
12 There is another village named Tagaṇḍu in the Naṅjanāgādu taluka of the Mysore district, which was included in Hiriyana-nādu; Mr. Rice's Ep. Carn. Vol. III, N. 117 and 118.
they made grants at Tirumalai, which is referred to in the subjoined inscription as 'the holy mountain of Enguṇavijāi' (1. 8) and 'the holy mountain of the Arhat in the Tūndira-mandalam' (1. 4 f.).

TEXT.2

1 Svasti śrī [||*] Śeṣa-vaṇṇāttu3 Adigainān[4] Eliṇi śeṣa dha[r]r)mma-
2 Yaksha[r]aiyum Yakshiārāiyum elund-a[r]∗[r]∗[r]∗[r]∗uvitum epiṇiyum i-
3 ūkka[k]adappērip-kkā[llu]n=mangdū kaḍutt[ā]n || 'Śrīmat-Kēraḷa-bhūbhir-
4 tā Yavanikā-nāmā su-dha[r]r)m-ātmanā Tūndira-ahvaṇa-mandal-Ār)ha-sa−
5 girau Yaksha-svarasa kalpitau [||*] paćeṭṭ-tat-kula-bhūshan-Adhika-
6 nipā-śrī-Rajarāj-ātmaṇa-Vyamuktaśravanō[j][jivalō[na Takṣṭā-nā]thēna jir−

TRANSLATION.

(Line 1.) Hail! Prosperity! He8 set up (again) (the images of) a Yaksha and a Yakshi,—meritorious gifts (formerly) made by Eliṇi, an Adigaimān of the Chēra family,—presented a gong, and granted a channel (which he) had constructed to (or from ?) the Kadappērip (tank).9

(L. 3.) (The images of) two lords of the Yakshas, which had been set up by the glorious (and very pious-minded) Kēraḷa king named Yavanikā on the holy mountain of the Arhat in the province (mandalam) called Tūndira, were later on saved from ruin by Vyamuktaśravanōjīvala, the lord of Takṣṭā (and) the son of the glorious Rājarāja—an Adhika prince (who was) the ornament of his (Yavanikā's) race.

(L. 7.) The ruins which remained (of the images) of a Yaksha together with a Yakshi, that had been set up by Eliṇi, the chief of the family (ruling over) the Vaṇjiyar,10 were repaired and placed (on) this holy mountain of the god who possesses the eight qualities11 by Viṇugadaga[γ]iya-Perumāl, the protector of the Tagadaiyar,12 the ornament of the heads of those learned in the sciences, (and the son of)13 the brave Adigan Vagan—who was foremost on the (right) path, who came from his (Eliṇi's) family after (the latter) had died.

B.—INSCRIPTION AT KAMBAYANALLUR.

This inscription (No. 8 of 1900) is engraved on the south wall of the central shrine in the Dēśināṭēśvara temple at Kambayanallur in the ĈṬaṅgarai taluka of the Salem District. The alphabet and language are Tamil.

The inscription consists of a Tamil verse, which opens with the date—the 22nd year (in words) of the reign of Kūltuttāṅga-Chōjadēva. A short prose passage which is prefixed to the verse gives the same date in figures. This is another record of Viṇugadaga[γ]iya-Perumāl, the

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1 This is a Sanskritized form of Tondai-mandalam.
2 From an inked exportage.
3 Read -vaṇṇāttu.
4 South-Ind. Inscri. Vol. 1. No. 76 contains another copy of the same verse.
5 For the sake of the metre Arha is used instead of Arhat.
6 In this verse Vaṇjiyar rhymes with dēvējiyar, mājiyar and mējaiyar.
7 Read tiruttīyavum.
8 The subject is Viṇugadaga[γ]iya-Perumāl (l. 10).
9 The same tank is mentioned in another Tirumalai inscription: South-Ind. Inscri. Vol. 1. No. 77.
10 I. e. 'the citizens of Vaṇji.'
12 I. e. 'the citizens of Tagadal.'
13 The words in brackets can be supplied with certainty on the strength of the Sanskrit portion (l. 6) and in accordance with the Tamil habit of omitting the word 'son' between the names of the father and the son.
king of Tagadai and (son of) Rājarāja-Adigan. He is said to have ruled over the three rivers Pāli, Pennai and Ponnī. The inscription records that he granted a place named Širu-kōṭai on the bank of the Pennai river to Nāgai-Nāyaka of Kulañ, and that he built a temple.

The Pāli must be identical with the Pāḷāru river; the Pennai is the Southern Peṇṇaru; and the Ponnī is the Kāvēri. It may be assumed that the Pāḷāru formed the northern boundary of the king’s territories and the Kāvēri the western one, while the Southern Peṇṇaru passes not far north-east from his capital Tagadai, the modern Dharmapuri.1 Kulañ, where the donee came from, is another form of Kulañ or Kulaqār, the modern Elore.2 He may have been related to the Nāyakas of Elore, who are mentioned in inscriptions of the Telugu country.3 His name, Nāgai-Nāyaka, is perhaps connected with Nāgai-Nāyapalli, an ancient name of Kambayanañūr, which occurs in two inscriptions of the Hoysala king Vira-Viśvauṭhādeva (Nos. 9 and 10 of 1900).

The donor is mentioned in two inscriptions at Šeṅgama in the Tiruvānāmali tāluk of the South Arcot district,—in the first of them (No. 115 of 1900), which is dated in the 20th year of Tribhuvanachakravartin śrī-Kulottunga-Chōjadēva, as “the born Perumāl, alias the son of Rājarāja-Adigaṇ.”4 and in the second (No. 107 of 1900), in the beginning of which is lost, but which quotes the twenty-first (year of Kulottunga-Chōjadēva ?), as “Rājarājadēvan”5 Vindugadala-giya-Perumāl, alias the son of Rājarāja-Adigaṇ.”6 In both inscriptions he is stated to have been a contemporary of Šeṅgōni Ammūyappan Attimallan,7 alias Vikrama-Chōla-Sambuvārāyaṇ, a chief who seems to have been a subordinate of Kulottunga-Chōla-III.8 Besides, No. 107 of 1900 mentions as his contemporary a certain Šeyyaŋgaṇ, who is probably identical with Šiyagāṇa, a subordinate of Kulottunga-Chōla-III.9 Consequently, the king during whose reign the subjoined inscription of Vindugadala-giya-Perumāl is dated must be Kulottunga-Chōla III., who ascended the throne in A.D. 1178,10 and the date of the inscription, the 22nd year, corresponds to A.D. 1199-1200.

TEXT.11


TRANSLATION.

Hail! Prosperity! In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Śoḷadēva.

1 See page 331 above.
3 Pirand Perumāśāna Irājardha-[A] Ṛgmaṇaṅdir.
4 This portion of the title has to be taken as the name of a Chōla king to whom Vindugadala-giya-Perumāl or his ancestors had been tributary. Compare the similar name "Kulottunga-Chōla-Takatadhirāja, alias Maṭara-
5 This is an inscription at Nāyakōṭa in the Krishnagiri tāluk of the Salem district (No. 3 of 1900).
6 The original reads Irājardha-[A] Ṛgmaṇaṅdir, which I correct to Irājardha-Adigaṇ maṇṇa in accordance with No. 115 of 1900; see note 4 above.
7 Instead of Attimallan (i.e. Hastimalla) two other inscriptions (South-Ind. Inscr. Vol. I. No. 132, and Vol. III. No. 61) have the title Koyyādippurandhu.
8 South-Ind. Inscr. Vol. III. p. 121.
9 See Professor Kiernan’s Table on p. 24 above.
10 From an inked stampmark.
11 In this Tamil verse vini maruvu rhymes with kari maruvu, tirai-maruvu and virai-maruvu.
12 In the original this sign of punctuation is represented by a visarga.
In the year called two after twenty of the eminent Kulottunga-Sojadeva,—Vidugadalgajika-Perumal, who never breaks his word, (who is the son of)\(^1\) Rajaraja-Adigan, whose chest wears a fragrant garland, the lord of three sacred rivers, (viz.) the Pali (whose banks are) fertile, the Poopai (and) the Poopi, the king of Tagadacl where large lotus-flowers are surrounded by the ripples (of tanks), he whose hand resembles a cloud (in showering gifts), granted (the village of) Sirukkottai on the bank of the Poopai (river) to Nagai-Nayaka of Ku[la]p and gave his own name to (a stone temple.

No. 35.—TEKI PLATES OF RAJARAJA-CHODAGANGA;
DATED IN THE SEVENTEENTH YEAR (OF KULOTTUNGA I.).

By E. Hultsch, Ph.D.

These copper plates were sent to me through the Government of Madras by the Collector of Gondavari, who in his letter of 30th April 1901 states that they were "found about two months ago by one Kodi Dosigadu of Teki\(^2\) in the Ramachandrapuram taluka, while working in his field."

The plates are five in number and measure about 11\(\frac{1}{2}\)" in breadth and about 6" in height. The first and last plates bear writing only on the inner side, and the three middle ones on both sides. The edges of the inscribed plates are raised into rims for the protection of the writing, which is in a state of very good preservation. On the left of each inscribed side is bored a circular hole, through which passes a copper ring measuring about 6" in diameter and about \(\frac{1}{2}\)" in thickness. The ring had not yet been cut when I received the plates. Its ends are secured in the base of a four-petalled flower, which is surmounted by a circular seal measuring 4" in diameter. This seal bears the following emblems in high relief on a countersunk surface:—across the centre the legend sri-Tribhuvanainkusa; at the top a boar, standing, facing the proper left, flanked by two chauris, and surmounted by a crescent, an elephant-goad and the sun; and at the bottom a conch, a drum, a four-petalled flower, a flower-bud and a throne.

The alphabet is Telugu and the language Sanskrit verse and prose. The Telugu letters \(r\) and \(j\) occur in a number of Telugu names which are quoted in l. 90 f. Of grammatical peculiarities I would note that in yā (ll. 54 and 90) and mā (l. 95) the vowel ů is represented by the marks for ů and ō.

The inscription opens with the same genealogical account of the Eastern Chalukya family as the Chellur and Pithapuram plates of Viha-Chōda,\(^3\) but begins to differ in the description of the reign of Kulottunga I. It does not mention his queen Madhurantakai, but states that he had several queens (v. 11), who bore him several sons\(^4\) (v. 12). One of these, Mummaḍi-Chōda,—whose name is given as Rajarajē in the Chellur and Pithapuram plates,—he conferred the governorship of Vēgni after the death of his own paternal uncle Vijayāditya (VII.) (vv. 13-16). One year later (v. 17) he bestowed the same appointment on Mummaḍi-Chōda's younger brother, Viha-Chōda (v. 18), who held it for six years (v. 19), when he was recalled (v. 20). Then the eldest son, Chōdaganga, surnamed Rajarajē (vv. 21-26), ascended the throne of Vēgni (v. 33) in Saka-Samvat 1008 (in numerical words), on Thursday, the full-moon tithi of Jyāṣṭiha and in the āgra Simha (v. 34). This date

\(^1\) The words in brackets are supplied on the strength of the Sanskrit portion of the Tirumalai inscription (A. above).
\(^2\) No. 132 on the Madras Survey Map of the Ramachandrapuram taluka of the Gondavari district.
\(^3\) South-Ind. Inscr. Vol. I. No. 39, and above, Vol. V. No. 10, respectively.
\(^4\) According to v. 19 of the Chellur plates and v. 12 of the Pithapuram plates Kulottunga I. had seven sons by Madhurantakai.
probably corresponds to the 22nd May A.D. 1094. At the end of the inscription (l. 108) another date is given, viz. the seventeenth year of the reign.

The above statements involve a few important changes in the pedigree and the chronology of the Eastern Chalukyas. As regards the former, the order of the sons of Kulottunga I. in my Table of this dynasty has to be altered; for the Tēki plates inform us that the eldest son was not, as I thought, Vikrāma-Chōda, Kulottunga's successor on the Chōla throne, but Chōdagānga. As the Chellur and Pithāpura plates (v. 19) state that Vira-Chōda had only two elder brothers, it is now clear that these were Chōdagaṅga and Mummadī-Chōda, and that Vikrāma-Chōda was a younger brother of Vira-Chōda. Secondly, the dates at the end of the Chellur and Pithāpura plates, viz. the twenty-first and twenty-third years of the reign, respectively, cannot be referred, as was done hitherto, to the reign of Vira-Chōda. For, taking the date at the end of the Tēki plates in the same manner as the seventeenth year of Chōdagānga, it would correspond to A.D. 1084 + 16-17 = 1100-01, while the Chellur plates would fall in A.D. 1078 + 20-21 = 1098-99, and Vira-Chōda would thus have issued an edict during the governorship of his brother Chōdagānga. The only way in which the dates of the three inscriptions can be reconciled is to refer them to the succession of Kulottunga I. in A.D. 1070. They would then fall in A.D. 1088-89, 1090-91 and 1092-93. The two last dates would imply that Vira-Chōda administered the Vēngi province a second time in succession of Chōdagānga. That this was actually the case is explicitly stated in his Pithāpura plates. We are there told that Vira-Chōda was recalled by Kulottunga I. (v. 25), but sent to Vēngi again in the fifth year (v. 26). The occasion when he was recalled was evidently the appointment of Chōdagānga in A.D. 1084, and “the fifth year” must mean the fifth year after Vira-Chōda’s recall, i.e. A.D. 1088-89. This explanation is in perfect accordance with the fact that the Tēki plates are dated two years earlier, viz. in the seventeenth year of Kulottunga I. = A.D. 1086-87. The fact that the Chellur plates are silent regarding the intervening governorship of Chōdagānga, and that the Pithāpura plates allude to it without mentioning his name, suggests that he had discredited himself with his father and had been on bad terms with his brother Vira-Chōda. The subjoined Table shows the relationship and the dates of the three successive governors of Vēngi.

Kulottunga-Chōda I.;
madrid Madhurantaki.

<table>
<thead>
<tr>
<th>Pāḷāra ādīs</th>
<th>Rājarāja ādīs</th>
<th>Vira-Chōda</th>
<th>Vikrama-Chōda</th>
<th>Three other sons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chōdagānga</td>
<td>Mummadī-Chōda</td>
<td>A.D. 1078 to 1084 and A.D. 1084 to 1088-89</td>
<td>A.D. 1077 to 1078</td>
<td>1088-89 to at least 1092-93</td>
</tr>
</tbody>
</table>

Chōdagānagadēva (l. 80), surnamed Rājarāja (l. 78), bore the traditional titles Sarvalōkārāyya, Vishnuvarthana, etc. (ll. 76-78), and (like his younger brother Vira-Chōda) resided at Jananāthanagarī (l. 81), which Mr. Kriāha Sastri proposes to identify with the modern Rājamahēndri. He addresses the edict contained in this inscription to the inhabitants of the country between the Mannārī (river) and the Mahōndra (mountain) (l. 83). These must have been the northern and southern boundaries of the Vēngi province. The Mahōndra mountain is in the Gāḍārī district near the Māṇḍasa Railway Station, and the Mannārī river passes Sīngarāyakōḍa, now a Railway Station in the Kandukārī taluk of the Nellore district. The king’s edict does not, as usual, refer to a grant of land; it confers certain honorary privileges on the

The Bhāvanārāyaṇa temple at Bāpatla bears two inscriptions (Nos. 189 and 192 of 1897), dated in Śaka-Saṅgrah 1078 and recording gifts by two merchants who were members of the Teliki family (Teliki-vēvuraṇu). The first of these merchants belonged to the subdivision (gōtra) of the Mununēḷu, and the second to that of the Velamunēḷu, who are perhaps identical with the Vēlumunēḷu of the Tēki plates (l. 50). I subjoin the beginning of the second inscription; that of the first is identical with it. It will be seen from the following transcript that this caste claims to have ruled over the towns of Ayōdhya and Bejawāḷa, with both of which it is associated also in the Tēki plates (v. 40 f.).


The composer and the writer of the Tēki plates (l. 105 f.) were the same persons as in the case of the Chellūr plates (l. 114) and the Phēphūram plates (l. 260) of Viṣṇu-Chōḍa.

TEXT. 3
First Plate.

1 गोमा[नू]ः  असर्वधिर्मितिर्चिरार्दिदेवः  प्रतिविश्वविज्ञानाभिप्रात्  [I*]  तत्वाधिपति  किन भद्रवनिरविस्व-भायः
2 ब्हुवामिति  पुरिपरिवृद्धिवेवायः  [I 18]  तत्त्वादितः  तत्त्वावलोकितः  तत्त्वादितः
3 [�]:  पूः  ततो अनेकेन:  तत:  प्राचीन:  तत्त्वावलोकित:  ततो हृदयांतः  ततो ज्ञेयांतः
4 म:  तत्त्वाविशेषेन  तत:  कौंक्षन:  ततो दैविकः  तत्त्वादितः  ततो मित्यः  तत:  कायायम:  ततो नीतः [त]ः
5 दुःखः  ततो सत्ततस्तो  भृमनुभुताः  चचती  ततो विशेषन:  तत्त्वादितः
6 शोभेतेन:  तत:  प्राप्तेः  तत्त्वादितः  ततो विशेषयेते  तत:  पार्थराजः  तत:  पार्थवः

3 Compare l. 8 of this inscription, and the translation in South-Ind. Insae. Vol. I. p. 58.
4 In l. 93 the same town is mentioned as Viṣṇu-Chōḍa.
5 From the original copper plates.
6 This word is preceded by a symbol, for which see the accompanying Plate; read गोमा[नू]ः.
7 Read गोमा[नू]ः.
8 Read गोमा[नू]ः.
9 In the letter ख the vowel-sign u is attached to either a.
10 The rules of saṁbha are not always observed in the following prose passage up to सहस्रदेवः (l. 7).
11 The two vīraṅgas before पार्थराजः and पार्थवः have been entered subsequently.
7. The four other published inscriptions which contain this passage read सृजविशदः.
8. Read विषयः.
9. Read विषयः.
10. Read विषयः.
11. Read विषयः.
12. Cancel the annotation after the line.
13. The व at the end of this line and the व at the beginning of the next were added subsequently.
14. The annotation of व is repeated at the beginning of the next plate.

Second Plate: First Side.
20 विजयादिविद्यादशम [१*] तत्संयो १विषय[८]दृष्टवृष्टिगतस् [१*] ।

tamah guru निन्दूभ्राजयादिविद्यादशम [१*] ।

21 धेवेश्वर [१*] तत्संयो वृष्टि-विजयादिविद्याद्वितीयादशम [१*]

22 लिंगविजयादिविद्याद्वितीयादशम [१*] तत्संयो वालुङ्कषायादेशम [१*]

23 मासान् [१*] तत्स्नाताराजस्तु वृष्टि-विद्यादशम [१*] तस्मा[८]श्वेतवात्मा-

24 देशमानुषं दानानुपूर्वीय [१*] ताब्रह्मविश्वमवर्धा [८]दृष्टवृष्टि

25 वारंश्वरि प्रादेशिम [१*] तत्संयो वालुङ्कायादेशम [१*] विवलादि

26 यायानि जयन्तिभ्रमस [८]राजाजयादिविद्यादशमस्त्रिस्तिनिक व पुनःहरी म

27 विषयाय दागिता विषयाय [८] कल्याणस्वामि पुरलिंग पवित्रियादेशम

28 भृगु भास्करस्वामि [८] गोमिनीमुक्तैकम्बुमनस्त्रिस्वामिक विविधमानि।

29 का भृगु प्रत्यात्माप्रस्वति का विषयवेदियें जयपावनि [१*] या

30 राजाजयादिविद्यादेशम [१*] पुनःहरीमुक्तैकम्बुमनस्त्रिस्वामिक [८]

31 गंगाधरराजस्त्रिस्वामि वारिकायें राजेश[८]डी भृगु राजाजयादेशम।

32 वायु [१*] यस्तःस्व दिगंताराजस्त्रिस्व पारम्परियादेशम [८]

33 राजाजयादिविद्यादेशम [१*] मौलिक भृगुत्तात्म भृगुजा चिन्तयो ।

1 The w of श् is expressed twice.
2 The श्व is entered below the line.
3 Read महात्तम। । कल्याण।
7 The syllables पु and भ् are written on erasures.
8 Read प्रभृति।
Teki plates of Rajaraja-Chodaganga;
dated in the seventeenth year (of Kulottunga I).

Second Plate; Second Side.


1 The word देवी is entered below the line.
2 Read पालीव.
3 Read कुमारे।
4 Read ‘वदेव.’
5 Read रचनम।
6 The च of पंच is entered below the line.
7 Read म।
8 Read ‘वदेव.’
9 The च is entered below the line.
10 Read ‘वदेव.’
11 The च is entered below the line.
12 Read ‘वदेव.’
13 Read ‘अन्त्यूः।’
14 The antetrona stands at the beginning of the next line.
47 विमारानमुदरच्छुदादि[३] [३१४] [५] यिनोश्चस्यवदानिति जातिप्रतीतिष्ठति न निःशृणिविश्लेषितिः। [३१५] धार्मिककार्यलार्जिताः चालुक्यकुलभूमिः॥ २२॥

48 यावं वाचतिः ॥ लक्ष्मा विक्रमेश्वरबिविषयः॥ २३॥ भवानीतियनेष्वरे निःशृणिविश्लेषितिः विरोधच।॥ २४॥ गामणायकेः। महामोहिं ॥ महाभीक्ष्याः॥

49 महोपूर्वः [३१६] लोकानिर्दित्याः ॥ चतुर्द्रेष्टेतसा ॥ तिर्य्ककिमदिः ॥ २५॥ भूभारं भाराशायिं भूमाद्विभाषः। [३१७] तुलयोगं कल॥

50 भस्मं चोइङ्गे ब्राह्मणं ॥ २६॥ राजसस्योच्चन्नो राजाश्च राष्ट्रः।[३१८] महादिति ॥ २७॥ राष्ट्रादि[३१९] भवाननिन वाराणाश्च सादृश ॥ २८॥

कः

51 तपशामा[३२०] च ज्ञाते। क्षत्रियां ज्ञातां [३२१] विक्रमाक्षांतृभूभाराचार्यसिद्धवर्ती। ॥ २७॥ चतुर्द्रेष्टेतवर्ती॥ नोनां राजान्यामव

52 बारिधि। [३२२] जयमुसिकलस्वायनं देवने वंगोतिः। विन्यासः ॥ २८॥ तत्वर्यवावासः यह[३२३] इव संहोश्च। [३२४] प्रथ।कुशिः।[३२५] मः


Third Plate: First Side.

54 चक्रः। पादाकाशकर्णास्तरा। राजस्त्राः। [३५२] प्रतांशं पार्थ। वालंबितः।[३५३] पशुपंतिर्वा।

55 कनाध्यः। ग्रामः। देवश्यमान। विद्यमान। ब्राह्मणतैत्तिकादिः।[३५४] नाना।[३५५] राखः।[३५६] राख। पालः। विनायकः।

56 [३५७] तनवात्मस्याकाशिकारायाप्रमाणीस्मितार्थायस्मिनकम्यादिकोत्तरः।[३५८] राजस्त्राः।[३५९] देवसिद्धि किरः।

57 लः। [३६०] इत्यादिः ॥ तपातंत्रं नवात्मकं सत्यात्मकं सत्यायणं सत्यनामदात॥[३६१] मातृभी। प्रणामः।[३६२] देवविश्वास: जिग्नः।

58 मिश्रोमहदिन्त्यांतु। प्रक्षणांस्य हसन्तुमकर्ष्यां।[३६३] चक्ष:।[३६४] चक्षु- देवकालिकः।[३६५]

1 The anusrastra is expressed twice.
2 Read "वार्ता".
3 Read "कामसूत्र".
4 Read "सही".
5 Read "निम्न".
6 Read "कुष्टिः".
7 Read "भृस्मिक".
8 Read "सामायिक".
9 Read "दिश्चक".
59 तिथित आंत दिवस्ह्वरन्तः वैरिको कुभांगानादपन्तता हारवा पुराकारकः।
60 शाकाभूत धर्मरूप अस्वर्गांतिश्रोतोहुः शमाप्यः। [९४] शाकाभूत शमाप्यः दुर्गमाणि वेदेऽग्रात् धर्म विनाय परे पूर्वात्।
61 दिने सुखपुरोक्ष्यं गर्भांके मने [१०१] सिंहः लम्बवर्ष समस्तजगतिराध्यायः
62 बोधिर्मयिकां सुरसंपत्तां धर्मः। [१०२] भूलोकाशुदीताम्
63 लवणों प्रतिरूपम्। [१०३] वैराजराजः विषुः। [१०४] भूलोकाशुदीताम्
64 लवणों प्रतिरूपम्। [१०५] सम्भावः
65 वधानीमाणि गंगां कीर्तिरंगावलप्रथमानि। [१०६] यथातिरितिः
66 लने भारवा ददलीद्वेषः। [१०७] यथाद्वः

Third Plate; Second Side.

67 परम्परम्यमोन्नमिलानोम्। [१०८] नानांतरमेक्षा जूतं राक्षसरोय। प्रदिपितां बहुमो
68 र्क्रामायो विचाराः। [१०९] युवना
69 ११ वन्ना विक्षितविकालः। [११०] स्पन्दितमेन्नवाराधिनी ज्योतिषिकमूल्यवाच्यः। [१११]
70 हिनी दिशात्। [११२] वन्नाक्षुक्मायापुष्पारस्तिस कविताशास्त्रेऽवन्नोपायियाः
71 १२ द्वितीयमही विकुलपितलो राष्ट्रम्। [११३] गङ्गायाः। विकुलमाकारः
72 राष्ट्रम्। [११४] ध्वजमयेद्। [११५] धर्मावतार्। [११६] अधिकार्यकृत्व धर्मामासूयाश्चर्यः

1 Read स्थ्रयः।
2 Read अभुः।
3 Read अखः।
4 Read स्थ्रयः।
5 Read अखः।
6 Read अखः।
7 The assumed stands at the beginning of the next line.
8 Read अखः।
9 Read अखः।
10 The aksharas शों are written on an erasure.
11 A second म is written above the म at the beginning of the line.
12 The म of म is corrected from म.
13 The upper stroke of the आ of आँध्र is missing.
14 Read सङ्कालेः।
73 नस्लांवी निफल(ल)धनंस्यांकीभावतारा[[१]] निक्षिलोकानिविष्यजित्वञ्चबित्वा।
74 न: [[२]] यब वहु(य)चुतिरिविनमुनभामभरणकारानुमितादिर्य ज्ञतीविषोऽ
75 नानाषुः[[३]]-।
76 वनस्माणोऽऽरातः [[४]] चक्षुःनिहितस्वरूपस्यकः जगदाशानविधि
77 मध्यार्थां अविनाशीततमिष्का मधाजननं नूरं वहिष्यते।
78 स सर्वोऽऽक्ष्यानां।
79 यवीविनादेवमहाराजः[[५]] विका राजपरमेश्वरः परमसंहारा
80 रकः परमः।
81 झण्डोऽ राजराज इवविच्छिन्नमहामहामन्दस्तिष्ठानकलदिश्यकृति संबंधिकरे
82 मौसिलिपिसंसारा।
83 रविवेकरुपमुनमुनस्यस्यमानविनिविशाचितायोगराजशिविदिकावतिथिसिद्धक्रान
84 तत: सारांसरमस्तराष्ट्रवीरविलक्ष्णानविविशाचितायोगराजशिविदिकावतिथिसिद्धक्रान
85 ६ चोरोऽऽक्षुःवधेव: सकलपरातलामार्गोऽऽक्षुःसुसमुद्वदन
86 कदातितुऽ कुलराजः।

Fourth Plate; First Side.

81 धामा[६] जननाथानमणग्यायीकमुनभातरापुरातिकितिरिद्विजयोऽक्षिष्का
82 न: कैलामयोज्ञिकक्षुःकसुनग[गिः]खर्सः' सीमस्यानभुमी सकलसामान
83 रकः परिवरिण परितीर्णम्: स[वि]टिममृतेववसिनी राजकुस्मुकानु
84 कुतिविश्वा।
85 चोरोऽऽक्षुःसारांमवीरविलक्ष्णानविविशाचितायोगराजशिविदिकावतिथिसिद्धक्रान
86 परस्या मध्याऽऽक्षुः च मध्या सदा [[७]] मद्रोयाच्यमुपालविचिता
87 रमलयत्: [८] निर्जीवैस्मिष्ट्यः।[[१]] प्राणः।

1 Read "वराराँ".
2 Read धनः.
3 Read नानाय.
4 Read "स्नानाय"
5 Read "या".
6 Read नानाय अननाय.
7 Read "क्रसः"
8 The aksharas स्नानाय are entered below the line.
9 The aksharas स्नानाय are written on an erasure.
10 Read कुतिविश्वा.
11 The श्री is entered below the line.
Teki plates of Rajaraja-Chodaganga;
dated in the seventeenth year (of Kulottunga I.).
94
96
98
100
102
104
106
108
87 विहाराक्षेत्रीयोऽवर्जनोऽवर्जने ॥ [१०] दे च चालकाचितियां च प्रकाशप्रतिपादितः ॥ ॥ ॥ ॥

88 दोष दविषा वायुपथमः [२४] दे च चवेव समायता(क) विजयादिलयम्

89 भुजा [१] [१०]॥ ॥

90 राजा वन्यावतिसाना ॥ राजधानी महावधानोऽऽ[१] [२४] पूरो विजयावर्तया

91 देवां देशयक्तविनः । [२४] दे च वेलुमनुद्वः पतिपालु, नरियुष्टः ॥

92 [त] महानदेवप्रसादः तेलि[क] कुलचर्यवाहा [भ] [२४] विधायकवाहिनिहितममहस्

93 मीयां विजययात्रमुखिनिखिलपुरनगराभायमप्रमसृ

**Fourth Plate; Second Side.**

94 तिथु खानयु सचेतु विवाहिकन्यु प्रवलमात्यु बिहुन्यु ॥ च[१०] पुरुः

95 देवेन्द्रः पर्यन्ततमः विवाहिकन्ययां राजस्विपादमुः महाभगः

96 वासोगुणः स्वाधिशास्त्रानि चालकवाणि सर्वप्रत्यक्षानि तांति कपालविभः च पूरुः

97 व्यायामः [भ] महाग्रहणम् [१०] परस्परसंपरसीत्स्त्रा [१०] भीराधरात्

98 शासनोध्व ललितम् विविधमम् ॥ [१०] धर्माकारम्भायते पति:

99 देविये: प्रवेशन पालनवी[१०] [१०] धर्माकारम्भाय पालनीयोऽऽ

100 मन्विन्यामुः [१०] शुचेऽव बि शुचे [१०] ॥ शाश्वे सचोऽपुः कल्पित

101 वनी राजा दीर्घाक्षेत्राय मृगः [१०] ॥ [१०] अध्यापाचेवः महूः प्रतिपदे रसातलः [१०] [१०]

102 वः [१०] सद्यं कुष्णः धर्मं यथा पाति कतः [प] रः [१०] तथा: [१०] पालितमा शेष देन्

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1 Read शः.
2 Read चानानि.
3 The ई is entered below the line.
4 Read नायनय.
5 Read नाय.
6 Read नायनय.
7 Read देव.
8 Read ब्रह्म.
9 The शुचि of शुचि is entered below the line.
10 Read शरीर.
11 Read शरीर.
12 The अनुप्रयोगम् is corrected from a risarga.
13 Read शरीर.
14 Read शरीर.
15 Read शरीर.
16 Read शरीर.
103. प्रस्थापनी विश्वासः || 88* || []**भाण्डारिकर्ता राजसः ब्रह्मात्सः कीर्तिकाः श्रावती || गम्भीरः* [१४]* ||

Fifth Plate.

104. यहं || [**पित**]रो चाम्यांत्यते देवता[**ः**] || [89*] तपश्चाभाः* 3 प्रयजने राजस्योऽः [१४]*.-

105. जिते* [**१**] सञ्जोत्योऽः यापि तौक्याविश्वासः || [90*] ख्वातः परदत्ता वा यथे

106. हरेत वसुस्यरां || [**१**] यद् यण्डासः श्रवणेन जावः ज्ञासः || [**७३*] बहुभर्गः

107. सु[**ध**]ः देता वहुभावास्तुः ज्ञासः || यथा यथा यथा मूलमित्तस्य तथा तदा फः

108. अ || [91*] चित्तियराजसः[२]वक्षयः ससदेय द्वन्द्वायशा ज्ञासः[१२] [१२]*.-

109. विवेखःभवः लेखकः* [१४]* पेशाचारः ||

TRANSLATION.

[As far as line 36 the text is identical with that of the Pithāpuram plates of Vira-Chłođa.
ll. 1-43; above, Vol. V. pp. 74-77.]

(Verse 11.) There were to this chief of kings (viz. Kulöttunga I.) (*many*) virtuous queens, born in the families of renowned princes, always devoted to (him), full of love, (and) gracious,—as to the ocean (*many*) holy rivers, sprung from the ranges of lofty mountains, always running towards (it), full of water, (and) limpid.

(V. 12.) Rejoicing in the sons (kumāra) who were born (to him) in due course by these queens, who resembled him, (and) who were worthy to be worshipped by princes, this godlike (king) surely laughs at Ṭa (Śiva) who has (only) a single Kumāra (Skanda).

(V. 13.) Appointing (his) sons in due order to different districts (vishaya), as the soul (directs) the senses to different objects (vishaya), he spake as follows to prince Mummadi-Chłođa:—

(V. 14.) “Dear child! Being desirous of conquering the world, I formerly conferred the kingdom of the country of Vėngi on my paternal uncle, prince Vijayāditya."

(V. 15.) “And, ruling the earth for only fifteen years, this godlike prince, who resembled the five-faced (Śiva) in power, has (now) gone to heaven.”

(V. 16.) Out of obedience he (Mummadi-Chłođa) took up that burden (viz. the kingdom of Vėngi) which (his) father, the emperor, had given him with these words, though he could not bear the separation from him."

1 Read राजः.
2 Read तपश्चाभाः*.
3 Read बहुभर्गः.
4 Read चित्तियराजसः [२].
5 Here follow three symbols, for which see the accompanying Plate.
6 This verse is identical with v. 13 of the Pithāpuram plates, and nearly identical with v. 14 of the Chellār plates of Vira-Chłođa.
7 This verse is nearly the same as v. 14 of the Pithāpuram plates and v. 15 of the Chellār plates. After v. 15 of the Pithāpuram plates is omitted, though required by the context; see above, Vol. V. p. 25, note 1.
8 Verses 16 and 17 bear the same numbers in the Pithāpuram and Chellār plates.
(V. 17.) "The kingdom (is) no pleasure at all (compared) with the pleasure of worshipping the holy feet of the elders;" having considered thus, he returned to (his) parents after having ruled the country of Vēngi for one year.

(V. 18.) Then his younger brother, the brave prince Vira-Chōda, was ordered by (his) father to protect the country of Vēngi (and) proceeded (there).

(V. 19.) Desirous of prostrating himself at the lotus-feet of the elder one among (his) brothers, thirsting to embrace the younger one whose head was bent in devotion (to him), longing to do obeisance to (his) father and meditating on (his) lotus-feet, this poor boy spent six years in fear of transgressing the command of (his) father.

(V. 20.) The politic king of kings, who had subdued (all) rulers of the earth, recalled to himself that son whose only wish was thus to be united with (his) father and brothers.

(Vv. 21-27.) Then the emperor, who knew (his) duty (and) who had conquered the circle of the earth by valour, spake as follows to (his) first-born dear son Chōdagānga, having affectionately addressed (him) by the name Rājārāja (i.e. 'king of kings'), which was full of meaning because (he thought that) this lotus-eyed one would become a king of kings, (and) having embraced (him) who had prostrated himself (and) had folded his hands:—

(V. 28.) "There is a country famed by the name of Vēngi, (which is) the birth-place of the noble Chālukyas, as the ocean (is) of precious pearls.

(V. 29.) "Having reached high eminence there, the members of my family overcome even mighty kings, (as the planets, having risen in the east, surmount even lofty mountains.

(V. 30.) "While thou, Rājāraja, art seated on the lion-throne in the Vēngi country in order to protect the whole earth unopposed, may the lustre of (thy) feet be enhanced by clusters of gems in the diadems of many kings, as the beauty of the lotus by swarms of bees!

(V. 31.) "As long as the king of serpents (Śēha), (who is) the only lord of the snake-tribe, as thou (art) the only lord of a troop of elephants, is ruling the lower world, and as long as the lord of heaven (Indra), being worshipped by hundreds of gods and demi-gods, (is ruling) heaven, so long protect thou the earth, purifying the horizon as the impurity in the shape of enemies is washed away by the water of the edge of the sharp, large sword in thy hand!"

(V. 32.) When the prince, having thus obtained the blessing of the king (and) afterwards the true blessings of (his) mother, (and) having bowed to both, was about to start for his country, the sound of the conches (announcing his) departure and of shrill auspicious bugles reached the ends of the quarters.

(V. 33.) When the glorious Rājārāja had ascended (the throne of) the Vēngi country, (as) the sun the eastern mountain, the night of enmity was dispelled; darkness in the disguise of foes was driven away; the stars in the semblance of necklaces disappeared from the firmament—the wives of the enemies; (and) fire in the shape of sorrow sprang up in the sun-crystals—the hearts of the wives of foes.

(V. 34.) In the Śāka year reckoned by the tāstas (5), the sky (0), the atmosphere (0), and the moon (1),—(i.e. 1000)—in the month Jyāśṭha, in the bright fortnight, on the full-moon tithi, on a Thursday, when the moon had joined Jyāśṭha, in the excellent lagya Simha,—the sinless lord, the glorious Rājārāja, having been anointed to the kingdom of the whole earth, put on the tiara to the joy of the world.

1 The word agnisām occurs in l. 46 and priyādāsām in l. 50. I omit the intervening epithets of Chōdagānga, from which we learn little more that he was a worshipper of Siva and "an ornament of the Chālukya family" (V. 22).
2 The words vāgādūpi mañjārānma may also contain an allusion to the Rastrakūtas, who had the surname Tuṅga; see above, Vol. IV. No. 40, verse 6, and Vol. V. No. 20, verse 6.
3 The word āhārd has to be taken also in the sense of 'a stream.'
[V. 35 is identical with v. 23 of the Pituparam plate.]

(V. 36.) This ocean plentifully supplies heaps of wonderful gems.—surely (because it) fears a repetition of (its) bridging, retreating, stirring, swallowing and overlapping from him (who is) a Rāmakṛṣṇa in archery, a Bhārgava in splitting hosts of enemies, a Mandara mountain in firmness, a pitcher-born sage in (absorbing) the ocean of sciences, (and) a son of the wind in process.

[L. 67-76 illustrate by a series of vyatīkālaṁkhāras that the king as regent of the middle sphere was superior to the regents of the ten directions. The pun (śāska) in the word ākāmsa (I. 70) is particularly amusing.]

(I. 76.) While this asylum of the whole world (Sarvalokāraya), the glorious Vishnuvardhana-Mahārajādhiraja, the Rajapramāśara, the devout worshipper of Mahāśiva, the Paramabhāttirāka, the very pious one, who delights all regions of the world by (his) second name Rājarāja, the dust of whose lotus-feet adorns the diadems of lords of provinces (maṇḍalāṭavara), who purifies the whole horizon by the great mass of (his) pure fame that is being praised by the whole world, who is distinguished by the marks of an emperor, the glorious Chōjasigadēva, was enjoying the pleasure of the sport of ruling the whole earth,—once, being attended on all sides by the retinue consisting of the troop of all vassals, etc., in the darbar hall of the palace, which had very lofty pinnacles, which produced the impression of a lump of his fame that remained after the interior of the whole world had been filled (with it), at the capital of (his) family, the city (nāyari) named (after) Jananātha,—called together all the Rākṣaṭrāyas and other vassals living between the Mānēru (river) and the Mahēndra (mountains) and ordered as follows in the presence of the councillors, the family priest, the commander of the army, the heir-apparent, the door-keepers and the ministers:

(V. 37.) “There are (many) servants, dependent on the lotus-feet of the kings of my family, clever in service, (and) possessing courage and other virtues.

(Vv. 38-41.) “Among them (are those who have been) always intent on pleasing the minds of the kings of my family by great devotion, strength and intelligence; who have protected the Chālukya kings at the beginning with their riches, with their lives, (and) with their courage and other virtues; who have come already at the beginning with king Vijayāditya, the lord of Ayodhya, who was desirous of conquering the southern region; the vassals dwelling in the town Vijayavātà, the capital of the kings (who were) ornaments of the race of the Moon (Rāja-

(L. 90.) “And who are born in the Toliki family, whose minds are intent on the performance of their duties, (and) who are known to be divided into a thousand families such as Vultumanālu, Pattipālu, Naryālālu, Kumarālālu, Mārrūlālu, Povaṇālu, Brāvakala, Udṛṇālu, Anumagoḍālu and Āḍḍanālīlu.

(L. 92.) “Be it known to you that, being praised by (their) great devotion, we have now granted to these people by an edict (śānasa), as long as the moon and the sun shall last, that when marriage festivals are celebrated at all places such as Vijayavātā and all other towns, cities,
villages and hamlets (?), the married couple may proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (to them) in a golden vessel, (as) handed down by old custom.

(L. 98.) “This gift must be assiduously protected by the kings descended from our family.”

[Vv. 42-48 contain the usual admonitions to future rulers.]

(L. 108.) The ūśāpāti of this edict, which was given in the seventeenth year of the prosperous and victorious reign, (was) the commander of the camp;1 the composer Vīdāyābhaṭṭa; (and) the writer Punnāchārya.

POSTSCRIPT.

Professor Kielland kindly contributes the following remarks on the date of the accession of Bhājarāja-Chāḍagāṇa (above, p. 345, verse 34).

“The date is irregular for Śaka-Saṁvat 1006, both expired and current. In Śaka-Saṁvat 1006 expired the full-moon tīthi of Jyaśiṣṭha ended 15 h. 27 m. after mean sunrise” of Wednesday, the 22nd May A.D. 1084, when the nakṣatra was Jyeṣṭha, by the equal space system for 19 h. 3 m., by the Brahma-Siddhānta for 1 h. 53 m., and according to Garga for 6 h. 34 m., after mean sunrise. Siṃha was lagna from 4 h. 32 m. to 6 h. 41 m. after true sunrise.

“In Śaka-Saṁvat 1006 current the same tīthi ended 20 h. 36 m. after mean sunrise of Friday, the 2nd June A.D. 1083, when the nakṣatra by the equal space system only was Jyeṣṭha, for 8 h. 32 m. after mean sunrise (while it was Mūla by the Brahma-Siddhānta and according to Garga). Siṃha was lagna from 3 h. 51 m. to 6 h. 0 m. after true sunrise.

“The date would be irregular also for Śaka-Saṁvat 1005 current and 1007 expired.”

No. 36.—RANASTIPUNDI GRANT OF VIMALADITYA;
DATED IN THE EIGHTH YEAR.

By V. VENKATAIA, M.A.

The copper-plates on which the subjoined inscription is engraved were discovered about 70 years ago while quarrying earth for bricks in the fields of the ancestors of a ryot in the Amalapura tāluka of the Gōḍavari district, and are now in the possession of Valavala Jagannà on who lives at Amalapura. They were received from the Collector of Gōḍavari through the Government of Madras in 1899 and will have to be returned to the owner. Dr. Hultzsch has kindly permitted me to publish them.

The plates are five in number and were strung on a ring, which had not yet been cut when they were received. The ring measures about 5½" in diameter and about ½" in thickness. Its ends are secured in a four-petalled flower, which forms the base of a circular seal of about 3½" diameter. The seal bears, in relief on a countersunk surface, the legend Śri-Tīrthaśrayaśūkṣa. Below the legend is an eight-petalled flower, and above it a running boar facing the proper left. In front of the boar is an elephant-god; behind it the crescent of the moon; and above it the sun flanked by two chaures. The breadth of the plates is 10½", and their height 5½". Their edges are raised into rims for protecting the writing, with the exception of the first side of the first plate, which is blank, and of the second side of the fifth plate, which bears only two lines of writing. The writing is on the whole in a state of good preservation, but a number of places are damaged by verdigris.

1 With kṣatkādhipa compare kṣatkādhipa, etc.; above, Vol. IV, p. 309, note 1, and Vol. V, p. 131, last line.

2 v 2
The alphabet is ancient Telugu, while the language is mostly Sanskrit verse and prose. The description of the boundaries of the village granted (II. 87-94) is in a mixture of Sanskrit and Telugu prose. I would draw attention to the following points in the alphabet of the inscription. The long ā after consonants is marked in different ways; compare ḍkā, mā, rā, and kā in line 1 with the sād of the first tamādā in line 3, and with the sād of the second tamādā in the same line. The long ā added to conjunct consonants of which the rēpha is a member is generally omitted, except in ṛkā of vahān-koritā (l. 4) and ṛkā of varshānā (l. 29). The syllable jā occurs eight times in the inscription; but it is written correctly only once (in mahācārīhrāja, l. 61), while in the remaining seven cases the long ā is not marked at all. Initial t occurs in II. 55, 66 (twice), 70, 85, 87 and 97. In a large number of cases the rēpha is added to the t-syllable above consonants, the addition being denoted by a slight indenture at the base of the latter, e.g. in ṛtī (ll. 4, 16, 60) and ṛcī (ll. 19, 33, 34, 41). Initial i occurs in l. 91. The secondary form of the long i is rarely distinguished from that of the short ī; but in śī (ll. 1, 2), sī (l. 3) and chī (l. 5) an attempt is made to mark the length. Initial u occurs in l. 94. In combination with consonants this vowel is denoted in three different ways; compare ru (ll. 1, 2, 3, 4), sū (l. 2) and pu (l. 3) with nhū (l. 2) and tsū (l. 3), and with yu (ll. 3, 4, 8). The secondary form of the long u is also denoted in three different ways; compare bhū (l. 1) with sū (ll. 2, 3) and chū (l. 2), and with tsū (ll. 8, 30, 33), trū (l. 41) and ssū (l. 70). Initial ē occurs in ll. 36, 75, 91. Combined with consonants, this vowel is denoted in two ways; compare tē (l. 3), mé (l. 4) and kē (l. 7) with ḍē and mé (l. 2). Initial ā is found in l. 6 and initial ri in l. 7. Final k occurs in l. 68; final m in ll. 3, 37, 41, 46; final n in ll. 31, 35, 36, 41 (twice), 53, 62; and final r in ll. 17, 28, 29, 38, 52, 64, 67. In the majority of cases no distinction is made between the dental d and the lingual ℓ; compare chāḍāmānī (l. 81) with śādāmī (l. 83) and madalābhi (l. 84); but in pratādā (l. 22), Kadaśa (l. 23), Kāramachādī (l. 84) and Pagaga (l. 85) the loop of the ℓ is quite distinct. The aspirate ćha occurs twice in the inscription (ll. 14, 99), and in both cases in conjunction with cha. In all other cases its place is taken by the unaspirated cha. Double ṣkaša is written as if it consisted of śa and su; see ll. 32, 33 and 43. The ṣpādāvāniya occurs in ll. 1, 4, 5 (twice), 11 (twice), 14, 15, 38, 46, 70, 73.

Of orthographical peculiarities the following deserve to be noted:—The syllable ri is used for the vowel rī in Rīchaka for Rībhaka (twice in l. 7), krītā for krītā (l. 9), krītāṁtas for krītāṁtas (l. 21) and krītya for krītya (l. 86). The syllable yi is used for initial ī in yitī (l. 9) and yīta (ll. 45, 47, 55, 56 (twice), 57, 65). G is doubled after an anuvāra in Gaṅgā-dā (l. 23) and Gaṅgātā (l. 81) and before r in grāhīnase (l. 12), and t before r in Tṛūlōhana (l. 17). After r consonants are generally doubled, except in Dhiṁ-Aṛjuna (l. 12) and nirjītya (l. 23). Śaṁbhīrya occurs for sāṁrājya in l. 23.

The inscription opens with the Paurāṇik genealogy of the Eastern Chālukyas kings (ll. 1-13) and with a legendary account of their ancestors (ll. 15-25). Ll. 25-42 furnish the historical genealogy of the donor Vimalāditya. The date of his coronation is given in verse 13. He is praised in general terms in vv. 14-20 and in the subsequent prose passage (ll. 54-61). L. 61 f. contains the king's titles Sarvalokāsraya, Vaiśnuvardhana, etc. Vv. 21-34 describe the done and his ancestors. Then follows the grant itself, the description of the boundaries of the village granted, and of a field which belonged to it. The inscription closes with the date of the grant, and the names of the donor, the executor, the composer and the writer.

The Paurāṇik, legendary and historical portion of the genealogy agree almost literally with the corresponding passage of the Nandamāṇḍī grant of Bājārāja I., as far as the description of the reign of Vimalāditya's predecessor Saktivarman (v. 11). The Korumellī plates of Bājārāja I., the Tēki plates of Chādagana, the Chellūr plates of Vira-Chōda, and the Piṭkāpuram plates
of the same king also agree with the Ranastipundi grant to a great extent, while the Pithapuram pillar inscription of Mallapadva furnishes substantially the same facts regarding the early Eastern Chālukyas and their ancestors. The historical portion commencing with the reign of Kubja-Vishnuravdhana is known from grants earlier than the time of Vimaladitya. But the Ranastipundi grant is the earliest inscription hitherto discovered, which contains the Paurāṇik and legendary portions (ll. 1-25).

This is the first inscription which has been found of king Vimaladitya, the son of Dāna or Dānārṇava by his wife Āryamahādevi (v. 12) and younger brother of that king Śaktivarman who ruled immediately after the interregnum in the Vēṇgi country. An important item of information furnished by our grant is the date of Vimaladitya’s accession, which until now had to be obtained by deducting the duration of his reign as given in the copper-plate grants from the date of the accession of his son and successor Rājarāja I. as found in the Koramelli plates and in the Nandāmapuḍi grant. According to verse 13 of the subjoined inscription, Vimaladitya’s coronation took place in the Śrīśāhālaga and the Pushya nākhastra, on Thursday, the sixth tithi of the bright fortnight of the month Vrishabha in Śaka-Saṅvat 933. Professor Kielland kindly contributes the following remarks on this date:— “In line 43 read paṭchamān, ‘on the fifth tithī,’ instead of yasho-śakaḥṣyaṁ. With this alteration the date corresponds, for Śaka-Saṅvat 933 expired, to Thursday, the 10th May A.D. 1011. The fifth tithī of the bright half (of the lunar month Jayaśthha) in the solar month Vrishabha ended at 20h. 44 m. after mean sunrise, and the nākhastra was Pushya, by the equal space system and according to Garga, for 21h. 40 m. after mean sunrise. For a place situated at 16° Northern Latitude, the Śrīśāhālaga on that day lasted from 5 h. 14 m. to 7 h. 24 m. after true sunrise.”

The above date removes a discrepancy in the duration of the interregnum between Dānārṇava and Śaktivarman. All the grants assign 27 years to this interregnum. The interval between the accession of Amma II. (Śaka-Saṅvat 867) and that of Rājarāja I. (Śaka-Saṅvat 944) is 77 years, while the total duration of the intervening reigns is only 25 + 12 + 7 = 47 years. It had therefore to be inferred that the interregnum lasted 77 – 47 = 30 years. This discrepancy has already been pointed out by Dr. Hultsch. As we know now that Vimaladitya’s reign commenced in Śaka-Saṅvat 933, the interregnum is reduced to roughly 37 years, the period actually mentioned in the copper-plate inscriptions.

If we subtract from A.D. 1011 the period of the reign of Vimaladitya’s predecessor Śaktivarman (12 years), we get the approximate date of the accession of Śaktivarman himself, viz. A.D. 999. The interregnum which preceded Śaktivarman’s reign and which lasted 27 years has thus to be placed roughly between A.D. 972 and 999. Hitherto it has been supposed that the interregnum in the Vēṇgi country was caused by a Chōla invasion. The earliest Chōla king who claims to have conquered Vēṇgi is Rājarāja I., who ascended the throne in A.D. 985. The conquest of Vēṇgi is first mentioned in inscriptions dated in the 14th year of his reign = A.D. 998-99. Consequently, the interregnum could not have been caused by the invasion of the Chōlas, but was probably put an end to by that event. If this conclusion is correct, the Chōla king Rājarāja I. must have restored order in Vēṇgi by placing Śaktivarman on the throne, and the interregnum must have been due to causes other than the Chōla invasion during the time of Rājarāja I. There is also reason to believe that no Chōla invasion could have taken place before the time of Rājarāja I.

1 Above, Vol. V. No. 10.
2 Above, Vol. IV. No. 33.
3 This queen is mentioned as Ā[r]yamādevi in the Pithapuram inscription of Mallapadva; above, Vol. IV. No. 33, verse 19.
8 South-Ind. Inscri. Vol. III. p. 5.
The later Eastern Chālukya inscriptions, beginning with the Nandamapuḍi grant, report that Vimalāditya reigned 7 years, while the subjoined inscription is dated in his 8th year (l. 97). His accession took place in A.D. 1011, and that of his successor Rājarāja I in A.D. 1022. Thus the duration of Vimalāditya's reign was 11 years, i.e. 4 years in excess of the period assigned to him. The explanation of this discrepancy has perhaps been sought for in the following facts. Two inscriptions on the Mahēndragiri hill in the Gaṅjām district (Nos. 396 and 397 of 1896) record that (the Chōḷa king) Rājendra-Chōḷa defeated Vimalāditya and set up a pillar of victory on the hill. The date when this event took place is not known. But as this fact is not recorded in the usual historical introduction of Rājendra-Chōḷa's Tamiḻ inscriptions, it may be presumed that it happened during the early part of his military career, when his father Rājarāja I was still living. Again, there is an inscription in the Paṭehranaḷēśvara temple at Tiruvaiyārū near Tanjore (No. 215 of 1894), dated in the 39th year of the reign of the Chōḷa king Rājarāja I, which records certain gifts to the temple by Vishnuvardhana-Vimalāditya, who is no doubt identical with the Eastern Chālukya king of the same name. There is thus reason to believe that Vimalāditya was at or near Tanjore in A.D. 1013-14. This fact, coupled with the defeat recorded in the Mahēndragiri inscriptions, appears to show that Vimalāditya was taken prisoner to Tanjore by Rājendra-Chōḷa. While in the Chōḷa country, he must have married Kundaṅavā, the daughter of the Chōḷa king Rājarāja I and younger sister of Rājendra-Chōḷa.1 After this marriage Vimalāditya may have been sent back to his dominions about A.D. 1015. Taking these inferences for granted, it may be assumed that, though the period counting from his accession in A.D. 1011 to the date of his death in A.D. 1022 is 11 years, the later Eastern Chālukya records recognise neither his original accession in A.D. 1011 nor the period of his stay in the Chōḷa country, but reckon his reign from the time when he began to rule after his return from the Chōḷa country, and thus give only 7 years as the duration of his reign.

The inscription attributes several surnames to Vimalāditya, viz. Birudanka-Bhima (l. 44 and 73 f.), Tribhuvanākṣa (l. 47), Mummaṉa-Bhima (l. 51) and Bhūpa-Mahēndra (l. 74). Birudanka-Bhima occurs also in the Nandamapuḍi grant (l. 52). The surname Mummaṉa-Bhima means 'the third Bhima' and is appropriate for Vimalāditya, as there were only two among his ancestors who bore the name Bhima. Before introducing the surname Mummaṉa-Bhima (v. 19), the composer of the subjoined inscription refers to certain predecessors of the king who were looked upon as founders of the family, and states that Mummaṉa-Bhima was also one of these founders. Again, in two different places the king is spoken of as 'the rescuer of (his) family' (l. 57 f.) and as 'the only rescuer of (his) family' (l. 75). If any significance is to be attached to these statements, they must imply that Vimalāditya took proper care to ensure the succession in his family and to strengthen its position. It is not impossible that there is a remote reference in these passages to Vimalāditya's alliance with the powerful Chōḷas by his marriage with the Chōḷa princess Kundaṅavā, and perhaps also to the actual birth of an heir to the throne, viz. Rājarāja I. The disastrous effects of the anarchy which prevailed in Vēṅgī immediately before the accession of Vimalāditya's predecessor could not have been altogether forgotten at the time when the subjoined grant was issued, and the king's attempts to render the position of his family firm and stable were apparently appreciated by the composer, not by all the people in Vēṅgī.

The donor was a minister of the king, called Vajra (vv. 24, 26, 28, 30) or, in Telugu, Vajjiya-Poggada (l. 85). He belonged to the Kaṇḍāvīya gātra (v. 22), was a resident of the village of Kāramachēdū (l. 84), and bore the surnames Budhavajraprakāra (v. 31 and l. 85), Amātyadikāmaṇi and Saṇjanaranaṇakāra (v. 33 and l. 85). The composer was Bhimaṇabhaṭṭa, son of Bāṭṭha-Poddēri. This person must have been the father of the composer of

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1 South-Ind. Jour. Vol. III. p. 120.
the Korumelli plates, Chétanabhaṭṭa, who calls himself the son of Rāciya-Poḷḍṛi-Bhima. The writer of the subjoined grant was Jontāchārya, who may have belonged to the same family as his namesake, the writer of a grant of Amma II.¹

Ranastипuḍa, the village granted, belonged to the Gudḍavādi-vishaya² (I. 62). I am unable to identify either Ranastipuḍa or the other villages which are mentioned in the description of its boundaries. As regards Kārmaṇeḍu, where the donee is stated to have come from, it may be mentioned that there is a village named Kārmeṇḍu, 9 miles west of Bāpak in the Kistna district.³

**TEXT.**⁴

**First Plate.**

1 ष चीपाच्छ जुष्टेस्त्व महती नारायणस् प्रभोवांभवं ब्रजमूरध्वं जगतस्त्वा सवर्नायकः

2 त: [1+] ज्ञेद्व मानसनुस्तितिति यज्ञस्वयमुर्चितकथेय वर्ष[क]रक्षावं बालदितः। [1+]


4 युपो नहुः: नद्याच्चाच्चकम्बरी वंशकार्ती तत्थ्-पुष्यिति] चक्षुस्ती ततो अनुक्रयायमिवविवयः।

5 खम कर्म[1+]। तत्थे-प्राचीम् प्राचीशास्त्रांतिष्ठेत्यात्रिष्ठेत्यात्रिष्ठेत्यात्रिष्ठेत्यात्रिष्ठेत्यात्रि-युस्मूलीस्मूलीस्मूलीस्मूली-।

6 सामंदीन: जयमीनाभामास्म: सहिभोमादियामक: ऐयानकाराहान: कीपानिनिविकः।

7 देवोरस्युः। [रघुकारो: वदव[क]ाव्यतिनरक्षाव्याधारी]। सरक्षिनीनारायण:।

8 यन्त: कालाचारावी: नीलादुपलतः:[खुषुत:।] तारव[1+]। गंगायुज्ञानस्ती यद्विरिविविवः।


10 द्वारती भस्मविश्व विषयः विषयाचारयाधमक: अक्षिमालावंश: संहर-शब्द मन्त्रसुतायापलवास सुवत्सा सुप्रस्त:।

¹ *Ind. Ant.* Vol. VII. p. 17.
³ Mr. Sewell’s Lists of Antiquities, Vol. I. p. 84.
⁴ From the original copper-plates.
⁵ Read पुष्पराशी.
⁶ Read घसीले।
⁸ Read शान्तदीपः।
⁹ Read शान्तदीपः।
¹⁰ Read वसिपुराश्च।
¹¹ Read शिव।
¹² Read गळ्गुः।
¹³ Read गळ्गुः।
¹⁴ Read गळ्गुः।
¹⁵ Read सवर्नायकः।
11 नृपरिवधिकारितो भोजेन: भोजेनाकारौण्डप्रदीपनानांभ[वृक्ष]।

12 चार्तेजः। पुनःसुखां च वधवभोमांरुणकलाजनवस्थेदा:। [वृक्ष] पंचदिन्यवतः

Second Plate; First Side.

13 दाः विज्ञान २गाऊकतमो [म]ा[खी]विना विनयं युः धायुपतानाशः

14 विना यावक्तिविश्वविद्वानला विना विनयं युः [कुष्ठाण विनयं]।

15 नाम: जनमेवादलाभः संकुचारकामम: तना[न]ा[खी]तामी:। गका-

16 तिसरःविवतस्तनायीयोया अत्यासिनायैव विकाराचारकर्षितः जयतिः

17 या दशिापयां गला तिलोकितपबवविचित्रियं देवदुरोह्या लोकानतरमाय

18 पुरोहित्ते सर्वमन्तव्यों तथा महादेवी मुंडव[स]्वमायरामुपस्वमम

19 समर्पणात्मा तुषिक्षक्षिमियमिहिरिचिता म[स]ा तस्क च कुमारशा

20 सन्तानोज्जरविता उद्धरितविवरणकारांवर्मेव[विन]तात्विक तक्षे[स]शिला

21 या ि विद्व्नेत्रां उपमानिक्यायु [च] तुक्तिको ता भगवती गो[स]मारा-

22 तपैकाश्चार्यं भक्तस्य भक्तस्यात्मकां च विविधारकानां नां धाराः

---

1 Read “शाक्तिन.”
2 Read शाक्तिन.
3 Read “समस्तारियों.”
4 Read “संभवन्.”
5 Read तांत्रिक.
6 The k of “पालिका,” is corrected from ता; read “पालिका.”
7 Read “समस्तारियों.”
8 Read “समस्तारियों.”
9 Read तांत्रिक.
10 After हती the original has some letter which seems to have been erased by the engraver.
11 Read शाक्तिनया. The other published versions of this passage (with the exception of the तोंकी and Pitāparṇam plates) read “पुष्पावलोकित.”
12 Read “मुनाया.”
13 Read “मुनाया.”
14 Read “हिंदू.”
15 The न of “सिंह” looks like न.
16 Read “शंक्ति.”
17 Read “सिंह.”
18 Read “विद्व्नेत्रां.”
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