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ADDITIONS AND CORRECTIONS.

Page 11, last line from bottom,—for Anapóta-Reddi read Anapóta-Reddi

15—Cancel footnote 1.

22, note 7,—for "His enemies clenched their fists in rage" read "The palms of his enemies' hands closed together in token of submission"

31, paragraph 2, line 7 from bottom,—for Pravarasena read Pravarasana

58—The date of the inscription published by Dr Fleet on this page is intrinsically wrong, but admits of an easy and certain correction. In the date, as published, the full-moon śūths of Kārttika is joined with the nakṣatra Mūla (the 19th nakṣatra), but in Kārttika the moon is full in or near Kṛttikā (the 3rd nakṣatra). On the other hand, an examination of native calendars for different years shows that in the majority of cases the nakṣatra is Mūla on the fifth śūth of the bright half of Kārttika. This observation some years ago, when I first saw the text of the inscription in Ep. Carn. Vol. VI., Roman text, p 95, at once convinced me that the writer of the text erroneously must have put sūdhā-punnāmeyum (where the word sūdhā would really be Maṣumā) for sūdhā-pañchāmeyum. The date thus would give us for calculation the fifth śūth of the bright half of Kārttika, a Monday, and the nakṣatra Mūla; and during the period (A D 989-1005), to which according to Dr Fleet the inscription must be assigned, it would be correct for Monday, the 7th October A D 989, and for Monday, the 3rd October A D 992.

Monday, the 7th October 989, was entirely occupied by the 5th śūth of the bright half of Kārttika, and on it the nakṣatra was Mūla, by the equal space system from 0 h. 39 m., by the Brahma-siddhānta for 7 h. 13 m., and according to Garga for 12 h. 29 m., after mean sunrise. And on—

Monday, the 3rd October A D 992, the 5th śūth of the bright half of Kārttika ended 20 h. 58 m., while the nakṣatra was Mūla, by the equal space system from 5 h. 16 m., by the Brahma siddhānta for 11 h. 50 m., and according to Garga for 17 h. 4 m., after mean sunrise.

Which of these two days, or whether either of them, is the true equivalent of the original date, it is impossible to say at present—F. K.

59, No 8, l 18,—for (Pr) read (N.)

78, text line 2,—for Karabena read Karabena.

79, l 5,—for Karabena read Karabena.

82, No 12, text line 1,—for Dinikaputra read Dinikaputra (i.e 0putrepa)

101, text line 1,—for चतुर्भो सुतिः read चतुर्भो सुतिः, and for चतुर्भो सुतिः read चतुर्भो सुतिः.

104, note 1,—for चतुर्भो सुतिः read चतुर्भो सुतिः.

111, 6,—for चतुर्भो सुतिः read महाभिः

115, text line 73,—for सूचनिन्दा read सूचनिन्

121, 1 15,—for अती read अती

123, 1 2 from bottom,—for left side read right side

126, note 3, l 3,—for Balagama read Baligama

---

1 In 7 calendars out of 12 Mūla is joined with the 5th śūth of the bright half of Kārttika, and in 3 with the 4th śūth; in 2 (in which Kārttika is preceded by an intercalary month) Mūla goes with the 3rd śūth.
Page 126, note 3, ll 5 to 12.—[Professor Hultsch has critically edited the three Udyāvara inscriptions quoted here (Nos. 108, 98 and 97 of the Government Epigraphist's collection for 1901) on pp. 18, 22 and 23 of Epigraphia Indica, Vol. IX, respectively. In the light of his remarks some alterations in this note appear necessary. In numbers 97 and 98 the alternative forms Pumulchā and Udayapura also occur. The word nakara, which I took to mean 'trading classes' in both these inscriptions, is taken by Professor Hultsch as being placed in apposition to Pumulchāda and Udayapura, and as meaning 'city.' In No. 108 the attribute Patti-odayon, which I took as applying to Śvētavāhana, probably refers to a Śaiva priest. It was not Śvētavāhana that fell in battle, but a servant of the Āliya prince Ranasāgara, named Kāmakāda — H K S]

127, note 2, last line,—for lennmolest read unmolested.

128, l. 16 from bottom,—for daededly read decidedly.

138, No. 11.—In a letter dated Nagpur, 4th October 1906, Mr. Hirananad communicated to the Editor the following extract from a letter of the Deputy Commissioner, Sambalpur District, to the Superintendent, Nagpur Museum, dated 15th September 1889:—"The plate (viz. the plates edited on p. 138 f.) was found by Dastu Kulte, resident of Satiama in the Barpali Zamindar, in June 1897 (read 1887 ?) He found it under a stone while he was constructing the embankment of his field near the Gandapara." Mr. Hirananad adds — "From this it is evident that the Satallamā of the inscription is the very place where the plates were found."

147, paragraph 5,—for "Mūltakā is represented . . . . as forming the eastern boundary" read "Mūltakā figures . . . among the boundaries."  

173, paragraph 2, l. 5,—for Pushyavuddhi read Pushyavuddhi.

183, l. 11,—for southern read northern.—The form of rīha in ll. 15 and 31 of the inscription.

200, l. 12 from bottom.—With khatta Mr. Krishna Sastri compares the Kannada gaddige and the Hindī gaddī, 'a throne.'

204, l. 14 from bottom.—With āśīṭāhaikā Mr. Krishna Sastri compares the ashtāṅga of the Southern Jānas, see p. 137, note 4.

216, v. 37.—Regarding this verse see Prof. Kiellhorn's remarks in the Journ. R. As Soc. 1907, p. 175 ff.

216, v. 42.—Mr. Krishna Sastri remarks — "I suggest that the word ṣyāt be taken as an appositive referring to Yaśūdā, and not independently as is done in the translation. I cannot understand how Krishna's splendour was augmented by his mother "

219, text lno. 2 f.—Prof. Kiellhorn supplies kavānāvānaṁ kārāvaṁ kārāvaṁ.

234 ll. 4 and 7.—In accordance with Vol. IX p. 50, read Karmāka-rāśṭra and Karmāka-rāśṭra (without n).—The same correction has to be made on p. 238, text lines 14 and 16, p. 236, ll. 14 and 17, and p. 238, l. 8 from bottom.

295, note 1, l. 7,—for Tussuymoṣi read Tussuymoṣhi.

305, note 1, ll. 1.—for "Sudarśānāchārya who wrote" read "Sudarśānāchārya, also called Namāra, who was the son of Yāgvijaya, and who wrote."  

307, l. 2.—On "Madras Museum" add a footnote.—[No 16 of Appendix A in the Annual Report for 1905-06 of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle—V V.]

318, l. 16,—for "three verses" read "three Sanskrit verses."

318, l. 7 from bottom,—after "The second inscription," insert "which is in Tamil, and"
A date of the month of Śrāvaṇa (July-August) of the 7th year of Viṅkana-Chāla would be expected to fall in A.D. 1124, and this date actually corresponds to Thursday, the 7th August A.D. 1124. This was the 12th day of the month of Śrāvaṇa, and on it the 11th ṭithi of the dark half (of Śrāvaṇa) ended 20 h 6 m, while the nakṣatra was Ārdrā, by the equal space system for 15 h 46 m, by the Brahma-saddhānta for 1 h 58 m, and according to Garga for 3 h 56 m, after mean sunrise.

B — RAJARAJA II.

85 — In the Kaparāśvara temple at Tīrurālaṇjulī. 1

1 Svasti śrī [II*: Pā maravya [T]ru-mādum . . . . . . . . . . .

"In the 4th year (of the reign) of king Parakēśarivarman alīs the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Pūrva-Phalgumi, which corresponded to a Wednesday and to the 7th ṭithi of the second fortnight of the month of Vṛṣchika."

My examination of the four dates Nos 85-88 has yielded the result that the reign of Rājarāja Parakēśarivarman, i.e. Rājarāja II., commenced between (approximately) the 27th March and the 23rd November A.D. 1146.

This date, No 85, corresponds to Wednesday, the 23rd November A.D. 1146, which was the 27th day of the month of Vṛṣchika, and on which the 7th ṭithi of the dark half (of Mārgaśīrṣa) ended 14 h. 10 m, while the nakṣatra was Pūrva-Phalgumi, by the equal space system for 22 h 20 m, by the Brahma-saddhānta for 5 h. 55 m, and according to Garga for 10 h. 30 m, after mean sunrise.

86 — In the Karavandāśvara temple at Udayārīkōyil. 2

1 Svasti śrī [I*]: Pā maravya Tīrura-mādum . . . . . . . . . . .
8 . . . . . . k[δ=p]-para[k]ēsa-
yāndu [ɪv]a[nd][u] Ku-
10 [m][bba]-nāyāru apa[rpa][bh][k][t]u prathā[m][a]yu[m] Vṛṣ[y]a[kk][a][m][a]yum [p]eṣa
Maga[t]a[n][1].

"In the sixth year (of the reign) of king Parakēśarivarman alīs the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Māgha, which corresponded to a Thursday and to the first ṭithi of the second fortnight of the month of Kumbha."

The date corresponds to Thursday, the 24th January A.D. 1152, 3 which was the first day 4 of the month of Kumbha, and on which the first ṭithi of the dark half (of Māgha) ended 15 h 27 m, while the nakṣatra was Māgha, by the equal space system for 22 h 20 m, by the Brahma-saddhānta for 7 h 53 m, and according to Garga for 10 h. 30 m, after mean sunrise.

87 — In the Kaparāśvara temple at Tīrurālaṇjulī. 5

1 Svasti śrī [I] Pā maravya Tīrura-mādum . . . . . . . . . . .
5 . . . . . . [k][δ=Pparakēśarivarmar-ā[na T]buvanacchak[ka]ravat[ī]gal śrī-
Rājarājā-.

1 No 622 of the Government Epigraphist's collection for 1902
2 No 407 of the Government Epigraphist's collection for 1902.
3 Between A.D. 1131 and 1178 this is the only day for which the date is correct.
4 The Kumbha-saṅkrānti took place 20 h 58 m after mean sunrise of the 23rd January A.D. 1152.
5 No 629 of the Government Epigraphist's collection for 1902.
In the twelfth year (of the reign) of king Parak śarivarman alias the emperor of the three worlds, the glorious Bājarājadēva,—on the day of Śrāvana, which corresponded to a Wednesday and to the ninth tithi of the second fortnight of the month of Mēśha.

The date corresponds to Wednesday, the 28th March A.D. 1188, which was the 2nd day of the month of Mēśha, and on which the 9th tithi of the dark half (of Chaitra) ended 6 h. 25 m., while the nāḷakṣatra was Śrāvana, by the equal space system and according to Garga for 12 h. 29 m., and by the Brahamā-siddhānta for 13 h. 47 m., after mean sunrise.

88—In the Ėkāmramātha temple at Conjeeveram.¹

1 Svasti śrī [[||*]] Pū maruviya Tura-mādam . . . .

"In the fifteenth year (of the reign) of king Parak śarivarman alias the emperor of the three worlds, the glorious Bājarājadēva,—on the day of Punarvasu, which was a Thursday and the fourteenth tithi of the first fortnight of the month of Tāi."

The date corresponds to Thursday, the 12th January A.D. 1181, which was the 19th day of the month of Tāi (or Makara), and on which the 14th tithi of the bright half (of Māgha) ended 19 h. 3 m., while the nāḷakṣatra was Punarvasu, by the equal space system and according to Garga for 11 h. 10 m., and by the Brahamā-siddhānta for 10 h. 30 m., after mean sunrise.

89—In the Āpatsahāyēśvara temple at Ālanguḍa.²

1 Svasti śrī [[||*]] Pu maruviya Tura-mādam . .
6 kō-Pparak śarivarpatmar-āna
7 Tribhuvanachakkaravattigal
8 śrī-Rājarājadēvaraṇa yā-
9 ndu āravada . . .
14 . . . . Mīna-nāyṛtu pū-
15 puvvay-pakshatta saptamayum Viyāla-k-
16 kiḷamayum peṛṛa Orōsani-nā-
17 1

"In the sixth year (of the reign) of king Parak śarivarman alias the emperor of the three worlds, the glorious Bājarājadēva,—on the day of Bōhini, which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Mīna."

Between A.D. 1136 and 1299 the only days for which this date would be correct, are Thursday, the 26th February A.D. 1139, and Thursday, the 27th February A.D. 1186, neither of which could have fallen in the 6th year of the king's reign. Guided by the results of my calculations, I therefore assume that the month of Mīna has been wrongly quoted in the date instead of the immediately preceding month of Kumbha. For this month the date regularly corresponds to Thursday, the 14th February A.D. 1152, which was the 22nd day of the month of Kumbha, and on which the 7th tithi of the bright half (of Phālguna) ended 17 h. 26 m. after

¹ No. 9 of the Government Epigraphist's collection for 1893, compare South-Ind Jener Vol. III p. 79 and note 4
² No. 5 of the Government Epigraphist's collection for 1899
mean sunrise, while the nakṣatra was Rēhini, by the Brahma-siddhānta and according to Garga during the whole day, and by the equal space system from 6 h 34 m after mean sunrise.

C.—KULOTTUNGA-CHOLA III.

90.—In the Pāṭālēśvara templo at Aridvaramangalam.¹

1 ². . . . [cha]kara-vattigal śrī mṛ. Madurai kond aru[!]ya śrī-Kulō[t]ungu-Śoḷēdeva[r*]kku yādu 10vādu pattāvādu Ma[g]a[nāyaṇa] aparapasha(kshab)ttu pañcaramyūm Śovvā[y*]-kkālamāyum pērṇa Uttraṁttādi-nāl

"In the 10th—tenth—year (of the reign) of the emperor (of the three worlds), the glorious Kulottunga-Chōḷadēva, who was pleased to take Madurai,—on the day of Uttrā-Bhadrapadā, which corresponded to a Tuesday and to the fifth śīha of the second fortnight of the month of Makara."

The wording of this date is intrinsically wrong. As in the dates of the inscriptions Nos 480 and 604 of my Southern List, either the nakṣatra Uttrā-Bhadrapadā has been quoted erroneously instead of Uttrā-Phalguni, or the second fortnight instead of the first. My calculation has shown that really the latter is the case.

The intended day undoubtedly is Tuesday, the 5th January A.D. 1186, which was the 11th day of the month of Makara, and on which the 5th śīha of the bright half (of Māgha) ended 19 h 43 m after mean sunrise, while the nakṣatra was Uttrā-Bhadrapadā, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 5 h 55 m. after mean sunrise

91.—In the Arunāchalaśvara temple at Tiruvannāmalai.⁴

1 Svasta [||]*

"In the 35th year (of the reign) of Trībhuvanaviradhēva,—on a sacred Sunday which corresponded to (the day of) Anurādhā and to the eighth solar day of the month of Māthuna."

The date should fall in A.D. 1213. In this year the Māthuṇa-samkāṇṭha took place 3 h. 1 m after mean sunrise of Sunday, the 26th May, which was the first day of the month of Māthuna. The 8th day of the same month therefore was Sunday, the 2nd June A.D. 1213; and on this day the nakṣatra was Anurādhā, by the Brahma-siddhānta for 22 h 20 m, and by the equal space system and according to Garga from 3 h 17 m., after mean sunrise

92.—In the Kapardiśvara temple at Tiruvalaṇujul.⁵

1 Svasta śrī[1] [||]*
2 Th[i]bhuvanachakka[kara][va][t[t]ga[!] Maḍuravāyum I[la]-
3 mum Kāruvāyum Pā[n]di anai much-ttala[y[u]-
4 n-gǒnd-aru[h] vīra-abhūṣṇakānum vi-
5 jeyar-abhūṣṇa[mr] panpan-an[u][liya śrī-Thu-
In the thirty-sixth year (of the reign) of the emperor of the three worlds, the glorious Tribhuvanavirādēva, who was pleased to take Madura, Iḷam, Karuvur and the crowned head of the Pandya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Rōhini, which corresponded to a Monday and to the third tithis of the first fortnight of the month of Mēsha."

The date corresponds to Monday, the 14th April A.D. 1214, which was the 21st day of the month of Mēsha, and on which the 3rd tithis of the bright half (of Vaisākha, i.e. the alāchaya-trisśīda) ended 19 h 29 m, while the nāshatra was Rōhini, by the equal space system and according to Garga for 14 h 27 m, and by the Brahma-suddhānta for 13 h 47 m, after mean sunrise.

83 — In the Kailāsanātha temple at Kallappāl. 1

1 Svasti śrī [[#]] Trībhuvanachākavrattiga[1 Ma][dhunayum] Ilamun=Garuvāra[m]
Pāndyaṉ mudi-talaiyum-gounu [vī][rur=abhuḥkamum] vija[y][a][r]=abhu[sh]as să
2 kum[u][a] pannu-araliya śrī-Tr[ba][na]va[ya][a]viradhāya ku yāndu 37du
kkilamañum[m] peṣa
3 Kārttiyagu[n]a

"In the 37th year (of the reign) of the emperor of the three worlds, the glorious Tribhuvanavirādēva, who took Madura, Iḷam, Karuvur and the crowned head of the Pandya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Kṛttikā, which corresponded to a Monday and to the fourteenth tithis of the first fortnight of the month of Vṛṣṇi."

The date corresponds to Monday, the 17th November A.D. 1214, which was the 21st day of the month of Vṛṣṇi, and on which the 14th tithis of the bright half (of Mārgaśīrṣha) commenced about sunrise, while the nāshatra was Kṛttikā, by the Brahma suddhānta for 11 h 50 m, according to Garga for 13 h 8 m, and by the equal space system from 0 h 39 m, after mean sunrise.

84 — In the Kapardiśvara temple at Thiruvālandu. 2

1 Svasti [śrī][[#]] Trību[n]a[va]chak[k]a[ra][r][t]tigal Madura[yum] Ilamun Karuvur[m]
Pāndiyaṉ mudi-talaiyum kōndu virar=abhuḥkamam[am] vija[y]=
abhuḥkamam[am] 3 panni[y-a]rahiya śrī-Trīvbhuvan[a][r]dēva ku yāndu 39[adu]
Kum-ba[n]a[r]a[a]r-pa[k]kṣhata prathamayum [Bh]dān-kilammayum 4 peṣa
Magattu nāl

"In the 30th year (of the reign) of the emperor of the three worlds, the glorious Tribhuvanavirādēva, who took Madura, Iḷam, Karuvur and the crowned head of the Pandya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Magha, which corresponded to a Wednesday and to the first tithis of the second fortnight of the month of Kumbha."

The date corresponds to Wednesday, the 25th January A.D. 1217, which was the 3rd day of the month of Kumbha, and on which the first tithis of the dark half (of Māgha) ended 12 h 54 m, while the nāshatra was Magha, by the equal space system for 11 h 50 m, after mean sunrise.

1 No 659 of the Government Epigraphist’s collection for 1902
2 No 618 of the Government Epigraphist’s collection for 1902
3 Bød =abhuḥkamum
4 Bød =kilamayum
D.— RAJARAJA III.

95 — In the Kapardiśvara temple at Tiruvallañjulī. 1


“In the year opposite the eighth year (of the reign) of the emperor of the three worlds, the glorious Rā[ja*]ra[ja*]dēva,— on the day of Pushya, which corresponded to a Monday and to the ninth thīs of the second fortnight of the month of Tulā.”

The date undoubtedly corresponds to Monday, the 7th October A.D. 1224, which was the 11th day of the month of Tulā, and on which the nakṣatras was Pushya, by the equal space system and according to Gaṅga for 15 h 46 m, and by the Brahma-udānta for 13 h 47 m, after mean sunrise. But the thīs, which ended on this day, 14h 40m after mean sunrise, was the 8th, not the 9th, thīs of the dark half (of Āśvika) — The result shows that, instead of the word mi[vama]yu[m] of the original date, we ought to read askamīyun.

96 — In the Arunāchalaśvara temple at Tiruvannamalai. 2


“In the 32nd year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Punarvasu, which corresponded to a Friday and to the twelfth thīs of the first fortnight of the month of Kumbha.”

The date corresponds to Friday, the 7th February A.D. 1248, which was the 15th day of the month of Kumbha, and on which the 12th thīs of the bright half (of Phālguṇa) ended 21 h 23 m, while the nakṣatras was Punarvasu, by the equal space system and according to Gaṅga for 13 h 47 m, and by the Brahma-udānta for 13 h 8 m, after mean sunrise.

97 — In the Arunāchalaśvara temple at Tiruvannamalai 3


“In the 32nd year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Rēvati, which corresponded to a Wednesday and to the thirteenth thīs of the second fortnight of the month of Mēsha.”

The date corresponds to Wednesday, the 22nd April A.D. 1248, which was the 29th day of the month of Mēsha, and on which the 13th thīs of the dark half (of Varṣākha) commenced 6 h 40 m, while the nakṣatras was Rēvati for 21 h 1 m, after mean sunrise.

E.— RAJENDRA-CHOLA III.

98 — In the Prēmapuriśvara temple at Anbil. 4


1 No 639 of the Government Epigraphist's collection for 1902
2 No 491 of the Government Epigraphist's collection for 1902
3 No 503 of the Government Epigraphist's collection for 1902
4 No 596 of the Government Epigraphist's collection for 1902.
"In the 4th year (of the reign) of the emperor of the three worlds, the glorious Rájendrá-Čhôlädéva,— on the day of Anurádhá, which corresponded to a Sunday and to the fifth tithi of the first fortnight of the month of Kanyá"

The date corresponds to Sunday, the 12th September A.D. 1248, which was the 16th day of the month of Kanyá, and on which the 5th tithi of the bright half (of Ásvuna) commenced 1 h 42 m, while the nakṣatra was Anurádhá, by the Brahma-siddhánta for 22 h 59 m, and by the equal space system and according to Garga from 3 h 56 m, after mean sunrise.

99.—In the Sākshinhasthavāmin temple at AVALIVANALLUR

1 . . . Tribu[va]ṇasakkam[va]-
2 ttugal śr[i]-Iraśendrá-Ś[6]-
3 ādīva[s]*kkv yându 22[va]dū
du
4 Mēla-nāyarṛu aparā-pakṣhātu
5 de(da)śam[i]yum Budaṇ kālamayum [p]e-
6 ūra [Śa]dana(yatu) na[n]a]

"In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rájendrá-Čhôlädéva,— on the day of Śatabhishāj, which corresponded to a Wednesday and to the tenth tithi, of the second fortnight of the month of Mēsha"

The date will be expected to fall in A.D. 1257 or 1268. It actually corresponds to Wednesday, the 20th April A.D. 1267, which was the 26th day of the month of Mēsha, and on which the 10th tithi of the dark half (of Vāsakha) ended 13 h 40 m, while the nakṣatra was Śatabhishāj, by the equal space system for 4 h 36 m, after mean sunrise.

This result reduces the time during which Rájendrá-Čhôla III must have commenced to reign to the period between approximately the 21st March and the 20th April A.D. 1248.

F.—TRIBHUVANAVIRA-CHOLA.

100.—In the Arunáchalaśévara temple at Tiruvannāmalai

1 Svasti śrī [i*] T[r]bhuvanavira-Śóladéyaka yându llavādu
2 Chitrabhānu-varanāshita Śimha-nāyāru aparā-pakṣhātu la-
3 ptamiyum Ve[l]-i-kālamayum perṛa Uroṣam-nā-
4 l.

"In the 11th year (of the reign) of Tribhuvanavira-Śóladéva,— on the day of Bôhmi, which corresponded to a Friday and to the seventh tithi of the second fortnight of the month of Simha of the year Chitrabhāhu."

If the Tribhuvanavira-Śóladéva of this date were identical with Kulóttunga-Čhôla III who bears the name Tribhuvanaviradhéva, the date would fall in A.D. 1188, but for that year it is in every respect incorrect. Between A.D. 1000 and 1500 the only day for which the date is correct is Friday, the 23rd August A.D. 1342. This day by the southern luna-solar system fell in the Jovian year Chitrabhānu (Saka-samvat 1264 expired). It was the 26th day of the month of Simha; and on it the 7th tithi of the dark half (of Bhâdrapada) ended 10 h 8 m., while the nakṣatra was Bôhmi, by the equal space system and according to Garga for 19 h 42 m., and by the Brahma-siddhánta for 19 h 3 m., after mean sunrise.

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1 No 605 of the Government Epigraphist’s collection for 1902
2 See above, Vol VII p 176
3 No. 522 of the Government Epigraphist’s collection for 1902.
If correctly recorded, the date would prove that there was a king or chief Tribhuvanavirachola who commenced to reign between approximately the 24th August A.D. 1381 and the 23rd August A.D. 1332 (in Śaka-samvat 1253-54).

No 2.—TIRUVADI INSCRIPTION OF RAVIVARMA,
A.D. 1313

BY PROFESSOR E. HULTSCH, PH.D.; HALLE (SAALE).

This inscription (No. 34 of 1903) is engraved on the south wall of the Virattāṇēśvara shrine at Tiruvadi near Āgṛatua in the Cuddalore taluka of the South Arcot district. It consists of a passage in the Sanskrit language and the Grantha alphabet, and of a sentence in the Tamil language and alphabet.

The Sanskrit portion (1-3) is identical with the first four lines of the Ranganātha inscription of Ravivarman, which has been published and translated by Professor Kielhorn, as far as the word Kulasēkhara. The Tamil portion (134) records that Ravivarman alias Kulasēkhara bathed and repaired the central shrine of the Tiruvattālam temple at Tiruvadigal in the fourth year of his reign, the Kalīyuga year 4414 and the Śaka year 12356, on the day of Rōhini, Saturday, the eleventh 10th of the first fortnight of Makara.

Professor Kielhorn kindly informs me that this date corresponds to Saturday, the 29th December A.D. 1313, when the 11th 10th of the bright half ended 6 h 14 m., and the nakha was Rōhini for about 21 hours, after mean suns.

In verse 4 of the Arulilā-Perumāl inscription of the same king we are told that he stayed at Kāśchi in his fourth year. The subscripted inscription is dated in the same year, and adds the information that thus year corresponded to A.D. 1313.

TEXT.


4 y-aran[la]ya Tiru[sam]ma-[h]ārā[la]r-āṇa perumāl Kulasēkharādeva Śv Śvasti Śri Śv

TRANSLATION OF THE TAMIL PORTION.

(Inne 3) (In) the fourth year of this (king),—the Kalyuga year 4414,—the Śaka year 12]35 separated from this,3—on the day of Rōṇi, which corresponded to a Saturday and to the eleventh tithi of the first fortnight of the month Makara current after this (Śaka year) Ravivarmana-Mahārāja alias the lord Kulasēkharādeva was pleased to bathe up to the pinnacles the Vēga-Kaiyḷaya-Tirumalai3 (in) the temple of the lord of Tiruvirattānam, the god of Tiruvadigai, and to fix the stones which were bulging out Hail! Prosperity!

No 3 — MADRAS MUSEUM PLATES OF VEMA,
A D 1345

By J Ramatta, B A, B L

This inscription is engraved on five copper-plates which are deposited in the Madras Museum, and I edit it from ink-impressions kindly furnished to me by Prof Hultzsch The plates are engraved on both sides, except the first plate which is engraved on one side only The ring and seal are missing The letters are bold and legible The characters are of the old Telugu type The language is Sanskrit, except the portion describing the boundaries of the village of Atukūr, which is in Telugu

The inscription opens with an invocation to the boar-incarnation of Viṣṇu (verse 1), whose feet gave birth to the fourth caste (v 2) In that caste was born Vēmaya, the founder of a family (vaiṇḍa-loṭṭā, v 3) To him was born the great hero Kömapa-Prōla (v 4), whose wife was Annemāmā (v 5) To Kömapa-Prōla, Annemāmā bore five sons — Mācha, Vēma, Doddaya, Annaya and Mallaya (v 6) Of these Vēma ruled the earth (v 8) He was the torrent of a mighty river to the trees which were rebellious neighbouring kings, the full-moon to the water-lilies which were friendly kings, the wind to the cotton which was the mad manne chiefs,4 a very Agastya to the ocean which was the Mēṭhohha5 (v 9), and bore the brūda Rāyaṭhēōkūṅganda (v 10) King Vēma restored all the agraḍhāras of Brāhmaṇas, which had been taken away by the wicked Mēṭhohha kings from (the times of) king Vira-Budra of the Kākati-vamsā (v 12) King Vēma, surnamed Śri-Pallava-Trinētra, was a bee on the lotus-flowers which were the feet of the preceptor named Ghōderāya-Gaṅga6 (v 13) Vēma's

1 Restore Ṣakēṭṭu 1235
3 The meaning of this expression is perhaps 'separately stated along with this (Kalyuga year)'
4 I.e. the holy mountain of the heavenly Kailāsa This seems to have been the name of the central shrine in the Tiruvirattānam temple
5 I.e. the Muhammadans
6 This person seems to have been the family Guru of the Reddi He is referred to in Śrīnātha's Bhīṣmaṇadā and Kṛṣṇahādā as Ghōderāya-Bhūma-Guru and Ghūrāya Bhūmēvār, respectively
capital was the city of Addanka in the country of Pungi, which extended from the eastern slopes of Sri Giri to the eastern sea on both sides of the river Kupidi (vv. 14 and 15). At an eclipse of the moon on Chaitra in the Saka year counted by the mountains (7), the seasons (6) and the sun (12)—in figures 1267,—in the presence of Manduka-Sambhu, King Vima gave an agrahara to several Brahmanas, the village of Atukuru, which was situated on the northern bank of the river Krishna, and which was renamed Vemapuram after the donor (vv. 17 and 18). After this comes a list of the donces, which is followed by a detailed account of the boundaries of Atukuru, boundaries which were entirely of a temporary nature, and which must have disappeared centuries ago. The inscription ends with the usual imprecatory verses and the signature Sri-Pallava-Trinatha (line 87).

This is the earliest inscription of the Reddi dynasty as yet discovered. There is another inscription of Vema at Amaravati, also dated in the Saka year 1267, but in the month of Kartika. The Saka year quoted in the subjunctive inscription was the expected and not the current year, and the date of the grant corresponds to Friday, the 18th March A.D. 1346, on which date there was, according to Professor Kielhorn, "a total eclipse of the moon from 18 h. 49 m. to 23 h. 27 m. after mean sun rise, and therefore visible in India." In the Amaravati inscription the corresponding cyclical year is given as Parihva.

I have not met with the name of Pungi elsewhere and cannot say whether it has anything to do with Ongole, which is a contraction of Vangavola—the town of Vanga. It would perhaps be more fanciful to derive the word from Paka in Pakanadu. The country of Pungi comprised parts of the modern districts of Kurnool, Nellore, and Kistna. The village Atukuru I identify with Gani-Atukuru—west of Bezvada. Addanka is the well-known village of that name in the Ongole taluka of the Nellore district and is the head-quarters of a Deputy Tahsildar. The river Kupidi is the Gandakamma of the map and is called Brahna-Kundi and Kundi-Prabha in the Amaravati inscription.

All the accounts hitherto published of the genealogy of the Reddi chiefs open with Kumati-Proja. This inscription gives us the name of Proja's father Vema, after whom his illustrious grandson was named. This account is corroborated by the Telugu Harvar sanitam, which was dedicated to Vema, the donor of the present grant. In this book Vema is called indiscriminately Vema, Kumati-Vema, Prabha-Vema, or Anama-Vema. The second and third names are combinations of Vema's own name with those of his father, and the last name he derived from his mother. From the Harvar simam we learn that Proja's wife Anama was the daughter of Dodda, who had three sons, viz. Poja, Chitta and Naga. Chitta had a son named Nuka who is said to have been a very dear friend of Vema. He is perhaps identical with Nallantuka, who married Vema's daughter Vemasam. From the same book we learn that Vema's younger brother Malla took Mottupalli—from whom it is not stated—that he was of great help to Vema. The latter statement derives corroboration from the Amaravati inscription already referred to, which says that Vema fixed five golden pots on the top of the temple of Amaravara for the eternal benefit (punja) of his younger brother Malla-Reddi. Before taking leave of the Harvar simam, it may be pointed out that that book mentions only two sons of Vema, viz. Poja (afterwards called Anapota or Anavota) and Kumati. Anavoma, Doddambika and Vomasam were apparently not yet born when the Harvar simam was composed, and Kumati probably died while yet a boy.

1 Sri Giri in the Kurnool district
2 The Bay of Bengal
3 I.e., the full moon day in the month of Chaitra.
4 I.e., at the Siva temple called Mandakshiram
5 No 928 of the Government Epigraphist's collection for 1897
7 In the Bapatla taluka of the Kistna district
The statement in the inscription that Vēma restored the agrahāras wrested by the Muhammadans from Prataparudra is, so far as I am aware, the only epigraphical reference as yet discovered to the Muhammadan conquest of Warangal. It also shows, as has been already pointed out by Mr. V. Venkayya in his Report on Epigraphy for 1899-1900, that the Reddis were the political successors of the Kākatiyas. There is, however, no satisfactory evidence for determining exactly when the Reddis came into power. The account of the Kākatiya dynasty compiled for Colonel Colin Mackenzie and deposited in the Madras Library of Oriental Manuscripts says that Prataparudra's generals were all Padmanayakas or Velamas, and this is confirmed by the poem entitled Velugōtvāra Vaṁśāvāti, i.e., 'Genealogy of the Velugō family (of Venkatagiri'). The only reference made by the former book to the Reddis is a short passage in which one Tērāla-Būchā-Reddi is said to have fought for Prataparudra in his final battle against the Muhammadans. It is not known whether this Būchā-Reddi had anything to do with the Reddis of Kondavidū.

According to the traditional history of Kondavidū preserved in the Kondavā's Dandakavālī, the Reddis became suddenly rich in the time of one Doni Allāda-Reddi, who robbed a man named Vēma of the Kōmati caste, who was his guest, of a piece of philosopher's stone (śparśavādi). When the stone in securing which he had spent the best part of his life, was stolen, the Kōmati, the book says, died of broken heart, and on his death-bed he enjoined that his name should be perpetuated in the family of the Reddis, and that the wealth obtained through the stone should be spent on charity. The account proceeds to state that, with the money thus obtained, Pōlaya-Vēma raised troops, seized Dharanikōṭa and the neighbouring country from the officers of Prataparudra, and subsequently established himself at Kondavidū. It is difficult to say what truth there is in this story. It may have been suggested by the fact that Kōmati was a recognised name of several members of the family. From Srinātha's Haravītānam we learn that a Kōmati named Avāchi-Dēvaya, son of Pāvāṁ, a great merchant of Sirhamavīravempattīna (Nellore), was the chief source of support (prāpu) to Vēma. Avāchi-Dēvaya's son Tippa, to whom the book was dedicated, was also a great merchant and was purveyor to Kumāragiri-Reddi. It would seem that Avāchi-Dēvaya supplied Vēma with the sinews of war and thereby enabled him to found and extend his kingdom, and that his descendants rendered similar assistance to the descendants of Vēma.

The original sphere of influence of the Reddis was Pākanādu or Pūnpadēśa. It may be that they originally governed this province subject to the authority of the kings of Warangal, though no proof of it exists. When the power of the Kākatiyas began to decline, the Reddis became independent and made Addanki their capital. It seems to have been the fashion with the Reddis to have a surname for each Vēma signed as Pallastranētra, Kumāragiri was Vasantarāya, and Kōmati-Vēma was Viranārayana.

According to the Dandakavālī, Vēma was the first independent Reddi chief, and there is no evidence that any of his predecessors was such. The present inscription shows that Vēma himself extended his dominions at least up to the northern bank of the Krishnā, while the Amaravati inscription shows that his territories extended up to the banks of the Godāvari. There are no means of knowing when the capital was removed from Addanki to Kondavidū. That this was not done prior to the Śaka year 1283 is clear from the Amaravati inscription of that year, which refers to Addanki as the capital. This inscription also shows that Vēma, son of Malla, was at that time governor of Dharanikōta or Dhānyavāti under Anapotā-Reddi.

1 He is described as having granted to Brahmagas villages on both sides of the Brahmagadi, the Krishnā and the Godāvari, and also in the country between these rivers (Brahmagadi-Krishnānetu-Godāvarimahiṇa-tadēgadāyana-nandakudāna-dalit-dān-agrahāda).
2 No 253 of the Government Epigraphist's collection for 1897.
presume that Dāmpaiḍu did not become the capital till the time of Anavēma, and that, prior to this, Dharrānkiṭā was the chief seat of Reddi power in what is now the Kistna district. The fact of Vēma building steps leading to the temples at Śrīsalam and Ahōbalam is not mentioned in this inscription, though it is mentioned in the Amarāvati one. This omission can hardly be regarded as due to oversight, seeing that the act was considered so meritorious as to be mentioned in almost all the subsequent inscriptions of this dynasty: A more probable explanation seems to be, that the work was not finished when this inscription was composed.

Vēma was succeeded by his oldest son Anapōta, and he by his younger brother Anavēma. Both these kings were, according to the Dandaśavī, wise and strong rulers, and they consoli-
dated the kingdom founded by their father. In the Vaiśuṇavāri Vamsāvali, Anapotandu and Mādānīdu, sons of Sūga who was a general of Pratāparudra, claim to have defeated Anapōta-
Reddi at Dharrānkiṭa about the Śaka year 1283, which is also the year of an inscription at Amarāvati, in which Anapōta’s minister is referred to. I know only of two inscriptions of the time of Anavēma, both dated in Śaka 1299 (expired). One of them is at Dārkalhārāma in the Gōdāvari district, and the other on a stone pillar in the compound of the temple of Agastya Śvarā at the junction of the Mūsi and the Kriṣṇā in the village of Vādapalli in the Mīryālāgādem tāluka of the Nallagonda district in the Nīrā’s dominions. The poet Śrīnātha seems to have first flourished at the court of Anavēma, in whose praise there are several verses extant.

On the demise of Anavēma, the crown passed on to Anapōta’s son Kumāragūrī, who, according to the Dandaśavī, was an unpopular and wicked prince. From the Harāntālam we learn that Kumāragūrī was a contemporary of Hāsham II of Vaiṣyānagarā (A.D. 1379-1399) and of the Bahmani king Pirā Shāh (A.D. 1397-1422) Tippa, to whom the book was dedicated, is said to have had the monopoly of supplying perfumes and spices for the great annual spring-festival (vaiśāntātava) which Kumāragūrī seems to have instituted. It is interesting to note that, at this period, the Telugu country had extensive trade relations—not only with other parts of India, but also with foreign countries. For, Tippa is said to have imported camphor trees from the Panjāb, golden spouts (bungara-molāka) from Ilaṅgō, elephants from Sīmḥala (Ceylon), horses from Hūramāṇiy (Ornus or Persia), cotton (dvīna) of ceyon (cankumāda) from Gōva (Goa), pearls from Āpaga, musk from Chōṅga, and silk cloths from China. It was in the time of Kumāragūrī that the kingdom was divided into two and the Eastern part with Rājahmundry as capital was given to his brother-in-law and minister Kātaya-Vēma. This separation seems to have been effected not later than the Śaka year 1308, for we have inscriptions of Kātaya-Vēma issued in that year.

Kumāragūrī seems to have been the last of Vēma’s branch of the family, and on his death the crown passed to Vēma or Pēcā-Kōṃati-Vēma, grandson of Vēma’s elder brother Macha. I know of two inscriptions of Kōṃati-Vēma, one dated in the Śaka year 1331 and the other in 1334. The latter is a copper-plate inscription recently sent to the Collector of Kistna by the Tahsildar of Guntāra. Both the inscriptions purport to have been composed by Śrīnātha, who is described as the Vaiśvānakī ṛṣi to Kōṃati-Vēma. The Dandaśavī says that Kōṃati-Vēma was a wise prince and walked in the ways of Anavēma, and it proceeds to state that Kōṃati-Vēma was succeeded by his younger brother Bācha-Vēma, who was the last of the dynasty.

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1 No 268 of the Government Epigraphist’s collection for 1897
2 An inscription of Anapōta dated in the Śaka year 1281 is at Māṭupalli,
3 No 505 of the Government Epigraphist’s collection for 1898
4 I am not able to identify these places
6 No 277 of the Government Epigraphist’s collection for 1899.
7 No. 102 of the Government Epigraphist’s collection for 1899.
the village of Aminabāḍ in the Sattenapalli taluka of the Kistna district there is an inscription³ of Rācha-Vēma, son of Vēma, who is said to have, in the year Manmatha corresponding to the Śaka year 1337 (expired), excavated a channel to feed the tank called Santāna-Sāgara, which had been dug by his mother Sārāmbā. We know from the Phirangpuram inscription⁴ that Peda-Kōmati-Vēma’s wife Sārāmbā had a tank excavated and called it Santāna-Sāgara. The two inscriptions are about two miles distant from each other, and they, no doubt, refer to the same tank. This establishes the fact that Peda-Kōmati’s successor Rācha was his son and not his brother, and the same conclusion is pointed to by the Velugōtivār Vamśavāt. This book says that Mācha (who was the only brother Peda-Kōmati-Vēma seems to have had), son of Kōmati, was killed in battle by Pina-Vēdagiri or Kumāra-Vēdagiri, great-grandson of Mādānīdu who had fought with Anapōta-Reddi at Dharamikota, and that Mācha’s elder brother Vēma killed Pina-Vēdagiri and was himself killed by Pina-Vēdagiri’s younger brother Langa. When Peda-Kōmati-Vēma died, he had, therefore, no brother to succeed him.

The Dandaṅavāsī says that the Reddis of Kondavīdu ruled for 100 years and distributes the period as follows—

Pōlaya-Vēma or Vēma, Śaka 1242 to 1253 (both years inclusive)
Anapōta, Śaka 1253-1283.
Anavēma, Śaka 1284-1295
Kumāragiri, Śaka 1296-1309.
Peda-Kōmati-Vēma, Śaka 1310-1337
Rācha-Vēma, Śaka 1338-1341

This distribution conflicts with the dates furnished by some of the inscriptions quoted above. Taking 100 years as the approximate total of the reigns of the six Reddi chiefs, I would redistribute it as follows, so as to make the distribution accord with the latest information available on the subject—

Pōlaya-Vēma or Vēma, Śaka 1242-1271 (30 years)
Anapōta, Śaka 1272-1293 (12 years).
Anavēma, Śaka 1294-1299 (6 years)
Kumāragiri, Śaka 1300-1320 (21 years)
Peda-Kōmati-Vēma, Śaka 1321-1337 (17 years).
Rācha-Vēma, Śaka 1338-1341 (4 years).

TEXT ¹

First Plate

1. ┴ ॥ चीमलोभीमोलीकारणचिविदाधिवराणिच नातिक्रीत्यक्षमालबंद्- ॥
2. ॥ अनांकहितकुरं पावः ॥ यज्ञायुक्तं अस्तेश बिन्हल्लाहोधिनीवल्लभः ॥
3. ॥ का रागाद्रात्तनूरिक चएस्मूडासिनी नैदिनी ॥ [२०] चालीसीयू[भर] बम्- ॥
4. ॥ चित्रगोत्तरिस चक्षुषीये: पादात्स्प्रहासियियार मगवती गंगव दुधीयदया ॥
5. ॥ बीकालिन्द्रजिवना विलयगोत्सात्सारणायोगिणी वर्षायण चतुर्यं- ॥

¹ This inscription consists of a Telugu verse in the Sīla metre and is engraved on the western side of a hillock named Pullaribāḍu, north east of Aminabāḍ which adjoins Phirangpuram. At the end of the verse are the words Śrīmadha kṛiti, i.e. ‘Śrīmadha’s composition.’
² No 162 of the Government Epigraphist’s collection for 1899
³ From ink impressions
6 वर्णचित्तितांगीतांगीस्वप्नः। [२४] तांनमयी सकलजनानतानिर्गच्छः।
7 स्वरूपचंद्रो ज्ञातः। को[सिंति]मभवसदन वेमो शंगकर्ता॥ यमोदयं स्वरूपः।
8 ति सतान्त भारतीय प्रतापे नाशोलालेन्द्रिमृगवृद्धिः चारताराि[विं]क्रियाः।
9 [२५] तेनाः।
10 जनि विविधिकायियहितावतारः। च्यायुण्युक्तस्वतं सरलतामिव्येः। योः।
11 रायपीरियंगति कीमटिप्रोलनामः प्रल्यित्वुपूर्तिसुलभंगिरिग्रहणः। [४५]।

Second Plate, First Side.
11 वर्णरिहितलेख पकलपुरी देवी यथा भारती विस्मयानगरसम्बिवेय सरितं ये।
12 सुरघेंव चर्चेवा गंगमतः। पुष्पा यथा रोकिनं रूढः।
13 कीमटिप्रोलयः सदृशी मात्रेणििाष्टि। [१५] दलवायाचिरिद्वितिः सुरतः।
14 नू चीरोसिरिखा यथा पुराणोमिस्तिमलयावदिः। साधु तथ रूपः।
15 माता।। यथे माध्यपालसचिव मात्रोमस्मीवेपति पपाहेड्याहुः।
16 परमविद्वं मात्रायकारपति। [६४] सरवेन सरवेन ुदरामिण रूपं यूणः।
17 चरितमयं विकारतत्त्वातु॥ याचाय भूयोपि भूयोंतिर्नारूपं चानोमण्त
18 पालुकम्। [७४] अथ सकलबुधानामात्राय। पालनाय चित्तितमयवती-वर्णः कामसहीव देवि।
19 कार्यसमविस्मयुख्युर्ध्वपापिरिग्रहणहति सकल-वर्णः वेमयच्योन्यपालः। [५४] दुर्सानन्तराद्वर्धस्महास्मोतीवर्णः।

Second Plate, Second Side.
21 निम्मी लोकींगराजकैवीनवनंपुण्यचंद्रिः। साधव्यवतपातः।
22 लतुतपूनी केकहारकात्मीलवः। शाहाद्वी कीमटिपेममृत्तिवं चोरः।
23 कथं चयंति। [८५] रणगिरि सिविचृत रायचंकरच्छलमक्रमविद्वं चूः।
24 'पनाघा: 'चयंति। चयंति चित्तिति भिंडंशुहत्तात्सभायप्रितिसिद्धिं चित्यमिति।
25 प्रल्यीकाविकिविद्यः। [१०५] निलम् 'ताकळ्डमप्पुरितकचमरीवल्रुद्रः।
26 रसारेिलावाशरीराःस्वाभंसरसुमांगानिर्रोधः।
27 या विस्मयान्निकतिकृष्टतया श्रेय पुरुषपरमाणः। [निलम]।
28 नातिदानन्त्रस्तुकस्तहरानान्न्यिपियम्। [१२४] 'श्रीमलाकाशवर्षीसेरी-णी।
29 या जीर्णारुपालकैविकानारध्यंपद्वा विमाच्छादः। कलो॥ सरवेन चे-ग्रहणं तस्मात्तस्मात्तस्मात्तायं श्रीवस्तिमपिति वीरं विस्मयप्रकाश वहमः।
Third Plate, First Side


32 रायगुप्तायुक्तान्द्रशः । [१२५] चासे चिफसरुपवादानिविन्नातादा पुरुषार्था-ः

33 योनिचर्चाः: इंदितनिविनिशुभयते[५] चिफधिनिसांकिति: । सत्यिनु भाष- ।

34 रविवीर्यपुरवती निवोक्तिवाचकता नदिन्योजना विलासं निरानिन्निनाना- ।

35 मा१ पुरो । [१४१] चौभज्यदन्तिकागमालाकांदन्तिथिन्द्रिकागमयिन्निनिशिं- ।

36 तवैंरत्स्माः । चौवं विलासं नगरी नगरानिद्रे[६] चिफसव्यम्पितर्विन्नाः

37 चौनीवर्मः । [१५६] सस्सतनावस्तावोस्म्हो वेसाविभीतिः । चौदेवव्

पृथुता: कीर्ति

38 गंगी लीकावतुर्देः । [१६१] च श्राकाष्ठे कुड़रुभाष १२६० गविण्ण

चौवं शाने

39 शान्ते तमोप्रस्ते विग्रहणाय वेसन्तप्रतिःमीनांशनां: गुरु: । माट- ।

4० च शून्यमातुलक्षनिक्षेत्रक्षेत्रमोक्षवं चीताभृत्तराम्यसेम्य

Third Plate, Second Side

4१ तुल्ल ग्रामं सहायपाये । [१७७] खनामितिज्ञिः खाला दत्ते वेसम[हृ- ।

हु]जा । चे- ।

4२ ही भास्क्यक्षारायण चासे वेसमुखः । [१५७] चे

No 4.— SRAVANA-BELGOLA INSCRIPTION OF IRUGAPA,
AD 1422

By Professor H. Lüders, Ph.D., Rostock

Transcripts of this inscription in Roman and Kanarese characters, together with an abstract of its contents, have been previously published by Mr. Rice. My edition is based on excellent inked estampages received from Prof. Hultsch.

The inscription is engraved on three faces of a quadrangular pillar behind the image of the Kusumândra-yakshi which is set up in the Brahmadeva-mandapa in front of the Gummata temple on the Vindhyagiri at Sraavana-Belgola. The inscription begins on the south face. Above the writing we find a number of sculptures representing, from the left to the right, beneath two chauris, a woman seated with folded hands, a Jina seated with a triple umbrella overhead, and a man seated, with one hand holding a book and the other raised. Next come two lines of the

1 Read हृ.
2 The anuvātra stands at the beginning of the next line
3 Read हृ
4 Inscriptions at Sraavana-Belgola, No. 62
5 No 7 of the Government Epigraphist's collection for the year 1891
inscription, after which we have another row of figures, viz. a woman seated with folded hands and having big ear-lobes, a man seated with folded hands and wearing necklaces, and again a female figure seated with folded hands and having big ear-lobes. Then the inscription continues: I am unable to offer any explanation of these sculptures, and I do not even venture to decide whether they have any special reference to the events and persons spoken of in the inscription or not.

The alphabet of the inscription is Kanaeese. The average height of the letters is ½", but the last four lines have been added in characters of about half that size. The writing is beautifully executed. Occasionally the letters are drawn out into more or less ornamental flourishes, compare śrī in ll 1 and 3, jā in l 21, jas in l 36. To avoid a blank at the end of l 31, the sign for ā is usually a small circle above the line, enlarged to the size of a full letter. As partly already in inscriptions of the twelfth century A.D., medial ď is expressed in two ways, either by a sickle-shaped sign with its end slightly curved inward as in ďē in l 13, or by a sign consisting of two arches, their openings turned downward as in ďhē in l 4. The same two signs appear as parts of the signs for medial ď and ď. The two forms are used quite promiscuously. Thus, e.g., shows the first form in ll 23, 49, 74, 75, 89, the second in ll 7, 94, 77, 96, 111, the first in ll 8, 40, 42, 58, 60, 61, 62, the second in ll 58, 59, the first in ll 36, 39, 57, 61, 63, the second in ll 101, 110, the first in ll 1, the second in ll 1, 8, 3, 89, the second in ll 71, the first in ll 1, the second in ll 44, 50, 100, ď in the first in ll 14, 23, 32, 47, 66, 69, the second in ll 31, 109, 110, etc. — The language is Sanskrit, and with the exception of some proper words in the last line, the whole text is in verse. Rare words are jaṅghalaka, 'swift-footed,' in l 17, prakēpa, 'incensed with passion,' in l 38, dhat, 'to charge,' apparently meant as the root of the noun dhālu, in l 34, prōlūsat, 'shining,' which owes its origin merely to the metrical, in l 32, savinītra, 'praise,' in l 63, vaśikari, 'speech,' in l 80. — As regards orthography, it may be mentioned that final ē is changed into ē before j in jagad-jañantah (I 9) and āhata-jañgatā (I 15), but the correct sandhi is found in atanā-jañāna (I 29). The dental ēnas is written instead of the lingual in varna (I 44), ākarnācchā (I 59), karnār (I 66), śrīvarna (I 67), and śrūvarā (I 94). Initial ē appears as y in vṛgāṇa (I 12, 61, 105) and initial ē-s as y in vṛṣṭā (I 57). The y after ā is dropped in jāyēn (I 26). ē is written instead of ē in vṛgāṇa (I 16). The spelling sallōti (I 86) instead of samlōti is according to Di Kettel's Kambāda-English Dictionary, a Kanaeese peculiarity. Occasionally the groups sēhh, dhēh, bbb are spelt sēhh, dhēh, bbb, as usual in inscriptions of this class.

After an invocation of the Jana religion (v 1), the inscription gives in the next 18 verses an account of a certain vṛgāṇa Buṅkāraṇa, who must be identical with Buṅkā I of the first dynasty of Vīṣṇu-maṇgara, a minister of the prince (v 2) or vṛghāpa (v 3), who had three sons (v 4)— Mangāpa, vṛgāpa (v 1) and Buṅkāraṇa (v 5). Mangāpa, the eldest, of them, who was a follower of the Jana religion (v 6), was married to Jānaki (v 7). They had two sons, vṛghāpa (v 8) and vṛgāpa (v 9). The vṛgāpa (v 12, 13, 14) is called also vṛghāparā and vṛgāparā. As appears from v 16, the two brothers were Janaśivas like their father. With the exception of Buṅkāraṇa, all the members of this family are called generals (danda vṛṣtra, dandaśī, danda śī, danda śāla, dandaśī, dandaśī, etc.), and most of the verses devoted to the praise of vṛgāpa II (9-19) refer in general terms to his military achievements. Twice (v 10, 11) vṛgāpa II is given also the title of śī (ānā śī), and twice (v 13, 14), with a strange blending of his two titles, he is even called dandaśīpata.
son, the general or prince Iruga or Irugapa, who adhered to the doctrine of the Jains, but as
the letters cha and ba closely resemble each other in the Telugu alphabet, I have no doubt that
Chacha and Chachapa are merely misread for Bacha and Bachhapa. Two other inscriptions
in the Jaina temple at Tirapparuttikunja near Coneveeram, dated in A.D. 1593 and 1987-88
respectively, record some donations by the general or minister Irugappa the son of the general
Vaichaya and a follower of the Jaina religion. The two persons referred to in these three inscriptions
have already been identified by Prof. Hultsch with Bachapa I and Irugapa I of the present record.
If in the Vidyasanaga inscription Bachapa is called the minister of Harbhan II, the successor of Bukka I, this proves only that he remained in office after the death of his
first master.

Verses 20 and 21 are in praise of a Jaina ascetic (yati, yamasa) called Panditarya. In the
two following verses (22, 23) a Jaina ascetic of the name of Srutamuni is praised in very similar
terms. There is nothing to show in what relation this Srutamuni stood to Panditarya. The second
set of verses is added to the first quite abruptly, not even one of the common particles
being used to mark the transition. Under these circumstances I think it most likely that
Panditarya and Srutamuni are merely different names for the same person, a fact which will not
be surprising, if we remember that Jaina monks were in the habit of bearing a surname generally
referring to their literary accomplishments. The Srvanaga-Belgola epitaph of Mallihesha, for
instance, furnishes the following parallels: Sripaladeva-Traindvya, Hamsasena-Visvadvamasya,

The object of the grant is stated in verses 24-26. They record that at Belugula, in the
presence of Srvatmun, the general Irugapa gave away for the eternal enjoyment of the holy
Gummatsevara, the village or tirtha of Belugula, supplied with a grove and a new tank built
by Irugapa himself. The donation took place while the year Subhakrit was flourishing, in
the month of Kaattika, on the titika of the slayer of Mura, when the moon had attained
increase, or, in plain language, on Visnu s as the eleventh or twelfth, titika in the bright half
of Kaattika in the cyclic year Subhakrit. According to Mr. Rice, the Subhakrit year corresponds
to A.D. 1362, but from the dates for Irugapa I quoted above it appears that this is too early,
and Prof. Hultsch has already noticed that the true European equivalent of the year is A.D.
1422. The rest of the date does not admit of verification.

The inscription concludes with two of the ordinary benedictory and imprecatory verses. It
is hardly necessary to state that Belugula is Srvana-Belgola itself, and that the holy
Gummatsevara is the Jaina saint whose colossal image rises on the top of the Vindhyagiri to the
south of the village.

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1 The same mistake was made by Mr. Rice in editing the present inscription.
2 Above, Vol VII p. 115 f.
3 [This Tami form proves that Prof. Lüders' reading "Bacha" is correct, for v can only correspond to 6, and
not to ca - E H.]
6 See ibid., p. 108 and Plate.
7 From uncd estampages supplied by Prof. Hultsch.
5 श्यामानध विपषेः ॥ [७४] द्वारं देवाधिपोत विपि- 0 वन्द्वरी गाहित रंतमोकाली वैद्यर्ष यदि सा वुज्रहति- 7 कथा कुत्राणि संतीयते । चाति चेटन्यायिनि चढ़- 8 तया सम्प्रेत सवैयाम्य स्वोऽऽ वैपपट्टेनुतरं- 9 नौ श्राध्यं क्वचीया कथा ॥ [८५] तत्स्वादनायं जगद्वजयता। ु- 10 नास्र्यत्म भूपितचार्चुर्दीता । यीবाधितो- 3 11 जायत मण्डलोकी राजसभिषिर्वत् इवापप- 12 क: ॥ [८४] विंशगपड़दनायमध वुज्रणमूलन- 13 की विश्विसंसारी विद्धययं शतरंग प्रभ- 14 तो । प्रतिभाकामिनीद्वुपमोधरचार्चर्को 15 सहित्युपयोवद्वजगति । श्यामपद्यपति: ॥ [५४] दानयुज- 16 शर्पमराण्णि सांवरित।जेवाकास्तयस्य- 5 17 गाधारकर्ण वदन्यपद्वसंचारराजवाल- 18 क: [६४] धम्मोपन्नक: । श्रावळयके स्त्रीजनशके- 19 तथा: कीिम्र श्यामपद्योपस्यतंृ- 20 तैलान्नामाध्यातं ॥ [६४] ज्ञानकौशिभव्य येशिनी 21 चारश्रीलुम्यपृथ्वीर्ज्जवाद । जा- 22 नकुसर तुपूवतामयमा राववस्व रामयो- 23 सत्तजस्त ॥ [७४] चाराः तयोरसतमितारिवभृं ु- 24 ची पत्रिकान्तधर्मेनामामी । आयामभूतच 25 ज्ञातिनेता स्वादिष्टियतचपड्डतनानाः ॥ [८४] द- 26 श्यामपद्यपतितिसुखावर्जस्यस्य- 27 रुपद्वरी । यस्य रमहुदिधिक्या सोचति दी- 28 वायुरसुधिबप्पोः ॥ [८४] वृ ॥ क्रममो । सादवति- 29 पित्र प्रमास्य न चेद्याल्पकार्यभवेदन्य- 9 30 कल्य गाल राजानगरी तह्विन- 31 वीभत्तात । वेतालवं वयांगोदर्ताति 32 यानाय नवाल्जान ॥ [६४] वुढुम्योध्वतास्व- 33 वैरंशक्प्रेशाप: भ्रकोपवचव् ॥ [१०४] याचाि- 1 Read वशांतवत्स। 4 Read श्रव्यमावति। 5 Read श्रव्यमावति। 6 Read श्रव्यमावति। 7 Read श्रव्यमावति। 8 Read श्रव्यमावति। 9 Read श्रव्यमावति। 10 Read श्रव्यमावति।
34 यां ज्ञानीसैतिरिग्रहणवारापणम् पाठीवः
35 तलोतीविरुपः प्रसारसौरीतिष्ठः मीः
36 ¹तवृत्तिवृजः [14] चेत् भाषुरागसः

Last Page
37 प्रियारागीस च संवीचन प्राप्तवोधितिवृण्वति
38 विवासन दृष्टः प्रतापनः ॥ [११२] वायुवायसः
39 कृतिकरण सहसा गंगारीसीनागप्रेमी
40 त्रिशतिकृत्तफळवेदिनीवेदनानीलोभिनः [१०]
41 इत्यदा नरविमानः मनोहरसंयुक्तम [प्रेमीकरणः]
42 चतुर्वाणि चतुरि गजानन्तः चक्षुर वैते
43 तृणैः [९] रुदत् इति [१२४] दीर्घा लिखितं चिन्तयान
44 लक्षी बहुः प्रमादः समी सातिकृतिचूष्णोऽपि
45 सदोसितः पित्र वापरदेव सहास्यः
46 'वन्दः गायनार्धमेतददति सत्यः
47 तस्मात् प्रियो नि[४] चीरयथितिवृण्वति
48 विरिपुरारागीसीकरणः इति [१५६] यदाधाविसः
49 ग्याटिददुपतिं वियंहितवनताधुरः वेदोऽपि
50 धीर्यमणं निन्यमितां च सागरं नागवः
51 यमः गायनार्धसादीसमासपूर्विकः
52 तेनंत्रयं भावः रक्तस्वाभावः युः
53 जानू स्तोत्रं जत[१०] जनी इति [१४४] यदाधाविसः
54 संस्मृतिवर्णः च गायव च तस्य समायात
55 निवर्तनः िदिनांत्यविनितियाधसनकस
56 चौर्य सुचेच्छा च देशधातोत्सव भूमः
57 व दुर्गः इति [१५४] दान चायसुपाच वैष्णवः कर्षणः
58 दोन्नुदुर्दिश्याने 'भाष्ट्रवेद्यों जिनिधयः
59 श्रमामावर्णिनेनु गुः इति जिसमा तहुण्डिनेति
60 नेपु वपुक्तं सीर्य च तदने द्वारण तथः
61 रान्नाकृतिसमाभरं सवयं च तत् तितोऽपि [१६४] तिजः

1 Read "सुवः"
2 Read "सुवः"
3 Read "सुवः"
4 Read "सुवः"
5 Read "सुवः"
6 Read "सुवः"
7 Read "सुवः"
8 Read "सुवः"
9 Read "सुवः"
10 Read "सुवः"
11 Read "सुवः"
12 Read "सुवः"
13 Read "सुवः"
62 शमपदनायकशा चवले शुभने
63 मलिनिमसीख्र: परमधीरधुर्गते चिकरे [1]
64 तहनचि च तथा बाहुपरिचे धरणवलः
65 य परमितिरितिरायमाप्यि च
66 तत्वुचयोः [१७] "कचीविविष्टतंदले
67 रतिलकांग्रंहला
68 दक्षिणोरिकोचरनं
69 कौ: पंयोधरतंतरः
70 चुम्बकायुक्ति: चिंचोः
71 चैरिः चैरिराजसुदृढ़स्वंबुः
72 लाराणोक्तिभैस: स्वारतरं पु: 6
73 तापस्काकारुक्षले 6 सम्बित्: [१८]

Waste Face

74 अतितिमि: सुसुनोपरिविविनिमि भोिि कि इ
75 राय निजविवगते कलङ्के इ सज्जासमसुभिनि
76 दीर्घितिरंगनानामस्वाभामाननक्षिच कवलो
77 तरोति [१८] यत्वादाधराव, कशि 9 प्रसूति
78 भस्यानताना सुभ यज्ञाझवकटा
79 चक्षातिवहरी प्राधायास्य
80 सौहातकरे विचाेति विमला यदे
81 खरोमीखरी वंडः कस्य न मानीयमा
82 होसा १० वीरपुक्तवां यथि: [२०] सदा
83 रसमुदावरसुपुरसराःकाक्षुर्यर्या
84 धुरोजियादसतिदृढिपारपरीपा
85 दीकारापमः [११] क्षुद्रबुद्धिपछराम्मा
86 विनुट्वलसीवततपकेशीविस्मादि
87 विताशीविनो आधारास्यारा

1 Read "सितरदेतर" 9 Read "शुभने"
2 Read "कचीविविष्टतंदले" 10 Read "सुसुनोपरिविविनिमि"
3 Read "सज्जासमसुभिनि" 11 Read "क्षुद्रबुद्धिपछराम्मा"
4 Read "राय निजविवगते कलङ्के इ सज्जासमसुभिनि"
5 Read "दीर्घितिरंगनानामस्वाभामाननक्षिच कवलो"
6 Read "सम्बित्:
7 Read "कौ: पंयोधरतंतरः"
8 Read "चैरिः चैरिराजसुदृढ़स्वंबुः"
9 Read "कशि 9 प्रसूति"
10 At first "सुसुनोपरिविविनिमि" was engraved, but the य has been cancelled by placing a dot in it, and a small क has been written above it.
11 Read "क्षुद्रबुद्धिपछराम्मा"
12 Read "क्षापी"
88 त्र्यतः। || [२१ः] कार्यकृपार्थ्याण्वतार्तस- 89 रसिलिछिन्नमातं निर वैदुष्यग मरुपः। 90 ल सुननतासीमार्यायायोद्ययः।। 91 कान्तर्घर्द्द्‌पंचवंधः काव्याः। 92 तनां ्ञनोर्ज्यातिवांवद्रांकरः मुनु-। 93 सूचिैवाता नसक्तिकितयः || [२२ः] यु-। 94 स्वामायार्थविविलोलनमदालखः।। श्रेणः।। 95 मांसद्र्वकानवालस्रुवः।। शु-। 96 चाययः।। प्रतिरोधं परमामनेन संविहंते। 97 ्ञुक्तसुरोदितसार्यामिमः।। [२३ः] तत्त्विन्यो। 98 बेकुसुरः जगद्ग्रीतीर्थैः श्रीमान्याविन-।। 99 श्रन्वायुद्धदनायः।। [१०] श्रीमुसेठिर-।। 100 मननानुसारेतैग्रीमीतमं वेकुसुर-।। 101 कार्यमदस्त प्रेमं।। [२४ः] श्रमाति वहसे ज-।। 102 यति कालिकायासि तिमयो सुभय-।। 103 नसु रुक्तसुरुसुरुम सन्तहस््रचै।। श्रु-।। 104 वन छलिमिलवनभविनं वविवय।। 105 द्वारायुबिन्दति तीव्रवर्ण सुविन्दः।। [२५ः] विन्।। 106 वर्गाब्दातिशरविमलकथाः।। 107 वर्मान्नविव।। अर्जुकत्राः।। ।। 108 बुकूक्तोर्थी।। ।। ।। [२६ः] ॥ ॥ ।। 109 दानायुद्धाय्यथे दानायु बैयोप्रापतमः।। दानायु खन्नस-।। 110 वासीति पानाद्वेष्टुः यद।। [२७ः] श्रवत्तां परस्तां वा ये।। धरेण व-।। 111 सुधसं।। 'परिच्छेपपूलस्त्रायिव धिरास्याः' जायते त्वरितभि।। [२८ः] ॥ ॥ ।। 112 मगलः।। महार्याच्छे धी धी वी धी [२॥]

TRANSLATION.

(Verse 1) May the glorious religion of Jina be victorious,— the religion of the lord of the three worlds, the unfailing criterion of which is the most profound doctrine of possibility ।

1 Read 'नियमः'। 2 Read 'साप्तसः'। 3 Read 'श्रायमः'। 4 Read 'वहार्याः'। 5 Read 'ष्ठो'। 6 Read 'विधियां'। 7 Read 'भो'। 8 Read 'श्रमः'। 9 Read 'सुभ्याः'।
(V 2) There was a minister of the illustrious Bukkara, known as the illustrious general Baicha, whose policy, which was to be approved by everybody, completely destroyed the multitude of his enemies.

(V 3) If I (want to) speak of his liberality, the Samatkana (tree) enters the way of the greedy, if of his intelligence, that talk of Brahaspati hides somewhere, if of his invariable patience, the earth is affected by insensibility. How on earth is it possible for poets to praise the general Baicha?¹

(V 4) From him were born three sons, conquerors of the world, who had good morals for their ornament, adorned by whom the middle world became similar to the final bliss of the Jainas (which is adorned) by the three jewels.²

(V 5) Praised in the world were the virtues of the general Mangapa, who took away the necklaces from the broad breasts of the wives of his adversaries, (and) who made his younger b.others, the general Irugapa and Bukkana, still more famous by the abundance of his own glory.

(V 6) Being the chief seat of kindness, the only shelter of morality, the abode of veracity, always swift-footed in running on the track of the munificent, the supporting tree of religion, the noble residence of forbearance, the meeting-place of goodness, this general Mangapa, who was attached to the doctrine of the Jainas, spread his fame.

(V 7) His wife was Janakā, shining by the ornament of her excellent moral qualities, as the daughter of Janaka with her slender round waist (was the wife) of the descendant of Raghunātha, possessed of agreeable splendour.³

(V 8) They had two sons, through whom the hosts of the enemies perished, (and) who cleansed the path of religion. The elder of them was the general Baicha, a conqueror of the world, the foremost among the pious.

(V 9) His younger brother was the general Irugapa, possessed of all virtues, through the moonshine of whose fame the faces of his enemies close even in daytime.⁴

Metro (uvra) — (V 10) Brahman, wipe off the writing on the forehead! Otherwise thy reputation as Brahman will suffer damage.⁵ Build another capital, Death, for the kings hostile to him. Thou host of Viśālakṣī, widen the extent of your bellies to drink the fresh blood! Prince Irugapa was incensed with passion to fight with the haughty enemies.

(V 11) When on the march of the general prince Irugapa the sun was obscured by the clouds of dust whirled up by the continual violent blows of the hoofs of his horses charging by assault, the day-lotuses of the hands of his enemies closed, the night-lotus of his glory opened, and the fire of his majesty became bright.

¹ The author wants to say that it is impossible to describe the virtues of Baicha, because they are not to be equalled. His liberality and his cleverness are so great that, compared to 1 cm, the tree of desires appears to be crouching and Brahaspati is mere nothing, and as for his patience, even the earth is not a fit object for comparison, because it is jako, which may mean inanimate or dull.
² The three jewels (trikarmā), which according to the doctrine of the Jainas are indispensable for a Śraman who wants to attain eternal beatitude, are jñāna or knowledge of things as revealed in the dyānas, dharma or faith in what is taught there, and chādātra or dharma, moral discipline, see Dr. Bhandarkar's Report on Skt. Aṣuś, 1893 81, p. 100.
³ The attributes of Rāma and Śiṣṭa are applicable to Mangapa and Janakā also, as dve vērd.
⁴ Brahaspati must be understood here as in other Jaina inscriptions as referring to the Jaina community.
⁵ Generally the pāda has its flowers opened by daylight.
⁶ Brahman's predictions of a happy lot to the hostile kings will prove false, because they will be slain by Irugapa.
⁷ His enemies clenched their fists in rage.
(V 12) *Once*, a huge wild elephant was reflected by a beautiful fragment of glistening moon-stone in the court of an enemy's palace, which had been deserted in a hurry through (fear of) the lord Irugā (who was) on the march. Thinking that it was a hostile elephant, he struck his image (and) broke one of his tusks, (and) was (therefore) afterwards often invoked by the hosts of Vēṭthas (with the words) 'Have mercy, have mercy, Gajānana!'

(V 13) 'Who is able to wipe off a letter written by the Creator on the surface of the forehead?' In this saying we do not believe, (considering it to be) a saying made up of a har's words, because as soon as the general Irugāṅdra was born on earth, his friends, even if they had been without wealth, were supplied with abundant wealth, and his wealthy enemies were deprived of their wealth

(V 14) While thy arm, O general Irugāṅdra, was carrying the burden of the earth (originally) laid on the group of the hoods of the lord Śeṣa, that serpent, contented, the lines of his hair always bristled with joy on account of the frequent opportunities for closely embracing his wife, used his thousandfold tongue in praising thy virtues!

(V 15) Plenty of food, protection from dangers, medicine and instruction became his continual gift. Acts of violence, falsehood, passion for the wives of others, theft, and infatuation kept away on account of his ruling the country

(V 16) His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards the Jinas, his love towards the path of religion, his two ears towards listening to the fame of the lord of the Jinas, his tongue towards praising his virtues, the health of his body towards worshipping him, his nose towards the excessive fragrance of the lotuses of his feet, and all that was his towards serving him

(V 17) While the world was made white by the fame of the general Irugāpa, blackness was praised only in (connection with) the hair of (women) with rolling eyes, and while his bar-like arm was wearing the bracelet of the earth, mutual oppression also was spoken of only in (connection with) their breasts

(V 18) By their ears with their ear-rings forgotten, by the surfaces of their foreheads with no marks fixed to them, by their dishevelled curls, by their swelling breasts untouched by strings of pearls, and by their bamba-like lips deprived of the redness (caused) by the betel, even the four-eyed (wives) of the kings hostile (to him) repeatedly (and) thoroughly betray his excessive power.

(V 19) Since his fame, surpassing the river of the gods, has washed off, at last, the spot in her disk, the moon, being (now) perfectly clear, really swallows the beauty of the faces of the women.

(V 20) Who would not do homage to the ascetic (yātī), the venerable Panditārya, whose greatness is to be honoured, the grains of dust of whose foot-lotus produce a world for those who bow (to him) in devotion, the wave of loveliness of whose compassionate side-glances purifies the heart, the faultless fluency of whose speech destroys delusion and self-conceit

(V 21) The roar of the discourse of the ascetic (yāmū) Panditārya which is a warrior (in cutting) the neck of the succession of great self-conceit, fame and skill of the pleasant and distinguished sweetness of the streams of honey of the flowers of the mandara tree, verily resembles the river of the celestial world, winding through the hollows of the branches of the dancing Budra

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1 *I.e.* Ganeśa, who has the head of an elephant, but only one tusk
2 *I.e.* the Ganga
3 The dust of the lotus like foot of Panditārya is compared to the pollen of the lotus of Brahma which produces the world
4 J.e. the Ganga
(V 22) Śrutmuni, the main-road for the descent of compassion, the lasting dawn of calmness, the fruit of the austerities of learning, the mountain from which benevolence and prosperity and happiness rise, a lion to the mighty elephant of passion, a mine of the nectar of poetry, the sun in the sky of the Jain sect, is watchful, removing the distress of the humble.

(V 23) The pure-minded Śrutmuni, an emperor among the nectics (yāta), the Mandār mountain for the stirring of the ocean of the science of reasoning, the rising sun to the lotus-grove of grammar, is daily increasing (in prosperity) through the most excellent (Jaina) doctrine.

(V 24) In his presence, at Beḷugula, the most sacred place of the world, that glorious brave general, called Irugapa, gave away the most excellent village called Beḷugula for the eternal enjoyment of the holy Gummāḷévara.

(V 25) While the year Śubhakṛtt was flourishing, in the month of Kārttika, on the tīrthi of (Vishṇu) the slayer of Mura, when the moon had attained increase, the chief of the family of ministers gladly presented the excellent sacred place, possessing a beautiful grove (and) supplied with a new tank built by himself.

(V 26) May this matchless holy place Beḷugula, a field for growing the race of the general Irugapa's white fame, shine as long as the moon and stars.*

[Verses 27 and 28 contain the usual implications.]

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No 5 — TAIAGUNDA PILLAR INSCRIPTION OF KAKUSTHAVARMAN

By Professor F. Kielhorn, CIE, Göttingen

This inscription was discovered in 1894 by Mr. B. Lewis Rice, Director of Archæological Researches in Mysore. From a photograph and a transcript furnished by him, a preliminary notice of it was published by the late Prof. Bühlcr in September 1895, in the Academy, and a summary at the beginning of 1917. The inscription has now been edited in its proper place, in Ep Curr Vol VII p 200 ff. I re-edit it from ink-impressions supplied by Prof. Hultsch.

According to Mr. Rice, the inscription is engraved on a pillar of very hard grey granite, which stands in front of the ruined Pranālsvara temple at Taigunda, in the Bhālapur tāluk of the Shimoga district of the Mysore State. The pedestal of the pillar is 5 feet 1 inches high and 1 foot 4 inches square at the top, a little more at the base. The shaft is octagonal, 6 feet 4 inches high, each face being 7 inches wide, but tapering slightly towards the top. Seven faces of the shaft contain each two vertical lines of writing which commence at the bottom, while on the 8th face there is only one short line (line 15 of the text), written in the same manner. The invocation at the beginning of the inscription (the words Siddham || NamaḥŚivāya || of line 1) "is on the pedestal, and runs up connecting with the first line." In the impressions the length of lines 1-14, disregarding the words Siddham || NamaḥŚivāya ||

1 See Ep Curr Vol IV Introduction, p 1 ff.
2 Prof. Bühlcr’s article is reprinted in Ind Ant Vol 20 f. 27 ff.
3 In October 1898 Dr. Fleet kindly gave me his own transcript of the text and the photograph which had been sent to Prof. Bühlcr by Mr. Rice, and my translation was prepared in the summer of 1899, at the time when I published a note on the principal metre of the inscription.
4 So the name is given in Ep Curr Vol VII p 200. On pp 4 and 47 of the Introduction of the same volume we find, instead of it, Pranālsvara. Prapāvalinga is the name furnished to me with the ink-impressions.
5 Judging by the length of the lines, the shaft must really be slightly higher.
of line 1, varies between 5'11" (in line 10) and 6'5" (in lines 1 and 2), that of line 15 is only 2'8". The size of such akṣaras as ya, ma, ya, va is between \(\frac{4}{5}\) and \(\frac{7}{8}\), while the average height of akṣaras like a, i, a, p, r, vya, yja, ma, etc, is between 2 and 2\(\frac{3}{4}\). The inscription is most carefully written and engraved, and is generally in so perfect a state of preservation that nearly every syllable of it may be read with certainty — The characters are of the 'box-headed' type of the southern alphabet. Among Kadamba inscriptions, they seem to resemble most those of the Dēva-gērā plates of the 4th year and the Hita-ke-bēhāgūṇa plates of Mrgēśavarman, but, as is elsewhere the case with stone-inscript. ons, they exhibit a more regular and artistic style of writing than is found in the copper-plates. Of initial vowels the text contains a, ṃ, u (e.g. in tyə, 1 10), u in udarvara, 1 8) and c (e.g. in dvam, 1 3), and of the consonants, all excepting jh, th, ph, and l, but chh occurs only as subscript letter (e.g. in chhhāyā, 1 11). Attention may perhaps be drawn here to the signs for ḷh (e.g. in sāl harah 1 8), n (e.g. in bhur, 1 7), ṛ (e.g. in jayat, 1 1), ṛ (e.g. in jayāta, 1 13), d (e.g. in marita, 1 11), ḷhāmanya, 1 13, and tadulam, 1 14), dh in sanada, 1 3), th and dh (e.g. in pūthā-yaṣṭī, 1 2), b (e.g. in brahma, 1 4), and l (e.g. in tula, 1 2, and Pallavāndra, 1 4), and to the peculiar form of the subscript n in upanāna, 1 7. As regards medial vowels, it may suffice to point out the two forms of the al-ḥara 'ā, employed e.g. in garuai and 'āurnand, both at the commencement of line 4, and the manner in which dās is written in the al-ḥara 'ā 3 (cf. -dās, 1 1). The alphabet includes the sign of the ṣālānaya and upādānaya (e.g. in -nupnāh-lāsin and -l ualāḥ-prayā both at the end of line 9), those of final n (e.g. in saśā, 1 1, and -mandalam, 1 2), final l (e.g. in bhayāt, 1 1, and -tāt, 1 3), and final n (in yō-rō, 1 9), and the sign of punctuation consisting of two vertical lines. — The language of the inscription is Śrāvakā, and, with the exception of the introductory Sūbhā [1] Namas-Sūabhya II and the words in line 15, the whole is in verse. The orthography suggests the following remarks: Within a half-verse and in the words Namas-Sūabhya of line 1, the final āsarga of a word before one of the three sibilants is always (altogether 19 times) assimilated to the sibilant. Before a surd guttural (ṭ or ṭh) it is nine times changed to the jhāmāliya and left unchanged twice at the end of a Pāda (in -tāl Īulā, 1 10, and -tāh Kubja, 1 14). The jhāmāliya is employed in dhilam, 1 4. Before p—ph does not occur — āsarga is changed to the upādānaya five times and left unchanged seven times (once, in putra prabha, 1 9, at the end of a Pāda) Before the conjunct pr and st (but not before sv and st) āsarga is dropped, in brāhmanas sātakas śayamānā, 1 13. In the words say-ūtha (for the ordinary sa sha) of line 13 the final āsarga of saḥ has by Pāṇini, VIII 3, 17 (or 18) been changed to (the ordinary or the laghuprayatnata) y 4. The final m of a word remains unchanged, and is denoted by the sign of final m, in the word sādām in line 1 and always at the end of a half-verse, exceptionally (and wrongly) also at the end of the Pādas of verse 28. Otherwise final m before a consonant is changed to auvāra except in ṣpadan-tām-dhāra-gām-āsa (for ṣpadan tām dhā), 1 6, yam-davasa (for yam davasa), 1 13, yam-mitrāma, 1 7, prthvīma-prasahya, 1 9, tam-bhūpah, 1 11, -sambhāra, 1 12, and taddālam-mahat, 1 14.

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2. In the Goa plates of Satyārāma Dhruvarāja Indravarman (Jour. Bo As Soc. Vol X p 385) the Satāra plates of Vishnuvardhanas I (Ind. Ant. Vol. XIX p 303), and elsewhere, the subscript n of rama is denoted by the sign of the dental n. The subscript n of the present inscription has a somewhat similar form.
3. In the colotide the upward stroke, running from the end of the top-line of the sign for t, by which d is denoted, is not clearly visible. The same sign for tā is quite clear e.g. in the word ghāla in line 10 of the Ashok inscriptions, above, Vol VI p 6.
4. Hemchandra gives as an example kausa, for the ordinary ka tā. With this we may compare kay atim. For ka tā in line 25 of the Kamatā plates of Vīkarāmathyā V, Ind. Ant. Vol XVI p 22. In line 11 of the Bādān (Maha Kā) pillar inscription of Mangalesa (ibid. Vol. XIX p 17) I would similarly suggest say uta for say uta.
the interior of a simple word a nasal before a consonant of its own class is always denoted by its own sign, nowhere by the sign of anusvāra. After r, a consonant (other than a sibilant or h) is generally, about five times out of six, doubled. Before r, t is doubled in mātrā, 1 6, saktatraya-, 1 13, and patta-traya-, 1 14, while it remains single in twelve similar cases, and j is doubled in vilkramat, 1 7, parākramat, 1 9, and akṣakranta, 1 11. Before y, dh is changed to dāḥ in adāḍhyāya, 1 2, āḍāḍhyāya, ll 4 and 7, adāḍhyāvada, 1 5, and asāḍāḍhyā, 1 13, but not in anāḍhyāya, 1 8. The number of clerical errors is very small; I need only point out here Śīhānura (for Śīhānura) in line 1, and utkṛṣṭa (for utkṛṣṭa) in line 8.

In respect of grammar generally and lexicography the text calls for few remarks. The use of the gerunds āḍāḍhyāya and adāḍhyā in verse 12 does not accord with the rule of the grammarians, but may be defended by the less strict practice of even classical writers. Similarly, the employment of bhūya (instead of bhūya) in priyātumam... evaṁśābhāyām of verse 25 is contrary to Pāṇini, VII 3, 69, but the word is often used in the same way elsewhere, especially in epic poetry. Like other inscriptions, this one also contains some words which are not found in the published dictionaries. Of these, antarālaya (formed like antarāgāra, antarāgriha, antar-ābharana) in verse 6, śāṇāmya (an abstract noun derived from the adjective śāṇaṃ, 'having the same name') in verse 8, brahmanaddha in verse 12 and samuṭṭhāpana in verse 16 can offer no difficulty. The word atasamastha in verse 11 I take to be synonymous with atārātha, 'a horseman,' and I would compare it with the names of jagastha, rathastha, yanḍanasta, as well as tvarāḍaṇḍha and tvarāṇasāṃ (e.g. in Ragh VII 34 and Śīta, XVIII 2). On the word āṣṭāṇḍa in verse 10 I have published a special note in Nachrichten der K. Ges. der Wiss. zu Göttingen, 1900, p 345 ff, where I have tried to prove that āṣṭāṇḍa was an establishment (probably founded in most cases by a king) for holy and learned men, such as is often mentioned in other inscriptions under the name brahmaṇapūrī. In the note referred to I have shown that āṣṭāṇḍa is used in this sense e.g. in the Kaśakudi plates of the Pallava Nandavarman Pallavadumalla (South-Ind Inscri. Vol. II p 349, lines 56 and 59) and in the Chikkulla plates of Pallavandravarman II (above, Vol IV p 196, line 14). The last remark which I would offer on the wording of the present inscription is, that the author in verse 29 uses tād, instead of yādav (or yādā). This, so far as I know, is foreign to the usage of classical writers, from whose works I am unable to quote quite analogous instances.

The inscription contains 34 verses. The metres of none of them (verses 25-32 and 34) are the ordinary ones Pushpāgriha, Ināravāra, Vasantaśaṅkha, Mandākārtta and Śrīrāvaśriceśvara. The metre of the long verse 33, with the poem proper here presented to us fitly closes, as a species of Dandaka, called by the general name Prachita. It consists of four Pādas, each of which contains six short syllables and eight amphimacerns (——). Most interesting from a metrical point of view are the verses 1-24, composed in a metre which is found rarely elsewhere.

1 Since writing my paper on āṣṭāṇḍa, I have come across the word āṣṭānḍāhara, which in line 41 of the Halgore plates of the W Ganga Śrivirya I (Ep. Corn. Vol III p 108, where it is wrongly transcribed as āṣṭāṭaka sahara) occurs as an epithet of a Brahman. I have little doubt that this word is identical with the words āṣṭāṇḍāhara, āṣṭāṇḍa, mentioned above, Vol VI p 211, note 2. In Hambuchandra's Śīttanāmada, 111 106, to which Prof. Pischel has drawn my attention, we find āṣṭadagaḥ (i.e. āṣṭāṭakāhara or āṣṭāṭakahāl), paraphrased by āṣṭāṭha.

2 In the Ramayana, uṣa... tathā is used like yathā... tathā, but passages like VII, 7, 18 ff, where this is the case, are somewhat different from the one in our text. Exactly like the uṣa... tathā of the text I find uṣa (or aṣa)... tecum used in the Pali Gāthās; compare e.g. Jāt. Vol IV, p 172, ll 11 ravan sa sangam caddhamānasa caddhāt comics maddham uṣasa uṣasa khotasam avinato bhāgyyā tathāt pandita caddhāmānasa caddhāt, 'as the horn grows, so three grows.'

3 Verse 31 gives the name of the author, who also wrote the inscription on the stone.

4 For a much longer species of Prachita (in which each Pada contains six short syllables and 10 amphimacerns) see Mālāmatāhara, Dr. Mahasarkar, 11, p 181.

5 I have published a short paper on this metre in Nachrichten der K. Ges. der Wiss. zu Göttingen, 1902, p 163 ff. As that paper is in German, I repeat here what has been stated in it.
and has not, so far as I know, been described in any treatise on prosody. This metre may be described as a species of *madrasamaṇa*, the name of which as yet is unknown. Each verse contains four *Pādas*, the general scheme of which is —

\[
Pāda 1 \text{ and } 3 \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad (15 \text{ Mātrās}),
\]

\[
Pāda 2 \text{ and } 4 \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad (15 \text{ Mātrās}).
\]

In *Pāda* 2 and 4 this scheme is uniformly adhered to. But in *Pāda* 1 and 3 we find it strictly observed only in 30 cases out of the 45. In 14 others of the odd *Pādas* a long syllable takes the place of the 6th Mātrā of the general scheme, followed in 41 out of these 14 *Pādas* by two short syllables instead of a long one. And in the four remaining odd *Pādas* a trochee (——) occurs instead of the 6th Mātrā of the above scheme. This gives us, as subsidiary schemes for *Pāda* 1 and 3 —

\[
\text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad (16 \text{ Mātrās}),
\]

and \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad \text{——} \quad (17 \text{ Mātrās}).

Examples of *Pādas* showing these subsidiary schemes are —

V 2, *Pāda* 3 yat-prākdas-trayate nityam,

V 4, *Pāda* 1 atha bāhūva dvija-kulam prāmāṇya,

V 5, *Pāda* 1 vviḍhā yaṣñī-āvabhrtha-panyāṃbu—

and V 11, *Pāda* 3 Kaḻ-yugā-sminnaḥ aho bata kṣematra—

V 21, *Pāda* 3 Prūhar-antām-aanayasamcharana—

I may state here that the same metre occurs in lines 1 and 2 — hitherto regarded as prose — of the Tusām rock inscription (*Gupta IInter* p. 270), which, on paleographical grounds, has been allotted by Dr. Fleet to the end of the fourth, or the beginning of the fifth, century A.D. The verse is —

\[
\text{Jītam=abhikshnom=ēva Jāmbhavi=
\text{dānauaṅgana=mukhāmbhoja—
\text{vadanavravind-brnjt-ālmā}]
\text{lakṣmi-tushārēnā Vijnunā jijjā!}
\]

The metre is also found in lines 5-8 of the *Ajanṭa Vākāṭaka* inscription, published in *Archæol. Survey of West India*, Vol IV p 125, and from the only complete verse preserved there it appears that for the second long syllable (Mātrās 3 and 4) of the even *Pādas* two short syllables may be substituted. The verse is —

\[
\text{[Arṇ]narēndra-mauli-vyayasta—
\text{Pravaraṇom=ārisya putro=ēhūtā—
\text{manī-karaṇa-liṅga-kramāmbujah [j]
\text{vikasamavāṇḍavār-ēlāhama[b [i]]}
\]

Lastly, I find the same metre on page 4 of the *Bower Manuscript*, in a passage which by Dr. Hoernle at first was regarded as prose, but has afterwards been printed by him as a single verse (verse 36) the metre of which is stated to be irregular. Really the passage contains the following two verses which are regular in every respect —

\[
\text{Iti sur-śyam pameha-paśch-āhīd= rass-varma-gandhah samanvita [i]
\text{bhavati taślam nāmataś-ch-ēdām= undiram=aṭarṭhakārmukam [i][i]
\text{Ṭailam-ētād-yah surām-āpa vā paraśah prayunjita yatnatah [i]
\text{parharantu tam gad-anikayā ājau kṛt-āśrām=īv=ētāre [i][i]
\]

From all this it may be inferred that from about the fifth to the seventh century A.D. the metre above described was well known in different parts of India. That it should now
have been rescued from oblivion is due to, and is a point of special interest in, the present inscription

In the 7th of the introductory verses of the *Harshacharita* Bāṇa says—

"In the North plays on words are mainly admired, in the West it is only the sense, in the South it is poetical fancy, in Gauḍa pomp of syllables."

Judging hereby the present little poem, which the author himself in verse 34 calls a Kāvyā, I would say that, taken as a whole, it would certainly be assigned to the West of India. There is in it no pomp of syllables, and little of poetical fancy (nirprākāśa) or any of those other ornaments which lend their charm to the classical Kāvyas. But the author presents to us a vivid picture of the persons and events dealt with, and does so in plain, but vigorous language. Thus, at any rate, is the case with the verses 4-24. The verses 25-32 are in a different style, approaching somewhat to that of a real Kāvyā, but they mainly contain such conventional phrases as are met with in any ordinary prāstātī.

The inscription was composed and written on the stone by Kubja, under the orders of the king Śantivarman. And its immediate object is, to record that Śantivarman's father Kākusthavarman constructed a great tank near a Śiva temple at which Śatākarna and other kings had formerly worshipped (at Śāhānakundūra, the modern Tāḷāgunda where the inscription is still preserved). The occasion is taken by the poet to celebrate the origin and advancement of the Kadamba family to which Kākusthavarman belonged, and to give the names of his ancestors.

The Kadambas were a Brahman family, devoted to the study of the Vēdas and the performance of sacrificial rites, their name, the poet says, they had received from the fact that they carefully tended a kadamba tree which grew near their home. Now once upon a time a member of this family, named Mayūrasarma, went with his guru to Kāśī (Kāśi, the city of the Pallavas, to study fully the sacred writings. The poet tells how he became exasperated there with the Kahatiya Pallavas, and, abandoning his priestly vocation, took up the sword, eager to conquer the earth. Mayūrasarma defeated the frontier-guards of the Pallavas and occupied the forest stretching to the gates of Śrīparvata. He loosed tribute from the Great Bāṇa and other kings, and caused much trouble to his rivals. The Pallava kings of Kāči, finding it impossible to subdue him even when they had taken the field with a large army, and recognizing his valour and ability, then made a compact with him by which he entered their service and eventually received a territory of his own, bounded on the west by the sea and on the east by the Prēharā, of which he was anointed chief or king. His son was Kangavarman, and

---

1 I quote from the English translation.
2 It will be seen from the above that in my opinion this poem, however interesting, is not "written in the highest Kāvyā style." So far as I can see, its author was better acquainted with the Mahabharata than with the Kāvyas which may have existed in his time.
3 For the details, see the translation, below.
4 Śrīparvata, which we also find in line 1 of the Chatkula plates of Vikramndavarman II (above, Vol. IV p. 185), here as there take to be the sacred Śrīnāla in the Karnāl district. It is the modern Īndrālam situated on the west of the Eastern Ghats, between them and the river Kistna, see Constable's *Hand Atlas of India*, Plate 34, D, n.
6 According to Prof. Hultsch (*South-Ind. Insct.,* Vol. III p. 69) the capital of the Bāna dynasty appears to have been Truvallām, "as one of its names was Vānapuram, and as it belonged to the district of Pemba-nappāthi, i e the country of the Great Bāna. Truvallām is only about 40 miles west of the Conjeeveram (Kāśi, the city of the Kāchī Pyram). It may be noted that the Bhrad Bāna of our text exactly corresponds to the Tamil Perumbāra, kīrā, apparently forms an essential part of the name, and is not a mere epithet of orname.
5 It is significant that, while the name of the founder of the family, Mayūrasarma, ends with arman, the names of nearly all his descendants (Kangavarman, Kākusthavarman, Śantivarman, Mṛgēśavarman, Mandhātiparman, etc.) end with varman. The former is the characteristic ending of a Bāhan's name, the latter that of a Kahatiya's. In the inscriptions of the later Kadambas Mayūrasarma's name, too, appears as Mayūrasevarman, see my *Southern List*, No. 210.
his son was Bhagiratha. Bhagiratha's sons, again, were Raghu and Kākūṣṭha (Kākūṣṭhā-varman). Nothing of note is recorded of these later chiefs, excepting that Kākūṣṭhāvarman is intimated to have married his daughters to the Gupta and other kings.

When in the course of the above story Kubja, in verse 20, tells us that Mayūrasarman, after entering the service of the Pallavas, pleased them by his acts of bravery in battles, I understand him to mean that at first Mayūrasarman became a dandādyāka or general of theirs, and I believe this view to be supported by the fact that in verse 3 the poet describes the Kadamba family generally as 'the great lineage of the Kadamba leaders of armies (sānāni),' as well as by the circumstance that according to verse 22 Mayūrasarman was anointed by Śhadasana (the six-faced god of war) after meditating on Śenaḥ, s e the general of the gods (Kārttikeya) With regard to the territory afterwards given to him, there is the difficulty that the word Prēhāra or Prēhārā, which indicates its boundary on apparently the east, is entirely unknown to us. The present inscription is at Tālagunda, and one of the chief places of the Kadambas mentioned in their copper-plates is Vāṇaṃyantī, i.e. Banavasi, which is not far from the former Assumption that the eastern boundary of their territory was about as distant from Tālagunda and Banavasi as the sea is from them on the west, that boundary would probably have been formed by the river Tungabhadrā, but I cannot in any way connect the word Prēhāra or Prēhārā with this river, and am in fact unable to suggest any explanation of it.

The word Gupta in verse 31, which implies that Kākūṣṭhāvarman gave his daughters in marriage to the Gupta and other kings, has been understood to refer in all probability to the Mahārāja Drāvyāga Samudragupta, who ruled in the second half of the fourth century A D. But beyond the fact that Samudragupta conquered many kings of Southern India, nothing has been adduced to prove this. Granted that Kubja's account cannot be due solely to poetical exaggeration, the Gupta kings or kings mentioned by him might, irrespectively of other considerations, be any of the Gupta rulers down to the seventh century A D, and the reference to them cannot in my opinion be used to establish the time of Kākūṣṭhāvarman with any degree of accuracy. When the poet Bāna tells us that the lotus-feet of his great-grandfather Kuvēra were adored by many Guptas, we may infer that these Guptas were kings who ruled about the beginning of the sixth century, because we know Bāna himself to have lived at the beginning of the seventh. But if nothing were known regarding Bāna's own time, the statement would not help us in the least to fix in any definite way the time of his great-grandfather.

Another royal family of importance is referred to in verse 33 of the inscription, where we are told that the Śiva shrine near which Kākūṣṭhāvarman constructed his tank had been worshipped by Sātakarni (or the Sātakarnis) and other pious kings. I need hardly say that Sātakarni is a well-known name or surname of several kings of the Anhlobhṛtya or Śātavāhana dynasty who ruled over part of Southern India during the first centuries of the Christian era. An inscription of a Sātakarni has years ago been found, not far from Tālagunda, at Banavasi, which has already been mentioned. And Mr. Rice has been fortunate enough to discover, and has published, another inscription of apparently the same Sātakarni at Malavalli, in the Tālagunda subdivision of the Shīkharpur taluka. The existence of these inscriptions shows that, what Kubja tells us, is not at all improbable, and that the poet really knew something of the history of his country.

Kākūṣṭhāvarman is the earliest king known to us from the published copper-plates of the Kadambas. The present inscription carries the family back by three more generations, from it.

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1 There is of course no a priori reason why the word should denote a river more than anything else.
2 See Ind Ant Vol XV p 27.
3 See the 10th of the introductory verses of his Kādambari anātha-Gupta-dṛṣṭa pāda-pākayāh Kṛṣṇa
4 The published commentary explains the word gupta in this passage to mean 'Vaisyas and Sudras.'
5 See E Curn Vol VII p 251, No 208, and Plate.
his son was Bhagiratha. Bhagiratha's sons, again, were Raghu and Kākustha (Kākusthavārman). Nothing of note is recorded of these later chiefs, excepting that Kākusthavārman is intimated to have married his daughters to the Gupta and other kings.

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---

1 There is of course no a priori reason why the word should denote a river more than anything else.
3 See the 10th of the introductory verses of his Kadarākari anōkha-Gupta-drākhu-dadapaykayah Kuvra

4 See Ind Ant. Vol. XIV p 388, and Plate.
and the plates I have compiled the following genealogical Table, which will be found to differ considerably from the one published by Mr. Race in Ep. Carn Vol VI. Introduction, p. 4.

Genealogical Table.

Mayūraśarman

<table>
<thead>
<tr>
<th>Kangavarman</th>
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<tbody>
<tr>
<td>Bhagiratha</td>
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</table>

<table>
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<tr>
<th>Raghu</th>
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<tbody>
<tr>
<td>Kākusthavaran</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Šāntivarman</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Mrigēśvarman</th>
</tr>
</thead>
<tbody>
<tr>
<td>? Māndhātrivarman</td>
</tr>
<tr>
<td>Vishnuvarman</td>
</tr>
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<td>? Dēvavarman</td>
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<table>
<thead>
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</thead>
<tbody>
<tr>
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<td>Śivaratha</td>
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<td>Simhavarman</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Harivarman</th>
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</table>

| Kṛṣṇavarman II |

I ought to state that the correctness of this Table greatly depends on the reliability assumed here—of the Bhirū plates, published by Mr. Race in Ep. Carn Vol VI p. 91, No. 162. These plates record a grant by the Kadambe Dharmamahārāja Vishnuvarman, the eldest son of the abāvādeka-yādyam, the Dharmamahārāja Kṛṣṇavarman. By stating that Vishnuvarman was making the grant with the permission of his jyotisha-pitr or his father's eldest brother, Šāntivarman (Śāntavarman), they enable us to combine, as shown in the Table, the information given by the Bannaballu plates of Kṛṣṇavarman II (above, Vol VI p. 17) with that furnished by various plates from Halsi and Dēvagiri (Nos 604, 606, 608, 610-612 of my Southern List). What I am not sure about in the Table is, whether I have correctly placed Māndhātrivarman and Dēvavarman. Mrigēśvarman was an eldest son, and Māndhātrivarman

1 For the fifteen Kadambe copper-plate inscriptions known to us see below, p. 34, note 2

I have some doubts about the genuineness of the Bhirū plates, but see no reason to question what is stated in them regarding the degree of relationship between Vishnuvarman and Šāntivarman

2 The word jyotisha-pitr is synonymous with jyotisha-tāta which in the Vaiṣṇavataḥ is explained by pitr-jyotisha, 'father's eldest brother', and it is actually used in this sense in the Miraj plates of Jayasimha II, Jagadikumara, Ind. Ant. Vol VIII p. 170. I may note besides that in Edm. VII. 26, 29, Mālyavat, the eldest brother of Śunāla, is called the pitr jyotishak of Śunāla's daughter Kākṣa, i.e. the eldest brother of the father of Kākṣa. (That verse 21 Mālyavat's granddaughter Kumbhinadh is called 'the sister' of Śunāla's grandson Rāvana, and in verse 47 Rāvana is called 'the brother' of the same Kumbhinadh. This shows how vaguely words denoting relationship were used already in early times in India.)
may have been his younger brother, but there is nothing to prove this with certainty. Dēva-
varman, described as the son of a Krishnavaran, in my opinion more probably was a son of
Krishnavaran I (and younger brother of Vishnuvarman who was an eldest son) than of
Krishnavaran II, but of this, again, we have no definite proof. It is also not certain that
Śivaratha was a younger brother of Bhūnavaran. Of the three brothers, Bhūnavaran is de-
scribed as the younger brother of Ravivarman, Śivaratha as the paternal uncle of Harivar-
man — It will be seen that according to the Table the number of generations is eight, not eleven,
as found by Mr. Rice.

There remains the question as to the age of this inscription. The inscription itself is
not dated in any way. Of the fifteen Kadamba copper-plate inscriptions, four are not dated at
all, ten are dated in regnal years, varying between 2 and 11, and the plates of the Yuvārdā
Kākusthavarman are dated in the 80th year, which, as intimated already by Dr. Fleet, in all
probability was reckoned from the commencement of Mayūraśarman’s reign. Neither in the
present inscription nor in the plates is there any reference to a king whose time can be determined
with any certainty, and the inscriptions of other dynasties do not mention any specific Kadamba
king. That our inscription belongs to comparatively early times, there can be no doubt. I
have shown that the rare metre, chiefly employed in it, is elsewhere found in records from about
the fifth to the seventh century A.D., and much the same period is indicated by Kākustha-
varman’s connection with some Gupta king or kings. Of the copper-plates which are later than
this inscription, two — instead of quoting the ordinary lunar months which are quoted in seven
others—quote fortnights of the rains and winter (varṣāḥ and hēnuanta). This also would sug-
gest a considerable antiquity, although we must not forget that we have a similar season-date
in the Divis plates of Pravarasena II (above, Vol. III, p. 260), which have been assigned to
about the beginning of the 8th century A.D. To what particular portion of the time from the
5th to the 7th century A.D. our inscription should be referred, seems to me extremely difficult
to say. I have carefully studied all Kadamba inscriptions from a paleographical point of view,
and have compared them with other inscriptions from the South, without being able to arrive at
any certain and definite conclusion. My general impression is that the present inscription may
be assigned to about the first half of the 6th century A.D.

TEXT

1 Siddham? [||] Nameṣ-Nivāla || Jayati śiśvāḍ[va]-sa[m]gha-mahīt-aikamurtis-
sanitanah Sthān[u]ru-rasim-vichchhurita 10dyutma-jatābhāra-madanaḥ [|| [1*]
Tam-anu bhūsura dvija-pavarās-sama-r-var-vyveda-vadinaḥ yat-prasādas-trayaṭe
nityam bhuvana-trayam pāpmanō bhayāt || [2*] Annapadām Surāndra-tulyā[va]puh-Kākusthavarmanṁ
vīsālā-dhīh bhūpatah-Kadamba-sēnānt-brihad-14anvaya-
v[2]ma-chandramāḥ
2 [|| [3*] Atha bhaṅgika dvija-kalam prāmsū vicharadvunāṃ-mandalam
tryāvharvarma-Hārti-patram-vishumukhyā-Mānavya-gōtra-jam [|| [4*] Vīvīda-yajñī-
avabhrtha-puny-āmbu-āyut-ābushāk-ārdra-mūrdhajam pravachan-āvagāhā-nishnātām

1 See above, Vol. VI, p. 13
2 See ibid, p. 17
3 Two dates, with reference to the motion of Jupiter, qualify the regnal years by the statements that they were
Vaisakha and Pausha years respectively, compare Ind. Ant. Vol. XXII, p. 53 f.
5 From impressions supplied by Prof. Hültsch.
6 This word stands in front of, and between, lines 1 and 2.
7 For the metre of verses 1-24 see the introduction.
8 The akṣāra in brackets might perhaps be read as da (or rather ḍa), but the preceding akṣāra is clearly ḍa,
not ṣa.
9 The reading vichchhurita is certain.
10 The akṣāra bṛ of brihad- has no superscript r.
vidhivat-samuddipti-gniti sōma-pam \[5^a\] Pranavapārvsva-śhadvidhāddhya-yā

nānāryamān-āntarālayam \[9^a\] akṛsa-chāturmārasya-hōm-baḥ tiṣṇu-pārāvya-śraddha-

panaḥkām \[1^b 6^a\]

3 Aitih-myāsamānt-svastātham savanatray-āvanāhyam myāstakam gṛihna-samipa-dēsa-

samrūdha-vrkaśrat-kadamba-aśka-pādapan \[7^a\] Tadvapāravat-tad-anu taraṅg-

sānāmya-sūdharṣyam-saya tat pravṛttat satīrtiḥya-vipaṇām pūchhuryat tad-

viśeṣhannam \[8^a\] Ṛvaṇa-jagatū Kadamba-kalē śṛṁmānaḥ-bhābhuva dvi-ōttamah

nāmātī Mahāśaśām-aṁ śruṇa-aśa-saṅkuḥ-adhyānām \[1^b\] \[8^a\]

4 Yath pravyā Pāllavān-dvaran pavānun sahānam Vrāṣaṇimāṇam adhīhyāmsaḥ

pravachanas mukhumā 4 ghaṭikāṃ vīvēś-āśu tarkukāh \[1^b 10^a\] Tatra Pāllav-

āśvasamsthāna kalabheṇa tiṣṇeṇa rūṣatāh Kali-yugam-sūmaḥsb hata

kañātrā-parāvaśvā vipaṇā yathā \[1^b 11^a\] Gṛhu-kūntā samyag-āraddha

śakham-ādhyāti api yatmaḥ sabhūna-sūdhar-yyati mad-viśū ṇaḥ param

dukhānmayāt \[1^b 12^a\]

5 Kuṇa-samud-dramat-sukha-chara-grahaṇ-śūdra-dakābheṇa pāhūḥ udvavachā diptamchā-

chhastram vyagbhāmāṇaṃ vasudhārām \[13^a\] Yo-nārapāla Pāllavān-dvaranām

saḥaṇa vīraśāhīta samyogī addhyāvāsa durgāyam-stavīm śrīparvavatā-vyāra-

samārtam \[14^a\] Adadā karāṇ-Bṛhad-Bāma-pramukhām-bhūna rūpa-mandalaḥ

śvam-ōdāktā Pāllavān-dvaranām bhṛṅkita-samnyāpaṭī-karnāh \[15^a\]

6 Svaratījā-pārāṇā-ūttāmān-lagbhābhimānā krit-arṇitānā cha chēṣhtatāh bhūtānana-

rājāvibhāvam-saṇāthāna cha \[16^a\] Abhrayaṅukhaya-igatāshu bhṛṣmam

Kānchil-maṃrād-vālīvārātā bhūvaṇā viṣhava-śṛṣṭa-śriyānaṃ saṃvāśa-

śvam-sat.i \[17^a\] Prāpya śrī-śagāmām śnāhāṃ prabhu-bhūnī mālī śrāvita
tadā 

āpādan-tan-ādāryaṃ-āsa bhūyākṣadgamāt-tām \[18^a\]

7 Pāllavān-dvarā yasya śaktimśaṁ labhiḥvā prātiḥ-ānuyāv-apu naśaya hāmēś-

śāyana-ity uktvā yam-mūtram-evṣrā śu vāvarā \[19^a\] Samaśritas tadā maṃbhālāṃ

āraddha yuddhēṣu vikramah prāpa pattaḍāṇā samapādām lama-pallaṇāh

Pāllavān-dātītam \[20^a\] Bhāgavr-gemmi-valgti-yāṇyād-aparārna nav-rūdhbhāva-

krat-krodhārum 10 Prāhār-āntama-anayannamacchana-sama-yātiṣṭhānām bhūmām-śva ca

\[21^a\]

8 Vipūdha-samgha-maṇi-muṣānāṃsaḥ-ṣaḥānārāvindah-śadājanah yam-abhūshakta-vān-

ānudaḥyā śāṅkārtiṃ māttībha-saḥa \[22^a\] Tasya putrāḥ Kangavarmm-ōgra-

samar-bahāth[u] rna-praptam ūṣa-čaḥṣeṣhtatāḥ praṇata-sāraṇa-mandañ-tākṣar[\[f]r]laṃ-śṛṣṭa-chāmyā-

ōdhā[\[u]t]a-śākharā \[23^a\] Tat-s[u]tah Kadamba-bhūvaṇādūḥ-muḥkṣa-śvaita-kālanāh

Bhaṅgiṭatāh Sāgarā-muḥkṣyā-s[v]a[yam Kadamba-kulā 14 prach[cb]han[\[n]a-ya-

[\[m]a] yan-adnāpay \[1^b 24^a\]

9 Aṭhānīṛapu-mahātsaya tasya putrā prathīta-yaśa Raghun-purṣṭvstha prithu-drīṣṭh

Prathīta-ṣva prathītvā-prasahyā yō-rinī akṛta parākramatā-svayam[\[a]-bhājyām

\[25^a\] Prabhāya-samarāśah-ārāha-śastra-bīḥ kṣita-mukhāḥ-bhumaka-duṣṭāḥm[m]
prahṛttā śruti-patha-mpuṇah-kavah pradātā vividha-kalā-kśaṇaḥ-prayā-praṣaḥ-cha cha [26*]


15 Namō bhagavatē Śhatakundāvai-sāṃśe Mahādēvaya [*] Nandatu sarvva-samantāgatō-yam-adhibāsah [*] Svasti praṣabhya iti [ii]

TRANSLATION.

(Verse 1) Victorious13 is the eternal Śthānu,14 whose one body is framed by the coalescence of all the gods, who is adorned with a mass of matted hair, lustroous because inlaid with the rays of the moon

(V 2.) After him, (victorious are) the gods on earth,15 the chief of the twice-born, who recite the Śaṁ-, Ṛg- and Yajur-vēdās, whose favour constantly guards the three worlds from the fear of evil

(V 3) And next, (victorious is) Kākusthavarman, whose form is like that of the lord of the gods (and) whose intelligence is vast, the king who is the moon in the firmament of the great lineage of the Kadamba leaders of armies

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1 Metre Vasantatilakā 2 Metre Śārdūlakṣajita 3 Read -pālanam 4 Read bhūshanam 5 Metre Mandakrāntā 6 The akṣara di of this word is quite clear 7 Metre Indravajrā 8 Metre of verses 30 and 31 Vasantatilaka 9 Metre A kind of Dandaka, either called by the general name Prachita or specifically Chandavēga or Anava, see Ind Stud Vol VIII p 403 10 Read -āhyarchēṭa 11 The reading taddākam=ma is certain 12 Metre Vasantatilaka 13 With verses 1-3 compare the first three verses of the Aihole inscription of Pulakēśa II, above, Vol VI p 4 and p 7, note 15 14 I.e. the god Śiva 15 I.e. the Brāhmaṇs
(V. 4) There was a high family of twice-born, the circle of whose virtues, resembling the moon’s rays,¹ was (ever) expanding, in which the sons of Hārītī trod the path of the three Vēdas, (and) which had sprung from the göbra of Mānwaya,² the foremost of Ruhus.

(V. 5) Where the hair was wet from being constantly sprinkled with the holy water of the purificatory rites of manifold sacrifices, which well know how to dive into the sacred lore, kindled the fire and drank the Sōma according to precept.

(V. 6) Where the interiors of the houses loudly resounded with the sixfold subjects of study³ preceded by the word ōm; which promoted the increase of ample ohdturmäga sacrifices, burnat-offerings, oblations, animal sacrifices, new- and full-moon and śṛddha rites.

(V. 7) Where the dwellings were ever resorted to by guests (and) the regular rites not wanting in the three libations; (and) where on a spot near the house there grow one tree with blooming Kudambha flowers.

(V. 8) Then, as the (family) tended this tree, so there came about that sameness of name with one of these Brāhman fellow-students, currently (accepted) as distinguishing them.⁴

(V. 9) In the Kadamba family thus arisen there was an illustrious chief of the twice-born named Mayūradasaman, adorned with sacred knowledge, good disposition, purity and the rest.

(V. 10) With his preceptor Vīrawasaman he went to the city of the Pallava lords,⁶ and, eager to study the whole sacred lore, quickly entered the ghātikā⁷ as a mendicant.

(Vv. 11 and 12) There, enragd by a fierce quarrel with a Pallava horseman (he reflected) ‘Alas, that in this Kahl-age the Brāhmans should be so much feeble than the Kāshtriyas! For, if to one, who has duly served his preceptor’s family and earnestly studied his branch of the Vēda, the perfection in holiness⁸ depends on a king, what can there be more painful than this?’ And so—

(V. 13) With the hand dexterous in grasping the kuśa-grass, the fuel, the stones, the ladle, the melted butter and the oblation-vessel, he unsheathed a flaming sword, eager to conquer the earth.

(V. 14) Having swiftly defeated in battle the frontier-guards of the Pallava lords, he occupied the inaccessible forest stretching to the gates of Śriparvata.

¹ Compare Ind. Ant. Vol VI p 20, line 5 of the text gus-dadatbhir-yudhya jagat-samastam
² In the fourteen Kadamba copper-plate inscriptions enumerated under Nos 602-614 of my Southern List, to which may now be added the Bhogar plates in Ep Curr. Vol VI Part I p 504, the two epithets Māṇwaya-sagēra and Hārītī-pūra are six times applied to the Kadambas generally, and four times to individual Kadamba kings, in one case (No 613) Māṇwaya-sagēra alone is applied to a king. The word triśrūna-varman of the text, which with Hārītī-pūra forms a Bahuvala compound, I take to be practically equivalent to śṛddhaya-charchāpura (charchā, etc.) in the terms pratiśṛddhaya-charchāpura, etc., of the plates, see above, Vol VI p 15, note 3. None of the terms mentioned here occur in my No 602, the only plate which are earlier than the present inscription.
³ I e. the six Vēdas.
⁴ The simple meaning of the verse is that the members of the family, as they tended the Kadamba tree, came to be currently called by the specific name ‘Kadamba’. I take the word adāler-sadcaryam of the text as a Kāmadrāyana, not a Dvāravāyana, it literally means ‘a sameness of property which appears as sameness of name’ (samāna rīpani adāleram).
⁵ I e. Kāśchpurā
⁶ I e. a particular establishment for holy and learned men, probably founded by a king, see my introductory remarks, abov, p 26.
⁷ The word kasukarī is given in Hāmashandra’s Abhidhānachintāmani, v 888, as a synonym of yodhaka, etc., and is explained by yodhaka in a gloss on Bhūjaratāravī, III. 254.
⁸ The attaining of holiness was obstructed by the rage caused by the Pallava king’s horseman.
(Vv 15 and 16.) He levied many taxes from the circle of kings headed by the Great Bāna. So he shone, as with ornaments, by these exploits of his which made the Pālava lords knit their brows—exploits which were charming since his vow began to be fulfilled thereby and which secured his purpose—as well as by the starting of a powerful raid.

(Vv 17 and 18) When the enemies, the kings of Kāñchi, came in strength to fight him, he—in the nights when they were marching or resting in rough country, in places fit for assault—lighted upon the ocean of their army and struck it like a hawk, full of strength. (So) he bore that trouble,1 relying solely on the sword of his arm.

(V 19) The Pālava lords, having found out this strength of his as well as his valour and lineage, said that to ruin him would be no advantage, and so they quickly chose him even for a friend.

(V 20.) Then entering the kings' service, he pleased them by his acts of bravery in battles and obtained the honour of being crowned with a fillet, offered by the Pālava with the sprouts (pallava) of their hands.

(V 21) And (he) also (received) a territory, bordered by the water of the western sea which dances with the rising and falling of its curved waves, and bounded by the (?) Prēhara,2 secured to him under the compact that others should not enter it.3

(Vv. 22 and 23) Of him—whom Shādhāmana,4 whose lotus-feet are polished by the crowns of the assembly of the gods, anointed, after meditating on Sēnāpati with the Mothers5—the son was Kāṅgavarman, who performed lofty great exploits in terrible wars, (and) whose diadem was shaken by the white crowies of all the chiefs of districts who bowed down (before him).

(V. 24) His son was Bhagiratha, the one lord dear to the bride—the Kādamba country, Sāgara's chief descendant6 in person, secretly born in the Kādamba family as king.

(V 25) Now the son of him who was honoured by kings was the earth's highly prosperous ruler Bāghu, of wide-spread fame, who, having subdued the enemies, by his valour, like Prithu, caused the earth to be enjoyed by his race.7

(V 26) Who in fearful battles, his face slashed by the swords of the enemy, struck down the adversaries facing him, who was well versed in the ways of sacred lore, a poet, a donor, skilled in manifold arts, and beloved of the people.

(V 27) His brother was Bhagiratha's son Kākustha, of beautiful form, with a voice deep as the cloud's, clever in the pursuit of salvation and the three objects of life,8 and kind to his lineage; a lord of men with the lion's gait, whose fame was proclaimed on the orb of the earth.

(V 28) He, to whom war with the stronger, compassion for the needy, proper protection of the people, relief of the distressed, honour paid to the chief twice-born by (the bestowal of)

1 For the attack made on him by the Pālava.
2 See the introductory remarks, above, p 29.
3 With the wording of the original text I would compare e.g. from the Vṛṣatapavan of the Mahābhārata ayaṭṭaka-tamagamā ṣibham cāsama ṭrayodasām, but there the meaning is 'the remaining 38th year, to which was attached the condition that they should dwell unmoved'. The sense of the passage in our inscription I take to be similar to that of e.g. anāyastadāmavimahin in Bāgh L 80, 'the earth, not ruled by any other king'.
4 Shādhāmana and Sēnāpati are really only two different names of one and the same divine being (Skanda, Kārttikeya).
5 Compare the epithet—of either the Kādambas generally or individual Kādamba kings—Sudān-Mahāśānta-mātirgaṇam-adhyat-dāśikā in the copper-plates, e.g. above, Vol VI p 14, line 2 of the text, and p 18, line 3 of the text. See also above, p 34, note 2.
6 See Sir M. Monier-Williams' Dictionary under Bhagiratha and Sāgara.
7 With the wording of this verse we may compare Gupta Inscri p 58, lines 6 and 7 of the text. The story of the earth's conquest by the mythical Prithu is well known from the Viṣṇu-purāṇa.
8 Viṣṇu-śārma, ortha and kāma.
pre-eminent wealth, were the rational ornament of a ruler (who wished to be) an ornament of his family, kings thought to be indeed Kākusthā,¹ the friend of the gods, descended here.

(V 29) As herds of deer, oppressed by the heat, when they enter a cluster of trees, have their minds delighted by the enjoyment of the shade and find comfort, so kṣatras with their belonging, who were waylaid by the stronger, had their minds relieved and found shelter, when they entered his territory.

(V 30) And in his house which contained manifold collections of choice wealth, the gateways of which were perfumed with the rattang juice of lordly elephants in rut, (and) which daily resounded with music, the lady Fortune delighted to stay steadfast, for very long

(V 31) This sun of a king by means of his rays — his daughters — caused to expand the splendid lotus-groups — the royal families of the Guptas and others, the filaments of which were attachment, respect, love and reverence (for him), and which were cherished by many bees — the kings (who served them)²

(V 32) Now to him, favoured by destiny, of no mean energy, endowed with the three powers,³ the crest-jewels of neighbouring princes bowed down (even) while he was sitting quiescent — they who could not be subdued by the other five measures of royal policy together ⁴

(V 33) Here, at the home of perfection of the holy primeval god Bhavā,⁵ which is frequented by groups of Siddhas, Gandharvas and Rakshas, which is ever praised with auspicious recitations of sacred texts by Brāhmaṇ students solely devoted to manifold vows, sacrifices and initiatory rites, (and) which was worshipped with faith by Sātakarni and other pious kings seeking salvation for themselves, that king Kākusthavarmā has caused to be made this great tank, a reservoir for the supply of abundant water

(V 34) Abiding by the excellent commands of that (king’s) own son, the wide-famed glorious king Sātavarmā whose beautiful body is made radiant by the putting on of three fillets, Kubja has written this poēm of his own on the surface of the stone

Obecissence to the holy Mahādeva who dwells at Sthānakundā! May joy attend this place, inhabited by men come from all the neighbourhood! Blessed be the people!

No. 6 — JUNAGADH ROCK INSCRIPTION OF RUDRADAMAN,

THE YEAR 72

BY PROFESSOR F. KIELHORN, CIE, GÖTTINGEN

This inscription was first edited, with a translation and small lithograph, in April 1838, by Mr James Prinsep, in Journal As Soc Bengal, Vol VII p 338 ff. and Plate xiv,⁶ from a facsimile which at the suggestion of the Rev Dr J Wilson of Bombay had been prepared by

¹ The proper spelling of this word in literature is Kākusthā. The mythical being referred to probably is Rāma
² The general idea expressed in the above is very common, compare e.g., in a Kadamba inscription, Ind Ant Vol VII p 37, line 13 of the text, svaṇasam-kumudavam-prabhāhanasatānakaḥ, and in another inscription, above, Vol VII p 297, line 4 of the text, kula kumudavana-lakṣmat-prabhāhavanavandramva. Whether our author has been very successful in elaborating that idea in detail, the reader may judge for himself; he may compare Rāj XXVII 48, where the spoils of a king are compared to the rays (ādhistas) of the sun, and, for the lotus-groups, filaments, bees, and the sun’s rays, Kav IV 14. The word sūhās of the verse must of course denote the king’s daughters, and what the poet wishes to say can only be that they were given in marriage to the Guptas and other kings.
³ For the powers of mastery, good counsel, and energy, see above, Vol VI p 10, note 7
⁴ For the six gandha, i.e. measures of royal policy, see e.g., Rām II 160, 69, Rāgh VIII 21, Śis II. 26, and Manu VII 160 ff. One of them, dana, i.e. giving gifts, has been in the word dana-thalam of our verse, the five others are alliance, war, marching, dividing the army, and seeking protection
⁵ I.e., Sudā
⁶ Compare also ibid Plate xix
Captain Lang of the Kāthiavād Political Agency A critical essay on that edition was published in 1841 by Prof Lassen in Zentchrift für des Kunde des Morgenlandes, Vol IV p 145 ff, and Prinsep's translation was subsequently reprinted, with part of a revised translation by Prof. H. H. Wilson, in Mr Thomas's edition of Prinsep's Essays on Indian Antiquities, Vol II p 57 ff. A month after the appearance of Prinsep's edition fresh facsimiles of the original were taken by Lieut Posts, but they reached Calcutta only when Prinsep, at whose instance they were made, had already left India, and in July 1842 another facsimile, the joint labour of Captain (afterwards General Sir) George LeGrand Jacob, Mr N L Westergaard and a young Brāhman, was presented to the Bombay Asiatic Society, and a small lithograph of it published in the Society's Journal, Vol I p 148. A great advance in the reading and interpretation of the inscription was made in 1862, when, in the same Journal, Vol VII p 118 ff, Dr Bhau Day again published the text and a translation of it, with a large lithograph reduced from facsimiles made by Bhagavanlal Indraj. Moreover, a revised version of Dr Bhau Day's work, by Prof Eggeling, appeared in 1876, in Archæol Surv of West India, Vol II p 128 ff, with a collyotype from stampages by Dr Burgess. Two years later Dr Bhagavanlal Indraj's own text and translation were published, under the editorship of Prof Bühler, in Ind Ant Vol VII p 257 ff. And finally, in 1890, Prof Bühler again gave the text and a translation of part of it, in his essay Die Indischen Inschriften und das Alter der Indischen Kunstpoese, pp 45 ff and 86 ff. — Some four or five years ago Dr Fleet most generously presented to me his excellent paper impression of the inscription and requested me to re-edit this record. In now, at last, complying with his request, I would gratefully acknowledge my obligations to the labours of my predecessors. Though from the first I saw that I could add but little to the main results of their work, I have persevered in my task because I felt that, even in its more minute details, the text of this, our earliest Sanskrit inscription of importance, ought to be given in as reliable a form as possible. A careful study of the impression enables me to add that the accompanying photo-lithograph, made under Dr Fleet's own supervision, apparently is the first facsimile of this inscription that has been prepared by purely mechanical processes.

The inscription is on the western side, near the top, of the famous rock which also contains the Aēśka edicts as well as a long inscription of the Gupta king Skandagupta, about a mile to the eastward of the town of Junagadh in Kāthiavād, and at the commencement of the gorge that leads to the valley which lies round the mountain Ghmār. It contains twenty lines of varying length of well-engraved writing which covers a space of about 11" 1" broad by 5' 5" high. Of these, only the four last lines (17-20) are fully preserved, while in each of the lines 1-16, as will be seen from the facsimile, a more or less extensive part of the writing is entirely gone, through wilful damage or the peeling off of the surface of the rock. Taking the total length of the twenty lines to be about 1500", the missing portion of the writing would be about 275", or approximately one-seventh of the whole inscription. Where the surface of the rock has

1 See Jour As Soc Vol. II p 27, and Vol III Part XII p 27
2 Prof. Wilson's revised translation was based on a Nāgarī transcript of the text, which Mr Thomas had prepared with much care from the improved facsimile of Messrs Westergaard and Jacob, which will be mentioned below.
3 See Jour As Soc Bengal, Vol VII p 865 ff. and p 887
4 Perhaps I should mention that the inscription has also been 'edited,' with a facsimile, in A Collection of Prakrit and Sanskrit Inscriptions, published by the Bhavnagar Archæal Department, p 18 ff.
5 Some letters of the 6th edict will be seen in the upper left corner of the accompanying facsimile, compare the facsimile of that edict opposite p 454 of Ep Ind Vol II, near the upper right corner of which the first word (śraddhā) of the present inscription may be seen.
6 Edited in Gupta Insuc p 56
7 See Jour As Soc Bengal, Vol VII pp 337 and 871-73, and Gupta Insuc p 57, and, for a photograph of the rock, Archæol Surv of West India, Vol. II. Plate x.
8 The length of line 1 is about 5' 2", of line 9 (the longest line) about 11' 1", of line 11 about 9' 8", of line 17 about 5' 2", and of line 20 only 2' 5".
remained intact, the writing is generally well preserved and may be read with confidence nearly throughout. The average size of such letters as n, p, b, m is about \( \frac{1}{2} \).

The characters according to Dr. Flett (Gupta Inscrip p 57) present an earlier form of the decedent southern alphabet in the inscription of Skandagupta on the same rock. And thus agrees with the opinion of Prof. Bühler who, in his Ind. Palaeographie, p 42, has described the alphabet here used as one of the precursors of the southern alphabets. Some of the more characteristic features in this alphabet agree with the later southern alphabets, according to Prof. Bühler, are the curves at the lower end of the vertical strokes of initials a and d and of the consonants k, n and r, the round form of \( \tilde{d} \), the manner in which the upper part of the vertical line of \( \tilde{d} \) is turned towards the left, and the form of medials \( \tilde{r} \) which sometimes it is difficult to distinguish from the subscript \( \tilde{r} \). Of initial vowels the inscription contains only a, d, t, and \( \tilde{d} \) (e.g. in Adyakaya, I 8, \( \tilde{d} \) garbhāte, I 9, idam, I 1, and ākāravā, I 5), of the ordinary Sanskrit consonants all excepting n and \( \tilde{n} \), but \( \tilde{m} \), \( \tilde{n} \) and \( \tilde{m} \) occur only as subscript letters (e.g. in -dhohkha, I 1, rājñ, I 3, svāṣhkhava, I 13, and spha, I 11). We have besides the so-called southern \( \tilde{y} \) in -pālakakād, I 1, -ppraṅkā, I 2, ppraṅkābhyu, I 9 (but not in pandraṣṭya in the same line), and vyaśa, I 10. The signs for d, \( \tilde{d} \) and \( \tilde{d} \) are throughout clearly distinguished as may be seen from e.g. idam, tāgākān and dṛṣṭha,- in line 1. Of final consonants only \( \tilde{t} \) occurs, in -dēt, I 7. Subscript consonants, including y, are written by the ordinary full forms of the letters, excepting perhaps the t of Pahālanā, I 19, which has a somewhat curious form. The superscript \( \tilde{r} \) stands well above the top-line of the consonants, and in syllables like rāhā, rīt, rāhā, etc., is the bearer of those vowel-signs which are ordinarily attached to the top of a letter. Medial \( \tilde{d} \), \( \tilde{t} \), and \( \tilde{d} \) are mostly denoted by quite horizontal lines which are generally attached to the top of the consonant sign, (see e.g. tagākam, I 1, parjanyānā, I 5, vamanajāt, I 15, and ghōra, I 7), but compare also e.g. \( \tilde{d} \) in tāgāṭak, I 6, dā in dhārana, I 13, dā in ṣrana, I 1, mā in -dāyadākshhara, I 1, and other instances in which the vowel-signs are not attached to the top). As regards \( \tilde{d} \), the chief exceptions to this are formed by \( \tilde{d} \)—compare e.g. [vo]jāt, I 1, 2a,—and by \( \tilde{m} \) where (except in in -m-Ananta, I 18) \( \tilde{m} \) is denoted by a hook-shaped line at the right top of \( \tilde{m} \) (as in māla, I 15). For \( \tilde{r} \) and \( \tilde{r} \), compare e.g. mātandhi- and -pāṭalakāt, I 1, prśhr-prshh, I 5, and -ānukrīt, I 11. Except in ru, medial \( \tilde{n} \) is denoted by a subscript curved line which is turned to the right when the consonant sign (as in g, t, \( \tilde{d} \)) is open at the bottom or (as in k and \( \tilde{d} \)) ends in a single down-stroke, while otherwise it is turned to the left, compare e.g. gu in gu, I 7, tu in sīto, I 2, ku in kuk, I 11, with ru in Sudarśana, I 1, ru in purysya, I 4, nu in -abhimukh, I 10, etc. For the corresponding forms of \( \tilde{n} \) compare dhā in bhūtānym, I 5, dā in o-dāny, I 12, with sthā in sthā, I 6, and dā in vasārya, I 14, etc. For ru and \( \tilde{r} \) see e.g. taru- and -ānurā, I 6. As in the case of u and \( \tilde{d} \), there are three forms of medial \( \tilde{u} \), one of which appears in the paur, I 4, and pūr, I 16 and 18, another in the yau of Yaudhāyādam, I 12, and sau of svaṣṭhā, I 13, and the former in the sau of dhanaoughena, I 16, and the sau of Mauryasya, twice in line 8. The signs of the śuṇḍāyāna and upadhaṁāṇa do not occur, but the characters, in line 4, include numerical symbols for 70 and 2. A sign of punctuation, consisting in a single slanting line, is employed only at the end of the inscription.

1 In Table III. Col vi of Prof. Bühler's work, where the alphabet of our inscription is given, the sign of \( \tilde{d} \) (No 18) is imperfectly drawn; it resembles the \( \tilde{d} \) rather than the \( \tilde{d} \) of the inscription. The signs No 16 (which also is mutilated) and No 26 in the same column, which unaccountably are transcribed by ta and \( \tilde{m} \), are really \( \tilde{d} \) and \( \tilde{m} \), and Prof. Bühler's remarks on them on p 42 of his text, are therefore incorrect.

2 Compare, similarly, rājñ in lines 3 and 4.

3 In the sa of samudhakāra, I 17, the subscript sign is exceptionally turned to the right.

4 The au of paur is not, as has been stated, like the au of the paur given in Prof. Flett's Table II. Col. xvi. No 28, but differs from it in this that the shorter horizontal line is placed below, not above, the longer one.
The language of the inscription is Sanskrit, and the whole is in prose. In respect of orthography, we may notice the use, already mentioned above, of the lingual n in the words pāṭi, 1, 1, pranāti, 1, 2 and 9 (but not in pranādyā, 1, 9), and vyālā, 1, 10; the exceptional doubling of p before r in pāḍa-pratapadāḥ- and supratwahita-pranāti-, both in line 2, and of t and n before y in prabhṛtya-vśhata-, 1, 9, and kanyā-, 1, 15, (but not e.g. in ṛpaprati, 1, 6, mahaty-upa, 1, 3, and parjñajñāṇa, 1, 5), the insertion (occasionally found in later inscriptions from the south) of anuvāra before nu and my in marudhamānu, 1, 8, and abhiramānya, 1, 9, and the use (common enough everywhere) of tv instead of tītv, in satvādāḥāya, 1, 14, and atmahatvadā, 1, 17. There is, besides, a certain want of uniformity in the writing, shown by the facts that, after r, consonants (excepting shiblants) are doubled 38 times but left single 29 times, that, in the interior of simple words before čh, t, d, etc., the special nasal of a class is used 12 times and anusvāra 8 times, and that at the end of a word, before following s, visarga is left unchanged 6 times and changed to s three times. With reference to the external sandhi it may also be noted that no less than 10 times the rules concerning the combination of final with following initial vowels have been disregarded, even where two words are closely connected in sense (e.g. in parjñajñāṇa Śālānava-bhūtayām, 1, 5, āv[i]dāraya anusvāradāt, 1, 12), that before an initial vowel anusvāra is three times written instead of m (as e.g. in naddhān atimāt, 1, 6), and that in rājaḥ Chandras, 1, 8, visarga has been left unchanged before čh. And as regards the internal sandhi, the dental n has been wrongly used instead of the lingual n in -ānurāgāṇa, 1, 13, and Śurūṣṭrānām, 1, 18. These two last may of course be mere clerical errors, and so no doubt are -tāgēna for -tāgēna, in line 7, rākṣhanda-gṝthā for rākṣhanda-gṝthām, in line 9, niʁvyājam-vaṇjy-vaṇjyāya for niʁvyājam-vaṇjy-vaṇjyāya in line 12, and very probably tasmā for tasmā, in line 9, and kōsā for kōsaṁ, in line 16. The s of viṇāḍ-uttarāṇya in line 7 may be ascribed to the influence of the Prākrit viṣa, which the author intended was viṃśaḥ-uttarāṇya, where viṃśaḥ would have been used for viṃśaḥ in accordance with the practice of literary works like the Rāmāyaṇa. In -āv[i]dārayā, 1, 12, for apparently -āvādārayā, the syllable t must have been left out by a mistake of the writer, and similarly the syllable tā may have been omitted in Mauryasa ṭe, 1, 8, for which I propose to read Mauryasa kṛṣṭe — Looking at the language in general, what strikes one at once is the extreme dearth of verbal forms. In the text as preserved there are only two finite verbs, vartātē in line 3 and ādītē in line 7, and even in its complete state the inscription could not have contained more than four such verbs, vātē, in addition to the two just mentioned, probably another ādītē in line 8, and perhaps one verb in line 9. Thus scarcity of verbs will cause no surprise to the reader of classical prose works. While the chapter on conjugation takes the comparatively largest share of a Sanskrit grammar and presents considerable difficulties to the student, prose writers often employ only a few of the most common verbs and easiest verbal derivatives. On the other hand — and here again our text agrees with some of the best prose

1 This word is ordinarily spelt pranātī or pranātī — Attention may perhaps be drawn also to the spelling of taddha, 1, 1, and vaidūrya, 1, 14. This last word, according to the Nagarī MSS of Pāṇini’s Astādhyāya and of the Mahābhārata and the Kālidāsa-Pṛitī on P. IV 3, 64, would have to be spelt vaidūrya, but the Kāshī MSS known to me derive it from vaidūra Pāṇīdhyā also is the reading of the MSS of Hāmichandra’s grammar which I have compared in Pali the word is vaidūrya.

2 This use of the anusvāra as well as the non-observance of the rules of sandhi may be due to the influence of the Prākrit.

3 The statement that čh has been frequently omitted before čhā in this inscription is incorrect, it has not been omitted once.

4 See the note on the text. If the reading were really tasmā, the anusvāra here too might be ascribed to the influence of the Prākrit (Pali).

5 Compare, e.g. viṃśad-bhűya, Rāma (Bombay ed.) III 32, 8 (vimśāt-bhūya, but against the metre, III 35, 9); viṃśad-yājana, V. 1, 15; VI 39, 20; vimśa, VI 67, 7 and 98; chaturvimśa, IV 42, 20 — Either a vimśa- or vimśa- was apparently intended above, Vol. III p 321, 1 16
works—we find in the inscription a decided predominance of compounds over simple words. On a rough calculation the text contains about 1,330 syllables, about 440 of them belong to 144 simple words, while the remaining 890 are taken up by 88 compound nouns, consisting variously of from two to as many as fifteen members. But throughout, these compounds are plain and easy to understand, so that there is nothing embarrassing about their prevalence. In respect of inflection and syntax, the language is generally correct. Of grammatically wrong forms there is only the instrumental patād (for patyā), in line 11, but this form is equally found in the Rāmdyana, Mahābhārata, and similar works, with which the writer seems to have been familiar. An unusual construction we have in anyatra samgrāmēśu, 'except in battles,' in line 10, for the customary anyatra samgrāmēbhyaḥ, a redundant word in ā garbhatā-prabhrīs, 'from the womb,' in line 9, for either ā garbhatā or garbhatā-prabhrīs, and an apparently wrong addition of pūrva in anupasrṣeṣapūrva, in line 10, used in the sense of simply anupārṣeṣa. Of words not found in dictionaries the text presents only upatīṣa, in line 6, denoting in my opinion 'an upper story,' and Svabhra, in line 11, as the name of a particular country or people, but attention may also be drawn to the words mīśa, l. 3, rākṣīra, l. 8, and pṝanaya-kṛṣyā, l. 16, the meanings of which will be considered below.

The author's disposition of his subject-matter is simple and lucid. His object being to record the restoration, by the Mahākṣatrapa Rudradāman, of the lake Sudarsana near which the inscription was engraved, he treats of his theme in six sentences, five of which have for their subject the words 'this lake Sudarsana' with which the inscription opens. This lake is now in an excellent condition (lines 1-3). It was destroyed by a storm during the reign of Rudradāman (II 3-7). All the water having escaped, the lake, from being sudarsana, became dūrdarsana (II 7-8). The lake had been originally constructed during the reign of the Maurya Chandragupta, and was perfected under the Maurya Aśoka (II 8 9). It has now been restored and made more beautiful than ever (sudārṣamaṇa) by Rudradāman (II 9-16), under whom this work has been carried out by the provincial governor Suvrīsakha (II 17-20).—From this it will be seen that the greater part of the text is devoted to the actual restoration of the lake, which naturally furnishes the occasion for a full eulogistic description, and a record of the exploits, of the Mahākṣatrapa by whom it was accomplished (II 9-15). The previous history of the lake is sketched in a short, though historically important, sentence. On the other hand, a vivid and striking account is given of the storm by which the lake and the surrounding country were devastated, in

1 That the author has used what I may call the epic vishā— the text actually has viśā—for viṃśāt, has been already stated. The phrase paurāṇānapadam janam in line 16 is a Pāda of an ordinary Śloka, and actually occurs in the Rāmdyana, and we find in the text a number of words which seem peculiar to, or at any rate occur often in, epic poetry.

2 Anyatra samgrāṃsha has been said to be the quite correct expression for 'except in battles,' but whether correct or no from a theoretical point of view, it is not the customary Sanskrit expression, as may be seen from the numerous quotations under anyatra in the St. Petersburg dictionary. In fact, the authors of that work quote only a single passage from the Mahābhārata in which anyatra 'quote exceptionally' is not construed with the ablative. The case, for all I know, may be different in Pāli, but when in Aśoka's edict VI (thrārā, l 14, Ep. Ind. Vol II p 43b) we read dhārṣaṇa tu idam aṇāta agena pardhamena, 'but this is difficult to do except by the utmost exertion,' this in Sanskrit would have to be expressed by dhārṣaṇa tva parmāṇa aṇāta agena pardhamena. And I could certainly quote many passages from the Jātakas in which aṇātra is construed with the ablative, while theoretically another case might have been considered more appropriate. With the passage in our inscription we may to a certain extent compare Rāmd V 65 19 and 64 32 dhṛṣṭa na śraddhānādāna dhṛṣṭa na śraddhānādāna

3 I must leave it to Pāli scholars to decide whether the author could have been possibly moved by the Pāli to employ anupārṣeṣa-sūrpa for anupārṣeṣa (or na kādhād-sūrpa). In Jāt Vol VI p 78, l. 15 (tatra mam amacchādā puṇḍhissanā apā na kho se mahādāya Hīmaṣeta vasaṇe na knānā adīrāharmam diṭṭhabhadā) diṭṭhabhadām undoubtedly is equivalent to simply diṭṭhabhadā.

4 I refer to the fact that the Mauryas Chandragupta and (his grandson) Aśoka (under this name) are mentioned in this sentence.
a piece of writing which, mutilated as it is, shows the writer to have been endowed with no mean poetical power. Prof. Rückeri has well shown that the author, trusting to the effect of a plain, yet forcible conventional and characterized notation of events and individuals, makes sparing use of those often forcible conventional, ornaments which abound in later inscriptions. With the exception of a play on the word Rudravarna, the name of the lake, and one or two cases of an upamāna, the so-called artikāikādāsana may be said to be absent from his text. On the other hand, he shows the same group of dedications for that kind of parśvākāśyādāsa which consist in the repetition of one and the same group of phrases in very few and similar words (as e.g. m praharana-vataram, 1 10, samagratānām. 1 11, avadhāyānām, 1 12, -ānām. 1 13, -ānām, 1 14, -ānām, 1 15, -ānām, 1 16; śṛṅgāta śatāśāna, 1 17, -ānām, 1 18, -ānām, 1 19, etc.), and he occasionally makes use of the ornament of alliteration (as e.g. in akṛtvānām, 1 19, etc.).

The general purport of the inscription has been given above. It remains to point out briefly some details, the full discussion of which, after all that has already been written about them, would necessitate a careful examination of other records of which there are in course of being re-edited critically by another scholar, and lies beyond the scope of this paper. The principal figure in our inscription is (the Western Kadārapa), the king (and) Mahākakatrapa, whose name as that of his father (the Kadārapa Jayadāna) was given in line 1, but has disappeared. His father's name was the king (and) Mahākakatrapa, Lord Chāhanta (L 4). From an epitaph in line 5 we learn that Rudrādāna himself acquired or assumed the titles of Mahākakatrapa. Other epitaphs in lines 10 and 12 tell us that by his own value he acquired, and became the lord of eastern and western Áravantā, the Kuntī country, the Ananta, Surāñctra, Śravabhṭā, Mura, Kachchha, Sindhu-Sanvīra, Kukurs, Apāranta, Śatākara, the lord of Dakshānapatha, but on account of the nearness of their connection and not by his name, and that he twice defeated Nārada and other territories, that he destroyed the Yānadhāya; and that he twiced defeated him — the storm by which the lake Suda was devastated is stated (in lines 4 and 5) to have taken place on the first day of the dark half of Mārgaśīrśha in the 12th year according to the actual wording of the text — of Rudrādāna himself, but the meaning clearly being the actual hour of the reign of Rudrādāna, on the given day in the 72nd year of the 11th year, 1 feel nothing convinced that this is the Śaka era, and taking the year in the ordinary way as an expired year, I find that the date would correspond to either the 18th October, or more probably the 16th November, A.D. 150. Accordingly, our inscription may be assumed to have been composed about A.D. 161 or 162.

The munster Vṛṣākṣa, by whom the work of restoring the dam of the lake was carried out, is called (in line 19) a Pahlava and the son of Kukurs, and is stated (in line 18) to have been appointed by the king (Rudrādāna) to govern the province of Anartia and Surāñctra. The officials who in earlier times had constructed and perfected the lake under Chāhanta and Asoka respectively were (line 6) the provincial governor, the Vāyūga Puṣyasāgupta, and the 'Yavana kunga', Trāhāpaṇa, governing the province or district under Asoka.

1 See his Die Indischen Inschriften, p. 61.
2 For quite similar instances compare e.g. the first pages of the Dakṣānapathāsūtra.
3 For these and the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
4 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
5 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
6 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
7 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
8 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
9 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
10 For the similar instances see Prof. Bühler in Ind. Ant. Vol. XII, p. 272 f.
Proper names, other than those given in the preceding, that occur in the inscription, are (besides the name Sudarṣana of the lake itself) Girinagara in line 1, Ūrjayat, the name of a mountain, in line 5, and Suvaṁnasikatā and Palmāṇi, the names of two rivers, in lines 5 and 6. Of these, Girinagara, ‘the hill city,’ as was recognized already by Prof. Lassen, is the earlier name of the town of Junagadh or its ancient representative, while Ūrjayat denotes the mountain now called Girnār. Of the two rivers, the first, according to Dr. Bhagvanlal Indraji, is a small perennial stream now called Sonarēkhā, the name of the other does not seem to survive.

TEXT.

1 Sudhāman [r][a] Idam tadākam4 Sudarṣanaṃ Girintagārām-ap-[a] [d][a] [r]am= a[n]t[a] [a]5 [t]i[k]ōpala-viṣṭār-āyām-ōcchhirayaṁ-mhvaṁndha-buddha-dṛṣṭha-sarvva-pā[j]katvāt-parva(p)-
2 da-pratispadddha-susilah [t]a [a] [d]ha [n]dhaʔ)m [a]6 [a]10 [ya] jāten-ākṛitimēta
sātvaṃhvānāṃ [p]rapannam suppratavishita-pprmanālī-ppar[v]āhaʔubah11
3 mīḍha-viśānam c[h]a tri-śkana [d]haʔ)m12 n-ādibhir-anugrahān-mahatya=
upachayō varitaḥ [a] Tad-idam rājāḥ mahākhaṭapasya sughrāḥ-
4 tu-nāmnah Svāṁ-Chaṅñānaaya punaṭ14 h putrasya rājāḥ mahākhaṭapasya
gurubhū-abhayastā-nāmnā Rudrabhūmān vaṣṭi dvasaptatitam[ā] ṭ[ā] 70 2
5 Mārggadāraḥ10-Dahula-prat[ε]15 h17 śṛṣṭa-ṛṣṭimā parjanyāna16 ēkārṇa-
bhūtyām-iya pritībyyāṃ kritāyāṃ gūṛṛ-Ūṛjayatāḥ Suvaṁnasikatā-

2 See Gupta Inscriptions p 57
3 From Dr. Brotcher’s impression An asterisk after a letter or syllable shows that such letter or syllable is entirely broken away. In the following notes the letter B denotes Prof. Buhler’s text, the letter I that of Dr. Bhagvanlal Indraji.
4 B has tadākam, but the second syllable is undoubtedly dd, compare td in -tat-tadāk-, 1 6 The word is spelled tadaka also in the Junagadh rock inscription of Skandagupta, Gupta Inscriptions p 61, ll 21 and 23 — It may be noted that Prasen’s wrong reading latakā is responsible for the word lataka, ‘shara,’ of our dictionaries.
5 I and B have Girinagar(a)dra pada rama], but in his notes on I Prof. Buhler stated that the reading rādra is very improbable. In the impression, the akṣara which by Bhagvanlal Indraji was read dṛṣṭa seems undoubtedly to be only dd, and the following akṣara cannot be read pā, but is most probably pā.
6 The original apparently had mṛṣṭik-
7 I has ḥaḥrāya-
8 B. omits dṛṣṭa
9 From hā, commencing with the ṭ of ṭha, the lower part of the akṣaras is broken away. The word read bandham might equally well be baddham.
10 Here there are remnants of three akṣaras, the second of which seems to have contained the conjunct rṁ.
11 I and B have -parśadham
12 The sign of asunvāra over ṭha looks somewhat like the superscript r
13 I and B have -ṣandham
14 The lacuna may be filled up thus pautra(ya rājāḥ keśatrapasya sugṛṣṭha-ndmnāḥ Sodm-Jagadanna)A, but I should have expected ṭha or six syllables more.
15 I and B have mārga-
16 B has pa, but the akṣara pra and the ṭ of ṭa are clear in the impression. The original most probably had -pratipadi-
17 I. and B have sugṛṣṭha-, but the sign of vsarga before ṭha is quite clear. What remains of the akṣara preceding the vsarga looks as if that akṣara had contained the letter ṭ or r, or a subscript u.
18 Read "ṝṣṭa-ṝṣṭa-"
   
[ys]a[m]-ānurūpa-pratikāram-apā yiśrakham-tama-tat-tattāla-patalpa-dvāra-saranāchchharya-virdhvamsām yugandhānam-sadri

7. śa-paramaghorā-vṛgēna 5 vāyuṇa pramathitā-salā-vrikṣaṇa carṇjakritisāya [d]i[p] 2  
   
 tcpā[th]a-vrikṣa-guṇa-latāpratānam 3 5 [a]t [a]-lā[d]-1y=ndghatām-āsita [d] 18  
   
 Chatvāri hasta-satāni viṣād-uttoṭarany-āyatena 2  
   
 śīvatmyātīrya vīrtīnā

8. pampa-saptātām 10 hastāṁ avardhāna bhādēna uscita sarvva-tāyaṁ marudhamnvaka  11  
   
 lpaṁ-anubhrīsam ādud [d]a 12  
   
 [s]a[s]-ārthā Mauryasa  13  
   
 rājāh 14 Chamdav[la]a[p]ta[s]a[y] 15  
   
 [r]jāśrīnyēna [V]aśāyēna  16  
   
 Pushya-guptāna kārītam 14 Aśokasya Mauryasya te 17  
   
 Yavana-gēna Tush[a]sphēnā 18  
   
 śīlāthīyā

9. pranāthbhāra[la][m]krita[m] tat-kārīyā  19  
   
 cā raj-ānurūpa-kritā-vīdhāṇāyā tasmā  20  
   
 bhādē draṣṭāyā pranādyā 21  
   
 vis[trī]la[a]  17  
   
 [a]  19  
   
 a garbhā=probhītya=svaha samudr[ī]a[y] 20  
   
 [a]-[a]lakṣhām-dh [a]rāna-gpanatā-sarvva-varna-amabigammyah 24  
   
 rakhan-āritha 25  
   
 pātivē vṛtīnā  56  
   
 prān-occhhvaśāt-prasvahadhanvṛtti-kṛita

10. satyapratikaṇḍa 27 aya[s][a]ra samgrāmesāvyabbumahāgata-sadṛśa-sadra-praharanā- 
   
 vitanavat-āśrayam-[la]pa  32  
   
 [a]  17  
   
 ta-[a]  19  
   
 kārṇyuṇēna svayamabhiyōta  22  
   
 janapada-pranapti[trī]-[la][y][u]a 30  
   
 [a]-saranadēna dasya-vālā 
   
 mriga-rōg-dibhum-anupasonkāpāyā 31  
   
 nagara-ngama

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1. Read nādaṁ  
2. I has -ṣegaṁ  
3. I and B have rasaṁ  
4. I has -nachāra  
5. Read -vegāna, wh ch is the reading of I and B  
6. Read viśād- (for viṣāla-)  
7. I has -cāya  
8. I and B have Mauryasya  
9. Read rājāte  
10. The initial consonant, the lower part of which is damaged, has been restored by Dr Bhagvanlal Indrāj  
11. Read kārītām  
12. For ē Dr Bijam Dārī proposed ëdā, und Dr Bhagvanlal Indrāj tat  
13. I and B have Tusha-pāṇa, but the sign for ṣa is distinct in two impressions of this passage Compare 
   
 also Dr Fleet in Ind Ant Vol XXII p 195  
15. The original may possibly have tasmām, as read by Prinsep. Read tasmām  
16. I has pranādyā, and B pranādyā, but pranādyā is quite distinct  
17. His aṣkharā has been hitherto read no, but the back of the impression clearly shows that nd was 
   
 engraved, this must be the last syllable of a noun in the instrumental case. Read nd garbhāt  
18. The vowel 1 over d appears to be quite certain, of the aṣkharā which follows upon ṣa the upper part is 
   
 gone, and what remains looks like the remnant of ṣa or ṣa rather than of ṣa. But I consider samudita to be 
   
 certain; samudya would be impossible  
19. Read abhiṣayā, which is the reading of I and B  
20. Read dhālam, which is the reading of I and B  
21. Read trīlānd  
22. Read jīna-dvaya  
23. I and B have (d)ṛjita- and dṛjita-, but the aṣkharā preceding ṣa is quite illegible.  
24. Over the ṣa of tasa a mark which might be taken for the sign of anuvāra  
25. I and B have pranapti (visēṣa), I with the sign of interrogation after visē. In my opinion, the 
   
 aṣkharā read ṣita by them is undoubtedly ṣa, with, below it, an accidental scratch (which, if it were really ṣa, 
   
 would stand under the right, not the left, vertical line of the upper t) Again, what remains of the consonant of the 
   
 aṣkharā preceding ṣa, does not look at all like a remnant of ṣa, but seems to be an almost fully preserved y  
26. I ard B. have tapekādām, but two impressions of this passage have clearly ṣita, not ṣita

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2

TRANSLATION,

(If so) accomplished 1

(Line 1) This lake Sudarsana, from Girmagara [even a long distance 2 ] ...
... ... ... ... ... ... ... of a structure so well joined as to rival the spout of a mountain, because all its embankments are strong, in breadth, length and height constructed without gaps as they are of stone, [clay], ... ... ... ... ... ... furnished with a natural 10 dam, [formed by?] ... ... ... ... ... ... ... and with well-provided conduits, drains and means to guard against foul matter, 11 ...
... ... three sections ... by ... ... ... and other favours is (now) in an excellent condition. 12

(L 3.) This same (lake) 13— on the first of the dark half of Margsirsha in the seventy-second— 72nd— year of the king, the Mahakshatrapa Rudradaman whose name is repeated by the venerable, 14 the son of 15 ...

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1 Read prad równa
2 I has -dr̥t̤harm
3 I has -dr̥t̤harm
4 I and B have Pathavāna
5 I has -dharmanam
6 I has -kṛitī
7 I has -kṛitī
8 Literary 'non-artificial'

11 The word mṛdhā of the oriental text has been translated only by Dr Bhagwanal Indraj. Taking mṛdha-cidham as a separate epithet of the lake, he rendered it by 'the outline of which runs in curves like a streak of urine,' to which Prof Bähr added the note that mṛdr̥tā is a common expression in Gujarāl for 'crocked.' Both scholars apparently took mṛdhā to be synonymous with ājman traka, but this could hardly be approved of because mṛdha-cidham, as we now see, really forms part of the dabhirah compound composed with suprabhatika, and therefore either mṛdhā by itself or mṛdha vidhāna must denote something that was provided for the lake just as conduits and drains were provided for it. In my opinion mṛdha is identical with the Pāli māda (e.g in mādāna līla, māda, Vol. III p 244, 1 18, mādāna lītthā māda phathāna, ibid p 615, 1 27; mādāna māda cāddhānā, pāta kānsata pūnd, Vol. II, p 211, 1 25; māddārāna mādān adents kālā, Vol. VI p 123, 1 23; maṇ̤gāya cāddhānās) of the Jaina text generally, according to the smaller S. Petersburg dictionary māda is used in this sense also in the Lāṭavisttara, e.g in mādānā, 'a daungil,' Calcutta ed p 210, 1 4. Now since foul matter would not have been provided for the lake, that which was so provided must be denoted by mādāna-rūpar, and I feel no hesititation in explaining this word to mean 'arrangements made to guard away foul matter or impurities.' By the context māda here as elsewhere becomes practically equivalent to parthāra or pratikriyā, on Edām III 24, 11 andagā-cidhanā is explained by ayagāmāśātrayā-āśātaya parthāra pratikriyām pātarah, and on VII 21, 5 ciddhāna is similarly paraphrased by pratikriyā.

12 If it were possible to say so with reference to a lake, I should have translated 'is (now) in a highly prosperous state' 16

14 The sentence is continued below, in the words 'with stones, trees, bushes,' etc.
16 As has been pointed out by Prof S. Lēvi (Jour. Asiatique, 1902, p 160), the use of abhy- and the statement that Rudradaman's name was repeated by gurus at once suggest the notion that for these sacrificial persons the same name was like another Veda, demanding assiduous study and devout reverence, and yielding the most precious fruit. "Guruḥ śāstra-saṃdarśana, saś ca a stronger expression than the ordinary saśāmāśātras which will be mentioned presently — in gurūḥ śāstra-saṃdarśana (for the more logical gurū śāstra-saṃdarśana) take care of those constructions which Indian grammarians impose by the statement apākām-asaśātra-samānyam śāstraḥ, but after all justify by gamaśāstra-saṃdarśana, similar constructions occur elsewhere in the text.

18 i.e. the son of the king, the Khakrapa Lord Jayadasam, see the note on the text. In inscr 'loc' and on some Jayadasam is called Khakrapa, not Mahakshatrapa, compare Ind. Ant. Vol. X p 157; Ars. Jast. Surv. of West. Ind., Vol. II. p 140; Ind. Ant. Vol. XII p 22, and Jast. Roy As Soc 1820, p 645
EPIGRAPHIA INDICA. [Vol. VIII.

... (and) son of the king, the Maha-kshatru, Lord Chandra-gupta, the taking of whose name is auspicious, when the clouds pouring with rain the earth had been converted as it were into one ocean, by the excessively swollen flood of the Suryavasika, Patala and other streams of mount Urjaṅt, the drum, though proper pellucullum [were taken], the water—charmed by a storm which, of a most tremendous fury befitting the end of a mundane period, tore down hill tops, trees, banks, terraces, upper storms, gates and raised places of shelter—cut the tree, broke to pieces, tore apart, with stones, trees, bushes and creeping plants scattered about, was thus laid open down to the bottom of the river—

(L 7.) By a breach four hundred and twenty cubits long, just as in my bowl, (41) seventy-five cubits deep, all the water escaped, so that (L 7. 1) almost like a desert, there became extremely ugly [to look at] 5

(L 8) 9 for the sake of, ordered to be made by 1 Vasiṣṭha Pushyagupta, the provincial governor 7 of the Maurya king Chandragupta, whose .....

1 The exact meaning of saṃghaṇita adhikāra is well indicated by a passage in the Hitayātika, book iv. ed. p 210, l 6, which shows the result of uttering a bad man's name utāppi jātraka saṃghaṇita kṣāṃdaka, that is, to make the name of this inauspicious, utāppi, as is seen in the verse—

2 Sughrīta manasa itself occurs in the Hararācaryā's, applied to royal oath, person, etc. to be kept and decreed, compare p 306, 1, s., p 30, l 14, p 101, l 5, p 272, 1 12, s., p 260, l 1, s., p 54, l 12; s., p 221 and p 372, l 19. From inscriptions I can quote only saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇita or saṃghaṇ
conduits for 1 Anoka the Maurya by the Yavana king Tushanaptha while governing Gokul by the conduit ordered to be made by him, constructed in a manner worthy of a king (and) in that breach, the extensive dam . . . . . .

(L. 9) . . . . he who, because from the tomb he was distinguished by the possession of undisturbed consummate Royal Fortune, was reverted to by all and the their lord to protect them, who made, and is true to, the vow to the last breath of his life to abstain from slaying men, except in battles, 3 who [showed] compassion . . . . . .

. . . . not failing to deal blows to equal antagonists meeting him face to face, who grants protection of life to people repairing to him of their own accord and those prostrating themselves before him, 4 who is the lord of the whole of eastern and western Akarmant, the Anup country, Anarta, Surashri, Savannah, Maru, Kachohna, Sindh-Gauvar, Kukura, Aparanta, Nishana and other territories gained by his own valour, the towns, forts and rural parts 5 of which are never troubled 6 by robbers, snakes, wild beasts, demons 7 and the like, since all subjects are attached to him, (and) whose through his might the object of [religion], wealth and pleasure [are duly attained] 8 , who by force destroyed the Yaudhyaus who were both to submit, endured proud as they were by having manifested their title of heroes among all Kshatriyas, who obtained good report because his in amity of having twice in full sight completely defeated Satakarp, the lord of Dakshinapatha, on account of the nearness of their connection did not destroy him, who [obtained] victory . . . . . . , who rendered . . .

1 The word ṣrīf, of which 'for' is the translation, is conjectural
2 In the original text the subject of this long sentence is sukhamātārām kārtā in line 10; 'this lake has now been caused to be made (yet) more beautiful by Rudradamans (l. 15) who, because he was distinguished . . . . . In the translation I have adopted the active construction
3 On the construction of the words anyatra samgrahasthā of the original text see sūtra, p. 10, note 2. Here I would add two minor remarks. In the first place, it appears strange that, when is clear that the end of one set (or phrase serving as an epithet) of Rudradamans is not joined by the rules of sandhi with the commencement of the following epithet—compare yathā d prajā dhēkhaśād in line 9, and śrīśa dhā kārtā in line 11—here the rules of sandhi have been observed between samgrahasthā which belongs to the preceding, and atिśā durjīyā with which a new epithet begins. The observance of the rules of sandhi in this case is the more striking, as there rules have not been observed between anyatra and the word preceding it with which anyatra samgrahasthā is closely connected in sense. Secondly, the way in which the author has put anyatra samgrahasthā reminds me somewhat of the slant style of literature, the words d prajā dhēkhaśād-purusha-bhūmikāl tīrtha stūpās tulasī contain a rule, anyatra samgrahasthā the exception. Both together look much like, e.g., the two notices of the Vīshnusūtras, III. 38 and 49, the former of which is na rījākālam uchchhākṣādyā, 9 he should not extirpate a royal family,' while the latter adds anyatra ucklyāna adhyakṣa, 'except an ignoble royal family.' I was at this the non-observance of the rules of sandhi between stūpas and anyatra may lose somewhat of its strangeness; the observance of them as between samgrahasthā and abhimukhājata I can only regard as accidental.
4 For the general meaning of this epithet we may compare, e.g., prajā purusha-bhūmikāl aśīn manvantaraṁ con anuhmaṁ bārāgam in Gupta Inscr. p. 50, l. 10, and p. 65, l. 7. The word dūṣha of the text, translated by 'life,' is more or less conjectural, it is used at the end of compounds for āraṁ (see the S. Petersburg dictionary under dūṣha). In the original I should have expected prasāptilā to stand before janapida; as it is, I can only take evagamabhajitasaṇapada prasāptilā as a Dvarāya compound. For janapida itself compare Gupta Inscr. p. 82, l. 11, bhātasya gājanapadaya cha bandhuravati.
5 With anyatra janapada compare e.g. pramaṇa-āgama nagara in Harshacharita, p. 229, l. 1
6 There is no doubt about the rendering of the words anyatra prasāptilās of the text. Ordinarily the word 'not troubled before,' would imply that the territories now were, or might possibly be, troubled for the first time by robbers, etc., but it has apparently been (incorrectly) used by the writer simply in the sense of 'not at all troubled.' The territories are never troubled by robbers, etc., just because, they are ruled by Rudradaman. He is the presiding prasāptilā kṛṣṇa-purapādām, as the Yādava plates express the same idea. Compare above, p. 60, note 3
7 For anyatra, 'to defeat,' the S. Petersburg dictionary quotes only passages from the Mahābhārat, it occurs in the same sense in the Bārak inscription.
kings, who by the right raising of his hand has earned the strong attachment of Dharma, who has attained wide fame by studying and remembering, by the knowledge and practice of grammar, music, logic and other great sciences, who the management of horses, elephants and chariots, (the use of) sword and shield, pugilistic combat and other . . . . . . . . . .
the acts of quickness and efficiency of opposing forces, who day by day is in the habit of bestowing presents and honours and eschewing disrespectful treatment, who is bounteous, whose treasury by the tribute, tolls and shares rightfully obtained overflows with an accumulation of gold, silver, diamonds, beryl stones and (other) precious things, who.

1 Compare Gupta Insor p 8, l 23, abha-bhramkarmya-vidissama-pratishhāpana

2 In this epithet Rudradasan has been understood to be eulogized for making religious gifts; but I have searched in vain for passages in which the raising of the hand is laid stress on or even mentioned where donations are spoken of. Both in literature and in inscriptions what characterizes the hand of a person engaged in making any kind of gift, is that it is moistened by the water (poured into the band of the daces), compare e.g. Kadambari, p 8, l 12, anamatra-pauraśita dān drdekura karah, the Nānak inscription in Ardhak Sura of West India, Vol IV p 108, l 4, abhayabakakupā kṣiina-nīkayakavā, Gupta Insor p 175, l 29, pradadaśita-kahdī dhyāna-dharmānudhā, Inscriptions sanscrites du Cambodge, p 17, note 2, etc. Occasionally the person who makes a gift is described as taking or raising the pitcher from which the water is poured into the hand of the recipient, see e.g. Jāt Vol VI p 34, l 10, rāja tisvita gandhodakapunnam suvanna-bhāskārā dhādaya. selīttakha hatthe udakam patek, and Rām II 118, 60, abha śatra Kāyapā gātā udghāt dhatum-uδganya jalaḥkṣāyam-uttanam, there my father, having raised the excellent water-pitcher, proceeded to give me to Rāma. But that in the latter case the raising of the water-pitcher is quite an incidental matter we see from an analogous passage in Harshacharita, p 166, Grahavarman kānvdh prabhākram prabhākram pūrṇagātāvata pradhānā dīlpurudhāyā karta sadvārakāla samaksham kādiśuddha jalaṃ-ayata, translated by Prof. Cowell and Mr. Thomas: 'In the presence of the whole royal household, he poured the betrothal water upon the hand of an envoy extraordinary, who had arrived previously with instructions from Grahavarman to sue for the princess.' Considering these and similar passages, I do not think that kādiśuddha by itself could convey the idea of donation. In my opinion the expression perhaps finds its explanation in the precept of Mān II 8, 2, according to which a king, when investigating cases of law, should do so seated or standing, raising his right hand (panum-uδganya daksinam), etc. This explanation, which would make the raising of the hand during legal investigations equivalent to the dispensation of justice itself, may seem far-fetched, but is would fit in well with the statement that by the right raising of his hand Rudradasan earned the strong attachment of Dharma, i.e. Law or Justice personified.

3 It may seem doubtful whether the compound śabdārtha of the original, in connection with the following uδgadyu should be understood to denote two sciences,—viz śabda uδgad or grammar, and artha uδgad in the sense of artha śiṣṭaṁ nāmī śiṣṭa—he or only one, viz the science of words and their meanings, i.e. grammar (including lexicography). The manner in which śabdārtha elsewhere is immediately connected with nīdaya (e.g. above, Vol VI p 18, l 9, śabdārthasa nīdaya nāsaδ, and Gupta Insor p 25, l 4 of the text, śabdārthasa nīdaya vbhā-jañān-kaśch) seems to render the adoption of the second alternative more natural śabdārthasa nīdaya in my opinion would convey to a Hindu at once the notion of 'grammars and logs,' because these two belong closely together and would hardly be separated by something so different from them as 'policy.' It may be added that śabdārtha, on the account of the irregular position of its two members, in grammar is a well-known compound in the sense of 'word and meaning' and frequently occurs in this sense in the titles of grammatical, lexigraphical and other works.

4 Compare the commentary on Vīshṇu purāṇa, III 56 gāndhakarva vadd Dharalumnum-praṇīthā aryaśeṣiṣhaya. See also e.g. Rām II 2, 35 gandhakarva cha bhūnu tṛṣūṭhū babhuva Bhūra śṛvinaṇa, where gandhakarvā is explained by saṃga taoṣa, Gupta Insor p 8, l 27, and p 81, l 7.

5 Compare Rām I 18, 27 pava skandhāvī sa-praṇīthā cha raṇhākarva yammatāra

6 I take the sense of the whole epithet to be that by his skill in the management of horses etc he rendered futile the acts of quickness etc of opponents.

7 Compare e.g. dana maṇi arvaya, above, Vol III p 320, l 2.

8 See Haiyudha, II 410: sthitakalāḥ bahuvrayi.

9 After 'who' we evidently have to supply something like 'is skilled in producing compositions in.' On the epithet which begins here compare Prof. Bührer's Die Ind. Inscriften und das Alter der Ind. Kunstformen, p 53 ff., where Prof. Bührer has tried to show that the adjectives sphiṣa etc of the text have reference to certain rules of the Alankāra-śāstra. Agreeing with him in general, I take sphiṣa, mādhuca and ṇaṁ to indicate the qualities praśāda, maḍhurya and ṇaṁ of Dandu's Kāvyadāra (I 45, 61 and 8a), sphiṣa, 'clear,' would thus be what is usually understood (prabhāṣa), maḍhura, 'sweet,' which pleases by its sound and (refined) diction, and ṇaṁ, 'beautiful,' that which is free from exaggeration, is not too far fetched, etc Śabdasanaya being almost synonymous with labdanya in Kāvyadāra, I. 75, I incline to connect labdasanayabhasa with Enquint's artha-
prose and verse, which are clear, agreeable, sweet, charming, beautiful, excelling by the proper use of words and adorned, whose beautiful frame owns the most excellent marks and signs, such as (auspicious) length, dimension and height, voice, gait, colour, vigour and strength; who himself has acquired the name of Mahâkâshatra; who has been wretched with many garlands as the svamâcaras of kings' daughters,—he, the Mahâkâshatra Rudradâman, in order to c... cows and Brahmans for a thousand years, and to increase his religious merit and fame,—without oppressing the inhabitants of the towns and country by taxes, forced labour and acts of affection,—by the expenditure of a vast amount of money from his own treasury and in not too long a time made the dam three times as strong in breadth and length [on] all [banks]... (and so) had the lake made more beautiful to look at.

(L 16) When in this matter the Mahâkâshatra's counsellors and executive officers, who though fully endowed with the qualifications of ministers, were averse to a task (regarded as) futile on account of the enormous extent of the breach, opposed the commencement (of the work), (and) when the people in their despair of having the dam rebuilt were loudly lamenting, (the work) was carried out by the minister Suvâsâkha, the son of Kulaipâ, a Pahlava, who for the benefit of the inhabitants of the towns and country had been appointed by the king in this government to rule the whole of Anarta and Surâshtra, (a minister) who by his proper dealings and views in things temporal and spiritual increased the attachment (of the people), who was able, patient, not wavering, not arrogant, upright (and) not to be bribed, (and) who by his good government increased the spiritual merit, fame and glory of his master.

evyâti, which depends on an author's giving clear verbal expression to his thoughts instead of leaving them to be guessed. Laghu, 'agreeable' (dklt), and chitra, 'charming,' seem too vague expressions to connect them confidently with any particular qualities of the text-books, alanâkri, 'adorned,' requires no explanation.

1 Compare Ram V 33, 11, evyâjâna añâ tive pânâ janâna cha, and, for various auspicious marks and signs, ibid I 1, 9ff, II 48, 29ff, V 35, 8ff, etc.

2 I.e., shortly, 'in order to benefit.' The original text may have contained something equivalent to go bhrâmansâ-hidârtyâ bhrâya cha hitaya cha in Ēdâm I 26, 5. The expression go-bhrâmansa, 'cows and Brahmans,' is very common, see e.g. ibid III 22, 23, 24, 21, VI 107, 49, 117, 20, etc., Gupta Ins. p 59, l. 9, go bhrâmansâ-purâgdhâgâh sarvasa-pratâphâhaya, and above, VII VI p 20, note 1.

3 The words paurâ-jânâpadâ janâ of the text clearly are the second or fourth Pada of an ordinary Stîkâ, the same phrase we actually have e.g. in Ram II 111, 19 and 37, paurâ-jânâpadâ janâh in II 2, 53, paurâ-jânâpadâ janâh in VII 43, 5, etc. Paurâjânapada-jâna occurs again in line 18 of the text.

4 Dr. Bhagvanlal Indraji suggested that pranâya-krtyâ may be 'a kind of tax like the modern prâdhan.' I have not found the word elsewhere, used as a technical term, and can only suggest that it may denote offerings or contributions which nominally are voluntary, but which people feel constrained to make to please somebody or for other reasons.

5 I.e., perhaps, 'planted trees on all banks.'

6 As acora (see p 48, note 5) there is here also a play on the words; the lake Sudarâsana was made sudarâsanatar.

7 On the analogy of compounds like apratisâdham=anarthbham pratishâdham, anacharnam=anarthbham evacharana, which we find in grammatical works, I explain anudhâya by anarthbham udhâya, 'a futile (or impossible) task.' In connection with this explanation we may note that the two words pratâphâya and dhammâ of the text are just such as a grammarian would be familiar with.

8 Since I have translated somewhat freely, I would state that pratâdhyâya-dhammah, which has been objected to as grammatically wrong, in my opinion is correct. The word is the subject of anudhâhâ in line 20, 'that of which the commencement was supposed to be carried out.'

9 With pratâdhyâya-dhammah compare kârya-nairatidhâ in Ēdâm V 35, 57, with dhammâta pratidhâna, Gupta Ins. p 60, l. 17, vidyâgadhanâb kâra sarvâcâ jaâda katham-katham kârya-mânt praviddâh. Dhammah, 'explaining sa hâd, is well known from the Mahâbhârata etc.

10 For the way in which su in svamâcaras is prefixed to a present participle we may compare Ēdâm II 33, 4, sudhâgântai, VI 40, 18, sudhârâta, VI 110, 9, sarvapratâsât, V 62, 21, sarupragika, VII 30, 30, suvâhâra, etc.

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

Chikmagalur, or more precisely Chikka-Magalur, is the head-quarters town of the Kadur district, and of the Chikmagalur taluka of that district, in Mysore. In the Indian Atlas Sheet No 43, N E (1892), it is shown as 'Chikmagalur,' in lat 18° 19', long. 75° 50'. In the present record, as in some others, it is mentioned as Kiriya-Muguvi, "the smaller or junior Mugul." The Pinya-Muguvi, or "larger or senior Mugul," of the record, is the modern Hiramagalur or Hiré-Magalur, shown in the Atlas sheet as simply 'Magulur,' about one mile east-by-south from Chikmagalur, in an inscription of A.D. 959 (? 958) at Uppahalli (Ep. Carn. Vol. VI., Cm. 42, regarding the date, see note 1 on page 56 below). Pinya-Muguvi seems to be referred to as simply Mugul. Local imagination, as reported by Mr. Rice in his Mysore, revised edition, Vol. II., pp. 379, 395, 396, would account for the names by alleging that one village was the dowry of the eldest daughter (hiré-magalur, pinya-magalur), and the other was the dowry of a younger daughter (chikka-magalur, kiriya-magalur), of the epic king Rukmangada, whose capital is locally supposed to have been Sakarapatna or Sakkarapatna, a village about thirteen miles towards the north-east of Chikmagalur. But it is quite plain that that idea is based upon nothing but the modern corrupted form of the essential name of the two places, namely magulur for mugulayur. And, as has practically been already suggested by Mr. Rice (loc. cit. p. 379), the original name is no doubt to be attributed to a local abundance of the mugul-tree, Acacia suma.

The inscription, which is on a stone standing on the north of the kalyán,—apparently a square pond with steps on all sides,—in the fort at Chikmagalur, has been published by Mr. Rice in his Ep. Carn. Vol VI. (1901), Kadur district, Cm. 3, transliterated texts p. 95, translations p. 95, Kanarese texts p. 154. I now edit it, partly from the Kanarese text, and partly from a photograph which Mr. Rice kindly sent me in December, 1899. The photograph is not as distinct as an ink-impression or an estampage would be. But it shows quite clearly all the historically important part of the record, lines 1 to 7. And it suffices, with the help of the Kanarese text, to make the decipherment of the remainder satisfactory, except in respect of a very few doubtful syllables which I have placed in square brackets with queries attached to them.

According to the entry above Mr. Rice's Kanarese text, the size of the stone is 2' 6" broad by 5' 0" high. The photograph shows, above the writing, an elephant, which must be about 1' 3" high, standing to the right (proper left). Its trunk hangs straight down, almost to the ground, with the tip turned up inwards, and it seems to have a snakelike, like the elephant above the Peggur inscription of A.D. 978, Ind. Ant. Vol. VI. p. 101, No. 1, and Plate opposite Corry Insers p. 7. —The area covered by the writing must be about 3' 3'' high. It is somewhat irregular in shape, and, if we understand that 2' 6" is its extreme breadth, then in line 1 it is about 1' 9" broad, and the breadth gradually increases to the full measure of 2' 6" in line 11 or 12, and maintains that measure as far as the end. The writing seems sufficiently well preserved for a good ink-impression or estampage to make the whole of it quite legible without any doubt. The characters are Kanarese, boldly formed and evidently well executed. And they are of a type which is fairly referable to any time about A.D. 1000. Of the usual test-letters, the b is absent, the n, which occurs four times, in lines 9, 10, 12, and 16, and the j, k, and 1, are all of the fully developed later type. The initial short 's occurs four times, in samdr, line 9, in svita, line 12, in (for d) koḍangeyam, line 12, and in indavāradha, line 16; and in each case it is of the fully developed later type. The importance of this palaeographic
detail, in guiding us to the real period and attribution of the record, will be made clear further on. The record further presents an initial :init: in line 10, and final forms of ː in line 4 of ː in line 12 (twice), and of ː in line 7. It does not seem to make any perceptible difference between the dental ː and the lingual ː. The language is Kanarese, of the archaic type, in prose. And the vocabulary presents three words which call for comment. In line 9 we have a word which according to Mr Rice's published texts is ːːːːːː in Mr Rice's translation, has been rendered by 'wet land'. That rendering is based, I suppose, on an idea that ːːːːːː may occur as another form of ːːːːː, 'water'. But there is no justification for that in the late Dr Kittel's Kannada-English Dictionary. And from the photograph I read ːː, not ːː, and find the word ːː, 'length'. From the context, and the usual method of expression in the records, I should have been disposed to take the whole word ːːːːː as denoting some particular measure of land, of the same class with ːːːːː, ːːːːːː, etc. But Dr. Kittel's Dictionary gives ːːːːː as 'a farm, a landed estate,' connected with ːː, ːː, 'ground that is worked, tillage, a quarry,' and Mr Ullal Narasimha Rao's Kismavar Glossary, Mangalore, 1891, p. 95, gives ːːːː as in the sense of 'lands formerly held by the Rajas and now leased out on the condition of their being surrendered when government makes a demand', crown-lands'. I therefore take ːːːːː as some particular kind of ːːːːː-lands, consisting of very long narrow strips such as may be often seen in various parts of the Kanarese country. And I consider that probably the word ːːː should be supplied in line 12, assuming that we have the lingual ː and not the dental ː we have ːːː in the accusative of a word ːː. This word has not been translated by Mr. Rice. I take it as the older form of ːː, ːː, 'a gift, a grant,' of Dr Kittel's Dictionary, and of the later ːː, which is given in the Kismavar Glossary as meaning 'a grant of land' (p. 144), and (a) 'lands having an invariably fixed rent, not liable to any change on account of the seasons, etc., and saleable,' and (b) 'lands granted for service in connection with the restoration or construction of tanks, or of their maintenance in good order' (p. 91). It seems sufficient to translate it here by 'allotment'. In line 12, again, we have a word ːːː which Mr Rice, apparently taking it from ːː, 'to go in a circle or round,' to circumambulate, to surround,' etc., has translated by 'those (ʔ who own the land) surrounding 'I notice that the Kismavar Glossary, p. 15, gives ːː as in the sense of 'husbandry, cultivation,' and, even apart from that, I see no difficulty about taking ːː as a variant of ːː, 'to cause to grow, to raise (a crop),' etc. And I therefore translate the word by 'those who have cultivated,' finding in that meaning an equally good means of defining exactly the grant that was made. As a matter of fact, the photograph shows before the b a mark which might justify our actually reading ːːː. That, however, does not seem to be really necessary—in respect of orthography, the only points calling for notice are (1) the use of the guttural nasal n in ːːːːː, line 8-9, ːːː, line 10, ːːː, line 12, and ːːː, line 16, as contrasted with the use of the nasal in ːːː, line 1, ːːː, line 4, ːːːː, line 4-5, and ːːː, line 7-8, and (2) the use of s for ː in ːːː, line 6.

The inscription refers itself to the time of a prince Nittamarga-Rachamalla, plainly of the family of the Western Gangas of Talakad, in whom we have a third Rachamalla, not previously recognised. And it is dated, without a reference to any era, in the sixth year of his rule, on a day specified by certain details to which we shall advert farther on. It is a non-sectarian record, registering a grant of land by private persons to a private person.

The following places are mentioned in the record, in addition to ːːː and ːːː.

Palmali. This is mentioned again in an inscription of A.D. 959 (P. 958) at Uppalhalli, Ep. Carn. Vol. VI, Cm. 42. I cannot find its representative in the maps.
Bennevur. This is probably the Bennur at which there is an inscription of A.D. 1538, 4ab, Cm 127. I cannot find it in the maps.

Mattavura. This is probably a village which is not shown in the Atlas sheet, but is entered as 'Mattavar', somewhere close on the south of Chikmagalur but without an indication of its actual site, in the map of the Kadur district in Mysore, revised edition, Vol II, p. 367.

Uppavalli. This must be the Uppallali at which there are inscriptions of A.D. 959 (? 958) and later dates, Ep Carn Vol VI, Cm 38 to 43. I cannot find it in maps. Regarding the proper attribution of one of the records, Cm 42, and the question of its actual date in A.D. 959 or 958, see page 56 below and note 1. According to the published reading, another of them, Cm 38, is dated (see the Kannarese text, p. 171) in the Parihavna samvatsara coupled with Vikragdalam 1070, which (see the transliterated text, p. 103, the translation, p. 78, and Intro. p. 15) is supposed to mean Vikrama-kala 1070, giving the Vikrama year 1070 (current), which was the Parihavna samvatsara = A.D. 1012-13. But anything of that kind would of course stamp the record as a spurious one.

Indavura. This must be the 'Indavura' of the Atlas sheet, two miles west-by-north from Chikmagalur, and, I suppose, the 'Indavura' at which there are inscriptions, Ep Carn Vol VI, Cm 30 to 36. Its name is given as Indavura above the Kannarese text of Cm 30, but the record itself gives it as Indavara according to the transliterated text, and as Indapura according to the Kannarese text, line 10. The inscription Cm 36, of A.D. 1292, gives it according to the transliterated text as Indavra, but according to the Kannarese text as Indavura, in line 9, and according to both the texts as Indavara in line 10. The Uppavalli inscription Cm 38, which purports or is supposed to be dated in A.D. 1012-13, appears to give the name as Indavura.

The record is certainly a Western Ganga record. This is established partly by the locality to which it belongs, partly by the emblem of the elephant at the top of the stone, and partly by the personal name Ráchامalla, and the epithet Nítimarga, of the reigning prince, and by his titles, Kongumvarman, lord of Kavalak, and lord of Nandagiri. For the rest, the interest of it centres in the question of the period in which we are to place it.

Mr Rice originally, in 1884 (Ind Ant Vol XIII, p. 185 b), brought this Chikmagalur inscription to notice as being "dated in the 6th year after Mādhava Mahārdvāṭhāra had enfeoffed Rácha-Malla", which explanation of it would have the effect of placing it, according to the fictitious Western Ganga pedigree and chronology, before at any rate A.D. 466, and perhaps before A.D. 248 (see my Table in Vol III above, p. 161) Subsequently, however, in 1886 (Ooorg Insors, p. 5), having apparently recognised meanwhile that it does not really mention a Mahārdvāṭhāra Mādhava, he referred it to a Nítimarga-Ráchamalla who, according to his views, was ruling from A.D. 902 to 909, and in his last treatment of it, in 1901 (Ep Carn Vol VI, Intro. p. 8), endorsing that view with only the alteration that the record should be placed in or about A.D. 899, he has grouped it along with the following other records —

(1) An inscription at Gaṅgavera in the Kadur district, Ep Carn Vol VI, Cm. 133. This record is dated, without any mention of the Śaka year, in the first (year of the) rule of a Nítimarga whose personal name is not mentioned in it.

(2) An inscription at Hrē-Bāsūr in the Kadur district, Ep Carn Vol VI, Kd 141. This record refers itself to the time of a Nítimarga whose personal name is not mentioned in it. It contained a date in the month Cātra of a Śaka year which Mr. Rice has assumed to be the year 822 (current), with the result of A.D. 899 (loc cit Intro. p. 8, and translations, p. 26). But all that remains extant of the passage containing the date is . . . . nāra [r]ppat-
eradaneva varṣada Chaitra-māsa... "[of] the month Chaitra of the year... hundred and twenty-two," and there is nothing whatever to fix us to the year 822

(3) An inscription at Hrēmagalur in the Kadūr district, *Ep Carn* Vol. VI, Ch. 8. This is a record of a Nîtīmārga, whose personal name is not mentioned in it, but who, we are supposed to learn from it (see the translation, p. 36), had the brūda Jayadutta[ranga] It does not present any date at all

(4) An inscription at Añchavādī in the Mysore district, *Ep Carn* Vol. IV, Ch. 134. This record is dated, without any mention of the Śaka year, in the first year of the crowning of a Nîtīmārga whose personal name is not mentioned in it

(5) An inscription at Gattavādī in the Mysore district, *Ep Carn* Vol. III, Nj. 97 This record, however, is dated in the fifth year of the crowning, not of a Nîtīmārga, but of a Satyavākya. And it does not include any mention either of a Nîtīmārga, or of a Rāchamallā, or of the Śaka year.

(6) Another inscription at Gattavādī, on the back of the same stone, *Ep Carn* Vol. III, Nj. 98, which is dated, without any mention of the Śaka year, in the fifth year of the crowning of a Nîtīmārga whose personal name is not mentioned in it

(7) An inscription at Kūligore in the Mysore district, *Ep Carn* Vol. III, Ml. 30 This record refers itself to the time of a Nîtīmārga whose personal name is not mentioned in it. And it is dated in the Śaka year 831 (expired), = A.D. 909-910.

(8) The inscription at Doddahundi in the Mysore district, *Ep Carn* Vol. III, TN. 91, edited by me in *Vol. VI* above, p. 43 This record commemorates the death of a Nîtīmārga whose personal name is not mentioned in it, and speaks of his eldest son Satyavākya, whose personal name, also, is not mentioned. It does not present any date at all.

And Mr. Rice has thus arrived at "A.D. 899" as the date of this Chikmagalur record, see *Ep Carn* Vol. VI. Classified List, p. 1, and translations, p. 35

Mr. Rice's arrangement, however, will not stand the test of examination. In the first place, from his incongruous grouping we have to dismiss the first Gattavādī inscription (5) As remarked above, it is a record, not of a Nîtīmārga at all, but of a Satyavākya. And it does not help in any way in connection with the Chikmagalur inscription.

In the second place, we must dismiss the Doddahundi inscription (8) This record is shewn by a paleographic detail to be appreciably earlier than A.D. 899. And, as has been explained, by me in *Vol. VI* above, p. 43, it is to be placed roughly about A.D. 840, and the Nîtīmārga of it is Ranavikrama, son of Śripuruṣa-Muttarasa.

And we must further dismiss the other inscription at Gattavādī (6) This can only be a record of Nîtīmārga-Eṛṇappā, to whom I have already referred it (*Vol. VI* above, p. 70), falling probably in A.D. 912-13.

We need not give any attention to the Gaṇgagere inscription (1) and the Añchavādī inscription (4) These records do not throw any light on the date of the Chikmagalur record. And there is nothing at present to identify the prince or princes mentioned as Nîtīmārga in them, or to enable us to refer them to any particular period; as in the case of many other records, nothing can be done with them until we have facsimiles or ink-impressions of them, unless perhaps an index, when we have one, of all the miscellaneous proper names mentioned in the records of the Western Ganga series, may furnish any clues.

The Kūligore inscription (7) does certainly give a date for a Nîtīmārga in A.D. 909-910 But it does not contain anything tending to identify that Nîtīmārga with the Nîtīmārga
Rāchamalla of the Chukmagalūr record And, as has been shown by me in Vol VI above, p 69, it is a record of Nīlamārga-Eswarappa.

And as regards the Hiré-Bāṣū inscription (3), in the first place, the extant remnant of its date may be understood to mean Śaka-Samvat 922 (expired), in A.D. 1000, quite as well as Ś -S 822 (expired), in A.D. 900. And in the second place, its date cannot be A.D. 899 or 900, because there was then ruling, not a Nīlamārga, but Satyavākya-Bāthaga I, see my remarks in Vol VI above, p 68 ff., and my Table, inst p 59. It is highly probable that the Hiré-Bāṣū inscription really is another record of the Nīlamārga-Rāchamalla of the Chukmagalūr record, but, if so, then its date is certainly Ś -S 922 expired, in A.D. 1000.

There remains the Hirémagalūr inscription (3), the published text of which gives a Nīlamārga, with the brūda of Jayadutta[ranga]. It is quite possible that this is another record of the Nīlamārga-Rāchamalla of the Chukmagalūr inscription. But that point depends a good deal upon whether the brūda which has been read in it as Jayadutta[ranga] should rather be read Jayadanka[kāra], or whether a brūda in an inscription at Elkturn in the Mysore district (Ep. Carn Vol IV, Ch 10, and see note 4 on page 56 below), which has been presented to us as Jayadankakāra, should rather be read Jayaduttarama. And, in any case, this Hirémagalūr undated record does not help us to arrive at a date for the Chukmagalūr record.

In coming now to my own determination of the real period of this Chukmagalūr inscription, I may premise that this is not the first occasion on which I have had the matter under consideration. In August, 1899, Mr. Rice sent me the texts of the dates of this inscription, and of the spurious Javāli copper-plate record (Ep. Carn. Vol VI, Mg 36) which purports to register a grant made by Śīrputravaha-Muttarasā in his twenty-fifth regnal year, on a specified occasion in the month Vaśakha, Śaka-Samvat 672 expired. I had not then received the photograph of the Chukmagalūr inscription. All that I could say at that time, was, that the inscription might be a record of the Raohtha-Ganga who ruled between Bāțuga II and Mārasuna II., that is to say, between A.D. 949-50 and 963-64 as matters then stood, but, as we now know (see Vol VI above, pp 59, 71), between A.D. 953 and 963-64. Disregarding the sakātra, and calculating for the full-moon, I found that the only possible result, for that period, is Monday, 5th November, A.D. 960, on which day the full-moon śītha, of the second Kārttika if we take Kārttika itself as the intercalary month, or of the only Kārttika if we take Bhāḍrapada as the intercalary month, began at about 4 hrs 41 mins, after mean sunrise (for Ûjjain). This result was not altogether satisfactory, as much as there was no apparent reason why the śītha should have been used with the day upon which it began. But I communicated the result, such as it was, to Mr. Rice, in September, 1899, and sent him at the same time the result for the Javāli date, the details of which are quite correct for Monday, 20th April, A.D. 750. And this leads me into a short digression, for which I must be excused. Mr. Rice has not mentioned the suggestion that I then made about the Chukmagalūr record, which, however, is not a matter of any importance. But he has quoted my result for the Javāli date, in Ep. Carn. Vol VI Introd p 7, and note 1. It is not, however, to be thought—though it might easily be so imagined from the way in which the matter is there put,—that the opinion is mine, that the date of Śīrputra-Muttarasā is now fixed by this result of my own calculations (see loc cit. p 29, line 28 f.), or that “this confirmation of an exact date is important” (loc cit. p 7, line 5 f.) There are the facts, that, amongst all the mass of information about Mysore which we have now available in Vols III. to VII and XI of Mr. Rice’s Epigraphia Carnatica, and in his books entitled Mysore Inscriptions, Coorg Inscriptions, and Inscriptions at Śravanga-Belgoda, the earliest instance that is forthcoming, of the use of the Śaka era in Western Gangā records the authenticity of which is or seems to be.

1 It could equally well mean Śaka Samvat 722 (expired), in A.D. 800, but for a point stated by me on page 55 below, about the period of the adoption of the Śaka era in the Western Gangā records.
unquestionable, is in the Hasikāra inscription, from the Mysore district, of Satyavākya-Rājamalla, grandson of Śrīpurusha-Mattarasa, which is dated in the Śaka year 792 (exprecl), = A.D. 870-71 (Ep. Carn. Vol. III, N3 75), and that the era was not used by any means freely in that series of records even after that time, which facts indicate pretty plainly that the Śaka era was not adopted at all by the Western Gangas until long after the alleged date of the Javāh plates, and probably was not even known at that alleged date in the southern parts of Mysore, and are sufficient in themselves, even apart from other considerations, to cause any thoughtful person to hesitate before accepting a Śaka date of more than a century earlier, even though it does work out correctly. Further, we who are accustomed to handle Hindū dates, know quite well that the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious, and it will be obvious, to anyone who reflects, that a Hindū, wishing to set up any particular date with accuracy, could, even in ancient times, by going to a proper person, get it correctly computed for him just as surely, though not so quickly, as we can now test it. And the case about the Javāh date simply is this—The accuracy of its details would be important, if the record were a genuine one, which it certainly is not. Beyond that, Mr. Rice took the opportunity to make certain observations in a foot-note (loc. cit. p. 7, note 2) and in a postscript (loc. cit. p. 29 f.), about which I cannot well avoid saying something, though it does not seem necessary that I should say much. As regards his foot-note, its tone speaks for itself, and I have only to add that the modifications and corrections which I could not make in Vol. V above, pp. 151 to 160, but which I made in Vol. VI above, pp. 58 and pp. 67 f., were in respect of details in which I had been misled through relying on Mr. Rice himself, and notably in connection with the spurious Suradhēnpura plates (see Vol. VI, p. 58). As regards his postscript, the same remark as to tone applies, and also, anyone who may care to take the trouble can see, by means of the extracts and references given by me in Vol. VI above, pp. 74 ff., and pp. 80 ff., that Mr. Rice did attempt to make out a case, against my views on the subject of the invention of Purāṇic genealogies, by means of garbled extracts from my writings. It is a matter for regret, because of the complications to which it leads, that Mr. Rice, in spite of the exceptional opportunities available to him, is still bent on trying, and by methods which may be ingenious but are certainly not commendable from any other point of view, to bolster up the fictitious early history of Mysore which he has put together from a credulous acceptance of spurious records and imaginative legends and from a resulting failure to deal properly with even some of the genuine records, instead of joining in the much more profitable and really interesting task of working out the true early history and accounting for the existence of the spurious records. But unfortunately that is the case, and it furnishes the explanation of the differences between Mr. Rice and me. I would add, though it is hardly necessary, that, if anything should ever come to light to justify such a course, I should not hesitate for a moment about abandoning my present views in respect of the Western Gangas, and cancelling anything in my writings about them which would then be wrong. But nothing of that kind has happened yet. It is true that,—assuming the reliability of a record which I have no means of judging by either a facsimile or an ink-impression or a photograph,—an inscription at Āsandgi in the Kadćū district (Ep. Carn. Vol. VI, Kd. 145) does show that Śrīpurusha-Mattarasa really had a son named Vipayādiya. That fact, however, is scarcely sufficient to establish a whole series of other things which are impossible in themselves.

We return to the subject of the Chikmagalur record. Such was my opinion in 1899, that it might be placed between A.D. 949-50 and 963-64, and perhaps in A.D. 960. But now more light can be thrown upon the matter.

In the first place, we must notice an inscription at Uppahalli in the Kadćū district (Ep. Carn. Vol. VI, Cm. 42), which refers itself to the time of a Satyavākya whose personal name is
not mentioned in it, and is dated in A.D. 959, or possibly 958. Mr Rice (ibid. Introcl. p. 8 f.) has attributed this record either to the well known Ereyappa, or else to his immediate predecessor, which of the two he intends, is not clear, but the doubt is unimportant, because the record does not really belong to either of them. And, by the way, in connection with the mention of Ayyapadiya along with Ereyappa in the Bögu inscription (see Vol. VI above, p. 47), Mr Rice has in the same place referred to the same period, and has proposed to date it in A.D. 929, an inscription at Kuppehâlu in the Kâdar district (Ep. Corn. Vol. VI., Kd. 6) which registers a grant made by the order of a certain Ayyaparasaya. But there is here a very peculiar confusion. The declensional and conjugational forms in the Kuppehâlu inscription mark that record, quite unmistakably, as at least several centuries later than A.D. 929. And Ereyappa, who was moreover a Nîtâmârga, not a Satyavâkyâ, died before at any rate A.D. 940 (see Vol. VI. above, p. 70), and so the Upahalli inscription Om. 42, dated in A.D. 959 (? 958), cannot be attributed to him, and much less to his predecessor. That record can be properly ascribed only to Rachcha-Ganga, who ruled between A.D. 953 and 963-64, and it marks him as a Satyavâkyâ, and shows that the Chikmagalûr record, of a Nîtâmârga, is not one of his records.

In the second place, the photograph of the Chikmagalûr record, which reached me in January, 1900, shows that the record presents, and no less than four times, the latter type, and that type only, of the initial short. And this feature, in a Mysore record, is practically absolute proof that we must not place it before A.D. 982.

On the other side, it must be placed before A.D. 1022 at the latest, if we put any reliance upon records published in Ep. Corn. Vol. V., Hassan district, which indicate that in A.D. 1022-25 (Mj. 48), A.D. 1026 (Ag. 76), and A.D. 1027 (Mj. 44), that part of Mysore, to which this record belongs, was in the hands of either Nripakâma-Poysala, or of a Ryadhura-Chôla, who may be either the Chôla king or a Kongâlva prince.

Further, an inscription at Elkûru in the Mysore district (Ep. Corn. Vol. IV., Ch. 10), overlooked by me in 1899, shows (see my Table in Vol. VI above, p. 50, and remarks on p. 57), that Satyavâkyâ-Nâchâmalla II., with a final date in A.D. 981-85 (see Vol. V. above, p. 173, note 6), was not the last Western Ganga prince, after him there came at any rate a Nîtâmârga, proper name not disclosed, with apparently the brudas Jayaâlakâra and Komânavadengâ, for whom the Elkûru inscription gives the date A.D. 999-1000.

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1 The actual details of the date in this record are not satisfactory. Either the original presents an inaccurate date, or there is some substantial mistake in the published reading.

Both the trans literated text, p. 104, and the Kanarese text, p. 172, give us Ashâla bahula prachami Bhassapatârama, and the Siddhârtha samanârâ. And in the 633 erudannes of the Kanarese text we have, no doubt, a misprint for 833 as given in the transliterated text.

According to the so called southern luni solar system, Siddhârtha was Saka Samvat 833 current, = A.D. 959 60. And in that year the given tithis ended at about 3 hrs 3 min after mean sunrise on Tuesday, 28th June, A.D. 959, and did not touch a Thursday at all.

According, however, to the so called northern luni solar system, Siddhârtha was 8-5 881 current, = A.D. 958 59. And in this year the given tithis began at exactly 2 hrs 28 min after mean sunrise on Wednesday, 7th July, A.D. 958, and ended at exactly 20 minutes after mean sunrise on the Friday, and it was thus an adhikata-tithis covering the whole of the Thursday. Thus, therefore, may possibly be the real date of the record, namely, Thursday, 7th July, A.D. 958.

The times given above are, as usual, for Ujjain. But they are practically just the same for Chikmagalûr, in view of the time of the year, July, when the sun was rising just about 5:30 a.m., a determination of the tithis according to actual sunrise would not make any difference in the week-days.

2 Even the other date suggested elsewhere, "5 1109 A.D.,"—see the translations, p. 2,—is far too early.

3 On this point, see my remarks on the initial short, attached to my paper on an inscription at Davagûr, in the Dharwar district, which appears in a subsequent number of this Journal.

4 The Kanarese text (p. 4) of the Elkûru inscription presents jayad anbaakâra komara vedengan. Such discrepancies as these are not very surprising, and, if we take this record in connection with the Harûmagalûr inscription, mentioned as (3) on pages 53, 54 above, it remains quite possible that the first bruda here ought to be read jayaditasaranâ. 
It seems reasonable, in these circumstances, to identify the Nittmārga-Rāchamalla of this Chikmagalur inscription with the Nittmārga, personal name not disclosed, for whom the Elékuru inscription supplies the date of A.D. 989-1000, precisely in the period to which we are independently brought for the Chikmagalur record. And, if we assume that the rule of this Nittmārga only began in A.D. 1000, then the Chikmagalur record, dated in the month Kārttika of the sixth regnal year, cannot be placed later than A.D. 1005. While, on the other side, with A.D. 984-985 as the final date of Satyavakya-Rāchamalla II, it cannot be placed before A.D. 989.

Thus, the extreme limits for this Chikmagalur inscription are A.D. 989 and 1005. And it gives us a new Western Ganga name, that of Rāchamalla III, with the appellation Nittmārga, whose sixth regnal year was current as some time during that interval.

A precise result cannot be arrived at just now, simply because the details of the date of the record are erroneous in one respect or another. They couple the Mūla nakshatra with the full-moon ṛṭika of the month Kārttika, whereas, though the moon is often according to the unequal-space systems of the nakshatras, but rarely if ever according to the equal-space or ordinary system, in Mūla in the course of the new-moon ṛṭika of Kārttika, she cannot ever be anywhere near Mūla on the full-moon ṛṭika of that month. And, until we obtain some further guide, we cannot decide whether we should discard the nakshatra and accept the full-moon, or whether we should regard the mention of the full-moon as a mistake and should take the new-moon and the Mūla nakshatra.

The following results, however, which tend to reduce the above-mentioned period to A.D. 991 to 1004, may be stated, to be utilised and examined more closely hereafter when we obtain some further guide, in the shape either of a Šaka date distinctly coupled with the name of Rāchamalla III, or of another regnal date which will be free from ambiguity —

(1) On the supposition that we must discard the nakshatra and calculate for the full-moon.

With the tables in Sewell and Dikshiti's Indian Calendar, I have the following results —

(a) During the above-mentioned period, the full-moon was first connected with a Monday in A.D. 991, in which year the ṛṭika ended at about 2 hrs 20 min after mean sunrise (for Ugyam) on Monday, 26th October. This result would place the commencement of the first year of Nittmārga-Rāchamalla III on some day from Kārttaka krishna 1 in A.D. 985 to the full-moon day of Kārttaka in A.D. 986, leaving a short but sufficient period, about eight to twenty months, for some Western Ganga prince, whose name would not be Rāchamalla, standing between Rāchamalla II and Rāchamalla III.

(b) Other years in which the full-moon ṛṭika ended on a Monday were A.D. 994, 997, 1001, and 1004. In A.D. 1003, it may have begun very shortly before the actual sunrise at the end of a Monday, but in that case, of course, it could not be connected with the Monday for any practical purposes.

(2) On the supposition that we should regard ṛṭika name as a mistake for amavasya, and should calculate for the new-moon and the Mūla nakshatra. Here, the results are as follows —

(c) In this case, again, during the above-mentioned period, the new moon was first connected with a Monday in A.D. 991, in which year the ṛṭika ended at about 4 hrs 58 min on Monday, 9th November. The moon entered the Mūla nakshatra according to the Brahmasiddhanta system at about 17 hrs 7 min., and according to the Garga system at about 22 hrs 6 min., on the Monday, but according to the ordinary system she did not come to that nakshatra until about 10 hrs 18 min. on the Tuesday. This result, in A.D. 991, would place the commencement of the first
year of Nimbharga-Râchamalla III. on some day from Mârgaśīraha śukla 1 in A.D. 985 to the new-moon day of Kárttika in A.D. 986, leaving just about the same short but sufficient period indicated under 1, a, above, for some Western Ganga prince, whose name would not be Râchamalla, standing between Râchamalla II and Râchamalla III

(d) Other years in which the new-moon 15th, ending or beginning, and with or without the Mûla nakshatra, was connected with a Monday, were, A.D. 994, 998, and 1001

In view of these facts, thus Chukmagalur record ought to be placed in A.D. 991, 994, 997, 998, 1001, or 1004, unless the details of the date given in it have been altogether inaccurately recorded

TEXT.¹

Om² Svasta Nimbharga-Konguni³
varma-dharmamahârâdhîrâ-
ja Kuvalâlam-punvar-âsvara [Nanda]-
gur-mâtha ârmat Râchamallange [pa]-
tâm-gatid-âranye varshada Kârttika-mâ[sa]-
da suddha punânameyu[m] Sômavâramu[m]⁴ Mûla-nakshatra-
mum-āḡo Pemmanadīga]
puthuv-rajâyan-go-
yy[u]tam-ru Kiriya-Muguliya Pemmâdīg[a]u[?]-
[ga]n̄ge kotâ nilpânya īppâ[na]ru Pemmâduyũ[m] Nilab-
yu[m] Narsangayanum Kosâvâryan[m] [Pa?]nu ñaru[m]
[Ma?]dhukamâjârâ Bennaçeyyan[m] Ereyaman[m]
int-va[l]dū kottor (i)⁵ kodângya balasdr
nâlânanda-Biyalanum Piriya-Mugulinya [Ke]ma-
rayan[m] Pâmâduyũ Mendamman[m] Benneyûra Déva-
gâpa[m]n[u]m Maj[i]vârâda Pemmâdīgamundan[u]m Urppavâliya
Chamayyanum Indavârâda Vi[i?]yar[m] mangâla Om

TRANSLATION.

Om¹ Hail! When it was the full-moon 15th of the bright fortnight of the month Kârttika of the sixth year of the crowning of the Dharmamahârâdhîrâya Nimbharga-Kongunvarman, the lord of Kuvalâla the best of towns, the lord of the mountain Nandagirî, the illustrious Râchamalla, and when it was Monday and the Mûla nakshatra —

(I line 7) — While the Pemmmanadiga was ruling the earth, to Pemmâdigu[a]nda (?)[⁷] of Kiriya-Mugulinya there were given two hundred — [supply probably mattras] — of nilpânya-land

¹ Partly from the photograph, and partly from the previously published Kanarese text, see page 50 above
² Represented by a plain symbol, so also at the end of line 18
³ The previously published Kanarese and transliterated texts both give konguni, with the guttural ñ. But the photograph shows unmistakably konguni
⁴ The second akshara of this word, the na, was at first omitted by the writer, and was then inserted by him below the line, under the small space between the s and a. It is rather faint in the photograph
⁵ The previously published texts both give gojandega, and the translation presents the name as Pemnâdi Ganga. The period seems rather early for the form gaunâga (see Vol VII above, p. 189), and we have the form gôngandega in lines 13 and 15. I suspect that an estamangal would show that the real reading here is ga[ma]ndega, with a damaged ma at the end of line 8.
⁶ Mr Rennell's transliterated text gives here the long i, for which of course, in such a construction as that which we have here, the short e is a mistake. His Kanarese text gives quite properly the short i, which is shown by the photograph to be most distinctly the real reading
⁷ See note 6 above.
No 8 — THE INSCRIPTIONS IN THE CAVES AT NASIK

BY E. SENART, PARIS

For a description of the caves at Nasik, as well as for those at Kārlē, it will be enough to refer to Burgess and Ferguson's Rock-cut Temples and to the Reports of the Archaeological Survey of Western India, Vol. IV p 37 ff. As for the inscriptions which these caves contain, the first publication of them goes back to Vol VII p 37 ff. of the Journal, Bombay Branch, Royal Asiatic Society, and the first interpretation to Bhandarkar's Notes, published in the Transactions of the London Congress, 1874, p. 306 ff. To Bhagwanlal Indrap we are indebted for the reproductions on which are based Bühler's translations, printed in the Archaeological Survey of Western India (AS), and for the commentary written by Bhagwanlal himself and embodied in the volume devoted to Nasik in the Bombay Gazetteer, Vol XVI p 544 ff. (G.). These two translations, being based on thoroughly reliable documents, are the real tests of our present knowledge on the subject, and I shall constantly refer to them in this article. As in the case of Kārlē, the epigraphs of Nasik have been distributed by AS into two different series, viz. "Kshatrapa and Andhra inscriptions" (Ksh.) and "Nasik inscriptions of private individuals" (Pr.). The numbering adopted here is that which was used by Bhagwanlal in the Gazetteer.

No 1, Plate 11. (Ksh. 16).

On the back wall of the veranda of Cave No 2.

TEXT.

Sudha (1) raño Vāṁṣāputasa (2) Sri-Pulumayasa samvachhare (3) ohhathe 3 gimbhapakhe (4) pachame 5 divase (5) . . . .

REMARKS.

(1) AS sidham — (2) G and AS Vāṁṣathi², but on the stamps the beginning of the s-curl is sufficiently discernible — (3) G and AS sau² — (4) AS gīma², doubtless a simple typographical mistake — (5) AS divase 1. po. hi. ti. d. I can make nothing of the indistinct traces of letters which follow divase.

TRANSLATION.

"Success! On the . . . . day of the fifth — 5th — fortnight of summer in the sixth — 6th — year of king Siri-Pulumayas, son of Vāṁṣhi . . . ."
On the back wall of the veranda in Cave No. 3, above the entrance.

TEXT.

1. Siddham (1) rāṇo Vāsaṁhiputasa (2) Sīrumāyisa saviohhharo (3) okunaviso 10-gimhāna (4) pakhe bitiye 2 dvaso teraso 13 tājuna Gotołiputasa Himavata-Meru-

2. Madara-pavatasa-saśāra Asaka-Asaka(5)-Mula-Subhata-Kukur-Āparanāta(6)-Anupa-Vidhara-Ākarāva-rāpa Vījha-Chhavata-Pārīchāta(7)-Sahya-Kaphagiri-

3. Setagiri-Chakora-pavatasa savarajaloka(8) madala(9) patajagitavanesasa divasakarakara(10)vibodhikakalavimalasadasavadasana tamudatoyapitavāhāna

4. pyadasanasa varvāraṣapakṣačārtuṣakasa bhujagapatibhogapinavāta(11)-vupuligahasuda bhujasa(12) abhayadakādānakānabhayakarasa aśramamāta-susūkasa(13) suvibhātavagadesakālasa

5. poryanamakṣasakrabdhakhā khabayapamānamadanasana(14) Saka-Yavana-

6. Palhava-madhana- dhampaytaṣkarayugakaranasa kāḷpaṇaḥdibhī pi satyajana

7. spāsanaḥarushi dīṣvarakutabhuva-vadhā

8. nasa Khakharatavasa(15) pavahasakara Sātavānahaklayasapitīphalana(16) karasa savamadalā(17)bhuvaśatamā . nasa vinavitachātvanasakaranasa anekasamarrājita-

9. tasatusahasa aparājātvajaṣpikasa sarvadhanaanupadhasanāja(18)-

10. pūravarasā kulapūraṣarapatgautavipulārasadasa āgamāna(19) mhayasa capārvasānam

11. aṣayasā Suryā adhānaṃ saṃpādhaṃ(20) pahavasa ekakasa ekadhanu-
harasa ekasārā(21) saṃbhavahasa Rāma-


13. Vījha-Blīmo-Cātura-Cānara-

14. Chada-Dvīkara-Nakhatra-Gaha viṣhupasararnasaraṇa pitarpuṣaghāsa nāga(27)varakhadha-
gaganatālam abhuvagḥasa kulaṇipapulakaranasa Sīru-Sātākamas matyaya mahādevyā(28) Gotołi Maya Balasriyā sakavachanasaxkamā(29)bhāt(30)-
nratāya tapadamayā-

15. mopavāṣataparāyo rajasvadhushadham(31) akhulam anuvadhyamāṇaya kānta
deyadhama . . . . . . (32) sukharasado Tiranipavatasaikk rivum . . . . (33)varamakṣasamahādhikā laṣa eta cha lona mahādevī mahārājamātā mahārāja(34) dadāti mākṣyasa Bhādevanīyamānām(35) bhukhugahasa(36)

16. 11 etasa cha lonaḥ chitamanaṃ(37) mahādevyā ayakṣyā sovākamo(38) prayām ko cha nāt . . . . . . (39)pattasaro(40) putpatsyo dhamasetusa dadāti
gāma(41) Tiranipavatasa aparadakhannapase Pisaṃpanakam(42) savajtabhoganamathī.

REMARKS.

(1) G. siddha ra— (2) G. and AS. "āvēhaka" — (3) G. savachhara, AS. savachhara; it seems clear, and it must be remembered that savamkhala = savatasa is found in the Sahasrām edict. As to the change of a into i in Prākrit, comp. Pischel's "Grammatik der Prākrit-Sprachen," paragraphs 101-3. — (4) G. and AS. ghumāna. — (5) G. Asaka-Susaka. — (6) G. "parāda," ta is followed not only by such a blank as is frequent in this inscription, but by some traces which look like the rest of a letter. As, however, it cannot be a k, it is not easy to
Imagine what it could have been, and it is most probable, as has been admitted by the former editors, that these traces are nothing but accidental deteriorations of the stone — (7) AS "Pārtiṣṭa" — (8) The character lo is all but clear — (9) AS "mamālā" — (10) The ka of the second kara, which falls into the flaw, is very indistinct — (11) G and AS "pināvatā" — (12) The ra restored by G and AS cannot be doubted, though injured by the flaw — (13) G "supūru" — (14) The top of the na of dana seems to bear a horizontal stroke, and I am inclined to think that madanās was intended — (15) AS "causa" — (16) AS "padthāpā", th is at least more probable, besides being more correct — (17) AS "māmdaša" — (18) AS "padhhasanaya" (a mere printer’s mistake) — (19) G "mānām" — (20) G "bhārāmam" — (21) AS omits ekadṛasa in the transcript — (22) AS "parākā" — (23) G ohanayanasa — (24) AS Nabhāga — (25) G "bhutaīm" — (26) G "Garuda" — (27) G "naga" — (28) AS "deṇya" — (29) of "khamā" seems to me at least doubtful — (30) G "hamsā" — (31) AS of "vadhāsādam" — (32) AS restores [Kedāsa]pāvatā. I feel no doubt at all about this restoration which is confirmed by the still visible a-stroke, but it must be understood that it is entirely conjectural — (33) G and AS restore vma[n]a", which is certainly right — (34) G "padāma", AS "p[i]tama", the beginning of the v-con of pātā is still visible — (35) AS "nīya", G and AS "yāna bhī" — (36) G "ramghasa" — (37) AS "chutanā" — (38) G savākāmo — (39) AS na[tā "Dakhiṣṭā". Except the t which has left some traces, the passage in brackets is nothing but a conjecture, although a more than probable one — (40) AS "pāthsarā" — (41) AS gumāṁ — (42) AS "Piḍghī", the final anusvāra is at least doubtful.

TRANSLATION

"Success! In the nineteenth — 19th — year of king Śrī-Pūlumāyī Vāsthilipute, in the second — 2nd — fortnight of summer, on the thirteenth — 13th — day, the great queen Gotami Bālasrī, delighting in truth, patience and respect for life, bent on penance, self-control, restraint and abstinence, fully working out the type of a royal Rākshī’s wife, the mother of the king of kings, Śrī-Sātakasmottamipute, who was in strength equal to mount Hiṁavat, mount Meru, mount Mandālā, king of Asa, Asaka, Mulaka, Suraṭha, Kukura, Aparanta, Anupa, Vidabha, Ākāravanti, lord of the mountains Vindha, Chhavat, Pārṇchāṭa, Sahya, Kanhaqurī, Maha, Sritama, Maliya, Mahendra, Setaqurī, Chakora, obeyed by the circle of all kings, whose face was beautiful and pure like the lotus opened by the rays of the sun, whose chargers had drunk the water of three oceans, whose face was lovely and radiant like the orb of the full moon, whose gait was beautiful like the gait of a choice elephant, whose arms were as muscular and rounded, broad and long as the folds of the lord of serpents, whose fearless hand was wet by the water poured out to impart fearlessness, of unchecked obedience towards his mother, who properly devised time and place for the pursuit of the triple object (of human activity), who sympathised fully with the weal and woe of the citizens, who crushed down the pride and conceit of the Kshatriyas, who destroyed the Śakas, Yavanas and Pahlavas; who never levied nor employed taxes but in conformity to justice, alien to hurting life even towards an offending enemy, the furtherer of the homesteads of the low as well as of the twice-born, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana family, whose feet were saluted by all provinces, who stopped the contamination of the four varnas, who conquered multitudes of enemies in many battles, whose victorious banner was unvanquished; whose capital was unassailable to his foes, who had inherited from a long line of ancestors the privilege of kingly muso, the abode of traditional love, the refuge of the virtuous, the asylum of Fortune, the fountain of good manners, the unique controller, the unique archer, the unique hero, the unique Brāhmaṇa, in prowess equal to Rāma, Keśava, Arjuna and Bāhmasena, liberal on festive days in unceasing festivities and assemblies, not inferior in ascent to Nābhāga, Nahuṣa, Janaśayya, Sagara, Yayātī, Rāma and Aṃbarisha, who, vanquishing his enemies in a way as constant as inexhaustible, unshakable and marvellous,
in battles fought by the Wind, Garuda, the Sudhhas, the Yakhas, the Râkshasas, the Vidyâdharas, the Bhûtas, the Gandharvas, the Chârâpas, the Moon, the Sun, the Aerisnas and the Planets, (appeared to be himself) plunging into the sky from the shoulder of his choice elephant, (and) who (thus) raised his family to high fortune, — caused, as a pious gift, on the top of the Tiraphau mountain similar to the top of the Kailâsa, (this) cave to be made quite equal to the divine mansions (there). And that cave the great queen, mother of a Mahârâja and grandmother of a Mahârâja, gives to the Saṅgha of monks in the person of the fraternity of the Bhadâvanîyas; and for the sake of the embellishment of that cave, with a view to honour and please the great queen his grandmother, her grandson . . . . . lord of [Dakshinâ]-patha, making over the merit of the gift to his father, grants to this meritorious donation (i.e., the cave) the village Pâsânapadaka on the south-west side of mount Tiraphau. Renunciation to the enjoyments of every kind."

For all the proper names which are enumerated in line 2, I must refer the reader to the short geographical index given at the end of the Nârik chapter in the Bombay Gazetteer, Vol XVI. The names Surâshîtra, Anûpa, Âkarâvanti, Kukura and Aparûnta appear again in the Rudradâman inscription at Gormâr. The observations to which they have given rise, will be found especially in Arch Surv. West. India, Antiq. of Kathâwar and Kachchh, p. 128 ff., and Ind. Ant. Vol VII. p. 257 ff. This reference establishes the reading Âkarâvanti, and even in Sanskrit orthography the form Kukura. Of the other names, Asaka may be = Ashaka, or also Asavaka, but I am not prepared to admit for Asika the connection with the Arsacidus which was proposed by Bhagwanlal. They are simply the Rishikus who are well known from the Epic, and for whom I may refer to the Zeitschr. fur die Kunde des Morgenlandes, Vol II p. 58 f. The verse from the Mahâbhârata (V 81) which is noted there (Kâmbôja Rishika yî cha Pashkî,vanâpakâdha yî) very conveniently brings them into contact with the Anûpa country. Seeing them here immediately associated with the Asavakas, one is reminded of the legends which were current of their marvellous horses. The Mulakas remain shrouded in obscurity. Bhagwanlal adduced the dynasty of the Munîdakas, known from the Vishno purâna, and the way in which they are there mentioned together with the Sakas and Tukhâras is such as to command the hunt. But I am doubtful about the change of j into nj. As to the names of mountains, I do not think there can be any hesitation in reading Pârâchâta. It must therefore be admitted that the form Pârâyutra need not necessarily be proscribed as was done by Buhler, who otherwise agreed with Bhagwanlal in the identification of that range. As to Macha (apparently = Mañcha), we have nothing to rely on but the conjecture of Bhagwanlal, too bold I fear to be really convincing. Cases like guhâta = grhastrha (K 5) do not permit us to be quite as positive as Buhler regarding the impossibility of Sritana being = Śristama I am less inclined to consider seja = seîta in Setagiri. On the other hand, the name can hardly be connected, as Bhagwanlal wanted, with Sâdagera, Sídâkâram, which in the Kudâ inscriptions (1, 9) has no â in the first syllable, and which, as a family or tribal appellation, rather reminds of the name of Sîta (or Sâda)kârmi.

The compound savarâjya is slightly irregular, but in the somewhat loose style of Prâkrit we often meet with forms like savalokarâjyamañala or savalokamadulârâja. The transposition of abhayâdakâdakâlîna (âbhayâdâdakâlîna), proposed by Bhagwanlal and Bhândâkar (Or Congr 1874, p 313), would give a decidedly better construction and bring out more clearly the antithesis between bhayaâdâna and nurbhaya, but it has no bearing on the general meaning. The attribute dhâmapâjita is meant to imply that the king not only levied taxes in strict accordance with the law, but used them exclusively for just purposes.

1 Compare also Mr V Smith’s note in the Zeitschr D Morg Ges Vol LVI. p 674 ff.
2 See p. 47 above.
3 Mr V Smith (loc cit) refers doubtfully to the Mûlikas and Maukas of the Estrâvatamśrî, XIV 8 and 23
To all appearance Bhagwanlal is right in supposing that after patāka the proximity of the initial sa in sātu has caused the dropping of the genitive termination sa, which is required if the compound aparāyantavyapatāka is taken as an independent epithet of the king. Otherwise it would have to be taken as qualifying puravarana, which would be a far-fetched sort of interpretation and against the phraseology of our inscriptions.

Bühler translated kulapurisa by 'who bore many royal titles descended to him from a (long) line of ancestors.' It seems to me certain that purusha implies 'descent by males.' Besides, one cannot help noticing the second part of the expression nispurāryāsada with a compound frequently used in more modern inscriptions - samadhrigatapanchahamahāsabda, the only difference is that samadhrigata is here replaced by the more emphatic paramparagata. Vipula is used instead of the synonymous mahā only in order to prevent the misunderstanding which the vicinity of rāja could have produced; for the adjective must refer to sabda or rājasabda, not to rāja, the title mahārāja by itself being too modest. If the comparison be correct, and I hardly think it can be doubted, to have to interpret the phrase here in the same sense as the more modern formula. Dr Fleet (Gupta Insocr. p 296, note 9, corroborated by Ep Ind Vol IV p 296, note 3) has conclusively discarded the translation which considered it as summing up certain royal titles. This qualification is generally applied to feudatories in order to enhance their importance, but Dr. Fleet has already pointed out cases where it is applied to paramount sovereigns, as one of whom Śatākarni certainly wanted to be considered.

The transcription ekākṣuṣaya, proposed by Bhagwanlal, is I think decidedly to be preferred to Bhandarkar's correction ekṣamalaśa. Perhaps the epithet contains an allusion to the title "Gajaspati," which by tradition is conferred on the principal regent of Western India (compare Lassen's Ind Alt Vol. II p. 27 f.), and which our Gautamiputra may have claimed.

In spite of the form achātum instead of achā[m]tiyam, Bühler is certainly right in his explanation of these adverbs, but I think that they refer not only to jīta, but to the following epithet, which is closely connected with them. Of nagavarakhadhā nothing satisfactory can be made, the reading nāga gives a better sense. On his battle elephant the king appears as if he would rise to heaven. This is not only a hyperbolical way of describing the height of the animal, but implies more. The king is jītarupasamgha - he is seen in the glory of his triumph besides, as he is seconded in his fights by the divine powers, Pavana and others, he appears in some manner in the sky and among the gods. The two epithets Pavana jīta and nāga nīyādha complement each other conformably to the law which Benfey (Gesch der Sprachwiss. p. 35) has rightly pointed out, and in virtue of which the more general term comes at the end, preceded by the determining word, - a rule which, to state it en passant, ought never to be lost sight of in the interpretation of inscriptions and may in more than one instance help to bring out the right shade of meaning in complicated constructions. One more point remains to be settled. Samarasvarṣa has been translated 'in the foremost ranks in a battle,' and in fact this is the way in which, following some Hindu commentators, it has been customary to interpret śīras when compounded with some word meaning 'fight.' But not one of the instances which are known to me necessarily requires this signification, and several would much rather, exclude it (e.g. Kathāsvarṣāgara, 48, 188). On the other hand the idiom is used, as far as I know, only in the locative case, either simply śīras or, by way of a paraphrase, śīrasad madhye (Mahābhārata, IV 1131, VI 4041), which comes exactly to the same. I have elsewhere (Mahābhārata, I 624), in connection with another idiom, noted the inclination of the Prākrit to form periphrastic cases, and have drawn attention to the Pākh use, in this case, of pūth (prabhā) and mattheke (matake). Such noun-gives strongly support a similar interpretation of śīras. It would indeed be puzzling if instances were limited to the expression ramaśīras, and its equivalents. But such is in no way the case, and to sarasvarṣa, is 'in, or on, the pond,' which the St. Pet. Dct cites from the Nāradapāñcharī, I 3, 56, other cases will, I believe,
now be added after attention has been invited to this point. Of course the unsatisfactory explanation of ranadhra = sēndra, having once been suggested, may have contributed to enlarge the use of the word. Anyhow I consider that here samaratrasa means no more than samars or samarendra.

Kelāsapavaltasākharā being perfectly certain, vimāna ought not to be interpreted as an unspecified 'palace,' but as one of the heavenly mansions of the gods residing on Kaṭalāsa. The Pāṇḍīra Tirakṣa must, notwithstanding its irregular form, be = Sanskrit Trirādā. The meaning of rastra is partially identical with rastra, this circumstance may have favoured the transition, especially the substitution of a for m. Besides, local names are subject to dialectic accidents, of which it is often difficult to state the origin and fix the measure. Of Bhādhāvāniya the etymologically correct form is that which we shall find in the next epigraph, viz. Bhādhāvāniya (ka) Regarding that sect, a subdivision of the Sthāvaras, comp. Rhys Davids in J. R. A. S., N. S., 1891, p. 411 ff. and 1892, pp. 5-7. As to the relation between the three genitures at the end of line 10 of the text, I may refer to my remarks on K. 13 above.

Oktanāmanta is translated 'to allow (this cave) to be taken care of' by Bühler, who reads chātanā and takes it to mean chintana, and 'for painting (the cave)' by Bhagvanāl, who reads chātanā and derives the word from chitrāya. This etymology, which is recommended by the n, seems to me to be the only acceptable one, although Bhagvanāl probably limits the meaning too closely. Oktanā may as well be taken in the general sense of 'ornamentation, embellishment.' Bühler seems to have been influenced by the comparison of lenasa pātika-tharaṇa which, in the next inscription, sums up the object of the present donation. To be sure, the two expressions cannot contradict each other, but nothing requires a priori that they should be exactly synonymous. Chintana has the very definite and abstract meaning of 'thought,' it is not easy to introduce it here without some violence. We shall see on the other hand that the explanation 'for the repairs of the cave,' proposed for pātikārththaraṇa in N. 3, is far from being certain.

The restoration nā[nta . . . . Dakhāna]pāthārō is as probable as the translation of pīrupatiyo proposed by Bühler is inadmissible. Dharmasētu, in religious phraseology, especially that of inscriptions till a rather recent period (above, Vol. III. p. 313, Vol. IV. p. 207, etc.), denotes figuratively a foundation as 'a bridge, a dam of merit,' which enables its author to get over the ocean of samsāra. The way in which the word is used in II 12-13 of the next inscription could lead us to fancy that it is here transformed into a proper name, attached to that cave which has been dug out by the king's grandmother. Such a name, however, would be very vague and little significant. I admit that dharmasētu must be taken in its ordinary meaning, as an apposition to lena either expressed or understood, to mean 'the pious foundation' of the queen. I cannot account for the curious idea of Bhagvanāl, who sees in it the personal name of some 'manager of the cave.' As to pīrupatiyo, he transcribes it by pātripātikā. He evidently thought of the analogy of pīripaṭāmalaḥ, but the two are in no way identical. It might be admitted that they are equivalent, and that pātripātikā = 'father and (father's) father.' The insuperable difficulty lies in the reading. The stone does not bear pīrupatiyo or pīrupatiyo, but pīrupatiyo. The -vowel after the second p is decidedly excluded by the tail of the r in the preceding line, and no trace of an e-vowel can be discovered. It is pīrupatiyo and nothing else that has to be explained. Pāttis in the Buddhist Pāli, i.e. pāppaṭ, is a technical term denoting the application to another of the merit acquired by good works, by a gift, by a foundation. (Chidès, s v). It is probably through the intermediate meaning 'a part, participation,' that the word has come to be used in that way. Thus pīrupatiyo or pīripaṭikā means 'who is applying to his father the merit of his donations.' The king speaks of his father only because his father alone is dead, and he begins by alluding to his mother, proclaiming his donation to be inspired by his veneration towards her and his wish to share in her views. It is therefore just as if he had said, with an idiom more familiar to the language of inscriptions, pītaram uddāsya. From this case I am inclined to conclude, without
being able actually to verify the conjecture, that such an application of merit can be made only in favour of deceased persons. However that may be, it will now be seen by what very natural transition of thought the giver is led to use without any other preparation the name dhammasetha as given to the cave; he is inspired at this very moment by the line of religious thoughts which have suggested it and which explain it.

Bühler seems to entertain no doubt as to the identity of the village named here with that mentioned at the beginning of the following inscription. It is certain that the date of the donation mentioned there is exactly the same as in the present epigraph, and that this donation is made in favour of the same sect of Bhadāyanyas. It is above all evident from the place it occupies, and from the fact that the following text has been compressed in order that it might be inscribed here, that that place has been chosen intentionally. It must, however, be stated that the village called here Pāśāppadaka, s. e. I suppose Pāśāchippadaka, gets in the following epigraph the name of Sudisana, and that the description is not identical in both texts, Pāśāppadaka being located at the S W of Tranhupavata, and Sudisana at the south of the Govadhānāhāra. The two may after all be the same, but the difference in the name and description deserves to be noted, especially because a perfect agreement would naturally be expected. Further N 3 brings in the Śramaṇas from Dhanakata, who are not mentioned in connection with the donation which No 2 records. It is therefore impossible to affirm that the beginning of N. 3 refers to the present donation; nor is it absolutely impossible that the king should have consented on the same day to a double donation, although it would, in that case, be difficult to understand why he should not have combined the mention of both. It may, however, be remarked that the gift of the village is here recorded in a somewhat unusual style and summed up in an abbreviated form (savāpāṭābhoga-nirārtha), which looks like a simple mention, so hasty that it was left without a grammatical construction and the detailed indications which generally authenticate the gifts. Perhaps we have here the trace of some peculiar and, to us, undetermined circumstances which, if known, would explain why a new deed was substituted three years later, as commemorated in the following document.

No. 3, Plate ii. (Ksh. 19).

Engraved in continuation of No 2, from which it is separated only by a Svastika followed by another symbol.

TEXT.

11 Sudha (1) Navalasvāmī Vāṇāthiputo Sirī(2)-Pulumavi ānapayati Govadhana āmacha (3)
12 Savakhadulī ya amhehi (4) sava 18 gi pa 2 diva 13 Dhanakatasamanehi (5)
y a etha pavate (6) Tuha(7) . . . . . . . na dhavasetu (8)
lenasa paṭisatharane (9) . akhaya . . (10) hetu etha Govadhanaḥare
dakhanamage āgmo Sudisanā (11) bhikhuhi devanavāsehu nikāyena
Bhadāyanyehi (12) patgaya (13) dato (14) etasa dānagāmasya Sudasanaṇā
parīṣṭake etha Govadhanahare (15) puvamage (16)
13 āgmo (17) Samalipada dādāma (18) etata mahasārakeha (19) odena (20)
dhamasetusena lenasa paṭisatharane (21) akhayamihetu (22) gāma Samalipada (23)
bhi uhi devuleha . . . . . . . yena (24) Bhadāyanyehi (25) patgaya (26)
oyapase(27) etasa cha gāmase Samalipadasa (28) bhikhuhalapanāha (29)
14 vitarāma apālaca ānomasa (30) alonakhadaka arthasavarnavika savajatapihāraka
cha etehi na parharēhi (31) parharēhi (32) etā (33) cha gāma Samalipada (34)
parihāre cha (35) etā (36) mabadhāpehi (37) Sud na (38) gāmasya cha
Sudasanāna vishabhakārēcha apatā (39) mahāsenāpatnā (40) Mahāmunena . .
na (41) chhato batikā . v . . kehi (42) hatha . to (43) datā
patikā (44) sava 22 gi pakhe (45) . diva 7 . takāmnā (46) kātā
Govadhanavãthayána (47) phása . yo (48) Vinhupáloña (49) svá nú-vananañãta (50) nama (51) bhagatasopahapatapasa (52) Jánavarañã Budháasa.

REMARKS.

(1) AS. súthām — (2) G. Súri-Pu — (3) G. and AS. amacha, ā seems clear, though faint. — (4) G. òana sumepa sa³, AS. òa ya amhepa sa³. The reading amhepi is required by the context. We might at the utmost read amhepi if amhepi were not morally certain. — (5) G. Dhanáhkæ. It will be seen that I incline to read Dénkāta — (6) G restores pa[v]a[ta].

I think I can read the three characters — (7) G and AS restore Tva[nhum]ì . . . . . . — (8) G . . . na stasata sa³, AS. dhad[ds]éta sa³. I have no doubt that the text really had dhamæ — (9) AS notes no lacuna between ñau and a³, and G. only points out an undetermined one. I admit not only that there remains room for one character, but that the back of the estampie seems to retain some traces of it, which might be mistaken for na. As, however, in the repetition which will follow, and the phrasology of which is the exact counterpart of this first formula, the reading tharane is certain and perfectly complete, it seems hardly possible that the text should have been different here. — (10) G and AS. restore [mipit] — (11) G notes between ñau and sa³ a lacuna which nothing compels us to admit, and reads Sudávna, AS. Sudasand. — (12) AS. ñayena, only a lapsus. — (13) G patikhaya, AS patikhaya. Here and in 1 13 the letter looks like ga — (14) AS datä — (15) AS dhanäkra. — (16) G. vasmë — (17) G and AS. gämo. — (18) G. and AS. dadma. — (19) G mahä², G. and AS. ñaka — (20) G oddana The back of the estampie seems to warrant da. — (21) G. ñamtha³ — (22) AS. ñeta — (23) G padam. — (24) G bhikkhu devilena[v]a[se]h ník[ñ]yena, AS ta [ . . bhikku] las[v]e[se]h ník[ñ]yena, — (25) G. ñanvyoh, AS. ñanvayah. — (26) G. gahya, AS. ñikhaya. — (27) G uyapa . . . . . . . e³, AS uyapayay e³. The transcription u for the first character and ya for the last would, a priori and for purely palescopgraphical reasons, be inadmissible. Besides, in the strokes which Buhler interprets as paya, I read with some confidence pahi. But the reading uyapayai is warranted by the Kondamudi plates and by Kărâla No 19 (above, Vol. VI p 71, note 1) — (28) AS. Sama³. — (29) G. ñhram — (30) G. anaña³. — (31) AS. thare³. — (32) AS. harìs. — (33) G. datana cha — (34) G. padam, AS. malapada — (35) G. ñhramana, AS. ñhre na. Although cha is not clear, the parallel passage leaves no doubt as to the reading. — (36) AS. ñha. — (37) AS. ñudha la . . . . ma ga³, G. ñamdhapanam . . . . . . . ga³ — (38) su and na appear to me certain, ñ[a] most probable. These elements lead almost irresistibly to the reading Sudasa[ñ]a for the whole. It must be owned, however, that the third character does not give the impression of an s either on the front or on the back, but as it does not resemble any other known character, it must be admitted that its aspect has been altered by some damage of the stone. — (39) G. ñnato, AS. ñibákra³. The ñha is not visible on the Plate, but at least very plausible on the back of the estampie, which at any rate warrants the presence of two letters between ba and re. I have no doubt that the direct examination of the stone has inspired Bhagawanlal correctly. — (40) AS. ñenapa³. — (41) G. ña [Sátakam]ì. The visible traces make it a puzzle for me how Bhagawanlal could propose such a restoration. — (42) G. to Dnka[a]va[s]ãkãs. AS. to pah[k] ñdakehu. The reading b[k] (G.) can hardly be严肃 upheld, pa of AS is not much more likely. As to the sa on which both agree, it seems less probable on the back than it looks on the front. — (43) G. hahhakñada, AS. hahhakñada. I feel little doubt that the top-bar belongs to the d of the preceding line, and that the ñ ought to be struck off. — (44) AS. ñd ña sa³. — (45) G and AS. pa . . . . (46) G 7 Sátakamì, AS 7 . Sê . kanena. — (47) AS. tathayana — (48) G. phdsukyam, AS. phe[s]akya. The top of the first letter seems to bear a horizontal stroke on both sides, which would give pho, but the two strokes do not exactly face one another, and the one on the right is more cleanly and deeply cut. Pro-
basically the stroke on the left is accidental, and we ought to read phā — (49) "[a] hint, which is a printer's mistake for Vānu, G Vānu. — (50) G śāmata śandaka, AS śāmata śandaka — (51) G. namo, which is perhaps right — (52) G bhaga jājaśā, AS bhaga jājaśā, G "patipatipa".

TRANSLATION.

"Success! The lord of Nāvanara, Sar-Pulamovi Vāsithiputra, commander Śravakasaka, the officer at Govadhanas: The village of Sudassana here in the Govadhanas Śāmata śandaka, Southern road, which by us, in the 18th year, on the 13th day of the 2nd month, was excavated, by the Śamaṇas of Dhanamkata who dwell in the Queen's Cave, to produce a perpetual rent for the care of the care, as an exchange for this gift, the village of Sudassana, we give to... Śāmatalpada, here in the Govadhanas district on the Eastern road, and this village Śāmatalpada, by the Mahā-Āryaka, you must deliver to be owned by the school of the Bhāḍāyamīyas dwelling in the Queen's Cave, to produce a perpetual rent for the care of the care, mentally excavated, and to this village Śāmatalpada given to monk's land, to be entered (by royal touch) not to be entered, not to be dug for salt, not to be interfered with by any... (in short) to enjoy all kinds of immunities. With all these immunities you... and this donation of the village of Śāmatalpada and the immunities take care to... here as Sudassana. And by the (officer) entrusted with the abrogation of... donation of the Sudassana village it has been ordered. Written by the Mahā-Āryaka, kept (?) by the... of deeds (?) The deed was... year 22, the 7th day of the... fortnight of summer; executed by... (?) A view for the well-being of the inhabitants of Govadhanas. Vinaupāla proclaims the... Lord Obedience to the Being exalted in perfection and majesty, the excellent... Buddha."

This inscription offers in its last part some difficulties which result from uncertainings, and even more from lacunae. In order not to lengthen this commentary unnecessar... shall not dwell on differences of opinion in a few passages where former interpreters have... gone astray.

From the comparison of Baudhāyatanaśī in the next inscription, which offers many... to the present one, I infer that Dr Bhandakar was right in understanding Nāvanara—... lord of Nāvanara. I suppose for Nāvanara. Nothing in the other inscriptions exists... look in it for some hypothetical brūda.

The sentences beginning with ya amīha rest on two propositions, which... balanced and throw light upon one another. The general construction is... by the symmetry which obtains between the relative proposition ya amīha... Bhāḍāyamīyas paṭighya dato on the one hand, and the principal one ata cha... paṭighya jayaipyāpās. They correspond link to link. The general similarity marks the mor... curious the discrepancy which exists in respect of a single detail instead of Dno... y[c] etha pārata Tora... na, line 13 has mahaśāstra va odasa. This omission is made worse by the lacunae and by the partial uncertainty of the reading of a... obscurity of these two expressions is to my mind the only real difficulty in this part of the text. One useful result at least, although only a negative one, is gained from this comparison, namely, that the singular construction attempted by Bühlert, who supposed... to be governed by paṭ bhāya (as he read), must first of all be discarded. Dr. Bühlert... did, Dhanatataśāmanāsī and bhāhāna, which are separate... is too monstrous to require a lengthy explanation. Except... amsaṇa asaktaḥ...
an instrumental, in one case *samanahśi (followed by the relative proposition ya . . .
which determines it more particularly, and the essentials of which have disappeared in the
lacuna), on the other, aukakena, secondly another word which we read odena is the second case,
and the last syllable of which, na, alone has been preserved in the fist. Unfortunately both
mahaśraka and odena are of doubtful meaning. One point is proved by the very difference
between the two phrases they must have referred respectively to each of the villages in question
and must have contained some determination, whatever may have been its exact boning, conces-
sing not the nature or the application of the gift, but its object, which alone differs in the two,
begun in the first sentence the Sudisana village, and the village of Sāmaipada in the second
Bihler took odena to be an instrumental qualifying aukakena. Besides the fact that this view has
led him to a most unlikely translation, the circumstance of [ode]na being in line 12 associated
with samanahśi seems to bear evidence to his error. To all appearance it is the instrumental,
samanahśi or aukakena, which must be understood as dependent on odena or odāna, whichever
may be the true reading. As to this word — other a substantive or, more probably, a partic-
iple — it cannot well be anything but a nominative or accusative, agreeing with the preceding
preneum, ya or eto. The last inscription, which informs us of the original gift for which this
one is substituted, makes no allusion to the monks of Dhanakata, as to the Mahaśraka, the
put the monks are playing in the first sentence seems to point to the name being that of a
religious paeonage Even admitting that the title araka given to Yādavasī-Sāvatkrana by
an inscription (Ep. Ind. Vol. I. p. 96) be really = aryaka, that would in no way prevent this
epithet, which is commonly used with reference to Buddhists monks, being applied to some
religious functionary. I am the more inclined to think so, because I find the similar title
Chāja-ārya conferred on the Ārya Buddhakarshana, who is styled Āśhat (Burgess' Buddhist
Stūpas of Amaravati, Plate IX. No 39, p 104). What in any case appears to me above all
doubt is that, contrary to some conjectures of Buhler, the title cannot be Pulumāyī's. I refer
to the observations on the title Mahāvedānaka, which follow the next inscription.

As to the letters which, besides ode, are comprised in the lacuna, no parallel passage
helps us to fill them up with confidence. The writing is not regular enough to enable
us to ascertain even the number of characters which have disappeared. Probably from
seven to nine are missing. The two first, nālam, and the two last, oda, being known, it
may at least be imagined that vāsamits or patvāsamits would fill up the gap conveniently,
and that the monks ‘who dwell on mount Trisūmī’ were meant here. On Dhanakata
or Dhanamakta we have no other information than what has been collected by Dr.
Bhaudakar (p 340). Of course I cannot venture to hold my own against those who
worked from the stone itself, I must own, however, that, considering the general similarity
of b and dh, it seems very tempting to suppose that our Dhanakata is not different
from the Benākaśaka in the following epigraph. Of the two, the reading Benākaśaka seems
to me to be the better secured one. I should incline to introduce it here. In No 10,1,2, we
shall find a river Karaband Several Benda are known Benākaśaka is therefore quite
satisfactory. As to the hypothetical Dhanakata, it could in no case be identified (as postulated
by Bhaudakar) with the proper name (equivalent to Dhanamukot or not) which we find again
at Amāvati, as it has there the form Dhamākaśaka (Burgess' Buddhist Stūpas of Amārāvati,
No. 58, p 90)

I think I can explain with certainty one word at least which has led astray my predeces-
sors. The comparison of the two passages establishes the form patyagaha, v patyagṛhyah,
and the preceding instrumental, as it cannot be construed with dato, can only be governed by
this word, which is therefore the future passive participle — here patyagṛhyah, and below
patyagaham. It will be observed that the word is intimately connected with the expression
dariyaha which I have explained in K 19, and that it is in the same way applied to a
property assigned to a special case. The close etymological relationship of the two terms
justifies their parallelism naturally enough. I have therefore no doubt that pratigrhya must mean here 'to be received as property by . . . .' As I have stated above (in K 18), the construction nāyana Bhāddānyāyāna seems to imply that even where the reading nātyasa Bhāddānyāna would rather suggest an interdependence of the two genitives, it must be admitted that the two terms are, as is necessarily the case here, co-ordinated, and that the second follows the first as a kind of apposition.

Paṭsāmtharaṇa is, as far as I know, an ātaka lexēmenos. Its general meaning is evident. Bhāgrwalal has aptly compared the Pāh meaning of paṭsāmthāra, but I fear he has from these exact premises elicited a conclusion which is admissible. Paṭsāmthāra is by Childera translated 'friendly greeting, welcome, etc.' But the word, I think, points not so much to the feelings, as to the material care which is involved by the duty of hospitality. The etymological meaning must have started from the carpet which is spread out to accommodate the guests, and is in perfect agreement with the instances adduced. If a term has been thus fixed in a certain sense, somewhat diverted from the literal bearing, it would evidently be imprudent to vindicate for secondary, purely analogous derivations an identical figurative meaning. Nothing authorises us to attribute to paṭsāmtharaṇa the precise sense of 'hospitality,' which would not suit either the construction of the sentence or the term aṭtana in the preceding inscription. Nor do I see on what ground could be maintained the too precise translation of 'repasts,' given by Bühler. It seems to me that the general meaning of 'care' is more conformable to what analogy requires.

The reading eta cha for the apparent etata, judiciously advocated by Bühler, is above all doubt. As to oγαψάδη, I have, in commenting on K 18, only been able to state in an additional note that this transcription seems now to be secured by the Konamudi plates where Prof. Hultzsch has made it out. His etymology from atayata is extremely ingenious. But I do not think, and to this effect our epigraphs seem to me to supply decisive arguments, that we ought to insist on the etymological shade of meaning I would prefer 'to distribute, to bestow,' in fact to realise the gift.

This passage and the sequel agree with K 19 and N 4. It is enough here to refer to these two records. But in spite of the general symmetry, there are some divergencies for which we are left without the aid and control of direct analogues. First, if after nīsa[m]dāypahi, we really must, in spite of some difficulties, read Sudasanā (and the characters Sud . na at least appear extremely probable), the cha which follows after gāmasa compels us to take gāmasa with the sequel, and implies that Sudasanā belongs to what precedes. Hence I am led to postulate the reading Sudasanā, 'in the village of Sudasanā,' but Sudasanā for Sudasanam, or rather for gāme Sudasanam, does not satisfy me entirely.

The sequel corresponds exactly with our No 4, in so far as five different acts connected with the donation are enumerated in both places. In the next epigraph they are expressed by the words ḍānata, chhata, uparabhitā, datā patulā and katu, of which the first, second, fourth, and fifth are common to the present text as well. It is a priori probable that the third also is, if not identical in form, at least equivalent in bearing. The reading hathagāraṇa gives no meaning which can be made to agree with uparabhitā. Besides, chhata stands condemned by the fact that this word already figures in the same series. Although the transcription chh, especially if we judge from the back of the estampage, cannot be said to be impossible, the too angular tracing and the unusual place which would have to be assigned to the vertical stroke surmounting the double curl joins with the general aspect of the front to make it at least doubtful. The reading hatha (or hathe) guto, besides reminding of Rohamgutto which I have adduced in K 19, would perhaps satisfy the desideratum of close agreement, but I must own that the actual traces of the estampage do not seem to favour it, and I put it here only as a provisional guess, to stand until a more acute reader or some evident analogy removes every uncertainty.
The different names have been explained in K. 19. The same is not the case with *

which are special to our text, and which the imperfect preservation of the

or less obscure. As for the first, as stated before, I join with some confidence

Ho understood the word as ‘document writer.’ It is

of the use of ubamdhapahi, that ubaddha, as in N. 5, has to be taken

But how did Bhagwanal dispose of the initial v, which

implies a sense of suppression, or negation? We have seen besides (in K 11) that ubaddha

means ‘investment.’ The object of the deed is to unmake the gift of the

by substituting the gift of another. I therefore explain umamdhakara

and take it as an epithet applied to the officers entitled to

the donation, whatever may have been the proper

As to the Mahastadpati, the proper name alone seems obliterated or doubtful, but

the ubaddha, in the reversed order, something else than his name. Other inscriptions do not attrib-

to the Etrusci the mental work of drafting, but perpetuate his name as that of a high

official. In this case, however, the title of Mahastadpati, which comes near to ubaddha (ibid. p. 15, note), seems to place the person who is honoured with it

to such a menial task. This is why I suspect that the obliterated letters, if exactly

known, would let his part appear in a different light.

Thus remains the second qualification, of which the greater part is erased, and which begins

with busk. Although this reading seems more likely than pustla, the two forms would be

corroborated, and I am ready to say is that the first part of the title seems to refer to some

function of an archivist, analogous to what is elsewhere expressed by bhupapatikasa and

dalbhas. The meaning would suit the general bearing, which I think, points to the mention

of such a office. At the utmost I would note that the reading visakasa, which G. and AS. have

with an identical task. I must add that the visible traces do

favour the reconstruction of the reading visakasa.

It is next improbable that we should have to read Visakasa, and it would indeed be

extremely puzzling if this royal name were home by a simple engraver.

With kafa the inscription proper comes to an end, as is indicated by the blank which is left

after it. The difficulties in the following sentence are chiefly due to the uncertainty of several

readings. It does not, however, seem to me impossible to do away with them. One point is

certain, namely that the second part forms an adoration to the Buddha. The first ought to

introduce and explain it. To this natural desideratum neither the translation of Bhagwanal nor

that of Bühler do justice. That of Bühler has the drawback of resting on the reading

which is at variance with the original, it presupposes the name Vinhpada, which has to be presumed for Vinhpada, lastly it has recourse, in explaining the supposed

phalayage, to comparisons and interpretations singularly open to controversy. The

readings of Bhagwanal is a more plausible, but his translation ‘the description of the king

has been given by Vinhpada, for impa-ring pleasure to the inhabitants of Gòvardhana’

is certainly odd, as no ‘description of the king’ is given here. In fact the translation requires

only a slight alteration to become quite satisfactory. Phap, from which the abstract

phala? is derived, means, in Buddhist style, not exactly ‘satisfaction,’ but health, and

therefore ‘well-being.’ The interpretation of šām. involves a more essential modification. If

we refer to this title to the king, we are confronted with several difficulties. Could it not be a

[See my remarks on these two terms, above, Vol. VII, p. 107, note d. — E H ]
The beginning of the invocation itself seems puzzling. Bühler read *patapatasa*, but this does not help us. He translates (perhaps by some inadvertency?) as if he had read *patapatasa = pratipraptasya*, but even thus the compound would be an error for *prāpta-prāptī*, which seems a little credible. The *prāpti, which, as seen in N.2, has acquired a different technical sense, should have been used here in a way which is at least unusual even in religious literature. Bühler and Bhagwanalal seem to have fallen into a common error by considering it beyond all discussion that *bhagata.a* must be a fault for *bhagavatasa*. We ought to be careful not to charge the engraver too rashly. All difficulties vanish if we admit first, that the words must be separated otherwise, and secondly that the bhoreowel u which has disappeared, the stone being here much defaced. Thus we get *bhagatasa = abhyujgata astronomers prāptiyapatapa*, an excellent epithet to Buddha, as will be seen from my rendering. *Sanapati* is well known in Pali (see Childe's) not only in the sense of 'prosperity,' but with the special and more technical meaning of 'religious attainment.' Nothing in this sentence betrays a later origin. It may be supposed that Vishnumālī, being concerned in some way with the execution of the inscription, was led by his zeal to crown it by that pious manifestation.

No. 4, Plato 11 (Ksh. 13)

On the east wall of the veranda in Cave No. 3, under the ceiling.

TEXT.

1 Sudham seniye Vejyamatiyo (1) nijayakhdhan (2) Govadhana Benakatakavami (2) Gotamputo Sur-Sadakani (3)  
2 anapayati Govadhane amacha Vishnumālī (4) gime Aparakkhadya ya (5) khetam Ajakalakhyam Usahadatena (6) bhutam nivatana (7)  
3 satim be 200 cta amakheta nivatana satim (8) bo 200 imesa pavanțana Tekrasima (9) vitarana etasa chasa khetasa parhara  
4 vitarāna apavesa (10) anomasa (11) alonakādaka arasaharavāya savaityapābhārika (12) cha etahi na parhārehi parhāra hu (13)  
5 ete (14) chasa khetaparhā (15) cha etha nihadhāpehu (16) avyena (17) satim amachena Sivagutena chhato Mahāsimyehu aparakhito (18)  
6 datā patka savachhare 18 (19) wāsapakhe (20) 2 divasa 1 Tāpaseha (21) nātā  

REMARKS.

TRANSLATION.

"Success! From the camp of victory of the Vajayanti army, Siri-Sadakaṇṭi Gotamiputra, lord of Benākataka of Govardhana, commands Vinulpālita, the officer at Govardhana. The Ajakālakāya field in the village of Western Kakhadi, previously enjoyed by Usabhadata, — two hundred — 200 — nivartanaś, — that our field — two hundred — 200 — nivartanaś — we confer on those Tekrāna ascetics, and to that field we grant immunity, (making it) not to be entered (by royal officers), not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, and (in short) to enjoy all kinds of immunities; with those immunities invest it, and this field and these immunities take care to have registered here. Verbally ordered, written down by the officer Śivagūta; kept by the Mahāsāṃyās. The deed was delivered in the 18th year, on the 1st day of the 2nd fortnight of the rainy season; executed by Tāpasa."

Vajayantīya ought to be taken as a local name and as alluding to the town of Vajayanti (K. 1) Vajayantī is not identical with vajayatī, the feminine of the participle vajyat, 'victorious.' The mention of the 'Vajayanti army' may have been promoted by the wish of recalling to mind the usual formula vajayaskandhāvāra in a way at once pleasant to the king and honourable for his troops, whose successes it commemorated.

I cannot discover the δ which AS and G attach to the second k of Benākataka. This is not to be wondered at, because it seems impossible to interpret Benākatakaśvādaṃ otherwise than as a compound of the same form as Navanaravādaṃ in N. 3 When svāman is prefixed as a title, it is placed before the king's name (sāmī Siri-Puljumāṭi, K. 14, N. 25, sāmī Sripūja-Sātakaṇṭi, N. 24), and not, as would be the case here, if Bühler and Bhagwanlal were right, before his metronymic. As to the genitive Govadhanasa, it could certainly be explained as governed implicitly by Benākataka and pointing out the district where the place is situated. It seems however much more probable that it must be construed with skandhāvāra. The sequence of words would then appear somewhat less regular, but the presence of another genitive, sendīya Vajayantīya, may have caused Govadhanasa to be placed after khandhāvāra. As we know nothing about Benākataka (see the preceding inscription), its situation need not be considered here. But it is unlikely that the king, while dating his gift from his head-quarters, should not have stated the name, and, as the gift mentioned here was made by him verbally and personally, it is all but certain that he was himself present at Govardhana.

Bühler and Bhagwanlal understand ajakālakāyaḥ = Sanskrit adyaṅkālīkam, an adjective qualifying khetam, and which, determining the following Usabhadataṃ bhātām, would mean 'all to-day.' This meaning would be excellent, it would have the advantage of dating positively the Southern conquest of Gautamiputra, which probably brought about the dispossession of the Kshaharāta Rishabhadatta in favour of the invader. But from the grammatical point of view — without taking into account the singularity of the form adyaṅkālīkaḥ = adyaṅkālīka— it would really be an odd way of speaking. It is, besides, necessary that the object of the gift should be precisely stated, the more so because, if Rishabhadatta had laid hand on a possession in these parts, it is hardly to be believed that it would not have extended over more than one field. I, therefore, am inclined to think that Ajakālakāya is the name of a place, whatever may be its exact etymology which I have no means to state for certain.

I have no doubt that Tekrasna is the equivalent of Travanakānaḥ and refers to the monks on mount Trirāśi. As to the phonetic change, I see nothing more convincing than the conjecture of Bühler, who corrects the word to Tvasakānam = Travisāmikāndam. But it is really a desperate expedient — so desperate that I may be allowed to ask a question
If really, as is supposed, the name Triratna, attached to the hill at Nasik, had been inspired by its triple top, would it be too bold to imagine that, under the influence of those Yavanas whose traces are rather common in these parts, a Greek equivalent Trisakra could, by some accident, have obtained currency by the side of the native name?

For what follows compare K. 19 — No more than former commentators have I any means of determining the exact bearing of the title Mahāvamsika. I would only note that it reminds strongly of Mahābhārataṁ, a term known from other texts, and which Dr. Fleet (Gupta Inscr. p 272, note) considers to denote a dignity superior to that which is expressed by the simple Vāhāravamsa. It would then point to a college of religious dignitaries I feel tempted to compare with these the titles Mahā-āryaka and Chañḍā-āryaka, which have been examined before.

No. 5, Plate 11. (Ksh. 14.)

Engraved in continuation of No. 4, from which it is separated only by a Svastika.

TEXT.

6 Siddha (1) Govadhane amachasa Sāmakasa (2) deyo (3) rājāneto (4) rājatā (5) mahādevya (6) cha yavastāyā rāya-mātṛya yavasana Govadhane (7) . . . cho (8) Sāmako arogavatavo tato eva cha (9)

8 vatavo etha (10) amhehi pavaTais Tiranhumbi amhadhamāde lene patvasatānam (11) pavaṭāna bhukhāna gāme Kakhadisu puva khetam data ta cha khetat

9 . . kasate (12) so cha gāmo na vasati evam (13) saty yā (14) dām etha (15) nagarasama rājakam khet (16) amhasatam (17) tato etesā (18) pavaṭāna bhukhānam Teranukkānaṃ dadamā

10 khetasā nivastasatam 100 tasa cha khetasā parhiha (19) vitarāma apāvesa anomasa aloṣakādaka arāthasavinayika savajātaparhihārika cha (20)

11 etebi na parihiha parihaṭe (21) eta chasa khetaparhiha (22) ca etha (23) mibadhpetha (24) aviyena (25) anata paṭihihārhiya Lotusā chhato (26) lekho (27) savahhare 24

12 vāsāna (28) pakha 4 divaye pachane (29) 5 Suvarnā (30) katā mibadho (31) nihadho savahhare (32) 24 gimhāna pakhe 2 divaye 10.

REMARKS.


TRANSLATION.

"Success" Order of the king, to be made over to Sāmaka, the officer at Govadhana. In the name of the king Satakarni Gotamputra and of the king’s queen mother whose son is living.
Sámaka, the officer at Govadhana, shall be addressed with the usual civility and then shall be told thus: "We have here on mount Tiraphu formerly given to the mendicant ascetics dwelling in the cave which is a pious gift of ours, a field in the village of Kakhadi, but this field is not tilled, nor is the village inhabited. Mattaru being so, that royal village of ours, which is now here on the limits of the town, from that field we give to the mendicant ascetics of Tiraphu one hundred—100—niśātanas of land, and to that field we grant immunity, (makiting it) not to be entered (by royal officers), not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, and (in short) to enjoy all kinds of immunities; invest it with those immunities, and take care that the donation of the field and the immunities are duly registered." Verbally ordered, the deed written down by Lotha, the door-keeper, (the charter) executed by Sūjyā in the year 24, in the 4th fortnight of the rainy season, on the fifth—5th—day. The donation had been made in the year 21, in the 2nd fortnight of summer, on the 10th day."

Rāgānta is perplexing. Bühler’s explanation does not convince me. The use of so deformed a word as nalta = nṛgyata is quite improbable, and some parallel instances would be required to render the idiom admissible. Besides, I doubt very much that the gift could have been attributed in that way to Śyāmaka, even with the limitation which would be implied by rāgānta, meaning as proposed ‘which proceeds from the king.’ The reading itself I do not consider as secured, at least to judge from the manuscripts. The genitive Sámakasa would be used in the sense of a dativo governed by dáya; ‘which ought to be bestowed on Śyāmaka,’ and the last syllables of the line would contain the substantivo expressing what ought to be bestowed. Now I propose to read rāgānta, and before it, dáya instead of dāyo, the final vocative of which is far from clear. In this way we obtain a docket of the whole grant ‘a command of the king, to be conveyed to Śyāmaka.’ The vocalisation is here so uncertain that my conjectures cannot be called risky. The somewhat exceptional beginning would at least have the advantage of harmonising perfectly with some other equally exceptional peculiarity of the inscription. First, as is shown by the following sentence, we have here not a command directly delivered to Śyāmaka, but conveyed to him by some intermediary: nāta...mahādāśya cha vaśanasva. This circumstance is worth remembering all the more because the sequel (111) states that the command was a verbal one issued by the king, in fact the plurals parāharaṇa and nubadhāposta are accounted for by the circumstance that the command was not intimated directly to Śyāmaka (in which case precedents would let us expect the singular), but to the intermediaries, whoever they may have been, that were delegated by the king. Further, in the ordinary form of deeds the engraver is mentioned at the end. In this inscription, however, the date of the execution of the grant is followed by another date, on which the donation had been pronounced—a date naturally anterior to the despatch of formalities. This date was probably added by Śyāmaka because he wanted to state the interval which, owing to delays in transmission, intervened between the resolution of the two royal persons and the execution of their will.

It is but natural to suppose that the field situated at Kakhadi, which had been bestowed before upon the monks, is the same as that mentioned in the preceding inscription. Our epigraph is, by the very place it occupies, brought into close connection with the preceding one. It must, however, be noted that the king’s mother does not play any part in the preceding gift, which is contrary to the wording of the present one, and that Apara-Kakhadi as the name of the village looks like an intentional differentiation from the simple Kakhadi which we have here. At least the antecedent deed did not state that the grant should concern exclusively, as it is said this time, the monks of the cave bestowed by the queen—the Dharmaśētu. We must, however, remember the real nature of these epigraphs. They are not official documents, but, in some way, accidental commemorations of gifts, of which the records properly so called were kept among the charters of the monastery. So they may well abridge and sum them up,
in this way it is easy to understand why they do not note many details which could not fail to appear in the official deeds themselves.

Though it is generally inadvisable to have recourse to the correction of supposed errors of the engraver, it is difficult not to agree with Bühlcr when he corrects paśāhārapāhāya. For other details see K 19 and N. 3.

No. 6, Plate III. (N. 8)
On the back wall of the veranda in Cave No. 6.

TEXT.

1. Sudham Virahapatisa nyegamansa (1) legam (2).
2. deyadhama kuṭumbhiyā (3) chasā Namdārnya (4) ovarakō duhutu-
3. ya chasā Purusadatāya ovarako eva lenam chatagabham
4. niyuta (5) bhukhusamghasa chātudasa niyacutam

REMARKS.

(1) AS ṣamasa, the anusvāra, although faulty, seems perfectly clear. — (2) G and AS lēna — (3) G ṣāmya. — (4) AS ṣāvardāya. The reading sūrī seems sure. — (5) G. niyuta

TRANSLATION

"Success! This cave, a pious gift of the householder Vira, a merchant, a cell of his wife Nandaśra, and a cell of his daughter Purusadattā, the cave thus completed to four cells has been bequeathed to the universal Sangha."".

I do not think gahapati ought to be taken as a part of the proper name, any more than in Nāmadgahapatnā at Śaṅkarāṇi (CTI p 38, text l 5). At Junnar (CTI and AS No 4) we meet again with a donor Virasenakasa gahapatypomughasa dhaśmanugamaṇa. In spite of the close resemblance of the epithets, the writing of the two documents does not seem — unless, what is very possible, the difference be more local than chronological, — to entitle us to identify both. Anyhow it follows from the comparison that gahapati, just as negama, is a title. Besides, it may perhaps be concluded from it that Vira is only an abridgment of the real name which has to be completed by a second member like sūna Negama need not be explained, but it may be remarked en passant that its use here favours the opinion I have formally stated, and which I must maintain against the doubts that have been raised by a learned opponent (Fick, Soziale Gliederung zu Budha’s Zeit, p 164), viz that gahapati is in the Buddhist language, specially restricted to people of various castes, who are included in the large class of Vāsyas.

The writing nyes = ne is the more noteworthy because we find afterwards nīyathu = nīyātta. It looks as if this engraver had felt some peculiar inclination towards the palatalizing of denticles.

Nyuta was translated by Bühlcr in various ways: ‘allotted, given,’ and often, as now, ‘dedicated.’ The inscription No. 1 at Mahāḍ reads . . . . lēna chetiyaghara ovarakē cha atha it kamaśa nyautāt . . . . and seems to settle the exact bearing of the word, viz ‘executed, completed,’ implying the notion of a plan, of an appropriation to some use or some object, which is conveyed by the verb nīyātta. Nyuta is therefore not ordinarily construed with a dative, it is generally followed by another participle, as here by nīyātta, pointing to the donation which takes place after the work has been completed. It is needless to observe that when nīyuta is accompanied by a dative (or a genitive fulfilling the functions thereof), as at Junnar No 15 (where we have to read nīyatāika), this fact is no way irreconcilable with the translation I am advocating: ‘made for the Sangha (reading) at Kapitāth.’
No. 7. Plate III.
On the back wall of Cave No. 7, left of the doorway

TEXT.
1 Bhayamī-Savasānam amtevā-
2 sunya pavyatīya Tāpasī-
3 mya cha deyadhama [lena]
4 chātudīsasa bhūkhusaghāsa datam.

REMARKS.
This epigraph is missing in AS I give the reading of Bhagwanial rather than a transcription of my own. The estampages appear to be even less legible than the photographs. The letters are not deeply cut, so that the back of the estampages shows almost nothing. The direct examination of the stone may have enabled Bhagwanial to see more than I can discover on the facsimiles. I can only abandon to him the honour and responsibility of the reading. Our facsimile is besides probably too short. For in the first line, where the visible traces indeed seem to confirm his transcription, the final ād which he has read is certainly wanting, and the following lines also, if compared with his readings, seem to be incomplete on the right. In the second line I am unable to make out pavyatīya, and even less Tāpasi”. The rest looks more probable. I must, however, except the last word. Besides the fact that no trace of data appears, it is not that participle, but nyātā, which is ordinarily used in that way. In 3 the cha must be wrong, to all appearance we have to do with a single gift.

TRANSLATION.
“...This cave, a pious gift of Tāpasī, a female ascetic, a disciple of the reverend Savasa, granted to the universal Sangha of ascetics.”

It is hardly credible that the name of the donor should be omitted, as the epigraph takes the trouble to commemorate the name of her religious teacher. So she must have been called Tāpasī, admitting the reading to be correct. We have already met (in N 4) with Tāpasi as a man’s name. As to that of the teacher, always supposing the reading to be correct, I do not see, among several possibilities, any Sanskrit transcription which can be safely admitted. The reading Sovasa is not impossible; it reminds of Sōvasaka which in K 20 seems to be an ethnic name, probably = Savarsha. Bhāja (AS No 4) supplies another instance of the pluralis majestatis - therdānaḥ bhūmīta-Dhamagṛṇāṇāṃ.

No. 8. Plate viti (N. 7.)
On the back wall of the veranda in Cave No. 8, right of the doorway

TEXT.
Dāsakasa Mugūdāsasa (1) saparrvārasa lepa (2) deyadhama (3).

REMARKS.
(1) AS Mugūdā. The d is not quite distinct. The double stroke, however, accounts best for the crack, and besides the d is sure in the following number. — (2) G. lenam. Even the n, much more the m, is extremely indistinct — (3) G. dhamma.
This epigraph of my own letters are not dee examination of the facsimile I can mile is besides pro confirm his trans lines also, if comp I am unable to m must, however, ex participle, but m to all appearance

"This cave, a granted to the uni
It is hardly α the trouble to com Tāpasān, admiţan as a man’s name. see, among several reading Sovasa i. ethnic name, prob 1st majestatis - thū

On th

Dāsakas

(1) AS. Mūg best for the crack the m, much more
TRANSLATION.

"This cave, a pious gift of Mugūdāsa, a fisherman, together with his next."

It is, I think, too precise to translate *sapanvāra* by 'with his family' If such were his intention, the engraver would rather have used either special names of kinship or some generic word, as *jāti*, which occurs elsewhere. *Parsvāra* may, together with the family or even excluding it, apply to companions of the donor, fellow-workers or caste-partners.

Whatever may be the exact meaning of *dāsaka*, which I do not hesitate to identify with *dātaka*, as suggested by Bühler, our Mugūdāsa cannot well be different from the one who is mentioned in the next inscription, also with his surroundings (*sapanvāra*). It is strange that the gift of the cave should thus be commemorated twice in two epigraphs, each of which is located on one side of the same door. Generally our formulas distinguish the *lena* from the cells (*ovaraka, gahā*) which are excavated in them. Although *lena* is here used in both cases, I am inclined to think that the word in our No. 9 points no more to the veranda, but to the cell which the same donor Mugūdāsa must have added to his cave. This interpretation seems more tempting as the second donation has for its object to supply with clothes the *parajita*, i.e., the monk residing in the cell. However, this may be, Mugūdāsa has a namesake at Kudā (AS No. 23), a *mādākara* or florist, whom nothing at least in the writing forbids to consider his contemporary.

No. 9, Plate ii (N 6.)

On the back wall of the veranda in Cave No. 8, left of the doorway.

TEXT.

1 Chetikā-upāsakyaṛa Mugūdāasa (1) sapanvāraṇa lenam (2) deyadhama (3) etasa lenam (4) Bodhiguta-
2 upāsakya putena Dhamanamādinā datam (5) khetam (6) aparītya Kanahānya
eto cha khetāto chivārakam (7) pavatasa.

REMARKS.

(1) AS Māgū. — (2) G and AS, *lena* — (3) Perhaps *ōdhamo*, but the vowel-mark would then, contrary to use, be attached to the top of the *m* — (4) AS lenem — (5) G. and AS data — (6) G. and AS, *khetem*. — (7) G. and AS *chivārakam*.

TRANSLATION.

"This cave, a pious gift of Mugūdāsa, of the lay community of Chetikās, together with his next. To this cave has been given by Dhamanamādin, son of the lay worshipper Bodhiguta, a field in Western Kanahāny. and from this field (acorns) the providing of clothes for the ascetic (living here)."

Compare the preceding inscription. The only difficulty peculiar to this epigraph is connected with the words *aparītya Kanahānya*. I have followed the translation of Bühler and Bhagwanal, but without feeling so certain about its correctness as they appear to do. It presupposes an adjective *aparīla*, equivalent to *apara*, which is unusual, and which in any case does not conform to the precedent *Apara-Kakhāya* in No. 4 above. The analogy of that passage would rather induce us to look in the word following *khetam* for the particular name of the field. Anyhow, the long vowel of *ḥ*, which is quite distinct, remains somewhat puzzling; it would make me think of some passive participle of the future *a-parīla*, if the use of *ḥ* with the prefix *pary* were testified to by literature or gave some clear and satisfactory meaning.
No. 10, Plate iv. (Ksh. 5.)

On the back wall of the veranda in Cave No. 10, under the ceiling.

TEXT.

Compare Dr. Hoernle in the Indian Antiquary, Vol. XII, pp. 27 ff. and Dr. Bhandarkar, ibid., pp. 139 ff.

1. Sudham rājāh Kshaharātaśya kshatrapasya Nahapānasya jāmātrā (1) Dinikaputraṇa Ushavadātāna trgovatāsahasrasadānā madyā Bārṇāsāyām suvarṇadānārthakareṇa dovatābhyaśaḥ saha sahasaṃgāmadāna anuvaram (2) bhāmaṃśatasahasribhūjāpayitrā.


4. te cha Mālyā prāṇāvede apayāt Utpamahṛḍaparakānam (14) cha kṣetrayānam sarve paragahā kṛtiḥ tato smīm (15) gato Fokharāṇi tatā cha mayā abhuseko kṛtiḥ tripi (16) cha gosāhaṣāni datāni grāmo (17) cha [][*] Data chāṇeṇa (18) kṣetram (19) bhāhmanasā Vāraṇiputrapasa Aśvibhūtasa hahe kintā muleṇa (20) kāhāpanahāreṇvā chāṭūṃ 4000 ya saputusāka nagarsāmya utaraparka disāya (21) eto mama lene vasa.

5. tānam (22) chāṭudāsaa (23) bhukhāsahasa mukhāhāro bhavaistā.

REMARKS.

(1) The reading trā is very distinct, the right side of the t however bears a slight trace of the vowel u, as if the form jāmātā had been present, along with the form jāmātrā, in the mind of the writer. — (2) AS. cārēka — (3) AS. cādāga. — (4) G. Puṇḍi — (5) AS. grāma. — (6) AS. cahasradēna — (7) G and AS. lena. — (8) AS. podhyo. — (9) The syllable aṁ (for the anusvāra is quite visible) has been added between ke and ṇe, probably in order to point out that the initial a has been absorbed into the d of ke. The d of ṇe is doubtful, the vowel-mark is not ordinarily, as would here be the case, placed at the top of the vertical line. — (10) AS. smi. The anusvāra is doubtful. If it exists, it is of course a mistake. — (11) The u is subscribed in two ways, the one very similar to r, as here and in pūrṣaṇa in the next line, the other in the f shape of a small horizontal stroke, as in mohayātāṃ, pūrṣu. — (12) Between ye and ks there is a blank, which seems to have been filled up by two or three characters that would have been effaced. — (13) AS. cābhādram. The d does not appear to be quite certain. — (14) AS. kāṇām. — (15) AS. kṛtā tata smī. The anusvāra, though faulty, seems to exist on the stoma. — (16) AS. tīṃ gosā. — (17) AS. gāmo — (18) G. cāna. — (19) AS. kṣetra. — (20) G. and AS. mālo. — (21) G. ṇa. — (22) G. and AS. kānā. — (23) G. tāsāvā.

TRANSLATION.

"Success! Ushavadāta, Dinaka's son, son-in-law of king Nahapāna, the Kshaharāta Kshatrapa, who has given three-hundred-thousand cows, who has made gifts of money and tirthas on the river Bārṇā, who has given sixteen villages to the gods and Bāhmanas, who
causes one-hundred-thousand Brāhmaṇas to be fed the (whole) year round, who has given eight wives to Brāhmaṇas at the religious sīrtha of Prabhāsa, who at Bharukachha, Daśapura, Govardhana and śūrparāga has given the shelter of quadrangular rest-houses, who has made wells, tanks and gardens, who has out of charity established free ferries by boats on the Ib, Pārāda, Damana, Tāpi, Karabanā and Dāhanukā, and erected on both banks of these rivers shelters for meeting and such for gratuitous distribution of water, who has given thirty-two-thousand stems of coconaut trees at the village Nānangola to the congregation of Charakas at Pīmitakāvāda, Govardhana, Suvarnāmukha and the Rāmatirtha in śūrparāga.—inspired by (true) religion, in the Tarasaṇi hills at Govardhana, has caused this cave to be made and these cisterns. And by order of the lord I went to release the chief of the Uttamabhadrās, who had been besieged for the rainy season by the Mālays, and those Mālayas died at the mere roar (of my approaching) as it were, and were all made prisoners of the Uttamabhadrās warriors. Thence I went to the Pokshara tanks, and there I bathed and gave three-thousand cows and a village. A field also has been given by him, bought at the hands of the Brāhmaṇa Āśvibhūta, son of Vārāhi, for the price of four-thousand — 4,000 — lāhāpanas, which (field) belonged to his father, on the boundary of the town towards the north-western side. From it food will be procured for all monks, without distinction, dwelling in my cave.”

The beginning of the inscription till aśtabhārayapradena is, except one or two insignificant discrepancies, but the reproduction in Sanskrit orthography of the beginning of No 13 at Kālā. It will suffice to refer to this fact.

Daśapura is the only one among the four towns mentioned here which remains unidentified. I see no means of choosing between the Daśapura in Rajputana (Bühler), that in Malwa (Bhagwanlal), or others which might be added, as Mandasor, etc. In No 26 we see that some Śakas dwelt in that place, thus is at least a hint that it ought to be searched for towards the north.

As for the river names, Bühler’s and Bhagwanlal’s views agree together. Dr. Bhandarkar proposed to restore “puna” and to separate “aṭ-apanyatara”. Such a correction would be rash; but the general meaning would come to the same. Panyatāra must be compared with punyatirtha which we have met before. As it characterises the Prabhāsatirtha as a religious place, punya qualifies the ferries by boats established on those rivers as religious, charitable or meritorious ones, i.e. as gratuitous. The phraseology which so constantly associates sabbhā and prapā (compare Mahābhārata, Anusāsakaparvan, vv 1635, 1671 and 6685, Sāntaparvan, v 1492, etc.) proves, contrary to Dr. Hornle’s ingenious, but too artificial conjecture, that the two words have to be taken as a dvandva.

Pīmitakāvāda and Suvarnāmukha are, as far as I know, unidentified. In Nānangola it is at least tempting to see with Bhagwanlal Nārgöl near Sanjan. The communities of Charakas to whom the gift has been made seem to be identical with the Charakas who are named in a stereotyped formula of Buddhist (e.g. Mahāvastu, III. 412- anyatirthikacharakaparvāyakā) and Jain texts, namely a certain special category of Brāhmaṇical ascetics. To take charaka for ‘Brāhmaṇical students’ would leave the gift too undetermined, and if the Charaka-sākhā of the Yajurveda were meant, the expression would have been made more definite.

The real stumbling-block here is the compound dodirītā. All interpreters understand by it a gift of a thousand (coins) representing the value of thirty-two coconaut trees. Bhagwanlal alone has translated ‘who has bestowed as a gift thirty-two-thousand coconaut trees’ This text cannot be considered independently from another, perfectly parallel one in N 12, where we read. gāme Ohikhalapadre datān nālgerāna mulasaharsān ātha 8000. The same difference exists there between Bühler’s and Bhagwanlal’s translations. First of all it must be owned that the gift of a capital amounting to the value of thirty-two coconaut trees, to be distributed among at least four religious fraternities, would be, especially from so mighty and liberal a donor, extremely
improbable. Secondly, what could be the use of specifying so accurately, as it does in the two cases, the village in which those trees would have been planted? The fact itself, that the king's son in law should have sold a few coconut trees in order to provide himself with funds for his private use, is the more unlikely as gifts in kind are the more usual ones; or, if money was intended, it was an indirect investment (see N. 12), a foundation of a perpetual rent. We may believe that the latter buyer buys a field in order to secure food for the monks, not the reverse. If so, full, we must admit, in spite of the general parallelism of the two phrases, that the names of trees would have been noted in our case, while in N. 12 the sum of money, if so intended, was represented by a number representing the coconut trees (mahāvīra), the number of which could be fewer. In N. 12, if only we had mālām for mālā, so may well construe the word in apposition to sārṣabha. Such an expediency is here out of the question, and that is a very strong reason for treating N. 12 mālāsārṣabha as a compound. This must be the spontaneous invention of the speaker, it is precisely rendered, even here, where the compound is its root, its resolution into its constituents. 2, 2, with mālā and being in apposition to sārṣabha (which would be considered as a separate word as in sārṣabha in N. 12) is, although possible, certainly too remote to appear probable. Lastly, in N. 12, if a gift of 8,000 kāṣhaṇi were really intended, it is necessary to know why it should have been consigned to the third place, without any special regard of the intention of foundation, while the inferior gift of 5,000 kāṣhaṇi, in N. 12, was given under a different form. From all these facts I conclude that Bhīṣma's gift is considerably far greater than the one here to do with a gift of 32,000 coconut trees and in N. 12 with a gift of 12,000. The village of Nānamgola, and the second the village of Chikhalapura, were both used instead of a village name. Such an idiom is surely not more puzzling than if, in French, we accept trees by 'pieces' and say 32,000 'pieds de cocotiers.'

The locative Govardhana Tirasunagha paramāsūha has been generally considered in connection with kustama and dhamma as, which are considered as representing 'religious, charitable,' and would have been introduced here into the midst of the sārṣabha without any special aggrandizement. The general plan of the construction is one of the sārṣabha such an interpretation. The words beginning with Goṣhadēna and dhamma as, and the like, are exactly symmetrical with the dhamma group, which precedes them. In every part of the bulk of our epigraph and end uniformly with a kustama, sārṣabha, preceded by a dhamma cocomitants as it requires. It seems difficult to admit that the word as, carried by sārṣabha as cocomitants of instances should be disturbed in this only case, and that the strict cocomitants which is warranted by the whole structure should here be fallen. It would be the only case where to the mention of the mountain, in which the trees was excrated would be added the name of the neighbouring town of Govardhana, which was perfectly superfluous in this place,—the only one too where, in order to commemorate, on the very hill, the name of the hill in which it has been dug, the plural would be used. These two particularities rather suggest the idea of some fact which is more general, less strictly localized, and concerning not the cave itself, but the region as a whole. I must add that all the donations previously mentioned are bestowed without any exception on Brahmanas or Brahman institutions, while the gift which our epigraph records, and which this part of the sentence introduces, is, on the contrary, made in favour of Buddhist monks. I have previously, in connection with the term dharmas, Yatana in K. 10, expressed the idea that dharmas has to be taken in the sense of 'Buddhist religion,' and the same is, I believe, the case here as well. This is why I understand the passage to mean 'imbued at Govardhana in the Tirasunagha hills with (true) religion.' I do not decide if this phrase implies an express conversion to Buddhism, or only a putative first gift in favour of Buddhism in contrast with the previous grants which were inspired by Brahmanical feelings. I do not think the wording allows us to settle this shade of meaning.
explanation I propose in N. 18 to take dharmaṃtmaṇḍa in a similar way. I believe the reading "īmanḍa, not "īmano, is certain, and the manner in which the construction is interrupted after the preceding genitives confirms the impression that dharmaṃtmaṇḍa is intentionally put forward, in order to dwell on the fact of a change having taken place in the religious belief or inclination of the donor Indrāgudatta.

I consider vartārataḥ intimately connected with rudham. Besides the fact that the accusative commonly denotes duration, I beg to insist once more upon that rule of Sanskrit construction which requires the determinative to precede the determined, and to which it is so important to pay attention in the, so to say, amorphous style of inscriptions. I have unfortunately nothing to add to the explanations, though little conclusive, which have been given by others respecting some other topics in this first postscript. Of the Uttamabhadras we know nothing, and as to the Mālayas, though it seems natural to look for them in the inhabitants of the Malaya or southern hills, it must be owned that if, as seems possible, they were on the way or at least in the direction towards Pokhara, se Ajmer, the equation Mālaya = Malaya, proposed by Bhagwanal, would be well worthy of consideration. Of course "mountaineers", of the same region may also be meant.

In the second additional paragraph, the principal difficulty lies in yasapatatasaka. Bhagwanal divides yasapatatasaka, "belonging to whose (Āśvibhūti’s) father" Bühler transcribes ya sa(sva)patasa(m)ata and translates "which belongs to my (Āśvibhūti’s) father," and he is of course obliged to connect the epithet sapatatasaka with nagaɾaṃmāya. It is evident to my mind that Bühler was mistaken, and that the adjective, which, if applied to nagaɾaṃmāya, would be meaningless, must be referred to the field. As to the grammatical analysis, the matter is different. The relative ya is construed less naturally with Āśvibhūteśa which is far off, than with Ishētraṁ, the idea of which pervades the whole sentence. I, therefore, divide ya sapatatasaka=suṣuc, suṣuc being applied to Āśvibhūti's father. It is just because the field does not belong to this Brāhman himself, and because he plays in this transaction the part of a representative only of his father, that the epigraph uses the expression Āśvibhūteśa ṛatha instead of the ablative case "at the hand of Āśvibhūti," a shade of meaning which ought not to have passed unnoticed.

On account of the proximity of mama laenu vasatānāṁ and chāṭudīsasa saṃghasa, this inscription is one of those where the exact meaning of chāṭudīsasa saṃgha is most clearly brought out, as I have tried to show in K 13.

No. 11, Plate vii. (Ksh. 10.)

In the veranda of Cave No 10, over the doorway of the loft cell.

TEXT.

1 Śīhama (1) r̥aṁño (2) Khaḥaṭatasa khaṭrapasa Nahapannasa dhi-
2 tu Dīnikalatasa Uṣhavatasa kudumbuniya Dākhamaṇṭa (3) deyadham-
mam (4) ovārako.

REMARKS.

(1) G and AS. śīhama — (2) G r̥aṁño, AS rao — (3) AS oṃtāya — (4) G. ḍhammaṁ

This epigraph is repeated twice, with, as it seems, only slight graphical differences, compare N 13 below. Although AS refers to the facsimile on Plate Iu, the way in which the lines are cut proves that the transcription was made, not from the estampe which corresponds with our N. 13, but from that which we transcribe here, and which figures on the accompanying Plate vii.
TRANSLATION.

"Success! This cell, the gift of Dakhamitra, wife of Ushavadāta, son of Dinika, and daughter of king Nahapana, the Kehaharata Khapatapa."

No 12, Plate v. (Ksh. 9)

Immediately below the preceding inscription.

TEXT.

1 Sudham aste 42 Vesakhamase raño (1) Kehaharatasaka khetrapasa Nahapanasa jāmōtā Dinkakaputrena Ushavadatena samghasa chātudisasa samam lenam (2) nyatimata data chānena (3) akabayanvi kahapanasahasra-

2 m tram 3000 samghasa chātudisasa ye imasam lene vasamān (4) bhavita chovarka kuśanamule (5) cha ete cha kahapana pratyā Govadhanavatavasau śrenasu (6) kolikanikaye (7) 2000 vṛdhī (8) padakāta aparakolikanikā-

3 ye (9) 1000 vade pāṇiapadikāṣa (10) ete cha kahapana apadātavā vaddhibhogyo eto chovarkasahasraṇī (11) be 2000 ye padikte sate eto mama lene vasavathāna bhikṣunam viśāya ekkase chovarka bāraskya yā (12) sahasa pruyatam pāṇiapadikte (13) sate ato kuśana-

4 māla (14) Kāpurāhāre cha gime Chikhalapadare datām nālgeraṇam mulasahasrāṇī atba 8000 ete cha sarva (15) śrāvita (16) ngamasabhāya mabda (17) cha phalakavāre charitraṭoti bāhyo nena datam aste 41 Kātikāśudhe panarasa (18) puvaka aste 45

5 panarsas nyuntam (19) bhagavatām devānam brahmanānam cha karaḥpanasahasrāpi (20) satara 70000 panchatrisaka (21) suvarṇa (22) kṛtā dinā suvarṇasahasraṇam (23) mulyam (24)

6 phalakavāre charitraṭoti

REMARKS.


TRANSLATION.

"Success! In the year 42, in the month Vesākha, Ushavadāta, son of Dinika, son-in-law of king Nahapana, the Kehaharata Kshatrapa, has bestowed this cave on the Saṃgha generally, he has also given a perpetual endowment, three thousand—3000—kāḥpānas, which, for the members of the Saṃgha of any sect and any origin dwelling in this cave, will serve as cloth money and money for outside life (kuśana), and those kāḥpānas have been invested in guilds dwelling at Govadhanā,—2000 in a weavers' guild, interest one prāṭika (monthly) for the hundred, (and) 1000 in another weavers' guild, interest three quarters of a paṭika (monthly) for the hundred, and those kāḥpānas are not to be repaid, their interest only to be enjoyed. Out of them, the two thousand—2000—at one prāṭika per cent. are the cloth money, out of them to every one of the twenty monks who keep the vassa in my cave, a cloth money of twelve (kāḥpānas). As to the thousand which has been invested at an interest of three quarters of a prāṭika per cent., out of them the money for kuśana. And at the village of Chikhalapadra in the
Kapura district have been given eight thousand—8000—stems of cocoonat trees, and all this has been proclaimed (and) registered at the town’s hall, at the record office, according to custom."

"Again the donation previously made by the same in the year 41, on the fifteenth of the bright half of Karttika, has in the year 45, on the fifteenth . . . . . been settled on the venerable gods and Brâhmanas, viz: seventy thousand—70000—kârshâpanas, each thirty-five making a suvarna, a capital (therefore) of two thousand suvarnas (Thus is registered) at the record office according to custom."

Here the difficulties begin with the word kuṣaṇa. Bhagwanlal’s vague attempts at explaining it cannot well be considered anything but a failure, and the comparison with the Vedic kuṣaṇa does not help us any more. Literary works do not seem to have supplied to this day any instance of the word. It is but to be wondered at that the use itself to which it refers is not only foreign, but contrary to the laws of discipline as they are laid down in the Scriptures. In fact I do not think any doubt can be entertained as to the custom to which the word kuṣaṇa alludes. Several inscriptions at Kanheri (Arch. Surv. Vol V) commemorate various endowments with a double object châvarta solasa ka pañiko cha mäse utukdłe (No. 15), châvarta bârasaka ghadâu pañiko mäse (No 18), châvarta solasa ka pañiko mäse cha utukdłe (No 21); châvarta . . . solasa ka utukdłe cha [pañiko mäse] (No 28). This series corresponds with our own epigraph in the first member, it is extremely probable that both correspond in the second as well, and that consequently kuṣaṇa means a monthly stipend, assigned to every monk during a certain period of the year, and probably to be applied for his food. Such a proceeding of course is, from the point of view of principle, most incorrect, the monks being expected to live on alms and being precluded from even touching any money. The general interpretation seems nevertheless certain. The case is different as regards the precise meaning and etymology of the word. I know of no really probable conjecture I could suggest. Although rather numerous, the passages at Kanheri do not even state distinctly during which period of the year the supply was conceded. Most of them are content to speak of the ritukâ. As, however, the distribution of the kuṣaṇamâla appears to have been strictly parallel with that of the châvarta or ‘money for clothes’ reserved for the varsha time (rasavuthânam bhishkânam), this ‘season, sar’ or ‘kîrý’ must be the varsha. If No. 18 expressly mentions the hot season (gamhêru), this is due, I suppose, to the circumstance that at that time and in that place the annual retreat began already in Ashâdha, i.e. still in summer.

The words vivrah pañikâstâta and vadh pañipânapañikâstâta look perfectly clear, and they have in fact been translated quite naturally—‘the interest amounts to one hundred’ and ‘seventy-five pratikas’. The matter is, however, not quite so simple. Those expressions cannot be considered separately from others which do not admit of such an interpretation; I mean in this inscription sahasvâns be ye pañika sate and yâ sahasraprayutam pañipânapañike sate, and at Kanheri, No. 15, kârshâpanâs sàtâns be sahasa yeva hâske pañika sate. It is clear from this that a capital of 200 kârshâpanas cannot possibly bring in the same interest as a capital of 2000. On the other hand, the final e of pañika and sate being secured by the threefold repetition, we must find an explanation for the double locative which the ordinary translations in no way account for. As to vivrah pañikâstâta, the translation ‘interest a hundred pañikas’ is excluded by the consequences it would involve. Bühler was led by reasons which on the whole are, if not cogent, at least very plausible, to consider pratika as an equivalent of kârshâpana. Of course he was obliged to acknowledge that those hundred pratikas were not sufficient to supply the expenses for the clothes of twenty monks, at twelve kârshâpanas each, because they would in that case require 240 kârshâpanas in all. He was obliged to assume that bârasaka (Sanskrit dvaddasaka) refers to some coins different from the kârshâpana. But Kanheri No. 16, where the fee of ‘sixteen kârshâpanas’ for cloth money is expressly mentioned, leaves no room for doubt, kârshâpanas are
certainly meant. It follows therefore that the translation put forward for \textit{vṛdhā paḍiskaśata} cannot be upheld.

The only safe way is to start from the locatives \textit{paḍiska śate}. In Kanheri No. 15, Bühler translated ‘two hundred bearing (a monthly interest of) one \textit{kārshāpana}.' Hence he seems to have taken \textit{śate} as a dual. Such an interpretation is out of the question, it is dis-
countenanced not only by the grammatical inadmissibility, but also by the repetition of the
formula in our own text, where the numbers in each case are quite different. Nevertheless,
I think that Bühler was perfectly right as to the general meaning. In fact, if we take, and we
cannot well help doing so, \textit{śate} as a locative, we are easily led by the two locatives to the transla-
tion ‘at one \textit{pratika} per cent.’ In India the rate of interest is generally stated monthly
(compare \textit{Manu}, viii. v. 141, etc.) So it would imply a yearly income of 12 per cent. which,
conformably to the ideas of the country, is far from excessive. We shall actually find in N. 17 a
capital of 100 \textit{kārshāpanas} bringing in annually the \textit{cet} of a \textit{chvaraka} of 12 \textit{kārshāpanas}. At
this rate of interest the two-thousand \textit{kārshāpanas} bear exactly the two-hundred-and-forty
\textit{kārshāpanas} required yearly to provide the twenty monks with robes at 12 pieces each. It is
ture that the 75 \textit{pratikas} produced on the same terms by the other investment of 1000 \textit{kārshā-
panas} are not quite sufficient to secure to the twenty monks as \textit{kutamāla} one \textit{kārshāpana}
monthly during four months, which would amount to eighty pieces. But this fact does not
entail any real contradiction. If the \textit{kutamāla} at Kanher amounted to one \textit{pratika} monthly,
it does not follow that it must have been of exactly the same value at Nāsik, nor is it sure
even that the \textit{vareka}, which we know to have differed in length according to time and place
should have lasted four months, rather than three. The only remaining difficulty is purely
grammatical. I dare not decide if we ought to correct \textit{paḍiska}-(and \textit{pāyānapaḍiska})-\textit{śate}, or
to admit some irregular formation such as the familiar or technical language is apt to produce.
Anyhow the meaning remains clear ‘interest at the rate of one (and three quarters of one)
\textit{pratika} monthly.’ The ye which follows the number 2000 of course refers to \textit{chvarkasastrasūnā}
be, it stands for the neuter \textit{yāṁ}, exactly as in 1 2 the ye following \textit{chāṭukāsāsa}. The sequel
shows that we have to supply \textit{prayutān} or \textit{payutān}. As to \textit{ākāra} = district, compare
Dr Fischi’s \textit{Gupta Insr} p. 173, note.

I have explained before (N. 10) why I understand \textit{māla} not as \(= \) ‘value, capital,’ but as
meaning ‘stem.’ The phraseology used here and the way in which the words are separated
seem to supply another decisive argument in favour of that interpretation. In \textit{phalakāvūra} I
prefer taking \textit{vāra}, not, like Bühler, as \(= \) ‘number, multitude,’ but as denoting the enclosure,
the premises where the official documents are kept on boards (\textit{phalaka}). There are no
instances from literature, by which the real meaning can be tested. Anyhow archives seem to be
understood. This inscription suggests a formalty first the notification (\textit{śrāvita}) of the
gift, and secondly its registration (\textit{niśardha}). As \textit{niṣgamasaṅhāra} seems to mean ‘the public
hall, the town’s hall,’ it has been generally admitted that the first locative, \textit{niṣgamasaṅhāra},
refers to the place where the proclamation had to be made, the second, \textit{phalakāvūra}, to the
embodiment into the archives. But the sequel shows that \textit{phalakāvūra} \textit{charstrato} forms a
sentence complete in itself. On the other hand, I have repeatedly insisted upon the necessity
of taking into consideration the law which in \textit{Sanskṛt} puts the determinative \textit{term} before the
determined one. For this reason I have translated the sentence as above. The last words,
\textit{phalakāvūra}, etc., are only a compendious attestation of the fact that the whole endowment
was recorded in the archives conformably to rule.

The same formula is repeated at the end of the final clause which follows, and which
is fraught with such difficulties that Bühler did not attempt even a conjectural translation.
Bhagwanalal has been bolder, I believe that, except in some grammatical details, he has
on the whole been successful. We have before us a double date, 41 and 45, for the endowment.
Two different stages of the same proceeding must accordingly be recorded here the first characterised by *datta*, the second by *n크taka*, viz first the donation, and afterwards its dedication to a special category of dones. Was Bhagwanal justified in stating that the first word amounts to the same as *Smahapitra* and means only the resolution to give? Or must we believe that at the second date, the donor was led by some undetermined reason to modify in favour of new dones the original object of his investment? I dare not decide this point, as both conjectures have their own difficulties. In any case we are concerned here with a donation—or the project of a donation—which goes back to a previous time (*puvaka*), and which led to a final dedication in the year 45. In this second part of the sentence *panarasa* is most perplexing. If it is the same ordinal *pa нhada n* as in the preceding line, we are obliged to admit either that the engraver has omitted the name of the month and of the fortnight, or that he has erroneously repeated the foregoing *panarasa*. Though slightly facilitated by the fact that *panarasa* stands at the beginning of a new line, this conjecture is too easy to be confidently relied upon. Another expedient could also be attempted, viz considering *panarasa* = *punarasa*, *punar asya*, and taking the genitive to be used in the function of the instrumental, which does not seem hard in this style. The translation would then be ‘the donation previously made in the year 41 has been again settled by him in the year 45, etc.’ But the proximity of the first *panarasa* makes this hypothesis extremely doubtful.

The only remaining difficulty concerns the words *panchaturmukha*, etc. It is only formal. It is indeed perfectly clear that the text wants to state how the 70,000 *kхrшапана* given are equal in value to 2,000 *swarna*, the *swarna* being worth 35 *kхrшапана*. But Bhagwanal understands *кrтa = кrтu*, which I consider hardly admissible. The vocalisation is here very uncertain. I prefer to take *кrтa* as equal to *кrтa* or *кrтam*, and *panchaturmukha* *swarna* *кrтam* as a separate proposition, which comes very near to our own idiom ‘thirty-five (kхrшапана) make one *swarna*’.

No. 13, Plate viii (Ksh 10)

In the veranda in Cave No 10, over the doorway of the right cell

**TEXT.**

[Compare No 11]

1 Sidham раіno *Kshaharitasa kahatrapasa Nahapana-
2 sa diуtu (1) Dinikapurtasa Usahavatasa
3 kudumhnya (3) Dakhamtraya deyadhammam (3) oвarako.

**REMARK**

(1) G diуtu (2) G kуtum (3) G oδhamam

**TRANSLATION.**

“Success! This cell, a gift of Dakhamtraya, wife of Usahavatasa, son of Dinika, daughter of king Nahapana, the Kshaharita Khatrapa.”

No 14a, Plate viii (Ksh. 7.)

On the right wall of the court in Cave No 10

**TEXT.**

1 . . . . . . . . таsа kahatrapasa Nahap анаsа jама-
2 . . . . . . . . *Sakasa* Usahavatasa нетyakesu
3 . . . . . . . ? Chechimуе (1) Dahanukankara (2) Keкаpure
4...? e (3) Anugāmīmahi Ujēniya Sakhaśa
5...to brāhmaṇa bhujate (4) sataśaṁaṁ
6...vata (5) brāhmaṇam gavāṁ sataśaṁ
7...bhagavatā (6) devāna brāhmaṇam cha datā
8...Chetrasudhe panicamsa (7) keśaharāṁ
9...gavāṁ ?asahasadena (8) Usha
10...(3) nadiye Bāgasaya (10) da-
11...suvāna tītha (11) cha śayate (12) tasa
12...

REMARKS

(1) AS [.....] Śopāra]ge Yekeśvara. The reading ve seems possible, but not, I think, the reading go — (2) G and AS. "gare — (3) G. and AS. [.....] Bharuka]ahi anu". I cannot make out the chh — (4) G. bhujate — (5) G [.....] bhagavatāṁ] brāṁ, AS [ṛi (6) G and AS. [hastra].....] brāṁ. The characters vataṁ seem to be still discernible on the stampeage — (6) G and AS [hastra].....] bhagava]tā — (7) G "rasa — (8) G. and AS gavāṁ sata∑. The ā is very doubtful, we could as well read ā. Before go I think I can make out an n, probably the ending of "dena — (9) G. "[vaddena].....] brāhma.....] na — (10) AS "diya Bāgasaya " and "nādiya — (11) AS "vandās" — (12) G cha śayate. This reading, especially cha, is quite possible — (18) G. [.....] chaḥ I can see nothing of these characters.

TRANSLATION.

" [Success!] By permanent charter of Ushavadāta, the Śaka, [son of Dīnlka], son-in-law of king Nahapāna, the [Kesharā]ta keśasrana, one hundred-thousand holy Brāhmaṇa; dne [the whole year round] at.....] Chechnīka, at the town of Dahanūka, at Kēkāpura,.....] at Anugāmī, at Ujēni, at Sākhā [By the same, three] hundred-thousand cows have been given to holy Brāhmaṇas, [and sixteen villages] have been given to the holy gods and Brāhmaṇas [In the year.....] ], in the bright half of Chetra, on the fifteenth day.....] by Usha[vadāta] money and a tītha have been bestowed in the Sārnāśa river.....] "

The lost characters in the beginning of several lines can be easily and safely filled in from K 13 and N 10. The first line, the restoration of which is certain, proves that every line has lost about eight letters

1 [Śidham raśā Keshaharā]
2 [ta Dīnlkaputasa]
3 [anuvāsam bhagavam]
4 [ṛi.....] bhaga
5 [hasāni śaṁ datām]
6 [sūna gāma vasa.....]

Unfortunately this restoration supplies nothing but known elements and is consequently of little interest. We can restore neither the date nor the local names in ll 3, 4, nor can we say definitely what is missing at the beginning of ll 11. I am equally unable to state how and under what circumstances the word Keshaharāta was introduced in line 8, because other epigraphs mention that name only among the titles of Nahapāna. The 10th line began of course with the letters vaddena, completing Usha in the preceding one, and they were probably followed by some epithet. The word tigosatasahasadena of N. 10 would fit as to length, but this gift has already been mentioned in the foregoing lines, independently of the gift of one-hundred-thousand cows, he mention of which immediately precedes. It seems indeed certain that the donations emu-
merated in ll. 3 - 5, 6 - 7, 7 - 8 correspond to the first three commemorated in III. 10, while, on
the other hand, ll. 10 - 11 allude to the gifts made on the Barnasā river (ll. 1 in N. 10)
It may be remarked, in passing, that the three words suvanā tithe cha in ll. 12 prove that the
interpretation I have advocated for the compound in K. 18 is correct

I do not believe that nātyaka, Sanskrit nātyaka, must be understood, as taken by
Bühler, in the sense of ‘daily rites.’ No daily rites performed by Ushavādatā, on the occasion
of which the Brāhmaṇa would have been fed, can be intended here, as those distributions are
extended to a number of different localities. Regular continuous works and gifts are meant here
in opposition to special and exceptional foundations. One doubt only remains - are we to trans-
late ‘among the regular liberalties,’ or is the locative used for the instrument of ‘by (in virtue of)
regular liberalties?’ The vague character of the syntax in this style (many analogous cases may be found in my commentary on the Mahāvastu) does not exclude the second
interpretation, which in itself seems to be the more satisfactory of the two

Bühler gave up the interpretation of the last words chetanāya tasa, and Bhagwanjal’s
translation of adhyate by ‘is known’ does not convey any real meaning. The vowel signs are
rather uncertain in this part of the inscription. I feel little hesitation in reading cha. As
what follows, a double hypothesis offers itself to my mind either to read nay[ita] te
(taḥ) tasa . . . . or nay[ata] tasa . . . . , in either case we have to admit
an irregular transcription of nayd or nayt by nayd or nayt. It would be exactly the same
graphical peculiarity as is found already at Girmar in the eighth of Pyyadasa’s edicts, which
reads (l. 11) naydān = naydān. In N. 6 we have already met with an irregular palatalisation of t
to ch in the same word, which is there written nāchita instead of nādhita. To tell the truth,
it is towards the restoration of nādhita rather than nāyita that I should incline. Ushavādatā
seems to use the word with some predilection (as in N. 12), and it fits in better with the first
at least - suvanāt - of the two substantives on which it would bear. Anyhow, and in spite
of the uncertainty resulting from the sudden interruption of the text, the general meaning
seems clear.

No. 14b. Plate vi. (Ksh. 8)

Immediately below the preceding inscription.

TEXT.

1 . . . . . . . . gavaṭā brāhmaṇa
2 . . . . . . . . . . . panchāśam 000 (1)
3 . . . . . . . . . mādya tirthe (2)
4 . . . . . . . . . . . deya na japa (3).

REMARKS.

(1) G. [sahā] vāpi panchāśa 50000; AS. do sahata 2000. AS. does not succeed any
more than I in making out the traces that G. interprets as orā, which is graphically very
unlikely. AS. interprets as do the character which G. reads nā, and this reading seems at
least probable. In the following letters the position of G. appears to me much stronger than
that of AS. But the n joined to ka is at least as probable as that which seems to be appended to
ka. As to the number, the ‘thousand’ is clearly visible, and also a bracket on the right which has
caused the whole to be interpreted as 2000. But the do sahara cannot be upheld, and
panchāśa is of least likely; on the other hand, it seems indeed as if the sign for ‘thousand’ were
followed by some exponent, too much erased to be confidently made out, which probably expressed
the number of thousands. If Bhagwanjal took it for 50, I must own that the visible traces do
not seem to favour this reading. But it is commended by his reading of the foregoing
word. — (2) AS. mādya tithe. Tirthe seems certain, especially on the back of the estampage.
The differences in reading show how doubtful all these letters are, except perhaps the na.

It results from the information supplied by Bhagwanlal (G p. 576) that it cannot even be decided if these fragments are connected with the preceding epigraph or independent from it. In such a condition of things, I wish to express only one conjecture, viz., that in 1 3 we ought to read nādaya, and that consequently this postscript, which certainly commemorated both a gift of money to Brāhmans and the creation of a śīrṣa, may have contained some details about the donation 'on the Barnakā river,' of which it was the principal object of the preceding inscription to state the exact date.

No. 15, Plate vii (Kah 12)
On the left wall of the court in Cave No 17.

Text
1 Sulham rājāh Mādhāruprasaya (1) Śivadatt-Ābhīraprasya
2 Ābhīrapraya-Eṣvarasenasaya samvatsāro (2) navama. (3)
3 mahapakhe otehe a divasa trayodaśa 13 (4)...
4 ya puvaya (5) Śak-Āgniwarmanāh dūhita (6) ganapaka. (7)
5 Redhīlaya bhārayā (8) gaṇapakaya (9) Viśvāvarmaya.
6 ti Śakamikāyā (10) upāsikāya Vishnudātāyā (11) sarvasatvah-
7 tasukhārtham (12) Takrāminparvadhāvaśvāvasya chātudāsa (13)
8 bhukshahamghaṣya (14) gīlānabhejārthaṃ (15) akshayanvi prayuktā...
   vāsta(16)-
9 vyaṣu āgatānagataṣu (17) āreṣṭān (18) yatah kulariṣṭepaḥ hasta karshāpāya-
10 sabha 1000 odanyakāroṣyā (19) sbhasaṃ dve (20)...
11 nyāḥ (21) śatam paṃcha 500 tilapahakṣaṇ 7 (22)
12 ete cha karshāpāya chatlepa...
   (23).

Remarks
(1) AS. leaves a blank for the two first characters of Mādhārṇ, which are certainly not quite clear, but on the estampago sufficient traces of both are still discernible, especially of ṣha. I may mention that, as appears from the comparison of the two facsimiles, this epigraph seems to have suffered very much since the time when it was examined by Bhagwanlal. In addition to the cases which I shall expressly mention, many readings would be risky if they could not be ascertained from the context — (2) AS. savva, G. ṣiva — (3) AS navama [9], G navama [9]. In reality the last character is indistinct. AS has [gṛ] at the beginning of 1 3. — (4) Of the śa and of the number I cannot make out anything. — (5) AS yā puvaya — (6) AS dūhita — (7) AS ganāpa — (8) G. and AS bhāraya — (9) AS ganāpa — (10) AS...
   gātākārla — (11) G. ṣattaya — (12) G. ṣattva, AS. ṣukhārtha — (13) AS. chātudāsa-
   [ya]. The end is much damaged — (14) AS. bhūkṣuṣaghaṣyā — (15) AS guṇa — (16) AS ṣktā va na. The reading vāsta is little more than a conjecture. It seems indeed that traces of va and na are visible. — (17) G. ṣātā[n]a]gatāsu, AS. Sūkṣmatāgatāsū. — (18) AS svamita — (19) G. ṣayayamakṣaṇrōṇyāḥ sa — AS. dyaṃstakṣaṇrōṇyāḥ [m] sa. I dare not decide absolutely if da or ṣa must be read. Both letters are too similar to be distinguished with certainty so far as an inscription. At least I can discover no reason for excluding the reading da — (20) G. dva 2...
   [tīr]a The figure is entirely illegible. — (21) AS ṣṇ[ā]ya[m] — (22) G. trṇyā ṣatā...
   AS. ṣṛṇyā[ṛ]a] ṣatā... It will be seen from the comparison of Plate vi, that in this line and the next some characters that are still visible have not been included in the estampago I have before me. — (23) AS chatālōpa. The two first letters, especially the first one, are certainly most doubtful.
G and AS add fragments of one more line  sya ma(AS mā) sa  . . . sarva (AS sarvā[ḥ]) rakṣā(ā) (AS rakṣāt) vidya (AS Viṣṇu[udat]) . . . Of all this I can discern nothing on the stampages

TRANSLATION.

"Success! In the ninth year of king Ḫvārasena, the Ābhira, son of Śivadatta, the Šābha, son of Mādhavi, on the thirteenth—13th—day of the fourth—4th—fortnight of summer on the above, by the lay devotee Viṣṇudattā, the Śākāni, mother of the Ganaṭaka Viṣvavarman, wife of the Ganaṭaka Bṛhadā, daughter of Agravarm, the Śaka, for the well-being and happiness of all beings, in order to provide medicines for the sick of the Saṁgha of monks of whatever sect and origin dwelling in this monastery on mount Trirāṣā, a perpetual endowment has been invested for all time to come with the guldems [at Govardhana], viz in the hands of the guldem of Kularikā, one-thousand—1000—kārśāpanas, of the guldem of Odayantikā, two-thousand, of the guldem . . . five-hundred—500—of the guldem of oil-millers . . . and those kārśāpanas . . . . . . . . . . . .

Bühler asserts that "ganaṭaka means ‘protector or leader of a gana,’ which consists of three gulumas or battalions, and may be taken as an equivalent of colonel" According to Bhagvanal "it appears to be a professional name or a surname . . . ganaṭaka means the head of a group." Neither of them gives references for this word which I do not find in the lexicons, and the analysis of which, as proposed by them, seems in no way self-convincing What is most certain is the statement of Bhagvanal that its meaning in this passage is not clear It is no use comparing such ecclesiastical titles as ganaṭādhya, for example in Jannara No 22 The only correct derivation of the word seems to be from ganaṭa, a normal equivalent of ganaṭa, so that ganaṭa would be an equivalent of ganaṭa, meaning ‘accountant’ or ‘astrologer’, compare for instance the ganaṭa who are mentioned as important functionaries in the Mahāvastu, III 42, 9, 44, 5 It need hardly be added that this meaning is very hypothetical, because we have here a title, i.e. a consecrated form which does not well admit of variations

The word vihāra occurs in 1 7, and this inscription is found in the court of a real vihāra which contains not less than sixteen separate cells The restoration Govadhanavastavyaśu is hardly conjectural As to the word which AS writes Sugataṭatāsa, the stone certainly leaves sufficient space for one letter between ti and ga, and it seems even that traces of it are visible on the accompanying Plate, I therefore consider the transcription agaṭaṭatāsa as certain Bhagvanal appears to have made out the meaning correctly, and I do not see why the expression seems to have puzzled him A perpetual rent is intended, which will have to be paid by the guldems mentioned indefinitely, such as they actually are in virtue of their past constitution, and such as they will be under the modifications which may be brought about in future Unfortunately the names of these guldems are not so clear as we should wish For kularikā at least I see nothing better than Bühler’s conjecture, taking it to be = kulikā, ‘a potter’ The same is not the case with odayantikā, which I take to be a derivative = udayantrika, from udayantra (compare jalayantra, vrāyantra, tṛgayantra, etc), ‘workers fabricating hydraulic engines, water-clocks or others.’

After chaṭāla (l. 12) the traces of the inscription are too scarce to allow of any solid hypothesis The part of a ‘protector,’ which the text, as proposed by AS for l 13, would attribute to Viṣṇudattā, is in any case very unlikely

No. 10, Plate vii (N. 5).

On the back wall of the veranda in Cave No. 11, right of the doorway

TEXT.

1 Śāhān Śravantalekhakaputassa
2 Bāmamāpakaśa lesam deyadhannam (1).
REMARK.
(1) G. "dhamaṇaṃ.

TRANSLATION.
"Success! This cave, a pious gift of Rāmanaka, son of the writer Sivamita."

No. 17, Plate viii. (N 4).
On the back wall of the veranda in Cave No. 12.

TEXT.
1 Velidātaputasa (1) nekamasā Rāmanakasa
2 Chhākalepakṣayaṇa lenam deyadhamaṇaṁ chatudha(2)-
3 sasa bhukhusamghasa nyātītam data cha
4 nuna akhayani kāhāpanasata 100
5 samghasa hatha eto vasavatasa pavañtasa chivama-
6 kam dātavaṃ bārasakam

REMARKS.
(1) G. "data", AS Velidata°.— (2) č. and AS. chātuda°

TRANSLATION.
"Success! This cave, a pious gift of the merchant Rāmanaka, son of Velidāta, from Chhākalepa, bestowed on the universal Saṅgha of monks generally, and by the same have been given as a perpetual endowment one-hundred—100—kāhāpanas in the hands of the Saṅgha. Out of this a cloth money of twelve kāhāpanas is to be given to the ascetic who keeps the tassa (here)"

Chhākalepa or Chhāgalepa, a village or a town, a region or a clan, has not yet been identified, on chivarika and the sum of twelve kārṣṭāpanas, either as interest for an investment of one-hundred kārṣṭāpanas, or as the amount of the chivarika, compare above, No. 12.

No. 18, Plate V. (N. 3).
On the back wall of the veranda in Cave No. 17

TEXT.
1 Siddhām etarhasa Dātāmityakasa (1) Yoṇakasa Dhammadevaputasa
2 lāma (4) lenam pañato Tiramnhamha kḥānitam abhamtaram cha legasa
3 taro udna ima lona (6) kāritam sava-Budha-puṇjaḥ chātudiṣasa
4 ha putena Dhammarakhitena

REMARKS.
(1) G and AS Dauṭāmi°.— (2) G Indrāgni°; AS. Ida°; but the Sanskrit r is perfectly clear.— (3) The stroke which, rising perpendicularly, makes the ā look somewhat like i, is thunder and certainly accidental.— (4) G. and AS. īma te°.— (5) G. poṣṭhiya; AS poṣṭhiya°.— (6) AS. lenam.— (7) G. bhukṣu°.
TRANSLATION.

Success (The gift) of Indrāgundatā, son of Dhammadeva, the Yavana, a northern from Dattāmitri. By him, inspired by true religion, this cave has been caused to be excavated in mount Tiranhu, and inside the cave a Chastyagriha and externs. This cave made for the sake of his father and mother has been, in order to honour all Buddhas, bestowed on the muni-cal Sangha of monks, together with his son Dhammarakhyita."

It is very fortunate indeed that a vārttika on Pāṇini (IV 7, 104) has preserved the tradition of a word auttardha, for which the etymology from uttara seems to indicate the meaning 'northern.' The derivation of the word would, otherwise, have been the more puzzling because, as far as I know, analogous formations are wanting.

Bühler (AS p 38) and before him Bhandarkar have already conjectured that Dattāmitri would be an Indian adaptation of the Arachosian Demetrias, a name mentioned by Isidore of Kharax. The reading dhammadīmanā is sure. It may be an error of the engraver for ṇa, and, but I cannot find this very admissible in an inscription so carefully written. On the other hand, it would be surprising if the participle bhūtaṁ had to be construed with a genitive in the place of an instrumental. I prefer to take the first words as far as Īndrāgundatasa as a complete clause, meaning 'a gift' or 'a cave of Indrāgundatta ...' A new sentence would begin with dhammadīmanā, and, as has been intimated before (N 10), this construction would imply that the donor had undertaken the work and made that grant under the impression of his recent conversion to Buddhism.

Chastyagriha means an oratory at the end of which a stūpa is erected as the object or the centre of cult. Compare for instance the Kuddā inscriptions 13 and 20.

No. 18. Plate xi. (Ksh. d)

In Cave No. 18, on the fifth and sixth pillars of the right-hand row

TEXT.

1 Rāyamacha-Arabalayasa Chalsilanakasa (1) dukutaya Mahāhakusi-
2 ya Bhatapalikaya (2) āyamachasa Agiyatanakasa bhandakārka-
3 yasa bhāryāya (3) Kapananakamātuya chastyaghnaṃ payate
4 Tiranhumī mṭhapāpita

REMARKS.

(1) G. cha Lisīla", but the comparison of the l of pālikāya in the following line seems to prove that we have to read l, AS oīsālanaо.— (2) G o virāyabha o, AS. oṛ[ya]gya Bhā o, adding a note "the first letter may also be read ṇa, the second which looks like ṇa is certainly mutilated." It seems indeed impossible to doubt that the first traces visible on the left express an ṇ. The vowel is entirely uncertain, but what precedes necessitates the reading ṇa or ṇi. Between ṇ and ya I can discern nothing, at the utmost would the back of the estampage point to the vowel ṇ before the y, the consonant remaining undetermined. However this may be, the space between the initial ṇ and the ya seems too large to be conveniently filled up only by Bhagwanlal's ṇi — (3) G. oya Satāryādо.

TRANSLATION.

"By Bhatapalikā, [grand-daughter] of Mahāhakusiri and daughter of the royal officer Arabalaya from Chalsilana, wife of the royal officer Agiyatanaka, of the treasure office, mother of Kapananaka, this Chastyagriha has been caused to be perfected on this mount Tiranhu."

To judge from many analogous cases, it does not seem that Chalsilanaka can be anything but an adjective pointing to the origin or residence of Arabalaya. I have no means of
identifying that village or clan Bhagwanlal and Bühler are certainly wrong in admitting, after the initial rā or rā of I 2, the loss of one character only. That rā (the foregoing rā does not allow any other reading) was undoubtedly separated by two letters from the ya which formed the end of the word. This being admitted, and no real and significant traces of the letters being preserved, we are left to fill up the lacuna entirely by conjecture. The direction in which we have to look, however, is quite clear. It is sure that Bhātapālikā is the name of the donor The reading of Bhagwanlal, who sought it in the beginning of I, 3, cannot be accounted for. The qualifications which the donor receives are therefore distributed into two groups the second relates to her husband and her son, and the first must concern her descent. As the first line mentions her father’s name, the second cannot well have pointed to anything but a brother or grandfather. There is no room for rā[bha]gusya, I am therefore inclined to think that, when uninjured, the stone bore rā[na]tya, from nāḍī. If this Mahāhākṣarī is really the same as the Kumbra Hākṣarī at Nānāghat, two generations would not be too much to explain the difference in the forms of the letters which exists between our epigraph and the Nānāghat inscription. Of course local peculiarity may have played their part too.

In whichever way bhāmādakārtyasa be taken, either as a proper name as Bühler has done, or as the name of a function with Bhagwanlal, a regular form can only be obtained by reading kārtyasa. Bhagwanlal escaped all difficulties by dividing the compound after ya and applying the epithet to the donor. But the word bhārya that follows does not suit such an explanation. He is however certainly right in looking here for the name of some appointment, and I take bhāmādakārtya as a derivatio of bhāmādārśka, pointing to a charge in the king’s treasury.

Nāṣikāpeta evidently conveys, as in Pāli, the idea of finishing, bringing to perfection. It suits the fact that the inscription N 20, which is engraved over the door and relates to its ornamentation, is cut in letters more archaic than this one. It is therefore certain that the cave had been begun and excavated to some extent before the present donor put the last hand to it.

No. 20, Plate vi. (Ksh. 2).
Under the arch over the doorway of Cave No. 13.

TEXT
Nāṣikakānam Dhambhikagāmasa dānam.

TRANSLATION.

“The gift of the village of Dhambhika of the Nāṣik people.”

Bhagwanlal understood “gift of the village of Dhambhika by the inhabitants of Nāṣik,” and wondered, quite naturally, how such a community could have made the gift. Nothing of the kind is meant. It is clear that the gift consists of the ornated arcade which rises above the door, and at the base of which the inscription is engraved. This can be seen even from the cave with which the architectural line is adhered to. I cannot make out how Bühler understood the inscription. His rendering “the gift of Dhambhikagāma, of the inhabitants of Nāṣika,” seems somewhat ambiguous. I do not think however that any doubt can really be entertained. We have met with more than one instance of a genitive joined to the name of a donor, to indicate the community, district or clan to which he happened to belong. I suppose the case is the same here, and the Dhambhika village, which had contrived at the common expense (nothing is more frequent than the paying of such religious expenses from the resources of the community) to decorate the entrance to the cave, must have belonged to the general population or to the township of Nāṣik.
No. 21, Plate iii. (Ksh 3).
Above the image of a Yaksha in Cave No. 18

TEXT.
. . . . bena cha (1) . . . ni . . . . . yāva (2) Nādāsvariya (3) cha veikā (4) yakho cha kārtā (5).

REMARKS.
(1) The traces preceding be make one think of a t Is it the rest of kutūhā (1) ? Above the traces of this hypothetical t, the rest of sidham, which began the epigraph, are still discernible in the preceding line — (2) AS. Ṛn. e . . . yāva; G Ṛyācha — (3) G Nādās — (4) G veikā — (5) G kārtā.

TRANSLATION.
“. . . . . and by Nādāsri the rail pattern and the Yaksha have been caused to be made”

No. 22, Plate vi. (Ksh. 1).
On the upper sill of the right window in Cave No. 19.

TEXT.
1 Sādavāhanakula (1) Kanha rāmu Nāsikakana
2 Samanena mahāmātega lana kārtā (2)

REMARKS
(1) AS. Ṛkula. — (2) G. kārta

TRANSLATION.
“Under king Krishňa of the Sātavāhana family this cave has been caused to be made by the officer in charge of the Śramanas at Nāsik”

I can hardly believe that the apparent readings Ṛkakena, Ṛmanena, Ṛtena can all be — correct Samaṇa as a proper noun seems little likely, the more so as in our epigraphs the adjective expressing the origin or the town of the donor is generally placed after his name — I consider it easier to admit that, for instance, samanena ought really to be read samanāṇa, and that the functionary here meant— conformably to the precedent of Aśoka, of which Bhagwanlal reminds us in connection with this very text,— was entrusted with the inspection of the monks in the Nāsik district. Hence my proposed translation, which is of course hypothetical.

No. 22, Plate v. (N. 9).
Over the doorway of the last cell in Cave No. 20.

TEXT.
1 Deyadharmmo yam upām-
2 kāyā Mammāyā layanam

TRANSLATION.
“This gift, a cave, of the lay devotees Mammā.”

No. 24, Plate 1 (Ksh. 22).
On the back wall of the veranda in Cave No. 20.
TEXT

1 Sūdhām rañño Gotamiputasa sāmi-Sīrīyaṇa-Sātakaṇisa samvachhare (1) satame
7 hematāna pakhe tatiye 3
2 divase pāthame (2) Kosikasa mahāsenapatiṣa Bhavagopasa bhāriyāya
mahāsenapatiṣa (3) Vāsyaṇa lena
3 Bopakīyaṭuṣyamāna apayavastasamāne (4) bahukānī varisāni ukute payavasāna (5)
 nito (6) chātudādi-
4 sasa cha bhukhusaghasa ávāso dato tī.

REMARKS.
(1) G. and AS. savāṭha°.— (2) G. padhañc; AS. pathame. The central dot of
the seems certain on the back — (3) AS ° senāpatiṣa,— (4) G. and AS. ° maṇasa pa°,
AS ° yavesita° — (5) G. and AS payavasāne — (6) G. nīte

TRANSLATION.

"Success! On the first day of the third—3rd—fortnight of winter, in the seventh—
7th—year of the king, the lord Śrīyaṇa-Sātakaṇi, son of Gotami, the Mahāsenāpati Vāṣu,
wife of the Mahāsenāpati Bhavagopa, of the Kauśika family, has completed and given, as an
abode to the universal Śamgha of monks, this cave which had been excavated for many
years, but, after having been created by the ascetic Bopakī, had remained uncompleted."

Bühler gave up the interpretation of the third line, and Bhagwanalal's tentative trans-
lation was only arrived at by unaccountable devices. I think it absolutely necessary to
co-ordinate the different links ° sujāmāne, ° samāne, ukute, nīte, the combination of neuters
(e = am) and masculines (supposing the readings to be certain) being here in no way surprising.
The different epithets express with precision and in the most satisfactory manner the succession
of events which concern the cave. The initial date cannot refer to anything but the finishing
and consecration of the cave, it follows that the whole epigraph must be construed as a single
sentence, which ends with the present donation after having enumerated the successive
circumstances, which explain it The reading apaya instead of sapaya is important for
understanding the passage. It is well known how similar the initial a and the s are in this
script. We have here one more instance in the fact that Bühler wavera so much between the
transcriptions tiṣya and tiṣṭa. The necessary antithesis between payavasāna nīte and
apayavastis° seems to place my correction above all doubt. The reading ° samāne also appears
to be better supported by the traces visible on the oṣṭampage. It is after all of little importance,
as the function and meaning of the word would in either case be just the same. The
function is stated by what has been said above. As to the meaning, the matter seems more
perplexing, but it is clear in a general way. The work must have been begun by the yāt
Vopakī (compāra Vopadēya). But sṛyajī means 'to create, to produce,' only in a half
philosophical acceptance, and, it must be owned, such a use of the word here does not look
very likely. As for ukute, I take it not = uṭkṛṣṭa which gives no good meaning, but = uṭkṛṣṭa,
'cut, hewn,' i.e. 'excavated.'

No. 25, Plato vi (Ksh. 15)

On the front wall of an unfinished cave beyond Cave No. 23.

TEXT.

1 Sūdhām rañño Vāṣathiputasa sāmi-Sīrī-Pulu-
2 màsa samvachhare 2 hemamā pakhe 4 divase f (1)
3 etiya puṇḍya kutubikena Dhanamana ima
4 Lirintam sasa m . . pputuhi sasa . . . . . (2).
REMARKS.

(1) G 6, AS. duasa 8 — (2) After saka I think I can discern some traces of the syllables bhaga.

TRANSLATION.

"Success! On the 6th (or 8th) day of the 4th fortnight of winter, in the year 2 of the king, the lord Suri-Pulumāi, son of Vāshti, on the above, the husbandman Dhanama has caused this to be made, together with his father and mother, with.

Iṣa = iṣaḥ, as advocated by Bhagwanlal on the testimony of grammarians, is, as far as I remember, a lonely instance in the language of the caves. But the restoration iṇa seems to be out of the question.

No. 26, Plate viii. (N. 1).

On the ruined back wall of the veranda in Cave No. 24.

TEXT

1. Siddhāṃ Śākasa Dāmaḥuka (1) lekhaṃ kasa Vudhikaṣa
2. Viṣhnuḍataparasa (2) Daśapuraṇāthavasa lēna po-
3. dhoyo cha do (3) 2 ato ekā podhi yā aparadha sa (4) me mātā
4. taro udisa

REMARKS

(1) G. Dama — (2) G. Ṙautrasa — (3) G. ds — (4) G. aparā esa, AS. aparā[dhā] sa. The dh at least seems rather distinct.

TRANSLATION.

"Success! (The gift) of the Śaka Dāmaḥuka Vudhika, a writer, son of Viṣhnuḍata, an inhabitant of Daśapura, the cave and the two—2—cisterns. Out of them the one cistern which has a small opening is on behalf of my father and mother."

The bearing of Dāmaḥuka, a clan or district, is entirely unsettled Bhagwanlal asks if that Śaka could not be a Greek from Damascus. This idea is more ingenious than probable. What seems likely is that Vudhika is the personal name of the donor. In spite of its correct look it does not, as a professional name, answer to any known handicraft. I do not think that the man's name, supposing Dāmaḥuka to express it, could have been separated by professional names from the epithets which relate to his descent Viṣhnuḍataputasa, etc. The reading aparadha or aparadhā being most probable, Bhagwanlal's tentative translation, based on another reading and by itself little satisfactory, must be given up. As to Bühler's interpretation, who takes aparadha adverbially 'on the west,' such a way of distinguishing two small cisterns excavated near one another seems in itself very unlikely, and to Bühler himself this use of aparadhā appeared rather puzzling as he proposed the reading aparato. The idea which the final dhā suggests is rather that of some adjective or participle connected with yā. We obtain it by reading apraṇadhā (which is hardly a conjecture, for the anusvāra may be actually expressed by one of the dots which appear above the head of the i) and explaining the word by apraṇadhā, 'with a small opening or cavity.' Unfortunately the original state of things has been so altered that any actual verification of the fact is impossible, and we are unable to ascertain which of the two cisterns—the one which bears a special epigraph (N. 27) or the other, which has none,—was really characterised by more reduced dimensions.

No 27, Plate vi. (N 2).

On one of the two cisterns to the right of Cave No. 24.
TEXT.
1 Sulham Saka Sa Dāmachikasa (1)
2 leghakasa Vudhikasa podhi (2).

REMARKS.
(1) G Dama°. — (2) G podhi, AS. podhi

TRANSLATION.
"Success! A cistern, (the gift) of the Saka Dāmachika, the writer Vudhika."

No 9—DHAR PRASASTI OF ARJUNAVARMAN.
PARIJATAMANJARI-NATIKA BY MADANA.

By Professor E. Hultzsch, Ph.D.; Halle (Saale).

This inscription was discovered recently at Dhar (west of Mhow), the ancient capital of the Paramāra kings of Mālava and the present chief town of a State in Central India. The news of the discovery reached me through Mr K. K. Lelo, Superintendent of Education, Dhar, who was good enough to send me a copy of his well written "Summary of the dramatic inscription found at the Bhoja Shala (Kamal Maula Mosque), Dhar, C. I., in November 1903." According to Mr. Lelo, "the slab of black stone (5 feet 8 inches by 5 feet) upon which this interesting Sanskrit inscription is engraved, was attached to the northern wall of the principal maṇḍapā in the mosque, with the writing turned inside." Therefore, the slab was taken out in November 1903, and is kept framed as the mosue." On receipt of Mr Lelo's summary, I requested Mr Marshall to send me mechanical copies of the inscriptions. In compliance with this request, Mr. Marshall kindly instructed Dr Vogel to forward me an inked estampage. Subsequently, Mr Cousins sent me two excellent inked estampages, one of which is reproduced on the three accompanying Plates.

The inscription consists of 82 lines. On the whole it is well preserved, but the end of lines 70-80, the first few letters of lines 63-68, and the first letter of some other lines are broken away.

The alphabet is an early variety of Nāgarī and exhibits several peculiarities. In the old Brāhmī alphabet the initial ī consisted of three points. In the subjoined inscription the two upper points are represented by circles, and the lowermost one by a symbol which consists of a vertical line and of a flourish (see e.g., vma in 1, 2); but in some instances (khaṇa, l 56, maṭraśita, l 62, maṇḍabhaṭmā, l. 69, qa, l 66, and maṇḍabhaṇīta, l. 80) there are two distinct flourishes instead of one, and in a single case (ṣṭhitu, l. 22) one of the two circles is omitted. The initial ī occurs once (in maṇḍassāsāma, l. 40). The initial ə has two different shapes. The loop attached to it is turned either downwards or upwards, both forms may be seen together, e.g., in l. 22, where saṭṭhitu shows the second and ṇṭhitu the first form. The initial ə occurs four times (in ṛ十万, 1 19, namāṇa, l. 31, niḍharṣṭa, l. 35, and kallidhita, l. 51), and the initial ə three

1 The stone seems to have suffered additional damage since the first estampage had been prepared. The first letter of some lines is still partially visible in the latter, while it is missing in the two fresh estampages.

2 As the three photographs overlap one another, line 53 appears both at the bottom of Plate I and at the top of Plate II, and likewise l 54 both on Plates II and III. Through the carelessness of the Hallo printer (act of Gebr. Pfitzner, who prepared only the collotype), the figures on the left of the second and third Plates have been placed near the top of the corresponding lines, while they ought to stand opposite two centres of every second line.
times (in rishabha, l. 22, and āyu, ll. 34 and 81). The initial ē resembles the letter pa, compare e.g. māc, l. 4, with prayā in the same line. The initial o ends with the same flourish as s and the first form of u (see e.g. lo, l. 6), it bears a little hook at the right top, which is omitted, perhaps accidentally, in two cases (ōḍa, l. 44, and oṣah, l. 63). The initial au occurs once (in autṣukyaṁ, l. 57).

Among the consonants, jha closely resembles the initial ri. It occurs seven times singly and four times in combination with j (e.g. in mañjānana-samjhad, l. 30). The consonant jha either has its usual shape, or its vertical portion is crossed by a thin curved line (e.g. in kamāṭhiraṇa, l. 7). The primary form of na consists of a horizontal line to which three vertical lines are attached, the middle one being slightly shorter, but the secondary form of na resembles that of ta. The doubling of na is marked by a horizontal cross-line in four cases (nīkhaṇa, l. 26, sunām, l. 52, kannākaraṇa, ll. 52 and 75); the primary and the secondary forms are combined in one instance (āyannya, l. 21), and, if my reading is correct, the secondary form is improperly used twice in another (thenna, l. 75). The last mode is generally adopted if the doubling takes place after r (e.g. in vāṭirambha, l. 1), but the cross-line is then used in five cases (e.g. niṇaurāṇyaṇaṁ, l. 63), and the primary combined with the secondary form once (in ākaraṇṇaṁ, l. 1). The usual form of tha is not very different from nva (see e.g. kathamahid, l. 1).1 The same form is employed four times after t (e.g. in katke, l. 17), but in the majority of cases the secondary form of tha is identical with that of oka, compare e.g. sīka and sīrāṇi, l. 6, with ukkhaṇam, l. 16. If my readings are correct, there are three instances (thakka-thakāda, l. 5, and thenna, l. 75) where even for the primary tha the same symbol is used as for the primary oka (see khakhaṇa, ll. 5 and 75, and lāmhaṇa, l. 16). The group kha is written in two ways. In viyakhaṇa, l. 45, the kha is regularly attached to the k, but in parikālantā, l. 42, the kha seems to be inserted between the two loops of the k.2 The group ḍha looks like ḍva in most cases (e.g. yuddha, l. 17), but in two places (Dashā, l. 32, and muddha, l. 47) its ḍha is distinguished from va by an additional horizontal line. Similarly, ṇḥ looks like ṇv in tamūḥam, l. 14, but not in samvandh-āchita, l. 32.

The virāma is employed below k (ll. 10 and 61), t (e.g. 1, 9) and n (e.g. l. 20). The avaraṇa occurs five times— twice after ṃ and three times after ḍ (ll. 1, 2, 3). If at the end of a line there was no space left for the next akṣarā, the engraver filled up the line by a symbol which looks either somewhat like a reversed Nāgari ta, or like a narrow Uatra in the transcript these signs are denoted by a vertical line in round brackets. Finally it has to be noted that the upper portions of a few letters of the first line are ornamented with scrolls or flowers.

The engraver has done his work with considerable care and has committed comparatively few real mistakes, part of which he has corrected himself on second thoughts. As regards orthography, it must be stated that i is nowhere distinguished from u. The dental is used instead of the palatal abhant in Šhrādā, l. 3, Hravyakasipu, l. 7, kāśmira, l. 20, aṁa, l. 21, and svadha, l. 33 f ; the visarga instead of the lingual abhant in chaṭhpāṭha, l. 3, nīkrāmati, l. 58, and nīkrānta, ll. 15, 28, 31, 39, 58, 81 and 82; and t instead of ḍ in atbhuta, l. 49. The spelling of uvala, l. 13, datvā, ll. 13 and 21, and putra, ll. 25 and 61, is not correct, but frequent in inscriptions and manuscripts.

The languages of the inscription are Sanskrit and Prakrit.4 There are 76 verses, the remainder is in prose.

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1 In four cases (e.g. maṇtharaṁ, l. 54) the top-line of this form of tha is indistinct.
2 The kkh of pechēkkle, l. 64, seems to be a modification of the same type.
3 The second variety occurs only in ll. 22 and 42.
4 I have added a Sanskrit translation of the Prakrit passages at the end of the text on p. 117 ff. 
The inscription contains the two first acts of a hitherto unknown nāṭakā, i.e., a drama of four acts,1 entitled Pāṁśṭamāṇḍūri or Vīrāyaśri (1. 4). This drama had been composed by the king’s preceptor (vījāguru) Madana, whose family hailed from Gauda (Bengal), and who was a descendant of Gāngādhāra2 (1 3 f.). It was acted for the first time at the spring-festival3 in the city of Dharā (1 3)—the modern Dharā.

The opening verse (1) contains the following statement—

"On this pair of blank slabs is being written with difficulty the power — to be absorbed by the ear— of the virtues of Bhōja himself, who has become incarnate in the form of Arjuna."

Of the two slabs here mentioned, only the first is now available. The second must have borne the two remaining acts of the nāṭakā.

The last verse (76) on the preserved slab runs thus—

"This panegyric (prāṣast) was engraved by the artist (āśīpun) Rāmadēva, the son of the excellent sculptor (śāṇakāra) Śihākā."

Here the inscription is called a panegyric. Hence it is very probable that it was composed and engraved in the lifetime of the prince whom it celebrates. This was Arjuna (v. 1) or Arjunavarman (1 7 and v 19), king of Dharā (1 9 and v 6). He belonged to the Paramāra family (1 13) and was a descendant of the emperor (ādvabhauma) Bhōjadēva (1 7). The poet represents him as the equal of his ancestor Bhōjadēva (v 6), and even as an incarnation of Bhōya (v 1). In verse 3, Bhōjadēva himself is compared to the god Krishna and to the epic hero Arjuna—

"Victorious is Krishna, like Krishna, Arjuna; (and) like Arjuna, the glorious king Bhōjadēva, who was able to defeat (his enemies) by leaping arrows,4 who afforded protection to the whole earth, who assumed the rādhā5 which distressed (his enemies) by wounds from roaring, terrible arrows,6 (and who) had his desires speedily fulfilled for a long time at the festive defeat of Gāngēya."

The last few words of this verse imply that king Bhōjadēva defeated a prince named Gāngēya, just as the epic hero Arjuna killed Bhishma, whose metronymic was Gāngēya. As the well-known Paramāra king Bhōjadēva of Dharā was reigning in the first half of the eleventh century,7 his enemy Gāngēya must be identical with the Kalachuri king Gāngēya of Tripuri, whose reign fell into the same period.8

Arjunavarman, the hero of the drama, is in one place (v. 10) styled ‘the son of king Subhata.’ This enables us to identify him with the Paramāra king Arjunavarman, who was the son of Subhatavarman, and whose copper-plate grants are dated in A.D. 1211, 1213 and 1215.9 The same three grants prove that the new drama was composed in the reign of this

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1 See the definitions in the Dālārāpañca, III verse 40, and in the Sāhityadīpikā, Nīrṇaya-Sāgara Press edition, p 343, where the Dānādeśī and Viḍhāna-dhābhāyaśī, etc. are quoted as examples. Others are the Prayaḍārikā, Kāraṇapadura, Kānanikūlakaḥmaṇa and Viṣṇuḥdauḍhū; The prototype of all of them is Kālandāsya’s Māṭāṅga-kṣaṇamitra, which has however five acts and is therefore styled a nāṭakam.
2 On the formative of Gāṇḍādherga (without śuddha of the first vowel) see Pāṇini, IV 1,160.
3 Panādēsa, v 8 and 127. As this festival takes place on the first tithi of the dark fortnight of the pārṣadamā Chaitra (Ind. Anti. Vol. XXVI p. 187), it is also called Chastrāsāva (v. 9), Madhātāsāva (l. 15) and Chastrāpañca (l. 3).
4 The word ṣduṣa, ‘an arrow,’ may refer also to the Bāna king.
5 "A particular attitude in shooting (standing with the feet a span apart)"—Monier-Williams.
6 In the case of Krishna we have to translate— "who was able to defeat the leaping (demon) Bāna, who afforded protection to all the cows (by lifting up the mountain Gvārtha), who made Rādā distressed by being smitten with manifest love." In the case of Arjuna, Rādā is the foster-mother of his opponent Karpa.
9 Prof. Kielhorn’s Northern Last, Nos. 195, 197 and 198.
Arjunavarman, for they were composed (rāchita) by the same rājaguru Madana,1 who was the author of the drama (I 4).

Arjunavarman's grants report that he defeated Jayasimha 2 The same enemy is referred to in the drama (I 7), with the additional information that he was a king of Gūrjara (I 7, vv 10 and 18) and belonged to the Chaulukya family (v 7). Hence he seems to be identical with the Chaulukya king Bhimadēva II of Anahlapātaka,3 whose grants are dated between AD 1199 and 1233 4 Although these grants do not apply to Bhimadēva II the name Jayasimha, they call him 'the new Siddharāja,' and 'Siddharāja,' had been the surname of his ancestor Jayasimha Hence I believe that Bhimadēva II is meant both in the drama and in the grants of Arjunavarman. It is, however, not absolutely impossible that the Jayasimha whom Arjunavarman defeated was the temporary usurper Jayantasimha Abhimava-Siddhārāja, who ruled in the place of Bhimadēva II in AD 1223 5 At any rate, as noted by Bühler,6 Mērunūga's Prabhadvachintāmaṇi places both the conquest of Gupatā by Arjunadēva of Malava and an attempted invasion7 by his father Subhata in the lifetime of Bhimadēva II himself.

The drama locates the decisive battle between Arjunavarman and Jayasimha on the borders of the land at the foot of a mountain called Parvapavatā (I 7). The name of Arjunavarman's minister is stated to have been Nārāyana (v 8). To Arjunavarman himself the drama applies the surname Trividhavirachchudāman (I 7 and v 9). Even this detail is corroborated from two different sides. The same surname occurs as Trividhavira in the grants,8 and as Virachchudāman in the colophon of the Rasikaśāṅgīvaṇi, a commentary on the Amarasatākam.9 This commentary is attributed to king Arjunavarman, who at the beginning of it calls himself 'the son of king Subhatavarman' and 'the light of Bhōja's family'.10

In his commentary on the first verse of the Amarasatākam (p 2) Arjunavarman quotes a Śārdalavikrīdīra verse of 'the preceptor (upādhyāya) Madana whose other name was Bālasarasvatī.'11 The same person seems to be meant by the 'upādhyāya' who is quoted as the author of an Āryā (p 15) and of two Anushṭanda verses (pp 16 and 44). The upādhyāya Madana is of course identical with the rājaguru Madana, the author of the Paurāṇikāvarjī and of Arjunavarman's grants 12 The quotations in the Rasikaśāṅgīvaṇi show that he produced other poetical works besides these,13 and it is not unreasonable to suppose that he added his royal pupil very materially in the compilation of the commentary on the Amarasatākam.

Finally the drama mentions a few localities within and near the city of Dhār. According to the prologue, the first performance of the drama took place in a temple of the goddess Sarasvati.14 The scene of the first act is the top of the royal palace (v 8), and that of the

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2 Ibid p 26, verse 17.
3 This was already suggested by Dr. Hall, ibid p 39 f.
4 Prof. Kielhorn's Northern List, Nos. 188 and 216.
5 Ibid No 205. 6 Ind. Ant. Vol VI p 187.
7 This inversion is alluded to in the grants of Arjunavarman, Journ. Am. Or Soc. Vol. VII p 26, verse 15.
10 Ibid p 2, verse 5. On p 23 Arjunavarman quotes a verse of 'our ancestor Mūṇajadēva whose other name was Vākapati.' Compare Zeitschr. D. M. G., Vol. XLVII, p 89.
12 See the two first lines of this page.
13 Prof. Oppert's Lists of Sanskrit Manuscripts mention three MSS of the Bālasarasvatīyaṃ, a kātyayam by Bālasarasvatī, which Prof. Aufrecht (Catalogus Catalogorum, Vol. I p 425) assigns to the upādhyāya Madana.
14 Śrañadādēva, L. 3, or Bhārati, L 6.
The dramatis personae are: The stage-manager (sātrādhāra); the actress (naṭī), king Arjunavarman, the jester Vidagdha; queen Sarvakalā, her maid Kanakalakā, the royal gardener Kusumakara, his wife Vasantallā, and the heroine Pārśyātamaṇjari or Vijayaśri. The king and Kusumakara speak Sanskrit, the remaining persons Prākṛti—Saurasāti in the prose passages, and Māhārāṣṭri in the verses. The pretty verses of the bards, which are recited behind the stage, are also in Prākṛti.

In the prologue (āmukham, I. 15), the stage-manager informs the actors that, when the army of Jayasimha took to flight and the victorious Arjunavarman was still seated on his war-elephant, a cluster of blossoms of a celestial tree (pārśyātamaṇjari) fell on his breast and, on touching it, was transformed into a beautiful maiden, while a voice from heaven spoke thus:

"Enjoying this lovely, auspicious Vijayaśri, thou, O lord of Dvārakā, shalt become equal to Bhojadeva." (v. 6).

The stage-manager further explains this miracle in a somewhat complicated verse (7), which has probably been translated as follows:—

"The Chaupalukya king’s daughter, (who was an incarnation of) the goddess Jayaśī (who was the goddess of victory) herself, (and) who, having found her death in the defeat, caused to be irrigated the young forest of lāṃdala-trees, which was the grief of (her) father, through the waves of the tears of the harom,—she (is) this cluster of blossoms of the celestial tree (svardrumamaṇjari), which, after being hidden in a bud, developed into a lady."

To shelter her from the public gaze, the king placed her under the care of his chamberlain Kusumakara, who was in charge of the royal gardens, and whose wife Vasantallā waited on her in an emerald pavilion on the Dvārakā hill.

The first act bears the title ‘the spring-festival’ (vasantītsava, I. 31). It describes the king viewing his sporting subjects from the top of his palace in the company of the jester, the queen, and her maid.

In the introductory scene (unākhambhaka, I. 39) of the second act, Kusumakara and Vasantallā compare notes on the mutual passion of the heroine and the king.

The title of the second act is ‘the reflecting ear-ring’ (tāṇkara-darpana, I. 82). The king, accompanied by the jester, repairs to the pleasure-garden, in order to witness a ceremony performed by the queen, the marriage of a mango-tree to a spring-creper. Vasantallā and the heroine watch the proceedings from behind a tree. Bending aside the branches, the former reveals to the king the image of his beloved, reflected in the queen’s ear-ring. The king’s delight and confusion arouse the suspicions of the queen, who leaves abruptly together with her maid. The heroine and Vasantallā also withdraw. At the advice of the jester, who reminds the king of the proverb that ‘killed and eaten comes to the same’ (I. 59), both follow them to the emerald pavilion. The king’s tāṭa-tāṭa is interrupted by the appearance of Kanakalakā, who is the bearer of the ear-jewel and of an ironical message from the queen. The king tries in vain to hide Pārśyātamaṇjari behind his back. At the end he leaves her in order to pacify his jealous queen. The heroine also departs, threatening to commit suicide, and Vasantallā follows her.

The foregoing summary of the two preserved acts will remind the reader of another, well-known drama—the Rāmdvālī. The poet Madana, no doubt, derived the plot of his work from this or similar nāṭakas. But, as the hero of the new drama was a living and reigning king, it is unlikely that the chief persons who appear on the stage together with him were pure inventions.
of the poet. It would have been a poor panegyric that made Arjunavarman move among fictitious characters. Hence I believe that, as stated in the drama, his chief queen was actually named Sarvakalai and was the daughter of the king of Kuntala (v. 11),—who is perhaps identical with the then reigning Hoyala king Vira-Ballala II,—and that Pāryātamaṇḍjari of Vijayaśri happened to be Arjunavarman’s favourite at the time when the drama was composed. Her miraculous appearance and her fanciful connection with the vanquished king of Gujarāt may have been suggested to the poet by her real name. They could not fail to please the king and his mistress, and could perhaps be risked all the more easily because the lady was not of royal blood, but owed her elevation only to her personal charms.

Another instance in which the wedding of the favourite queen of a reigning sovereign forms the subject of a romantic story is that of Chandaladevi in the Vikramādityasvatam. In this case, contemporary inscriptions and Kāhlana’s Bājārāragini prove that the heroine’s name was not invented by the poet Bilhana, but that she was actually one of the wives of Vikramāditya VI. Vidyanath’s Pratiparudriyam deserves to be mentioned in the same connection, as it includes a drama that resembles the Pāryātamaṇḍjari in being the panegyric of a reigning king.

TEXT.

1 चन्द्रकावली नमः ॥ चन्द्र कर्मचित्रविविधिति चतुर्विध विभक्ते । ब्रह्मचारी युयोगितंत्रम् भवतिर्भवस् ॥ १ ॥

2 देवीराजा काला रति ॥ २ ॥ भरी च । १० वलाहायायक्रमवे विविधे निमित्तवाचारकल्पवृत्तिः कर्म राजार्गुणोऽर्ज्जुन इति च वैभोजित्वे नृपः । विश्वरूपनैवेदिस्वरूप सवरं विचारी च यस्यं यथा यथा बुद्धस्वरूपस्वरूपमाहते विश्वविद्यायबाहे ॥ ३ ॥ नांतरं सन्तुचारः ॥ प्रायै । इत्तस्यावः । प्रविष्टा नठी । भावेनद्रे ११ भ्रमी । सूत्र । भ्रमी । भा-

3 दिशा लक्ष्मी तदभवला परिष्ठलि (१) यथा च । लया संविदेव वैव-परविण् च च रम्यतिचः। १२ सर्वनामप्रायम् बाराकुर्योऽवादित्वं स्वारुपाकारार्गुणकारोऽवादित्वं जयस्करतांवकारार्गुणकारोऽवादित्वं बाराकुर्योऽवादित्वं.

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1 Vv. 11, 37, 55, 63 and 178; Samastakali in v. 30.
2 See the Table of the Hoyalas in Dr. Fleet’s Dynasties, p. 423.
3 Il I, 29, 32, 33, 35, 38, 42, 44, 48, 69, 64, 78, 80; Kummasari in l 12, and Kummarama in l 75.
4 Vv. 15, 65 and 1 60, Jayaśri in v. 70.
5 Bühler’s edition, p. 33 ff. of the Introduction.
6 Dr. Fleet’s Dynasties, p. 449 and note 4.
7 Compare Jad Ant. Vol. XXI p. 198 E.
8 From three inked stampeas.
9 Cancel the rūpāya, the syllable ḍa is expressed by a symbol resembling the ne employed at the beginning of the Bhūpāli plates of Udayavarman, Jad. Ant. Vol. XVI. p 254, Plate.
10 Read गर्भस्य.
11 See p. 117 below A.
12 Read वैवपर्वी. 
4 जनमेघ गम्भीराचे मंदनन्या जगूः कातिरिभववा समस्तसामाजिक महान्तांदन्तक्रिया पारित्यात्मकोल्यपराधिविजयीनाम नाटका नाभिक्षण संपाद्य:। नदी [१४] लजित । जे सच्ची भाषातील । किं च भए वि सुचिद्र (१) जा सत्यायनारंबरंदेवसेवसहायत-।

5 सारंदनकऽस्यर्थः [पिंडः] द[परायणधारा] जर्जराधारोकल्पपरीपरायणमेलिकपा अवकल्पकर्त्ति दुर्लक्षणार्द्वाऽद्विश्वामार्थास्य्याय द्वितीयोपरायणसिद्धांश्च द्वितीयं विषयं (१) परिसंततिरंगपरीपरायणसाधनयोग्याद्विषयां द्वितीयं विषयं (१) जातकुब्जरकस्त्रियाराष्ट्रसरस्वतेष्वरस-।

6 [त]विवर्धविच्छिद्रकुंदङ्गविच्छिद्रविषयः द्वितीयं विषयं (१) धाराभिवर्धीलोकांश परिश्रिय वाक्सम्पुष्पुष्पकैयोपि बांधकेवस्तुतं सहस तिः परविभिन्नो जोत वीरि। ति । ता कविंद्रां वैरिः द्वैय धाराबिवर्धायां। सार । भाषाये । किमावतां भवन्तं। सारे सुनानां शीलं च् चण्डीनामस्मृत्तरे । यथा च वाणमाियार विवर्धिति सत्यमा-।

7 हँस । [८ II] तत्सः! चापूः। नदीः घर च। चार्यं [१४] चुरू लया । सुमनसा शीलसिद्धि । नदी । खसः हृः। सुन । गढः [१४] खुश तत्सः। विवर्धविच्छिद्रकुंदङ्गविच्छिद्रविषयः अवभीमीकोज्ज्यग्नय-सूर्यनाथ राजं भौमदेवसंविश्वाम्भरिततिना रज्ज्यघनित्राह । स्व-पर्यर्त्तीलाबायतिषु विद्यायिनेन प्रतिद्वारविषयभिषिषितयां संबांते चुरूयादि।

8 नाद्विकित्तिदिवसायेंद्रस्यविकारंबत्तिपारिखराणियेः सत्यायनारंदेवसेवसहायत-हस्य: कल्यं ववं। नदीं। बचन् [१४] चर्च च चन्द्रच्यूलस्वच्छन्दृकुंदङ्गविच्छिद्रविषयः कविदिश्वितिसंबंधसंबंधे चतौःकुंदङ्गविच्छिद्रविषयां सत्यायनारंदेवसेवसहायति संबांते चुरूयादि।

9 कुद । चार्यं [१४] एवमेतत्। नदीं। तदोऽ २ [१४] कुद। तत्तथ प्रतिवृत्र प्रत्यक्षापि यवत्विश्वरसंवियोगविषयः चतुर्दीत्य धाराथिरं-स्त्रलोकन्यात्तारदिस्य चतुर्दृढ़दान्यवादाविषयां वधिकारसंदर्भादस्यसहस्तिमिश्यादिका पारिजातांस्मृतहि प्रपात।

1 See p. 117 below, B.
2 Read "पुःसूनूः".
3 The engraver has left a blank space between the two aksaras य र, द.
4 The visarga had been omitted by the engraver and was inserted by him on revision.
5 See p 117 below, C.
6 Read "काशिः".
7 See p 117 below, D.
8 Read "सदूः" (२).
9 See p 117 below, E.
10 नदी । खौँकुक । तदोऽ ॥ [६] छूँ । तत्तव । नन्दोऽ नन्दोऽ
द्रेपनपत्योर्विन बचोऽजी । कारिनीसंवनजाविनेन नयाइदेन । देवा-
किनी । वहा विषाविलोचनोपनवोवनिद्रोही विख्यते सामुदाय-
लिङ्गद्वृयावनसुरामायत: कामिनी ॥ [५ ॥] तदेव पाञ्चालयां
प्रादुर्भावः । मनोज्ञा निर्विशेषेता कल्याण ।

11 की विजयचित्र । सदुःशीतोऽवेदन साताकार्य निदित्त्रित । [६ ॥]
नदी । चन्द्र ॥ [५] ता किष्मायुक्तिः या नाता । छूँ ।
प्रिवे । न खेलें । लिः हुड़ । वा चैत्यसौधहितेन देवी जयमी । स्व मंगे
वल्लुमाया ॥ ॥ नायक्षिन्त्रलिङ्गमुखोऽन्विने विने ।
वहुः । नीवलमाभवविनिपन चढ़े बद्दीराजः (१)५ देव लक्ष्म-
संहरी किः (१)

12 खलंगे संक्रम्य जातागुणा ॥ [७ ॥] चटी । खरकशास्त्र ॥ तदोऽ
छूँ । तत्तव (१) । देवेन वायुक्षुःसुवाच्यतादाताः पुष्करा
न्युः वंचितवता महाजनमञ्चया वा लक्ष्मी[२] । देवविने
कुलमार्गर्वायावलोकानाविनारिये । चम्पिना । देव जानीय घारा-
गिरिपरमस्तम्यांतः वर्तनदीवं लघुहि-

13 घी वंगोऽविनारिये द्वारा स्मरणा । देवे । उत इति देवः ।
छूँ । तत्तवचित्तविने । प्रि व (५) प्रसः । काराभाद्दाय श्री
विश्व श्रीरामचार लक्षमानश्रीरोऽ । देवी वचतिर्युःवाची नगरेप-
रविनवेंक्ष्यमेवः ॥ [८ ॥] छूँ रामप्रवेश नगरारूढ़बली ।
हायांनतरिविविष्टविशरूपादिकरोऽ

14 मर्गोतसर्वजनातां दत्ताविश्व नेलाविने । वटीपति कः चम परन्तुर्सरिवषयुः
जानी ॥ एष च च्यदुत्तोऽजिति विनाहसलाभः ॥ [१० ॥] शाशवाच ।
बंगापुराविनायः हिन्दुदर्गापण गूढ़चिन्ह । चौतिकेता व्याख्या एष
एष सुमक्षितस्थिरः ॥ [१० ॥] नदी । पासः ॥ एष बंवजिरिया
विय कावि यथा । छूँ । कुलिचं क्या ।

15 कुंडा कलारां परिविष्टा । वृंगेश्वराता क्षेत राजः वर्षकाल प्रिया
॥ [११ ॥] तदन्ताय वहिती सातातुि कुल्लुके देवा । ब्राह्मणमयंतर-
कार्यवाह शब्दमवाधः। [१०] प्रति विषयां विशिष्टाणुः। ततः प्रविष्टति विषयसूचनां सब वसंतवेदीयां राजा (ि) साधनं सह राज्यं च। राज्यं। शब्दकारसंग्रहं देविविलयं (ि) शब्दलिपिनं। चतुर्जनः।

16 त् [२०] मीन्हिंसं गेष्ठं एदं। कीलसर्वाहसूपं मण्डहरा पङ्खमंजरः एसा। तुच्छ उच्चारिण्यं हु सए विषयमहत्ता गायनीश्च जाहा। [१२॥] राजा। शब्दार्थः (ि) हस्ताक्षेत्र उद्धोला। देवः। लघुपाठीयमानाः सव्यासातः कुस्मूकः। चतुर्जनः। [१२॥] घोषः कुमुदी नवलखिवारपदेशः वेघवांगी हुतन्तः।

17 नक्षत्रियः नक्षत्रसंपि नरन प्रवचया वचनः। [१४॥] कित्वुपकः। चतुर्जनः। चकितः [२०] ध्वनिभवः व्यवहारः कुस्मूकः। फलमें फलमें एदः। राजा। कीलमालागतः। या मध्यवर्तं जयोनिविवाह्वेक्षी मूलं पपतं ह्रदयं सम महुभूमी। संस्का मनोहारोऽनुिन विजयस्य तत्र पाराश्वरीमयुद्धारते वटः।

18 खः। [१२॥] विष च। या शार्दूल श्रवणकृष्ण कलिवं महा पर्यालोकसऽक्रमां। वाक्यातिसतत् अपूर्वाचकार सा हे छद्द खल्वति मध्यविवाह्वारी। [१६॥] नेपणे वैतालिकः। सम्प्रायसिद्धार्थीसदिः। चुरो वि तुलच्चित्रे कीर्तितः। वाचायवसिद्धार्थी दियमाण्यपुणे सुधे खिद्य। [१७॥] च सीमातिनौय तियं तथ लुकाविदर्श।

19 शरीरः। मध्यें सिद्धार्तेऽपि तेष विषव रमण तुच्छ लोपः। [१५॥] वाणिज्यिङ्कः अचाराः। वित्तेऽपि नियोजितः रद्धशः। बच्चुवशः तथ उष्ण चाल विषव विद्या लिखितः। [१८॥] ॥ विधुः। कलकालमायकः। (ि) नेपणे[१०] वस्मूकितकेरः। व्यवहः। [१०] ध्वनि २ पर्यारं स्वरीविद्यं नागराङ्कः। राजा। क्षितार्कसंग्रहोऽदिवाष्ट्रायं। (ि)

20 चित्राः। (ि) सबुतुम पश्चात्। सबुते [२०] किसुचति। राजां प्रति च। देवः। [२०] प[खः] २ [२०] सिद्धार्थव्यवस्थानः नवमहंसमुद्रीत्रते कस्थरीविद्रा कालदेवदृश्यं। कालप्राकृतिकारः। कालिचक्षुदिनुपी श्रीवंदसूक्तालयः। वैरि। खैरमन्वयमभद्दुर्यम्योऽन्तरः। [२०॥] घोषः। चौषदीपार्श्वमन्त्रोऽन्तनातः।

21 ख्रीं द्युपलहा। श्रीदूरीपश्चिमतात्तकरताः श्रीं चलात्तित। बलबोधी मदविश्वः। गायनिवायः। श्रीदामोदरिविस्टं चालितः। ख्रीं द्यो।
22 दितं मंद्रभूमि घड़ैः तवं[४] कर्मभरितं वैविद्यनापि होनं । हिंदी-लात्: ह्रद्यति द्रव्यमयम् तारदेवी कष्ठं विभल्लिमापि हरिर घड़ैः पंचमे च [[२२]] विद्रूः । वयस्कः [*] लाभं सचि । दयो तो हिंदीलाथी (१) जोंहि हिंदीलाथवच्चीय वलोक कीकरता । राजा । स्वतंत्रमीनेय (१) सोप्रावत । नूसनमहीनो स्रषाव । श्रीमान्यो भवानु । श्राम- (१)

23 राजिः । विद्रूः । सदयं । वचि न जापामि । ज्ञाने मे कमणि वदुविय्यह[४]तसुदर सुहः पसारिय मगलाद गापदि तति इं भौवीगिगहिरी एरिणो अ पाणि दाउमिल्वामि । इति विद्रूपः विषय सर्वच सचि । राजा । सिला [*] भयं । पतावता गीते सम्बाहिणी भवानु । कनकलेखा (* चचचिपिहिता विद्वृः राजिः।

24 इस्तेपैवयति । राजी टहीला स्वतंत्रमीनेय च (१) राजी मनसा-जसुदूळायितु सुन्दरस्तिपति । राजा । सिरो नम्पनु सबाति । सिद्वृःवाणायिय मुझि समोऽति सया । एव एव प्रणामसं तन्त्रिविधाय द्राहिनः । [[२३]] राजी (१) भोजिभत (१) सखा: विद्वृःराेमयति । कनकलेखा विद्वृः वर्षरं विद्वृःरूळ नाथ-यत: । विद्रूः।

25 कलिशवृोहामयिन्यू । वयस्कः [*] तमं पि देयवं महरसी । [रा]शी (१) विद्वृःराहस्तरापारविद्मयसरति । राजा । देयवं वदुसुस्कस्वरिनिय ब्यारा[२]विद्वृःराहस्तरापारविद्मयसरति महम्मवाहासुपिदुष्टाद्वाद्रोऽत्तिया श्रीम्बा। कसरादे घण्नाभिषमः भवायन्यगारालबालने चैरूहारि करोति कः पुनःसं कलिशवृोहामयिति । [[२४]] उपस्यः (१) भवानु- (५) भवानु। ।

26 [[२]]वदुस्युस्यायनः । च्या संबृषेपः [*] च्या निपततां श्रामः । च्यानी बहि । [१२]सिंमीतीश्चिनामिश्चलबब्रक्षेत्रायानमभ्यंदवालसूरीगोगीश्चिनितेथय-
27 [खै०] सङ्कारे तथा सभ सम पाणिमाण कराविचि (ि) तदा च वि तम व नायरिवयतासहिति वसंतसाहि मानिसि । राजा (ि) राजी च सख्येि व वनका । सनातकों च विचिनितेि राजी [ङ०] स्मृतिमतिनियि । प्रज्जवति [ङ०] पाणिमाणवयस्य भानिविििि सि । सेन भाष्विनिर्धार बद्धारख पाणिमाणो कारिविरि [ङ०] तुझे वि तिनि (ि)

28 [वि०] संतिदा विवडेभा ता दारि क्वांसमारसंपादनाभावेण उल्लायं गमिसखं । राजा । वदिभिसिनिते देवेथे। दति सख्या सुभ रानि निश्चाँति । राजा । सखी । वि सा नवाभिवित्ता पारिजातसंजरि । न न [ङ०] विचिनिति [ङ०] संजारसंजरि । विवृि । सचिनं [ङ०] वयस्य । अं खु यदं विभमसि । समरणं जेव यथे । दति संजारसंजरि समयंति । रा

29 [जा०] गढ़ीवा (ि) सक्वशचालगति । परिचायामिसि दृढ़ा गुलनाख चुतामारि । सरामि विचरक्षासमाति । चाफ़िनं बरवान् । [ऱ०] दति तादातलमभिनियि रूपसावलीकतेि । विवृि । वयस्य । सभे पारिवारिसारंििि पि दे स्वह सियर् । राजा । सखेि [ङ०] सिमुचििे । रागं सांच्छिनिवाहं विमिरलं गुणवलमाधुःपि मावीवरविप्रयोि (ि)

30 [गै०][त०] मसि ब्रोजीव वा ने चौदि । वासा चांद्रसारी कलेि वशित खोतन्तनिएियि पवेणोकीविनि । प्रतापसंम साचाहिनितििि च । [ऱ०] नंपथे । उध्यांिििि मोहु सम्भववंिा तेवट्थि । तिसियावान् कारणोपि वि विद्वति [ऱ०] विवृि । वयस्य । देवियविनिप्रिदान

31 सुप्तसा वंदीवादतीिि दितिि समिदा विशिष्यवियिा जापं वसंतुिि । एडेि ते बहिनियि पाणिमाण दवियविनिेिि दे पत्तिक्षत्तमामिेि भूभविकर्षििि वस्तिि वासालय । [ऱ०] ता खिन दिवटि । एडिि [ङ०]

1 See p. 118 below, G.  2 Read वर्णुहुः.  3 See p. 118 below, H.  4 See p. 118 below, I.  5 See p. 118 below, J.  6 See p. 118 below, K.  7 The symbols धृिििि वय seem to be corrected from सुवष्ट.  8 See p. 118 below, L.
धारागिरिलीलायं जेव गच्छामी । राजा । सम्मान्य सोलंकि
च । यदूमिसूर चवायति निःशाली। । वस्तीविषय नाम

32 [चूँके] ॥ च इं ॥ प्रमाण कुशामारः । देवा सस्त्राकारया
संययरीयोनेन चूँकहसूसाकालयातिसुमनुङ्केन । वारांगनामकर्षणमिरागीत-
रौज़ीरागिरि: कामिणि समस्यतनोत्ति ॥ [३० ॥]* कार्त्तिक ॥ च
मत्तानो महायमिलेंडियानं यूँ विवाहितमतां संस्कारधितसंपादितः
वसादाहकार्तेयांशुङ्काः । भूमिगीत विहः

33 [लघु] प्रभवकाराः रीमंचिताः कौकृत्यसंख्याः कुष्यकारिणाऽक्षमेष्मकानारे
वारोगना: ॥ [३१ ॥]* कैलं वक्रा पारिधातसमज्री राजदेवोऽलिक्षाना-
परंत्यानंकायाती समस्यतिः वधयति । सा [हृ] ॥ सायं नीको-
विवोधदर्पणदलनांचेष्टा पद्धिः: निं नोडौ रूपंस्यं दुःखितमति ज्ञात
शुङ्क: पुष्चिति ॥ सीतापारमाभ्याः कपिलकृत्स्ना ।

34 [प्रजा] न शुभेच्छ हृदार ददली करोति कषणाविकारिताः सखिी
॥ [३२ ॥]* जिं वदुः । तन्यी तापातिरिक्षेण घृती यथाविस्तुता ।
प्रवालवस्त्रम कपिलचन्द्र चक्षुः ॥ [३३ ॥]* नेपत्यविज्ञानितः
क्रेन । कथय मिथ्या वचस्तबीला ॥ समयावरुः ॥ प्रिये [६*]
प्रयमचित्त इति भक्ति । निरवर्त्य । नूनमिवित्तानी । कक्कुक्कुमुत-
केनायोईकोताकारसी-

35 [चौ] नी । नताना सदगतिसारतिवित्व गाहति ॥ [३४ ॥]* ततः प्रवि-
शति यथानिर्देहा वचस्तबीला । कुशमारः । उपथञ्च । प्रिये
[*] कब्यमासि वक्रा पारिधातसमज्री । वर्षम् । छलुगुः धर्ममंडलक्ष
सिद्धे नीलविभोवाहावाहंकुजरगामिणीवचवदि । सा विचारमाता-
यथा । चती नीलविज्ञ वासवदेवीक्षेण पञ्जूस्यं दूरायचिनिश्चिभि-

36 [चैं] दर्शवमर्थं च चितं नियम ॥ [३५ ॥]* कुलमा । संकल्पचितावाक्यः
। प्रिये [*] तत्कलमथेयात्मेनुसारयाकारां वाचाः । वर्षम् । रायांगभविस्तरः
उपविधिः । कुलमा । प्रिये [*] साधूः । कथित च ने राजा
नमस्करः विद्येशन वर्षम्
माधवशिल्पकर्षीविवाहारसंमहानायतिः देवी धारागिरिलीलानामांगमल
शुङ्कां गुणांगांतःशुङ्कां

1 Read वधायः । श्रद्ध निःशाली
2 Corrected by the engraver from पाचवेय
3 See p 119 below, A.
4 Read यायः
5 Read ब्रजभ
6 See p 119 below, B
7 श्रद्ध तत्कलमथेयात्मेनुसारयाकारां वाचाः । वर्षम् । रायांगभविस्तरः
8 उपविधिः । कुलमा । प्रिये [*] साधूः । कथित च ने राजा
नमस्करः विद्येशन वर्षम्
माधवशिल्पकर्षीविवाहारसंमहानायतिः देवी धारागिरिलीलानामांगमल
शुङ्कां गुणांगांतःशुङ्कां

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37 [ए] ञन्चारिणीः प्राणेष्वरीवस्मिन्मकाव्यं संभाषितत्वतः। वर्षत् । तन्नास्विति । कुलमा । मिले । एवं च कायति । देवः परिजनकोशी-रचनात्वयीच् चिंतया । अभ्युपैति५ कथान्तयं शुचं कांपितस्वतः।

36 [ए] ञिं तु । नौ भावयति प्रसादविभेदेभूलांवितरिनावासानं वारं निर्द्वाधति नौ कृववच्चे नौ वाचिकोभर्ति । राजा चक्करः।

38 [स्व] तौति पद्विकाले वियोगे दृष्टानु तानेव चक्रामथीप्ति नववामाहिति-प्राणं गते । [३७ [ए]] तदस्तु विविधन्त्रेन लया सीविशापालाय परितोष्यपि वस्त्रा गार्जातमंगनी । यतः । विरङ्गे नूषमेकख् दुखेन कभी सुखे । दुखेन चततरी दुखे प्रेमे चुहे चुहे कुटिला गतिः।

39 योतुस्वस्यामित्रायाह्प्रानाय विद्शितहिंस्य राजः । सकारेव गच्छारीति । निष्कृति । विचक्षे । ततः । प्रविधिति राजा विदूषकारः । राजा । सम्यताद्वारान्सीकरः । चेतः । ततः यदु सुखेन निर्मौलनिज्ञानाभिमानाप्लिनः। श्रेयभी तत्वे मनोविषयस्याहारविभाषनः। चौथं युक्तमोक्षे दृष्ट्वा तत् (१)

40 [स्व] रजर्ज भाषापर्वताभ्यंति मस्तुलिसम्वतानूषवृक्षाणः। [३५ [ए]] विद् वयस्के। चारेः।[ए] चतुरस्यायः नै । जदो चैव दोषाय चंदे राया । राजा (१) दुष्चिन्नाविलनं च चिम्पिला (१) समयभुक्तान्तः । नैपथे (१) मंगलधर्मः । [रा] जा । आर्यवर्तिष्कं । चेतः । स्वशादृश्य तारं सुभद्रसुकुचाशाखाकठिन यासं स्वाहिकावर्षम् । भ्रागवतं यत्तिविदं ससंय रक्षकः।

41 [स्व] । तानिस्यायोप्यो गोतमनिर्म्यस्यधुना प्राणेविकालां वाराणीमि:। प्रवाही गमयति गमानीर्गर्तं नन्दीः । [४० [ए]] तदेव [ए] देवीं प्रवाहस्यतः । च धि प्रशाधति । विद् । वयस्कः । जया । प्रस्य प्रवाहाण्वकृतेभिषेकार्यः चसुकिदारं प्रविद्वी । अस्तमसम-। जीवा च जया प्रमाणप्रवाहवृष्णुपरिमलादीनाः किंवाः।

42 [त] क्रुद्मान्यो क्रुद्मान्यो स्वदिः तथा (वयस्के) । चंपवित्वामाभिचारितां वियोगनियोज्यचतुर्विरितचारिः द्विभाषारिवारितस्तंबालाः।

1 Read अभ्युपैति । 2 See p. 119 below, C । 3 Read चषमायदी । 4 नियतिः निर्माजाति । 5 Corrected by the engraver from खपात । 6 See p. 119 below, D. । 7 See p. 119 below, E. । 8 Read परमवन । 9 These three अङ्काराय are due to a mistake of the engraver, they occur again in their proper place as part of the compound चारिणी एः in the same line.
43 [कौ]कलालगोर्नेररिचुय=तः। देवी दुखियाँचे लखशैलसंतोष लक्षते॥
44 धरति। चर्तकरणपकी मे लाखशैलवाणिं। [४२॥४] ततः
45 मा]चार्केण विच्छीद्योगो नाम चचूरवि. भक्ष्ये। प्रदानं। कलेपाः।
46 [व]श्च निच्छ (ि) चवितरसमाभगत। कलो चचूर तारिचा भायित।
47 [न]चौथंती धन्य निर्मितिः 'परशुरामो न महत्रे वैयायवातानीय।
[शुद्र i] संबंध। नायिकाः प्रति। चन्द्रोऽ [1] एवं ज्ञेय तुच्छारिः
सुश्रुष्यो नृवृत्त गायकं त्रिधाराः वियमयवर्ष वर्षसुबृहीियं वर्तति।
नायिका।
किलिकंकः (i) वाचस्पतिः। चन्द्रोऽ [1] त संबंध ज्ञेय लिपि
चापनी चित्रितः। चन्द्रे उने अतिक्षो ज्ञेय लिपां में चापत्याये।
चचकुपुराणं वियमयवर्षं ठालं में बोदुदृक्षं। वर्ततं। सुगमं। देवी॥

45 [जं]ि उत्तरायुछिता माधवीकस्तवारम् चणुरायमंशा भनुण्यो पत्थर:-
सायणीिराधयं चंद्रंती चित्रि (i) ता सुदृढ़ सायरायमंशोऽऽ वायुं
कर्मिं। (j) जवा देवीए कर्मिं चारणं पदंसिंहं रेवङ्गं गं
राय। इति विक्रयपालनपार्वः नायिकाः प्रकटिकारंति। राजा।
राजाताडळे प्रतिवंधिणां नायिकामालका (i) चाटोरहितायमालतयं।
चन्द्रे दिनसयं। सजनीः।।

49 [चु]दिवं बलकृत्तिवीरारंकारं दुःखवर्त्मकवस्तिन्यान्यानारिकी भेणि?
प्रयाणमण्ड्रीतारकं िक्नोगीर्चरं गता। भविष्कारमुः। ।
सुविरसम्मानं वाचतिकं भवनं वर्मणीयाय देवीसिंहसाकेः
वचना नरसमानं खड़ा चिठ्ठीस्यवत्। सत्यः ‘सायरायमंशं विक्र-
सवर्णछान्तः कर्मानात्मसुरुषुं रिपुवर्तिकरिः।

50 [त]ियाता। [चु]ेसीमायुम्मकुम्मकुम्मकुलीमायुम्माराजािणा मणियां
वहन-नेत्रां सम दुमिरूनः चुवारचवणाः। [शुद्र i] चकुसारातरं च।
प्रतिवंधिणाइर्दलीयं [ख]यं दीन्युपाणां। चाल्यतुवृक्षेिरंगृहं िरहसुदृढ़यं। [शुद्र i]
इति कोषांगुलिक्रियं कर्मं खड़ा। ’नायिकामालतयेणवत।
राजो (i) चरीमान्चनवत्मुक्ति अग्मुम्माराजान्नातयः। वर्तत।
ताडळे नायिकाः।

51 [क्ष]प्रतिवंधिणं विनायक्युं राज्येत्या चित्रोपलाङ्कितवृं (i) वचवार् खाकृत।
चन्द्रे [1] पंक्त्य देवीए ताडळः राजमणििय (i) न राया चापत्याये
सायरायमंशीए चन्द्रोऽ चित्रि। नायिका। राजकेताडळे समतिवंधिणं
राजनं च निश्चीि (i) भविष्कारमालसारं। चन्द्रे [1] खिं
पळो राया में पदंसिंहं पक्षिं (i) चाटदृव हेम ताडळ देविः।
ताः द्राव चम्पवाराजाय देवी॥

1 The two verses here are close to a fault in the linked editions, from which the Plates were
2 See p. 115 below, c.
3 See p. 120 below, d.
4 See p. 120 below, B.
5 Read कित।
6 Read चित।
7 Read चादिः।
8 Corrected by the engraver from उँ।
52 [রা]লি দৌলাইকে দিল্লি। ইতি চিহ্নিত নামাযতি। বর্তমান নামিকারায়তসূচিকৃত। বচ্চে [১] মা চচ্চা সমীচি। দৈবে তালোকে কষাণেরায়তসূচিকৃত। কুঞ্জকৃত পশ্চিমচর্চায় বহিঃ কার সমাপ্রায়নিকুলী পশ্চিমচর্চায় পাদিত্বিত্ব। রায়া। [৪৫ পূৰ্ব্ব] বচ্ছ উপন তন্ত্র নিরস্তি তা ফরম তত্ত্বাত্মকাতি করিতি (৫) জনা পাদিত্বিত্ব দাচ্চাতে সরিতি দিয়া মন্ত্রনী ভূজে তি জানায়িতি। ইতি নামিকা বলি। পদায়ত।

53 [রি]তানি করিত। রাজা (১) সত্বরায়তসূচিকৃত। সত্বর। বচ্ছে [১] পশ্চিম ২। সত্বরে তালোক পাদিত্ব ভূজে মন্ত্রনী দিয়া। বিভাগিনিগ্রামাবণী অর্থ সুরন্তরাষ্ট্রলা জান। [৪৫ পূৰ্ব্ব] রাজা (১) সত্বর পদায়ত। সত্বরায়তসূচিকৃত। শাস্ত্রায়তসূচিকৃত। বৈসাদে সমাজশাসনীয় লক্ষণাবশতঃ বৈমানিকোনং সরুকাব্জিবাঙ্গিল নিশানারেখা গঠনে নিতানি বৈচিত্র যতক্ষণ। মূল দৃষ্ট।

54 [বিভ] [ড] তদেব সত্ত্বেন। জন্ম মুখায় বিচ্ছেদ্রায়তসূচিকৃত। নিয়র্যবিদ্রোহতাত। [৫০ পূৰ্ব্ব] নামিকা অথ সত্বরায়তসূচিকৃত। সরুকাব্জিবাঙ্গিল পরিকালীত। সত্বর। তা পাদিত্ব। রাজা। নিয়র্যবিদ্রোহতাত। সত্বরায়তসূচিকৃত। শাস্ত্রায়তসূচিকৃত। সরুকাব্জিবাঙ্গিল পরিকালীত। বুধসাদে সমায়তারেখ। তালোক। দৃষ্ট। দৃষ্ট। সত্বর। তত্ত্বাত্মক।

55 [বচ্ছ] [হন] গত সরুকাব্জিবাঙ্গিল মধ্যে জন্ময়িতি। সৌভাগ্যেবলব। বহিঃ [৫১ পূৰ্ব্ব] সরুকাব্জিবাঙ্গিল বিশিষ্টরাজনামিকাবণীতা পরিকল্পনা সরুকাব্জিবাঙ্গিল। রাজা সরুকাব্জিবাঙ্গিল সত্তরে দৃষ্ট বহিঃ সরুকাব্জিবাঙ্গিল। সরুকাব্জিবাঙ্গিল পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্পনা পরিকল্ল}
57 [ल्क]चालितमरीचे । राणी । चौकुर्मभिनीय (ि) साकृतः । [घ]चिन्ति [ि] सिंह । चसिरिण । कनक । सविलकं । जोपमासे । राणा । विद्वारण प्रति ध्वानारितिवेन । सखे । नूनमनया दासीकुणया दासांसमानपुरवै चित्रलावतितायेष्व । सखे प्रकाशयति । विनु । भपायथ । पदः । राणा (ि) दृष्टिविज्ञयं कनकलेखं प्रसाद्यति । राणी (ि) राजचेतां परिकल्पं तं भुमीग्नं त- ।

58 [ल्क]यती कनकलेख(ि) व]होऽ पृला सावेचें परिकल्प निन्दामति । नायिका । सर्वांप चेतां परिकल्प सदैवसामार्गतं (ि) राजानं प्रति । चदस्त्र । तु तेठतरिभि ख्यादसिद्धै जा वसिया । सीवासि सा वायोरि ब्र सुगु नि तद्य वत्रिता || [५.२३] मचायं । चश्रे [ि] बृहुं दीर्घ पवसादिदुः गमिन्ददि राणा । ता यति [ि] गच्छद [ि] दिति निन्नां || । राणा । सम्बल्यं वधतोलवक्य ।

59 [ल्क]विकामदुःखिं विद्वारण प्रति वसेचं [ि] सखे [ि] दृष्टि लया यशमापितं । चपि सर्वांका देवी यद्विभूम्भराभुक्ति । चापिन जाता दुधोरी विनयनी: प्रिया मम || [५.५५] तलिजन्त वर्तिवं । विनु । व[ि]खा [ि] मारिदिख मुलिदिख य एक जेर शामी । धोषी वछ वा शर[ि]दो शरारो जेर । ता सम्बाबवित मचायारं पारिकल्प मंजिरि । राणा । सीतकठ । सखे [ि] एवं करोभि । क- ।

60 [ल्क] परिलामति । विनु । वयस्स [ि] प्रेच [ि] एद तं रविवश्चुरंग-मातिलचयिँ रयमाद्विण || दविपुलकोंदं सुधिविला (ि) सम्बल्यं । सखे [ि] सातुः दशितं । एतत्सी कहति सुरुः पायसीकालकंधिपयायानं सरकवालसितं ध्यायमाणं । वैनीकर्षेनिन्दृकवितानानवनी || [५.४५] जति परिलामति: ।

61 [रा]जा । तस्या बोधदुःख: सखी सह्यद्वयं सम्भव प्रभापोष्टतवुष्ट्यं निजेदिस्मप्रसिद्धावातितकारंतंत्री । सर्वं [ि] नवपलिमिगितवार्तिण ।

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1 See p. 120 below, L
2 Read घेयवास्य
3 Read ग्युप
4 See p. 120 below, J
5 Read जागरी
6 See p. 120 below, L
7 Read निन्नां
8 See p. 120 below, K, the स्य प्र is spoiled in the inked stampige from which the Plates were prepared, it is quite clear and regular in the two other copies
9 See p. 120 below, L
10 Read निन्नां
11 Corrected by the engraver from देवीरे,
12 See p. 121 below, B
13 See p. 121 below, A
14 The engraver has erased an anusvadra above the भ of "नाता"
15 Read नर्मि नयप
येव । सुखान्तमानेनेतर्तःुः परतित्तरति समान । चर्दनीविंशः
[व] । शेषा: परभाग्य दत्तमो || [५२ ||] सकारप[स]वार ||
समरकामयेदिन्यं भा[ति] । प्रतिनिधिता राॅगीय । बंतज्ञानयें नायिका
निषेधमालयव ॥ [६० ||] वसंत || सकारामात्राः ॥ क (१)
63 . . [वा] वचनां ॥ समयं जयसि सकसम्भापे ॥ त चित्त दुः
ष्ट श्वेषियोक्षीविं दौङ्गिः महायाकाकरा ॥ [६१ ||] नायिका ।
व[स]ति-नायिकायान्यां परिनामयोक्षी (१) सगढ़[न] । चनेः ।
तस्मिन वचनां ॥ सहस्वलालसयस्यं दिश्य वि । चित्तेविं श्वेषियो
परियोगी विय सो दूरं दूरं राय । [६२ ||] राजा (१) कुरुसनामयिविल (१) चर्चं कुरुसनामयिवल
tेनायिकासर्वभृत्र प्रहर्ति । नायिका । स- (१)
64 . . विन्य (१) राजानमस्वपीको । चहे । यस नायिको न पति
कुरुसनामही मे मन्दिरादिप सुरहुदी ॥ त वरिष्ठायु २ चहा
[१४] त्रिति सकसम्भापमाणीगतिमेयाचतु । सूचन्ति । राजा [१४]
कुरुसंसय[स]वार । द्वार यथिय परिनामसज्ज (१) देवेशे मे प्रतिवर्ष्ण
[१४] त्रिति सकसम्भापमाणीगतिमेयानायिका । वसंत । राजा-
नमस्वपीको (१) नायिका महायानी सकाराः
65 [सकर*][प] । ३ । वचने [१४] समस्या २ [१४] ३ खु एवो कुरु-
सनामही (१) तुष्य सिद्धमही खु भद्रां एवो । नायिका (१) संक्रां
बहुते । राजा । साक्षार विनयें । यथयः । युद्धमक्षालयाः चर्चले
चहुयो नायिकांसत्यं प्रतिवर्ष्ण धृतिकाव्याकार्य वसुरुण । वचने
गुत्ता: पुरा परिनामाः रवियसंभानासनी तेनें विहूवन्हुव विहुरे जीवायुं
ये दृष्टे ॥ [६३ ||] नायिका (१) राजा-
66 [सकर*]लभ (१) समस्यासासुशायाकाम प्रयंवप्यायित । धृतिमेः खाश-
सुखाल (१) वसंतालं प्रयायवा[रु]तंकै । चनेः [१४] चह वचने
वि परबिंद्रिय जनि कोरिसे तारं वाररस्तुखं दिक्रिययिदं । ता अय्य [१] गण्यख । इति राजानं सल्लामकुष्णममयूखानायकक्ष परातुकी भक्ति-भक्तिमुखित । राजा । तोहुक (१) याद्रि घरा नायिका निर्विश्वासं लगत । उद्धार कः ।

67 [वमप्पु*] जायत गतिकङ्क्षु माधवीके केल्दासदन्दने बलिंद्र दृष्टिकु वात्रि मध्य । बहारेरि परारुखानि सुशकि मतवपाति 'पुनमीन-प्रायकासिका क्षणभूतस्तेरि विचीतयते ॥ [४८॥]** अव्य च ॥ तलेजीवसुभाषिश्रिकतानि स्वामीः । सर्वभौतिकधृति मध्यवंगछानि सां ॥ [४४॥]** वस्त्रदातिरिक्त । उद्धार जचानें चिन्तितमुखस: कः ।

68 [क*] रो नीरोकवेंकसीविद्यापर्वक्षी यथा: प्रकाशान गत: । नीरो-विद्यायाचार कुटि याति वामिक सत्तान्तल्यानायायसुप्रितितमधु तलायितां जूठिे ॥ [४६॥]** प्रकाश ॥ बधि यमायुः मान सुच दृष्टि-प्रसादेशजनम सुभिचं शोभनोति। भवि भवतु मिलता: वोसानामपथया भक्ति गलिनन्द्रि घरेरानां निनाद: ॥ [६७॥]** इति प्र:- (१)

69 [समति] । नायिका (१) द्वाराधृ-राजान करोटीन पिरवारंति सत्तान- पसरति । विदृः । मानः कदन्ति कोवि इच्छेश वर्गविषयः चवर्ति । तत्र खासिजेघि कंठदिहि तुरियि जेव महाभायः विषयविषयः । राजा [१*] भालिम (१) सुहासनान्ददुःखा नायिका (१) लगतं । श्रीग-मतसुखशुभेिा विशिष्ट नवादायस । यहाँ: खीरविजायि सुखादिते मनः: विभिन्न । [६८॥]**

70 [व] पिच । जनेरविकूरकुद्यसनन्तटकले मांजरवालितहरिडब्रजप्रविश्वसीर्भुगु- याचा छटालियाँ । अन्दातुरतसतंगमचलाधिक्षित रीतिलो विष्णुद- वरमायोत्विभवः ॥ खासिकिया पीठवारः ॥ [४५॥]** तत: प्रविषति नायकक्षा कानकविषय ॥ कानक । सवितासरब्रमः । सगः महाना- यथा ॥

71 [ल*] या अ उष हन्ति फित चत्रा जाव महिषी विकल्पा । चत्रा अव देवीसे संयो जेव उलिङ्गसवं उवलं । यह शिक्षातिलाय जाद फित । जलो सादिशियोशस्स वाक्याकारप्रिणियदा [१*] जेव जेव देविं

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3 Corrected by the engraver from पुनमान 
4 Corrected by the engraver from सुधि 
5 See p 121 below, H. 
6 Corrected by the engraver from श्री।
7 The engraver has struck out a secondary स before the ल, and another before the श, of १शि। 
8 See p 121 below, L.
72. राजानावलीकृत स्मृतिः [1*] कति काव्यस्तो भक्तिपीठ (ि) जीवं बलार्जी ध्रुवपञ्चस्वरसिद्धिवाद्वारिकीविद्विलिद्विघर्षिणी एवं हिंदूऽ।

73. ला देशा दीपोइने निपुष्पसुमिताः क्रः। प्रकाश। भे। यथा खल्कारकुपितापि देवी प्रसादनीयज्ञ लघुविन उपतिपादवतामकाश्च दिनमतिकांत। ख्वाभाभारापेशिः ख्वेतलाः। कनक। सनसनिमत्व। भद्र[ि]। यो कस्मा धारण हुस्तीया भक्तिपी तप परिवर्तेन रोकाविद्वा चिर्धिदि (ि) प्रकाश। भे।

74. [रा।] श्राव। कनकलिहे [ि] जमममयमतमधुः लघेयावतते।

75. [ि] कष्टकार्यं देवीये धारकी। ज्ञान खु वसंतलोकाविद्वभूगोत्रिंमः

76. [पि]हिदी। वसंतलोकाविद्वभूग(ि) यमममयमच्याय!। राजा।

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3 See p. 121 below, J
4 See p. 121 below, K
5 Read वेदम्
6 See p. 121 below, M
7 Read वसंतवासंगीतः
77. यि प्राची वीकालिनीकृत तस्माद मार्थिन्यमालं बानं 
यसा प्रातः परिरंग- 
भेंरकः[र] देशापलाघच श्रव्या राहिष्मितेः क्षणति सूचं क्रियं 
प्रसारद्वितया[३२ [क] च च। विस्तृत किल्ले पीवां छाँड़खड़ धावत जगदुप्राणप्रकाश विद्धतः। 
कृपरंगमालमिते।। संस्कारारच निण[व]। 

78. [त]बद्रिपाठसूचं ताम्यं तित जुगारिणः।। [३३ [क] लिं च। नासीरचंडातप- 
दीपिकारः। पूवाचिनङ्गतारतिुतुसेयः।। चरों दुःस्माण्यति राजभावावृवः 
छाँड़कड़न तैयसं लां।। [३४ [क] नाविका।। वर्त्तलोजा।। प्रमि 
सज्जणं।। तथा[३] वि देवीयं भवशं मद्वायणी पारित्यायभंजं 
परिवर्त- 
दुः।। ब्रदी जीव।।

79. [ज[क] भैः पैरवो वार[र] वारसमुदधिनविवष्टो।। वर्त्तलोजा 
नायिकां [चा]-
समालितः।। राजा।। ब्यवार्ततनक नायिकां चिचुवे खूदा।। प्रिये 
[२०] चलमन्ययं संभवनया।। सूहसंमालिन्यभिव्याह विनिवृत्त स्वा- 
िस्था।। वर्त्तलोजा।। प्रमि।। अचारी।। मद्वायणरूढः 
गतया ब्राह्मणिष्य तावद्वः।।

80. [व[व] दूरककनवलेखां वह वरिष्टैः।। वर्त्तलोजा 
प्रसारसं क्षणसोक (ि) 
क्षणं।। चाः। प्रिये पारितामजंशी।। बिज्ञामनङ्गवर्त् द्वारकाले 
निशाचरोरूपे द्वृत्तमानासि।। नायिका।। सास।। मद्वायां [३] 
तितं देवीयं वि मए मद्वायणीय।। राजा।। स्वभावान्नभं 
स्विमाय प्रभं 
सम्भाय।।

81. दुर्योधनविश्रेणां विश्रुधी विश्रेणी।। तत सहृदरुपर स्त्रियारिकां 
कितिति विश्रुधकृतः।। पुष्पोत्स।। प्रभासः।। [३५ [क] चतुः निन्त्यांतः।। 
नायिका।। सांतुपमुद्रीकालिनकितै।। कर्थं ब्र्यवार्तसं ब्रह्मीकती 
परवयो जये।। क्षणं।। तत्ती दशि जो देवीयो कारिक्य तस्मां 
संयो देव [वर्त्तलोजा|म]भारीय।।

82. [भ]तित वैदेहणुसुल्तनद्वारं परिषामिति।। वस्त।। ब्रह्मका।। नृष्णम- 
दाये।। चिपि भारभमृजकस्विनदं।। तत स्वभवाधारद्वन।। चतुः 
निन्त्यांतः।। ब्रह्मणिष्य नाम नित्यायोः।। श्री।।१० [ब]।।

1 Corrected by the engraver from धनेष्वर  
2 See p 122 below, A  
3 The same passage has occurred before in line 69  
4 See p 122 below, B  
5 See p 122 below, C  
6 See p 122 below, D  
7 See p 122 below, E  
8 Read भिखार  
9 See p 122 below, F  
10 The सवार्जा was inserted by the engraver on revision
SANSKRIT TRANSLATION OF THE PRAKRIT PASSAGES

A.—Text, line 2—भाषाप्रायः

B.—Text, 14—यदाय भाषाप्रायः दिनच च मयापि खुरं यथा महाय-लिनसंद्वन्दोऽन्तोऽन्तप्रसरितान्तोऽन्तकामकान्तिपित्तपराग्यित्वंयामसंद्वन्दोऽन्तीकरणं

C.—Text, 17—भ्रष्टं निम्प्र

D.—Text, 18—भाषाः यथा चतुरः वल्लुगल्लुगीनिकोः कविविषे महाय-संपरार्यं कौलिपित्वं युक्तकामकान्तिपित्तपराग्यित्वं यामसंद्वन्दोऽन्तीकरणं

E.—Text, 19—तत्स्वातः

F.—Text, 110—तत्स्वातः

G.—Text, 111—भाषाः चतुरः वल्लुगल्लुगीनिकोः कविविषे महाय-संपरार्यं कौलिपित्वं युक्तकामकान्तिपित्तपराग्यित्वं यामसंद्वन्दोऽन्तीकरणं

H.—Text, 12—तत्स्वातः

I.—Text, 14—पार्श्वं पननत्कुळकुळकुळकृतं

J.—Text, 115—चाप्रयुः चतुरः वल्लुगल्लुगीनिकोः कविविषे महाय-संपरार्यं कौलिपित्वं युक्तकामकान्तिपित्तपराग्यित्वं यामसंद्वन्दोऽन्तीकरणं

K.—Text, 117—चतुरः यथाभाष्यः भाग्येऽन्ति चतुरः संपरार्यं कौलिपित्वं युक्तकामकान्तिपित्तपराग्यित्वं यामसंद्वन्दोऽन्तीकरणं

1 The following abbreviations are used in the footnotes—Dés = H. Mackenzie's Désindicaméli, ed. by Prof. Puschel—Hala = Hala's Saptasatakam, ed. by Prof. Weber—Hem = Hemachandra's Prakrit Grammar, ed. by Prof. Puschel—Jacobi = Prof. Jacobi's Ausgewählte Erzählungen in Mahāvamsa—Pa. = Dhanapala's Paśyalachi-śāstra Nāmanāla, ed. by Prof. Bühler—Puschel = Prof. Puschel's Prakrit Grammar

2 Hm IV 78

3 Hm. I 69

4 Hala, p 631, s = asahattana

5 For mānasātmā = mānavatī, see ibid. p 99

6 Dés V 24

7 Dés III 1

8 Hm IV 259

9 Hm I 117 and II 99

10 Gādāśāhāya, verse 107

11 Dés VIII 70

12 Puschel, § 121.

13 Dés II 13

14 With ilappahāla compare hallepahāla, Dés VIII 59, halle-paha, Hala, p 27 f, and halahala, Jacobi, p 155
A — Text, l 18 —
सम्भवतःसिद्धितः संपूर्णसंबोधनं कोइनुः।
वालातपसिन्धुर दिगास्नानां सुखे चिपाति ॥ १७ ॥
यथोदानां प्रसाद लोको गुरुदेरस्त्रस्त्रयोगायम्।
संवेदनः स्खलनं नीवेद रमने सरसे तव लोकः ॥ १८ ॥
बालकर्णनारी विषम्भरश्राणि निराकारः रचितः।
बच्चनवस्मिन्यं गुनविवाह एव विरहितम्यारचं ॥ १९ ॥
B — Text, l 19 —
वेषास्मि वेषास्मि प्रवक्ते द्रोहितं नागरजनसं।
C — Text, l 21 —
चार्युपच । एतस्माद्यायनं समयसुखायं । द्विनोक्तम्।
D — Text, l 22 —
ब्राह्मण मरणः। एस स हंदीलोके यथा हंदीलोकी।
कपात्युच्छ श्वायः । क्रीडाः।
E — Text, l 23 —
कर्तवं गैवं न जानामि । यदा से व्रजस्त्री बहुविकादसनः-
स्वरुपं सुखं प्रवाहं समा सारं गायति तदारं गोपीवन्यगहिलों च दर्शिः इति
प्राणान्तातुमित्यामि।
F — Text, l 25 —
लघः देवीं गृहम्।
G — Text, l 26 —
यदि लभेतवा दासीदुहिता कन्यकलेखा सम महा-सारणमर्म वाकस्य तदारं विलिव सारिगानारि पहिरों वसन्तवं मान-वास।
H — Text, l 27 —
पशुस्यवचनं चकर्षितम्। मथ्या मायामध्ये-वाकर्षणं वात्वर्षम वात्रिष्ठ तादारं विलिव नागरिकनारीपहिरों वसन्तवं मान-वास।
I — Text, l 28 —
म खलुमतिकर्षणम्। अरस्मेवेतरु।
J — Text, l 29 —
संवेदनः सप्तात्मन्त्रानन्तरमानि ते शूचं हस्यम्।
K — Text, l 30 —
सुखार्कारिणी। भवतु मध्यान्त्यभवं देव।
लघिताः कान्तिहेतुत: तव विपर्यायों विभिन्ननिर्बन्धेन।
वदनानि द्वारसुकासु सर्वीश्वरीवेष्व विश्वं ॥ २५ ॥
L — Text, l 30 —
देवोढावनीयितात्नां सहस्रा बंद्रीकस्तानाः।
द्वदता" श्रीमता। विषयवेदनाः। वैयोगीसे देवाः। वसन्तवं मान-वास।

1 Compare sukhas — sukhyayats in Hala and in the Gāḍāvāḥo
2 With gabhira for grinda compare gāndhika for granthika. Pischel, § 505
3 Compare शाल in the Gāḍāvāḥo, verse 231, and Jacob, p. 195, s. v. bhārṣīya
4 Pischel, § 313, end
5 Hām II 84
6 For disha = datta see Jacob, p. 117, s. v. datta.
7 Pd p 96
यति ते नवा पाद्युगलं देव्यस्यमृणे ते
पानींकह्रमयः भूमिपतयो ब्रजरति1 वातास्यम् ॥ २५ ॥
ताविषिं स्खितेन यसि धारागिरिलीलायानेव गच्छवः ॥
A—Text, I 35—
उच्चुः सनमशुलाय शिखर श्रीर्मृगालम्भाः
पुष्प कुशरगामिनी वहति सा चिन्तानमदानना ॥
त्वातिनिषिव्या खाद्यवर्धरीश्च यत्रेव युथः
दुरारोहिनिमापिते भ्रतारथ सतनमविचारं निजमु ॥ ३५ ॥
B—Text, I 36—राजामयनमृग्यितस्मुपस्यमु ॥
C.—Text, I 38—यदापापयति प्रियतमः ॥
D.—Text, I 40—वयसं युवमर्यसम् ते । यतो वनस्पतीगा चन्द्रो रा च ॥
E—Text, I 41—वयसं यथेष्ठो च समकालोकधितकथिेतः
समस्यमस्यमृगराजनालो यथा च ॥ दोकोयायममनंकापुर्परमालोभिषितः
क्षत्रसुममानसः प्रवासिनी सतनति तयाहमविभिन्नप्रविलीवादीत्वस्मिन्यमालोपरिमीती
पञ्चचतुरसावितराविवर्तितकथयमानीिवाविवर्तितकथामात्वम् ॥
सूलस्तनमशुलो
H—Text, I 43—वयसं यथोप्रेमच् आवेद यथेष्ठो कुसामकोरी भम संसुखं
चंसा ॥ वरोवरति तनावमस्य पारिजातमंजरी वसन्तलोकस्य सहेजस्व सत्त्वविधयति ॥
G—Text, I 44—चउहो अरिष्टपदिष्टः
चन्द्रास्मध्रजसैवयानक: पाठवायुः ।
वजः: मिरियपुर्नाविन्यासस्यो चन्द्रास्मध्र ॥ ४५ ॥
H—Text, I 45—समां । न खलियप विकल्पणेन विद्यः ॥ कि तु विधी
वेष द्रष्टि ॥
I—Text, I 45—शार्ष: । अन्यपाठपानन्यस्त्मदविविक्षयितमंतरि मे त्रूक्षालम् ॥
J—Text, I 45—कल्ले । एव एव राजा तवस्यथायो भविष्यति ॥
K.—Text, I 46—कृतोऽ वाह्यक तात्त्व भागचेस्यम् ॥
L—Text, I 46—चार्यपुत्र । एतत्त्वभावविक्षकारमिवयम् ॥
M—Text, I 47—सन्तोऽ । एवमेव युष्मादुपी सुभवा हूँ गाठीकहिताशीतः
प्रयत्नकार्थी परास्मुखो सतनम् ॥

1 Hem. IV 225.  3 Pād p 79  5 Hem. II 45.
2 Pschel, § 536.  4 Hem. I 124 and 235  6 With tamāla compare lamāla, Hem. L 124.
3 Hem. IV 49.  8 Pschel, § 107  7 Taranj, p 149.
4 Hem. II 204.
A—Text, 47—भार्यः लमच्चरेव किमपि जवल्लीः निधिसः। अर्थे पुनरेतावदेवः भवायिम् द्रष्टपादपायनवक्कलसेवकस्वयंभवति से कौमुदीम्।

B—Text, 47—देवी यावदुत्तासुखस्तिता साधोप्राचारिकर्मिनुमसुरागविन्ध्याः भवेः। परिस्मांहुस्तिताः द्रष्टव्यं निधिः। सावित्रास्माति पालिविविताः प्रेक्षत यथा राजः। कृतायासर्वसे गतिविविताः प्रेक्षा यथा राजः।

C—Text, 51—वचः प्रेक्ष देवास्तादेवसम्म यद्राजा सावित्रीस्मां विषयार्थे बालकरुद्धम् प्रेक्षा ध्यानश्च।

D—Text, 51—स्माः। किमिष राजा मे प्रतिविवेकं प्रेक्षते यथा देवास्तादेवसम्म। तत्तवद्विकालकृत्ययोग्यस्ता दृष्टाय्यातः।

E—Text, 52—वचः सावित्रिक मनसः। देवास्तादेवसम्म कण्णोपरविचित्रवस्तासिंव लाम। शमानुगात्सर्वः प्रेक्षाय प्रतिविवेकाः राजः।

F—Text, 53—वचः प्रेक्ष देवास्तादेवः। तत्तादेव तथ गतिविविताः कृतायासर्वसे गतिविविताः।

G—Text, 56—प्रवत् पुनरः चाताकाया अव विष्णुवादे। संहुभी विषयमाकायं कृतः।

H.—Text, 56—

I—Text, 57—स्मिर्तिः। विष्णु यथा चतुस्तमुः।

J.—Text, 57—स्मिर्तिः।

K.—Text, 58—

L.—Text, 58—भार्यः पुनै दृष्टादेवसम्म विषयमाति राजः। तदद्विः।

मच्छर्।

1 Puschel, § 298
2 Hüm I 167.
3 Hüm I 271
4 Hüm I 44
5 Hüm I 55.
6 Hüm I 131.
7 Hüm I 42.
8 Hüm I 43.
9 Hüm IV 284.
10 Hüm IV 181.
11 Hüm IV. 2.
A — Text, 1. 59 — चाव्या मातिष्य श्रुत्या सैक्षेपै साम। स्त्रीलोक वहुवृत्तरावी। उपराज एवः तत्काव्याय महाभागानी पारिवारितवालोऽः।

B — Text, 1. 60 — प्रेच्छा एव एतत्प्रविधाय तुगमकानितस्मात्मकः सर्वायुः।

C — Text, 1. 63 —

.... वस्त्यानीय सकरक्षण जयपि श्रयामयः।

तातिष्य इति। कुलश्रीवर्जिनः। भविष्यस्य कालिष्य ॥ ६१ ॥

D — Text, 1. 63 — तार्याः।

वस्त्यानीस्वसदैव सर्वकालस्तते दृष्टेष्य।

दैवः। कौपिनिरिस च दूरः दूरीभी राखा ॥ ६२ ॥

E — Text, 1. 64 — हा शिक्ष। एव निद्रैः। प्रवछ। एव कुलसायुः। मां मन्द्वागानीं महर्ति। तत्काव्यायानां परिवारवायामः।

F — Text, 1. 65 — बच्चे। समाकृतिः समाहिष्ठ्य। न खलवेच्छूः। तथा।

तव दशरथकार; खलु भर्तिः।

G — Text, 1. 66 — तार्याः। भवि वज्जेश्य वरवरे ॥ बने कीड़ोः। वारः।

H — Text, 1. 69 — मा कश्चित्ते। कीड़ो देव्या। परिजः। शंकरः।

T—— तदह्या सत्वः। कन्दर्थः। लक्ष्मीविषयः। सत्तात्त्वर्तमः।

I — Text, 1. 70 — तत श्रीराजस्य ... । शय्या न पुनः। स्त्रीलोकः श्रीवस्त्रेन विप्रमः। सच् पुनर्स्वभा श्रीमद्विस्तरमिकः। स्ववस्यकालः। इति ् निमित्तमात्तु जातात्त्वः। छलो शय्येनिधित्वायः। शय्येनिधित्वायः।

जन साधारान देव्या नियोगनिधित्वायः।

J — Text, 1. 71 — एतत्कारक्तमस्याः।

K — Text, 1. 72 — भस्मः। कुत् चाव्यायी। भविष्य यथा वहमो। श्रीवहत्तानन्दकावः।

रक्षमेवायायामिनितिश्रविष्यने एवं विहुः।

L — Text, 1. 72 — जयतु जयतु भर्ति।

M — Text, 1. 73 — भर्ति। वैपायनः विदिताय। भविष्य तथा चूः। ददता

दीपिता तिहित। ...

N — Text, 1. 74 — एतकारणमः। एव तांश्रीः। यथा ...

श्रीमात्रम्। देव्या धारितमः। च भव खलु वस्तमविभवं गोऽविभवं घोषणः ॥

1 For साप्ता (which is here written with the dental n) see Paschel, § 315.
2 Hēm I 223.
3 Hēm II 192.
4 Hēm IV 172.
5 Hēm, I. 81.
6 Hēm. L 94.
7 Hēm. L 94.
8 Hēm. I. 35 and 129.
No. 10.—KARKALA INSCRIPTION OF BHAIRAVA II,
SAKA-SAMVAT 1508

By H. Krishna Sastri, B.A.

The village of Karkala, which is mentioned as Kārakala in this inscription (text lne 14) and other connected ones, is 18 miles east-south-east of Uḍīp, the head quarters of the taluka in which it is situated, and 10 miles north of Māḍabuduru. It is the largest Jaina settlement in the South Canan district of the Madras presidency and contains, besides the colossal image of Gummattā, a number of Jaina temples which are ruined and out of repair with the single exception of the Chatumukhabasti. This temple is situated opposite to the Jaina māṭha at Karkala, on a hillock half as high as the hill on which the colossal stands. Hīrīyanadī, i.e. the big bidār, which is now a few furlongs distant from Karkala, but appears, from its very name, to have once formed the commercial quarter of the town, contains, besides some bastis, a beautifully

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1 Puschel, § 176
2 Compare Puschel, § 357
3 Ḫem II 156
4 A photograph of this colossus is given above, Vol VII Plate facing p 112
5 For a detailed description of this temple by Mr. Walbourne see Ind Ant, Vol V, p 39 ff, Mr. Starrock's South Canara Manual, Vol I p 69 ff and the Governmental Epigraphist's Annual Report for 1900-01, paragraph 6
6 The Jamā matha at Karkala is preceded over by a pontiff, just as the māṭhas at Māḍabuduru, Śravanasbelgola and Havega. He bears the title Lālitaikā and is reported to be the trustee of the Jaina temples at Karkala and in its neighbourhood. In the inscriptions at Hīrīyanadī near Karkala, the teachers to whose pontificate Karkala and the surrounding country belonged are generally called Lālitaikā bhāṭārakadā, with the word Mālaikā prefixed to it in two of them, viz Nos 66 and 70 of the Governmental Epigraphist's collection for 1901. No 67 of the same collection makes Lālitaikā the vadhakaritā or 'supervisor' of the charity recorded therein, and No 70 says that these teachers belonged to the Kundakunda division, were lords of the lineage of Panasaka and members of the Kājgāraṇa. In v 4 of the subjoined inscription, which does not mention their division (cāraya), it is stated that the Lālitaikā belonged to the Dēṣīgaṇa. Perhaps Kājgāraṇa was a local branch of the Dēṣīgaṇa. Panasaka has been identified with Hanasōke in the Mysore State, see above, Vol VII p 110, note 1
7 The inscription gives this hill the name of Chikkalabūṭa (i.e. the small hill) in order to distinguish it from the higher hill on which the colossus is set up.
8 See Ind Ant Vol V p 40
preserved Jana pillar (mānāstambha)² A lithograph of a similar pillar at Venūr is given in Ind Ant Vol V Plate facing p 39 Prof Hultzsch, who has published three of the inscriptions at Kārkala, asked me to edit the subjoined record. The black granite slab on which it is engraved is set up on the proper right of the western entrance into the sanctum sanctorum of the Chaturmukhabasū. At the top of the slab are, in relief, the following sculptures In the centre, within a mandapa surmounted by a triple umbrella, is a Jana figure squatting on a raised seat, the mandapa is flanked on both sides by a lampstand, and beyond the lampstand is the disk of the sun on one side and the crescent of the moon on the other, below the moon is the figure of a cow suckling its calf The inscribed surface of the slab, including the erased lines at the end measures roughly 4 41/2 by 3' 2".

The record is written in Kanarese characters of the period to which the inscription belongs, between two margins which are marked out on both sides of the slab by two double lines with a space of 3" between them. These double lines are entered on either margin up to 1 42 where the main portion of the inscription ends. It contains eight Sanskrit verses (ll 1 to 8, 1 15 f and 1 49 f) and four short sentences (ll 1, 3 and 8) in the same language. The remainder of the inscription is in Kanarese prose. At the end is a diagram, consisting of a square bounded by a double line. Within this is another square, similarly bounded by a double line and subdivided into 25 minor squares with single letters written in each. The diagram is inserted between ll 42 and 49 just in the centre of the slab, thereby dividing ll 43 to 48 into two equal halves. About a dozen syllables in ll 42, the second halves of ll 43 to 46, the diagram itself and the remainder of the inscription are faintly engraved. A few lines at the end of the inscription are completely erased. Although comparatively modern, the Kanarese characters in which the inscription is written differ in many points from those of the present day. Aspirates are not generally distinguished by a vertical stroke added at the bottom of the letter, except in phā/a phala (ll 33), da is distinguished from dha, as in old Kanarese by a small opening at the right side of the letter; in bha the aspiration is marked by the talekattu and a small projecting stroke at the bottom of the left side, which seems to be the origin of the vert cal stroke of the modern bha, kha, gha, and tha are distinguished, by their very form, from the corresponding unaspirates Ohha, dha and tha do not occur in their primary form as independent letters, but only in their subscript secondary forms Cha is differentiated from ba sometimes by the talekattu alone (e.g. cha of avahara in ll 40), and in other cases by the talekattu and a slight indenture at the middle of the left side (e.g. cha of chandra, ll 13), in modern Kanarese this indenture is projected out into a horizontal stroke. In cases, however, where the c-curl is added to cha, this horizontal stroke is necessarily introduced. The same remarks hold good as regards the indenture in the middle of ka. The loop on the left side of da is not fully developed. Ta and ta still preserve their older forms. Sha is, as in old Kanarese, written like pa, with a small slanting stroke cutting its left side in the middle. Ba, which is now altogether replaced by the common ra, occurs in ll. 12 (twice), 17, 25, 27, 23.

1 South Canara Manual, Vol I p 19
2 See above, Vol V p 171, note 5. The mānāstambhas, which are generally graceful, high and imposing, have to be distinguished from other Jana pillars neither so tall as the former nor bearing any mandapas on their tops. These latter are called Brahmadeva pillars and appear to be usually set up in front of colossal statues. The Tīşgada-Brahmadeva Pillar (figured on Plate facing p 33 of the Introduction to Mr Rice’s Śrāvāna-Belgola Inscriptions) is set up opposite to the colossal statue on the Doddabetta hill at Śrāvāna-Belgola, the Kēg-Brahmadeva pillar at the entrance into the bastion on the Chilkabetta hill of the same village, indicates perhaps the existence of the unfinished colossal on that hill (ibid p 29, note 1), and the colossal at Kārkala and Venūr have similar pillars in front of them, bearing an image of Brahmadeva on their tops. (Government Archaeologist’s Annual Report for 1900 01, paragraphs 6 and 7)
3 Above, Vol VII p 108 ff
4 A tentative transcript and translation of it was published by Mr Walhouse in Ind Ant Vol V pp 40 ff
30, 32, 34, 37, and 43, Ɂ is written in its proper form but looks like a hook with the *talekaṭṭu* attached to it. Among vowels, initial ṛ and ० which occur in ll 37 and 9, respectively, are written exactly as in modern Telugu. The vowel-signs े and ə are not always distinguished; and where they are, ṛ is represented by a loop at the end of the ०-curl, े resembles े in almost every respect, except that, before being added, it makes a small angle with the letter, which the ०-curl does not. The angle perhaps is meant for the *talekaṭṭu* which represents the ं-sign, and thus with the ०-curl attached to it gives the compound च- sign ० and ० (the latter being occasionally distinguished from the former by a loop at the end of the ०-curl) are expressed, as in Telugu, by attaching to the top-stroke of the letter two small semi-circular curves, the second of which is bent down a little lower than the first. Exception is, however, made in the case of मा, या and certain conjunct consonants where, as in modern Kannarese, ो is denoted by ो + ा. Many of these remarks are found, on comparison, to be applicable also to the Harshar stone inscription of Achyutarāya of Śaka-Samvat 1460 (=A.D. 1538-39) which is photo-lithographed in Ind. Ant. Vol. V Plate facing p 362. It may be remarked that to this day the Janas use an older Kannarese script than other Kannarese people, and that their way of writing भा, ना and का and of affixing त, े and ०-curls to consonants is not very different from what we find in this inscription. As regards orthography. The nasals preceding other letters of the next class are invariably changed into an *anusvāra*, of double nasals of the same class, the first always becomes an *anusvāra*, provided it does not come after an र, the only exception being नं of *pānuśa* (I 7), and the doubling of the consonant after an र is common. A hiatus between two vowels, which is not allowed by the rules of sandhi, occurs in *trādā* for *trādā* (I 9), *rātā* for *rāyā* (I 18), and *sthānā* for *sthādyā* (I 28) Sāl- for sāl (I 19) and *sīta* for sītā (I 41), double dental *n* for the double lingual *n*, the aspirate for the unaspirated letter and *viva vostra* are purely graphical errors. Among words deserving particular mention are certain special phrases of Jain ritual (हलद्धरा, अष्ठभ्यामिक, सुधाशकरा, etc.), some fiscal terms peculiar to the South Canara district (मुदा, हादा, कुदुते, हादा, बेट्ट, बालू, etc.), and some expressions which are not intelligible to me (e.g. अश्वाम-मुलिती, बाजौला, कोबुला, etc.). The use of the Kannarese word अगरा instead of the Sanskrit अग्रार in v. 7 is a mistake. The construction of the Kannarese passages is often complicated.

The inscription opens with an invocation of Vitarāga and the verse śrīmat-paramagambhīra, etc., with which almost all Jain inscriptions begin. It then invokes (verses 2 and 3) the blessings of the Tirthakaras (Jina, Jina, Jina, Jina, etc.). Of Dērbal, and of the goddess Padmāvatī of Pombuchha on the donor Bhirava or Bhārauddhā, called also Bharasara-Vodeya and Imuddi-Bhairavas-Vodeya in the Kannarese passages (II. 48 f and 13 f). We may at once call this chief Bhārava II in order to distinguish him from his maternal uncle and namesake Bhārava I referred to the inscription as Bhāravāra (I 6) and Bharasara-Vodeya (I 12). The record goes on to state that, at the advice of the Jain teacher Lalitakārti of the lineage of Purnāgā and of the Dēśigana (v. 4), Bhārava II. built (I 19) the temple of 'the three jewels' (I 7, 8 and 17), by which evidently the Chaturmukhāsattva is meant. Verse 6 and the Kannarese prose passage which follows it give the date of the foundation and consecration of the temple, viz. the Śāli-(or Śālivahana-)Śaka year 1508, the Vyaśya-anuśvātara, the sixth *śāla* of the bright half of Chaṭtra, a Wednesday, when the *mahākāra* was Mrigāshira or Mrigāshir (II 8 and 9) and the *lagna* Viśāka or Viśākhā (loc. cit.) This date has been calculated by Prof. Kielland and is found to be correct in all details for Wednesday, 16th March A.D. 1588. The Kannarese passages in ll. 10 to 14 and 17 to 18 contain a string of

1 The distinction applies only to this paper, because there have been in this family many chiefs bearing the same name prior to the donor of our inscription. The Jain chief belonging to other families on the western coast also frequently called themselves Bhirava. Writers on the history of the northern portion of South Canara invariably refer to the Karkāṭa chiefs as "Bhūrasa Wodears."

2 List of Southern Jain No 993
The Chaturmukha-Basti at Karkala

E Hultsch, photo
buradas of Bhairava II. and furnish the name Tribhuvanatilaka-Jina-Chaityalaya\(^1\) (l 17) for the temple, which is described as being auspicious on every side (saratobhadra)\(^2\) and as having four symmetrical faces (chaturmukha)\(^3\). It was built on the Chikkabetta hill in the vicinity of the blessed Gummatesvara at Pandyanagari in Karkala (l 14 f.). Pandyanagari, just like the modern Hiranyagadi, was apparently another suburb of Karkala and comprised within itself the Chikkabetta hill, on which the Chaturmukhabasti is built, the colossal statue, and the long narrow street that runs between them, containing a few Jina houses and the maha. It probably received its name from Pandyanarya or Vira-Pandya, who set up the famous colossus.\(^4\)

In ll. 19 ff. we are told that Bhairava II. set up the images of the three Tirthakaras Aras, Malla and Mumusuvrata\(^5\) on each of the four faces of the temple and consecrated at the same time the images of the 24 Tirthakaras and those of the Jinas together with Brahma and Padvamati.\(^6\)

Ll. 22 to 42 record the grant of the village of Tejara, which yielded a revenue of 700 madhe of rice. Besides this, 238 pagodas (gadyana or varaha, l. 28) from the siddhaya (i.e. the established revenue) of the villages Raghya and Nalluru were also granted. The income was to be utilised for the requirements of worship in the four symmetrical central shrines of the temple\(^7\) and in the subordinate shrines, by fourteen families of Sthanaika\(^8\) appointed for that purpose. Provision was also made for temple servants and musicians. The four groups (lonaga) of Jaina mendicants who had quarters in the temple were supplied annually with 8 blankets, to protect themselves from cold, and with 1 blanket to receive the daily doles of rice which they collected from door to door. They were also given the necessary requirements for oil, baths, etc., oil, soap-nut and fuel. Ll. 43 to 47 record two additional grants, perhaps by the same chief, for the daily offerings (1) to Chandranatha in the basi situated within the quadrangle of the hiraya aramane (i.e. the big palace),\(^9\) and (2) to Parsvanatha in the basi on the Govardhanagiri hill.\(^10\) The inscription ends with a puzzle (v 8), which was composed by the author of the inscription in order to celebrate the power of the five syllables Shivaradga (i.e. Jina), which the donor Bhairava II. is said to have affixed to the inscription with his own hand in token of his approval of the charities recorded therein. The four erased lines at the end of the inscription may have contained the clue for the right interpretation of the puzzle.

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\(^{1}\) Perhaps so named in imitation of the Hrastabastis of Madhukura, which according to the inscriptions of that temple was called Tribhuvanachhddami-Chaityalaya] and was built in Saka Samvat 1381, i.e. 157 years prior to the construction of the Chaturmukhabastis.

\(^{2}\) This attribute given to the temple appears to have suggested the insertion of the puzzle in the saratobhadra verse at the end of the inscription.

\(^{3}\) Chaturmukhabasti, the present popular name of the temple, is derived from the fact that the temple was constructed with four symmetrical faces (chaturmukha).

\(^{4}\) Above, Vol. VII p 103 f.

\(^{5}\) Some as Suvrata mentioned in v 3

\(^{6}\) These two deities are different from the Brahmanical gods of the same name: Brahma and Padmavati in Jaina mythology are two deities (yakska and yaksini) who attend invariably upon the Tirthakaras.

\(^{7}\) The allotments made for the worship at each gate are very carefully recorded, and from these it appears as if the western gate, which enjoyed the largest share of the gift in money, was the primary one, while the three other symmetrical gates were only of secondary importance. This is also proved by the fact that at this particular gate alone the images of the 24 Tirthakaras were consecrated (ll 20 and 39).

\(^{8}\) The Jaina priests are now generally known by the name Indra (Government Epigraphist’s Annual Report for 1900-01, paragraph 6). The name Sthanaika given to them in the inscription appears to be used in imitation of the name given to a faction of Brahmanas in South Canara, whose sole profession is temple service.

\(^{9}\) See Mr. Storm’s South Canara Manual, Vol I p 154.

\(^{10}\) This might be the name of one or the palaces of Bhairava II. himself, which was probably situated either at Pandyanagari or Hiranyagadi, both of which are still covered with ruins of buildings.

\(^{11}\) This is perhaps one of the many small hills that surround Karkala. I was informed while there, that one of these bears at its top a Jaina basi, even now. It will be too fanciful to connect the name with Govardhanagiri in the Shimoga district, which is said to have been fortified by Jinadatta (the mythical founder of a Jaina line of kings in the south) (Mysore Gazetteer, Vol II p 458).
The donor Bhaivava II belonged to the lunar race (v. 5 and l. 11), to the Kāśyapa-gōtra (l. 11) and to the family of Jñadatta or Jñadattārāya (l. 6 and 13) and was the son of Gummāmbā (l. 6 and 13) and of Vira-Narasimha-Vanganarōndra (l. 13). Gummāmbā was the sister of Bhaivava I (v. 5), the son of Hōnna-mambīkā (l. 12). Some of the titles of Bhaivava II were (1) arhatya-śanāṭhara-śāvani, (2) 'the lord of Patta-Pombuchcha the best of cities,' and (3) 'he who has obtained excellent boons from the goddess Padmāvatī of Pombuchcha.' The second and third of these, coupled with his professorial descent from Jñadatta, connect Bhaivava II with the Sāntara chiefs of Pombuchcha, who also traced their ancestry to Jñadatta and were worshippers of the goddess Padmāvatī of Pombuchcha. Mi Rüco in the Introduction to Vols. VI and VII of his Epigraphia Carnatica mentions a number of records which he assigns to the early members of the Sāntara family, most of whom, as stated therein, were feudatories of the Rāṣṭrakūta and were ruling the Sāntala country. Pombuchcha, the capital of the Sāntaras, is spelt in early records as Pombuschcha or Patti-Pombuschchhapura and is identical with the modern Humecha or Hombucha in the Nagar tāluk of the Shimoga district, it is mentioned in connection with the Sāntaras even in their earliest records. The supposed descent of the Sāntaras from Jñadattārāya, the mythical founder of the line of Jaina kings in the south, is not warranted by any of these earlier inscriptions. A long account of the Sāntaras which connects them with Jñadatta, first appears in a record of A.D. 1077 at Humecha itself. The Baligāmi record of A.D. 1496 makes no reference whatsoever to the mythical Sāntaras, the stone inscription of Purandhāra dated in A.D. 1227, connects Jñadatta with the Chalukya family. In any case the

1 In No 991 of Professor Kelhorn's List of Southern Insor, which deals with the date of this record, Changamangalad has to be corrected into Vanganarondra, and the title 'supreme lord of Patti-Pombuchchhapura' there applied to Bhaivava I should, according to the present interpretation of the passage, be transferred to his son Bhaivava II.
2 See below, note 5.
3 The Sāntaras of Pombuchcha and the Kadambas of the western coast appear from these records to have been related to each other in some unexplained way. This fact is cleared up in one of the later Sāntara inscriptions at Bāgāmar, which states that the Sāntara chief Jagaddāva, who was a feudatory of the Western Chalukya Jagadikamlha II, and the Kadamba chief Jayakāśin, who was the son of Vīnayadityadāna, were sons of two uterine sisters (Dr. J C's Dyn Kan Dist. p. 458 and note 2). The Ājupas of the western coast, some of whose early records are found at Udyāvāra near Upi, may have had some connection with Pombuchcha, since in two unpublished inscriptions from that village (Nos 97 and 98 of the Government Epigraphist's collection for 1901) Pombuchcha and Udyāvāra (i.e. Udyāvara) are mentioned together with reference to certain toles and sākara (trading classes?) of the two places, another (No 108 of the same collection) states that Sveṭavahana, who was the lord of Ptti (Patti adhikāra), i.e. the rāja, the province of which Humecha was the capital, fell in battle while entering (i.e. capturing) Udyāvāra, and Mr. Rüco's Ep Carn Vol VI Kp.37 refers to the rāja of the Humecha, evidently an Aluna king, over Pombuchcha.
4 The exact position of this territorial division is not fixed. Dr. Fleet places it somewhat west of the Mysore State (Dyn Kan Dist. p. 300), and Mr. Rüco states that it corresponds with the present Tirthahalli tāluk of the Shimoga district (Ep Carn Vol VII Introduction, p. 17). As however Humecha in the Nagar tāluk was the capital of the Sāntara chiefs who were ruling over the Sāntaliga one thousand country, as the earlier Sāntara records found in the Shikarpur tāluk of the Shimoga district mention certain villages of this tāluk as belonging to the Sāntali country, i.e. Sōtseva-biddor or Sētu, the capital of the Sāntara chief Jagaddāva in A.D. 1110, 'would be located by Mr. Rüco somewhere in Camba' (Dyn Kan Dist. p. 458, note 1), it may be assumed that Sāntaliga included the western portion of the Shimoga district, i.e. the Shikarpur, Nagar and Tirthahalli tālkas, and probably also a portion of the South Camba district.
5 Ep Carn Vol VIII No 35 This record makes Jñadatta a member of the family of Ugrā-vamśa and the hereditary lord of Utāra Mahāra. It gives also the story of the goddess Padmavati, who, being pleased with Jñadatta's prowess, built for him the city of Pombuchcha or Kanakapur. One of his descendants, Vikramasāntara, is stated to have fixed the boundary of the Sāntaliga thousand province (J. R. A. S for April 1896, pp. 399 and 298).
6 No 32 of the Government Epigraphist's collection for 1892.
7 Ep Carn Vol VII Kg. 312.
claim which Bhairava II puts forth to belong to the family of Jinadatta implies nothing more than his connection with the Śāntaras and the Jaina creed which he followed.

Vol. VI. of the Epigrapha Carnatica contains also a number of inscriptions of a family called by Mr Rice 'Kalasa-Kārkala.' He gives an account of these chiefs in his Introduction to the same volume, pp. 19 to 21. The texts published by him show that they had no connection whatever with the Śāntaras of Humchā, and that of the records prior to the time of the Vijayanagara king Dēvarāya II only a single one may be assigned to the family, viz., Mg. 65 dated in A.D. 1509, where the chief Vira-Balludēva receives the title mandalika-gandara-gādāns, which in the slightly altered form arrāyā-gandara-dāvans was assumed by almost all the subsequent members of the family. From the time of Dēvarāya II downwards the records are more definite and furnish a connected account of the chiefs, a list of whom is given by Mr Rice on p. 20 of the Introduction. The donor of the subjoined grant figures as the last person in that list. We gather also from these records that the Kalasa-Kārkala chiefs followed the aśīya-satītān̄ law of inheritance and were Jainas in religion, though most of their inscriptions found at Kalasa and Koppa record grants to Śiva temples. As a rule they seem to have acknowledged the Vijayanagara kings as their overlords. But in Mg. 48, dated in Śaka-Samvat 1424 (= A.D. 1501-2), which was about the period of the overthrow of the Śāhuva usurpers at Vijayanagara and of the acknowledgment of the Tulūva Naraya-Nāyaka as sovereign, the Kalasa chief Vira-Bhairara-Odeya seems to have been semi-independent, as no mention is made of any overlord in the inscription. The memorable battle of Talikota dealt the death-blow to the Vijayanagara empire, and the Kalasa-Kārkala chiefs were not slow to take advantage of the opportunity to openly assert their independence. Accordingly, in a Koppa inscription (Kp. 57), dated in Śaka-Samvat 1510 (= A.D. 1588-99), Bhayuraraa-Vodeya, son of Vira-Gummaṭadēvī, who is no doubt identical with the donor of the subjoined inscription, is represented as ruling his kingdom undisturbed (sthira-sā)vraja). The subjoined Chaturmukhabsa inscription of this chief, which is dated two years earlier, contains a long string of high-sounding nirūdas, and this fact may be taken to show that Bhairava II had then already declared his independence. But this state of things did not continue long; for in Śaka 1531 (= A.D. 1609-10), Bhayuraraa-Vodeya, the son of Vira-Bhayuraraa-Vodeya, was ruling the Kalasa-Kārkala-rāja as a feudatory of the Vijayanagara king Venkata I. (Mg. 63) From the records we further learn that the country over which these chiefs originally ruled was called the Kalasa-rāja, which included one thousand villages (see e.g. Mg. 88), and the chief town of which was evidently Kalasa above the ghauts. But in Śaka-Samvat 1438 (= A.D. 1516-17), Kārkala seems to have been added to it; for Yimmadya-Bhayuraraa-Odeya, who in Mg. 39 is stated to have been ruling over Kalasa-rāja in the duśīya-Śrāvana of Śaka-Samvat 1438, was, according to Mg. 41, ruling over the Kalasa-Kārkala-rāja in the (niya)-Śrāvana of the same year, and in Śaka-Samvat
1440 (= A.D. 1524-25) the same chief was ruling ‘the kingdom below and above the ghauts’ (Mg 62). With the extension of the kingdom the capital also seems to have been removed to Kārkala from Kalasa, for in an inscription of Śaka-Samvat 1452 (= A.D 1530-31) Vira-Bhairara-Vodeya is said to have been ruling from his throne at Kārkala (Kp 47).

It will be seen in the next paragraph how the Kalasa chiefs managed to add to their dominions the Kārkala country below the ghauts, but for the present it may be enough to conclude from the Koppa and Magūre inscriptions published in Mr. Race’s Ep Caru Vol VI that Bhairava II, of the subjodned inscription was a direct descendant of the Kalasa family, and that his hereditary ancestral dominion was the Kalasa country. His name, his title arriva-gandara-dāvans and the existence of an inscription of his in the Koppa āluka (Kp 57) all point to the same conclusion.

Turning now to the inscriptions at Kārkala itself, from which further information may be expected about the ancestors of Bhairava II, we find that the colossus there was set up by Vira-Pāṇḍya or Pāṇḍyāraṇya, the son of Bharavāndra of the lunar race in Śaka 1383, and that in Śaka 1358 the same chief, who is here said to have been the son of Bharava of the family of Jinaṭa, set up the Brahma pillar in front of that colossus. An unpublished inscription at Hiriyangadi near Kārkala, dated in Śaka-Samvat 1379 (= A.D. 1457-58), records a grant to the temple of Nāmañāthasvāmin, while the arriva-gandara-dāvans, the lord of Pāṭt-Pommuchapura, who had obtained excellent gifts from (the goddess) Padmāvatidāvi, and who was the upholder of the ocean which was the family of Jinaṭa-ṛṣṭa—Abhinava-Pāṇḍyadāvi-Odeya, was ruling over Pāṭṭi-rāya. A second inscription in the same village, dated in Śaka-Samvat 1514 (= A.D. 1593-94), records grants to Ohandanāthasvāmin, while arriva-gandara-dāvans Pāṇḍyappa-Vodeya, the son of Vira-Bhairara-Vodeya, was ruling his country undisturbed (śatru-rāya). This chief is probably a son of Bhairava II and apparently enjoyed the independence which his father also possessed. The earliest of the Kārkala inscriptions, which is dated in Śaka-Samvat 1256 (= A.D. 1334-35), belongs to the time of Lōkanaṭhara, who, though only a mahāmanḍalāvarta had acquired the five great sounds, bears the royal titles samastabhuvanidrāya, prthivivallabha and mahārāja-rātra. He also calls himself ‘the lord of Utara-Madhura,’ ‘the jewel of the great Ugra-vana,’ ‘the lord of Pāṭtī-Paramuchapura,’ ‘the worshipper of (the goddess) Padmāvatidāvi’ and ‘the pupil of (the Jain teacher) Chārākūṭi-Paramitadāva.’ These titles make Lōkanaṭhara dauntedly a Sāntara chief. The existence of this record at Hiriyangadi makes it certain that the descendants of Jinaṭa ‘removed the capital first to Sisila or Sisvakali and then to Karkala, both in S. Kanara’ (Mr. Race’s Myore Gazetteer, Vol II, p. 456).

It will now be easy to see how the Kalasa chiefs, of whom Bhairava II was one, came to be connected with the Sāntaras, traced their ancestry to Jinaṭa, became more zealous Jains than their ancestors at Kalasa, and eventually stopped into the place of the Sāntaras in the Kārkala country. From the fact that the hereditary title arriva-gandara-dāvans of the Kalasa chiefs and the prominent Sāntara titles of Lōkanaṭhara are found combined in the inscription of the chief Abhinava-Pāṇḍyadāvi-Odeya as early as Śaka 1379, I conclude that the Kalasa chiefs must have entered into close relationship of intermarriage with the descendants of the Sāntara Lōkanaṭhara, about Śaka-Samvat 1379 (= A.D. 1457-58), if not a little earlier. Further it may reasonably be assumed that it was by virtue of this relationship with the local Sāntaras that the Kalasa chief Yimmadi-Bhairava-Odeya, mentioned in the previous paragraph, extended his rule to the territory below the ghauts in A.D. 1516-17.

As regards the territory ruled over by Bhairava II, and his ancestors, a rough idea of its extent may be formed from the name given to it—Kalasa-Śaṭṭara-rāya. To ascertain its exact

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1 See above p. 120 note 5.
boundaries, further places below the ghants and in the neighbourhood of Kârkala will have to be examined. But an inscription in the Koppa tâluka (Ep. Curr. Vol. VI. Ep. 47), dated in Śaka-Samvat 1452 (= A.D. 1530-31), states that, while Vira-Bhairava-Vodeya was ruling on the throne at Kârkala, his younger sister Kâlaladēvi was in charge of (the district) Bagunū Şime. Mg 40, dated in Śaka-Samvat 1474 (= A.D. 1552-53), records that Pândya-Vodeya was on the throne at Kâravâse while a certain Bhayamranañjya was in charge of Kalasa. The same fact is mentioned also in Mg 60, dated four years later. The district Bagunū Şime apparently derived its name from the modern village of Bagunū, in the Bâle-Honnûr tâluka, about 8 miles north-east of Šrîngâtri, and Kâravâse is identical with Kâravâse, 8 miles east of Kârkala (Mr. Sewell’s Lists of Inscriptions, Vol. I p. 322) Mûdabdûrû and Vênrû, two other important centres of Jain religion in the South Canara district which are not very far from Kârkala, do not appear to have been included in the Kalasa-Kârkala-râjya. The former of these two villages was in the possession of a family of local chiefs called Chauntur, who were under the direct control of the Viśyânagara viceroy at Mangalore, while the second belonged to another petty Jaina princepalty, known as Puîjali- or Puîjali-Kârâya, and was ruled over by the Ajilar. Besides, the villages Mûdabdûrû and Vênrû were included within the religious sphere of the Jaina teacher Chârukirit, while Kârkala and its chiefs were subordinate to Lâltakirit. It may, therefore, be provisionally assumed that the territory of the Kâlasa-Kârkala chiefs extended from Bagunû Şime above the ghants to Kârkala below the ghants, including between them the towns of Kâravâse and Kalasa. This comprises almost the whole of the present Bâle-Honnûr tâluka of the Kadûr district in the Mysore State and the south-eastern portion of the Udipi taluka in the South Canara district.

The village of Telâr, which was granted to the Chaturmukhabastu, is situated about 3 miles north-east of Kârkala and is marked on the Madras Survey Map of the South Canara district as Tellûr. The two other villages, Râûja and Nallûrû, which together contributed a sum of 238 varaka, are situated quite close to each other at a distance of about 4 miles south-east of Kârkala and are marked on the same map as Nallur and Renjala. Several nameless streams are marked on the map round Tellûr, and these may have to be identified with the four boundary streams mentioned in l. 24. Two other proper names which occur in ll. 43 and 47, viz., Arûrû and Kâlavasa, are identical with ‘Arur’ and ‘Kâravasa’ (Kâravâse) on the same map, in the Udipi taluka.

The requirements for the daily and annual worship in the temple, for which provision is made, call for a few remarks. The complicated calculations are very carefully worked out, and we are enabled to infer that, in measuring rice, 1 mûde was = 50 hâne, and 1 hâne = ½ kudute, and that, in counting money, 1 ga was = 10 m. Twelve hâyâ of oil cost 8 ga 4 m, and 1 hidda cost 7 m.

1 See the Government Epigraphist’s Annual Report for 1900-01, paragraph 5, and above, Vol. VII. p. 114 and note 1. It may here be noted that in an unpublished inscription at Kârkala (No. 69 of the Government Epigraphist’s collection for 1901), dated in the cycle year Vikrama, a certain Bhairava-Vodeya, son of Vira-Bhairava-Vodeya of the Kâlasa-Kârkala family, prevailed over the settlement of a dispute, in which the Chauntur, Ajilar, Dânaprasana and Sudhâratrana (i.e., the chief of Salsî) acted as arbitrators (madhyastha).

2 From the earliest inscription at Kârkala referred to above, it appears as if the Janas at that place were, about Śaka 1256, the lay-disciples of Knundadharmah-Bhairavâ-dâra, a pupil of Bhânikuru-Mahâhârâva of the Kânîrâga and the Mûlâsanga, while the ruler, i.e., Lîkanârâsa himself was the abbot of Chârukirit-pandâlîdâra. Perhaps the Lâtakirit of Hansâdâra replaced the Bhânikrit at Kârkala subsequent to Śaka 1256.

3 The inscriptions of the Kâlasa-Kârkala chiefs found in the Koppa and Mûdârâga are chiefly confined to three villages, Kâlasa, Bagunû Şime and Nâîrve. The two villages of Kâlasa and Bagunû Şime are now included in the newly formed Bâle-Honnûr tâluka, and the third is on its borders, but was included in the Koppa tâluka.

4 In the inscriptions at Vênrû we find a - Dâ = 50 bêqa (No. 75 of the Government Epigraphist’s collection for 1901) or sometimes 40 bêqa (No. 84 of the same collection).

5 Compare the Sanskrit grain measure dâsá which is equal to 4 prakîrça or 157 dâsa, and also the Tamil dâsa which is even now used in measuring oil and glue in the Southern districts.
According to the Madras Manual of Administration, Vol II, p. 508, 1 mādga of corn in South Canara varies between 56, 50, 48, 45, 40 and 35 seers in different localities. The hana, which at Kārkala and in the surrounding country was equal to \( \frac{1}{12} \) of a mādga, may therefore be taken to be almost equal to our modern seer (i.e. 80 tolas) Kuṭuṭa (Coodtny), according to the same authority (loc. cit.), is used only for measuring liquids and is equal to 12 rupec's weight. The late Dr. Kittel in his Kannada-English Dictionary explains kuṭuṭa as 'the palm of the hand hollowed or held as a cap.' This may have been the unit which the South Canara people used for measuring both liquids and grain in the latter half of the sixteenth century, for, 1 kuṭuṭa in liquid measure being equal to 12 rupec's weight, and \( 7\frac{1}{2} \) kuṭuṭa in grain measure being equal to 1 hana (i.e. 80 tolas, as already pointed out), the above supposition will give us 1 hana = \( 7\frac{1}{2} \) kuṭuṭa = nearly 86 tolas, which is not a serious difference.

The abbreviated form ga used in the money calculations denotes a varaha, as stated in text line 28, and Mr. Brown in his Telugu-English Dictionary says that 'in arithmetic it stands for gamu, i.e. a pagoda,' and under gamu he says that 'among traders it is a cant word for varaha.' In the Kannarese inscriptions at Kārkala it is used as an abbreviation of gadyāna1 and its variants varahagadyāna or gadyanaka, which are all synonymous with varaha, 'a pagoda equal to Rupcees 3\frac{1}{2}.' In Êp Carn. Vol VI. Mg 18, ga is used to denote a honnū, which according to Dr. Kittel is 'a gold coin, the half of a varaha.' The next coin of lower denomination is always written in the inscription after ga, with a final m preceding it, but there is no indication anywhere as to what this m stands for. The expression ga 7 6 5 (Êp Carn Vol. VI. Mg 18) is explained in words as 7 honnu and 5 hana, the symbol being evidently introduced to separate the two denominations honnu and hana. This symbol (6) is used even now by village accountants and merchants of the Kannarese and Marathi countries, in their business books to separate the money columns in calculation, even anātras from rupcees. Mr. Wallhouse in his transcript of this inscription has throughout taken m for this symbol. But I do not know whether the symbol 6, which is now used to separate different denominations of Indian and English money, and which was used in Saka 1121 to separate honnu from hana, is also meant by the letter m inserted between the varaha (ga) and the tenths of ga. I have therefore retained the final m and not transcribed it by the symbol 6. The fraction \( \frac{1}{12} \) is represented in the inscription by the symbol which, in older inscriptions, is used for 9. The modern method of expressing the fraction one-half is by two vertical strokes (|), each of which represents \( \frac{1}{2} \). One-eighth is represented by a horizontal stroke (—). In current hand, however, the two vertical strokes that represent \( \frac{1}{6} \) are often merged into one. Consequently, the symbol for \( \frac{1}{12} \) used in the inscription must be a completely reversed variant of the modern form. In Saka 37, 10 and 42 the symbol = is used only as a mark of punctuation, and not as a planed above to represent two-eighths, which would in this case be expressed by one vertical stroke, and not by two horizontal ones.

The puzzle contained in the Sarvatobhadra verse in the Indravajra metre at the end of the inscription calls for a short remark. Sūryaprabha, XIX v 27 is a verse of the same kind, but it is written in the Anuvilahā metre. Mallinatha's commentary on the verse explains how the letters which form such verses are to be arranged so that, read from any direction in a given order, they may constitute the same verse. I have not found any other Sarvatobhadra verse in the Indravajra metre.

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1 The Mādgabudra Inscriptions mention three different types of gadyānas, viz the Bārkānda gadyāna, the Mangalura gadyāna and the Kanheri gadyāna (Nos. 53 and 56 of the Government Epigraphist's collection for 1901).

2 It is not impossible that the symbol 6 has been derived from the final m, for in old Kannarese inscriptions, the formation of this letter is not far different from the symbol in question; compare above, Vol III, l. 15 on the Plate facing p 190.
TEXT 1

1 Śrī-Vitarāgāya namah || Śrīmat-parama-gam[ḥ]ira-syā[ḍvād]-aṁōgha-
lāmchānam || jyāt[ṛ]aṁśailōkiyanāṭhasya śāsanaṁ

2 Jīna-sāsanaṁ || [1.1] Ā-chandrārk[k]am stharam bhāyād=āyuh-śrī-jaṁ-sampa-
dah(dā) || Bhavavera-mahā-kāntaṁ[ḥ] śrī-Jinēmdra-prasādataḥ ([[1][2*]]

3 Avībhama-asin4 || Bhandram-astu || Tīrth[th]-anghah [ṣukham=akshayam cha
kurantuḥ-chchṛt-Pārśvanāṁhō balam kṛttam Nēmi-Jinaḥ Suvira-Jinapa-

4 śch=āyuh śriyam Dōrbalīḥ || kalyānāy-Ara-Mall-Suvrata-Jīnaḥ[ḥ] Pombuchhāa-
Padmavatī ch=ā-chandrārkam=abhishta dā=stu suchram Śrī-Bhairava-kalamā.

5 patēḥ || [3*] Śrīmad-Dēśi-gan6 khyatō Panasōg-āval-īvarah || yō-bhūl= Laṅkākirtty-ākhyasya-tan-mṃdṛ-āpadeṣataḥ [[1*] Śrīmat=Sōma-kul-āmṛt-amudhiv-
dūhūḥ

6 Śrī-Jinadatt-ānuyah Śrīmad-Bhairavārāja-tunga-hagumū-śrī Gum[maj]aṁbū-sutah || Śrīmad-bhōgī-Sūmēmdra-Chakr-mahūma-śrī-Bhavavendra-prabhūḥ śrī-

7 ratnā-traya-bhadrā-dhāma-Jīnapan-nirmāṇyā namis[d][dh]bhak || [5*] Śrīmah-Chhālū= Sāk-āḥākā ca galīte nāg-ābhra-bān-ēmudbhīś-āchābdē sad-Vyāyāma-śrīmaṇa Chaura-
sita-shash[th]=yā[ṇ]

8 m Saumya-vārē Vṛshē lagna san-.Mrigaśīrṣa-bhē churataram śrī-
Bhavavendra tē śrī-ratna-traya-bhadra-[dh]āma-Jīnapā bhāmto pratish[th]=jā-
pitāḥ || [6*] Jīnaya namahŚrī

9 Svasu śrī [1*] Śālvāhāna-Sakā-varaḥ (i) 1508naya Vyāyā-samvatsarada Chaitra-
[ś]uddha-shaṭhī[i]yū Budhvāra Mrigaśīrṣa-nakshatra[ḥ](va) [V]rishabha-
lagadallā Kāliyān-ābhvama-

Bhārtērāvra-chakrabarti Guttā-hanumār-gamda [Pa]tt-Pombuchhā-pravara-
āḍī[ḍh]svara maGu-hokkara-kāva Mār-āmṭa-vairī manma(ne)ya-rāya-mastaka-
sū[ṣ]a[स] shad-darsana-s[th]ā|

10 pan-āchāryya Sōma-vāmā-sikhāmāni Kāṣyapa-gōtra-pavātrim卡拉-daksha Pombuchhā-
Padmavati-labdha-[u]a pasada samyaktv-ādy-anēka-guna-śāmakṛita Jīn-gamdh-
ōdak=ya-

11 vīrīṅk-tōtāmānāya quratiṁa-ya-mamalikāra-gamda Hom[maj]āṃbikā-śrīyukmāra-
Bhurarse-Vodyēr-[ū]n[na]a-māpa Śrīmah-Jinadattārāya-vama-sūdhā-

12 mbuddhi-pūrṇa[ma]n[na]echandra śrīmah-Vīra-śuṣmī-vaṃ[ga]nēmdra-śrī-
Gummatāmbā-kula-dīpaka-parāṣānu arrāya-gamḍara-dāvāni śrīmah(d)=Immadhi-
Bhurarse-

13 Vodyēr[va] ōmāge abhyu[d]aya-m[a]śrīṣyasa-lakṣaṁ-suṣkha-sanmpr[ṇ]a-n-mūttāv-āgī Kārakala Pāṃḍyanagariyallī Śrī-Gummatāsvarana samhindhānaddalī Kālāsa-
gurī-śa-

1 From two inked estamples prepared in 1901.

2 The ṣ of ṣyād has an indenture at the top, which makes it look like the ṣ-sign attached to ṣd of trailōkiyā in the same line.

3 The whole of this line is engraved so close to the projecting top section of the slab as to make the letters on the estampl point loose and broken, but every syllable can be made out from the back of the impression.

4 The syllable u, here and in the sequel is written in a peculiar way. The u sign is first affixed to n and the e curl then attached to the former.

5 The r of mṛ is represented by u and pr.

6 The five syllables Jindya namah are reversed and written from right to left.

7 Here and in what follows the enclosure of superfluous vertical strokes in round brackets does not, as elsewhere, represent a correction, but indicates that they have to be omitted.

8 The ṣ of ṣe is formed in the same way as in ṣd, note 4 above.

9 The syllables tāḍu are corrected from tanḍāku, the subscript t, a portion of s and the subscript h being still visible. A similar hiatus, held by certain Chōja chiefs of the Anantapur district, has arusattāndkaḥ, perhaps correctly, see below, p. 135, note 8.
15 munbha-Chikkabeṣṭadallāḥ || Śrī-kāṁśa-kulavēśma kum vara-yākah-kāṁśa-pramāh(b)−
āgaram bhū-kāṁśa-rati sadda sajaya-vadhā-kṛṣṇa-spadam kum punah || syā−
16 tālā-yava(ma) sam-naya-dvayamayi śrī Bhārata-ranga-bhūk svah[+b]−śrī-mukti-Ramā−
vayamvra-grahī śrī-Jana-gōham āṣathé || [7*] Imu-appa sakala-jan-anā−
manda-mam−
17 dirav-āda sārvvatōḥ-bhadra-chaturmmukha-ratnā−rūpa-Thribhuvanatālaka-Jina−
saḥādura
ādakārapa dharmma-saṁrāya-nayakā-āgī nava-puny-ānumāndi(dhi)-punyada pruṇapai(∫)−
19 mda tamagā taj-Jina-bhavana-prēkhačar-āda sakala-śila-guna-sampaṇnara-ahā−
chātra-samghakkā aẖakāh-svar-mmōkaha-lakṣhmī-avayamvra-sa(ā)l-ōpamav-āgī−
nirmmāpīsī ananta-su−
20 khada samprāptu-nirmitāv-āgī (!) ā nālku-dikkinallā Ara-Mallā-Mūmsuvaśra−
Tirthakara-pratimaḷanā [a]th]āpaś || ā paschima-dīgha-buddhī chaturvīmmāśa−
Tirthakara-pratimagā−
21 ānādā ā bahir-vvālaya gamāṅgaṇa-ōjage Jina-bimbagālanā yeḍa-balaḷaṇī−
Brahma-Padmāvat-sahtiav-āgī samstāḥpāsī [!] sa-viḍhānadim pratisathāpaś ||
22 ā nālku-dikkinallā hadnālāku vokkalu sthāṇikara nadassya abhīṣeka-pāpe−
muṇtādavakκā (!) mē nadava amga-ranga-vābbhav-ādikamangalā ā Bhājirasa−
23 Vodoyarā mna-samāṭhadim[da] rāyavan-ālīv-āgā ā Thribhuvanatālaka−
Jīmōḥaṭiyālayadallā ā pratisathā-samaya punya-kāḷaddall ā tamage−
punyārthav-āgī mū−
24 da Mūkknadpina-holo tēfaka Yamaṇeya-holo[p] padding Punīkālaya-holo ā−
badaga Balmeyo-holo ! tē nālku-hoḷejanā mēḥey-āg-ūlla mndi(dhi) mokṣēpa ā−
akshini āgā−
25 mya jala pāṭhāpa ā saddhyangan-semba ([)] ashta-bhāgangaḷi-ojaṭāda Te∫ara-grāmavanā ā adar-ojage akki mūde 700na mṛaṇya-Nallura
saddhyāndallā ga−
26 nu dhāra-pāręvakav-āgī a-chamdrārdka-sthā(∫)yamannat devargge mā[∫]kotta dharmma-kṣhētra[da] vivara ā kṣhētra[da] chastu(a)-sneyy-oḷaṇa Harray[∫]1 muṇtādavan−
27 lh sa[∫]luva gēn-suddhaya baddiya-bhāṣa kuruṇya-akki jōlakke-katāda−
akki homba-baddiy akki saha sa[∫]luva akki hāne 50p lekkada mūde 700kkm Nallū−
28 ru-Ramyaḷadallā vokkula-tārkkaney-āgī bitta saddhāyga ga 238 varakakkāh sava-āγī−
nada dharmma || Padurya-bāgliḷalī vokkale 2ka mūru-hottā−
29 na devaṇgejega charu hāne 9 mēlu-charu hāne 3 akeṭhe-akki hā[∫]e 1 tōya pāya−
tappa kalasemāḷgara tālā muṃtadama pamaḥ-bhakakke akki hāne 2−
30 kudute 2 amtu akki hāne 15 kudute 2ga lekkadaḷi varesa (!) 1ke akki mūde 110 [1*]−
nadya pamaḥāṃtratad-abhīṣekakke ga 7 m 2 pamaḥk|hājya|ka| ga 7½ saddha−
31 chakrada arāduhanga ga 12 pa(ph)a|vastuv|ge ga 1 m 2 bhumga hālādhega ga 7 m 4 gamaḥ-duṭipakke ga 4 m 3 yemme hāda 12 ke ga 3 m 4 aṣṭhāhakka 3ke ga 3−
32 varḥ-abhūska Ikkke ga 6 amtu ga 47 || 8|| Badagaṇa-bāgila vokkale 2ka mūru-hottīna−
33 akki hāne 3 akeṭhega akki hāne 1 tōya pāya−
tappa kalasemāḷgara tālā muṃtadama pamaḥ-bhakakke akki hān2 2 kudute 2 amtu akki−

1 In 𝒫, as in 𝒫 of 1, 10, the 𝑝-sign is first added to 𝑝, and the 𝑅-curl is then attached to the former.
2 TL. d of śd looks like ś on account of an indenture in ś’s middle.
34. dina 1kke hane 15 kudute 2ga lekkadalli varsha (l) 1kke muda 110 [1*] nayada baigna haldaharege ga 13 m 3 pachakahajayakke ga 7½ pa(phala)-vastu-

35. vige ga 1 m 2 gamda-dhupakke m 8 yemne hade 13kke ga 8 m 4 ashtahnikaa 3kke ga 3 varah-abhushakakke ga 6 amtu ga 28 m 7 l || lekkadalli muda-bagila vokka-

36. lu 2kke akki muda 110 ga 23 m 7 l|| a temka-bagila vokkalu 2kke akki(lka) muda 110 ga [2]58 m 7 l|| amta bagila 4kke vokkalu 8kke varsha (l) 1kke akki muda 440 ga 138

37. m 1 || l|| Padiya-bagila yeda-balada gunda 2kke vokkalu 1kke charavuge akki hane 5ga lekkadalli muda 36 akshatego akki muda 4 ubhayam muda 40 halo-

38. dhare 4kke ga 3½ m 1 phala-vastuuge ga 1 m 2 gamda-dhupakke m 3 yemne hade 5kke ga 3½ ashtahnikaa 3kke m 5½ varah-abhushakakke ga 1 amtu ga 10 m 1½ [1*] l lekkadalli

39. badaga (l) muda temkana gumdogahiga || paduvana Tirthakaru Brahma-Padmavatsagahiga saha vokkalu 200 ga 50 m 7½ = 1 ubhayam vokkalu

40. 6kke akki muda 240 ga 60 m 9 [1*] Brahma-Padmavatya aisharavuge akki muda 4 = amtu vokkalu 14kke akki muda 634 ga 194 || l|| Dolu-nagasara-kombunavara jana

41. 6kke ga 36 adnipanu muthiyana jana 2kke akki muda 16 bastiyall-aha tapasvighala tamba 4kke a[(si)ita-nivraanya-hachchada 5kam kavyy-akkiya tumbaiva sasvya ha-

42. chchada 1kkam saha hachchada 9kke ga 5 m 2 mamdeya tola-vare yemneya hade 2kke ga 2 adagakke siige sah sa 8 amtu ga 8 = amtu akki muda 700 ga 238 [1*]

43. Hiraya-aramaneya nalka-chau(vu)kaada vojagana bastiya Chamdrenathasvamiya amritapadige A[rur-All][ana]bajakaladali Biliyara-

44. sara guttu Jumnapannada akki muda 20 Bagalurasara guttu Mandardppadi[yin]-da akki muda 10 ubhayam muda 30 Nallura

45. Bikkurapaamiga-bhainalli ga 7½ Jatikonya-bhainalli ga 3 Pam[j]adali kumbava-

46. bhainalli ga 7½ amtu ga 18 || Gowardhanagirya-bastiya


49. jiva-prabodhanka-


52. viamsi]yai-akshara-lukhta-pamch-akhara ropa-Sarvvatobbhadra-chitra-prabandhadim[da-

53. ruchanda chi[t]ra aloka || Sri-v[i]ta[v-i]-aat-gata-viga-vitam tri-raga-vitam ga-

54. 50 ta-raga-ragam || Sri-[ga]m tatam ragatar-junga-ra[mgam] Sri-Vitaragam tata-vi[ra]-3gam tam || l|| [8*]

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1. The two horizontal strokes here and in l1 40 and 42 denote punctuations
2. The impression is clear but faint traces of the syllables chatur-. The verse contains 44 syllables, while the diagram inserted in the inscription has only 25. I am not sure if chatursvamatiya has to be corrected into chatu-chadramatiya or pachasvamatiya
3. The reading va is pretty certain, but as the curious verse is purely made up of the five syllables contained in the word tri-ragayga by permutation or combination, I think the author has evidently committed a mistake in inserting the short ra (not found in tri-ragayga) here, ta or ga might take the place of ra if either of them would give a better sense
4. I cannot trace on my copy of the inscription the syllables sri || sri as given at the end of Mr. Walhouse's transcript (Ind Ant Vol V p 49), but find that the continuation of this line and the four following lines are completely erased, and that traces of the beg.urnings and ends of these lines are still visible on the estampage
TRANSLATION.

(L. 1.) Obeisance to the blessed Vitarāga.

(Verse 1) [For the translation of this verse see above, Vol. VII. p. 113.]

(V. 2.) May king Bhārravendra live permanently as long as the moon and the sun (exist), (blessed) with abundance of age, prosperity and victory, by the grace of the blessed Jīmāndras!

(L. 3.) May there be no obstacles! May there be happiness!

(V. 3.) May all Tīrtha (or Tīthațakaras) grant for a very long time endless happiness to the glorious king Bhārrava (or Bhārravara), the blessed Pārvatānātha, strength, the Jīna Nēmā, fame, the Jīnapa Suvarā, long life, Dār bài, prosperity, (and) the Jīnas Aṛa, Māli and Suvrata, fortune! And may (the goddess) Pārvatā of Pombuchōha grant (his) desires as long as the moon and the sun (last).

(V. 4.) [For the translation of this verse see above, Vol. VII. p. 110.]

(V. 5.) The moon in the ocean of nectar of the glorious race of the Moon, the glorious chief Bhārravendra, (who belonged to) the prosperous family of Jīmadatta, (who was) the son of the glorious Gummattāmā, the renowned sister of the illustrious Bhārravāraja, (and) whose greatness was equal to that of the blessed and happy lord of gods (i.e. Indra) and Chakram (Vishnu), having set up the Jīnapas in the blessed abode of the three renowned jewels, fulfilled (his) object (i.e., life).

(V. 6.) May those Jīnapas of the blessed abode of the three renowned jewels—set up by the glorious Bhārravendra while the prosperous year of the Śāli-Sāka (counted) by the elephants (8), the sky (0), the arrows (5) and the moon (1)—(i.e., 1608) had dropped (i.e., passed away), and in the excellent year named Vīyaya, on the sixth thīth of the bright half of Chaitra, on Wednesday, in the Vṛśa-lagna, (while) the nakṣatra (was) the auspicious Mrigāśirṣa,—shone for a long time.

(L. 8.) Obeisance to Jīma.

(L. 9 f.) Hail! Prosperity! In the Śāli-vāhana-Sāka year 1508 which corresponded to the Vīyaya-samvatāra, on the sixth thīth of the bright half of Chaitra, on Wednesday, (the day of) the nakṣatra Mrigāśirṣa, the lagna (being) Vṛshabha,—the full-moon in the nectar-ocean of the prosperous family of Jīmadattārya, the dear son who illuminates (both) the families of the famous Gummattāmā and of the glorious Vīra-Narasmha-Vaṅgamarāṇḍra, the tyrant of cattle (or) herculean hostile kungs (arrīdga-gangaru-dāvani), the glorious Immadi-Bhārravara-Vodoya, (who is) known as the nephew of Bhārravasa-Vodoya the dear son of Honnambākha, (who is) the fleshy Bhāratēśvara-chakravartin of the Kāli age, the chasms of the twelve (chiefs of Guttis, the lord of Patti-Pombuchōha the best of cities, the protector

1 Vitarāga is synonymous with Jīmadatta which occurs in v 2, see also above, Vol. VI p. 156, note 4.

2 [Pārvatānāthas, Nūmi (Aśīrhtānīm) and Suvarā (Mahāvīra) are the 23rd, 22nd and 24th Tīthakaras. Dār bài (Bhūbali, Bhūbali) is the same as Gummata, see above, Vol. VII p. 108. Arā, Māli and Suvrata (Munāsvrata) are the 18th, 19th and 20th Tīthakaras, see e.g. Bhārrabālu’s Kalpasūtra, translated by Prof. Jacobs, p. 280.-E II.]

3 The three jewels (ratna traya) of the Jīnapas are samyag darśana, samyag jñāna and samyak-charitra, see above, Vol. III p. 184, note 2, and p. 207, note 3. The ‘abode of the three renowned jewels’ is the Chakrānubhāsita itself, which in l 17 of the text is described as being the embodiment of the three jewels, the Jīnapas here consecrated are Arā, Māli and Munāsvrata mentioned in l 20.

4 I have taken this to be the name of Bhārrava’s father, but it may as well be a brāhda of Bhārrava himself.

5 This is the mythical emperor who, according to Jaina mythology, was the brother of the saint Bhūbali, Bhūbali or Gummata, see Mr. Rice’s Sāvāṇa-Belgala Inscriptions, Introduction, p. 25.

6 It is impossible that either Bhārrava 11 or his ancestors could have had anything to do with the well-known Guti in the Amotapur district. The reference is perhaps to the Guti thirty-four campaign, ‘the Gōva-Guttī kingdom’ or ‘the Gōva Chandraguttī kingdom’ mentioned by Mr. Rice on p. 30 f. of the Introduction to Ep. Cara. Vol. VII. Chāndraguttī is a hill fortress in the Sorab tāluka of the Shimoga district.
of those who seek refuge (with him), the deadly enemy of Māra (Cupp?), a spear on the heads of respectable kings, the teacher (dāhārya) who has established the six darśanas, the head-jewel of the race of the Moon, the powerful purifier of the Kāśyapa gōtra, (he) who has obtained excellent boons from (the goddess) Padmāvati of Pombuhohe, who is adorned by numberless and various (good) qualities, sanyāktra, etc., whose head is purified by the sweet-scented vata (which has been used for washing the image) of Jina, (and who is) the lord of sixty-six mandalikas,—in order to obtain for himself prosperity, final emancipation, riches and happiness,—at Pāṇḍyanagaran (a suburb) of Kārkala, in the presence of the blessed Gummatēsvara, and on the Chikkabettā (hill) resembling the Kailása mountain—

(V 7 ) Is this the noble abode of the lady Śri (Lakṣamī)? (Is this) the excellent pleasure-house of the lady Earth? (Or) again, is this the sporting-place of the virtuous woman Victory? (This) prosperous Jina abode (as indeed) the stage consisting of the two excellent doctrines resplendent with the word syāt, (whereupon) the glorious (goddess) Bhāratī (Sarasvatī) (dances), (and is) the house where (the ladies) Heavenly bliss, Salvation and Prosperity choose their husbands . . .

(L 14 f) (This Bhairarasa) Rōddada-gōva, Nikalanka-malla, the soul of warriors, the brother of the waves of others and (the) chastiser of kings who do not act up to the words which they utter,—because he was the foremost in setting up golden pinnacles (on temples), became (as it were) the ruler of the empire of charity, (and) actuated by merit (which was) the outcome of his good deeds (in previous births), caused to be made for (the use of) himself and the (members of the) four saṅghas who possessed all noble qualities and were (habitual) visitors of that abode of Jina, the Tribhuvanatilaka-Jina-Chaṭṭyālaya (temple), which is thus a mansion giving pleasure to all people (which look at it), (which is) auspicious on every side (saraṭābhadra), has four faces (chaturmukha) (and is) the embodiment of the three jewels.

1 I cannot understand how a Jina chief like Bhairava II could claim to have established the six systems of philosophy, all foreign to his own. Perhaps he tolerated the study of these systems in his petty dominions.
2 sanyāktra may refer to the possession of the three qualities (ratna-traya) referred to on p 134, note 3, each of which begins with the word sanyāk.
3 The same epithet is applied to the Dandandakaka Baladēva in Nos 52 and 53 of Mr Rice's Śravanas-Belgola Inscriptions.
4 The predicate of this sentence is the past participle nirmanāpasa which occurs in I 19.
5 The Chikkabetta, though at a considerable distance from the colossus of Gummatēsvara, is here represented as being in its presence, for the latter was perhaps considered to be the presiding deity of Karkala and its suburbs. Besides, as the Chikkabetta hill is just opposite to the hill on which the colossus stands, it is literally true that the temple "stands in the gaze of the colossus," Ind Ant Vol V p 39.
6 Āgara seems to be used here, as in Kanarese, for the Sanskrit āgāra, which would not suit the metre A derivative from ā + grā is āgāra which means 'balancing.' This does not suit the sense of the verse.
7 I do not understand the meaning and the construction of the word prāshē at the end of the verse. Some word like nānam or dharam, which characterises an utpakhādūmakāra, is required. Or can it only be a mistake for viñām — excellent? [Perhaps the word prāshē is repeated by mistake from verse 6 — E H.]
8 Mr Rice (Ep Carn Vol. VII Introduction, p 30) translates this epithet by 'guardian of Rodda' or 'Gōva of Rodda' (ibid Vol XII Translation, p 91) Elsewhere (ibid Vol III Introduction, p 10) he mentions Rodda among the conquests of the Hysula king Vishnuvardhana and identifies it with 'Rodda on the northern Pennār in the Anantapura district, west of Pennkonda.' If this is the correct explanation of the epithet Rōddadaga-gōva, Bhairava II, whose territory was far away from Penugonda, could only have borrowed the title from some other family. A local line of Chōla chiefs "in the country round Hēmākati and Nidugal" (in the Anantapura district) is described on p 7 of the Introduction to Ep Carn Vol XII. These chiefs flourished about the 12th century A.D. and invariably bore the titles Rōddada-gōva, nagalankamalla, aryavatīndīkka mandalikāra talagopa ganda, bantarabāva and māravajjīka, which are almost the same as those assumed by Bhairava II Pendas, the Chōla chiefs of the Anantapura district belonged to the same Kāśyapa gōtra as Bhairava.
9 I e Nikalanka-malla, 'the spotless wrestler.'
10 I e as described in v 7.
11 The temple has four doors, each of which opens on three identical stone images of the Tirthakaras. Arāla and Muniyava.
12 See above, p 134, note 3.
just as if it were a hall wherein the glorious (goddess of) Heavenly ompanation was to choose her husband.

(L 19 f.) And in order to acquire endless happiness, (he) set up on the four sides of that (temple) the images of the Tirthakaras Ara, Malli and Munisuvrata, on the western side of that (temple) (he set up) the images of the twenty-four Tirthakaras, and in the niches (gumda) (at each entrance) of the outer enclosure of that (temple) (he) set up images of the Jinas together with Brahma and Padmavati to the left and right (respectively), (and) consecrated (them all) according to rule.

(L 22 f.) (And) for the bathing, worship, etc (of the images) performed by fourteen families of Sthānīkas (living) in the four directions of that (temple), and for the anga-ranga-vaishāvha, etc which follow after (worship), that Bhārarṣa-Vodoya, while ruling (his) kingdom with true delight, on the auspicious occasion of the consecration in that Tribhuvanatilaka-Jīna-Charitālāya (temple), conferred on (that) god for his own merit, so as to last as long as the moon and the sun (exist), with libations of water, 238 ga from the established revenue of Raśjīla and Nallīru, also the village of Telāra subject to the eight enjoyments known as deposits, hidden treasures, permanent profit, future profit, water, stone, established income and feasible income, (and) having for (its) boundaries four streams, viz. Mūkkaḍapinā-holec to the east, Yonnaya-holec to the south, Poḷiḷiṇiyya-holec to the west (and) Baḷimba-holec to the north, and 700 māḍa of rice in that (village) The (following are the) details of the land (thus) granted.

(L 26 f.) From the 700 māḍa of rice calculated at 50 hāna (for each māḍa), accruing from the tribute on contracts due from the Haravas and such others that live within the four boundaries of that village, paddy (as payment of) interest, rice (in lieu of) grain, rice commuted from milk, and rice (in lieu of) the interest (payable) in money, and from the ga 238 varaha of established income granted (subject to) the personal observation of the tenants of Nallīru (and) Raśjīla together, the (following) charities are (to be) managed.

(L 28 f.) To the 2 families (who have) to worship three times (each day) at the western gate, (the following allotment has been made) 7 9 hāna (for) the rice offering, 3 hāna (for) the superior rice offering, 1 hāna (for) consecrated rice, 2 hāna (and) 2 kuḍuṭe of rice for tāyol, pāyana, ghee, kalaṭasīla, tāṭīla and others (together with) the five kinds of cake, thus, at the rate of 15 hāna (and) 2 kuḍuṭe of rice (altogether for one day), the rice (required) for

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3 I.e all kinds of enjoyments, see South-Ind. Insur. Vol I p 70, note 5
4 This is the abbreviation of gāḍyāna
5 The details hereafter specified are not those of the 'land granted,' but of the 700 māḍa of rice which was the revenue in grain realized from Telara, and of ga 238 which was the income in coin from Raśjīla and Nallīru
6 On this ethnom name, which is perhaps the same as Parava, see Mr Sturrock's South Canara Manual, Vol I p 179
7 According to Dr Kitchin's Kannada-English Dictionary, tārakaṇe means 'personal observation.' The sense appears to be that the tenants of the two villages were held directly responsible for the regular payment of ga 238 assigned to the temple by the king from the revenue of those villages
8 The grain allotments of this paragraph are to be taken as made at daily rates. This specification, which is omitted here, is inserted in its proper place in the next paragraph
9 Cāra means 'an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes,' see Mauyer-Williams' Sanskrit-English Dictionary, etc
10 A dish prepared of boiled split pulse
11 A dish (or oblation) of milk, rice and sugar, etc
12 A mixture of boiled vegetables to which pepper, salt, etc are added
13 Thus is perhaps the Jaina spoilings of tiṣada or tiṣida, which means 'boiled and seasoned vegetables.'
1 year (a) 110 mūde  For bathing (the images) with paśchāmṛta in the mornings, ga 7 m 2, for the five pleasant articles of food (paśchakhaṭṭāyā), ga 7½, for the worship of the Siddhachakra, ga 12, for fruits (and other similar) articles, ga 1 m 2, for the evening hāladhāre, ga ½ m 4, for sandal (and) incense, ga ½ m 3, for 12 hāda of oil, ga 8 m 4, for 3 ashtānikas, ga 3, for 1 annual bathing, ga 6, total (for one year) ga 47

(L 32 f) To the 2 families (who have) to worship three times (each day) at the northern gate, (the following allotment has been made) for 1 day 9 hāne of rice for the rice offering, 3 hāne of rice for the superior rice offering, 1 hāne of rice for consecrated rice, 2 hāne (and) 2 kudute of rice for tōye, pāyasa, ghee, kalasumēlōgara, tālīśa and others (together with) the five kinds of cake, thus, at the rate of 15 hāne (and) 2 kudute per 1 day, the rice (required) for 1 year (a) 110 mūde. For the morning and the evening hāladhāre, ga 1½ m 3, for the five pleasant articles of food (paśchakhaṭṭāyā), ga 7½, for fruits (and other similar) things, ga 1 m 2, for sandal (and) incense, m 8, for 12 hāda of oil, ga 8 m 4, for 3 ashtānikas, ga 3, (and) for the annual bathing, ga 6, total (for one year) ga 28 m 7

(L 35 f) At this rate, 110 mūde of rice (and) ga 28 m 7 for the 2 families at the eastern gate, (and) 110 mūde of rice (and) ga 28 m 7 for the 2 families at the southern gate thus (altogether), for the 8 families at the 4 gates for 1 year, 440 mūde of rice (and) ga 133 m 1

(L 37 f) For 1 family (worshipping) at the 2 niches to the left and right of the western gate (the allotment is as follows) at the rate of 5 hāne of rice (per day) for the rice offering, 36 mūde (for one year), 4 mūde of rice for consecrated rice, the two together (amount to) 40 mūde For 4 hāladhāres, ga 3½ m 1, for fruits (and other similar) articles, ga 1 m 2, for sandal (and) incense, m 3, for 5 hāda of oil, ga 3½, for 3 ashtānikas, m 5½, (and) for the annual bathing, ga 1, in all, ga 10 m 1½ (for one year).

(L 38 f) At this rate, for the 5 families in all, (viz those who worship) at the niches in the northern, eastern and southern (gates), (those who worship the images of) the Tirthakaras of that western (gate), and (those who worship the images of) Brahma and Pādmatā, (the allotment comes to) 200 mūde of rice (and) ga 50 m 7½. (Thus) for the 6 families altogether (the total is) 240 mūde of rice (and) ga 60 m 9 4 mūde of rice have been also allotted for the five rice offerings to Brahma and Pādmatā altogether, for the 14 families, 684 mūde of rice (and) ga 194

(L 40 f) For 6 persons who have (to beat) the drum (and to blow) the pipe (and) the horn, ga 36 (have been allotted for one year), (and) for the 2 maidservants of the adpya, 16

1 The five nectarious substances: milk, curds, ghee, honey and sugar.
2 Here and in the subsequent money calculations of this paragraph, the allotments appear to have been made for the whole year, though the daily rate is not specified.
3 This word is more commonly spelt with the aspirated k, it means 'the five pleasant articles of food (mixed together)'; viz avalakṣa (flattened rice), guggelli seeds, kudle (B.ugal gram fried and split), dried kernel of cowpea, and jaggery.
4 Siddhachakra, hāladhāre and ashtānika are apparently technical terms of Jainas worship, which are unknown to me. Ashtānika may perhaps correspond to ashtavādā archana, which occurs frequently in Mr Rice's Śrāvaka-Belgola Inscriptions, e.g. in Nos 80, 81, 86, 87.
5 It is strange that two hāladhāres both in the mornings and evenings are provided for at the northern, southern and eastern gates, while at the western gate, which was the most important one and received the largest allotment of money, provision was made for only one hāladhāre.
6 This number includes the 8 families at the four main gates and the 6 families mentioned in this paragraph.
7 The total 684 is arrived at by adding together 440 mūde allotted for the 4 gates, 240 mūde allotted for the niches, Tirthakaras, and Brahma and Pādmatā, and 4 mūde specially allotted for the five rice offerings to the two last-mentioned images.
8 I do not understand the meaning of adpya malāṭiyaru. This may perhaps refer to certain maid-servants of the temple, such as cooks, etc.
māde of rice. For the 4 groups of ascetics who dwell in the basti, 8 blankets to ward off cold and 1 blanket for receiving (and) spreading (i.e. drying?) hand-rice—altogether, for 9 blankets, ga 5 m 2, for 2 hāda of oil for the head and arms (of the ascetics), ga 2; and for fuel (and) soap-nut (for the same), m 8, altogether, ga 8. In all (the allotments come to) 700 māde of rice (and) ga 238

(L 43 f) For the rice offering3 of Chandranāthasvāmin of the basti within the four squares (i.e. the quadrangle) of the big palace,—in the allapabasakala (field?) at Āṟuru, 20 māde of rice from Jumappa, the lessee3 (? of Bilyaras, (and) 10 māde of rice from Māndarpādi, the lessee3 of Bāqīlarasa, both (together), 30 māde From the land held (vādu)4 by Bikkurapandya (i.e. Vikramapandya) of Nallūru, ga 7½, from the land held by Jattakott, ga 3, (and) from the land held by Kambuva at Pāmāḷa, ga 7½, altogether, ga 18.

(L 45 f) For the rice offering of Pārvanāthasvāmin of the basti (on) the Gōvardhanagiri (hill),—from the Kambula (field?) at Mallila, 30 māde of rice, from the enclosing hills beyond, 4 māde, from Nambheṭi-Nārana of Nallūru, 6 māde of rice, altogether, 40 māde. From the produce of the backyard of Seti-bettu5 at Kēlavasa, ga 8 m 2½.

(L 47 f) Inasmuch as that Bhairorasa-Vodaya, possessed as he was of that excellent right perception which keeps aloof from the twenty-five impurities, himself with his own hand affixed in (token of) approval (of the grant) the five syllables (pañcādikṣāḥ), viz. Śrīvijayarā—of Him whose soul is purified by (the recitation of) the Jina-mantra—which may be compared to a seed (that can produce) the five great virtues and can awaken the soul, (passing through) varied transmigration and heavily studded by the bite of the black viper, (viz.) the five-fold sāntāra, this wonderful (chātra) verse (waṣ) composed in the style of the Sarvatōbhadrā puzzle (chātraprabandaḥ), consisting of five letters combined as twenty-four (different) syllables, in the Indi śvājra metre

[Verse 8 contains the puzzle alluded to above and is not quite clear to me]

No 11.—NAGPUR MUSEUM PLATES OF MAHABHAVAGUPTA I JANAMEJAYA.

By Professor E. Hultsch, Ph.D., Halle (Saale)

Mr Venkayya sent me one set of ink-impressions of this unpublished inscription, with the following remarks—

"The Curator of the Nagpur Museum says, the locality from which the plates containing this inscription came is unknown. There are three copper-plates, of which only the second bears writing on both sides. The plates are broader in the middle than at the top or at the bottom

1 This probably refers to the rice collected by the Jana mandants in begging from door to door. It is customary even now in India to give a 'handful of rice' to beggars that call at the door. This seems to be the reason why such rice is called kasy akśi.

2 Amṛtapadi: in the sense of 'rice offering' is not given in Kittel's Kannada-English Dictionary. It corresponds to the anuvadās of Tamil inscriptions.

3 Guttu appears to be used here in the sense of guttegeddo, 'a lessee.' Or, the meaning might be that Bilyaras's lessee, (viz.) 20 māde of rice, was to be collected from (his tenant) Jumappa.

4 Compare Dr Fleit's remarks on Vājaśandiv on p. 51 above.

5 Seti-bettu, or more correctly setē-bettu, means 'the bettu of the merchant.' According to Mr Sturrock's South Canara Manual, Vol. I p. 88, bettu means 'a walled enclosure with a colossal status.' The word here cannot be meant for the fiscal term bett—a land capable of producing one crop of rice annually—(cited p. 122). For, in this case the backyard (kittīlā) mentioned in connection with it would not be intelligible.
At the broadest part they measure nearly 9 inches. Their height varies from 5½" to 5¾". They are held together by a ring, which has been cut by me with the permission of the Curator. The ring, which is not quite circular, measures about 3" in diameter. Its ends are secured in the base of a circular seal measuring 1¼" in diameter. The seal bears, in relief on a countersunk surface, an image of Lakshmi, seated apparently on a lotus and flanked by two lampstands, of which the one on the left is not quite distinct. The lotus extends on both sides to the height of the shoulders of the goddess and is surmounted on each side by an elephant with uplifted trunk. This is the usual representation of the goddess Gajalakshmi. The base of the seal is slightly damaged, and a nail seems to have been driven in to fix the seal to the ring.

The inscription records a grant of land, made by king Mahābhavagupta (I.) surnamed Janamājaya in the eighth year of his reign. The alphabet resembles that of the grants of the same prince which have been published by Dr. Fleet in the Oriental Monthly and of the rare letters, etc. The group ṟ_certificate is throughout written as ṛa, except in ṛāphoṭayanta (I. 23), where it is wrongly employed. A final form of ṟ is used in samat (I. 41), and the urāma in ādāyā (I. 27), urāman in (I. 9), ētān and pārthivān-drāṇ (I. 35), elsewhere the urāma is omitted. The decimal figures 1, 2, and 8 occur in I. 41.

The language is Sanskrit. There is one verse in I. 3-6, and 11 of the customary verses occur in II. 23-32, the remainder of the record is in prose. The urāma is omitted in several cases. The rules of Sandhi are neglected in śrim.in (I. 4), ochehunaka and uryavasa (I. 15), ṛādyvind (I. 16), ādāyā (I. 27) and askānam (I. 40). The orthography is defective in many respects. The vowel ɔ is mixed up with ʌ, and ʌ with ɔ. In nōpura (I. 1) for ṛōpara and dyotaka (I. 41 f.) for ṛūtaka, ɔ is used instead of ʌ. The vowel ʌ and the syllable ʌr are mixed up in samadhri (for ʌharas) and sammadhri (I. 11), tridasa (I. 4) and Trikānti (II. 8 and 39). In krohna (I. 5) and samaraddhi (I. 40), ts is represented by cḥ. The dental ʈ takes the place of the lingual n in punya (II. 19 and 30), kura (I. 20), girnatas (I. 29 f.) and Sangrāmēnā (I. 44). Of abultas, s is used for sh in nisūdha (I. 14), and f for s in salāla, purasara, śīma (I. 13) and vaṣṭa (for vaṣṭe, I. 26). ʌ is inserted in ṛāhyā (I. 16) for sullā, and dyotak (I. 41 f.) for ṛūtaka. The consonant b is always represented by v, which must have been pronounced as b just as in Bengali. This may be concluded from the spellings sāmura (I. 14) for sāmura, tāmora (I. 19) for tāmra, ॐdattum-vad (I. 32), samaraddhi (I. 40) and samat (I. 41). Other irregularities are vudhā (I. 38) for buddhā, tryārṣkāya (I. 15) for tryārṣkāya, Kavikāla and utvīrta (I. 44) for Kaṭāla and utkīrṇa.

The inscription opens with the words "Om Hail! From the prosperous Murasimān, where flights of merry pigeons rise up at the sound of the anklets of many beautiful maidens, and whose fame is spread by bards coming from all quarters." Another grant of Mahābhavagupta I is dated from the same Murasimān, which is there spelt with a long ʌ in the first syllable,—apparently by mistake, as Mura is a well known word, and as ʌ is used erroneously for u in many other instances. The next word of the same grant, -samāvāsta, may be meant for -samāvāstā. As, however, it would be difficult to imagine that the king resided at one place and issued his grant from another, I prefer to correct -samāvāstā and to take the following word kata to mean 'a camp,' and not the city of Cuttack. Thus the inscription of the sixth year is dated "from the prosperous camp of victory, pitched at Murasimān." With the

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1 Above, Vol. III p. 341
2 Professor Kieth kindly refers me to three very similar instances in inscriptions from Northern India —
1 —Ep Ind Vol II p. 360, text line 6 f. —srimad-Prayagra-dvāra-samāvāsta ubhaya katalā
2 —Ibid Vol IV p. 121, text line 23, —śrī-vadāraka-grama samāvāsta-ubhaya-katalā
3 —Ibid Vol II p. 369, text line 33, and Vol V App p. 58, note 4, —Prayagra samāvāsta srimad-ubhaya katalā
same alteration, the three inscriptions of the 31st year are dated "from the prosperous camp of victory, pitched at the prosperous Ārāma."

Lines 3-6 contain a verse which celebrates the king under his surname Janamējaya—contracted into ‘Jannājaya’ for the sake of the metre—and states that he claimed descent from the race of the Moon (Sūma-vamśa). The same verse occurs in the grant of the sixth year, where it is placed at the end of the whole document (II 43-45).

Then follows the preamble of the grant itself (I. 6 ff.)—

"This Paramabhaṭṭāra Ḍarka Mahāryddhīṛya Paramāśvara, the ornament of the race of the Moon (Sūma-kula-tālaka), the lord of Trikalinga, the glorious Mahābhavaguptaṛājadeva,—who meditates at the feet of the P M P., the glorious Mahāśīvaguptaṛājadeva,—being in good health, having worshipped the Brahmans in the village of Satallamā attached to the Kaśālḍā district (veshaya), commands the ryots residing in that (village), the inhabitants of that district at the time, (and) all servants of the king, (viz.) collectors, attendants, irregular and regular soldiers, spies, staff-bearers, eunuchs, favourites of the king, etc."

The king then states that he granted this village (ves Satallamā, l. 9) by a copper-plate edict (tāmra-ṭāsana, l 19) "to the Bhāṭṭaputra Sāṁthakara, son of Dhṛtikara (l. 17 f.), who belonged to the Gautama gōtra, who had the three pravaras of Gautama, Āṅgirasa and Autathya, who studied the Vājusānyāyi-Mādhyananda tāṭhā, who had immigrated from the village of Purnashamandapā in the Odra country (dēta), (and) who resided in the village of Mūrujungū." Of the proper names mentioned in this passage I can identify none besides Odra, which is the Sanskrit form of Odā, i.e. Orissa.

11 verses from the Dharmasāstra are quoted in II 23 38 Then follows the date of the grant—"In the victorious reign of the P M P., the ornament of the race of the Moon, the lord of Trikalinga, the glorious Janamējayaṛāva,—in the eighth year, in the second half of the month of Kārttika, on the twelfth tithi—and in figures Samvat 8, Kārttika śaṁ 12." The Dātaka was the Mahāmahaṭṭamama Bhāṭṭa Śāhāraṇa, son of Śobhama, (l. 41 f.) This person must be the same as the dānī of three other grants of Mahābhavagupta I., where he is called the Bhāṭṭa Mahāṭṭama Śāhāraṇa, son of Bhāṭṭa Śobhama, and he seems to have been the prime-minister of the king.

According to II 42-44, "this edict was written by the Kāyaśṭha Ālava, son of Kālaśa, who was attached to the Mahāśīvaguptaṛā Valaka Mahādatta, son of Dhāraddatta." The same minister is referred to in the remaining published inscriptions of Mahābhavagupta I. In the three grants of the 31st year he is called Mallādatta, while the grant of the sixth year has Mallādṛadhārratatsuta, which, as the new grant suggests, is meant for Mallādatta, son of Dhāraddatta.

The inscription ends with the statement that it was engraved by Samgrāma, son of Rayanā- 

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1 Above, Vol III p 347, line 1.
2 The other grants of Mahābhavagupta I. omit the word māhā before Śivagupta’s name.
3 Odra-dēśa is mentioned also in an inscription of Mahāśīvagupta II., above, Vol III. p 353, text line 33
4 Ibid. p 348, text line 12 f.
5 Ibid pp 345 and 350.
6 Ibid. p 350
7 Ibid p 344, text line 42.
8 Compare ibid p 312, note 2 According to Kittel’s Kannada-English Dictionary, ḍja (or edja) means (1) ‘a teacher,’ and (2) ‘an artisan.’ In Tamil we have the forms ṣaṇṭhaṭṭa and ḍhaṇṭhaṭṭa, see South-Ind Insor Vol II, p. 293, note 2. The word is evidently a ṛdhaṭṭa of upāḍhyāya; compare Ind Ant Vol XX p. 393, note 23. A similar honorific term, also applied to artisans in Southern India, is ḍhāṛḍya, see above, Vol. VII. p. 168, note 8.
TEXT.1

First Plate

1 चौथः १ ५ ।
2 कुलातः १ ६ । साकारदिगम्यतरतविद्विशारदितितिकोंः १ ७ । चीमं तो ५ ।
3 परमं १ ८ । चीमं तो ५ ।
4 चुराकिष्ठः १ ९ । चीमं तो ५ ।
5 परिसम्बंधः २० । चीमं तो ५ ।
6 संबंधः २१ । चीमं तो ५ ।
7 यिबदुरंताववानतायस्तज्ञरमंतराचार्याजितसदृशः २२ ।
8 खरसोमकुलकिवकालिकाधिनयामचालयवयुमदवादेवः २३ ।
9 साधनानुमयमनायवारतावाचार्याजितसदृशः २४ ।
10 भागिनवासिनिकुटुंबिजनपदान २५ । चिन्मयावाचार्याजितवाचार्याजितसदृशः २६ ।
11 विचित्रित्राचार्याजितसदृशः २७ ।

Second Plate, First Side

12 वानम २८ । राजपादोपजिविन २९ । समाधापवत्त १ ० । विद्वतनलुभवतः १ । यवय- ११ ।
13 खामिरय २० । वारिनिजः २१ । सववाहवाचार्याजितः २२ ।
14 कारकाणविविषः २३ ।
15 चुमावाचार्याजितवाचार्याजितसदृशः २४ ।
16 वारय २५ । वारिवाचार्याजितवाचार्याजितसदृशः २६ ।
17 विनीकारय २७ । संस्कृतवाचार्याजितसदृशः २८ ।
18 कर्मचारय २९ ।

1 From a set of ink impressions supplied by Mr Venkayya.
2 Read ४भुवने ।
3 Read ४भूमिकाः ।
4 Read ४भ्रातु ।
5 Read ४भुपति ।
6 Read ४भ्रातु ।
7 Read ४भुवने ।
8 Read ४भ्रातु ।
9 Read ४भ्रातु ।
10 Read ४भ्रातु ।
11 Read ४भ्रातु ।
12 The character of ४भ्रातु is corrected by the engraver from च, read ४भ्रातु ।
13 The character of ४भ्रातु was inserted subsequently.
14 Read ४भुवने ।
15 Read ४भ्रातु ।
16 Read ४भुपति ।
17 Read ४भ्रातु ।
18 Read ४भ्रातु ।
19 Read ४भ्रातु ।
20 Read ४भुपति ।
21 Read ४भ्रातु ।
22 Read ४भुपति ।
23 Read ४भ्रातु ।
24 Read ४भ्रातु ।
25 Read ४भ्रातु ।
26 Read ४भ्रातु ।
27 Read ४भ्रातु ।
28 Read ४भ्रातु ।
29 Read ४भ्रातु ।
30 Read ४भ्रातु ।
31 Read ४भ्रातु ।
32 Read ४भ्रातु ।
33 Read ४भ्रातु ।
34 Read ४भ्रातु ।
35 Read ४भ्रातु ।
24 भगवान सतारिप्रकाशनय 'पुवयथमिकः'  'सतास्मातसनिनाताकृति'।
25 श्रद्धानाजननमद्वितीय [II*] यथि यथकांशयथि थिमें
26 मद्रदृष्टि भुमिदः [II*] भाेसाचारुसुमन्ति च तात्विक नरके वतेि [II*] चार्यस्थि।
27 थम थवयथि [II*] भवयथि [II*] धार्मिकहस्ति [II*] पिराम्: प्रविधात्।
28 दशाभावसन भवति ज्ञाय: [II*] भार्यवस्थि [II*] निरावर्ति पिता।
29 दा: [II*] भूमिदाता [II*] थुसे थात: स नस्ताता भविष्यति [II*] भुमि।
30 ि िक थम भुमि [II*] भावस्थि [II*] वभी तो १॥्यथकांशयथि यथकांशयथि।
31 नी [II*] तड़ागानां भवस्थि [II*] नार्मदशति पर्यायां च [II*] गवां क्रियामार्दानन भूमिदातां।
32 न गिथति [II*] शच्चान पर्यायां च [II*] खरिदारयां [II*] च विष्यां भवमिश्रान्ति यथि।
33 यथि कित्सि: सव [II*] भाद्रिलो वर्यको विषयमार्दान्ति [II*] सोभी हुतमान: [II*] कित्सि।
34 िसिंहौ भव्यावस्थिन्नम्मूर्मिद् [II*] सामान्यों छभ्येशुजुम्याप्ताणि काल।

1 Read पुवयथि
2 The ग of भगि was inserted subsequentially.
3 Read िम्मिति
5 Read िमिति
6 Read िमिति
7 Read भीिया
10 Read धिमि, वथि
12 Read भुमि
14 Read भुमि
15 Read भुमि
16 Read भुमि
18 Read भेजि
20 Read भेजि
21 Read भेजि
22 Read भेजि
23 Read भेजि
24 Read भेजि.
25 Read भेजि.
26 Read भेजि.
Third Plate

35 काले पालनीयों भविष्यः [१४] स्वामीनितान् भाविन् पारिवेश्वरान्
36 भूतो भूती यात्रेये रामचन्द्रः [१५] इति कामसातबासुविन्दुः
37 व्रतः व्रतीमतिन्ये मलयोभिकांतः [१६] सकलभिंद्रुदासः
38 दुःग्धाः न हि पुष्येः पर्वतीस्वाय विलीयाः [१७] परस्मतर्जस्वा
39 राजाधिराजपरमेश्वरलक्ष्मीनः विद्यायां नववधुरे परत्रे कार्तिकमः
40 श्रीमतंविनंत्रे ज्ञानसहस्रे भंवके कार्तिकमः
41 साहितीयवर्गः तिल्ये हदस् यवाणीयात्तीपि सम्बूद्धः त कार्तिक क्रमदः १२ [१८] व्रतः
42 तत्र सौम्य-महाभाषयरथिष्ठावरणः [१९] विभवसः [२०] विनंतिमिन्ये श्रावन
43 महाभाषाविनंत्रयक्ष्मायमहाभाष्यहराणसंस्थमतिविवेचन Pdf यथाधी
44 श्रवण कैवलसेवनस्वरूपः [२१] उत्तरितः संबाधिनः [२२] रविशयोऽकालस्वरूपः

No 12 — BRITISH MUSEUM PLATES OF CHARUDEVI

By Professor E HULTZSCH, Ph D, HÄLLE (SAALE)

This inscription was first edited 25 years ago by Dr Fleet in the Indian Antiquary, Vol IX p 100 ff. On account of its archaic alphabet and of its language, which is not only Sanskrit verse (plate m. lines 12-15), but chiefly Prakrit prose, it has attracted much attention. Bühler succeeded in deciphering some additional portions of it, and a few corrections were suggested by M Senart and myself. At my request, Dr Fleet was good enough to send me a set of ink-impressions of the plates, with the help of which it has been possible to make out with some probability those portions of lines 3 to 7 which Bühler considered ‘utterly unintelligible.’ The only item which appears to be irretrievably lost is the figure of the regnal year at the end of the first line.

The original copper-plates, which were secured by Sir Walter Elliot, are now in the British Museum. For their finding-place and for a detailed description of them see the prefatory

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1 Read पालनीयो 2 Read दुःग्धाः
3 The two अक्षराद्व किर्क्ष्य are engraved over an erasure.
5 Read भविष्यः 7 Read महाभाषः
6 Read “दुःग्धाः” 8 Read भविष्यः
9 Read दुःग्धाः
10 Read दुःग्धाः
11 Read उत्तरितः
12 श्रवण कैवलसेवनस्वरूपः
13 उत्तरितः संबाधिनः
14 The vārṣi is meant for a sign of punctuation, compare South-Ind Insor, Vol II p 111, note I, and above, Vol VII p 193, note 3
15 श्रवण कैवलसेवनस्वरूपः
16 See note 18 above
remarks of Dr Fleet’s article, which was accompanied by photo-lithographs of the inscription (on the back of the Plate) and of the seal (on the front of the Plate). The present facsimile of the inscription has been prepared, under Dr Fleet’s superintendence, from fresh ink-impressions made for him, in 1903, in the British Museum. The seal has been reproduced from a plaster cast taken by Mr Griggs from a sealing-wax impression which was made at the same time in the British Museum. The sealing wax impression shows, in the centre of the seal, a standing animal which faces the proper right and looks like a deer, but must be meant for a bull,¹ the crest of the Pallavas, and over the back of the bull, a few indistinct symbols which may be taken for the sun, a crescent, and perhaps one or more stars.

The characters of the inscription resemble those of the Hirahadagallı plates of Śiva-Skandavarman,² but are less ornamental and more irregular. This seems to be due to the fact that the engraver mechanically copied a draft which had been written in a pronounced running hand. Instances are the vā in line 14 and the vāṁ of gavāṁ (1 15), the subscribed ṣ of savasā (1 11) and the subscribed ch of bahubhīsthat[ḍ] (1 12), the vowel ā of gāmyka (1 10) and of pibat (1 15).³ The group īta, while in most cases resembling mna,⁴ has two other shapes in ửta (1 6) the upper t has a fully developed loop, as in Tamol, and in ohottam (1 7) and dattā (1 12) the lower t is fashioned in the same manner. The mutual ḍ of āyu (1 8) differs from that of Āśūkṣa (1 6), āyuṭā (1 10) and ānāṭā (1 16). In the nā of nivattanā (1 9) the n is placed in a slanting position, and the ḍ fills up the right upper corner. Another peculiar letter is the tha of parivarātha and parivarāp[ṭau] (1 11). A rude final form of m occurs at the end of 11 13, 14, 15. Marks of punctuation are used after svddha on the left margin of plate 1 and at the end of the inscription. In 11 12-15 every odd pāda of the two stōkas is divided from the next by a blank space. Plates n a and n b are marked like the pages of a book by the numerical symbols ‘2’ and ‘3’ on the left margin, and the numerical symbol ‘4’ occurs in 1 9.

While in the Andhra inscriptions every double consonant is expressed by a single letter, the orthography of Chārudēvi’s grant is in accordance with that of the literary Prakṛt.⁵ In the word anuvachakārā (1 1), v is doubled after anuvātra. As to the language of the inscription, noteworthy words are Bhāraddevā (1 2) for Bhāradvāja, talāka, he[ṛ]ṣ, pāṇiya (1 5) and ohōttam (1 7).⁶ Instances of the nominative neuter are the three words nivattanā chattārs sampadattā (1 9 f). The abl. sing. [k]ḍaś (1 5 f) is due to a relapse into Sanskrit. Pronominal forms are anhaṃ (1 8) and anahāraṃ (1 9), the genitive and instrumental of asmaad, and tam (1 10), the accusative neuter of tat. Vowel forms are the gerunds kātana (1 9) and nātana (1 10) and the imperatives parivarātha parivarāpe[ṭha] (1 11).

The inscription is dated in some year of the reign of the Mahārāja Viṣṇu-Skandavarman, the figure or figures of the date being illegible. It contains an order by the queen of the heir-apparent (Yuvamahārāja) Viṣṇu-Buddhavarman, who was one of the Pallavas and, as such, a Bhāradvāja. As member of the Bhāradvāja gotra, I read the queen’s name as Chārudēvi, and that of the prince whose mother she claims to have been as [Bu]ddhi[yam]kura or, in Sanskrit, Buddhyanika. In favour of my restoration of this damaged word it may be stated that ankura, ‘a sprout,’ is synonymous with pāḷava, and that other Pallavas bore the similar surnames.

¹ Compare Dr Fleet’s Dvr. K. Dist. p. 319, note 5
² Ep Ind Vol I p. 2 ff.
³ These two words were already noted by Buhler, ibid p. 2, note 2.
⁴ Compare e.g. nivattanā (1 9) with bhāgamama (1 8).
⁵ In this respect the two grants of Śiva Skandavarman (Ep Ind Vol. I p. 4, and Vol. VI p. 86) occupy an intermediate position.
⁶ The same form occurs in the two grants of Śiva Skandavarman.
⁷ On the four last words see Prof. Pischel’s edition of Hēmachandra’s Prakṛt grammar, I 202; II. 161, I. 101; II 17.
Plates of Vijaya-Skandavarman and Vijaya-Buddhavarman

FROM INK IMPRESSIONS MADE BY MR. HENRY OLDLAND
Nayāṅkura, Tarunāṅkura and Lahtāṅkura
Thus the first plate of the inscription supplies the following short Pallava genealogy —

Mahārāja Vijaya-Skandavarman

| Yuvamahārāja Vijaya-Buddhavarman, married Chārudēvi |
| Buddhāyankura |

The syllables which follow the word Chārudēvi at the end of the first plate can be read and restored with the help of the corresponding portions of four cognate inscriptions

Nāka, No. 3, 1 11 (p. 65 above), and No. 4, 1. 2 (p. 71 above) — ānapayati Govādhana amacha[m*]

Mayavolu plates, 1 3 f (above, Vol VI p. 86) — Dhamānālade vāpatam ānapayati
Kondamudi plates, 1 6 f (ōbd p. 316 f) — ānapayati Kādāre vāpaṭaṁ

On the strength of these analogous cases I propose to read at the end of line 4 — Ka[dake] viya . . . , to correct the second word to viya , and to restore vyaḥpatam, which is another possible Prākrit form of vāpatam in the Mayavolu and Kondamudi plates. It is true that the verb ānapayata is missing in our inscription, but the same is the case in the first sentence of the Himhadagalli plates. As in that document, we seem to have here a sort of official preamble, corresponding to the address of a modern letter—‘Chārudēvi to the officer at Ka[daka].’ As regards this Prākrit word, its Sanskrit equivalent is Kātaka, but the name cannot refer to the town of Cutack in Orissa, which is far to the north of the Pallava territory. Besides, it must be borne in mind that the second and third syllables of Ka[dake] are injured, and that the true reading of the word may after all be a different one.

The remainder of the inscription refers to a gift of land made by Chārudēvi. This land must have been situated in Kātaka, to the officer in charge of which place the order was addressed. The grant consisted of a field near the ‘King’s Tank.’ The recipient was a temple of Nārāyana (Vishnu) at Dalāra (1 7), a place which I am unable to trace. The Ajñapti (or Dāta) was Rāhunigupta (1 16).

TEXT

First Plate.

Sukhā ||

1 Sām-Vijaya-Khandava[m]ma-mahārājass saṃvachchhar[ā] . . [1*]
2 yuvamahārajass Bharaddāyassa Pall[ḷ]avā-
3 nam sū[r]-Vijaya-Buddhavammassa dev̄ [Bu]ddhi 5
4 kura-janavi Chārudēvi Ka[dake] viya . . [1*]

Second Plate, First Side

5 Rajatalāka-hct[th]e paniya 8
6 pād-uṭtare pase Ṭukassas kaṣṭa 9
7 chhcttam Dālāra Kuli-Mahatarka-10devakula[ssā]

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1 South-Ind Inscr Vol. I pp. 3 and 5, Vol II p. 341, above, Vol VI p. 320
2 Ep Ind Vol I p. 5, text lines 1 6
3 From ink impressions received from Dr Fleet
4 On the left margin of the plate
5 The subscribed i of the second syllable of Pallavas- in line 2 has obliged the engraver to place the syllable ddhi too low, the top of the s being on a level with the top of the broken syllable bu — Restore Buddhāyankura-
6 Read yama
7 Read vyaḥpatam
8 Restore paniya kuyade
9 Restore karatvam
10 Read -Mahādraka-, Mahāsarakka, which is another possible reading, would be a very unusual name for a temple.
SECOND PLATE; SECOND SIDE.

8 bhagavan-Nārāyaṇa[sa] amham āyu-bala-vaddhanī-
9 yam kātaṁ bhūmī-nvattanā chatānā 4 amhehīn{1}
10 sampadattā [1^]* tam nātana gāmay[ya]kā āyuttā
11 savva-parahārēn paraharathā paraharape[tha] [1^]*

THIRD PLATE.

12 Bahubhr=vva[s]udhā dattā bahubhūṣ−ch[ā]nupālītā [1^]*
13 yasya yasya yadā bhūmī2 tasya tasya tādā phalam [1^]*
14 śvā-dattām3 para-dattām3 và yē4 haratī vasu[ṇ]dharām [1^]*
15 gavān sata-sahasrasya hantuh pibata duṣkṛtām [1^]*
16 Ānati Rōhaṇ[!]gu[tt]ā−tē[1^]*

TRANSLATION.

Success! (Line 1.) The years . . (of the reign) of the glorious Mahārāja Vijaya-
Skandavarman.

(L 2.) Chārudevī, the queen of the Yuvamahārāja, the Bhāradvāja, the glorious Vījaya-
Buddhavarman (of the family) of the Pallavas, (and) mother of [Buddhyan]kura, (addresses
the following order) [to the official at] Kes[ako]:—

(L 5.) “The field to be ploughed by Ātaka on the northern side of the drinking-well
below the King’s Tank (Rājataṇḍaka), (containing) four—4—nivarūnas of land, has been
given by Us, making (it) a means for increasing Our length of life and power,6 to the god Nārāyaṇa or
the Kūt Mahā[ś][r]aka temple at Dālītra.

(L 10) “Knowing this, ye, the villagers (and) officials, exempt (this field) with all
immunities, (and) cause (it) to be exempted!”7

[Lines 12-15 contain two of the customary verses.]

(L, 16) “The Ajāhapī8 (in) Rōhani Gupta.”8

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No 13—NILAMBŪR PLATES OF RAVIVARMAN.

By T. A. Gopinatha Rao, M. A. (Madras), and G. Venkoba Rao (Ootacamund).

This set of copper-plates was discovered by a Kurumban, while he was washing for gold, on
the banks of the Chālīyar stream adjacent to Nilambūr.10 The exact spot where they were

1 The anusvara is distinctly visible after the 1 at the end of the preceding line
2 Read bhū[ma]nītaya
3 Read śvā-dattām. 4 Read yē harāta
5 Read "gudā[tt]a. — The 4 of Rōhaṇa has an unusual shape, perhaps the era of -sahasrasya in the preceding
line interfered with its proper execution. The tiḍ of -gudā[tt]a looks almost like -vād.
6 The Sanskrit equivalent of the words anahār āyu-bala-caddhanīyam occurs in the Urvupalli grant; Ind
Ant Vol V p 52, text line 27 f. Instead of caddhanīyam, the corresponding portions of the Hirahāḍagalli,
Mayādevi and Kondavadi plates have caddhanās.
7 The corresponding Sanskrit phrase sarva-parahārē svaraharata parahārayata cē ya occurs in the Māγalār
grant; Ind Ant Vol V p 156, text line 30.
8 On daṇītta see above, Vol VII p 185 and notes 4 and 5.
9 In Rōhani Gupta, Ādhana is a vulgar form of Rāhaṇ, which occurs above, Vol IV p 295, text line 5; the
usual form in Tamil inscriptions is Urdhvan.
10 [This picturesque place belongs to the Ernad (Eranadu) taluk of the Malabar district and is situated at
the foot of the Karkūr Ghāt on the road from Ootacamund to Calicut. Near it are the teak plantations started by
Mr. Conolly, Collector of Malabar, in 1840, see Mr. Logan’s Malabar, Vol II. p 388 ff.—E H.]
found is popularly known as "Grāmam Kaḍavaū." The plates were made over by the discoverer to the Raja of Nilambūr, Mr Tachcharakkāvil Mānavikraman Tirumalpaṇḍ, who very kindly presented them to us for publication.

The plates are three in number, the first and last of them are engraved on one side only. The average length and breadth of the plates are $7\frac{3}{8}$" and $2\frac{3}{8}$" respectively, and each plate is about $\frac{1}{8}$" thick. The edges of the plates are neither thickened nor raised into rims. The weight of these three plates is nearly 10½ oz., including the ring, which alone weighs 1½ oz. The oval ring is about $\frac{1}{8}$" thick, with $2\frac{3}{8}$" and $1\frac{3}{8}$" for diameters. When the plates were discovered by the Kurumbar, the ring bore a seal with distinct writing on it. He broke it open in the hope of finding gold encased in it, but threw it away in disgust when finding none. Thus the seal has been lost.

Though the letters are cut deeply and very distinctly, they do not show through on the back of the plates. The water of the stream, in which the plates had lain apparently for a long time, has corroded them on the margin and caused the loss of several inscribed portions, which are now broken away. The characters are similar to those of the Kūgare plates of Viṣaya-Śiva-Māṇḍhāṭirvarman (above, Vol. VI p 12), of the plates of Viṣaya-Śiva-Mugēśvarman (Ind Ant Vol VII p 37), and also to those of the Halsi plates belonging to the reigns of Ravivarman and Harivarman (Ind Ant Vol VI pps 25-32). On the first side of the second plate, between lines 7 and 8, there is an addition in somewhat more modern characters, which reads pachimatas=cha Na[nda]ra[sa] Probably this clause was added at a later period, when the existing specification was found insufficient for describing the spot, compare the pa, ma, na of this addition with the corresponding letters in the body of the inscription. As regards individual letters in the record itself, attention may be drawn to the Dhaśavidan r and j. The former occurs once, in the word Kṛupāsāṁ (I 6), and the latter twice, in the words Muḷṭagi (I. 7) and Maḷkāvū (I. 8). As noticed by Prof. Kielhorn (above, Vol VI p 13), the subscript t of the conjuncts kta, tta occurring in the words uktaṇaḥ (I 14) and Kārtīka (I 6) has the common curvilinear form, whereas in nta and sīya of the words "kula-bhayantara" and "nasta-astu" (II. 11 and 16 respectively) it is represented by a looped sign. The language of the record, excepting one benedictory verse in l 14 f., is Sanskrit prose.

The inscription belongs to the fifth year of the reign of the Dharma-mahārāja Rājavarman of the Kadamba family. While at Varjayantī (i.e. Banavasi), the king made a grant, on the full-moon tiṣaḥ of the month of Kṛṣṇa, of two hamlets (palli) named Muḷṭagi and Maḷkāvu to a Brahmana named Gōvindasvāmī of the Kāṣapa gōtra, who had mastered the Tājurveda. The two hamlets were situated on the east of the village named Kṛupāsāṁ in the Mogalūr district (vīshāya).

As regards the places mentioned in the inscription, it may be noticed that Muḷṭagi is represented in the Merkara plates of Kongani-mahādīrāja as forming the eastern boundary of the village Badanuguppe, granted to the Śrī-vaṣaya-Jïālāya of Talavananganagara. Talavananganagara is the modern Talakād on the Kāvērī, and Badanuguppe is 5 or 6 miles south of Talakād on the other side of the river. Mogalūr is perhaps identical with either Mgūr or Muḷūr, also near Talakād.

**TEXT.**

**First Plate**

1 स[वि]ित्र ब्रिशिययैद्यययं लाशििकासििनमासूगणासूिन्याता-

2 भिषिष्ठििनामाजानवसूिवथा चारिष्ठप्याषवथा प्रतिष्ठास्वम

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1 See Mr Rulo's Mystere Inscriptions, p 293

2 From the original copper plates
TRANSLATION.

(Lane 1) Hail! The glorious Narayana, the virtuous (and) mighty king of the Kadambas,—who were anointed after meditating on the lord Mahāsena and the group of the Mothers, 3 who belonged to the lineage of the Mānavas, who were the sons of Hariti, who were well versed in repeating the sacred writings one by one, 4 who were sinless (on account of) being purified by the bath after (the ceremony of) the horse-sacrifice, and who were (like unto) mothers to people (who were) dependent (on them),—at the prosperous (and) victorious (city of) Vaiśāyanti, on the full-moon śrīni of (the month of) Kārhika in the increasingly victorious fifth year of his (reign), gave to Gūndasvāmin, belonging to the lineage of Kāhapyā (and) well versed in the Yajurveda, the hamlet named Muṭṭagī along with Mākṣavu, (situated) on the eastern side of the village named Kiṭupasānī in the Mogaḷūr district, with all exemptions, with the pouring of water, (and) with (a present of) gold, towards the increase of his own merit

1 Cancel the svarga
2 Read Bhūmisalak
3 This epithet, met with in almost all the Kadamba grants, has been adopted by all the kings of this dynasty from Mayūravarman (i.e. Mayūravarman), the founder of the dynasty. Compare above, p 88, v. 22 — Shaddnanaḥ yam-āhíaḥ hālaṁ-vam-anukhyāya śrīndpatim maṅgībhīr-bhāha.
4 This passage has been translated in various ways. Prof Kilhorn (above, Vol VI p 15) translates it by "studying the refulent (of good or evil) as their sacred text" As the passage might as well apply to any student of the sacred writings, it is taken in its general sense thus — Pratis pratyakham kṛti-anusūhitam yāv adhyātmyaṁ, charchā udhyāntāram uktam ṛtvā, tāṁ pratyayatu.
Nilambur plates of Ravivarman

FROM INK IMPRESSIONS SUPPLIED BY MR T A GOPINATHA RAO
(L. 11) He who,—whether he be a member of the Kädamba family or an alien,—knowing this, influenced by passion, hatred, greed, etc., takes away (this grant), is saddled with (the guilt of having committed) the five great sins. He who protects (it), shares the reward of its merit.

(L. 14) And it has been said—"The earth has been enjoyed by many kings, commencing with Ságaras; to whomsoever, at any time, the earth belongs, to him for the time being belongs the reward (of the grant)." May blessings rest upon cows and Bráhmans! (And let) prosperity rest upon the subjects!

No. 14—FIVE COPPER-PLATE INSCRIPTIONS
OF GOVINDACHANDRA OF KANAUJ

By Professor R. Kielhorn, C.I.E., Göttingen

At Professor Hultzsch's request I shall give an account here of five more copper-plate inscriptions of the Gáhadávála king Góvindachandradéva of Kanauj, the originals of which are now in the Provincial Museum of Lucknow, and of which impressions were supplied by the Government Epigraphist. Before doing so, I take the opportunity of submitting a few general remarks.

While only three stone-inscriptions, of very small importance, have been hitherto discovered of the Gáhadávála kings of Kanauj, the number of their known copper-plates amounts to no less than fifty-five.

The details are as follows—

One plate of the Mahárájádhirája Madanapálá, recording a grant that was made by his father, the Mahárájádhirája Chandradéva.

One plate of Madanapálá and his queen Pratvásriką (?).

Three plates of Góvinda-chandra, of the reign of his father Madanapálá.

Twenty-six plates of the Mahárájádhirája Góvindachandra.

Two plates of Góvindachandra and his mother Bálhana (Balha)-dévi.

One plate of Góvindachandra and his queen Náyanakálidévi.

One plate of Góvindachandra and queen Gósaladévi.

One plate of Góvindachandra and his son, the Yuvárája Áspóta-chandra (below, C).

Two plates of Góvindachandra and his son Rájyapálá (Ind. Ant Vol XVIII p 21, and below, D).

One plate of the reign of Góvindachandra, recording a grant made by the Singara prince Vatsarája.

Two plates of the Mahárájádhirája Víjayachandra and his son, the Yuvárája Jayachandra.

Fourteen plates of the Mahárájádhirája Jayachandra.


2 The plates were "found by a contractor at Bénarés near the Bhadami temple at a depth of about 5 feet from the surface in the course of excavations for the water-works conducted on the spot in April 1893." See Mr. Vénkayya's Annual Report for the year ending with May 1905, p 6.

3 There can hardly be any doubt that of a royal family of which we possess 55 copper-plates, there must have existed also a considerable number of stone-inscriptions. The stones on which these inscriptions were engraved have been probably used for building purposes or lie buried in the ground. The same may be said regarding the records of e.g. the Mstrakas of Valabhi, of whom we have 40 plates and only a single, most magnificent stone-inscription, and of the E Chalakyas of Wengl, of whom 29 copper-plate inscriptions have been published, and not a single stone-inscription.
All these plates were issued during the ninety years from A.D. 1097 to A.D. 1187. Excepting the genealogy of the family and dates for each king from Chandraviga to Jayachandra, there is in them no historical information of any particular value. But the plates are of great interest on account of the very large number of districts and villages mentioned in them. Nearly all these localities remain to be identified, and it is with the view of perhaps inducing others, especially residents of the United Provinces, to help in the work of identification, that I give here an alphabetical list of all names of districts that occur in the plates. So far as I can judge, most of these districts would have been called after larger villages or towns, some of which undoubtedly are still in existence.

List of districts mentioned in the plates.

Amravati-pattala, *Ind Ant* Vol. X VIII p. 138, line 20 (The inscription grants the village of Dhipali on the banks of the D[ar]avah—Daravah apparently is the modern ‘Dooha,’ which according to Thornton’s *Gazetteer*, p. 333, is another name of the river Gogra.)


Gôyara-pattalâ (in Önâvala-pathaka), above, Vol. V. p. 114, line 15. (Gôyara perhaps is the ‘Govra’ in *Indian Atlas*, sheet No. 102, long. 83° 20’, lat. 26° 47’.)


Jârâ-[tha]-pattalâ, *ibid.* p. 141, line 18, and p. 142, line 16.

Jâvâ-pattalâ, above, Vol. IV. p. 119, line 14, or, which is the same,—


Kâtî-pattalâ, *ibid.* p. 102, line 13.

Kâsâurê (?)-pattalâ, *ibid.* p. 105, line 12.


Maha-pattalâ, *ibid.* p. 123, line 18, or, which is the same,—


Nandî-pattalâ, below, p. 155, line 13.

Nandîvâra-pattalâ, below, p. 154, line 12.


1 The plates generally state that Yaśovigraha, the reputed founder of the Gâhadavâla family, came when the lines of the protectors in the solar race had gone to heaven. The kings thus referred to are the Pratihâras of Kanaûj, who, as we now know, derived their descent from the Sun. The Gâhadavâla King who first took possession of Kanaûj was Yaśovigraha’s grandson Chandradëva, for whom we have a date in A.D. 1097.

2 The dâvâsahkâ of this name is derived from the Pâkrit svattâsvam or Sanskrit svapta-svastikâ, ‘twenty-seven.’—Compare, in other plates, names of districts like *Nâkshâsagura chaturasahâkâ*, etc.
FIVE GRANTS OF GOVINDACHANDRA.

Pândala-pattalā (in Góvisálaka that belonged to Dúdhān m Saruvāra), above, Vol. VII p. 99, line 15


Puruṣa-pattalā, Jour As. Soc. Beng. Vol. LVI. P. I p 120, line 11

[Rān̄a?]pattalā, Ep Ind Vol II p 362, line 13.

Rādamanavâyālī-pattalā,² above, Vol IV p 112, line 12

Sigrūḍhā-pattalā, Ind Ant. Vol XVIII p 16, line 12.

Sūrāl-pattalā (in Ònâvala-patkhaka m Saruvāra), above, Vol V. p 114, note 4, and Vol. VII p 99 (Sūrāl probably is the 'Sūrā' in Indian Atlas, sheet No 37, S. E., long. 83° 9', lat 26° 32'.)

Tâmishapachottara-pattalā, above, Vol. IV p 115, line 14

Ughanatérabottara-pattalā,³ ibid. p 106, line 12.

Umpa(mba)râla-pattalā; below, p 159, line 11

Unâvīsa-pattalā, above, Vol. IV. p 124, line 20

Vagāmbhâchhâsathī-pattalā,⁴ ibid p 125, line 17

Varahapattalā, below, p 157, line 13.

Vṛ(ṛ)hadgrihokamâsâra-pattalā, above, Vol IV p 121, line 19.

Vṛ(ṛ)hagrih(yē ?)varâtha-pattalā, ibid p 104, line 13.


I may add that, besides the villages granted and the districts in which they were situated, the plates also mention a fair number of places where the donations recorded in the plates were made. In no less than 33 instances this was done after bathing in the Ganges at Benares.

Other places on the Ganges, mentioned in a similar way, are —

Īśapratishṭhāna (?), Jour As. Soc. Beng. Vol XXVII. p. 243


Madapratishtha (?), ibid p 101, line 13

Mugagiri (s o Monghyr on the southern bank of the Ganges), above, Vol VII. p 99, line 21

Râyapâlpura, below, p 158, line 18

Râjgâva, Ind Ant. Vol XVIII. p 140, line 22, p 141, line 22, and p 143, line 20


Two donations were made after bathing in the Yamuna at—

Āsati (or Aśatik), Ind. Ant. Vol XIV p 103, line 9, and ibid Vol. XVIII. p. 16, line 17 (where the king is stated to have bathed at the Murañtha(?)-ghatta), and one was made after bathing in the Vêni (s o, at the confluence of the rivers) at—

Prayâga (s o Allahabad), above, Vol. IV p 122, line 22

Other places where donations were made, not connected with any rivers, are:

Dêvâsthāna (?), above, Vol IV p 105, line 15, and Vādavâna, ibid p 121, line 23.

And of rivers, in addition to those already given, in which the king had bathed when making a donation, the plates mention the Sâti (with the Svapnaśvara ghatta), above, Vol. V. p. 114, line 23.

Of Benares the following specific localities are referred to in the plates —


1 Chāppana in this name probably is the Prakṛtī chhappanā or Sanskrit cakpatapātī, 'fty ay.'

2 Pāyādātī would be the Prakṛtī pāyadātī or Sanskrit devadatātī, 'forty two'

3 Tēvaka in this name probably is the Prakritis tēvaka or Sanskrit trayādāsan, 'thirteen.'

4 Chāṭhātī; apparently is the Sanskrit châṭhātī, 'sixty-six.'— Prof. Hultzsch suggests that the sarâka of Kā[tho]lakṣnasvatākâta[ra]—may be the Prakritis kâra or Sanskrit dêdâsan, 'twelve', and pachā of Tâmishapachottara-s the Sanskrit pachan, 'five.'
The Kapālamōchana-gṛha, above, Vol. IV p 110, line 18
The Trāṭāchana-gṛha, Ind. Ant Vol XVIII p 11, line 12
The Vēdēvāra-gṛha, above, Vol. IV p 114, li
The Avunakta-kenḍra, sūd p 114, L, and p 113, line 18.
The Kōti-tārtha, below, p 159, line 15
(The temples of) Aghōrēsvāra, Indramādhava, Laundēsvara and Paṇḍōmkāra (below, p 153, lines 18 and 19), Kṛṣṭīvūsas (above, Vol IV p 126, line 22), and Lōlāka (above, Vol. V p 118, line 18)
Of Prayāga (the temple of) Gangādītya is mentioned, above, Vol. IV. p 122, line 22.

* * *

Of the new inscriptions the most interesting is C, because it records a grant by Gōvindachanda’s son, the Yaundāja Aśvōtačandraghra, who was unknown to us before. And the inscription A is peculiar in recording the gift of a house at Benares, not the grant of a village. The three grants recorded in C, D and E were made in favour of one and the same Brāhmaṇa, a sun-worshpper and student of the Jyotīśavāstra — The taxes specified are the bhāgabhāgakara (mentioned in 50 plates of this family), the pravarnakara (mentioned in 44 plates), the turukhamadanda (mentioned in 23 plates, but not in any of the plates of Jayachandita), the kumaragadānaka (mentioned in 10 plates), the hiranyaka (mentioned in 9 plates), and the jalaaka and gōkara (mentioned together in 4 plates only).

A — PLATE OF GŌVINDACHANDRA OF [VIKRAMA-] SAMVAT 1171

This is a single plate, which measures about 1' 3½" broad by 1' 3½" high, and is engraved on one side only. In the upper part it has a ring-hole, about 9" in diameter, and to the plate belongs a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend trimad-Gōvindachanda[ṃ]dradēva[ṃ], in Nāgarī letters about 1½" high, above the legend, the figure of a Garuda, squatting down and facing to the proper right, and below the legend, a conch-shell. The plate contains 21 lines of generally well-preserved writing. The size of the letters is between ½ and 1½. The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v, the dental abult is often employed for the palatal, and the palatal occasionally (as in rakṣa, l 3) for the dental, and the words samaka and tāmaraka are written vansa and tāmaraka, ll. 2 and 21. I may also point out that the sign of avagraha is used in swādva śrādhva, l 18

The inscription is one of the Paramabhaṭṭaraka Mahārājadhrāja Paramēśvara Gōvinda-
chandrāda, who records that, on Monday, the full-moon tithi of Māgha of the year 1171 (given both in words and in figures), after bathing in the Ganges at Benares, he granted a dwelling-place (avvaśa1) to the Mahārāja Manattala Dīyāmarāman,2 son of the Thakura Mahākara and son’s son of the Thakura Kākū, [a Brāhmaṇa] of the Bhāravāja gōtra, whose three pravaras were Bhāravāja, Āngiras and Bārhosapatiya. The dwelling-place so granted was at Benares itself, and lay to the east of (the) Aghōrēsvaara and Paṇḍōmkāra, and to the west of (the) Indramādhava and Laundēsvara (temples) — The grant (tāmaraka) was written by the Kārāka Jālana.3 It contains no imprecatory verses

1 The original has avvaśa and treats this word as a neuter noun. Compare avvaśaṇka for dravaṇka, frequently used in the Śrājdhi inscription, Ep Ind Vol I p 169
2 Compare the same Dīyā (Dīyāka), above, Vol IV p 171
3 The same Jālana wrote the grant of [Vikrama-] samvāt 1172, published above, Vol IV p 104, where he is described as śrī-Vīṣṇusūka dādhāta-gaṭṭha-thakkura. The term karaniḥ-kūptaka of the present grant describes him literally as 1 descended from a Kārāka,’ Chitrāgupta, with whom he is compared, is 1 one of Yama’s attendants (recorder of every man’s good and evil deeds).
The date appears to be slightly irregular. In Vikrama-samvat 1171, currents of the full-moon tithis of Magha ended on Thursday, the 22nd January A.D. 1114, and in Vikrama-samvat 1171, expired the same tithis commenced 10th 12th m after mean sunrise of Monday, the 11th January A.D. 1115. Thus Monday probably is the day intended by the grant, but I should have expected it to be connected with the 14th tithi of the bright half, not with the full-moon tithi.

**EXTRACTS FROM THE TEXT**

14 . . . . 1 śrīmad-Govindaachandradevō vijayā || 2 śrīmad-Vairānasyām

15 nō mikhā-[janapa]dān-UPagatān-api cha rāja-rajāt-yu-Varāja-mamtri-patidhara-prathibhā-senāpati-bhāndāgarik-āksha-pataluka-bhusha-

16 g-nāmiti[k-ā]ntañahpara-duta-kantaragapattanākarantha-lakāra-putrñāhān-ājñā-putayāt vo(bob)dhayaty-ādhanu cha yathā |

17 vidura-stu bhavatām-ekasaptatadhyut-āikādāsa-2 samvatsare Māghē māsi

18 sukla-pakṣe paunnamadhyām-amkē-pi samvat 1171 Māgha-ṣu-

19 dī 15 Sōme ṣ śrī-Vairānasyām Gamgāyām snātāvā śamābhū-gokarana-kuśatala-pūta-karatal-ūjān-āt-pāvum at-Vairānasyām-ĕv Aghorēśa-

20 ra-Prabhishōkāryayōḥ paurvē tathā-Emdrāmādhava-Laudēśāryayōḥ paśchimē avāsam-idhām Bhārādavā-sagotrāya Bhārādavā-Āmgraśa-Vā[ha]-

21 rhapsa-trya-pravarrayā sa[tha] śrī-Kākā-paṁśu-tāīṣa(t)ha śrī-Mahākara-putrāya mahattaka-śrī-Dāyimata sa[r]mane pradattam bhavatām at[ra]vān-

B — PLATE OF GÖVINDACHANDRA OF [VIKRAMA-]SAMVAT 1187

This also is a single plate, which measures about 1' 6½" broad by 1' 1½" high, and is engraved on one side only. In the upper part it has a ring-hole about ⅓" in diameter, and to the plate belongs a circular seal which is similar to that of the inscription A. The plate contains 24 lines of generally well preserved writing. The size of the letters is between ¼ and ⅜. The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v, and the dental abulent is frequently employed instead of the palatal.

This is another inscription of the Paramabhatāraka Mahārājādhirāja Paramēśvara Gōvindachandradevō, who records that, on Sunday, the Āgrahāyaṇi or full-moon tithi of Mārgaśīra of the year 1187 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Palasaundy in the Nandavāra pattalā to the Prināchārya Bhaṭṭa Pandita Khōmasarman, son of the P Bh P Ravindhara, son’s son of the P Bh P Gōhada and son’s son’s son of the P Bh P Mangala, a Brāhman of the Parāvāsa gōtra whose
three pravaras were Kānkāyana, Kanāka and Dhaumya, and student of the Śāṅkhāyanaḥ. The taxes specified (in line 20) are the bhāgabhogakara, hiranya, pratamsakara and turushkadanda. The writer’s name is not given.

The title prāṇāḥtya which, with bhatya and pandita, is prefixed to the names of the donees and his ancestors, I have not met elsewhere, and I cannot give its exact meaning.

The date, for Vikrama-samvat 1187 expired, corresponds to Sunday, the 18th November A.D. 1130, when the full-moon tithi of Mārgaśira commenced 3 h. 11 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

13 [i]a-manta-purola-patilā-sūdāpati-bhāmādārīk-ākāshapatalogue-bhishaka[=g]-na=i=tik-āntahpurika-dāta-karturagapatānakarasthāna[=g]okulādhikārī-paru.  
17 y-Āusdhpātika-sa(ṣa)kalan-sō(ṣ)kharaṃ samabhyarcheyha tribhuvana-trātur= Yāsudvāsaṣa pūjām=vidhāya[r] prachara-phāyasena havishā havirbhujam huttvā mātipütā=ātmanā=ca punya-yasā(ṣ).  
20 ti-pāta-karatalōddaka-pūrvvam-ādhand-ārkkam yavat | 13 sāsānkritya pradattah | 14 tī matvā yathādyayamanā-bhāgabhogakara-hiranya-pravānaka-turushkdhanda- 

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1 The plate has Sikhyāyanasya, appropriately for Samkhyāyanasya which occurs (for Śāṅkhāyanaḥ) also in Ind. Ant. Vol. XVIII. p. 17, line 19.

2 I am the Rigveda.

3 Compare the date of Rāyān plate of Govindachandra (in Ind. Ant. Vol. XIX. p. 372, No 193), which 21st day corresponds to Monday, the 17th November A.D. 1130, when the full-moon tithi of Mārgaśira ended 1 h. 25 m. after mean sunrise.

4 Up to this the text is practically identical with that of the Kamaṇḍ plate of Govindachandra, published above, Vol IV p. 105. In verse 6, moryadāt has been erroneously engraved between sa[j]aya[t] and sa[y], in verse 8 we have -svadā instead of -sandā-, and in the prose passage that follows the verses, sa cha was engraved before the first paramakhataraaka, but seems to have been struck out again.

5 These signs of punctuation are superfluous.

6 Read -maṣa Agrahānta-paurānāvyah.

7 Read pūjāṃ sākha.

8 The reading is certain, but I am not sure that it is correct.

9 The signs of punctuation in lines 18-20 are superfluous.

10 This name is quite clear in the impression.

11 Read Śāṅkhāyana bahurūcha-sudhāsā.

12 Read bhāra.  

13 Read yuddh-cher-hāda.  

14 Read -datta śa.
C — PLATE OF GOVINDACHANDRA AND THE YUVARĀJA MAHARĀJAPUTRA ĀSPHOTACHANDRA OF [VIKRAMA]-SAMVAT 1180

This also is a single plate, which measures about 1' 3½" broad by 1' 1½" high, and is engraved on one side only. In the upper part it has a ring-hole, about ½" in diameter, and to the plate belongs a circular seal, about 2½" in diameter, which bears in high relief, across the centre, in two lines, the legend

mahārājaputra-śrīma-
āśphotāchandra[ma]drad[sa]tah ||

in Nāgarī letters between 1/5 and 3/5" high, above the legend, a conch-shell, and below the legend, a spear or arrow pointed towards the proper right. The plate contains 28 lines of well preserved writing. The size of the letters is about ½". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v, except in the word भक्ष्यमुर, and occasionally the dental sibilant is employed for the palatal, and the palatal for the dental.

The inscription is of the reign of the Paramabhāttāraka Mahārājādīrāja Paramāśīvara Govindachandradēva. With his consent, the Mahārājaputra (or son of the Mahārāja) Āsphotachandradēva, endowed with all royal prerogatives and anointed as Yuvarāja (or heir-apparent), records that, on Friday, the third tithi, the Akshaya-tritiya and Yugadha, of the bright half of Vaśākha of the year 1180 (given both in ords and in figures), after bathing in the Ganges at Benares, he granted the village of Kanāuta in the Nandini pattalā to the Panḍita Dāmōdaraśarman — son of the Paṇḍita Madanapāla, son’s son of Lokapāla and son of the son’s son of Gunapāla — a Brāhman of the Kāsyapā gōra, whose three pravara were Kāsyapa, Āvatsāra and Nādhra, who was a student of the Vajasaneyā śākhā (of the Yajurvēda) and a sun-worshipper (saura), and who knew the five sūdhāntas of the Jyotihāstra — The taxes specified (in lines 22) are the bhogabōgalāra, pravaranāra, turuṣkudanda and luna-raga-gadānaka. The grant was written by the Thakura Gāgeka.

The date, for the Kṛttikādī Vikrama-samvat 1190 expired, corresponds to Friday, the 30th March A.D. 1184, which was the proper day of the Akshaya-tritiya and the (Tratē) yugadha, because the third tithi of the bright half of Vaśākha ended on 11 3 h 2 m after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT

12

chandra-devō viṣṇu || Tād-śat-samānyā samāstārjavaśrupya-pṛthiva-gauvarjyā-hushukta-mahārājaputra-srimed-āśphotāchandradēvo viṣṇu ||

14

yām Kanāuta-grāma-nivāsinā mukha-janapadān-upagatan-am cha raja-vijī-

ma[n]a[ś]tri-puruṣottama-prathāra-sāvāpati-bhāndagārk-ākṣhapatalika-
E. PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1207.

Thus also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one side only. In the upper part it has a lingo-hole, about 1' in diameter, and to the plate belongs a circular seal which is similar to that of the inscription A. The plate contains 20 lines of generally well-preserved writing. The size of the letters is between ⅙ and ⅛. The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter ṛ is denoted by the sign for v, except in the word sukhāmesa, occasionally the dental sibilant was employed for the palatal, and the palatal for the dental (as in sahasra, traya), and the word hamsa is written hamsō, in line 23.

Thus is another inscription of the Paramabhadrapura Vahārādhipatiya Paramācara Gōvindachandra, who records that, on Monday, the 5th of the bright half of Pausha of the year 1207 (given in words and figures), on the occasion of the Uttarayana-samkranti, after bathing at the Kōti-tirtha at Benares, he granted the village of Lōrrupade,7 together with Tivāyi-kahōtra,8 in the Umbarāla pattalā, to the Pānḍita Damodarāśarman, known to us already as the donor of the grants C, and D.—The taxes specified (in lines 17) are the dhagabhogakara, pravamkara and turvahkadanā. The grant (tāna) was written by Vidyādhara, the son of the Karamika Dhaṇḍhukā.9

The date, for Vikrama-samvat 1207 expired, corresponds to Monday, the 25th December A.D. 1150, when the 5th tithi of the bright half commenced 3 h 33 m., and the Uttarayana-samkranti took place 3 h, 48 m., after noon samvatsara.

The localities I am unable to identify.

1 Thus and the other signs of punctuation in lines 20 and 21 are superfluous.
2 The akṣara tṛma is engraved over əṛi which had been originally engraved.
3 Read pradita as noted.
4 Read dhayaḥ-ṛtārt.
5 Here follow the three verses commencing Bhandam yah pratīghaḍitē, Sankham bhadra dnanam, Dahaḥbhadhrasahukah, Sarvadanda-bhadraḥ, Bhasīṭhitā saxa-sahaseṣṛṣyati, Gaṁdekkha, Tuddāyamana suhaśreyṣyā, Sva dattam para dattam na, Vṛṣi-Mahidevarasahukah, Yānaḥ śaka dattām and Vai-dhēna vikramāmaṇa.
6 Read tamaḥ.
7 Or, perhaps, Lōlrupadā, no note on the text.
8 Thus was perhaps a pataka of Lōlrupade.
9 Dhaṇḍhukā wrote the grant of Vikrama samvat 1201, treated of above, Vol. V p 116, and is most probably identical with the Thakkura Dhaṇḍhukā who wrote the grant of Vikrama-samvat 1197, noticed above, Vol VI p 11.
EXTRACTS FROM THE TEXT.


17. ne vṛ[ha]h[ma]nayā(ā) ṣe[n]a-candrā-ūkkam yāvach-chhāsānkrītya pradasto 8 matsa yathādiyamāna-bhagbhūgokara-pramukara-ūraśadandana-prabhṛtī-sarvāt a d a yā n = āṝjāvīdhibhūya dāsyathē ti || chha || Bhavanti cha atra

18. slokāh || 9

24. ... ... ... || || || Bhū-bhūttā[m] =asya kuanē

25. sarasīya hansī Dhanḍhūka vya-ṣartamāra-divākāra-bhūt | taṣ -ātmāyat guṇam-śe[dm] = alēkhi tā[m]ram Vidyādhaṁ dharāntala-bhūṣanēṇa || Yād-guṇa Dhanapatē = vvasat Smārā[m] = vyanā-suṣadāpatē

26. ra-munhyā lalāta-pattē krodē kurang-sisur-asya cha yāvad-ùtāt-śuvāthu bhāṣvānaṃ || ||

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No 15—PIKIRA GRANT OF SIMHAVARMAN

By Professor E. Hultsch, Ph D., Halle (Saale)

Two sets of ink-impressions of this copper-plate grant were sent to me by Mr. Venkayya who had received the original on loan from the Superintendent, Government Central Museum, Madras, to whom it had been despatched by the Collector of Nellore. It was originally sent by

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1. Up to this the text is practically identical with that of the Kamauli plate of Gōvinda-chandra, published above, Vol. IV p 100 ff.

2. These two signs of punctuation are superficial, read myāy=Umbārdla-

3. This name may possibly have to be read Lolṣkapēda.

4. These two signs of punctuation are superficial.

5. The signs of punctuation in this line are superficial.

6. Peal-ōdaka pā-

7. Read śṛṭa-pravaraṭyā

8. Read pratadāt śi maṭa

9. Here follow the twelve verses commencing Bhūman yah pratiṣṭhitā, Śaṅkham bhadr dvanam, Saradaśī dhīṃbhānaḥ, Bakahūra-rasadhā, Gāṃkam, Taddhānam sahasrāna, Sva dattam para dattam ud, Śāhṭhitām varsha-saḥatram, Tārā hiniṃ-bhavantii, Na vishāṃ, Yāna dattam and Pād dhīra viṣhramam

10. Metre here and below Vasantabhasā

11. Read hansā
the village Mansiff of Nelatur, Ongole taluka, now part of the Guntur district, to the Deputy Tahsildar of Addanki and formed part of the unclaimed property of a dead Barringi."

Mr Venkayya furnished me with the following description — "There are five copper-plates on a ring, weighing together 70 tolas. The outer sides of the first and the last places, which bear no letters, as well as the edges of the plates, are smooth. The plates measure almost 7" in length and 13" in height. Plates II to IV are a little thicker than I and V. Part of the writing on plate I shows through on the blank side of it. The ring was cut by me and riveted subsequently. The diameter of the ring is 23" and its thickness 3" on the average. The ends of the ring are secured in the base of an almost circular seal, which measures 14" in diameter. The seal is very much worn, but bears, in relief, on a countersunk surface, an animal with mouth open and facing the proper left. It is represented sitting on a horizontal line which is in relief, and it resembles very closely the animal represented on the seal of the Uruvapalli grant (Ind. Ant. Vol VII p 50). The tail of the animal is not seen, neither are its forelegs."

The engraving of the inscription is on the whole carefully 1 and well preserved. The language is Sanskrit prose, and three Sanskrit verses of the Rishi (Vyasa) are quoted at the end of the inscription. The alphabet closely resembles that of the Uruvapalli and Mungalam grants. But there is a point in which the three grants differ. In the Uruvapalli grant it has a loop on the left, as in Tamil, and na has none. In the Mungalam grant both the form with the loop and the one without it are used in the case of ta, while na has no loop except in kramân (I 16). In the new inscription the forms with and without loop are used for both ta and na, though in the majority of cases ta has a loop and na has none. A final form of na occurs five times (II 13, 18, 23, and twice in I 24). Plates 1, II and IV b are marked on the left margin with the numerical symbols 1, 2 and 4, while plates in b and v are not numbered.

The inscription opens with the same invocation of Bhagavat (Vishnu) as the Uruvapalli and Mungalam grants. It records the grant of the village of Pilkara in the district named Munda-rashtra (I 14) in the fifth year of the reign (I 18) of the Pallava Mahârâja Simhavarmman (I 14), who was the son of the Yuvamahârâja Vishnu-gopâ (I 9 f.), the grandson of the Mahârâja Skandavarmman (II) (I 7), and the great-grandson of the Mahârâja Viravarmman (I 3). To the name of each of these four princes are prefixed a number of laudatory epithets which resemble those used in the Uruvapalli grant, where, however, they are differently arranged and applied to the Pallava Yuvamahârâja Vishnu-gopavarmman, his father Mahârâja Skandavarmman (II), his grandfather Mahârâja Viravarmman, and his great-grandfather Mahârâja Skandavarmman (I). In the Mungalam grant the epithets differ, but the kings are, as in the Pilkara grant, the Pallava Mahârâja Simhavarmman, his father Yuvarâja Vishnu-gopâ, his grandfather Mahârâja Skandavarmman (II), and his great-grandfather Mahârâja Viravarmman.

The date of the Pilkara grant is the fifth year, and that of the Mungalam grant the eighth year, of Simhavarmman’s reign. The Uruvapalli grant was made by the Yuvamahârâja Vishnu-gopavarmman, but is dated in the eleventh year of the Mahârâja Simhavarmman, whose relation to the donor is not stated. Dr. Fleet concluded from this that the Simhavarmman of the Uruvapalli plates was an otherwise unknown elder brother of Vishnu-gopâ. I would propose another solution of the difficulty. The term Yuvarâja or Yuvamahârâja, which is prefixed to Vishnu-gopâ not only in his Uruvapalli grant, but in the two grants of his son Simhavarmman, suggests that he never ascended the throne, but that the succession passed from his father Skandavarmman I to his son Simhavarmman. The reason of this need not have been premature death. If it is assumed that Vishnu-gopâ declined to take up the reins of government or was prevented from doing so by some other reason unknown, he may well have been alive during the reign of his son Simha-

1 Edited with photo lighthographs by Dr Fleet in Ind. Ant. Vol V, p 50 ff. and p 164 ff
varman, to whose eleventh year I would assign—*l&ag ha&av&at* as an Indian philosopher would say—the Uruvupalli grant.

The Pikira grant was issued from the camp at Mēnmātura (1:1), the Māngalār grant from Daśanapura,1 and the Uruvupalli grant from the residence (sthu&āna) Palakkada. I am unable to identify Mēnmātura. As regards the two other names, I have shown that Dr. Burnell's identification of Palakkada with the modern Pulcat is untenable.2 Dr. Burnell was further inclined to consider Palakkada the Telugu equivalent of the Sanskrit name Daśanapura.3 As stated by Dr. Fleet,4 this derivation is equally unsound. For the Telugu word for 'a tooth' is not *pala*, but *pallu* (genitive *pantiti*), and *kada* does not mean 'a town,' but 'a place, a side.' Nor is it safe to connect Daśanapura with its synonym Dantapura which, according to the Jātakas5 and the Dāthālaṇasas,6 was the capital of Kalinga and may be meant for Kalinganagara, the modern Mukhalingam in the Gaṇjam district.7—far to the north of the Pallava territory. Thus the three ancient local names Mēnmātura, Daśanapura and Palakkada are still awaiting identification. In his Annual Report for 1904–05, p 47, Mr. Venkayya has shown that they may have to be looked for in the present Nellore district.

TEXT 8

First Plate

1 Ōm* [1*] Jitam-bhagavatā [1*] Svasti [1*] Śrī-vijaya-skandhāvārān=
Mēnmātura-dvāsakāt=parama-brahmany=
yā

2 sva-bahu-bal-arjjuš-pujita-kshātra-tapā-midh[6*]a=vriddh-vhīta-sarvva-
maryādasya

3 sthitī-sthutasya=ām[1*]tātmano mahārājasya prithvi-tal-aukā-virasya śrī-
Vīravarmanah prapauțrā

Second Plate, First Side

4 bhūnychchita-10sakti-sūddhi-sampannasya pratāp-ōpanata-11rāja-mandalasya
bhagavard-bhalu-saddhā-

5 va-sambhāvita-sarvva-kalyānasya-śanēka-gō-hiranyā-bhūmya = ådi-praķ a n a 1 h
pravrī-

6 ddha-dharmma-saśchayasya prajā-pālana-dakahasya lōkāpalānam paśchamasya

Second Plate, Second Side

7 lōkāpalasya mahātmano mahārājasya-śr[1]-Skandavarmanah paṇtrō déva-dvija-

8 guru-qriddh-āpachaymō’12 viṛuddha-vmaṣasya-śanēka samgrāma-sāhasāvya-

9 mardd-ōpaladbha-11vijaya-yāṣha-prakāsasya satyātmano yuvamahārāja-

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1 In the Darī fragment, Daśanapura is called a residence (adhaśīṭādāna), *Ep Ind* Vol. I p. 398
2 Loc. cit. note 4
3 *South-Ind. Pol* sec ed. p 36, note
5 Vol. VII, p 66, r v Dantapura
6 Edited by Prof. Bysa Davids (*Journal of the Pāli Text Society*, 1884), II 57, 98, 100, III 2
7 Above, Vol IV p 187 ff.
8 From ink impressions supplied by Mr. Venkayya
9 Expressed by the same symbol as in the Māngalār grant
10 The photo-lithograph of the Uruvupalli grant (1 4) reads *prapauțrasya-ḍaśchita*, which may be meant for *ḍaśchita*.
11 Corrected by the engraver from *ścana*.
12 Read-ōpāchāyam, as in 1 6 of the Uruvupalli grant
13 A superfluous hook is attached to the right of the *ma* and of the *rddh*.
Third Plate, First Side.
10 sr[1]-v[i]jehngūpasya
putraḥ kalyuga-dōshā-āvāsanā dharmam tuddharaṇa-
ma[1]tya-samaddhaya
11 sṛpphaṇyaparākramā
rājarṣi-gaṇa-sarvva-sandāha-viṣṭhul-uddharmma-
vigluḥuḥ
12 bhagavat-pād-ānuddhāyatō bappa-bhāttaraka *pāda-bhaktāḥ paraṁa bhāgavatō
Bhāvanāvāya

Third Plate; Second Side.
13 sv[a]vakram ākānt ānya nṛpa śrī-māyānām yathāvad āhṛtānēk-āśvamādhānām
14 Pallavānān-dharmamahārājā śrī-Sīthavarmanā Mūpḍa-śīkṣṭa Pīkurā
grāmā
māyakānte[1]śa-duhukṛtān sarvāvādhvayakṣa-vallava-śāsana-saṣṭhārṇaḥ = ch = ā j ū ā
payaty-Āyam grāmāh

Fourth Plate; First Side.
16 Kāśyarāya Tatāruyaya Viśvāsasthramand sarvva-parihārā ērōtō dōvā-
17 bhūga hala varjavsam-samad-dyur-bala-viṣṭ[1]hṛuddhayaś samādhamānā-
18 viṣṭ[1]jaṇa-rājya-pānohama-sa[ch*]vatsar-Āśvayuṇa-ṣūkla-paksha-trī tīyā-
āyām

Fourth Plate, Second Side.
grāmāṃ parihārtā-
20 vya[h*] par[1]haraṅtavyas-cha [1*] Yaś-ch = ēdām = a[1]march-chhīnāam-
atiśārdhaṃ kā pūpaṃ dā-
21 iṁnaip-dandaṁ arhatyā = Apī ch[=ā*]tā-rāhāḥ slōkā bhavantu || Bhūmi-
dama-saman-dānam-[1]ha lō,'ā na

Fifth Plate.
22 vidyātā [1*] yah pravachchhati bhūmīn li sarvva-lāmān-dādāti
sah [1*] Bahuḥsuṣ ca asudh[ā] dattā
dhūma
23 bahu[bbī]s-ch[=ā]nhipatil [1*] yaśya yaśya yadā bhūmītaṣṭa yaṣya
[ūdā] phalam [1*]
24 Sva-dattām para-dattā[1*] va y[ā] haṛa[na] vaaṣvānuḥmar [1*]
g[avā][1*] [sata]-kalasasya haṁtāh pibati kibham [1*]

ABRIDGED TRANSLATION.

(L. 1) Oh Victory has been achieved by Bhagavat? (Vishnu) Hail! From the
prosperous camp of victory pitched at Māṇimātura,
(L. 3) the great-grandson of the glorious Mahārāja Varavarma, the only, hero on
the surface of the earth,
(L. 7) the grandson of the glorious Mahārāja Skandaavarman (II.),
(L. 9) the son of the glorious Yuvamahārāja Vishnugopā,

1 Read *gāthām*
2 Read *bhātāraka*
3 Read *vadābha*, as in 1 18 of the Māṇigalā grant
4 Here follows a symbol which I cannot make out. Perhaps it is a flourish which serves to fill up the
vacant space at the end of the line
5 Read *ēdām*.
6 Corrected by the engraver from *arabhā*
7 On the expression *pāda bhagavatā* see Dr. Fleet's Gupta Ins. p. 25, note 1.
(L 12) he who meditates at the feet of Bhagavat (Vishnu), who is devoted to the feet of the lord (his) father, the fervent Bhagavata, the Bhadravåja, the glorious Simhavarma, the rightful Mahôdäja (of the family) of the Pallavaś, who are the abodes of the fortunes of other kings by their own valour, (and) who according to rule have performed many horse-sacrifices,—addresses (the following) order to the villagers in the village (named) Pikira in Munda-råshtra and to the general overseers (sârâdhyâshka), the favourites (vallabha) and the official messengers (ûsanasâmôhärü) who are appointed to this (district).

(L 15) "This village has been given by Us, having made (st) a Brahmadéya, to Vî拉萨saarma of the Kâśyapa (gôdra) (and) of the Tattiriya (ôakkâ),—accompanied by all immunities, with the exception of the cultivated land enjoyed by temples (ôdevbhåga-håla), for the increase of Our length of life, power and victory, on the third (tûth) of the bright fortnight of Âsvayuja in the fifth year of (Our) reign of growing victory.

(L 19) "Therefore this village must be exempted and caused to be exempted with all immunities. And that wicked man who will transgress against the Our edict, is liable to corporal punishment. And with reference to this there are also (the following) verses of the Rîsha (viz. Vyása)."

[Li 21—24 contain three of the customary verses]

No 16—UNDIKAVATIKA GRANT OF ABHIMANYU.

By Professor E Hultsch, Ph.D.; Halle (Sâale)

These copper-plates formed part of the collection of Dr Bhan Dap., but there is no information as to where they came from. The inscription on them was already published by the late Dr Bhagwanlal Indraj in the Journ Bombay Branch, E As Soc, Vol XVI p. 88 ff., and was critically examined by Dr. Fleet in the Ind. Ant. Vol. XXX p 509 ff. At his desire I have re-edit the text, to accompany the Plate now published, from excellent ink-impressions supplied by him. Dr Fleet contributes the following remarks—

"The present facsimile of the plates has been prepared, under my superintendence, from ink-impressions made by me in 1886, when I obtained the original plates on loan, for that purpose, through Major F H Jackson, Baroda. The seal has been done from a photograph of it which was made on the same occasion.

"The copper-plates are three in number, each measuring about 5½" by 2½". They are quite smooth, without any runs either fashioned or raised. They are fairly thick, and consequently the letters, though fairly deep, do not show through on the reverse sides at all. The engraving is good, except in a few letters, where the strokes were not firm and deep enough to finish them off properly. The interiors of some of the letters show marks of the working of the engraver's tool. At several places on plates ii b and iii the surface has split and broken away, so that the writing is damaged there, the remainder of the record is in good order.

1 On kappa-hatâdraka-pâda-hakta see above, Vol. IV p 143 and note 7
2 Compare above, Vol. VI p 88 and note 3
3 The synonymous term dyusamôdhris occurs in Gupta Inscrip p 237, text line 21, p 240, text line 24, and above, Vol III p 281, text line 13
4 I supply this word from the Uruvapalli grant which reads (L 23 f)—tasmûniyakhè sârâdhyâkâd sêvasaivyakâh (û) râjivallabha sahîhramanatâkâsë-a In both cases the district of Munda-râshtra is meant
"The ring is oval, about 2" thick and 1" to 1½" in diameter. It had been cut before the time when it came into my hands. The seal is not of the customary kind. It was formed by flattening out part of the ring to a thickness of only about ½", thus producing a six-sided surface, about ½" by 1½", curved like the opposite part of the ring. The emblem on it,—which I take to be a simha, couchant to the left (proper right), with jaws open and tongue protruding between them,—was done in outline, rather roughly, in that surface. The weight of the three plates is 10½ oz., and of the ring and seal, ½ oz. total, 11½ oz."

Dr. Fleet assigns the inscription, on paleographical grounds, to approximately the seventh century A.D.¹ The upadhmaṇīya occurs thrice (ll. 5, 7 and 13). A horizontal dash is used as a mark of punctuation in four cases.² The language is Sanskrit. The genealogical portion contains 2½ verses, and two other verses are quoted at the end. The remainder of the inscription is in prose. The Sandhu rules are neglected before u in ll. 15 and 16. The vowel r̥ and the syllable r̥ṣ are mixed up in drvāḥ (l. 6) and trvārūḍ (l. 8). Other irregularities are vamā for vamā (l. 5), purya for purya (l. 7), and Jayasimha for Jayasimha (l. 18).

The inscription is of historical importance because it contains the earliest mention of Rāṣṭrakūta kings. These princes seem to have belonged to a branch distinct from that of the Malēkhā family, whose crest was the Garuda, while the seal of this grant bears a lion. The genealogical portion opens with the statement that "there was a king named Mānāka, who was the ornament of the Rāṣṭrakūtas, whose glory is adorned with a multitude of many virtues." His son was Dēvārāja (l. 3 f.). He had three sons (v. 2), among them Bhavānīya, whose son was Abhimanu (l. 11). While the latter resided at Mānapuram (l. 12 f.), he granted a small village (grāmaka) named Undikavāṭikā (l. 15).

If we look for the name of the donee, we are confronted by two genitives, Dakshina-Śivasya (l. 14 f.) and Jatābhāra-pravrajāsya (l. 15 f.). Dr. Fleet connected the first with the following word Undikavāṭikā and translated the second by "(the god) who has left his home (at the place belonging to him as Dakshina-Śiva) and has gone abroad to (and settled at) Jatābhāra," which he identified with a temple called 'Jatā Shunkur,' i.e. Jatā-Śamkara.³ To this may be objected that the time-hallowed technical meaning of pravrajāta is 'one who has left home to become a religious mendicant,' and that this word would hardly be used with reference to an idol instead of the ordinary pratishṭāpata. The two genitives can be explained by taking the first as the name of the donee and the second, as was done by Dr. Bhagwanlal Indrajšī,⁴ as the name of a Pāṣpata ascetic in charge of the temple, to whom the grant was made over on behalf of the temple by pouring water into his hand. Hence I would translate 1 12 ff. as follows —

³ "He who was adorning Mānapuram by reading at (it), gave, in order to increase the religious merit of (his) mother and father, the small village named Undikavāṭikā to (the temple of) Dakshina-Śiva belonging to [Pētha]-Pangara,⁵ by pouring water (into the hands) of the ascetic Jatābhāra. Towards this (grant) nobody should practise deceit."

⁴ According to 1 18 the grant was made "in the presence of Jayasimha, the commander⁶ (of the fort) of Hariyatesakēta." The inscription ends with two of the customary verses.

As regards the localities mentioned in this record, the 'Dakshina-Śiva (temple) belonging to [Pētha]-Pangara' had been identified in the Bombay Gazetteer with the Mahādeva temple.

¹ Dyn. Kan. Dist. p. 386
² After paṭāk, 1 6, pravrajāh, 1 7, bhūmaṇāḥ, 1 9, and at the end of 1 19
³ Ind. Ant. Vol. XXX pp. 510, 511, 513
⁵ If the reading pētha is correct, the word may be the Hindi pēth, pēthā, Kannada pōḍe, and Tamil pēḷḷai, 'a market-town.' Dr. Fleet (Ind. Ant. Vol. XXX pp. 513) would prefer to take it as a territorial term, but in this case it ought to stand after the word Pangara
⁶ As styled by Dr. Fleet (ibid. p. 510), kōṭīnā nigroha has to be taken here in the sense of kōṭīpāla.
Untikavatika grant of Abhimanu
near Pagāra, which is about four miles north of Pachmarhi. In endorsing this identification, Dr. Fleet suggested that Undikavātākā, the village granted, may be one of two villages named ‘Ontiya’ in the same neighbourhood. He was inclined to identify Mānapuram with Mānapur near Bandhughat in Rāwa, provided that the Mānapuram of the inscription was to be understood as the capital of Abhūmanyu, not as a temporary camp of his. That the former alternative is correct, may perhaps be concluded from the name Mānapuram itself, which seems to be derived from Mānāṅka, the name of Abhūmanyu’s great-grandfather, and to mean ‘the town or capital of Māna or Mānāṅka.’

**TEXT.3**

*First Plate.*

1 Om
tva [\*\*]

2 

3 bhāvya [[\*]] tasya

4 rāja-śtā sūnha [[\*\*]]

5 manār-ucchhārāy-vānsa-nihitā=sva-yaśaḥ-pa-

*Second Plate, First Side.*

6 takā | dri(dri)shtā chiram pratidnām nanu drā yatē cha

7 Gang-āva punya(nya)-sahā purataḥ=pravi[d]dhāḥ ! (||) [[1\*]]

Tasya-ātma-

8 rāja-bhūmāṭā hāya | yaṁ=sangarēbu samapattama-

9 da[n-\*\*]sapatnā[\*\*]=utvā hritā saha bhuvā vipulā

10 nṛpa-sīr[\*] || 2\*]

11 Tēshām Bhavishyasya sutō=Bhūmanyuh

*Second Plate, Second Side.*

12 sauryy-ō[r\*\*]ja-rāpas=sadṛsā=Bhumyōh\* [[1\*]]

13 prumaraḥyasānā-ālankurvratā mātāpitōḥ=pu-

14 nṛya-nimittā-bhuvirdhaya\* [Pētha].\* Paṅgaraklya=Dakshma-

15 Śiva[a]ya [U]ndikavātākā\* nāma grāmakō Jatābhāra-

16 pravra[p]\*tasya udaka-pārvvakō dattah [[\*]] ā(a)tra na

17 chuki\* vyajah kartavyah [[\*]]

*Third Plate.*

18 Harivatsakōṭṭa-mitra-Jayasyagha\* sañakahām [[\*]]

19 anyacha-cha [[\*\*]] Ba[h]ubhr=vyasudhā bhuktā rājabhuh

[Sa][gar-a[\*]dhōbhu !

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1 *Ind Ant* Vol XXX p 511 and note 16
2 From Dr. Fleet’s unk-impressions
3 *Mete of verse 1 and 2* Vasantātilakā,
4 Cancel the *ṛranga*
5 As pointed out by Dr. Fleet (*Ind Ant* Vol XXX p 509, note 1), the correct expression would be *puny abhārydāya-nimittam*
6 Thus word is much damaged
7 *Ibid* p 514
8 Expressed by a symbol
9 *Read -manda-nihitā ārta-
10 The second half of this Indravājā verse is missing
11 Dr. Fleet (*Ind Ant* Vol XXX p 509, note 2) reads *Undikavātkād*, but the subscript ṭ of the second syllable of *Uṛḍha* differs in shape from the ṭ of *drīshṭā* (1 6), *koṭa* (1 18) and *eṣaḥsi* (1 20 f)
12 *Read chit or, more correctly, chid=
13 *Read Jayasimha*
20 yasya yasya yadā bhū[m]sa=tasya tasya tadā phalam [!!••]
Shā-
21 svarggā mādati bhūm-dah [!••]
22 āhochhēttā cha-anumantā cha tāny-ēva narakā vasē[!] [!!••]

No. 17.—EPIGRAPHICAL DISCOVERIES AT SARNĀTH.

BY J. PH. VOGEL, LIT.D., LAHORE.

In the course of excavations carried on by Mr. F. O. Oertel in the winter of 1904-05 at Sārnāth near Benares, a considerable number of epigraphs, besides a wealth of other archaeological materials, have come to light. Mr. Oertel intends giving a full account of his explorations in the Annual Report of the Archaeological Survey for that year. But as it will be some time before that is published, it seems desirable to render the most important of his epigraphical discoveries at once available to European scholars. It is hoped that this early publication of the inscriptions will not only be welcome, but that it may attract a discussion of the new finds among experts and thus lead to a solution of the various problems which will be indicated in the course of the following pages.

I.—INSCRIPTIONS ON THE ASOKA PILLAR.

a, b, c, d.—Inscription of Āḍōka.

Earliest in date is an inscription in Brāhmī of the Maurya period, cut on the shaft of a monolith of highly polished and fine-grained limestone. Its appearance agrees well with that of the pillar "bright as jade" which, according to Hīuen Tsang,1 marked the spot where Śākyamunī began to "turn the wheel of the Law." Unfortunately only the lower portion of the shaft was found in situ. Evidently the pillar had been wilfully thrown down and mutilated, probably in the same "great final catastrophe," of which Mayor Kitts2 received so vivid an impression in the course of his Sārnāth excavations. Besides large portions of the upper part of the shaft, a Persepolitan capital of excellent workmanship was unearthed. It bears four sitting lions, carrying a wheel,—another indication of the pillar being identical with that described by Hīuen Tsang.

That its height cannot have reached the 70 feet of Hīuen Tsang's pillar does not seem a serious objection, as the figure is only approximate, and it must be remembered that there is always a tendency to overestimate the height of monuments. What is more inexplicable is that Hīuen Tsang neither connects its origin with Āḍōka nor mentions the fact of its being inscribed. As to the latter point, I agree with Mr. Oertel's explanation that at the time of Hīuen Tsang's visit most of the inscribed part of the shaft must have been under ground. This was certainly the case at the moment of its destruction. For, in order to lay bare the inscription, Mr. Oertel had to cut through several concrete floors, superimposed one above the other, as the ground gradually rose above the original level. It is due, indeed, to this circumstance that most of the inscription has been preserved.

Mr. Oertel succeeded in recovering three inscribed fragments, from which it may be inferred that the destroyed portion consisted only of the first three lines of the epigraph. It will be seen that of the uppermost line of the main portion still in situ (1 a on the Plate), several of the letters are injured and the concluding part is broken off. This missing part of twelve aksaras is supplied by one of those three fragments (1.d.), which also contains the end of the preceding

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1 Sā-yu-ki (Beal), Vol II p. 46.
2 A.S.E. Vol I p. 126.
line, consisting of two fragmentary and nine entire akṣaras. Of the former we find the missing upper portions on another small fragment (1 a), which contains one entire akṣara besides, and thus adds three to the nine akṣaras mentioned. It will, moreover, be noticed that between the two lines of fragment 1 d there runs a dark line, which indicates where the uppermost floor met the shaft and left its mark upon it. There can be no doubt as to the original position of these two fragments, which fit exactly to the lower part of the shaft preserved in situ.

Thus is not the case with the third fragment (1 b), which has the first two syllables of three lines. But below its third line we find the same traces of the floor as are found on fragment 1 d. This shows that in this third line we have the two initial syllables of the same line, the end of which is preserved on fragments 1 a and 1 d. Above the first line of 1 a enough open space remains to make it unlikely that there was another line above it. We see, moreover, that the two syllables preserved read dād, which, if continued -nam-pye Piyadāsā lūja, would form the well-known opening formula of several of the Aśoka edicts. We may, therefore, assume that fragment 1 b contains the beginning of the first three lines of the original epigraph. It follows from this that the uppermost line in situ is the fourth line of the whole inscription which, consequently, consisted of eleven lines. Their average length is 60 cm., but the last line measures only 21.5 cm. The size of the letters varies from 1.3 to 2.8 cm. They are cut very clearly, and are legible throughout, except in portions of the third and fourth lines.

It is a question of primary importance whether we are justified in attributing the inscription to Aśoka. That the Dharmārāja would erect a memorial pillar on the spot where the Master preached his first sermon—as, indeed, we know he did on the place of his birth and on that of his parinirvāna—seems à priori most plausible. The fine monolith with its splendid capital and well-engraved inscription in the Maurya character would seem to point to no lesser founder than the great Buddhist emperor. But the epigraph itself affords a more positive proof. I need not quote as evidence my explanation of the first two akṣaras of 1 b, which, though plausible, is hypothetical itself. The same remark applies to a conjectural restoration of pūta in the third line of the same fragment to Pañalipute—the only word of the Aśoka inscriptions beginning with those syllables.

The following two points seem to me to be decisive: In the sixth line we read Hevam-devānām-pye-ūhā—"Thus speaks His sacred Majesty." And in the eighth line mention is made of the Mahāmātās, evidently no others than the Dharmmahāmātās or 'superintendents of the sacred law,' whom, according to the fifth rock edict, Aśoka had appointed thirteen years after his anointment. In the seventh pillar edict it is, moreover, stated that these officials would be occupied with the affairs of the Sangha also, and it is clear that to these the Sarnath inscription refers. We read in the fifth line hevam-piyam-sāsana bhikkhu-saṁgha-saṁgho cha vamasaṁgaitya—"Let thus this order be brought to notice in the congregation of the monks and in the congregation of the nuns." And the monks themselves are evidently addressed in the following passage (1. 6 f.). "Not only has such an edict been laid down for you but you must also lay down exactly such an edict for the lay-members." It would follow from the above that the Sarnath pillar was erected after the institution of the Mahāmātās, i.e., not before the fourteenth year of Aśoka's abhiṣekha (about B.C. 255). It seems not unlikely that its erection took place on the occasion of Aśoka's pilgrimage to the holy places of Buddhism in 249 B.C. It may at first seem surprising that the epigraph—at least

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1 It is, of course, also possible that the Instrumental case was used, as in the Bumbudāli (or Pañārāja) and Nigliva pillar inscriptions Devdama-pyeṇa Piyadaśa lamja, see above, Vol. V p. 1 f.
2 Rock edict V 7. The word is only found in the Grāmar inscription, while the other versions substitute as ādātā, ādāt, etc., here, see Ep Ind Vol II, p. 483.
3 Ibid. pp. 483 and 487.
4 Ibid. p. 268 ff.
5 V. A. Smith, The Early History of India (Oxford 1904), p. 159.
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its preserved portion—does not contain any reference to the event which, in all probability, it was meant to commemorate. But at the time of its erection such a reference must have appeared superfluous. It is noteworthy that, though the Rammindil inscription twice refers to the Buddha’s birth, the reference is, in reality, incidental. The pillar was erected, not to commemorate this fact, but to record Asoka’s visit and his liberality on that occasion.

The language of the Sarnath inscription presents the same characteristics, peculiar to the Magadhi dialect, as are found in the rock edicts of Kāla, Dhanoli and Jangada, the pillar edicts of Rāma, Matha and Rāmpūrva, the Rānpāth, Bārāt and Sahaśām edicts, and in the Barābar cave inscriptions. These characteristics are the Nominative Singular Masculine ending in a, the substitution of l for r and of n for ŋ, the exclusive use of the dental sibilant, and of forms like hevam for evam and heṣe for tārīḍa.

It will be seen that our epigraph contains several words not met with in any of the other Asoka inscriptions—a point which, though adding to its interest, increases the difficulty of its interpretation. On the other hand, the fact that in the beginning we find a passage corresponding to the fragmentary Kāsambī-Sāṅchī edict, and at the end one which recurs in the Rānpāth edict, is important for the interpretation not only of the Sarnath inscription, but also of the parallel passages quoted.

In publishing my version of the inscription I wish to acknowledge thankfully the great benefit derived from a number of explanatory notes which I owe to the kindness of Prof. Kern, who has authorised me to give them publicity here. Dr. T. Bloch has also favoured me with some valuable remarks to be noticed in the sequel. In my transcript I have followed Dr. Bühler’s system of joining by a hyphen such words as are written continuously in the original.

**TEXT.**

1 Devā[nam-piye] Priyadāsi lāja

2 o [la']...

3 Pātaṃputra...


5 āvāsaśīraye [1*] Hēvam-yām-sāsane bhikkhu-samgha-sa bhikkhu-samgha-sa vinnapatāvīraye [1*]

6 Hēvam-devānam-piye-āhā [1*] Ėḍīśa-cha-ka līṭ tūpahākamakam-hūvā-ti samsalana-nikhtā [1*]

7 Ikam-cha-līpam-hēdisam-eva upāsakānāmamakam-tikhirāṭha [1*] Tē-ṭi-cha-upāsakā anupatham-yāvu

8 etam-eva-sāśanam viśvamṣayitave [1*] Anupatham-cha-dhūvaye ikike-2 mahāmāte-pothāya

9 yāti etam-eva sāśanam viśvamṣayitave ayāṃtave-cha [1*] Āvatake-cha-tūpahākam-āhāle

10 savata-vīśvāśyāṭha-tuphe etena-vīṣyāṭhane [1*] Hem-eva-savesu-kota-viśavesu etena

11 viṣyāṭhane viśāśayāthā [1*]

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1 The meaning of this letter is doubtful. It resembles most the sign for l, but the stroke to the proper right is slanting downward, and not horizontal as in samsalane (1 6).

2 It will be noticed that initial s is expressed here in another way than in ryam (l. 5), sūd (l. 6) and skam (l. 7). In the latter two dots are beneath the third above, in ikike (for ekake) we have just the reverse. It is possible that in the second case l has to be read. We find post-consonants l in līṭ (l. 6).
TRANSLATION.

(Line 1) — [His sacred Majesty king Piyadasa] . . . (l. 3) at Pataliputta . . .

Whosoever (l. 4) monk or nun begs his food (?), let him be provided with clean (or white) cloths and reside in another residence (or monastery). (l. 5) Thus should this order be made known in the congregation of the monks and in the congregation of the nuns (l. 6.) Thus speaks His sacred Majesty. Not only has such an edict been laid down (by me) for you so that you should remember "So be it!" (l. 7) But you must also lay down exactly such an edict for the lay-members. Let the lay-members also go on each sabbath (l. 8) in order to familiarize themselves with this order. Also on each sabbath regularly will each superintendent go to the sabbath (service) (l. 9) in order to familiarize himself with this order and to understand it. And as far as your district (reaches), (l. 10) walk ye everywhere according to this proclamation. In like manner cause (others) in all towns and provinces (l. 11) to walk according to this proclamation.

REMARKS

Line 3, bhettarvä — Dr. Bloch remarks "I felt inclined at first to explain this word as bhättarvä or bhättam from bhättam, and I supposed that the order (tissam) in the beginning contained injunctions against quarreling among the monks or nuns, who tried to cause schisms in the Sangha (Pali saṃgha bhāṇḍītā) I tried to get out of bh[aj]hakäs some similar word of the same meaning, and to translate the sentence "A monk or nun who cause schisms in the Sangha, let them put on white cloths (instead of the ordinary yellow robe) and take their living in some other place" (dārādasī = anyādāsī) This would enable us to translate the end of the edict, from avataśa cha-tuphādā am-ādāle (l. 9) thus "As far as your district (ādāle) goes, everywhere turn ye out (tissayādāha) [as monk or nun creating disturbances] with this mark (etena vyājanena, viz white cloths]" But I confess that I cannot see how bhikkhas, or whatever the reading may be, can be made to convey a similar meaning" — Ohum-kho, as Dr. Bloch notes, "stands for chu-khox (Skr tu khatu), the group which having taken the place of kkh (Prkt kko), as we have inna for nna in viṃnapayastāvyo (l. 5)"

l. 4, bhikkhas — The vowel-stroke of the first syllable is broken, but from the little that remains I feel inclined to read rather than o. On the Dālāhābād pillar the aksa-hara is missing, but was restored by Bühler as bho on the strength of the Sāñchi inscription. But in the latter also, judging from the facsimile, the vowel-stroke is far from certain and can as well be read bha. Another difficulty is presented by the word saṃgham, which Bühler took to be a Nominative used as an apposition with bhikkhā-va-bhikkhuni-va, "the community, both monk and nun." In the light of the Sārnāth inscription this interpretation can hardly be maintained. It should be noticed that the word saṃgham is connected with the following bhikkhas, and not with the preceding bhikkhā-va bhikkhuni-va — Dusān is the Plural of dusān, Pali dussam, Skt dāshya

Samnaṇādāpaya-va (for which Kōsambī and Sāñchi have samnaṇādāpaya-va) belongs, according to Prof. Kern, to the causative of samnaṇādāpaya-va = Skt samnāhyati. Compare Pali pilandhaṭi = Skt pinahyati, originally pinadhyati, from the root naddha, and Latin nodus from noddhus*, causative pilandhaṭeta. "The difference in meaning," Prof. Kern remarks, "between pilandhaṭeta and samnaṇādāpaya-va cannot be great. We may, therefore, render it by 'to provide with' (cloths in the Accusative case)

l. 5, viṃnapayastāvyo (Skr, viṃñāpayastāvyo) from viṃnapet, Pali viṃnapet (Skr viṃñāpayati), the causative of Sanskrit-Pali viṃñāyati. It should be noticed that Asoka, in making his wishes known to the Sangha, uses the respectful term viṃnapet, and not anapet (compare anapeta in pillar edict VII). For the transition of viṃñā to viṃna—compare chhamdhammāna in pillar edict IV for Skr. chhandājāna.
6, tūpākāhitakam, and upāsakānamakāh (l. 7) contain the Genitive Plural of tūpā (Nom Plur.) and upāsaka combined with the postposition antiṃ (see Childers, s. v.), ‘pānes vad’ and ‘pānes lascio’ Prof Kern adds that we might assume an etymological spelling tūpākāhitakam in which the anusvāra became elided. ‘For such an elision of anusvāra between two vowels is found in the Vedic metrical system, in the metrical portions of the Pāñ texts, and in the Sanskritized Buddhists gāthās, just as e.g in Latin templo Apollinis becomes templo-pollinis. Roth has rightly remarked (s. v. sāmanā) that sāmanā (Ṛg. VI. 75, 4 and elsewhere) represents sāmanam eva. In the same way we have dēva-pānāva chitrām (Ṛg. X. 107, 10) for dēvāmānāva oṣṭrām, and not for dēvāmānāva oṣṭrām as explained in the Padāpāṭha.” Another interesting instance is pointed out by Prof Kern in Ṛg. VIII 59, 2. “The traditional reading inān iti tūmbha puruhānman āvase is historically impossible, as the last four syllables must be — — —. Now what has happened? The words of the poet were sāmanāvase, which stands for sāmanam āvase. The diakinessts took puruhāman6 for a Vocative, and as they did not understand the ā in āvase, they shortened it. In applying the Sandhi rule of Sanskrit grammar, they changed ‘man into ‘m and omitted the accent of puruhāmanam which they took for a Vocative, but which in reality is an epithet of inānam, meaning ‘who has slain many.’ In this manner they gave birth to the Rishis, Puruhāman11”

Hvā Prof Kern derives from the Skr. Conj. Āor. bhūvat, the a being lengthened on account of the following t — Samsalanasi is the Locative of samsalanā, which both Prof Kern and Dr. Bloch explain as the equivalent of Skr. sammamara, ‘remembrance.’ The expression samsalanasi nihkāt (Skr. samamaranā nihkāpyā) would, therefore, mean ‘put to memory.’—In l. 7 ydvā is the 3rd Pers. Plur. Opt. Opt of ydi.

L. 8, vivahārayatā — From the manner in which the words are connected it is evident that vivahārayatā (again in l. 9) is to be regarded as one word, and not as the adjective vivai (Skr. vistam) + a verb savatāte Prof Kern and Dr. Bloch agree in interpreting vivahārayatā as corresponding with Skr. vivāsaya tum, to be taken in a reflexive sense, ‘to make oneself familiar with.’ As instances of a similar use of a causative verb Prof. Kern quotes dāroyatā, which sometimes has the meaning ‘to show oneself’ For aṃ instead of aṃ he compares the Jaina Prakrit vyamase and vyamāsves=Skr. vyamāyatā, whereas we have the reverse in vyā-Skr. vāṃ, tīvā=Skr. tīvantā, chaṭṭālīṣa=Skr. chaṭṭāvāṃvāntā.


L. 9, dhāle — Prof Kern is of opinion that dhāle cannot correspond here with Skr. dhāra. “Childers,” he says, “has dhāra=‘food, nourishment, cause’ (more correctly ‘ground, base’) But there are in reality two different words which have coincided in form, namely, dhāra, ‘food’ (=Skr. dhāra), and dhāko, ‘ground’ (=Skr. dhākṛta). It seems to mean ‘territory’ in the compound sādhara (Mādhuvṛgga, VI. 30, 4), ‘with all the territory.’ In any case dhāle here equals sādhara, and its meaning must be ‘territory, field, of business.’” In his rendering of the Rūpānāth edict M. Senart has adopted the meaning ‘food’ for dhāle, but the concluding sentence of the Sāmrāth inscription leaves little doubt about the correctness of Prof. Kern’s interpretation. It will be seen from the above that Dr. Bloch has arrived independently at the same conclusion. I may add that in later inscriptions also the word has the meaning of ‘a territorial division’ Compare Burgess, Buddhist Cave Temples (London 1888), p 113, footnote 4.

L. 10, saha, — Compare rock edict II, (Kālau) sahaṇa svatātā, ‘everywhere in the empire.’—Vuyamāna (Skr. vuyamāna) must here (and in l. 11) have a different meaning from that
assigned to it by Bühler in the expression hetuvaid-čha vyamyanato-čha (rock edict III.), ‘both according to the letter and according to the spirit’ The sense attached to it by M. Senart in the Rupnath edict is evidently the one to be applied here also The Saranath inscription, moreover, places it beyond doubt that M Senart’s reading of the corresponding passage in that edict is correct The original meaning of vyayana is ‘manifestation,’ from which that of ‘a royal proclamation’ can be easily derived. In connection with the Rupnath legend this interpretation seems to me preferable to that suggested above by Dr. Bloch

Shasrayitha is the 2nd Plur Imper of visadets Compare visashavaya in the Rupnath edict, which M Senart translates ‘il vous faut partir en mission.’ But as in the Saranath inscription apparently no reference is made to missionary duties, I feel inclined to assign to it a more general meaning, either ‘to go about for inspecting purposes’ as suggested by Prof. Kern, or ‘to conduct oneself,’ a meaning which could be derived from that of ‘to spend one’s time’ attached to Skr visasati. That, in any case, visasraya, though a causative in form, can hardly have a causative meaning, appears from the following visadpayath (I. 11), the 2nd Pers Plur Imper of a verb visadets which can be nothing but a causative of visadts. This prevents me from accepting the interpretation suggested by Dr. Bloch

L 11, kotav-visasati — Prof. Kern agrees with me in explaining visasati as the equivalent of Skr. visahayetha and quotes the following parallel cases visava = avasya, pavachhathi, v. I pauchchhathi = pravachchhathi, idavi = trayatirnaha,卢īadhaka = kahdthaka, kasava = kahdthaya. In the Asoka inscriptions we have dutes (pillar edict IV) = Skr. dyukts, and the terminations of the 3rd Pers Sing, and Plur Opt ṣva (Skr. ‘ydt) and ṣvau (Skr. ‘yur), e.g. pqdova (pillar edict IV) = Skr. prdpnvtdt.

It is more difficult to explain kotā. Prof. Kern proposes to render the compound either by ‘territory belonging to the resort of a capital’ or by ‘rural district,’ as in Tamil κόττα has the meaning of ‘an agricultural town or village.’ I have translated it as a dvandva compound. That kotā, ‘a fort,’ can be used to designate a fortified city, is evident from place-names like Nagar-kot (i.e. Kānkrā city) and Pathān-kot (for Pratihathā-kota).

... rpigrjyeta rajja Asavghoshaya chatanase vaschhare hematapakhe prathamase dvasa dassam

[In the fortunate reign] of Bājan Asvaghosha, in the fourth year, in the first fortnight of winter, on the tenth day.

It will be seen that the sign for anusvāra is omitted throughout (read ochatanah, samuchchhara, hematapakhe), and that the long d of rāja and chatati[kd] is not indicated, unless the very slight extension to the proper left of the top of r and l is meant to serve that purpose. It is probable that at the beginning there was some expression equivalent to the vardhamana-kahdana-vayo-voḍyā of later inscriptions.

1 See Senart, Les Inscriptions de Piyodas (Paris, 1885), Vol II pp 169 ff and 193 ff
Ind p 182 ff
2 [The beginning of this inscription is shown on the Plate containing the Asoka edict, and the continuation of on the second Plate of Saranath inscriptions. The first letter of Asvaghosha appears on both Plates — E H]
The title ṛṣyaṇa added to the name Aśvaghōsa forbids us from identifying him with the eighth Buddhist patriarch and author of the Budhacharita. It is true that in later India worldly titles are not uncommonly applied to spiritual worthies. Thus the term sanghadjā is the modern title of the principal ecclesiastical functionary in Burma. But it is doubtful whether that custom can be referred to the period to which our inscription belongs. Nor does it seem ever to have been the custom to date documents after the pontifical reign of the head of the church. It is more likely that the date refers to the era of Kanishka, and that the name of the local ruler of the time was added to the Gathâve according to the established custom.

The characters well agree with this supposition. The angular ṣa and ṝa approach the forms of the Maurya Brâhmī. But on the whole the script resembles most closely that of the Kushana period. Compare ṛ ṣ the akeśara ṣya with that of the Kasaśeika inscription beneath. Some of the letters, like ra, ṛa and sa, show a somewhat later type. Thus the epigraph may be assigned to the reign of Huvishka. The language, a mixture of Prâkrit and Sanskrit, points to the same conclusion.

Another inscription (1 f.) of a still later date is engraved to the proper left of the Ashoka inscription and above that of Aśvaghōsa’s reign. It consists of one line, 52 cm long. The size of the letters varies from 1 to 5 cm. It is evidently not the work of a professional stone-cutter. Some of the characters are moreover injured, which makes their reading somewhat doubtful. My reading is as follows:


“Homage of the masters of the Sammūṭṭhya (?) sect (and) of the Vāstipuṭrīka school.”

On account of its characters, which resemble those of the early Gupta records, this epigraph may be attributed to the fourth century A.D. The language, it will be noticed, is more Sanskrit than that of the previous inscription. But the long ṛ is not everywhere indicated (read. daḥṛṛyānāṃ Sammūṭṭhyānāṃ) in parag[raha the last syllable ought to be ho.

Unfortunately the second syllable of the second word is uncertain. If the proposed reading be correct, it would afford an interesting proof of the correctness of a Tibetan tradition, according to which the Vāstipuṭrīyas were a subdivision of the Sammūṭṭhya sect. As stated by Huen Tsang, the large convent which once stood at Sārnāth accommodated fifteen hundred monks of this sect. Vāstipuṭrā was one of the fathers of the Buddhist church, who, according to a Tibetan source, collected the words of the Lord two hundred years after his parinirvāṇa.

II.—FRAGMENTARY INSCRIPTION OF AŚVAGHOSHA’S REIGN

It is curious that the name of Rājaṇ Aśvaghōsa occurs again on the fragment of a stone slab (height 16.5 cm), which Mr. Oertel discovered, almost at the surface, some 70 feet to the north-east by east of the vihāra which formed the centre of his explorations. It contains the first portions of two lines of a well engraved inscription, which I read:

1 Rājāṇo Aśvaghōs[a][ya]
2 Upal[a] he[m][atapakṣa* ?]

11 [In the reign] of Rājāṇ Aśvaghōsa, [Upala (?), [In the . . . fortnight of winter ?]

The characters are the same as those of Aśvaghōsa’s inscription on the Ashoka pillar.

1 See Childers, Dictionary of the Pāli Language, s v sangha.
3 See Prof. Kern’s Geschieden, Vol. II, pp 354 and 443 R.
III—INSCRIPTIONS OF THE THIRD YEAR OF KANISHKA

These inscriptions are incised on a colossal standing Bôdhisattva statue, and on an octagonal stone shaft which once carried an umbrella placed over the image. That the two objects belong together is evident from their epigraphs, both of which record the donation of a Bôdhisattva and of an umbrella with a shaft (ôkhatra-yashî) on the same date and by the same donors. The inscriptions are dated in the third year of Mahârâja Kanîshka (spelled Mahârâja Kanîshka), the third month of winter, the twenty-second day, and thus are the earliest records in which the name of the great Kushana ruler occurs. They supply, however, no absolute proof that at that time Kanîshka’s rule extended as far as Benares, as there is no evidence that the donors were inhabitants of Kâši. On the contrary, it will be seen in the sequel that the latter came more probably from Mathurâ and erected the image on the occasion of a pilgrimage to the sacred sites of Buddhism.

What adds considerably to the interest of these inscriptions is the fact that the chief donor, Friar Bala, a master of the Tripitaka and fellow of Friar Pushyavuddha, must be identical with the donor of the Sravasti image in the Calcutta Museum, to which Dr. Bloch devoted an excellent article in the Journal of the Asiatic Society of Bengal. If the identity of the names alone (that of the monk Pushyavuddha is partly misused in the Sravasti inscription) were not considered sufficient proof, the striking similarity of the two images in style and workmanship and of their inscriptions in language and script cannot leave any doubt as to the correctness of my conclusion. It is not a little curious that we meet the name of Friar Bala for the third time on an inscribed Bôdhisattva image from Mathurâ, preserved in the Lucknow Museum, as the spiritual preceptor of the nun Buddhâmórâ who is also found among the donors of the Sârnâth image. The Mathurâ image is dated in the reign of Mahârâja Huvishka in the year 33, which makes it exactly thirty years posterior to the Sârnâth one.

Two names found in the Sârnâth inscriptions, to which a considerable amount of interest attaches, are Kharapallâna and Vanaspara (or Vanâshpara). On the umbrella shaft they are mentioned among the persons who took part in the donation, Vanaspara being mentioned first and bearing the title of Kshatrapa. But on the image it is distinctly stated that Kharapallâna, here called Mahâkshatrapa, erected the Bôdhisattva together with the Kshatrapa Vanaspara. As, however, Friar Bala’s name is connected with the image in a manner which would indicate him as the donor, it is not altogether patent what part the two satraps took in the donation.

The question has been raised how mendicants, who have to beg for their food and are not allowed worldly possessions, could make donations which would necessarily involve a considerable expenditure. Perhaps the Sârnâth inscriptions afford an explanation. We may suppose that the two satraps supplied the necessary funds, but that the work was carried out under the supervision of Friar Bala, who thus was fully justified in calling the gift his own. Such guidance on the part of one well versed in the holy scriptures would be needed, to make sure that the works were completely orthodox. We need not go far afield to find parallels, or quote the case of Fra Angelico, who adorned San Marco at Florence with his famous frescoes. On the very

1. The earliest inscription of Kanîshka’s reign hitherto found is that of his fifth year, Ex. Ind. Vol. I p. 381, No. 1.
4. The word dâsasam, though not used in the Sârnâth inscriptions, is found on the Sravasti image.
5. Kern, Ind. Ant. Vol. VI p. 40. That the former practice was not strictly adhered to, has been pointed out by M. Foucher, L’art Gréco-boudhique du Gandhara, Vol. I (Paris, 1903), p. 169, but the rule forbidding monks to touch money is still observed, at least in Burma.
borders of India the quaint paintings which cover the walls of the dgon-pas are executed up to the present day—so I was told in Lahore—by those of the lamas who possess the most accurate knowledge of their stupendous pantheon.

This much, at any rate, is certain, that the Sarnāth and the Śrāvastī image were made by the same master, if not by the same workmen. The style is that of the Mathurā school; the material is the red sandstone of the Agra quarries. All this points to the conclusion, already referred to above, that the donors of these images had their home at Mathurā where, as early as the reign of the satraps Rajula (or Rañjubula) and Suddīsa, a school of sculpture flourished, which was strongly influenced by the Graeco-Buddhist art of Gandhāra. Seemingly this Mathurā school created a Boddhisattva type, specimens of which found their way to other famous centres of Buddhism. And all evidence now available points to the fact that these were the very first images of the kind set up at those places. For where else but at these sacred spots, hallowed by the presence of the Buddha himself, should we expect to find such images? And yet not a fragment of anything earlier than these has been found there. On the other hand, would Frar Bala and his companions have carried those gigantic statues from Mathurā to Śrāvastī and far-off Banares, if there had been local artists capable of converting a block of stone into a sacred image? Would he have thought it necessary to mention expressly that the image represented a Boddhisattva, if such images had been familiar to the pious? Let us bear in mind the countless images of Medieval India, all evidently made locally,—those of Sarnāth in Chunar sandstone, those of Gayā in basalt,—among which we hardly ever find one marked with the name of the deity which it represents. Among the numerous inscribed Buddhist images of the early Gupta period Dr. Bloch can quote only three examples in which the subject is mentioned.

Then, if Frar Bala was a monk of Mathurā, who were his patrons, the great satrap Kharapallāna and the satrap Vannapara? That they were Buddhists is evident, and it may be inferred from their titles that the former was the latter’s father, and from their names that they were of foreign extraction. As to the latter point, it is impossible at present to arrive at a definite conclusion. For though these two names have a distinct Iranian sound, I need only refer to the instance of the Mughal rulers of later days, to demonstrate the unsoundness of inferring anything therefrom as to their ethnographic origin. Perhaps from their connection with Frar Bala we may hazard the conjecture that their seat of government was at Mathurā, where a line of foreign rulers is known to have existed only about a century before. It is true that on the Kharapalla coins found in and round that city the names of Kharapallana and Vannapara do not occur. But this fact can easily be accounted for on the assumption that Kharapallana, though possibly a descendant of the independent satraps of the 1st century B.C., now owed allegiance to Mahārāja Kanishka, in whose reign the inscriptions are dated, and consequently used the Kushana coinage. May we go a step further and assume that his son Vannapara, who in the umbrella inscription is mentioned before Kharapallana, resided at Banares and ruled the eastern portion of the province governed by his father?

The Sarnāth inscriptions partly confirm and partly modify Dr. Bloch’s conclusions regarding the Śrāvastī epigraph. They show that he is undoubtedly correct in his interpretation of

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1 That statue already existed in India at an earlier period is proved by the Parkham image (A S. E. Vol. XX p 40 and Plate vi) with its inscription in Maurya Brahmi. But apparently it has no connection with Buddhism.


3 The ending dāsa is also found in Hādiya (Cunningham, Coins of Ancient India, p. 87) and in Nāhasana (A S. E. Western India, Vol. IV p 89). For the first member of the name Kharapallana we may compare Kharamosta and Kharaosta (Bühler, J. E., A S. for 1894, p. 532, and Rapson, Indian Coins, p. 9).
chātra-ṛūḍha as meaning 'an umbrella and a stick.' It is curious that these objects were not recovered with the Śrāvastī image, which Cunningham found standing in a small temple, and not in the open. The name of Friar Bala's spiritual preceptor, which in the Śrāvastī inscription was only partly legible and had been restored by Dr. Bloch as Pushyamitra, appears from the epigraph on the umbrella post to be Pushyāvṛddha, corresponding to Sanskrit Pushyā- vrddha. Finally, the Sarnāth inscriptions establish beyond doubt that the Śrāvastī image belongs to the early Kushana period.

Conversely the Śrāvastī inscription helps to elucidate some doubtful points in the Sarnāth legends. Thus we may safely assume that the chātra-yushta of the Sarnāth inscriptions, which corresponds with the chātraṇā dānā-ṛūḍha of the Śrāvastī epigraph, is to be taken as a dounde and not as a taṣṭrapuṣṭha compound, and to be rendered by 'an umbrella with a staff' and not by an umbrella staff. Again we should be doubtful how to explain the connection between the Genitive bhikṣuṣya Balasya tṛpāṭhasya and the following Nominative, if the Śrāvastī record did not give us the clue that the word dānāma is to be supplied.

Dr. Bloch's remarks regarding the characteristic features of language and script of the Śrāvastī inscription apply equally to those of the Sarnāth ones. But in view of the date of the latter falling in the Kusakha's reign, it is impossible to maintain for the peculiar script which both exhibit the designation of "Northern Kusakha" in contradistinction with the so-called Kushana script of a later period. Its more correct name would be "early Kushana," and it shows indeed a transition between the script of the Śrāvastī epigraphs and those of the later Kusakhas. The former is marked by more archaic forms and stands nearer to the Maurya type. In it we find post-consonantics a, e and o commonly expressed by horizontal, and not by slanting strokes as are found in the Kusakha inscriptions. The ya is still semi-circular at the bottom, and its middle vertical stroke sometimes exceeds the side ones in length. On the other hand, the similarity between the script of the Mathurā satrapa and that of the early years of Kusakha is so striking, that the two can be hardly separated by more than one century. If the former are to be placed in the first century B.C., paleographical evidence would point to the conclusion that the commencement of Kusakha's reign has been rightly supposed to fall in the first century A.D.

It is only natural that the later Kusakha inscriptions, e.g., that on the Mathurā Bōdhisattva image of the year 38, above referred to, and still more that on the Kusakha Buddha image dated in the year 74, should exhibit a further development in respect alike of script and of language. Here we find the ya m kya and sya regularly expressed by a loop, and not by its full sign. Thus it approaches visibly the form peculiar to the early Gupta period. The language of the later inscriptions, though not yet pure Sanskrit, is decidedly more Sanskritic than that of the early Kusakha records. Compare, for instance, mātāpītimā (Kusakha) with sahā mātāpisthas (Śrāvastī-Mathurā), and parīgahe (Kusakha) with parīgahe (Śrāvastī). On the other hand, we find pratisthāpita already in the Sarnāth inscription, whereas at an earlier period pratisthāpita is used.

The inscription is cut on three sides of the octagonal umbrella post, and consists of ten lines of 33 cm. in length, except the last line, which measures only 9 cm. The size of the aksaras varies from 1 to 6 cm. The letters are regular and clearly cut, but the disintegration of the surface of the stone has caused their shape to become indistinct in places, more especially towards the junction of the faces of the shaft. On the whole, however, the inscription is very well preserved, and wherever the reading appears at all doubtful, a comparison with contemporaneous epigraphs has enabled me to arrive at results which may be considered final.

1 See Sāhler, Ep Ind Vol II p 199, No II.
2 Bühler, Ind p 212, Plate, No xiu. The image must belong to the reign of Vindāva. Compare V.
3 A. Smith, J R A S for 1903, p. 12.
4 The looped ya is found already in the inscription of Kusakha's 5th year, referred to above.
TEXT OF iii. a.
1 Mahārājasya Kanishkasya sam 3 ho 3 di 23
2 etaye purvaye bhikṣusya Puṣṇyavuddhisya saddhyevi-
3 hāsya bhikṣusya Balasya treṇṭakasya
4 Bodhisatvo caḥatarayasthi cha pratisthāpto
5 Bārānasye Bhavagato chakram e saḥ māt[ā]–
6 ptiḥ saḥ āppaddhyāyaḥ cheroḥ śaddhyevihār-
7 hi antevāsiḥ cha saḥ śaddhyamitrasye tṛepitka-
8 ye saḥ keśatrapena Vanashperea Kharapalla–
9 nena cha saḥ cha[Lu]h parishāhu sarvasatvanam
10 hitasukhāṛṭṭham

REMARKS.

Line 1 — It is doubtful whether the depression at the top of the t does not represent an ā-stroke or not. The form mahārājasya, however, is quite distinct in the Bodhisattva inscription. The spelling Kanishkasya with lingual r has already been noticed above.

L 2 f — There can be no doubt as to the reading saddhyevihārī, with e in the second syllable, here and also in line 6. At first I felt inclined to read saraddhyevihārī, which would yield an etymologically more intelligible form, but pre-consomant r is expressed by a perpendicicular and not by a slanting stroke. See e.g. purvaye (1 2) and sarvasatvanam (1 9). In the Śrāvastī image inscription also I should prefer to read saddhyevihārīsa

L 3 — The third aksara of treṇṭakasya resembles tha, which is evidently due to the stone being worn. Compare treṇṭikaya (1 7 f).

L 4 — The vowel-stroke of the last syllable of pratisthāpto is indistinct. In one of the Bodhisattva inscriptions we have clearly -to.

L 5 — The first letter of Bārānasye is open at the top and would, therefore, represent pā. But there can be little doubt that this is due either to the disintegration of the surface or to a clerical error. The vowel-stroke also cannot be said to be absolutely certain. For the ending compare Šāvasīya in the Śrāvastī inscription — it is doubtful whether the inscription has chakrama or chakrama. I have chosen the Prākrit form which is found in the Śrāvastī inscription.

L 6. — For the reading upaddhyāyaḥcheroḥ I am indebted to Prof. Kern, who remarks that the form aksara for Skr. dāhāya occurs also in the Jātaka (ed. by Fausboll), Vol IV p 245, l 9, in a verse, of a dialect different from Pāli.

L 7. — Is perhaps Vanashperea to be read ? The Bodhisattva inscription has clearly Vanashperea.

L 8.— The letter (or letters?) following the second cha is indistinct. At first I felt inclined to read sah cha sarvahā parśahāṭhi, but finally chose the expression sah cha chatuḥ parśahāṭhi, which occurs also in the Mathurā inscription of Dhanabhāti. Compare Cunningham, A S E Vol III, p 36, No 21, Plate xvi., and Senart, Journal Asiatique, série 8, Vol XV, p 119.

Translation.

In the 3rd year of Mahārāja Kanishka, the 3rd (month) of winter, the 22nd day, on this (date specified as) above, I was (this gift of Friar Bala, a master of the Tripitaka and

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1 The Mathurā inscriptions afford many variants of this expression such as etasya pārvadyam, asyāḥ pārvadya and the like. See Bühler, Ep Ind Vol I p 37 f and Vol II p 196.

2 On the term treṇṭaka (Skṛ treṇṭaka), Fems treṇṭikād, compare Bloch, l c p 280.
fellow of Friar Pushyavuddha, (namely an image of) the Boddhisattva and an umbrella with a post, erected at Benares, at the place where the Lord" parents, with (his) masters and teachers, (his) fellows and pupils, and with the nun Buddhāmitra verses the Tripitaka, together with the satrap Vasaspara and Karlapallana, and together with the four classes, for the welfare and happiness of all creatures.

The image referred to in the inscription is 10' high and 3' wide across the shoulders. It was found in three pieces, the head and feet being broken off. The right arm is lost, presumably it was raised in the attitude of protection (abhaya-mudrā). The left hand rests on the hip and holds the upper garment, which leaves the right shoulder bare. A double flat girdle fastened round the loins keeps in the plain lower garment, which reaches beneath the knees. The head, which measures 3' in circumference, is unfortunately much mutilated. The top is broken, so that it is impossible to decide whether it had the protrubence of the skull (ushnīṣha). Nor is there any trace of the mark between the brows (ārdha), another characteristic of the Buddha. We can, however, be certain that the hair was neither arranged in the wavy locks peculiar to the Greek-Buddhist school of Gandhāra, nor in the schematic curls of mediaeval images. It is treated in such a way as to present the aspect of a plain, close-fitting cap, which was probably meant to render the shaven head of the Buddhist monk. It is interesting to note that this treatment of the hair is very common in the Maithúra images which can be assigned to the Kushana period. Another point of similarity is the treatment of the halo. In the case of the Sarnāth image only the lower part of it remains on the back of the torso. Along its border runs a repeat of serpents. In Gandhāra the haloes are plain, except in a few instances where we find a border showing a conventional development of the radiate nimbus. Of this the Maithúra halo seems to be a later development, which thus forms a transition from the plain Gandhāra one to the highly ornamental halo of the Gupta period, of which Mr. C. R. F. Manby found some very fine specimens.

Between the feet of the Sarnāth image is a figure in relief of a lion facing, and on the side of the left foot a naturalistic representation of leaves, buds, flowers and fruits in bas-relief. Whether these are merely decorative or have some symbolic meaning, I cannot decide. In later Buddhist art the lion, if meant as vāhana and not merely as an indication of the simhāsana, is peculiar to the Boddhisattvas Mañjuśrī and Simhanāda-Lokāśayana. But it is questionable, whether at the period to which the Sarnāth image belongs it can have borne that significance. More probably it indicates that the statue represents Śākyamunī, 'the lion among the Śākyas'.

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2 On the use and meaning of Bhagavat, see Kern, Manual, p.63.
3 The word antevadā occurs also in the 2nd Sīdāpāra edict (Bühler, above, Vol. III, p. 138). Hommes antevadānd dekhiya apachoh[ya]lariya ("moreover the pupil should honour his teacher"), and in a Mathurā inscription, 2nd series, No I (Bühler, Ep. Ind. Vol. II, p. 198). The feminine form antevadānt occurs in the Mathurā Boddhīśvtra inscription (p. 182 below), where the bhikṣunī Buddhistīśr̥ta is called antevadānt of Pūrṇa Bala. In another Mathura inscription, 2nd series, No XXI (Bühler, l.c., p. 205), we find the form antevadānta.
4 The four parahās are bhikṣus, bhikṣunīs, upāsakas and upāsikās. Sometimes five or eight parahās are spoken of. Compare Itang (Takhasani) and Childers, Pāli Dictionary, s.v. parahāsa.
5 The same expression is also found in the Anyor Buddha inscription, Cunningham, A.S.E. Vol. XX, p.49, and Plate V, No. 5.
6 Compare Grünwedel Burgess, Buddhist Art, fig. 143.
7 That these are to be assigned to the Gupta period, may be inferred from the inscribed Buddha image in the Mathurā Municipal Museum, Compare Growse, Mathura, a District Memoir, p.115.
8 Mr. Gressen, Superintendent of the Taj Garden at Agra, to whom I sent a photograph of the sculpture, is of opinion that the bas-relief possibly represents the flower, bud leaves and seed-pods of "Rhododendron arboreum" (Flora Br. Ind. Vol. III, p. 460), a plant that is used in Nepal as an offering at Buddhist temples.
I may add that in Mathurā we often find a cluster of lotus flowers between the feet of the image. Dr. Bloch noticed between the foot of the Śrāvasti image "a peculiar object of uncertain meaning."

It has already been noted that the image is curved on the back. Unlike medieval images it is in the round and not in relief. This circumstance makes it probable that it never stood in a temple, but was placed in the open, sheltered only by its umbrella, a probability that is strengthened by the discovery of all the fragments of the image and of the umbrella in the open space between the Aśoka pillar and the vihāra excavated by Mr. Oertel.

The Sārnāth image, though an important addition to our materials, only complicates one of the problems of Buddhist iconography. Had it not been inscribed, no one would have hesitated to call it a Buddha image. Both the royal diies and ornaments which were hitherto thought to characterise the Bōdhisattva are absent, and the figure was only the plain attire of a Buddhist monk, such as is invariably associated with statues of the Buddha. But the inscriptions alike on the umbrella post and, as will be seen presently, on the image itself, are quite explicit in designating it a Bōdhisattva.

What then are the distinguishing features of the Bōdhisattva? Can it be, as Dr. Bloch holds, the bare right shoulder? Such a theory seems hardly tenable. For there are numerous bare-shouldered images which represent Śākyamuni at the moment of the Bōdhi, and we find among Gandhāra sculptures the uncovered right shoulder regularly combined with that position of the hands which expresses 'the turning of the wheel of the Law' (dharmacakra-mudrā), and which can only indicate an omniscient Buddha.

To decide on this point, it would be necessary first of all to compare the two images of Anyor and Kārman, which belong to the same period and are designated by their inscriptions as Buddha images. That of Kāman (Bharatpur State, Rājputāna), as noted above, must be 71 years posterior to the Sārnāth statue, assuming that the date is expressed in Kanishka's era, which in the light of its palaeographical evidence seems most plausible. The Anyor Buddha image must be nearly contemporaneous with the Bōdhisattvas of Sārnāth and Śrāvasti. This is evident from the similarity both in the script and language and in the wording of their inscriptions. Unfortunately no photographs of either of these two statues are at present available. Of the Kāman image I only find the statement that it represents Buddha seated.

Anyhow, these four are among the earliest Buddhist images hitherto found in India proper, or more correctly I should say that no image has been found, which on epigraphical evidence can be assigned to an earlier period. The fact that it was thought necessary to indicate in the inscription makes it indeed highly probable, that at the beginning of Kanishka's reign statues of Śākyamuni—either as Buddha or Bōdhisattva—were a novelty, at least in Gangetic India. We noticed, however, in describing the Sārnāth Bōdhisattva certain features which seem to be borrowed from the Graeco-Buddhist school of Gandhāra. This fact not only confirms the theory that the practice of making Buddha images originated from the north-west, but also indicates that the flourishing period of the Gandhāra school must be anterior to Kanishka's reign. Thus we should be led to the conclusion that the Graeco-Buddhist school of Gandhāra flourished not under the Kushan kings, but under the earlier Yavana and Śaka rulers. This conclusion,

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1 This practice was also known in Gandhāra. Compare Poucher, L'art Gréco-bouddhique, Vol. I, p. 191. "Il faut dire cependant, pour dire tout à fait exact, que quelques-unes d'entre elles se contentaient, comme abrè, d'un parasol.

2 Grünwedel Burgess, Buddhist Art, p. 183. "The Bōdhisattva representation of later art is that of a royally attired young man... Thus we may claim these youthful figures in such attire, so frequent among Gandhāra sculptures, as Bōdhisattvas."

3 Compare A S R for 1902-03, p. 171.

4 To the same period belongs the Śānchā image or the year 70 in the reign of Vasushka, but from its inscription it is not evident what it represents.
in my opinion, would well agree with the evidence of the coins which, starting from purely Hellenistic types, manifest a constant deterioration ending in the barbarous issues of the Kushanas. And in like manner the sculptures which owed their origin to the same Hellenistic influence must have had a parallel history of gradual Indianisation.

The Sārnāth image has two inscriptions—one, as in Gupta sculptures, carved on the front of the plain pedestal, the other on the back of the image between the feet. The former (in c, d) is divided into two halves by a vertical, semi-circular groove. It consists of two lines, each half being nearly 24 cm in length. The size of the letters varies between 1 and 5 cm. In the second half of the first line the sixth अखर is slightly damaged, and at the end one or two अखरes are lost. I read it

1 Bhukshusya Balasya treptakaśya Bodhisatvo prat[i]ṣṭhāptō . . .
2 mahākṣhtrapena Kharapallānena saha kṣhtrapena Vanashparena

"(This gift) of Fuar Bala, a master of the Triptaka, (namely an image of) the Boddhisatva, has been erected by the great satrap Kharapallāna together with the satrap Vanashprena"

The inscription on the back of the image (in d) consists of three lines. The proper left side of the inscribed surface, which measures 40 by 17 cm, is defaced, and at the bottom a piece is broken, causing the loss of the concluding word. On an impression taken immediately after the discovery of the image, the upper parts of the अखरes of this word were plainly visible. But it seems that in removing it a piece of the stone has chipped off. The missing portion of the inscription can thus be restored with certainty. The size of the letters is 1 to 4.5 cm. The following is my reading—

1 Mahārajasya Kaniṣhkasaya sam 3 he 3 di 2[2]
2 etayo purvaye bhukshusya Balasya treptikasya
3 Bodhisatvo chhatrayashtha cha [pratiṣṭhāptō]

"In the 3rd year of Mahāraja Kamshaka, the 3rd (month) of winter, the 22nd day, on this (date specified as) above has (this gift) of Fuar Bala, a master of the Triptaka, (namely an image of) the Boddhisatva and an umbrella with a post, been erected"

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No. 18—TWO INSCRIPTIONS ON BUDDHIST IMAGES

By T. BLOCH, Ph. D.

The first of these two inscriptions comes from Śravasti and has already been edited by me in the Journal of the Asiatic Society of Bengal, Vol. LXVIII, 1898, Part I pp. 274 to 290. I re-edit it here partly in order to publish a facsimile of it, and partly to correct the statement made by me (loc. cit. p. 278) in regard to its date. The second inscription comes from Mathurā and has recently been edited by Prof. Lüders (Ind. Ant. Vol. XXXIII p. 39, No. 9) from the imperfect facsimile published by Growse (ibid. Vol. VI p. 217, No. 2 and Plate). If I edit it here again, it is because, having read the inscription from the original during a visit to Lucknow in October, 1904, and with the help of two paper impressions kindly supplied to me by Dr. Vogel, I have been able to supply the three proper names mentioned in the inscription, which in Prof. Lüders’ transcript remained doubtful.1 The first of these is the most important one. It is clearly Balasya treptakasya, not [Mahā]sya as Prof. Lüders proposed to read. This person cannot be separated from the treptaka Bala of the Śravasti inscription, and of the recently discovered Sārnāth inscriptions of the third year of Kamshaka, of which Dr. Vogel has just

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1 Two of them have also been read by Dr. Vogel in his article on discoveries at Sārnāth, p. 178 above.
published an edition. It thus appears that the date ascribed to the Srāvastī inscription in my previous paper was wrong, and that the missing name of the king should be restored either as Kamishka or as Huvishka, most probably the former one.

A.—SET-MAHET IMAGE INSCRIPTION OF THE TIME OF KANISHKA OR HUVISHKA.

This inscription is on the pedestal of a colossal standing figure of a Buddha or Bōdhisattva, which was found by General Cunningham inside a small masonry building at Set-Mahet. It has since been removed to the Indian Museum, Calcutta. The pedestal measures 3 feet in length and 6 inches in height. Its right corner is broken, and about two-thirds of the first line of the inscription have become illegible.

The size of the letters varies between \( \frac{1}{2} \) and \( 1\frac{1}{2} \) inches. The writing is archaic and resembles more the type used in the Katharpi inscriptions than the Kshana type. The letter ya as part of a compound (sanyuktākṣhara) is expressed by its full form, and only once, in Pushya \(^0\) (1 1), by a cursive form. The upper cross-bar of sa filla only the right half of the letter and does not reach to the left vertical line. Further details of palæography will be found in my previous paper (p. 277) and need not be repeated here. The language is a mixed form of Sanskrit and Prākrit of the same type as that employed in other Kshana inscriptions. Here again no details are required, as my previous paper contains a full statement of facts (p. 279).

The inscription records that the statue, on the pedestal of which it has been engraved, and which it describes as a Bōdhisattva, together with an umbrella and a stick (1 2 bodhisatva chāḍitram dāndas-cha) was put up at Srāvastī, at the place where the Lord used to walk (1 2. Bhagavato chanakame), inside the Kosambakūti (1 3), as the gift of the monk Bala, who knew the Tripitaka and was a companion (saddhā[ē]vāhārasya, 1 2) of the monk Pushyas[vuddha], \(^1\) and that it was the property of some teachers of the Sarvāstivādin school of Buddhists.

As I have shown in my previous article (p 286), the Kosambakūti was a building inside the Jetavana park near Srāvastī. The term Bhagavato chanakame may either have been used as another name of the Jetavana, or more probably it may have denoted a separate place within the park, where Buddha used to take exercise, and which was kept up as such by tradition, like the 'Buddha's walk' north of the great temple of Bodh-Gaya. \(^2\) It is, however, likely that the place where Cunningham found the statue does not mark its original site, and that the ancient city of Srāvastī lay further to the north, near the borders of Nepal. \(^3\)

The date of the inscription is illegible, with the exception of the numerical figures 10 and 9, meaning the 19th day. As the missing space is too long for a mere enumeration of the numbers of the year and season, the date must have been determined by the name of the ruling king. From the second inscription and the Sārnāth inscriptions published by Dr Vogel, which mention also a trepuṭṭaka Bala, who must have been identical with the person of the same name and title referred to in this inscription, we may confidently restore the beginning of the first line as [Mahārāja devaputrasa Kamishkasa (or Huvishkasa?) sam . . . . . . di] 10 9, and it is beyond doubt that the inscription belongs to the time of the Kshana kings, either of Kamishka or Huvishka not of the Katharpa Raṇjubula or Śodasa, as I suggested in my previous article for palæographical reasons. As will be shown later on, the reign of Kamishka is more likely to be the true date of the inscription than the time of his successor Huvishka.

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\(^1\) That is Pushya[vuddha]. Sārnāth No III.2 shows that the name should be restored thus, not as Pushya-mitra as I proposed originally. See Dr. Vogel’s article, p 175 above.

\(^2\) See Cunningham’s Mahābodhi, p. 8 ff

Inscribed Buddhist image from Set-Mahet
The statue to which the inscription belongs is shown on the accompanying Plate. It is called a Boddhisattva. Unfortunately the head is broken, and it is impossible to say whether it wore some sort of a diadem, as the so-called ‘Boddhisattva’ figures in the contemporaneous art of Gandhara. There are, however, no necklace or other ornaments of the body, and the feet are naked. The left hand rests on the hip, and the broken right hand probably was uplifted in the act of granting protection (abhaya-mudra). The right shoulder is bare, and between the feet stands some indistinct round object, which I am unable to explain. The girdle around the waist is the only mark of difference between this statue and the ordinary type of a Buddha image. The term Boddhisattva is likewise applied to the Mathurā image to which the second inscription belongs, and which was a seated figure. Unfortunately it is broken, and not much can be said in regard to its general appearance.

From Dr. Vogel’s account it appears that the recently excavated Sarnath image is very similar to that from Śrāvasti. He also suggests that all these images were made at Mathurā. The Śrāvasti image is 11 feet 8 inches high. Its material is the red sandstone from the quarries near Pathpur-Sikri.

**Text.**

1 [Mahārājasya devaputrasya Kamshakasya (or Huvishkasya) sam...
   .. 10 9 staye puraye bhukshusya Pushya[vṛ]-
   2 [ddhus]ya1 saddhy[e]vaharsya2 bhukshusya Balasya treptakasya dānam
   B[ō]dhisatvo chhātram dandaś-cha Śāvastyae Bhagavato chaṃkame
   3 Kosambakutiye acharyyānām Sarvastivādinam3 pangahe

**Translation.**

[In the .. th year of the Mahārāja, the Dēvaputra Kamishka (or Huvishka?), in the ..th month of .. , on the] 18th [day], on the date specified above, a Boddhisattva, an umbrella and a stick, the gift of the monk Bala, who knows the Tripaṭaka, a companion (saddhy[e]vahārn) of the monk Pushya[vṛddhi], (have been set up) at Śrāvasti, at the place where the Lord (i.e. Buddha) used to walk, in the Kosambakuti, as the property of the teachers of the school of Sarvāstivādins.

**B - Mathura Image Inscription of the Year 23 of Huvishka.**

This inscription is on the broken pedestal of a seated Buddha image from the Chaubārā mound near Mathurā. It is now in the Lucknow Provincial Museum. It measures 3 feet by 2½ inches. The size of the letters varies between ½ and 1½ inches. The end of the second line is damaged and cannot be restored completely.

The writing is of a later type than the Set-Mahat inscription. The ya in the compound letter sya is expressed by the curvate form in devaputrasya, Huvishkasya and treptakasya (1 1), and by the full form of the letter in bhukshusya Balasya (1 1), while an intermediate form, with a loop attached to the left-hand side of the central line, is found in mahārājasya (1 1). The old form of sha with a small upper cross-bar occurs only once, in bhukshusya (1 1), if the impression can be trusted. The later sa with a loop in the left-hand lower corner is found in mahārājasya, devaputrasya, saṁ (1 1), as has been pointed out already by Prof. Lüders (loc cit p. 40). The language is the ordinary mixed dialect of Sanskrit and Pāṣkriṇī employed in the

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1 See above, p 180, note 1
2 So with Sarnāth No III c, lines 2 and 6. The surface of the stone above ddhy is damaged.
3 See the ed. is added in small letters at the top of the line.
Kushana period and calls for no particular remarks. But it may be noted that in bhūkhunīye (1 2) we have the Prakrit form instead of the usual bhūkhunī, and that the gen sing. of feminine nouns ending in i retains the long i in bhūkhunīye (1 1), bhāgyneśye, bhūkhunīye, Dhanavatiye (1 2), the corresponding vowel of antevadantye (1 1) is doubtful. The later Prakrit form pratīthāvito (1 2) seems certain.

The inscription records that a Boddhisattva was set up by the nun Dhanavati, the sister’s daughter of the nun Buddhāmitra,1 who know the Tripitaka, a female disciple (antevadant) of the monk Bala, who know the Tripitaka. There can be no doubt as to the identity of this monk with the monk Bala mentioned in the Set-Mahat and Sarnath inscriptions, and the three inscriptions thus cannot be far removed from each other in date. The Mathurā inscription refers itself to the reign of Huvishka, the year 33, the 8th day of the 1st month of summer. However, the Set-Mahat inscription, like that from Sarnath, probably belongs to the reign of Kanishka and is somewhat earlier than the Mathurā inscription, which records a gift by the sister’s daughter of the nun Buddhāmitra, whose name occurs already in the third year of Kanishka in connection with the name of Bala, the donor of the Sarnath statue.

The Mathurā statue, like those from Sarnath and Set-Mahat, is called a Boddhisattva. Unfortunately nothing but its lower part, showing the crossed legs of a seated figure, is preserved (see the accompanying Plate). The place where the statue was set up seems to have been [Mā]dh[u]ravanaka, the first part of which may have been derived from Madhura or Mathurā, the name of the town where the statue actually has been found.

TEXT 2

1 Mahārajasya devaputrasya Huv[i]shkasya sam 30 3 gni 1 di 8 bhūkhuṣya Balasya tīpikasya antev[a][ś][i]n[ʔ]ya3 bhūkhuṇiye treqpi[ḱ]ya Buddhāmitrāyō
dhāgniye bhūkhunīye Dhanavatīye Bodhisatvo pratīthāvito [Mā]dh[u]ravanaka sahā mátāpiṭhī . . . . . . . . . . .

TRANSLATION.

In the year 33 of the Mahārāja, the Dēvaputra Huvishka, on the 8th day of the 1st summer (month), a Boddhisattva was set up at [Mā]dh[u]ravanaka by the nun Dhanavati, the sister’s daughter of the nun Buddhāmitra, who knows the Tripitaka, a female pupil of the monk Bala, who knows the Tripitaka, together with her mother and father . . . . . .

No 19 — DHULIA PLATES OF KARKARAJA, SAKA-SAMVAT 701.

BY D R BHANAPARKAR, M.A.

The plates which bear the subdued name were found deposited in the record room of the Collector’s kachēr at Dhulia, Khandesh District, Bombay Presidency They were sent for inspection to Mr H Couzens, who has kindly asked me to publish a paper on the inscription. A summary of it has already appeared in the Progress Report of the Archaeological Survey of Western India for the year ending 30th June 1904, p 60

1 She occurs again in Sarnath No III a 1 7.
2 From the original stone and from paper-impressions kindly supplied by Dr. Vogel.
3 The quantity of the last is uncertain.
From a photograph supplied by Mr G D Ganguli

E Hultsch

Scale one fourth

From a rubbing supplied by Dr J Ph Vogel
These are three copper-plates, the first and third of which bear writing on one side only, and the second on both sides. They measure each 1' 2" long by 7" broad. Their edges are slightly raised into rims for the protection of the inscription. On the left side of each plate there is a ring-hole, but the ring and the seal which must have accompanied the plates are both lost. A portion of the right side of the second, and of the lower corners of the first and third, plates have been broken off. The letters bear the usual marks of the working of the engraver’s tool, throughout. Their size is about 3/8—The language is Sanskrit throughout. Excepting ll 24-26, the inscription is in verse up to line 28, and the rest is in prose, excluding ll 33-4 and the benedictory and imperative verses at the end (ll 42-8). All the verses of the genealogical part of this grant except five (vv. 6, 7, 9, 17 and 18) occur in other Rāshaṅkāta records. The characters belong to the southern variety of alphabets. For some of the forms of individual letters, attention may be drawn to the two forms of kh, one m khadgam (1 4) and the other m śūkhānā (1 9), to the two forms of g, one m āndalāgrā (1 2) or “ganah (1 13), and the other m r-Govindarāja (1 3) or kar-āgrā (1 5), to n m Śukhatunga (1 20), to j m āmjag jo (1 6) and dvijānām (1 8), to d m ājanta-ādu (1 1), to m m vaitāna and “nichayati (1 8), to bh m bhogā (1 29), to m m m-abhāmukhiṁ (1 3), to the two forms of mūral a or ā, one m dā (1 2) or asvameūdha (1 44), and the other m amalān-āp (1 31), to the secondary s m mālā- nāyā (1 14) and “nirdalākta (1 25), to the subscript ā m dāmā (1 8); to the two forms of the subscript ri, one m krātum (1 1), and the other m rāśi-ānukritik (1 7), and to the nsarga expressed by three dots in “tukhay-āntarygataḥ (1 38), and by one dot and one short stroke in gṛmā (1 40)—As regards orthography, the sign s throughout serves for both v and b. The consonants following r are, as a rule, doubled, though indifference in this respect is in some cases observable, thus m is doubled in “nirmmatha“ (1 22), but not in “śauva-mahāpati (1 18). Gha is used instead of h m rajasgha (1 3), final n before a consonant is no less than five times wrongly changed to an anusvāra, e.g. in yam-nābh-hanalam (1 1) and yamsa prakṣata (1 8), t is doubled before ā in gōṭro (1 7), and anusvāra is changed once to the dental nasal before s in “tukhit-dasa-pīthah (1 11). The rules of Sandhi have been frequently disregarded, and in many a place alsharas have been omitted by the writer.

The inscription records a grant by the Rāshaṅkāta chieftain Karkarāja or, as he is described in lines 28-29, “Suvarnavarsha Pratāpasastras śrī-Karkarāja who has obtained the five great sounds” Karkarāja is spoken of as a son of śrī-Dhrurvarāja, younger brother of Gōvinda (II) or, as he is described in lines 25-6, “Prithvivaallabha Mahārājakarhi Paramēsvara śrī-Prabhatavārasa. The inscription refers itself to the prosperous reign (pratarddhamāna-rāya) of Gōvinda (II) and is dated in the year 701 (in words and figures, I 31 f), expired, of the Saka era, on the tenth tithi of the bright half of Pauṣha. The charter was issued by Karkarāja while staying at Sāndinagaras, on the occasion of a saṃhārānta, to a Brāhmaṇa whose name is lost, son of Bhajā Chandrāditya, of the Kausika gōtra, and student of the Katha school. The grantee appears to have been a man of deep erudition, for he is represented to have mastered the Veda, Vedaṇa, Itihaśa, Purāṇa, Vyākaranas, Mīmāṃsa, Tarka, Nirukta and Yaṭānāyaṇa. The village granted to him was Rakkhulla-graṇa situated in the province (vahaya) of Nāsaka. The boundaries specified are to the E Chēbhastika, to the S the Gōdvart, to the W Vatāmukha, and to the N Vatapura. All the localities mentioned in this grant are to be found in the Nāsik district. That Nāsaka is Nāsik goes without saying. Sāndinagaras, where the royal grantor resided at the time of making the grant, is known to us from the records of the earlier Yādavas, and has been identified with Sīmāra, the principal town of the tālaka of the same name Rakkhulla-graṇa, the village granted, is Lākhahgāmav to the north of the

1 [The same surname occurs in I 48.—E. H.]
2 [Prof. Kielhorn kindly informs me that “the date of this inscription, for Śaka-samvat 701 expired, regularly corresponds to the 22nd December A.D. 779. On this day the Makara- or Utarayana-samkrānti took place at 4 h. 30 m., and the 10th tithis of the bright half of Pauṣha commenced at 3 h. 44 m., after mean sunrise.”—E. H.]
Gōdāvart, Čhēbiatā Čhādhi, and Vatamukha probably Ōdhōṁ. Čhādhi is in the Nīphād, and the rest in the Nāsik, Ṭālūka of the Nāsik district.

As the inscription expressly refers itself to the reign of the Rāshtrakūṭa sovereign Gōvinda II, no doubt can now be reasonably entertained as to his having sat on the throne I have elsewhere adduced reasons why we should consider Gōvinda II to have actually reigned. Dr. Fletcb based his different opinion on the words yudhāḥ-ūllanghana of a verse occurring in the Warl and Rādhanpur grants. But these words, as Professor Kulhorn has remarked, by no means necessitate the conclusion that Dhrūva immediately succeeded Kṛṣṇa I. to the exclusion of his oldest brother Gōvinda II from the succession. The new grant places it beyond all doubt that Gōvinda II did succeed Kṛṣṇa I, and did reign. Consequently Dr. Fletcb’s view has no grounds to stand upon, unless it can be conclusively shown that this grant is a forgery.

Although many Rāshtrakūṭa records have so far been published, they have supplied us with but few dates prior to the time of Gōvinda III. We have Śaka 675 for Dantādurgā, the founder of the dynasty, furnished by his Śaṅkugad plates. The śāla copper-plate charter, issued by Gōvinda II, when Yuvārya or prince-regent, gives the date Śaka 892 for his father Kṛṣṇa I. And our plates give a third date, viz. Śaka 701, for Gōvinda II himself. A fourth date is supplied by the Jana Harvaṁśa, which was completed in Śaka 705 when Śrīvalabha, son of Krishna, was ruling over the South. There can be no doubt that this Kṛṣṇa is Kṛṣṇa I. of the Rāshtrakūṭa family. But it is by no means easy to decide whether by Śrīvalabha is meant Gōvinda II, or his brother Dhrūva, as both had this upāyak and were sons of Kṛṣṇa I.

TEXT. 5

First Plate.

1 ची || स वीदारेजसा धाम 10वंनासिकमलं छांतं। चरस' यष्टः कांतिनुवाल्या कामवासं || [१८]
2 12आवो[विष्कम्]सुसुवनामश्वलयो ध्वनिं 13नवनमिसुवो रणवर्तीय। ||[(१)]
3 सर्दिग[नक]कोलितं योगविनम्नराज इति राजसु वानसिं || [२८] दूष्टः चमुः
मस्तिस्सैः भवतारक्षसा[सामसामि]—
4 सितं स[पदि शेन] रेष्यु निलं। इटाररेष्य द्रष्टा भूकतिं लबाई छलं
छलं च छलं [च नि]—

1 Journ. De Br B As Soc Vol. XX pp 133 d.
2 Dynasties of the Kanaraus Districts, p 393; above, Vol. VI, pp 171 and 172.
3 Above, Vol VI pp 240 1.
5 Above, Vol VI p 209 ff.
6 Ind. Ant Vol XV p 143.
7 Early History of the Deccan, p 197, above, Vol. VI p 197.
8 From the original copper-plates —[A few emendations in the text and in the notes are due to Mr. H. Krishna Sastri, B.A., who read the first proof sheets. Verse 17 remains unintelligible.—E H.]
9 Expressed by a symbol.
10 Read बसमिं.
11 Read चरस।
12 Read भास्तिः.
13 Read नयत्वमिः।
14 Read विष्ट।
15 This नि is superfluous.
5 ज च स[लि]1 || [१ ॥] ईश्वर करारापूर्वतद श्रीर मानी ॥ [२] मन्दरक-\
\mspace{1em}स्वीक यस [३] महादेवे [नाम नि]-
6 श्रावन् सथ: बर्म रिप्रणा विगतमव[४]खे || [४*] तस्तातमजी\\n\mspace{1em}जगति विशुद्धदेवःकानांतरात्मचा-४
7 रिर[विवि]कम्चाराधारी । [५*] यत्रमूऽ प्रयत्नसति महादेवे दिवानां वैतान्यथाविन-\\n\mspace{1em}चे: परिकृपारा४ । संबखा[६ नी]-
8 विवामूऽ || [६*] यस्य मंत्रसति महादेवे दिवानां वैतान्यथाविन-\\n\mspace{1em}चे: परिकृपारा४ । संबखा[६ नी]-
9 धर्मसाधुवालिका लेखा[७*] कृतज्ञि वैश्वमिनियो जनाहामोइः
\mspace{1em}॥ श्रावन् सथ: दिवानां जनाहामोइः-२
10 वाचनावरिा [७*] प्रवर्ध गुप्तदेवी न य[८*]चर्यसंदरे [१ ॥] च तस्त\n\mspace{1em}भिवकरायुधादानदाति[१*]-
11 नामार्ध्विशिवाचविवाचनपीठ ॥ [१*] चायः [चतृति] चारितमिरसूतलन्डः:\n\mspace{1em}वार्डळुपुरिांका-।
12 द्रि४ वेण्डेवः: || [५ श] सेवास्मायात्वक्रं छरीङ्कोऽध्वनिविचिन्द्रायुधयुगः॥ तस्त\n\mspace{1em}कारकः।

Second Plate, First Side.

13 नमवलाधिःविईः प्रवर्धः: [च]वेण्डेवः [श]क्षनेरःः || [८-२*] तस्तविपा-\\n\mspace{1em}विपतः . . . .
14 तुषदिवलयमालिन्यः: [१*] भोक्ता सथ: यस्यत्रसूत्वः श्रीदिक्षुराणिः
\mspace{1em}भूतः || १०*] च . . . .
15 गृङ्गोत्तिाभातस्माशिवाचविवाचनपीठयं [३*] वस्त्रमव स्पष्टदुः । . . .
16 ला राजाधिराजमेश्वरतत्वायः [१ ॥] २२*] क्षविशेषस्वराधिपीविचलवाचः
\mspace{1em}श्रीकरः[५*] . . .
17 विवेदविवाचनदत्व [१*] कर्णाकं १४वलमिचित्रमेलेयसबृङ्गैंवियत्यारीपि य:\\n\mspace{1em}सर्व .
18 जिन्यय |[१ ॥] तस्मै१५ दिवं प्रायति बलमरजे सति७ [१*] श्रीकराजसःमूऽ\
\mspace{1em}भूतिः: ऋष्य.

1 Read ुर्धव
2 Read मन्दरकक्ष
3 Read नाम
4 Read श्रावन्
5 Read रिप्रणा
6 Read दिवान
7 Read नामार्ध्विशिवाच
8 Read वेण्डेवः
9 Read नामार्ध्विशिवाचनपीठ
10 Read नामार्ध्विशिवाचनपीठ
11 Read चायः
12 Read चायः
13 Read द्रि४
14 Read द्रि४
15 A few letters have been inadvertently omitted after इति.
19 राजंभुत् ॥[14] यस्य ख्रशुराजराजसम्बंधितवादितारिद्विताय ॥
20 यीक्षपराजर्ष ॥[14] शस्त्रदुहृतुनमतनस्यम्पद्वयुवर्ष्यववविकिरि्षः ॥[14]
21 भोम पाबलेन ॥[15] दीनायायसंखयः पशुस्तिष्ठतुसम्बन्धः ॥[14]
22 कालकमा वर्षति स्वर्हिताचिनन्दनः ॥[16] येन ज्ञराजयञ्जुन्तितनन्दयसमपाधितः
23 मन्त्रः ॥[16] यीराजकुततिवदितवर्षितं ॥[17] तत्त्वः ॥[18]
24 राजमहिमण्डलः ॥[16] गुप्तः ॥[16] निवितीर्वर्तिवः नाचा गोचिन्द्राजोभूतुः ॥
25 सन्तः ॥[18] यस्य प्रवलम्

Second Plate : Second Side.
25 वस्मायतितायमुखस्यनिश्चिततिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्तिवर्ति ॥

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1 Read राजेश्वारः
2 Read वायुः
3 Read सुमनः
4 Read "प्रामणः"
5 Read अभेदः
6 Read प्रथमः
7 Read अभेदः
8 Read भवः
9 Read त्रिचः
10 Read अभेदः
11 Read वायुः
12 Read अभेदः
13 Read अभेदः
14 Read अभेदः
35 नृवासित्वस्थानिकमहानागाधवं भवुजज्ञेसाधारभिमुखामुखिकलिवि ।
36 द बैलबद्धंगितासुपुरवाचर्यालिखितमीमांसताक्षेनिन्धुरी[घा]विद्या ।

Third Plate.

37 पारगाय तलवृद्धसामाज्योपिकोपलखश्रीणारिणीकः मच्छ ।
38 महचन्द्रादिव्यपुताय नासिकविधिवालागंतः रक्षुक्वनामः[४] याम[४] प्र[पति]-
   पादिः ।
39 दक्षपुरवां ज्ञाता । यह पूज्यते चेतिविकासामासायीमा । दुसिष्टो गोदाव[री] ।
40 बिमतो वतमिचु नाम याम[४] । उत्तरतो वतपुर नाम याम[:] ॥ गव
   चतुराचाराधवि[घा] ।
41 दृ[ग्]: सत्वरजर: अचाच्यवशस्यः भूमिच्छियद्वायवेन इति: ॥ तथा च
   व ।
42 गोत्रः ॥ ख[५] दातुः समन्यवर्गः दुखमयव पालनं[१०] दानं वा पालनं
   वेलित दानाष्णी ।
43 नुगा[लन] ॥[२१] ॥ ख्यातां परद्वां वा यो च हरे बखँवरा । पयिन
   वर्णसंहाराणि विद्या(?) ।
44 जायवे हमितः[२२] ॥[२२] ॥ तडागाना नाय साहेन चाकरीयथयायन च।
   गवः कौटिनी-
   प्रदानेन भूमिः ॥
45 न श्रवणितम्[२१] ॥ यखः[६] वर्णसंहाराणि ख्यातं तिथिं भूमिः: [१०]
   चापृज्वता चानुमता च ताप्यव चर ।।।[२४]
46 द्वाचर्य: यानीक पुरा नरे०[९] दानानि धर्मविधियाहाराणि निवाख्या-
   वान(?) मरित[मा] ।
47 द्व[मि] को नाम साधुः पुनराधीतम्[२५] ॥[२५] वहुमि:१० वसीषा भुता११ -
   राजविमः[४] चगवाविमः[भिमः]: [४] ॥
48 यस्य यथा भूमिः:१२ तथा तं तस्य तदादि फलम्[२६] लिखितं च मया "नृप-
   -तापशीतवात्[त्य] ।
49 न दुगगड़ुङ्गुतेनोज्जालक्षरनमालिकाः

1 Read "बार" and "कुमिल"  
2 Read "फ्रो"  
3 Read "शंक्राि"  
4 Read "मुद्रि"  
5 Read "सी"  
6 Read "हुमको"  
7 Read "नश"  
8 Read "स्वस"  
9 Read "वह्दिः"  
10 Read "नमः"  
11 Read "सतु"  
12 Read "हुमसन"  
13 Read "भृमनािम" and omit the letters following
No 20.—TWO GRANTS OF DHRIUVASENA II.

By Professor E. HULTSCH, Ph.D., HALLE (SAALE).

These two sets of copper-plates belong to the Rutlam Darbar and were lent to Messrs. Marshall and Cozens in December 1902 by the Dewan of the Rutlam State in Central India. Mr. Marshall has communicated to me a letter of the Dewan of Rutlam, from which it appears that the plates had been found in 1891 at Nogawa,1 a village 10 miles north of Rutlam, while a well near a Brahman's house was being repaired. Each set consists of two copper-plates. To both sets is affixed a single seal, whose ring was found broken or cut, and of which it cannot be said to which set it belonged originally. The seal is elliptical, measures about 2½" by 2½" in diameter, and bears, on a countersunk surface, in relief, a bull couchant which faces the proper right, and below the bull, the legend SRI-BHATAKKH.

In the Annual Report of the Archaeological Survey of India for 1902-03, p. 232 ff., I have already published the second of the two grants (B.), with facsimile. In now editing the first (A.), I reprint the text of the second as well, because the grant portions of both are closely connected and throw light on each other.

A.—NOGAWA PLATES OF [GUPTA]-SAMVAT 320.

This inscription is edited from two sets of ink-impressions prepared by Mr. Cozens in 1905, and from rubbings supplied by Mr. Marshall in the same year. It is engraved on two copper-plates which bear writing only on their inner side. There are two ring holes at the bottom of the inscribed side of the first plate, and two corresponding ones at the top of that of the second plate. To judge from the impressions, each of the two plates measures about 9 inches in height and about 11½" in breadth.

The alphabet resembles that of other Maitraka inscriptions of the same period. The ṣuṣṭāparnīya occurs once (1 37), and the upadhaṃṭapīya also once (1 38). The numerical symbols for 300, 20 and 5 are used in the date portion (1 52). The secondary form of d is very often omitted. The anusvāra is represented by guttural u before s and h² (I 3, 5, 22, 45, 48), and by dental u before s in three cases (I 14, 28, 32), while the anusvāra is employed in three others (samsakta, I I 1, 5, and samskara, I 34).

The language is Sanskrit. Almost the whole of the inscription is in prose, but three of the customary verses are quoted in I 49-51. The rules of Sandhi are often disregarded—even in compound words 3.

The inscription records a grant of land to two Brahmans by the Maitraka king Dhruvasena (II.), who issued this edict from (his capital) Valabhi (I 1). His genealogy is described in the same words as in his grant of Samvat 310 1 and has been translated by me elsewhere 5. The grant portion runs as follows:—

(L. 36) 'The fervent worshipper of Mahēśvara (Śiva), the glorious Dhruvasena (II.), whose second name was Bālāditya, being in good health, issues (the following) command to all according as they are concerned.'—

(L. 37) "Be it known to you that, for the increase of the spiritual merit of (My) mother and father, I have given Mālavaka, in the said district (bhukti), at the eastern boundary of

1 Dr. Fleet kindly informs me that this village is entered as 'Naugama' on the Indian Atlas sheet No. 36, N. E. (1906).
2 In samskārāḥ, I 12, the hā is corrected from ṣaḥa.
3 See niveda-vahyamāna, I 38 f. and I 40, and dhāmana-Agnisamant, I 39 f.
the village Navagrāmaka, one hundred bhaktis (of land) to the Brāhmaṇa Agnivāmin, who has come from Udumbaragahvāra, resides at Agastikāgrāhāra, belongs to the Chaturvedins of the said (place),1 to the gōtra of the Pārāśaras and to the school of the Vājasaneyas, (and is) the son of the Brāhmaṇa Kumārasvāmin, and to the Brāhmaṇa Sangaravī, who has come from Jambūsāra, resides at Ayānākgrāhāra, belongs to the Chaturvedins of the said (place),2 to the gōtra of the Kauśikas and to the school of the Vājasaneyas, (and is) the son of the Brāhmaṇa Mahēśvara.

(L 42.) "The boundaries of this (land are) — to the east, the boundary of the village Varāhōṭaka; to the south, a river, to the west, La[ka]hmana's pāṭikā, (and) to the north, the boundary of the village Pulindānaka.

(L 43.) "(I have given), as a meritorious gift, with libations of water, these one hundred bhaktis, thus defined by (thou) four boundaries, with the udranga, uparikara (and) bhūṣṭa-vātāpatrydyā, with the income in grain and in gold, with the dasaparadha, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding gifts previously made to temples and to Brāhmaṇas and the twentieth (share due) to Brāhmaṇas,3 according to the maxima of bhūmīchāḍa, to last as long as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donors)."

Li 46-51 contain the usual admonitions and imprecations.

(L 51.) "The messenger (Ādākā) for this (grant is) the Rāja-putra Śrī-Kharagahāra. This (inscription) has been written by the chief secretary (ādivatā) Bondabhaṭa, the son of the chief secretary Varabhatta, who is charged with peace and war. The year 300 (and) 20, (the month) Bhūdārapada, the dark (fortnight), the 5th (tithi). (This is) my own signature."

The two doners resided at Agastikāgrāhāra and Ayānākgrāhāra4 and had emigrated from Udumbaragahvāra (L 38) and Jambūsāra (L 40) Udumbaragahvāra occurs also in B (L 41) and in a grant of Dharasēna IV.5 Jambūsāra is the modern Jambūsar between Kana and Broach.6

The expression 'in Mālavaka, in the said district' (Mālavaka uchayamāna-bhuktau, L 41 f., and Mālavaka uchayamāna-vishayē in B, L 44) is a little puzzling. When publishing B alone, I suggested that the word uchayamāna may refer to Daśapura, which occurs three lines earlier in the description of the doners. This idea has to be given up because A does not mention Daśapura at all. In the description of the doners the word uchayamāna is used twice with reference to the immediately preceding village names Agastikāgrāhāra (L 38) and Ayānākgrāhāra (L 40). Consequently the word uchayamāna before bhuktau and vishayē can only refer to the preceding location Mālavaka, and Mālavaka uchayamāna-bhuktau or vishayē comes to the same as Mulataka-bhuktau or vishayē. At any rate the two grants prove that Dhrusenā II was in possession of Mālavaka, or at least of a portion of it.

To this province belonged the land granted in Navagrāmaka, which was bounded in the east by Varāhōṭaka, in the south by a river, and in the north by Pulindānaka. In his letter to Mr Marshall, the Dewan of Rutlam identified Navagrāmaka with the modern Nōgāwā where the two grants were discovered, Varāhōṭaka with Bhārōḍa in the east, and Pulindānaka with Paldūnā in the north. On a map of the Rutlam State which he annexed to his letter, a small river is also marked on the south-east of Nōgāwā, as required by the description in the grant.

1 I.e of Agastikāgrāhāra
2 I.e of Ayānākgrāhāra
3 See page 195 below
4 Compare Rühle's remarks in Ind. Ant. Vol XV p 337
5 Ind Ant. Vol XV p 336
6 Compare ibid Vol VII p 241
The Dātaka of this grant, prince (vījaputra) Kharagraha 1 (I 51) is perhaps the same person who later on ascended the throne as Kharagraha II. The writer of the inscription, the Divyapati Skandabhata, occurs again in other grants of Dhruvasena II,2 and Dhanasena IV,3 his father Vatrabhaṭṭa in grants of Śilāditya I and Dhruvasena II,4 and his son Anahila in grants of Dhruvasena III, Kharagraha II and Śilāditya II.5

The year of this inscription, [Gupta-]Samvat 320 (c. A.D. 639-40), is the same as that of the Bhamnagar plates published by Mr. Jackson.6

**TEXT.**

First Plate

1 भी [I*] स्त्रिं - [I*] चलित: प्रसभ्रमणात्मित[I*]यां सैण्डकां[I]मणुसङ्ग-स्मृतसङ्गखालीभसमसाधर्मा[R].

2 शत्क्रियाणात्मायापायपन्तदानम[I]नाम्निमथप्रियतातुरागावत्तात्मालक्ष्मतयस्यिभविदाव-वासरावः.

3 विष्णु: परमासङ्क[.]: सीमावांशवंशविविष्करवस्तवभामातापिदवरणविन्द्रमाणि-प्रविश्वीतायेष्वकालः[.]

4 शाश्वस्थितः बन्धुसंबंधवाक्यरूप वृषभपरममाधुर्येनप्रकाशितसिद्धिप्रकाशितायः.10 तथाभावप्रत्ययः.

5 राजभुःरा(I)भवमसांक्षापादनमकरमस्तति:11 सकलकशृतीतितमाघात्मकमर्चिव-पालनप्रजाध्यदर्12

6 जनानवराजश्री:22 रुपरातिस्वरूपमाग्निष्वरूपविद्विस्वरूपः11 अर्थशाहदातिराजोदिकि- विश्वसुरुघनेश्वरः15

7 ल्यान[.]: श्रवणागताभयप्रदानपत्यात[I*] वशवदपांस[I*]श्रियकां[I*]शेषपल- प[.]*आनाधिकार्यां(I)प्रदानान्वितः.

8 विवङ्क्षणविविद्यु: यादचारीव सकलसूत्रसंख्यालोकमार्गोऽद्वः: परमासङ्क[.]

9 स्त्रिः स्तनस्थापनंकमयमक्षणं(1)न[.]*मृत्युवाह[.]*जलोपवच[.]*विताशेष- कालः: प्रश्नाययसदेशीयीयः.

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1 The same prince is mentioned in B below, I 53 f., and in Journ Bombay Br R. A. S. Vol. XX p 9, text line 21.
2 B below, I 51, and Journ Bombay Br R. A. S Vol. XX p 9, text line 22.
7 From ink impressions and rubbings.
8 Read "धमा".
9 Read "सब्बा".
10 Read "स्वल्प".
11 Read "सहित".
12 Read "सुभ्रस".
13 Read "नस".
14 Read "नालीय".
15 Expressed by a symbol.
10 सातसमयूपलोभावलिखित: सरभसम[१⁴]भगवामिकैरूपमहस्तशक्तिनिव[चा]विशेष
विद्वानपिताकलकानु-¹
11 इत्य: प्रब(१)मन्नंससातितसूक्ष्म[१⁴]नामदुर[१⁴]विलिता ²विमाधायानामपाकाता
प्रजोपचारकारः
12 ए[१]सुप्पलव[१⁴]वान दशियता³ चीरसरखोरेनकावपकः⁴ सरभतारातिपच-
लकेमाहोरभेदचविवको विद्वानोपस-
13 प्रासनवित्तपारिवर्ती: परमसाधेकरा, चीरसर्वेनक्षय सुत्सह्यादासुध्य[१⁴]त: सकल[गदा]नन्दन[१⁴]वधुत(१)⁵
14 गुप्सिद्रश्यमतिसरसमपिरमण्डल[ः]⁶ समर्धधानिजय[शो]भासन[१⁴]शमेश्वर-
दुलिस्मातरानन्दपीठीचूट-⁷
15 सुश्स्माणर्यमदमभ[१⁴]र: सर्वविद्वाराराविभागाविममतिपचः सर्व-
तस्तुषम[१⁴]थिततवेनापित सुकौणपा-
16 दक्षिणपरितोष्ट: समयविद्वारागारालोकीथळदमिपि सुरितातिपचयसुवभुगर्यरम-
कायं[१⁴]श्रूतमांः श्रूती-²³
17 भूतत्तुवनपतिपयाकोभिहारानविग्नतिद्वा को[तित]वातुपरीसंज्ञव[त]रिनत[१⁴]⁸-
लंगुशसमयूदीक्षिततिविहितः⁵
18 कव्मादिनदिवानिना परमसाधेकरं चीरश्चाविखसाहासुज्ञमत्व[१⁴]द[१⁴]⁹-
लुष्म[१⁴]तः: सत्यपुन्नदुर्गोवेष श्रुत[१]⁴
19 वृद्धरत्ना समभिषज्जयवादि प्रजादाचः स्वन[१⁴]स[१]१[१⁴] परमसत्व इव
पुष्यसदादम[१⁴]स्म[१⁴]दन्ते[१]वधत्वे विद्वेश-¹⁰
20 खेददुर्मश्रवि[च्छ[१]व[१⁴]मन[१⁴]व[१⁴]वितसलसमस्फटिः¹¹ प्रभावस्पदशीतः[२]पतिप्रक-
रत्नर्योंतरं च्यायापूर्णवाद्यपीठीपि
21 वर्माज्ञामित[१⁴]नरसानातिविधतभवदन्तिः प्रक्षणमितः¹² परिचयः प्रज्ञात-
दीपकाभिमामियारातिनवादनिदित-
22 प्रतिक्षयपायं: क्षतिविरुखुष्यन[१⁴]मोदविनयूपकुड़तप्रमुमविद्वितसकारकविल[चित]गगतििविजवजना-¹³
23 घरेरश्चरोहेवोहेविन[१⁴]सुधांशुस्ततद्व: प्रज्ञात्या[च]पाश्चक्रीरातिश्यगणविश्व-विपचनिपतिपत्तिस्वा-¹⁴

¹ बांके व्हैस्कँ अनुसार
² बांके व्हैस्कँ
³ बांके व्हैस्कँ, the अ of अङ्कम is corrected from अङ्कम
⁴ बांके व्हैस्कँ
⁵ बांके व्हैस्कँ, दुतिस्मातरानन्दपीठीचूट
⁶ बांके व्हैस्कँ
⁷ बांके व्हैस्कँ
⁸ बांके व्हैस्कँ
⁹ बांके व्हैस्कँ, दुलिस्मातरानन्दपीठीचूट
¹⁰ बांके व्हैस्कँ
¹¹ बांके व्हैस्कँ
¹² बांके व्हैस्कँ, दुलिस्मातरानन्दपीठीचूट
¹³ बांके व्हैस्कँ
¹⁴ बांके व्हैस्कँ
24: स्यत्रमवक[१]*भवाययरुपयमत्रमसख्याविदम[२]* परम[१]*हेकरः श्रीकुर्जे श्रीकुर्जे तनयः

25: तबदान[३]*तः सकावर[७]*दिकामविद्विदनिखिलविद्व्यासनमपरि- तीर्थतात्यतः तलतामाद[१]* ख[१]*गीदा[७]*

26: य च विग[१]*दुःसिण्यान[१]*म[३]*दिक्तार[१]*तिपच्छमनोरायाचभमः स्मय- श्रुपप्रवचित[१]*नेकशाखास्थानीतविचितरः

Second Plate

27: गूढः[६]*भागीपि प्रसेसमझसतिरक्षितमप्रसयवः[५]दशीमाविवृःणः समर्यतजय- पताकाः

28: रश्वप्रक्षो्डपश्चात्त्वसविभिन्नपिनिखिलपिनिपच्छमादयः [ख]धेषु[३]*मामपरि- भुतासत्तात्त्व[३]*लाभिः

29: [न]धकलनपतिमहक्लाभिन[नृ]*तनासनः [परम[१]*हेकरः जीपर्यस्त्ताल- तुलकस्तवाद[१]*नुञ[१]*तः सचकरितानिगहि-

30: ख[३]*न्यूर्द्धनपतिरतुदक्षापानामापि प्रसावपितिविपयाणः सूर्यिन[नृ]व खुब[७]*कारः परिवृब्दशुचारणः

31: [नृ]भारविहिन्नभिक्षुपीरिव श्रममुयपकः प्रसाविभिकितकाशाकाः

32: [क]सुनायः प्राववतपायवरतिदिव[नृ]रक्षश्वानिितव[नृ]राशिशशतोिदित- 

33: [ख]*ततितवितिििियश्वानिपवर्दम[१]*गमपरिपृःणः विदवाणः जनिविह्वेत- 

34: 'स्यममदिवे ददुस्वस्वदिविविविवानितसंकरक[१]*घोनः राज्यसक्तात्तेर[३]*ज्ञ- 

35: प्रभविकानि [विवििषिषुङ्गदयः शुद्धवाण्यगतिवः कान्तोपि प्रणभी 

36: प्रतानुद्दशस्मधुस्वपनिनतनतादुआपरिविशिष्टसुनसमतितनित्वात्तालिनकारिणः

1 Read "स्यत्रमवकू".
2 Read "भवाययरुपयमत्रमसख्याविदमपरमहेकरः श्रीकुर्जे श्रीकुर्जे तनयः"
3 Read "तबदानसकावरनिखिलविद्व्यासनमपरितीर्थतात्यतः तलतामादगीदाः"
4 Read "दशीमाविवृःणः समर्यतजयपताकाः"
5 Read "रश्वप्रक्षो्डपश्चात्त्वसविभिन्नपिनिखिलपिनिपच्छमादयः [ख]धेषुमामपरिभुतासत्तात्त्वलाभिः"
6 Read "[न]धकलनपतिमहक्लाभिनतनासनः परमहेकरः जीपर्यस्त्तालतुलकस्तवादगीदाः सचकरितानिगहि-
7 Read "[नृ]भारविहिन्नभिक्षुपीरिव श्रममुयपकः प्रसाविभिकितकाशाकाः"
8 Read "[नृ]भारविहिन्नभिक्षुपीरिव श्रममुयपकः प्रसाविभिकितकाशाकाः"
9 Read "प्राववतपायवरतिदिवरक्षश्वानििितवराशिशशतोिदित-
10 Read "स्यममदिवे ददुस्वस्वदिविविवानितसंकरकघोनः राज्यसक्तात्तेरज्ञयोषमयोरपि निरसिताः"
11 Read "प्रभविकानि विवििषिषुङ्गदयः शुद्धवाण्यगतिवः कान्तोपि प्रणभी"
37 ತಿಯನಮಸ ಪರಮಾಭುವರ: ಶೀಪುವತೀತಿತುಳಿ ಸಂಬಾಧ ಯಾವಸ್ಥಪಾಯಿತಕಾಯಸ್–
ಸ[1*]ಬಾಟ್ಯಗದು[2] ವ–
ಪುಣ್ಣ್ಣಾಧಾರ–
ವಿಧಸ್ವಾಮಿವಿಕೀಷಿಕ–
41 ಗುಡವಿಯಸ್ವಾಮಿಸ್ವಾಮಿಗಾಯಾಧಾರಪುಣ್ಣ್ಣಾಧಾರಸರ್ವವೇ[10]ಮಾತ್ರಾಯ ವಿಲಕ್ಕೆ ವಿಲಕ್ಕೆ–
ನಾಯ–
ತಾಂತ್ರಿಕಗಳೆ: ಇ[14]ಪಾತೊ–
43 ತ್ರಿ ಭೂಪತಿ ಭರತ: ಪುಣ್ಣ್ಣಪಾಯಾಯಾಗ(1)ನೇವಿಕತ್ತೇ: [15]ವಿನಿತಚು–
ರಾಷ್ಟ್ರವಿಜ್ಜರೂ ಭಕ್ತಿಪತ–
ಪ್ರವಾಣದಮಾನಿತರಾಪರ–
ವಿಸ್ತುಟ್ಟೆ: ಯತ್ತೇರು(1)ವಾತೀತದಿ–
ಸ[1*]ಚುಂಚು ಭೂಮಿಧಾನಾಯಾಯಾಯಾಯಂಗಾಧಾರರು[8]–
49 ಮಾವಾ[1*]ಯೋಧವಾಯಾಯಂ: ಪರಿ[1*]ಲಿಧಿತದಾಂಶುಲೂತುಂಬ[16] // ಬಂಗಾಳುಂಬುಂಬು[1*] ಭಜ–
ಕಾ[1*] ರಾಜಾಮಿತಾಯಾಗ(1)ಬಿಧಿ: [1*] ಕಾಣದ ಬಾರ[1*] ಭೂಮಿಕೆ[8]–

1 Read "ಪುಣ್ಣ್ಣಮಸ" 2 Read "ವಾಣಹಿತಾಯುರ" and compare B, text line 41
3 The name of the donor is spaced out 4 It may have been filled in subsequently, or substituted for an erased
longer name 5 Read "ಪ್ರಧಾನಿ" 6 Read "ದೀಪ"
7 Read "ಶ್ರೇವಮ" 8 Read "ಪ್ರಧಾನಪಾಯ"
9 Read "ಸ್ಪ್ರಾಖಗ" 10 Read "ಶ್ವಯಾಮ"
11 Read ಕಾಣದ 12 Read "ವಿಲಕ್ಕೆ"
13 Read ಸಾಧ್ಯವಿ 14 Read "ಸ್ವತ್ತಿಲ್ಲ" 15 Read "ನುಜವ"
16 Read "ಸರ್ವನಾಯಕ"
17 Read "ದುರುದ್ধಕ"
The text of this inscription, which is here printed for the second time, is based on two sets of ink-impressions and one set of stampages, prepared by Mr Consous. The stampages are very excellent and show many letters which, owing to the corroded condition of the original, appear only imperfectly in the ink-impressions.

The copper-plates are two in number and bear writing only on their inner side. There are two ring holes at the bottom of the inscribed side of the first plate, and two corresponding ones at the top of that of the second plate. To judge from the impressions, each of the two plates measures about 9" in height and 11½" in breadth.

The pūjāmālīya occurs twice (ll. 34 and 40), and the upadhyāṇīya once (l. 53). The date portion contains the numerical symbols for 300, 20, 1 and 3 (1. 54). As in A., the anusvāra is represented by guttural ulla before ś and ṭ (ll. 3, 5, 12, 23, 48, 50), and by dental Ṽ before s in three cases (ll. 15, 29, 34), while in three others (ll. 2, 5, 36 f.) the anusvāra is employed.

The language is Sanskrit. Almost the whole of the inscription is in prose, but, as in A., three of the customary verses are quoted in ll. 51-53. The language of ll. 41-43 is incorrect. The name of the first donor, Dattāsvāmin (l. 42), although it has no case-ending, is joined by the particle tathā to the following Kumārasvāmin (l. 13), to which the dual case-ending bhūvān is affixed.

The text of the grant B is practically identical with that of A., excepting the place of issue, the names and the description of the two donors, the description of the granted land, and the date. The grant was issued "from the victorious camp pitched at Va[n]dūtapāla" (ll. 11), which I am unable to identify. The two donors were 14 the Brāhmaṇa Dattāsvāmin, who has come from Udumburagahvaram, resides at Ay[v]nākāgārabhāra, belongs to the Trumudus of Dāspūra, to the gōtra of the Pārāśaras and to the school of the Mādhavandina-Vājasanēyas, (and is) the son of the Brāhmaṇa Budhāsvāmin, and the Brāhmaṇa Kumārāsvāmin, who resides at Agastākāgārabhāra, belongs to the Chaurudūnas of the said (place), 15 to the gōtra of the Pārāśaras and to the school of the Vājasanēyas, (and is) the son of the Brāhmaṇa

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1 Read फल
2 Read वारिष्ट
3 Read Ṛgvedī.
4 Read बुध.
5 Read देवि.
6 Read चक्र.
7 Read विधि.
8 Read कन.
9 Read "कमचक्षु" and see B, text line 54
10 Read विधि.
11 See page 188 above
12 Read विधि.
13 See page 188 above
14 I.e. of Agastākāgārabhāra.
15 I.e. of Agastākāgārabhāra.
Budhasvāminu" (II 41-43) The grant consisted of "a field measuring one hundred bhakīs at the southern boundary of the village Chandraputraka in Mālavaka, in the said district (vahaya) The boundaries of this (field are) — to the east, the boundary of the village Dhammanahaddikā, to the south, the boundary of the village Dēvakulapātaka; to the west, the boundary of the field of the Mahattara Viratara-mandalun, at the north-western corner, the small tank (called) Nṛgandī, (and) to the north, (the field of) Viratara-mandalam" (II 44-45) The date of the grant was "the year 300 (and) 20 (and) 1; (the month) Chaitra, the dark (fortnight), the 3rd (tithi)" (I. 54).

Each of the two donees is called a son of Budhasvāmin, a student of the Vāsishṭya śākhā, and a member of the Pārṣāra gōtra. This suggests that they were sons of the same father, and that the epithet 'who has come from Udumbaragahvara,' which is applied to the first donee (I 41), holds good for the second as well. The first donee is stated to have resided at Ayānakāgrahāra and to have belonged to the Trivedis of Daśapura. From this I conclude that Ayānakāgrahāra was a quarter or suburb of Daśapura. The second donee, who was probably the brother of the first, resided at, and belonged to the Chaturvedis of, Agastikāgrahāra, which may have been another hamlet of Daśapura. This town is the modern Daśor or Mandasor, the chief town of a district of the Scindia's dominions, about 52 miles north of Ratlam.

As in the inscription A, the land granted belonged to the province of Mālavaka. It consisted of a field in the south of Chandraputraka and was bounded in the east by Dhammanahaddikā and in the south by Dēvakulapātaka. In his letter to Mr Marshall, the Dewan of Ratlam thought of identifying these places, successively, with Chandodia, Dhamnod and Dvēl Khedī — three villages in the south-west of Nāgāvā where the two grants were discovered. But the phonetical correspondence of each of the three pairs of names is only superficial, besides, Dhamnod is not in the east, but in the south-west, and Dvēl Khedī not in the south, but in the north-west, of Chandodia. Hence the Dewan's identification must be rejected. Dr Fleet has very kindly searched the maps with the following result:—

"Eleven miles south-south-east from Mandasor, there is a large village which is shown as 'Dhamnār' in the Indian Atlas sheet No 35, S E (1891), and as 'Dhamnār' in the Bhopal and Malwa Topographical Survey sheet No 38 (1882). I suspect that this is the Dhammanahaddikā of the record. But neither of the maps shows anything answering to any of the other names, unless Dēvakulapātaka may be found in the 'Dīlanda' of the maps, four miles west-south-west from 'Dhamnār,' and in quite the right position to be on the south of Chandraputraka,— 'Dhamnār' being taken to be the village on its east. And, of course, a possible identification of only one place is not sufficient to conclusively locate the record."

The date of this inscription, [Gupta-]Samvat 321 (i.e. A.D. 640-41), falls between that of the first Nāgāvā grant — Samvat 320 — and the earliest date of Dharasena IV — Samvat 326 — and thus extends the known period of the reign of Dharvasena II by one year.

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1 See the remarks on page 189 above
2 See above, p 189 and note 5
3 See Dr Fleet's Gupta Inscriptions, p 73 f., and above, Vol V p 38 f
4 Dr Fleet informs me that these villages are given on the Indian Atlas sheet No 36, N E (1891), as Chandoria, Dhamnod, Dhal and Khedi
5 There is also another 'Dīlanda,' which gives its name to a station on the Holkar and Neemuch State Railway, three and a half miles north-east from this one, and two and a half miles west-by-west from 'Dhamnār.'
6 See Prof Kielhorn's Northern List, No 451.
TEXT.  

First Plate.

1 कृत्व खशि [I8] विजयस्वाभावाराजः[विद]तपस्वीवासकावसभमण्णतामिलामां सैण्डकामतुलबलस्वध्येयमक्तामोऽगः।

2 २वर्षवाचकर्षमान्यसातवातिपोताद्वैद्यत्राजनपदमान्यराजावलितादासाधुभूतः शेषे।

3 बलवामराज्विविह: परमाकेश्वरभोभादीविरितघराजन्मान्यवासिनितुचर्वा-रविन्द्रामणि।

4 प्रवचीतान्तायकाण्ड: शैशवायक्षति खश्तितिययाहुरेव समदयरकावयर्क[ङ]०-स्थोलम[का]ब्रम्ह[त]-

5 सलविकः: तामामण्णतारतित्तुहारर्मभाससंसारसखादनखरिश्चारकः। सक[ल]-

6 तामाग्रेक्षम्यकारिणारम्भाषिद्यर्द्वैद्यत्राजन्मान्यराजाविश्वासम्पलः। श्रयर्मतः

7 बाटुराज्वराज्वरीविद्वृफुदयुधनेवानानितियायाय: शरणागताममन्नानपरत्या दुश्वद-पालानेश्वरकाये।

8 फलमार्गार्ध्वारचात्म्यमन्नानितविन्दिकुशुक्कळपियिष्यम: पादचारीय सकलसुन-मण्डलः।।

9 परस्मार्केश्वर: निश्चलवनसह। सूत्सायादनमयूर्महत्तावनिस्ताजगण्डवीजः[ङ]स्थापितः।

10 कल्पय: धर्माविवाचसहस्त्वतीवाचस्मानसम्पूर्णमयमादरवावृतः। सरभस्माधिमार्गः-

11 वश्चिमबिकाविवेच्यविवाचिताभिज्ञावृव: प्रभुमनरप्रतिसमासम्पूर्णामुपालातियायता

12 सपारकात्य: प्रणोपातकारिणाप्रस्वापाय: दयित्यता चीराभ्वरविकावासख

13 परिमोहदिविषको विज्ञापिकायमसबिष्म]पालान्तियमोऽरसमार्केश्वर: चौर-वेनमख चुतुत्तायादासः।

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1 From two ink impressions and an estampage.  
2 An indistinct symbol is engraved above the line between पा and रा of "मन्नानम"  
3 Expressed by a symbol  
4 Read भवाया।।  
5 Read नरह।  
6 Read तहैति।  
7 Read जीवः।  
8 Read नरहाया।  
9 Read भवाय।  
10 Read भवमाय।

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[Read \(\text{[IV]}\) for the fourth character following the word "कृत्व".]}
14 धातः ¹सकलानिन्द्रनावश्यिकश्यामसुदरयसिद्धांसहितमयिनियजन: सम[र]थत- विजयश्रीमाने।
15 नायमयक्षायुरिभावरतराजपीठीठू[ढ]यु[च]मनोरथमचामा[र]४ सब्ज[विया]- पराबर[वि]भागाधिग।
16 सबिमासतिरिक सब्जतसुभाषितवैनापि सब्जोपप[ढ]नीयपति[ती]च: समस- लोकानाघाधारीं।
17 युन्दयोगि सुचरितातिश्यवहकारपचकाश्चाः[भा]च: खलीमृतवतुष्णधपति- पव[वि]रोच।
18 नायिकोत्तवुरीस्वऽविहरसिष्यव[त]रेकातात्वसुकसम्युपसेवारिनदथग्न[ढः]- लक्षितीय[वि]नामा पर-।
19 ममाराभि: योषीवादिक्खालस्तुलातकादाम्यात: [स्थ]सुपीनदरुशैव गुरु- श्वायात्रवत[र] समझ।।
20 प्रशीदयोगि राजलक्षी⁵ सकनायका पराभुद्र द्व सुखस्तान्तासम्याद्वैनक- रसहर[ढ]ोइश्वरसुवर्तिभ्या।⁴
21 मनायातिसलसपति:⁵ प्रभाससर्वधीर्यकार्यपतितंत्रिरीरबंध्यायोपगुडपदीपिपि परावचारम।
22 मानसकाव[व्यक्त]मनोदति:⁶ प्रश्नितेमा¹ परिलोक प्रख्यातपीवशाभिभावमाएवच- रातितिर्नासदित्य[व्य]क्ष[वि]यो-।
23 पाय: झङ्गनिंहमुनामोदविमवलयुक्तसिद्धयमसयविविधतासकलविविलितिगतित्रै[छ]जनाध।
24 रो[ढः]यतोड़ेशेवरविन्यासत्त्वतदशय: प्रख्यातपीवशाभिकौशीलातिश्यवगतितित्य- विदृढ़[वि]तिपति—१०
25 लक्षीश्वय्रूपकाग्रातिश्यविद्युपस्यत्यमश्चाविगम:¹१ परमाराभि: शीर्षप्रवच- सख तनयस्त्रवदा।
26 नुयात: [स्थ]वविवाधिगभिमितिहितविहितज्ञन:परितोषातिषय: ¹२सन- समदा लागीवान्य च।
27 विगतात्वसुमान[र]ममाहितातिपचमनोरघाचाचः सम्युपविरतात्वक[स्थ]।¹³
28 ¹⁴[स्थ]वानीकरितविध्वस्विभागोपि परसभ्रमादि[र]कायिम्नश्च[विनय]—।

¹ Read "वाहुस" ² Read "रावय" ³ Read "बश्र" ⁴ Read "वरहमपिष।" ⁵ Read "वद्वनिहृ" ⁶ Read "निर्धारिततिविन" ⁷ Read "वरायम" ⁸ Read "प्रभायप्रथमकावलयिनम्" ⁹ Read "चलः" ¹⁰ Read "कः" ¹¹ Read "वाहुस" ¹² Read "स्त्रिया" ¹³ Read "कायिम्नश्च" ¹⁴ Read "वाहुम"
29 शोभाविभूषणः समरस्यजयपताकाचाँरम्हलबोद्धभवाहुदधिविधाविनिष्ठतः
30 निविद्विगतियनियुद्धपीवेदः लघुमहाबाहरम्हलबोद्धभवाहुदधिविधाविनिष्ठतः
31 च्छलासिनिनिविहारः परसमाहेद्यः शीवरसेनः[४] तथारुजस्यतालानयः[१४]
32 चर्चित्वदिनरपरतिनिविहारः यसाध्यविदा विविधावा सूचिमानिव युद्ध-
33 वारः परिहितः
34 आतुरार्जनिनिविहारः चैवधिविनिचनिविहारः चयनविधापतः प्रक्षातिनिर्विदितकलः आयामः
35 कान्तिमा
36 विशीत्विदितुरङ्कितुद्धुङ्कितुः सन्ती
37 विद्विनिविहारः चयनविधिविनिलिप्तः चयनः विधिविधामनिलिप्तः
38 खारस्याप्नाः राजस्यालातुतिथितव्योजयोधरिपु निशातः प्रक्षातिनिर्विलिपि
39 व- सुनुनाशनिविलिपः कान्तिपः प्रभुमी चिह्नितः निरिविलिपः निरिविलिपः दृष्टावताः नवस्यापुः
40 जननितजनातुरारापरिनिविहारः चैवधिविनिचनिविहारः
41 प्रसन्नवक्ष्याली सचन्निव यथान्वितस्यसांमान्यसांमाध्यविश्व सचन्निविद यथा
42 प्रक्षातिनिनिविलिपिः प्रक्षातिनिलिपिः चयनविधिविनिलिपिः
43 चैवधिविनिलिपिः प्रक्षातिनिनिविलिपिः चयनविधिविनिलिपिः
44 चैवधिविनिलिपिः प्रक्षातिनिनिविलिपिः

\[1\] देखें चैवधिविनिलिपिः
\[2\] देखें चैवधिविनिलिपिः
\[3\] देखें चैवधिविनिलिपिः
\[4\] देखें सुनुनाशनिविलिपः
\[5\] देखें सुनुनाशनिविलिपः
\[6\] देखें चैवधिविनिलिपिः
\[7\] देखें चैवधिविनिलिपिः The syllable भत is entered on the margin of the plate, read "भत".
41 मात्रको उच्चमानविन् चन्द्रपुरे िलिशके ति सहीरंगमसापेिन वसाध् ॥
42 िद्विदामानवकं िलिशातो देवकुपालकः ग्रामकं भवत् िोतरसमणििकं...
46 मणिवं निर्मितादस्किकां उत्तरत: िोतरसमणििकं एवसंतटकससारातिकिसंगति:...
49 तद्दृशयानन्दः पुज्ञशीतोजशोभं उदालिसििंधं धरांदायो निरूपः ॥
50 तः करः तः प्रदायिताऽः न वैविद्वारे वारसिंधालिमस्नक्षणतिरिति पिरिलक्रमः जैरेवैिैः अनिवार्यः तः राष्टिकः ॥
51 सिरं अध्यावताम पुष्यविश्वसे भूमिदकारविद्वारातिरिति पिरिलक्रमः जैरेवैिैः अनिवार्यः तः राष्टिकः ॥
52 का राजमिस्तरादिति: [१] यशो यशो यशो भूमिदकारविद्वारातिरिति पिरिलक्रमः जैरेवैिै: [२] यानीस दारिंगमायावर्दः इस्तानि धारिंगमायावर्दः इस्तानि धारिंगमायावर्दः [२] निश्चुक्तमानमपिरिरिति: [२]
53 मणिवं चा नाम साहुन्दपुनराधित ॥ पदिर्यं दुहः ॥ [१] रिषीं तितिति भूमिद: [२] चार्चेता चाकुर्वता च काव्यी नरके वसे-दित: ॥ दूसरोन्न राज: ॥
54 िुज्ञशीतोजशोभं [२] िलिशके ति सहीरंगमसापेिन वसाध्यं दिविरिति पिरिलक्रमः िसं ३०० २० १ चैत्र व १ ख्याती सम: ॥
No. 21.—JAINA INSCRIPTIONS AT THE TEMPLE OF NEMINATHA
ON MOUNT ABU

By Professor H. Lüders, Ph D, Rostock

Inked estampages of the numerous inscriptions in the various temples on Mount Abū were prepared by Mr. H. Cousins, Superintendent of the Archaeological Survey of the Bombay Presidency, in 1902, and sent by Professor Hultzsch to Professor Kielhorn, who made them over to me for publication. The 32 inscriptions edited below are from the temple of Nēminātha and refer to the erection and endowment of that building by Tējāhpāla, the minister of the Chaulukya king Viradhavala. At present this sanctuary seems to be known by the name of ‘the temple of Vastupāla and Tējāhpāla,’ but as the inscriptions clearly show that appellation to be erroneous, the foundation being ascribed to Tējāhpāla alone, I should prefer either to call it after the saint to whom it was dedicated, or to use the original name which, as again shown by the inscriptions, was Lūpasimhasahākā or Lūnavasahākā.

No. 1 is engraved on a black slab built into a niche in the corridor of the temple. A translation of it was published as early as 1828 by H. H. Wilson in the Asiatic Researches, Vol XVI p 302 ff. The text, together with a translation, was first edited in 1883 by Professor Aban Vimala Kathayate in his edition of Sōmēśvaradēva's Kirtiṣaṃpadā, Appendix A, and a second edition, again accompanied by a translation, appeared in the Collection of Pārkhrit and Sanskrit Inscriptions published by the Bhāvnagar Archaeological Department, p 174 ff.

The writing covers a space of about 3½” broad by 2½” high. It is beautifully engraved and generally in an excellent state of preservation. The size of the letters is 1½”. The characters are Jaina Nāgarī. As ṣa is distinguished from va only by a very minute dot in the centre, which easily disappears in the impression, it is in some cases almost impossible to decide which character was meant. The language is Sanskrit, and apart from the introductory syllable τa, a few connecting phrases in ll. 17, 26 and 30, and the concluding remarks in ll. 46 and 47, the whole inscription is in verse. The text was composed by Sōmēśvaradēva, the well-known purāhita of the Chaulukya kings and author of the Kirtiṣaṃpadā, but although some of the verses undoubtedly vie in elegance with those of the larger work of the poet, it cannot be denied that the poem as a whole is disfigured by rather tedious repetitions, and sometimes by a certain want of connection between angle stanzas. As regards lexiconography, attention may be drawn to the architectural terms balānaka in ll. 37 and khattaka in ll. 40. The former apparently is identical with Marāthi balānt, which according to the Dictionary of Molesworth and Cundy means ‘a raised seat along the walls of the gābhārā or sabhāmandapa of a temple.’ The word khattaka I cannot trace in any dictionary accessible to me; judging from the context, it seems to have the meaning of ‘pedestal’ or ‘throne.’ Proper names frequently appear in their Pārkhrit form. Under the influence of the metre even the vulgar form Tējāpāla, instead of Tējāhpāla, is used in verse 56.

After an invocation of Saivasvātī (v. 1) and Ganēśa (v. 2), the inscription gives first an account of the family of Tējāhpāla. Their native town was Anahilapura, the residence of the Chaulukya kings (v. 3). The ancestor of the family was Chandapa (v. 4). His son was Chandrasātā (v. 5), who again had a son named Sōma (v. 6). Sōma’s son was Aśvānāya, whose wife was Kumāradi (v. 7). They had eleven children (vv. 8-24)—four sons Lūpaga,

1 [On vasati, ‘a Jaina temple,’ which is to be derived from *vasathyā, another form of the Sanskrit vasati, see Prof. Fischel’s Grammatik der Pārkhrit-Sprachen, § 207. The Kannada equivalent basadi or basī is a tadbhava of vasati itself.—E. H.]
who died when he was still a youth (v 8), Malladāva, Vastupāla and Tējabhāpāla, and seven daughters Jālhā, Māu, Sāu, Dhanadēvi, Sōhagā, Vayajukā and Padamaladēvi. The family professed the Jaina faith (vv 7, 10) and belonged to the lineage of the Prāvratis (v 4). The four brothers are all called ministers (mantrm, sachiva), and of Vastupāla, it is expressly stated that he was in the service of the Chalukyas (v 14). Special praise is bestowed on Vastupāla and Tējabhāpāla, who seem to have been connected by the ties of sincere brotherly affection (vv 19-24), but these verses contain no historical allusions.

The text then turns from the ministers to their lords, the Chalukyas as they are called here (vv 25, 28). Only the members of the so-called Vāghēlā line are mentioned here, viz. Aronārāja (v 25), his successor Lavanaprāśāda (v 26), and the son of the latter, Vīrādhavāla (v 27). Two verses (vv 28, 29) are added in praise of the services rendered to Viraṇāvala by the brothers Vastupāla and Tējabhāpāla, and of the implicit confidence by which the king rewarded their attachment to his person.

Abruptly a description of the Arbuda mountain, the modern Mount Ābū, is introduced (vv 30, 31), after which follows, equally abruptly, a genealogy of the Paramāras of Chandrāvati (vv. 32-42). That these verses are inserted here because Tējabhāpāla built a temple on Mount Ābū and this mountain was situated in the province governed by the Paramāras, can be gathered only from the contents of the last section of the inscription. The account of the Paramāras begins with the legend of their origin. Their ancestor, from whom they took their name, is said to have sprung from the altar of the sacrificial fire of Vyāshtha and to have received the appellation of Paramāra from that sage on account of the delight he took in killing his enemies (para-māra) (v 32). In that family there arose first Dhūmarāja (v 33), who was followed by Dhandhuka, Dhruvabhaṭa and others up to Rāmadēva (v 34). With Rāmadēva begins a coherent pedigree, which may be tabulated as follows:

<table>
<thead>
<tr>
<th>Rāmadēva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaśodhavāla</td>
</tr>
<tr>
<td>Dhūravaspa, Prahlādana</td>
</tr>
<tr>
<td>Somaśimhadēva</td>
</tr>
<tr>
<td>Kriśinarajadēva</td>
</tr>
</tbody>
</table>

Besides the genealogy the inscription furnishes several items of historical value. Yaśodhavāla is said to have quickly killed Ballāla, the lord of Mālava, when he had learned that he had become hostile to the Chalukya king Kumārapāla (v 35). From the wording of the verse we may conclude that Yaśodhavāla was a feudatory of Kumārapāla when he waged war against Ballāla, just as Yaśodhavāla’s son Dhūravaspa appears as a feudatory of Kumārapāla’s grand-nephew Bhīmadēva II in a Mount Ābū inscription of Vikrama-Samvat 1286.¹ It is no wonder, therefore, that elsewhere we find the destruction of Ballāla attributed to Kumārapāla himself in Somaśvaradēva’s Kirtikaumudi (II 48). Kumārapāla is said to have seized in battle, out of passion, the heads of the kings Ballāla and Mallukṛṣṇa like the breasts of the goddess of victory. And in the Somaṇṭhpatī inscription of Bhāva Brihaspati, dated in Valabhi Samvat 850 (A D 1169),² he is called ‘a lion to jump on the heads of (those) elephants—Ballāla, king of Dhārā, and the illustrious ruler of Jāngala.’ The latest epigraphical date for Kumārapāla’s predecessor Jayasimhadeva is Vikrama-Samvat 1196.³ The earliest inscription of the reign of

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¹ *Ind Ant* Vol XI p 221
² *Vienna Or Journ* Vol III p 8
³ *Ind Ant* Vol X p 159 ff.
Kumārapāla himself is dated in Vikrama-Samvat 1202. According to Mērutunga’s Prabandha-chintāmanī, Jayasimbadēya reigned until Vikrama-Samvat 1199, and in the same author’s Vohārastraṇī the date of his death is given as the third day of the bright half of Kārttika of Vikrama-Samvat 1199, and that of his successor’s coronation as the fourth day of the bright half of Margasira of the same year. Ballāla, therefore, must have found his death between A.D. 1142 and 1169, the date of the Sāmāthātpattan inscription. No king of that name, however, is found among the Paramāra rulers of Malaya of this or, in fact, of any other period, and it is altogether improbable that Ballāla belonged to this dynasty. The question who he was and how he came to acquire the kingdom of Malaya cannot be answered at present, but I wish to draw attention to the fact discussed at length by Professor Kielhorn that after the death of Yaśovarman, which must have occurred between A.D. 1135 and 1144, the Malaya kingdom was for some time in a troubled state apt to arouse the ambitions of a conqueror or usurper.

Dhāravatika, who seems to have been extraordinarily fond of hunting expeditions (v 37), was an enemy of the lord of Kaunkana or Konkan (v. 36), but no particulars are added. I have quoted already above the Mount Ābū inscription of Vikrama-Samvat 1205 (A.D. 1209), where Dhāravatika, the lord of Chaurāvatī, the Śambha to the Asuras—the provincial chiefs (mūndakama), is mentioned as the feudatory of Bhimadeva II.

His younger brother Prahlādana is called he whose sword was dexterous in defending the illustrious Gūjara king, when his power had been broken on the battle-field by Sāmantaśrīma. (v 38) The Gūjara king who was saved by Prahlādana from Sāmantaśrīma, of course, was Bhimadeva II, but it is difficult to say who that Sāmantaśrīma was. No further details being given and the name being not uncommon in this period, it is hardly possible to identify that prince with certainty. The person who in my opinion has the best right of being considered the Sāmantaśrīma of the inscription is the Guhila chief of that name mentioned in two inscriptions on Mount Ābū and at Sādādi. In the former inscription he takes the fifth place after Viyajāsimha, who must have flourished about A.D. 1125, and the fifth place before Tēyāsimha, whose Chūtēgālī inscription is dated in Vikrama-Samvat 1324 = A.D. 1267. He thus appears to have reigned about A.D. 1200, which would well accord with the fact that his adversary Prahlādana was yuvratya in A.D. 1209. Also from a geographical point of view there is no objection to my identification, as Mēdayāsta, the country of the Guhilas, bordered the district ruled by the Paramāras of Chaurāvatī. It would be quite natural therefore to find Prahlādana defending his suzerain against the attack of a Guhila chief. That the relations between the Chaulukyas and the Guhilas were not always of a friendly nature is proved by a grant of Vishaladeva, the son of Vinadhavala, where the king is given the epithet Mēdayālahudāsa-kalūsha vāya-talī-lund-ôchhāhrādana-kūdūla-kallo, 'he who resembled a hoe for rooting out the bulb of (that) cichorium—the turbulent government of the Mēdayata country.'

1 Bhātenagār Ins. p 158 ff
2 See the end of sarga X
3 Ins Ant Vol ii p 102
4 Ins Ant Vol XIX p 348
5 The latest inscription of Yaśovarman is the Ujjain plate of Vikrama Samvat 1192, and the earliest inscription of his son Lakshmiyvarman is the Ujjain plate of Vikrama Samvat 1200. See Ins Ant Vol XIX. p 349 and v 363 ff
6 Ins Ant Vol XVI p 347 ff
7 Bhātenagār Ins. p 111 ff
8 The Sādādi inscription, which is considerably later, slightly differs in its list of names
9 Viyajāsimha’s daughter was the Kalachuri queen Alhaśādē, whose Bhāta Cakā inscription is dated in the year 907 of the Kalachuri Chāḷa era = A.D. 1155, see Ep Ins Vol. II p 7 ff
10 Tawa Beng As Soc Vol LV part I p 40 ff
11 Ins Ant Vol XI p 224
12 Ins Ant Vol VI p 210
Besides his military achievements Prabhādana's learning is repeatedly alluded to (vv 39, 40) Thus praise appears to be not unfounded. There has come down to us a vādyoga, called Pūrthaparākrama, written by him when he was yutardha, and several single verses of his are found in the Śarngadharapaddhati.

As regards Somasimhadēva, it is perhaps worth mentioning that he is stated to have remitted the taxes of Brahmans (v 41)

After the genealogy of the Paramārs the text returns again to the family of Tējapāla. Vv 43-46 are devoted to Tējapāla's brother Vastupāla, his wife Lalitādevī and, part culminating then son Jayantaisma or Jataisasma. Vv 47-49 are in praise of Tējapāla himself, after which follows a description of the paternal lineage of Anupamadēvi, the wife of Tējapāla (vv 50-54). The account begins with Gāgā who belonged to the Prāgvāta family and was an inhabitant of Chandrāvati (v 50). His son was Dharana (v 51), who was married to Tribhuvanādevī (v 52). Their daughter was Anupamadēvi (vv 53, 54). The son of Tējapāla and Anupamadēvi was Lāvanyaisma or Lūnasma (vv 55-57). V 58 contains a short note on the family of Tējapāla's elder brother Malladēva. Malladēva and his wife Līlakā had a son Pānasma, who was married to Alihanādevī and had a son of the name of Pāthada.

Vv 59 and 60 record that Tējapāla built on the mountain Arbuda this temple of Nēminātha for the religious merit of his wife Anupamā and his son Lāvanyaisma, and the following verses (61-64) give some particulars about the edifice. The temple, built of white marble, was provided with a lofty mandapa in the front, with fifty-two shrines for the Jinas on the sides of it and a balānaka or stone seat in front of it (v 61). There were besides ten statues representing Chandapa, Chandaprasāda, Sōma, Aśvaiṣya, Lūuga, Malladēva, Vastupāla, Tējapāla, Jataisasma and Lāvanyaisma, mounted on female elephants (vv, 62, 63). Behind these statues the images of those ten persons were placed once more, together with their wives, on khaṭtakas of white marble (v 64). The description concludes with some verses in honour of Vastupāla and Tējapāla, extolling especially their numerous charitable institutions (vv 65-68).

This is followed immediately by an account of the lineage of the priests of Vastupāla and Tējapāla's family (vv 69-72). They belonged to the Nāgendra gachchha, and their names, in chronological order, were Mahēndrasārī, Sāutisārī, Anandasaśīri and Amārasārī, Harbhājasāsīri, Vijayasaśīri, Udayaprabhaśīri. The last, as shown by v 71, was renowned for his poetry, specimens of which are preserved in some Ginnār inscriptions.

The last verses of the inscription (72-74) contain some benedictions and the statement that Somēśvaradēva, whose feet are honoured by the Chulukya king, composed this eulogy of the temple. The name of the engraver of the inscription, Chandēsvara, the son of Dhānḍhala, the son of Kāhāna, and the date of the consecration of the temple by Vijayasaśīrū, the Jara priest mentioned above, are added in prose (1 v 46, 47). The consecration took place on Sunday, the third day of the dark half of Phālguna, in the year 1287 of the glorious Vikrama. It is true the first two syllables of the name of the month are effaced, and it would be possible, therefore, a priori to restore the name of the month to Srāvana, as done eg by Professor Kathavate, but as stated in the inscription No II, the reading Phālguna is beyond

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3 In the inscription No II Amarasārī is called Amarakandasārī.
4 Kielhorn, List of Inscriptions of Northern India, p 31, note 1. Udayaprabhaśīri was also the author of an astrological treatise called Arambhasiddhi, see Weber, Verzeichniss der Sanskrit und Prakrit-Handschriften der Egl. Bibliothek in Berlin, No 1741.
all doubt. The date corresponds, as shown by Professor Kielhorn, to Sunday, 3rd March A.D. 1230.

Of the inscription No. II, only a short account was published by H. H. Wilson in the *Asiatic Researches*, Vol. XVI p 309 ff. It was edited in full by Professor Abaji Vishnu Kathavate as Appendix B to his edition of the *Kirtiakumudā*. It is engraved on a white slab built into a niche in the corridor of the temple. The writing covers a space of about 2' 11" broad by 1' 10" high. The size of the letters is 3". Near the beginning and at the end of II 1 and 2 and at the end of II 3 and 4 the text is mutilated, portions of the slab being either cut off or broken off. The characters are of the same type as in No. I. The initial ə in əm (1.1) differs from the corresponding sign in *Gisaviha* (II. 15, 17, 24) and *Ordō* (27) by the addition of a cross bar. The letter əs is expressed by the sign for ə everywhere, except in *Śrīmātāmahābu* in 27 and *Arbudā* in the last but one line. The writing of the last two lines, however, shows also some other peculiarities. The characters are partly larger, and generally executed with far less care, than those in the preceding portion of the inscription. As regards single letters, the divergences are especially prominent in the signs for əs and ə and medial ə and ə, the latter being expressed by means of a stroke above the line six times, in bhājādē, bhavanēd, -pāntēd, -sātēr, tayō and vīktyamīdē, whereas only three instances of this mode of writing are found in the preceding 31 lines, in varshē (1.1), -āvēna (1.20) and Gēsala (1.13). There can be little doubt, therefore, that those two lines are a later addition, and thus, as will appear later on, is fully borne out by their contents.

The inscription is in the Sanskrit language and, with the exception of one verse in 1.30, in prose. As usual in records of this period and of this part of the country, the language is largely influenced by the vernacular idiom. Proper names generally appear in their Prākrit form, and even instead of Skt *putra* we find here the abbreviation *u*, which stands for Prākrit *uṭta*, or, perhaps, a half-Sanskritised *utra* (II 10-25). Also the form *kumara* instead of *kumāra* in 1.26 is due to Prākrit influence. The single members of Dyandya compounds are frequently joined by *tathā* (II 8, 9, 12, 19, 27). As regards lexicography, the following words may be mentioned: apahārā, *a burden* (1.20), ādhistāhikā, *a single day of a festival lasting eight days* (II 12, 14, 16, etc.), kalijyamāka, *name of a certain feast* (1.26), tathādṛśāya, *belonging to the tribe mentioned before* (II. 10 ff.), mahājana, *a merchant, banker* (1.10), rājyāya, *which seems to denote a certain class of officials* (1.25); varṣagranthā, *an anniversary* (1.12), satka, *belonging to* (II 3, 7, 10), śārā, *case, supervision* (1.9). In line 6 *pratikāṣṭha* is used in the sense of *pratikāṣṭha*.

The inscription contains the official record of the erection of the temple of Nāmānātha, and regulations for the festivals connected with it and for the protection and maintenance of the building.

In lines 1-5 it is stated that 'to-day on Sunday, the third day of the dark half of the common Phālguna, in the [Vikrama] year 1287, while in prosperous Anahalapātaka the mahārājadhipātaka Bhīmādeva, the royal swan on the lotus of the Chaulukya family, who is adorned by a complete line of kings, is reigning victoriously, . . . . . while the mahāmandalāśvara rāja, the illustrious Sāmasimhadēva, born in the family of the illustrious

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1. *List of Inscriptions of Northern India*, p. 30
2. This form is actually found in a Chaulukya grant of A.D. 1207, plate II. 14, 15, p II 4, 6, 8. See *Ind Ant* Vol. XI p 338
3. See below, p 206
4. Compare *Ep Ind* Vol. I p 279, note 46. The word occurs in this sense in the Chaulukya grant of A.D. 1207, mentioned in note 2 above, plate II 1 10. In I 14 of the present grant the abbreviation *mahājant* is found
5. Compare *Marāṇa varṣagranthikā*, 'the anniversary of a birth-day.'
6. See below, p 205, note 2
Dhūmarājadēva who had sprung from the sacrificial fire of the altar of the holy Vaśishta, is reigning victoriously; Tājahpāla caused to be made in the village of Dēulavādā on the top of the holy mountain Arbuda the temple of the holy Nēmmātha, called Lūnasumhavasahikā, adorned by all shrines (śeckulikā) and embellished by a large elephant-hall (hastisālā), for the increase of the glory and merit of his wife Anupamadēvi and his son Lūnasimha. The inscription gives the same pedigree of Tējahpāla as No I, and he is besides described here as ‘conducting the whole seal business of the mahāmantaśavara rānaka, the illustrious Viradhavaladeva, the son of the mahāmantaśavara rānaka, the illustrious Lavanasprasadēdeva, both in the family of the illustrious Chaulukyas, in the province (mandala) of rātrā, [obtained] by the favour of the aforesaid mahārajādhiraJA, the illustrious Bhimadeva.’

This passage is of special interest as revealing the nature of the relations between Bhimadeva II and the members of the Vāghelā dynasty, which in Somēsvaradeva’s account remains rather obscure. The inscription leaves no doubt that Bhimadeva II was considered lord paramount, while Lavanasprasadēva and Viradhavala contented themselves with the rank of a mahāmantaśavara and the title of rānaka. Unfortunately the name of the province governed by Viradhavala is lost with the exception of the last two syllables, rātrā, which I am unable to restore.

As regards the Paramāras of Chandraśvati, the inscription shows that in A.D. 1230 the reigning prince was Somasimha, and not KrishnaraJA as might easily be supposed from the text of No I. I would also point out that the legend told in No I of Paramāra is here ascribed to Dhūmarāja.

The date corresponds, as mentioned already above, to Sunday, 3rd March A.D. 1230. The shrines and the elephant-hall mentioned in the description of the temple are identical, of course, with the fifty-two shrines for the Jinas and the hall for the statues of the members of Tējahpāla’s family spoken of in vv 61-64 of the inscription No I.

The record of the erection of the building is followed by that of its consecration by Vajrāsenaśūri (1 6). The pedigree of the latter perfectly agrees with that given in the former inscription. Harabhadrāśūri is here called ‘the lord of the frontlet decoration (pattālamkarana-prabhā) by the illustrious Anandaśavara and the illustrious Amarachandraśūri,’ which apparently means that he had received his pattābhisēka from the hands of those two sārīs.

The purport of the next section (II 6-9) is indicated already by the heading ‘And the names of the śrēvāla trustees appointed for this temple (are) as follows’ Here it is set down that all bathing, worshipping, supervising, etc., in this temple is to be done and carried on for ever by the brothers Malladāva, Vastupāla and Tējahpāla and their descendants, as well as by all the male members of the family of Lūnasimha’s mother Anupamadēvi and their descendants. On this occasion a pedigree of Anupamadēvi’s family, which resided at Chandraśvati and belonged to the Prāgyāta jādū, is inserted.

The following section (II 9-23) consists of rules for the festival to be celebrated on the anniversaries of the consecration of the temple. It was to begin on the third day of the dark half of the month Chaitra, holy to the god, and to last for eight days. During this festival the ceremonies of bathing, worshipping, etc., were to be performed by the laymen (śrēva) of

1 Ind. Ant. Vol VI p 190, Dr. Bühler has endeavoured to define the boundaries of the territory ruled by the Vaghell branch.

2 The word sārd occurs again in the Chaulukya grant of A.D. 1207 in the phrase ‘śrēva dharmasthanyasa Vairasatibhāravigahthikā rādār-Uchchadēva sahitastāv chandr-arkā śrēvār karatya’, Ind. Ant. Vol XI p 339, plate II 3-6. It has possibly a more special meaning than supervision.

3 This seems to be the meaning of śeckulikā.
the country of Chandrāvatī,1 each day being assigned to a certain local community. The inscription enumerates many of those laymen by name, adding in each case the name of the father and the jātis. About half of them belonged to the Prāgāvatas, the rest was divided between the Úcasaṃvatīs or Īsāvats, the Śrīmālas and the not very numerous Dhaṅkatas. The places inhabited by them were the villages of Umbaramkūti, Saurail and Kāsahradā,2 Brahmana, the village of Dhaui, the great tirtha Mundasthala, the villages of Phulīna, Handādā and Davānī, Gadhādā, Sāhīlāvādā.

In a subsequent clause (I 25, 26) it is stipulated that the five kalyāñikās of Nāmāmādhōva, i.e. the fasting on the anniversaries of the conception, birth, initiation, enlightenment and final deliverance of the soul, are to be celebrated annually on the fixed days by all the laymen (śravāla) residing at Dēlavādā on the holy mountain Arbuda.

The names of the persons to whom the care of the temple was entrusted are recorded in the next section, which runs as follows (II 26-30). Thus is this agreement. The lord of the prosperous Chandrāvatī, the illustrious viśalā sūmasimhādeva, again his son, the illustrious rāja[lika] Īkhaṇḍadeva, and the other princes, all royal persons, again the stādnapatis bhūtaśālas, etc., of the prosperous Chandrāvatī, kavīlāna 3 again the Guguli Brahmanas, all the traders (who belong to the caste of) the merchants, again all persons, (i.e.) stādnapatis, ascetics, Guguli Brahmanas, stāhyas and others, residing at (the temples of) the holy Achalāvara (and) the holy Vaiśāṅthā on the mountain Arbuda and in the neighbouring villages, (i.e.) the village of Dēlavādā, the prosperous village of Śrīmatāmabhabu, the village of Ābuya, the village of Óraśa, the village of Êtārachha, the village of Sihara, the village of Sāla, the village of Hetaunījī, the village of Ākha, Kātadvī belonging to the holy Dhanḍhalesvaradeva, and others—twelve villages (in all), again all the rājputus belonging to the caste of the illustrious Pratihāres, residing in the villages of Bhūṭibhōdā, etc., having sat down one by one in the hall of (the temple of) the holy Nāmāmādhōva, took upon themselves, each according to his own wish (and) for his own delight, from the mahān[ta], the illustrious Tāmbhōla, the whole burden of the care of this temple called the holy Lāmaśānīvasāhala. Therefore, acting up to this promise of their own, all of them, as well as their descendants, have to take care of this temple as long as the sun and the moon (endure). For—

'What need is there of alms bowl, water-pot, clothes of black, white (or) red garments (and) tufts of twisted hair, (since) this splendid vow is performed by the noble-minded 4."

Princ Kānhaṇḍadeva mentioned in line 20 is identical, of course, with the Paramārā Krisnarnarajadeva spoken of in the former inscription.

The last line (31) records that the mahārājākula, the illustrious Sūmasimhādeva, in this holy Lāmaśānīvasāhala, presented by an edit of the village of Davānī in Vahrāhadi to the holy Nāmāmādhōva, for his worship and personal allowance, and the inscription concludes with Sūmasimhādeva endowing the future kings of the Paramārā race to protect his gift as long as the sun and the moon will last.

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1 I take the term 'the body of the viśakas, namely, all the merchants, all the trustees of Jina temples, etc' belonging to Chandrāvatī as the collective designation of the jātis enumerated in detail later on.
2 A reading from Pahari, B. V. Mehta, p 61. Kāhāradā is the present Kāndhā-Paladī near Ahmadabād, see Bhabha, Fp Ind. Vol I p 229. It is mentioned in two Kāndhārājā grants, ibid p 37 (Kāndhāra), and Ind. Ant. Vol XI p 203 (Kāhāradā) — R H.
3 Perhaps kavīlāna is a proper name, at any rate, I do not know its meaning — [Can it be meant for 'Kavīlā — I']?
4 The Gugulis, or Gushis as they are called now, are a class of Brahmanas who at present are found chiefly in Dārā and they are Viśakas by religion and mostly pujāris or priests in the temples of kāshna, compare Gazetteer of the Bombay Presidency, Vol VIII p 146, and Vol IX part I p 95 f, where also an account of the legends relating to their origin is given.
Of the localities mentioned in the inscription I have been able to identify the following ones. The village of Dēulpavādā on the mountain Arbuda is the Dilwara of the Indian Atlas, situated lat. 24° 38' N, long. 72° 43' E. The village of Umbarantki is the Umarm of the map, 7 miles south-south-east of Dilwara. The village of Dhanul is Dhanul, 8½ miles west-south-west of Dilwara. The great tirtha of Mundasthala is perhaps identical with the Marthala of the map, 8½ miles south-east of Dilwara. The village of Gadāhada may be identified with the Gadara of the map, 11 miles south-south-west of Dilwara, supposing Gadara to stand for Gadara (Gaḍāḍa). Sāulpavādā is Selwar, 8½ miles west-north-west of Dilwara. Among the villages expressly stated to be in the vicinity of the mountain Arbuda, Ābula is the Åbu of the map, 1¼ miles south-west of Dilwara. Utarachha is Utra, 5½ miles north-east of Dilwara. Sīhar is Ser, 8 miles north-east of Dilwara. Hēthunāji is Hetampī, 2 miles south of Dilwara. Kōtadi may be the Kotra of the map, 7 miles east of Dilwara. Sāla possibly is identical with Salgao, 1 mile east-south-east of Dilwara. Orāśa bears a certain resemblance to Ora, the name of a village 3 miles north-east of Dilwara, although an identification of the two would be possible only by assuming the form of the name, as given in the map, to be incorrect.

The last two lines of the inscription, which, as stated above, are a later addition, contain two Sanskrit verses in praise of Mount Åbū by Nāyāchandraśurti a descendent of the holy rishi Krishna, and a short notice in the vernacular, recording the fact that some pilgrim visited the sanctuary to worship there.

The shorter inscriptions Nos. III.-XXXII., all of which are edited now for the first time, are written in Nāgarī characters of the Jain type and composed in the Sanskrit language, although proper names mostly appear in the Prakrit form. Once, in Chandaga in No. IV 1 1, da shows the peculiar shape given in Bühler’s Indische Palaeographie in Plate V col. XVI 1 22, from an inscription of Bhrimādeva I.

No III, which is engraved on the lintel of the doorway to the main shrine, records that Tējapāla caused to be made the great shrine (mahātirtha) of the holy Nāmaśthā, in this Lānāratshaka for the religious merit of his son Lūnasah ‘on Monday, the third day of the bright half of Phaguna (Phālguna) in the year 1287 of king Vikrama.’ According to Professor Kiellhorn, who kindly calculated this and the following dates for me, the date is incorrect for both V 1287 expired and V 1287 current. It would correspond, for V 1287 expired, to Friday, 7th February A.D. 1231, and for V 1287 current, to Sunday, 17th February A.D. 1230.

The inscriptions Nos. IV.-XXXII prove that Tējapāla in the following years also did not cease to enlarge and embellish the sanctuary which he had created. They are engraved on the lintels of several cell shrines in the corridor of the temple and record the erection of those shrines, or of images of Jinas and tirthakurus, by Tējapāla for the religious merit of various members of his family.

Of general interest are the titles occurring in these inscriptions. The one most frequently used is mahānā, the abbreviated form of mahānāta. It is borne by Tējapāla and most of the members of his family, both men and women. But in the pedigrees contained in Nos. XXIV. and XXVI.-XXXI. Tējapāla’s ancestors Chandapa and Chandaprasāda, his father Åsvārajya or Åsara, and his mother Kāmāradēvī are given the title of thā, which stands for thakkura, whereas Soma, the son of Chandaprasāda and father of Åsvārajya, is constantly styled mahānā. This clearly shows that there must have been some distinction between the two titles, though the difference cannot have been very great, as Chandapa and Åsvārajya are called also mahānā in

1. I do not fully understand this sentence. Records like this are not infrequent on Mount Åbū.
2. Wilson has not included them only in a general way in the Asiatic Researches, Vol. XVI p. 810, No. XX.
3. The pedigrees in No. II. i 38 show the same distinction.
Nos. III-VIII, X-XVIII, XXI-XXIII and XXXII In No. XXXII we find *thakurajñī* as the title of Sāntōshā, the mother of Tējahpāla's second wife Suhadādevī, whose maternal grandfather and great-grandfather are called *tha*. As shown by Nos XXVI, XXVII and XXX, Vastupāla, the elder brother of Tējahpāla, bore the title of *samghapati*. From the ninth *sarga* of the *Kṛtakauamudī* it appears that he had earned this title by organizing and conducting a great pilgrimage to the *tirthas* of Śatrūmāja, Ravataka and Prabhāsa. The title itself is alluded to in *sarga* IX verse 12, where it is said, "He dined when all (others) had dined, he went to sleep when all the (sleep) pilgrims had fallen into slumber, he was the first to awake. In this manner he performed the vow of being a *samghaprabhā*." Seven times female relatives of Tējahpāla are given the title of *bāt* (Nos. IV, XI, XXVI, XXVII, XXIX-XXXI).

No. XXXII mentions the Mādhava *pādī* in Pattana as the tribe to which the family of Suhadādevī, the second wife of Tējahpāla, belonged.

The sants whose images were set up are the Jīna Supārśva (No XII), Muni Suvrata (No XXI), Vārṣēṇa (No XXIV), Chandrrāna (No XXV), the eternal Jīna Rishabha (No XXX), the eternal Jīna Vardhamāna (No XXXI), and the *tithakaras* Simamādhavanāma (No XXVI), the Jīna Yuga-maṭā (No XXVII), the Jīna Bāhu (No XXVIII), and Subāhu (No XXIX).

Nos. IV-XVIII are dated in the Vikrama year 1288, Nos. XIX-XXIII in the Vikrama year 1290, Nos. XXIV and XXV on the seventh day of the dark half of Chaitra in the Vikrama year 1293, Nos. XXVI-XXXI, on Friday, the eighth day of the dark half of Chaitra in the Vikrama year 1293, which, for the *Kṛitikādī* V 1293 expir and the *pāramānta* Chaitra, regularly corresponds to Friday, 20th February A.D. 1237, No XXXII is dated on Thursday, the fourteenth day of the dark half of Vaśākha in the Vikrama year 1297, which, for the *Kṛitikādī* V 1297 expired and the *pāramānta* Vaśākha, regularly corresponds to Thursday, 11th April A.D. 1241.

**No I.**

**TEXT.**


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1 Similarly in the pedigree of Tējahpāla's wife Anumadādevī in No II 1 7 ff four persons are called *mahām*, while the rest is styled *tha*.
2 The same title is applied to Vastupāla in No II 1 4.
3 The title of *samghapati* occurs also in the *Satruṣyapīṇakāmya*. According to XIV 84 ff it was conferred by Pārśva on his relative Hasta-dāna, who afterwards undertook a pilgrimage to various holy places.
4 The correct Sanskrit form would be *Parīkṣēṇa*.
5 The four *tithakaras* are distinguished by the epithet *vaharamāna*, the exact meaning of which is unknown to me.
6 The Jīna Simamādhavanāma is known from Hēmāchandra's *Śhvanatāleśhāra*, IX 95 ff and the *Śatrūṣyapīṇakāmya*, I 183.
7 Of No XXVIII, the first line (containing the date) is lost, but it is almost certain that the inscription was dated in the same year.
8 On a black slab built into a niche in the corridor No 1740 of Mr. Cousens's list.
9 Expressed by a symbol.

3 वित्तवशः । दानविनिविवस्तयजुदामंदबन्धप्: समस्तु ॥ ४ चंडम[सा]दज़्स[च]। खलु[प्रासा]दहेमडो तथा । प्रवर[तकी]तिर्यटक: पुक्षविव- पालेन अनुरभूतु ॥ ५ अलमशुः विकस्वरिक वोसी रीसोहम सर्वत्रुः ॥

4 बने । उदगातराधमयाहुष्मीदिवाधवातकालाः ॥ ६ एतस्मात्रतः 

5 चो न्यूसमी बुहिनीप्रकरणः । दैवद्वाप नाली रप नालकान [व]ग़:- 

6 तमकिच्वक्षानुजी मातिमत्तिकायकृतुः । बभूज यका धनाध्यानासु लुत्ता 

7 ख ॥ ११ नीलनीरद्विमकालहत्वेतिनिर्जरीसदर्पण्युः । दस्तहः ॥ १२ तस्सामुजी विच्यनी 

8 [पाह]क दति भागावर्षातानि दीर्घ्याचारिणः सुकृती कालना बिलुप्तुः ॥ 

9 सतेज़् पुनः: सौय राजते सवर्णः । हुँड़ताना वक्यनीय क्नोयानां भास्ता 

10 धनर्धेरसंहङ्गाकालाः । पदस्तरीयी वैवः कमालिसा सत सीदरः ॥ १३ 

1 These strokes as well as those at the end of ॥ ४, ६, १०, १२, १३, १५, १७, २०, २१, २६, ३१ ३३, ३६, ३८, ४१ ४२ ॥ merely intended for filling up the line
11 लैन्त वस्तुपाली उँ। मदयति कल्य न हरिद्र मधुमाली माणपवेच ॥ २८।
धान्यानुसेौ के वाचिक हस्तीलालिति खृतिगृहजातिव झारती । वृंदोरी
हुज्जूरोद्वंची रंगूँ खुबादाङ्गनदोहुँगणी। बृंदी चतुर्भुजान्तरे बेन करूँ कातका-
गणन दुग्रह ॥ २१ सुलामय स्वरीं नीरीयोऽः सुविष्णूवदिवेच।
सुलामय कनिष्ठ मद्धिववाचति माति वल्ड्योऽः ॥ २२ तः ॥

12 कोव्यतिमीतो यवगि पापी विद्युस्वाधिकः । वामी भूमदनयोऽः तू
सीदरयोः कोपी दविष्णूः ॥ २२ धारेस्वानन्दकितः वारः सर्वंसः कुपता-
सुना । दत्तः पांडो वलाईहुमदने कलेरः ॥ २४ इतवीचुलविराच।

13 यां बंधे वर्ताविलेचः । चतुर्वराज दत्रित ख्याति जातकीसीवः। वुमानः ॥ २५
जाति चतुर्वराजसम्ब्राहः वर्ताविलेचः ॥ वर्ताविलेचः
खाल्वविलेचंखुमुखा वर्ताव यस्य लवणालितसी वारः ॥

15 ॥ २६ खुशखागारासीचारुकुमक्षमातितः । प्रतिभासावानां कविताविलो वीर-
वङ्गः । वमः पूरेः यस्य सर्वति रतिस्वातांवाचारायीनां भग्नाविनसयसय-
कलांगो सुमला ॥ २७ चौसः च: सोइववङ्गः । कः ॥

16 चंडिपणा जयं य: कर्णपि चवार न प्रापतपाः उपजः यी संख्यनोः ।
आध्यायमवुद्यागीतवेगाँविं राजन्य मामतः करूँ वाचानां निवशा घातः
कविरिो ववलां सीखाणिः ॥ २५ तैन मन्दिरवेचाः जाने जाग्युः
वल्डिः ॥ विः

17 सुरुङ्गदवेचेन सुखमाण्यति रिणयः ॥ २८ इतवः ॥ गोरीवर्सुमुखसंभवो
वमाल्युद्यः ककुद्वहङ्ग्राहकः । संदाकिनीं घनरक्ते दशहुतमाणिः सः
धारः भज्ञाभीत अभिनय करूः ॥ ३० वाचिद्वः विकिरतिवेचः।

18 चमाप्पा रः: प्रसरति रतिरंतमाचामदाचाती । धर्म प्रवन्तनिः प्रवस्थितीयोऽधिकोः
बारति भवितः धीरधीराजां धर्म ॥ ३१ वेय: वेयः विश्वंकुमारदुकुमाड़वाचामरावातिकादेवदिव्यतिनः

19 र: कोल्विकरसीरः । तेन मला परमारण्वकरसिः व वाराहर वल्डिराचः
धारः परमार इजानि तातामाण तस्कान्यः ॥ ३२ शीघ्रमाणाः प्रधानम
बस्सुः भूसाध्वसस्त नरीमलः । भूसमातृवः व: क्षतानमंग्लानवः पचाहिकः

20 दत्रितवान्धुः ॥ ३१ धूमधूमभाग्यवातितानव मिनिविघर्ततिरी अभिनुः वर्तुः
वल्डिः उल्लॊरुः भूनामनीरो सर्वेत्व्र दत्रित कामदेवजितः ॥ ३४ रोळः
कंदरबतिकोतिसिंचारीविसातूङ्गानुतरप्राच्यवज्ञां वर्तिवन्त २।
21 यासेन्तनूजस्त: । यथोपूज्यकुमारपालप्रियायितायामागतं मला सलरसिंवा
मालवपति ॥२४ शवुचिप्रियाविद्वानोनिर्दित्रिनिदण्यारो
धारार्य: समजनि सुवसम्य विनयप्रशः । कोधाराजपथ- ॥

22 घनवसुधानिनीव यष्ट मातायथमेकेक्षत्संख्येऽः: कोकासातीमतः ॥ २५
शोयं युनरुद्धारथः: पुरुषाम्बायृत्तोऽया: । सूक्ष्माम्बायाम
सारीच्छाहारि वो ज्ञानापि [मृ]ग्युरुमयः । करसिंव ॥ २६ सामे-

23 तस्मिनसभिषितविधितविचारोऽय:श्रीगृहरम्बितरप्रचापविनियायमसः । प्रभादनसादनोऽ
स्तुतोरितमारिचारितसत्य गुणविधानयांकारः ॥ २७ देवी चर्या वासनसेवा
विं काममदा विं सुसौरासी । प्रभादानाकारः

24 घरायामायातबचवेष न निस्तयो चे ॥ २८ धाराबर्त्तको अव जलति
राकेससिंवदेवो यः । पिनूपत: सर्वेऽ विवां नित्यध्वानसमुक्तो
जगदी ॥ ४० सुता विम्बकराणारतिनिरातिबिंबः तस्मिन विनातः ।

25 सभिषितपति: सोसिमभवाययः । वेनोवेंतवसुधावः । चर्याभक्ता भयाभक्ता-भयः
ह्यथार्य: चर्यासिंवह विनया न वि मुक्ताम्बायिनिसुभूषिन्त ॥ ४१ वर्षे-वर्षे
विशेष सुत: ज्ञानाः: कप्परात्येव तेषा । माचारिक्षिपायो वणीठ-

26 यासंवितो जयति ॥ ४२ इति ॥ चन्द्रवेश विन्यायन विचार्य विद्वाने
स्वक्रियाय च । ज्ञान कोपनि न युमापुपैति मेववतुपालसद्
तृतीय पदः ॥ ४३ दयिता लीतादीवी तनासंवेदनावपै सन्धिन्द्राद् ।

27 सिंहं जयतामिन्त्रायम्युपपूर्व ॥ ४४ वा: श्रेष्ठवं विन्यविरिण वीवाकं वधि
नयं च विवयं च गुणोद्वयं च । शीर्ष मनोभवप्रभाववाजगृहस्यी न
वं मनसि सुरुवति जैवसिंहः ॥ ४५ श्वेतसुपालपुर: कालावरय जयः-

28 तस्मिन शुकुः । कामाधिकः रूप निर्द्वप्ति यस्य दानं च ॥ ४६ स
श्रीरेतिष्पाल: सचिवारिक्षितमसु तेषाः । वेन जना निविन्दारितस-
मनिन्दर नवदी ॥ ४७ यदाधिकारिचारितसक्षुभिप्रयासः क्राग्नायं
योरसि शुकने।

29 मतिविन विधिवत्वा । चक्र भयाय: स खदु विशिष्या नूतनेन विधातु
प्रकः । कथमित्यायितकाराय: धेषु ॥ ४८ अक्ष्म खसानिते
तन्त्रस्तता कीर्यपुपालवुज्जनेऽपाल: द्रश्च नृत्वि विनियातुतासुबि तत्त-युः । चाकौर व्य-

¹ Possibly the reading is वशशारः
² Read "निशिम"  
³ Read "पुणसर्ववन"  
⁴ Read "मामुक्तिक"  
² २ २
30 इ सन्ति न दि गुप्तांस च कामकंदिचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं || ४५. द्वितं || सदृशः चतुर्विद्यागामिनी पत्नी: श्रीचन्द्रपति: नरेश्वरे: प्रमाणमांकनानुसारं श्रीमान्तंचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं || ४६. द्वितं ||

31 बनके प्रेमकोपिकरिष्यकालं: || श्रीमान्तंचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं || ४९. द्वितं ||

32 गुणस्य द्वारे दिनं दिनं || ५१. विद्वन्दविद्री तस्य विद्वन्दवनाश्यमं निष्पालितामयी: || ५२. द्वितं ||

33 पल्लवमूतम || ५३. द्वितं || श्रीमान्तंचरिष्यकालं: || ५४. विद्वन्दवनाश्यमं निष्पालितामयी: || ५५. विद्वन्दवनाश्यमं निष्पालितामयी: ||

34 तिरं तिरं राज्यानं || ५६. विद्वन्दवनाश्यमं निष्पालितामयी: || ५७. विद्वन्दवनाश्यमं निष्पालितामयी: ||

35 यतं श्रीं || ५८. गुणस्य निष्पालितामयी: || ५९. विद्वन्दवनाश्यमं निष्पालितामयी: ||

36 द्वितं: || ६०. विद्वन्दवनाश्यमं निष्पालितामयी: ||

37 || ६१. तेजः पति रत्नानमुखरेँ चित्रादिर्य श्रीमान्तंचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं ||

38 || ६२. तेजः पति रत्नानमुखरेँ चित्रादिर्य श्रीमान्तंचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं ||

39 || ६३. तेजः पति रत्नानमुखरेँ चित्रादिर्य श्रीमान्तंचरिष्यकोपि च ममग्निति न द्विति प्रेमासाध्यं प्रेम्यं ||

1 Read संधीमवाहं:
2 Possibly the reading १८ चन्द्रम्.
40 
बासुरहत्तकागता: कातासमेता दश। चौलुक्यचित्तिगामिनीस्वर्णवर्णनवद्वित्वतः 
सुपरसिनोपालिनस्वर्णवर्णनवद्वित्व। ॥ ६४ ॥ 

41 
सरीरोत्सवः सह्यादिः: ॥ ६५ ॥ तेज्यायाग्रेनुबन्धनयोगधारी 
वायूप्रव्हणिक्यानन्दस्वर्णादशकादिवी। ॥ धर्मशास्त्राय पर्यतर 
चित्री श्रवणेऽव तत्वनिष्ठा पुनः विद्वर यद्य तदाहितं 

42 
नी महिंद्री। ॥ ६६ ॥ अंहितः वासिस्दांतात्तति गणेये। भ्रमरितः 
महानेत्रमोक्षिलेनानांत्रीणयुक्तं नुस्य। ॥ संख्यामुः सन्धियोविव 
रचिताभिनंतनपर्ययाप्राप्त। तुषारातुद्रोत्सवान्नतति सौम्याभिव 
यद्य। ॥

43 
॥ ६७ ॥ सर्वेऽव वर्तनं शान्तिरजातं भाषयति। तुषारातुसूचकांतः 
नवान्तरीति। ॥ ६८ ॥ वासीस्दांतात्तति वर्णवर्णनवद्वित 
राममयज्ञविद्विभस्य जैसिनोपालिनि 

44 
[सुरिखः] तिरुत्याद्रान्तरसुर्यसूपानरत्रविरोधा ॥ ६९ ॥ वीजन्यायानस्वातन्नीत 
नीरवाहः श्रीमातास्स्रवांगोरकोरर चिरभिविश्वर ॥ विशालसीन्धुभंज्य 
वर्तमानः विष्णुखतसुरार्दनः ॥ ७० ॥ ॥

45 
शारीरः ॥ पाण चिरवर्तरुपसुपः। श्रीभक्तानां ऋषिज्यानमित्वेन 
भाषमित्रज्ञाते। ॥ ७१ ॥ धर्मशास्त्राय प्रेरकस्वर्णब्रह्मणाय 
वाच्य य: कार्यः। तावृयन्दिकुसुधितान्तरसुर्य 

46 
॥ ७२ ॥ वीजन्यायानस्वातन्नीत ॥ ॥ रचयावकार शिशिज 
धर्मशास्त्रप्रनहितादितिः। ॥ ७३ ॥ वीजन्यायानस्वातन 
नीरवाहः प्रकाशायप्रकाश्चिर्चिरभिज्ञान 

47 
[वीर्यसम] ॥ । ॥ । ॥ [फल्यु] 
एव वाणिज्य श्री तनामिग्रहो च ॥ [वीर्य 
विज्य] 
सौन्दर्भिः प्रतिहा धता। ॥

TRANSLATION.

(Verse 1) Om I worship the goddess Sarasvati who enters the mind of the poets, being carried (thither), as it were, by her own swan (which serves her as) a vehicle.

(Verse 2) May the son of Śiva grant you welfare,—he who, though patient, is red in anger; who, though calm, is burning to restrain love, (and) who, though his eyes are closed, sees everything.

(Verse 3) There is (the city of) Anahilespura, a place of happiness to the people, protected by the Chulukyas equal to Aja, Raṣṭa and Raghu, where even at the close of the bright half of the

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1 Read सुरिखः
2 In order to understand the full meaning of the verse, it is necessary to observe that the word used for 'mind' is मन्त्रम्, which is also the name of the well known lake haunted by the swans in the breeding season.
3 See Ganās
4 Aja was the grandfather, and Raghu the great grandfather, of Rāma. Rāma was the grandson of Pururavas.
month darkness is delayed, as it were, for a long time by the moonlike face of the exceedingly beautiful women

(V 4.) In that (town) there was Chandapa, the crown of the family of the Pragvatas, whose fame was as white as kusuma flowers, and who surpassed in liberality the group of the wish-fulfilling trees

(V 5.) In consequence of the maturing of his good actions there was (born) to him a son named Chandaprasada, a golden staff on the palace of his family provided with a streaming banii, his fame.

(V 6.) From him, who was not shallow-hearted, and who trembled the ocean of milk, sprang Soma, who by his own virtues caused thrills (of joy) to the good, as (the moon causing thrills) by her beams (sprang from the ocean of milk which is deep in the centre)

(V 7.) From him was born Ajasvata, who constantly bore in his heart devotion to the lord of the Jinas. His beloved wife was Kumarddevi, as Devi, the mother of Kumari, (was the wife) of the destroyer of Tipura.

(V 8.) Then first son was the minister called Lingga. By fate he obtained, though being (still) a youth, a residence in the same world as Vasava.

(V 9.) That pure-minded minister Lingga, whose intelligence despised, as it were, even the wisdom of Dhushaka, was ranked foremost among eminent persons by men of judgment.

(V 10.) His younger brother was the illustrious Malladva, the paragon of a minister, who had taken refuge with Malladva, who had attained wisdom by subduing his passion, (in it) whose mind did not covet either the money or the wives of others.

(V 11.) As to performing religious duties, as to clothing the hungry of people, (as it) as to repairing what has been broken, the Creator did not create a rival of Malladva.

(V 12.) The fame of Malladva, surpassing the beams of the moon from the masses of dark clouds, has seized by the throat the rays of the teeth of Hastinapura.

(V 13.) Long live the younger brother of him who had conquered his passions, called the illustrious Vastupala, who caused marvellous showers of delight by the merit of his poetry, who, in practising liberality, offended the letters of many found on the foreheads of the learned.

(V 14.) Vastupala, the foremost among the ministers of the Chalukyas and among poets, never commits a fraud of money in his secretaryship or a plagiarism in composing poems.

(V 15.) Brilliant is that chief among ministers, his younger brother Togahpala, who watches over the abundant splendour of his master, who is to be divided by the wicked, whose fame spreads in all directions.

(V 16.) Who can fathom the natures of Togahpala and Vishnu, as the rules (of conduct) for the three worlds are in the deep interior (of the first) and the sting of the three worlds in the cavity of the belly (of the second)?

(V 17.) These brothers had the following seven sisters, called, in due order, Julhu, Main Sada, Dhanaddevi, Solagha, Vayanyak, and Padamaladva.

1 The word smadnya appears to be used here as a synonym of antara which, according to Amara III, is also the meaning of antaralman.
2 I.e. Siva.
3 I.e., in common parlance, he died.
4 I.e. Bhishamapati.
5 Malladva is the name of the nineteenth Jina of the present Avasarpan.
6 I believe that the terms bhutana chakadatra桩hana and vibhutana sindhara refer to Malladva's works of charity, but they may be rendered also by 'subduing the weak points of people,' and 'reconciling those who have fallen out with one another.'
7 I.e. Indra's elephant.
8 The poet seems to conceive the three worlds as pearls strung together.
(V. 18) Surely, these sons of Asvārāja are the four sons of Daśaratha who have returned to the earth out of a desire to live in one and the same womb

(V. 19) Does not this Vastupāla accompanied by his younger brother Tējahpāla delight everybody’s heart like the first month of spring followed by the second? 

(V. 20) Remembering, as it were, the precept of the law-books that one should never go alone on a road, the two brothers have set out together on the path of virtue infested by the robber of infatuation.

(V. 21) May it constantly rise, thus blameless pair of brothers, the magnificent pairs of whose arms are as long as yokes, (and) who made the Kṛita age appear even in the fourth age

(V. 22) May the body of these two brothers, by whose fame this circle of the earth looks as if it consisted of pearls, be free from disease for a very long time 

(V. 23) Although the two hands (of a man) are due to sprang from one (body), yet one of them is left (or bad), but of these two brothers neither (was so, although they had sprung from one father), as both were honest (or right)

(V. 24) By marking the earth everywhere with religious establishments, that pan of brothers forcibly put their foot on the throat of the Kali (age)

(V. 25) Now, there was born in the race of the Chaulukya heroes a powerful man, the front-ornament of his branch, called Ārnārāja

(V. 26) After him Lavanaprasāda obtained the earth, whose splendour was not concealed, who destroyed his enemies, (and) whose fame, as white as shells polished by the waters of the celestial river,1 roamed beyond the salt sea.

(V. 27) The son of this (king), who was the image of Daśaratha and Kakudtha, was Viradhavala, who swallowed the troops of hostile kings. When the flood of his fame was spreading, the skill in the art of amorous visits on the part of unfaithful women, whose moods were tormented by love, was foiled.

(V. 28) The wise Chaulukya Viradhavala did not even lend his ear to the whispers of the slanderers when they were talking about those two ministers, (and) they made the rule of their master brilliant by a profusion of prosperity (and) tied up herds of horses and troops of elephants in the court of his palace.

(V. 29) By this pan of ministers approaching his knees the prince, I am sure, easily embraces the goddess of fortune, as by a pair of arms reaching to the knees 

Again—

(V. 30) There is this (mountain) Arbuda, the peak of a range of mountains, the son of the mountain that is the father-in-law of Gauri,2 who, carrying the Mandākini on his top planted round with clouds, personates the moon-bearer (whose) brother-in-law (he is), (as the latter carries the Ganga on his head covered with thick braids)

(V. 31) In one place on this (mountain) love enters even him who strives after deliverance, when he beholds the lovely women enjoying themselves, in another even the mounds of a frivolous man becomes indifferent to the world, when he sees the line of sanctuaries to be visited by ascetics

(V. 32) From the altar of the sacrificial fire of Vaśishtha distinguished by virtuousness there arose a certain man who possessed a splendour of body surpassing the radiance of the son

1 Is the Ganga
2 Compare Rām L. 1, 10
3 Is the Himālaya, the father-in-law of Śiva
4 Is Śiva
5 I take sṛyag śṛṣṭhā to stand for sṛyag sṛṣṭhā and sṛyag to be a synonym of dharma, as taught by Amara I. 42, 24, Halayudha I. 125, and Hemachandra, Ankhatacs II 580, and Abhidhanāc 1372
of Mrītanda. Knowing that he would take delight only in killing his enemies, that receptacle of sacred knowledge named him Paramāra. From that time his family received that name.

(V 33) In that lineage of kings there was first the illustrious Dhūmarāja, an Indra on earth, who made the kings acquainted with grief at the destruction of both flanks (of their armies, as Indra made the mountains feel the pangs of having their wings cut off).

(V 34) Then there were Dhandhuka, Dhruvabhaśa and others, who defeated the hosts of hostile elephants. In their lineage there was born a beautiful man, surpassing the god of love, Rāmadēva by name.

(V 35.) From this (king), who bathed the light of the moon in the waves of his fame abiding in the cavity between heaven and earth, sprang a son called Yaśodhavala, who was not subject to the god of love, (and) who quickly killed Ballāla, the lord of Mālava, when he had learned that he had become hostile to the Chaulukya king Kumārapāla.

(V 36.) To him was born a son to be praised by all men, Dhāravarsa, the edge of whose sword was not fatigable in cutting the necks of the hosts of his enemies. When he, inflamed with anger, held his ground on the battle-field, the waves of the lord of Kaunkapa shed drops of tears from their lotus-like eyes.

(V 37.) Evidently it is the son of Deśaratha that has been born again on earth as this (prince) of unchecked strength, (and) out of hatred, as it were, against Mārīca even at the present time eagerly devotes himself to hunting.

(V 38.) His younger brother Prahlādana, whose sword was dexterous in defending the illustrious Gārjara king when his power had been broken on the battle-field by Sāmantasimha, again displayed on earth the behaviour of the greatest enemy of the descendants of Dānu.

(V 39.) I am not certain whether it is the goddess sprang from the lotus-stated Brahmans or the celestial cow granting (every) wish that has come to the earth in the form of Prahlādana.

(V 40.) Long live this son of Dhāravarsa, the illustrious Sōmasamkandēva, who inherited bravery from his father, learning from his paternal uncle, and liberality from both of them!

(V 41.) Having remitted the taxes of Brahmans and having vanquished the hosts of his foes, king Sōmasumha soon obtained that fame the splendour of which in a certain way resembled that of the moon, as, though it brightened the surface of the earth, it did not remove the gloom (or the spotness) from the face of all his enemies but who were fainting with envy.

(V 42.) Long live his son Kṛishnājādēva, whose splendour is beyond all measure, who is endowed with fame and compassion, (and) who (therefore) resembles the glorious Kṛiṣṇa, the son of Vasudēva, who is united with Yaśodā, (and) whose splendour is augmented by his mother.

Again—

(V 43.) No man equaling Vastupāla in family, in manners, in learning, in valour, and in the constant practice of charity comes anywhere within the range of my eyes.

(V 44.) From the excellent minister Lalitādēvi, his beloved wife, obtained a son by name Jayantasimha, who was not wanting in prudent conduct, as the daughter of Pulōman (obtained) Jayanta from Indra.

(V 45.) Who is not touched in his heart by this Jaitrasimha, whose beauty is eager to defeat the god of love, (and) who (even) in childhood, which is averse to good manners and destitute of wisdom, shows prudence and politness and the display of virtues?

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1 I.e. the sun.
2 The demon Mārīcha in the shape of an antelope lured Rāma away from Sītā.
3 Probably this expression refers to Vīshnu.
4 I.e. Sarasvati, the goddess of learning.
(V 46) May he live for a Kalpa age, this Jayantasimha, the son of the illustrious Vastupāla, whose beauty shows itself superior to the god of love, and whose liberality is seen to exceed the wish (of the supplicant)!

(V 47) May he enjoy his power for a long time—that munster, the illustrious Tējāhpāla, who resembles the gem of desires, as people rejoice, being freed by him from cares!

(V 48) Surely, it was done for practice by the Creator in order to create him, that he formerly made appear in the world munsters who were the abode of wisdom, such as Chānakya, the preceptor of the gods,1 Māruvīyāḍhi,2 Śakra,3 and others. Otherwise, how should this Tējāhpāla have obtained his superiority over them?

(V 49) There is the younger brother of the illustrious Vastupāla, called Tējāhpāla, an abode of prosperity to (all) living beings, who maintains the order established by Bālī on the surface of the earth, seeing whom, abounding in sagacity, Kāmandaki does not think much of his own numerous accomplishments and Chānakya also ceases to wonder at (his own) intellect.

Again, an account of the paternal lineage of the illustrious Anupamādevī, the wife of the illustrious Mahā Tējāhpāla—

(V 50) There was born a wise man, called the illustrious Gāgā, the only diadem adorning the Prāgyāta family, an inhabitant of Chandrāvatī full of wealth, who cleansed the surface of the earth by the waves of his praiseworthy fame. Which man has not experienced pleasure (or) nodded his head (or) felt the thrill of his hair out of delight in his conduct?

(V 51) His son was Dharaniga by name, who followed the path of the virtuous, (and) who, being endowed with virtues, dwelled in the heart of his master, as a necklace (strung on a thread, rests on the heart of its owner).

(V 52) His beloved wife was Trābhunandādevī, gifted with virtues renowned in the three worlds. The body of these two was twofold, but their mind was (but) one.

(V 53) Their daughter Anupamādevī, who on account of her virtues resembled Dēvi, the daughter of Dāksha, in person, was united with the illustrious Tējāhpāla as husband.

(V 54) This Anupamādevī, a creeper bearing the heavenly flower of good conduct, who illumined her whole family by the moon-like group of such qualities as prudence, modesty, judgment, deportment, kindness, liberality and others, became the wife of the excellent minister Tējāhpāla.

(V 55) Their son, this Lāvanyasimha, restraining the impetuosity of the vicious horses of the senses, walks on the path that produces only religious merit, although he has attained the age the auspicious sign of which is the fish-bannecred (god of love).

(V 56) Who does not praise the virtues of that pious man, the illustrious Lūnasimha, the son of the illustrious Tējāhpāla, which, though being very eager to fatter the goddess of fortune, made his fame perfectly unbounded in the three worlds?

(V 57) This vessel (filled with) a money-heard of virtues, which is not concealed and not surrounded by the serpents of wicked men,4 is continually increasing although good people subsist on it.

(V 58) The son of the minister Malladāva, begotten on Līlukā, was called Pānasimha. Flourishing is his son, begotten on Ahnapādevī, thus Pēthada, an abode of virtues.

(V 59) Anupamā was the wife of the minister Tējāhpāla. Their son was thus long-lived (youth) called Lāvanyasimha.

1 It is Bṛhaspati.
2 [Le Pavanāvyādi or Uddhava, the counsellor of Krāna — E H J]
3 Śakra was the teacher of the Aśura.
4 The belief that treasures hidden underground are guarded by serpents is alluded to also in the Kṛṣṇa-sūrya-viṣṇu.
(V 60) For the religious merit of that son and that wife the saint Tējāhpāla built this temple of the holy Nēmūṭāṭha on the (mountain) Arbuda.

(V. 61.) The minister Tējāhpāla, a moon on earth, erected the temple of the lord Nēma, which shone by lines of stones as white as cock-shells (and) is resplendent like the moon and jasmine flowers, a lofty hall (māndapa) in front (of it), fifty-two shrines for the best of the Jinas on the sides of it, and a seat (bāndana) in the front.

(V 62) The son of the illustrious Chaṇḍapa was Chaṇḍaprapāḍa; from him (was born) Sōma; his son was Āśvarāja by name, his sons, gifted with pure hearts, who are raising clouds to the garden of the doctrine of Jina, are (the men) called the illustrious Lāmoga, the minister Malladēva and the illustrious Vastupāla, together with Tējāhpāla.

(V. 63) The son of the illustrious excellent minister Vastupāla is he named the illustrious Jaṭrāsimha, and Tējāhpāla's son, whose intelligence is renowned, is Lāvanāsimha by name. The statues of these ten (men), mounted on the shoulders of female elephants, will for a long time shine like those of the guardians of the quarters approaching to see the Jina.

(V. 64.) Behind the statues placed on the backs of female elephants, this wise man called Tējāhpāla, the matchless friend of the Chaṇḍuka king Vīradhavāla, the younger brother of the illustrious Vastupāla, caused to be made here ten images of those (persons mentioned above) together with their wives on khattakas of spotless stone.

(V. 65) By the side of Vastupāla, on whom all people subsist, the successful Tējāhpāla appears as a mango tree laden with fruit by the side of a lake affording a livelihood to all creatures.

(V 66) Of the uninterrupted series of religious establishments, such as tanks, wells, fountains, groves, ponds, temples, almé-houses, and so on, which were either newly constructed or repaired by that pair of brothers in every town and village, on every road and mountain-top, one does not even know the number, it is at best but the earth that knows it.

(V. 67) The sage that would be able to count the expirations and inspirations of Śambhu or to calculate the openings and closings of the eyes of the saint called Māṛkanda,1 might also set himself to reckon up this multitude of records of benefactions drawn up by the two ministers, provided he abandon other occupations.

(V 68) May the fame of Āśvarāja, whose descendants understand how to do good and to help, perpetually spread in all directions.

(V 69) There was a sage (sūrya) called Mahēndra, the preceptor of the family adorned by Chandapa, the crest-jewel of the fortune of the Nāgendra gachchha, who had acquired his greatness without effort. After him (came) the illustrious Śāntisūri, of admirable good conduct. After him (there was) a pair, Ananda(sūrya) and Amarasūri, whose splendour was as bright as that of the rising moon and (the rising) sun.

(V. 70) After them there was the illustrious Haribhadrasūri, the purifier from sin, who was a new cloud to the park of the holy Jaina doctrine. After him there was this famous excellent sage Viṭh depicted, an irreproachable physician for the diseases of those who are intoxicated with the liquor of learning.

(V. 71) The receptacle of the benedictions of that teacher is the sage (sūrya) Udayaprabha. His beautiful verses are brilliant like pearls from the ocean of his intelligence.

(V. 72) Thus religious building and the founder of this religious building—may these two rise as long as this (mountain) Arbuda rises!

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1 [i.e. Māṛkanda, who according to the Mahābhārata (III 183, 43) was many thousand years old, though he looked only twenty-five—E. H.]

2 The term sukṛi ṛṇa seems to have about the same meaning as dharmasthāna-prastava occurring in v. 73.
(V 73) The illustrious Sömēśvaradēva, whose feet are honoured by the Chulukya king, composed this charming eulogy of the religious building

(V 74) By the grace of the holy Nēm and Ambikā on the mountain Atibuda may the eulogy afford abundant happiness to the family of Vastupāla.

(L 46) This eulogy has been engraved by the mason Chandēśvara, the son of Dhāndhala, the son of Kēlhana.

(L 47) On Sunday, the third day of the dark half of Phālguna, in the year 1287 of the glorious Vikrama the consecration was performed by the illustrious Vijayasēnasūri of the illustrious Nāgendrā gaṇāchāra

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1 ची ॥ ऑं नमः ॥ ॥ ॥ [सच]तु १२८७ वर्ष वीजिकाफायुनवदि ॥ ॥ घरी अवहें वीमदशहिपाटके चीवुकुकुकलमलराजइससमस्तरुना- ॥ चलीसस्तंकतस्मातराजाचिराज्यीम ॥ ॥

2 विविधाराजे त ॥ ॥ ॥ [तोविशिष्ट] कुंडविजनानवलोकत्रीकभुराज- ॥ देवकालोकराममहामदवराजाकुस्तीपोसहिन्दिविजिवराजे तस्वेव सहाराजा- ॥ चिराज्यीभीमदेवस प्रसाद ॥ ॥

3 राजास्वदे वीचीवुकुकुकलममहामदलवराजाकुस्तीपोसहिन्दिविजिवाराजे तस्वेव सहाराजा- ॥ चिराज्यीभीमदेवस प्रसाद ॥ ॥

4 चंद्रप्रसादालमह ॥ ओमकालोदनन्न ॥ वीशासाराजावर ॥ वीकुमारदेवी पुज- ॥ मह ॥ वीमदेवसपतिमह ॥ वीमसुपालयवरुनक्षीदरभातमह ॥ वीजिभ- ॥ पालेन स्वकीमदेवसह ॥ वीकुमारदेववजकास्रुः ॥ ॥

5 विचुनक्रहै वीक शुगुण्डिश्च च पुजचितविमुद्दये वीमदवृंभलोपरि ॥ ऐल्कवान- ॥ वेदसमस्तदेवकुक्कुलवाचरण्वैरविषय ॥ वीकुमारदेव- ॥ वविहित्विबधाणवचिनिमिनाचेववेदवेदविशम ॥ वारित ॥ ॥

6 प्रतिकोल ॥ वीनायेदुभी ॥ वीमदेवविरसितानां वीयातिगुरिमिश्यश्रीवाचत्सुरविश्चित- ॥ वमस्कियथस्पदेशलकीयात्मिकस्रीविषयः ॥ वीविजयसुरसिरम ॥ ॥ च च ॥ वभव च धर्मसानं कृतायाकेशाकानाः नामा- ॥

7 विषयसह ॥ मह ॥ वीमदेवसह ॥ वीमसुपालसह ॥ वीतिज पालमभिताकावय- ॥ चतानिपरपरया तथा मह ॥ वीकुमारदेववजकांकुलपचे वीच्छायातीवाचय- ॥ वाचत्सुरविशम ॥ वीयातिगुरसह ॥ ॥

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1 On a white slab built into a niche in the corridor No 1741 of Mr Cousens's list
2 Expressed by a symbol.
3 Restore ओमकालोदनन्न.
4 Restore ओमकालोदनन्न.
5 Read तोविशिष्ट.
6 Read तोविशिष्ट.
7 The प of वभव seems to have been corrected out of च.
8 सुसागरातनन्दो चीरागमाणुकं चीरागरिगस्वतमाहो चीरागिरिमांसं चीरीकला
तथा ठं चीरागरिगमात्या चीरागदिष्टेविचारस्वभावाहो चीरागसदेविनु
सीरेदरवातृं चीरीकलरितृं चीरागसदिशृं चीरागरितूं
9 तथा मध्या चीरीलातरमाहो चीरीलासंतानो तथा भानुसिद्धो रजसिद्धो राजसीमानो
समसुंडुस्त्रसं राज्यद्विगुणपत्रपंचवं च राजसिनो धर्मांकारो सकल
सपि चरपुजासाराधिक सबोद्व कार्यो विशेषीपि च. || तथा ||
10 चीरागरितुला: चक्षुसमुखधजनस्वकलजनवेशे चीरागरितिकामध्यदितावससुदायो.
तथा चंद्रेश्वरीरसि रजामारीमार्गराष्ट्रां अर्थेत राजसिनो राजसुखर
tथापाकां माणिकिरित्वां अन्धे राजामार्गां अर्थेत ईश्वर
11 चं धरित्रातित्वें वीक्षां साल्ला तथापां चं वजसिद्धां धर्मचं|धर्मचं तथापां
अर्थेत विदेशवं चोम मार्गराष्ट्रां अर्थेत सावर्गां चीरागर
tथापां अर्थेत वीक्ष्रां पालन सच्चार धरित्रातित्वें अर्थेत
12 लं तथा चं लोकारूपमाण्डलमृगििजीरहि।|| अभिमििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
17 ज्ञानव पासवीर तथापि इच्छित्ता पूणा तथापि जस्चायुषः ज्ञानव सहायताते साज्ज्वा भोजा तथापि पालिवः पूणय तथापि राज्यस्य सावदेव तথापि हृदस्तरस्य साहीपिय भोज्यवालः।

18 भार्य इम वल्क्सः नर्ती लिगा तथापि इम[१०] देवेक्षशरारः भास्येव प्रस्थ्नितिगितिरः।  अभिमिस्त्या || वधेयदितं अपनेनाशेव अन्त्यमा दातिवामोऽहिवः।

19 अस साधस्य गुप्तचंद्रपाल्या तथा इम सोचित्ता भालेकर तथा इसे जेनाद् खांखः तथा फोकिश्वाट्सवात्मातीमाहः वापलजगणमुखोऽहिवः।

20 दीक्षा: कार्यम् || तथा हंदाव्यामांमवानिप्रामायवात्सवात्मातीमाहः। चासुन्यः चासु तथापि इम[१०] लक्षस्यः चासु तथापि इम भास्य जनादेव तथापि इम सुशिगः धनेदेव तथापि इम निजि देववः चाला।

21 प्रानात्सा इम भास्यः सादा वीमालः इम देवः वीखः तथापि इम भास्यः सादा तथापि इम विशेषः भस्य तथापि इम गुप्तचंद्रः देवधर तथापि इम हनियादः हेमा प्रानात्सा इम लक्ष्मणः।

22 उः कुन्यामाभ्याश्चितिगितिरः। अभिमिस्त्या इम वधेयदितं अपनेनाशेव विभाष्या। परातापिवामामोऽहिवः। कार्यम् || तथा [म]हालव्यामामायवात्सवात्मातीमाहः। देवः भवायचर्यः तथापि जायकः इम धनियः तथापि इम[१०] कोनः

23 देववः आलमा तथापि इम वालः पद्मरद तथापि इम चासुन्यः वीचित्ता तथापि इम वीसरितः पूणदेव तथापि इम भास्यः ग्रामः इम पाल्यः निजःदेवप्रस्थ्नितिगितिरः। अभिमिस्त्या इम नवसौनिति

24 अनेमानाशेव वसम्यामामोऽहिवः। कार्यम् || तथा सफिलवद्वास्यकः बोद्रक्षरानपायः। देवः भास्यः इम नागदेवः भास्येव इसे कालवः भाष्यः इम बोचित्ता लाखः इम नस्देवः वाहः प्रेरः।

25 दीक्षा: देवः इसे बिद्धः इसे साधस्य वापल्या इसे पूणः वावः इसे गोचरः वाभास्य प्रस्थ्नितिगितिरः। अभिमिस्त्या || दशसौनिति

1 The line is filled up by the sign used at the end of 7 8
9 Read वधेयदितं
10 Read फोकिश्वाट्सवात्मातीमाहः।
11 Read भास्यः
12 Read भास्यः
26 डावास्कृतवस्मिनायदेवस्य चंद्राक्षराविकासप्रणव: कार्यः। तथा "श्रीभुद्वृषे
परि देववावा।
27 या श्रीचंद्रवाजिनायनसितारकप्रम्पतिविलासोदेवस्य
मंगलप्राणिकृत‌विश्वालावः। तथा "श्रीभुद्वृषे
चन्द्राक्षराविकासप्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।
28 तत्तथावस्मिनायदेवस्य संगीतारकप्रमुखसेरकु खपहारासारामस्वाध्यायिकृत‌
विविधिसिद्धिअधिकारामाविकासप्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।
29 राजभूस्त्रपि च स्मििनायदेवस्य संगीतार ति समुपे
विविधिसिद्धिअधिकारात् भवेदीयमाविकासप्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।
30 तथा समुपे विविधिसिद्धिअधिकारात् भवेदीयमाविकास
प्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।
31 तथा श्रीभुद्वृषे
परि देववावा।
32 विविधिसिद्धिअधिकारात् भवेदीयमाविकासप्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।
33 विविधिसिद्धिअधिकारात् भवेदीयमाविकासप्रणव: कार्यः। तथा श्रीभुद्वृषे
परि देववावा।

1 Read "योगी"
2 This sign of punctuation is superfluous
3 Read "श्रीभुद्वृषे"
4 Read "श्रीभुद्वृषे"
5 Read "श्रीभुद्वृषे"
6 This sign of punctuation is out of place, read श्रीभुद्वृषे
7 Read "श्रीभुद्वृषे"
8 Read श्रीभुद्वृषे and "श्रीभुद्वृषे"
9 Read "श्रीभुद्वृषे"
10 At the end of the line there is a symbol
11 At the end of the line there is the same symbol as in 1, 31
No. III
1 चौँ II तृपविनिलसवातुः १२८७ वर्षं फारुण्सुहि १ बोसे चकेह चिह्यु-राजांौः चिन्मद्रि-बि।  
2 रवासूः प्रामाण्डातीयसीचंदपणीचंदप्रसादसवातुः चीतोमानवी महौः चिह्या-सरासुतमध्ये भास्करौः।  
3 वर्षौः चीवसुपालयोऽरुसुरुकाद्यध्वातुः चीतेजपालन लकीयभार्यामध्ये चीतु-पम्पदेविकुः।  
4 समेतवितमध्ये चीतुपुवसिधुपार्थच  चार अन्तः चीतुपुववशिकायां चीतुभीननाय-महातीर्थः  कारित।  

No. IV
1 चौः II चीतुपुववशिकायांवतुः १२८७ वर्षं "प्रामाण्डातीयसीचंदपणीचंदप्रसादसवातुः चीतोमानवी महौः चीमालदेवसुतामार्यसीवधलसवातुः।"  
2 वर्षौः चीतेजपालन द्वेवकुः।  कारित।  

No. V
1 चौः II चीपविनिलसवातुः १२८७ वर्षं प्रामाण्डातीयसीचंदपणीचंदप्रसादसवातुः चीतोमानवी महौः चीमालदेवसुतामार्यसीवधलसवातुः।  
2 वर्षौः चीतेजपालन द्वेवकुः।  कारित।  

No. VI
1 चौः II चीवसुपालयोऽरुसुरुकाद्यध्वातुः १२८७ वर्षं प्रामाण्डातीयसीचंदपणीचंदप्रसादसवातुः चीतोमानवी महौः चीमालदेवसुतामार्यसीवधलसवातुः।  
2 वर्षौः चीतेजपालन द्वेवकुः।  कारित।  

No. VII
1 चौः II चीपविनिलसवातुः १२८७ वर्षं प्रामाण्डातीयसीचंदपणीचंदप्रसादसवातुः चीतोमानवी महौः चीमालदेवसुतामार्यसीवधलसवातुः।  
2 वर्षौः चीतेजपालन द्वेवकुः।  कारित।  

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1 On the lintel of the entrance of the main shrine No 1742 of Mr. Cousens's list  
2 Expressed by a symbol  
3 Read "चौः II"  
4 On the lintel of cell shrine 1 in the corridor No 1668 of Mr. Cousens's list  
5 Expressed by a symbol  
6 The द of "चौः II" has an abnormal form.  
7 On the lintel of cell shrine 2 in the corridor No 1667 of Mr. Cousens's list  
8 Expressed by a symbol  
9 On the lintel of cell shrine 3 in the corridor No 1668 of Mr. Cousens's list  
10 Expressed by a symbol.  
11 Read वर्षौः  
12 Read "महौः चीतेजपालन द्वेवकुः।  कारित।"  
13 On the lintel of cell shrine 4 in the corridor No 1669 of Mr. Cousens's list  
14 Expressed by a symbol.  
15 Read "अः।"
No. XVIII.
1 चौं || श्रीमुखपिंकससंवत् १२५५ वर्षं श्रीचंद्रशीर्षचंद्रप्रसादसम्र० श्रीतिमणि श्रीवासराज्ये सह० श्रीमादेशवद्यावयोग्य सह० श्रीतियाघातं देवकुलिका कारिता ||

No. XIX.
1 चौं || संवत् १२५५ वर्षं मह० श्रीसौमन्ति सह० श्रीतियाघातस्ततं सह० श्रीतिमणि श्रीवासराज्ये श्रीवासमाचंत्रितियोग्य सह० श्रीतियाघातं देवकुलिका कारिता ||

No. XX.
1 || संवत् १२५५ वर्षं प्रामाण्यश्रीसम्र श्रीसौमान्ति सह० श्रीतियाघातस्ततं सह० श्रीतियाघातं देवकुलिका कारिता || युम भवन्तु ||

No. XXI.
1 चौं || श्रीमुखपिंकससंवत् १२५५ वर्षं श्रीपुतंसात्मं प्रामाण्यश्रीसम्र श्रीचंद्रशीर्षचंद्रप्रसादसम्र श्रीसौमन्ति सह० श्रीवासराज्ये श्रीमादेशवद्यावयोग्य श्री- व्यवहारितैवद्यावयोग्य श्रीतियाघातं देवकुलिका कारिता ||

No XXII.
1 चौं || संवत् १२५५ वर्षं प्रामाण्यश्रीसम्र श्रीचंद्रशीर्षचंद्रप्रसादसम्र [श्री]मह० श्रीवासराज्येवशसूतरम्ये
[श्री]मह० श्रीतियाघातं श्रीसौमन्ति श्रीचंद्रशीर्षचंद्रप्रसादसम्र श्रीवासराज्ये श्रीनियाघातं देवकुलिका कारिता ||[१५] यां ||

No XXIII.
1 चौं || श्रीमुखपिंकससंवत् १२५५ वर्षं प्रामाण्यश्रीसम्र श्रीचंद्रशीर्षचंद्रप्रसादसम्र श्रीवासराज्ये [श्री]मह० श्रीनियाघातं श्रीवासराज्ये श्रीवासवासेवशसूतरम्ये श्रीनियाघातं देवकुलिका कारिता ||

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1 On the lintel of cell shrine 19 in the corridor
2 Expressed by a symbol
3 On the lintel of cell shrine 17 in the corridor
4 Expressed by a symbol
5 On the lintel of cell shrine 17 in the corridor
6 On the lintel of cell shrine 18 in the corridor
7 Expressed by a symbol
8 Read कुलापि।
9 On the lintel of cell shrine 19 in the corridor
10 Expressed by a symbol
11 The त of समवृंजि is not quite finished
12 On the lintel of cell shrine 19 (side doorway) in the corridor
13 Expressed by a symbol
No. XXIV.

1. ची || चीन्त्र पवित्रसबलम्
     १२८३ः चैवविषं ।
     अभोऽवृध्दं चीन्त्रवृज्जाचलम्
     चीन्त्रवदृश्याटाकात्तयादि
     चीन्त्रविश्रावलम्बका चीन्त्रवासराज्यः

2. महे चीन्द्रवश्वमिदं चीन्द्रवसरसनमिदं
     चीन्द्रावसरसनाय चीन्द्रवत्तस्वबलवन्यमिदं
     चीन्द्रावलस्वलक्ताः चीन्द्राशुकिणिक्यम्

No. XXV.

1. ची || चीन्त्रपवित्रसबलम्
     १२८३ः चैवविषं ।
     अभोऽवृध्दं चीन्त्रवृज्जाचलम्
     चीन्त्रवदृश्याटाकात्तयादि
     चीन्त्रवासराज्यः
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

2. महे चीन्द्रवश्वमिदं चीन्द्रवसरसनमिदं
     चीन्द्रावलस्वलक्ताः चीन्द्राशुकिणिक्यम्
     चीन्द्राववन्देवनाय चीन्द्राववन्देवनाय
     चीन्द्राववन्देवनाय
     चीन्द्राववन्देवनाय
     चीन्द्राववन्देवनाय

No. XXVI.

1. ची || चीन्त्रपवित्रसबलम्
     १२८३ः चैवविषं ।
     अभोऽवृध्दं चीन्त्रवृज्जाचलम्

2. चीन्त्रवदृश्याटाकात्तयादि
     चीन्त्रवासराज्यः
     चीन्त्रवसरसनमिदं
     चीन्त्रवत्तस्वबलवन्यमिदं
     चीन्त्रवसरसनमिदं

3. महे चीन्द्रवश्वमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

4. चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

5. चीन्द्रवश्वमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

6. महे चीन्द्रवश्वमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

No. XXVII.

1. ची || चीन्द्रपवित्रसबलम्
     १२८३ः चैवविषं ।
     अभोऽवृध्दं चीन्त्रवृज्जाचलम्
     चीन्त्रवदृश्याटाकात्तयादि
     चीन्त्रवासराज्यः
     चीन्द्रवसरसनमिदं
     चीन्द्रवत्तस्वबलवन्यमिदं

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1. On the lintel of cell shrine 33 in the corridor No 1715 of Mr. Cousens's list.
2. Expressed by a symbol.
3. Read "सन्धी".
4. Read "वदृश्या".
5. The ढ of सन्धी प्रतिनिधि is only half finished.
6. On the lintel of cell shrine 33 in the corridor No 1716 of Mr. Cousens's list.
7. Expressed by a symbol.
8. Read "वदृश्या".
9. On the lintel of cell shrine 26 in the corridor No 1707 of Mr. Cousens's list.
10. Expressed by a symbol.
11. In this line the signs protruding above the upper line of the letters are more or less indistinct.
12. Read "चन्द्रवृज्जाचलम्".
13. Read "कालित्यादि".
14. On the lintel of cell shrine 26 in the corridor No 1708 of Mr. Cousens's list.
15. Expressed by a symbol.
16. In this line the signs protruding above the upper line of the letters are more or less indistinct.
17. Read "चन्द्रवृज्जाचलम्".
18. Read "सन्धी".
19. Read "चन्द्रवृज्जाचलम्".
2 || वसंदिकार्या गिरिल्प्रेमन्नीमिचैले सीपांकालातातीयोऽयोऽचडपोऽयोऽचड-  
3 || प्रबाहमचः श्री[वा]ः  
4 || छीवसलपांक्षीचं मही  श्रीविवुधप्रज्ज्वलयोऽयोऽतत्त्वमिचैले संस्करणात्
5 || तीर्थ्यार्थीयुगंगचरामिनीभुविन्धित्तिसस्वार्थकारितान्

No. XXVIII.4  
1 . . . . . . . . . . [पवेश श्रीयुदाचरे श्रावणकारि-  
2 [श]प्रेमकालातातीयोऽयोऽचडपाले सीपांकालातातीयोऽयोऽचडपाले[?]  
3 छीवससादासंयोऽश्रीसाहिंियोऽश्रीसाहिंियोऽयोऽसुमस[ह]ः  
4 श्रीमाध्येवमचः श्रीविवुधप्रज्ज्वलयोऽयोऽतत्त्वमिचैले संस्करणात्
5 [श्रीविवुधप्रज्ज्वलयोऽतत्त्वमिचैले संस्करणात्  

No. XXIX.6  
1 || श्री[वा]ः || साधा श्रीप्रबोधिसंवादतु १२५२ वर्ष वैशवदि ५ शुक्रे  
2 || रिवोल्लिृणविवसकार्या गिरिल्प्रेमन्ना  वेचलवैलयोऽयोऽचडपाले  
3 || छीवससादासंयोऽश्रीसाहिंियोऽश्रीसाहिंियोऽयोऽसुमस[ह]ः  
4 न संस्करणात् वाणइयेव संस्करणात् विवरणात् वाणइयेव संस्करणात्  

1 Read "वा".  
2 Read "कुवलिको".  
3 After this sign of punctuation there is a symbol.  
4 On the lintel of cell shrine 28 in the corridor. No. 1709 of Mr. Consens's list.  
5 The first adhāras of this line are illegible.  
6 Read "तारि"  
7 Read "सीवम्पूणात्".  
8 This sign of punctuation is superfluous.  
9 Read "श्रीपांकालातातीयोऽयोऽचडपाले".  
10 On the lintel of cell shrine 28 in the corridor. No. 1710 of Mr. Consens's list.  
11 Expressed by a symbol.  
12 In this line the signs protruding above the upper line of the letters are more or less indistinct.  
13 Read "श्रीविवुधप्रज्ज्वलयोऽतत्त्वमिचैले".
The copper-plates which bear this inscription come from Nausari,\(^1\) the head-quarters town of the Nausari division of the Daroda State. The inscription was first published, with a lithograph, by the Late Dr. Bhagwanbali Indrani in the Journal of the Bombay Branch of the Royal Asiatic Society, 1880, p. 211.

\(^{1}\) On the lintel of cell shrines 30 in the corridor. No 1711 of Mr. Consens's list

\(^{2}\) Expressed by a symbol.

\(^{3}\) Read ॐ

\(^{4}\) On the lintel of cell shrines 31 in the corridor. No 1712 of Mr. Consens's list

\(^{5}\) Expressed by a symbol.

\(^{6}\) Read वर्तमान

\(^{7}\) Read श्री

\(^{8}\) Read नासरायसिलाडित्य

\(^{9}\) Read गुरु

\(^{10}\) On the ornamental niche close to the entrance doorway of the main shrine. No 1744 A of Mr. Consens's list

\(^{11}\) Expressed by a symbol.

\(^{12}\) Indian Atlas sheet No. 23, 8 E. (1899) Int. 20° 57', long. 76° 59'
Asiatic Society, Vol. XVI. p 1 ff It is now re-edited from an excellent ink-impression supplied by Dr. Fleet, who contributes the following remarks on the original —

"The present facsimile of the plates has been prepared, under my superintendence, from ink-impressions made by me in 1881, when I obtained the original plates on loan, for that purpose, from Dr. Bhagwanlal Indarpay. The seal has been done from a photograph of it which was made on the same occasion

"The copper-plates are two in number, each about 8 1/2" long by 5" broad at the ends and 4 1/2" in the middle. The edges of them are here and there slightly thicker than the inscribed surfaces, but it would seem that this was accidental, and that the plates were intended to be smooth, without any fashioned rims. The plates are substantial, and the letters, though faintly deep, do not show through on the reverse sides at all. The engraving is good. The initials of many of the letters show marks of the working of the engraver's tool. The ring is about 1 1/2" thick, and 1 3/8" in diameter. It had been cut before the time when it came into my hands. The seal, which is soldered on to the ring in the usual fashion, is circular, about 1 1/4" in diameter. It has, in relief on the surface of it, only the motto Śrī ārāya. The weight of the two plates is 2 lbs., and of the ring and seal, 5 1/2 oz. total, 2 lbs. 5 1/2 oz.

The alphabet resembles that of other records of the early Chalukyas. The jhūmādīlya occurs once (1 19) final forms are found of m (ll. 1, 2, 20), t (1 13) and h (1 17). The only mark of punctuation is a small vertical line after svāmanavānī (1 14). The date at the end of the inscription is expressed in words and numerical symbols.

The language is Sanskrit, mostly prose, two well-known Anushtubha verses occur in ll. 1 f. and 1 19 f. Although the inscription is very well preserved, and though the engraving is neat and distinct, the text is full of serious blunders. As may be seen from the footnotes and from the brackets in the transcript, many letters and syllables are either omitted or corrupted. In line 15 a whole word seems to be missing, which cannot be supplied with certainty.

The inscription opens with an invocation of the boi incarnation of Vishnu (1 1 f.). It then states that in the family of the Chalukyas (1 5) was Pulakĕśi-Vallabha (1 6), "who by the strength of his own arm had subdued the collection of all hostile kings, who resembled Rama and Yudhishthira, (and) who possessed two chivalry". His son was Dhaśārāya-Jaya-simha-varman (1 9 f.), "whose power had been increased by (his) elder brother, the glorious Vikramaditya-Satyaśraya-Prithivivallabha-Maharajadhirāja Vāmanavarā-Dhārara, the fervent Mahāvaiṭa, who meditated at the feet of (his) mother and father and of the holy Nāgavarudhana, (and) who by uncheckered prowess had overcome the Pālava family." His son was the hier-apatent (vyādhyā) Śrīśarāya-Sidhāditya (1 13), "who illuminated all quarters of the sky by the banner of (his) fame that was as pure as the great garland of the rays of the spotless full-moon in autumn, who was as liberal as Rājārya (i.e. Kuvāca), [who resembled] the god of love in being endowed with beauty, grace and loveliness, (and) who was as skilled in all arts (and) as brave as (Nāvavahanadeva) the champion of the Vidyadharas." While residing at Navavārakā, he granted to the Bāhu-mana Bhogikshavānum (1 15) a village named Āśatta-grama (1 16). The donor was an Adhyaya (i.e. a student of the Yaguvdha), the pupil (ś) of Kālāsvānum, the younger brother of Mahāsvānum (ś), and the son of Sāmanavānum. The latter was the son of Agusvānum, who belonged to the Kāśyapa gōra and resided at Navavārakā. The village granted was included in the district (śrāvaṇa) of Kannavalahāra, a subdivision of the Bāhuaka district (śrāvaṇa). According to the two last lines of the inscription, "thus (edict) was written by the minister (śa)'devamahārāja[ś]ka, the glorious Dhana[m]jaya,

1 See p. 232 below, note 14
2 For the early variant of the name 'Chalukya' see Dr. Fleet's Dyn. Kan Dist. p. 336, note 3
3 On the seal, Salāditya's surana. Śrīśraya is spelt Śrī aśraya, without Sandhi
on the thirteenth tithi of the bright (fortnight) of Māgha, in the year four hundred increased by twenty-one—400 20 [II]

Of the royal personages named in this grant, two belong to the Western Chalukyas of Badāmi These are Pulakeśi-Vallabha, s. Pulakeśī II, and his son Vikramaditya-Satyāśraya-Prathivarvallabha, s. Vikramaditya I. The latter is said to have worshipped the holy Nāgavardhana, which may be the name of a temple or of a spiritual guide, and to have overcome the Pallava family. He is distinguished by the imperial titles Mahārājaśāhī, etc., and the remaining two princes of the Chalukya family that are referred to in the grant, viz. Dharāśraya-Jayasimhavaranman and his son the Yuvarāja Śrīśāraya-Śiladitya, who were not of sovereign, but of mere feudatory rank. The former of them was a younger brother of Vikramaditya I, the son of Pulakeśī II. The grant states that "his power had been increased by his eldest brother." This seems to imply that he was entrusted by Vikramaditya I with the administration of a province, which must have included Navasarkā, where his son resided at the time of the grant, and Āsatti-grāma, the village granted by him. Another copper-plate grant of the same Śrīśraya Śiladitya, which comes from Surat, mentions the villages Kārmeya, Asubhāla, and Alurās. Bührer has identified Navasarkā, Āsatti grāma and the third last with the modern Nausiri (where these plates were obtained) Astgam, Kamrej, Umbheli and Alurā— all south of the Tapti in Lāta or Southern Gujarat.

Altogether the grants of this Gujarat branch of the Chalukya family are four in number:
A—The Nausiri plates of Śrīśraya Śiladitya died in the year 421
B—The Surat plates of the same, dated in the year 113
C—The unpublished Balasar plates of (his brother) Jayāśraya-Mangalarāja, dated in the Śaka year 653.

D—The Nausiri plates of Aranyāśraya-Pulakeśīyā younger brother of Jayāśraya-Mangalarasāra are dated in the year 490.

According to A. and B, Jayasimhavaranman and his son, viz. Yuvarāja Śiladitya, were contemporaries of Vikramaditya L (A.D. 655 to 680) in the year 421, and of Vīnnavāditya (A.D. 683 to 690) in the year 123 of an unspecified era. This can be no other than the Kālacchur-Chēdu era of A.D. 249-50. With this starting point the dates of the two grants of Śiladitya (A and B) correspond to A.D. 671 and 682. The Balsar plates of Mangalarāja (C), who seems to have governed Gujarat in succession of his father Jayasimhavaranman after the death of the Yuvarāja Śiladitya, (probably an elder brother of Mangalarāja), are dated in the Śaka year 653=A.D. 731-32. Like the dates of A and B that of D has to be referred to the Kakachura era. According to, Pulakaserya, the youngest brother of Mangalarasāra (the Mangalarāja of the Balsar plates), was ruling in A.D. 709.

It remains to be added that the Balsar grāma and its subdivision Kanvalahāra, to which Āsatti-grāma belonged, have not yet been identified.

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1 See Ind Ant Vol IX p 123, and Jour Bombay Br A A S Vol XVI p 5. The name Nāgavardhana appears in a grant of doubtful authenticity, Ind Ant Vol IX p 123 and Dyn Kan Distri p 365 f.
2 Compare South-Ind Indus Vol I p 115, and Dyn Kan Distri p 362 f.
3 Vienna Oriental Congress, Aryan Section, p 111 ff.
4 Dr. Fleet informs me that this is a large village, seven miles east south east of Naušir, and remarks that "in the Bombay Postal Directory the name is spelt 'Ashtgam,' which suggests Ashtagrāma, not Āsatti-grāma.
5 Ind Ant Vol XVII p 153.
6 Jour Bombay Br A S Vol XVI p 5.
7 See note 3 above.
10 Ibid p 374, No 11.
TEXT

First Plate.

1. Om² svasti [[*²]] Jayati-śvishkritam Vishnou=vvārāham kebōhli-ārmanal va Jm [[*²] daksina-śvamata-da[†*] shti-ū-1 v1-
2. śa(śa)nta bhuvana[m²] vapuh [[*²]] Śīmatān sakala-bhuvana-samastāya[na*]- Mānavya-sagotānam(nam) Kūttikōya-pa-
3. luwakdana-prāpta-kalyānā-pārunaparānam bhagavan¾ Nāṭya[na*]-pustaka-samāśānta-varāha-la-
4. bhūmikshanē rakshane vaṣekrit-āśeṣha-mahibhratām Chalukyānām-anavyaye uja-bhuya-balā-pa1-vi1-1-
5. kuha1-śrī-śiva-śamāvīrūmavayudhāntopamana[ḥ*] satya-vikrama[ḥ*] śi-
6. Pulakēśu-Vallabhah [[*²]] Tasya putrah paramānomahāvaram-mātrāputri-sītā-Nāgavardhāna-pāḍ-dhruvītīa-śī-śī-Vikramāṇītya-
7. ārāya-Prathhvivallabha-mahāyādhuṣaṇa-paramāno-mahāvaram-bhattāra[k*]cā(ḥ*) annārātā-
8. praurāv-1-ratnapāyina jayasa bhūtiśa sama[bḥ*]vaddhā-vibhūti =Dāhārāśraya-śri-Jayāmīnā-
9. varman[ḥ*] [[*²]] Tasya putrah śarad-amalā-sakala-sādadhara-marchi-māli-vitāna-
10. viśuddha kurtī-pātākā-

Second Plate.

11. vibhāṣita-lamanta-16 dig-antaraḥah(lah) pradātā Rō(raud)jātāya [[*²] va 1 I[pa*]-11 ānava-sau-
12. bhīgīya-sampānnaṁ-Kāmadvī.13 sakalalā-pravi[ḥ]nak paunamekavain Vīlī śādhu-ṛukrā-
13. vaitt[(1)1.1.1 Śrīdēśāya-śī-śīlāditya-yuvāja(yā) Navasārikām-adhitvahat(ban)[1*] Navasā-
14. kā-ḥ[ḥ*] Tasya-Kāyāya-sagotā-Āgānūvāminah putrah Śrī(śri)manvāsāni I tasya-
15. putrā-
16. ya [[*²] Mātmāvasaḥ[bḥ*] ṣavyā-ānija-bhiātra(trō) Kikcavāmīnāḥ Bhogīkavāmīnē-
15. Adhāvaryu[ṣ*]bhrcaḥmehārā-
16. nē Bāhūrīkā.16 vishey-antargata-Kahavālāhāra.17 visheyaḥ ṣaṭī-gṛāmam s-ôdrangam sa-

1. From Dr Fletch's ink impressions
2. Cancel the antaraka
3. Read =nava[ḥ]
5. Read =nava[ḥ]
6. Read probably =nustin Rāma-Yuddhākṣhīr ēpamadah
7. Read =paramāvanā bhūṆārākṣṇāpāraṇādītra-
8. Read =krantia-
9. Read =Dēkanāgāya and see Dr Fletch's Dyk Kan Distr p 361, note 4.
10. Read =tanasi-
11. Compare text into 16 of the Surat plates, Vienna Oriental Congress, Aryan Section, p 226
12. The particle sa may have to be supplied here
13. Read either Mātrāstraḥ or, more probably, Mātrīstraḥ, for the latter see 1 20 of the Surat plates
15. Perhaps sīrśāya has to be supplied here
16. Here and in visheyaś (1 16) and visheya (1 17) the rules of Sandhi have not been observed
17. The first letter of Bāhūrīkā closely resembles that of bala (1 5), brahma (1 15) and bahu (1 19) Dr Bhagavan's study read Thakarika.
18. Dr Blaauw inclu. lu laja read this word as -Kandavāláḥāra, but the h is quite distinct. The third aṣṭhara may be either va or dha
Nausari plates of the Yuvaraja Sryasraya-Siladitya — The year 421
No 23.—CHENDALUR PLATES OF KUMARAVISHNU II

By Professor E. Heltzsch, Ph D, Halle (Saale)

These copper-plates "were found buried in a pot full of paddy husk when a ryt of Chendalur in the Ongole taluka of the Nellore district was digging his house-site for laying foundation. This was some forty years ago." The plates passed from the ryt to the Karam of the village, and from the latter to Mr N Suryanarayana Rao, District Court Vakil, Nellore, who sent them through Mr A. Butterworth, ICS, to Mr Venkayya. The subjoined transcript is based on two sets of ink-impressions received from Mr Venkayya, who also furnished me with the following description of the original—

"The copper-plates are five in number. The first and last bear writing on the inner side only. The plates have no rims. In the upper and lower borders they are not as broad as in the middle. Their breadth accordingly varies from 8 to 8½. The height is throughout 2½. At a distance of 1 from the middle of the left margin of each plate is bored a circular hole, ½ in diameter, and through these holes passes a circular ring (cut by me for the first time w.þ permission and soldered), 3½ in diameter, and about ½ thick. Its ends are secured in the base of an almost circular seal, which measures between 1¼ and 1½ in diameter and bears in its middle an indistinct symbol in relief. Around the margin there seems to be a legend which is too much worn to be made out. The total weight of the plates with ring and seal is 95 tons. The originals have been returned to Mr Suryanarayana Rao."

The inscription on the plates is well preserved, only a few syllables at the end of ll 2, 3, 4, 12 and 20 are obliterated. The sign of anuvātra is so small that its existence on the plate remains doubtful in most cases where the context requires it. A final form of n occurs three times (ll 28, 29 and 32). The letter ṭ is distinguished from n by a loop, but in a single case (grāmāyakānatra, ll 15) the form with the loop is used for n. The end of a verse is marked by a double vertical line in three cases (ll 28, 29 and 30), and the end of the inscription by five circles between double lines. Plates 1, 6, 11, 16, 18 and 19 bear on the left margin the numerical symbols 1, 2, 3 and 4, while plate v is not numbered at all. The language is Sanskrit prose, and four Sanskrit verses 'sung by Brahman' are quoted in ll 26-32.

The inscription is an edict issued from Kaichipura (I 1) in the second year of the reign (I 23) of the Pāllava Mahārāja Kumāravishnu (II.) (I 14), who was the son of the M
Buddhavarman (1 S), the grandson of the M Kumāravishṇu (I.) (1 6), and the great-grandson of the M Skandavarman (I. 3) It records that the king granted to a Brāhmaṇa a field in the village of Chendalur (II 14 and 16 f.) in Kavachakāra-bhūga (I 16), a subdivision of the district of Kārmaṇaka-rāṣṭra (I 14) or Kārmaṇaka-rāṣṭra (I 16).

Of the localities mentioned in this record Kāṇchipuram (1 I) is Conjeevaram, the ancient capital of the Pallavas, and Chendalur is Chendalur in the Nellore district, the village where the plates were unearthed Kārmaṇaka- or Kārmaṇaka-rāṣṭra, i.e. the district named (after) Kārma or Kārma’, is mentioned as Kārma-rāṣṭra in two Eastern Chalukya grants, and as Kārma-rāṣṭra in a third one.

The wording of this inscription is very similar to that of three other Pallava grants, which belong to the reign of Simhavarman, viz. the Pikkara, Māngalūr and Uruvupalli grants Nay, II 14 are almost identical with II 4-16 of the Uruvupalli grant. The names of the kings, however, differ in those three grants on the one hand and in the Chendalur plates on the other, and no linear connection can be established between both sets of kings. The name Skandavarman occurs in both, but Kumāravishṇu I, Buddhavarman and Kumāravishṇu II, who were the three direct descendants of Skandavarman according to the Chendalur plates, are unknown to the three other grants. Nor do their names occur in the Pallava pedigree of the Kāśakudi plates, which begins with Simhavishṇu. Under these circumstances our only guide can be the paleography of those different records. The alphabet of the Chendalur plates is more archaic than those of the Kārām and Kāśakudi plates, but resembles those of the Pikkara, Māngalūr and Uruvupalli grants, from which it differs chiefly in the omission of the horizontal strokes at the top of letters. But a point which stamps it as more modern is the fact that ṭ, k and subscribed u consist of two vertical lines of nearly equal length, while in the Pikkara, Māngalūr and Uruvupalli grants the left line is still considerably shorter. Hence we may conclude that the four Pallava kings of the Chendalur plates ruled in the interval between Simhavarman and Simhavishṇu. It is to be hoped that future discoveries will enable us to bridge some of the gaps in the direct succession of the Pallavas, one of which is now partially filled by the information contained in the Chendalur plates.

TEXT.

First Plate.

1 Svasti[[|*|]] Jitam-bhagavatā [[|*|]] Svasti [||*||] Vījaya-Kāṇchi[p]urād-abhuyachitasaṅkta-
2 saddhi-sampannasya pratīp-ōpanata-rāja-mandalasya vasudhā-tal-āka-[vira]-
3 sya mahārāja-śri-Skandavarmananah prapautiḥ deva-dvīja-gura-vṛiddha-ā(s)pa[chā]-
4 yinī vivṛiddha-vimānasya-anēka-gō-ḥraja-bhū(ḥū)my-adr-pradānah pravriddha-
   [dharmma-sa].

Second Plate; First Side

5 fīchayasya prajā-pālama-dakshasya lōkapālamā-spaṁchamasya
6 lōkapālamā satyātmanō mahārāja-śri-Kumāravishṇoḥ paurṇō bhagavad-bhakti-sa-
7 mbhāvita-sarvva-kalyānasya-ahū-rāja-pratīṣpa[r*]ddhi-guna samudayasasya-[ṭim-
8 tātmanō mahārāja-śri-Buddhavarmananah putraḥ prajā-samraṇjana-paraṁpālan-oḍyō-

1 Ind Ant Vol VII p 187, text I 12, and Vol. XX, p 105, text I 16
2 See p 238 below
3 See p 160 above
4 Only the compound beginning with dāḍrāya is peculiar to the Chendalur plates (1 ?)
6 From two sets of ink-impressions
7 On the left margin of plate 1
8 Corrected from lōkapālānām
Second Plate, Second Side.

9 ga-satata-satya-vrata-dikāhūtā-nēka-samara-sāhas-āyamadṛda-labdha-
10 viyajya-yaśa[ha]-ṣprākṣaḥ Kalyuga-dōṣh-avasanna-dharmam-oddharana-m-
11 tya-sannādhi rājasṛgū-guna-sarvya-sandōha-vṛgga[ti]shur-oddharman-vṛgga-
12 shur-bhagavat-pād-añu[d]hyātah parama-bhāgavato Bhāravājō bappa bhattārakā-
pa[da-bha].

Third Plate, First Side

13 ktaḥ svā-vikram-ākrāntā-anvā-ṛṇā-svā-sūryān[m] yathāvad-ahūnt-ānēk-āvamādhanā-
14 m-Pallavāvan-dharmmahāhṛya[ha] svā-Kumāravahishnuḥ Karmmā[m]*ka-rāṣṭre Čhendalūra-
15 grāmā grāmēyakān=avrādhikṛta-sarvya-nayōgika-vallabhamḥ=ch-ahō[t]*-
16 paṭayō yath=āśmunn=asambhi[ha] Karmmā[m]*ka-rāṣṭre Ḍavacabhāra-bhōge Čhendalū-

Third Plate, Second Side

17 ra-grāmā rāja-vastu bhūtvā sthitāḥ-chatu[r*]dūḥṣam=ashtasata-pattikā-sa-
18 mmuṭam [t*] samudayatō dvātri[m*]sa-yaṃkta-chatuśvati(ta)-pattikā-sammita[m]
laḥstrā[m*]
19 brahmānāya Kaundinya-gōtrāya=Čchhandōga-sātṛya-Ābhi-
20 rūpā . . . -yaṣṭāvyāya Bhavaskandatatrāya brahmādē[yā].

Fourth Plate, First Side

21 ma[r*]yyādayā dēvabhūga-varja[m] hala-nyāyena sarvya-parhār-pāṇtam-a-
22 smad-āṣya=cbhala-vijayaṇa-vārya-ahūti riddhāya pravarddhamāna-vijaya-
23 rājē dvāntiṣa sa[m*]vatsārē Kā[r*]ttikē māsē śukla-pakshasya paśchamya[m*]
24 sarvvan=ṣa[t*]kshetra[m] samprattan-Tad-avagamyā sarvya-parhāran=etad=
brahmāṇya-kshētra-

Fourth Plate, Second Side

25 m-pariharantō pariharayantō cha [t*] Yaś-ch-ēdam=asmach-ohāsanam=stikramīt=sa pa-
26 pas=śārīrān-dandam-arhat[ha][t*] Āpi ch-āṭra Brahma-gītāḥ ślokā [t]* Bhūm-
danā-
27 t=paran=danata na bhūtana na bhavishyati [t*] tasya arhaṁ pāpan=na bhūtan-=
na bha-
28 vishyati || Sva-dattām=para-dattām=vā yo harēta vasundharām [t*] gavām
śatasahasra-

Fifth Plate

29 sya hantu[ha] pūhita kilabham || P[n*]vṛs[ha] pūrṇvatarāraṁ=ch-arva dattām7 bhūmim harēt-tu yah [t*]
30 sa mtiya-vyasanē maṭaḥ narakē cha vasēta=puna[h*] || Bahubhūra=vvasūdhā da-
31 tā bahubhūṣ-ch-ānapāṭhā [t*] yasya yasya yadā bhūmīs-tasya tasya

1 The syllable ā was entered subsequently below the line
2 The syllable ṛ stands below the line
3 Here four akṣaras are engraved on an erasure, they look like yullajatu.
4 Originally smaddāḥ had been engraved. Subsequently the first ā was struck out
5 The akṣara mpa seems to have been corrected from maṭ
6 Read -dattāṃ cd
7 The anusṛda has failed to come out on the photo-lithograph
ABRIDGED TRANSLATION.

(L 1) Hail! Victory has been achieved by Bhagavat (Vishnu) Hail! From the victorious Kāśchipura,

(L 2) the great grandson of the glorious Mahārāja Skandavarman, the only hero on the surface of the earth,

(L 6) the grandson of the glorious Mahārāja Kumāravishnu (I.), whose mind was wistful,

(L 7) the son of the glorious Mahārāja Buddhavarman, whose mind was immeasurable,

(L 12) he who meditates at the feet of Bhagavat (Vishnu), the fervent Bhāgavata, the Bhāradvāja, who is devoted to the feet of the lord (his) father, the glorious Kumāravishnu (II.),—the sightful Mahārāja (of the family) of the Pāllavas, who are the abode of the fortunes of other kings overcome by their own valour, (and) who according to rule have performed many horse-sacrifices,—addresses (the following) order to the villagers in the village of Chendalūra in Kārnāṭaka-rāṣṭra and to all officers (navyāgkha) and (royal) favourites who are appointed to this (district) —

(L 16) “In the village of Chendalūra in Kavachakāra-bhāga, (a subdivision) of this (district of) Kāmannāka-rāṣṭra, the king’s domain in the four directions amounts to eight hundred patṭikās 2 (Of this) a field amounting altogether to four hundred and thirty-two patṭikās has been given by Us as a Bṛahmādēya, with the exception of the land enjoyed by temples (dātabhāga), for cultivation, accompanied by all immunities, to the Brāhmaṇa Bhavakandatāta of the Kauṇḍinya gōtra and the Chhandōga sūtra, who resides in Abhūṛāpā —

this whole field (has been given), for the increase of Our length of life, power, victory and supremacy, in the second year of (Our) reign of growing victory, in the month Kārttika, on the fifth tithi of the bright fortnight.

(L 24) “Knowing this, they must exempt this Bṛahmādēya field with all immunities and cause (it) to be exempted. And that wicked man who will transgress against this Our edict is liable to corporal punishment. And with reference to this (there are) also (the following) verses sung by Bṛahmān”

[LI 26-32 contain four of the customary verses]

(L 32) “Thus it has been ordered (by Us)” Let cows and Brāhmaṇas rejoice 3 Let there be welfare to (all) men!

No 24—CHENDALUR PLATES OF SARVALOKASĀRAYA, A D 673

BY PROFESSOR E. HULTZSCH, PH D, HALLE (SAALE)

Like the Chendalūr plates of Kumāravishnu II (No. 23 above), these copper-plates 1 were found buried in a pot full of paddy husk when a ryot of Chendalūr in the Ongole taluka of the Nellore district was digging his house-site for laying foundation. This was some forty years ago” The plates passed from the ryot to the Kārṇaṃ of the village, and from the latter to M. N. Suryanarayana Rao, District Court Vakil, Nellore, who sent them through Mr A

1 Literally “that which stands having become the king’s property”
2 Patṭika seems to be the same as the Tamil patti, the Śāṅkṛeti equivalent of which is nivārana, see South Ind. Inter. Vol II p. 359, note 12 Compare Lakṣmīnāma-patikā, i.e., the patikā (belonging to) Lakṣmīnāma
3 A Matrika grant, above, p. 199, text 1 43 Compare above, p. 49, note 2, and p. 148, text 1 16
Butterworth, I C S, to Mr Venkayya They are now edited from two sets of inked estampages received from Mr Venkayya, who supplies the following description of the original —

"The copper-plates are five in number and have no rims. The first and the last plate bear writing on the inner side only. In the upper and lower borders the plates are not so broad as in the middle; their breadth accordingly varies from $9\frac{1}{5}$" to $9\frac{1}{4}$". The height too gradually decreases from either margin to the middle of the plate — it being roughly $2\frac{1}{5}$" in the margins and $2\frac{2}{5}$" in the middle. At a distance of $\frac{1}{5}$" from the middle of the left margin of each plate is bored a circular hole, also $\frac{1}{5}$" in diameter, and through these holes passes an oval ring (cut by me for the first time with permission and soldered), measuring $2\frac{2}{5}$" by $3\frac{3}{5}$", and $1\frac{3}{5}$" thick. Its ends are secured in the base of an almost circular seal, which measures about $1\frac{1}{5}$". It bears, in relief on a plane surface, the legend Śrī-Vījayasiddha[1] in the middle, below the legend is a seven-petalled lotus in relief, and above the legend is the crescent of the moon between two symbols which may be taken to be daggers pointing upwards. The total weight of the plates with ring and seal is 84 tolas. The originals have been returned to Mr Suryanarayana Rao."

The inscription is carefully engraved and on the whole well preserved. The alphabet resembles that of the two published copper-plate grants of Sarvalokāśraya's father Vishnuvardhana II[1]. A final form of ī occurs in ll 2, 33 (twice), 37, and one of m in l. 41. The initial l is used in Chalukyanā (l 5), lalita (l 22), Koli (l 25), and Kālbata (l 29 f), and the Telugu r in ll 25 and 29. The first plate bears on the left margin the numerical symbol '1', but the remaining plates are not numbered.

The language is Sanskrit prose, two Sanskrit stotras 'sung by Brahman' are quoted in ll 37-39. The rules of Sandhi are disregarded in the two compounds bhaga-at-sr̥[1] (l 2) and asmāt-jusnam (l 33), and frequently between two words (ll 4, 6, 9, 11, 16, 19, 21, 22, 24, 2b, 30, 31, 35).

The inscription records a grant of land by the Mahārājā Sarvalokāśraya (l 24), son of the M Śrī-Vishnuvardhana (II) (l 10 f), grandson of the M Indrabhattārakavarman (l 10 f), and great-grandson of the M Śrī-Vishnuvardhana (I), 'who adorned the family of the Chalukyas' (l 5 f). Some of the laudatory epithets bestowed on Indrabhattārakavarman and Śrī-Vishnuvardhana II were evidently copied from inscriptions or office records of the Pāllavas,[2] who had been supplanted by the Eastern Chalukyas. Indrabhattārakavarman seems to have borne the surname Simhavikrama (l 8), and Śrī-Vishnuvardhana II that of Makaradhvaja.[3] Sarvalokāśraya's valour and royal splendour are praised in two compound words which fill five lines (16-21), but which contain nothing of any historical interest. His surname Vījayasiddha, which occurs also on the seal of this grant, is alluded to in the next compound 4 he who has obtained the accomplishment of victory (vījaya-siddha) by crushing the daring (of enemies) in many battles' (l 21 f).

In later inscriptions of the Eastern Chalukya dynasty[4] this king Vījayasiddha or Sarvalokāśraya is named Mangiyuvarāja. To his reign has to be referred the date at the end of the subjoined inscription (l 39 f): "(This) set of copper-plates (paṭṭikā) was given (to the dones) on the occasion of an eclipse on the full-moon tithi of Vatsākha in the second 5th of the month.

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1 See the Plates in Ind. Ant. Vol VII p 191, and Vol VIII p 320
3 i.e. 'the god of love'. The inscription justifies this surname by asserting that the king 'had seized the countries, ear rings (makaṇa) and banners (dārāja) of many mighty (tunga) enemies (l 13 f)'; compare above, Vol VI p 345 and note 2
4 The first part of this compound is found also in Pālava grants, see e.g. above, p 235 text l 9
5 See above, Vol. VII Appendix, p 93, note 6
year of the reign of increasing victory." According to Dr. Fleet, Mangyuvarāja reigned from A.D. 673 to 688. Hence his second year would correspond to A.D. 673, while Mr. Sewell's Luniyatis of the Moon in India do not record any lunar eclipse in Vatsākha between A.D. 665 and 668. They do mention a total eclipse of the moon, not in Vatsākha, but in Jyesta, on Friday, 6th May 673. Prof. Kielhorn, to whom I submitted this difficulty, has solved it by showing (see his Paper on p. 240 f. below) that Brahmagupta's rule the month would not be called Jyesta, but Vatsākha. Accordingly, the European date of the subjoined inscription of Mangyuvarāja's reign is the 6th May 673—a result which corroborates the correctness of Dr. Fleet's chronology of the Eastern Chalukya dynasty.

According to L 24 ff. 'the very pious one, he who possesses the dignity of Mahārāja, the glorious Sarvalakṣāraya-Mahārāja' informs 'the villagers in the village of Chendayura in (the district named) Kamma-rāṣṭra and all officers (nayāpāka) and favourites gone to this (district)' that he has granted this village to six Brahmans, who were Chundāgīs (i.e. students of the Saṃvitra), and each of whom received two shares of it. Five of them belonged to the Kannayya gōtra (L 27) and one to the Kālabava gōtra (L 29 f.) Curiously enough then proper names are not given, but only the native villages, followed in the case of the first done by the Sanskrit word vasāya, 'residing in' (L 28), and in the case of the five other done by the Telugu word bōya, which seems to be employed in the same sense. The six villages in question were Katūra, Vangra, Koṭipura (?), Pidena, Kurriyuda and Koduk. The phrasology of the grant parton again resembles that of the Pallava copper-plates.

L 31—'And the Ayānpy for this (grant in) the sun among men (Naṭhakṣākṣa) who resembles the sun crowning the peak of the eastern mountain (Udayagiri), the principal mountain of the circle of the earth, (which is) the family of Īyāya, he who has been victorious in the crash of many battles, the fervent Mahāsvim, the glorious A[m]ghavarmai.' The edict was written by Pumbeya Sarvottama Āḍhavara (L 41).

The village granted, Chendayura, must be the same as the present Chendalū, at which the copper-plates were discovered. The district Kamma-rāṣṭra, to which it belonged, is mentioned as Kama-rāṣṭra in two other grants of Vishnurāmanda II and Mangyuvarāja. In the Chendalū plates of Kumāruvahana II, the same village and district are named Chendalāra and Karmā[n]ka- or Kamma[n]ka-rāṣṭra.

TEXT.

First Plate

Second Plate, First Side

6 ख प्रयोज्यः अभ्युचितशस्त्रिसिद्धिसंस्थाय नैतिपीणनतराजः
7 महेश्वर [प]रघुसम्पत्तमतंतकुमक्खलविदारणविधिदेहिंतः
8 सिद्धविक्रमस विभविक्रमस रघुभूष्यपायामानः
9 भक्षीपिस्लिालिखितमोहक्किस अनेकागोहिरखभूष्याः[दिन]ः
10 दाने: प्रहस्येस्यराय श्रीसतो महाराजः[द्र]ङ्ग्दा

Second Plate, Second Side

11 रक्तर्मणः पीतः खवाब्यार्चितोंय्यंत्याविद्यान्यानि विधिवि
12 विचित्रप्राम्यादः ¹प्रतापात्तुरानावतन्त्रात्मवाचः
13 धनर्तिक्ष्वपरीपतः साहित्यात्यकुसुंगिरितः
14 मधुरध्वनिः मधुरध्वनिः स्नाधायः जिन्तस्यस्यास्यः
15 महत्तद्विनिमित्तमिनिषाश्लोषोक्तचर्याविनिर्देशः

Third Plate, First Side

17 अशिश्वद्वारसमहाराजः पुत्र: निजामुपरास्मात्तेनज्यसितानि
17 श्रुतासमातोतीर्थिदत्तमधारासमितिकाब्रम्हमितसाय
18 ाद्विभरमिनायागशोपदितायाराजन्यासितमितिकीः
19 ज[१*] वलीभूतारकाठाः * मदालसमस्तास्यिनीजनवनपयीः
20 पुरावलयमान्यकुलसम्पकाशेषेश्चिततन्कनगिरिः

Third Plate, Second Side

21 धायिशालधिकाण: चनेकसमरस्यसायामद्वालविजः
22 विचित्रमलोकविकिनिवास: मूर्ति द्वय व
23 सत्य: सुसुध द्वय भुमियतीना द्वय भूमियतीना
24 परस्माध्वः महाराजाद्वारायोवब्योक्तायमहाराजः
25 कम्राङ्गेऽ चेन्द्रचर्यामे श्रमयायान नमस्येश्चितितिर्देशः

Fourth Plate, First Side

26 वल्लभास्वाम्यवति [२*] एष श्रासोसत्यं: ब्राह्मणः: चन्द्रोद्भः
27 कौकिल्यव्येष्ठा: पृथ्वीविगति येत: सत्यविचित्राय [प] चमहायरः
28 ज्ञिययः कठूर्वास्त्राय देव श्रीं [३*] वंशवीयय देव [१*] कोषः

¹ The phrase seems to be corrected from the original.
² Compare Ind Ant Vol XX p 105, text I 12 f.
³ Read चक्र and compare दसुरद्वादश, VI 50.
⁴ The नवया has not come out on the accompanying Plate, though it is quite distinct on the ink-impressions.
bhāratī te hi mānāvāh yamindra[ग्यांधिर] [१८]\[19\] chhi pārā mānvi-
riṣkhi\[१८\] māna\[१८\] mahā[ग्यांधिर] [१८\] mūya māna\[व्याय] [१८\] nāb mūya mahi-
apāb [१८\] tarka pārāta
-
सर्व मूर्ति भरितां [१८\] सर्वजिन पति या यो जरित
महें [१८] गनाति
-
हरू पहलह विनिवेश [१८\] प्रारंभिकर्मयायामारकरे विन-
माने रूपरेखा[ग्यांधिर] अव प्रकारितत्वे दता पाठक [१८\] दक्ष-
तू गोपुरम [१८\] पाचन होतांमोनान्धवेन लिपितम अथा \[१८\]
expired (according to both the Ārya- and the Śūrya-siddhânta) would have been Jyēṣṭha, and the 6th May A.D. 673 the full-moon day of the first or intercalated Jyēṣṭha. But this very intercalated month, by an earlier—Brahmagupta's—rule, would have received its name, not from the following month Jyēṣṭha, but from the preceding month Vaiśākha, i.e., it would have been called Vaiśākha, not Jyēṣṭha, and, by the earlier rule referred to, the 6th May A.D. 673 would thus have been correctly described as the full-moon day of Vaiśākha (or, more fully, of the second Vaiśākha).

This date at once reminds us of the date of the Kāra plates of Dharasena IV (Northern List, No. 494), which quotes a 'second Mārgasīra', and falls in A.D. 643 or Śaka-samvat 570 expired. In the case of that date, by the rules of mean intercalation and according to the Ārya- and Śūrya-siddhântas, a month was intercalated in Ś 570 expired before the month Pausha. By the ordinary rule that month would have been called Pausha, so that there would have been two months called Pausha, but the date, in quoting 'the second Mārgasīra,' shows that there really were two months called Mārgasīra, and that therefore the intercalated month, by the earlier rule, had received its name from the preceding Mārgasīra.

I would besides compare the Chola date No. 33, of the 25th November A.D. 1033 (above, Vol. V p. 21), where the given name of the month—Mārgasīra, instead of Pausha—likewise can be accounted for only by the assumption that a month, by the rules of mean intercalation intercalated before Pausha, had taken its name from the preceding, not from the following month. In that Chola date the month Mārgasīra which is quoted was the second Mārgasīra, just as in the date under discussion the month Vaiśākha in my opinion was the second Vaiśākha.

For a date (of the 5th February A.D. 817, with a lunar eclipse), which proves the observance of the rules of mean intercalation, but is otherwise of no importance here, see my Southern List, No. 68.

No 25 — TWO PRAKRT POEMS AT DHAR.

BY PROFESSOR R. FISCHER, PH. D., BERLIN.

The two Prâkrit poems here edited were discovered at Dhar, in November 1903, together with the corresponding slab of black stone which contains the praśasta of Arjunavarman published above, p. 96 ff., by Professor E. Hultzsch. Prof. Hultzsch was good enough to send me two inked estampages which had been forwarded to him by Dr. Vogel and Mr. Cousens, and one of which is reproduced on the three accompanying Plates.

Like the praśasta, the poems are on the whole well preserved, in the second poem, however, the beginning of lines 26-36 is broken away, as may be seen from Plate ii. The inscription consists of 83 lines and is engraved with great care. Only one serious mistake occurs in A verse 65, where instead of chammakkana mam annamaggo apparently must be read chakkammanam annamagge.

The alphabet is the same as in the praśasta and has been already discussed by Prof. Hultzsch. I would draw special attention to the initial i, u, o, to tha, e.g. in thakkam, A verse 40 (Plate i. 1 16), tha, A. 58 (Plate i. 1 23), thadh, B. 2 (Plate ii. 1 1), anathakam, B. 40 (Plate ii. 1 14), thadava, B. 37 (Plate ii. 1 32), to kkh, e.g. in rakkhau, A. 2 (Plate i. 1 1), to jha, e.g. in manye, A. 6 (Plate i. 1 3), to sa, e.g. in Śvāya (Plate 1 1 1), "paramēvare", "śrī", "satam, mahārīḥ" (Plate ii. 1 42), and to nga, e.g. in kawan guruña (Plate i. 1 18) and mangalain (Plate ii. 1 42) Ochha and titha, though resembling each other, are more clearly distinguished than in the manuscripts of the Jams, where these two letters are constantly confounded, compare, e.g. "uṭihāra aud "ōcohāya, A. 2 (Plate i. 1 1), "sariyakham and sītha, A. 15 (Plate i. 1 6). There occurs in A. 37 (Plate ii. 1 34) one letter about the reading of which I am not certain. It
looks exactly like the as given by Bühler on Plato v. 1, 26, No. 19 of his *Indian Palæography*, but since thā in all other instances (B. 2, 78, 87) has quite a different form, the reading remains uncertain. Unfortunately there is a gap just in this place.

There is much inconsistency in writing the Anuvāna and the secondary forms of e and o, Thus in B 16 (Plate i. 1 6) we read pādhamtam, but in B 20 (Plate i. 1. 8) pādhamtam. In A 52, 54 (Plate i. 1. 21), e in paurvatvam hāda ke ko and o in yo vs ku so vs ku are partly written in the ancient, partly in the modern fashion. Instead of the Anuvāna in combination with e the inscription uses throughout the group me, which is also found in manuscripts (see my Prakṛty Grammar, § 179). Thus we have yedam vs in A 58 (Plate 1 1 23), hontikim vi, A 84 (Plate ii 1 32), kaehiv mi, A 86 (Plate ii 1 33), annolim vi, A 92 (Plate ii 1 35), jērim vi, A 100 (Plate ii 1 36), etc. In B 98, 103 (Plate ii 11 37, 38 f) valamam va is wrong for valayam va. Similar mistakes, as jam má instead of jam mā in A 53 (Plate 1 1 23), have been noticed in the foot-notes on the text.

The orthography is that of the Jāmas. In the beginning of words, and generally when doubled, dental n is written instead of cosh s, with the single exception of n, as remarked in the note on A. 5. Very often also nha is written instead of nha. The ya-li is shows the same inconsistency as in the manuscripts.

The language of the poems is Māhāśātri. There occur, however, some forms which are Apabhramśas, such as laggu, A 99, milam, B 108, cun, B 45, dōna, B 48, lōa, B 61, instead of le. Blunders like fan na instead of tam na and kavan garāna instead of kavan garāna in A 43, which occur very frequently, I am inclined to attribute to the author himself, considering the numerous cases where ku is written instead of kua, as in A 51, B 8, 28, 36, etc. Even faults like fham instead of fhun in B 36, kum tna instead of kum thna in A 35, gama in B. 62, gauravam in B 92, gaurāv in B 105, where an is written instead of o (compare Hema-chandra, 1, 1), may go back to the author himself. On the whole, however, the latter must have mastered the language fairly well. There occur several forms and Devā-words which have not yet been met elsewhere. At the same time there is a great uniformity both of the language and of the contents, so much so that the author sometimes repeats a whole verse without any alteration, as in A 23 and 28, 32 and 33, 93 and 101, or with very slight modifications, as in A 10 and 55, 14 and 101, 93 and 94. The half-verse na ya jío nea janamakhi occurs no less than five times (A 10, 16, 48, 55, 95)

The poems consist of two odes, each of 100 stanzas in the Aṣṭā metre, to the tortoise incarnation of Viṣṇu. They have no poetical value. In the first the author varies ad nauseam essentially two thoughts, viz. that nobody has carried the earth so well as the tortoise, and that no mother is so happy and worthy of praise as the mother of this tortoise. In the second it is said that even the tortoise has been surpassed by king Bhāja who now carries the earth. Though a very poor performance, the poems, owing probably to the flattering contents of the second ode, pleased king Bhāja so much that he allowed them to be ascribed to himself. — "Even to the tortoise rest has been granted by king Bhāja alone. By him thus Kārmakata has been composed after he had taken away all hope to the enemies." (A 107), and — "By whom the chief mountains, (may) all the mountains here (on earth), have been reduced in weight, by this king Bhāja has thus Sataka been composed." (B 109) The very fact that in the second ode king Bhāja is several times directly addressed (B 5, 6, 7, 11, etc.) would alone suffice to prove that he himself is not the real author. Tradition has it that Bhāja was a great friend and admirer of scholars and poets, and it is well known that in legendary works like Māñjūśīva's Prabandhakshnāmās and Ballalā's Bhājoprabanda many famous poets of quite different

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1 The most complete list of the works ascribed to Bhāja has been drawn up by Prof. Aufrecht, Catalogue Catalogorum, Vol. I p 418, and Vol. II p 95.
centuries are placed at his court. As yet no poems had been found which could with certainty be ascribed to the time of Bhooda. So far the new find is of some interest.

With the exception of a few stanzas, the poems are easily intelligible. It would have been a tedious task to translate them. I have therefore contented myself with mentioning in the notes all the difficulties and trying to explain them as far as possible. The abbreviation Gr. refers to my Grammar of the Prakrit Languages, where the remaining abbreviations are explained on p. 410 ff.

**TEXT OF A.**

[1] चै नमः निवाय ॥

इत्रि[१]ए जस्स भुर्यम धरिष्य एकाए चससस्यमी।

वर्मेड सो सुहाद तुहेराण पवरेराही।[२]

सो कुमरे सो रक्तव विणविणिकाद्वारेरिही।

जो जरद्धुर्यमालोंविलच्छायं समुजह महा।[३]

जस्स मनिगण भुर्यम कुम्ब्रपुहा वि तार्यति।[४]

सो प्रकवचन्ता सस्त्री सस्त्रारे दी हर हरारे।[५]

कामतुकुलि वित्त वि पतिविन उवाह पथ सा एका।

भुर्यमरस वि पती जीए जाएग चोडविना।[६]

कूमीर वो गु मरसी विशा वि कालें जेय एकेन।

जो नियसुधा पती तड़ दिशा।[७]

भुर्यमबरस वि पती जीए जाएग चोडविना।[८]

एक विन।[९] सा धरा सभी सहिलाय पतिविन एकेन।

उद्धुवरे वि बुटी भुर्यमरस जीए जाएग।[१०]

कामतुकुलि वी न हुइ अपा वि हु दुक्हे पर ताप।

ब्राह्मण भुर्यमरस उद्धुवी तेष एकेन।[११]

कामतुकुलि जायां तस्य को सुपुर्वत विय तु।[१२]

चालाम भुर्यम[भी] रे उद्धुवी जेय एकेन।[१३]

जो काह व पैरिविनिइ भारी कूम्रेन नियह तस्य गई।

जीएग सम चेष्चह पदुकोल पलायपले।[१४]

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1. As in many other cases, e.g. जीए, A 6, शरीष्य, A 46, धर्मी, A 49, etc., the final ए of र्माण and ए is metrically short. Gr. § 85, 375 पश्चाली = पश्चाली.
2. कूम्रेऽसत = कूम्रेऽसत, which exults the colour of dry earth and the bulbous root of a creeper.
3. 'which is yellow, or brown.'
4. Instead of ल़ुक्ले read 'ल़ुक्ले.' For परी के.compare Gr. § 53, 358 चीतूरु and बीतूरु occur frequently in this जर्दिका, compare A. 18, 31, 32, 36, 37. In A. 44 there is a substantive बीतूरुम The verb means 'to place,' 'to set,' 'to locate,' and is common in Pali. Compare Childers, s. v., Jat. 1, 143, 20, 3, 164, 6, 350, 17, Anguttara III 135, 4 ; Thity 73, 357, etc. In Prakrit it must be restored in Hala, 842, 787.
5. Observe the cerebral in the eonchic ज here and elsewhere (B. 21, 23, 37, 60, 75, 105).
6. हुष्न, Gr. § 476 विवरूल belongs to विवरूल, Hc. 4, 121, विवरूल, P. 191, and means 'not tossing about,' 'not shaking about,' 'not agitated,' 'quietly.'
7. गं, जस उद्वि A. 11, must be taken as Acc. Plur. Perhaps we ought to correct them to जिक and जिक.
पायालि सजातं खर्चे दाग्यं भुजाणमूलचिं।

वेष कलमदेह सरिसी न य जायो नैष जनिमिद्रि। १०।

[५] विष्णुमुखरौनो जमाय जायं संख्यं वितानं की युग्मं।

परमश्रेपिरसी कुमारुप्सि पर दिशे। ११।

धवा वित कक्षवि तुम्ह समाधे संबेदः पयविचा तं सि।

वीसाधरि सा जायो जीये जायसि न दुः भुक्तरी। १२।

पि वित हु ध्रुतर धरणं तिदि वि समं धरिलमं सा वि।

रुष परिस्रो matriz सुकुमरी चिंच एव उपरी। १३।

जइ जमायो वि हु ताजावत ता जायड कसद तुमा सरिच्छें।

परंवयारिकाणि परंतं जाव की पतो। १४।

विश्वास्यरसिणि चरिणि निवद्रं एव पुरिरपाणि।

विश्वपरवारलिखिनि देशसि यशस्वि तुमा। १५।

[७] नित्यायस्यवच गतसि एव चित्रम कसमनं ससुववह।

जीये तथवसा सरिचि न य जायो नैय जस्मिनह। १६।

प्रजाविधि ब्रविडः वीयो सुङ्गि वित नेध्य उपवी।

एकवयुप्रेष भुषणं कुमारी एकी चिंच विधि। १७।

क्षो विच बुढ़ि भारी वेों चंथं न जास बोधे। १८।

कुमारी बच्छेन समं पेघ्वइ जाद भारेयसववह। १९।

क्षो विच बुढ़ि भारी अवर्णि जाद की न परिकलिनु।

बच्छेन समं भुङ्गो बुङ्गो वि हु तो भवियो। २०।

जादे देवायससि चरिसं गुणं होरं पुरिसारिणः।

बस्कासायं पेघ्वइ केरिचि सो हु कुमारम। २१।

रेदेव [९] तं विवदसु पुरिसो वि ताइ तुसि विवेंधे।

क्षो बच्छो कठ ठु तत्तम वि चरिसारं कठ पेघ्व। २२।

क्षो घरा घरा घरित्रा चोदी चोदी नाद्र कुण प्रको।

रंगािं चंस्मू विष्णुयादि उदारं निवद्रं। २३।

परिकलिनुं न हददेह बस्कासायं दु एव पुरित [१०] सि।

कुमार तं खर च [११] मुसायस सि हु पुणं तत्तमं। २४।

\[10. \text{अनिष्णूद्रि, Gr } \S 560\]
\[11. \text{निवद्रा, Hc } \S 4, 62\]
\[12. \text{Read } \frac{\text{षुम्मि}}{\text{षुम्मि}}.\]
\[13. \text{निष्णूद्रि, Hc } \S 4, 62\]
\[14. \text{Read } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ for } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ read } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ to be added } \frac{\text{षुम्मि}}{\text{षुम्मि}}, \text{ एकवयुप्रेष } = \text{ एकवयुष्णि, } \text{ one yoked, } \text{ 'quote alone' Compare } \frac{\text{षुम्मि}}{\text{षुम्मि}}, \frac{\text{षुम्मि}}{\text{षुम्मि}}, \frac{\text{षुम्मि}}{\text{षुम्मि}}, \text{ and } \frac{\text{षुम्मि}}{\text{षुम्मि}}. \text{ A } \frac{\text{षुम्मि}}{\text{षुम्मि}}, \text{ compare also } \frac{\text{षुम्मि}}{\text{षुम्मि}}. \text{ B, } 25.\]
\[15. \text{Read } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ and } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ for } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{ compare note on } \frac{\text{षुम्मि}}{\text{षुम्मि}}. \]
\[16. \text{Read } \frac{\text{षुम्मि}}{\text{षुम्मि}}.\]
\[17. \text{Read } \frac{\text{षुम्मि}}{\text{षुम्मि}}, \text{ जेटि, } \frac{\text{षुम्मि}}{\text{षुम्मि}} \text{, } \frac{\text{षुम्मि}}{\text{षुम्मि}}. \]
\[18. \text{विष्णुयादि उदारं निवद्रं, Gr } \S 81\]
\[19. \text{बस्कासायं, V. } 8, 70, \text{ Hc } \S 4, 88. \text{ The first verse of this stanza is repeated in } A \text{ 23.} \]
चक्षुभन्माविरियायार्थ निःसर्गार्थ ववसिष्णु सो चेष्ट।
पेष्ट्रं कस्मै द्विष्णि वि प्रेमस्त नाम प्रत्याद ।
उवाशां कह लब्धन पेष्ट्रं कुमास चक्षुभन्माविरियार्थ।
न य याचो न य दीपस्त न य दीपस्तो च[11]सारिको ।
भयेि भण्डेि तए कुमास चक्षुभन्माविरियार्थ।
अवविद्विषाजय तपि च चरिष्ण तस्यनह नाय ।
भायारो सो रस्भरो भण्डेिकमां च एव त दिव्य।
कुमास चक्षुभन्माविरियार्थ सयल तुम सत्य पदिष्ठ।
परिवकलिग न चक्षुभन्माविरियार्थ हु [12] एव पुरिकार।
कुमास तु खू कालिंग निष्ठाय वि हु जन समाय।
कुमास बहेि सुभाष धुरं हि सुभाष धुरं कृणि।
हयदेव भार्तेिरिणे भुजीव वि भण्डेि बच।
भायारो जारी वा सत्यार सारण न पेष्ट्रामो ।
सुतिललखे निधालख ववसाय ता[13]ए चेष्ट्रं ।
सो च[14]कम निष्ठाय सुभाष वि चौविच्छेि ता ।
रे साहु साहु जन्मप्रति अर्घ वहां बहुत लड।
डुञ्जाणजी हु जपद पड़ी कुमास चौविच्छेि भारी।
एमं वि हु तेष्ण जय वीषय परस्पर जाय ।
डुञ्जाणजी हु जपद पड़ी कुमास चौविच्छेि भारी।
पड़ी वि हु चौविच्छेि एव निवड त्रुस्त कृणि।
निःसुधाकाली सयल एव वरसाद तु खू कालिंग तय विष्णा।
चिन्ततिलिंग काचव न चालिकी तुम चहिंयां भारी।
निःसुधाकालीं भाचव रेषार्थ वलिंग निःसुधाकाल।
वहां चक्षुभन्माविरियार्थ कथा कामंथा तथ गरें।
[15]विभिन्न नारिकश्च विभु [नौ?] विभिन्न धरण केष्त चेष्ट।
दप कुमास्तो पड़ी चौविच्छेि सुभाषभारक ।

12 निमित्रये = निरदेशन दीर्घः ।
13 अन्त्राकम्पसं एव वसायी = Compare A. 23, 27.
14 तत्तथः = तत्तथाय।
15 ज्ञान एव ग्राम्मतिक अन्त्यतः खाकिः।
16 निःसर्गार्थ निःसर्गार्थ चेष्ट।
17 अन्त्यतः एव वसायी।
18 निःसर्गार्थ निःसर्गार्थ चेष्ट।
19 निःसर्गार्थ निःसर्गार्थ चेष्ट ।
20 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
21 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
22 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
23 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
24 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
25 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
26 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
27 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
28 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
29 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।
30 अन्त्यम् निःसर्गार्थ निःसर्गार्थ चेष्ट।


\[\text{EPIGRAPHIA INDICA.} \quad \text{[Vol. VIII]}\]

\[\begin{align*}
\text{वैपिनं} \text{ चावन्येऽपि परिं धीर्वव जन न ता साह} \quad \text{॥३१॥}
\text{वैपि विषय नि परिं कुमारी धीर्वव सुश्रयसो} \quad \text{॥३२॥}
\text{क्रेणाः जी न दि खोची न काय वि एख चुहु नवो} \quad \text{॥३३॥}
\text{परव[१६]वर्णवर्ण भणी पठमी कुमण्य निम्नवर्णो} \quad \text{॥३४॥}
\text{वर्णसिरं खु तं चिर्या जामी वर्णिं सुश्रय विनिमे जायदिं} \quad \text{॥३५॥}
\text{जां सर्बपिञ्ज्यां सुर्दिं सुहर्षण पि निभियो} \quad \text{॥३६॥}
\text{वर्णसिरं खु तं चिर्या जामी वि को वि वर्णिमिर्वि} \quad \text{॥३७॥}
\text{तं कुमो चिर्या यर्क डररा डरर खिच वर्णो} \quad \text{॥३८॥}
\text{[१७] निपथवा जाम ताम ताम संसं पि एख की सुहर्षण} \quad \text{॥३९॥}
\text{वीण पि हु परकारे जाम पुरो से हु कामपर} \quad \text{॥४०॥}
\text{क्षोलितासा जामा सुहर्षण बचे वि तं पि ताह कुमो} \quad \text{॥४१॥}
\text{भणी पुरो भणी बघे चिर्या तुह निपथियो} \quad \text{॥४२॥}
\text{पच्छषु सुभृत्यवर्जण विचारण पि तव बाँइ किनेउ} \quad \text{॥४३॥}
\text{त पि हु काम[१८]ढे यवमध्यमां गर्द असावाना} \quad \text{॥४४॥}
\text{पकाई धीर्ववणे धीरो चुहुचुहु कामपर} \quad \text{॥४५॥}
\text{मारल दुवखं सणी न हु सुहर्षण केरिया} \quad \text{॥४६॥}
\text{के के न एख जाया के न हु चोला खणि तां पि जाया} \quad \text{॥४७॥}
\text{मोलग पांचपरां भण सुश्रय वेष जारिया} \quad \text{॥४८॥}
\text{सारिण जां सुभृत्य[१९] सहि सहि सहिसव कामपर} \quad \text{॥४९॥}
\text{के ते पीरे रुसी जामी जास्वाय बी बेठ} \quad \text{॥५०॥}
\text{वहुं वि एख जाया तेरिं पि हु विं पि क्रि पि एख कय} \quad \text{॥५१॥}
\text{सुभृत्यवर्जणसमी एको चिर्या कच्छो जाया} \quad \text{॥५२॥}
\text{के के न एख जाया चारियारिासं बर्ण ताम सभा} \quad \text{॥५३॥}
\text{कच्छसर्वसर्वस्यन न य जाया ने[२०] जलिन्यि} \quad \text{॥५४॥}
\end{align*}\]

\(\text{२० Read चौपिन्दि} \quad \text{२२. Read चौपिन्दि and सुविन्दि} \)

\(\text{२१. For वह compare He 4, 10, \textit{Beiträge zur Kunde der indogermanischen Sprachen, 3, 253 f.}} \quad \text{२४. The second verse means "In one way or another (?), however, another special lot has fallen to you."} \)

\(\text{२३. वह and वहर्षा are grammatically incorrect for न एक जिन्.} \quad \text{२५. सुभृत्यवर्जण apparently means 'to shuck off,' 'to applaud.'} \)

\(\text{२६. For अभियोग with short ए compare Gr § 385 and note on A. 1} \quad \text{२७. Read यवपु, the form is quite unusual and probably wrong. Compare सृ, A 109, सृ, B 34, and} \)

\(\text{Gr § 860} \quad \text{२८. Read चौपिन्दि. बलिं is used in the sense of बलि, see Gr § 409 For न ए जामी etc. compare A. 10, 16, 55.} \)

\(\text{५५.} \)
सुखे सुखारण पि कय लका घरणीए तह चसुखवाया।
कि चिन्न बिचिन विहिंच्छ कुमा तह एख जाए।
खेलो लोहकमिंची आहेचका विहार कुमाच।

गणचारण वलुकदाचारण को मल्ले लावल तरळ।
भूभारभवच्छाणि कि चरण सीक्षे विचार कामाच।
[21] जं चवर त सुखव चाचा हु गाडी न सोखवः।

परिस्थितते काले की हे हु खपन न एख उपवा।
सो हु खपने एको दिच जंगी कुमा चसुपचार।

धना कि कच्छवि तुम्म पहो जाशी वि तुला सी एको।
तह विहुरे जेष तत्ता जयसवसती ससुपुलिचा।

उपरवारी गणिरापण जी कि हु ही वि [22] हु कुल्हे दह लेक।

सुख[वाला] वि उच्चरिच कुप्रेण पर हु एकेण।

जाशी सो दिब्र वुहं जाही सहली हु तस मेकुम।

जस्क सरिच्छो सुखवे न ध जाशी नेका गनििंहित।

जनामपलो हु जामिे जो जायत हीॊ हीॊ फिंचेण।

परस्तर्यर्थयस्क जए जो जामिे हो हु फालजारी [23]।

पोटमार्यस्क जने [जे जाय]या ते सुधा हु तपम खने।

परस्तर्यर्थयस्क जए जाय जामिे हु ते धना।

कामघद्र त सि जाशी जापहिंचि एख वि य बनेचि।

तं कि पि जेष विहिंच्छ बचाण मभी न जामाइ।

कामघद्र कि भणिचत्व धवी जामिे हु तुल्क एकुम।

परस्तर्यर्थयस्क ल[24]ए चम्पा जेष तत्ता खनिच्छी।

वनिच्छर्यर्थयस्क जए सक्री वकुम यावरं वुह।

परस्तर्यर्ण चम्पा कुमा तय चें यह विहिंचो।

कादया वि जी न दित्तो न य निसुचि नेम्भर रहुत्वं यती।

सो मगी पदरं विच्छ कुमोण पयक कादिच्छी।

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148 Instead of 'विच विचु' read 'विच न जिन न,'.
149 Read 'अर्द्धाण किव्वारा=विवाह तरठ,' He 4, 88.
150 अर्द्धाण किव्वारा=विवाह तरठ,' compare Gr § 395, 179. With विहुरे=विहुरे supply the
locative अर्द्धाण or अर्द्धाण जयसवसती ससुपुलिचा belongs to पुस्त,' He 4, 105, and means 'has been wiped off,' ये
'has been removed.'
151 हु is a blunder for रु, Gr § 24.
152 विचिन is a blunder for 'कि हिंच', He 4, 88.
153 हु हे 'मेट्रिक लैबल' for रे हु.
154 'विचिन' is wrong for 'विच,' Gr § 180, 175. सो ग्रे Gr § 409 जगाडया is wrong for ज जादया.
155 'तव=तव' is wrong for तव तव, Gr § 421.
156 'कादया', Gr § 113 निसुचि, Dēśim 6, 27, Phayal 184.
एलेके कुष्ठ तुम्ह विषज्ञ भ्रोणिं सुक्तम् [25] किमिक्य जापिं।
पायादल मन्नत भुषणं वि कु ने जेन उवरिचं ||६२॥
के वे न पाथ जाया ताम अग्नि वि यस न हु फुरिषो।
परजस्वरुपणां परो कुमरो हु निपन्नो ||६३॥
परजस्वरुपं वदा पदमें कुन्यो न प्रको कालबिष्या।
गहरान्दि कन्त मणा प्रथा वोखियं गम्यति ||६३॥
द्वितीयि पुन्नेप्रिन्ति देवता[26]केक्चों धारिणा धरणी।
चापाधकसाधनां निवर्तियं नये कुलसखा ||६४॥
यशवृक्षस्तो धनरे पमली ववसायारष सह सुमो।
जेन रधु हु समी वहा द्वरारपण संपन्चा ||६५॥
यशवृक्षरापण पमली विण्डवा कुमरो हु नये निपिण्डवियौ।
ववसायारष पमलो सो विष वेश्चेऽक जायो [27] ||६६॥
वदा सन कच्चवि तम घन जार्ध वि तुस निपण्डवा।
लो जायण क्लण्ड वि पि न जाद ज बरिर्वद ||६७॥
रे धरु धरा उदरी तदादधि पावेदि तह सन्ति।
देवताचेक्वे कथं किरिण्डिधा की न उपजाय ||६८॥
खुदो धरेश सुपणं तप सम्भोक स ति द्रष कायस।
लकिसि न विपुरेश[२८]ती मन व बायारष कर लोक ||७०॥
अपकमोण वि चलित प्रहर पावलि के वि गच्चरं।
अपायमाधसीति वि कुटो कह सो पालो ||७१॥
अपायमाधि विण्डवा द्रष न जायसु शबरि सुपणं।
खुदोण सवितारिं तवे ताले विलिणा ||७२॥
कच्चवि तम सुपणा अवायं पायविश्व[२९]सो बंगालारो।
लीडिं तपस्रण तुलिष्ठ तद्वींगं बोधिनिविवां ||७३॥

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[25] ब्राह्मणी, Gr § 155
[26] ब्राह्मणी, वहा=वहा, Gr § 359
[27] देवि विश्वाश्च, which occurs also in A 69, apparently means ‘with regard to its being seen,’ ‘in order that it may be seen,’ =देवसँपिया। चापाधकसाधनां=चापाधकसाधनां, ‘moving about where there was no path,’ as it is clear from the preceding and following stanzas श्रम=साधन, compare
He 4, 161 निपिण्डिः, He 4, 02.
[28] कणिं is a blunder for कुणि त।
[29] For देवता=compare note on A 65
[30] चापाधक=चापाधक, Gr § 186, 400
[31] पायलिं, Gr § 504 चापिं and चापिं, Gr § 488, 896
[32] ब्राह्मणी।
लाहौर वि हु उखच ता उखच एकु प्रामारसयोः
एक्षिकाय प्रूः लेन धा वोणांत्रिस्तिमे दही ॥३४॥
कलेख एव उष्म्यं जीसी जी जायसी सो हु तथा पुष्य सच ॥
उदात्थिर्ध्वो वि हेशे जो वरंदास्य प्रसुखोः ॥३५॥
त कुम एव जागी तस्म लिपकस् ॥३६॥
वीथपित्रिष्ठ खाडी काल न केशराविद उदाहिको दद ॥३७॥
वासारी पसविषारी वि सळात्रो वि एकु प्रामालाया ॥३८॥
विशषारी कक्षकेष्वा चर्च भणिभं न समाय ॥३९॥
भसेव वहति भार विषा न विषय ते हु कष्टा वि ॥
एक्षिकाय सारं एकी कुमी विष वधें ॥४०॥
द्रूप द्रूप ॥३१॥
द्रूप वासिकाय तस्म पुष्य चहियारुविसच ॥४१॥
जामालिते पुष्य जामी जायसी एकु कुमार ॥४२॥
चोपाय विषा बुझ लं बुझ तं कु एव संबिषय ॥
चबूखी द्रूप जं वुष्ट तं कु नाट धड़ ॥४३॥
[३२] चक्षुप्रसतं चबूख ने[पन्] संधे वि दिरिषमे दहरा ॥
ि च चयति पय दांह समु जह कसमाना्रिषम ॥४४॥
घरिघरान्ति विषयाय जाय जाय ते तेहि समय धि ॥
उजुरी चुरासरी वेशाय एकाय प्रामाय ॥४५॥
कमधिकि तं वि प्रहा जीसी जायसी सयलमानिहायो ॥
होपेंद्रिहि पसविषारि वासारी ॥३८॥

४५ Read पुष्टि, Gr § 541 For प्रकरूः see note on A. 17 Read सीधौ Instead of the second अष्टक one would'
expect एक्षिकाय, compare A. 32
१५ दद्धे, Gr § 107 खर्जुः, Gr § 106
१६ Read दिप त एव कौशोः The second verse means "whose shoulder has not been freed from the burden" by a second one able to bear a burden."
१० Read every where एव instead of जी, which is against the metre, compare Gr § 85, 276
१७ Read सीधौ For प्रकरूः see note on A. 17
१८ The meaning of दिरिषम is not certain It seems to mean 'gets tedious' I have not found the word the
where
२१ Read सीधौ and उखच चहियारु occurs again in A. 102 and B. 9, it means 'real,' 'true,' Sanskrit सताय
३१, Gr § 354, आत्र देहौ=यथा देहौ देहौ seems to be a proverbial saying
५२ Read चक्षुप्रसतं न च, Gr § 8, 70, Hc 4, 86 १२ Read दद्धे
४५ धि for धि see Gr § 180 Instead of प्रहा read उ
The first verse is metrically quite incorrect. Read ॐहरिदे कपोलदे वि वि ११३२ कपोलदे. Gr § 180.
[38] जद जमी विष लब्र ता लब्र रामजाल्लारिच्छो ।
ञरारासं वर्चन्त विषे व चोड न हु कल ॥७५॥
रे कमठ तुका गोले के न हुका के न यद्य कहिन्त ।
सचेत पुष्य रामामो तुका करिच्छो तुम नेच ॥८५॥
को कमठी विष जामो जापल्लिच विं अकेली जमाहिल ।
जमाहिल कि पि [39] तरिस जीविचेन्तिं न जोड़ी कह ॥१०४॥
जद जमी विष लब्र ता लब्र रामजाल्लारिच्छो ।
कहेन व अचेन्त न हु कल नेच न हु कल ॥१०५॥
पस्तवक्षलिग गम्भर सदिलार सबिलार एक महिलार ।
सिबिली पुष्य पस्तवे जामो कमठर जयगीठे ॥१०६॥
वर्कराम पस्तविचा[४०]ए वि गम्भा सदिलार हु सबिलारमहिलार ।
सचेत पस्तविचा पुष्य एक विष कमठ तुह जयगीठे ॥१०७॥
चदारो पस्तविचारी वि नेभ पदुमार ताप गकुदळे ।
जाया सबिलार एक विष कमठी सबिले ॥१०८॥
सबिले वि जा न जारी सदिलो ता कि करें ये यवरी ।
एकी विष वहम भर [४१] कुमी वीर्य अपालनो ॥१०९॥
एकलाहरीको वि विष महरेन सबिले पि एक जी वीर्य ।
उद्वक परस्पर भार चनो उण मणियसेरीण ॥१०६॥
कुमारी वि बीलारो दिवो एकी भाववर राम ।
विरिजन वेदियाः कुमारी विरचर्न तेष ॥१०७॥
गाजारण न एम गाजारण सपर्ण नावलो [४२]हिं कह ।
सयवार एक्रक पदुम जयो जेश तेष सय ॥१०८॥
एधार सुयार तए गाजारण सपर्ण नेप रामराल ।
सयवार नायरी जेश एपारण तेष सय ॥१०२॥
॥ इति महावाराजसिधिराजप्रेमक्षकोलिन्दाविरितति सयाप्रेक्षात् ॥
॥ महाव बहादृष्टि: ॥

55 Read लुभ द and लुभ
100 Read जापल्लिच्छो वि वि जापल्लिच्छो, and in the second verse जापल्लिच्छो or जापल्लिच्छो
101 Read लुभ द and लुभ द
102 Read ग्या द and ग्या द
103 Read चदारो 'शान द and ग्या द' 104 वर्चन्ति=वराव । Gr § 80 Read वीर्य
104 For एक्रक । See note on A. 17 Read वीर्य 105 Read सपर्ण नावलो, or twice 'नावलो'
107 Read एक्रक भाववर and सपर्ण, or the same without अनंतार यद उत्तम मित्र मित्र in the sense of सयार
Compare बहादृष्टि, A. 47 (with note), and गोप, B. 34 तर=लम is rather singular here, since बहादृष्टि has not been addressed in this ode

2 ॥
TEXT OF B.

[1] धमा: विवाय ||

भवसाय वचन काली वुभाद तस्यं विचार वानार्क ||
हेलाे वे वे दक तुनेव थियो विलयं विलयं हेल [[1]]

कुञ्जगिप्तियो लदुविभा जलनिपियो जनिषा सकलेय ||
पद्धा धरित्या वर्षी सवहा वे वे हूँ सा चो वे ||

कुञ्जगिरिपारजलनिविलिचयासुदा नरेव द्रु [2] पद्मम [1]
वचन[च]जिर्जया पद्धा धरिष्या वूँ वे हेलाे ||

वहन्ति सिंह ता गव्याने गव्याने जे वहंति तं पिण गुणी ||
लदुविभा पद्धम पिण एवं सवयं तस्यो वूँ ||

घयली वे वे विश्र वुभाद मरभासववावेनिधि [3] समयं पिण ||

वचन्द्र जो हूँ भरं से एकी भीष त वेल्य ||

लदुविभायां सवयं शुभं मरभासदिष्ठि समयं पिण ||

पद्धा वुभाद भूजः की हूँ गुणी चढ़द इवविषैः ||

द्रु चष्यासा सवयासा वुभाद लदुव द्रेष्यं विजिषेय ||

भण चढ़द की द्रु गुणी भूर्वद मरभासदिष्ठि ||

घरथि तुः गव्याने गव्यासुरसुविद्यं वाय के दिच य जे दिच्ये।

हेलाे त हूँ चरित्या भीषेयं चरित्यं दिच दिचे ||

भारस्य द्रु गुणसं [4] चवलासावेनिधि चढ़द चड़विश्व ।

विदवीपवेष चिर्यो भारी वि हूँ लदुव लदुवङ्गः ||

कुञ्जगिरि तुः गुणसं कर्मार्थाविलिजिष्ठे वदविश्व ||

पद्धा वेपरसुद्धिनि भीषेयं तं कायं पदर्दः ||

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1. बृहस्पति, काविता, गुणम
2. वुभाद is a denotative from बुभृ according to Gr § 559,="शास्यपति", compare § 552 and वुभृ=वृष in § 129. It means 'to make light,' 'to reduce in weight,' 'to relieve.' For विस्तिर备 compare वार in Gr. § 88. It means 'they have been fixed, made stationary.' यू is wrong for बृहस्पति in § 129.
3. वुद्धसः is Acc Plur., Gr. § 89, 367a.
4. धमा, धिन. § 67,=वे वे वे वारातुछः. Read "धमा, धिन, 'to remove,' Gr § 488, 553.
5. Read "धिनि and धमा" For धमा" compare Gr § 116.
6. Read धमा, धिना वारातुछः लदुवः भारस्य: वासासुबृहतः, 'something lighter than oneself,' compare B 18 चढ़दः here and in A 9 means 'to be found,' to be,' compare He 4, 206, Materials, s v caddi, and चढ़दः, B 17
7. Read धिनि, and धू में दिच्ये instead of य. For वूँ see note on B 6.
8. धमा, धिना वारातुछः लदुवः भारस्य: वासासुबृहतः, 'something lighter than oneself,' compare B 18 चढ़दः here and in A 9 means 'to be found,' 'to be,' compare He 4, 206, Materials, s v caddi, and चढ़दः, B 17
सवेषीं वि यहाँवा धरणी प्रहिणां विलम्बाणि ।

इस युग ये स्त्री कलिहाना प्रहिणां भीषण का लाण [5] वा र ॥

विरंपरिवर्णातुप पात्र उदाहरण भक्षणवेषु तद घरवि ।

तद वि तद विब्र रता चन्द्रक मूद न पुलंबद ॥

कुम्भकरितिपपुरुषा एसों भारी हु तुष्य प्रियनलो ।

युगजा सत्यं हिंदुं तुधाण वि गटटमा सुखिवा ॥

तुधाण एस भारी प्रियनलो कुम्भकरितिपपुरुषा ।

[6] प्रकटक समंस भारं भूरणी भथुण्ड विषमलो ॥

भारविखरसम्बंधा चन्द्रवादि ले जयमि विहाया ।

ते वि चन्द्र वहातपनों कुम्भकरितिपपुरुषा तयू नीचा ॥

भारविखरसम्बंधा पापवों निविहायत्व प्रज्ञति ।

भविकवकल त विच तः कह कह यु चन्द्रगिरिच ॥

निरंपरिवर्णातुप लाण [7] वं भूरण हालाण वुझप्तय ।

तुध नपन्धतल्लीं चन्द्रक मूद न कह व व्यवहार ॥

घरवि तम चन्द्रगिरिच तुध तयू स्वयासवों दच्चवो गबची ।

भीषण की वि जिसी दच्चवादिस्वर दच्चवरया ॥

चन्द्रगिरिच गरितिम धरण वमों सदा वत्तेव ।

दच्चव दच्चवाण गद्या जवावाने यह तने दच्चवोः [8] ॥

कह चन्द्रगिरिच वृ विच तने दच्चवो व घरवि ॥

कुम्भकरितिपपुरुषा सो दच्चव साहयो ती तु शेषमुद्दाण ।

घरवि घरंत्रपण कह यु तयू ती तु उद्युविनात्व ॥

घरविच तयू तु घरवि गहस्ताण कक्षवस्च चन्द्रगिरिच ।

कुम्भकरितिपपुरुषा सवेषीं पद्म मय तु विनाया ।

चन्द्रगिरिच साहय तान न जाक स्वयंसिक कह यु ॥

120. दच्चव, Gr § 553
114. प्रहिणां = प्रतिभानु, in the sense of प्रतिभाति
115. जयमि = जयविनि, Gr § 395
t For यु compare note on A. 5
120. Read तुझप्तय तुधाण apparently belongs to तुझप्तय or तुझप्तय, 'tortoise,' Defn 4, 20 "This thy tortoisespin\n
is not at all found with any other"

121. Read दच्चवाण and compare note on B 7 दच्चव, Gr § 194. Read दच्चवाणि वि त त त त त त त त त त त त त त त त त त त त त त त त त त त त त

For दच्चव see note on A. 48

121. For दच्चविनात्व compare on A. 53
122. Read नाः न For यु see note on A 61.
121. जाणि = जाण, Gr § 497 यु = प्रतिभाति
धर्मविद्य तरथ कविये सो प्रत्यक्षो वि पलहुँ चुनी।
ब्रह्मवार्त्तको को हृदय लेखन इति हि ॥ २४॥
बलहुविज्ञान भूपत्रण पच्छा धर्मविद्य वचनलेख।
को [१०] गार्भो हु श्रस्ये को तस्रिग कहुँ विमाविशो ॥ २५॥
बलहुविज्ञान कुम्भ समय धर्मविद्य पुष्प वहलेख।
चयन तथ्य तारण वडते को तस्रिग विहिंष ॥ २६॥
वहलतप्रय को वाचिये चुनी हु एक धर्मविद्य।
तीये बलहुतकले भोग तुमि एक दुःस्वो ॥ २७॥
ज रहि पशुविद्ध दिव सिद्धरत्नां हु तस्रिग निहो [११]हो ॥
पञ्चहु तरं वडते भौस्यन चल्ल पायविहं ॥ २८॥
बलहुविज्ञान धर्मविद्य पच्छा धर्मविद्य वि कुम्भ चढ़ ॥
सलको सबो वि हु कविये भोग विरंद ॥ २९॥
कुलसिरियो जलमान्या वदस्तविद्या सायरा तस्र्य मदे ॥
पच्छा भरी कवियो बलहुविद्धेण किं होद्र ॥ ३०॥
पञ्चहु [१२] गद्धपत्रण तह कोडिहं धीविवाहिए वछविष्णु।
भौस्यन तस्रिग कलिए असतां वछ वोह्र। ॥ ३१॥
गरपत्रण पशुविद्ध धर्मविद्य ज न हु एक वछविष्णु।
त पविद्धां गयसिद्धां भौस्यन बलहुविज्ञान ॥ ३२॥
को वि गद्धपत्रणे धर्मविद्य एक निमित्तो विनिधषा।
पञ्चहु हु को वि विमाविशो तीये वि हु ल [१३]हुसाको ॥ ३३॥
एखं चित्र तह कम्भ जो गद्ध पलहुविष्णु ते चंच ॥
प्रभादिक जिलानो भाष पल्ल किं तरं पल्ल ॥ ३४॥
धर्मविद्य तस्रिगे वि हु लवहाच सम्बलीए वि भिन्नियो।
तीये वि कुपाठ एखं पिपुषा उण किं कार्त्तिक ॥ ३५॥
TWO PRAKRIT POEMS AT DHAR

श्यामाधिवि गहरत्र घर्षीरायैप्रा यु धिस्मु।

gaharatān [14] नाम े बस ताप हु अस्विष्णु ॥३६॥

gaharatān हु गहरा एको बहिन्दु न घाव सक्रेद।

ता पुनःचिह विषत्त तं धित तष्ट बहुधव वाह यु ॥३७॥

तत् जयये भुविय गहरत्र ताप वि वलिय जाय।

पद[15]दत्तनिमयानिष्ठा कुवागिरियो ताव रोकित् ॥३८॥

जय घरित्वार विजन्त गहरत्र तत्त वलिविशाप करें।

थामन्त्रे पुरुष हु रोकिय सरिताय भगीय ॥४०॥

धरणीए तत्त कुम्भी कोलयमुखा वि ैविषय नुका।

जा बहुधवत लीप पुरुष कय हु सोपेन ॥४१॥

जा सरित्यार घरित्वा कुम्भमुखेदिन क[16]ें वि रघु घरणी।

सा विजश्या वेधश्य भोग तप एह घरणेन ॥४२॥

धरणीए सम घरित्वा कुवागिरिमुखा हु जाय तेष सम।

लतिनितिवा तुझेन चला बेला तुजु गङ्गिता।

पुरुषेन गहरत्र श्यामाधिवि नेप्र्य केन वि निष्कर।

घरित्वा तप एह लहुदुलुब्र तिन नाम कय ॥४४॥

साततिनिनंकपरे[17]एं घरणी पर घरित्वा नाम कय व।

सा नीसकाना चला इसदेन गितिनिन्तरितिन।

लहुगाविवा हु घरणे कुवागिरियो खविवा सरिताय।

ब्राह्मणार्यो निसावियो कस्त निमित्तस्य मह कब्जा ॥४६॥

धरणी चल धिहा तद घरित्वा भोग समरए एह।

पुरिसायतिमेष रद्ध लहुदुल गहरत्राम[18]चित ॥४७॥

कमठे धरणेन धरणिया घारणे गहरा वि चड़ड़हुई।

तत् घरित्वा पुष सा वि हु एविष्णु क गहराम धता ॥५०॥

१६ Read विना, एहिय, सु, चणभिम

१७ निपित, Hc 4, 181

१८ बुद्ध, Gr § 568 Read धु

२६ I think we must write लहुदुलुब्र ॥ुवा and translate this by ‘lighter than light’

२५ कुम्भर=the shell of the tortoise, compare A 89 एह ते श्या=एहा, Gr § 263

२६ For वलिया from घण्य (root चित ) compare घण्य, Gr § 543

२७ विज, Dānim 8, 67 Read अभिन्. गहरत्र=गहरा भक्तम, Gr § 178

२८ भोग, Gr § 129.
लहुषात तुष दिन्व सा सच्च सारणा शोभारापणः।
तेषां शरिषा सि एवं शस्यारूप वि गद्रम सिद्धः॥४८॥
कुमारिवासे खुषिताः चलावती संकिष्ठा धिष्ठा धरणीः।
तद शरिषा पु[१९]ष एवं सख्षाया पुष्व व सख्षाया ॥४९॥
लहुषाविखिः वि गद्रे ब्रम्ह लहुषाविखिः न मनंत्रः।
न गयति विं सि द्रव्य शस्यात्तासि सच्चानिभीः ॥५०॥
लहुषाविखिः वि छु छु छु मोहः तए सुध्या गद्रमारताणः।
सच्छानिभं विप्लवं कारं सयं सदं पद्धो पद्धिताः ॥५१॥
कुमारेण भरां शरिषा लहुषं चयं सवा ॥[२०] सि सप्तनः।
तद शरिषा पुष्व एका दृष्ट अस्तााणं लहुषः ॥५२॥
जो गारवो छु हिं दिवो पशुपं हो चीवे एव सच्चानिभीः।
लहुषात्त तद तए कयं पद्धिताः सच्चानि ब्रम्हाणः ॥५३॥
लहुषात्त गद्राणं भारस्य चढ़ धारण कर्ते।
गद्राविखिः कुमारेण धरणि लहुषाविखिः हु तए ॥५४॥
गद्राणः[२४]ष पि दिवं पण्डुहिः पद्धिताः लहुषम्वतिनिः॥
तद दिवं लहुषं पद्धिताः गद्रमम्बतिनिः ॥५५॥
मरिजत जो शरिजत भारो रह कुमा छो हु सच्चानिभी।
शच्चानिभा तुम्भे देवीए वच कायरा जाया ॥५६॥
गद्राणं लहुषात्त उपरीत्य गद्रेः वि द्रह देव ॥
द्रह सादरपुवसा[२२]ष द्रव्याऽं त्रिधो न तप्याऽ वि ॥५७॥
द्राजणं लहुषं सदूरे पुरवितां ॥ ॥ ॥
भूवव गुह्येन तए द्रह तीए गुह्येः चरितो ॥५८॥
पेश्रताः सचरं गुह्येन गुह्यसरिनाहुगुह्यगिरिकुहाः।
गद्राणं पद्धितावरं तए कालिए कह शु लहुषात ॥५९॥
सच्चानि प्रस्त्रीतं कद्र गद्राणं पल्लुरं वि ग[२३]षः देव ॥
भरे कहं त छु छु छु गद्राणं लहुषं हु पार्यवस्य ॥६०॥
एचाः गद्राणं तुरवेदृश्यु कुमा पद्धिता पल्लुछ।
ख्यातोलिधाः पेश्रतेः रो गुरस्वतिनिः ॥६१॥

26. प्रस्त्रीतत् शुद्धा गहः, शुद्धा गद्राणं पल्लुरं वि ग[२३]षः देव। 27. चरितो वि गद्राणं लहुषं हु पार्यवस्य ॥६०॥
61. Read छु में विप्लव शवद्च्च। Gr. 77, 191.
62. Read शान्ता गद्राणं.
कैतिष्कसे भारे कह तप पीरस यमीलूण
हस्ययार्द कफार लोए लहुवालियो अथवा ॥५४॥
पुषक स्वतन्त्रसा कुलगित[२४]प्रस्था तहिष्ठ पद्धिरायः ॥
तीतिज्ञ गक्षार्त मुष्क एव तम कुमति ॥५५॥
भारस वहृष्टाणि पढ़ि लोक इह कवय विष्णुः ॥
मधिवसे वय धरिन्द्रभ भारे ऐसो नवा वहा ॥५६॥
जं ज् गहरं जं जं च हुव्ह जं च न च च चयसकां ॥
तं तं कुणतपाण कहो लहुवालियो भोज्य ॥५६॥
धिर्मिया [२५] गहयसेश पुषक तप गहयसा इसा चावा ॥
वरेरेश पलहुपथ प्रविश्या पयसा तुल्लिथः ॥५७॥
मा चहं च जलसक्षे मा धरिन्द्रा मिलुत्तो गोत्स्वः ॥
द्वस त द्वयां घरणि लोकस्य इससा उच्चसिद्धि ॥५८॥
घरण्यो वर्गप्रस्था ककसरसा तहिष्ठ कुलगितयोः ॥
[२६] स्विने रागिणे तात सोमाः ॥५८॥
सतिनारदसुपुषकसा एका गक्षार्तपण इह लोए ॥
गहयाय लहुवविया कि चु फले तुल्का अत्सिनः ॥६०॥
शारीविविधुण्डे भारे अयस्य गारव लोया ॥
दैने तम पुष साहसु विवीरयं ताति विलहसिद्धि ॥६८॥
लहुक दरेशु ध[२७] स्वसु चच यिः ॥
तद् सा तद्भद् वि रत्ता सयल लहुक तुहे गहर ॥६२॥
काकण लहुपत्त महोक अथ तुहे पययसंती ॥
घरणी वर्गायः अथ तुहे भोज्य चोपएडः ॥६३॥
घरणीये लहुपत्त त इह सतिनासु लहुक ज सहिष्ठ ॥
तुहे चत्तीए दस्तीए चच गक्षात्तान च ॥६४॥
[२८] सोहरिविश्य लहुक विजय सहि घरतेषः ॥
कहु तप चस्मेंलं घचो विष्ण गारवो दिवो ॥६५॥

२४ पूजया भतितानास बलक्ष्याः पद्धिया न भक्ष्याः
४५ भक्ष्याः भवायोः स्वर्गाभिः आद्वायां
५० पृष्ठानास सर्वस्याः स्वर्गाभिः आद्वायां
५३ भक्ष्याः सर्वस्येष अनविष्णः कालिः
६४ समेतेष यस्मिन् कालिः काम्यानम्
२१ समेतेष यस्मिन् कालिः काम्यानम्
मा सबसु घरणि तुम सजिलभारि हु जं मह गच्छिं
भोजन त भि घरिचा ऐसो भारि तुँग गच्छिं
गङ्गात त सतसि घरणि इह ज पच्छिं तुँग दिव्यं
तुँग ग[29].....
जनकिमिखा धारिचा कशुचिमिखा कुलागिरे तहा घरणि
छलि वि तं कि जारिसि न याणिमो भोज मह वहसु
पठोरे वच्छ कुमी भेसी तेकिंश तइ रणिं किरी
यथ त वह वहसु इह भोजि ज वारे घरं
वाहसुरीणा सप कि [30].....[क]सद मा गच्छि
ब्यक्तहु वेदक्ख धरिचा भोजन कह इसा घरि
मा कमठ वहसु गच्छि मा त इह वेद वलुणो चोति
घरिणीभो वेरुकाची गर्वागिरिव अखि गच्छारि
कलिय भोजन महिद दृष्टि मा हु सुपह लहसु ति
कुर्मसुहु गच्छात एणा त [31].....[२२] इ
वहसुविद मगवितिवि भोज तुम वेद एवं जापिसि
वहसुविचा मा वि सदी वहसुविचा सा वि भरीं
गरणि पच्छिं दिनचं गच्छात तइ विहारे कैरिसय
वहसुन्तोण दिनच भोजन त धि कैरिसय
करिजण वसुहुला भोजन घरणि ज तुम घरिणा
च....[३२].....सद सब तं तुँग द्राव [१९]
हुइं न य धिर्मिन सजिलि न य विं धि कुर्मि न विलिं
भविन्येः वि अहसुच गच्छाण कह तुम दरकि
ब्यक्तिमिखा हु चर्पीकुर्मिनिरण सावरि वि धारिचा
पेतुण्य एणां लि विंहिं चोट मह वहसु
च....[३३].....काणारण कुर्मिगिरिमुहो
बोध तपे दर्दं चिन्त चह मह वहसु तइ विं
आसाद्वालाठिचिमा गच्छात तइ चुढू कैरिसय
तथिफोभोमुहुव्य विरिसय त धि सह वहसु
हरणो ता बहुविषया कुलगिरिप्री सायरा- इस गय[व]।
[31]...

तुह विषयं भाग व न हु घाढ़ ॥८०॥

बड़त पसुदिवर बस्तिरिप्राण सान्ति भोगव।

चुरच वृन गतर विख ज मान न हु विख ॥८१॥

कैदिरिय पसुदिवर विषय पुरीसिंह कैदिरिय होढ़।

गतर घरिणी तुम चाहुस कह केढ़ गौरविख ॥८२॥

धरणिवसुमा लहुव[३२][विषया] ; ॥८३॥ वि सल्ला वि।

पच्छा भारी पूढ़ी नरेन्द्र खच नरेन्द्र कि ॥८४॥

महाचायं गतरित इतिलोकिः पृथिविः हु त चये ॥८५॥

परगावभारे गजही बधा भण कैदिरिय होढ़ ॥८६॥

तो ध्यानं नवस्सा भारी गतरिण्य हु इतवर हो हु।

धरणिवसुमा भूउड़ को तुर्ज [३६] ... ॥८७॥

कुमालिकितिलघुरिवाहसुमौ जितिरिस मोगस बयबखुस ।

क घिरिस विक्ष्ण पुलिजिरिय होढ़ सह करहु ॥८८॥

गुणगितिवारपुषुरिनसुहै बहुवरिव को निवारिव ।

परबालवादवारिवा यथे भण को गुणी चड़त ॥८९॥

कह कहां वि मह [३७] ............यत जाव सुहा ।

तहुवाजिवण सा कह वलय तथ समुदाह ॥८३॥

चजाविवण गतरिण लोढ़ वगाण बूझमाहुह ।

तत्त वि कह तहुवावत चेहूँ खेच्छ बाहुह ॥८८॥

तहुवावसु त घरिण विनण वधुवेष कुसुम चचः चिन ।

ज चहिर त विरवसु तच र [३८] ............ वि ॥१००॥

कमतवाहार फक विरिरिय द्वादा गया हु सबसाह ।

तों भरेण सचिये खण्णगे घरिणी कहां त चिन ॥१०१॥

सतरः गतरित गवहिरिवं नेच कह व फळेच्छ।

तत्तक विनण तहुवर इतरण युग्म तह बीच ॥१०२॥

३१ Read पुरीचिधि and गौरविख

३३ Read नूल instead of हु

३४ विथवन Gr § २२३, २८५, ५५५ विथवन is derived from the stem of the present विथवन, Gr § ४७३

३५ For पारे compare note on B ७

३६ बेढ़ी, Gr § १४०

३७ पारे=पारे, Dask. १२६, १२६ =चर्च वधुवेणी फळव

३८ बेढ़ी, Gr § ७६ गया सववाह=तथा सववाह, "they
grew at the same time", compare Dask २, १५

३९ For सववाह compare note on B ७ Read बुध ए
No 26.—DATES OF CHOLA KINGS.

By Professor F. Kielhorn, C.I.E., Gottlingen.

(Continued from page 8.)

From the Government Epigraphist's collection of inscriptions Mr. Venkayya again has sent me for examination a large number of dates, of which I here publish 39 dates of Chola kings. The most important of them is No 101, which has only quite lately been discovered by Mr. Venkayya. It is of the reign of Parantaka I., and, together with my date No 55, proves that this king commenced to reign between (approximately) the 16th January and the 25th July A.D. 907. Of the other dates, one (No 102) is of the reign of Râjendra-Chôla I., and one (No. 106) of the reign of Râjarâja II., 3 dates (Nos 103-105) belong to Vikrama-Chôla, 8 (Nos 107-114) to Kulottunga-Chôla III. (Virarâjendrâ-Chôlâdēva, Trabhuvanavindâva), 16 (Nos. 115-130) to Râjarâja III., and 6 (Nos. 131-136) to Râjendrâ-Chôla III. These dates in every way confirm the correctness of the general results previously obtained, at the same time, they enable us to give within narrower limits the times during which some of the kings to whom they belong must have commenced to reign. Thus it may be affirmed now that Râjendra-Chôla I. commenced to reign between (approximately) the 27th March and the 7th July A.D. 1012; Râjarâja II. between (approximately) the 27th March and the 11th July A.D. 1146, Kulottunga-Chôla III. between (approximately) the 6th and the 8th July A.D. 1178, and Râjarâja III. between (approximately) the 27th June and the 10th July A.D. 1216.
Mr Venkayya has discovered and sent to me a third date of the king Parantaka I, which should admit of verification, and which I have examined but do not venture to publish yet. I am also keeping back a number of dates of Kulottunga-Chola II and Rajadhiraja II, because I am not fully convinced of the correctness of my general results. The discovery of additional dates of these kings is highly to be desired and would be of considerable importance. Mr Venkayya has kindly checked the readings of the original dates here published, after they were in print.

A—PARANTAKA I.

101—In the Sivatobkanatha temple at Gradamam.

17 1 na Madamakoḍa ko-Pparakṣarapavar-
13 ka jdu[°] 1ouradu Kali[y*]ja ... [gra] nāl
19 pudipasa-nagya[y*]mat'[°]i e[na]ba ... ... ... [j]nattu
20 mappada ḍu ... ... ... 
22 ... ... ... ... ... ... ... ... ... ... 

"(In) the Kaliyuga year four thousand and forty-four, the 38th year (of the reign) of King Parakṣaravamar who took Madura,—on the fourteen hundred-thousand, seven[ty] ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... Kalinya ... ... ... ... ... ... ... ... on the day of Raviṭi, which corresponded to a Saturday of the month of Maṅkara in this year".

For the year 101 of the Kaliyuga this date corresponds to Saturday, the 14th January A.D. 913, which by the Āryaśuddhāḥa was the 23rd day of the month of Maṅkara, ar 1onat. [The 14th of the bright half of Mīga ended 18h 21m, while] the nakṣatra was ḫravati for 9h 31m after mean sunrise. The preceding Maṅkara-samkranti, according to the Āryaśuddhāḥa, had taken place 8h 33m after mean sunrise of Friday, the 23rd December A.D. 912, when the alavṛtta, calculated by Warren's Table, was 1177014d 8h 33m That Frd. y. u. r. y. u. the 1177015th day of the Kaliyuga, and Saturday, the 14th January A.D. 913, the 1177037th day, the day which, without any doubt, was put down in the original date.

Above, Vol VII p 1, I have stated that between A.D. 900 and 935 the Chōla date No. 55, which was of the 10th year of the reign of Parantaka I, must correspond to either the 24th July A.D. 911, or the 25th July A.D. 912. The present date No. 101, which is of the 36th year of the same reign and corresponds to the 14th January A.D. 913, shows that the second alternative given by me was the true equivalent of the date No. 55. And the two dates together prove that Parantaka I commenced to reign between (approximately) the 16th January and the 25th July A.D. 907.

I may add that this is the earliest known Chōla date which can be verified, and that of the 136 dates hitherto examined it is the only one in which the era of the Kaliyuga is quoted. Among the same dates, 13 quote the Śaka era; and of these, 12 are in Kannarese, 4 in Telugu, and only 2 (No 6 of Ś 1030, and No. 16 of Ś 1119) in Tamil inscriptions. The Śaka year 991 is quoted in the date of a Tamil inscription of Vararajendra, which does not admit of verification.

B.—RAJENDRA-CHOLA I.

102.—In the Dērkudigandavasthara temple at Tiruppalatturā.

1 Svateti er [1°*] Tura maggi[°]r var[°]a ... ... ... ... ... ... ko-
[Pra][ra*]kara[nma]rāna śṛṇga ard-Rajaṇentra[adna]-Chōladāvarku [yāpdu śāvadu]

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1 No 735 of the Government Epigraphist's collection for 1905
2 Read īravad-
3 No 475 of the Government Epigraphist's collection for 1903
In the fifth year of the reign of king Parakāśavarman alias the glorious Rājendrachōla, on the auspicious(?), day of Ṣataabhāṣa, which corresponded to a Tuesday of the month of Mēsa in this year.

According to the result of the 3rd found for the commencement of the reign of Rājendrachōla I, this date will be expected to fall in A.D. 1016 or A.D. 1017. In A.D. 1016 the month of Mēsa contained no Tuesday, on which the nakshatra was Ṣataabhāṣa. The date therefore apparently corresponds to Tuesday, the 26th March A.D. 1017, which was the 4th day of the month of Mēsa, and on which (11th tithi of the dark half of Chaitra ended 21 h 33 m), the nakshatra was Ṣatabhāṣa, by the equal space system from 5 h 55 m after mean sun rise to the end of the day, according to Gaṅga from 5 h 55 m to 21 h 40 m, and by the Bṛaha-middhanta from 6 h 34 m to 19 h 3 m, after mean sun rise. I can give no special reason why the day should be described as the auspicious day of Ṣataabhāṣa.

The date would prove that the reign of Rājendrachōla I. could not have commenced before (approximately) the 27th March A.D. 1012.

O — VIKRAMA-CHOLA

103 — In the Tyāgarājasvarūn temple at Tiruvārū.

1 Svasti [ādi [ā] Pūrṇāma midandudu . . .
5 kō = Pārakāśavarmananāna Tribhu[ya]nachakravattigal sūr-Vikrama-
Śöladi-vā [kā]ku y[ā]ndudu
y[a[m]]nā pari. Tiruvārūnānāl

In the fourth year (of the reign) of king Parakāśavarman alias the emperor of the three worlds, Vikrama-Chōladeva, on the day of Ārdrā, which corresponded to a Wednesday and to the third tithi of the first fortnight of the month of Rishabha.

The date corresponds to Wednesday, the 10th May A.D. 1122, which was the 16th day of the month of Rishabha, and on which the 3rd tithi of the bright half of Yāsahṣṭha ended 16 h 22 m, while the nakshatra was Ārdrā, by the equal space system for 12 h 29 m, and according to Gaṅga for 0 h 30 m, after mean sun rise.

104 — In the Tyāgarājasvarūn temple at Tiruvārū.

1 Pu-nādu pu[m]a[n]ā . . . . .
2 kō = Pārakāśavarman[ṿ]ma[ṛ]āna Tribhu[yā]nachakravattigal [Vj]krīmama-
[Ś]öladevar[KK]ku yā-
yum po ra Tiruvārūnāl

In the fourth year (of the reign) of king Parakāśavarman, alias the emperor of the three worlds, Vikrama-Chōladeva, on the day of Ārdrā, which corresponded to a Wednesday and to the (third) tithis of the (second) fortnight of the month of Rishabha.

There can be no doubt that this date is identical with the proceeding one, and that the reading in line 3 of the original should have been pārva-pakshattu, not aprya-pakshattu.
105 — In the Tiyyarajarama temple at Tiruvannamalai.

1 Svasti [i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i][i]
I may add that between A.D. 1146 and 1173 the only days for which the original date would be perfectly correct are Wednesday, the 27th July A.D. 1155, and Wednesday, the 23rd July A.D. 1169, but that with neither of these days could the other dates of Rājarāja II be reconciled.

The date would appear to show that the reign of Rājarāja II could not have commenced after (approximately) the 11th July A.D. 1146.

E.—KULOTTUNGA-CHOLA III

107.—In the Vādāraṇyēśvara temple at Vādāranayam

dēvar]ku yāṇdu na[ Lê]-
2 lávadu Miṣna nāyaṛku [pā*]ivva-pakkattu pāvjamīyum V[i]yāla-ikkalamai-
yum per[rā*]
3 [U]rōsa-mā

"In the fourth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōla, on the day of Rōhini, which corresponded to a Thursday and to the fifth ṭīthi of the first fortnight of the month of Miṣna."

The date corresponds to Thursday, the 11th March A.D. 1182, which was the 17th day of the month of Miṣna, and on which the 5th ṭīthi of the bright half (of Čhattra) ended 9 h 25 m., while the nakṣatra was Rōhini for 20 h 21 m or 21 h 1 m, after mean sunrise.

108.—In the Vāḷḷiśvara temple at Rāmagiri

1 Svasti śrī [||*] T[i]r[i]buvaṇaka[cha]kkaraṇattīgal śrī-[Vi]raṇasē[nda]ra-
Śōla[dēva]kk[k]ku yāṇdu a[rā]vada Karṣada-nāyaṛu aparā-pakkha[t[a]
dā]vādaśīyum [Vi]yāla-ikkalamayum peṛṛa Uṛōsa[n]a[n]-mā[ Lê]

"In the sixth year (of the reign) of the emperor of the three worlds, the glorious Viṛarājaendra-Chōla, on the day of Rōhini, which corresponded to a Thursday and to the twelfth ṭīthi of the second fortnight of the month of Karṣada."

The date undoubtedly corresponds to Thursday, the 5th July A.D. 1184, which was the 9th day of the month of Karṣada, and on which the nakṣatra was Rōhini the whole day. But the ṭīthi which ended on this day, 18 h 7 m after mean sunrise, was the 11th, not the 12th, ṭīthi of the dark half (of Āśādha) — The result shows that in the original the 12th ṭīthi has been wrongly quoted instead of the 11th.

The result would also show that the reign of Kulottunga-Chōla III. could not have commenced before (approximately) the 6th July A.D. 1178.

109.—In the Vāḷḷiśvara temple at Rāmagiri

1 Svasti śrī [||*] T[i]r[i]buvaṇaka[cha]kkaraṇattīgal śrī-[Vi]raṇasē[nda]ra-
Śōla-dēva[k]ku yāṇdu a[rā]vada Karṣada-nāyaṛu aparā-pakkha[t[a]
"In the sixth year of the reign of the emperor of the three worlds, the glorious Viraśājendra-Chólađēva,—on the day of Rōmē, which corresponded to a Thursday and to the twelfth tithi of the second fortnight of the month of Karkaśaka."

This date is practically identical with the preceding one, and contains the same mistake.

110.—In the Chitandramaulavāra temple at Tīruvakkara.1

1 . . . . . . . . . k[o]nd-uru[i]ya ērī-Kul[ō]tunāga-
Śōladravārku iy[Ā]ndu 16vadu Maحار-nāyya(ya)ya urabattunālaṇ-
diyādyum Tīngal-[k]ī]lamayum ama(pa)ra-pakṣattu navaminyum peṛga
Aṉalattu nāl.

"In the 18th year of the reign of . . . . . . . . the glorious Kulōttunga-Chōlajēva, who was pleased to take . . . . . . . . , on the day of Anurādhā, which corresponded to the ninth tithis of the second fortnight, to a Monday, and to the twenty-fourth solar day of the month of Makara."

The date corresponds to Monday, the 17th January A.D. 1194. The preceding Makara-samkrantu took place 6 h 45 m after mean sunrise of Saturday, the 25th December A.D. 1193, which was the first day of the month of Makara. The 24th day of the same month therefore was Monday, the 17th January A.D. 1194, and on this day the 9th tithis of the dark half (of Māgha) ended 19 h 8 m, while the nakshatra was Anurādhā, by the Brahma-mādhānā for 22 h 40 m, and by the equal space system and according to Garga from 3 h. 17 m, after mean sunrise.

111.—In the Vēdāranyēśavār temple at Vēdāranāyam.2

1 [Sva]-ṣṭu ērī [(i)] Trībhu[ṇ]ya-naḥchakkaravat[t]i]ga Madura[yum Ílamum
Pāṇḍya-yan maṭi-tatālay[ym]

"In the twentieth year of the reign of the emperor of the three worlds, the glorious Kulōttunga-Chōlajēva, who was pleased to take Madurai, Ílam and the crowned head of the Pāṇḍya,—on the day of Uttarāśāhādha, which corresponded to a Sunday and to the eleventh tithis of the second fortnight of the month of Rāshabhā."3

The date corresponds to Sunday, the 3rd May A.D. 1188, which was the 9th day of the month of Rāshabhā, and on which the 11th tithis of the dark half (of Vaśākha) ended 14 h. 40 m after mean sunrise. But the nakshatra on this day was Uttarā-Bhadrapadā, for 7 h. 58 m after mean sunrise — The result shows that in the original U[t]rīḍ[ā]ṭi]ya is an error for U[t]traśādi].4

112.—In the Kailāṣanāthavātum temple at Kaila-Perumbūr.5

2 durai[yum T]ja[ṛ]ma[m] Pāṇḍya-y[ ].[u]n-]
4 . . du yān du 23vadu Vṛṣi[ṃ]ka-nāya(ya) apar-pakṣatā tray[i]-

1 No. 198 of the Government Epigraphist's collection for 1904.
2 No. 430 of the same collection.
3 In the month of Rāshabhā an 11th tithis of the dark half cannot possibly be joined with the nakshatra Uttarāśāhādha (U[t]traśādi).
"In the 23rd year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chodadéva, who was pleased to take Madura, Ilám, the crowned head of the Pándya and Karuvúr,—on the day of Viśákha, which corresponded to a [Monday] and to the thirteenth tithi of the second fortnight of the month of Viśákha."

The date corresponds to Monday, the 9th November A.D. 1200, which was the 11th day of the month of Viśákha, and on which the 13th tithi of the dark half (of Kárttaka) ended 11 h. 46 m., while the nákaśatra was Viśákha, by the Brahma-siddhánta from 1 h. 58 m., according to Garga from 5 h. 55 m., and by the equal space system from 18 h. 24 m., after mean sunrise.

113.—In the Vaiśānāthasvāmin temple at Kálla-Perumbúr. 1

1 [Ha]ra Svasti śr̥[i] [t]i Tīr̥uvan[ā]ch[h]akkavattīga Madu[r]u[ya[m]]-
2 [m]* [I]lamum Pāṇ[ḍya] mudd̥-talaiy[m]* kon[di aru]-
3 [ya] śr̥-Kul[t]uṅga-Śodādevarkku, yāndu 25-
4 vadu Kār̥kudagā-ṇāy[ka[m]*] [pā]rvav-pa[kh]a[t] tu pa[ṇ]ja[m]iyum Budan-k[ī]-
5 [m]a[ri] po[ya[-]

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chodadéva, who was pleased to take Madura, Ilám and the crowned head of the Pándya,—on the day of Uttra-Phalgunti, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Kárttaka."

The date corresponds to Wednesday, the 24th July A.D. 1202, which was the 23rd day of the month of Kárttaka, and on which the nákaśatra was Uttra-Phalgunti, by the equal space system and according to Garga for 11 h. 10 m., and by the Brahma-siddhánta for 7 h 53 m., after mean sunrise. But the tithi which ended on this day, 21 h. 31 m. after mean sunrise, was the 4th, not the 5th, tithi of the bright half (of Śrāvana).—Accordingly, we should have expected chaturthiṣyam in the original instead of pa[ṇ]ja[m]iyum.

114.—In the Vēḻåranyēvara temple at Vēḻåranyam. 3

2 Ka[ra]vurum Pāṇ[di]ya[m] mud[u]-
3 tīlalaiy-gon[du] virar abhāṣegamum visīyar abhiṣegamum panniy-av[ra]ippa Tīr-
5 yum T-

"In the 3[2]nd year (of the reign) of the emperor of the three worlds, Tribhuvānavrādēva, who took Madurai, Karuvúr and the crowned head of the Pándya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Chittra, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Dhanu."

The date corresponds to Monday, the 21st December A.D. 1209, which was the 27th day of the month of Dhanu, and on which the nákaśatra was Chittra, by the equal space system and according to Garga for 21 h. 1 m., and by the Brahma-siddhánta for 17 h. 44 m., after mean sunrise. But the tithi which ended on this day, 12 h. 23 m. after mean sunrise, was the 8th, not the 9th, tithi of the dark half (of Panha).—Accordingly, we should have expected aṣṭāṃśiṣyam in the original instead of na[va]mi[yum]

1 No 524 of the Government Epigraphist's collection for 1904.
2 Is the Gāndī chaturthi.
F—RAJARAJA III

115 — In the Agastyāṇa temple at Agattiyanpāli.¹

1 Svastī śrī [I*] Trimbha[va][na]chakkaravatīgāl śrī[I]-Irāja[r]jadēva[r]kku yāndu iva[d]āvadu Kumbha-nāyaṛu-pūrva-pakkha(pakha)-dudgaiyum²

Tūṅgal-kiṭamāiyum peṛṭa Śadāyattu nāl

“In the second year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Śatābhāṣaḥ, which corresponded to a Monday and to the second āṣṭās of the first fortnight of the month of Kumbha.”³

The date corresponds to Monday, the 29th January A.D. 1218, which was the 6th day of the month of Kumbha, and on which the 2nd āṣṭās of the bright half (of Phālguna) commenced 5 h. 15 m., while the nakṣatra was Śatābhāṣaḥ, by the equal space system for 9 h. 51 m., and according to Garga for 1 h. 19 m., after mean sunrise.

116. — In the Āmalakīśvara temple at Tirunellikkaval ³


2 maiyum⁴ peṛṭa Pārat[tu nāl]

“In the year opposite the eighth year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pūrva-Phālguna, which corresponded to a Sunday and to the fourteenth āṣṭās of the first fortnight of the month of Kumbha.”⁵

The date undoubtedly corresponds to Sunday, the 23rd February A.D. 1225, on which the 14th āṣṭās of the bright half (of Phālguna) ended 18 h. 4 m., while the nakṣatra was Pūrva-Phālguna, by the equal space system from 7 h. 53 m., by the Brahma-siddhānta for 15 h. 6 m., and according to Garga for 20 h. 21 m., after mean sunrise. The day, however, did not fall in the month of Kumbha, but was the first day of the immediately following month of Mīna.⁶

117 — In the Akanṭhalingaśvara temple at Kivalūr.⁶


“In the tenth year (of the reign) of the emperor of the three worlds, [the glorious Rāja]jadēva,—on the day of Māla, which corresponded to a Friday and to the fourth āṣṭās of the second fortnight of the month of Mēṣa.”

The date corresponds to Friday, the 17th April A.D. 1226, which was the 24th day of the month of Mēṣa, and on which the 4th āṣṭās of the dark half (of Vaisākha) ended 20 h. 45 m., while the nakṣatra was Māla, by the equal space system from 1 h. 19 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 13 h. 8 m., after mean sunrise.

¹ No 505 of the Government Epigraphist’s collection for 1904
² Dedugas is a Tamil corruption of the Sanskrit deśiyād
³ No 523 of the Government Epigraphist’s collection for 1904
⁴ The es of ma is engraved at the end of the preceding line
⁵ The Mīna-samkrānti took place 13 h. 35 m. after mean sunrise of Saturday, the 22nd February A.D. 1225
⁶ No 517 of the Government Epigraphist’s collection for 1904.
118.—In the Kapardīśvara temple at Tiruvalavaiju.  
1 [Tir]buva[ga][k]arva[t][ga] ācir[Rāja*[k]ra][ja*]dēvarkku yāndu  
12[va]du Śīna-nā[ya][ga] apara-pakṣa[ha][t][u]  
2 ī[da]dutt[ī][yu][m] Tīgā[-[k]]lamay[i]m peṛga Utta . . . . .

"In the 12th year (of the reign) of the emperor of the three worlds, the glorious [Rājajr]ajā]dēva,— [on the day of] Utta . . . . . , which corresponded to a Monday and to the fourth ṭīṭhi of the second fortnight * the month of Simhas."

The date corresponds to Monday, the 2nd August A.D. 1227, which was the 6th day of the month of Simhas, and on which the 4th ṭīṭhi of the dark half (of Śrāvana) ended 17 h. 18 m, while the nakṣatra was Uttara-Bhadrapāda for 7 h. 18 m, after mean sunrise—The result shows that the last words of the original date must have been Uttaṇṭā-ndī.

119.—In the Vāllēvara temple at Rāmagiri.  
2 yadiy-āṇa Viyāla-kklamayum pūrva-pakṣhattu dasa[mi]y[u]m Āṇ[i]lamam-āṇav-  

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Anurādhā, which was the tenth ṭīṭhi of the first fortnight and a Thursday, corresponding to the fourteenth solar day of the month of Karkṣataka."

The date will be expected to fall in A.D. 1231 or 1232, and it actually corresponds to Thursday, the 10th July A.D. 1231. In A.D. 1231 the Karkata-samkrānti took place 9 h. 21 m after mean sunrise of Friday, the 27th June, which was the first day of the month of Karkṣataka; and the 14th day of the same month therefore was Thursday, the 10th July. On this day the 10th ṭīṭhi of the bright half (of Śrāvana) ended 15 h 48 m, while the nakṣatra was Anurādhā, by the equal space system and according to Garga for 23 h 38 m, and by the Brahma-suddhānta for 18 h. 24 m, after mean sunrise

The date shows that the reign of Rājarāa III. could not have commenced after (approximately) the 10th July A.D. 1216.

120.—In the Aruṇāchalēśvara temple at Tiruvaṇṇamalai.  
16vadu Iṣhapa(ba)-nāya[ṛ]ru [ru][ha][ttētt[ā]-diyadiyum Śā[ṇ][i]-k[ki]lamay[i]m peṛga  

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Mṛgāśiras, which corresponded to a Saturday and to the twenty-eighth solar day of the month of Rāshabha."

The date corresponds to Saturday, the 22nd May A.D. 1232. In A.D. 1232 the Rāshabha-samkrānti took place 15 h. 22 m after mean sunrise of Saturday, the 24th April. The first day of the month of Rāshabha therefore was Sunday, the 25th April, and the 28th day of the same month was Saturday, the 22nd May, on which day the nakṣatra was Mṛgāśiras, by the equal space system and according to Garga for 10 h 30 m, and by the Brahma-suddhānta for 9 h. 12 m, after mean sunrise

1 No 630 of the Government Epigraphist’s collection for 1903
2 Read -pakṣhattu.
3 No 616 of the Government Epigraphist’s collection for 1904
4 No 485 of the Government Epigraphist’s collection for 1902
121.—In the Aruṇāchalśvara temple at Tiruvannāmalai.¹


2 īṇu

“In the 18th year (of the reign) of the emperor of the three worlds, the glorious Bājārājadēva,—on this day, which corresponds to the tenth tiṭha, to (the day of) Rāvati and to a Sunday, which is the seventeenth solar day after the commencement of the month of Kāttiga.”

The date will be expected to fall in A.D. 1233, and it actually corresponds to Sunday, the 18th November A.D. 1233. In A.D. 1233 the Vṛśchika-samkrānti took place 18 h 23 m after mean sunrise of Thursday, the 27th October. The first day of the month of Vṛśchika or Kāttiga therefore was Friday, the 28th October, and the 17th day of the same month was Sunday, the 19th November. On this day the 10th tiṭhas (of the bright half of Mārgaśira) ended 2 h 16 m, and the nakṣatra was Rāvati from 3 h 17 m, after mean sunrise.

122.—In the Akshayalihgēvara temple at Kīvalur.³


2 ṭru-kk[i]lamaiyum peṛṛ Atta[ṭ]tu ṅāl

“In the eighteenth year (of the reign) of the emperor of the three worlds, the glorious Bājārājadēva,—on the day of Hasta, which corresponded to a Sunday and to the eighth tiṭhas of the second fortnight of the month of Dhanu.”

The date corresponds to Sunday, the 26th December A.D. 1233, which was the last day of the month of Dhanu (and the day of the Uttarāyana-samkrānti that took place 15 h 5 m after mean sunrise); and on which the 8th tiṭhas of the dark half (of Pañcāha) commenced 5 h 27 m, while the nakṣatra was Hasta, by the equal space system and according to Garga for 4 h 36 m, and by the Brahma-siddhānta for 1 h 19 m, after mean sunrise.

123.—In the Vēdāranyēśvara temple at Vēdāranyam.⁴


“In the 18th year (of the reign) of the emperor of [the three worlds], the glorious Bājārājadēva,—on the day of Jyeṣṭhā, which corresponded to a Sunday and to the thirteenth tiṭhas of the first fortnight of the month of Mithuna.”

The date corresponds to Sunday, the 11th June A.D. 1234, which was the 17th day of the month of Mithuna, and on which the 13th tiṭhas of the bright half (of Āshādha) ended 7 h 22 m after mean sunrise, while the nakṣatra was Jyeṣṭhā, by the equal space system the whole day,

¹ No 494 of the Government Epigraphist’s collection for 1902
² As there can be no doubt whatever here about the proper equivalent of the date, it may be specially noted that the day of the date is combined, not with the nakṣatra (Uttara Bhadrapad) at the commencement of the day, but with the naksattra (Raavi) which only commenced 3 h 17 m after mean sunrise. Compare above, Nos 102, 105 and 112
³ No 515 of the Government Epigraphist’s collection for 1904
⁴ No 496 of the same collection
by the Brahma-siddhânta for 7 h. 13 m., and according to Garga for 11 h. 50 m., after mean sunrise — By the result previously found for the commencement of Râjarâja’s reign this day fell in the 18th, not the 19th, year of the king’s reign.

124.— In the Vaidyanâthasvâmin temple at Titâgudi."

1 Svasti śrī [†∥*] Tribhuvanachakkara[va]ttaga śrī-Râja-
2 râjâdaśârku yându patta-onbadâvadu Vrîch-
3 obha-nâyâru pu[râ]-pakhattu trayâdâśiyum

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Aśvinı, which corresponded to a Sunday, and to the thirteenth tithi of the first fortnight of the month of Vṛîchikâ."

The date corresponds to Sunday, the 5th November A.D. 1234, which was the 9th day of the month of Vṛîchikâ, and on which the 13th tithi of the bright half (of Kârttika) ended 8 h. 22 m., while the nakshatra was Aśvinı for 7 h. 13 m., after mean sunrise.

125.— In the Vignâsîvara temple at Añbul."

1 Svasti śrī [†∥*] . . . . . . . . .
15 . . Tr{x}[i]b[i]vaṇa[ca]k[karavatt[ga]]
16 śrī-Râjarâjadêva[ra]k yându pat-
17 to[ṃ]badâvadu Kumbha- nâ[ya]ru pâ-
18 r[ø]va- pakhattu pañjam[i]yum Vîyāla-[k]ku-
19 [λamayum] peṛṛa Rêvati- nâl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Rêvati, which corresponded to a Thursday and to the fifth tithi of the first fortnight of the month of Kumbha."

The date corresponds to Thursday, the 25th January A.D. 1235, which was the 2nd day of the month of Kumbha, and on which the 5th tithi of the bright half (of Mâgha) ended 6 h 44 m., while the nakshatra was Rêvati for 4 h. 36 m., after mean sunrise.

126.— In the Rajatagiriśvara temple at Tiruttengûr."

1 Svasti śrī [†∥*] Tribhuvanachakkara[vat*]-
2 tiga śrī- Râjarâjadêv[a[ku*]
3 yându 24 edrâm-ându [Ma*-]
4 garâ-nâyâru aparâ-pakhattu [chatu*]-
5 rddaśiyum Śanî-kk[â]lamayum [pe*]-
6 yra Uttarâdaśatru nâl.

"In the year opposite the 24th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Uttarâshâdha, which corresponded to a Saturday and to the fourteenth tithi of the second fortnight of the month of Makara."

The date corresponds to Saturday, the 13th January A.D. 1241, which was the 20th day of the month of Makara, and on which the 14th tithi of the dark half (of Pausha) ended 15 h 22 m., while the nakshatra was Uttarâshâdha, by the equal space system and according to Garga for 21 h. 40 m., and by the Brahma-siddhânta for 15 h. 6 m., after mean sunrise.

1 See above, p 1
2 No. 20 of the Government Epigraphist’s collection for 1903
3 No. 601 of the Government Epigraphist’s collection for 1902.
4 Part of the o of to is entered at the end of the preceding line.
5 No. 534 of the Government Epigraphist’s collection for 1904.
127.—In the Vaidyanāthasvāman temple at Tiṭṭagudi.¹

1 Svasti śrī [||*] Tīrbuvaṇa(chakkaravattigal śrī-Irāja[rā]jadē[vā]rku yānду 27vydu Simha-
2 nāyaṛu pṛṛvva-pakṣhattu prathama[y]um [B]udan-klāmāyum pṛṛga Magattu nā

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Māgha, which corresponded to a Wednesday and to the first tithi of the first fortnight of the month of Simha."

The date corresponds to Wednesday, the 30th July A.D 1242, which was the 2nd day of the month of Simha, and on which the 1st tithis of the bright half (of the first Bhadrapada) ended at 6 h. 6 m., while the nakṣatra was Māgha, by the equal space system for 5 h. 35 m., after mean sunrise.

128.—In the Vēdaṇyēsvara temple at Vēdaṇyēgam²

2 [r]-pakṣhattu pāja[r]māyum Tingal-klāmāyum pṛṛga Pūṣṇa nā[1]

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pūṣya, which corresponded to a Monday and to the fifteenth tithi of [the second] fortnight of the month of Makara."³

In the month of Makara a fifteenth tithi of the second fortnight cannot possibly be combined with the nakṣatra Pūṣya, and the probability therefore is that the second fortnight has been quoted erroneously for the first. But even with the first fortnight the date would be incorrect for the 27th year of the king’s reign, a calculation for which and for the first fortnight has yielded Wednesday, the 7th January A.D 1243.

In my opinion it is highly probable that this date really belongs to the 21st year of Rājarāja’s reign.⁴ For that year it would correspond to Monday, the 12th January A.D 1237, which was the 20th day of the month of Makara, and on which the fifteenth tithi of the bright half of Māgha ended at 20 h. 11 m., while the nakṣatra was Pūṣya, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahmi-sahihāta for 14 h. 27 m., after mean sunrise. It may be noted that on this 12th January A.D 1237 there was a total eclipse of the moon, visible in India.

129.—In the Vaiṣṇava temple at Rāmagiri ⁵

2 n-duya[r]y-and pṛṛga Tingal-klāmāyum pṛṛvva-pakṣha-
3 tu pradmāyum Pū[i]s[m]um āṇa ano

"In the [23]th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pūṣya, which was the first tithi of the first fortnight and a Monday, corresponding to the thirty-second solar day of the month of Mīthun."⁶

¹ No 19 of the Government Epigraphist’s collection for 1903
² No 495 of the Government Epigraphist’s collection for 1904
³ Mr Venkaya now informs me that the reading in line 1 of the original may really be 20, and that, what was taken for 7, may be part of the flourish which denotes śvadu. On the other hand, he states that aparā-pakṣhadu probably is the actual reading
⁴ No 540 of the Government Epigraphist’s collection for 1904
⁵ The ś of śrī is engraved at the end of the preceding line
This date would be expected to fall in A.D. 1244 or 1245, and it actually corresponds to Monday, the 30th June A.D. 1245. In A.D. 1245 the Mithuna-samkrânti took place 9 h. 41 m. after mean sunrise of Friday, the 26th May, which was the first day of the month of Mithuna; and the 32nd day of that month therefore was Monday, the 26th June. On this day the first tithi of the bright half (of the second Åśādha) ended 16 h. 5 m. after mean sunrise, and the nakshatra was Pushya, by the equal space system and according to Garga the whole day, and by the Brahma-sûdhânta for 22 h. 59 m. after mean sunrise.

The date shows that the reign of Râjarâja III. could not have commenced before (approximately) the 27th June A.D. 1216.

130.—In the Arunâchalâdeva temple at Tiruvaânâmalai.2

1 Svasti [srî] \textsuperscript{[ll*]} [Tî]rûbûvaânâchakkara\textsuperscript{vattīga} srî-Irâjarâjâdēvâ[śrîn] ku yāṇḍu 30 vada Da\textsuperscript{n}u-nâyâ\textsuperscript{ka} aparâ-pâksa[ṭ]tu trayô[da\textsuperscript{s}i]yum
2 Amâlam ręcha Nâyâ\textsuperscript{ka}-kkâlamâ-nâl.

"In the 30th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjâdēva,—on a Sunday, which corresponded to (the day of) Anurâdhâ and to the thirteenth tithi of the second fortnight of the month of Dhanu."

The date apparently corresponds to Sunday, the 17th December A.D. 1245, which was the 22nd day of the month of Dhanu, and on which the nakshatra was Anurâdhâ, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-sûdhânta for 12 h. 29 m., after mean sunrise. But the tithi which ended on this day, 15 h. 44 m. after mean sunrise, was the 12th, not the 13th, of the dark half (of Mârgâśira).—The word trayôda\textsuperscript{s}iym of the original therefore would be a mistake for tuvâda\textsuperscript{s}iym.

G.—RAJENDRA-CHOLA III.

131.—In the Vēdârânyâdeva temple at Vēdârânyâm.3

1 Svasti \textsuperscript{[srî]} [ll*] Tirûbûvaânâchakkara\textsuperscript{vattīga} srî-Irâjârâjâdēvâ-Śhâlâvây\textsuperscript{k}ku yâṇḍu
2 nâlâvada Magâra-nâyâ\textsuperscript{ka}-ppûrvvā-pâksattu prathamaniyum Budâ\textsuperscript{n}-kâlamâ-nâl.
3 yum ręcha Tiruvântattâ nâl:"

"In the fourth year (of the reign) of the emperor of the three worlds, the glorious Râjâjâ-Śhâlâvây,—on the day of Śrâvâna, which corresponded to a Wednesday and to the first tithi of the first fortnight of the month of Makara."

The date corresponds to Wednesday, the 5th January A.D. 1250, which was the 12th day of the month of Makara, and on which the 1st tithi of the bright half (of Mâgha) ended 12 h. 45 m., while the nakshatra was Śrâvâna, by the equal space system and according to Garga for 13 h. 47 m., and by the Brahma-sûdhânta for 15 h. 6 m., after mean sunrise.

132.—In the Vēdârânyâdeva temple at Vēdârânyâm.4

1 [Tî]\textsuperscript{[i]}rûbûvaânâchakkara\textsuperscript{vattīga} srî-\textsuperscript{[ra]}-
2 bâdâvada Magâra-nâyâ\textsuperscript{ka} pûrva-\textsuperscript{[pa]} kshattu dvitîyaniyum śev[\textsuperscript{[ya\textsuperscript{[k]}}]lamâly\textsuperscript{[i]}yam
3 ḍâ Shâdâya\textsuperscript{[m]}/nâl.

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1 The Karkşa- or Daksâpâyasa saukrânti took place 0 h. 16 m. after mean sunrise of the 27th June.
2 No. 504 of the Government Epigraphist's collection for 1902.
3 No. 423 of the Government Epigraphist's collection for 1904.
4 No. 418 of the same collection.
"In the ninth year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōjadēva,— on the day of Śatabhujā, which corresponded to a Tuesday and to the second 10th of the first fortnight of the month of Makara."

The date corresponds to Tuesday, the 19th January A.D. 1255, which was the 19th day of the month of Makara, and on which the 2nd 10th of the bright half (of Māgha) ended 1 h 21 m, while the nakṣatra was Śatabhujā, by the equal space system for 17 h 4 m, by the Brahma-saddhānta for 5 h 55 m, and according to Garga for 8 h 32 m, after mean sunrise.

133 — In the Rajatagirīśvara temple at Tiruttengur.

1 Svasti śrī ||— Tribhu[va*]nachakravattīgal śrī-Rājendra-Śālādeva[va*]śrī[ku] yāṇdu 11vadyaś edramaśyāndu Karakadaga-nā[yaṛ]u aparapakshattu T[x]-
2 ngat-[ka]maśayum Uṛṣaṇyum pēra nā[.]]

"In the year opposite the 11th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōjadēva,— on the day of Rōhūṇi, which corresponded to a Monday of the second fortnight of the month of Karkataka."

The date corresponds to Monday, the 6th July A.D. 1257, which was the 13th day of the month of Karkataka, and on which the 11th 10th of the dark half (of Āshādhā) ended 10 h 59 m, while the nakṣatra was Rōhūni, by the equal space system and according to Garga for 11 h 10 m, and by the Brahma-saddhānta for 10 h 30 m, after mean sunrise.

134.— In the Vēdāranyēśvara temple at Vēdāranyam.3

1 Svasti śrī śrī Tr[bhuva*]nachchakkaravattīgal śrī-[t-Rāj]endra-Śā[la]dēvakku y[.]ān-
2 du 16[avyadu] Rushāba-nā[ya]ṛ[du] [p]ā[ra]-pakshattu Śakādaś[x]u[m] Tungat-
3 Uṭṭutta nāl.

"In the 16th year (of the reign) of the emperor of the three worlds, the glorious [Rāj]endra-Chōjadēva,— on the day of Uttara-Phalguni, which corresponded to a Monday and to the eleventh 10th of the first fortnight of the month of Rishabhā."

The date clearly corresponds to Monday, the 1st May A.D. 1263, which was the 7th day of the month of Rishabhā, and on which the 11th 10th of the bright half (of Vaśekha) ended 17 h 0 m, while the nakṣatra was Uttara-Phalguni, by the equal space system and according to Garga for 1 h 19 m, after mean sunrise — By the result previously found for the commencement of the reign of Rājendra-Chōla III. this day fell in the 17th, not the 16th, year of the king's reign.

135.— In the Vēdāranyēśvara temple at Vēdāranyam.5


1 No 531 of the Government Epigraphist's collection for 1904.
2 The 10th is omitted in the original.
3 No 460 of the Government Epigraphist's collection for 1904.
4 See above, p 7.
5 He 494 of the Government Epigraphist's collection for 1904.
6 The rd of rdērt seems to have been written twice in the original.
"In the 13th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chālīdēva,—on the day of Śravana, which corresponded to a Wednesday and to the second tithi of the second fortnight of the month of [Makara]."

In the month of Makara a second tithi of the second fortnight cannot possibly be combined with the naksatras Śravana, and the probability again is that the second fortnight has been quoted erroneously for the first. Undoubtedly the date corresponds to Wednesday, the 2nd January A.D. 1264, which was the 9th day of the month of Makara, and on which the 2nd tithi of the bright half (of Māgha) commenced 0 h 51 m., while the nakṣatra was Śravana, by the equal space system and according to Garga for 9 h 12 m., and by the Brahma-siddhānta for 10 h 30 m., after mean sunrise. Accordingly, the reading in the original should have been pūrva-pakshatā, not aparā-pakshatā.

136.—In the Tyāgarājasvāmin temple at Tiruvārūr.


"In the 20th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chālīdēva,—on the day of Punarvasu, which corresponded to a Wednesday and to the thirteenth tithi of the first fortnight of the month of Makara."

The date corresponds to Wednesday, the 20th January A.D. 1268, which was the 27th day of the month of Makara, and on which the 13th tithi of the bright half (of Māgha) ended 19 h 29 m., while the nakṣatra was Punarvasu, by the equal space system and according to Garga for 21 h, 40 m., and by the Brahma-sūtradānta for 21 h, 1 m., after mean sunrise.

No 27.—DATES OF PANDYA KINGS.

By Professor F. Kielhorn, C.I.E., Göttingen.

(Continued from Vol. VII page 127)

Of the nineteen new Pāṇḍya dates here published, Nos 44-56 confirm the general results previously arrived at concerning the kings Jaṭāvarman Kulaśekhara, Māṇavarman Sundara-Pāṇḍya I., Māṇavarman Kulaśekhara I., and Jaṭāvarman Sundara-Pāṇḍya II., and reduce the periods during which the first and third of these kings commenced to reign to the times from (approximately) the 30th March to the 29th November A.D. 1190, and from (approximately) the 19th March to the 27th June A.D. 1268, respectively. The date No. 47 of Māṇavarman Kulaśekhara I., which expressly connects a day in the 40th year of the king’s reign with Śaṅkam-samvat 1229,3 has been particularly gratifying to me, because I had independently found another date of his 40th year to fall in exactly the same Śaṅka year. The dates Nos. 57-59 belong to a king Köhernālkonādā Vikrama-Pāṇḍya, who commenced to reign between (approximately) the 13th January and the 27th July A.D. 1401, and Nos. 60-62 to a king Māṇavarman Vira-Pāṇḍya, who apparently commenced to reign between (approximately) the 13th March and the 28th July A.D. 1443.

I have 55 other dates which seem to belong to 18 different Pāṇḍya kings. These cannot be published till more dates of the same kings have been discovered.

3 Thus until recently was the earliest known Śaṅka year, quoted in a Pāṇḍya date. Quite lately Mr. Venkayya has discovered a date of the 8th year of the Pāṇḍya Varugraha, coupled with the Śaṅka year 732.

No 555 of the Government Epigraphist’s collection for 1904

2 This tithi is a Kalpaśī.

3 Thus until recently was the earliest known Śaṅka year, quoted in a Pāṇḍya date. Quite lately Mr. Venkayya has discovered a date of the 8th year of the Pāṇḍya Varugraha, coupled with the Śaṅka year 732.
44. In the Agastyaśvara temple at Tiruchchurpür.

1 Tr[ibhuma]va[parr]achakkaravaratī[a]gal śrī-Kulāśeṣgaradē[va]ṅku yāndu 13 edir 1āva-

2 du 3Ma[n]aṅyay[a]ru a]para-pakkattu pāṇjamiyum Budṇ[k]la[m]ayum perra Ṭu[m]lattu

3 [nā]

"In the 14th opposite the 13th year (of the reign) of the emperor of the three worlds, the glorious Kulaśeṣkaradēva,—on the day of Mūla, which corresponded to a Wednesday and to the fifth 1īths of the second fortnight of the month of Mēsha."

The manner in which the regnal year is given in this date—‘the 14th opposite the 13th year’—in my opinion renders it highly probable that the date belongs to Jatāvarman Kulaśeṣkhar of whom I have examined two dates, ‘of the twelfth year opposite to the thirteenth,’ and of ‘the year opposite to the thirteenth,’ i.e., of the 25th and 14th years, and whose reign I have found to commence between (approximately) the 27th February and the 29th November A.D. 1190. If this should really be the case, the date, being of the 14th opposite to the 13th, i.e., of the 27th year, would have to fall in either A.D. 1216 or A.D. 1217. It is actually correct for Wednesday, the 28th March A.D. 1217. This was the 5th day of the month of Mēsha, and on it the 5th 1īths of the dark half (of Chaitra) ended 9 h 38 m, while the nakṣatra was Mūla, by the Brahmo-siddhānta for 9 h 12 m, according to Garga for 14 h 27 m, and by the equal space system from 2 h 38 m, after mean sunrise.

With this result, I would definitely assign the date to Jatāvarman Kulaśeṣkar, the time for the commencement of whose reign would be reduced by it to the period from (approximately) the 30th March to the 29th November A.D. 1190.

45. In the Agastyaśvara temple at Tiruchchurpūr.


3 yum Viyāla-kklama(mal)yum perra Puṣṭattu nāl

"In the thirteenth year (of the reign) of the emperor of the three worlds, the glorious Kulaśeṣkaradēva,—on the day of Pushya, which corresponded to a Thursday and to the eighth 1īths of the . . . fortnight of the month of Tulā."

This date is in the same temple as the preceding date, and is also one of the Trībhuṣvanachakrārtha Kulaśeṣkaradēva. It may therefore be reasonably assumed that here also Kulaśeṣkhar is identical with Jatāvarman Kulaśeṣkhar. A date of that king’s 13th year would be expected to fall in A.D. 1202 or A.D. 1203, but for either year the date would be quite incorrect.

My calculations have led me to suspect that the date may be one, not of the 13th, but of the 13th opposite the 18th year of Jatāvarman Kulaśeṣkhar, and that its equivalent may be Thursday, the 6th October A.D. 1216. This was the 10th day of the month of Tulā, and on it the nakṣatra was Pushya, by the equal space system and according to Garga for 3 h

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1 No. 131 of the Government Epigraphist’s collection for 1903
2 The 2nd of Mēla is entered below the end of saṃ
3 See above, Vol VI, pp. 301 and 302, Nos. 1 and 2
4 In the Pāṇḍya date No. 14, above Vol VI, p. 307, Jatāvarman Sundara-Pāṇḍya I. is simply called the Trībhuṣvanachakrārtha Sundara-Pāṇḍya-dēva.
5 No. 132 of the Government Epigraphist’s collection for 1903
56 m., and by the Brahma-siddhânta for 1 h. 58 m., after mean sunrise. The only difficulty is, that by our Tables the 5th titka of the [dark] half (of Kârttika) had ended 0 h. 26 m. before mean sunrise of the Thursday, and that therefore we should have expected the writer to quote the 9th titka, not the 8th.

B.—MARAVARMAN SUNDARA-PANDYA I.

49.—In the Sundarâsvara temple at Madura.¹

120 . . . . śrî-kô Mâ.²
121 gâpañmar-ânga Trabhuvâga-
122 chhâkkaravattagal Śônâ-
123 du kondu Muñigô[na]-
124 dâsôjapattu virar-sava-
125 "bhushâgamum vijaya[r]a-
126 [r]a]bhushâgamum pa[ra]ni-
127 [y-a]ru[ya śrî-Sundara-Pandî-
128 yadâ[vak]k]u yându 1-
129 âvadu Dhana-nâyakâ a-
130 para-pakshattu trâyôda-
131 âyum Śevây-ka[la]-
132 ma[i]yum perra [Vî]dâ-
133 gattu [ra][l].

"In the 15th year (of the reign) of the glorious king Mâravarman alias the emperor of the three worlds, the glorious Sundara-Pândyadêva, who took the Chôla country and was pleased to perform the anointment of heroes and the anointment of victors at Muñigonâ-sâlapuram,— on the day of Viśâkhâ, which corresponded to a Tuesday and to the thirteenth titka of the second fortnight of the month of Dhannus."³

I have previously⁴ found that Mâravarman Sundara-Pândya I. commenced to reign between (approximately) the 29th March and the 4th September A.D. 1216. With that commencement of his reign this date of the 15th year regularly corresponds to Tuesday, the 3rd December A.D. 1280, which was the 5th day of the month of Dhanus, and on which the 13th titka of the dark half (of Mârgasîra) commenced 4 h 55 m., while the nakshatra was Viśâkhâ, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 5 h 55 m., after mean sunrise.

C.—MARAVARMAN KULASEKHARA I.

47.—In the Tyâgarâjasvâmin temple at Tiruvârûr.⁵

Kulâsâgaradê[va]jukku yânda âvadu Mîqâ-nâyakâ apa[ra]-pakshattu
dasamyum Tingâ-ka[la]m[jayum perra Tiruvânattu nâ]
1 . . . . . . . . . . 1-mâ[v]ânu Śakâhiti[tt]am 1229.

"In the 40th year (of the reign) of king Mâravarman (alias) the emperor of the three worlds, the glorious Kulâsâkharadêva,— on the day of Śravanâ, which corresponded to a Monday and to the tenth titka of the second fortnight of the month of Mîna . . .
. . . . . . . . . . . . this day (i.e. year) corresponds to Śaka 1229 expired"

¹ No 61 of the Government Epigraphist's collection for 1905.
² The d of Mā is engraved at the beginning of the next line.
³ Read Trâlâkṣu⁴ Read "abhîśkâga".
⁴ See above, Vol. VI. p. 314.⁵ No. 561 of the Government Epigraphist's collection for 1904
Above, Vol. VI, p 310, No 22, I have found that a date of the 40th year of Māravarman Kulaśeṅkharā I corresponded to Saturday, the 24th February A.D. 1308 (in Śaka-samvat 1299) This date No. 47, which also is of the 40th year, and which is expressly stated to have fallen in Śaka-samvat 1299, regularly corresponds to Monday, the 18th March A.D. 1308, which was the 24th day of the month of Mūla, and on which the 10th ṛtus of the dark half (of Phālguna) ended 11 h 29 m., while the nakṣatra was Śrāvāṇa, by the equal space system and according to Garga for 11 h. 10 m., and by the Brahma-siddhānta for 12 h 29 m., after mean sunrise

48.—In the Jāgannāthaśvāmim temple at Thiruppullāṇi.\(^1\)

   [e]mmandalamum kond-arul[į]ya śr[1]-Kulaśeṅgaradēvakku yāndu

   nāḻ

"In the [2]nd year (of the regn) of king Māravarman [alias the emperor of the three worlds], the glorious Kulaśeṅkharadēva, who was pleased to take every country,—on the day which corresponded to (the day of) [Chitṛā], to a Monday, to the eighth ṛtus of the .
   [fortnight], and to the first solar day of the month of Karkataka."

The date corresponds to Monday, the 27th June A.D. 1288, which was the first day of the month of Karkataka,\(^2\) and on which the 8th ṛtus of the [bright] half (of Āśādha) ended 19 h 46 m., while the nakṣatra was Chittā, by the equal space system and according to Garga for 20 h 21 m., and by the Brahma-siddhānta for 17 h 4 m., after mean sunrise

49.—In the Ādivarāhā-Perumāl temple at Śingavaram.

1 Svasti śrī [[*]] . . . . kō Mārapaṇ[mar Tribhuvaṇa-
   chchakkaravatt[i]g]a] [śr[1]-Kulaśeṅga[r]d[ā]v[ku yā-
   2 ndu 30vādū Śimha-nayagrū-ppūrva-pakṣhātū ēkādaśa(ā)yum pēṛrā
   Mu(m)b[i]lattn nāḻ-

"In the 30th year (of the regn) of king Māravarman (alias) the emperor of the three worlds, the glorious Kulaśeṅkharadēva,—on the day of Mūla, which corresponded to the
eleventh ṛtus of the first fortnight of the month of Simha"

The date corresponds to [Wednesday], the 31st July A.D 1297, which was the 4th day of the month of Simha, and on which the 11th ṛtus of the bright half (of Śrāvana) ended 18 h 38 m., while the nakṣatra was Mūla, by the equal space system for 17 h 4 m., and according to Garga for 4 h 36 m., after mean sunrise

50.—In the Āpakāṭṭa-Perumāl temple at Kālapāl.\(^4\)

1 Svasti śrīḥ — [K]b [M]ārupaṇ[m]ar Trīṇibhuvaṇachchakkaravatt[i]gal śr[1]-Kulaśeṅgar-
   yayum Śaī[1]-ktālamayum pēṛrā Magattu nāḻ

"In the 34th year (of the regn) of king Māravarman (alias) the emperor of the three worlds, the glorious Kulaśeṅkharadēva,—on the day of Maḥā, which corresponded to a Saturday and to the third ṛtus of the first fortnight of the month of Karkataka,\(^3\)

\(^{1}\) No. 107 of the Government Epigraphist's collection for 1903
\(^{2}\) The Karkata- or Dakshinayana-asankranti took place 9 h 26 m. after mean sunrise
\(^{3}\) No. 231 of the Government Epigraphist's collection for 1904.
\(^{4}\) No. 661 of the Government Epigraphist's collection for 1902.
The date apparently corresponds to Saturday, the 8th July A.D. 1301, which was the 12th day of the month of Karkataka, and on which the nakshatra was Magha, by the Brahma-siddhanta for 13 h 47 m, according to Garga for 16 h 25 m, and by the equal space system from 3 h 56 m, after mean sunrise. But the tithis which ended on this day, 12 h 24 m after mean sunrise, was the 2nd, not the 3rd, tithi of the bright half (of Śrīvān). Accordingly, the word tiṣṭhyaṛyaṃ of the original seems to be a mistake for daśityāṛyaṃ.

51.—In the Paśupatiśvarā temple at Allār. 1

2. Tiribuvana[ch]ahkkaravattīga-
3. 1 śrī-Kulaśēkharadevārku y[ā]-
4. ndu 29avadu Kaṛkada-
5. ga-nāyāru aparā-pakshattu tra-
6. 2yodyāśyum Śam-k[ɪ]lāmāryum pā-
7. ṛṇa Pumāpūṣattā nāl

"In the 20th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadeva,—on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth tithi of the second fortnight of the month of Karkataka."

For the 29th year of Māravarman Kulaśēkharā I this date would be expected to fall in A.D. 1296 or A.D. 1397, but neither of these years yields a satisfactory result. I can therefore only suggest that the date may be one of the 30th year of the king's reign. For that year it would regularly correspond to Saturday, the 8th July A.D. 1306, which was the 12th day of the month of Karkataka, and on which the 13th tithi of the dark half (of Ashadhā) ended 8 h. 34 m after mean sunrise, while the nakshatra was Punarvasu, by the Brahma-siddhanta the whole day, according to Garga from 2 h. 38 m, and by the equal space system from 14 h. 27 m, after mean sunrise.

The two dates Nos. 47 and 48 reduce the period, during which Māravarman Kulaśēkharā I. must have commenced to reign, to the time from (approximately) the 19th March to the 27th June A.D. 1268.

D.—JATAVARMAN SUNDĀRA-PANDYA II. 4

52.—In the Dēvānāyaka-Varumāḷ temple at Tiruvanđippuram. 5

1. Svasti śrī [ll] Kōr-Chhadā[pa]junmar Tiribuvanachahkkaravattīga śrī-
2. Šundarā-Pandiyadēvarkkṛ yāndu 10[āvadu] pattā[va]du Kaṛkada-nāyāru
3. 2 aparā-pakshattu paṇṭamīyum Tungal-kilāmāryum paṛṛa Rēvati-nāl

"In the 10th—tenth—year (of the reign) of king Jatāvarman (alias) the emperor of the three worlds, the glorious Sundara-Pandiyadeva,—on the day of Rēvati, which corresponded to a Monday and to the fifth tithi of the second fortnight of the month of Karkataka."

For Jatāvarman Sundara-Pandya II, whose reign has been found to commence between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276, 6 this date corresponds to Monday, the 23rd July A.D. 1285, which was the 27th day of the month of

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1 No. 379 of the Government Epigraphist's collection for 1903.
2 Part of the 6 of ye is engraved at the end of the preceding line.
3 For Māravarman Kulaśēkharā II the date would be incorrect.
4 No. 56 may be a date of Jatāvarman Sundara-Pandya I.
5 No. 137 of the Government Epigraphist's collection for 1902.
Karkataka, and on which the 5th *tithi* of the dark half (of Srāvana) ended 9 h 4 m, while the *nakshatra* was Rēvati for 18 h 24 m, after mean sunrise

For Jātavarmān Sundara-Pāṇḍya I the date would be incorrect

53.—In the Dévapuriśvara temple at Tēvūr

3 [ya]tu apana-paḷśatu shasṭi(sūthi)yum [Buda]n-kiḷamaiyum peṛṇa Pāṇḍyaṇa nāl

“In the 1[1]th year (of the reign) of king Jātavarmān alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Pushya, which corresponded to a Wednesday and to the 6th *tithi* of the second fortnight of the month of Vṛśchika”

For Jātavarmān Sundara-Pāṇḍya II this date apparently corresponds to Wednesday, the 29th October A D 1287, which was the first day of the month of Vṛśchikā, and on which the 6th *tithi* of the dark half (of Kārttika) ended 7 h 52 m, while the *nakshatra* was Pushya, by the equal space system and according to Garga for 15 h 46 m, and by the Brahma-suddhānta for 13 h 47 m, after mean sunrise. But by the previously found result this day would fall in the 12th, not the 11th, year of Jātavarmān Sundara-Pāṇḍya II.

For Jātavarmān Sundara-Pāṇḍya I the date would be quite incorrect

54.—In the Kālīśvara temple at KālajyārkJōvīl

3 n-kiḷa[m]ayu[m] peṛṇa Irēba(va)du-nāl

“In the 12th year (of the reign) of the glorious king Jātavarmān alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Rēvati, which corresponded to a Wednesday, to the third *tithi* of the second fortnight (and) to the [3]1st solal day of the month of Simha.”

For Jātavarmān Sundara-Pāṇḍya II the date apparently corresponds to Wednesday, the 27th August A D 1287, when the 3rd *tithi* of the dark half (of Bhādrapada) ended 16 h 22 m, while the *nakshatra* was Rēvati for 8 h 32 m, after mean sunrise. But this day was the 30th, not the 31st, day of the month of Simha, the Simha-samkrānti having taken place.

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1 No 518 of the Government Epigraphist’s collection for 1904
2 Read Vṛśchika.
3 The Vṛśchika samkrānti took place 17 h 43 m after mean sunrise of Tuesday, the 28th October A D 1237
4 See above, Vol VI p 314
5 Mr Venlāya, who has checked the readings of the original dates after they were in print, has informed me that the second figure of the regular year cannot be read 2, but may be 9. And I find that for the 19th regular year of Jātavarmān Sundara-Pāṇḍya II the above date would regularly correspond to Wednesday, the 10th November A D 1234, which was the 14th day of the month of Vṛśchikā, and on which the 6th *tithi* of the dark half (of Kārttika) ended 17 h 17 m, while the *nakshatra* was Pushya, by the equal space system and according to Garga for 1 h 19 m, after mean sunrise. Nevertheless, I am not fully convinced that the date really belongs to the 19th year of Jātavarmān Sundara-Pāṇḍya II. For the 19th year of Jātavarmān Sundara Pāṇḍya I it would be incorrect.
6 No 575 of the Government Epigraphist’s collection for 1902
7 The word *ted* is denoted by a symbol.
3 h 15 m after mean sunrise of Tuesday, the 29th July A.D. 1287 (which was the first day of the month of Simha).

For Jatāvarman Sundara-Pāṇḍya I the date would be quite incorrect.

55.—In the Akṣhavāra temple at Acoharpākkām.¹

2 ni-nāyanju apha-[pa]*kshattu Tmgat-kila[m]ayu[m]*] saptamiyum perra Rō[da]nānā[||]

“In the [2nd] opposite the 18th year (of the reign) of king Jatāvarman (alias) the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Rōhipat, which corresponded to a Monday and to the seventh āsṭīh of the second fortnight of the month of Kanyā.”

For Jatāvarman Sundara-Pāṇḍya II. the date apparently corresponds to Monday, the 28th August A.D. 1280, when the 7th āsṭīh of the dark half (of Bhādrapada) ended 9 h 38 m, while the nakṣatra was Rōhipat, by the equal space system and according to Garga for 9 h. 51 m, and by the Brahma-suddhānta for 9 h. 12 m, after mean sunrise. But this day was the last day of the month of Simha, which immediately precedes the month of Kanyā.²

For Jatāvarman Sundara-Pāṇḍya I. the date would be quite incorrect.

56.—In the Dārūkāvanēśvara temple at Tiruppāḷatturai ³

1 Svasta āṭha [||*] K[ā= Chohada]apanmar=ā[n]a Tribhuvanachakkanavattigal āṭha-Śundara-[Pāṇ]diyadāva[r]kkānu yanda
3 [][1]

“In the 9th—ninth—year (of the reign) of king Jatāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,—on the day of Kṛttikā, which corresponded to a Friday and to the third āsṭīh of the first fortnight of the month of Mēśha.”³

My examination of this date does not enable me to decide whether it belongs to Jatāvarman Sundara-Pāṇḍya I or to Jatāvarman Sundara-Pāṇḍya II. According to the previously obtained result,⁴ the 9th year of Jatāvarman Sundara-Pāṇḍya I. should have commenced between (approximately) the 20th and 28th April A.D. 1259, but there is no day from April A.D. 1259 to the end of A.D. 1260 for which the date would be correct. The date would be correct for Friday, the 28th March A.D. 1259, which was the 3rd day of the month of Mēśha, and on which the 3rd āsṭīh of the bright half (of the second Chaitra) ended 16 h. 56 m, while the nakṣatra was Kṛttikā, by the Brahma-suddhānta for 6 h. 34 m, according to Garga for 7 h. 53 m, and by the equal space system for 19 h. 42 m, after mean sunrise. By what we have found before, this day would fall in the 8th, not the 9th, year of Jatāvarman Sundara-Pāṇḍya I.

If the date were one of Jatāvarman Sundara-Pāṇḍya II., it should fall in either A.D. 1284 or A.D. 1285. Here again it would be incorrect for either year. It would be correct for

¹ No 262 of the Government Epigraphist’s collection for 1901.
² The Kanyā-samkrānti took place 3 h. 43 m after mean sunrise of Tuesday, the 29th August A.D. 1290, which was the 1st day of the month of Kanyā.
³ No 283 of the Government Epigraphist’s collection for 1903.
⁴ The a of ni- is engraved at the beginning of the line.
⁵ See above, Vol. VI. p. 314.
Friday, the 29th March A.D. 1286, which was the 4th day of the month of Mēsha, and on which the 3rd tithi of the bright half (of the first Vaisakha) ended 19 h 8 m. after mean sunrise while the nakṣatra was Kṛttikā exactly as stated above under the other date. But this day would fall in the 10th or 11th, not in the 9th, year of Ātavarman Sundara-Pandyā II.

The result is that the date is one of either the 8th year of Ātavarman Sundara-Pandyā I, or the 10th (or 11th) year of Ātavarman Sundara-Pandyā II.

E.—KONEERANMAILKONDAN¹ VIKRAMA-PANDYA.

57 — In the Vṛddhapuriśvara temple at Tiruppūravāsal ²

1 Svasti śr[i] [ll*] Śakabdam
2 1339q mēl śrī-
3 Koṅeramaiļko[n]-
4 dan-Tibhu[a]ṇachakkaravatī
data-Vikrama-Pandyādēvar
5 vr[ti]-Vikrama-Pandyādēvar
6 [Śāvada] eṉ[du]r 15 Makara-nāyakku
7 pūrvva-pakshattu pañjamiyun
8 Budha-(n)[a]ramum peṟa Uṭṭarā(ṛa)-
9 tt[ādi]-nal

“In the 15th opposite the [2nd year] (of the reign) (of) the glorious Koṅeramaiļkuṇḍaṅ, the emperor of the three worlds, the glorious Vikrama-Pandyādeva, (which was current) after the Śākạ y.a.v 1285,— on the day of Uṭṭara-Bhadrapadā, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Makara.”

For Śaka-samvat 1389 expired this date regularly corresponds to Wednesday, the 12th January A.D. 1418, which was the 17th day of the month of Makara, and which the 5th tithi of the bright half (of Māgha) ended 11 h 12 m., while the nakṣatra was Uṭṭara-Bhadrapadā for 11 h 10 m., after mean sunrise.

58 — In the Virattaneśvara temple at Kīḻur ³

1 Svasti śr[i] [ll*] Koṅeramaiļkondāṅ Tibhu[a]ṇachakkaravartagal sr[i]-Vikk[k]aṇa-Pandyādē[r]kku
2 yāndu Śāvada Karkadīga-nāyakku pūrvva-pakshattu pañjamiyun Velii-kkk[k]a[m]ayyum [p]erū
3 Attraṇa nal

“In the 8th year (of the reign) of Koṅeramaiļkuṇḍaṅ, the emperor of the three worlds the glorious Vikrama-Pandyādeva,— on the day of Hasta, which corresponded to a Friday and to the fifth tithi of the first fortnight of the month of Karkataka.”

Judging by the preceding date, this date would be expected to fall in about A.D. 1408, and it actually corresponds to Friday, the 27th July A.D. 1409, which was the 30th day of the month of Karkataka, and on which the 5th tithi of the bright half (of Śrāvana) ended 18 h 16 m., while the nakṣatra was Hasta, by the equal space system and according to Garga for 9 h 51 m., and by the Brahma-suddḥānta for 6 h 34 m., after mean sunrise.

¹ Koṅeramaiļkuṇḍaṅ or Koṅeramaiļkondāṅ
² No. 612 of the Government Epigraphist’s collection for 1902.
³ No 257 of the same collection.
59.—In the Śivānkarūsiya temple at Tirthanagar.\(^1\)

1 Svasti śī [—] . . . . . . . . . . Kōṇaṁ[1]
2 mēḻkond[ś]n Ṭribhuvanaścchakkaṟāvaṟṟagaḷ
3 śī[Vikrama][ma*]-Pāṇḍyadēvaṟṟku yāndu nā-
4 l[ā]vadu Kumba-nāyāṟṟu pūṟvva-pakṣaṭṭu trit[ti]yaṟṟyum
5 N[āya]ḷṟṟu-kiḷamaiy[a]ḷṟṟu pēṟṟa Uṛṟṟattu nāl.

"In the fourth year (of the reign) of Kōṇārīmēlēkondāṉ, the emperor of the three worlds, the glorious Vikrama[ma]-Pāṇḍyadēva,— on the day of Uṭṭara-Pāḷgūṇi, which corresponded to a Sunday and to the third tīṉi of the first fortnight of the month of Kumbha."

The date is intrinsically wrong because in the month of Kumbha a tīṉi of the first fortnight cannot be joined with the nakṣatra Uṭṭara-Pāḷgūṇi, and the probability is, that either the first fortnight has been erroneously quoted instead of the second, or Uṭṭara-Pāḷgūṇi instead of Uṭṭara-Bhadrapadā. For the month of Kumbha,\(^2\) of the king's 4th year the choice of an equivalent of the date lies between Monday, the 2nd February, and Sunday, the 15th February, A.D. 1405

Monday, the 2nd February A.D. 1405, was the 9th day of the month of Kumbha, and on it the 3rd tīṉi of the bright half (of Pāḷgūṇi) ended 14 h. 27 m., while the nakṣatra was Uṭṭara-Bhadrapadā for 17 h. 44 m., after mean sunrise. On the other hand—

Sunday, the 15th February A.D. 1405, was the 22nd day of the month of Kumbha, and on it the 2nd tīṉi of the dark half (of Pāḷgūṇi) commenced 6 h. 18 m., while the nakṣatra was Uṭṭara-Pāḷgūṇi, by the equal space system and according to Gaṅga for 18 h. 21 m., and by the Brahma-siddhānta for 15 h. 6 m., after mean sunrise.

I am inclined to assume that this second day, Sunday, the 15th February A.D. 1405, is the true equivalent of the date, and that the writer of the original has wrongly quoted the first fortnight instead of the second, and the third tīṉi instead of the second (āvēṭṭayoṟṟyum).

Under any circumstances the two dates Nos. 57 and 58 would prove that Kōṇārīmēlēkondāṉ Vikrama-Pāṇḍya commenced to reign between (approximately) the 13th January and the 27th July A.D. 1401.

F.—MARAVARMAṈ VIRA-PANDYA.

60.—In the Viśvanātha temple at Tēṇkārī.\(^3\)


"In the eleventh opposite the second year (of the reign) of king Maraṉmarmaṉ alias the emperor of the three worlds, the glorious Vīra-Pāṇḍyadēva,— on the day of Śravaṇa, which corresponded to a Monday and to the full-moon tīṉi and to the thirtieth solar day of the month of Karkatakā."

Between A.D. 1300 and 1500 the only year for which this date would be correct is 1455. In this year the Kālkata-saṁkāḷṛṇī took place 8 h. 1 m. after mean sunrise of Sunday, the 29th June, which was the first day of the month of Karkatakā. The 30th day of the same month

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1 No. 124 of the Government Epigraphist's collection for 1804
2 For the month of Māṇu and the 3rd tīṉi of the dark half the date would correspond to Sunday, the 18th January A.D. 1405, with Uṭṭara-Pāḷgūṇi.
3 No. 106 of the Government Epigraphist's collection for 1805
therefore was Monday, the 28th July A.D. 1455, and on this day the full moon tithi (of Śrāvana) ended 21 h 25 m, while the nakṣatra was Śrāvana, by the equal space system and according to Garga for 13 h 8 m, and by the Brahma-siddhānta for 14 h 27 m, after mean sunrise

61 — In the Kaliśvara temple at Kālayārkōvil 1


2 nāl

"In the 14th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Vi[r]a-Pāṇḍya-deva,— on the day of Hasta, which corresponded to a Sunday and to the fifth tithi of the second fortnight of the month of Makara."

If the day given under No 60 is the true equivalent of that date, and if the present date belongs to the same king, this date will be expected to fall in about A.D. 1456. And the date would actually be correct for Sunday, the 16th January A.D. 1457, which was the 21st day of the month of Makara, and on which the 5th tithi of the dark half (of Magha) ended 5 h 36 m, while the nakṣatra was Hasta, by the equal space system and according to Garga for 10 h 30 m, and by the Brahma-siddhānta for 7 h 13 m, after mean sunrise

62 — In the Virattānēsvara temple at Tiruvadi

2 [K]o Māra[p]anmar T[r]n[v]ana-
3 chchakkaravat[ti]gal si-V[i]ra-Pā. 3
4 ndiyadvarka yan-
5 du padinālavada Mina-niyar-
6 ṛru aparā-pakshattu prathaman-

"In the fourteenth year (of the reign) of king Māravarman (alias) the emperor of the three worlds, the glorious Vi[r]a-Pāṇḍya-deva,— on the day of Hasta, which corresponded to a Saturday and to the first tithi of the second fortnight of the month of Mina."

Judging by the two preceding dates, this date, if the three dates belong to one and the same king, would be expected to fall in A.D. 1456 or 1457, and the date would actually be correct for Saturday, the 12th March A.D. 1457, which was the 16th day of the month of Mina, and on which the first tithi of the dark half (of Phalgun) ended 10 h 21 m, while the nakṣatra was Hasta, by the equal space system and according to Garga for 1 h 19 m, after mean sunrise

The results set forth under Nos 60-62 would appear to prove that the three dates really belong to one and the same king, and that this king, Māravarman Vi[r]a-Pāṇḍya, commenced to reign between (approximately) the 13th March and the 28th July A.D. 1443

I may state here that I have a date, 5 which does not admit of verification, of the 17th opposite the 2nd, i.e. the 19th year, and of Śaka samvat 1361, of a king Mānvarman, alias the emperor of the three worlds, Tirunelvelī-Pennuāl, the glorious Vi[r]a-Pāṇḍya-deva. This king would have commenced to reign about A.D. 1421, and cannot be identical with the Maravarman Vi[r]a-Pāṇḍya of Nos 60-62

1 No 578 of the Government Epigraphist's collection for 1902
2 No 57 of the Government Epigraphist's collection for 1903
3 The secondary a is repeated at the beginning of the next line
4 The word Śaṅk[k]ma[y]um is entered above the line
5 No 178 of the Government Epigraphist's collection for 1905

Compare also Mr Venkayya's Report for 1904, p 50
No 28—BETUL PLATES OF SAMKSHOBHA,
THE GUPTA YEAR 199.

By HIRA LAL, B A., Extra Assistant Commissioner, NAGPUR

These plates were found by me in the possession of Sahu Lal Singh, Malguzar of Betul in the district of the same name in the Central Provinces, in March 1905. Sahu Lal Singh, though belonging to an old respectable family, is a Kumī— a prominent cultivating caste of Northern India, who of course are not entitled to accept any charitable gifts. The plates clearly do not belong to his family, and Sahu Lal Singh is unable to explain how it came by them. His forefathers belonged to the United Provinces of Agra and Oudh and came to Betul five generations ago. They left their native place in the Una district in Oudh about 180 years ago and are believed to have lived in the Hoahangâbd, Narsinghpur and Nagpur districts. Apparently they brought the plates with them, having obtained them somewhere in Narsinghpur which adjoins Jabalpur.

These are two copper-plates, with a hole (\( \frac{4}{10} \) in diameter) in each for the ring or seal, which is lost. The first plate measures \( 7 \frac{3}{8} \) by \( 5 \frac{1}{8} \) in and the second \( 7 \frac{3}{8} \) by \( 6 \frac{1}{2} \) in; the weight of each being 12 ozs 6 dâs and 13 ozs 17 gis respectively. Both the plates are quite smooth, sufficiently thick, and in an excellent state of preservation. They are inscribed on one side only, and some of the letters show through on the backs of them, and but for a fault in the second plate, which has caused a hole \( \frac{1}{2} \) in diameter in the last line, obliterating portions of the numerical symbols of the year (which has been fortunately stated in words in the beginning), the inscription throughout is very legible. I have deciphered the text from the original plates, an impression of which was very kindly made for me by Mr. H. Consens. At Prof. Hultsch's instance Mr. H. Krishna Sastri prepared fresh impressions, which are reproduced on the accompanying Plate.

The average size of the letters is about \( \frac{3}{8} \). The letters are smaller—about \( \frac{3}{8} \)—at the beginning of each plate. They gradually grow bigger, attaining the highest size—about \( \frac{3}{4} \)—at the end.

The characters belong to the northern class of alphabets. Final forms of \( m \) occur in ll 13, 17, 25, and of \( t \) in ll 21 and 25. Orthographical peculiarities are the use of \( k \) before \( s \) in ll 12 and 14, and of \( b \) for \( v \) in sambatsana (ll 2, 3 (twice), 29) and parabrajaka (15). The letter \( t \) is doubled in gotra (15, but not in 15), putra (ll 6, 16, 28), paulytra (16) and \( *patri\;\delta = (1 \; 12) \). The last line contains the numerical symbols for 100, 10, 90 and 9, the two last of which, as stated before, are partially obliterated. The language is Sanskrit prose, excepting four benedictive and implicative verses quoted in ll 21-27.

The inscription is one of the Prátratasta Mahâdja Samkshobha and is dated in the year 199 of the Gupta era (A.D. 518-19), in the Mahâmargasira-samvatsara, on the tenth tithi of the month Kârttaka, without specifying the fortnight and the weak day. Another grant of the same king, which was found near Khoh by General Cunningham in 1879 and is dated in the Gupta year 209 (A.D. 528-29), was republished by Dr. Fleet in his Gupta Inscriptions, p. 112. The text of both inscriptions is very similar, and both were written by the same Iśvaradāsa.

The object of the inscription is to record the grant of half of the village Pratiravātaka and a quarter of Dvaravatikā in the province of Tripuri by the Mahâdja Samkshobha to the Brahman Bhânumâman of the Bhadradvâja gotra. The value of the inscription chiefly lies in the mention of geographical names, as, with regard to the history of the donor himself, it adds nothing new to what is given in the Khoh plates. The genealogy of the Mahâdja Samkshobha in both
is the same, and in both he is stated to be ruling the Dabhálavājya, which had come to him by inheritance together with all the country included in the eighteen forest kingdoms. The present inscription goes to show that Tripurā was a province of the Dabhálavājya kingdom. We know from Mr. Fleet's narrative that the capital of the Hailiyas or Kalachuri kings— the present Tewar, six miles from Jabalpur,—it appears also gave its name to the surrounding province. This is correct, as it is very probable, the Kalachuri domination in the country about Jabalpur disappears at least between A.D. 475 and 598, when the Parvrajjaka Mahārājyas ruled the country, as proved by the inscriptions actually found. The Kalachuris of Ratanpur may have been dominant at that time in Mahālāvājya, but not in the northern country about Tripurā. Dr. Fleet says that "in Dabhálavājya we have undoubtedly the oldest form of Dahala, Dahala, Dahala, or Dabhal, which was in later times a province of the Hailiyas or Kalachuris of Tripurā near Jabalpur, whose original capital was Kalīnā." This gives a clue to the identification of Prastaravatka and Dīravatka, which I take to be the present Patparā and Dvārā near Bilāhari, about 9 miles from Mukāma town and about 60 miles from Tewar— the old Tripurā Prastaravatka probably was corrupted into Patharvātak, or Pathārva, which finally became Patparā, conveying the same meaning in the local patois as its Sanskrit equivalent, i.e. a stony teerthland, and Patparā is a stony teerthland up to this day. On the site of this Patparā, which had the palace of Kamkandalā, there appear to have been formerly a village, as foundations of numerous buildings are still found. Patparā is only an mile off from Bilāhari, and the ruins of temples and buildings commence at a distance of a quarter of a mile from the present Bilāhari village. That name of villages ending in tālaka or pātaka, which may have been corrupted into tāra or tārā, were common on the Bilāhari side, may be inferred from the Bilāhari inscriptions, which mentions Khrulāvājya, Dhingatapātaka, Ambrāpataka, etc. One of these, Khrulāpataka, General Cunningham identified with the present Khulāvājya or Kaulāvājya, 6 miles from Bilāhari, and I think that Dhingatapātaka is probably represented by the present village Thanāvājya, about 4 miles from Bilāhari, the name having been corrupted into Dhanvājya Thanāvājya, and finally Thanāvājya. Within a radius of 20 miles from Bilāhari, one may find such villages as Gwalāh, Mukāma, Kalīnā, Nanhāvā, Khandhā, Bhāvhar, etc., the wālā of which is apparently a corruption of the old tālaka. The village Dvārā stands on the same teerthland as Patparā, being 3 miles east from the Kamkandalā buildings and between 3 and 4 miles from the Bilāhari village. The Malguzar of this village is still a Blahman and has held it for several generations. He does not honestly belong to the Bhārāvājya gotra. He is a Garga and may have been engrafted on the male line of Bhārāvājya became extinct, the village going to a female kin, and consequently by her marriage to a different gotra, or it may have changed hands. Since Dvārā itself may therefore be confidently identified with this Dvārā. The six inscriptions of the Parvrajjaka Mahārājyas were found either at Khow, Mahgawim or Bhūmā, which places we all quite close to Uch-heldaha or the present Uchānē, the capital of the Nāgarā State, where another family, that of the Mahārājyas of Uch-heldaha, closely connected with the Parvrajjaka Mahārājyas both chronologically and territorially, ruled. Uchānē is about 60 miles from Bilāhari, and we know from the Bhārāvājya pillar inscription, edited by Dr. Fleet, that that village was the boundary between the two territories. This would show that the Dabrāj country was almost co-extensive with the boundaries of the present Jabalpur district to the north and extended to about 120 miles from Tripurā town, the villages granted in the present inscription being situated midway between Tripurā town and the boundary of the Dabrāj kingdom in the north. This will clearly show that the present inscription does not really belong to Betūl. As Dr. Fleet remarks (loc. cit.), "copper-plates, being small and potable, are

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1 See General Cunningham's Reports, Vol. I, p. 51.
2 Gopi's Ins.; p. 113. I, the 1 th rad. maharajya (VIII 93 and 95) Dahala and Dawala occur almost side by side, and can not be definitively proved.
3 By E. A. Völ 1 p. 231. If.
4 Gopi's Ins. p. 111.
always liable to be carried to a considerable distance from the places to which they properly belong, and can only be applied territorially when the places mentioned in them can be identified.

Our knotty problem however remains yet to be solved. What were the eighteen forest kingdoms included in the Paurâyâka Mahârâjas' dominions? These must have been contiguous to Dabâhâl, and as such the choice seems to be between the ancient Gau country, literally known as Gondwânâ, on the one hand and the Baghâlikhand and Chutul Nâgpur country together with Chhattisgarh on the other. All this country formed part of the Gupta empire. "The dominion under the direct government of Samudragupta in the middle of the fourth century comprised all the most populous and fertile countries of Northern India. It extended from the Hooghly on the east to the Jumna and Chambal on the west, and from the foot of the Himalayas on the north to the Narmadâ on the south. Beyond these wide limits, the frontier kingdoms of Assam and the Gangetic delta, as well as those on the southern slopes of the Himalayas, and the five tribes of Râgputâna and Mââla, were attached to the empire by bonds of subordinate alliance, while almost all the south of the land had been overrun by the emperor's armies and compelled to acknowledge his irresistible might." With regard to the conquest of South Kosâlâ or Chhattisgarh and the forest tribes, Mr. Smith (op. cit. p. 218) narrates the details thus: "The invader (Samudragupta), marching due south through Chutul Nâgpur, directed his first attack against all the south of the Kosâlâ in the valley of the Mahânâl, and overthrew its king, Mahândra. Passing on, he subdued all the chiefs of the forest countries, which still retain their ancient wildness, and constitute the tributary states of Orissa and the more backward parts of the Central Provinces." Now these backward parts originally constituted what were known as Atharârâgarh, i.e. the eighteen forts or forest kingdoms, to wit: Sakti, Sâmâna, Râghâl, Bâmâ, Ranâkhol, Sonpor, Patna, Bârghâl, Phulbhâ, Bora Sâmabhâr, Khâina Bindaâ Nâgârâ, Sambalpur, Chandrapur, Baud, Athâlakh, Gângpur and Bonai. Of these the last eight are still feudatory states, the next four zamindâris and the next two Government khâlas, all attached to the Central Provinces. On the abolition of the south frontier agency in 1837 Band and Athâlakh were transferred to the control of the Superintendent of the Tributary Mahals of Orissa. Gângpur and Bonai were attached to Chutul Nâgpur Bârgâh, being confiscated for rebellion, was given over to the Raj of Raigarh. Again, among the Orissa tributary states there are eighteen gaâlwâls, though they are somewhat too far away from the Dâhal country. Chhattisgarh, i.e. the thirty-six forts, included twelve eighteen forts, or eighteen gaärês in one group subordinate to the senior branch of the Hanayâ ruling at Raigarh, and the same number in the second group held by the junior branch living at Raigarh. So the grouping of states or estates into eighteen would appear to be customary and traditional towards Chhattisgarh. As regards the western Gau country, which included the present districts of Betul, Chhindwâr, Scind and Mandî, there is no record of tradition of its ever having been divided into eighteen forest kingdoms. It therefore seems very probable that the eighteen forest kingdoms of the inscription lay somewhere in the direction of Chhattisgarh, which was subdued by Samudragupta as mentioned before. As the Paurâyâka Mahârâjas owed allegiance to the Gupta kings, it seems within the range of probability that those kingdoms were handed over to them, unless they formed part of the Paurâyâkas' dominions before Samudragupta's conquest. It is with the greatest diffidence that I hazard this conjecture, and I am not at present prepared to localize exactly the eighteen forest kingdoms. I however hope that the information, which I have partly acquired from my personal acquaintance with the country, may perhaps prove of some use to an antiquarian willing to solve the question.

1 Mr. V. A. Smith's Early History of India, p. 250 ff.
2 Since I wrote the above, Banda, Ranâkhol, Sonpor, Patna, Bora Sâmabhâr and Sambalpur have been transferred to Bengal.
3 General Cunningham's Reports, Vol. IX, p. 150.
TEXT

First Plate

1 Ōm² namō [bha]gavatō Nārâyanaṣya [†] Svāstu [†] Śrīmati pravardhamāna-ṣaṇiṣya-

2 rāja(ye) sambatsara-ṣatē navanavat̐yuttarē Gupta-na(na)pa-śaṇya bhaktau Mahā-

3 mārggaśīrṣa-sambatsarē Kārttiqa-māmā-daśāmyām⁴ asyām sambatsara-māsa-

4 divasa-pūrvavāya[m*] chatūrddasa-vidyāsthāna-vrūtā-paramārthasya Kapilaśy-eva

5 mahārāhē sarvva-ṭatva[tti]-pāsya Bhāsadvāja-sagottṛasya nṛpapatirá(bhṛ)jaka-

6 Suṣarmmanah kul-ōṭpannēṇa mahārāja-śrī-Dvāḍhya-pruttā-pranaptā mahā-

7 rāja-śrī-Prabhāṣjana-pranaptṛā mahārāja-śrī-Dāmādara-nāpṛā go sahasa-

8 hasty-ṭvā-laury-ānēkha-bhūma(m)-pradasya guru-pitrā-matrī-pūja(y)-yatparasyānēkha-

9 samara-sata-viṣayōmah s-aśtādāś-ātavi-rājy-ābhīyantarām [Da]bhāla-ājya sama-

10 nupalay[ēnhō]r-anēkha-guna-vikhyāte-yāssah srī-mahārāja-Hastinah sutēna

11 vārrn-āśrama-dharma-sthāpanā-āhurātē parama-bhāgavatēn-āyanta-pitrā-bhaktēnā

12 sva-vanī-mōda-kārēṇa mahārāja-śrī-Sambhāhēna(na) mātāpatrōn-āṭamanaṣ-cha

13 bhuruddha-artham Tripuri-viṣayō Prastara-vatātaka-grāmasya arddham Dvāravati-

14 kāyāḥ-cha chaturḥō-ṇaḥ⁵ ēvaṃ-ētau pūrvv-āghāta-parachchhēda-marīyā-

Second Plate

15 dayā Bhārādvāja-sagottāya Mādhyanāma-Vāj(na)saṃya-saḥra[hma]-

16 chūrinā bhūmaṇa-bhūmaṇvāmiṃ putra-puṭti-āṅvāy-āṇabhogyān⁶ ētau

17 s-ōḍranga puṇarkaraṇa chōḍa-bhata-prāvasyanā chōra-dhāka-varjyaṃā tāmi-

18 ēsanēnā ṣrāhūra atirsṛṣṭau [†⁷] Tad-asmat kuṃ hitār-mmaṭ-pādaṃ[n]bara

19 ṣrīvēr-vērā kālantarēshv-apu na vyāghētah karaniyāḥ [†⁸] ēvaṃ-ājū(la)pt[e] yo=

20 nyathā kuryā-tam-aham dēhāntā-gato-pi mahat-āvadhāhēna nuddhaḥyāṃ [†⁹]

Uktān-cha

21 bhāgavatē paramārshīṇa vēda-vyāsēna Vēṣēṇa [†¹] Pūrvvā-dattām dvājābhyō

22 yatnāt⁵ raksha Yūdhūshthura [†¹] mahū(ḥ)m-mahmatām svēṣtha dānach-chhēyō=

23 nūpanālam [†¹] Bahūnhi[¹]⁶ vasūdāh bhukṭā rājābhūh Sagar-ādhūbh [†¹] yasya yasya yadd bhūmi⁷ tasya

24 ēsa tadā phalam [†¹] Shaśitām varsha-sahasrāṃ svārgga(ṛggē) mōḍati bhūmi-

25 dah [†¹] aṭchēttē

26 ch-āṇumantē cha tāṇya-ēva narakē vasē [†¹] Bhūmi-pradānan-ṇa paṃ paṃ pradānam⁸

27 dānād-śrīsthām parpālanān-tu [†¹] sarvē-ṭirsṛṣṭām parpālya bhūmim nṛpā

28 Nṛg-ādvyāḥ trīdavam prapanāḥ tu [†¹] Lukha(kha)taṇi cha Jīvita-nāptā Bhūjagas-

29 dāsā-puttṛēṃ vyāpāranaṃ Tīśvarōdāsēna [†¹] Ṯūtakah Puna-

30 rvasaṃ [†¹] Sambatsara†¹ 100 [90 9] Mahāmbhīrgga-varṣē⁵ Kāṛttika di 10 [†¹]

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1 From the original copper plates
4 Read "samantrē"
7 Read "sac-tāmā amāda-" 10 Read "bhṛghyē=-" 12 Read "rāryam=
13 Read "Bāhūhīr=-" 15 Read "adēyē=-" 21 Read "Mahāmārgga[firsha*]-tarṣēh"
sun 51° 2' 52". And his heliacal rising after the conjunction took place before sunrise of either the 25th May, when his true longitude was 54° 21' (while that of the sun was 64° 23' 35''), or the 26th May, when his true longitude was 54° 35' (while that of the sun was 65° 20' 31'). Whichever of the two days may be absolutely correct, it is clear that before sunrise of the 25th or the 26th May A.D. 518 Jupiter—since his true longitude in either case was more than 53° 20'—by all three systems of the nakshatras rose heliacally in the nakshatra Mrgasiras, and that therefore the year which then commenced was a Mahâ-Mârgasîrsha year. That year of course included both the 16th September and the 15th October A.D. 518; for Jupiter's next conjunction with the sun only took place some time before sunrise of the 17th June A.D. 519, and his next heliacal rising about the 1st July A.D. 519, when a Mahâ-Pâusha year commenced. I may add that, according to Mr. Dikshit's calculations, a Mahâ-Mâgha year commenced on the 3rd August A.D. 520, and a Mahâ-Phâlguna year on the 4th September A.D. 521.

The result is that the month Kârttaka of the Gupta year 199 which is quoted in the date must have fallen in A.D. 518, and that the date probably corresponds to Monday, the 15th October A.D. 518, but may possibly correspond to Saturday, the 15th September A.D. 518.

No 29.—TRIPLICANE INSCRIPTION OF DANTIVARMAN.

BY V. VENKAYYA, M.A.

Madras was "a mere fishing village up to the year 1639 A.D., when the English became possessed of it by a grant from the puppet sovereign Srîranga of Vijayanagara, then at Chandra- giri." Some of the suburbs of Madras are, however, very ancient. Leaving aside St. Thomé connected with the St. Thomas legends, Malappur (or Mayilâppūr) and Tiruvâmūr (Truvāmyur) are mentioned in the Tamil poem Dīvāram composed in the 7th century A.D. The former is also believed to have been the residence of the immortal Tiruvalluvar, a convert of whose is quoted in the ancient Tamil work Manimugalinga. Tiruvallikēnē (the modern Truplicane) is referred to in the Tamil scriptures of the Vaishnavas known as Nâlâyâraprabandham by the saints Pâyâval, Tirumaijâî-Ayîr, and Tirumangal-Ayîr, the last of whom informs us that the (Pârthasārthavēy) temple was founded by an unnamed king of the Tondaraya, as by a Pallava king. Egmore (Elumbūr in Tamil) is mentioned in records of the Chōla king Kulottunga I and was apparently the headquarters of a subdivision (nadu)

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1 The calculations which have yielded the above results have all been made according to the Sûrya sâdhânta, at mean sunrise of the 11th May A.D. 518 the true longitude of Jupiter was 51° 15', and that of the sun 61° 4' 16", and at mean sunrise of the 12th May A.D. 518 the true longitude of Jupiter was 51° 57', and that of the sun 56° 1' 36". This shows that, according to the Sûrya sâdhânta, the conjunction would have taken place between one and two hours before mean sunrise of the 12th May A.D. 518.

2 At mean sunrise of the preceding day, the 21st May A.D. 518, the true longitude of Jupiter was 51° 3', and that of the sun 63° 26' 39".

3 At mean sunrise of this day the true longitude of Jupiter was 65° 22' 42", and that of the sun 58° 58' 33".

4 At mean sunrise of this day the true longitude of Jupiter was 68° 45', and that of the sun 59° 18' 57".

5 Mr. Sewell's Lists of Antiquities, Vol. I p 175.

6 The Roman Catholic Church at St. Thomé is believed to have been built over the grave of St. Thomas, ibid p 176. Bâmarâya of Vijayanagara is said to have led an expedition against the place in A.D. 1558; Mr. Sewell's Forgotten Empire, p 103.

7 The saint Tiruvânasambandar is reported to have revived at Mayilâppūr a dead girl, whose bones had been preserved by her father in a pot. The temple is called Kapâlîeshvara (i.e., Kapâlîśvara) in the hymn composed by the saint. Jews and Buddhists seem to have lived at that time in the vicinity of Mayilâppūr.

8 Ind Ant. Vol VII p 221.

9 Essay on Tamil literature by the late Professor M. Sesaguri Sastri of Madras, No 1 p 33 f.

10 Iyârâ, III, 16.

11 Ibid IV 36.

12 Purâyanâmuṇi, verse 130.
in the district called Puliyur-kottam. The Tungambakkam occurs in a copper-plate inscription belonging to the time of the Chola king Rajaendra-Chola I. The Tamil Devāram contains a hymn dedicated to the Śiva temple at Truvorugyūr composed by Tirunānasambandar.

The Pārthasarathisvarān temple at Triplicane contains (1) the subjoined Pallava inscription, (2) a number of fragments of Chola records built into the floor in various parts of the temple, (3) a mutilated epigraph of the Pandyas king [Māya]varman Kulaśekhara, and (4) a few Vijayanagara inscriptions. Some of the Chola fragments belong to the time of Kulottunga III, and Rājaraja III. The Pandyas' epigraph mentions Tirumayallaīpur (i.e. Malapur) in Puliyur-kottam and (the temple of) Tellyasūnga-Nāyaṉār in Elumūru-nādu, a subdivision of Puliyur-kottam. The Vijayanagara records belong to the time of Sadasiva Ranga and Venkatapati. Two of the suburbs, viz. Puduppakkam and Vēppēr, and three of the outlying villages, viz. Sembiyam, Nadumbarai and Veyyarpēdu, were granted to the Triplicane during the Vijayanagara period, while a pious Vasahava made some additions to it in or before A.D. 1564-5 during the reign of Sadasiva.

The subjoined inscription is engraved on a stone built into the floor close to the entrance into the garbhaśarā of the temple. As people walk on it very frequently, the stone has become much worn, and the writing has suffered considerable damage. Very few akharas are, however, really doubtful, though some are broken.

The alphabet is Tamil, with a number of Sanskrit words written in Grantha characters. The following is a list of the first: svatsi, Pallavakulaśa (line 1), Bhāradvāja-gōtar-dāmakšārapati-dāya (l. 1 f.), Āśi-Dantaurar-Mahārāja (l. 2 f.), varshavardādana (l. 3), māri of tiruvanmālu (l. 7 and 14 f.), 9armma (l. 11 f. and twice in l. 12), svēmābhōga (l. 14), 9ārma (l. 15), ha of lōha, ishs of rātē (l. 17), nadharmma (l. 18), rātē (l. 18 f.), svats (l. 19) — The pulli (or virāma) is marked in a large number of cases and is denoted by a short vertical line added at the top of the letter. One graphic peculiarity deserves notice: When lingual l and rough r are doubled, the symbol for the secondary s or u, which is now placed over the second letter or by its side, is, in this inscription, added, in most cases, so as to include the first as well. In other words, the two letters are treated as a group. In line 9, double kl is written similarly as a group. Two forms of p occur, one with the central loop...
fully developed and the other without it. The former is more common, while the latter occurs at least twice. The vowel \( u \) is added to the consonant \( t \) in two different ways: one, as in modern Tamil, with a vertical stroke going upwards, and the other without it. The latter is perhaps meant to be Grantha, though it is used in Tamil words also. The akṣara \( tu \), which occurs twice (ll. 8 and 16), differs from the modern form of it in the vertical stroke of the \( t \)-symbol being omitted as in \( tu \).

The inscription consists of 19 lines of Tamil prose and is dated during the reign of King Dantivarman-Mahārāja, who was "the ornament of the Pallava family" and belonged to the Bāhāpadvāga gōtra. There is thus no doubt that he belonged to the Pallava dynasty. The only other record of Dantivarman-Mahārāja l hitherto known is mutilated, and the description of the king which we find in the Triratnas inscription is thus missing. It is therefore uncertain if the two kings were the same. In any case, as the name Dantivarman does not occur in the l hitherto known genealogies of the Pallavas, and as the alphabet of the Triratnas inscription does not look very ancient, it may be concluded that the Dantivarman-Mahārāja of the subjacent record was later than the Pallava king Nandivarman Pallavamalla, who fought against the Western Chalukya Vikramaditya II. (A.D. 733-34 and 746-747).

Nandivarman Pallavamalla is believed to have been the last powerful king of the Pallavas of Concoorvarma, who probably ceased to be a ruling power about the middle of the 8th century AD. The Ganga-Pallavas appear to have taken their place, though the exact period when this happened is not yet known. Leaving out Vijaya-Narasimhavarman and Vijaya-Iśvaravarman, whose relationship to the main line is not yet ascertained, four Ganga-Pallava kings are known, viz. Danti(vikrama)varman, Nandi(vikrama)varman, Nrīpatunga(vikrama)varman, and Kampa(vikrama)varman. The last was probably a brother of the third and might have been his co-regent in a portion of the Pallava dominions; but he is not mentioned in the Bāhāpad plates of Nrīpatunga. Adding together the latest known years of the other three (Dantivikramavarman 51 years, Nandivikramavarman 62 years, and Nīpatungavikramavarman 26 years), we get 139 years. The Chōla king Parantaka I was actually ruling over the dominions of the Ganga-Pallavas, and therefore it may be supposed that the overthrow of the latter by the Cholas took place during the reign of his predecessor Aditya I. Accordingly, the event may be placed roughly in A.D. 700. Deducting the total duration of the reign of the Ganga-Pallava kings, we obtain roughly A.D. 760 as the date of the accession to power of the first king Dantivikramavarman. This event cannot be placed earlier, because the Rashttrakūta king Gōvinda III. is reported to have lived to 80 years, and this date is not mentioned in the Ganga-Pallava king Dantivikrama-

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1 Compare Prof. Hultzsch's remarks in South Ind. Jour. Vol. III p 50
2 Compare Prof. Hultzsch's remarks in ibid. Vol II p 341, note 3.
3 Dr. Flett's Dyn. Kan. Distr. p 323
5 Above, Vol IV pp. 178 and 360, and Vol VII p 23 f. Dr. Flett thinks that Vijaya Narasimhavarman was the earliest of the Ganga Pallavas, and that his initial date must be placed somewhere in 700-779; above, Vol V p 160
6 Above, Vol VII p 236
7 Skandasāhiyavikramavarman of the Rāyakūta plates was also a Ganga Pallava. He is said to have belonged to the family of another Skandasāhiya, who was the son of the Mahābharata hero Arjavan masked by a Naga woman; above, Vol. V p 62. We have however no clue as to the time when Skandasāhiyavikramavarman lived. Neither are we told what relationship he bore to the main line of the dynasty.
8 Above, Vol VII p 108
9 Extracts from this inscription were given by Prof. Hultzsch, above, Vol IV p 108 f.
11 South-Ind. Jour. Vol III p 90
12 Above, Vol IV p 152.
It thus appears extremely doubtful if there could have been any interval between the date of Nandivarman Pallavamalla and the accession of Dantivikramavarman.

There is, however, no reason to suppose that the Ganga-Pallavas annexed the entire dominions of the ancient Pallavas already during the reign of the first king Dantivikrama. It looks as if the expansion of the former was gradual and reached its highest point during the reign of the last king Nrupatunga. We may therefore conclude that the Dantivarman-Mahārāja of the subjoined inscription, who could not be a Ganga-Pallava, belonged to the family of the original Pallavas of Conjeeveram, who seem to have continued in some form or other down to a very late period, and that he reigned as an independent king in a portion of the ancient Pallava dominions before they were completely occupied by the Ganga-Pallavas.

At Uttaramallur in the Chingleput district are two inscriptions, one dated in the 7th year of the reign of Dantivarman, and the other in the 9th year of Dantivpitātararasa. The former records that a certain Brāhmaṇa purchased land for building a tank, and the latter registers an endowment for the removal of salt in the tank called Vayramegā-taṭāka at Uttaramallur. It is just possible that Dantivarman is only the Sanskrit name of the Pallava king Dantivpitātararasa, and that the tank referred to in both of these inscriptions is the same. Even if this surmise should not prove correct, the fact that the earliest Uttaramallur inscription mentioning the Vayramegā-taṭāka belongs to the time of the Pallava king Dantivpitātararasa may be taken—at least provisionally—to show that the tank probably came into existence during his time, and that its name was derived from Vayramegā, one of his brāhadas.

If the foregoing inferences are confirmed by future researches, they would establish that the Pallava king Dantivpitātararasa (or Dantivarman) bore the title Vayramegā. We have at present no materials to decide if this Dantivpitātararasa is identical with the Dantivarman-Mahārāja of the Tāpisci inscription, though the similarity of the names and the undisputed Pallava origin of both are in favour of the identity. The Vaishnava saint Tirumangai śālīvar refers to a king of the Tondaiyar (i.e., a Pallava king) named Vayramegā. Another unnamed Pallava king is mentioned by the same saint as the founder of the Triplicane temple, as I have already pointed out. In the hymn dedicated to Paramēśvara-Vinnagaram (i.e., the Vaikuntha-Purumal temple) at Conjeeveram, reference is made by the same saint to several battles fought by an unnamed Pallava king. These three Pallava kings appear to be distinct.

1 Above, Vol. IV p 181, and Vol. V p 159. I think the possibility of Dantiga being the same as the Dantivarman of our inscription is not altogether excluded.
3 This may be concluded from the fact that Nrupatunga's inscriptions are found over a larger extent of country than those of the other two, see the Annual Report on Epigraphy for 1903-04, paragraph 13.
4 We have a queen named Mārgamāva of a certain Nandivpitta rāja, who belonged to the Pallavatilaka family. This queen appears to have been living at the time of the early Chola king Rājakēsara-varman, Annual Report on Epigraphy for 1900-01, paragraph 10, and above, Vol. VI p 321. An inscription of Dantivarman, born in the Pallavatilaka family which rose from the Bharadvāja gōtra, has recently been discovered at Trivettalappi in the Trichinopoly district (No. 541 of the Government Epigraphist's collection for 1905). Thus, along with the Ganga-Pallavas, the regular Pallavas seem to have continued in the Tamil country down to the Chola conquest. The exact relationship which the latter bore to the original Pallavas of Conjeeveram is not known. Perhaps the descendants or successors of the Dantivarman Mahārāja of the Triplicane inscription (who bore the title Pallasakulasālaka) spoke of themselves as belonging to “the family of Pallavatilaka” in order to distinguish themselves from the Ganga-Pallavas.
5 Annual Report on Epigraphy for 1898.
6 No. 74 of the same collection.
7 This is the Tamil form of the Sanskrit Vayramegā.
8 Periyatrumoḻi, verse 180.
9 See page 290 above.
10 South-Ind Inter. Vol. II p 344, note 3.
11 In verse 479 of the Periyatrumoḻi, the same saint refers to a Tondas-maggar, i.e., a Pallava king, who might be one of these three.
TRANSLATION.

HAIL! Prosperity! In the twelfth year of the increasing years of the glorious Dantivarman-Mahârâja, who was the ornament of the Pallava family (and) the lord adorning the Bhâradvâja gôtâra,—the priests of the Truvallikkâni (temple) having mortgaged the field in Karunârachcher, the offering for the god accruing from (?) the interest of forty-five kấdîs of paddy fell short. Pugâikituna-Viśaîyarâyan gave thirty kấdîs of paddy and five kaîaîyus of gold, redeemed (the field), and made (it) his own. With two nâlîs of clean pounded rice (made) from five nâlîs of paddy, (the interest on) forty-five kấdîs (of paddy) per day, Sângasârmâna, Saîtâsârmâna and the younger Saîtâsârmâna shall present the night offering. If (this) fails, we shall present the offering out of the master's share in Âîppulam, Datta's field and Kâràvikâpâ's field. Having agreed that any one concerned in this charity might do what the king could and carry it out, we gave (it) The Âîa-lamp, the cup (and) the metal pot have to be taken care of.

This (is) Pugâikituna-Viśaîyarâyan's charity. The two feet of those who protect this (charity) shall be on my head. Hail!

No. 30.—TAXILA VASE INSCRIPTION.

By Professor H Ludes, Ph.D., Bostock.

There can be no doubt that the deciphering and interpretation of the smaller Khârâshthi inscriptions has made considerable progress during the last ten or fifteen years. Whoever has had occasion to deal with those records, knows how much we owe in this respect to the ingenuity and penetration of scholars like Buhler, Smart and others. On the other hand, there is no denying the fact that we are still far from having solved all the difficulties presented by those inscriptions. It may be safely asserted, I think, that at present there is hardly a single Khârâshthi inscription the reading and meaning of which might be called definitely settled in every detail. Under these circumstances I consider it not superfluous to republish the subjoined inscription. It is undated and cannot be said to be of great historical value, but it is excellently preserved and perfectly clear in every respect. The accompanying Plate, moreover, contains its first purely mechanical reproduction.

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1 Read au gâlaîyus
2 Read naîv-ndîs
3 Read rakâàs*
4 Cancel the letter n
5 The word kâdaîyus in 1 10 appears to be used in the sense of kâdaîyus
6 Âîppulam means literally "oblation field." The produce from this field was evidently used for oblations.
7 For the explanation of this term see above, Vol. VII. p. 134.
The inscription is engraved round a sthetie vase, which was formerly kept in the Museum at Pessawar and is now in the Central Museum, Lahore. Nothing is known about its origin. Cunningham, it is true, was inclined to identify it with a vase said to be found by the villagers in one of the Stupas near Shahpur, but this is nothing but a mere guess.

The inscription was first edited, together with a facsimile, in 1863 by J. Dowson in the Journal of the Royal Asiatic Society, Vol XX p 24, and Plate in. Fig 2. In the same year Cunningham published his version in the Journal of the Asiatic Society of Bengal, Vol XXXII p 151, and added a correction ibid p 172. Cunningham's readings were criticized by Dowson, ibid. p 423. In 1871 Cunningham edited the record again, with a facsimile, in his Archaeological Survey Reports, Vol II p 125, and Plate lix. The present edition is based on excellent impressions and photographs, sent to me, at the request of Dr. Vogel, by Mr. Ram Singh, Officiating Curator of the Central Museum, Lahore.

TEXT.

Sihulena Siharachhitena cha bhrataro Takhasaśilae ayam thuyo pratidhāvito savabudhana puyae.

TRANSLATION.

By the brothers Sihula (Simhula) and Siharachhuta (Simharakhuta) this Stūpa was erected at Takhasaśilā (Takashaśilā) in honour of all the Buddhas.

REMARKS.

The characters, which vary in size from 1\textsuperscript{1}{\textdegree} to 1\textsuperscript{1}{\textdegree}, take an intermediate position between those of the Aśoka edicts and those of the later Kushan inscriptions. From the latter they are easily distinguished by the absence of the curvate element so strongly predominant there. The differences from the Aśoka characters are less numerous and less marked, but the \(\text{n}\) with its hook bent down and rounded and the \(\text{sa}\) with its vertical shortened at the top show clearly later forms than the corresponding letters at Shabagrē and Mansēra. The type of the characters is thus the same as that of the Taxila copper-plate of Pataka, and this fact seems to me decisive for the transiteration of the only nasal occurring in the present inscription. From a grammatical point of view it might appear more natural to read Sihulena, Siharachhitena and savabudhana, but as the copper-plate inscription discriminates between \(\text{na}\) and \(\text{sa}\), and as the sign for the lingual used there is identical with the sign found in the present inscription, we cannot but assume that the latter also represents a lingual \(\text{na}\). The copper-plate also furnishes one instance of \(\text{n}\) instead of Sanskrit \(\text{a}\) in the word \(\text{Sakamuna}\) (I 3). Whether this spelling reflects the actual pronunciation, or whether the North-Western dialect possessed but one \(\text{n}\)-sound, expressed in writing sometimes by the sign for the lingual, sometimes by that for the dental, I do not venture to decide at present, although the second alternative seems to me the more probable one.

In the Journal of the Royal Asiatic Society for 1906, p 453, Mr. Thomas has endeavoured to show that the inscription is composed in an unknown metre. He considers the whole text to be one stanza divided into two rhyming lines, each line consisting of five feet of five mātrās with a concluding spondee. According to him the text, with the long vowels and double consonants expressed in writing, would run —

\begin{align*}
\text{Sihulena Siharachhitena cha} & \quad \text{bhrataro Takhasaśilā} \\
\text{ayam thuyo pratidhāvito} & \quad \text{sa\-vabuddha\-na puyae}
\end{align*}

It appears at once that the regularity of the metre is less great than supposed by Mr. Thomas. His scannon is based on the wrong readings Sihulena and bhrataro. The correct readings Sihulena, which can only stand for Sihulena, and bhrataro would imply that...
the first and third feet of the first line consisted, not of five, but of six mātrās, although, as regards the third foot, it might be urged that the lengthening influence of the initial bhr was removed by the cæsura standing between oha and bhṛtarēla. Moreover, neither the choice nor the order of the words are such as to suggest the text to be anything but plain prose. Considering these facts, Mr. Thomas’ suggestion, ingenious as it is, cannot be called certain, and until the metra assumed by him should turn up elsewhere, I should prefer to treat the record as written in prose.

No 31.—SORAIKKĀVUR PLATES OF VIRUPAKSHA,
SAKA-SAMVAT 1308.

BY T. A. GOPINATHA RAO, M.A., MADRAS

These plates were discovered at Śoraikkāvuṇ near Kuttālam, a station on the South Indian Railway in the Tanjore district. Mr. O. N. Appaswami Ayyar of Tanjore was kind enough to obtain for me the original plates themselves, and I have copied the inscription direct therefrom.

The inscription is engraved on three copper-plates, held together by a ring which had already been cut when it came into my hands. The plates are about 6½” long, 4½” broad, and ¾” thick. The ring is 1½” in diameter, and the whole set weighs 10½ ozs with the ring, which alone weighs ½ oz. The rims of the plates are neither raised nor shaped thicker. The plates are numbered in Tamil numerals engraved at the top of the front side of each. The writing is deep and distinct, and bearing slight damage to the front side of the first plate and the second side of the last one—the two exposed sides—the inscription is in proper preservation, nor is there much difficulty in supplying the lost portions.

The inscription consists of twelve Sanskrit verses which give the genealogy of prince Virūpāksha, a passage in Tamil prose (lines 39-150) detailing the apportionment of the shares of land granted among the donces, and the customary benedictory and imperative verses in Sanskrit. Following the above, and at the very end, there appears a solitary verse in Sanskrit, once again mentioning the name and the parentage of the donor.

With the exception of the colophon, which consists of the name of the god Śri-Harihara and is in Kanaṣeṣa characters, the alphabet of the Sanskrit verses is Grantha. The prose passage is in Tamil characters occasionally interspersed with Grantha ones. It deserves to be mentioned that, as in other Tamil inscriptions of the age to which the plates belong, there is little difference between r and the secondary form of d, the secondary d, o, o, a, and an are very frequently broken up, the first symbol of them standing at the end of a line and the rest at the beginning of the next line, or again the first symbol and the consounant being placed at the end of a line and the second symbol beginning a new line, and so on, e.g., syā in line 23, bhū in line 115, ṣyā in line 116, vi in line 135, mā in line 138, bā in line 116, dā in line 15, nā in line 28, ko in line 139, ṛa in line 53, ṭā in line 128, dhāv in line 18, dāv in line 15. In line 70 the letter ku is engraved below the line, in line 57 the letter ku is connected into the symbol of the secondary d, and in line 26 viṣārā is written as viṣarā. The Grantha letter ḍ is used for the Tamil ḍ in the words upaṭa and ṭā occurring in lines 68, 121 and 138.

The inscription belongs to the time of Virūpāksha (v 5) or Ṛira-Viruppanna-Udayar (1 43 f.), the son of Harishhara (v 11) (v 4) or Īrira-Hariharaṇa (1 12) of the first Vijayangara dynasty, and records the grant of the village of Śoraikkāvūr (v 10, ll 53 f. and 60 f.) together with 10½ acres of land adjoining it, under the name of Vijayasudarāṇapuraṃ, to

1 In the Tamil portion this is given as 10½ acres (ll 52 f. and 67 f.)
fourteen Brāhmaṇas of various gōtras. This is the second copper-plate grant hitherto published of Virupāksha, the son of Harhara II of the first Vijayanagara dynasty. It is dated in Śaka 1308, the Kshaya-samvatāra, — s two years later than his Ālamāṇḍi grant. Professor Kilhorn very kindly contributes the following remarks on the date (v. 8f and 11 45-49) —

“The date, for Śaka-samvat 1308 expired, which was the year Kshaya, regularly corresponds to Wednesday, the 20th March A.D 1387. On this day the 15th thithi of the dark half of Pālguna and the karana Nāga ended 7 h 35 m., the nakshatra was Bṛuvati for 19 h 3 m., and the yōga Vaidhṛiti from 6 h 6 m., after mean sunrise. The day was the 25th day of the solar month Pānguni (Chaitra)”

Both the Ālamāṇḍi and Sopākkāvūr grants resemble each other so far as the historical details contained in them are concerned. As in the earlier grant, the present record begins with Samgama, the reputed founder of the dynasty, and continues the succession down to Virupāksha, the donor of this grant. Herein, again Kāmākṣi, the wife of Samgama, and Mallādevī, the wife of Harhara II, are referred to. While in the Ālamāṇḍi grant Mallādevī is spoken of simply as belonging to the family of Rāmadēva, in the present record she is described as his ‘grand-daughter’ (son’s daughter) in the beginning (v 5), but the verse at the end (17), which occurs also in the Sanskrit drama Nāḍyantarāloda by Virupāksha, makes Mallādevi the daughter of kung Rāma. In a supplementary note on the Ālamāṇḍi grant, Rai Bahadur V Venkayya expressed the opinion that Mallādevī may have been the daughter of the Yādava king Rāmacandra. Adverting to this Mr R Sewell writes as follows —

1 The plate in question asserts that Mallādevī belonged to the race of Rāmadēva, while the drama (Nāḍyantarāloda) explicitly declares her to have been the daughter of king Rāma, calling Virupāksha the daughter’s son of king Rāma, and from this Mr Venkayya deduces that the lady in question was the daughter of kung Rāmacandra of the family of the Yādavas of Devagiri. But I think it far more likely that the plate is correct and the drama incorrect Rāmacandra reigned from A.D. 1271 to 1309, his death occurring in the latter year. The reign of Harhara II of Vijayanagara began, probably, in 1379 A.D. and lasted till the end of 1389, when he died. It seems quite impossible that he could have married a daughter of kung Rāmacandra, and therefore I think we must assume that his wife Mallādevī, or Mallāmbikā, though she may have been of the race of, was not the daughter of, kung Rāma, — if Rāma was identical with Rāmacandra of Devagiri.”

The present records add a further relationship, viz., that Virupāksha was the son of the son’s daughter (pautri) of Rāmadēva. If we think with Mr. Sewell that the drama is perhaps wrong, we may conclude that Virupāksha was the great-grandson of kung Rāmacandra.

In the present record Virupāksha seems to make the grant as a provincial governor, perhaps with the consent of his father, for the Śaka year 1308 falls in the reign of Harhara II. From an inscription belonging to the Shimoga district we learn that Harhara died in the

1 Above, Vol. III p 224 ff
2 Report on Sanskrit and Tamil Manuscripts by the late M. Seshagiri Basting, No I p 90
3 Above, Vol V, Add. and Curr., p 7
4 Ind. Ant. Vol XXXIV p 19
5 [I would suggest another solution of the puzzle. Rāmacandra of Devagiri (the Rāmadēva of verse 5) may have had an (otherwise unknown) son named Rāmachandapa (verse 17), who was the father of Mallādevī, the mother of Virupāksha — E H]
6 In the Tiruviljimjali temple there are two inscriptions dated Śaka 1305 and 1307, which belong to the reign of Harhara II, and in which his son Virupāksha is mentioned as ruling the country. The first inscription records a grant of land by the headmen of the village, and the second states that a certain Munayādāravaṇa made a gift of land for a flower-garden. Tiruviljimjali is only a mile distant from Tiruppamburam mentioned in our record.
month Bhādrapada of the year Tārana (Śaka 1326) 1 The same fact is repeated in an inscription at Śrīvāpa-Belgola 2 Another record from the Shrimga district states that in the month Kāṭṭaka of Śaka 1026 (evidently a mistake for Śaka 1326), Tārana, Bukka II. was on the throne 3 This date is only a couple of months or so removed from the date of Hanhara's death, and naturally it might be concluded that Bukka immediately succeeded his father on the throne. That he was still reigning in Śaka 1328, is evidenced by an inscription of the Śrāmamūrtha temple at Conjeevaram 4 It is dated in the year Vyaya and purports to have been issued in the reign of Bukka II. Again we learn that the coronation of Dēvarāya I. took place in Śaka 1328, in the month Kāṭṭaka of the year Vyaya. 5 Evidently therefore Bukka's reign must have come to a close at this time. But it must also be noted that in the month Māgāsira of the year Tārana, Śaka 1327, Virūpākṣa is represented as ruling in Vijayanagara 6 This reign overlaps that of Bukka II. Under these circumstances it is not easy to explain how Virūpākṣa could have reigned in the same period, except on the supposition that either Virūpākṣa was acting as a regent, or that he seized the throne from his brother Bukka II., ruled for a short time, and was deposed by the partisans of Bukka II. This latter may have been in his turn ousted from the government by Dēvarāya I. Hence we might conclude that after the death of Hanhara II. there was a rapid succession of kings one after another, thus:—Bukka II., Virūpākṣa, Bukka II. once again, and Dēvarāya I. Virūpākṣa seems, therefore, to have been a ruling king, though only for a short time.

Besides calling Virūpākṣa the lord of the Tundira, Chōla and Pāṇḍya countries (v 6), the record under consideration gives more details of his deeds than the Ālampādi grant. He boasts of having weighed himself against gold in the presence of the god Rāmaṇātha (at Rāmēśvaram) II. is said to have made gifts of a thousand cows and is described as the establiser of the Bāhāruṇī cult (śeda-marga, v 7). He is stated to have gilded the vimāna of the temple at Śrīrangam and the 'Golden Hall' (at Chidambaram), which latter act has been looked upon as highly monitrous even since the days of the earliest Chōlas.

As regards the donor, it might be remarked that most of them bear Vaśishnava names, and some of them have family names which are distinctly those of a few well-known Śrīvaishnava Āchārya-purtikas 8.

Of the places which are mentioned in this record, Śṛavaikkāvūr, the village granted, is the same as the modern Soraikāvār where the plates were found, and is 4 miles from the Kuttālam Railway Station Triruppāmpuram (v 10, 11 49 f and 65) is now known as Tiruppāmpuram and is about 9 miles west of the Nannilam station, also in the Tanjore district. I am unable to identify Eliumāl in Eliumur-pāru (II 60 and 64), which is literally translated into Sanskrit as Saptakhandā-nilīvatī 9 (v 9), while Uyyakkonda-valanādū (II 59 and 63 f.), a district of Chōla-mandalam (I. 58 f.), is Sanskritised as Uyivana (v 9).

The inscription mentions a large number of fiscal terms (II 122-146), most of which have remained to the present day unexplained.

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1 Ep. Carn Vol. VIII Tirthahalli tālukā, No 129
2 Id. Vol. II No 116
3 Ep. Carn Vol VIII Tirthahalli tālukā, No 11
4 Above, Vol. III p 36, note 3 — [Compare also above, Vol. VI p 329 f. — E H]
6 Ep. Carn Vol VIII Tirthahalli tālukā, No 100
7 Compare above, Vol. III p 118 and note 4
8 Vīṣṇu Vīdāgāruppatār (II 75 and 79), Gōmatattā (I 82 f), Vangipupatār (I 90 f), Urguppatār (I 97), Śrīpūrṇā (I 111), and Rāmūritchēṭṭu (I 104)
9 For śrīvatī, 'a division,' see verse 9 of the Ālampādi plate — E H
TEXT.

First Plate, First Side

1 [Śubham=at]a ṣtu [j]]* Omkār-āmkura-dam[ahtr]-
2 [aya] kal-āmnāya-gābhashū [j]*
3 ā[yāy=ā]j[ta ni]ma[amsa]tamas Varā-
4 háya [ma]haujasē || [j]]* Ādhāra-śa-
5 ktm-ambhōdhīnī-[mēkhalam ratna-ga-
6 rbbumnaim [j] Harā-mūrti[r]i Harāh ānti-
7 m Bhūtadhāt,āma=upāsa[ma]hē || [j]]* Āṣ[ ]-
8 t Sōn-ānva[y]-ō[ttamsah] Kāmā-
9 kṣ̱h-Samgam-ātmajah || B[u]k[ka-bhā]pa 1-
10 t khyatō rājā Raghur[=v=āparah] || [j]]*
11 Asti rājajahrā,[o=sya putrē]-
12 Harhar-ēśvarah | yash=shō[a=sa-ma]-
13 hidāna-sukrit-ām[ra-sa]g[ar]ah || [j] 4 [j]* Sa-
14 pauri[ām Rāmadēvasya [Māl]i]-
15 devyā[mn]* mahāsya[y]m [j]]* Virūp[a]ksaha-ma-
16 [u]palam labdhvam=atma[sa]mbha-
17 van [j] 5 | Sa Kuntai-ēndus-Tund[i]ra-Chō]-
18 [ka] Pāndya-khaṭiśvarah | sau[n]udhan]3
19 [Ra]mā[n]āthasya tul[.]um=ar[=dhav]-
20 n=āhanah [j] 6 [j] Sa gō-saba[stra-dō]
21 veda-mā[r[ga]-sthāpana-[tatparah] [j]* Śrī-
22 rāma-kā[ṛhanes]bha[pu]-na-1-nēbhē 4

First Plate, Second Side

25 Pā(phaḥ)l[guṇe] māṣy=amāvāṣyā[ām]
26 tithau Sāmyasaṣyā pā(yme) [sa]rē || [j] 8 [j]*
27 Vadhbhrī-spr̥ṣī Rēvatyām [ka]-ra-
28 nē[3 Nāga-nāmmi sah | Chōlē[ ]-
29 Saptakhand-ākhyā-nivrty=Dyija-
30 n-āhvyē [j] 9 [j]* Chṛṇik[kā]yāvṛt=ti-
31 gr=ā[man=T]arupp[a]mpura[si]m [a]=n [pā]-
32 4 dōn-nikāda[a]-vṛti[khaṭhē]-[s]-f-
33 m[gha]nīt=āntik[ar] [j] 10 [j]* Kṛt-prāṣ=stum [Vj]-
34 ya[y]āsuda[r]ā[n]a[pau]-ākhyā[y]a jat-
35 [r]ddāsahyō vaprēbhīyah prāddá[̄=n]-
36 dāka-purvva[ar] [j] 11 ||] Samast-ōp[=dh]-
37 rāhu[tas-sarvakām]ām yatayā sthurah [ya]-
38 rddhāt[m]=agrahārō=ya[m]ā-ch[a=Ndra]-ravi-
39 tīrakah || [j] 12 [j]* Svasti śrī-vījaya-āṭbhū 5
40 daya-śr̥maṇ-mahāmandalīṣvaran r[ā]-

1 From the original plates  2 The ā of dē is at the end of 1 14.
3 The third member of the syllable dānu is at the beginning of 1 19
4 Read -ndēdha.-  5 The ā of nē is at the end of 1 27.
5 Read -ābhya-
Second Plate, First Side

51 vana-Pessaumal jivitan-tripada
52 jlavayal veli patt-a-
53 rraya3 araikkal kudiya Shirakkil-
54 vur-anan Vimyaiusudarssanapurattu ná-
55 nā-gōtrigal ana3 bhattagukku [u]-
56 daka-puvram-āka4 sarvamamnnya-agra[hā]-
58 samam (p)panm=kkudutta Sō[ja]-ma-
59 natalah Uyyakkopda-vala[nādu]
60 Elumuripparru kīl-kuṟa agaum [Śī]-
61 rakka冗vār nāng-olla[kk=ut]-
62 patta2 nājai puja nattanga[1]
63 sakala-prāptiṣūlam Uyyakkko-
64 nda-valanādu Elumuri-parparu-κκिल-
65 kūr Tiruppāmpuram vada-vayahi [Śī]-
66 rakka冗vār olai=udan kū[dana]
67 nīlam patt arayō araikkāl
68 vēlyum utpata3 [nā]-nā-gōtrigal ana
70 Inda bhāgam padunulikku11 vagai [[] Ā-
71 trā.12gōtattu Āpastamba-[sūta]-
72 tā Uddāl Vmayaka bhattan [pu]ṭa-
73 n [N]āṭiyana-bhattaṅ bhāgam—1—Ā-
74 trā.12gōtattu Āpastamba-sā-
75 trattu Vēdagōmpurattu Tuva-
76 ranga-Nāṭiyana-[bhatta]ṛ putraṇ
77 Gōvinda.15bhā[ttan] bhāgam—1—Āṭre.12

Second Plate, Second Side

78 gōtattu Āpastamba-sūtrag-
79 tu Vēdagōmp[u]rattu Lakshmana-

1 Read samvatsaram
2 Read ve
gā
3 Read utupa
4 Read bhattacharikkud
5 Read āṭyān
10 The sā of ras is at the end of 1 52
11 The d of ri is corrected from ku
12 Read āṭyāna
13 Read dēa bhittagulukkud
14 Read dēa
15 Read mind
16 The syllable lu is engraved below the line
17 The first member of the syllable gōd is at the end of 1 76

Epigraphia Indica
80 bhattaṭ putraṇ Śrī-Narasimha-bhatta-
81 y bhāgaṃ—1—Kaundinya-gōtra-
82 tu āpastamba-sūtraṭtu Gō-
83 mathattu Karṇākara-bhattaṇ [pa]sman
84 Śrī-Vāsandā-vahattu bhāgaṃ—1—
85 Parāśara-gōṭrattu Ā[p]astambha-
86 sūtraṭtu [ru]malapo[s]aq Āk-
87 kontavilu-sōma[ya]j[u]-[pa]-
88 trāṇ Dēvarāja-bhatta-yakhyamāna-
89 r bhāgaṃ—1—Vatasa-gōṭrattu Ā-
90 pastamba-sūtraṭtu Vangippu[ra]-
91 tu Bhagavān-bha[t]Jaḥ putraṇ Śrīra-
92 mgarāja-bhattaṇ bhāgaṃ—1—Vat-
93 ssa[go]ṭrattu Āpasa[ra]mba-sū-
94 trattu Pippirai Varadarāja-bhatta-
95 [g] putraṇ Yaṭamānurthu-bhattaṇ bh[ā]-
96 gam—1—Vatasa-gōṭrattu Ā[p]-
97 stamba-sūtraṭtu Uṛuppeṭṭur [Nā]-
98 rāyana-bhattaṇ putraṇ Daṃ[da]-
99 bhāgaṃ—1—Bhāravāya-gō-[g]-
100 trattu Āśvalayana-sūtraṭtu Ku-
101 rōvī Dēvarāja-bhattaṇ putraṇ [Śrī]-
102 rama[g]a[ṇa][nātha-bhattaṇ bhāgaṃ—1—[Bhāravā]-
103 ja[gō]ṭrattu Āpasi[ma]sa[ṛ]lāṭtu
104 Kāramaṇḍochettu Mahādeva-bhāgaṇ
105 putraṇ Yaṭānta-māṅgha-bhāgaṃ—1—

Third Plate, First Side

106 Samkṛiti-gōṭrattu Āpastamba-
107 sūtraṭtu Irunganti[1] Dēvarā-
108 ya-bhattaṇ putraṇ Śrī-Narasimha-bha-
109 ttaṇ bhāgaṃ—1—Ṣāta[r]ma[r]ahana-gōtrat-
110 tu Bōdhāya[ṇa]-sūtraṭtu Irāyūr
112 rāmga[ṇātha]-bhattaṇ bhāgaṃ—1—Viśvā-
113 mtra-gōṭrattu Bōdhāyana-sūtraṭ-
114 tu [Ṣ]eṇalūr Dēvarāja-bhattaṇ putraṇ[ṇ]
115 Maitulapurusha somayāyu[ṇ] bh-
116 āgaṃ—1—Ṣāva[r]-gōṭrattu Diśa-
117 dṛṣṭr-sūtraṭtu Gāmgā[ṇ][S]ōma-
118 nātha-bhattaṇ putraṇ Śīpārvavat[ṇa]-bha-
119 ttaṇ bhāgaṃ—1—Āga bhāgaṃ—1—[I]-
120 da bhāgaṃ pudgāla pērkkuṃ Prā[bhavā]-
121 vaṛusham Ātri-māsas pāṛvva-pācakha[tt]u pra-
122 thamai mudā-āga sangam [ubhaya]-mṛggaṃ[8]

[1 Read koḍa]
[2 Read Vatasa]
[3 Read Nṛṣṭa]
[4 Read ādi]
[5 The letter y is entered below the line
[6 Read yand]
[7 Read Manda]
[8 Compare South-Ind Inscr Vol I p 31, l 50.
Third Plato, Second Side.

138 rattap[padi] Ātri-Kārttīga,[2]pp[uchhar] m-
139 ṣāvī-tīc[n] P[DV]a [a[iya]-[r]] nō-
140 nbi tuvīlakk-ṭ[ṇam]-ṭō-
141 vai pāṭti tnu[da]m kurrītton-
142 dam al-amāṇī ār-adāpp-udāyār k-
143 Judgment marāma uppā patta variga-
144 lum mabh-miksh-pśa-pśakāg-
145 mā alaham-īgham suddhi v[sā]ddhyam p[h]-
146 vrv-āyam upā[rvv-ayam] utpat t srrv[rv]-
147 ādūh-patīha[aram-ga] a cha[ndh-arka-sthāya]-
148 yākha[ma][ānma]-agāhāram-āgāhāram [kudaj]-
149 tōna [[*]] [Sukha]mō bahuuttu-kkol-
150 havam [||[*]] Sa[vva]mānyam purvva-marīj id[i [||*]
151 Dama-p[anmam]avimaddhyāya danaṭ-
152 śc[esm]ān[pullam]am i d[n][n]a[sa]-
154 dam—[13 [*]] S[vadattam pna]-dattam va yō [ha]-
155 ieta va[sundharām] [[*]] sūsh[ē]m var[shā]-[ha]-
156 sana [vishṇubāyē]jñayatō kīmha[[||[1]] [kā]-
157 va [bha]gurī lēkā sarvādharām-ētvī bhūbhūja-
158 [m]ī na bhūgya na karā[ggvā]ḥyā vipra datt-
159 ā vasundhāra—[15 [**]] Sami [ṇyō]yan[adhīmam-sit[u]-
160 mrppāṇān kalē kalē [pā]lam[i]yō-
161 bhavathbhā[10] sarvān-ētān bhūmāḥ pā-
162 iththi endrān bhūyo bhūyo yācata Ṛi-
163 mahabharat [|| 16 [**]] Pautro B[akka]-[ma]ā[ndra-vya

1 Vāsāl is corrected from uchēkāl
2 The as of kās is at the end of 1 127
3 This member of the syllable kō is at the beginning of 1 130
4 The as of dais is at the end of 1 131
5 Read ādi Kārttīga
6 Read ādi Kārttīga
7 Read uga
8 Read sūra
9 The first member of the syllable dais is at the end of 1 163
165 [rūjākṣhō rājā Harhar-ātmajah [|| 17 ||* ] Śubham-a-
166 a[ru]—
167 Śrī-Harihara [|| *]

ABRIDGED TRANSLATION.

Verse 1 invokes the Boar incarnation of Vishnu, and v 2 the goddess of the Earth
(V 3) There was a king called Bukkan, who was the son of Rāmākṣi and Śaṅgama, and an ornament of the race of the Moon
(V 4) His son is the Rājādṛśvara Harhara, who performed the sixteen great gifts
(V. 5) He had by Mallădaśī, the son's daughter of Rāmadēva, a son named Virūpākṣa

(V 6) He, the moon of the Kuntalas and the lord of the Tundira, Chōla and Pāṇḍya countries, had, in the presence of (the god) Rāmanātha, weighed himself against gold

(VV 7-12) In the Śaka year (expressed by the chronogram) dānaiśāgīya (i.e 1308), in the auspicious Kṣaya-samvatsara, in the month Pālhuna, on the new-moon tīthi, on a Wednesday, while (the nākākṣa) was Rēvati, (the yōga) Vaiḍhriti (and) the karana Nāga,—he, the donor of a thousand cows, the estabhisher of the Brahmaical faith (vēda-mārga), who was able to regild (the tīmāna at) Śrīrangam and the Golden Hall (at Chidambaram),—gave, with libations of water, as a sarvamānya (and) an agrahāra, to fourteen Brahmans the village of Viṣayasarudāsanapuram,1 (which was made up of) Chūrakkāvūr in Saptakhandha-nivrit, (a subdivision of) Ujjīvana in the Chōla (country), and of a field of ten and three quarters virūda2 on the outskirts of Triruppāpuram

(Ll 39-59) On the day of (the nākākṣa) Rēvati, which corresponded to a Wednesday and to the new-moon (tīthi in the solar) month Pāṅgūni (of) the Kṣaya-samvatsara which was current after the Śaka year 1308 (had passed),—while the Mahāmāndalamāvāra Vira-Viruppana-Udayar, the son of the Mahāmāndalamāva Rājādṛśvara Rājapparamāvāra Vira-Harihararāya, was pleased to rule the earth,—(he) gave, with libations of water, as a sarvamānya-agrāhāra, in order to propitiate (the bad influence of) Rāhu, by a religious edict, (the following land) to the Bhattas of various gōtras (living) in Śrīrakkāvūr atus Viṣayasarudāsanapuram which included ten and five-eighths velis (of land) in the northern fields of Triruppāpuram,—excluding the possessions of (the god) Pūjūdvana-Perumāl

(Ll 58-69) The wet land, dry land and house nītes, with all acquisitions, enclosed within the four boundaries of Śrīrakkāvūr, a village (belonging to) the eastern group of (Ejumur)-parṟu, (a subdivision of) Uyyakkonda-valanādu (in) Śoḷa-mandalam, together with ten and five-eighths velis of land bordering on Śrīrakkāvūr (and situated) in the northern fields (of) Triruppāpuram (in) the eastern group of Ejumur-parṟu, (a subdivision of) Uyyakkonda-valanādu, were assigned in 14 shares to Bhattas of various gōtras

1 [Professor Aufrecht in his Catalogus Catalogorum mentions Sudarśanacharya who wrote the Āpastambagṛhāyasyāstratīkā and the Brāhatpaṭasakā. The Vedaṅgala-Guruparamparagṛhāvārā records that the latter work consists of notes taken by Sudarśanabhatta, the grandson of Parāmabhata, from the discourses of the Vaiṣṇava teacher Ambāḷāchārya on the Śrībhāṣya. According to the Vaiṣṇava tradition Sudarśanabhatta was an elder contemporary of the great Vaiṣṇava, who is believed to have been a friend of the Vaidik scholar Vidyākṣaṇa, and who is said to have composed a verse in praise of the Viṣṇujanara officer Gopana (above, Vol. II I p 322). It thus appears that, in case the author of the Śrītattvāśukā was not living at the time of the Śrīrakkāvūr grant, his memory must have been quite fresh in the minds of Vaiṣṇavas. And as most of the donors of the grant are Vaiṣṇavas, it is not unlikely that the granted village was called Viṣayasarudāsanapuram after the Aśārāya, provided Viṣayasarudāsa was not a surname either of Virūpākṣa or of his father Harhara II—V V]

2 [For virūda as the Sanskrit equivalent of the Tamīḻ tīl see South-Ind. Inser Vol II p 364, note 3 — E H]
The recipients of these fourteen shares were

<table>
<thead>
<tr>
<th>No</th>
<th>Name of the donee</th>
<th>Father's name</th>
<th>Gōtra</th>
<th>Sūtra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nārāyaṇa bhaṭṭa</td>
<td>Uḍālī Vināyaka-bhaṭṭa</td>
<td>Āṭrāya</td>
<td>Āpastamba</td>
</tr>
<tr>
<td>2</td>
<td>Gōnda bhaṭṭa</td>
<td>Vēdagōpurattu Tāruvarangā-Nārāyaṇa-bhaṭṭa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Śrī-Nārāyaṇa bhaṭṭa</td>
<td>Vēdagōpurattu Lakṣhmanabhaṭṭa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Śrī-Vasudeva-bhaṭṭa</td>
<td>Gōmaṇḍhattu Karunākara-bhaṭṭa</td>
<td>Kauṇḍinṛa</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Dīvarāja-bhaṭṭa-yakṣāmāna</td>
<td>Irumālapō[saṇ] Ākkanḍavilī sūmāyājin</td>
<td>Parāśara</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Sūrāṅgarāja bhaṭṭa</td>
<td>Vangāppurattu Bhagavān-bhaṭṭa</td>
<td>Vāsa</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Yaṇāṃurtī bhaṭṭa</td>
<td>Pupparā Varadārāja-bhaṭṭa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Damālara bhaṭṭa</td>
<td>Uṛuppatṭur Nārāyaṇa-bhaṭṭa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Sūrāṅgaṇaṭha bhaṭṭa</td>
<td>Kūrāvi Dēvarāja-bhaṭṭa</td>
<td>Bṛhaddvāja</td>
<td>Āśvalāyana</td>
</tr>
<tr>
<td>10</td>
<td>Yaṇāṣṭhīna bhaṭṭa</td>
<td>Kārambichheṣṭu Mahādvāndvān-bhaṭṭa</td>
<td>Do</td>
<td>Āpastamba</td>
</tr>
<tr>
<td>11</td>
<td>Śrī Nārāyaṇa bhaṭṭa</td>
<td>Iruṅgandī Dēvarāja-bhaṭṭa</td>
<td>Sāṃkṛiti</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Sūrāṅgaṇāṭha bhaṭṭa</td>
<td>Iṛyāḍr Śoṭṭai Nṛtta-raṇa-bhaṭṭa</td>
<td>Śaṭhamarṣhana</td>
<td>Bōḍhīyāna</td>
</tr>
<tr>
<td>13</td>
<td>Mandaḷapuraḥa-sūmāya[j]</td>
<td>Śāṇalī Dēvarāja-bhaṭṭa</td>
<td>Viṣvāṃtra</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Śrīparvattanāṭha bhaṭṭa</td>
<td>Gāṅgālī Sōmanatha bhaṭṭa</td>
<td>Sāvarṇī</td>
<td>Drāhyāyana</td>
</tr>
</tbody>
</table>

We (vis Virūpākṣha) gave these shares to (these) fourteen persons as sarvamāṇya-agraha, including all taxes, (and including) hidden treasure, deposits, water, stones, permanent profits, future profits, established income, feasible income, old taxes and new taxes (to have effect) from the first (tithi) of the first fortnight (of the solar) month Āḍī (m) the Prabhava year

Vv 13-16 contain the usual imprecations and benedictions

(V 17) There exists king Virūpākṣha, the son of Harbhara, the son's son of king Bukka, (and) the daughter's son of king Rāma

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No 32—MADRAS MUSEUM PLATES OF SRIGIRIBHUPALA, SAKA-SAMVAT 1346

BY M. NARAYANASVAMI AYAR, B A, B L, HIGH COURT VAKIL, MADRAS

The finding-place of these plates is not known. But from Mr Sewell's description of them it appears that they were preserved in the office of the Head Assistant Collector of North Arcot

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1. The gloss (ll 122 143) are left untranslated
2. Prabhava is the name of the cyclic year immediately following Kṣaya, in which the grant was made (ll 23 and 47 of the text)
Hence it is likely that they were found in the North Aroor district. They are now preserved in the Madras Museum, and I edit the inscription on them from two ink impressions kindly furnished to me by Mr. Edgar Thurston, Superintendent of the Government Central Museum, Madras, with the permission of Government.

The copper-plates are three in number. The inscription is engraved on both sides of each of them. The second and third plates are marked at the left top corner of their first sides with the Tamil numerals 2 and 3 respectively. The first two plates measure 9 by 4½, while the dimensions of the third and last plate are 8½ by 4½. The ring, if any, on which the plates were strung, is lost, and they are now kept together by a string passed through the ring-holes, about 1⅜ in diameter, bored on the top of each plate.

The alphabet in which the inscription is engraved is Grantha, but in the following cases Tamil letters have been used — n, g, d and mā of the word Vengadanātha in line 102, tr̥u of Trīrūmaṇi in 116, Pillai in 112, peru of Perumkai in ll 115 and 121 f., nā of the phrase Kuppan-ulōttarai in 1123, and r of Nāyānār in 1130. The colophon Śrī-Tr̥ yu. b. of 116 is written in Kannada characters. A few peculiarities of the alphabet are worth noting. The secondary a-syllable is added near the bottom of the consonant in a few cases, compare jd and mā in the word prajñama in 134, mā of nātha in 140, nā in 144, and ja, na in 1 56. The guttural n of Śrīraṇjan in 1 65 resembles ndya. The subscript consonant in conjunct letters is in some cases added by the side of the first instead of at the bottom as in modern Grantha, compare bd in Śāhendu in 1 58, bda of pratya has in ll 67 and 81, mā of Śrīraṇjan in 1 65, and j in samāna in 1 16. The subscript a in samāna in 1 58 and 51, and a in the words Dīr̥ama in 1 113 resembles the Tamil vowel a of the 12th century. A D. The conjunct ryga is also peculiarly shaped, see Bhārgava in ll 168, 112, and 124. The difference between the vowel a and the secondary consonant r is marked by making the r-syllable end in a loop in the former case, compare prithivim in 1 37, nithr̥i in 1 12, Bhīrav in 1 57, tr̥ittār̥i in 1 72, and sy̥r̥ittār̥i in 1 72 f with samprāp̥tae in 1 56 f, gra aum in line 62 f, and pratya in 1 76, etc. As regards orthography, it may be noted that the hard dental t is used for the soft d in Patma (1 17), vedāthih in (1 45), Cittambara (1 77 f), Utābū (1 120) and Bhāva bhāsh (1 116). The form rāna is used for rān in 1 27, and the lingual l for the dental l in bhūpālō in the same line. Both these forms are probably due to the influence of Canarese, which may also account for the change of d into l in Paṭuttālōṣṣa (1 18). Bə is substituted for id in the word Bādhā in 1 120. As a rule n is doubled when it occurs in conjunction with d, see Gōvind in 1 89, Utābūsundara in 1 120 f, and Səūndar in 1 126.

The language of the inscription is Sanskrit. Nearly one-half is in verse, and the other half, enumerating the donates and the shares which each of them received, is in prose. In only one place a Tamil phrase, Kuppan-ulōttarai, occurs (1 123). The inscription uses abbreviated forms for the gītas and sūtras of the donates, except in the case of the chief person, Sampathumara-pandita (11 133-135).

The record begins by tracing the first Vijayanagar dynasty from the Moon, in whose lineage Yadu is said to have been born (v 5). In the race of Yadu was born Samgama (I), whose son was Bukka (I) (v 6). His son was Harithara (II) (v 7). His son was Devaraya (I), and his son Vijayabhūpātī (v 8) or Vijayabhūpāla (v 9), who had two sons.

1 He is also called Vijayabhūpāla (v 16), Vijayarāj (v 21) and Vijayarāja (v 24).
Dēvarājendra (v 10) or Dēvarāya (II) (v. 11) and Śrīgūndra (v 10), Śrīgūṭhvara (v 12) or Śrīgūṭhāpāla (v 13). The former, being the elder, succeeded to the throne (v. 11), while the second went over to Maratakapuri and was ruling the country of which it was the capital (v 12). He made the subsequent grant of land to Sampatkumāra-pandita1 and his relatives and other learned men with him, on a Friday coupled with the Rēvati nakṣṭhara, on the Utthāna-dvādaśī tīthi, in the cyclic year Krōḍhin corresponding to the Saka year 1348. The Saka date is expressed by the chronogram tattvālōka (v 19), the same as that of the Satyamangalam plates of Dēvarāya II,2 which were issued in the month of Āśāḍha. Our record belongs to the month of Kūttaka, for the Utthāna-dvādaśī is the twelfth tīthi in the bright half of the month of Kūttaka, when Viṣṇu is said to rise from his four months' sleep. It is otherwise called Prabādhaṇi. Prof. Kielhorn kindly contributes the following remarks —

"On the utthāna-dvādaśī-tīthī see Ind. Ant Vol XXVI p. 135. For this tīthi of Śaka-samvat 1346 expired, which was the year Krōḍhin, the date regularly corresponds to Friday, the 3rd November A. D. 1424, when the 12th tīthi of the bright half commenced 1 h 38 m, and the nakṣṭhara was Rēvati from 0 h 39 m, after mean sunrise."3

The chief donor, Sampatkumāra-pandita, is described as a very learned medical man, whose father Gōvinda-pandita (v 14) was also well versed in the Ṭayu-vēda and in the Vėdāngas. The village Nipatatāka (v 17), the gift of which is recorded by the present inscription, had been given away to the same donor by (the donor's father) Viṣṇayabhūbhuj (v 16) so we may infer that by some means or other it had lapsed in the interval. It is said to have been watered by the Nāgakulaśa channel (v 18), a branch of the Kāveripāka channel (v 17), and was situated in Kālavā-nilvṛtti4 (Kālavā-parṣu in Tamil), a division of Pājūrū-kōṭṭa (Pājūrū-kōṭṭam). When the village was granted, its name was altered into Viṣṇayarayāpura (v. 24) or Viṣṇayaratapura (v 21), evidently in honour of its original donor Viṣṇayārya.

As regards the name Śrīgūṭhāpāla, a word of explanation is necessary. Śrīgūṭh is another form of Śrīparvata in the Kurnool district. The god of the temple at that place is called Mallikāyāna, and hence it is not impossible that the prince was actually named Mallikāyāna after the god, and that his name was changed by the poet into its equivalent Śrīgūṭhāpāla. The manner in which the present inscription speaks of him, makes it possible that Śrīgūṭhāpāla was the same person as the Pratāpadēvarāya who is spoken of with respect in the Satyamangalam plates of Dēvarāya II as the younger brother of the king. Foi verse 10 states that Viṣṇayabhūpāla had only two sons, Dēvarājendra and Śrīgūndra. If the latter is not the same person as Pratāpadēvarāya, he must be another brother of Dēvarāya II, not hitherto known Śrīgūṭhāpāla (alias Mallikāyāna)3 is of course distinct from Mallikāyāna alias Immacā-Dēvarāya, who was the son of Dēvarāya II,5 and whose dates range from Saka 13706 to Saka 13877.

As regards the places mentioned in this grant, Maratakapuri is already known to us from the expression Maratānagaram-prānta occurring in the Satyamangalam plates of Dēvarāya II, and Raī Bahadūr Venkayya has suggested that it may be identical with Vīrūkhpuram in

1 See vv 16, 21 and l 136. —[Sampatkumāra is a Sanskrit rendering of the Tamil Selavpiṭṭai, the name of the god at Meikōti in the Mysore State. It seems therefore possible that the chief donors belonged originally to the Kanarese country, and his father's native place, Rambhāmanāragnath (v 13), may have to be looked for in the same country. One of the minor donors, Hampāna-bhatta (l 93), was evidently called after the Hampāpati temple at Vīrūkhagaram — V V.]
2 Compare above, p 300, note 9
3 "For another date of exactly the same tīthi, but with a wrong week day, see Southern List, No 488 "
4 Compare Appendix II p 15, No 21
5 Ep. Carn. Vol III Serungapatam tāluka, No. 11
6 Ind. Ant. Vol. XXI p. 321 f
the North Aroct district ¹ Kalavā-nīvṛt is derived from the town of Kalava in the Aroct
taluks of the North Aroct district² For Paduvēr-kōttam see above, Vol IV pp. 82, 138, 180,
271; Vol V p 50, Vol VII p 192, and South-Ind Incor Vol. III p 89 The name of
the village granted, Nippatātk, is evidently a Sanskrit translation of a Tamil name which
should be Kadappēr³ As a matter of fact there is at present a village called Kadappēr in the
Wālājāpēl taluka of the North Aroct district, which is situated five miles east of the ancien
or masonry dam across the Pālār river, and two miles south-west of Kāvērīpāk itself It is
situated on the Kāvērīpākkam channel which at present takes off from the Pālār river on the
southern side of the ancien, and is irrigated by a branch from it It thus retains its ancient
name, notwithstanding the attempt of a king to impose on it a new one

TEXT.⁴

First Plate, First Side

1 भूवराजाय नमः ।
2 सुभमल्लु | विनायकाय नमः ।
3 लक्षोम् पञ्चनूलारामम्-
4 रायतमोपिस्त् | प्रयमिर्गि-
5 समुद्धरात्म् प्रयायातिेवे-
6 भवम् । [१*] करणामयवामाग क- ।
7 व्हाणागुणभूणम् । वन्ने चन्द्र- ।
8 कलाकक्षम् सबलितयलोचनम् । [२*] ।
9 सुव. प्रेमपरिघुगुकामावि- ।
10 तवांजे । नमो वराजव- ।
11 वे जीवेवमवे लिवे । [३*] व- ।
12 देनान्तपणांमास्क । ख्वतन- ।
13 । मेणचन्वन । सहिती चहिण्डक- ।
14 । अभिवनादानुलासिनीम् । [४*] चा- ।
15 शीतु सीमान्वे रघु यहु. पर- ।
16 महाशिक्षः । ब्रह्माबत्तीयें यह- ।
17 वे भगवान् । "पवालोचनः । [५*] त- ।
18 तुकुली सग्मी राजा समस्तू \ ।
19 समुपद्राविधि । विणमेकारस्वत्- ।

¹ Above, Vol III Additions and Corrections, p viii.
² Compare above, Vol IV p 241
³ Nilpi is the name of a tree, Nauclea Cadamba — An inscription of Vira-Kamāna-Udaya at Kāvērī-
pām-kottam registers the sale of the village of Kadappēr in Kalava pargā, a subdivision of Paduvēr-kōttam, see the
Annual Report on Epigraphy for 1905-06, p 34, No 336 of 1905 — V V
⁴ From ink-impressions.
⁵ The δ of mmδ is at the end of l 12
⁶ Read "नाम"
Second Plate, Second Side

75 खा 1 ते विजयरायपुरस् । [२४४]° चत:।
76 परस् प्रवेक्षरू मागनिर्जः चत:।
77 ते । ग्रामदैवतस । शौचितम्।
78 रणाक्षर शिवबेनो । भागः।।
79 गोविन्दनाथार्खर विषयोरे।
80 की । भागः। कामाचीधराष्ट्र।
81 धे प्रवेदननिच्छुःदाम्रम् । भागः।।
82 गामः ८। काण्ड । चाप । यजुः । उदमापः।
83 तिम्बडैत्र । भागम् । ११। काण्ड । चाप । यजुः।
84 जुः । वन्दम्भाष । भागम् । १०५०। काण्ड ।
85 चाप । यजुः । पुष्यरीकाछस्र।
86 ख्याणम् । ८। काण्ड । चाप । यजुः[०]। देः।
87 वराजभाष । भागम् । ११। काण्ड । चाप।
88 प । यजुः । महापाणभाष । भागम्।
89 काण्ड । चाप । यजुः । गोविन्दम्भाष ।
90 भागम् । १०५०। काण्ड । चाप । यजुः । भास्कर।
91 महाभाष । भागम् । १०५०। भारदा । चाप।
92 निम्बदरावमभाष । भागम् । ११। चाप।
93 चेतौ । चाणक । चक्कु । चम्पणभाष।
94 भागम् । ११। चेतौ । चाणक । चक्कु । चिं पः।
95 विचत्रभाष । भागम् । ११। कीविक।
96 चाप । यजुः । मार्ताष्ट्रभाष । भागः।
97 मृ । १४। भागत[४४]। शौचराजभाष।
98 भागम् । १०५०। चाणक । यजुः । ज्ञान।
99 ज्ञानभाष । भागम् । १०५०। काण् । चाप।

Third Plate, First Side.

100 यजुः । भास्करभाष । भागम् । १२। क[२९]°।
101 चाप । यजुः । एकान्तभाष । भागम् । १०५०।

1 Corrected from ना 2 Read निम्बरण 3 Read शौचितम् 4 Read शौचितम् 5 Read निम्बरण 6 The visarga seems to be an interlinear 7 The secondary d of au is omitted in the original 8 Read एकान्तै
102. ಭಾರಾಜ ಭಾಗ ಯುಕ್ತ, ವೈಜ್ಞಾನಿಕ.
103. ದೊಚಿಂತಿ ಭಾಗನ್ನು ಬಾಡುತ್ತಿರುವ ಭಾಗ.
104. ಯುಕ್ತ ಸಮರ್ಪಣವಭೀಷಣ ಭಾಗಮ್ಮ್. ಕ್ರಮ.
105. ಬಲ ಭಾಪ ಯುಕ್ತ: ಬಾಡುಮಾತ್ರೆಂಬರದ.
106. ಸ್ವ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾರಾಜ ಭಾಪ ಯುಕ್ತ: ಕರಹ.
107. ಕರುಣಿಯಾನಾಯುಲ್ಯಾಸ್ತಿಯಾತಿರುವರು. ಕರ.
108. ಭಾಗ್ಯೀ ಭಾಪ ಯುಕ್ತ: ಮತ್ತು ವೆಂಟಿದುಬಿಡುವ.
109. ಭಾಗಮ್ಮ್. ಕರಹ ಬಿಧ್ಯ ಚಪ್ಪಾ ಬರದ.
110. ರಾಜಭೀಷಣ ಭಾಗಮ್ಮ್. ಕರಹ ಭಾರಾಜ ಭಾಪ.
111. ಯುಕ್ತ ಪಾಪಾತರು ಭಾಗಮ್ಮ್. ಕ್ರಮ.
112. ಭಾಗ್ಯೀ ಭಾಪ ಯುಕ್ತ: ಪಾಪಾತರಣ್ಯ ಪಿಕ್ತೆ.
113. ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಬಿಧ್ಯ ಯುಕ್ತ: ದೇವತರ.
114. ನೂ ಸುವಿನ ಕ್ಲಭೀಷಣ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾಗ್ಯೀ.
115. ಬೋಪರು ಭಾಪ ಯುಕ್ತ: ಪೇಶೆಗೆ ದೇವತರ.
116. ಜಿಖ್ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾರಾಜ ಭಾಪ ಯುಕ್ತ.
117. ವೀಳಿದೆಂ ಭೀಷಣ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಜಿಖ್ ಭಾಪ.
118. ಯುಕ್ತ ಯುಕ್ತ: ಬೀರಂಗಾರಾಯ್ಸ್ ಭಾಗಮ್ಮ್. ಕ್ರಮ.
119. ಬಲ ಭಾಪ ಯುಕ್ತ: ನೂರು ಕುಶಿತಿಯಾಕ್ರು ಭಾಗಮ್ಮ್. ಕ್ರಮ.
120. ಬಾಡುತ್ತಿರಬೇದ ಭಾಪ ಯುಕ್ತ: ತದುತ್ತಿಸೂಕ್ತ.
121. ರಾಕ್ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾಗ್ಯೀ ಭಾಪ ಯುಕ್ತ.
122. ತೀಳಿ ವೆಂಟಿದ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾರಾಜ.
123. ಭಾಪ ಯುಕ್ತ: ಕುಪ್ಪು ಕ್ಲಿಕ್ ಬಿಧ್ಯ ಭಾಗಮ್ಮ್. ೧.
124. ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾಪ ಯುಕ್ತ: ಲುಂಬತ್ತಿಸಾಮತನನ್ಯ.
125. ನೂರು ಬಿಧ್ಯ ಭಾಗಮ್ಮ್. ಕ್ರಮ. ಭಾರಾಜ ಭಾಪ.
126. ಯುಕ್ತ: ವೀಳಿದೆಂ ಭೀಷಣ ಭಾಗಮ್ಮ್. ಕ್ರಮ.

¹ The letters *Vedagopa* are Tamil.
² Read *Ningam* as the vulgar Tamil form of the Sanskrit *Gnapam*.
³ The form *Papagnam* occurs in line 111.
⁴ The letters *Puru* are Tamil.
⁵ Read *Anda*, the word *Pilla* is written in Tamil.
⁶ The letters *Pura* are Tamil.
⁷ Read *Vagal*.
⁸ Read *Dhurakundar*.
⁹ The letters *Pura* are Tamil, read *Puranga*.
¹⁰ The whole of this name is written in Tamil, except the letter *n* which is Grantha.
¹¹ The hand of this is written in Tamil, except the letter *n* which is Grantha.
¹² Read *Kruth*.
¹³ Compare Apastamba’s *Srautatruta* edited by Prof. Garbe, XXIV 9, 14. — E. H. J.
127 पकाश्च धाप श्रोगुयपात्मायंक
128 भागाम् १००। वासिष्ठ वीथा कठु विशेषः

Third Plate, Second Side

129 ब्रह्मवर्दराजस्व भागाम् १००। वा-
130 सिष्ठ बीथा कठु नायिनार्ष पुच्छ।
131 अनन्तनारायणस्व भागाम् १०१।
132 वासिष्ठ वीथा कठु अनन्तनारायण:-
133 झीम्णाम् भागाम् १०१। काशयपः
134 गोत्रस्व आपस्तम् वर्गेन्द्रस्व यजु(:)
135 लीहिनः समपत्तुभारणपितुकः
136 भागाम् १२२। काशयप धाप यजु:
137 समपत्तुभारतनवंश वीनिवा-
138 समबिस्त्रभागाम् १६। झदासाम् प-
139 रद्दल्ला या यो चरित वसुस्वरा[म*]।
140 यष्टि वारसाधरणः ॥[विष]ताधियान्मा-
141 वर्णकल्याणः ॥ [२९*] झदासाख्व विषमम् पु
142 क्रम पद्दतानुपालनम्। परदत्ता-
143 झदारेप्तें झदासां निपालस्म स-
144 वेलू। [२५*] जमाच्येष्मां पर्वेशतुः
145 बृंगाणां काले काले पालनी-
146 यो भवतुमः। स्वीयंतानं भा-
147 विन: पारिवेन्द्रस्तु भूयी भूयोः
148 याचमे रामभ्रं। [२७*]
149 आयिनयकः [१२*]

TRANSLATION.

(Lrame 1) Salutation to Bhūvarāha! Let there be prosperity! Salutation to Vināyaka!

(Verse 1) May that primal one (Vināyaka) increase (our) prosperity, who dispels the darkness of obstacles, who was born of the primal pair (Ṣiva and Pārvatī), and who is possessed of an unparalleled wealth of kindness (to his devotees)!

1 Read चीनीयापयः
2 The syllable [वि] is a subsequent addition.
3 Read बरहता.
4 The r of Nāṣyadr is Tamil.
5 Read श्रीमः.
6 Read श्रीया.
7 Read अभिरः.
8 In Kannada characters; read बीचः.
9 The d of य्द is at the beginning of १.१४३.
(V 2) I salute him (Śiva), the left half of whose body is the very embodiment of mercy (Pārvatī), who is adorned with good qualities, whose ornament is the moon’s digit, and whose eyes are the three lights (eis sun, moon and Śiva) ¹

(V. 3) Salutation to that effulgence, whose form is that of a boar, whose arm bristled (with pleasure) at the loving embrace of the earth (when he brought her up from the bottom of the sea), and which increases (our) happiness and plenty ²

(V 4) Salutation to the earth which is an ornament on the (expanded) hood of Ananta, (which served as) a war-chariot to lum (Śiva) who had the Mēru (mountain) for his bow (at the time of burning Tripura), and which is the pea-hen on the pillar of the arm of Hari (Viśnu) ¹

(V 5) In the beautiful race of the Moon was Yadu, of exceeding virtue, in whose lineage the lotus-eyed lord (Viśnu) was born as a partial incarnation (eis Krishna)

(V 6) In his race arose king Samagnam, who was a storehouse of all prosperity His son was king Bukka, who was the very essence of valour

(V. 7) His son was king Harbhāsīvra, who was endowed with fortune and with all auspicious things, who was fully accomplished in learning, and who was verily the lord of the world ³

(V 8) From him was born the king Dēvarājya-Māhārājya, whose son was the wise king Vijayabhūpati

(V. 9) Thus Vijayabhūpāla, being seated on the jewel-throne, caused (his) enemies to occupy the dens of lions on the sides of mountains

(V 10) He had two sons, Dēvarājendra and Śrīgrindrā, who resembled Vāsava (Indra) and were the abodes of generosity, fortitude and valour

(V 11 f) The Māhārājya Dēvarājya, being the elder of these two, ascended the exalted throne owing to the fructification of the good deeds of (his) subjects, but Śrīgrindrā, having obtained the city called Maratka, ruled this earth just as Satrāman (Indra) (rules the city of) Amaravati

(Vv 13-20) In the Śaka year (denoted by the chronogram) tattvālōka (i.e. 1346), in the year Kṛōdhun, on a Friday, under (the nakhastra) Rāvati, under the ɪṅg (called) Uthānadvādā, thus Śrīgrindrāpāla again granted, out of respect, sarvāmāndya, by pouring out a full stream of water with gold, to endure till the end of the Kalpa, this agrahāra, (eis) the village named Nīpatātaka, the front-ornament of the Paluvūt-kōttā, the best (village) in Kālāvānīrūt, which is irrigated by the water obtained from a branch of the Kāvērīpēka channel, which possesses desirable advantages, which is rich in crops flooded by the waters of the Nāgakulīya, which is of wide extent with vast boundaries, which is adorned with various gardens, and which had been granted before by Viśbhūbadhun to Sampatkhumāra, who had with him excellent and learned Brāhmaṇas of various gōtras and relatives, who was foremost among all physicians, and who was the renowned son of the great Gāvinda-papāṭa, who was born in the Kāṣyapa gōtra, who was the lord of the city of Rambhāmayūra, who was possessed of (good) qualities, and who had seen the further shore of the ocean of the whole Ayurvēda and the Vēddāgas

¹ There is a play upon the word eis, suggesting that Viśnu in his boar incarnation, while rescuing one of his consorts, eis the Earth, was not insatiate to his other wife.
² There is a subtle suggestion in the use of the attribute eis-sarvānubhāgol-ḍūtā The king’s name (Harbhāra) being composed of that of Viśnu and Śiva, there is an appropriateness in his being said to be joined to Śrī (Viśnu’s wife) and Sarvamangalā (Pārvatī, Śiva’s consort) So he is also ‘verily the lord of the earth,’ eis Viśnu whose other consort is the Earth.
³ This represents the Tamil Padvedr-kōṭṭām.
Afterwards Sampatsuta, having divided this village Vijayarāṭpura into fifty-six shares, gave thereof two shares to (the temples of) Śiva and Vishnu, and set apart one share for the yearly feeding of Brāhmaṇas in the Kāmākṣī dharma-mandapa.

This wise man reserved twenty-two shares for himself and gave the remaining ones to his brothers, relatives, and learned men.

May this agrahāra named Vijayarāṭapura prosper till the end of the Kalpa, adorned by holy Brāhmaṇas of good lineage, learning and virtuous conduct!

Hereafter follows the assignment of the shares to each individual.

<table>
<thead>
<tr>
<th>No</th>
<th>Name of donee</th>
<th>Gōtra</th>
<th>Śatra</th>
<th>Śākhā</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The temple of Śrī-Chudambaranātha Śiva in the village</td>
<td>...</td>
<td>...</td>
<td>.</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>(The temple of) Gōvinda Viṣṇu</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>For feeding Brāhmaṇas yearly in the Kāmākṣī dharma-mandapa</td>
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<td>...</td>
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<td>Kāśyapa</td>
<td>Āpastamba</td>
<td>Yajas</td>
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<td>5</td>
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<td>Hampaṇa bhaṭṭa</td>
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<td>Áśvalayana</td>
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<td>20</td>
<td>Samaraṇgava-bhaṭṭa</td>
<td>Vādhdula</td>
<td>...</td>
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<td>Yağjanaṇyapa-bhaṭṭa</td>
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<td>...</td>
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<tr>
<td>22</td>
<td>Kālavatināṭa and Pāvanāṭa</td>
<td>Bhāradvāja</td>
<td>...</td>
<td>...</td>
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</tr>
</tbody>
</table>

Carried over 19½

1 i.e. Sampatkumāra of v 16
2 The number of shares is missing; but, adding up the other shares and deducting them from the total 56 (v. 21), we arrive at the figure 2 for this donee.
<table>
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<th>Name of donor</th>
<th>Gotra</th>
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<th>Śākha</th>
<th>Share</th>
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<td>Tiruvēnuṭa-bhaṭṭa</td>
<td>Bhārgava</td>
<td>Āpastamba</td>
<td>Yajus</td>
<td>Brought forward 10</td>
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<tr>
<td>24</td>
<td>Vāravarāya-bhaṭṭa</td>
<td>Vāsishtha</td>
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<tr>
<td>25</td>
<td>Pāṇanda</td>
<td>Bharadvāja</td>
<td>Āpastamba</td>
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<td>1</td>
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<tr>
<td>26</td>
<td>Āndāya Pulai</td>
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<td>Chandra-bhaṭṭa, son of Divākara</td>
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<td>28</td>
<td>Perunāgī Dēvarka</td>
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<td>30</td>
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<td>Udbhūsundara</td>
<td>Vadhula</td>
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<td>Hāhuṛuva-Kāṭyāya</td>
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<td>38</td>
<td>Vāravarāya, son of Visēhaya</td>
<td>Vāsishtha</td>
<td>Bōdhyāna</td>
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<td>Anantānārāyaṇa, son of Nāyana</td>
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<td>Anantānārāyaṇa-bhaṭṭa</td>
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<td>Sampatkumāra-pandita</td>
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<td>Āpastamba</td>
<td>Yajus</td>
<td>22</td>
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<tr>
<td>42</td>
<td>Śrīraṅgā-bhaṭṭa, son of Sampat Kumāra</td>
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<td>6</td>
</tr>
</tbody>
</table>

The inscription ends with three of the usual imprecatory verses (25-27) and the name of the god Śrī-Tryambaka (Śiva).

---

No 33—TWO ANAIMALAĪ INSCRIPTIONS.

BY G. VENKOBRA RAO, OOTACUMBAID

The two subjoined inscriptions were discovered by Mr T A Gopunatha Rao, M A, in the Nrisumha temple at the village of Nārasingam, 8 miles east of Madura. The central shrine of this temple is cut into the hill known as Anaimalai. In an inscription dated in the

[1] [For *uḷīṭaṇa* see South-Ind Inscri Vol I Nos 54 and 71, and the Dictionnaire Tounl-Français, v v — "associés, participans, parties intéressées" Il se dit principalement des frères associés on qui vivent sous le régime de la communauté, lorsque l’un d’eux a fait un marché, les autres sont *uḷīṭaṇa*. The *Śaktīs hāramakṣa* of the Piprawāl inscription probably belonged to such an ‘undivided family,’ and this is the reason why only the name of Suktiri, who must have been the head of the family, was quoted there — E H ]
33rd year of the reign of the Chola king Parantakar I.\(^1\) found in the temple, the hill is called Tiruvannamalai. It is also referred to in his Devodram by Tirunñamithambiar, the great Śaiva saint, as a stronghold of the Jains.\(^2\) Tradition has it that Tirunñamithambiar drove out the Jains from the vicinity of Madura after converting the then reigning Pandyar king Nedumārān to the Śaiva faith.\(^3\) There are still vestiges of Jaina dominance on the hill. On a rock with sculptures hanging a natural cave there are a number of Tamil inscriptions,\(^4\) one of which mentions Ajananda.\(^5\) The cave is evidently one of those which the Jains occupied in old times.

The first inscription is engraved on the left side of the entrance into the central shrine. The letters are cut boldly and deeply, and, being in the interior, the record is in good preservation, at the end of lines 5 and 6 are a few damaged letters which can be easily supplied from the context. The alphabet is Grantha. The final ū is represented by a smaller u with a vertical stroke on its top, see eg =<i>dām</i> in 1 3. The letter na is of a more archaic type than that of the Ganga-Pallava period,\(^6\) and ya is also slightly different from the common form of that time.

The record consists of three verses, of which the first mentions the son of Māra of the Pandyar family,\(^7\) who was the minister (<i>mantra</i>, v. 2) of the Pandyar king Parantakar. He was apparently an expert in the art of composing poetry and hence is called Madhurakavi. His actual name, Mārangār, occurs in the second inscription, where he also bears the title Māvêndamangalappērārayaṇ. He was a native of Karavandapura (v. 1) or, according to the second inscription, of Kalakkudi.\(^8\) The third verse contains the date—a Sunday in the month of Kārttika of the year 3871 (expired) of the Kaliyuga era = A.D. 770. On this day an image of the god Vishnu was set up in the cave.

The second inscription, which, though well preserved, is not cut so deeply as the first, is a supplement to the latter and is engraved on the right side of the entrance. The characters of this record are an archaic form of Vatteḷḷuttuka and Grantha. The latter is employed in some Sanskrit words that occur in the inscription, viz. <i>mantra</i> (1 2), <i>Vadyyan</i> (1 2 f.), <i>svaragārōhana</i> (1 6 f.), <i>anujan</i> (1 8) and <i>mantra-pādam</i> (1 9). The Vatteḷḷutta of this inscription seems to be the same as that of the Madras Museum plates of Jaiḷavaran published by Mr V. Venkayya,\(^9\) compare ḍ, n, t, u and particularly k (which has not yet assumed the shape peculiar

\(^{1}\) No 63 of the Government Epigraphist's collection for 1905

\(^{2}\) Anantasamala≡<i>ddiyayam</i>≡<i>dangalir</i>≡<i>palaveallai</i≡<i>ravīrṇatt≡<i>siyāpalnav</i>≡<i>Rittulandiyara≡iyarkav</i>≡<i>Tiranñamithambiar</i>≡<i>Tirudlandy Padigam</i>

\(^{3}\) Śundari, Vol. III p 46b

\(^{4}\) Nos 67 to 74 of the Government Epigraphist's collection for 1905

\(^{5}\) A Jaina teacher of this name is mentioned in the rock inscriptions at Valḷimalai in the North Arcot district; above, Vol. IV p 141 f.

\(^{6}\) See eg above, Vol. VI p 320, and South-Ind. Inscri. Vol. III p 90

\(^{7}\) Probably the word <i>tavdiy</i> is derived from <i>vada</i>, and the name seems to indicate that the members of the family were proficient in the sacred literature.

\(^{8}\) In an inscription at Tiruvāli (No 143 of the Government Epigraphist's collection for 1903) Karavandapura is mentioned as another name of Kalakkudi in the district of Kalakkudi, and in a record at Suchundram (above, Vol. V p 43) Karavandapuran is said to have been situated in the district of Kalakkudi. Kalakkudi is perhaps identical with the modern village of Kalakkāḍu in the Nāṉṉāduḷ tālukka, which even to this day has a dilapidated fort (Mr Sewell's List of Antiquities, Vol I p 314).

\(^{9}\) Ind Ant Vol. XXII p 57 The village granted in this inscription is Yelangudi renamed Śrīvaramanganal after the Pandyar king Neduṇgaṉiyar, one of whose brudas was apparently Śrīvara. In the Tiruvēndai (verses 508 to 510) reference is made to Śrīvaramangal or Śrīvaramangalanagar, which is identified with Nāṉṉāduḷ known to Varāhyāvas under the names Vāgamālai and Todādr. It is not unlikely that the two Śrīvaramanganalas are identical.
to the later alphabet wherein it is hardly distinguishable from a, with the corresponding letters of the plates. The secondary s is written more on the top than on the side of the consonant as it is in later forms. The puši appears to be marked in a number of cases. The vowels a and d are the same as those employed on the Kāḻ-Muttūr stones. Though the Vaithejuttu of this inscription resembles to a certain extent the characters of the Madras Museum plates, yet as the Grantha alphabet used in the latter seems to be more developed than that of the Sanskrit portion of the subjoined records, it is safer to suppose, at least provisionally, that the Māṇḍapādaya of the latter is earlier than the Jatalavarman of the Museum plates.

The king is here called Māṇḍapādaya, the son of Māṛaṇa (or Jatalavarman, the son of Māṛavarman, 1 in Sanskrit). His minister Māṛaṅa,R mentioned above, excavated the cave at Āṟamalai, but died before its consecration. His younger brother Māṛaṇa Eyaṇa, alias Pāṅcimangalavaiyaraṇa, who succeeded him as minister, subsequently built the mandapa in front and performed the consecration ceremony.

From the Tirunopony cave inscription of Varaguna-Pāṇḍya we learn that he was also surnamed Māṇḍapādaya. But an inscription of his date at Uttamapalaiyam in the Madura district couples Saka 782 with his 8th year. His accession must therefore be placed about A.D. 823. The Māṇḍapādaya of the Āṟamalai inscription was thus a predecessor of Varaguna and may have been his grandfather.

It is worthy of note that Madhurakavi was the name borne by one of the Vaishnava Īḻvara, and the Madhurakavi of the subjoined inscriptions was also a Vaishnava Nammāḻvār, who, according to Vaishnava tradition, was a contemporary of Madhurakavi Īḻvar, was called Kāḻmaran, 2 the son of Kāḻ. Is it possible that he was the son of the minister Māṛaṅa? If thus be the case, it is not apparent why he has omitted to mention the shrine built by his father, while the Thirumāṅgur temple, which is situated close to it, is the subject of a hymn by Nammāḻvār.

TEXT OF NO. 1. 3

1. 10-kāravanduṇānai Śrīvaiyā: śilī-

2. 9-kāḷi: [18] pāṇima ṣallī sādhuṇānai-

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1. It occurs in y and d of the word mangalappurārāyana (I. 3, f.), in s of Māṛaṅa (I. 4, f.), in m and d of nagama sahara (I. 7), in s of anāmya (I. 8), in y ofṛdaha (I. 9), in n of Pāṇi (I. 9), and in y of Māṛaṇa (I. 11).


3. In the Madras Museum plates, the king (called Jatalavarman, the son of Māṛavarman, in the Sanskrit portion and Nethūdaya in the Tamil portion) bears the surname Parakṣaṇa along with a number of other titles. This would lead us to identify the Māṇḍapādaya of the subjoined records with the donor of the Madras Museum plates. But the alphabet of the latter seems to be more developed than that of the former. A stragai in the Vaithejuttu alphabet (No. 277 of the Government Epigraphist’s collection for 1890) set up in the Tiruvanduram Museum belongs to the 27th year of Māṇḍapādaya. The writing seems to resemble that of the Museum plates, and the inscription refers to Vīḷaṃam.

4. Here again the minister is called Vaiyā. The Madras Museum plates tell us that Māṛaṇa Eyaṇa, alias Viramangalappālaṇa, who was the king’s Mahādevasam in the 17th year of his reign, was a Vaiyā. The inscription quoted in the paper on the Madras Museum plates refers to a fourth member of the same family, viz. Sittanagavārya alias Amritamangalarāvārya, who was a Mahādevasam in the 6th year of Māṇḍapādaya. The last as well as the two brothers mentioned in the Āṟamalai inscription were natives of Karavandupura.

5. The Tamil word nirajjital (or more correctly nritajjital) is synonymous with the Sanskrit samprāṇa, which according to Monier-Williams’ Dictionary means ‘the act of spreading well over, consecration (of a temple, etc.)’.


9. From an inked estampage supplied by Mr. T. A. Gopakrām Rām.

10. The metre of this verse and of the next is Āṟyā.
8 वृत्ती मात्र[वृ]चरितम् ॥— [२*] मली च ए—
9 व मतिमायापथम परा[न]काभिवान—
10 मय [१*] चमत्तादिसमस्ये: [प्राङ्गन]—
11 सम्बालामिपि ॥— [२*] कलः। [तत्स्वरि]—
12 तवद्वर्योचरे [ग]तेतम—
13 लामिपि वैकासस्तो त[१*] अतम—
14 तिथि भगवान्मृतकामादिहे—
15 य वैभेदिनी मार्ति कारिके [॥ ३*]

TRANSLATION.

(Verse 1) Pre-eminently charming (in manners), a resident of Karavandapura, the son of Mára, (and a) learned (and) illustrious (member of the) Vaidya (family),—Madhurakavi made this stone temple of Vishnu.

(V 2) The same (as Madhur-kavi), the wise minister of the Pândya (king) named Parántaka, also gave away to the first-born (i.e. Brähmanas) this immensely rich agrahāra.

(V 3) When three thousand and eight hundred and seventy-one years of Kali had passed—on the day of the sun in the month of Kárthika, this (image of the) god was duly set up here.

TEXT OF No. II.

1 का मार्तशादायाय कु न—
2 तन्त्र-मान्ती काजक्रुदि वाय—
3 द्यात मुन्नदमंगलातः
4 परारायणा नग्या मारान—
5 [गा]भा प्र-कार्ताली स्यदा
6 निर-तुलिययदेय स्वर्ग-रूः—
7 का[सा] स्यदा पार्सै अता—
8 गुकु स्नुत्त अतरा—
9 मन्त्र-पादल-स्यदु पाण्डि—
10 मंगलविभारयन्
11 गिस्ता माराम्-२१—
12 गाँ मुगा-मांजामावैज—
13 यद्य निर्मलित्य [॥२*]

TRANSLATION.

Māyāraddhi alias Vaidyan Mūvedamangalappararaya of Kajakrudi, the prime minister (uttara-māntra) of king Māraśālāyana, made this stone temple and ascended heaven (i.e. died) without consecrating (it). Subsequently, his younger brother Māya Epyaṇ, alias...
Pandumangalanśayāraśiyā, who attained to the dignity of prime-minister, made the mukha-mandapa and consecrated (the shrine)
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1 The figures refer to pages; 'n' after a figure to footnotes, and 'add' to the Additions and Corrections on pp vi and vii. The following other abbreviations are used — ch = chief, co = country, do = district or divi
down, ev = dōta, dy = dynasty; E = Eastern, f = female, k = king, m = male, mo = mountain, m =
river, s a = same as; sur = surname; te = temple; uv = village or town; W = Western.
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