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AND

(FROM PAGE 145)

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**Note:** The plate numbers are not continuous in the provided list. The pagination and column layout are not consistent, which makes it difficult to determine the exact context or full list without further information.
ADDITIONS AND CORRECTIONS.

Page 4, para. 1, line 7,—for Mahendrapaladeva read Mahendrapaladeva.
8, 10,—for Haddala read Hadadala.
7, footnote 17, line 1,—for mstirinsa read mstirimsa.
9, text-line 46,—for bhupalamas read bhupalamas.
16, line 8 from bottom,—for Sántaras read Sántara.
17, 9,—for Alūva read Alūva.
48, line 2 from bottom,—for Chédi read Chédi.
56, line 1,—for Thursday read Friday.
58, para. 2, line 2,—for Godavari read Kṣīma.
60, line 13 from the top,—for Jhārāpata read Jhārāpata.
65, footnote 6, line 1,—for actual read actual.
71, line 4 from the top,—[I think the word tāmbalīya should mean “betel chewed with areca-nut and chunam” which the women spit out of grief. This is rare and may be compared to rubies (padmarāga).—H. K. S.]
72, last line,—for Jávalipura read Jávalipura.
75, verse 12,—[There is no allusion to any legend here. The poet wants to say the Brahman out of arrogance (dāmbha) weighed the king’s prowess (i.e. the sun) on one side and his fame (i.e. the moon) on the other and found the two balanced so well on the scale of which the rod was the (heavenly) Ganga, the bull (kanṭaka) in the middle was āhrva (i.e. stable). The other meaning intended is the Pole star (Āhrva) which occupies the middle of the heavenly orbit and is almost fixed in space.—H. K. S.]
99, last but one para, line 8,—for Polikesin read Polikesin.
100, text-line 2,—for वन read वन.
119, footnote 3, line 2,—for Śudra read Śudra.
120, text-line 3,—for Mamādāravāsha read Mamādāravāsha.
125, line 10,—for Kandika-bandha read Kandika-bandha.
143, translation of B,—for Rāūla read Rāūla.
156, footnote 5, last line,—for Kṛṣṇaṇandini read Kṛṣṇaṇandini.
160, para. 3, line 5,—for Tirathgarh read Tirathgarh.
165, footnote, line 6,—for Dattakāmānāsā read Dattakāmānāsā.
6, line 8,—for Rudrāmba read Rudrāmba.
166, para. 3, line 2,—for 1783 read 1779.
168, line 9 from the top,—for Pādi read Pādi.
169, line 2,—for Lākshmīdhara read Lākshmīdhara.
170, text-line 6,—for prasūta sama[sta*] read prasūta-sama[sta*].
170, text-line 8,—for ravidina read ravidina.
171, para. 5, last line,—for o’chhhrēṣṭha read o’chhhrēṣṭha.
172, line 8,—insert a hyphen at the end of the line.
footnote 7, line 2,—for Śambalaka read Śambalaka.
175, line 4,—insert (Nāgarī) after Sanskrit.
176, line 16,—for Mēdipōta read Mēdipōta.
footnote 2,—for Yājñavālkya read Yājñavālkya.
178, line 13 from bottom,—for Mālavā read Mālava.
ADDITIONS AND CORRECTIONS.

Page 179, footnote 1, line 3,—for Sakkara-kōttam read Śakkara-kōttam

180, footnote 5,—for Siyadoni read Siyadōni.

181, para. 5, line 4,—[Mudhasēlā perhaps stands for the Telugu madusa, which means ‘old, ancient,’ i.e. a headman respected on account of old age, compare nāṭṭu-mudumāl, above, p. 21, footnote 3—H K S ]

185, text-line 4,—for तव प्रेमी read तव प्रेमिन्.

footnote 1, line 2,—for Devakūta read Dévakūta

205, para 3, line 4, for Kārtikēya read Kārtikēya.

footnote 7,—for Conjeeverum read Conjeeveram

223, No 62, translation, line 2,—for Uttarā-Phalgunj read Uttarā-Phalgunj

235, para. 3, line 2,—for Ayurvī read Ayurvr.

236, lines 15 and 17,—for Ayurvī read Ayurvr

237, text-line 17 and translation, line 7,—for Ayurvī read Ayurvr

238, lines 3 and 11 end footnote 10,— Ditto

257, footnote 4,—[From the Pālaṇḍu inscriptions we learn that the Kākatīya king Ganapati was ruing from his capital Orungallu, already in Śaka-Samvat 1173 and that his daughter and successor Radramahādevī was also ruing from the same city in Śaka 1191—H K S ]

261, footnote 6, line 7 from bottom,—for Kulottunga-Chōla I read Kulottunga-Chōda I.

266, line 4,—for Kākatī read Kākati.

282, para 5, line 4,—for Kharvī read Kharvī.

283, line 7,—for Tāṅdrā read Tāṅdrā.

284, translation, line 1,—for Sarabhapura read Śarabhapura.

footnote 6, line 3,—for Jējḥabhukḥ read Jējḥabhukḥ

300, line 9,—[Comparing the symbol for i in āpiṭapati with the t-symbol in āparikānam (line 19) and in ādīrgha (line 24) it appears as if the form Mahāpiṭapati was also meant here as in the Sāṃkhaṭa plate of Śāntilla (Ep Ind. Vol II. p. 28)—H K S ]

307, table, 1st column,—for Gāzmī read Ghazmī.

313, line 2,—for Halavūr read Halavūr and for Banavāsī read Banavāsī.

316, para. 3, line 8,—for bhandārī read bhandārī.

line 8 from bottom,—for Brahmanākhāta read Brahmānākhāka.

321, last para, line 6,—for 493 read 793

330, footnote 8,—for Amuktamālyada read Āmuktamālyada and for Viṣṇupucchitīyam read Viṣṇupucchitīyam.

331, para. 4, line 7,—for Kuttukkāl read Kuttukkāl

8,—for Pāṭṭaikulam read Pāṭṭaikulam.
EPIGRAPHIA INDICA.

VOLUME IX.

No. 1—TWO COPPER-PLATE INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ.

By Professor F. Kiehlhorn, C.I.E.; Gottingen.

In February 1904 Mr Gaurishankar Harachand Ojha of Udaspur in Rāpatāna most kindly sent me photographs of two Sanskrit inscriptions on copper-plates, which had been found some years before at Ünā, a town in the southeastern part of the peninsula of Kāthiāvād, in the Junāgadh State. Both inscriptions are of the reign of the Mahārājādhirāja Mahendrapāla, as he is called in one of them, Mahendrāyudha, of Kanauj, and record grants to a temple of the Sun by two feudatories of his, Balavarman and his son Avanvarman I. Yōga, who belonged to a Chālukya family. One is dated in the [Gupta-] Valabhi year 574, corresponding roughly to A.D. 893, the other in the [Vikrama] year 956, corresponding to about A.D. 999. In March 1904 I gave a short account of the contents of these inscriptions, in Nachrichten d. K. Ges. d. Wissenschaften zu Gottingen, and I have since tried to secure impressions of the originals. Not having succeeded in doing so, I now venture to publish the texts from Mr Ojha’s photographs.

A.—Plates of Balavarman; Valabhi-samvat 574.

These are two plates, each of which is inscribed on one side only. They contain 36 lines of the whole well-preserved writing in Nāgarī characters. The language is Sanskrit; it is generally easy to understand, but line 17 contains a revenue term which I have not met with elsewhere and am unable to explain. Lines 7-9 give two verses on the vanity of fortune, etc., and the necessity of works of pious, and lines 22-29 six of the ordinary imprecatory verses, the rest is in prose.

The inscription records a grant of land by the Mahādāmantaka Balavarman, the son of Avanvarman [I], of the Chālukya lineage, a feudatory, who had obtained the five mahāśabdas, of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Mahēndrāyudhadēva who meditated on the feet of the P M P Bhājadeva. From Naksissapura, Balavarman informs the various officials and others that, after fasting on the sixth tithi of the bright half of Māgha, he gave the village of Jayapura, belonging to the Naksissapura group of eighty-four which

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1 See Indian Atlas, quarter sheet 13, S E., Long 71° 5', Lat 21° 49'.
2 Since no facsimiles can be published, it would be useless to give full particulars regarding the forms of individual letters, but I may mention here that the conjunctions rū and rī are denoted by (well known) special signs which contain no superscript r.
he had acquired by his own arm (svabhágápya-Nakhrasaptá-chakuräśitihi), to (a temple of) the Sun under the name Tarunädityächäváha, which stood on the banks of the river Kanavrän. The boundaries of the village were—on the east the village of Sihaválakaka, on the south the village of Räjyasthälaka, on the west the village of Pädhílakaka, and on the north the village of Amvulakaka (Ambulakaka). After the usual admonition to preserve this gift, and six imprecatory verses, lines 28-34 give the names of twelve witnesses—four Brähmans, four merchants, and four Mahattaras. They are followed by the name of the writer, which cannot be read with certainty, and this, again, is followed by the date śrī-Valabhí-samvat 574 Magha-suddha 6, the numerals of which are ordinary decimal figures. The inscription, in line 36, ends with the signatures svá-hastá-[trā] śrī-Var(b)a-lavamarmanah || svá-hastá śrī-Dhikaka, where (the second) svá-hastá is preceded by a mark which seems to represent the actual sign-manual of Dhikaka. Who this Dhikaka was, does not appear from the present inscription, but the grant B makes it probable that he was a high official of the king Mahendráyudha (Mahendrapálaka), whose permission was necessary for the making of the grant.

B.—Plates of Avanivarman II Yóga; [Vikrama]-samvat 956.

These are three plates, the second of which is inscribed on both sides, while the first and third are inscribed on one side only. They contain 68 lines of well-preserved writing in Nágari characters. The engraving is done carelessly, so that the text contains numerous mistakes, the correction of some of which, especially in two passages where proper names are concerned, is very difficult. The language is Sanskrit Lines 1-45 contain twenty-four verses which, after glorifying the Sun, treat of the genealogy of the donor and of his and his ancestors’ exploits, and two imprecatory verses are cited in lines 65-67, the rest of the text is in prose.

The inscription records a grant of land by the Mahásámanta Avanivarman [II], surnamed Yóga, of the Chálukya race (verse 2). In this race there were two ‘great kings’ (mahá-maññāpati), the brothers Kalla and Mahálila (v 3), the former of whom is eulogized in conventional terms (vv 5 and 6). Kalla had a son, whose name cannot be made out with confidence (v 7), and this chief had a son whose name ended with dhavala, and whose full name perhaps was Váhukadhavala (v 9). Thus last named chief destroyed (or defeated) in battle a certain Dharma, conquered kings who were well-known vijñáváya paramévaras, and defeated a Kārñáta army (vv. 10 and 11). His son was Avanivarman [I] (v 12), and his son, again, was Balavarman (the donor of the grant A, above) Balavarman defeated a certain Vishañcha (v 16) from whom he took away a pair of big drums (uru-dhakák), and, by slaying Jajapa and other kings, ‘freed the earth from the Húnsa race’ (v 17). His son was Avanivarman [II], also called Yóga (v 18), who routed the armies of a certain Yakshadása and other kings whose countries were invaded by him (vv. 19 and 20), and put to flight Dharanivarán (v 21).

In lines 45 ff this Mahásámanta Yóga (v. Avanivarman II.), a feudatory of the Paramáñjónaka Mahárisékháda Paramáévaa Mahendrapáladéva who meditated on the feet of the Púrana Bhágadéva, informs his officials and others, as well as future kings, that, with the approval of the illustrious Dhikaka, he gave the village of Amvulaka (Ambulaka), which

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1 Verse 19 records that, after destroying the army of Yakshadás, Avanivarman took away from him the musical instrument (táriga) called Sígarakshókā. In my previous account of this inscription I suggested that Yakshadás may have ruled the Madra country; but this is wrong. As the engraver of the grant in several other places has engraved instead of y, the actual reading maddha-bhámas in line 36 must undoubtedly be altered to vrdha-bhámas, not to Madra bhámaka.

2 The inscription, the text of which is not quite certain here, seems to indicate that Dhikaka was an antapála or ‘frontier-guard’ of Mahendrapálaka’s, and that Avanivarman II was a subordinate of his (as his father Balavarman had been before him). See the end of the grant A.

3 This village (Ambulaka or Ambulaka) is mentioned also in the grant A.
belonged to the *Nakshapurā* eighty-four (*Nakshapurā-chaturāsītī*) in the *Saurāṣṭra mandala*, to (a temple of) *Tarunāditīyādeva*, located near the river *Kanavirka* in the vicinity of the village of *Jayapura*¹ The boundaries of the village were—on the east the village of *Viyaraka*, on the south the village of *Jayapura*, on the west the villages of *Sēnduvaka* and *Kārṇītikaka*, and on the north the village of *Vavulika* After the usual admonition to preserve this gift and two imprecatory verses, the inscription, in lins 68, ends with the date *samvat 956* *Magha-sūtsa* 6, the numerals of which here also are ordinary decimal figures.

The *Chālukya* chiefs mentioned in the preceding are not known from other inscriptions The large Bilhari inscription, in *Ep Ind* Vol 1 p 286, mentions a *Chaulukya* *Avanivarman* whose daughter *Nohalā* was married by the Kalachuri Chēḍa king *Yuvarāja I Kēyūravarha*. That *Avanivarman* may have been a contemporary² of *Avanivarman II Yōga* of our grant B, but—even assuming that the terms *Chālukya* and *Chaulukya* might be used synonymously³—he cannot be identical with him, because his father and grandfather were *Sadhanva* and *Simharvarman* (not *Bālavarmana* and *Avanivarman*).

For *Bālavarmana*, a feudatory of *Mahānārayuḍha* (*Mahānārāpa*), the grant A furnishes a date in about A D 893 We therefore may assume that his grandfather *Vānukadhavala* (?) lived about the middle of the 8th century A D, and was almost certainly a feudatory of *Mahāndrapāla’s* predecessor *Bhōjādeva* (*Mihira*) of Kanaunj, for whom we possess dates from A D 843 to A D 881. Now in the inscription No 77 of my *Southern List* this Mihira (*Bhōjādeva*) is stated to have been defeated by the Gujarāt Rāṣṭrākūṭa Dhruvarāja II. Thus at any rate would show that he was at war with the Rāṣṭrākūtas, and I believe that such a war is actually referred to in the account of *Vānukadhavala*’s (?) exploits related in the grant B. In my opinion, the *Karnāṭa* army which is said to have been defeated by him can only have been an army of the Rāṣṭrākūtas. As regards (the king) *Dharma* who is stated to have been destroyed (or defeated) by the same chief, I know of no king *Dharma* who could have been a contemporary of his, excepting the well-known *Pāla* king *Dharmapāla*, and I see no reason why *Dharma* should not be identified with that Pāla king, who at one time or another undoubtedly was at war with the rulers of Kanaunj.

*Bālavarmana* himself defeated a certain *Vishadhā*, and by slaying *Jayapā* and other kings ‘freed the earth from the Hūna race’. Who Vishadhā was, it is impossible to say Wars with Hūna kings are frequently mentioned in Indian inscriptions of the Middle Ages,⁴ and we know of a Hūna princess, *Āvalladēvi*, who was married by the Kalachuri *Karma* in the 11th century, but in recording the name of *Jayapā* our grant B for the first time discloses the name of an individual Hūna king, who must be placed in about the last quarter of the 8th century.

The kings or chiefs mentioned as opponents of *Avanivarman II Yōga*, for whom we have a date in about A D 893, are *Yakṣhadēsa* and *Dharanivarāha*. The former is unknown to us. The latter I do not hesitate to identify with the Chāpa *Mahāśāntādhipati* *Dharanivarāha*, known to us from his *Haddālī* plates, which were issued from Vardhamāna (or Vadihvān in

¹ This village was granted to the same temple of the Sun by the grant A.
² A daughter of the Kalachuri Yuvarāja I, *Kundakeḍī*, was married by the Rāṣṭrākūṭa *Amoghavarha III Baddiga*, for whom we possess dates in A D 927 and 939.
³ In Nos 354 and 566 of my *Northern List* certain chiefs are described as both *Chālukyas* and *Chaulukyas*.
⁴ See my note on the grammarians *ajayam-Jorō Hūna* in *Nachrichten d K. Ger d Wissenschaften zu Göttingen*, 1903, p 305 ff. The Pāla *Dēvarāja* humbled the pride of the *Hūnas* (*Ep Ind* Vol II p 169, v 16), according to the *Khāra* plates of the Rāṣṭrākūṭa *Khakarāja II Amoghavarha* of A D 872 this king fought battles with the lord (or lords) of the *Hūnas* (*Ind Ant. Vol* XII p 265, l 22); the *Pamśaka Utpala* (*Mūsāyaka*) took away the life of the *Hūnas* (*add Vol* XVI p 28, l 41), his younger brother *Sadhanraja* conquered the king of the *Hūnas* (*Ep Ind* Vol I p 285, v 16), etc.
Kāthiavād) in A.D. 914, and in which he is represented as a feudatory of a Rājadhrdaya Mahipālalāvā, whose proper identification, as will be seen below, can no longer offer any difficulty.

The place Nakshasupura, the nine villages mentioned in connection with the two grants, and the river Kanavākā I have not, I regret to say, been able to identify. The main point of general interest connected with these localities is, that the Nakshasupura group of eighty-four, which was held by the two donors, according to the inscription B belonged to the Saurāstra mandala. The name Saurāstra we know to denote the southern part of Kāthiavād, and since the two chiefs Balavarman and Avanvarman II describe themselves as feudatories of the Mahārājadhrdaya Mahendrāpaladēva or Mahendrapaladēva (of Kanaṇj), it follows from these inscriptions that towards the end of the 9th century A.D. the kingdom of Kanaṇj extended as far south as, and included, the province of Kāthiavād. Moreover, it becomes quite certain now that the Rājadhrdaya Mahipālalāvā, who in the Haddāla plates of A.D. 914 is mentioned as the overlord of the Chāpa Mahāsambantādharaya; Dharmāvatāsa, must be identified with the Mahārājadhrdaya Mahipālakā of Kanaṇj (whose Asmi inscription is dated in about A.D. 917), the successor of Mahendrapaladēva, and cannot have been one of the Chūḍāsāmās of Gūṇār-Junāgadh.

In the grant A the king, known to us from the grant B and other inscriptions as Mahendrāpalā, is called Mahendrāyudha. This name of course at once recalls the names Indrāyudha and Chakrāyudha, the former denoting a king who according to the Harumana Purāna was ruling the north in Saka-samvat 785=A.D. 783-84, and the latter another king, to whom the sovereignty of Mahādya (Kanaṇj) was given, after the defeat of Indrāyudha (i.e. in my opinion, Indrāyudha), by the Pala Dharmapālā, and who was defeated by Nāgabhata, the grand father of Bhājadeva of Kanaṇj. It may also be mentioned that in Rājasēkharā's Karpuravartanā it is certain mercantile is represented as having come to 'Kanaṇj, the capital of Vajrāyudha, the king of Paśchāla.' That story would seem to show that in the opinion of Rājasēkharā, who was Mahendrapalā's guru, a name with the somewhat unusual ending āyudha, such as Vajrāyudha, was a suitable or characteristic name of a Kanaṇj king. Most probably Mahendrapalā himself was known to Rājasēkharā also by the name Mahendrāyudha.

The date of the grant A, Sṛi-Valabhi-samvat 574 Māgha-suddha 6, is by a long way the earliest date in which we find the technical expression Valabhi-samvat. In the inscriptions of the Valabhi kings themselves the year of a date is ordinarily preceded by only samvat, rarely by samvat, and hitherto the earliest inscription containing the term Valabhi-samvat was the Vērāval inscription of the temple-priest Bhāva-Bīhaspati of Valabhi-samvat 580 (No. 503 of my Northern List). In the Mōrī plate of Jāmaka (bhad 502) of the year 583 of the same era the number 583 in line 19 is preceded by simply samvat, while in line 17 the year is described as a Gaupta (i.e. Gupta) year. It is curious that in Kāthiavād we should find the Gupta-Valabhi, Vikrama and Saka era employed in dates of the same period and in almost the same localities.

A.—PLATES OF BALAVARMAN, VALABHI-SAMVAT 574.

TEXT, 3

First Plate.

1 Oṃ हि || Jayaḥ-śabhyudayaḥ-śa || Svasti हि || Nakshasupurā-parama
bhātāraka-mahārā[sa]dhi- 1

1 Of Nāgabhata Mr. Gaurishankar Hirachand Ojha has discovered in the Jodhpur State a stone inscription dated in about A.D. 815 (Sambatana 614) 873.
2 See Dr. Sten Konow's edition, pp. 74 and 266.
3 From a photograph supplied by Mr. Gaurishankar Hirachand Ojha.
4 Denoted by a symbol.
2 raja-paramesvara shri-Bhujadeva-pada [a] nudhyata-paramabhattachara-maharahjadhrura-para-
3 meva shri Mahendradyadheva-pada-prasada-bhakata-samadhigata-patchmah a-sadv a-
(bda)-mahahmantas [a] chha-
4 lukyana vara-prasada shri a Avanivarman-suta-shri Vaca(ba)lavarna-sarvanvan-eva raja-
rajanyasa-tasthasthny-tpakur-Ama-
5 ty-[a] labhat-hatta-[da] adwa(p)anika-danda[d]ddarashaka-3dramigka-mahattara-chhara-
chha-bhata-hastasvabartha(ha)ka[p]abhrithi [a]
6 yuktaka-muktakam svan=9(a)nyam[9=s]cha] yathasamvra(ba)dhyamn sank-
emanvra(ho)hastaysa-satu vah samvidita yath a padma-patti
7 sthita-jala[va] tarnala a di ratha-nashtche cha piva samah [a]
8 piva avetya jagata sthita[m] nripa kham dhanah kuruta dharmam animdyah [a]
9 Pallavagra-pralavinda-chamchelam jivitavany-akhlasa cha sampah [a]
10 piva avetya jagata sthita[m]nripa kham dhanah kuruta dharmam animdyah [a]
11 Naksatrapurachaturisika-pratva[(ba)ddha] Jayapuru-a
12 bhudhad grama[a]
13 Maha-suklapaksha-shasthyam [a] upooya(shya) Gandha-dhup-
pushya(shpa) dpa-samana-vilapa(pan)[a]panma ['][a]
14 rjana-khapsathuta-sudha-kurubhaka-adhiva-na (a)shaka-rutha [a]matapyitra;[-maana]a-
cha aukm-amusham [a]kunyasa-
13 bhrviddhay bhagavatah sarca-Kanavirika-tat-avasthita-Sahasradhutha shrimatras
14 Taru[a]badyavaya [a] bhakti-bha-
15 vita-mana[a] udak[a] tymgyena dharmmadhyo nrishtab pratypatita=a cha [a] Yasya
16 pavruttah Siyavahalaka-grama-
17 sima maryada[a] ['][a] dakshinatath Raja(yastha)la-grama-sima maryada [a]
aparathe Padhilaka-grama-sima [ma][ryada] atta-
18 ratath Amvillaka-grama-sima maryada [a] evam chaturaghattha(ata)npalakshithat
sa bhogabbhag sa samanyayo[a]dhanah
17 sa-dandaaparadhah sa-simaparyantah s-ostra[m]ghah sa-vrikshamalakahul
sa-pakarah cholakamavivara-
18 gvakakshayadi-salihatah [a] achatubhapatapavasa-varjito bhunochchhuda-nyityena
dharmmadhyo ngru(sri)shta
19 Asya bhunjato bhujapatath keshatah karshapayato va asmad-vamsajvaranyar-
vah bhoktrikha

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1 Read, probably, prasaddikrita.
2 Read sry.
3 Instead of this word which I do not remember to have met with elsewhere, I should have expected here, next o dandaaptesika, as in other grante, chauroddharamaka.
4 It is just possible that the two ekshavas chhara were struck out in the original, and that the intended reading therefore is chhara bhata.
5 Read prakritamnyuktaka nyuktakam.
6 Read pattashta-nalaatara tarala sry.
7 Read piva.
8 More of this verse sad of the next Ratihodhatta — Read Padmapatra.
9 This of course cannot be right, but the actual reading does not suggest to me a suitable conjecture.
10 Read mruphanam.
11 Originally sdbhau was engraved, but the sign for d has been struck out.
12 Read gramo.
13 Read shashthayam.
14 Read samparyana.
15 Read wch.
16 Read, in accordance with the preceding, dhatarya.
17 Here and in other places below the rules of samdh have not been observed.
18 Read Ambilaka, in line 54 of the grant B the name is spelled Ambilaka.
19 This word, the reading of which is quite clear in the photograph, I am unable to explain. The word cholikad occurs above, Vol. III p. 267, l. 29, and Prof. Hultzsch draws my attention to Vol. VI p. 68, note 9.
20 One would have expected here achatubhatapavasa-varjito, and some other term ending with varjito (like, e.g., varadosha dhaahmadhnya-varjito).
20 prataśhē[ḍhā] na karantiya pālayatavyāś-cha || yataḥ sām[ā*]nyam bhūmida- phalam-avētā-ayam-asmad-dā- 

Second Plate

21 yō-nmmanvatvayo śmat-prity-śāhyarthanaya cha pālanīya m || Tathā cha-bktam [bha]gava-
22 tā vyāśē[ṛ]na[ḥ]a Vyaśānu || 9Yān-śhā dattāṃ purā narōndraḥ dānāṁ āharm-
23 s-karāṃ || nirmālāṃ-vānta-pratmām tām ko nāma śādhuḥ punar-ādadita ||
24 śaśashtu-vvrasa-sahāsraṁ svargge tishtatha bhūmidaḥ || [ā]chchḥ[v]āttā cha- 
25 anumāntā cha [tāy]a- va narakā vaṣēt || Va[ba]hubbhu-vvasadē bhukta rājanah4 Sāgara-ādibhū ||
26 yaṣya yaṣya ya[ḍ] [bḥa]-
27 mu-tasya tasya tadā phalām || 5śaśashtu-vvrasa-sahāsraṁ śaśashtu-vvrasa-
28 śatam [cha] || [gavam kōṭ-pradān]-
29 na bhūm-hartē na śūdhya || Vindhyāṭvāvihv-ātōyāsū (su) śūṣka-kōtara-
30 vāsanaḥ || [kṛṣṇāphāyō hi jā]-
31 yantē bhūm-dāyam haratā[ntu] yō || Sva-dattāṃ para-datt[ām*] vā ya[ntu]ād-
32 rakṣaḥ narādha || mahām mahīkh[ntām śrēśha]-
33 dānāḥ-[chhrēyō]nāpālanam || 10 Aya[tra] sākshi vīra(brā)hmanā-Dēhada-sūta-
34 Bhāvah || tathē vrā(brā)hmanā-[Kαn]*-
35 nara-sūta-Nāgēśvarah || tathē vrā(brā)hmanā-Jayaka-sūta-Harh || tathē 
36 vrā(brā)hmanā-Bhā[śka]-sūta-
37 Vāsudēvah || tathē vanik6 Nāgha-sūta-Isuvaḥ || tathē vamik6 Nāga-sūta-
38 Pā[ha]llah || ta-
39 thē 7varm-Śvālīa-sūta-Nanakāḥ || tathē vanak5 Samgama-sūta-Dēṣṭhah || tathē 
40 sa[ma]h[attara-Dra[m]gī]-
41 sūta-Sīhah || tathē mā[ma]hattara-Gvāsā-sūta-Ajamah || tathē mahattara-Gvāsā 
42 sūta-Māhā[ṛ]pa[ka]-
43 h || tathē mahattara-Dhūra-sūta-Kanahakah || Lnkutam ch-ṣaṭam-[ma]yāyā kula-
44 putra-Śa-Datta-sūta-[Dhā?]*-
46 Sva-hastē[tra] śri-Va[ba]lavarmanmahah || 10 svā-hastah śri-Dhikah11 || 12 ||

B.—PLATES OF AVANIVARMAN II YOGA; [VIKRAMA]-SAMVAT 956

TEXT,12

First Plate

4 saha-bhudhanam navbhaṣaḥ | drutaka-
2 nakasadmōm-dāsa-tamayukha-māl-ārhatas|11 Savita || [1*] 16 Ast-śhā sārō va[ba]hi- 
4 antimara cha chchhidhāra pari-

1 Read, probably, ṛddhīyaśna 2 Metro Indrávajrā
3 Metro of the verse and the rest Slōka (Anushrubh) — Read ekāḥ kīrtam varṣa-
4 Read rā̄jēśhē Sūgar. 5 Read ekāḥ kīrtam varṣa-
5 Read vamk N° 6 Read vamk-Sur"2
7 The same word occurs e.g. in Ind Ast Vol. XII. p 161, line 69
8 This mark, which does not look like a letter, apparently represents the signature of Dhika
9 One would have expected -Dhikakṣa. See line 58 of the grant B.
10 From a photograph supplied by Mr Gaurishankar Harachand Ojha
11 Denoted by a symbol 14 Meure Ṙyā.
12 Metro -māl-ājñēshah 14 Metro Indrávajrā
17 samati punyaya || [10]** 15 Kunta[th ?]sasi[ha]si-pa[ch]ura nara-kari-prajya[ysa]-valgat-turangam

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1 Read vipattreśakkha, i.e. both eva-pattra tākkha, 'without leaves and branches,' and vipattreśakkha, 'whose branches protect from misfortune.' A bamboo (vathaka) has leaves and branches. But the Chalukya race (vamika) is a different kind (apara) of vamka, one that has no leaves and branches, i.e. in the other sense of the adjective, it is a race the branches of which protect from misfortune. Similarly the other epithets in the verse suggest other differences between the two kinds of vamka. The word apara of the last Pāda is practically equivalent to spāra, which is employed in a similar verse above, Vol III p 208, lines 8 of the text Apara is used in the same way (not in the sense 'before which no other excels') in the verse in Ind. Ant. Vol XII p 193, line 10

2 Metro Vamasstha
3 Metro Śīlā (Anushubh)
4 Read kulaḍārma samyāyataḥ
5 Metro: Šārīravitṛikāta
6 Read, probably, nīvaśākha
7 Metro: Intārayaṁ
8 I am unable to give the name of the chief, concealed in this corrupt passage. The verse would be right if we were to read Ṛṣyandra-nām, but I am not sure about this conjecture.
9 Metro Śīlā (Anushubh) — Read the verse Valgat turangama-śa-maṭa-maṭamga durgangam, yach-chandandastaretraṭih satrayaśiṣyamvanam || For chandandanda see above, Vol VI p 10, v 20
10 Metro: Ārtya
11 Here again I cannot confidently name the intention in the original. The right reading may possibly be śrīmāṇa-ṛṣyandra-avavali
12 Read in bhūta-mantatabhāvāḥ
13 Metro: Sastānākā — Read the second half of the verse uṣṭhriṣṇa-maṁsya-śiśyamarā-pīṭhaṁdāggaṁya abhūtaḥ tulasam somatra pravatiya ||
14 Metro: Srigalā — Read Kunḍapraśāṭeśhasta.
18 Karmnātām śai(sai)nayam-āpō(pan) bhayarahita-mānā bhūriśō-bhu(nu)pravīṣya | ēkāki khadag-va | Yashāyā drutam-aṃsita-

19 yō-ṛmādhdh-pravāha[m] vāh-ārūḍhō-humanā dvāra || [11*] 2 Tasmād-ayjāyata suṭō svaṃvarma-mānām śaurya-pratā- 

20 pa-vunay-ādu-genantaṭetāth 4 | sannāhaved-bh[ra]śam-śam-am-avatā dhantrīm- 

21 anvarthatān-mayam-a 


23 vyāsthā-sātvramarmi vai mānum-śa[ma]kitam || [13*] Tasya6 sānum-ṣaṃśa-

24 24 sukarmā _mura-va(ba)ndh[u]janamabura-rāṣ[a]mmā | khrittītō vidita śātvramamā 

25 yō janār-abhi- 

26 dhavya Va[ba]līvarmām ||[14*] 8 Satatam-avatīt-drkānī snāna-yāpy-ādi-śā(śi)lah 

27 pranāyaśaṣaṭhara- 

28 dhina-vestirnamsampat | bhrisacana-viṁhit-kūro yah sud-ārabhya va(bā)yaṁ(t=Trī)- 

29 nayman-caran-ā- 

30 rchchāśālavān-samprajyātam(h) ||[15*] Prathita-karitraramgam śānamsirnā-sāpanih10 

31 Vishaṃdham-vaśa- 

32 m-īsā daudhi pūtvā samikē |[1*] sthirataram-urudhakā-yugman-śaṇu drillīyana11 

33 śrūt-sukha- 

34 dam-akhn̄ó yō-grahin-ṃma[m]dra-nādham ||[15*] Chaturā-turaga-durgān-samyati 

35 dhvasta-śatru[h*] spuṭa-

36 m-ic'ha jagatiṁśa13 

37 Jayojī-śādīn-mahatya | prasabham-abhumanksk yō vyadhatta 

38 [kab]jītūsi 

39 bhuvanam-idam-abhīnō Hūna-vāmāsena hīnan || [17*] Kuvayadale-nētrah 

40 sannat-amāsathalā-12 

41 24 kah | prakatam-av[a]līvarmām [n][a]ma tasy-ā(t)maj(āt)= bhūt | prthula-

42 katir-udāraḥ kehāma-ma- 

43 dh-counter tathā yō vidita nā jagatyāṃ Yōga-nāmn-āparāṇa ||[18*] Sāhgrāmē14 

44 Yākeśadāsa[m*] va(ba)la-

Second Plate, Second Side

34 m=a[kh]lam-spī18 dhvamsaytrā pravīrō yah samjagrāha tūryam pauto- 

35 nāman- | yasy-ālamkāra-bhūtām18 yta-ripn jagrihuh pattaḥ=pu prātiśā 

36 śamkha-[ochha]-tra-dhvajard-17 

37 n=ahamahamkayeṣa mu[ya]ddha-bhūmum pravīṣya ||[19*] Kōdanda-dhvasta-dhārā- 

38 -śāra-kana-nakharē va[kra]ṃ-agha(ba)ddhā- 

39 cchitā līlabhum(nn)-ānyaśē(śē)nā samadagajaghatā-tumbhatumgasthalikā19 | yasmin- 

40 ā[kra]mya bhūmum

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1 Read =atsita-yā yō-rāmārddhā- 4 Read prasta-khēdā
2 Metre Vasanatākā | Read Tasmād-amgāta 5 Read =yunarmamptōh
3 Metre Drutavilambita 6 Read =yusagati
4 Metre of verses 15-18 Mālini 7 Read =bandhyanat dhīta
5 Read dva-guru- 8 Read =pāyar
6 Read =drstōyyā- 9 Read =rūpa-yō-
7 Read =yagatiśā- 10 Read =cchhakita-dhēy-sēl-
11 Read =samratam-amasthalikā pra- 14 Read =tumga-kvabhaśathalikē yasmin-
12 Read =metam- 15 Read =mukdharā-
13 Read =tumga-kvabhaśathalikē yasmin-
TWO GRANTS OF THE TIME OF MAHENDRAPALA

38 [sth]+tavatu hi niya¹ saghavat=Yakhadāsā-[ksb]ön+nip adyauskumragaši=v&h numvahah dūtāta sam
39 pramād [20*] ^Yōnām yākam=adhikam mṛigay[a*] prīya yah satva⁴ na
40 mūchati sa kum Dharmavahah [*] mati=ē-
41 tu [vō]mṛmuhiyā⁵ sahaś(s)=a va yasa duṅāṇ=nānāsā⁶ mati=ām Dharanirvahāh
42 [21*] ^Khadga-khambita-dhauḍā[m]⁷
43 runda-mundāgha-manditam | yasti=āyik[a*] tati[t] | sasapāna=⁹ tanāgaṇam ||
44 [22*] ^Nasa[patum=amum muktvā
45 kalē kalau sati sa[m*]prati triyagati pastītām saktō na kaśchid-ap hats
46 maṃ | sūj[a]nau-nivā[bō] yā-
47 tvēstīva nasakhamavī[kra]jma¹² sarana-manasam śaṃmātam yam samāśayad=
48 u[chchhr]jita[m*] || [23*] Tēna¹³ | puv[a]na(s)颀dama udā[huva]-
49 chalā[m*] vi[ḥūtum ^t] [padmaṣṭiḥ] tāmva(bu)kamā-kata[ra] lātān=āsō[n]¹⁴ |
50 vidi[ya[u*]] dvilā-va[cha] pālā-cha vič[ma*] jya la-
51 kshmān prāvatytā sphutam=ayam kaśtatāna-dhūṣ[n]mmah || [24*] Sa cha
52 mahāsāmanta-si-Yōga ḍatam= [uktai] jyan patha¹⁵
53 16 saprām=eva=Bhismavadhya[kam svān=anyām=] [cha] | gambhāvī-bhūpāla=c=cha
54 samānvō[bō] dhayati=astu
55 yah samviditam yath-āsāmbhūhit pratāpapaṇa-saṃstasamānta-sō[m] śūlā-ując

56 galasya šaśādasakarānaka-śāmalayasa[h*] puvaśa-dhvāvala-dhau ṛavāyasā
57 samkhitāhīya-
58 dhikapādaṁ-śāndita-vamdvrund-ōpagyamāna-samastagunagnasya paramabhāttā]
59 ka-mah[a*] jayādhyaya-paṇam(m)ēvsa-ārī-Bhōṣa[d]vapādaṁ d h y a t a p a r a ma
60 bhāttāmka-mahā[a*] jadānāy-paṇamēvsa-ārī-Mah ē m d r a p a l a dē v a -p a s ā³⁷

Thiru Plate

52 pāde-praśād-āvāpta|²³ tanti[rm] yuktā-tam[tamāra*] pāla³⁵ śīhika-praṇava[ba]ddhaṃ= 
53 d anumatā cha Sau(sau)rāśibrmandal-āntahpāṭa-Nākhisapurachatur[Ra]śītak-
54 tami

¹ Read nijām smhavat=
² Read advāya kuramga= va rīpa maḥah=
³ Mē. Vasantatilakā — The general meaning of the verse clearly is that a certain Dharanivarha, for whose
⁴ identification see above, p 35, was put to fight by, or fled before, Avanvarman But I am not sure about
⁵ every detail of the verse — The first words of the verse perhaps are either nyām=āyik yamatam or nyāma
⁶ prayātām=
⁷ Read sattvam
⁸ Read mānaśa matimām
⁹ Read, probably, dāndvam (in the sense of 'elephant')
¹⁰ Read mūlaṃ pūjha-
¹¹ Metre Hari
¹² Metre Vasantatilakā
¹³ I cannot correct this
¹⁴ Read tatraṇa "prīya"
¹⁵ Read Pravīhara vimaranam
¹⁶ Read taraṇha=tathāsū
¹⁷ These two akharas (the first two syllables of the word prasāda) are quite out of place here In agreement
¹⁸ with the preceding adjectives one would have expected -Mahendrapadalēṣṭasya, but the writer proceeds as if the
¹⁹ whole preceding passage, commencing with pratīpapenaśe, were a single compound, qualifying Mahendrapada
²⁰ dēṣa
²¹ Here, in my opinion, some words have been omitted As the text stands, we do not learn from it what the
²² chief Yōga had received from Mahendrapala
²³ The two akharas in brackets are quite doubtful I can only suggest that the intended reading may possibly
²⁴ be tādamāppā.-
No 2 — VASANTGADH INSCRIPTION OF PURNAPALA,
THE VIKRAMA YEAR 1099

By Professor F. KIELHORN, O.T.E., GOTTINGEN

About the year 1840 the stone, which bears this inscription, was taken by Captain T. S. Burt from a tank at Vasantgadhin in the Sirohi State of Rajputana, and the inscription was published in Journal As Soc. Beng. Vol X p. 664 ff., from a very unsatisfactory transcript prepared by Pañcit Kamalakšasta. For a long time the stone seems to have been lost sight of; but it has lately been rediscovered by my indefatigable friend, Mr. Gaurisankar Hirachand Ojha of Udaipur, and is now deposited at the town of Sirohi. I re-edit the text from impressions which have been kindly sent to me by Mr. Ojha.

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1. Read "dāh-Āmbalak" In line 16 of the grant A the name is spelt "Āmavilaaka.
2. Read "dhipadāyamandamahātikah" (or "cemahātikah", which occurs often elsewhere).
3. Read kālīna
4. Read vyadābāh
5. Read sāmanya dhāma-phala-mahātikah
6. Mētra. Śīkha (Anushubh)
7. Read gāyē gāyē yaddi bhāma-tasya tasya vadd phalāh
8. Mētra: Indrāvātā
9. Read datātā
10. Read "nābhōm artha-yasahas-kārāni" nāmmāyā-svastā
11. Vasantgadh (Basantgadh) apparently is situated to the east of Mount Ādī, but I do not find it on the map of the Rajputana Agency. As or near the same place an important inscription of the time of king Varmala, of the [Vikrama] year 682, has lately been discovered.
The inscription contains 23 lines of writing which covers a space of about 2' broad by 1' 4\frac{1}{2}'' high. At the upper proper right corner part of the stone is broken away, so that between about 15 and 2 aśkharas are missing at the commencement of lines 1-9. Otherwise the writing is well preserved and may be read with certainty nearly throughout. The size of the letters between 1\textfrac{1}{2}'' and 2'' The characters generally differ little from the ordinary Nāgari, but they include a few signs which are peculiar to the earlier northern inscriptions. The letter b everywhere is denoted by a sign of its own, and the secondary d is often written by a superscript line, once (in Tavaśtha:prasadātā, 1 18) we have the sign of the upadhanāyya, and once (in bhārṣyā, 1 12) the conjunct ry is made up of the full sign for r and the secondary form of y. Between verses 32 and 33 and at the end of the text a conch-shell has been engraved, and between verses 33 and 34 a circular ornament. The language of the inscription is Sanskrit, and, excepting the words asyā-dvayā-mpi and naga-r-dvayā-mpi in lines 8 and 13, the whole is in verse. Both the language and the verses often are incorrect, and as a piece of literary composition the inscription is worthless. Here, to show how very limited was the author's knowledge of grammar, I need only point out forms such as nōma, 1 5, vāma, 1 9, vēmāka, 1 14, and vyōma, 1 21 (for nōma, vēma, vēmāka, and vyōma), from passages regarding the reading of which there cannot be any doubt. And what liberties were taken by him, simply for the sake of the metre, in the spelling of words, may be seen from instances like Pūrṇapāla-, 1 7, samā-tī, 1 19, svapāna-, 1 15 (for Pūrṇapāla-, samā-tī, sūpāna-, etc.)

The object of the inscription is, to record that a queen named Lāhini, a younger sister of the Pūrṇapāla, was widow of a king Vīgraharāja, at Vata (Vata-nagara, Vatapura) restored an ancient temple of the Sun, and restored or founded a tank (śōpa), apparently the very tank where this record has been found. And the inscription is divided into three parts, the first and second of which give the genealogies of Lāhini and Vīgraharāja, while the third glorifies the town Vata and the pious work executed there by the widowed queen. The whole is introduced by two verses, in one of which (so far as it is preserved) the author pays homage to Mahāvīra (Śīva), Prakṣhēta (the poet Vālmiku), and Vāni (the goddess of eloquence), while in the other he invokes the protection of the god Hari (Viṣṇu).

Verse 3 relates that through the aṅga of the (sage) Vasu, there was produced a youth or prince (kumāra) from whom the Pūrṇa (or Paramāra) family took its origin. In his lineage there was Upalaraśa; from him sprang Āranyaśa, and from him Adbhutaśrīmahāraśa. His son (or, if a name should have been lost at the commencement of line 4, his son's son) was Mahāpāla, and from him sprang Dhanubhakta. To Dhanubhakta there was born from his wife Amritadēvi Pūrṇapāla, who ruled the Arbudha territory (bhā-mandala-ārbdudasa). In his reign, his younger sister Lāhini was married by king Vīgraha (Vīgraharāja).

Vīgraharāja's genealogy, in verse 12, commences with a twice-born named Yotta, who by his bravery acquired the title of king (bhūpa). In his lineage there was the king (nripa) Bhavagupta, who, after restoring the temple of 'the Sun dwelling at Vata' (Vata-van-bhānu), reigned at Vata. In his lineage, again, there was Samgamarāja, who ruled Badari in Vamśaratha. From him sprang Durisabhāraśa; from him, Chaucha, and from him, Vīgraharāja, who, as stated

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1 The author's mistakes have been more fully pointed out in the notes on the text. The inscription emphatically teaches us that the mistakes which may be found in an inscription need not necessarily be ascribed to the writer or engraver.

2 In line 3, verse 13, the word is used in the plural (Vatsthaha), and in the inscription of Varmanāla, mentioned above, the place appears to be called Parakarasthāna.

3 See e.g. Ep Ind. Vol II p 190, verse 18. In the present inscription we have the name Pūrṇamāra in verse 8, and Paramāra in verse 10. The name is written Pūrṇamāra also in the unpublished Bhakrapa inscription of Pūrṇapāla of the [Vikrama] year 1102, of which I possess impressions.

4 In the Bhārunda inscription mentioned in the preceding note Pūrṇapāla is said to rule the Arbadha-mandala. (The inscription actually has śīvamandalam pradashit.)
already, married Lāhini. After his death, his widow went to her brother's home, and was settled at the town of Vata which in the course of time had fallen into decay.

The town of Vata (Vata-nagara, Vata-pura) is mentioned in verses 20-25. Here it will suffice to say that it is stated to have been founded by the sage Vassishta, that it was situated on a river named Sārvasvati, and that its inhabitants are described as devoted to the worship of the Sun. That the queen Lāhini restored there an ancient temple of the Sun and restored or founded a tank, has been already mentioned.

The inscription (according to verses 33 and 34) was composed by the Brahman Matrasaman, the son of Hari, and engraved by Suyapala, the son of the sāstridhāra Dūkka, who was the son of Duuga (Duugāka, i.e. Durgaditya) the son of the sthapat. (architect, carpenter, etc.) N.25

It was (v. 35) with the date the ninth tithi of the dark half of the month Nabha, i.e. Śūrana, the moon hanging in the air, i.e. śīrā, the moon hanging in the air, of the year (given in words) 1099 in the time of Vikramaditya, in the place of Chitrabham. By this last expression I understand the author to say that the date is given in the Jovian year Chitrabham. This year can be combined with the Vikrama year 1099 only, when the latter is taken to be the expired Chitrabham Vikrama year 1099, and Chitrabham to be the Jovian year so named according to the southern system. For that year the date would correspond to the 12th August A.D. 1042, when the 9th tithi of the dark half of the amanta Śūrana ended 10 h. 46 m., while the nakĕśa was Mrīśātha on the eastern quadrant and according to Garga for 15 h. 46 m., and by the Brahma-siddhānta for 14 h. 27 m., after moonrise. The date is the earliest date of the Vikrama era that quotes a Jovian year, and, with the exception of quite modern dates, the only Vikrama date in which a Jovian year is quoted according to the southern system. It also is the earliest known date in which we find the expression Vākra dhāna-bhātā.

The Paramara or Paramāra chiefs mentioned in this inscription ruled the Arbuda-mandala, i.e. a tract of country called after Arbuda, the modern Mount Abu. They are probably closely connected with the Paramāras of Chandwati, mentioned, e.g., above, Vol VIII p 201. Regarding Vidūrhabha and his ancestors I cannot offer any remark.

The places Vata and Badara in Vamṣāratna (v. 14) I am unable to identify. Vata must be an old place, being mentioned already in the Vasantagādh inscription of Vasmalāta of the [Vikrama] year 882, and in a somewhat earlier inscription which was found at the village of Sāmoli in the Bhūmatā district of Mewād, and of which Mr. Ojha has sent me impressions. If not identical with Vasantagādh itself, it must be looked for close to it.

TEXT

1

2

1 [Ma]hēśvara [m] || [P]rāchētasam tathā Vāṁsa-
pṛasastā-vara, sahita mayā || [1*] Jyotīrśrīvāman sarah 
vatâyum dhanayan dhvanyam 
puṇam varocharhaṁ || bhaktāmām dhanadām smarati kālaśahi sar-
2 — — — o — — — — || — — — — o [m-a]sraṇitām mambtām dātā cha sat 
kumārānām || ĥyādvva Vasu-Siddha-Kinnara-aunitas-hadokya-dipā Harṣa || [2*] 
vāsya-hāka-kōpā-yānantāt kumārāt Pramārastātāpā ya 7

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1 The exact meaning of verse 20 is not clear to me, and there is a doubtful passage in verse 23.
2 By the northern system Chitrabham lasts from the 11th September A.D. 1099 to the 6th September A.D. 1040.
3 I read the impression supplied by Mr. Gaurishankar Hari Chand Ojha. Below "Ed." denotes the text in Jours As Soc. Eng. Vol X p. 671, I quote from it only a few passages to show what that text is like.
4 About 15 or 16 syllables are broken away at the commencement of the word Vâṁsa-pṛasastā-vara, "bhaktāmām dhanadām smarati kālaśahi sar..."
5 The meaning of verses 1-10 is the same as that of the word Vâṁsa-pṛasastā-vara, "bhaktāmām dhanadām smarati kālaśahi sar..."
6 Maha-hēśvara [m] || Prahētasam tathā Vâṁsa-pṛasastā-vara, sahita mayā
7 I, however, cannot when the form of the word Vâṁsa-pṛasastā-vara, "bhaktāmām dhanadām smarati kālaśahi sar..." seems to have been
3 - o — — || o — — — — o — o tō-sya bhūmyām mahābālā yattrā nṛpā
babāhāvuh || [3*] Aṣy-ānvaṛy āy-ūtpalāra-vānām1 Āranyarōj-pī tātō
babāhvā || tasmād-babāhāv-ādbhutakramaṇarōjā viḥyaśā-kṛtthā kila vāsu-2
4 - — [|| 4*] — — — — — — h śimān- yath-ōvṛt[v]m īhṛtavān-
varā[ha]h2 || putrō-pu tasmān-Mahāpāla-nāmā tasmād-ābhūd-Dhamādhuṣṭa3 āvā
bṛupaṭ || [5*] Aṣy-āpī kṛtthā surarāja-lōkē pargyātā vai sura-kūmārānuḥ ||
vīhānvishṭa-3 karajāmgalit-4
5 - — — — — — [ra-salām] kṛtābhāh || [6*] Yēn-āhṛtā sau(ṣau)rya-bala
lakṣhmi[ra-s] viḥkhyāpa nānamā parasanya-madhye || aṣy-āpī bāh-y-Āmṛta-
dvēti-tā(ṇ)mnā7 rūpāṇa śiśi)lāna kūlāna yuktā || [7*] Uttramnāyāsuv8
Pūrṇapālaḥ pūrṇām-īmām pālaya-
6 - — — — — || — — — — — — — [i-ṛ-p]vñītāya śattrūrām9 sa śasā bhū-mamdalām-
Arbuddasya || [8*] 10Kanakakṣarṇika-bhūmihagamdayā 11kakuchadēsa-mivēsita-
vānyā || viṇūdhā-rajākula-śrama-kanyāya sadaai yasā yasah pargīyatē || [9*]
Hatvā12 yēnā raṇā13 rūpā-subahunāk
7 - — — — — — [kē] || viṅkramātā mada-sā(śā)lōn vara-g♀ yadhāvah svakē
māṁcū || Pūrṇapāla-15kula-pādipa nṛpatav sau(ṣau)rya-vraṭē hānīmmikā16 ||
attra śrī-Paramāravamśa-tīlākē rājyam sthīrām śāśāt || [10*] 17Aṣy-ānva
Lāhunā-nāma-
8 - — — — [ya]yathā tāmārasa-vvihā || ādhāpī yā Viṃgraḥ-bhūubbhējāna21
Satyā yathā pūrvvam-Adbhūkhyāna || [11*] Aṣy-ānvaṛy-pu || Âst[de*]
viṅkātī-vvihāvā hāranyām khyāta pratāpō ripuchakra-mardī || Yōtśah18
sva-sa(ṣa)vyārritā-bhūpaśābdaḥ keśhunīvahā
9 - — [nṛpa-pradhanāh || [12*] Tad aṇvaṛyā khyāta-matir nṛpat-pbhūt-kula-pradāpē
Bhavagupta-nāma || udātiya19 vēśmam Vata-vāni-bhūnār Vvatēśu rūyām
kṛtvāṇa-sa virāh || [13*] Aṣy-ānvaṛy Samgaramajā-nāmā Vamsārathē20 yō
Badarim śāsās || tasmād-ābhūd-Durlabhārāja-bṛupaṭ-Chaḥō-pu21 tasmā-
[da-vrāj-rāpaputraḥ || [14*] Babhāva tasmād-guntāmā pradhānā nṛpā-ōttāmā
Viṃgraḥārāja-nāma || pradānasa(ṣau)yyāh-guntan-ādārār-vyās(ō) yauvā yauvā

1 Observe the hastus
2 Ed has Viṃsaṁdhuḥ, but I suspect that the original had vaṃsādhyāṃ (wrongly for vaṃsādhyāṃ)
3 Ed has Taṅkṣeṣṭoṣvari bhāvayaya pratikṣēkhaḥ si I Nādaḥgībhaṃ nyuntavān mantraḥ
4 Here this name might be called Vāmādhuṣṭa, but in the Bāhrūnda inscription of Pūrṇapāla the name is quite
5 Clearly Dhamādhuṣta. The same name occurs in Nos 210 and 689 of my Northern Liet. In a paper on the
6 Chāhūnāmas of Nadda I shall show that Dhamādhuṣṭ also occurs, as another form of the name
7 The reading is ādhāpī, but offends against the metre. Perhaps we should read viṅkramātā, where, as in the
8 Case of the last a of Pāṃrāṇḍaiva in 1 7) the final a was probably wrongly lengthened
9 This wrong form (for nāma) is clear in the original, and required by the metre Ed has bhāram
10 Ed has bhāṛyā Ghrtrāgāv-nāma
11 This is quite clear in the original, Ed, instead of it, has tamśad-amśukyāḥ bhūva. I consider it quite
12 Possible that the author really wrote nṛpa nāma-ay-āṣeṣa in the sense of ‘as his son there was born,’ incredible as
13 This may seem to
14 Read satrāyā— Ed has vyāṣṭyā rāṣṭram nōma ‘pī bhātām vātabharadpādē
dō
15 Metro Drutavāmbha
16 Ed, perhaps, svakūcχa8 o svakukā ṛ Ed has karapadē mambhūbāśavtmāya
17 Metro Śardhāvirvidā
ta
18 The akṣaras na rāṇa are engraved below the line
19 For the sake of the metre for Pūrṇapāla Ed has pūrṇā Pāla-kula pradāpē vayā
20 Observe the hastus
21 Metro of verses 11-15. Indrāvyā, Upendrāvyā and Upājī
ta
22 For the sake of the metre for bhūdhaḥ
23 Ed has yō sāhācyaṃnāyā yahākhyātasah Kāṭīcnavah.
24 Read adāśrīya The following vēṣmā (for vēṣma) is clear in the original, and required by the metre
25 Ed has vandī gharīv-yē
dō
26 Ed has Viṃgaraḥāraśa-ḥap-paḥ-Chaḥō-pu.
vijaya lokän || [15*] ¹Duṣṭháravántu śravánam balaváriśchakrakrō vajñän || babhúva mávarítamah sa nararápadhum-Madhavah || [16*] ²Pṛòbhála-sástakamalà mukhám karaśal-sakumārapamakapjajñajñäm|| Śiyám-iva kulajjām rājñī-Loñhinm-ūdha-bravih

12 vám9 sa || [17*] Bhiliyán1 sa cha śivarpya gunah samàkam chitē-udaitēm-varē 
bhubbha cha bhūgam || s-śa pryam pura pata-tu śémé yadvajj-Chhach- śhréma samam varēm6 || [18*] A-śa-śa Veśhūtā bharāstā iśváyogśh-bhrātār-

graham s-śa gātā viñjukta || ātātī || vay nagarē Vatē=smi-darstā-pra-

13 hinē bahunāh krama|| [19*] || Nagut-ānvayō-pā7 || || Rāpytēn tapam8

śa-śa yātrā nyāgō[hma-rakt-śa]para māpavasā9 || śhānaś-rīkka-Bhergīgū 
vāntā10 Vashītho mukt-pradau śhāpton=vaṣiṣṭih || [20*] || Tadvad=Vat- 

vēd-śrāmavam dūvām samyag-syātā tīrī=āpy-agarvajattāb. || [22*] ¹³Lōkān= 

15 dhármām māṇi jñātāna māṇiyam vāngbūn=vaṣtām || [pan]- 

16 mājatam || sānpravāprādālapābhēna-viniḥ dūvā-śaṃkāmā rāmānadvadhāshhtí|| [23*] Ḥc21 

17 sarvam-pālayatē māgarahuta-rāgitē22 nētumē.21 paśāmē || 
dēvān=visprān=yaśāmē kumākānandmahīviṣtāntâd-dīnāh || kūyān=yeśhām oh 

18 nām-graham iśvāya-svābhāvam Vāsīṣṭih-sāyur samātām yad-sāt || 

vasnī24 sarvam saha jīvēna jñātāvā graham kārtaṃ-ūsā Bhānāh || [27*]
No 3 — ALUPA INSCRIPTIONS AT UDIYAVARA.

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

The ancient royal family of the Alupas is one of those whose early history is wrapped in obscurity — *caret quae vato sacro* as Horace (Carm IV 9) expresses it: All that was until recently known regarding them will be found on page 309 of Dr Fleet's *Dynasties of the Kamaras and Districts*. A few additional records of them were published by Mr Rice in his *Epigraphia Carnatica*. The Alupas or Aluvas are referred to in inscriptions of the two Western Chalukya kings Pulakesin II 19 and Vinnayaditya, of the Rashtrakuta king Govinda III, 20 and of the Kadamba Jayakeshin I, and the poet Bilhana mentions them in connection with his patron Vikramaditya VI. They are thus proved to have existed as a ruling family in the period from the seventh to the eleventh centuries of the Christian era.

As regards the name Alupa, Dr Bhandarkar suggested that it 'seems to be preserved in the name of the modern town of Alupai on the Malabar coast. 21 This is very improbable, because Aluvay (Alwye) is situated in Travancore, while the inscriptions of the Alupas are

1. Ed omits this verse
2. Read *samhakarna* — This word *samhakarna* apparently is a technical term, relating to architecture
3. Read *ghotitopala*; the preceding *samad†* for the sake of the metre stands for *sama†*
4. *dhat†* — *dhat†* 4 *dvita (Aushilubh)* 6 Observe the names
5. Read *datt†* 4 Read *chinjippitau* 6 Metro Smaghârā
6. Read *purat†*? 11 For the sake of the metre for *vadhinit†*
7. Wrong for *vedyam*, which would not have suited the metre
8. The *dhat†* is wrongly used here for *dhat†* (from *da†*) or *syad†* (from *sa†*).
9. *dvita (Aushilubh)* 15 The name of the queen is written here with (the dental) *s*
10. Metro Indrasap† 17 *vadhint†* wrong for *atad†*
11. *dvita (Aushilubh)* 13 The name of the queen is written here with (the dental) *s*
12. Metro *Mâlî† — Ed omits the last Fada of the verse and instead of it so 1299
found in South Canara, Kadu and Shimoga. The original meaning of the word Álupa or Álva is probably 'a ruler,' from the Dravidian root 'a, to rule.'

A few individual names of kings are preserved to us. The Sobra plates of Vinayaditya were issued at the request of Gunasagar-Álupendra's son Chitraváha-Maháraja, who was in possession of the district (vadhya) of Edevolal in the NE of Banavasi in North Canara. According to the Haubhar plates of Vinayaditya which are dated two years after the Sobra plates, another village in the district (bhuya) of Edevolal forming part of the Banavas-manpada, was granted at the request of Áluvaraja; i.e. perhaps Chitraváha-Maháraja. The same two princes (Gunasagar and Chitraváha) may be meant in an inscription at Kigga in the Koppa taluk of the Kadu district, which states that, when Áluarasu, whose second name was Gunasagar, was ruling the Kadamba-manpada, Áluarasu, (his) great queen and (his son) Chitraváhana made a grant to a local temple. Another inscription (Ep 37), which is on the other face of the same stone, is dated while some Chitraváhana was ruling Ponbuche, the modern Humcha. Finally, an inscription at Mavai in the Sobra taluk of the Shimoga district states that in the time of Phubbhutavarsha Góndaíraasa, i.e. the Rashtrakuta king Góunda III, a certain Chitraváhana ruled the Áluvakhêda six-thousand, while Rájadityarasa ruled the Banavas-manpada.

If the Chitraváhana of the first Kigga inscription was really the same person as the Chitraváha of the Sobra plates, it would follow that the Álupa or Álva prince Gunasagar was governor of the Kadamba-manpada, i.e. the Banavas province, or immediately before the time of the Western Chalukya king Vinayaditya, and that Gunasagar's son Áluvaraja Chitraváha or Chitraváhana (1) granted two villages in the district of Edevolal, which formed part of the Banavas province, during Vinayaditya's reign. Consequently Chitraváhana I seems to have succeeded his father Gunasagar in the government of Banavasi. In the time of Góunda III, however, the Banavas-manpada had been taken from the Álupas and was entrusted to Rájaditya, while the Áluvakhêda six-thousand was administered by a second Chitraváhana, who on the strength of his name may be assumed to have belonged to the Álupa family. To judge from the Mavai inscription, he proved troublesome and had to be coerced by the force of arms. That Chitraváhana, whom the second Kigga inscription mentions as residing at Humcha, may or may not be identical with this Chitraváhana II, but must be distinct from Chitraváhana I, whose capital was most probably Banavas. If this identification is correct, Ponbuche, the modern Humcha, would have been the head-quarters of the Áluvakhêda six-thousand, which in a later record is mentioned as Áluvakhêda among the boundaries of the Poysala kingdom.

Mr. Rice's volumes contain many records of certain later families which seem to be connected with the ancient Álupas. These are the Changálvas, Kongálvas, Nádánavas, Sántaras, and the rulers of Kalasa and Kárkala.

In the course of a tour in 1901, Mr. H. Kruhna Sastri, B.A., discovered a number of archaic Kannarese pillar inscriptions of the Álupas at Udýávara near Udipi in the South Canara.

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1 Ind Ant Vol XIX p 147 A facsimile of the Sobra plates has since appeared in Ep Carn Vol VIII.
2 Ind Ant Vol VII p 302, and Ep Carn Vol XI Dg 66
3 Ep Carn Vol VI Kp 38
4 A further remark on the same inscription will be found below, p 21, note 8
5 The Kannarese text has pandavaśa for Ponbucheśa in the Roman text
6 See p 17 below
7 Ep Carn Vol VIII Sb 10, with Plate facing p 3 of the Roman texts
8 Ep Carn Vol VI Cm 180, line 5
10 Id Vol V p vii, Vol IX p 19
11 Id Vol V p vii
12 Id Vol VI p 10, Vol VII p 37, Vol VIII p 6 Compare Dny Kan Dist. p 468 and note 2
district. Of these records I now edit the eight most complete and important ones. Regarding some difficult points in them I have consulted my old friends Venkayya and Krishna Sastr, whose remarks proved of much assistance in unravelling the meaning of these enigmatical ancient documents.

The first five Udyāvara inscriptions are on Virakals, i.e., stones set up as memorials of deceased heroes; the remaining three refer to grants of tolls. The three first inscriptions must all belong to the same period, for Nos I and II mention a certain Ranasāgara; and Nos II and III one Śvētāvāhana. These two names and, in addition to them, Chitravāhana in No. I look like those of Āluva princes, among whom we have already found a Ganasāgara and two Chitravāhanas. As the alphabet resembles that of the Māvaka inscription,1 we may identify the Chitravāhana of No I with Chitravāhana II, who ruled the Āluvakēda six-thousand in the time of Gōvinda III. Consequently Nos I-III must be assigned to about A.D. 800. From the first few lines of No I we learn that Chitravāhana II seized Udyāvara in the course of a war with Ranasāgara, who seems to have been a rival claimant to the throne; Nos II and III refer to the storming of Udyāvara by Śvētāvāhana, and No II. records the death, on this occasion, of a follower of Ranasāgara. From this it may perhaps be concluded that, after the time of the inscription No I, Ranasāgara succeeded in ousting Chitravāhana II, but that, later on, he was in his turn defeated by Śvētāvāhana, who may have been a near relative of Chitravāhana II.

The remaining Udyāvara inscriptions date from the reigns of the two Āluvas, Āluva or Āluva kings Prithvisāgara (Nos IV-VI) and Vījayāditya (Nos VII and VIII) alias Mārāma (No VII). It is impossible to say at present how these two princes were connected with Chitravāhana II, Ranasāgara and Śvētāvāhana. But, as the alphabet of their inscriptions agrees with that of Nos I-III, they must be assigned to about the same period.

In each of the eight subjoined inscriptions Udyāvara is referred to by one of its older names Udayāpurā (Nos V. and VIII.), Udayapura (Nos II, III, VI, VII) or Udeyapura (Nos I and IV.) In the three last it is mentioned together with Pata (No VI), Pombulche (No VII) or Pownulche (No VIII). Pata and Pombuchcha are known to have been ancient names of the modern Humoha in the Nagar tāluka of the Shimoga district.2 This Humoha seems to have been the capital of the Āluva kings. For an inscription at Kigga is dated while Chitravāhana (II) was ruling Pombuchcha.3

**I—Inscription of Chitravāhana (II) and Ranasāgara.**

This inscription (No 94 of the Government Epigraphist's collection for 1901) is engraved on an octagonal pillar in front of the Śambhukalū temple at Udyāvara. It records that a follower of Chitravāhana (II) met with his death when the 'lord of the earth' (i.e. Chitravāhana) occupied and entered Udeyapura (Udyāvara) 'during the trouble of Ranasāgara,' i.e. in the course of a war with the latter.

**TEXT.**

1. Svasti śrī [竞争对手] Rana-
2. sāgaranā śam(sam)ka-
3. tādul=Udeyapuram
4. dhareg[竞争对手] śan-pade-po-
5. guvalli Vījana-
6. nāygarā magan=Kā-

---

1 See above, p. 16 and note 7  
3 See p. 16 above
TRANSLATION.

Hail!Prosperity!When during the trouble of Ranasagara¹ the lord of the earth² occupied and entered Udayapura,—Vijayanāyiga's³ son Kālidā, (who was) eminent in war, a hero in battle, brave as a lion, applying a cattle-ropeto the array (of his enemies), breaking the body of bold hostile armes,breaking in battle the array of the enemy's forces, ascended to the abode of heaven, having fought⁴ (with) the splendour of a hero on account of Chitrāvāhana

II.—Inscription of Ranasagara and Śvetavahana.

This inscription (No 108 of 1901) is engraved on an octagonal pillar lying near a well in the back-yard of Rāgavēndrabhatta's house at Udyāvara and commemorates the death in battle of a follower of Ranasagara. He fell while Udayapura (Udyāvara) was entered by Śvetavahana, whom I take to have been the victorious opponent of Ranasagara. The dead warrior is described as a zealous devotee of the 'lord of Paṭṭi,' and he and his two immediate ancestors as adherents of the 'Pāśupata lord.' Patti (or Pombuchha) is the modern Humcha. It may be concluded from the present inscription that this town was the seat of the head of a Śaiva matha

TEXT.

1 Svāsthā śrī || Kana[śā]-
2 garanā śīl Viṣṇu
3 Prā[ṛ]bhuṭha-
4 nanā magan Kā-
5 makōdan tammuttu-
6 māvarā Pāśupā(pa)tam
7 namātṛā gāṇva[do]rā

¹ Is 'the trouble caused by Ranasagara'
² For probably the Chitravāhana mentioned in l 15 f
³ Kālikā is a tāṭha or nāyaka
⁴ With dānam=odde compare dārama kāle, 'to tie cattle in a row to a long rope fastened by two pegs,' in Kittel's Kannada Dictionary. Compare above, Vol VIII, 234, and Ep Care Vol VI Introduction, p 18, note 1. Dānam is a tāṭha or nāyaka of dānam, 'a long rope to which calves are tied by means of shorter ropes' (Monier Williams)
⁵ Here and in the four next inscriptions sra is the same as sṛ, 'to strike, to stab'
⁶ See p 17 above
⁷ As suggested to me by Rau Bahadur Venkayya, nomorda is meant for the Tamil nambrdy, 'lord' (literally 'our lord'), read nambrdaya.
III - Scale one third

IV - Scale one fourth

Collotype by Gebr. Plettner, Halle
8 nalageya
9 1pon Patta-
10 odevong-lak-
11 dawant-patt-ali-pa-
12 yvon Svethava-
13 nan Udayapu-
14 ramam poguva-
15 ih epdu svav(sva)-
16 1ggga(rrgga)layalak=6ri-
17 [don] [[=]]

TRANSLATION

Hail! Prosperity! When Svethavaha was entering Udayapura,— Ranasagara's servant, Vija Praharaabhushana's son Kamaakoda, who pulled out the tongue of those who were not attached to the Pasupata lord of those three persons themselves, (and) who seized, destroyed and assaulted those who were not attached to the lord of Patti, ascended to the abode of heaven, having struck down (his enemies)

III—Inscription of Svethavaha

This inscription (No 105 of 1901) is engraved on an octagonal pillar in front of the same house as the preceding inscription and commemorates the death of another hero on the same occasion

TEXT

1 Svasti 6rp [[=]] Pandyan-
2 llarasara maga-
3 n=Devu sadu(dhun)-priyan=a
4 sadu(dhun)jana-vrjtan=Sved-
5 tavahanar=Udaya-
6 puraman=poguvall
7 epdu svarggala-
8 kk=6rdon [[=]]

TRANSLATION.

Hail! Prosperity! When Svethavaha was entering Udayapura,— Pandyavillarasa's son Devu, (who was) beloved by the good (and) shunned by wicked people, ascended to the abode of heaven, having struck down (his enemies)

IV—Inscription of Prthvisagara

This inscription (No 108 of 1901) is engraved on an octagonal pillar in the south-west corner of the courtyard of the Sambhukallu temple at Udhyara. It forms the memorial of a warrior who was killed when Prthvisagara stormed Udayapura (Udyara) after his coronation

TEXT.

1 Svasti 6rp [[=]] Pri-
2 thvisagara-

---

1 Read odevong-
2 Is the Pasupata priest whose adherents Kamakoda, his father Praharaabhushana (and his grandfather) Vija were. I owe this explanation to Dr Fleet. With tammmatu mukar compare tammu-ayvar and tammu-arunvar in Kittel's Kannada Grammar, p. 241. Dr Fleet has noted the similar expression tammu-torbo or tammut-torbor, above, Vol VI p. 161, note 7.
3 n-pattam gait-
4 sa Ud[j]ya-
5 puramān-po-
6 gutappali Na-
7 ndavilmudiya-
8 rā magan-Pah-
9 pare epdu
10 evaggālāya-
11 kk-āyudon [!]'

TRANSLATION.

Hail 1 Prosperity! When Prithvisāgara, having had himself crowned, was entering Udayapura,— Nandavilmudi’s son Palipep, having struck down his enemies, ascended to the abode of heaven

V — Inscription of Prithvisāgara.

This inscription (No 101 of 1901) is engraved on an octagonal pillar in the courtyard of the same temple and records that another follower of the Ālupa king Prithvisāgara fell at the storming of Udayāpura (Udyāvara).

TEXT.

1 Svasti śī [!] Prithu(th)i-visāgara
2 śrīmad-Ālupendra dushta-bhaya-
3 akamragge ashta bhrethyan-appa Po-
4 lokku Priyachela [U]de[yā]-
5 puraman pugutappa-
6 lhi āha[p]a[va][ma][nga][du]suru-
7 bhatara [e]rdu Priyache-
8 lra chelva-sānpanna ka(kha)la-
9 [s wan] vaṃjitaṃ dhāre(g)ī-
10 [f]inge āvāda pata-
11 [tj]ya alido suralō-
12 kakke āyudan [!] Keleya
13 Vāl[e]reyan nirpada [!]'

TRANSLATION.

Hail! Prosperity! When Polokku Priyachela, who was the beloved servant of Prithvisāgara, the glorious Ālupendra, the terror of the wicked, was entering Udayāpura,— (this) Priyachela, (who was) endowed with beauty (and) shunned by wicked people, ascended to the world of the gods, having struck down great warriors on the stage of battle (and) having destroyed the foot-soldiers of those who were not attached to the lord of the earth (His) friend Vālepya set up (this memorial stone)

VI — Inscription of Prithvisāgara

This inscription (No 102 of 1901) is engraved on another octagonal pillar in the courtyard of the same temple. It opens with the name and āsuras of the Ālupa or Ālupa king

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1 Read sāmpaṇa
2 As Mr. K. V. Sastri suggests, patada is perhaps a sadbhava, used collectively, of padda
3 This is the Ālupa king Prakīrṇa
4 Raja Bahadur Venkayya would prefer to take āj as synonymous with the Tamil āj and to translate "Keleya set up (this stone representing) a chief (with) a sword (in his hand)"
Prithvisagara, who claimed descent from the lunar race and bore the surnames Udayaditya and Uttama-Pandy, and records that he confirmed a previous grant of tolls to the two cities (naqara) of Udayapura (Udiyavara) and Pati. The last is evidently the same as Pati, the modern Humcha. The impressory passage at the end of this inscription and of the next ones (VII and VIII) mentions two sacred places: Varanasi and Shivavalli. The former is of course the modern Benares. Regarding the second, Mr. Krishna Sastri contributes the following information —

“The Shivalli (Shivalli) sect of Brähmanas in South Canara take their name from this place. In the Madras Manual of Administration, Vol III p. 610, we are told that the town Oodipy (Udiyavara), ’considered the most sacred spot in the Canarese country,’ is ’formed of parts of Badagabet, Moodambambore, Poollore and Shuvally villages’. In the Madras Postal Directory Shivalli figures as a village served by the Udiyavara post office”

TEXT.

1 Svasti śrī [[*] Pridhu(thu)visāgara
2 śramad-Ālupendra Sōmavamśo-
3 ibhava kulatalakan Udayaditya
4 Uttama-Pandyā śramad-Ālupvara[sa]-
5 r-B[a]ygarvama nātu-mudume[y][i]
6 Udayapurada nā(na)garasa-hantsan Pa-
7 pṛya naga-akke jalad[u]am sthala[du]-
8 jam sumkam-artha-dāna kāda[r [*]] Udaya[pul]-
9 ranāyagara ma[r]-[S]imgadattanu[m] Ku[mā]-
10 ra Ereganu Ranavikram[nātha]-
11 nu Sandavaradana Kannachiyu[m] [[*]] [1]-
12 du a(ḥ)chandrathā(tā) rakam milpa[d=a]ke(kke) [*]
13 Iدان-vakram-illāde kādu sah[po]-
14 n=’nāvamāhada pa[pha]la prāptu aku(kkum) [*]
15 Iدان-strvan=Vārana(na)śīyum Si(ṣi)va-
16 valliyumanaulatingu pameha[ma]-
17 ha(ha)pātaka-sam(sam) yuktar-appar [[*]]

TRANSLATION

Hail! Prosperity! During Bōygavarma’s headmanship of the district, 2 Prithvisagara, the glorious Ālupendra, who sprang from the race of the Moon, the ornament of (his) family, Udayaditya Uttama-Pandy, the glorious Ālupvara, confirmed the gift of one half (of) the tolls both on water and on land to the city of Pati, together with the city of Udayapura. The recipients of this gift were 4 Udayapuranaṅga’s son Singadatta, Kamara Eregas, Ranavikrama[nātha], 3 and Sandavarada’s (son) Kapnachi. Let this stand as long as the moon and the stars (To) him, who without fraud confirms and grants this, shall be the acquisition of the fruit of a horse sacrifice. He who destroys this, shall be covered with the five great sins (of) ne who destroys Varanasi and Shivavalli.

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1 See p. 17 above
2 See Kittel’s Kannada Grammar, § 183, 7
3 As suggested to me by Rād Bahadur Venkayya, ndū mudume is the equivalent of the Tamil ndū mudum, the headmanship of a district. Compare Ep. Cart. Vol VI Kp 38, where Kundavarmaramarasa mudume gyas has as the reading of the Text in Kannada characters, p. 322) has to be translated by ‘while Kundavarmara was admn.
4 The words uči padeso may be supplied from VII 1 10, and VIII, 1 10.

See above, p. 13, note 3.
VII.—Inscription of Vijayāditya Māramma.

This inscription (No 98 of 1901) is engraved on two contiguous faces of another octagonal pillar in the court-yard of the same temple. Like the preceding inscription, it confirms a previous grant of toolls to the two cities of Udaya pura (Udyāvara) and Pombulōha (Humcha). The Ālupa or Ālva king who confirmed this grant was called Vijayāditya Māramma. Like the Prathivasāgara of the preceding inscription, he bore the surname Uttama-Pândya and traced his descent from the lunar race. Besides, he claimed the sovereign titles Paramēvāra and Adhūrdjārīya.

TEXT,

1 Ōṁ svast i śri [**] Vijā[y]āditya Āḷu-
2 pēndra paramēvā[śva]ra ādhūrd.[A].4
3 paṭjan Uttama-Pândyan-Sō(śo)mavamōś.
4 dbhava śri-Mâramm-Ālvarasa [U]3
5 Udaya pura naka(ga)ra-sahatam Pombu-
6 lohada naka(ga)rakke sunka kâduda sunku-
7 rakke [pa]ṭte ondare malavage pa-
8 lī padmājō palam adakaya pē-
9 pūrga(nga) mūh[ā]ju velasana pēṭte
10 padra(nā)ju palam[m] [**] Ida padeor Su-
11 sēnadvārya Śvārnavgōsasi Mutin-
12 varasa Adiyapasetthu Mandukara
13 Parasēbyan Śēnadvārya Nagakumarān [**]
14 Idu a(ā)chandratrāvakam mulpād-akke [**] Ida kâdo
15 attaguna asva(śva)mēda(dha)da pa(pha)lam-akke [**]
16 Ida-sālādo B[ā]rāṇāssiyu Śvāvaliyu-
17 ma alāda pañchumahā(pā)takān-ak[ū]llum [**]
18 Raṇadhām-likkhita [**]

TRANSLATION

Ōṁ Hail! Prosperity! Vijayāditya Ālupendra Paramēvāra Adhūrdjārīya Uttama-
Pândya, who sprang from the race of the Moon, the glorious Māramm-Ālvarasa, confirmed the toolls (due) to the city of Pombulōha together with the city of Udaya pura, (vs) per double bag (of grain),5 one and a half basket5 (of grain), per malawe6 (of cotton), sixteen pala (of cotton), per load of areece-nuts, three hundred (ruits), (and) per load of pepper,1 sixteen pala (of pepper) They who obtained this (were) Susānadvā's (son) Śvārnavgōsasi,2 Mutimavā's (son) Adiyapasetthu, Mandukā's (son) Parasēbya, (and) Sēnadvā's (son) Nagakumarā Let this stand as long as the Moon and the stars! (To) him who confirms this, let there be the eightfold fruit of a horse-sacrifice! (To) him who destroys this, shall be the five great sins (of one) who destroys Bārānasi and Śvāvali. Written by Raṇadhām.

1 Expressed by a symbol 2 Read adhūrd.
3 Corrected from s. The engraver has for the sake of clearness repeated the s at the beginning of the next line.
4 In the original the final stop is represented by a four petalled flower.
5 Sākūra is perhaps the same as sākūra No 4 in Kittel's Kannada Dictionary. 'a double sack for manusa and grain to be carried on the back of a bullock.'
6 Pūṭte is the same as pūts, 'a basket.'
7 Mr Krishna Sastry suggests that this may be another form of māga or manwās, 'a maundy.'
8 Originally I had taken rōe for kēuwa, 'corn.' But as the toll was not levied by measure, but by weight, I adopt Mr Krishna Sastry's suggestion, who compares mēla, 'black pepper.'
9 With pāsana compare pāsānīya in the inscription VIII 1 21, and Dr Fleet's remarks, above, Vol VI p 255, note 2.
VIII—Inscription of Vijayāditya.

This inscription (No 97 of 1901) is found on the same pillar as the preceding one (VII) It is engraved on the same two contiguous faces as VII, but begins at the opposite end of the pillar, which must have been placed upside down when the new inscription (VIII) was inscribed on it. A third face of the pillar bears six lines of writing (15-20) which appear to be connected with VIII. This circumstance enables us to conclude that VIII was engraved at a later date than VII. When the writer of VIII had reached line 14, he was confronted with the end of the inscription VII, and was therefore obliged to finish his copy on another face of the pillar.

The contents of VIII resemble those of VII. The king is the same, only one of his names, Māramma, is omitted here. He is stated to have confirmed the same grant of tolls to the two cities of Udayāpura (Udyāvara) and Ponvulcha (Humcha). But the names of the local representatives receiving the grant differ from those in VII. This shows that some time must have elapsed between the munion of both records, although both belong to the same reign.

TEXT.

First and Second Faces

1 Svasti śrī [||*] Vijayādhi(dhi)tyan
2 Ālupendra paramēśva(sva)ra ā(a)-
3 dhī(dhī)rājarājan Uttama-
4 Pāndyan=Śūmavanśabhavan
5 Ālvararasar Arakellār
6 nātu-mud(di)meyun Udayā-
7 purada naka(ga)ra-sahutam Ponvulcha-
8 da naka(ga)rakke sunkadā arddha(rddha)-[dā]na
9 kā[daha] avargge attaguna
10 asva(sva)mēda(dha)dā pa(phā)lam=akkum [*] Idā
11 [pa*]nedor Mutavure[a] Sarvangōṣṣaṅga
12 Kodalsettayarā Madāmman Vijā[s]a-
13 ttagarā Dharmanāygan-Manugāsā-
14 ttavar Sarvavandu Paleyarman [\text{*}]

Third Face

15 ī ćkka=paṣed[u]-
16 vu [*] Idā ahvo
17 Sivavāliyu[3] Vā-
18 rānāsīyuman
19 ajāda paḍchama-
20 hāpātakan=akkum[4] [||*]

TRANSLATION.

Hail! Prosperity! The eightfold fruit of a horse-sacrifice shall be to him—Vijayāditya Ālupendra Paramēśvara Adbhurṣaṇa Utama-Pāndya, who sprang from the race of the Moon, Ālvararasar—who, during Arakella's headmanship of the district, confirmed the gift of

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1 Read Śūmavanśabhavan
2 Read Mutavure[a], as in VII 1 11f
3 Read Śūnāsīyuman
4 The w of kāwa is expressed by two different symbols behind and below the kā
5 See above, p. 33, note 5.
one half of the tolls to the city of Pounvulcha together with the city of Udayāpura. They who obtained this (were) Mūttavāra’s (son) Saruvigēśaśāga, Kodalsetti’s (son) Madāmma, Vijāsetti’s (son) Dharmanāyaga,1 Manugākāśāva, Sarvavānānā (and) Puleyarsa These ryots obtained (it). (To) him who destroys this, shall be the five great sūnas (of one) who destroys Śīravālī and Vārāṇāśi.

No. 4.—TWO GRANTS OF INDRARAJA III
SĀKA-SAMVAT 835

By D R Bhandarkar, M A

These two epigraphic documents were first brought to the notice of the students of Indian antiquities by the late H H Dhrava, who published a transcript of them with his remarks in the Zeitscr. D Morg Ges Vol XL p 322 ff They were afterwards edited with lithographs by Dr R G Bhandarkar, with a translation by Mr (now Prof) S R Bhandarkar, in the Journ Bo Br B As Soc. Vol XVIII p 253 ff About three years ago, when Prof Hultsch first thought of having the inscriptions re-edited in this Journal, no trace whatever of them could be found, and it was on a chance visit to the State Museum at Baroda in 1903 that I saw the plates exhibited there. On my informing Prof Hultsch of their whereabouts, he asked Rai Bahadur Venkayya to obtain them on loan through the Resident at Baroda from the Curator of the Baroda State Museum, and I re-edit the inscriptions at the suggestion of Prof Hultsch, and from the excellent ink-impressions supplied by Rai Bahadur Venkayya.

[Along with the two sets of plates, two seals were received from the Resident at Baroda in December 1903. As the seals had been detached from the plates, it was not possible to ascertain which seal belonged to which set. But before returning the plates and seals on the 7th December 1904, I put down some notes about them, of which the following is a copy.

[The plates measure on an average 13" by 9½". The rings bearing both the seals had been cut before they were received in my office. The larger of the two seals measures about 8" by 2¾". The ring whose ends are secured at the bottom of the seal is 3½" in diameter and ½" thick. The seal bears, in relief on a countersunk surface, as the principal figure, an image of Garuḍa—whose wings are distinctly seen—squatting on a seat which is probably meant to consist of two serpents. These appear to entwine his waist and to terminate in his hands, each of which is holding a hood. What looks like his sacred thread is perhaps a third serpent. The Garuḍa faces to the full front and has on his proper right a representation of Ganapati in the upper corner, lower down a chauri, and below it a lamp. On the proper left in the upper corner is a godess riding on a lion, and below the lion a vessel surmounted by a chauri. On each side of the head of Garuḍa is a circle which may be meant for the sun and moon. Below the squatting Garuḍa is an inscription which is not quite distinct, but which seems to be गौतमकिरणदेवस. Along the margin of the seal is a border of various indistinct emblems, among which a तिर्यग and an elephant-goat are recognizable. The emblems on the smaller seal, which measures about 1½" by 1½", are also cut in relief on a countersunk surface, but are not quite distinct. The central figure is Garuḍa, squatting, as in the bigger seal, apparently on a couch consisting of two serpents, which seem to entwine his waist and to terminate in his hands. Each of the hands of Garuḍa appears to hold a hood. What looks like his sacred thread may be a third serpent. To his proper right at the upper corner is a projection which may stand for Ganapati, and below it is a lamp. To the proper left at the upper corner is another...]

1 See above, p 18, note 3.
2 It Sarabhandhu.
projection, which is perhaps intended to represent a goddess. Below the goddess is a lamp stand above a svastika. The ring whose ends are secured at the bottom of the smaller seal measures 3” in diameter and ½” in thickness. Two sets of impressions of each of the two inscriptions were sent to Mr. D. R. Bhandarkar in August 1903—V V."

As regards the find-spot of the plates, H. H. Dhruvra, who first edited them, says: "On the 6th of July 1881, as a Dubia servant of Daoffice Khushal, Patel of Bagumra, was furrowing the earth with the plough in his field, the ploughshare drew out of it these plates." This clearly shows that the plates were found at Bagumra, and consequently we must, as was first pointed out by Prof. Kriehorn, speak of them as Bagumra, and not as Namsari, Charters of A.D. 915.

Each of the two sets consists of three copper-plates, which are, to judge from the impressions, about 13” long and 9” broad. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. The engraving is clear and well executed. The characters belong to the northern class of alphabets. For some of the forms of the individual letters attention may be drawn to g in gatavisa and storgam, l 13, to ś in lamchhana, l 8, and vaisyah, l 18, to m in amanat-ru, l 17, m-danand, l 37, and gránakhta, l 46, to bh in bhagah, l 28, and to sandagrapan, l 57, so far as the first record is concerned, and to k in ként-éndu, l 1, to kh in saikha, l 29 to j in saras-lombhón, l 5, and jagati, l 7, and to bh in kusutubha, l 2, so far as the second record is concerned. The language is Sanskrit throughout. In respect of orthography, the following points may be noticed. The letter b, throughout denoted by the sign for v, consonants are doubled after v, visarga has been (permissibly) omitted once before the following sth in vaksha-thala, l 2 of both grants, n has been substituted for ś in káms, l 11 of No II, visarga followed by s has been at least twice changed to that letter in Rana-prahaka-samabhana, l 33, palakhetas-sodramgh, l 51, and lakshasa-saradha, l 55 of the second record, anuvadra followed by a nasal has been twice changed to that letter in sammana, l 18 of No I and l 20 of No II, and in gop-dagandhá-mayana, l 6 of No I, the dental nasal has been used instead of an anuvadra before s in samata, l 25 of No I and l 27 of No II. Lastly, the same word is spelt lamchhana in No I, 18, but lamchhana in No II, l 9.

Each of these two records registers the grant of a village to a Bráhma, made by the Ráshtrakúta king Indra III or, as he is described in lines 43-45 of No II, the P.M.P., the prosperous Nityavarshanérdadéva, who mediated on the feet of the P.M.P., the prosperous Akálavarshadéva, s his grandfather Krishna II Indra III had, when the grants were made, gone to Kurundaka from his capital Mánvakhéta for the pastabandhá festival. On that occasion he had himself weighed against gold, and, without coming out from the pan, gave away, together with twenty laksas and a half of drámas, Kurundaka and other villages, granted afresh four hundred villages resumed by previous rulers, and finally bestowed the village of Tenna, according to No II, on a Bráhma of the Lakshmana gôtra, a student of the Váyu-Mádhyaandina sákha, and named Siddhapabhata, the son of Śrí-Vennapabhata, originally of Páthalputra; and the village of Umvará (or Umbará), according to No. I, on a Bráhma of the same gôtra and student of the same sákha as the above grantee, but named Prabhákarabhatta, the son of Ránapabhata. The charters are dated, in words, on the 7th tithi of the bright fortnight of Pháguna of the Yuva-samvatsara, the Śaka year 838 (expired), which corresponds to the 24th February A.D. 915.

After the introductory bh svast a and the opening verse invoking the protection of Vaišnav and Śiva with which almost all the Ráshtrakúta grants begin, we have verse 2 in praise of

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1 See above, Appendix to Vol. VII, p. 15, note 5
2 For the meaning of this word see above, Vol. VII, p. 27, note 2
the god Krishna. In the verse following we find Indra, king of the charioteers, compared to the god Indra (Vishnu). In verse 4 we are informed that the god Brahman sprang from the water-lily in the navel of Vishnu, from Brahman his son Atri, from Atri the Moon, and from the Moon the dynasty of the Yadus, where Krishna was born. In the next verse we are told that there arose king Dantidurga in the Sātāṣi branch of the Yadu dynasty, to whom of herself appeared the goddess of sovereignty of the Chālukya family. Thus means that Dantidurga was the first Rāṣṭrakūṭa king who defeated the Chālukyans and made himself master of their dominions. From verse 6, if we notice the double entendre clearly intended, we learn that Dantidurga first subdued the lowest, to southern, country, then turned his arms against the Madhyadīśa, and finally conquered the city of Kālōji. According to an inscription in the Daśavatara cave at Ellur, Dantidurga subdued the ruler of Kālōji, Kalinga, Kōsala, Śisala, Malava, Lāta, Tanku, and so forth. If we are right in understanding verse 6 as we have done, Dantidurga first gained victories in the South and conquered the kings of Śisala, Kalinga, and so forth, then turned to the central part of India and subjugated the princes of Kōsala, Malava, Lāta, and so forth, and finally came back again to the South and vanquished the lord of Kālōji.

Verse 8 tells us that after Dantidurga his paternal uncle Krishna-rāja (I) came to the throne. The next verse makes mention of his son Nirupama (Dhruva), but omits the name of his elder brother Gōvinda II, probably because the author of the inscription wanted to give a direct genealogy of the royal grantor, with reference to whom Gōvinda II was a collateral prince, while he mentioned the name of Dantidurga as the latter was the founder of the dynasty. But by no means can this omission be taken as favouring the view that Gōvinda II did not reign. I have elsewhere adduced reasons for dissenting from this view, and in support of my position may now be stated the incontrovertible fact that the Dhulā copper-plate grant of Gōvinda II’s nephew and tenant Suvarnavamsa-Kakṣa distinctly refers itself to his reign, and gives the date Śaka 701, when we must consequently suppose Gōvinda II to have been alive and wielded supremacy. Verse 10 informs us that Nirupama (Dhruva) won two white parasols in battle, one from the lord of Kōsala and the other from the king of the North. Who these princes were we have no means to determine. But it looks tempting to identify the king of the North either with the Indrāṇyudha mentioned in the Jain Haravanam, or with Chakrānyudha, the ruler of Kanauj and contemporary of Dharmapāla of the Pala, and of Gōvinda III of the Rāṣṭrakūṭa dynasty.

Verse 11 says that from Nirupama (Dhruva) sprang Jagattunga (Gōvinda III), who, in his turn, begat Śrīvallabha (Amogha-varsha I). The next verse tells us that Amogha-varsha
I. raised the glory of the Ratta sovereignty immersed in the ocean of the Chalukyas and thereafter assumed the epithet Viśnūrāṇya. If we read between the lines, we cannot fail to notice that the Rāṣṭrakūṭa sovereignty had been shaken by the Chalukyas of Vāṅgi to its very foundations in the early part of Amoghavasira's reign. The Chalukya contemporary of Amoghavasira I was Narēndramārāja-Vijayaditya II, who, in an Eastern Chalukya record, is represented to have fought, during twelve years, by day and night, a hundred and eight battles with the armies of the Gangas and the Rattas. The latter can be no other than the Rāṣṭrakūṭas of Mālkhed, and it thus appears that Narēndramārāja-Vijayaditya II was a powerful king. We can, therefore, very well understand that he might have for a time eclipsed the glory of the Rāṣṭrakūṭas Amoghavasira I, however, was by no means slow to retrieve his lost reputation, and seems to have wreaked a terrible vengeance upon the Chalukyas, whom, as verse 13 informs us, he destroyed, just as a man burns chick-pea plants, the stalks of which have been pulled out by the root. That he inflicted a severe defeat on the Eastern Chalukyas can also be seen from the Cambay and Śangli charters, in which he is said to have gratified the god Yama with unprecedented morsels of cakes which were the Chalukyas Verse 13 incidentally gives us the information, if my interpretation is correct, that the Chalukyas whom Amoghavasira I vanquished had devastated Stambapura, which is the same as Tamrakup, identified with the modern Tamlūk, the head-quarters of the subdivision of the same name of the Mūnāpur district, Bengal.

From Śrīvallabha(-Amoghavasira I), who was a comet of destruction to the Chalukya family (v 14), spang Krishnārāja (II), whose fights with the Gūjaras used to be still remembered by old men, as we are informed in verse 15 I have elsewhere pointed out that the Gūjaras, with whom the Rāṣṭrakūṭas were often at war, ruled over Northern India and had their capital at Māhāsura or Kanaūj, and consequently the Gūjaras prince defeated by Krishnārāja II (A D 888-911) must have been Mahāndrapāla (A D 899-907), the patron of the poet Rājasēkhara.

Krishnārāja II. had a son of the name of Jagattunga (v 16), who married Lakṣṇamī, the daughter of Rānavīgrahā, the son of Kokkalla of the Hēlaya, rē Kālacchuri, dynasty (vv 17-19). It is worthy of note that Rānavīgrahā is here called Chēdrivara, rē lord of Chēdr. The same fact is hinted by a verse in Jahlana's Bāltismahāvallī, quoted by Dr. Bhandarkar in his paper on the Karēhā plates of Krīṣna III, which purports to say that of rivers the Namadā, of kings Rānavīgrahā, and of poets Surānanda were the ornaments of Chēdr. The name Rānavīgrahā does not occur in the list of the names of the Kaḷachuris of Chēdr. From a Ratanpir inscription, however, we learn that Kokkalla had eighteen sons, of whom the first-born was a ruler of Tripūri, and the others lords of māndalas, rē minor chiefs. If this statement deserves any credence, Rānavīgrahā, being a ruler of Tripūri, rē. of Chēdr, and not of a māṇḍala, was the eldest son, and the successor of Kokkalla. But from the Benares copper-plate inscription it appears that Kokkalla was followed by his son Mugdha-tunga-Prasiddhadhavala We may, therefore, suppose that Rānavīgrahā and Mugdhatunga-Prasiddhadhavala were one and the same prince.

The issue of the marriage of Jagattunga with Lakṣṇamī was Indrārāja (III), whose epithets Rattakandaḍāva and Śrī-Kirti-Nārāṇya are mentioned in verses 20 and 21. The next verse contains a double entendre, and so far as its mythological sense goes, it does not present any difficulty. But the historical sense of this verse is by no means clear. This much is certain that it records the defeat of a king of the name of Upēndra by the Rāṣṭrakūṭa prince Indrārāja III But who this Upēndra was and how the epithets ḍaṭa-

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3 Id Vol. II. p 301.
Gōvarḍhāna-āḍāḥkara and hēl-umālāta-Mēru, used in connection with the kings Upendrā and Indrarāja respectively, are to be interpreted, is far from clear. At one time I thought that Upendrā referred to Mahāpāla of the Pratihāra dynasty of Mahādaya, for whom I then contended that the Bhagapūrī grant of the Pāla dynasty gave the other name Chakrāyudha. But I have stated above that, beyond all doubt, Dharmapāla and Chakrāyudha, whom he re-instated on the throne, were contemporaries of the Rāṣṭrakūṭa prince Gōvinda III. Chakrāyudha cannot, therefore, be identified with Mahāpāla, who was a contemporary of Indra III., the great-great-grandson of Gōvinda III. According to Pandit Bāgwanāl Indraja, the word Mēru in the expression hēl-umālāta-Mēru signifies Mēra or Mērā, and the whole expression speaks of the defeat of some contemporary Mēra king of North Kāthāwād by Indrārāja III. Prof. Kielhorn, on the other hand, holds that Mēra probably is Mahādaya, i.e. Kanauj, implying thereby that it records the capture of Kanauj by Indraja III., specified in the Singli charter. With regard to the other expression, i.e. krīta-Gōvarḍhāna-āḍāḥkara, no interpretation has been proposed, and we must wait for the publication of other inscriptions to enable us to understand perfectly the historical sense of this verse.

In the preamble of the prose passage preceding the formal part of the inscription, the P. M. P Śrīman-Nityasvarahānārāndrādeva, i.e. Indraja III., is spoken of as "meditating on the feet" of the P. M. P. Śrīmad-Akṣālvārshadēva, i.e. his grandfather Krishna II. This indicates that Jagatunga, the father of Indraja III., did not come to the throne. The same may be concluded from the statement of our inscriptions that the battles of Kṛshnapārāja II were remembered and described by old men in Indra III.'s time. This shows that hardly a generation had passed since the occurrence of that event, and that consequently there was no Rāṣṭrakūṭa sovereign intervening between Kṛṣṇapaṇḍita II and Indra III. The same conclusion is pointed to by the fact that the Kāṭapātā grant of Rattarāja, in setting forth the Rāṣṭrakūṭa genealogy, takes the succession direct from Kṛṣṇa II to Indra III., and refers to Jagatunga only further on as the father of Amoghavāra-Vaddiga. But our conclusion is placed beyond all doubt by the Dēoli and Kārasī plate of Kṛṣṇa III, which distinctly speak of Jagatunga as having died without obtaining the sovereignty.

The composer of our inscriptions was Trivikramabhātta, the son of Nēmāditya. There can hardly be a doubt that he is identical with Trivikramabhātta, the author of the Nalakampanā, of the Śāndilyā gōtra, and the son of Nēmāditya (see loc. Dēvānāya). Another Śāndilya-kau-chakravrata Trivikrama was the sixth ancestor of the astronomer Bhāskarabhātta, a contemporary of king Bhoja of Dhārā. The oldest mention of Trivikrama is in Bhoja's Sarasvatīkanṭāḥ-hārana, while he himself quotes Bāna. The authorship of a Madāla-mātā-pā is also attributed to this Trivikrama.

As regards the localities mentioned in the grants, Pātaliputra from where the grantees of No II. emigrated is obviously Pāṭalā, the principal town of the district of the same name in Bengal, and Mānyakātha, the capital of the royal grantor, is Mālkhād in the Nizam's Dominions Kurundaka, where Indrārāja III had repaired for his paṭṭabandha, was first identified by Mr A. M. T. Jackson with Kurundwād at the junction of the Kārṇā and Pāṇchagānd in the Southern Marāṭhā country. In No. I. the village granted is Umvarā (or Umbarā) near Kammanjavja in the country of Lāta, and the boundaries specified are Tōlējaka to E., Mōgalkā to S., Samki to W., and Javalakāpaka to N. Umvarā as was first pointed.

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4 See above, Appendix to Vol. VIII p 10, note 2.
out by Dr Bhandakar, is the modern Bagumrā, with the prefix bag. Télajaka and Mōghalkā cannot be identified, but Samki and Javalakhpaka are Sanki, one mile S W of Bagumrā, and Jolwa, one and a half mile N of Bagumrā In No II the village granted is Tenna near Kammanija, and the boundaries specified are Vāradapallikā (or Bāradā) to E, Nāmbhitatāka to S, Vālīśā (or Bālīśā) to W, and Vāvniyana (or Babuyana) to N. They have been identified with Ten, Bērdoli, Nādīda, Wānēsa and Bāben respectively Kammanija, in the vicinity of which lay both the villages granted, is Kāmrēj. All these villages are to be found in the Nānsārī division of the Baroda State. The Bagumrā grant of the Gujarāt Rāshtrakūta Dhrūva II mentions Tenna, both as a village and a territorial division, and speaks of the village of Tenna as having been bestowed upon a certain Brāhmaṇa by his grandfather Dhrūva I (A D 834-35) "The explanation of its being given away again by the present record," as Dr Fleet has rightly said, "is, no doubt, to be found in the statement, made in the present record, that Indra III gave away four hundred villages which had been confiscated by previous kings, this was evidently one of them."  

TEXT of No I.  

First Plate  

1 सखिः  मोवाहिंसा धाम यवाभिनकर्ण कर । हरष यथा  
कालेन्दुकालय कामलके । [१०] सिङ्गुः ।  
2 'विदुरवमुख्यः विविषाचिरयस्मलविलितोलोकशुभः कंसिके । । सुंदरसरसिंह-  
रुक्षे यथा ।  
3 सिंह सिंहः करभरपरित्याचाराचैः कटाचा । [२०] सिंहासन ।  
4 संतुरस्वरायिनः । अपवर्तस्यस्यविदीयः स्त्रिसिंहः नातसुगैन्ध्र इववेद्राज-  
देवः । [५०]  
5 सखिः स्योनामामामक्षुद्रः सरसाश्रीजाज्ञातः स्याम्भु(१)स्त्रादाचिः । सु-  
तोभस्यकरपरिस्करा-  
6 सिंह सिंहः करभरपरित्याचाराचैः कटाचा । [६०] तवान्विद् ।  
7 वासुकिम्बर वासुकिम्बर । [७०] तवान्विद् ।  
8 तिस्ति चालकवाणविवर्णाः । चालकवाणविवर्णाः । [८०] तवान्विद् ।  

1 Journ Bo Br R A S Vol XVIII p 256  
2 Ind Ant Vol XXXI p 596  
3 From inked stammpages supplied to me by Bābā Bahadur Venkayya.  
4 The s is not well formed  
5 The s is not well formed  
6 तः मालु  
7 Read विदुरवमुख्यः  
8 तः मालु  
9 तः मालु  
10 तः मालु  
11 Read विदुरवमुख्यः  
12 Read विदुरवमुख्यः  
13 तः मालु  
14 तः मालु
9 माजानि। ॥ [६८] क[वा]क्षं इदयालितजनानभागी कैरं पुनः ।

10 यं [६८] यस्यसमस्य [सम]से वयस्वायनायः कांचीपदि प[द्]मकारि
    भूषय। ॥ [६८] बहू वेती। सानुव।

11 प्रविष्कर्मयिरस्नित्तिक्र[क्रू]क्षुपुलक्र[व]झाडय [कैला]कार्वारानीचलचरणारका वासिद्वात्मानू।

12 यस्यअन्न भूमिपालः कर्मु[शु]कोरित्वै[चौ]किमालयमानानामकैवतमार्ग: पालस्वावतावः।

13 नवे सानयनः ॥ [६५] निवाृ जागरीकंस्षेष[ह]पुिन्तिमीली: स्वर्या ॥ दिव सर्थ गतस्य राशि: ॥ तत्ता॥

14 भववर्मावर्चि पदे प्रितःवा: सीकाराराजपति: प्रसिद्धप्रपात: ॥ [६८४] कुमघरीवदनवाहाननामभु-

15 भंगलोकाः[व]वचनविवित्तकावर्णीः । वीरामुक्तकुस्तकृत्वमंकावर्णीका के

16 चिन्द्रमो निरस्यार्थीः ॥ [६४] कोरित्रः कुन्त्वरः। समस्तसुवनप्रायः
    सितिर लब्धः।

Second Plate, First Side

17 लच्छा। पारितिथिः विलासकसम धृष्टेणुदिविजयुतः। एवं कांपिकनिधि
    वरकरादिक्षमविधुः।

18 नवीनीतिनारायणिर्वासः इव खेतातपसः रघु इव [१०५] तथापितः
    चुगीं जब्रामार्गः।

19 त[ह]विनः । सीतापि श्वायम् चुयुं राजाराजमलिजनत् ॥ [११३] निवः
    [व]यथालकारः । रुटराज्याः।

20 यं पुनः [९] प्रथिमितिवदमरीः गीतारायणिर्वासः ॥ [१२३] समुक्षेप्यरूप
    स्तवाद्यक्षिणीः।

21 त्योहाः । १५योहद्वेणिश्रमणक्षुपायंकालभानिब ॥ [११५] १८[उष्णुष्णु]कृषि
    कंदलकालकै।

---

1 Metro श्रमधराः  2 Read "नक्षत्रोः"  3 Metro वसन्तापिकाः। and of the next verse
4 Metro शारदेलाविकरिताः।  5 Metro शालि।  6 One of the two circles of the characters has been omitted
7 Read "कितः"।  8 The repetition of this word is superfluous
9 Corrected by the engraver from शेतातपसः
10 Metro सिन्धु (आनन्दपीत)। and of the next two verses.
11 बौद्ध is also possible.  12 Metro नक्षत्रोः।  13 Metro शंक्तिः।
Bagumra plates of Indrani III - first set
22 तीस्त्राद्वाक्ष्याचर्कितजनि कष्टराजः। पीतापि कर्तमपूरंकैरकः कर्मानि[न] करिः। परिभः।
23 मति यस्य श्राजाकारितः। [१४४] उदयोद्वितिरकऽज्ञानसिद्धिः आधारमें-
धुतुः। (१) कुञ्जनीयप।
24 रि वैरतिभरंपिरितचापिण्येव विशुमा: ग्रहः। धारासरिणि से[न]चापवल्ले वचने-
राजसे। जलन।
26 तमंद्रो वैरित्वेवः स्वाध्वरतिभिदनयी: कीर्णतुंग[ट]वः। भरजरसिः-
27 जायोखययज्ञानसहितिपिन्येविनितिविज्ञानसहितेऽसीर[त]हृद्यः। [१६४] अ[चा]े-
सत्तिहा।
28 यै श्रावण्यवभयो भु[प]ः। [७]शसार्जनीयो गर्भयु[स]ग्रामसरितसक्षरहींष-कष्टः।
29 परः। विलारी: यवणेऽ नासन्तस कल्पितचनामाकेरे: सिद्धे। सान्तःसुधा-
रसेन फळ।
30 विलोक्यत: भलुधितयः। [१७३] बंधे तथा सप्तवंगसपरयो: कोश्ल्भुपा-
कालोः। राजा ओरेः।
31 वग्रहः समस्वस्वविद्वः। कीर्तिसांग। यस्थारातिऽपिन्येवसंख्यस्यः। वासौनपि
पुषोप।
32 ति: सुरीस्नुरिव प्रयाति विकासः पशुचये मालमः। [१८४] सकलयुगः-
गपाषये[व]पुनरयः।
33 सामाचा: कर्लितकालपाणिर्द्रायः दाक्षी: सुतामुकः। खुदुकःसुसुडेनुः।
उक्तोन्दिततहरी।

Second Plate, Second Side.

34 शृद्धिरिव परिविधे तात जान्तुंगदेवः। [१५५] चतुष्टशचित्ता[न]्यातोदृश्ये तात्यालमवदरीः।
35 घरदे रक्षकस्पुंदेवः। शमसि कर्तरीवास: कालोममिति[न]ं सकलाकालमश्चरा:।
36 पञ्चायाखाराचिरः। [१७५] [१०] मन्नमस्वप्तविन्यसर्ममितिदीश विन्यः। नवनानिश्चितकालं
चम्यूः चम्यूः चम्यूः।

¹ Metro: सार्दालव्रकृद्वा।
² Read सब्बान्ति।
³ Metro: मालिपत।
⁴ Metro: सार्दालव्रकृद्वा, and of the next verse.
⁵ The first a is not well-formed and looks almost like a.
⁶ Read काकुमिन्द्र।
⁷ The letter a is not well-formed.
⁸ Metro: मालिपत, and of the next two verses.
⁹ Read नामीचिरक।
¹⁰ Read मालिपत।
¹¹ Read बिंदुः।
¹² Read दिखे।
37 च। परमापूर्वते यदीवेज्जनार्याकाशप्रणाशगर्भित चकार सत[म]नन्दि वेधा।

38 यशुभद्रायंतिरणारोचित्विवाहारामानसिन्त्विकम न रमणूर्। चिन्मानीः

39 यश: [1*] खुला जन्म यदीयमाकुलिनः। जसु: स[स] विविद्या देव्यं

वक्षेतः मनाति च भ-

40 यं बैवांजलिं बौरेय: || [21*] 4जननवेषीनारायण [2्य]लोमुक्तम्येन।

41 चप्पे- दराजन जिला धातु च विषमतम् || [22*] 5सकाणननमस: सोय

क[ल] मामशा-

42 खुले नलिनकामेवेशमारायण । उपरि पर[श]रामेश्वरक्रमदा-

43 स्नित्तगुणरुप्लक्ष्णांकारैः यभूवः || [24*] स च परमभद्रात्रामारायणा

44 चित्राजमन्त्रीयानंदेवदातान्यङ्गपरमभद्रारायणपरमेश्वर-

45 अयोध्यायमभद्रायमभद्रायम्यावथवे: देवस: कुपरी सन्निव यथासंवघ्य-

46 भावातृत्वितिवियमपिताधिश्रुतिस्वाभिकरितकरित्वारायणी-

47 कामशिल्पस्व: व: संविद्वन्त यादभुजाकराजवागीतालीतिवेनिना चिप-

48 देवस्य 6 जुन्दमानगतेन मया मातापिताचारानन्देशिकामुकुपुक-

Third Plate.

49 यशोभवे (1) लक्ष्मणोनारायणादिक्षिणस्वाधिकारिणे10 राजसम्बन्धाय

50 प्रभकरस्तात्त्वक्षिणस्वाधिकारिणे यवरागालमारायण: यथा पु-

51 अंत: तोल्लोकं द्विष्ट्वो भोगलिका पश्चात: संतीराम भक्त[तो]

जवल्कुकुमर-

52 वामाराजचतुर्योपलिचित: कीर्ति: सपरिकर: सदर्शदा[प]राधि: चौपालानाम-

53 विराजः11 स्तवालकशिराह्वेददीयाम्बासिर[हेत] पूववेदवाल्याध्यक्ष:13 शकरभ-

54 तीत[सं]वकरणस्वाद्वरु || वानवशकरयागातश्चवसयां संपरे

1. Read "संदर्शकालिङ्गका।"
2. Read "संदर्शकालिङ्गका।"
3. Read "संदर्शकालिङ्गका।"
4. Read "संदर्शकालिङ्गका।"
5. Read "संदर्शकालिङ्गका।"
6. Read "संदर्शकालिङ्गका।"
7. Read "संदर्शकालिङ्गका।"
8. Read "संदर्शकालिङ्गका।"
9. Read "संदर्शकालिङ्गका।"
10. Read "संदर्शकालिङ्गका।"
11. Read "संदर्शकालिङ्गका।"
12. Read "संदर्शकालिङ्गका।"
13. Read "संदर्शकालिङ्गका।"
No. 4] 
TWO GRANTS OF INDRARAJA III.

55 घीप्रभविकरूः तुजापृथ्विमात्रहि तस्मातित्वर्तता च कृष्णाकादीन्द्रामानुः
56 अन्नायिनं पूर्वकेष्वाराधयुक्तस्ता नारिन चचलारि श्रामण्यतानि विम्बमित्राँक्षा-
लखे।
57 हैं: सह विशेषं विम्बुर्थः 8विशुध्वनिषिद्वारंस्मित्वाभिन्यार्थम् (१)
58 ब्रह्मकालिनिग्रंि दनोञ्चिनित्वता 4वच्चादयिक्षिता भुजगीति [सौं]जयम् । चपत:
59 कर्त्यत: प्रितिदिति वाचकी न केनदिविरूपि परिप्रवचनां कार्यं [३४] तथा
गामिनिभाषा।
60 8भंगरुसुधरे सामान्यं भूमिदाननकलमवेष्ट 8वच्चादयिक्षितेऽप्यमस्कृता
दायायो-नृमलः।
61 य: [३४] यज्ञायङ्गाण्योयण्ति स पंचमिविज्यापातकी: संपुष्केः खादः च
भगवताः आसिन्वा पत्रा
62 रिः वर्द्धांश्राणि सर्वेऽ तिथति भूमिदः। जापेत्तता चासुमलं च
tाहेवं नारे वनस्तु ॥ [२४*] सा
63 मानवीयः दर्शे सुपृणां काले काले पालनीयो भविष्यः। सर्वनितात्माका-
विनः पारिवेणानुः
64 भूरसे मृणी [य]चे रामभव: ॥ [२४*] 8विश्विज्ञानमभें नेमादिवस्य
खु ना भला प्राणस्य चो [३४]

TEXT OF NO. II.
First Plate.

1 चौ पंक्ति । 8 योजयायामान्य यज्ञाभिविकमि काल । हरय यथा
[का'] तबुज्जुलया कालः
2 लक्षात् ॥ [२४*] जययित् 1०विशुध्वनिषिद्वारंस्मित्वाभिन्यार्थकाला-
सूर्य: कामः।
3 तृः।[१२] सुख्सरसुजग्ने यथा उच्चारति लक्ष्म: ख्रृ[ः]भन्यातित्वार्थार्थकामे
कालः।
4 चा: ॥ [२४*] स जयति सूर्याधिकारयद्यः मयामसुखुतः [दु] नितारिचनः।
अप्राप्तविलिनः।

---
1 Read "वायुःकालः"
2 Read "तान्यायामान्"
3 Read "द्विश्चितः"
4 Read "क्रियाप्रधानः"
5 Read "ज्ञातात्मकः"
6 Read "मतिकरः"
7 Metro Śūka (Aunulaṭṭha)
8 Metro. Śālina.
9 Metro. Śūka (Aunulaṭṭha); this verse was left incomplete for want of space
10 Read "वियुनरुस्कः"
11 Read "कर्मक्रियः"
5 खबलो हसिंगः सततसुपिन्द्र विवेदराजदेवः ∥ [१०] हसिंगः सेवायचानाम-सुवर्दुसरसांभीजः(१)।

6 जत्ता [ख]यमुनास्मादः स्तोभूभूदस्मतकपरिप्रकाशः प्रकुल्वकोपिः ∥ त[भा]- द्विधी यहुःनां।

7 जगति स वहे यथा सैन्त्यपिलाचे: शापिः गोपाल[नामा] नयनकु- वल्कैः।

8 रसिमानाबचारा ∥ [४२] तत्तान्ये वितमानविवंयंजना बीन्दुविंगे।

9 पुरुषोत्तमर्मृतः। चारुवधवशाक्षरः: स्यमेव बस्त्रीयः श[ख]चक्रवर्षलकः।

10 न[म]जगाम ∥ [४२] कल्याणं हःद्यासिनियजचचे खारे पुनरथुं विशवे च मधेदया।

11 यस्मात् [ख] सम्मवसुमातः: ॥ नारिपिये पदमकारिर करणं भूयः।

12 तुभवमप्रकापिकः [लो]वृक्षपुष्पयज्ञादः ॥ 'कैलासाह[वा]नीचलवशरणपुरीः।

13 बादिततानात्। यस्मात् मृणमिष्टाः: कारसुकुलिसिल्पिः [लिः]मातायमा- 

14 नामानंदेेः।

15 तसाहीरविवल्लुक्ष्यानवी मानयति ∥ [४२] जिला जागविज्ञुवें पुनरंजे- 

16 ग्रीवी: खमः।

17 विनेतुमिव तथा गतेत्वा राजः: ॥(१) तत्तान्नमस्माचे पदे पिरवः। 

18 शीक्षणाराजयुपे- 

19 तिः प्रथितप्रतापः ∥ [४२] दिक्कुद्रोहवदनचान्दनयजकान्गिरान्माणविद्वत- 

20 भ क्ष चः चैतातपरं रूपः ∥ [१००] तत्तान्ये जगात्तुः खच्च लक्ष्यानि- 

तिलिन:। योपि जीवः। 

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1 Read "परिवलः।" 2 Read काष्ठीः। 3 Read प्रमः। 4 Read "हणि।" 5 Read "विलः।"
36 नातिनिव ततो जसमुक्तेवः || [१८४] चतुष्कषितान्तरसङ्गमीयायिनः
तास्थायः||
37 दिशवर्धक; रक्तक्रयक; || मनसि कल्तिनावः; कालसीमलिनिनां 'मावः
जनशरणः: पुः
38 खालालापरिम; || [२०४] देवो 'धयतुरसुधराशरणाराष्ट्रविष्णुविभाषारामकः
भौतिजियजीवं स
39 समृद्धि वीकोरतिनारायणः; || युला जनम यदीवमाकलिष्यां जस्मु: समं
विविष्यां
40 दैवं शक्रवचि मनासि च भवं सेवांजिनि मीलयः || [२१४] क्षतगो-
विधोरं इंगो
41 कुलिनमेषणा [२१४] उपेन्द्रमिद्राजज्ञ जिवा धेन न विचिततम् || [२२४]
जगलज्ञमस्यः
42 सीय जला नमस्थान्युवनपिरूपकालेवाहीग्नद्वाराणः तथारि परस्मार्याकः
43 कुशामदानसुपरिपदुपरमगिरिस्वाय्यांतिकीयः वभुवः || [२३४] स च परस्महाकारे
महाराजाविराज
44 परसेनश्रीमद्विश्ववर्धपादनातुष्टापरभद्रामहाराजाविराजपरमेश्वर
45 श्रीमलिवपरैसदेवः; कुशलो सबैविभ 'यथावत्वयुमकालाप्रतिविनिदेश्यते
मा
46 कुष्ठकाक्षिपकारिकारिकामहसदर्द्धसमस्यामलिवः श: संबदितं यथा
प्रमाणः
47 शेतराजधानीनिबिध्यम; शीषपदव्योविवायः कुशलकमागतेन मया माताम
पितृराजः
48 समुद्रिकाशुभिपुष्पयोमिहद्धिव (१) सुकतफसोचाय वाजिमाधधिनमनंत्राचणः

Third Plate.

49 रिणे पाठविनुपिनालय [३३४] 'परंपर'भवसुताय सिद्धभाव लातदेशामाल्यते
कामचित्तः
50 समीपे तेजनामस्यमः [३४४] यथा पूर्वती बालडपलिका [३५४] द्वितिती
नाभीतरकः [३६४] प्रथिततो बलीः

1 Read "कः".
2 Read "रूपः".
3 Read "सरसः".
4 Read "समुखः".
5 Read "प्रभुः".
6 Read "कः".
7 Read "दृष्टः".
8 Read "समुखः".
9 Read "समुखः".
10 Read "माताम".
11 Read "पितृराजः".
(Verse 1) May he (Vishnu), the water-lily (springing from) whose navel was made (his) abode by Vāthas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon!
(V 2) Victorious is (Krishna) (who is) the comet (of destruction) to Kamsa (and is) the hand of the gods, on whose chest, extensive as the Vindhya (mountain), dangles the pure Kanshubha, (and) on the slant of whose lotus-like face dance the shine-glances of Lakshmi, with the pupils (of his eyes) languid through excess of love.

(V 3) Body Victorious is the king Indraraja (III), whose long arms (were made to) rest by the goddess of Wealth, who has rooted out in battles the circle of (his) enemies difficult to withstand, who has seized the territories of the mighty, (and who is) the lion (of the best) among men, just as Upandra (Vishnu) is ever victorious, whose long arms (were made to) rest by (the goddess) Lakshmi, who held up in battles (his) discus bearing spikes and difficult to resist, who carried off Bha and (his) legions (to Patala), (and who was) a man-lion (in his fourth incarnation).

(V 4) The all-cord (Brahman) was born of the wide and blooming water-holy springing from the navel of (Vishnu) the lord of Sita, of him was born (his) son Atit, (and) of him again (of Atit) the moon that overflows with rays of nectar. From him there grew on earth the lineage of the Yadus, amongst whom (at one time) flourished (Vishnu) the wielder of the Śrīṇu (now) (in his eighth incarnation as Krishna), who was worshipped by the lotus-eyes of cowherdesses with every kind of finishment.

(V 5) In that family there arose the illustrious king Dantidurga, born in the great Sāyaka branch the rest of men, whose hand (was) the (auspicious) marks of the conch and discus (and) to whom of himself came the goddess of wealth of the Chālukya family, just as (in that) yonder that the Purushottama (Krishna), who prolonged the line of Sāyaka, who (in his) conch and discus (of his) hands as (his peculiar) characteristics, (and) to whom of himself came (the god), Lakshmi from the ocean.

(V 6) The hand (of the prowess) of this (prince), matchless in battle, having (first) established itself on the beautiful lowest most region of the earth, and having again overcome a gentle mantik at its own will the central region (Madhyadása), again established itself in the province of Kaśī, just as the hand (of a lion), after (first) establishing itself on the hips of a woman attractive to the heart, and pressing again at its will (her) waist, again establishes itself on the region (below the waist) where the girdle (is worn).

(V 7) His eldest, surrounding a wreath on (their) roots with which came in contact (their) hands (joined) like buds (all) kings respect with (their) heads slightly bent (and) with (their) knees rolling about on the surface of the earth, from Sētā (Rāmāvrama), where the blossoming lārnga (trees) are destroyed on the declivities of mountain-tops by hosts of powerful monkeys, as far as the Kailāsa (mountain), the outskirts of which resound with the jangling anklets on the moving feet of Bhairānd.

(V 8) When that king, after conquering the world by his own arm, had gone to heaven as if to conquer (it), being desirous of a fresh victory,—(his) paternal uncle, the illustrious king Krishnārjuna (I), of well-known prowess, occupied his position of supreme majesty.

(V 9) Nirupama, of spotless valour, springing from that (king), whose fame, solid, extensive and bright, diverted itself in the form of the lines of sandal-painting on the faces of the beauties, (in) the quarters, (and) who adorned the mountain (consisting of) the family of the glorious Rākṣṭakātās.

(V 10) From the hand of the trembling lord of the Kósalas was snatched away by him in battle one white (regal) parasol, which was the white (august) water-potter for the setting out of (his) fame, bright as the luṇḍa (flower), on a journey over the whole world, (and) which

1 "Patr. of Yuyudhana (a warrior in the Pandu army who acted as the charoteer of Krishna and belonged to the Vṛṣṇi family)."—Monte-Wibber's Dictionary.
was the toy-lotus, resplendent as the disc of the full moon, on the palm of the hand of Lakshmi, another again (was snatched away by him) from the king of the northern (country) as if it were (his) glory.

(V 11) From him obtained birth Jagattunga, who honoured the twice-born, he in his turn begat as son the king of kings Śrīvalabha

(V 12) Thus (prince), possessed of fortune, on raising again the glory of the Ratta kingdom, drowned in the ocean of the Chalukyas, became (i.e. assumed the epithet of) Vīraṇārāyaṇa, just as (Vishnu), again uplifting the earth, drowned in the ocean, became Vīraṇārāyaṇa (i.e. the heroic Nārāyaṇa).

(V 13) Having, by means of punishment, put down obnoxious persons, he destroyed the fiery Chalukyas, (his) enemies, who had completely devastated (the city of) Stambha, just as (a gardener), after removing the thorns by means of a stick, burns chick-peas, the stalks of which have been plucked out with the roots.

(V 14) From him, who was the comet of destruction to the plantain tree, (viz) the high family of the Chalukyas, was born Kṛśnarāja (II), of spotless life, whose fame, height as the moon, wanders about, though constantly drunk by the people by means of the cavities of (theu) ears.

(V 15) On the advent of clouds, when there is a heavy downpour of rain (and) when the circular rainbow [appears in the sky], the old men thus describe the event of his flight with the roaring Gūjara — "Thus did (he) in anger draw (his) bow, studded with a sense of gems darting forth rays, thus did (he) discharge arrows at the heads of the warriors of (his) enemy".

(V 16) From him was born the illustrious Jagattungadēva, who caused the destruction of the multitude of (his) enemies, who surpassed the beauty of Madana, who was the beloved of the goddess of Heroism, (the palm of each of) whose hands (bore the auspicious sign of) a discus shinning by means of (the marks of) a banner, a lotus and a conch, (and) who (thus) by (his) greatness excelled Vishnu.

(V 17) There was a king (named) Sahasārāyana, sprung from the Mahaśa lineage, who relieved the rishing sensation of the powerful and shining long arms of the roaring and invincible Rāvana, (and) the letters (setting forth) whose fame and name, finding a resting-place in the ears of the gods, (and) written by the Sudāhas with the dense fluid of nectar, covered the walls of the quarters.

(V 18) In the dynasty of him who was an axe to the families of (his) enemies, there arose the renowned illustrious king Ranavigrha, the son of king Kōkkalla (and) the lord of Chādī, into whose circle (of funerary princes), pilferer as he was of the ornaments of the wives of (his) enemies, entered every enfeebled lord of the earth on the destruction of (his) partisans, just as the moon, destitute of (all) the digits, enters the disc of the sun at the end of the (dark) fortnight.

(V 19) From him who was the receptacle of a collection of all virtues (and) the abode of resplendent majesty, there was born a daughter (named) Lākṣmi, possessed of lotus-like hands, [just as from the ocean, which is the abode (of the sun) of intensely gleaming rays, there sprang Lākṣmi, possessed of a lotus in (her) hand], Jagattungadēva, the moon to the night-lotus of the Yadu race (and) the raverisher of the hearts of beautiful women, married her (viz Lākṣmi, the daughter of Ranavigrha), just as Han, the moon to the night-lotus of the Yadu race (and) the raverisher of the hearts of beautiful women, married her (viz the goddess Lākṣmi).

1 The same as Tāmralipta, i.e. Tamalik, see p. 27 above.
2 [Compare Śūnapalasūda, I. 48.]
(V. 20) From these two sprang Rāṭṭā-Kandarpadēva, whose bravery was known as far as the shores of the four oceans, who was a grinding-stone to (his) enemies, who dwelt in the hearts of beautiful women, who was a refuge to all men, (and) who was a store of merit and beauty, [just as from (Han and Lakṣmi) sprang the god Kandarpa (i.e. Cupid), whose prowess is known as far as the shores of the four oceans, who is a grinding-stone to (his) enemies, who abides in the moods of beautiful women, who is a refuge to all persons, (and) who is a store of heavenly beauty]

(V 21.) This king, overrunning, by means of his own valor, the earth shining with the girdle of the four oceans, became (i.e. was known as) Śrī-Kirta-Nārāyana, just as the god (Vishnu), covering, with his stride, the earth shining with the girdle of the four oceans, was known as Śrī-Kirta-Nārāyana, on hearing of whose birth, the lustre of the faces, the moods, and the heads of (his) enemies, whose understanding was bewildered, simultaneously experienced dejection, fear, and the cavity of the hands folded (as a mark of) servitude

(V 22) The Indraśa (III), having uprooted Mēru (Mahādaya?) with ease, was not puffed up with pride at (his) defeating (king) Upendra who had saved Gāvindana, just as the god Indra, who uprooted (Mount) Mēru with ease, was not puffed up with pride at (his) vanquishing (the god) Upendra (Krishna) who had uplifted the Gāvindana (mountain) 1

(V 23) This lord of the earth, entitled to obeisance from all men, on founding many endowments to temples and agrahāras (to Brāhmaṇas), to be respected (by all), became, in point of fame for charity, superior to Parasurāma, the greatness of whose merits shone by the gift of a single insignifi cant village. 2

(L. 48-56) And he, the Paramadhāta-rakṣa Mahārājādhāvāja Paramēśvara, the prosperous Māyavardhanarājendra-deva, who meditates on the foot of the Paramadhāta-rakṣa Mahārājādhāvāja Paramēśvara, the prosperous Akāśavarṣadhāva, being well, commands all the lords of provinces (rāṣṭra), lords of districts (vahaya), chiefs of villages, leading persons, officials, employés, functionaries, etc., according as they are concerned —

"Be it known to you that by Me, who resides at the capital of Māyakañēta (and) who has come to Kurundaka for the glorious festival of the binding of the fillet,—for the enhancement of the religious merit and fame, in this world and the next, of (My) parents and Myself— with heartfelt devotion—eight centuries of years increased by thirty-six having elapsed since the time of the Śaka king, on the seventh (tithi) of the bright (fortnight) of Pāskrama in the Yuvā-samvatsara—having, on the completion of the glorious festival of the binding of the fillet, ascended the Tula-puruśa, 3 and having, without coming down from the pān, given away, together with twenty lakhs and a half of drammas, Kurundaka and other villages, and four hundred villages besides, that had been consecrated by previous kings,—was bestowed today, by pouring water from the hand, for the sake of the Bals, Ocharu, Vaiśnavēva, Aghādēva and Äśkrasannapāra, upon Suddhaprabhātta, of the Lakṣhmana gōtra, a student of the Vāya-Madhyanāmā (śākhā), (and) the son of Śrī-Vennapabhatta who had come from Pātaliputra,—the village of the name of Tenna in the province of Kannmanja situated in the country of Lāṭa, defined by the four boundaries, etc, to the east Vāraḍapallikā, to the south Nāmbhitattak, to the west Valiśā, (and) to the north the village of Vavvīna, 4 together with the royal share,

1 There can hardly be a doubt that this verse is intended to yield two meanings, one mythological and the other historical. The first is clear, but the historical sense is by no means evident, see above, p 27 f
2 There is here a play on the word kāk, which means both 'the earth' and 'insignificant'
3 A gift of gold, etc., equal to a man's weight "—Monier-Williams' Dictionary
4 According to No I 1 40 ff. "—upon Prabhākarabhāta, of the Lakshmana gōtra, a student of the Vaiśa-Madhyanāmā (śākhā), and the son of Vennapabhatta,—the village of the name of Umvari in the province of Kannamāja situated in the country of Lāṭa, defined by the four boundaries, etc, to the east Tēlēpaka, to the south Mōgālika, to the west the village of Samk, (and) to the north Javalakāpaka"
with the appurtenances, with *(the proceeds of the punishments for)* faults and the ten offences, with *(the right to)* forced labour as it arises, with the assessment in gram and gold

(LL 56-59) “No hindrance should in the slightest degree be caused by any one to him while enjoying *(this village)*, allowing *(others)* to enjoy *(it)*, cultivating *(it)*, causing *(it)* to be cultivated, or assigning *(it)* to another, in accordance with the manner of a gift to a Brāhmaṇa. Likewise, this My gift to a Brāhmaṇa should be assented to, just as if it were then own gift, by the good kings of the future, whether My descendants or others, bearing in mind that the fruit of a gift of land is common *(both to the granter and to the preserver)*”

(LL 59 f and vv 24-26 contain the usual admonitions to future rulers.)

(V. 27.) This praise-worthy panegyric was composed by the illustrious Trivikramabhatta, the son of Nēmādītya *(and)* serving the feet of Indrarāja

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No. 5—RAGHOLI PLATES OF JAYAVARDHANA II

BY HIRA LAL, B A, M R A S, NAGPUR

These plates were kindly sent to me by Mr C E Low, ICS, Deputy Commissioner of the Bālāghat district, Central Provinces. They were found in the village Ragholi belonging to the Sāleeta Zamindāri, now under the Court of Waifs and included in the Bahar taluq of that district, by a cultivator while ploughing the field. There are three copper-plates, of which the second and third bear writing on both sides, the third plate has only two lines on the reverse side. The plates are broader in the middle than at the top or at the bottom. At the broadest part they measure nearly 6½ inches, and the average height is 5½. They are held together by a circular ring, 2½ in diameter, which is somewhat thicker and rugged at the place where the two ends are soldered together. A circular seal with tasselled borders is attached to the ring and was put on it before the ends of the ring were soldered together. The seal has in two lines the legend Śrī-Jayavardhanadēvasya, which is enclosed by ornamental circles running round the bottom of the tassels. The ring was cut and resoldered by Rai Bahadur V Venkayya, who kindly took for me the impressions which are reproduced on the accompanying Plate. The copper-plates were found when Mr Low was writing the Gazetteer of the Bālāghat District, in which an extract from my translation has already appeared.

The language of the inscription is Sanskrit, written in characters belonging to the northern class of alphabets. The average size of the letters is about ½. They are badly formed and somewhat difficult to read. The first 20 lines of the inscription (excepting the opening words Om svasti Śrīvardhanapurī) and again lines 35 to 45 are in verse. The rest is Sanskrit prose. Final forms of *t* occur in lines 1 and 38, and one of *m* in line 45. The letter *b* is not distinguished from *v*. A notable orthographical peculiarity occurs in lines 32 f and 40 f, where we find *mv* written for *m* in *kāmvala* and *kalamala*. On the other hand *b* is omitted in *kuṇumna* (1 24) for *kuṇumbanah*, but regularly expressed by *v* in *dālāmvu* (1 41). The letters with a *ṛpha* at the top sometimes assume a very peculiar shape such as in *sarva* (1 25) and *varsha* (1 37). At other places they have the usual form, as in *śrīva* (1 29). There is also a tendency to change the final forms of nasals into *anuśtra* in contravention of the accepted grammatical rules, as in *pramukhām* (1 24) and *purushām* (1 25). The *ka* of *kalamala* in line 40 f has a peculiar form and differs from other *kaś* occurring in the inscription.

3 The word *prastād* is here evidently used in the same sense as *prastāt*.
The object of the inscription is to record the grant of the village Khaddikā in the Katāraka district (1 23) to a temple of the Sun god at Chattuliha (1 29 f) by king Jayavardhana II. It was issued from Śrīvardhanapura (1 1) and is dated in the 3rd year of his reign on the 30th day of the month Karttika (II 46 and 31). Judging from the writing it may be assigned to the eighth century A.D., the characters very much resemble those of the Panha plates of Gōvinda III dated in the year 794 A.D.1 Jayavardhana II is described in lines 20-22 as a devotee of Mahāśiva, the lord of the whole Vindhya, and Mahārājaśivāra Paramāvara. He belonged to the Śailavamśa (verse 1) His grandfather, who bore the same name as himself, killed the former king of the Vindhya and made the Vindhya his residence (v 3) The son of Jayavardhana I and father of the donor was Śrīvardhana II, who styled himself Vindhyēvāra (v 4), and who may have founded Śrīvardhanapura from which the present charter was issued. Five more ancestors of this line are mentioned, the first of whom was Śrīvardhana I His son was Prthuhvardhana, who is stated to have attacked Gujarāt (v. 1) In his family was born Sauvardhana (v 2), one of whose three sons killed the king of Pauṇḍrī (Bengal and Bihar), while another conquered the king of Kāśī (Benares). Of this latter, whose name is not mentioned, Jayavardhana I, was the son (v 3)

The first verse of this charter opens with an obscure epithet to Śrīvardhana I who is called Kailāsāchala-tunga-tunga-upala-dṛśāya-namas-prabhuk, which apparently means ‘the lord of the family of heu who was born in the great valley of the lofty peaks of the Kailāsa mountain.’ It is very difficult to hit at the true import of this expression, and the only conjecture I can hazard is that it may mean the Gāṅgavamśa, of which the Śailavamśa was probably a branch or a more well known name at that time. Otherwise it is difficult to see why in the same verse the same person should be called the lord or ornament of two families. If my conjecture is correct, the force of prakhyātī bhav (famous or known on the earth) preceding Śailavamśa-tīrīkak would be apparent. The Śailavamśa is very probably identical with the Śālipābhavas or Śālibhavas of Orissa, to which Prof Hubert has kindly drawn my attention. In the plates of the time of Śaśākārāya,2 a feudatory chief Mādhavarāja II, who issued the charter, is spoken of as belonging to the Śālibhava family, which is identical with the Śālibhava of the Buguda plates of Mādhavavarman3 as pointed out there. The former is dated in the year 619-20 A.D. and is the older of the two. Both were found in the Ganjam district, and both the charters were issued from Kāngōda or Kuangōda, which is identified by Prof Kalhorn with the Kong-u-t’o5 of the Chinese traveller Huen T’ang, who visited the place in the year 689 A.D.6 This principality was included in the Kalinga country or, roughly speaking, Orissa. In fact the village granted by Mādhavarāja II was situated in the district of Krishnagiri, a synonym of Nilagiri which is a name of Jagannātha (Puri) in Orissa? And it is well known that Orissa is the country where the Gāṅgavamśa originated. King Indravarman of Kalinganagara is spoken of as the ‘establisher of the spotless family of the Gāṅgas,’8 an epithet which does not occur in other grants of the Gāṅgas of Kalinga. So he was a perpetrator of a dynasty with a new name, which probably he introduced in preference to an old one which was not very complimentary. The new name is a metronymic, so we may suppose that the one suppressed was a patronymic. The Buguda inscription tells us how one Pulindaśāma worshipped Brahmā in order to create a fit ruler for the land, and how the god granted his wish by creating out of a rock the lord Śālibhava, who became the founder of the family of that name. However complimentary the story may have been in the beginning, it could not have failed later on to appear somewhat analogous to the alleged origin of low

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1 Above, Vol III p 103 ff.
2 Above, Vol VI p 144.
3 Above, Vol VI p 138.
4 Above, Vol VI p 144.
5 Wilson’s Visānu-Pūrāṇa, Vol II p 170, note 5
6 Above, Vol III p 42.
7 Cunningham’s Ancient Geography, p 515.
8 Above, Vol III p 127.
castes, which trace their origin to some such immate objects as scarecrows, dirt from Mahakdeva's body, or the sweat of his brow. In fact the aboriginal Gonds aver that their leader Lugo liberatt the first men of the tribe from a cave in the Iron valley in the Red hill by removing a stone 16 cubits high with which Mahakdeva had closed the mouth of the cave, and out came 16 scores of Gonds at once. The Sailodhava origin would thus appear something like an improvement on the story. Recognising the tendency, which has always existed and still exists, to adopt eponymous names under the influence of what Sir Alfred Lyall calls the gradual Bradmanising of castes, it would not be surprising to find a family with a dubious patronymic assuming a non-Bradmanical origin, preferring a metronymic connected with so holy a deity as the Ganges, in spite of the Kshatriya mode of calling themselves after the male parent. It will then be asked why in the present grant the Salavamsa was at all mentioned, to which an answer may be found in the fact that there are always three classes of people: the conservatives or those who would stick to the old things only, the moderates who would tolerate both the new and the old, and the extremists who would wholly discard the old, and probably the donor of the present grant belonged to the second class. All this, however, extremely hypothetical, and I only hazard it in the hope that a better explanation may be forthcoming. By the way I may mention that it was the Gangavamsa kings of Orissa who revived Sun-worship and built many temples dedicated to that deity; and again most of the officials, such as samahartras and samadhatis (1 24), are these classes found in the grants of Orissa kings. These are other items in support of the donor's family connection with Orissa.

With regard to the places mentioned in the grant, I identify Khaddik with Khadi, a village three miles north-east of Ragholi where the plates were found. It is only a Sanskritised name like Laajik for Lami, which is also not very far away from this place. Katara is probably the present Katera near Katangi, 60 miles west of Ragholi. I cannot identify Chatapala, unless it is a mistake for Raghuilla or Ragholi, where the plates have been found. With the elision of a little stroke in the first letter, and giving a slightly slanting position to the second, the word would read as Raghuilla. This may find support from the fact that the engraving of the grant is very defective, and that several other mistakes have been committed in lines 33, 40, 44, etc. I cannot find in the Central Provinces a place answering to Srivardhapura. It could not be Srivardhapura in the Bombay Presidency, the famous seaport referred to by European travellers as Zaffardan and celebrated as the birth-place of the first Peskwa. From what has been stated above, the family would seem to have come from a seaport in the east rather than from the west. But the place must be searched for nearer home, and it may be that it is now non-existent. The probability is that it was situated somewhere near Ramtek in the Nagpur district. Five miles from this place there is a village called Nagardhan which was known as Nandivardhana in olden times, and local traditions assert that the surrounding country was ruled from that place by Kshatriya Raja. The village contains ancient remains and is mentioned as the name of a district together with Nagpur in the Deoli plates of the Rashtra Kuta king Krishna III. dated in the year 940 A.D. It is plain therefore that

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1 Cunningham's Reports, Vol IX p 158
2 See Hunter's Orissa, Vol I p 279 f Dr Hunter says — "At a remote period, Sun-worship, driven out of Vedic India by materializing superstitions, found shelter on the secluded Eastern coast. Its existence in Orissa in ancient times is proved not only by the fact of a specific division of the country being devoted to it, but also by the rock writings... The most exquisite memorial of Sun-worship in India, or I believe in any country, is the temple of Konark upon the Orissa shore."
3 In the Ratnagiri inscription of Jayakadeva, Ep Ind Vol I p 33
4 Bombay Gazetteer, Vol. XI, p 467
5 Mr. Craddock's Settlement Report, 1895, p 15
6 It may be borne in mind that this part of the country was for a long time under Gonds and afterwards the Marathas, and as a rule the memory of these only survives.
Nandivardhana must have been a place of great importance before it gave its name to the district I hold that this was founded by a successor of Jayavardhana II, who removed the capital from Śivvardhanapura, also named after a king of the same line, to the place to which he gave his own name. The Rāṣṭraṅgūtas rose in power on this side in the eighth century, and it is probably they who displaced the Śailavamsa dynasty of the Vindhyā mountains. Nandivardhana or Nagarādha is about 100 miles from Rāgholi, and both were included in the same district about a century ago. It may also be stated that, so far as I have been able to find, there are no other villages ending in varṇadhana in Bālgāhāt or any of the surrounding districts, and the name is so peculiarly different from those of other villages in the locality that it may almost be called unique, for these reasons the location of Śivvardhanapura round about Nandivardhana or Rāmtek carries at least a certain probability with it.

TEXT

Seal

1 शीजयव-
2 हन्नदेवख [॥*]

First Plate

1 मी छाख्ल शोवारजपुरात् [॥*] शोकालाचलसुभृजज्ञावेश्
2 विपुलप्रदोषोज्येणप्रभुः। प्रक्त्याति शुचिव शीलबज
3 महिःक: सी — — बर्भि यो टुपः। ततुच: पुर्ववः
4 वेनो निजसृज्याकाष्ठखःः। सयाः देशियो मौज्जरास्याः
5 साद सच्चा विश्वतिमिमत्यः। [॥९] तर्कामयो
6 वजिज्ञाननदः सौवव्वः मूर्तितिमिमतराजः
7 मल्यविप्रमवः हुचचवं लोरसः। ते-
8 सामुक्षानिविर्रितरागुप्तू पौर्णिमं च्यापः
9 ति वेनो विभय तमुच साद सत्त्रच श्री-
10 याव्यति [॥२०] लाभसवर्तमो विवल्ल सच्चा द-
11 एपेडः दारण्यो काम्यो काश्यिनराशियो सित-

Second Plate, First Side

12 गुणो जयाभ वेता दिष्य। तत्वुची जयवत्तीने-
13 ति वचसा खातो वरो भुवस्तो विभंयविभनङ्गीव

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1 It is noticeable that all names of this line end in varṇadhana.
2 From the original plates I am indebted to Pr. F. Hultzsch for a few corrections in my readings.
3 Metre Śāradāvākitākṣara, also of the two next verses.
4 Read अद्भुतो.
5 There are two letters here which appear to have been struck off by the engraver. The metre also shows that they were redundant.
6 Read दृष्ट.
7 Read दृष्ट.
8 Read मूर्तिव.
Plates of Jayavardhana II

E HULTZSCH

SCALE 6

W GRIGGS, PHOTO-LITH
RAGHOLI PLATES OF JAYAVARDHANA II.

14 सूचिरं चला चक्र खिसिं। [१०] मात्राक्षेत्रायचतुर्द्विचे-
15 दृश्यं। स्वरूपनिर्माणकिरिकायाः। विकस्यंक्रीयो विश्वास्यं।
16 द्वारचक्रव:। श्रीवडङ्गादल्लू। सुतो कसू। [१२] तथाभां-
17 वाज:। स्वकल्पैविनिखिरिकायाः। जातो मद्यावरः-
18 गुणनिर्विकल्पकवञ्चि। लक्ष्मीप्रसार:-
19 परिवर्त्तिपतिरां। दृष्ट्रा। दिवं। यामगलावसः।
20 वेद कीवर:। [१३] परस्परार्थी। मातापिक्षपाद:।
21 लोकात:। स्वकल्पैविएचिमः। भद्रार्जावः।
22 जयमेक्रांच्यो। रज्यवञ्चः। देव:। क्षणो।

Second Plate, Second Side

23 कटेकविश्ययेश्वरकन्या। ाभाष्याणाने। [१४] समुद्रम त्रितीय-...
24 वासिनि। वाङ्कुर्रुमिन:। (१) समाहंसविभिष्ठाएवमुहा:।
25 यथाकालः। वगः। (२) समाहमुहा:। विश्वारथवां-
26 वम समाजापयति। [१५] चिदितमस्तु। भवत:। यामाभिमर:।
27 यं भाव:। सन्निहित:। सीपतिहित:। स्वगवरादान:-
28 समेत:। प्रतिशिवातेहराय:। वद्याः।
29 पराव:। सव्यंपारसीविचित:। चुक्तिश्चरितिहि:।
30 तत् र्वरकीयभावादिकायोऽहवानविशिष्टविवया
31 कालिकासुदाकामाचाराः। कः यहस्यमालोप:।
32 महागांधारमातापिक्षाराजन:। युगाभिमिहे। ता:।
33 भ्यासानुभूत। त्रिपतादित। इववगत:। [१६] बसुचितमे:।

Third Plate, First Side

34 भारानारिक भज:। मुख वस्त्रपू:। तथा। चोल चर्च:-
35 शाखे। [१७] भुवृभिमुखसः। दाता। राजविष्ठ:।
36 मिः। यस्य। यद्। भुसिल्ला। तक्। तदा। फल:। [१८]
37 वर्षक। वर्षकहलाण माण्य मोद्दित। भुवित:। शा:-

1 देवै इन्द्रवर्धनः
2 देवै खंडकुमः
3 देवै हरिप्रसादः
4 देवै कामकान्दकः
5 देवै वासुकिनुमः
6 देवै बनभवः
7 देवै भावः
8 देवै हरिप्रसादः
9 देवै हरिप्रसादः
10 देवै हरिप्रसादः
11 देवै हरिप्रसादः
12 देवै हरिप्रसादः
13 देवै हरिप्रसादः
14 देवै हरिप्रसादः
15 देवै हरिप्रसादः
16 देवै हरिप्रसादः
17 देवै हरिप्रसादः
18 देवै हरिप्रसादः
19 देवै हरिप्रसादः
20 देवै हरिप्रसादः
21 देवै हरिप्रसादः
22 देवै हरिप्रसादः
23 देवै हरिप्रसादः
24 देवै हरिप्रसादः
25 देवै हरिप्रसादः
26 देवै हरिप्रसादः
27 देवै हरिप्रसादः
28 देवै हरिप्रसादः
29 देवै हरिप्रसादः
30 देवै हरिप्रसादः
31 देवै हरिप्रसादः
32 देवै हरिप्रसादः
33 देवै हरिप्रसादः
34 देवै हरिप्रसादः
35 देवै हरिप्रसादः
36 देवै हरिप्रसादः
37 देवै हरिप्रसादः
38 न्त्रित्रता च तात्वरता ता तात्वरते वरेत् ॥ [७४] सद-...
39 तां परदता च यी दरतः वसुकयां ॥ स विषाह-...
40 याः कालिन्धा विद्विषः सि पचये ॥ [८४] दिति क-...
41 थलवदता शयनन्तिसंति विषयतुवदेशसंते...
42 जीविता च ॥ रातिहसद्वादः ॥ वुच्छाः न वि युध-...
43 वे: परवति पियो विलोया: ॥ [८४] रौंथविविभ-...
44 ख्य पाद[परोप]जीविता: ॥ श्रेय्यश्चक्षवालेन लिभ-...

Third Plate; Second Side

45 न्त्रित्र शासन यमृष् ॥ [१०४] प्रवर्यसानविज-...
46 यराली संघः ॥ कार्तिके (?)] दिन ३० [४४]...

TRANSLATION.

(Line 1.) O'h Hail! From Śrīvardhanapura.

(Verses 1) (There was) king Śrīvardhana (I.), the lord of the family of her who was born in the great valley of the lofty peaks of the Kailāsa mountain, (and) famous on (the) earth (as) the ornament of the Śaivaṁśa. His son Prithuvardhana, formerly having drawn the sword with his own arm, at once overcame the Gaurjara country by (his various) attacks.

(V. 2.) King Sauvardhana, who was born in his family, begat three sons of his own, who in due course acquired the glory of heroism on the circle of the earth. One of them, possessing valour, having killed the Psundra king who was skilled in rending up (his) powerful enemies, took the whole of that country.

(V. 3.) The third of them, of white (i.e. pure) character, the vanquisher of foes, having forcibly killed the self-conceited (and) cruel king of the Kāsías, took Kāśi (from him). His son, known by the name of Jayavardhana (I.), the best of kings, having killed the lord of the Vindhya, took up his residence in the Vindhya for a long time.

(V. 4.) His son was Śrīvardhana (II.), the lord of the Vindhya, who possessed immovable (permanent) wealth like the immovable Vindhya mountain itself, who banished poverty by gifts of elephants, (and) who augmented the prosperity of various (other) big families.

(V. 5.) His son, skilled in destroying all (his) enemies (and) a treasury of great virtue, was called Jayavardhana (II.). The goddess of Wealth so closely embraced him that the goddess of Fame, as if (jealous of her cowife), out of anger ascended to the heavens.

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1 Read पहुँचन्ता.
2 Read परदता.
3 Read कालिन्धा.
4 Read चमलकब्जिन्.
5 Read चमलकब्जिन्.
6 Read २न्द्रिपुष्ट.
7 The words in brackets are very common in inscriptions, see e.g. Ind Ant Vol IV. p. 210, note 3.
8 Read पपन.
9 I take drṣṭa-rājasa to stand for drṣṭa-rājasa in accordance with Pāṇ. VI 3, 63, and to mean the Gṛgada-varṣika.
10 Literally, ‘another than the two.’
11 The idea is that he was very wealthy, and that his fame reached up to the heavens.
(L. 20.) The devout worshipper of Mahēśvara (Śiva), who meditated on the feet of his parents, the lord of the whole Vindhyas, the Mahārājasūkrama Paramēśvara, the illustrious Jayavaradhanaśva, being in good health, having worshipped the Brāhmans in (the village) Khaddakā in the district (vihaya) of Kātāraka, issues a command to the inhabitants and other householders (as well as) revenue collectors, receivers of public property and so forth, as they are appointed from time to time, (and) to all state officers and provincial governors

(L. 26.) “Let it be known to you that this village is given by Us, with hidden treasures (and) deposits, together with (the right of) taking all the dues, with the prohibition for the regular or irregular forces to enter (the village), with (the fines leviable on) the ten offences,1 free from all troubles, to (the temple of) the holy Āditya-bhātāraka (i.e. the Sun-god) set up at Chatturthiha, at the request of the residence (vra ṣŚrīvardhana pura, l l), on the Kārttika (tulha), with libations of water, to be enjoyed as long as the moon, the sun and the planets endure, for the purpose of increasing the religious merit of (Our) parents and of Ourself, by (this) copper-plate charter. Knowing this, let (all) live happily, enjoying (their) due portion of rights, etc. And it is thus enjoined in the Dharmadīstra.”—

[Here follow four of the customary imprecatory verses]

(V. 10) (This) auspicious charter was written by the illustrious Mahāchandapāla, who subsisted on the lotus-feet of the illustrious Śrīvardhanaśva.

(L. 45.) The year 3 of the augmenting and victorious reign, the 30th day of Kārttiika.

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No 6—MALIYAPUNDI GRANT OF AMMARAJA II

By Professor E Hultsch, Ph D, Halle (Saale)

This interesting record of the Eastern Chāluksya dynasty was first published in 1905 by Messrs A. Butterworth and V Venugopal Chetti in their Nellore District Inscriptions, p. 184 ff., with seven photographic Plates. The original copper-plates had been discovered by Mr Venugopal Chetti in the Rāmalingēśvaravarāvāmi temple at Madanūr, a village about 10 miles from Ongole, Nellore district.” I re-edit the inscription from ink-impressions supplied by Rai Baladur V Venkayya, to whom the original plates were kindly forwarded at my request by Mr Butterworth, and who contributes the following remarks on them —

“Three are copper-plates, measuring 3½” by about 4¼” The first and last plates bear writing only on their inner side and have raised rims about ⅛” high only on their engraved side. The three remaining plates, which bear writing on both sides, have rims of the same height projecting on both sides.2 Through holes (⅛” in diameter), bored on the left margin of each plate, is passed a circular ring, which appears to have been cut and re-soldered before the plates came into my hands. The ring measures 5½” in diameter and is a little more than ⅛” thick. Its ends, which are slightly thinner, are secured in the upper part of an expanded lotus flower of eight petals. To the lower part of the same lotus, which is fashioned into a mul-like projection, is soldered a circular seal, which measures 2½” in diameter and is nearly ⅛” thick. It bears, in relief on a countersunk surface, the legend Śrī-Tribhuvandikṣṭa in the centre, in characters similar to those of the inscription. Below

1 These were probably killing (murder), theft, wrong action (adultery), slander, harsh language, untruthfulness, monotonous conversation, uncivility, atheism and perverse behavior, enumerated as daśadā śrāvakapākara in the Śukravān, añqañya 5, śāṇaka 5.

2 The rims are responsible for the fact that some symbols at the beginning and the end of the plates have not come out well in the ink impressions.
the legend is an expanded lotus flower, and above it a running (°) boar facing the pro.
left. In front of the boar is an elephant good, and behind its tail a crescent"

The alphabet is of the same Telugu type as in other grants of the same dynasty at period. No distinction is made between secondary i and ai, and secondary e and é is often written as i and e. Final k occurs in lines 32, 6 in II 8, 30 and 51, n in II 10, 18, 24, 37, 39, 57 and m in II 5, 7, 9, 11, 12, 51, 54, 55 and 60. The jāvāmānīya is used in II 42, 51, and th
upādhanāntya in II 10, 41, 43, 46 and 51.

The following orthographical irregularities deserve to be noted. Against one of Pāṇini’s rules (VIII 4, 49) the sh of varsha is doubled in II 8 and 11, but not in II 13, 16, 25 and 40. Some spellings are due to the Telugu pronunciation. Thus we find yātad (I 57), for ṣādā, yuttara (I 54 f and 57, but not in 1, 59) for uttara, rakhanayayya (I 47 f) k rakhaduṇyayau, aruha (I 50) for arha, krishya (I 39) for krishna. Dental n is employed instead of lingual n in Apanapura and Apana (I 53), pranaya (I 49, 50), diharana (I 52), ganōla (I 50), yuttarōlyan (I 54 f). The vowel u is replaced by ṛ in krishna (I 48), satva (I 52) and kruṭa (I 56). The palatal sabitum is improperly used in samba (I 50) for
samgha and sadva (I 52) for sadva.

The language is Sanskrit prose, interspersed with 23 Sanskrit verses in II 56-60 some names of villages, tanks and fields appear in then Telugu forms. At the end of the rest the usual imprecatory verses and the names of the Ajānyati, composer and writer are missing.

As the inscription records a grant to a Jaina temple, it opens with an invocation of Ś
Jaina religion (v 1). II 3-41 contain the genealogy of the Eastern Chālukya dynasty due to Samastahubandārīya Vijayāditya (VI) or Aṁmarāja (II), the date of whose construction is given in the same two verses (18 f) as in his Padanakalūra grant. The genealogical prose contains two passages of historical importance, the first (II 13-16) describing the reign of Vijayāditya III, and the second (II 22-32) the accession of Chalukya-Bhill II.

The Pāṇāparu inscription of Mallapādra reports that Vijayāditya III, slew Mangīra burnt Chakrakūṭa, terrorized Sankula, residing in Apanapura and joined by Krishna, restored his dignity to Vallabhāḍra, and received elephants as a tribute from the king of Kalṣa. The slay-
ing of Mangīra is referred to also in three other inscriptions. The second of them adds the burn-
ing of Apanapura, and the third states that the king, having terrified Krishna and Sankula completely burnt their city. Hitherto we did not know who Mangī and Sankula were. Verse 3 of the Mahāpāndhī grant calls the former ‘the king of the great Nodambha-rāṣṭra,’ and the second ‘the lord of the excellent Dāṭhaḷa.’ Thus Mangī seems to have been one of the Pāk
vas of Nolambavāḍa and Sankula an early chief of Dahala (or Chēdi). While two of the above-
mentioned inscriptions couple the name of Sankula with that of Krishna, the Mahāpāndhī grant (v 3) states that Sankula was ‘joined by the fierce Vallabha.’ The Nellore District Inscriptions (p. 169, note 5) correctly conclude from this claim that Sankula’s ally Krishna was a Vallabha, t.e. a Bāṣaṇākūṭa. Hence my former identification of this Krishna with the Parama
king Krishnarāja is wrong, and he may be identified, as was done by Dr Fleet, with the Bāṣaṇākūṭa king Krishna II. The latter is known to have been connected with the Chēdi family, being the son-in-law of Kokkalla I and the brother-in-law of Sankula. I feel so hesituation in identifying Sankula of Dahala with Sankuka (or Sankuragana) of Chēdi, the son of Kokkalla I, but am unable to identify Apanapura, where Sankula resided, according to its

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1 Ind Ant Vol. VII p. 16 LI 23 34 of this grant are identical with II 32 41 of the Mahāpāndhī grant.
2 Above, Vol IV p 239 f.
3 Above, Vol V p 126, verse 5; Ind Ant Vol XIII p 213, text line 16 f, South Ind Inscri Vol I p 44, verse 10 (compare above, Vol IV, p 226 and notes 7 and 9).
4 Dāya Kṣetra Deśa p 322 f.
5 Ind Ant Vol. XX p 102
6 Above, Vol IV p 227
7 Ind Ant Vol XII p 263
Pithàpuram inscription and Krishnaraja according to the Mahiyapûndi grant (v 15) In two
grants the burning of this Kirnapura,1 the residence of Krishna and Sankila,2 is attributed to
Viṣṇavāditya III himself *Verse 15 of the Mahiyapûndi grant informs us that this feat was in
reality performed by a military officer named Pândaranga. It is perhaps worth noting that
another Rāśtrakūta prince named Krishnaraja is mentioned in a grant of A.D. 888.3 Between
the slaying of Mangi and the victory over Sankila the Mahiyapûndi grant mentions that Viṣṇu-
āditya III *defeated the Gangas who took refuge on the peak of Gogakuta.4 As suggested
in the Nellore District Inscriptions (p. 169, note 3), this statement may or may not be a mere
variant of one in the Pithàpuram inscription, according to which the king burnt Chakrakuta 4
He is elsewhere said to have *defeated the unequalled Gangas.5 Finally the new grant reports
that Viṣṇavāditya III bore the surname Parachakrāmā (1 14)

The Mahiyapûndi grant gives a vivid description of the struggles that took place after the
death of Viṣṇavāditya II. Five years passed in continual wars between the rival claimants,
among whom Yuddhamalla, Rājamaṭanda and Kaptikā-Viṣṇavāditya are mentioned by name.
Then Rājabhima (or Chālukya-Bhima II) succeeded in restoring order by slaying
Rājamaṭanda, defeating and banishing Kaptikā-Viṣṇavāditya and Yuddhamalla, and killing
many other rebels. Yuddhamalla (II) is the son of Tāla, to whom one grant of Chālukya-
Bhima II attributes a reign of seven years,6 while two other grants,7 like the Mahiyapûndi
grant, take no official notice of his reign. Rājamaṭanda is perhaps the same as Rājamayya
in the Kaluchumbaru grant,8 and he is mentioned also in the Kolevennu plates.9 In editing
these plates I committed a mistake, which has been endorsed by Dr. Fleet10 and Prof. Kielhorn,11
in taking Rājamaṭanda as a surname of Chālukya-Bhima II. As stated in the Nellore District
Inscriptions (p. 170, note 4), the Mahiyapûndi grant now shows that Rājamaṭanda was a distinct
person Dr. Fleet has already noticed that ll. 17–19 of the Kolevennu plates contain a verse,12
the first half of which I would now, with the help of his remarks, correct as follows —

*VastavaŚīvājyaḥ @63 a ŚrīViṣṇuśīvājyaśāmtāṁtyē [18]

Thus the verse mentions four enemies of Chālukya-Bhima II — Tātabikya, Dhalada (or
Dhalaga), Munmiyva and Rājamaṭanda Kanṭhikā–Viṣṇavāditya, whom the king banished
along with Yuddhamalla II, is undoubtedly the same as Kanṭhikā-Bēta or Viṣṇavāditya V, the
son of Amma I and the ancestor of the Eastern Chālukyas of Pithàpuram.13

The subjourned grant was made at a winter sthūlo (uttardyana, 1 54 f. ) The donor was
a temple of Jina (Jñālāya) in the south of Dharmapuri (v 17), which was in charge of a
priest of the Yapañiya-samgha14 (v 18) It had been founded by the Kaṭakārāda (1 54)
Durgārāja (v 16) and was named Kaṭakābhārana-Jñālāya (v 17 and 1 53), evidently after
a surname of the founder. At his request (1 54) the grant was made, and the grant portion
opens with a pedigree of his family. His ancestor Pândaranga is stated to have burnt
Kirnapura, the residence of Krishnaraja (v 15), and accordingly must have been a military
officer of Viṣṇavāditya III.15 His son Niravadyadhavala was appointed Kaṭakārāda (1 44 f )
His son was the Kaṭakābhāpate Viṣṇavāditya (1 45 f ), and his son was Durgārāja (v 16).

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1 *Ind Ant* Vol. XIII, p. 213, text line 17
3 *Ind Ant* Vol. XIII, p. 66
4 Compare above, Vol. IV p. 227
5 *South Ind Insfr Vol. I p. 42, verse 10 (compare above, Vol. IV p. 227)
6 *Ind Ant* Vol. XIII, p. 214, text line 31
7 *South Ind Insfr Vol. I p. 44, above, Vol. V p. 188, note 9
8 Above, Vol. VII p. 181
9 *South Ind Insfr Vol. I p. 46 and note 1
11 *Lists of Southern Insfr No. 562
13 Compare (v. 43 p. 388)
14 See notes 1 and 2 above

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Pândaranga (the Pândarantha of v 15) is mentioned as Āśāpanī in a grant of Vijayāditya III. The title Kāṭalakāra or Kāṭalakāthipati, i.e. ‘superintendent of the royal camp,’ which was borne by his three male descendants, seems to be peculiar to the court of the Eastern Chālukya kings. Dr Fleet remarked that the grants of Amma I and Amma II mention Kāṭalakāra, Kāṭakāka, and Kāṭalakāthi as Āśāpanī, and came to the conclusion that these two words were not proper names, but mere titles. The Mahiyapūndi grant now shows that in each case they refer to one of the three direct descendants of Pândaranga, who bore that title, viz. Nṛravāyadhalava, Vijayāditya and Durgārya. It seems preferable to take also Kṣaṇeṣvara in the grant of Chālukya-Bhuma I as a vulgar form of Kāṭalakāra, the title of Vijayāditya, and not as a proper name.

The object of the grant was the small village (gramaśīkā) of Mahiyapūndi (1 55) in the district (mshāyā) of Kamma-nāndu (1 42). Its boundaries are given m 1 56 f. The northern boundary, Dārmavarum, is the Telugu form of Dharmapurī, to the south of which the Jñālaya was situated (v 17). According to the Nellore District Inscriptions (p 174, note) both Dārmavarum and the western boundary, Kaliakuru, are now in the Addaniki division of the Ongole taluka. Of two inscriptions at Dārmavaram (p 966 ff. of the same work) the first mentions Gunaśekara (Vijayāditya III.), Pândaranga, the burning of Kruṇapura, and Dārmavarum. An inscription at Addaniki (p 896 ff. of the same work) also refers to Pândaranga and Dārmavaram. Mahiyapūndi itself, the village granted, does not exist any more at present (Ind Ant Vol VIII p 167), but its former position is fixed by the identification of two of its boundaries. The district of Kamma-nāndu, to which it belonged, is identical with the Kamma-rāṣṭra of other inscriptions. To my former remarks on this geographical name may be added that it occurs as Kāmaka-rāṣṭra in the Jaggayapēta inscriptions of Purusadēśa. This Prākrit form renders my suggestion that Kāmaka may be meant for Kāmaka untenable, for the latter would have become in Prākrit Kammaka, and not Kāmaka.

**TEXT.**

**First Plate**

1 [ ABOVE, Vol. V p 125, verse 9]

2 [ ABOVE, Vol VII p 184 f.]

3 [ ABOVE, Vol VIII p 130]

4 [ Above, Vol VII p 184 f.]

5 [ Above, Vol VIII p 238]

6 [ See Bhagawati Indrap's transcript in Notes on the Amaravati Stupa, p 59, and Buhler's transcripts in the Ind Ant Vol XI p 258 ff and in Amaravati and Jaggayapeta, p 110 (compare Plate Ixi f.).]

7 [ Above, Vol VIII p 124]

8 [ From two sets of ink-impressions]

9 [ Read निष्ठोड़ा]

10 [ The anusvāra stands at the beginning of the next line]
7 नामबंदेवाणंश्वानस्यपिण्डेश्वरविश्वस्वप्नबम् । चालुक्यानां कुलमलकंकिश्चिस्वातः ॥
8 यज्ञदात्रक भ्राता कुलविश्वेषिोऽदर्श ॥ वष्णविणि ॥ वेघमिलकमङ्कपलयत् ।

तदाञ्वः

Second Plate, First Side

9 जो ॥ जयसिंहवशिष्मशस्म । तदनुभुज्यङ्गराजनन्दनी विश्वेषिोऽन्न ॥ तस्मु

तुरुचिज्ञराजः

10 चंचिमंगन्तकं जयसिंहवशिष्मशस्म । तदवशः ॥ कोजळिभववाचारण ॥

तस्म कव्चो भ्राता

11 विश्वेषिोऽदर्श ॥ मुक्ताः ॥ सत्चिमंगन्तकं ॥ (१) वष्णविणि ॥ तस्युचः विश्वाश्रये

दित्वमः ॥ रकोष्टादाम ॥ तस्मुतो

12 विश्वेषिोऽदर्श ॥ मन्नकं ग्रस्याणां ॥ चग्राणायाराकं: ॥ (२) विजळादिकं

भूताः ॥ चलवाश्रये मामक्षां ॥ (३) चलवा ॥ मृगेरन्तराभाजनाधिकं ॥ तस्म

सुनु: परचक्रारात्मणाधिकं: ॥ (४) चलवा ॥ मृगेरन्तराभाजनाधिकं ॥ मिलाबाहे

संगः

15 मुक्ताः ॥ गंगानाथेश्वरं गंगुश्रिकराचिरिल ॥ श्रावः ॥ वाचिमामयं संकिलशुष्कस्वप्नभुत

यो भर्तः

16 दिवशा चतुश्वरंश्रयतमस्वांकं विजळादिलो रच चिलं ॥ (५) तदनुजन लभः

Second Plate, Second Side.

17 श्रीराजावश विकामादिविश्व सुतस्यानुक्षममस्विष्टवः ॥ (६) तस्याधर्मी

विजळादिलः

18 यमासान दानयाः ॥ तदलसुतस्वराजस्व वष्णविणि ॥ तस्मुसामाय बाल

चालुक्यामिमलः

19 यज्ञदात्रकस्य मन्नकं ग्रस्याणां मामक्षां ॥ नानासामन्तवगीरविवलकः

भूतामः

20 त्सामाक्षेत्रेञ्च चलवा तो तालरां विषममुखुस्य सांतासुप्लणे

21 चलवा: ॥ (७) एकाद्व सम्यंतोविचवक्षितात्मकन्तरावशिरिवः ॥ श्रीमानासुकः

\[1\] Read "नुयाम" \[2\] Read "वष्णविणि" \[3\] Read "नामानिन्दविश्वानस्यपिण्डेश्वरविश्वस्वप्नबम्" \[4\] Read "मुक्ताः" \[5\] Read "सत्चिमंगन्तकं" \[6\] Read "विश्वेषिोऽदर्श ॥ मुक्ताः" \[7\] Read "चंचिमंगन्तकं जयसिंहवशिष्मशस्म" \[8\] Read "वष्णविणि" \[9\] Read "वष्णविणि" \[10\] Read "वष्णविणि" \[11\] Read "सुतस्यानुक्षममस्विष्टवः" \[12\] Read "नानासामन्तवगीरविवलकः" \[13\] Read "एकाद्व सम्यंतो विचवक्षितात्मकन्तरावशिरिवः"
22 भिंतिरतिपति विज्ञानविद्वारः । [८] पालब्रह्मचिंतकाया विज्ञानविद्वारः-
23 स[८]नि राज्या यह प्रवाहांगपरा दायातराज्यना राज्याभिभाविभो
युढ भवनरा-
24 जयसाङबोकलिकाभिजयादिविद्याधिष्ठयो विज्ञानविद्वारः श्राप । [१] विज्ञानविद्वारः-

Third Plate, First Side.

येन रणे कहः [१] कः-
26 गिञ्चकाविजयादिविद्युत्किलो । [९] चन्दे मायमहिष्ठलीपि
वहने ।[६]
27 यमुनातिरः।[७] देवीप्रदेवकारिषः प्रकटतः कावाद् । प्रापिता: [१]
[६]दोहेंद्रीरि-
28 तमभाषायततया बस्तोत्रसंयासकावासा।[३] तत्त्वर्णस्त्रिपैक।[३]
29 दिक्षो माते समाभ्यादि । [६] नादवा।[२] विविकतस्ति रिपुकुं बोपाधिरा
भूतः-
30 त: शब्द [१] यमी न मोक्षमिलसं सतितते न भक्तः [१] द्वारा-
भोजोभरागिरिविदनिम।[३]
31 समस्यामाणि शुरु दारियोपत्तकरतार्क वचसंसरे।[४] न नो वर्णि । [६] स
cाचारुक्षमिवमनता।[६] विष-
32 जयादिकन्ननः।[१] हादावाषामास्मात्।[३] राजसिंहो धरात्सं । [८]
tथ महेश्वरसः

Third Plate, Second Side.

35 'तेश्वमासमाणात्: कुमारभ:। [१] लोकाधिदेवः।[१] खुसु यक्षमभवद्[रा]-
34 जात्मा: || [८] जलजातपचासराकाशंकेश्चलचणिष्का।[१] करणचयतत:। [१]
लस्यावासः-

1 As remarked in the Nellore District Inscriptions, p 178, note 1, the ल after मार्जिः is superfluous, it was perhaps engraved because the writer had in his mind the frequent word मार्जिः.
2 Read विस्पेशताः
3 Read विस्पेशताः
4 Read विस्पेशताः
5 Read विस्पेशताः
6 Read विस्पेशताः
7 Read विस्पेशताः
8 Read विस्पेशताः
9 Read विस्पेशताः
10 Read विस्पेशताः
11 Read विस्पेशताः as proposed in the Nellore District Inscriptions, p 178, note 6, ल is engraved on an erasure.
12 Read नामाध्
13 Read नामाध्
14 Read नामाध्
15 Read नामाध्
16 Read नामाध्
17 Read नामाध्
18 Read नामाध्
19 Read नामाध्
20 Read नामाध्
35 व्यवस्थितगहानाथगरी: मिलितादातारुकः । [१०] विद्विद्धराधिपिविदी \\
विविधात्.
36 पक्षीविदी: । [१*] कार्यतरग्रामकुशलः \\
37 लामटुप्रेमान् । [११] कारिगरकालक्षणरहितसुनिदिनानावस्थान: ।
38 सुभाष: । [१*] याचक्षणविनिष्ठामनविष्ठामिकेशोहसः \\
कुमारः । [१२] गिरिरस्वसं-
39 संध्यावः शकसात् मानिषीस्वसाविनः । [१*] 'सत्यदयिक मद्यालेक \\
स्नेतानोहः । [१३]
40 चतुर्यो चतुर्यो घटनानव त जनन: परेः । [१*] योधाद्यमाचिनिको \\
रचित्विव वीरः-

Fourth Plate, First Side

41 नारायणः । [१४] स । समस्तपञ्चमाम्बज्योज्याविविधातमक्ष्याराधिकायिन्यायधिकपरभी- \\
सरोपवराः-
42 सिद्धिहतिरकालक्षणविनिष्ठामिको 'रायक्षुमसस्माजुडिनिश्चिववर्गः । [१*] निर्मलामाधिक \\
पयाति । [१*]
43 आयितः । [१*] 'विद्यनुसाराधिपिति'पुराणाराजिं । \\
44 यस्विनिमुखमितिप्रायः । [१*] मेल्यु अरुिर \\
रः । [१*] प्रवृत्तिः ॥ [१५] तत्तवः ॥ [१*]
45 जी निरुवधबलः । कटकराजप्रम्रजितसिलसाहः । [१*] तत्तवः विजया-
रः-
46 कालिपति: । [१*] 'सतः । \\
47 सत्यसुविज्ञानविज्ञानविज्ञानमार्गः । [१*] चालुक्यानां च लक्ष्या \\
वदिर्दर्शि सदा रचणाः[१*].

1 Read 'विन्दुवायूरः'.
2 Read 'विन्दुवायू'.
3 Read 'कुप्तः'.
4 Read 'चिनमार्दिनः'.
5 Read 'चित्रधिबः'.
6 Read 'चित्रधिबः'.
7 Read 'चित्रधिबः'.
8 Read 'कुप्तः'.
9 Read 'चित्रधिबः', as suggested in the 'Nellore District Inscriptions', p 178, note 2.
10 Corrected from 'सुवाही'.
11 Read 'सुवाही'.
12 Read 'सुवाही'.
13 Read 'सुवाही'.
14 Read 'सुवाही'.
15 Read 'सुवाही'.
16 The 'सुवाही' was added subsequently.
17 Read 'सुवाही'.
18 Read 'सुवाही'.
19 The 'सुवाही' was added subsequently.
49 विशिष्टिणि वसन्तादावासुरः ईशान्ति ।

49 दक्षिणान्ति वसन्तादावासुर:।

Fifth Plate

59 परिज्ञानं भक्तवत्ता विद्वानं निर्माणः।

60 श्रीमानं श्रीमानं निर्माणः।
ABRIDGED TRANSLATION.

Verse 1 invokes the religion (dásana) of the lord Jñáendra.

(Line 7) Kubja-Vishnudhrana (I.), the brother of Satyáraya-Vallabhendra who adorned the family of the Chálukyas, ruled the Vengi country (mañḍala) for eighteen years, his son Jayasimha (I.) for thirty-three; Vishnudhrana (II.), the son of his younger brother Indrārjha, for twenty-five, his son Māṇḍya-vyāvarāja for thirteen, his younger brother Kokkila for six months, his eldest brother Vishnudhrana (III.), having expelled him, for thirty-seven years, his son Vījayaditya (I.)-bhaṭṭāraka for eighteen, his son Vishnudhrana (IV.) for thirty-six.

(V. 2) King Vījayaditya (II.), surnamed Narēndramrigarāja, who had the courage of a lion, for forty years with eight 1

(L. 13) His son Kali-Vishnudhrana (V.) for one year and a half His son, whose other name was Purachakrārāma,

(V. 3) (was) Vījayaditya (III.), who, having slain in a great battle Māṇḍya, the king of the great Nodamba-rāṣṭra, having defeated the Gangas who took refuge on the peak of Gagakāta, and having terrified Sankila, the lord of the excellent Pāṇḍava, who was joined by the fierce Vallsaha, ruled the earth for forty-four years.

(L. 16) Chālukya-Bhima (I.), the son of his younger brother Vikramāditya (I.) who had received the dignity of Yuvarāja, for thirty His eldest son Vījayaditya (IV.) for six months His eldest son Ammarāja (I.) for seven years Having overcome his infant son, Tāla-nirpa, the son of Yuddhamalla (I.), the paternal uncle of Chālukya-Bhima (I.), for one month

(V. 4) Having slain at the head of a rough battle thus Tāla-rāja together with crowds of different vassals, who were joined by a superior army (and) had troops of furious elephants, the glorious king Vikramāditya (II.), the son of king Chālukya-Bhima (I.), of very fierce power, righteously ruled for one year the earth surrounded by the girdle of the oceans

(L. 22) Afterwards at the setting (see the death) of Vikramāditya (II.), the kinsmen-princes who were desirous of the kingdom, (viz.) Yuddhamalla, Rājamārtanda, Kaṇṭhaka-Vījayaditya, etc., were fighting for supremacy, oppressing the subjects like Rakshasas (at the setting of the sun) in mere war five years passed away Then (succeeded)—

(V. 5 f.) The fierce warrior who slew among those Rājamārtanda; who in a battle made Kaṇṭhaka-Vījayaditya and Yuddhamalla go to a foreign country, the curved sword wielded by whose strong arm dispatched to the abode of Death many others who, though respectable kings, had shown themselves puffed up by evil conduct (and) causing distress to the country, (and whose) command is carried on the head like a garland by the eager kings of the earth.

(V. 8) Thus Rājabhima (II.), the son of Vījayaditya (IV.) (and) grandson of Chālukya-Bhima (I.), righteously ruled the surface of the earth for twelve years.

(V. 9) Ammarāja (II.), who was born to him by Lōkamahādevī, as Kumāra to Mahāvara by Uma,

(V. 13 f.) Who—as the eastern lord of mountains, to redder the world, (puts on himself) the sun—put on, to please the world, the fillet in the twelfth year of (his) birth, in the year reckoned by the mountains (7), the flours (6) and the Vasus (8)—(i.e. 867)—of the Śaka era,

1 The reading of the text seems to be meant for अग्रस्यामसा अर्थात्, which would however be against the metre.
2 The other Eastern Chālukya inscriptions show that agrasā has to be taken here to mean 'the first born son,' and not, as usually, 'the elder brother.' A similar use of the word agrasama is noted by Dr Flett, above, Vol VII p 151.
in this month of Márgaśirsha, on the thirteenth day of the dark (fortnight), on Thursday, in the
MaTRA (Amr̥ddhā) nakhatra, while the sun (was) in Dhana, in the Ghata ṽaṅga .

(L 41) This Samastabhuvanadvāra, the glorious Vijayāditya (VI), the Mahārājādhirāja
Prameśvara, the very pious Ammārājā (II) thus commands all the ryots, headed by the
Rādhirākās, inhabiting the district (vishaya) of Kamma-nāṇḍu —Lords 1

(V 15) Even one possessed of thousands of months (would be) unable to count the great
achievements of that valiant Pándaranga, of spotless fame, who built Kiranapura, the
residence of Krishnārājā, as Mahēśā (Śiva) (burnt) Tīrputa

(L 44) His son (was) Nīsavadyadhavala, whose forehead was decorated with the fillet of
Katakārīṣa His son (was) the Katakārīṣapati Vijayāditya

Vēse (16) His son (was) Durgarāja, whose sword always (served) only for the protection of
the fortune of the Chālukyas, and whose renowned family (served) for the support of the
excellent great country (mandala) called Vēngi.

(V 17) There is on the southern side of Dharmapuri a very charming excellent temple of
Jina (śraddhaya) founded by him, an abode of merit, and marked with the auspicious name of
Katakābhārana .

(V 18) (There was) the lord of ascetics Jīnānandin, who resembled the Gaṇadhāras,
belonged to the pure and worthy 2 Nand-gaṇadhara (and) was the chief lord of the
Kotimaduva(P)-gana, which is to be worshipped (as belonging to) the holy Yāpaniya-saṅgha

(V 19) His first disciple was a chief of ascetics called Div[ā]kara, renowned on earth,
a store of highest knowledge (and) high-souled, who resembled the Jinas themselves by great
virtues

(V 20) His disciple was the wise ascetic Śrīmānśirādeva, a store of great austeritys,
whose people desire as if he were possessed of the power of prabhūrya 3

(L 51) To the Katakābhārana-Jinālaya superintendent by him there was given, at the
request of the Katakārīṣа, for the cost of repairs of breaks and cracks, offerings, worship, etc.,
and of an alma-house (sattra), on the occasion of the winter solstice (uṭtara-yana), the small
village named Maḷiyappūnī, with exemption from all taxes, with libations of water

(L 55) The boundaries of this village (are) in the east Muhunjura, in the south
Yinunu, in the west Kalvakuru, in the north Dharmavaramu

(L 57) The boundaries of the fields of this village (are) in the east the Gollam-gurtha
(pond), in the south-east the Rāvya-perrya-chervu (tank), in the south a demarcation stone,
in the south-west also a demarcation stone, in the west Maḷkaparu and the Koṭabāy-tatīka
(tank), in the north-west also a demarcation stone, in the north the Duba chervu (tank), in
the north-east the boundary (is) also the boundary of the Eyyaka-chāna (field) in Kalvakuru.

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No 7—PLATES OF VIJAYA-DEVAVARMAN

BY Professor E Hultsch, PH D, Halle (Saale)

Two sets of excellent mk-impressions of this grant were sent to me by Rāj Bahadur
V Venkayya, who had received the original plates from the Collector of the Kistna district

1 The word caṇḍa means also ‘a cane ,’ see Nellore District Inscriptions, p 173, note 5
2 It is not quite impossible that panyāraka is a mistake for Paṇḍya, compare the Paṇṇāgavṛkhamulagana
of the Nandasamha, above, Vol 1 p 393
3 According to Buddhist works, prabhūrya or prabhārya means ‘jugglery, working miracles,’ see the
St Petersburg Dictionary.
"The plates belong to the Head Assistant Collector of Narsapur, in whose office they have been lying for a long time. The person from whom they were originally obtained is not known."

"The copper-plates are four in number. Their length is 5¼ inches, and their height 2½ inches at the ends and 2½ inches in the middle. Their margins are not raised into rims. The ring was cut by me (viz Mr Venkayya) for the first time. Its diameter is 2½ inches, and its thickness slightly over ¼ inch. The ends of the ring are secured at the base of an oval seal, measuring 2½ by 1½ inches. The seal is all but obliterated, but a faint trace of some quadruped—perhaps a tiger—can be seen."

The inscription on the plates is carefully engraved and on the whole in a state of very good preservation. The alphabet resembles that of the three grants of Simhavarman and of the plates of Vijaya-Nandivarma. But neither t nor n have a loop at the left. As in the Hrāhadagali plates, the former is distinguished by a slight curve at the right, compare for example the tā of etasa (1 8) with the na of vayana (1 7). As first members of a consonant group both follow the same, see the bā of dhohhhattā and the udā of ch-kṣaumantā (1 17). Final forms of t and n, followed by a mark of punctuation which looks like a right angle, occur at the end of lines 17 and 19. The numerical symbol 20 occurs in line 11, the symbols 3 and 10 are used in the date (1 15), and the plates 1 a, 1 b, 11 a, 1 b and 11 v are numbered consecutively, like the pages of a modern book, with the symbols 2, 3, 4, 5 and 6 on the left margin, on the first plate the sacred syllable om occupies the place of the figure 1.

The language is Prākrit prose, with the exception of the last plate which bears two of the customary Sanskrit verses. While in the case inscriptions every double consonant is expressed by a single letter, the orthography of the prose part of the subjoined plates agrees in this respect with that of the literary Prākrit and of the British Museum plates of Chārudēvi. In sumuvaśchākhara (1 14) n is doubled after anusvāra. The language of the new plates is more archaic than that of the literary Prākrit in one important point: single consonants between vowels generally remain unchanged. Thus k is preserved in bhattāraka (1 3), kh in paruvaka (1 7), g in bhagavato (1 1), j in vajaya (1 1 6, 14, 14), yām (1 5) and mahārāja (1 6), t in bhagavato (1 1), anuvēda (1 2 f), bhavanavva and eta (1 5), purkhitavva (1 13 f), th in rattha (1 2), d in pāda (1 2 and 3) and padesa (1 10), dh in medha (1 5). But elision and ya-stav has taken place in adhitya (11 11) for arāhaka, nayattana (1 10) for māravavā, vayana (1 7) for māraka, and at the beginning of the enigmatic cha in dvagghana ya (1 13) and pavabhariya ya (1 13 f). The word Pausha (1 15) appears in its Sanskrit form. Dental n occurs in anuvēda (1 2 f), Sālandelvava (1 4), yām (1 5), gharuratthana (1 11 and 12) = Sanskrit griharūthana, and lingual n in bhavanavva (1 8), Ganasmama (1 9), dvagghana and rakhaba (1 12), samāñjita (1 13) = Sanskrit samāñjita, and samunvechabharūthana (1 14). Both n and n appear in vayana (1 7), nayattana[i] (1 10) and manusandham (1 11). Among the remaining Prākrit words may be noted the two numerals terasa (1 15) and visam (1 11), and of other inflected words the ablative Vengipurā (1 1), the genitives Devamamasca (1 6) and Ganasmama (1 9), the two differently formed locatives Elāre (1 7) and padesavin (1 10), and the instrumental pavaharik (1 13).

The inscription is dated on the tenth tīla of the dark fortnight of Pausha in the thirteenth year (in words and figures, 1 14 f.) of the Mahārāja Vijaya-Dēvavarman (1 6), who issued...
this grant from Vēngipura (1 11) and addressed it to the villagers of Ėlūra (1 7) The donor was named Gasasvarman (1 9) and received twenty (in words and figures, 1 11) revartanas of land, evidently near Ėlūra, together with a site for his house and a site for the houses of his servants.

The king is described as 'the performer of horse-sacrifices, the Śālankāyana, the fervent Māhāśīva, who is devoted to the feet of the lord (his) father, (and) who meditates at the feet of the holy Cnttarasāvvāmā' Nearly the same epithets are applied in another set of plates to the Mahārāja Vijaya-Nandivarman, who was the son of the Mahārāja Chandavarman, issued his grant likewise from Vēngipura, and addressed it to the inhabitants of a village in the district of Kudrāhāra. This family may be designated the Śālankāyana Mahārājas of Vēngipura As Devavarman's grant is in Prākrit, he was presumably an ancestor of Chandavarman's son Nandivarman, whose grant is in Sanskrit.

Vēngipura, the capital of the Śālankāyanas, has been identified with Pedda-Vēgi, a village near Ellore in the Godavari district. The correctness of this identification is confirmed by the existence of a small mound which, on a visit to Pedda-Vēgi in 1902, was shown to me by the villagers as the site of the ancient temple of Cnttarasāvvāmā, the family deity of the Śālankāyana Mahārājas Other indications point to the same part of the country. The plates of Vijaya-Nandivarman were found in the neighbourhood Kolleru lakes, and Ėlūra, to whose inhabitants the subjoumed edict was addressed, is no doubt the modern town of Ėlūra (Ellore), 7 miles from Pedda-Vēgi.

TEXT. 6

First Plate,

Om? [17]

1 Sīr-vijaya-Vēngipurā [17] Bhagavato
2 Chittarathasāmipādānu-
3 yātassā bappabhatāraka pādabhattachā

Second Plate, First Side

4 paramāhessarassā Śālankāyanassā
5 assamedhayātino
6 mahārāja-sūl-Vijaya-Devavamassā

Second Plate, Second Side

7 vananena Ėlūre mulūda-pamakho
8 gātico bhānyaavvo [17] Etassā
9 Ba[bhura]-sagottassa Ganassamassā

Third Plate; First Side.

10 sundara-padesamh bhūm-myattanān[1]
11 visam 20 garattṭhānam adhiya-manussanām
12 dvaggāna ya garattṭhānam pariha-rakkhanām

1 Ind Ant Vol V p 175 ff
2 This is the actual reading of the plates, see above, Vol VI p 315 and note 4
3 South Ind Pal p 16, note 1, Ind Ant Vol XX p 93
4 Compare the quotation from the Madras Journal, Vol XIX (which is at present inaccessible to me), above Vol IV p 143, note 7
5 South Ind Pal p 155, note 1
6 From two sets of ink impressions.
7 Expressed by a symbol, which stands on the left margin of line 2.
THIRD PLATE, SECOND SIDE

13 samānatam [!*] Evam savva-parihratam parihrat-
14 tavvo ya [!*] Vijaya-samvyachohahām
15 terasa 10 3 Pausha-kālapakkha-dasami [102][!*]

FOURTH PLATE

16 Shashtam varsha-sahasrām svarggē kriđati bhūmi-dah [!*]
17 ṣāchāḥitā chā-nuṁmatā cha tānya-neva marakē1 vasēt ||
18 Bahubhir=vasudhā dattā bahubhiś=chā-dunudaḥ [!*]
19 yasya yasya yaḍā bhūmiḥ2 tasya tasya tadā phala[m] ||

TRANSLATION

"Om (Line 1) From the prosperous and victorious Vengipura. The villagers3 of Šilīra, headed by the Mulade,4 must be addressed (as follows) by the word of the glorious Mahārāja Vijaya-Dēvvarman, the performer of horse-sacrifices, the Śālankāyana, the fervent Māhēśvara, who is devoted to the feet of the lord (his) father, (and) who meditates at the feet of the holy Chitrarathasaṁvin —

(L 8) "It has been ordered that to thus6 Ganaśarman of the Bā[shura]7 pōtra (there have to be made over) twenty— 20— muṣṭānas of land in a handsome locality, a house-site (for himself, and) a house-site for the men who receive half the crop8 and for (his) door-keepers,9 (and) that the immunities (granted to him) have to be protected And thus he must be exempted with all immunities (In) the victorious year thirteen— 13— (of the reign), (on) the tenth— [10]— ninth of the dark fortnight of Pausha.”

[Ll 16-19 contain two of the usual verses.]

No 8—BENARES INSCRIPTION OF PANTHA.

By P Daya Ram Sahni

I edit this inscription from two rubbings kindly supplied to me, one by Dr J Ph Vogel, Superintendent, Archaeological Survey, Northern Circle, and the other by Mr G D Ganguli, Curator, Provincial Museum, Lucknow A transcript of it has been published before in 1886 by Prof Hultsch in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. XL p 55

The slab on which the inscription is engraved is said to have been discovered in the vicinity of the modern city of Benares, and is one of the twenty-four objects which were presented at the instance of Mr J. H. Marshall, to the Lucknow Museum by the Principal of Queen’s

1 This word looks almost like narakē
2 Read bhūmi
3 This looks like a Dravidian word, which however cannot be traced in the dictionaries. The plates of Vijaya-Nandivarman (L. 4) seem to read, instead of it, Maruda, but the apparent ma in the middle of this word may be in reality an obliterated mu
4 The genitive bhagavato refers to Chitrarathasaṁvin, the first member of the following compound. Thus is of course a grammatical blunder of the officer who drafted the inscription
5 The pronoun ‘this’ evidently had been uttered by the king in the presence of the donor, just as śīkhasm in the plates of Vijaya-Nandivarman, 1 5
6 Prof Kielhorn suggests to me that this doubtful word may be meant for Bhubra
7 On ardhiya or ardhasam see the Mhidhahar on Yajñavalkya, I 163. The Prakrit form addhīya occurs in Ep Ind. Vol I p 6, text line 39
8 The Sanskrit original of dwavga seems to be dvārga, which may be taken in the sense of dvāṣṭha

1 2
College, Benares, in December 1903. In discussing these sculptures, Dr. Vogel also noticed this stone, but failed to ascertain its precise find-spot.

Judging from the rubbings, the slab which bears the extant portion of the inscription measures 20" by 15" (66 cm by 38 cm). The stone-mason has done his work with great care and neatness, and the letters are deeply cut.

The inscription consists of eight lines, but it is far from complete. About one-fifth of the entire slab is broken away along the proper left edge, and consequently lines 1-7 have each lost a number of syllables, which varies from nine to fourteen. The first three syllables of the first line and the first akṣara of the second line have also disappeared owing to a small piece of stone having chipped off from the upper right corner. The record is further damaged by the surface having more or less peeled off in the marginal portions.

The characters of the inscription very closely resemble those of an inscription from Jhālāpūtanā and are of the ornamental type current in Northern India about the beginning of the eighth century A.D. Attention must, however, be drawn to the letters bh and y. The former of these always, and the latter in several cases, exhibit forms which come very close to those of the Maukhari alphabet of the sixth century A.D. The language is correct Sanskrit and metrical throughout. As regards orthography, there are three different points which deserve notice:

1. The doubling of the letters m, n, p, and v in conjunction with a preceding or following r, in -maranay-omamôkha-, 1 1, yattra, 1 2, avtra and -ûriïth, 1 4, sarppa-sarppa- and -vanne-vanâla-, 1 6.

2. The substitution of a single consonant for a double one in -tattra-, 1 3, -vrtâya-, 1 4, ujjvalam, 1 7, and (3) the use of v for b in vâmahâ, 1 2, and vânâhuandâ-, 1 7.

The inscription is not dated, and its object is to record the erection of a shrine of Bhavani at Benares. There are altogether five verses, the first three in the Sāgāra and the last two in the Śārdâlavâśiâta metre. The first stanza is devoted to the praise of the city of Vârânasî. The purport of the second verse is not quite certain, it seems to speak of a particular quarter of the holy city, which was often visited even by the moon when practising her penance. The third verse contains an enuoy of the builder of the shrine, named Pânta, and the last two speak of the consecration of the Bhavani image (?) and the construction of the shrine, respectively.

TEXT.


2. [tâ] saganô yattra dêvô vinuktâh yâm dsahtvâ vras(tra)=mâh=âpi chyuta-kah= kalushô jhayâtê sūdha-bhîvah || [1*] Aṣyâm=uttânâ=ârâga=spntâ-sâ[si]-krama-[svêta-bhâsâ sanâtham ramy-âyâma*]-


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4. E.g. in yattra, 1 2, vinaya, 1 4, and yêna, 1 5.
5. [In my own transcript this word was misspelled as -dyâ-—E. H.]
6. This restoration is based on the preceding akṣaras and dīmes-vrîtyâ.
Scale one third

E Hultsch

From a rubbing supplied by Dr J Ph. Vogel
TRANSLATION

[Óm Hail!] [Verse 1] Famous is this Varānasi which, having upped the extent of the abode of the three worlds, is worshipped from afar by passionless people, with their mind solely fixed on liberation from birth and death, at which place was emancipated the god

with his attendants, and at the sight of which even the murderer of a Brāhmaṇa, freed of the stain of sin, becomes pure of heart.

(V 2) In this (city there was) a place, renowned on earth, [bathed in the white light] of the bright rays of the moon (as they fall on its) lofty turrets, charming with the gracefulness of the waves of the various inhabitants of the [beautiful and extensive] streets, a favourite resort of the moon engaged in study, interpretation of the Vedas, (search after) truth, (observance of) vows, muttering of prayers and austerities.

(V 3) Here lived (a man) named Pantha, who even as a child was well-behaved, handsome, generous, wise, grateful, (and) contented with his earnings in spite of his limited means, (who used to think thus to himself) ‘The god (ambhā) Siva is worshipped by my devotion without the toil of ascending the peaks of the Himālaya, [purified by the waves of the Ganges],’ and who constantly gladdened the assembly (of the wise) by (his) virtues.

(V 4) By him [was erected at a considerable cost (and) with hundreds of] different consecrations [a beautiful image of Bhavāṇi], finc-co-looking, awe-inspiring owing to a garland formed of gruesome human heads hanging (from her neck), with limbs encased by crawling snakes, and with dry flesh pierced on an axe, delighting in a sportive dance, (and) with rolling [eyes].

1 Compare the expression samsthāpya in l 7
2 This syllable is required to complete the word vilīla
3 The restoration of mārtar, etc., is purely conjectural, but that it is probably correct, may be concluded from the fact that the epithets chandra, etc., clearly refer to an image of Bhavāṇi. Moreover, since the very next verse records the foundation of a Bhavāṇi shrine, it seems almost necessary to assume that an image of the same goddess should have been placed in this shrine.
4 Literally, ‘the thief of the extent, etc.
5 This passage presumably alludes to Siva’s residence at Benares in the Treśāyana. See Rajendralal Mitra’s Antiquities of Orissa, Vol II p 68
6 Literally, ‘whose extent was charming’
7 Bhakti-dhésyastum would be a better reading — [Or chandra may be meant for nara-chandra, an excellent man’—E. H.]
8 I do not find the word eyopata in any Sanskrit Dictionary. Vadhātur would be a more appropriate reading
9 But ambhā does not mean ‘a god.’ I would rather conjecture at the end of līna & Gangāyd gahamā and translate ‘devoutly (bhakti) [entering] the water (ambhā) [of the Gangā].’ In the following I prefer to join śūdram and to translate ‘who daily pleased Siva and Uma by (his) devotion (and their) attendants by (his) virtues’—E. H.]
No. 9 — THE CHAHAMANAS OF NADDULA.

By Professor F. Kielhorn, C.I.E., Gottingen.

Of the Chahamanas of Sākambhāri we possess two long inscriptions. One of them is the Harsha inscription of Vgrharāja, edited by me in Ep Ind Vol. II p 116 ff. It is dated in the [Vikrama] year 1030, corresponding to about A.D. 973, and gives the genealogy of the Chāhāmanas from Gūvaka I., who attained to pre-eminence as a hero in the assembly of the glorious Nāgarāja, the foremost of kings, to Vgrharāja. The other is the difficult Bhūj Bhūja, Bhūja, Bhūja, Bhūja) rock inscription of the reign of Sāmēśvara, which has been uncritically edited in Journ. As. Soc Beng. Vol. LV Part I p 40 ff. This inscription is dated in the Vikrama year 1236, corresponding to A.D. 1170, and gives a long genealogy, commencing with Sāmanta, the reputed founder of the family, and ending with Sāmēśvara. Between these two longer records, and subsequently to the second, we have a few shorter inscriptions of the same family, notably the Delhi Swālīk pillar inscriptions of Viṣaladeva-Vgrharāja of A.D. 1164, and two short inscriptions on the defeat of the Chandella Paramarsīva by the Chāhāmana Prithvirāja II, of the [Vikrama] year 1239=A.D. 1182. The latest available date for this family is the [Vikrama] year 1244=A.D. 1187.

From this Sākambhāri family there branched off, some time in the first half of the 10th century A.D., another line of Chāhāmanas (or Chāhāmanas), which was founded by the Sākambhāri prince Lakṣmaṇa, and which for a long time had its seat of government at Naddula, the modern Nadol in the Jodhpur State of Rājpūtāna. To this branch of the family there is assigned in my Northern Insct only a single inscription, No. 141, the Nadol copper-plate inscription of the Mahārāja Ālhanādeva of A.D. 1161. But there belong to it also other inscriptions of the Insct, inscriptions of chiefs whose connection with the family was not known.

1 I have already stated elsewhere that the true reading in verse 18 of the Harsha inscription is śrīna- Nāgarāja prasara-ṛṣya sath lañ̄ṭhaḥ(ḥ) lañ̄ṭhaḥ(ḥ) darapratīkṣitah. In my Synchronic Table for Northern India I have suggested that Nāgarāja may be identical with the Pratihāra Nāgarāja; but this appears to be a mistake. A definite date for a king Nāgarāja—apparently the Vikrama year 813=A.D. 756—was, so far as I can see now, furnished by a copper-plate inscription which has been quite recently discovered, and of which I have received a photograph from my friend Mr. Ogla.


3 See my Northern Insct, Nos. 144, 146 and 183.

4 So this name is spelled below, in the inscriptions A, B and C, and in the inscription of Trāṇaśekhara, treated of under D. We find the same spell in the same way (with add) in verse 21 of the Bhīj rock inscription, which is wrongly given in Journ. As. Soc Beng. Vol. LV Part I p. 42, the actual reading on the stone being: Jāstiparem jayādi param kṛtā Pālāḥya pālāva i nadda-śekha nadda-śekha-nadda-śekha gema nadda. In the inscription at Viṣala’s temple on Mount Ābā, which will be mentioned below, p. 81, the name is Nadda. In verse 42 of the Mount Ābā inscription of Samanarāja (Ind. Ist. Vol. XCVI, p. 249) it is either Nadda or Nadda (not Nadda), and in Prof. Weber’s Catalogue of the MSS. of the Berthi Library, Vol. II. pp 1093 and 1094, we find Nadda, Naddalapara and Naddalapara. In Mr. Kithaswimi’s edition of the Kṛśnavadāti, IV 69, and, copied from it, in Ep Ind. Vol. I p 36, verse 1, we also have Naḷa, but this almost certainly is a mistake.

5 Towards the end of the 12th century A.D. the seat of government was transferred to Jālāpur (Pāler), and at the commencement of the 14th century a branch of the family took Chandradviti with Mount Ābā from the Paramars.
THE CHAHAMANAS OF NADDULA

when I compiled the Last My object in writing this paper is, to give the genealogy of these Chahamánas of Naddula, so far as the documents which lately have come to my knowledge enable me to do so. For this purpose I shall give the texts of three inscriptions which the kindness of Dr. Fleet and Mr. Ganrasbarker Hirachand Ojha allows me to edit, and an account of the contents of some Mount Ábu inscriptions, based on excellent impressions for which we have to thank Mr. Consens

A.—NADOL PLATES OF ÁLANADÈVA; [VIKRAMA-]SAMVAT 1218

These plates were obtained by Colonel Tod, in October 1819, at Nadol, a town in the Jéóa-pur State of Rátpatán, and presented to the Royal Asiatic Society. An account of their contents was given by him in his Annals and Antiquities of Rajastan, Vol I p 804, and the inscription which they contain was edited, in a rather slovenly manner, by Rao Bahadur H. H. Dhrúva, in Journ. Bombay As Soc Vol XIX p 26 ff. I re-edit it from an excellent photograph, prepared under the superintendence of, and kindly placed at my disposal by, Dr. Fleet

These are two plates, each of which measures about 8 1/4" broad by 6 3/4" high. The first plate is inscribed on one side only, and the second on both sides. The edges of the inner sides of them are fashioned slightly thicker, so as to protect the writing, and the inscription is in a state of perfect preservation. Both plates contain a hole for a ring, but the ring and any seal that may have been attached to it have not been preserved. The characters are Nágari. The language is Sanskrit, and the greater part of the text is in verse. In respect of orthography it will suffice to state that the letters भ and न are both denoted by the sign न, and that the dental sibilant is often used for the palatal. The text contains a considerable number of clerical mistakes, most of which can be easily corrected.

Other mistakes are shown by the metre to be due to the author himself, who possessed no accurate knowledge of Sanskrit. Of these I would point out here merely the wrong sam dh in sprdhyan-amaratám (for sprdhyan-amaratám) in line 17, the meaningless -pragnabhāṭopavayakā pāṇi (for -pragnabhāṭopavayakā pāṇi) in lines 21, and the omission of some word like uṣṭām before the words uṣṭāt in line 18. In lines 13, 14 and 16 the potential uṣṭat is used for uṣṭā or bhavatis 3.

The inscription records a donation by the Mahárája Álanadèva of Naddula. According to lines 18-23, thus chief, on Sunday, the 14th tākṣas (described as maháchatuvaradīs-patā) of the bright half of Sārvana in the year 1218, after worshipping the Sun and Isáma (Síva) and making gifts to Bráhmans and gurus, granted to (the Jaina temple of) Mahávíradèva in the Sandérapa gachchhā, at the holy place (mahásthānā) of Naddula, a monthly sum of five ātrammas, (to be paid) from the custom-house (śulka-manḍapikā) in the grounds of Naddula. 4

1. See his Annals and Antiquities of Rajastan, Vol I p 698, my Northern List, No 141.
2. Indian Inscriptions, No 10, not yet published.
3. For instances where the potential is used for the imperfect see e.g. Ind Ant Vol XVII p 135.
4. So the name is spelt twice in line 22, and the same spelling is required by the metre in line 3. See above, p 62, note 4.
5. For the similar use of parvass in other dates see Ind Ant Vol XX p 419, and Vol XXV p 289 ff.
6. In Mount Ábu inscriptions this gachchhā is also called Sandérapa-gachchhā and Sandeṣhā-pa gachchhā. The town of Sandeṣhā (the Sanders of the map of the Rátpatán Agency) is mentioned below in C, line 16.
7. According to Colonel Tod Naddula was one of the ancient seats of the Jaines.
8. For passages in which the term manḍapikā occurs, compare e.g. Ep Ind Vol I p 114, 1 27, p 173, 1 6 (śulka-manḍapikā), p 176, 1 12, p 177, 1 29 and 1 50, p 179, 1 65, p 282, 1 3 (pragnabhāṭopavayakā) in Ind Ant Vol XIV p 19, 1 2 (śulka-manḍapikā), Journ. As Soc Beng Vol LV. Part I p 47, 4v, and p 5, v Bhadragar Inser p 206, 1 7. Śulka-manḍapikā occurs e.g. in Bhadragar Inser p 155 ff., 1 10, 15 and 18. The meaning of manḍapikā is suggested by the Mantrast māndast, 'a custom-house'.
9. The word talapada (in As Naddula-talapada-śulka-mandapikā-ta) is not found in the dictionaries. I take it to be synonymous with, or similar in meaning to, svatasa, which occurs in some of the Valahhi inscriptions, and for which see Dr. Fleet's note above, Vol VI p 169. Compare also Ind Ant. Vol XI p 389, note 30.
The inscription, after the words 'ōma, adoration to the Omniscient,' opens with a verse in which the holy Mahāvīrādeva, 'the youngest of the Jinas,' is desired to bestow welfare. It then (in verses 2-7) gives the following genealogy of the grantor—

In the Chāhūmanā race there was first at Naddūla the king Lakshmana. His son was Sōhiya, and his son Balirāja. After him came his paternal uncle Vigrahapāla. His son was Mahendrā, his son Anahilla, and his son Bālaprasāda. His brother was Jēndrāja, and his son Prithivipāla. His brother was Jōjalla, and his younger brother Āsārāja, whose son was Ālhanadēva. Nothing of historical importance is said about any of these chiefs.

According to lines 33-38, the āśā of this grant was the munster, appointed to the secretariat-shup (śrīkaraṇa),1 Lakshmidhara, the son of Dharanigga, of the Prāyāta race, and the grant was composed and written by Śrīdhara, the son of Vāsala (Vīsala?), who was the son of Manuratha, of the family of the Nāgamas. The inscription ends with the words 'this is the own hand (śīsya-manual) of the Mahāvīra, the illustrious Ālhanadēva.'

Naddūla of course is the modern Nadol where the plates were found, and where the temple of Mahāvīra to which the grant was made apparently still exists.2 The date of the grant, for the expired Chatura Vikrama year 1218, regularly corresponds to Sunday, the 6th August A.D. 1161, when the 14th āśā of the bright half of Śrāvana ended 15 h 35 m. after mean sunrises.3

TEXT 4

First Plate

1 Oṁ || Oṁ namah Samvajñāyah || Disātu7 Jina-kanshthah karmamavha(dam)bhakshaṁthā parasu-madāmāra-krūdhā.

2 lōbhāvāraḥ || durīta-khar samvah8 svōv(vā)vasīyam cha āḥ āṃ vas-trishnavaṁśrūṣ-svarāḥ || śī-Mahāvī-

3 āvah || [1[*]] Aṣṭā10 parama ājnam-dhi jagati-tālu11 Chāhūmanā-vaṁsō hi |

tav(tr)-āsūm-Nadū(ddū)lē bhūyā

4 śī-Lakshmanā Ādān12 || [2[*]] Tasmād-va(ha)bhuva putrō rājā śī-

Sōhiyaśā13-tad-ānu sūnūḥ || śī-Va(ha)litāra-jā rā-

5 jā Vigrahapālō-vaḥ cha pitrvāya(vyā) || [3[*]] Tasy-śāt14-tanthō bhūpālah || śī-Mahendradē-ākhyāh |

6 Anahillō(dī)17 uniyāt vārō-bhū-hat-prthuhā-tējāh || [4[*]] Tat-sūnūḥ śī-Vā(ba)laprasāda

7 śrēṣṭhayāh | tad-bhrat-ābhā ([*])=kshirāpah subhathā śī Jēndrāja-ākhyāh || [5[*]]

Śrī-Prithivipālō-īhā ([*])-tāt-prutrah sar.18

1 Compare above, Vol. VIII p. 200, line 8 of the text Above, Vol. III p. 317, l. 45, śrīkaraṇa by itself is used to denote the official ('a secretary')
2 See the Imperial Gazetteer of India, Vol X p 142
3 Compare Jāt. Ant Vol XIX p 30, No 35
4 From a photo-lithograph prepared under the superintendence of, and supplied to me by, Dr. Fleet
5 Denoted by a symbol
6 Read ṣādya
7 Metro Mālu
8 Metro Mālu
9 This sign of punctuation is superfluous
10 Metro of verses 29 Āryā
11 For the sake of the metre for jagati-tālu
12 Read śat-cāḍ-aṇu
13 Mr Dhruva's text has Sōhiya, but Śıkhyā is quite clear in the original. The same name, Śıkhyā, I find above, Vol VIII p. 321, l. 19, and in another Mount Ābhō inscription, No 1899 of Mr Coomens' List
14 Read ṭultiple
15 This sign of punctuation is superfluous
16 Here and elsewhere the i of śī has purposely not been changed to y before a vowel; compare below, lines 9 and 38, śī-Ākhamā, and other passages in B and C and elsewhere.
17 The name is written Anahilla in B, line 7, and C, line 11 and the same spelling is reserved here to the metre
18 Read śauryāpratidhānā-ābhā
Second Plate, First Side

6

16 dō dhrāta-nasṭāh prāntvam chāmchalam syād-dalam-upari yathā tāya-vimūrd-annāhyah jūtvā-pravam svap pa-trō sprhaya-āaman-atām ch-aṅkām dharmma-kṛttā dēsāmitā rājaputrān yamapada-ganān vō(bō)bhayāty-ēva

18 vō-sūtā || [11**] Sam 1218 varshē | Śrāvāna sūdi 14 Ravau | asmīn-ēva mahāchaturddasī-paraṁvani || Snātavādhanta-putē mṛṣya(śya) datā=āhūthān punya(nya) kruṇa=Maṁritvadasya tamahprapātām-patōh sampūrya ch-āghamyām || [1*]

20 trāilōka(kya)yā prabhuma ōharihara-gurum samunyapa pamoḥ-āmrittar-Īśānam kanak-āma-vastra-dadānahān sampūrya vyprā

21 n guṇān || [12**] Amūn20 tilakukhešātādaka,21 praguṇibhūtāpasaṇyaka,22 pāmih ||(1) śīsanām-ēnām=23 kaiyachhhata yā-

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1 Read pālam
2 Observe the wrong samāha (for samārā-sadram)
3 Thus sign of punctuation is superfluous.
4 Metro of verses 10 and 11 Sragdhara
5 Read "kṛttā and garma"
6 The th of the akṣhara sūtā is not quite clear, but there seems to be no doubt that the above is the actual intended reading. One would have expected parībhavasātaṃ, but this would not have suited the metre.
7 Thus sign of punctuation is superfluous.
8 Here a syllable, perhaps eka, has been omitted.
9 Here, again, observe the wrong samāha for which the metre shows the author to be responsible; svaṭṭhāpanām would have offended against the metre.
10 Read aṅkām dharmma kṛttāṃ, one misses a second oka
11 I can only suggest that dēśāntō may stand for dēśānta, i.e. dēśāntah, dēśāntar, 'in (this) country'.
12 After this word a short syllable is missing, perhaps the reading should be "śrāṇa=sya janapada=
13 The words voi-sthā cannot be construed with the preceding. The author had in his mind the phrase vidistam ektāta
14 Metro Śārdulavikriḍita
15 Mr Dhruva read this Mātapaṭē mēgā, which he translated by 'while encamped at Mātapaṭa'. Compare dhāmottā cērai parēkṣāna in line 19 of B, and, e.g., in Ind Ant Vol XVIII p 347, l 7 of the text.
16 Read datā=āhūthān
17 Read =Mārtamdaya
18 Read =Aṅghādayoṁ
19 Dadama in the sense of dama
20 Metro Āryā
21 Read tilakukheśātādaka-
22 The kā of "dakā is treated as a short syllable before pr, see Ind. Stud., Vol VIII p 224.
23 The metre, in my opinion, shows that the author undoubtedly wrote this, what he intended was "parṇya pāmih (=dakṣiṇa-pāmih)
24 Wrong for ēdād, or, better, ēdād.
22 vach-chamdrárrkapúpálam 1 (II) [18*] Śrí Naddulá-mahástháné śrí-
Samdréaka-gachchhé śrí-Mahávitréváya śrí-Naddulá.
23 talapada ṣulkamandapákkáyán másánumássam dhúpavélátham i2 úśásanéma dres 5
pamcha prádáśi [I*] Aṣya
dévaramanam 1 bhùmaṇásaya asmadvámséjain= bhúv-bhótrubhur-aparam-cha
parpamthán na kháry f yatah [I*]
25 Sámányó-yam dharma-sétur-nápadhám kále kále páliiyó bhavadbhíh
survvrán-évam bhávánah pá-
26 ríhuvámdrán bhúyó bhúyó yácható Rámachandráh || [14*] Tasmát !
7AsmadRNva[ya*]já bhúpá bháví-bhúvapatayás-cha yé [I*]
27 tészhm-aham karé lagnah páliiyam=dam sadá l((I)) [15*] Asmad vámé
parkshiné yah káschim³ nṛpatá-rbhuáv [I*]
28 tasy-aham karé lagné=smi sá(sá)sanam nák(na) vyaktramé l((I)) [16*]
Va(ba)bhúv-rvasa bhuktá rásanyaha Saras-á-
29 dhúbh [I*] yasya yasya yadá bhúmi(mi)=tasya tasya tadá phalam [II 17*]
Vvasákha-3-varsha-sahasrám svarggá tishthatu dása-
30 dah [I*] aácháhátá(tá) ch=ánmmánta cha tány=eva naákam¹⁰ vasé[t] [I* 18*]
Sva-dataam para-dataam vá déva-dáyam haréta yah [I*] sa
31 vishááyam krum=nhúttává putra(tri)binh saha mayáti || [19*] Sá(sá)-ny-
stávibby(shv)=atóyásu sushakóttará ván-

Second Plate, Second Side
32 nah ! krishnháhayó=bhújáyanté déva-dáyam haramtá yé || [20*] Mamsalam
mahá érthi ||
33 Prágyáta-vamsé Dharamgga-18-námnah suto mahámátya-varah su-karmmá |
va(ba)bhúva dé-
34 tah prá(pra)tabhá-nárásó Lakshmiádhara hériyírane myógi || [21*]
11Asti=sva-
35 chhchha-malá(ná) Manóratha iti prák¹⁴ Nangamánám klé sás(sás)stra
jáámaskhadháma-
36 plavita-13dhá=tej-yó=bhavít16 Vásalah ! putras=tasya va(ba)bhúva lóka-
vasam(um)t h śri-
37 Śrídhára h Sriháre súpásti racháyámokáráh bhúká bhé=dam mahá-sá-
38 [sa]nam || [22*] Sva-hasté=yam mahárája-śrí-Álhañádeváyása ||

B — NADOL PLATES OF THE RÁJAPUTRA KÝRTÍPÁLA;
[VIKRAMÁ-]JÁSAMVAT 1218.

Mr. Gurusanker Hirachand Ojha of Udaipur in Ráputána has informed me that these
plates also were obtained, in the course of last year, at Nadol. My account of them is mainly
based on two good rubbings, kindly supplied to me by Mr. Ojha

1 Read "bhúdkám", compare "kshítskálam" in line 26 of B
2 Read dhápa-ta=ri-a-thámi, without the sign of punctuation
3 I e. ámrámbh.
4 Read déva-sárasnam (for násanam = nástadá)
5 Metre Sálim
6 Read kátháam.
7 Read nácháh
8 Read narákah ¹¹ Metre Upáśta.
9 The name Dharamga occurs above, Vol. VIII p. 260, line 8 of the text; here the letter g seems to have
been doubled simply for the sake of the metre.
10 Metre Shákhá
11 Read prágá
12 Plantá wrong for planta, which would not have suited the metre.
13 Read =bhaváda, and, perhaps, Plesíañ
These also are two plates, each of which measures about 5/2" broad by 3/2" high. The first plate is inscribed on one side only, and the second on both sides. The writing on them is in a state of perfect preservation. Each plate contains a hole for a ring. I do not know whether the ring and any seal that may have been attached to it have been preserved. The characters are Nāgarī, and the language is Sanskrit. The text contains eight verses of chiefly genealogical matter, three of the ordinary imprecatory verses, and one verse giving the writer's name, the rest is in prose, which in one or two places is grammatically incorrect. As regards orthography, the letter v is used for both b and s, except in labhāyanām, 1 3, the dental aspirant is used for the palatal in Mahēsvaram, 1 23, and the sign of avagraha is once employed, in sāgaraḥ, 1 16. In line 29 the gerund lagitaḥ is used in the sense of 'commencing from, beginning with'.

The inscription records a grant by the Bājakula (or king's son) Kirtipāla, a son of Akñhādeva of Naddula. After the words om svaste, it invokes the blessing of the gods Brahman, Śrīdhara (Vaisnavī), and Śakara (Śiva), 'who, always free from passion, are famous in the world as Jinas' (or Jaina Arhats). It then (in verses 2-8) gives the following genealogy:

In the town of Sākambhari there was formerly, in the Chāhāmanā lineage, the king Vākpaturāja. His son was Lakṣmaṇa, who was king at Naddula, and his son was Sēbhita. From him sprang Balrāja, and after him there ruled his paternal uncle Vigrāhapāla. Vigrāhapāla's son was Mahendrā, his son Anāhilā, and his son Penderāja, from whom sprang Āśāṣāja. His son was Āhana, the lord of Naddula, who defeated the Saurāshtrikas. This king married Amalādevī, a daughter of Anahula of the Rāṣṭrāuda race, who bore to him three sons—Kālana, Gajāsimha, and Kirtipāla. Of these, Kālana, the eldest son, was made kumāra (or heir-apparent) and given a share in the government.

According to l. 17 ff. the Bājakula Āhānādeva and the Kumāra Kālana were pleased to give to the Bājakula Kirtipāla twelve villages appertaining to Naddula. And then, on Monday, the 5th of the dark half of Śrāvana of the year 1218, the Bājakula Kirtipāla, after bathing etc. at Naddula and worshipping the Sun and Mahēsvarā (Śiva), granted a yearly sum of two ḍrānuṇas from each of the twelve villages of Naddula to (the temple of) the Jina Mahēsvara at the village of Naddula, and ordered this money to be paid in the month of Bhādrapada of every year, commencing with the year then current. The twelve villages to which this order referred were Naddulāgrama, Sājṛa, Dari, Kai, Jāvāla, Sānqama, Mārakara, Harivandām, Mādqāda, Kānasuv, Dēvāsūri, Nāḍāda, and Mauvadi.

So far as I can judge, the village of Naddula mentioned in the above is different from (the mahādāna) Naddula, and the words Naddulā-pratīkādha in line 18 appear clearly to show that Naddula not merely was the name of a village, but also denoted the district to which the twelve villages given to Kirtipāla belonged—On the map of the Rājakuta Agency I find:

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1 The second side of the second plate contains three lines of writing. Of these no rubbing, but only Mr. Ojha's transcript has been sent to me.
2 The metre of verse 5 is a mixture of Upēndravāpa and Vasantatilaka.
3 So the name is spelt here and below in C.
4 In C the name is Āśāṣāja, while in A. the actual spelling is Āśāṣāja. Here we have Āśāṣāja, and in D the actual spelling is Āśāṣāja.
5 The occurrence of this name here induces me to state that the name in the Delhi Siwālik pillar inscription of Vaiśādeva Vigrāhapāla, 1, line 2 (Ind. Ant. Vol. XIX p. 218) is Anōlādevī, not Āśāṣāja, and that therefore Āśāṣāja should be substituted for Āśāṣāja also in my Northern List, No. 144, and above, Vol. VIII, App. 1 p. 16, col. 1 (after Aṃpoṣa).
6 For a Rāṣṭrāuda varia see my Northern List, No. 272.
7 On this and similar titles see my remarks above, Vol. IV, p. 312, note 7. Mahārājakula occurs below in D, and in other Mount Ābū inscriptions.
south-east of Nadol, Desuri, which most probably is the Dēvāshti of this inscription, of the other villages I can find no traces on the map.

After the imprecatory verses the inscription (in lines 33 and 34) has the words 'thus is the own hand (i.e. sign-manual) of the Māhārājaputra (or Māhārāja's son), the illustrious Kirtipāla,' and the statement that this grant was written by Śubhamarā, the son of Damodara and grandson of the Kāyastha Sōḍha of the Nagamā lineages.

The possible equivalents of the date, for the pūrṇamāsa and amānta month Śrāvana, would be——

for the Chastrādā Vikrama year 1218 current Saturday, the 25th June A.D. 1160, and Monday, the 25th July A.D. 1160 (when the 5th tithi of the dark half ended 9 h. 8 m. after mean sunrise),

for the Chastrādā Vikrama year 1218 expired Friday, the 14th July A.D. 1161, and Sunday, the 13th August A.D. 1161 (when the 5th tithi of the dark half ended 3 h. 16 m. after mean sunrise),

for the Kārtikādā Vikrama year 1218 expired Tuesday, the 3rd July A.D. 1162 (when the 5th tithi of the dark half ended 11 h. 58 m. after mean sunrise), and Thursday, the 2nd August A.D. 1162.

From this it will be seen that the given date is correct only for the amānta month Śrāvana of the current Chastrādā Vikrama year 1218, and therefore apparently corresponds to Monday, the 25th July A.D. 1160 As current Vikrama years are quoted very rarely, this result is not perhaps quite free from suspicion, but I can see no valid reason to question the authenticity of the wording of the original date.

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**TEXT**

**First Plate**

1. Oṁ || Svasti || Śrīyaḥ bhavantu vō dēvā || Vra(br)hma Śrīdhara Śaṃkarāḥ sadā virāgavam-

2. tō yē || Jīna jagati viśrutāḥ || 1 9 Śākapandita nāma puraḥ puruṣaḥ tēch chint-Chāhā-

3. mān-anvaya labdha jūnā || rājā mahārāja mat-amhrugmah khyāto vanaṃ Vākpa-

4. tīraja-nāmā || 2 Nāduḷē samabhāt tādīya-tanayaḥ śrī-Lakṣmanāḥ bhūpathsāḥ ta-

5. sūtā saryavagun-ānīrūtā tīpa voraḥ śrī-Sūbhāt akhyāḥ sutaḥ || tasmāḥ chint[**][†]-Va(br)ātīraja-nā-

6. ma-nārpaḥ paścāt tādīya mahā-khyātō Vīgrahapaśā ity-abhodhaya rājē pithīvīh bhavaḥ || 3

7. Tasmāt tīvarāh-paṭā-paṭā-paṭā putrāḥ Mahāndrāḥ bhavaḥ-ta-cīcchā śrī-Anahilladhēva-

8. nārpatāḥ śrī-Jēm-

9. dravāyaḥ sutah || tasmād durddhāravāmumkumara-vaṅgadha-pratālamah-ōpamah sat-

kirttyā ḍhavalā[1]krt-tā-

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1. With reference to the above I may state that Mr Oγha has sent me a rubbing of a grant (engraved on one side of one plate only) of the Māhārājāsrdā Lālīnādevā, which is dated in line 1: svarat 1238 varṣāh Jō[8]itāhada nada 12 Sōnā. This date also works out satisfactorily only for the amānta Jānaka of the current Chastrādā Vikrama year 1238, for which it corresponds to Monday, the 7th June A.D. 1185.

2. From two rubbings supplied to me by Mr Gaurahankar Hirsand Oγha.

3. Denoted by a symbol:

   - Oṁ
   - Svasti
   - Śrīya
   - Vra(br)hma
   - Śrīdhara
   - Śaṃkarāḥ
   - Sadā
   - Virāgavam-

4. These signs of punctuation are superfluous

5. Metro Śūkha (Anuskhaabh)

6. Metro Indravajrā

7. Metro of verses 8-5 Sāridhāvākṛtā

8. Read Āṭaya

9. The inscription C has Śūkhā, but as A has Śūkha, I do not alter the Śūkhā of the present inscription to Śūkhā
9 khlajagach-chri āsārājō nriphā || 4 Tat-putrō nējavikramāriṣṭām1
  mahākāyaprātāpādyāyō
10 yō jagrāhta jaya-srīyam ruva-bharē vyaśpāya Saurāshtrikān || sauchāchāra-
  vichāra-dāna-vasatur-Naddū.-
11 la-nāthō mahān-samkhīyotpāda-virvirstār-amalah śrī-Alhanō2 bhūpatih || 5
  ṛnēnā3 rūpa jana-viśruti-
12 na ||6 Rāśītraunda-vamsāya var-Ānāhulasya putri | Annallādevir-ṛti śila-vīvēka-
  yuktā || Rāmena va Janakajēva vi-
13 vāhut-āsana || 6 Ābhyām6 jāsān su-putrā jagata vava-dhūyō rūpa-saumārth-
  yuktāh ||6 sāstrāh śāstrāh praga-
14 ibhāh pravaśa-gunjaganās-tyāgavanāh su śīlāh || yēshtah śrī-Kēlhan-ākhyas-tad=
  anu cha Gajasimhas-tatha Kī-
15 rttapālé 14 yadvān-nātām Śambhās-trpurushavadv-āth-amē janē vamdantāh ||
  (!) 7 Madhyād-amishām pari-

Second Plate, First Side

16 vāra-nāthō shthō(yyē)shthō sngajah kshōm-telē prasaddhāh || kṛṣṭā[9*] kumārō
  mjarājya-āhārī
dēvābhyām rājputra-śī-11 Kēlhanā[8*] sarvā-gunjar-unētāh || (!) [8*] Ābhyām
  rājakula-śī-
17 śrī-Alhanēva-17 kumāra śrī-Kēlha-
18 nadēvābhyām rājpūtra-śī-Kīrtīptālasya prasāde datta-Naddulāl-pratvabha[da]ddha-
  dvādaśa-grāmān24 ||
19 Tatō rājputra-śī-Kīrtīptālah19 sam 1918 Śrāvana-vadi 5 Sēmē || ady=
  ē[ba*] śī-Naddulē snātvā dhō(ḍha)-
20 ta-vāsāi pardhāya tālākṣhatakuś-a-pranayinam dakṣīna-karam kartvā dēvān-
  udākēma samārpya | va(ba)-
21 halatamata-mupatalaṭaṇa-patiyāsē mīsēṣaḥpātakapamika-prakṣāhānasya dvākarasya
22 phyām vīdhāya | charāchara gurum Mahēśva(śe)ram namaskṛtya | hutaḥhuḥ
dēvaśīvā-śūtār-ṛddhatvā26 udhī-
23 dalagatapalalaya-taram jyāvitvamā-ākalya || aikākam pērach(ṛ)kam th(cha)
  phalam-śṛngkṛtya svapunya-
24 yaśō-bhuvrddhitē śāsanam prayaścchhatē yathā || śī-Śrī-Naddulāṭgrāmē || śī-
  Mahēśva-śūnāyā Naddulālē21
25 dvādaśa-grāmesu grāmam prati dra 2 ēvaṃ dramanu snapana-nilēpāna-ḍipā-
  dhūp-ṛppbhārtham || śāsanē
26 varsum prati Bhāḍrapada-māsē chamdrārkkakshu-kīlā[m] yāvat praddatau
  Naddulāṭgrāmē | Sūjēra | Darijī [*] [14]
27 Kaviḍāda | Sōṇānam | Mōrakār | Haravamdam [*] Mādēda | Kēnasuvaṃ | Dēvasūrī | Naddēda [*] Mauvādī ||
28 ēvaṃ grā21 12 ēṭēsu dvādaśa grāmesu sarvād-āpi asmābhī ṣāsanē dattāu ||
  ēbhir-grāmar-sādhunā saṃvatsa-

Read "mtrētārṣa".  
Read "Alhanō" 
1 Read "nējavikramāriṣṭām"  
2 Metro a mixture of Upēndravagṛ and Vasantatilaka 
3 These signs are pustacchudā 
4 Metro Saśāharē The last Pāda does not contain the proper casauras 
5 Metro Uṛyātā  
6 This sign of punctuation is superfluous 
7 Wrong for -grāmē The whole sentence which ends here is grammatical 
8 All the signs of punctuation in lines 19-23 are superfluous In some places below the rules of samādhī have not been observed.
Read "ddhatvē.  
11 Read "īḍī  
12 I e grāmēh
This inscription is on two stones which were found on the Sundhâ Hill, about 10 miles north of Jaswantpura in the Jaswantpura district of the Jodhpur State of Rajputana. I edited it from rubbings, kindly placed at my disposal by Mr. Gaursinhji Hirshchand Ojha.

The first stone contains 26 lines of writing which covers a space of 3' 9" broad by 1' 7½" high, the second 24 lines which cover a space of 2' 10½" broad by 1' 5" high. The size of the letters is about ½" on the first stone, and between ⅞ and ¾" on the second. The inscription was carefully written by Nâmasimha, a son of the physician Vijayasimha, and well engraved by Jisarav, a son of the stâvatrâdharâ Jisapâla, and is in a state of perfect preservation. The characters are Nagari, and the language is Sanskrit. Excluding two prose passages at the bottom of either stone which record the names of the author, the writer and the engraver, the date samvat 1319 in line 48, and another prose passage, numbered as a verse, in lines 35 and 36, the text is verse, the total number of verses (including the prose passage counted as a verse) being 59. As regards orthography, the sign for v denotes both v and b, the palatal sibilant is used for the dental s, the sasya, 1 16, brâmati, 1 19, saharsâmata (for saharsâmata), 1 22, šahâ, 1 23, šurâ, 1 25, and sûdâma (for sûdâma), 1 27, kš and sh are confounded in mañjâsa (for mañjâsa), 1 10, and pîyākha (for pîyākha), 1 41, the s of śr̥ is left unchanged before the mutual vowel of a proper name in śr̥-Asûrga, 1 21, śr̥-Udayasimha, 1 35, and śr̥-Aparâjita, 1 43, chh is written for chh in chhâkalâma, 1 7, and chhâkâya, 1 8, and the sign of svarâgra is employed in Sândêra śr̥ka, 1 16, and in four other places. The language is generally correct and plain, but there are one or two passages about the exact meaning of which I am still doubtful. I especially do not understand verse 12, which seems to allude to some legend unknown to me, in which the creator weighs the sun and the moon, apparently using the Ganges as a balance. Moreover, I am not sure about the meanings of the word śrīkari, which occurs in verses 19 and 59, and gupjakor in verses 15, 26, and 27. To judge from the context in verse 59 (śrīkari-saptakavâdha), the former may denote some kind of musical instrument, and as a gupjakor must be...
something on which a golden kumbha and a golden kalaśa can be placed, the word perhaps denotes a temple generally or a particular temple. Of rare words or words employed in an unusual way we may note kēla, 'the earth,' in verse 6, bhūṣṭha, 'a mushroom,' in verse 15, the femminine yugati, 'a pair,' in verse 18, and tāmbhāya, 'an areca-nut,' in verse 21, banḍha and banḍhava denote 'a brother' in verses 24, 26, and 20, and a cousin is described as putruṣya-ya-ya banḍhava, i.e. 'a brother in consequence of being born from a paternal uncle,' in verse 9.

The inscription in the prose passage at the bottom of the first stone and in verse 59 is styled a prāṣasti. It was composed by the (Jana) śrī Jayamangala (Jayamangalachārya), who belonged to the Brhad-gachchha and was a disciple of Rāmachandra, himself a disciple of Dēvāchārya. And its primary object is to glorify the Chāhamāna chief Chāchagadēvā, during whose reign it was composed, and for whom it furnishes a date in the month of Vaśākha of the [Vikrama] year 1319, falling in about A.D. 1262. Fortunately, the author has used the occasion to give a eulogistic account of the Chāhamānas of Naddūla generally, which is of considerable interest.

Verses 1-3 pray the moon on Śambhu's (i.e. Śiva's) forehead and (Śiva's consort) Pārvati on Chandikā to grant continuous good fortune and happiness. Verse 4 then records that formerly there was the hero Chāhamāna, a source of joy to the great Rāma Vatsa. In his lineage there were—

1. The lord of Naddūla, king Lakshmana, who was a Śākbhārati prince (vv 5 and 6).
2. His son Śobhita (vv 7; the Sōbaya and Sōbhita of A and B). He took away the glory of the lord (or lords) of the mountain Arbudā.
3. His son Balihā (vv 7 and 8). He defeated an army of Mūñijāra, i.e. the Paramāra Vākpatrījā II. Amogha Varsha of Mālava, for whom we possess dates from A.D. 974 to 993.
4. His paternal uncle's son Mahindu (vv 9). He is the Mahendrāṇa of A and B, the son of Vīgarālapāla whose name is here omitted. He most probably is identical with the Mahendrāṇa or Mahindrá (9) mentioned under No. 53 of my Northern List as a contemporary of the Rāṣṭrakūṭa Dhāvala of Hastikundā, whose inscription is dated in A.D. 997.
5. His son Aśvapāla (vv 10 and 11, omitted in A and B).
6. His son Anhil (vv 12 and 13; likewise omitted in A and B) He defeated an army of the Gūjara king Bhīma, i.e. the Chaulkyā Bhīmadēvā I of Anahulpātaka.
7. His paternal uncle Anahilla (vv 14-17, in A and B described as the son of Mahendrāṇa). He also defeated the king Bhīma (Bhīmadēvā I), took Śākbhārati, and slew

1 See verses 26 and 27.
2 He is described as śṛṅkar-saptaka-uddān which, as intimated above, appears to mean 'playing the seven śṛṅkara.'
3 The exact date (in verse 67) is the akṣaya-trīṭya or third tīrtha of the bright half of the month Māhava (Vaśākha) of the [Vikrama] year 1319, given both in words and in figures. The date does not admit of verification; its possible equivalents would be the 4th April A.D. 1261, the 23rd April A.D. 1262, and the 12th April A.D. 1263.
4 According to the inscription of Luntigadēvā treated of under D the holy Vachchha (Vatsa) brought about the creation of the Chāhamāna family. And according to verse 12 of the Biyoli rock inscription of Sōbhivāra (No. 16 of my Northern List) Śāmoṣa, the first Chāhamāna chief, was born in the Vatsa gōla at Akīchhaśṭarpura.
5 The original has Śākabhāriniṇa. It will be seen below under D that Lakṣhmaṇa most probably had the epithet Śākabhārī-śāhikā, 'the jewel of Śākabhārī.' Mr. O'Bye tells me that a Chāhamāna even now will be addressed as Śāhikā, Śākhānir prince.
(or defeated) Sadha, a general of the Malava king Bhaja (i.e. the Paramara Bhujadeva), and the Turushka

(8) His son Bhanprasadha (vv 18 and 19, omitted in B) He forced the king Bhima (Bhujadeva I) to release from prison a king named Krishnadiva — This Krishnadiva most probably is the Paramara Krishnabai (the son of Dhandhuka1 and grandson of (?) Davara), of whom we have two inscriptions at Bhumali (Shrimali), dated in A.D. 1060 and 1067 (Nos 689 and 690 of my Northern List)

(9) His brother Jandranya (vv 20 and 21, the Jendranya of A and B) He fought victoriously at Sandara (the modern Sandeao in the Jodhpur State, south-west of Nadiol)

(10) His son Prithvipala (vv 22 and 23, omitted in B) He defeated an army of the Gaurjara king Karna, i.e. Bhujadeva’s son and successor Karna Trailokyamalla

(11) His brother Yojaka (vv 24 and 25, the Jyalla of A, omitted in B) He by force occupied Anahilapura (Anahilapataka)

(12) His brother Asaraja (vv 26-30, in D described as the son of Jendranya) He pleased Siddhachandra, i.e. Karna’s son and successor Jayasimha Siddharaja, by the assistance which he rendered to him in the country of Malava, but afterwards apparently was on hostile terms with him

With the account of Asaraja ends that part of the inscription which is on the first stone. The part on the second stone (after a symbol for =h) begins, as if it were an independent inscription, with a verse (v 31) praying for the blessing of Sambhu (Shiva), ‘the crest of the Sugandhadrav,’ i.e. the mountain Sugandha, which clearly is the Sundha Hill where the inscription was found. The author then continues the genealogy by stating that Asaraja’s son was —

(13) Ahladana (vv 32 and 33, the Alhanadova of A and B). His assistance was sought by the Gaurjara king, and his army put down disturbances in the mountainous part of Surashtra (girau Saudshrot) He built a Shiva temple at Naddula — We have seen above that the two inscriptions A and B, which are of this chief’s reign, are dated in A.D. 1161 and 1160. Before that time, he is mentioned (together with his son Kelhana), apparently as a feudatory of the Chaulukya Kumarsapala, in the Kada fragmentary inscription of Kumarsapala’s reign which is dated in A.D. 1153 (No 183 of my Northern List)

(14) His son Kelhana (v 34) He defeated the southern king Bhulma, and after destroying the Turushka erected a golden Vara (vara Saudshrot). For the Mahadajadaraya Kelhana I have given above, p 68, note 1, a date in A.D. 1165. The southern king Bhulma, whom he is said to have defeated, must have been the Devaguru-Yadava Bhulma, whose Gadag inscription is dated in A.D. 1191 (No 334 of my Southern List)

(15) His brother Kritipala (vv 35 and 36) He defeated a Kratatkuta chief named Asala, and at Kasahra ruled an army of the Turushka. As ruler of the kingdom of Naddula he took up his residence at Javalipura — Of the places here mentioned Kratatkuta is Kedra, according to Bhavanagar Insor p 172, a small village near Hathamo under Bajarama (Bairmer) in the Jodhpur State. Kedra, to which Kritipala transferred his residence, is the

1 He apparently is the Paramara Dhandhu, who according to an inscription at Vimala’s temple on Mount Abh which will be mentioned below, p. 81, transferred his allegiance from Bhujadeva I to king Bhaja, the lord of Dhandhu (i.e. Bhujadeva of Malava)
2 I understand this epithet to mean that there was a temple of Shiva on the mountain Sugandha
3 In line 5 of the inscription given there the name appears as Kerutaka — According to the Raghukula Gazetteer, Vol. II. p 295, ‘Kerutara’ is about 20 miles west of Bairmer
town of Jâlor in the same State. A place named Kâsahradra has been identified by the late Prof. Buhler with Kásandrá or Kásandéra, a village with about 400 inhabitants on the road from Dholkâ to Pahtánâ, in Long 72° 11’, Lat 22° 19’, but the Kâsahradra of this inscription may be a different place nearer Nâdel — to verse 41 Kirtapâla’s daughter Rûdaladêvi built two temples of Śiva at Jâvälpura.

(16) His son Samarasimha (vv 37-40) He built extensive ramparts on the Kanakâchala (or ‘gold hill’) and founded the town of Samarapura — This town I am unable to identify Kanakâchala according to Mr Ojha is the name of the fort of Jâlor which he informs me, is locally known as ‘Sonalgâh’ and the Sawarâna-grus of Jâvälpura I find actually mentioned in an inscription on Mount Abû. In an inscription of the [Vikrama] year 1221, from which Mr Ojha has sent me a quotation, it is called Kâchana-gadha — Samarasimha clearly is the Châhu[mâna*]-râna[La*]-Samarastha, whose daughter Lîdalâvi was the (or a) queen of the Chaulukya Bhâmâdeva II.

(17) His son Udayasimha (vv 42-46) According to the prose passage in lines 35 and 36 he ruled the glorious Nâdûla, the glorious Jâvälpura, Mândâvaprâsa, Vâghdhatamrû, Sûrâchanda, Râthahra, Khéda, Bâmasânya, Sûrâsula, Ratnapura, Satyapura, and other places. With the exception of Mândâvaprâsa and Râthahra the places here enumerated are easily found on the map of the Râjputâna Agency (in Marwar) under the names Nâdol, Jâlor, Barmer, Sûrâchanda, Kher (between Talwâra and B. Jotra), Bâmas, Bhûmâl, Ratnapura and Sûrâsula. Mândâvaprâsa is Mandor, according to the Râjputâna Gazetteer three miles from Jâdhpur, Râthahra I cannot identify — Udayasimha’s queen was Prahlâdanâdi, who bore to him two sons, Chângadévâ and Châmunda-râja. Regarding his exploits, the inscription states in a general way that he curred the pride of the Turushka, was not to be conquered by the Gûrjara kings, and put an end to the Sûndhu king. He was a scholar conversant with the great works of Bhaâsatâ and others, and built two Śiva temples at Jâvälpura — Udayasimha clearly is identical with the Mahârâjâkarâja Udayasimhâdeva of whose reign we have three inscriptions at Bhûmâl (Nos 697-699 of my Northern List) dated in the [Vikrama] years 1262, 1274 and 1283, corresponding to about A.D. 1205, A D 1218, and about A D 1248 respectively, and also with the Mahârâjâkula Udayasimhâdeva, for whom I have given a date, falling in A D 1249, in Ind Ant Vol XIX p 175, No 115. He was succeeded by —

(18) His son Chângadévâ (vv 47-57) He in verse 50 is described as ‘destroying the roaring Gûrjara lord Vîrama, hating the enemy Sâlya, taking exquisite delight in falling the shakung (or leaping) Pâtuka, depriving of his colour Sânga, and a thunderbolt to the mountain — the famous Nâhara.’ As will be seen from this translation, the words sâlya, pâtuka and sânga of the original must in my opinion, like vîrama and nâha, be taken as proper names, but of the five persons enumerated I can identify only the first. Being described as ‘Gûrjara lord,’ Vîrama appears clearly to be the Vâghelâ Vîrama-dévâ, the son of Vîradhava and elder brother of Visaladêvi, who is reported to have been the son-in-law of Udayasimha of Jâvälpura.

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1 See his paper on the Sukritasamhita of Aryantha, p 25. For another identification of Kâsahradra see above, Vol VIII p 206, note 2.
2 For a description of this fort which is about 500 yards in length by 400 in width, and crowns a rocky hill of an altitude of 1,300 feet above the surrounding plain, see the Râjputâna Gazetteer, Vol II p 260.
3 Line 53 of No 1723 of Mr Couzens’s List.
4 See the plates of Bhûmâdeva II (of A D 1208) in Ind Ant Vol VI, p 195, Plate IV line 1.
5 Is apparently the Bhûrataya-ndiya-vadâsra.
6 Udayasimha’s other son Châmunda-râja is not further mentioned in the inscription. He may be the Châmunda-râja whose name occurs under No 703 of my Northern List.
7 Sâlya probably is a proper name, denoting an enemy of Lava-prasâda, also in Ep Ind Vol I p 37, verse 19.—In our inscription the name may be Sâtrâsâla, compare Prof. Eggeling’s Catalogue, p 1510.
8 See Ind Ant Vol VI p 190. Compare also the Bombay Gazetteer, Vol I. Part I p 209, where Jâvälpura has been taken to be Jabâlpur.
would therefore have been the own brother-in-law of Chāchugadēva — The following verses treat of the same chief’s works of piety. At Śrīmāla he remitted certain taxes, and at Bāmāsainya he granted funds for the worship of (the god) Vigrāhāditya, and placed a golden cupola (kumbha) and a flag-staff (āvyaya) on the temple of (the god) Aparājita for whom at the same time he gave a silver griddle (mēkhālā). For the same temple he provided a hall (jālā) with a car (rākha) richly decked with precious stones. Chāchugadēva visited the Sugandhādēvi, worshipped there the goddess Śrīmānanda, known by the name Aghastēvar, and at her temple established a mandapa which was consecrated by the Brāhmans on the akṣaya-trīṭyā of the month Vaiśākha of the [Vikrama] year 1319.

I have already stated that the inscription thus for the reign of Chāchugadēva yields a date in about AD 1262. Two other dates, of the [Vikrama] years 1333 and 1334, falling in about AD 1276 and 1277, are furnished for him by the two Bhumāl inscriptions Nos. 702 and 703 of my Northern List, where he is described as the Maanardjakula Chāchuga or Chāchugadēva.

I may add that Chāchugadēva is mentioned, under the name Chācha, in line 8 of the Jodhpur inscription of Rūpādēvi, published by me above, Vol. IV, p 312 ff. In my text of that inscription I have given the name as Chācha, and a renewed examination of the impressions enables me to affirm that either this is the actual reading, or that at any rate the name would be so read in the impressions by any one not acquainted with what we have learnt now from the Sundhā Hill inscription. Knowing what I do now, I have no doubt that the intended reading is Chācha. This Chācha is called a Chāhumaṇa in Rūpādēvi’s inscription and described as the son of Udayasimha and grandson of Samarasimha, which exactly fits our Chāchugadēva. The inscription supplies the additional information that Chācha’s wife was Lakshmīdēvi, and that this lady bore to him Rūpādēvi, who became the wife of a king Tējaśimha (to whom she bore a son named Kehētrasimha) and founded a well or tank in AD 1284, in the reign of the Maanardjakula Śrīmantoṣimhadēva.

TEXT

First Stone

1. || Om || Svētāṃbhōgy-ātapatram kunun Giri-dahtuh Svastatmya gavāksahah kun
   va sankhy-āsanam va mahanmahah-siddhidēvi-ganasya || trailokyānamadha-
   hétoh kunudita-anagham ślāghya-nakṣatram ughchāḥ Śambhūr-bhalasthab-
   ānduḥ suktakuta.

2. putaḥ putaḥ vā rājya-lakṣhamun || 1 īsasy-āmāk-avaṇu-anapamāndahasamdāha-mūla
   chambdāvāṃchadalamanī bhūhāna-pradhanapuṣṭya(shpa) || sallāvyo-dāya-
   supalini Pārvvapārāvā-sti laukhamun pushānti = ana-dnam-atrīyakta-hastāy
   natānam || 2 7Vikatamukuta-mādyattēya-

3. sā vyomnā darṣyān-iva khuṇa māmamaye mēkhāliyaḥ kvanēna || anaprayun-
   itilāhamsakas-trāsyaṁti phampatibhuvan-āmataḥ Śrīmān ābh śreyas-stu || 3
   Śrīmad-śravamahara-harshayanādi-lántānu(bu)pūraprātha-pūrvvovrid h a ra-
   maunukyāsikharālamkāra-pugmadyutah || prthivim trātu-

4. a-māptā-darṣyāntumñah śīr-Chāhamaṇah pūrā virah kharasamudrasādana-
   yaśorāsakāsa-bhavat || 4 12Ratu-āvalyān-iva nṛpa-tatāma tāt-kramē vārasāyān

1 The proper relation to Udayasimha of the Māna-simha, who is mentioned in my account of Rūpādēvi’s inscription, above, Vol. IV, p 313, will be given below, under D.

2 So the name is spelt in the inscription. The published texts of the inscriptions Nos. 704, 706 and 707 (of A.D. 1289, 1286 and 1289) of my Northern List have Śrīmantoṣimhadēva.

3 From a rubbing supplied to me by Mr. Ganeshkumar Hirschand Opta.

4 Denoted by a symbol.

5 Meera Śrīgadēvi.

6 Meera Mālā.

7 Meera Śrīdālavirākita.

8 Originally "graṇḍha" was engraved, but the sign for d has been struck out.

9 Meera of verses 5 and 6: Meera Śrīdālavirākita.
dharmamabhānasprakarakanapratapunyōtsavayām | śrī-Nadūḷ-ādhipatrabhava= Lakshmānu māna

5 rāy Lakshmmilāsadānasadārsākām- Sākambhar-imdhrə | 5 Ā pātalā= samarajaładhum Mandarō vasō yadhō muśhu-vyādhyadhjagamastā śrīman khalen āvave(ba)ādhav | nammathū-ōchha bhan sapadi Kamalam liyā=ōdhēṅntyya (tya) matted= chakrē nritām ranita-katah kēlīkam-

6 pa-ōchhahēnə | 6 Tasmād-Dhumārdhavanāthāyasōpahāri śrī-ōbhbhiṭā=jan nṛpō-sya taūddhāvō=ētha | gāmbhīryadharyya-sadānana Vabh(ba)ārrājācēvo yō Mumjārā=va(ba)āla-bhāngam-achikarat=īam | 7 Sāmrāy-āśākarēnum

7 dhalastī samaramas-bhārē Vindhyāsālāyamānā | muktāsuktiṃdūkāntō jñvalarūdhahā lasatkitṛā-Rēvātitēhā praudhānamōpāchār-ōlvanapulakasatīth puṣhkaranām chohhahēnə | 8 Tatpravīyayatā=śāhā vam(ba)ādhavah śrī-Mahām dūra=ṣamahīta bhūpaḥ | yat-kṛppān-

8 latākām-upāyushām chohhāyāyā virahtam mukham dvushām | 9 Jayēē kāmōs-tad-ānu cχ bhūvas=taū-taṃjō=śvāpahā khal krērē dvusha su- 

9 dayēhā | 10 Kēyūragramvīshataranmikara-prōdayatrāhādaṃva(ba)ra-vyaktam 

10 sarangarama-māmpasatī yam vair-lakshmiṃ sātrā | vīrēhu prasasīthahū tēsēhū rajāsā nīṭēhū durīlakṣyatām lāvadh(bhō)āpaṃvaya(ba)=āpi

11 mummala-gunar=vasa= prasāy-ākrēhah | 11 Pu=-

12 traas-āṣī=Āhūla it nṛpās-tanmyās(ha)chahā chohhahēnā sreṣṭā yasya vyadhu 

13 jayad-rānēhah yah [*] Sāmbhuvast-Trimpara-sambhavam va(ba)lam vādēvō nala iv=āmnu(ba)dhēr=jałam | 13 Smayākrūntē-ākhalivasumātimaṃdalas tat- 

14 dhi-Raghu-kritē ch-ēkah khalanām | 14 Ambhōjānī mukhāṇy-ahō 

15 vu(bu)rāś-čadhah | 15 Utvṛtrutī vitapāvalanava(ba)-sugruthharmeyṣānā datvā 

16 h h 16 Druṣṭah kair-na Chaturbhujah sa samare Sākambharim yō va(ba)lājāgrah-ānu jaghāna Mālava-puter-Brōjāsya Sād-hāvyamān 

11 Read urvvtrutvo 14 Read dattēd 12 Read vvtrva-
nu tamyas-tasya Va(bä)laprasādö Bhima-ksma.bhun-carmanayanugulimardana
vyāstö yah | kurvan pídän-ativa(ba)laya mohaya.masās kārāgarāl
bhūmpat-am tañha Krishnadev-ābhindhānam || 18 Šrikuryö 1 jalada-brhamā-
dadhur-ahö samyö-sya sē-

vārasyātāra-pratūtā samuyala-patö² vāsā marita-srīyam | kampam vāya-
vasēna kötu-mñhālā sa(sa)y-ānu.kāram cha to³ samūtān cha kōkibhāva-
tūlām chitū ti tāpam dvīsāh || 19 Šrīmāna-s-tasya-ājani narapati-r-
vām(bām)dhavā Jumindrāye yah Sandērē
er...graphic brushing...

ṣr̥ka² iva timram varm-vrīndam v(ba)bbhēda | yasya yōtay-prakaram-ābhīt-
vūvahā kośuk-ābhā draṣṭātā na hi girugaha-madhya.m-adhyaśrīt-
tat || 20 Gacchha.mātmānām r̥m- nirvāḍrāsām bhuṣanān no prapātā vāṣhp-
āsārār-gāhantā.tūlām v(ba)bhūrattām-ananyē | dūvāvā

bhārutim marakatamaṁ-srēnayō yat-prayātē tāmvā(bā)liya-bhrhamam-iva chram-
chakrār padmaragāh || 21 Prthivinë pālayum pavavratamānān ya śr̥hukānānānā karaṇa mūnchānā prāpā yaśāmīt ku.mā-havālāyā-anmadhrī-
ānānaḥ | Prthivāpā iti dūrvām kahti-
pats-tasyām-agayān-ābhāvat-pratyakshomundhānë sa Gürjara-patē Karmanaya-
samy-āpahānaḥ || 22 Yat-sēnāna kūla kāmadhēnu-sadṛśā krītām śr̥jan(reva)vantī-
payā svachchhahādam sāchari.čārē=pi bhuvanē śatrūm-tri.ukrīvāt ||

dharmam vatsam-iva svakhyam-anagham vrīdhān mānyatī
er...graphic brushing...

mudā kasya-ānanda-kaśi va(ba)bbhēva na bhuvē bhīṣtam samātanta || 23 9Śr̥i-
Yōjakö bhūtpat-asya vam(bam)dhur-avēkāsa.mūda prāva(ba)lāpataśa | śvēt-
ātāśatrēna virājyānāh sākti-Ānaballākhyāparē=pi rēmē || 24 Tyātivā 10
saudham-udāra-ksāyinam kriḍ-ā-
er...graphic brushing...

chālē dūrghākām palyaka-ārayanam karesnuku mudām sthānam samamātā=ni-
yasya-niṅkutābha-v(ba)la.lalanāh sālē vaṇē nirjarē śihuligarva-śirasu samūrmatē-
agni pūrvapabhuka-srīyam || 25 11Śr̥-Aśārāja-nāma samajān vasudhā-nāyakas-ta-

sva vam(bam)dūnih sāhūyām Mālavanām bhuvā yadasi-kritam vikha.bha
Siddhāhārājaḥ || tushtē dhaṭṭē sma kumbham kana kanamayām-ahō yasya
gupstopuru-stham tam harum naiya saktah kahsiha-hrīdayah ēśeśhābashā-
vāgbhē || 26 12Udayagiryārātha-stham kim saha.sāṃ-um-vr̥vam
er...graphic brushing...

vitaśa-visadakriṭte-mūrdhānu kim nu pratiṇā pārā sābhagatāyā udgatē
du.mārē kāmaka-kaśa.ā śaṃhālā=yasya gupstopuru-sthāh || 27 Kanacakabhī-
ārēsā śaśasō-abhirāmaḥ phampati-mahanjyasya-vattām sa Vishnavā

24 tāyā māndrē ksa.mhā-dēśā dadhad-avam=udārām-agṛman punya-mūrthāh || 28
14Sattrāgāra-tadāga-kāmāna Harapṛśadā-vāṭi-prapā-kūp-adin vinirmamām dhvajān-
ānandī kshāh-mahāmālā | dharmasthāna-satām yah kila vu(ba)dm-ādrēbhū

\[1] Métro Sārdalāvārikūdra. — Originally Šrīkuryō was engraved, but thus has clearly been altered to Šrikuryō
\[2] Read samyacchēla.
\[3] Here a sign of punctuation was engraved, but has been struck out
\[5] The sign of avagaha is engraved at the end of the preceding line
\[7] Read kārakānām (for the ordinary kārakānām)
\[8] This word is quite clear in the rubbing, but I am not sure that it is correct. Perhaps the intended reading
maybe pratyakshā=madhyānāḥ.
\[13] Read saha.sāṃ-um-vr̥vam.
kalpadrumah kasy-agyeydmudutsahara-sala-dhavalam stotum yasyah kovida| 29
Svetanyeva yasyamsa tungsatarga-stomah sa(n)ah subhrvam chamchamanutka
litanah dhavalany-uchchah samagrany-api | pramalapa-bhavam smitam
cha visadana subhr-.

26 | vai vastraaksam vyrmdan-an noppaya yasya pratanah Kadla-lakshma srnta | 30
Prashastirn yaṃ vṛṇ(ḥ)hadachchhitya-śri-Jayamangalāchārya-kritipah | Bhishag
Viṣayapāla-putra-Nāmaśvāmanā hukhita | Sūtra-Jisapāla-putra-Jisaratāma| utklinna |

Second Stone

27 || Īmś || 4Jatā-mulē Gamgāprava(ba)lalabhiprakukanah-samunmīlāchhaḥhatrapakara| 5
iva namasēh uripatam | praṣadam śri-Sambah sakalabhuvan-ādhāvataraya
teyā vē dēyād vah śubham-śa Sugamdhāri-mukutam | 31 8Aśārāja-kashtap-
tanayah śri-

28 mad-Ahādān-āhvo jācē bhūhrnd-bhuvana viditāḥ-Chāhamānasya vanas | śri-
Naddulē Śivabhavana-krnd-dharmasasrasvaya-vītīt yat-sāhayaṃ pratpadam-anāb
Gūrjjarēsas-chakāmksha | 32 9Chamchānkētakahampaṣa-prāvīlātātālātālāgurush-
śphūrjachhamanda-

29 manālākhakadalādrākhahāmra kamrē girā | Saurashtre kntilagramantakahbh-
ātyuddāmakiḥtēs-tadā yasya-bhūh-sahmāhana-bhāsaratayā sēnkharanām ravaḥ | 33 10Śīmānsa-tasya-āngaja na urpbā Kālhanē dakshināśādhi-kāmchadh-Bbhū-

30 ma-nrpatēr mānahum-samasyamdhuk | nrbhidy-ōćohochh prava(ba)lā-kāltam yas-
Turushkam vyadhata śrīSomaśaspadamuktavat-tōramam kāmchhasya | 34
8Bhrēś-āsya prava(ba)laprēta-milayah śrī-Kīrttāpālō bhavad-bhū-nāthaḥ
pratpakshārpaḥchachamudāy-āṃvu(bu)va ē-ō.

31 pamah | yst-khadgānv(bu)mdhan hāt-ārikarnām kumbhasthalibhyah kharan
muktānam mkarō marāla-lalitam dhattē sma cháhr-āśrayah | 35 Yō
durddānta-Kīrńkūtana-rapurī bluttvā śarair-Āsalam tasmin-Kāsahradē10
Turushka-mkām jīvē rūm-prāmāṃgē | śrī-Jāvekal-

32 purē sthum yaracchaya-Naddūlārayyē-vēvarē-χιμtērtatētā-nibbah samae-
vidusamāh nīḥmaṃsasyādhipah | 36 11Śrī-Samarasamhādēvas-tat-tanayah
kshōnamandādhdhipah | Imdra iva vivu(bu)dhrayanam purushottāmā
Harvath | 37 Prākārah13 Kanakā-

33 chalē viracītō yēnśāla puny-ātmanā nānāyamtramanatūta-koṣṭha(shth')katati-
vidyāharīfīravan [111] kim Śēhāha paśavānaḥmēdhur-tanur-vakshasthalē
tvā bhuvō hārah kim bhramana-samād-uṭu-gaunā kim vamsha bhājē
dhitum | 38 131Kamalavanam-ṅv-śēm vaprasīrshāli-dam-

34 bhān-nikhavavilāsadēśā-sri-maṃsakaranāya | hukhtavāsadīvindusēnvan-mattavarn-
kaḥntapānāvpahāmāsamkhyāntum | 39 Tōlayāmēśa14 yah svarnapā-ātmanam
soma-parvanā | ārām-ramyam Samarpuram yah kṣantvān-āthā | 40
35 11Śrī-Kīrttāpālahhipatū-putri Jāvalipuravārē chakrē | śrī-Rudaladēvī Śvamadūra-
yugalam pavitra-mathī | 41 Śrī-Samarasamhādēvasya namadah prava(ba)-

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1 I e śtrādhāra , compare the same abbreviation e g in Ind Ant Vol XI p 248, 1 27, and above, Vol

II p 304, 1 5

3 Read "m=d" 4 Denoted by a symbol 5 Metre Sukhanat

3 Read "chahhatrapakara" 6 Metre Mandakirtā 7 Metre Śrādālavikārtī
dhāntā

8 Metre Mandakirtā 9 Metre of verses 35 and 36 Šrādālavikārtī
dhāntā

10 Here the s of the second syllable is (before k) treated as a short vowel, see Ind Studen, Vol VII

36 12 Metre Āryā. 13 Metre Śrādālavikārtī
dhāntā.

14 Metre Mālam 14 Metre Śīka (Anualubhū).

15 Metre of verses 41 and 42 Āryā (pathyā and dā-epsilon)
Then there came Lakshmana, who by his irresistible valour acquired part of the earth. In the mutilated verse 12, which together with verse 11 treats of this chief, the word Naddīlā is distinctly legible, as well as Śākambhari, and it is certain that Lakshmana is described in the verse as king of Naddīlā, and highly probable that he is spoken of as Śākambhari-mānīkya, the jewel of Śākambhari. After him, verse 13 mentions his son Balirāja, and Balirāja's 'son,' whose name I read as Sōhī, regarding this to be another form of the name Sōhīya (Sōhī, Sōhītā) of the preceding inscriptions. According to the latter, Sōhīya was Lakshmana's son, and his son again was Balirāja, the author of the present inscription has erroneously transposed the two names. Verses 14-18 then enumerate Mahindu, Jundūrāja, Aśarāja, Ālana, Kirtipāla and Samarasimha. From what we know already from the other inscriptions, this is the line, from father to son, of the Chākhamānas of Naddīlā from Mahindu to Samarasimha, except that, between Mahindu and Jundūrāja, Ānāhilla, the son of the former and father of the latter, has been omitted. So far our inscription tells us nothing of importance that is new.

Samarasimha, according to verse 19, had two sons, of whom the one called Udayasimha, who also is already known to us from the inscription C, succeeded him in the government. Udayasimha's elder brother was Mānavaṇāṃba (v. 20), his son was Pratāpa (v. 21), and his son Vījada, also named Daśasayananda (v. 22). This chief married Nāmalladēvi (v. 23), who bore him four sons—Lārvyakarna, Lūndha, Lakshmana, and Lūnavarman (v. 24), of whom the eldest became the ruling chief. When Lārvyakarna died, he was succeeded by the next brother, whose name in verse 26 is clearly Luntigadēva, in verse 28 Luntäga, in verse 30 Luntigadērā, and in the prose passage in line 29 Luntigadērā. Luntäga conquered and ruled 'all countries,' particularly Chandrāvatī and the divine territory of Arbuda (Arbuda-dvaya-dēvan, v. 27). On the mountain Arbuda he set up images of himself and his queen, and carried out repairs at the temple of Achalēvara. As a grant to the temple, he moreover gave the village of Hēthuṇā (v. 28) for the perpetual worship of the god.

From the prose passage which follows, and which is more or less illegible, we learn that in the year 1377, on Monday, the 5th of the bright half of Vaiśākha, in the Kṣaya-samvat-sara, Luntäga, described as the Mahārājaka, the glorious Luntäga, resided at [Vū?]hundha, which belonged to Chandrāvatī. Thus date regularly corresponds, for the expunged Kirtikāda.

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1 The translation, after Lakshmana, mentions "the hero, named Mānīkya, whose distinguished capital was Śākambhari," but this is erroneous.
2 The translation has Adhrāja instead.
3 The second half of the verse, part of which is very indistinct, in my opinion is Sōhī samyāc[ōtā]tē samti sōhībhīrt hōman hī tat-ruta[σ].—The name Sōhī occurs above, Vol VIII p. 220, l. 13.
4 The original actually has Mahindu.
5 The translation has Sindhrāja, Kulavārīdēba. Prabhurāma Rājā (derived from the actual reading prabhura-Asarkāya), Dandana (for Ālana), Kirtipāla and Samarasimha.
6 According to the translation Mānavaṇāṃba was Udayasimha's son; but this is a mistake. The original text, after mentioning Udayasimha, clearly has yē vī vī cāhī-da-ṇava-naravarta-khārāvsta-yāyagrohā Mānavaṇāṃba-nāmām.
7 The original text of verse 22 is Tasya-stanāpy īḍa[r] evau dvāvīda [d]h(h)[dh]i(y)y[ḥ] [bh] [ā]m(ō) ṛṣ(ō) ṛṣ(ō) ṛṣ(ō) ṛṣ(ō) vajān tu Vījada gō(y)āvechātara rājya-dya Hārth praddhēt i (i) I shall show below that the chief here spoken of undoubtedly was named Vījada. The name Daśasayananda (Daśarātha) may have been given to him because, like Rāma's father Daśarātha, he, according to the account here given, had four sons.—Compare above, Vol VIII p. 215, v. 19.
8 The reading of the first syllable of this verse is not absolutely certain here.
9 Above, Vol VIII p. 222, line 28, and in an unpublished Mount Abū inscription (No. 1734 of Mr. Conze's List) the name is spelled Hēthūṇā.
THE CHAHAMANAS OF NANDULA

Vikrama year 1377, to Monday, the 6th April A.D. 1321, when the 8th tithi of the bright half of Vasākha ended 17 h 13 m after mean sunrise, the day did fall in the Jovian year Kṣaya, which according to the northern mean-sign system lasted from the 30th May A.D. 1320 to the 26th May A.D. 1321.

Of the localities mentioned, in addition to the well-known Arbuda or Mount Ābu, Chandrāvatī according to the Rājputāna Gazetteer, Vol. III. p. 126, is a large place (now in ruins) on the Bandā river near the south-east border of the Sirohi State. There can be no doubt that it was taken by Luntga from the Parāmaras. Hēthūñji is the small village of ‘Hetamp’ on Mount Ābu. Vūhundha—if this is really the name—I am unable to identify.

On Mount Ābu there are at least two other inscriptions, of no great extent and partly illegible, of the reign of Luntigadëva, described as the Mahārāja-kula, the glorious Lūndhāka or Lūndha(?). One is dated on Wednesday, the 8th of the dark half of Chaitra in the [Vikrama] year 1372, corresponding, so far as I can see, to Wednesday, the 17th March A.D. 1818, the other on some specified day, which I cannot make out with certainty, in the [Vikrama] year 1373. And there is a third, partly effaced inscription, which also mentions the Mahārāja-kula, the glorious Lūndhāka or Lūndhāka, and speaks of the glorious Nāmālapās, who clearly is the Nāmālāpās of the present inscription, the mother of Luntigadëva. I am not at present prepared to give a fuller account of these three inscriptions.

But I may add here that another account of some of the later Chāhāmānas is found in an inscription which is on a stone at a temple—the Vimala-sahāka, ordinarily but wrongly called Vimala-Sāh’s or Shah’s temple—which was founded on Mount Ābu, according to the inscription itself in the Vikrama year 1083, by a certain Vimala, ‘an ornament of the Prāgrāvāta race,’ after he had been appointed danda-pati at Arbuda by the (Chaulukya) king Bhimādeva (I.). This inscription in lines 9-15 (verses 14-22) gives the following ‘rājdvali’ :

There was a hero, Āsarāṣa by name, a moon to the lotus-flower—the Chāhuvāmā family, who was king of the town of Nāduḷā (v. 14). Then there came Samarasimha; and his son was Mahānasaṃhabhasta (v. 15). Then came Pratāpamalla; and of him was born Vījada, who ruled the Marathall-mandala. (v. 16) He had three sons, the first of whom was the king Lūngga (v. 17). After him the text mentions Lūndha (v. 18) and Lumbha (v. 19), without distinctly saying that they were his younger brothers. It then records the conquest of Arbuda (v. 20), says further that Lūngga’s son was Tējasimha (v. 21), and after him eulogizes Tīhunāka, to whom it wishes long life (v. 22).

The mutilated verse 23 appears to say that the glorious Lūmbhakā, ‘together with’ Tējasimha and Tīhunāka, in right manner carried on the government of the mountain Arbuda;

1 See my Northern List, Nos 196, 209 and 210 (now above, Vol. VIII. p. 201).
3 Nos 1907 and 1908 of Mr. Cousens’ List.
4 No 1908 of Mr. Cousens’ List.
5 No 1790 of Mr. Cousens’ List. I hope soon to give the text of this inscription, which is ready for publication.
6 Vimala-sahā seems to occur first in AE. Res. Vol. XVI. p. 311, note. It owes its origin to a misunderstanding of the term Vimala-sahāka, ‘Vimala’s temple,’ which we find e.g. in line 8 of No. 1774 of Mr. Cousens’ List. I may add that in line 10 of the same inscription we will have the similar term Tējasimha-sahāka, ‘Tējasimha’s temple.’
7 The date is given in verse 111 śrī-Vikrama-vāsya-auspiciya-āryā-vyaktī śhāledhā-yadit śaraddhā vahākār(ī) śrī Āsana-kāla mājānabuddhaṃ medēt(ī)ṣtāṃ śrī-Vimala-vahādī.
8 I give all names here exactly as they are written in the original.
9 This may be a mistake for Chahāmāna or Chahānāna.
10 This is the actual spelling of the name, and is required by the metre. The same may be said of the name Tējasimha, which occurs below.
and the rest of the inscription treats of a private family, two members of which made repairs of the temple. The date given in verse 41 is Monday, the 9th of the dark half of Jyeshtha of the [Vikrama] year 1378. It corresponds to Monday, the 10th May A.D. 1852.

As regards the genealogy given in this inscription, it is curious, but of no historical importance, that it commences with Āsāraja (Āsāryā, Āsārīja), who was neither the founder of the family nor the father of Samarasamha, who is here mentioned immediately after him. Instead of the name Mānasamha of Luntagadēva's inscription this account has Mahāsaṃhā which must be regarded as another name of the same person, and while according to the former Vījā had four sons, according to this genealogy he had only three—Lūṅga, Lūndha and Lūmbhā. Of these, Lūṅga undoubtedly is identical with the Lāvanyakarpa of the other inscription, and Lūndha with Lūntag (Lundha), while Lūmbhā (Lumbhaka) most probably is another name of Lūṇatarman. What is new to us and of some importance, is, that by the account here given Tējasamha, who is known to us from other inscriptions, was a son of Lūṅga. According to No. 261 of my Northern List Tējasamha was ruling in the [Vikrama] year 1387, corresponding to A.D. 1331, and there is an unpublished Mount Ābā inscription of his of the [Vikrama] year 1393, corresponding to A.D. 1336. What was the exact relation of Tihunāka (Tihuna) to Tējasamha, does not appear from the Vimala temple inscription; but the matter very clearly is cleared up by a statement in an inscription (No. 265 of my Northern List) of Tējasamha's son Kānhabadēva, who was reigning at Chandravati in the Vikrama year 1394, corresponding to A.D. 1338. That inscription in lines 11-14 records four separate grants of villages by the Chāhumāνājādityā-rāja-sri-Tējasamha, the dēva-sēri-Tihunāka, the rāja-sēri-Kānhabadēva, and the Chāhumānājādityā-rāja-sēri-Sāmatāsamha. Here Tihunāka is placed between Tējasamha and his son Kānhabadēva, who both are distinguished from him by their title of rāja. This and the order in which Tihunāka is mentioned in the Vimala temple inscription render it probable that he was Tējasamha's younger brother. And this may possibly be the meaning of the word dēva prefixed to his name, a word which seems to be etymologically connected with the Sanskrit dēva, dēvara, used in the specific sense of 'a husband's younger brother.'

In the Table on page 83 I have placed all the chiefs mentioned in the above in their genealogical order, and have given the dates known from inscriptions either for themselves or for the kings and chiefs with whom they are said to have come in contact. The Table will show that Lāvakṣāmanā, the founder of the family, must be placed in about A.D. 925-926, and that therefore he very probably was a son of that Vākpatrīya of Śākamukha, who was the grandfather of the Vigrāharāja of the Harsha inscription who lived in A.D. 973. My genealogical Table of the family is not quite complete. I do not know yet how to place exactly the Mādāryakalā Sāmavatāsamha or Sāmavatāsamha, who is mentioned in Nos. 704-707 of my Northern List with dates from about A.D. 1292 to A.D. 1299, and— if this should be a different chief—the Bādī Sāmatāsamha, mentioned in Kānhabadēva's inscription of A.D. 1338.

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1 If it were not for the other inscriptions, this name might of course be taken to stand for Āsāraja.
2 Compare Luntagadēva for Lūntagprakāsa in No. 340 of my Northern List.
3 In the original of No. 261 (No. 1949 of Mr. Cousins' List) the same is spelt Tējasamha.
4 No. 1949 of Mr. Cousins' List.
5 No. 1919 of Mr. Cousins' List. The inscription has been roughly edited in Ind. Ant. Vol. II. p. 255
6 In No. 1955 of Mr. Cousins' List a Sāma-sēri-dēva is mentioned. According to Tihuna, Ind. Ant. Vol. IV. p. 146, 'the Sirohi chiefthain, though Chobhas, are universally known by the name of Jatpratistha, the Dorī.'
7 The foundation of the separate kingdom of Naddēla was perhaps connected with the disappearances which preceded Vigrāharāja's reign.
THE CHAHAMANAS OF NADDULA

Lakshmana of Naddula (son of Vākpathrajā of Śākambhari)

Sōhita (Sōhita, Vīramahāpāla, Sōhita, Sōhita)

Baliśa. 1 Mahendra (Mahinda). 2

Āvapāla. Anahilla. 3

Ahila 4 Balaśrāja. Jindrājā (Jindrāja)

Pṛthvīpāla 6 Jyotapāla (Yōjaka). Āśārāja. Āśārāja 7

Āłhana (Āłhādana) 8 m. Annalladēvi.
A.D. 1183-1181

Kāhāna 9 Gajasimha. Kiṅgippā 10
A.D. 1165.

Samarasimha. Rādadalēvi. 11

Mānaśimha (Mahānāma) Udayasmīha. m Prahlādanadēvi. Līlādēvi. 11 m. by Bhimadēva II.
A.D. 1206-1249. (A.D. 1194-1238)

Pratāpa. Chāhūga (Chāccha). m Lakshmīdēvi. Chāmunsarāja.
A.D. 1262-1277

Vijaya-Dāśayandana. m Nāmallasūhi. Rāpadēvi. m by Tējamsimha 13
A.D. 1284.

Lāvanayakā (Lāmica). Lūṅtiga 15 (Lundha) Lakshmapā. Lūṅavarman (Lumba)
A.D. 1316-1321

Tējamsimha Tihupūka
A.D. 1331-1383.

Kāhānalēve A.D. 1388

1 At war with the Paramāras Muḍjarājya (A.D. 974-98).
2 Probably a contemporary of Dharavāla of Hasabandī (A.D. 987).
3 At war with the Chaulukya Bhīmadeva I (A.D. 1029) and the Paramāra Bdāmadeva (A.D. 1021).
4 At war with Bhīmadeva I
5 Probably a contemporary of the Paramāra Kṛshnapāla (A.D. 1060-87)
6 At war with the Chaulukya Karna (A.D. 1091).
7 Contemporary of the Chaulukya Siddhārkṣya (A.D. 1138, 1139)
8 Contemporary of the Chaulukya Kumārapāla (A.D. 1145-89).
9 At war with the Dēvagur-Yāsava Bhīllama (A.D. 1191)
10 Transferred the seat of government to Jāvālīpurā.
11 It is impossible to say whether these were younger daughters.
12 The Tējamsimha had a son named Khelētrasimhā
13 Took Chandrāvatī with Mount Ābā from the Paramāras.
No 10.—AMBASAMUDRAM INSCRIPTION
OF VARAGUNA-PANDYA

By V. Venkatya, M.A., Rai Bahadur

Ambasamudram is situated on the northern bank of the Tāmraparnī river and is the head-quarters of the tāluka of the same name in the Tirunelvelly district. The town has a local reputation for the manufacture of cloths largely in demand on the western coast. On the southern bank of the river is the big and flourishing village of Kalhadakkurichi, which gives its name to the cloth manufactures at the sister town on the other bank, because the trade there is carried on mostly by the Brāhmanas of the former place, who temporarily reside at Malabar and are frequently met with on the west coast.

The site of Ambasamudram seems to have been altered in comparatively recent times. A greater portion of the town is now situated at some distance from the river, while the most important temple, now called Erichcha-Udayar, is quite close to it, and is separated from the town by a pretty large extent of rice fields. The heavy floods in the Tāmraparnī at certain seasons of the year might be one of the causes which led to the removal of the town to a more distant locality. Besides, anciently, Ambasamudram seems to have been a big place, including some of the adjacent villages such as Truvallāsaram and Maṇṇārkōyil. In an inscription of [Jatavarmāna Sundara-]Chōla-Pandya the temple of Erichcha-Udayar is said to be situated in the southern hamlet of Rājarāja-chatturvedamangalum during the period of Pandyas when Truvallāsaram was called Illangomkudi or Illangoykkudi, which was altered into Rājarāja-chatturvedamangalum after the Chōla conquest. The latter name has probably been traced to the Chōla king Rājarāja I, after whom the Pandya country was itself called Rājarājamandalam.

During the field season of 1904-05 I copied eight inscriptions in the temple of Erichcha-Udayar, of which two belong to the early Pandyas, two to the Chōlas, one to the Chātra Pandyas, and two to the later Pandyas, while the eighth does not mention any king. One of the early Pandyas records seems to belong to the reign of Vira-Pandya, ‘who took the head of the Chōla’. The Chōla king with whom he fought must be Aditya (II.) Karikāla, who, according to the large Lendan plates, fought in his youth against Vira Pandya. The newly discovered Truvallāsaram plates of Rājarāja-Chōla I, do not mention the name of the Pandyas again, whom Aditya II. fought, but report that the latter “killed the Pandyas king in battle and set up his lofty head as a pillar of victory in his city”. Accordingly, Vira-Pandya reigned in the

1. The temple at Truvallāsaram is said to have been situated in Rājarāja-chatturvedamangalum, which was the name of Ambasamudram in Chōla times; Annual Report on Epigraphy for 1904-5, p. 43, Nos. 116 and 119 of 1905.
2. The Vishnu temple at this village, called Rājarāja-Chōla-vinnagar in ancient times, was also situated in Rājarāja-chatturvedamangalum, No. 112 of the Government Epigraphist’s collection for 1905.
3. No. 103 of the same collection.
4. No. 104 of the same, and lines 2, 6 f., and 10 f. of the by-subjoined inscription.
5. The same occurs already in an inscription of the 11th year of Rājarāja I, No. 119 of the Government Epigraphist’s collection for 1906.
8. Nos. 98 and 99 of the same collection.
9. No. 102 of the same.
10. Nos. 100 and 108 of the same.
11. No. 104 of the same.
12. He was the elder brother of Rājarāja I (A.D. 905 to at least 1012).
period prior to the conquest and occupation of the Pândya country by the Chólas at the end of the 10th century A D

The subjoined inscription is engraved on a slab built into the floor of the first circuit in the Erōchēa-Udayār temple, which is comparatively dark. The record was found and copied with the help of a lamp. At my request the Collector of Tinnevelly has removed the slab to the Government Central Museum at Madras. The plate issued with this paper is based on fresh impressions prepared by my Assistant Mr. K. V. Subrahmanya Iyer, B. A., after the removal of the stone to Madras.1 The alphabet of the document is Vatteluttu and the language Tamil prose intermixed with a few Sanskrit words in the Grantha alphabet. The preservation is good, though a few syllables are mutilated at the end of lines 3 to 13 and 81. The slab was ruled before the writing, which is crowded into three sides of it, was engraved. The number of Sanskrit words written in Grantha is comparatively few, viz. svasti (1 1), śrī (II 1 and 3), anugraha (1 1), bhātāra (II 1, 3 and 10), maharaya (1 5), mahārāja (II 12 and 81) and Śṛgavahaka (1 12).

The following peculiarities of the alphabet deserve to be noted: The horizontal stroke of ka is very often small and indistinct. But the letter has not yet assumed the slanting form found in the Tiranelli2 and Cochin plates3 of Bhāskara-Ravivarman. The variant of the letter ya noticed by Prof. Hultzsch in the Kottayam plates of Sthānu-Ravi and in certain Chóla inscriptions4 does not occur here. Two slightly different forms of t are used, of which one (the first t of sāluttu in II 5 and 14) resembles, to a certain extent, the form in an ancient Vatteluttu record from Trumādarkunju in the South Arcot district.5 The vowel a occurs thrice in the inscription (II 9, 23 and 75). As in other Tamil inscriptions, hardly any distinction is made between the short i and the long ī when they occur in combination with consonants. Double kl is occasionally written as a group, e.g. mahārājākku and nāgāravakku in line 12, poḻuddukku in line 15, kumāryattukku in line 16, ăppakkam and ōkkārvājai in line 18. The a-symbol is added in some cases over the top of the consonant to which it belongs, instead of by the side as in later Vatteluttu epigraphs, see e.g. ăi of virvirdu (1 6), ă of pōls (1 9), ṣi of kudis (1 11), ma of ăvamasu (1 14), and ī of nā-ālō (1 16). The syllable pō is written as in the Madras Museum plates of Jatilvarman6 without the addition of the ā-symbol (on the right) found in the Chóla Vatteluttu inscriptions7 published by Prof. Hultzsch. The Tiranelli8 plates distinguish by a similar addition the long pō from the short po, and only a single instance of the former occurs in the Cochín Jews' grant.9 Thus the distinction between po and pō appears to be a later innovation, and evidently belongs to a period subsequent to the Jatilvarman plates and to the subjoined inscription. If this conclusion be correct, the Cochín and the Tiranelli plates of Bhāskara-Ravivarman must be later than Varāganā-Pāṇḍya. And as Prof. Hultzsch has remarked that the alphabet employed in both of them agrees with that of the Chóla inscriptions from South Travancore published by him,10 Bhāskara-Ravivarman may have to be assigned to the 10th or 11th century A D.

The language of the subjoined record calls for a few remarks. The vulgar form mahārāja occurs twice instead of the Sanskrit mahārāja (II 12 and 81), while maharaya in line 5 is

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1. The stone has evidently been slightly damaged in transit. Accordingly, portions of the last letters in II 4 to 9, which are missing on the plate, are found on my original impression prepared at Ambasamudram in 1905 before the stone was removed to Madras.
2. *Ind Ant* Vol. XX Plate facing p. 290.
7. Above, Vol. V Plate facing p. 46, E, line 1; and II, II 5, 8 and 9.
8. *Ind Ant* Vol. XX Plate facing p. 290, compare pōls in II 15, 19 and 34 with pōms in II 21.
evidently a mistake Amuda (1.14) and amirud (1.19f), both of which correspond to the modern Tamil amud, are tadbhavas of the Sanskrit amrita. The word pols (1.9) is used both here and in the Trichnopoly cave inscription of Varaguṇa-Pandya instead of the more common polsai, which occurs in the Tanjore inscriptions and survives in the Malayalam polsā.\footnote{Amud occurs also in the Tanjore inscriptions; see e.g. South-Ind. Insocr. Vol. II p. 66, text line 3. Amud is another form of the same word; see above, Vol. VII p. 194, text line 3.} The word nāru (II. 27 and 69) is still current in Malayalam, while its modern Tamil equivalent is nīru. The root from which they are both derived is nāru, which has acquired a figurative sense in Tamil,\footnote{See Director General’s Annual for 1903-4, p. 275, text line 16.} while the original meaning seems to be preserved in Telugu. The measure known as venu occurs four times in the form venni (II. 25, 27, 54 and 70). The word māṇa is used in line 27 as well as in line 13 apparently in the same sense as nāḍi, of which nayi (1.77) is a variant. Vēnu in line 75 is a vulgar form of the word venni. The term kanti, which occurs twice (II. 58 and 73), is perhaps a simple mistake for kurūni.

The subjoined inscription belongs to the time of Varaguṇa-Mahārāja, whose name occurs thrice (II. 5, 11f and 81), and is dated in the 12th opposite to the fourth year of his reign. From his camp at Arasūr on the banks of the Peṇai river in Tondai-nādu, the king granted 290 kāsā to the temple of Trierpottudeyiyar\footnote{See e.g. South-Ind. Insocr. Vol. II p. 69, text line 3. The form polsai also occurs in epigraphical records, see ibid p. 123, text line 37.} (the ancient name of Erachcha-Udayar) at Iļorangōkkudū in Muḷḷi-nādu.\footnote{According to Dr. Gundert polis means ‘interest on money’.} The assembly of the village received the money. The committee of the assembly and the temple servants had jointly to provide for offerings to the god, according to a fixed scale, out of the interest from those 290 kāsā.

The inscription of Varaguṇa-Pandya in the Upper Cave at Trichnopoly is dated on the 2501st day (and) in the 4th year or the 11th year of his reign.\footnote{According to Dr. Gundert nāru means ‘to destroy, to kill.’} No reasonable doubt can at present be entertained as regards the identity of this king with the donor of the subjoined record. On the occasion of making the former donation Varaguṇa was at Niyamam in the Tanjore district, after having destroyed the fortifications of a town named Vēmbi, Aṭ Rāmanāthapuram near Dindigul in the Madura district is a Tamil inscription which refers to the expedition (yādava) of Markaṇḍayaya against Idavai in the Chola country.\footnote{According to Brown’s Telugu Dictionary, vēnī means ‘to grind or sharpen’ and ‘to reduce to powder’.} The name means ‘the blessed lord of the bull,’ i.e. Śiva.\footnote{This name means ‘the blessed lord of the bull,’ i.e. Śiva.} According to an inscription of the Chola king Rājendra-Chola I (above, Vol. V, p. 47) Sṭhērādēvi in the Timérra district was included in Muḷḷi-nādu. Muḷḷi-nādu belonged to the Tiruvāri-dēva, or Trivandram, in the 17th century A. D (ibid Vol. VIII p. 340).}

The expression vēnī-ūdur seems to imply that the system of village administration prevalent in the Chola country in the 10th century A. D. was also in operation in the Pāṇḍya kingdom in the 9th century A. D.; see the Annual Report on Epigraphy for 1888-92, paragraphs 63 to 73.\footnote{No. 277 of 1892 in the Trivandram Museum belongs to the 17th year of Markaṇḍayaya. It may be a record of Varaguṇa-Pandya, though this is not absolutely certain. It mentions a force named Kamakiri, the army of the Chola king, and Vīṇakaṇa.}

\textsuperscript{1} No. 277 of 1892 in the Trivandram Museum belongs to the 17th year of Markaṇḍayaya. It may be a record of Varaguṇa-Pandya, though this is not absolutely certain. It mentions a force named Kamakiri, the army of the Chola king, and Vīṇakaṇa.
record at Tllathānām in the Tanjore district, which is dated during the reign of Māraṇḍaśayana and records a gift for the merit of Varaguna-Mahārāja. Accordingly, it may be concluded that Varaguna alias Māraṇḍaśayana led the expedition against Idava in the Chola country. Idava is evidently identical with the village of the same name2 in Mani-nādu, a subdivision of Rājendraamha-valanādu situated on the northern bank of the river Kēvēri. The village of Vēmbbalur situated in the same subdivision3 might be identical with Vēmbul, whose fortifications Varaguna destroyed. The destruction of Vēmbul probably followed soon after the expedition against Idava. In the same locality is Tirupparumbyam,4 where a battle was fought between the Pandyas king Varaguna and the Western Ganga Prithivipati I.5 The expedition against Idava in the Chola country and the attack on Vēmbul were apparently acts of aggression6 on the part of the Pandyas king, which eventually led to the battle of Śrīpuraṃbāya (in Tamil Tirupparanbuyam) — the part which Prithivipati I played in this battle was hitherto inexplicable. In editing the Trichinopoly cave inscription of Varaguna-Pandyas, I remarked 7:—

"How it was that the Gangas of Gangavādi in the Mysore State managed to get so far south as Kumbhakonam in the Tanjore district, and why the Pandyas king Varaguna had to fight against them, are points on which no information is at present forthcoming." The verse in the Udayāṇudām plates which describes the battle runs as follows, with Prof. Hultzsch’s corrections 8—


With the approval of Prof. Hultzsch, whose translation of the verse is slightly different, I render it as follows —

"Having defeated by force the Pandyas king Varaguna at the head of the great battle of Śrīpuraṃbāya, and having made (his) friend’s title Aparājita (i.e. the unconquered) significant, this hero entered heaven by sacrificing his own life." Thus we get a king whose name or surname was Aparājita, and who with his ally Prithivipati I fought against the Pandyas king Varaguna. The existence of a king named Aparājita might be concluded already from one of the Ukkal inscriptions, where the other name of that village is Aparājita-chaturvedimangalam.9 From the Ambu inscriptions of the Ganga-Pallava king Nṛpatunga it may be supposed that Prithivipati I was his feudatory.10 Accordingly, Aparājita, the friend of the latter, was probably also a Ganga-Pallava Indisputable evidence of the existence of a Ganga-Pallava king of that name is furnished by an inscription of Vijaya-Aparājita-vikramavaram, discovered by my Assistant Mr K. V. Subrahmanya Aiyar at Tiruttani in the North Arcot district.11 Aparājitasvikramavaram was apparently the successor of Nṛpatunga, and we may at present suppose that during the reign of the latter (or after his

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1 No 61 of the Government Epigraphist’s collection for 1905
2 South Ind. Jour. Vol. II pp 325 and 326
3 Ibid, p. 53
4 Ibid, p. 326, paragraph 86, and p 366, paragraph 77
5 Tirupparumbyam near Kumbhakonam is the modern Tamil name of Śrīpuraṃbāya mentioned in the Udayāṇudām plates of Prithivipati II, see also the following note
6 Ibid, p. 337; Vambaligul, where another battle was fought by Prithivipati I according to the Udayāṇudām plates, may have to be looked for in the same locality. It is not impossible that the place is identical with Vēmbul, whose fortifications Varaguna destroyed. But the name of Prithivipati’s enemy in the battle of Vambaligul is not mentioned. Consequently this identification remains doubtful.
7 That the Pandyas were strong and powerful at this time, is proved by their invasion of Ceylon recorded in Chapter L of the Singhalese Chronicle Mahāvamsa, see Mr L C Wijayantha’s Translation. The invasion seems to have been unprovoked and falls into the period A.D. 846–866
8 Director General’s Annual for 1903-04, p 273
9 South Ind. Jour. Vol. II p 384, verse 13
10 Ibid Vol. III p 2
11 Above, Vol IV p 132
12 Annual Report on Epigraphy for 1905-06, Part II, paragraph 8
death) there was a Pāṇḍya invasion headed by Varaguna. The invader probably did not meet with any effective resistance at first, and therefore advanced as far north as Arasūr on the Southern Pennar river, where he was encamped at the time of making the grant registered in the subjoined Ambāsamudram inscription. Subsequently, Aparājīta, who was perhaps the heir-apparent at the time, appears to have been sent with the Western Ganga Prthivipati I to repel the invasion. The decisive battle was fought at Śripuramibyi, and the invader was driven back. But the Ganga king lost his life in it.

The Truvāḷāṅgāḍa plaques of the Chōla king Rājaśā Chōla I. help us to trace the fortunes of the Ganga-Pallavas to the very end. Verse 49 of the Sanskrit portion of this grant, which describes the achievements of the Chōla king Āditya I., runs as follows —

नायांतांत्साही रणे चित्तवान् पञ्जस्वलक्षवलम् | [[४]]
द्रवितामिलक्ष तशा वेदिन्य स्वर्मील्ल! [तम्]दात्स्यमूल जाति ॥

"Having conquered in battle the Pallava who had brilliant troops, though (he was) Aparājīta, (i.e. the unconquered), he (i.e. the Chōla king Āditya) also took possession of his queen, (i.e.) the earth, (and) thus accomplished his object." In other words, the Chōla king Āditya I conquered the Pallava Aparājīta and annexed his dominions. The Pallava Aparājīta may now be identified with the Ganga-Pallava king Aparājspivakramavarman of the Tiruttam inscription, and with that Aparājīta who defeated Varaguna-Pāṇḍya and, evidently, Ukkal in the North Aroer district was called Aparājīta-chaturvedharnagalam after this Ganga-Pallava king. He was apparently the last member of his family. Though successful against the Pāṇḍyas, he could not offer any effective resistance to the rising Chōlas, who, under Āditya I., not only conquered him in battle, but also annexed his dominions.

In a Vatagejūta inscription at Avarmala in the Madura district, copied during the last field season by my assistant Mr. G. Venkoba Rao, I found a Śaka date for Varaguna. His 8th year is coupled with Śaka-samvat 702. Thus his accession took place in A.D. 862-63. If the facts and inferences set forth in the preceding paragraphs be confirmed by future researches, and if there was only one Pāṇḍya king named Varaguna, the invasion of Iḍavā in the Chōla country and the destruction of the fortifications of Vēmbūl must have taken place in or before A.D. 872-73. Varaguna was at Arasūr on the southern Pennar in A.D. 877-7-8. The battle of Śripuramibyi might have taken place towards the close of the same year or in the next year. If the surmise made by me, that Aparājīta was probably heir-apparent when that battle took place, be true, his accession may be placed about A.D. 880. His defeat by the Chōla king Āditya evidently occurred after the Tiruttam inscription of the 18th year of his reign.

1 Aparājīta is called the friend (puṣṭi) of Prthivipati I., who was a Ganga-Pallava feudatory. If the former had been the reigning king, it is perhaps not likely that he would be referred to as the 'friend' of Prthivipati I.
2 Soon after the conquest and occupation of the Pallava dominions by the Chōlas, the Ganga, who had been feudatories of the Ganga-Pallavas, seem to have acknowledged the Chōlas as their overlords. In an inscription of Rājaśā Chōlama who has to be attributed to Āditya I., Pindipati, son of Māravarni, (i.e. perhaps Prthivipati II, son of Māravarni) is mentioned, apparently, as a Chōla feudatory. Annual Report on Epigraphy for 1896-97, paragraph 7.

Read "नायांतांत्साही".

6 Annual Report on Epigraphy for 1905-06, Part II paragraph 10

8 The place at which this battle was fought is not mentioned here. According to tradition the battle which crushed the Pallava power was fought near Shelimal in the North Aroer district; see the History of the North Aroer District, Vol. I p 30.

9 That Aparājīta is called a Pallava, is no bar to the proposed identification. In the Barha plate (above, Vol. IV p 181), the Ganga Pallava Nripaṇāśivakramavarman and his ancestors are called Pallivas, and their legendary ancestors are the same as those of the Pallavas of Conjeevaram.


10 The latter event is mentioned in the Trochinopoly inscription, dated in the 11th year of the king's reign.
Accordingly, the event may be supposed to have taken place at the end of the 9th century A.D.¹

The great Śrava saint Mānīkavaṭāgar mentions the Pāṇḍya king Varaguṇa twice in his Truvkharāmabhālkkēsvāyār. The time of Sundaramūrti-Ṇayanār, who probably flourished in the 8th century A.D., is the upper limit of the date of Mānīkavaṭāgar, who is conspicuous by his omission from the Truvkhandattagav, i.e., the list of Śrava saints compiled by the former. The lower limit may be taken as the reign of the Chōla king Parakāśavarman Rājendrādēva (A.D. 1052 to 1083),³ because in an inscription of the 5th year of his reign (= A.D. 1056–57) reference is made to the poem [Truvva]cemlavas composed by Mānīkavaṭaṣgar.⁴ It may, therefore, be concluded that this Śrava saint was a contemporary of the Pāṇḍya king Varaguṇa. And if there was only one king of that name, the Śrava saint must have flourished in the second half of the 9th century A.D.

It is worthy of note that the calculation of the annual requirements of the temple provided for in the subjoined inscription implies that the measure of paddy known as kalām consisted of 90 nālī, instead of 12 kurum or 96 nālī, which we find, for instance, in the Tanjore inscriptions, and which is the prevailing equivalent in the Tamil country. A kalām was equal to 15 kurum, and a kurum equal to 6 nālī. The rate of interest, according to the subjoined inscription, was 2 kalām of paddy for each kādu, while in the Tanjore inscriptions it is 3 kurum for one kādu. Thus the rate in the Pāṇḍya country at the time of Varaguṇa would be nearly eight times higher than that prevailing in Tanjore during the reign of the Chōla king Rājarāja I (A.D. 985 to at least 1013), in case there was no difference in the value of the kādu. The variations at the same two places and periods in the price of some of the important articles of daily consumption are recorded in the foot-notes. It is interesting to note that common salt and firewood, which are included among the daily requirements in the Tanjore inscriptions, are conspicuous by their omission in the subjoined document. This is a significant fact, though we may not be warranted in concluding from it that these two articles had not to be paid for in the Pāṇḍya country during the reign of Varaguṇa.

TEXT

First Side of the Stone

1 Svasti [||*] Śrī-Bhaṭāra-ra-anugra[ha]ṭṭu[nā].
2 Ṝṇu-maṭṭ-Taṅgoṭkkaru T[ī].

¹ The conquest of the Pallava is attributed by tradition to Ādaṇai, an illegitimate son of Kulottunga of Tanjore. The first battle, said to have been fought at Puralār, ended in favour of the Pallava. Ādaṇai was then forced to retreat to Sholingur. "Encouraged there by a dream, he renewed the contest and defeated the enemy with great slaughter. The Pallava king was taken prisoner, and the bazaars of the Puralār fort were carried to the temple (!) of Tanjore," see the Manual of the North Arcot District, Vol I p 39.
² If there be any truth in this tradition, Kulottunga must have been a surname of Vişayālaya, and Ādaṇai of his son Aditya I. But there is not even the slightest hint in epigraphical records that Aditya was the illegitimate son of Vişayālaya. Another tradition has it that the mythical Chōla king Kōkili had an illegitimate son named Ādaṇai by a Nāga woman, and that the province conferred on the latter by his father was called Ādaṇai-nādu or Ādaṇai-mandalam. It looks as if this Ādaṇai is mixed up with the conqueror of the Pallavas in the former story.
³ Verse 306 in illustration of Maravudalurattattal, and verse 327 in illustration of Panamruvinsattal.
⁴ Above, Vol VII p 7.
⁵ No 12 of the Government Epigraphist's collection for 1905 from the Varalākṣerum temple at Klār near Trukohnūr.

In ancient times the rate of interest seems to have been more or less arbitrary. It looks as if the ordinary laws of Political Economy were not allowed full play, and it is therefore unsafe to draw any conclusions from the rate of interest. At Conjeeveram the rate of interest during the reign of a Chōla king named Parakāśavarman was 15 per cent. About a century earlier the rate was 5 per cent in the same place. Again the interest on 250 kalāsvu of gold was 500 kādu of paddy, and 150 kādu on 50 kalāsvu, G O No 452, Public, dated 10th June 1631, p 5.
⁶ Read "gāl", the ks of annugraḥa is slightly different from ks in ll 6, 12 and 18.
3 ruppôttudayûr ērikôyû- Bhatâra[=kku mu-[d]al*]
4 [k]dâmâi poh koundu1 nà[n]gu kâlamun-[d]ruv-amn*[--]
5 dû šelu[t]javudâ[ga] Varaguna-Maharājar To[pda]-nât[tu=E*]-
6 pennaï-kkara Araiûšûr viyru[n]dun Ila[gǒkku*]-
7 dê-chohavayûr kâyûrey-kuduttâ kâsu iru-nûr[ru-to*]-
8 nû-rû [1*] iravûr- kâzolavûy=iru-galamâga ân[âru*]-
9 varai savayûr=alakkum poh-nel sî-nû[re]nba[di*]-
10 n kalâm [1*] irai koundu Bhatâra paut-makkalun Ila[n*]-
11 gôkkudî=chohavûr-yâryam uda=mûrnu Varaguna[ma*]-
12 Mahar[Â]jarkku râyaya=va[=k]hâm nángavadukku ed[ir*]
13 pannirandâ[m*] yându Tulâ=âryûru madalâga mga[di*]-
14 yâga nângu kâlam[u;]n=drruv-amdu selvutum [pa]-
15 dû[i*] oru-poludaikku vënduvagâ arâi senn[e]r=*
16 rîttal nà=âlî kunnâyattakkun pa[ya]=ru=*
17 pparupp=uru mûvûdika pastraße=âru-ney[y]=u-
18 lakku-ppasuvîg=tûy=tayr=uru-kkaruvâlau=
19 pppa=nrâgu srâkkarai oru-palam kâi-am[i]-
20 rdu kâuy[kak]u oru pulinga=ranâgu pulnu=
21 [k]kukkari oru porikkar =orâi ergî=kâri
22 aoûppakkun=gâri padî-pala[m]
23 [kak]u tumakkavum porikkavum pastraße=âru-ne-
24 yjâkkku=k[kû]jtnkku pasûvîg[tûy]=tayr=
25 r=uru=kkâyam iru-sëvvitâ Ila-amirâdu
26 vellulâ t-aâkkkun adaîkkây pattu
27 nû-ru oru-sëvvitâ [i*] âga nuggad nàngu
28 poludaikku vënduvâga arâi së-
29 mnâ-yêttal padî=âru-nâhû

Second Side of the Stone

30 âga âr=âttain[kÂ]ku arâi senn[ne]-
31 [r]=rîttal aquba[t]tu-nâyr=
32 [kak]u [n*] irai [kak]lav-arâsikku mu-[kk]ala-
33 nollâga nûrâ=tton[nâ]x-iru gala-
34 m [1*] payarpp=pparupp=uru-
35 nâlî irai nàlî=pparupp-
36 kku mu=nâhî nellâga âr=â[r*]-
37 taâkkku nel âru[ttu]-nàr=kalâm [1*]
38 pastraße=âru=ney nîlî=ty=uru i-
39 rai nàl[i] ne[y*]kku muppud=âlî ne-
40 Îlâga âr=â[r*]taêkkku nel âr=âx=enba-
41 dûg kalâm [1*] pastraße=tûy=tayr-
42 r=nàlî irai nàlî=tt[â]yirkku
43 mu=nâhî nell[â]jâga âr=âttakku ne-
44 l nà[r]x-patt=en-galam [1*] karuvâlaippa-
45 lam padî=âru irai ranâdu[kku]
46 nàlî nellâga âr=âttakku ne[1]

1 The phrase mëdal këdëman pòli koundu corresponds to mëdâ-sërkka pòli koundu of the Truchinopoly inscription; Director-General’s Annual for 1933-34, p. 275, text line 16 f.
2 At the beginning of this line is a symbol which looks like ru, but which is probably a mere crack on the stone.
Third Side of the Stone

56 [hi] nell[â]ga orâ-â[tai]-
57 kku nel pâ[t]e[ba]-
58 [di]n kalanû mu-kku[ru*]nu [i*]
59 lâl-amurâ vel-
60 [hi]lat irandu parâ
61 [yi]vai oru-parâ[rk[k=ai]-
62 [ru]-nâli nellâga orâ=[â]-
63 tâkkku nel pâ[di]-
64 [n-a]ru-galam adâ[kkâ]-
65 y nârpadu ivai [i]-
66 rubad-adâkkây[kku] mu=n-
67 [nâ]lây-urt nêllâga
68 orâ-âtâkkku nell=[i]-
69 [r[a]ba[tt]en-galam [i*] nû[r[a]]
70 n[â]chehevittu idu
71 nâkk=i=ru-nâl=â[yâgâ]
72 orâ-âtâkkku nel
73 pann-ru-ku[ru*]nu [i*] el-
74 l[A]m â[r]orâ=[â]-
75 taikkku véna nel [ai=n]-
76 [ru][r]e[n]badnu kalâ[m] [i*]
77 [r]ppâ[râ]nu miyad-
78 [p]padu matt[â]nu[m]
79 n[(e)du]n-gâlamnu[=æ]-
80 [n[r[tu]v[adå]gâ vaê[i*r][t=â]-
81 r śrî-Varaguna-Mahârâja[r*] [t*]

TRANSLATION.

(Lines 1 to 8) Hail! By the grace of the blessed lord (bhâtârav) Varaguna-Mahârâja, being encamped at Arâstûr on the bank of the (river) Peñnai in Tondâr-nâdu, gave into the hands of the members of the assembly of Ijangôkkudî two hundred and ninety kâsu, from the interest of which — the capital remaining unspent — offerings had to be provided for four times

1 Read nârgalam
2 Peñnâdu means literally 'being seated majestically'
3 Thus is the literal translation. The money must have been sent by a messenger to be made over to the village assembly
4 Literally 'taking interest (in such a way) that the capital is not destroyed,' see note 1 on page 90 above
(a day) to the lord of the glorious temple1 of Thiruppottudayār at Ilangoikkudi in Mullai-
nādu

(II 8 to 10) For this (amount) the members of the assembly have to measure out five
hundred and eighty kalam of paddy per year (as) interest, at the rate of two kalam for each kāstu.

(II 10 to 14) Out of this (income) the servants of the lord (bhūta) and the committee
of the assembly of Ilangoikkudi shall jointly pay for offerings four times a day,2 commencing
from the month of Tula in the twelfth year opposite to the fourth year of the reign of
Varaguna-Mahārāja, (according to the following) scale —

(II 15 to 27) The following are the requirements for a single offering — four nālīs
of clean superior rice, 4 (one) urs of split green gram for the kumindam, 5 (one) ulākkalu of cows' ghee of the best quality to be offered 6 (by oneself), (one) urs of cows' curds, four black plantain
fruits, one palam of sugar, ten palam of vegetables (for) the vegetable offering (kāra-amudra),
(ear) one kāyikkat, 7 two pulinga, 8 one pulukkukat 9 (and) one porikka — in all, five (kinds
of) curry, (one) ulākkalu of cows' ghee of the best quality for seasoning 10 and frying vegetables.
(One) urs of cows' curds for the compound curry (kāsthi), 11 two swatī of asanaṇṭi; two
bundles of betel-leaves, 12 ten areca-nuts (and) one swatī of lime (nāru) for the leaves offering.

(II 27 to 73) The aggregate requirements for (the offerings) four times a day 13 (are) — At the rate of sixteen nālīs of clean superior rice (a day), sixty-four kalam of clean superior rice.

1 The word arākkē means ‘the sanctuary of a temple’ according to Dr Gundert. It is used here in the same sense as the Tamil tirukkēv, ‘a temple, a place of worship, a sacred shrine.’ In the Tamil inscriptions tirukkēv is used to designate the orthodox Hindu temple as opposed to the temples of the Dravidian village deities and to the Jain temples (South Ind Intcr. Vol. II p. 48, note 8, and p. 59).
2 The word nagas occurs again in line 27.
3 Literally ‘(the offering) at one time’
4 With sūzō compare tiruchchēvatasu nel in a Chōsa inscription from Conjeeveram, South-Ind Intcr. Vol. I p. 117
5 This word occurs in a similar context in an inscription of Rājākumāravarman found at Tiruvellai near Trichinopoly (No 518 of 1905). In an unpublished record of the Chōsa king Rājākumāravarman from Godimallur in the North Arcot district, split green gram (fer-payaṟṟu-paṟṟṟṟu) is provided for kumindam amsa (No 222, f 1908). The modern meaning of the word kumindam, i.e. ‘mortar,’ will not do here. In Malayalam and in Kannada the root kummu means ‘to beat with a pestle,’ and kumindam might therefore denote something pounded, if the word is derived from that root.
6 The verb nōkkē in line 17 may also have to be taken with the words tayr (l. 18), karuvāppaḷam (l. 18) and tarkkaras (l. 19), if not with all the items mentioned in lines 19 to 27.
7 According to one of the Tamil inscriptions of Rājakēya I (South Ind Intcr. Vol. II, No 29) pepper, mustard, and perhaps also salt were required for this preparation. Some vegetable must also have been added, though the fact is not specifically mentioned. Old rice, pulse, pepper, mustard, cumin, sugar and ghee were required for a similar preparation called appakkēkkē
8 Pepper, mustard, cumin, sugar, tamarind, curds, horse-gram and plantain fruits were required for it according to the inscription quoted in the preceding note Pulaṇṭṭiṇḍuṇga (consisting of peppers, cumin, tamarind, and perhaps some vegetable) was a similar preparation.
9 Pulukkukat, ‘boiled curry,’ is perhaps so called in order to distinguish it from porikka, ‘fried curry.’ The former is not mentioned (at any rate under this name) in the Tamil inscription quoted above, while ghee is provided for the latter. Evidently porikka consisted of a vegetable fried in ghee.
10 The word tattu means ‘to sprinkle.’ Condiment powder is often sprinkled over boiled curry and with the whole, seasoned with boiling ghee, in which a small quantity of mustard is frying. The preparation is called podidērak, ‘powder sprinkling,’ and the same is apparently indicated by the use of the verb tattu here. A story is told in connection with the Tamil poet Kambā, which shows that the noun tattu was not in common use during his time.
11 Tattu is a liquid preparation similar in use and consists of (1) a vegetable cooked either with Bengal gram or beans, (2) two or more vegetables boiled together, or (3) specially made powder dissolved in curds. (1) and (2) do not generally require any curds
12 The word for betel-leaves both here as well as in the Tamil inscriptions is cejjēla, ‘white leaf,’ while tōl, modern Tamil form is cejjēla, ‘empty leaf’.
13 Worship at six periods of the day is the rule at present in big temples. In the case of a minor shrine, in the Tamil temple, provision was made for offerings only three times (morning, middle and night, South Intcr. Intcr. Vol. II, p 146) and twice in the case of two other shrines (ibid pp. 70 and 71).
for a year At three kalam of paddy for one kalam of rice, this (comes to) one hundred and ninety-two kalam (of paddy) The split green gram (required for a day) is two nālīs. At the rate of three nālīs of paddy for (one) nālīs of split (green gram), twenty-four kalam of paddy per year (have to be allotted) for this (stem) Cows' ghee of the best quality (required for a day) is (one) nālīs and (one) urīs At the rate of thirty nālīs of paddy for (one) nālīs of ghee, this (comes to) one hundred and eighty kalam of paddy for a year (The quantity of) cows' curds (required for a day) is four nālīs At the rate of three nālīs of paddy for (one) nālīs of curds, this (amounts to) forty-eight kalam of paddy annually (The number of) black plantain fruits (required for a day) is sixteen At the rate of (one) nālīs of paddy for two (fruits), these (cost) thirty-two kalam of paddy annually The sugar (required for a day is) four palam At the rate of (one) nālīs and (one) urīs of paddy for every palam, this (stem costs) twenty-four kalam of paddy per year (The daily consumption of) vegetables being forty palam, sixteen kalam of paddy (have to be allotted) for this (stem) every year— at the rate of (one) nālīs of paddy for ten palam (One) alākkā and three sēvittu of asaftāda (being required daily), nineteen kalam and three kurum of paddy (have to be allotted) for this (stem) annually— at the rate of six nālīs of paddy for (one) alākkā of asaftāda. (For) the leaves offering (as a required) two bundles of betel-leaves (daily), which, at the rate of two nālīs of paddy for one bundle, (come to) sixteen kalam of paddy for a year, forty areca-nuts (daily), which, at the rate of three nālīs and (one) urīs of paddy for 20 areca-nuts, (cost) twenty-eight kalam of paddy annually, (and) four sēvittu of lime (daily), which, at the rate of two nālīs of paddy for (one) nālīs of lime, (cost) twelve kurum of paddy per year

(LI 73 to 81) Altogether, the (quantity of) paddy required annually is five hundred and eighty kalam. The glorious Varaguna-Mahārāja thus deposited (this money), in order that

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1. In Tanjore 5 kalam of paddy were required for 2 kalam of rice during the time of Rājarāja I
2. Pulse was exchanged at this rate during the time of Rājarāja I at Tanjore
3. In Tanjore ghee and paddy were exchanged in the proportion of 1 to 32 at the time of Rājarāja I
4. The same rate obtained in Tanjore during the reign of Rājarāja I
5. There seem to have been three varieties of plantain fruits available in Tanjore and its vicinity about the beginning of the 11th century A.D. Two fruits of the first kind could be had for one nālīs of paddy (South Ind. Insocr. Vol II pp 75 and 77), five nālīs of paddy had to be given in exchange for 18 fruits of the second variety (ibid p 127), the third was sold at the rate of 1200 for each nālīs (ibid p 151)
6. The two kinds of sugar were apparently available about the beginning of the 11th century A.D. in the Chota capital and the country surrounding it. Of the cheaper kind 8 kg. of sugar could be purchased for 2 nālīs, 1 urī, 1 alākkā and 4 sēvittu of paddy (South Ind. Insocr. Vol II p 127), while the more costly variety exchanged at the rate of 1 nālīs and 1 urī of paddy for 1 palam (ibid pp 70 and 71)
7. In one of the Tanjore inscriptions quoted in the preceding foot-notes, the daily allotment for purchasing vegetables is 6 nālīs of paddy. The quantity of vegetables is not mentioned
8. If this calculation is correct, a kalam must be equal to 15 instead of 12 kurum, and a kurum equal to 6 nālīs
9. Asaftāda and lime are not mentioned in any of the Tanjore inscriptions, where common salt and firewood are specially provided for (South Ind. Insocr. Vol II pp 75, 77 and 180). The two latter are conspicuous by their omission in the Ambasamudram record. Perhaps they had no exchange value in the Pandyas' country during the time of Varaguna. It may also be that temples could obtain both common salt and firewood without any payment
10. From lines 26 and 60 of the text it may be concluded that one bundle (parra) was equal to 4 alākkās of betel leaves
11. Provision is made for the supply of areca-nuts and betel leaves in three of the Tanjore inscriptions, where only the aggregate cost of both is given (Nos 6, 26 and 36 of South Ind. Insocr. Vol II). 1 nālīs of paddy for 8 areca-nuts and 32 betel-leaves (No 6), 4 nālīs and 1 urī of paddy for 30 areca-nuts and 60 betel leaves (No 26), and 1 nālīs and 1 urī of paddy for 12 areca-nuts and 24 betel leaves (No 36)
12. The actual calculation yields 36 nālīs of lime annually, costing 72 nālīs of paddy, i.e. 18 nālīs less than a kalam (= 90 nālīs according to this inscription) or 12 kurum. But it has been pointed out that a kalam was made up of 15 kurum (note 8 above). Thus the kurum was equal to 6 nālīs instead of the more common 8 nālīs. With this equivalent of the kurum, the calculation in the text would be correct
13. This calculation would be correct only on the assumption that a kalam was equal to 16 kurum and a kurum equal to 6 nālīs; see the preceding note
The inscription is found on a set of copper plates which have been deposited in the Madras Museum. I do not know who they have been originally found. I publish the inscription from excellent ink-impressions furnished by Rai Bahadur V. Venkayya, M.A., who describes the plates as follows:

The plates are five in number. The first bears writing on the inner side only. The last is completely blank, it was evidently put in to protect the single line of writing on the second side of the fourth plate. The plates have slightly raised rims (though in certain places these are either broken down or worn away) and are strung on a ring, the ends of which are soldered into the lower or butt of a round seal. About the middle of the seal is a seated Nandini, whose tail extends to the bottom of the seal. From either side of the hind part of the Nandini proceed what may be taken for lotus buds. On the proper left of the Nandini are two flag-staffs placed one by the side of the other, with a bowl above them, and on the proper right of it are a couch, a lampstand and a dais. The ring was cut by me. It is not quite circular. The diameter varies between 5" and 6'. The thickness of the ring is 9/16". The seal is roughly 21/2" in diameter. The following measurements of the plates show that, as regards breadth, they are slightly bigger in the middle than at the ends, while, as regards height, the reverse is the case:

| Average breadth of plates | 94" | 94" | 94"
| Average height of plates  | 41/2" | 4" | 4"

The fourth plate is comparatively small in height, measuring 41/2" at the ends and almost 4" in the middle.

The inscription consists of 54 lines. The greater part is in a good state of preservation. The fourth plate, however, is rather corroded, and some passages of it can only be read with difficulty.

The alphabet is Nāgarī of the same kind as in the Nadagām plates of Vajrahasta of Śaka-Samvat 979. The class nasal, and not the Aṃuvāra, is used before class mutes. Exceptions from this rule are "चोल" in 1.9, and "वाज" in 1.48. Consonants are doubled after r, except in "निर्धार". 1.26 य is written for य throughout य has been substituted for य in महीन" 1.26, and "उ" 1.49. On the other hand, we find य for य in "नीति" 1.21, चानील, 1.39, and "वर्ध" 1.54. A nasal with a following guttural or palatal is written in the same way as in the Nadagām plates. Note further such writings as "रमस" 11.7 and 24, "इङ्कि" instead of "इङ्कि", 1.3, and "वर्ध" instead of "वर्ध" 1.19

1 The word nāga is apparently synonymous with mātadha which occurs frequently in the Tanjore inscriptions, and with nātadha in the Trichinopoly cave epograph of Varagupa (Director General's Annual for 1903, p. 273, text line 19).
2 In later inscriptions the phrase mātadha-galāmum is replaced by the Sanskrit चानदिकिष्यावेद, 'as long as the moon and the sun endure.'
3 Since the above was written, I have had an opportunity of inspecting the original plates together with Mr Venkayya.
4 Above, Vol IV, p. 186 2.
The language of the inscription is Sanskrit. It contains the same twelve verses as the Nadagam plates of Saka-Samvat 979. The remainder of the inscription is in prose. The first 41 lines are almost identical with the corresponding portion of the Nadagam plates. They are, however, more carefully engraved and give several passages in a more correct form.

The inscription is one of king Vajrahasta (III), the son of Kamarnava (II) of the Ganga lineage, and of Vinayamahadeti of the Vaidumbas family. His genealogy is given in the same words as in the Nadagam plates, from Gunamaharana downwards, including the date of Vajrahasta's coronation. The inscription then goes on to state (1-40 ff.) that the devout worshipper of Mahesvara (Siva), the Paramabhatyakara Mahahdyadharya, the lord of the three Kalingas, the glorious Anantavarman Vajrahastadiva, being in good health, issues the following order from Kalinganagara, having called together all the subjects, headed by the ministers:—

"Be it known to you (that), for the increase of the religious merit and fame of (Our) mother, father, and Ourself, the village named Tamaracheru in Varahavartani, combined with the Chikhal hamlet (vadaka), circumcised by the four boundaries, including water and land, free from all molestation, to last as long as the moon, the sun, and the earth, has been granted by Us, with hitations of water, as an Agraheya, to five hundred learned Brahmanas who delight in the six acts of sacrificing, conducting sacrifices, studying, teaching, [giving] and accepting, (and) who are well versed in sacred lore, in the Saka year of the dog (4), the Vasus (8) and the treasures (9), on the occasion of an eclipse of the sun. Therefore (Our gift) should be preserved by future kings in compliance with the law proclaimed by Manu. Moreover, land with the produce of two hundred Murakas of grain has been given, to last as long as the moon and the sun, free from hindrances, to the god Kotesvara for (the maintenance of the rites of) Bals, Charus, Navadeya, Dipapadya, and so on. And the repairs of what is broken and torn in this (temple) should without fail be effected by the Brahmanas living there."

The inscription does not add anything to our knowledge of the history of king Vajrahasta III. We only learn that he also had the name Anantavarman, like his grandson Chodagangadiva.

Of the localities mentioned in the inscription, Kalinganagara has been identified by Mr. Ramasurthi with the villages Mukhalingam and Nagarakatakam in the Ganjam district. Varahavartani occurs in several Ganga grants. The village of Tamaracheru is also known from Ganga inscriptions. Its boundaries are given in the Chicacoa plates of the Mahadiva Devendrarvarman, in which the village Tamaracheru is granted to three hundred Brahmanas on the occasion of an eclipse of the sun. The Chicacoa plates of the Ganga Mahadiva Indravarman, issued from Kalinganagara in Gange-Sayamvat 128, further state that the village of Tamaracheruva was granted to certain Brahmanas on the occasion of an eclipse of the moon on the full moon day of Margasira. The latter inscription mentions Tamaracheruvagama bhadakakara-sahata (1-8 f.) This vadaka is perhaps identical with the Chikhal-vadaka of our inscription. The village of Tamaracheru has not as yet been identified. It should be looked for in the neighbourhood of Chicacoa.

The date of the grant is found in a part of the inscription which has not been so well preserved as the rest. The first word is scarcely legible in the ink-impression. After a careful examination of the original, however, Mr. Venkayya and myself find that the reading bhatta is certain. The date of the inscription is accordingly the Saka year 984. If we take this to be

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1 Above, Vol IV p 185, Vol V Appendix, p 50, No 355
2 This was evidently the name of the temple of Siva at Tamaracheru
3 Above, Vol IV p 187 ff
4 Above, Vol III p 127, note 5, Vol V, p 185, note 5, etc
5 Ind Ant. Vol XIII p 273 ff
6 Ibid p 119 ff
the current Saka year, the date would correspond to A.D. 1061-62. Professor Kielhorn has been
good enough to inform Professor Hultsch that the only eclipse of the sun which was
(slightly) visible in Ganjam between the Saka years 980—989 took place on the 20th June
A.D. 1061. This would therefore be the date of our inscription.

**TEXT 1**

*First Plate*

1. \( \text{भृ} \) \( \text{कृ} \) \( \text{श्रीमतामिनिकलभुवनविविधतयाः[विनयभाष]वाण[श्र]चिन्हश्लेष्य[शो]-} \)
2. \( \text{चर्म} \) \( \text{रेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) विनयविचारा-\( \)
3. \( \text{चर्म} \) \( \text{शिर्मुःतिश्रत्मात्रकाश्मरायरोच्याणि} \) [महामृ] \( \text{हृःन्त्र-} \)
4. \( \text{शिर्मुःतिश्रत्मात्रकाश्मरायरोच्याणि} \) [महामृ] \( \text{हृःन्त्र-} \)
5. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) गो-\( \)
6. \( \text{कहीनामिनः} \) प्रातादृपयसावारसतेष्वरायरीय-\( \)
7. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{महामृ} \)] \( \text{हृःन्त्र}-\)
8. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{महामृ} \)] \( \text{हृःन्त्र}-\)
9. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{महामृ} \)] \( \text{हृःन्त्र}-\)

**Second Plate, First Side**

10. \( \text{राम} \) \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) तान्ती \( \text{किरम्रिः[हो]शुभाः} \) [\( \text{गा}-\)
11. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) तान्ती \( \text{किरम्रिः[हो]शुभाः} \) [\( \text{गा}-\)
12. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) तान्ती \( \text{किरम्रिः[हो]शुभाः} \) [\( \text{गा}-\)
13. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) तान्ती \( \text{किरम्रिः[हो]शुभाः} \) [\( \text{गा}-\)
14. \( \text{श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि} \) [\( \text{श्री} \)] \( \text{दामयेष्वभीमवती} \) तान्ती \( \text{किरम्रिः[हो]शुभाः} \) [\( \text{गा}-\)

1. From the original plates
2. Expressed by a symbol
3. Read "ब्रह्मायि" (Vasudeva)
4. Read "महामृ" (Mahamrda)
5. Read "विनयभाष"
6. The 4 stroke is not visible in the ink-impression
7. Read "साध्विकर"
8. Read "राजाविहार"
9. Metro Sardalatikasita; read "राजशिवाय"
10. Before "भव" the engraver began to write थ, but subsequently cancelled it
11. Read "हृत" (Hrta)
12. Read "समय" (Samaya)
13. Read "स्वास्थ्य" (Swasthya)
14. Read "श्रीरेण्यैःष्ट्यनिर्गुणाररवधरकाश्मरायरोच्याणि" (Shriya Renukya Nirgunara Vardhara Vadhura Kamsariya)
15. Read "समय" (Samaya)
16. Read "समस्यमयित" (Samasyamitya)
17. Read "समस्यमयित" (Samasyamitya)
18. Read "सर्वान्" (Sarvan)
19. Read "सर्वान्" (Sarvan)
39 शुद्धि: 
40 विराजतः [१२४] ॥ किन्नरगायसारमानि:' 
41 रक्षावतं। [२४५] हराजचित्रविकाशिकेदीपित्रिजितामदनपदम व- 
42 यहसुदेवः। कुशलो छ्वाजामात्रप्यपुरुषजन्मदाता। 
43 मारापति बिचित्रसत्व भवताः ॥ ब्राह्मण[च]नात्र। 
44 ताराचे- 
45 शास्त्री नाम (१) विक्रमीवाटांने समसंगम ॥ चतुरीस्मा- 
46 विविधप्रज्ञालक्षाकृतीपीडितविचित्रितमाचन्द्राल्लितिस। 

Fourth Plate, First Side
46 समालं यान्यातापियोराजन: पुष्पसौभि[कधि कधि। 
47 सुनिविशालकेर। भूषणस्त्रोपरानी। विहंगो यज्ञ, नया[ज]नाम[अध्य- 
48 नायायम[दन]मात्रिकुंडविमानतयो विश्व[वी]संग्र: ॥ पंच- 
49 १० तमत्रामण: यथ उदयपुर्णः कल्यांश्रोकासि: 
50 प्रदत्तमकामाबिभ[भू]सिर[ऽ]विण वेदतुदानवागरीयो।
51 र्वालंपियालीनसिनिति ॥ चार च। कोरीक्षर- 
52 देवाय भावानसक्षेपयं नित्यरीवा। १३विन्यातेवेददीपीप:- 
53 जायस्य धान्यसुरक्षतत्तावत्तत्त्वः। सुमिपत। 

Fourth Plate, Second Side
54 हितलमघतन। १३चक्षुवादार्श्वरसं कर्तवेमभित

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No. 12—TALAMANCHI PLATES OF VIKRAMADITYA I, A.D. 660.

By Professor E. HULTSCH, Ph.D., Halle (Saale)

This inscription was first published by Messrs. A. Butterworth and V. Venugopal Chettiar Nellore District Inscriptions, p. 189 ff. According to p. 192 of the same work, this inscription was "discovered about 12 years ago by a servant of Adapalli Venkata Reddi of Pārle"

1 Read शुद्धि:.
2 Read विराजतः.
3 Read छ्वाजामात्र.
4 Read शास्त्री.
5 Read छ्वाजामात्र.
6 Read छ्वाजामात्र.
7 The engraver had originally written छ्वाजामात्र.
8 The engraver originally wrote छ्वाजामात्र, but cancelled the first छ after the श has been cancelled.
9 Read शुद्धि:.
10 The reading of this word is very uncertain, read perhaps शुद्धि:.
11 Read छ्वाजामात्र.
12 Read छ्वाजामात्र.
13 Read छ्वाजामात्र.
14 Read छ्वाजामात्र.
15 Read शुद्धि:.
16 The engraver seems to have begun to write तत्, but the stroke has been left unfinished. ।
while ploughing some land known as Talamanchipadu in Talamanchi of Nellore taluk where a flourishing village is said to have once stood. They have been sent to the Madras Museum at the request of the owner. I re-edit the inscription from three sets of ink-impressions, kindly prepared at my request by Rai Bahadur V Venkayya, M.A., who describes the original as follows —

"Three copper-plates, of which the first and last are engraved on their inner side only they measure \(7\frac{1}{2}\)" in breadth. The height of the plates is not uniform. Generally they are higher in the margins than in the middle.

<table>
<thead>
<tr>
<th>Height in the margins</th>
<th>Height in the middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st plate</td>
<td>3(\frac{1}{4})&quot;</td>
</tr>
<tr>
<td>2nd plate</td>
<td>3(\frac{1}{2})&quot;</td>
</tr>
<tr>
<td>3rd plate</td>
<td>3(\frac{1}{4})&quot; &amp; 3(\frac{3}{4})&quot;</td>
</tr>
</tbody>
</table>

Though circular holes bored on the left margin of each plate passes an oval ring measuring 2\(\frac{3}{4}\)" y 3\(\frac{1}{2}\)" It is nearly \(\frac{3}{4}\)" thick. The ends of the ring are secured in the base of a seal, which is iso oval and measures 1" by \(\frac{3}{4}\)". The emblems on the seal, which appear to have been engraved n a countersunk surface, are much worn, but show a lump in the middle—perhaps meant to represent a boar. The total weight of the plates with ring and seal is 80 tolas."

The writing on the plates is well preserved, excepting a few letters near the margins of plate 1 and plate 11. The alphabet resembles that of two other grants of Vikramaditya I which upadhamāniya is used once (l 24), a final form of m twice (11 24, 27), and one of n once 17. The three Dravidian letters l, r and e, the second of which has the same shape as the padhamāniya, occur in the two village names Elasati (1 23) and Kolchumko[nra] (1 22). The language is Sanskrit. There are four well-known Anushtubh verses one at the beginning and three near the end, the remainder of the inscription is in prose.

The document was issued in the sixth year of the reign (1 20) of the (Western) halikya (1 5) Vikramaditya (1), the son of Satyāśaya (te Pulakesin II), grandson of īrtivarman (I) and great-grandson of Pulikesin (I). Each of these four kings receives the medallatory epithets as in other published grants of the same period. The new inscription cords the grant of the village of Elasati, north of Kolchumko[nra], to Śrīmāghāchārya 1 22 and 31 f.), the preceptor (guru) of Vikramaditya I, and was written by Vajravarman of the Vaidya family.

The historical importance of the plates lies chiefly in the date of the grant (1 20 f.), regarding which Prof. Kielland kindly contributes the Postscript on p 102 below. On the strength of the letter I have added the date "A.D. 680" to the title of this article and to the heading of the companying Plate.

### TEXT

**First Plate**

1. ॐ यज्ञा[विष्कृत] विष्णू[विष्णू]वाराह चौमितास्वेश्व[व] [ऍ] दत्त[दत्त]चतुर्थार्द्धावानुसार

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1. On the map prefixed to the *Nellore District Inscriptions*, Talamanchi is marked by the figure "12" on the 4th of Nellore town.
3. Messrs Butterworth and Venugopal Chetti are unable to identify this village, see *Nellore District Inscription*, Preface, p. vi.
4. From three sets of ink-impressions.
2 यन शुभः [II 1]* ब्राह्मां षड्फुनसंसुद्धामृग्नमअनलानासृणां चालितप्रदनः
3 श्रीसमाकमात्स्मवाममात्मरस्वान्वितां कार्तिकेयपरिच्छेदमाप्नः
4 खाष्टपञ्चार्यां भगवदराजयङ्गदसमानादितंत्रालाशाहनेवः
5 ग्रंथविमानहास्यमहोऽस्तव चिन्तिकान्त कुलमकारिकायेवः
6 धाराविलानवपिनीकालमात्र यज्ञायेवीघ्नमालाशाहः
7 स प्रत्येकः ¹ पराकाशायोगतवाकाशादिपुरस्तिमकाशायोगविश्वः
8 [वि]मुद्रीसंस्कारितोष्कहीसंस्कारितोष्कहीचालितपुष्पायोगमालाशाहः

Second Plate; First Side
10 [पृ]नामाचे वशवाचार्योपवाचार्यविधानपरं[ष]-
11 [ष]विश्वविद्याय नवरात्मानस्तरंगमेश्वरैव सत्तेनानः
12 मरसुधिषू रिख्यपतिपतिधिष्ठाणानादरोयक्वबलमनिधित्वादितिः
13 धरावा च धृतराशिनं मारसुधिषुक्कोतिसृषुपतिविशिष्टिविनीतः
14 भाषाविपञ्जनानिश्वेत्ता रेशना[ष]द्विमिनिधित्वादयाः
15 नातिरामासाश्रयः ¹ कतैवा विशिष्टानामि[ष]भरसुधिष्मानञ्जयः
16 च विनाशन मेंकालाकान्त तुष्योम्योपवाचार्यः समुहः शा
17 पितवान् रश्यनिर्मिति रिचनेन्द्राङ्गम दिनि जिला खण्डभागः
18 परमेश्वरमायानिधित्वाकसासमितंः ² विश्वविद्यायवाचार्यः
19 [वि]पात्रशास्त्राः विद्याविधानानात्मानेऽन[ष]प[ष]यति [ष] विभिन्नः

Second Plate; Second Side
20 [ष]सु ¹ भोक्तामिः प्रवाहानिविषयराज्यविश्ववाकरसे[ष]-
21 श्रमासृणाद्रेष्टः ² उक्तकुप्तः सांपीपायेवदविपुः वासिणः
22 समोघाय नीर्माणाय श्रीबंधावाश्च श्रीमन्युर सोड़कुमुखी[ष]नामः
23 शीतरां[ष] ³ वर्षसंयते दापः ⁴ नापातिरीक्षणः
24 युध्याभाश्वाय श्रीबंधासिद्धार्थः ⁵ दस्म [ष] भाषाब्राहः

¹ Read "ब्राह्म".
² Read "नवरात्मा".
³ Read "कनक".
⁴ Read "कनकलीत्रा री".
⁵ Read "युध्यायोग".
⁶ Cancel the second "विपसः" and the second "ब्राह्म".
⁷ Instead of "ब्राह्म" read "भाषाब्राह".
⁸ Cancel the "असुर्द्रा" of "नाशाहः" and read "ब्राह्मान".
⁹ Read "विद्याय".
¹⁰ Read "विधिहि".
¹¹ Read "विधिहि".
¹² Read "कनकलीत्रा री".
¹³ Read "सांपीपाये दविपुः वासिणः".
¹⁴ Read "नापातिरीक्षणः".
¹⁵ Read "भाषाब्राहः".
Talamanchi plates of Vikramaditya I — A D 660

From ink impressions supplied by Rai Bahadur V Venkaya
TRANSLATION.

[Verse 1 contains an invocation of the boar-incarnation of Vishnu]

(L1 2.) The great-grandson of the glorious Pulkōśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chālīkyaś, the grandson of the glorious Kṛtvārma-Prthivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsi, which had been subdued by (his) valour,

(L 7.) The dear son of Satyāśraya-Śṛṣṭivivallabha-Mahārājādhirāja-Paramēśvara, who acquired the surname of ‘supreme lord’ (paramēśvara) by defeating the glorious Harśavaradhana, the lord of the whole northern country, who had encountered (him) in battle,

(L 11.) He who, at the head of many famous battles, (assisted) by none but (his) noble steed named Chitrakanta and by the edge of (his) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth, into whose own armour many blows had plunged, who, having gained for himself the royalty of his father, which had been concealed by the traid of kings, caused the burden of the whole kingdom to be governed by (himself) alone, who, for the increase of (his) merit and fame, by his own mouth confirmed the property of temples and the grants to Brāhmaṇas which had lapsed in that traid of kingdoms, the sun of whose valour (became) irresistible after he had recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, and after he had acquired the title of ‘supreme lord’ (paramēśvara), Vikramādiya-Satyāśraya-Śṛṣṭivivallabha-Mahārājādhirāja-Paramēśvara commands all people (as follows) —

(L 19.) “Be it known to you (that), in the sixth year of (our) reign of growing victory, at an eclipse of the sun in the month of Śrāvaṇa, the village named Ejaṣatti on
the northern side of the village of Kolohunkו[rn]a has been given by Us, with libations of water, with exemption from all molestation, to Our own preceptor (uṣṇa) Śrīmeghāchārya of the Vāsishtha gōta, who knows the Vēdas with (their) Angas and Upāyas in order that (Our) mother and father and Ourselves might obtain merit and fame. As long as the moon, the sun, the earth and the oceans shall exist, this grant should be protected without distinction from their own gifts by those who desire to accumulate fame.”

[Vēnas 2-4 contain the usual admonitions to future rulers]

(L 31) (Thus) edict (in favour) of the family of Śrīmeghāchārya was written by the illustrious Vajravarman of the Vaiḍya family. Let there be welfare to cows and Brahmānas’ Om.

POSTSCRIPT.

BY PROFESSOR F. KILHORN, C.I.E., GOTTINGEN

The inscription edited above by Prof. Halbhachs is dated in the 6th year of the reign of the W. Chalukya Vikramāditya I, at the time of a solar eclipse in the month Śrāvāṇa. From page 2 of Appendix II to Vol. VIII of this Journal it will be seen that this date must necessarily fall between A.D. 635 and 635, and from what we know to be the general rule regarding eclipses that are quoted in dates, we may conclude that the eclipse here referred to most probably was one that was visible at Bādāmi, the capital of the W. Chalukyas, situated in about Long 76° and Lat. 16°.

Now it so happens that during the fifty years from A.D. 635 to 665 there was, in both the pūrṇamānta and the amanta month Śrāvāṇa, only a single solar eclipse that could have been at all visible at Bādāmi, viz. the eclipse which took place 3 h. 5 m. after mean sunrise of Monday, the 13th July A.D. 650. That eclipse, an annular one, was fully visible at Bādāmi, and the 13th July A.D. 660 was the 15th of the dark half of the pūrṇamānta Śrāvāṇa. We may compare especially the solar eclipse in the date of the Pattadakal duplicate pillar inscription of the reign of the W. Chalukya Kirtivarman II (No 48 of my Southern Ins.), of the 20th June A.D. 754, which likewise took place in the pūrṇamānta Śrāvāṇa, and to show that in early times the pūrṇaṃōnta scheme of the months was prevalent in Southern India, we may also cite the solar eclipse in the date of No 9 of the Ins., which took place in the pūrṇamānta Bhāderpada, and the solar eclipse in the date of No 551 of the Ins., which took place in the pūrṇamānta Phālguna.

Monday, the 13th July A.D. 660 (in Śaka-saṁvat 582) would thus be in every way a suitable equivalent of our date, that it is its true equivalent is rendered more than probable by the date of the Neūr plates of the queen Vīyabhattārkā (No 23 of my Southern Ins.). That date corresponds to the 23rd September A.D. 659, and is of the 5th year of a reign of which hitherto it appeared doubtful whether it was the reign of Vikramāditya's eldest brother Chandrāditya or of Vikramāditya himself. Since we now have a date in A.D. 660 which would be a most proper equivalent for a date of the 5th year of the reign of Vikramāditya I., the date in A.D. 659 must surely be definitely assigned to the 5th year of the same reign, and the two dates in my opinion must be taken to prove that Vikramāditya I. commenced to reign between some time in September A.D. 654 and July A.D. 655.1

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1 Dr. Fierst, in his Dynasties, p 368, arrived at the conclusion that “we shall probably be very close to the mark, if we place the formal commencement of his reign somewhere in the autumn of... A.D. 665.”
MANDHATA PLATES OF DEVAPALA AND JAYAVARMAN II.

OF MALAVA.

BY PROFESSOR F. KIELHORN, C.I.E.; GOTTINGEN.

Of the Paramara kings, who ruled over Malava for more than three hundred years, there have besides short notices of about a dozen other stone inscriptions, generally of small extent or importance. Of the copper-plate inscriptions, three were first edited by Colebrooke in two by L. Wilkinson in 1836 and 1838, one by Rajendralal Mitra in 1856, and three by Edward Hall in 1860 and 1861. Of the stone inscriptions, the largest was first edited by Gangadhar Shastri in 1843, and another by FitzEdward Hall in 1859. And from these one can trace the genealogy of the Paramaras of Malava, with most of their dates, might have been drawn up, about fifty years ago, very nearly as I have given it above, Vol. VIII., 1, pp. 14 and 15. Moreover, of so important a king as Udayāditya we even to-day hardly know more than that "wretched scrawl," made known in 1840, of a person "who knew nothing of Udayāditya's family." I mention this to show how little that is really new we have learnt of Malava, from its own records, for half a century, and to indicate what chances are open to officials of the Archaeological Survey of India to enrich our knowledge of the history of that country.

For, in my opinion, a systematic search for inscriptions in the ancient Malava country may bring to light numerous documents of importance. Even now such a search has been inaugurated.

In 1908 there were discovered at Dhār the inscriptions published above, Vol. VIII., p. 241 ff., highly interesting from a literary point of view. And in 1904 and 1905 were discovered at or near Māndhāṭā, the two copper-plate inscriptions now here edited. These plates of some value inasmuch as they show how Devapāla, one of the later kings of Malava who had already known to us, was related to preceding rulers, and as they give us the names of two of his, Jatugadāva and Jayaśvarman (II.), who, one after the other, succeeded him.

A.—MANDHATĀ PLATES OF DEVAPĀLA; [VIKRAMA]-SĀMYAV 1932.

These plates were found, in May 1905, near the temple of Siddhāśvara at Māndhāṭā, an island in the Narmadā (Narbudā, Nerbudda) river attached to the Nimār district of the Central Provinces. They were discovered enclosed in a chest made of two stones, 1' 8" long by 1' broad. They are now in the Provincial Museum at Nagpur, to which they have been lent by Rao Jaswant Singh of Māndhāṭā. The first account of them was given by an old friend of mine, Mr. Lole, Director of Education in the Dhār State, and a transcript of the inscription engraved on them, with a translation and notes, was afterwards furnished to the authorities by Mr. Pyan Lal Ganguli, pleader of Nimār. The text and a translation, with an introduction, have also been sent to the Government Epigraphist by Pandit Hiramān Shastri, director of the Nagpur Museum. At Prof. Hultzsch's request, I edit the inscription which is on a plate from impressions kindly supplied by Mr. Consens.

The inscription is on three plates, which are stated to measure about 1' 5½" broad by 8½" long, and of which the second is inscribed on both sides, while the first and third plates are inscribed on only one side.

See Gazetteer of the Central Provinces, p. 257 ff.; Constable's Home Atlas of India, Plate 37, C d; and Vol. III., p. 43. On the temple of Siddhāśvara we also see the Archaeological Survey of India, Annual Report, 1903-04.

Mr. Lole at the time most kindly offered to send me impressions of the plate, but was somehow or other prevented from doing so. I take the opportunity of thanking him here also publicly for the generosity with which he has shown towards me his valuable impressions of the Dhār inscriptions published in Vol. VIII. of this Journal.
The writing on the several sides covers a space between 1' 4" and 1' 4½" broad by between 10½" and 11½" high. In the lower proper right corner of the first side of the third plate a space about 2" bread by 3½" high is marked off by double lines, which enclose an engraving of the mythical bird Garudā, the exact shape of which may be seen from the accompanying photo-lithograph. The plates are held together by two rings for which there are two holes in each plate, these rings, I am informed, are open and were apparently never soldered together.

The three plates contain 80 lines of well-engraved writing, which is in so perfect a state of preservation that, with the exception of not more than three aksharas, every letter may be read with absolute certainty. In line 40 a vacant space is left for four aksharas which may have been illegible in the original from which the inscription was copied, and there is a similar vacant space for two aksharas in line 54. The size of the letters is between ¾" and 1½". The characters are Nāgari of the period to which the inscription belongs, and the language is Sanskrit. The forms of individual letters hardly call for any remarks. Attention may be drawn to the initial s and t (e.g. in ṣeṣa, 1, 4, and Udaya, 3, 50), and to the initial ṣ (e.g. in Śeṣa, 1, 17), and ṣau (e.g. in Audalya, 1, 27, and Aurovīra, 1, 40), perhaps also to the forms of th (e.g. in puruṣhāṭhā, 1, 1), and kṣ (e.g. in śeṣaḥśaṭ, 1, 1). It may also be stated that the signs for t and ṭh, and those for ṭh and d, often are so much alike that it is very difficult to distinguish between them. As the 22 verses in lines 1-17 are all numbered, the inscription offers specimens of all numeral figures; and in lines 28, 34, 49 and 50, it gives the fraction ½, denoted by two vertical lines, placed, as the case may be, after a numeral or the sign for nought.

In line 79, before the word rāchtam, the text contains a peculiar symbol (perhaps a monogram), the meaning of which I am unable to explain—as regards orthography, the sign for s denotes both ṣ and ṭ, the dental sublental is used instead of the palatal about 30 times, and the palatal instead of the dental about 25 times (even in such ordinary words as niṣṭha for svastha, 1, 9, Śomavēda for Śomavēda, 1, 29, etc.), rś is used for rś in Rāhu, 1, 60, and rś for rś in trś for trś (i.e. trśā), 1, 29 and elsewhere, and in Śaktar—Śaktar, II, 23 and 71; j is employed instead of y in jatō—yatō, 1, 73, and in the names Jatēbhara, 1, 29, and Jateśa—(for jateśa), 1, 64, and ḍh for ḍh in Śīṃkhaṇḍa, 1, 43. The occasional employment of ḍh, ḍḍḥ and ḍḍhṛ need perhaps hardly be mentioned, but I may add that the word ṛmaṭām is written ṛmaṇṭām in line 2, and that the sign of avagraha is employed three times, in sīṃkhaṇḍa, 1, 15, ṛmaṇṭām, 1, 75, and vṛṣṭiṣṭām, 1, 75. There are a few clerical errors not referred to in the above, that can all be easily corrected. The inscription, in lines 1-17, has 23 verses which chiefly contain genealogical matters, and of which verses 1-19 were already known to us from the three grants of king Arjunavarma. In addition to them, we have in lines 20-22 the well-known verse commencing with Vādābhra-vibhramam-iddam vasadh-śāhīparatām which, with a single exception, occurs in all Paramāra plates, and in lines 75-79 four benedictory and imperative verses, the last of which, commencing with Iś kiṃmukhātmakumūbhidhāma, is common to all Paramāra plates. The rest of the text is in prose. In the prosodic portion we find in line 6 the (as far as I can see, perfectly correct) adjective uddāma, instead of uddamā which alone is given by the dictionaries.

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1 Similar representations of Garudā are found on all complete plates of the Paramāra of Māla, of which facsimiles have been published, compare e.g. above, Vol. III Plate opposite p 50.
3 Nos. 195, 197 and 198 of my Northern List.
5 I know of no grammatical rule by which a compound formed of ud and ādāma (in the sense of ādāma ugaṭā) would become uddāma, and most of the passages, which in the dictionaries are quoted under uddāma, might just as well be placed under uddāma. In his commentary on Raghunāda, I, 78, Mallikaraṇa actually explains uddāma-digāja by uddāma-dāma ugaṭā digāja yaṃ.
73, the strange revenue term shamhalitama[la]-samanvita, which I have not met with elsewhere and am unable to explain.

The inscription records a grant of land by the Paramāra (or Pramāra) king — Mahārāja, as he is styled in line 80 — Dēvapāla of Mālava. A full translation of the introductory verses will be given below. As has been already stated, up to the end of verse 19 (in line 15) the text is identical with the introductory part of the three published grants of the Paramāra Arjunavarman, and so far contains little more than a list of kings who were ruling over Mālava Bhūjadeva, Udayāditya, his son Naravarman, his son Yaśōvarman, his son Ajayavarman, his son Vindhya varman, his son Subhatsavarman, and his son Arjuna (Arjunavarman) Vindhyavarman and Subhatsavarman were at war with the Gūjars, and the first of them recovered Dharā, which must have been taken possession of by the enemy. Arjuna in his youth put to flight Jayasimha, of whom it is elsewhere said that he was a king of Gūjars and belonged to the Chaulukya family (of Aṣṭhālapātaka). To the nineteen verses of Arjunavarman's grants only three new verses (vv. 20-22) are added here, which tell us that on Arjuna's death he was succeeded in the government of Mālava by Dēvapāla and recorded the name of this king's father. When I published the Haisaṇḍa inscription of Dēvapāla, I had to point out that by certain epithets in that inscription Dēvapāla was clearly connected with the Mahākumāras Lakshmanvarmaśe, his son Hausbhandadēva, and his son Udayavāmādeva of Dharā. Verse 21 of the inscription now informs us that Dēvapāla actually was a son of Harsōchandra (and therefore a brother of the Mahākumāra Udayavarman, whose plates are dated in A.D. 1200). In the Haisaṇḍa inscription, which is dated in A.D. 1218, only three years after the date of the latest known grant of Arjunavarman, Dēvapāla, unlike his brother and his father and grandfather, is styled Mahārājaśe. This, together with the fact that he succeeded Arjunavarman, would indicate that in him the two branches of the Paramāra family which till then had separately held sway over Mālava became reunited, or that one of them ceased to exist. Besides the Haiśaṇḍa stone and the present plates, the date of which will be considered below, we know of two inscriptions of Dēvapāla's reign, dated in about A.D. 1229 and probably 1232.

In lines 17 ff. Dēvapāla informs all king's officers, Brāhmans and others, and the Paṭṭakīla and other people dwelling at the village of Satājunā in the Mahāuda pratishṭāvanaka, that, while staying at Māhishmati, on the occasion of an eclipse of the moon on the full-moon tithe in the month Bhādrapada in the year 1282 (given in words), after bathing in the Bhēvā (i.e., Harīmadā) and worshipping Śiva (at the temple) in the neighbourhood of the (temple of Vishnu) Dāityavādāna, he granted the village of Satājunā, (as stated in lines 72 and 73) well defined as to its four boundaries (kōṭa), etc., to certain Brāhmans enumerated in lines 22-71, and (in line 74) he orders the resident Paṭṭakīla and others to give to these Brāhmans the customary share of the produce and money-rent, etc., excepting what was already enjoyed.

1 The context would indicate that Dhārā had been taken by the Gūjars.
2 See now above, Vol. VIII p. 92, compare also below, p. 118, note 2. — In Mārutanga's Prabandhaśāstra, p. 243 f., we are told that the Mālava king Sūdāda (i.e., Subhatsavarman), when about to invade the Gūjars country, turned back from its frontier on hearing the verse, Pratītpadā śiṣumadāṇa pūrṇayat-saṃśajātya śayitāḥ sa ṛṣe vyūgam dattat puṣṭhamitkaḥ kambhiṇah, but that afterwards the Gūjars country was 'broken' by his son Arjunaśe.
3 See Ind Ant. Vol. XX, p. 311
4 See ibid. Vol. XIX, p. 343
5 Nos. 207 and 214 of my Northern List
6 This text has ēva-prakrama instead of the fuller and ordinary śaṁgrahaya-prakrama, similarly śaṁgrahya-prakrama is used instead of śaṁgrahaya-prakrama, e.g. in the dates of Nos. 396 of my Northern List and of Nos. 396 and 360 of my Southern List. — I may add that, excepting the Māndhāta plates of Jayasimha, published above, Vol. III p. 48, the word prakrama occurs in the dates of all fully preserved Paramāra plates that have been hitherto published.
7 We have pātrika-prakrama in No. 45 of my Northern List, śaṁgrahaya-prakrama in Nos. 49 and 121, śaṁgrahaya-prakrama in No. 71, sāstra-prakrama in No. 172, Mahā-Pāñjāpyaḥ prakrama in No. 182, adhikāra-prakrama in No. 195, ēva-prakrama in No. 197, and adhikāra-prakrama in No. 198.
by gods (i.e. temples) and Brahmas. After the usual appeal to future kings to preserve this grant and the imprecatory verses, the date (in line 79) is repeated in figures, with the additional remark that the day was a Thursday.

I may state here at once that, so far as the week-day is concerned, the date is incorrect. The full-moon tithi of Bharapada ended—

- in the current Chaitra D Vikrama year 1232 on 10 h 50 m. after mean sunrise of Friday, the 30th August A.D. 1224,
- in the expired Chaitra D Vikrama year 1232 on Tuesday, the 19th August A.D. 1225, and
- in the expired Karitika D Vikrama year 1232 on Monday, the 7th September A.D. 1226.

None of the possible equivalents of the date therefore was a Thursday. On the other hand, there was an eclipse of the moon—a partial one—from 17 h 45 m. to 20 h 13 m. after mean sunrise, and therefore visible in India, on the second of the three possible days, and I have no doubt that that day, Tuesday, the 19th August A.D. 1225, is really the day on which the grant was made, and that in line 79 ‘Thursday’ has been erroneously put down instead of ‘Tuesday’.

Of the localities mentioned above, Māhishmati, from where the grant was made, is Maheswar, a town in the Indore State, Central India Agency, situated in Long 75° 37' and Lat 22° 11', on the northern bank of the Narmada (Constable’s Hand Atlas of India, Plate 27, B d). The village of Sātajana exists still under the same name—the Indian Atlas has ‘Sātajana’—about 13 miles south-west of Māndhātel in Long 76° 3' and Lat 22° 5' (Indian Atlas, sheet 54) Mahuada, after which the pratyāgānāsaka or district was called, probably is the village of ‘Mohod,’ about 25 miles south of ‘Sātajana,’ in Long 76° and Lat 21° 48’. Below, in line 23 of the inscription B., we have Mahuadapathakē, clearly equivalent to Mahuadapratyāgānākē. Among other Paramāra grants, the word for ‘district’ is āpathaka also in Nos. 57 of my Northern Lat, and pratyāgānāka in Nos. 172, 189, 195 and 198. The latter term long ago has been identified with the modern pargand, ‘a district or tract of country including a number of villages.’

An abstract list of the donees will be given below, p. 115 f. From that list it will be seen that their number was 32, and that the proceeds of the village granted to them were divided into 321 shares (vanākā),1 in such a manner that 26 donees received one share each, 3 half a share each, 2 one share and a half each, and 1 (the mahārāja-pandita or ‘king’s Pandit’ Gōekē) two shares. The original in each case gives the gōtra and pravarsas of the donee, the names of his father and grandfather, his place (or country) of origin, also, with two exceptions, the Veda śākhā or Veda studied by him. The gōtras, śākhās and localities so mentioned may be seen from the list, the names of the donees’ fathers and grandfathers are given in a separate, alphabetical list, below, p. 116 f. The two lists will show that, with a single exception, the people referred to in the preceding are distinguished by certain epithets which are prefixed to their names, and which generally refer to their religious occupation and are mostly given in abbreviated forms. In alphabetical order, these epithets are agnā, i.e. agnāhārin; dōc e dwanāhāka, upc c upadhyaya; cha c or chaturvāda, tha c, i.e. thakura, tṛc (for tṛc), i.e. truvāda, di c, i.e. dikshā, do c, i.e. dovāda, paśc or pānkśc, i.e. pandita, pāthāc, i.e. pāthaka, yājñāc, i.e. yājñaka, śvāc or sūkka, śrōtri c, i.e. śrōtṛya. In addition to these, we have pājakā in line 71, rājan in line 37, and mahārājapandita in line 39. About the meaning of pājakā I am somewhat doubtful. The meaning that first suggested itself to me was pājakakula; but as most of the other epithets refer to religious occupations, I would rather

1 The inscription B. (in lines 32, 34, 36 and 37) shows that the word vaṇākā is synonymous with pāda, ‘a share.’

2 He probably is the Gōekē, mentioned in line 51 of the inscription B.
take pañcha⁰ to be equivalent to pañchakalpu (pañchālī) which occurs as an epithet of two persons (father and son) in Prof Weber’s Catalogue of the Berlin MSS., Vol II p 96. In the case of 20 donees the same epithet is borne by grandfather, father and son, in 7 cases the grandfather and father have the same epithet, and the son has a different one, and in one case the epithet of father and son is the same, while that of the grandfather differs. In the four remaining cases we have the sequences dīkṣita, dvāsathīka, śukla, upādhyāya, agnideśā, dīkṣita, agnideśā, dīkṣita, dvāsathīka, and agnideśā, upādhyāya, dvāsathīka. Speaking from personal experience, I remember that many of my Indian pupils had one or the other of the above mentioned terms as surnames — Dikṣit, Padhye, Paṭhak, Panḍit, Shukle, etc — which they probably have handed down unchanged to their children and children’s children.

Of the places with which the donees are connected, I take Mahāvīra-sthāna to be Mahābāna, a town in the Muttra district of the United Provinces (Constable’s Hand Atlas, Plate 27, C b), Tripuri-sthāna is Tewar, a village in the Jabalpur district of the Central Provinces, about six miles west of Jabalpur, Akōla-sthāna probably is Akola in Berar (ibid. Plate 31, D a), and Mathurā-sthāna is Muttra in the United Provinces (ibid. Plate 27, C b). Dīnavānaka-sthāna apparently is the Dīnavānaka, mentioned above, Vol V p. 210, now the town of Divānā in Jōhāpur, Rājputāna (ibid. Plate 27, B b). Regarding the remaining places I cannot offer any definite suggestions. Muktāvātikā-sthāna is the same place which is mentioned as Muktāvāstikā-sthāna in the three grants of Arjunavarman,² and Hastināpura may be the village of Hathiāvāna (on the northern bank of the Narmādā in the Pāśā, pratyāgaṇana), which was granted by Arjunavarman’s grant published in Journ Am Or Soc. Vol VII pp 27. With Takārī-sthāna compare ‘Takārī,’ above, Vol III p 350, and note 13. The names Āśrama-sthāna and Sarasvati-sthāna I have not found elsewhere. On the other hand, Madhyadēsa is too well known to call for any remark here.

After the date in line 79, the text of our inscription has the three aksharas dā śṛ mu, followed by the numeral 3 and a peculiar mark the exact shape of which may be seen from the photograph. The first akshara of course stands for dātakaḥ or dātah, and should be followed by a name to which the word śṛ would have been prefixed, but I do not know whether any or what name may be intended to be denoted by mu 3 and the following symbol. We find the same mu 3 (probably followed by another mark which we have here) also in the two grants of Arjunavarman in Journ Am Or Soc. Vol VII pp 29 and 33.

The inscription then has the statement that ‘this was composed by the king’s preceptor (vāja guru) Madana, with the approbation of the mahāśāntabhūgraṇaka (or great minister of peace and wai),’ the learned Bihāna,’ a statement which occurs also in Arjunavarman’s grant in Journ Am Or Soc. Vol VII p 33, and (with mahāpandita instead of mahāśāntabhūgraṇakapandita) in the same king’s grant in Journ As Soc. Beng. Vol V p 379. On Madana, who may reasonably be taken to have composed merely the introductory verses of the inscription, see now above, Vol VIII p 99. As regards Bihāna, in verse 7 of the prakṛti at the end of Asādhāra’s Dharmaśāstra³ ‘the learned Bihāna, the lord of poets,’ is described as ‘the mahāśāntabhūgraṇaka of the glorious king Vindhya (Vindhya-bhūpaṭi).’ Since this king Vindhya can be no other than Arjunavarman’s grandfather Vindhyaavarman,⁴ it might seem as if his mahāśāntabhūgraṇaka Bihāna could not be the Bihāna of Arjunavarman’s grant and of the present inscription. But in my opinion there are not for the present any valid reasons why the

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¹ In Prof. Peterson’s Third Report, App I p 385, the town is called Dīnavānaka.
² See Journ Am Or Soc. Vol VII. pp 27 and 32, and Journ As Soc. Beng. Vol V p 379 (where the published text has Muktāvaśū-sthāna).
³ See Dr. Bhandarkar’s Report on the search for Sanskrit MSS during 1883-84, p 301.
⁴ Vindhya bhūpaṭi has been taken to mean ‘king of the Vindhyas or Mālava;’ but as Arjuna-bhūpaṭi in the same prakṛti denotes Arjunavarman, the former can only denote Vindhyaavarman.

p 2
two should not be considered to be identical. Of the length of the reign of Arjunavarman’s father we know nothing, and all we know in this respect about Arjunavarman is, that he reigned during the five years from A.D. 1211 to A.D. 1215. Besides, it should be borne in mind that Asadhara himself, from whose work the above statement is taken, was a contemporary of no less than five successive kings of Māla, from Vīmbhavarman to Dēvāpāla’s son Jantugīdēva.

The inscription ends with the words ‘this is the own hand (i.e. the sign-manual) of the Mahādīva, the glorious Dēvāpaladēva,’ followed by the usual manjulah maha-srivih.

TEXT,3

First Plate

1 Om² || Om namah puṣṣhārtha-chādāmanayē dharmāmyā || 4 Pratīvāna-smihd= bhūmēh krtyā śākṣhāt-pratiguṇah | ṁgad-ābḥādayanu-dāyā[ṛ]ḥ= dvijēm.-
2 drō man galān vah || (l) || Jiyāt=Pratīvanu|m|nu=sa naktalra khovāram rau-āhatāt | samdhyākka-vimvam a[v]v-ar-vvni-datu= aṣyō= ca(au)tamvant | (l) || 2 ||
4 sa Yudhushtharah | vams(ā)=ād[y]=ēṃdunā jiyāt=ṣa-vulyā² | vva nṛmātaḥ || (l) ||
5 Paramārakul-ōttamsah Kamarājan-mahāmā nṛpah | śi-Bhōjadēva iṣyā=| śin=nāshukāntān-bhūtalāh || (l) || 5 || Yadh-yasāsavāhānūrī ṅḍyōtō² digunṣānga-| tarangitō | dvamnahṛṇpa-yaśvapunjunamādharika[ṇ]|= nṛmātām || (l) || 6 || Tutō= bhū-| 7 d-Udayādityō mūtyōtsah-asakaukti | asāḥhrasva-virsir-ārhi-hētna= vomdhumā || (l) ||
8 mahākāla-kalpantō yasyā=ōḍāmabhū|=āsū[ṛ]-| 9 gal | katu n-ōṃmūtās=tungā bhūbhṛptāt kānak-ōlvanāh || (l) ||
9 Taṣmāḥ-ohhma-dvamnahmā Naṇavarvah | narkdhīpaḥ | dhāmō=am-s|=bhyyuddharagē dhīmān=abhūt-simā
eśmah-bhūmaṃ | (l) || 10 Pratirbāhtām viprubhīyo dattau=grāma-padah stvaḥ | anēkāpatatam nnyō dharmmō yēns=asak-pād=apa || (l) ||
10 Tatya(ṣī)=aṣam Yaśōvarmā || pṛvatra kahatriya-tākharah | tasmād-Aṣayaavarmā-bhū=jasēvāt-vahutah su[m]tah || (l) ||
11 Tat-sūnur=vīrav-mūrddhanāḥ dhany-ōtpata(tu)=aṇāya | Gūṛgar=| chhēdā-| 12 Vīmdhyaavarmā mahā-bhūpah || (l) || 12 Dhāray=ōḍāmrutāḥ | 13 sārdham dādhatām sa trāṭhāntō | sāmyaṅhāya yasyā=āṃtrūtaṃ lōkaraṃ- | (l) ||
11 Tasya-āmūnāyaṇah pṛvatra Sutrāma-śrīr=ṣthiṭhāt | bhūpah Subhastavarm=mē ṣi=dharmō tahthan-maḥti=tathām || (l) ||
14 Tasya yadvātī digāṭah pṛtāpa=| tapana-dyu-| 15 Tēḥ | dāvagni-chhēdharah=ādy=āpi | garjṛd-Gūṛjara-pattanē || (l) ||
16 Dēvabhipyəm gatē taśnām-namānṛjuna-bhūpatt(i)ḥ | doṣhāḥ dhāṭi=dl uṇā dhāṭṛi-valayam valayam

1. See the inscription B, below.
2. Denoted by a symbol.
3. From an impression supplied by Mr. Cousens.
5. Read pratīvāna-.
6. Read pratīvāna-.
7. Read -dūṣṭāt.
8. Read -dūṣṭāt.
9. Read -dūṣṭāt.
10. Read -dūṣṭāt.
11. The editions of the plates of Arjunavarman have garyasa; but garjṛd- is the reading also of B, below, p 121, line 14.
Mandhata Plates of Devapala and Jayavarman II

13 yathā |(II) 16 |(II) Vāḥ(bā)la-liś-śhavē yasya Jayasvēmēhō palayitō | ōkṣṭapālahā-vyaśaṇa yaśō ōkṣhāu vijñēmāhṇitam |(II) 17 |(II) Kāvyagāṁdhurvṛ-sarvvaśvamānām
14 yēna1 sampratam | bhāi-āvataram2 dēvyās-chakrē pustaka-vīñēyōḥ |(II) 18 |(II) Yēna truvīda-vīraṇa trādā pallavitam yasaḥ | dhavalavām dadhus-trīm ja-
15 gameti katham-anuma(ṇya)thā |(II) 19 |(II) Athārthām-apunyēna punyēna svacca-subhravān | sō gūdhastātāyāstīsāḥ-cha śrīmōgār̥i cha divam.gāthā |(II) 20 |(II) Ta-
16 tah Prāmāṇa-chaṃdraśya Harīchāmāntya namanāh | raraksha Mālav-
17 khaścēlm Dēvapālah pratēpavān |(II) 21 |(II) Pavītra-karpadmaśya(ṇya) dānavan-vijñ-
bhūtaḥ | na vidmō Dēvapālasya dēvāpālasya chāntaram |(II) 22 |(II) Sa-ēha nara-nayakāh sa vṛ-ābyuṇḍyu ||3 Mahnāda-pratījgaranakē Satē-
18 yunē-gramē saṃstā-ṛāyapravahā devah(ṇa)-ā♀-man-ōttapan-śrīvīnāśa(ṇ)-pattakah-jana-
19 pad-adimōcha vī(ō)-bhāyatī-astu vah samvidi-
tam yathā ||3 śrī-Śāhīshmati-sthitarr-asṭāmbhāhūr-sāya-vāśityadheka-dvādeśasat-
20 samvatsarē Bhādrapadē māsē purunnamāyām sō-

Second Plate, First Side

30 ma-parvamīnī Rēvāyōm snātvā śrī Daityasūdana-sannīdhan bēhagavantam
Bhāvan-paund samabhyarchyoh samsārasya-asaratam drishtvā | tathā hi ||

1 tābhra-vibhramam-vadam vaśu(ṇ)dha-ādhhipatym-āśpātāmātra-madhurō vishay-
2 opabhōgah | prānās-trnavāmālāsvindu-samā nutānām dha-
3 mnaḥ sakāh param-nāho paralōka-yaṇē || ti sa vṛyam vīrasya-ādriṣṭha-
4 phalam-āṃgikīrtvā ||7 Āśrūmasthāna-vīnṛggaṭāya Vāmādvaṃdinaśē-
5 kh-ādhyyānē Parāś[a*-]gōṭrāya Parāśa-Sail.tri-Vaiśvēth-ēn8 trē-pravarāya śrōti9
6 Dāmōdara-paṭrāya śrōti9 Vra(bra)hma-paṭrāya śrōti9 Gamgādh-
7 rasa(ṇa)rnmanē vṛatamēkamēkam 1 Mahāvānsthānē-
8 -vīnṛggaṭāya Pavītra-gōṭrāya Gāṛggya-Gaurīrv-Āṃgūsā-sūn tri-pravarāya Āśva-
9 lāyamānāk-ādhyyānē | 10| Gamgādhara-paṭrāya āvasa(ṇa)ṛhika-Mahādītya-paṭrāya
10 sūkla-Bhadṛēva(ṛ)rasa(ṇa)rnmanē vṛat(ṇa)hmanāy vamtakamēkam 1 Mahāvānsthānē-
11 -vīnṛggaṭāya Pavītra-gōṭrāya Gāṛggya-Gaurīrv-Āṃgūsā-sūn tri-pravarāya Āśvalāyamānāk-ādhyyānē | di" | Šim(sim)ha-
12-kamtha-paṭrāya sūn11 Mahukamtha-paṭrāya sūn11 Chamṛakamthaṛasa(ṇa)rnmanē
13 vṛat(ṇa)hmanāy vamtakamēkam 1 Mahāvānsthā[na*-]vīnṛggaṭāya Andalay-
14 gōṭrāya12 Mā-
15 dhyamānāk-ādhyyānē | di" Padmasvām-paṭrāya di" Trīlāchana-paṭrāya di"
16 Nārāyanasa(ṇa)rnmanē vṛat(ṇa)hmanāy āśrīdham vamtakamēkam 12 Me-

Originally yēna was engraved. The edition of the grant of Arunavarman in Journ Am Or Soc Vol VII p 26, has bhāravāṭvaranah
These signs of punctuation are superfluous
Read saṃsādhatām
5 Metre Vasantaśilakā
Instead of the akebha dēh originally dēhau seems to have been engraved
This sign of punctuation is superfluous Here and in other places below the rules of saṃsās have not been ed
Originally Pardīk-Śa² was engraved. Read Pardīkara-Śaktra-Vaṇšhīthī, where the name Śaktra, 31, here and below, śrīvīra-
32, here and below, śrīvīra-
33, here and below, suṣa
34 Here the pravaras are omitted
29 hávanasthāna-vinrīggatāya Kātyāyana-gōtrāya\(^1\) Śā(s)ā/māvēd-ādhyāyānē tr\(^{22}\) Rāmēśvara(s)va-ra-patrāya tr\(^{5}\) Jāskāhara-putrāya tr\(^{3}\) Sārasarmman\(^{4}\) vrā(brā)hmanāya vamtakam-ē
30 kam 1 Takārīsthāna-vinrīggatāya Bhāradvājā-gōtrāya Bhāradvāj-Āṃgūrasa-Vā(hā)rhaspaty-ēn tr-pravara-āya Kāthūma-ādhyāyī-
31 nē tr\(^{5}\) Dīlana-patrāya tr\(^{6}\) Āśādharu-patrāya tr\(^{5}\) Visvēsvarasarmman\(^{6}\) vrā(brā)hmanāya vamtakam-ēkam 1 Takārīstha-vinrīggatāya Bhāradvā-
32 jā-gōtrāya Bhāradvāj-Āṃgūrasa-Vā(bā)rhasaya(sprāty-ēn) tr-pravara-āya Mādhyāmanda-
33 sākh-ādhyāyīnē dī\(^{5}\) Kēlana-patrāya dī\(^{5}\) Madhu-patrāya dī\(^{5}\) Rā-
34 masa(s)maṃmanē vrā(brā)hmanā[ya] vamtakam-ēkam 1 Trīpurīsthāna-
35 vinrīggatāya Bhājīvājā-gōtrāya Bhāradvāj-Āṃgūrasa-Vā(hā)rhaspaty-ēn tr-
36 pravara-
37 rāya pam \(^{7}\) Haridharu-patrāya pam \(^{5}\) Mahīdhara-patrāya pam \(^{2}\) Bhūr-
38 gu-śārdhīm manē\(^{5}\) vrā(brā)hmanāya sārdhīm vamtakam-ēkam 1\(^{5}\) Mūtvṭhūsthānā\(^{9}\) vinrīggatāya
39 Kāśyapa-gōtrāya Kāśyapa(p-Ā)vatsāra-Naḥdruv-ēn tr-pravara-āya Āsvālayasa-ādhyāynē cha\(^{10}\) Prithvīdhara-patrāya cha\(^{5}\) Āśā(s)ādharu-pu-
36 trāya agri\(^{11}\) Nārāyana-sarmmanē vrā(brā)hmanāya vamtakam-ēkam 1 Akōḷāsthāna-vinrīggatāya Pāravāsau(s)u-gōtrāya Pāravāsau(s)-Kāmaka-
37 na-Kakāśya\(^{12}\) tr-pravara-āya tha\(^{13}\) Bharatapāla-patrāya tha \(^{1}\) Dīllana-patrāya rāya-Gōsa(s)maṃmanē\(^{14}\) vrā(brā)hmanāya vamtakam-ēkam 1 Māthurāsthā-
38 na-vinrīggatāya Āsvālayasa-ādhyāynē Vāsī(s)āshtā-gōtrāya Kāśyap-Āvatsā-
39 na Vāsī(s)āsht-ētṛ tr-pravara-āya chaturvēda-Janāṛdānā-patrā-

Second Plate, Second Side

39 ya chaturvēda-Dharaudhara-patrāya mahārājapamādita-sri-Gōsēsarmmanē vrā(brā)hmanāya vamtaka-dvayaṃ 2 Māthurāsthāna-vinrīggatāya Ā-
40 śālavaṇasākh-ādhyāynē Bhārgava-gōtrāya Bhārgava-Chīyavānā-Aṃpūrvā\(^{5}\) Amṛṭva-Jāmadasīya-ētṛ pamcha-pravara-āya cha\(^{5}\) . . . \(^{18}\) pravara-āya cha\(^{5}\)
41 Vīṣṇu-patrāya cha\(^{5}\) Rāmēśvara(s)va-rasa(s)maṃmanē vrā(brā)hmanāya vamtakam-
36 ēkam 1 Māthurāsthāna-vinrīggatāya Āsvālayasākh-ādhyāynē Kāśyapa-
42 ya Kāśyap-Āvatsāra-Naḥdruv-ēn tr-pravara-āya cha\(^{5}\) Samuddhara-patrāya cha\(^{5}\) Dāvadhara-patrāya cha\(^{5}\) Gādādhara(s)maṃmanē vrā(brā)hmanāya vamtakam-
36 ēkam 1 Ma-
43 thurāsthāna-vinrīggatāya Āsvālayasa-ādhyāynē Bhārgava-gōtrāya Bhārgava Vatsabhava-Svēta-ētṛ tr-pravara-āya cha\(^{5}\) Pavitra-patrā-
44 ya cha\(^{5}\) Dharaudhara-patrāya cha\(^{5}\) Garbhēśvras(a)sarmanē vrā(brā)hmanāya vamtakam-ēkam 1 Māthurāsthāna-vinrīggatāya Āsvālayasa-ādhyāyī-

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\(^{1}\) Kātyāyana-gōtrāya was originally omitted, and is engraved above the line. Here, again, the pravara is omitted.

\(^{2}\) Here and below for tr\(^{5}\), is trindeśa-

\(^{3}\) For Yatūdhrā.

\(^{4}\) For Śārasarmmanē

\(^{5}\) In the place of the akōḷāha was originally dvāra was engraved.

\(^{6}\) Read Pīvīdōura\(^{6}\)

\(^{7}\) Thus, or pam\(^{5}\), here and below, = pumbīśa-

\(^{8}\) The śāhkhēd of this man is omitted

\(^{9}\) Below, in lines 47 and 49, the name is Mūtvṭhūsthānā\(^{9}\)

\(^{10}\) I.e., here and below, chaturvēda-

\(^{11}\) I.e., here and below, agniḥdāra-

\(^{12}\) Read Kākāsū-

\(^{13}\) I.e., here and below, thākura-

\(^{14}\) The śāhkhēd of this man is omitted

\(^{15}\) Read Āparāṇā, see below, lines 52 and 58

\(^{16}\) Here an open space is left for a name of four syllables which has been omitted.
No 13] MANDHATA PLATES OF DEVAPALA AND JAYAVARMAN II

45 nē Kāśyapa-gōtrāya Kāśyap-Āvatsāra-Naḥdhruv-ēta trī-praṇāyā cha⁵ Samuddharaja-paurānya cha⁵ Dēvāhara-pūtraṇā cha⁵ Lōhāṣaṣaramāṇē vi(brā)haman-  
46 ya vamta:k-ēkam 1 Dūmāvānaka-thāna-vīrṛgatāya 1Sāmkhyaśānakāśak-adhyāyatāyē Gauntā-gōtrāya Gauntā-Āmgraśa-Antatthē-ētō⁵ trī-pravā-  
47 rāyā cha⁵ Dhaanaḥthāra-paurāṇā cha⁵ Vra(brā)hma-pūtāya cha⁵ Pūrṇhottama-saṃmanē vrā(brā)hamanāya vamta:k-ēkam 1 Mutavathūsthāna-vīrṛgatāya Mādhya-an-  
48 dmasak-adhyāyatāyē Kāśyapa-gōtrāya Kāśyap-Āvatsāra-Naḥdhruv-ēta prī-pravāya dvī⁵ Gōvinda-pautāya dvī⁵ Vāsadharā-pūtraṇā dvī⁵ Gada-  
49 dharaśammanē vṛā(k-tā)ḥhamanāya vamta:k(k-tā)uddham 1 Mutavathūsthāna-vīrṛgatāya Mādhya-an:masak-adhyāyatāyē Kāśyapa-gōtrāya Kāśyap-Āvatsāra-  
50 Naḥdhruv-ēta trī-pravāya dvī⁵ Gāmghādra-pautāya dvī⁵ Kēśava-putāya Udāśan-  
51 mmanē vṛā(bā)ḥhamanāya vamta:k(k-tā)uddham 1 Mahāvānasthā[na⁴]-  
52 vīrṛgatāya Kan-  
53 thunmasak-adhyāyatāyē Gautama-gōtrāya Gautama-Āmgraśa-Antatthē-ētō prī-pravāya pam⁵ Madana-pautāya pam⁵ Kāhna(nha)da-puṭāya pam⁵ Kulaḥraša[sa]mmanē  
54 vṛā(brā)ḥhamanāya vamta:k-ēkam 1 Takārasthāna-vīrṛgatā 5 Kanbhumasaśak-adhyāyatāyē Vatsa-gōtrāya Bhāgavana-Chyavana-Āpruṇā⁵ Ārvīya-Jāmadagny-ē  
55 thunmasak-adhyāyatāyē Gautama-gōtrāya Gautama-Āmgraśa-Antatthē-ētō prī-pravāya cha⁵ Chhodhitū-pautāya cha⁵ Dhaanaḥthāra-puṭa-  
56 vyā  
57 ya Mādhya-an[na⁴]śak-adhyāyatāyē Mṛdghala-gōtrāya Mṛdghala-āna-Bhara sa⁸  
58 Mṛdghala-ēta prī-pravāya aṃgrī Chhodhitū-pautāya aṃgrī Dhaanaḥthāra-puṭa-  
59 ya aṃgrī Anantaśaṃmanē vi(brā)hamanāya vamta:k-ēkam 1 Madhyadēśa-  
60 vīrṛgatāya Mādhya-an:masak-adhyāyatāyē Sāṃdhyā-gōtrāya Sāṃdhyā-Āśi(a)ta-  
61 Dēval-ēta prī-pravāya yājū⁹ Nāgardēva-pautāya yājū⁹ Krishna-puṭāya aṃgrī⁰  
62 Sthānēsva[sa]sasammanē vṛā(brā)ḥhamanāya vamta:k-ēkam 1 Māthurasthāna-  
63 vīrṛgatāya Aśvalayanasak-adhyāyatāyē Dhaumya-gōtrāya Kāśyap-Āvatsāra-[Na⁵]dhruv-  
64 ūtō prī-pravāya cha⁵ Viṣhnu-pautāya cha⁵ Sādhāraṇa-puṭrā-  
65 vyā  
66 ya Naḥdhra[na⁴]sasammanē vṛā(brā)ḥhamanāya vamta:k-ēkam 1 Māthurasthāna-  
67 vīrṛgatāya 12Kāśyapnasak-adhyāyatāyē Bhāravā-gōtrāya Ámgi-  
68 rasa-V(a)ṛhappatya-Bhāravaj-ēti prī-pravāya trī⁰ Mādhava-puṭrāya 13 trī⁰ Sūnēsva[sa]sasammanē vṛā(brā)ḥhamanāya vamta:k-ēkam 1  
69  
70 Third Plate  
71 Mathurasthāna-vīrṛgatāya Rāṇyānasaśak-adhyāyatāyē Bhāravaj-gōtrāya Ámgraśa-  
72 V(a)ṛhappatya-Bhāravaj-ēti prī-pravāya trī⁰ Ru(ri)śi-puṭrāya trī⁰  

---

1 Read Śāmkhyāyaṇa or, more correctly, Śāmkhyāyaṇa
2 Antatthē = Aṣṭacatthē, see below, B, line 39  
3 1 s, here and below, desēda-.  
4 Originally Gāmghādra was engraved, but the first d has been struck out  
5 Originally 1sthaṇāṃ sv was engraved  
6 Read Āpanavāna-  
7 1 s, here and below, āpanavānā-  
8 In this name an open space is left for two syllables  
9 The akshara ed is engraved above the line  
10 The akshara ed is engraved above the line  
11 Originally Udhaṇa was engraved  
12 The akshara dā is engraved above the line  
13 Read, here and below, Rāṇyānasaśa-.  

Bhāravaj
1 Read, here and below, jyāṣūka-
2 Originally Udhaṭṭha was engraved  
3 The akṣāra ṛ is engraved above the line
61 Mārkandya-pratīyā trī Madhusūdanāśarmanabrāhmaṇā vamṭakam-ekam 1
Sarasvatīsthāna-vinnagatāya Kathasākhā-ādhyāyāṃ [Harita-Kutsa-]
gotṛāya Āmgaṣa(sa)1 Āmva(ba)ṣaṇā-Yaunvanasv ētā tri-pravarāya cha2 Vijay-
pauśapraṇāya cha2 Ajay-pauśaṇāya cha2 Allāsārmanabrāhmaṇā vamṭakam=
ākam 1
62 Madhyadēśa-vinnagatāya Mādhyamānāśakādhyāyāṃ Kāsyapa gotṛāya Kāsyapa-
Āvatāra-Nairīrṇa tri-pravarāya upe3 Nārāyana-pauśaṇāya agnī3
63 Jasadēva-pratīyā dī5 Lāhadasārmanabrāhmaṇā vamṭakam-ekam 1
Madhyadēśa-vinnagatāya Mādhyamānāśakādhyāyāṃ Śāmila-gotṛāya A-
64 (m)ā-Dēvala-Saṃsāṃdāli-ādī ētā tri-pravarāya agnī5 Katuka-pauśapraṇāya dī5 Pu-
shottama-pauśapraṇāya āvā5 Narasimhasārmanabrāhmaṇā vamṭakam-ekam 1
Mā-
65 dhyaṇadēśa-vinnagatāya Mādhyamānāśakādhyāyāṃ MārkandYa-gotṛāya Bhārgava-
Ovittāvānāpūrvān Anuvṣya-Jāmadagnī-ēti pamaṇa pravarāya agnī6
Chobhit-pau-
traya upā7 Dāmādāra-pratīyā āvā7 Mārkandēyasārmanabrāhmaṇā vamṭakam-ekam 1
Madhyadēśa-vinnagatāya Mādhyamānāśakādhyāyāṃ Bhāratarā-gō-
68 traya Āṃgrāsā(sa)7 Vā(ba)hastapya-Bhāratvā-ēti tri-pravarāya dī5 Nārāyana-
pauśapraṇāya dī5 Padmaśāhapaṇāya pāthā8 Vāyudēsārmanabrāhmaṇā vamṭakam-
69 m-ekam 1 Mathurāsthāna-vinnagatāya Āsvalayānāsakādhyāyaṃ Kautsa-gotṛāya Āṃgrāsā(sa)-Amva(ba)ṣaṇā-Yaunvanasv ētā tri-pravarāya cha3 Harī-pau-
70 traya cē5 Janārada-pratīyā cha5 Rājēśārmanabrāhmaṇā vamṭakam-
ārdham 1/2 Hastinapura-vinnagatāya Kauṭumānāśakādhyāyaṃ Pārāsa(sa)ra-gō-
71 ya Pārāsa(sa)ra-Sāktri9 Vāṣa(sa)ṣṭhēti tri-pravarāya pamaṇa10 Kālma(na)da-
pauśapraṇāya pamaṇa9 Kūmara-pauśapraṇāya pamaṇa10 Kusumapālaśārmanabrāhma-
72 vamṭakam-ekam 1
72 samastā-pi grāmas-chatuhrkamkata13-vin(su)dābhā sa-vrksahamālakulah sa-
hunyabhāgabhogā s-ēparkarah sa-vyādya-samētah sa-mdhmsaṁbhaṣa sa-
73 mhalatama[ka]13-samanvītā mātāpitrō̄ḥ-ētmanā-sa paṇyaśāsā-14-bhuvriddhiḥ 
chādvārkaṇāvavakṣhita-samākālam yāvat-parayāṭā bhaktā śāsā-sa)nēn-ōdaka-
purusvam pradattah ["ten
tan] mas-
74 tvā tannvāsā(sa)-pa[ttā]kilejanapadam-yaṭhādyaśāmanābhhāgabhogamahunyādikām 
ēdvārāḥ(brāhmanabhumh-vaajam sa-nā-vidhāyaḥ bhūtvā sa-vvam-ēdhyāḥ vam(brāh-
75 m)hēbhyāḥ dātvayam [""]
75 sāmānyam ch-arata-punyaphalam vudhyā16 śnadvamāśajjār-anārā-sa bhāv-
bhāktibhir-asmat-pradatta-dharmādāyā18 syaṃ-samuntavyaḥ pālanīyaḥ cha17 ||
Uktam cha 11 Vā(ba)hubbh-vāṣu(su)dāhā

1 Originally Āṃgrīsīya- was engraved
2 I.e., here and below, upādhyāya-
3 For Tadbhva
4 Originally Lāhada- was engraved
5 Read -Āṃgrasīna-
6 I.e., ādī
7 Originally Āṃgrīsīya- was engraved
8 Read Śaktī-, and see above, p 109, note 8
9 I.e., ētā
10 Read chauhrkamkata
11 The aśkara m brackets might possibly be read cāha. As will be seen from the facsimile, the space 
between id and ā is at the commencement of line 73 is larger than it generally is between two aśkaras
12 Read pamaṇī-13 Read budhādhyāya
14 One could have expected dharmādāyā; but dharmādāyā is the reading of most of the Paramātma 
copper-plates.
15 Originally ā-vāṣa was engraved.
16 Metro of this verse and the next Śīkha (Anushūṭhāh)
TRANSLATION OF VERSES 1-22.

Om Om 1 Obeissance to dharma,2 the crest-jewel of the aims of man 1

(Vers 1) May (the Moon), the Lord of the twice-born, gladener of the world, after having openly accepted the earth in the guise of its reflection,3 bestow blessings on you 1

(V 2) May that Parasurāma be victorious, for whom, when he granted the earth (to the Brāhmaṇa), the very orb of the twilight-sun, pierced by the Kāśatīyas slam (by him) in fight, became the copper-plate 10

(V 3) May Rāma minister to your welfare, he who in battle quenched the fire of separation from his life's mistness by the water of Mandodari's10 tears 1

(V 4) May Yudhisthīra be victorious, whose feet even Bhīma placed on his head, (as1) whom the Moon, the progenitor of his race, framed as it were equal unto himself 1

(V 5) There was a king, great like Kamsa's conqueror,11 an ornament of the Paramāra family, the glorious Bhūjādēva, who occupied the surface of the earth by the van of his army 13

1 Metre Śālīṇī 2 Metre Pushptāgrā 4 Read buddhād
5 I e dētākah or dētāh (as in the inscription B) 6 For the exact shape of this mark, which is not a sign of punctuation, see the accompanying photo lithograph
7 This sign of punctuation is superfluous
8 I find no English word by which I could fully express all the meanings of the Sanskrit dharma, in the present case 'religious merit' would perhaps best convey some idea of what is intended. The four aims of man are dharma, artha, kāma and moksha
9 The spot (kalana) in the moon is by poets taken to be the reflected image of the earth Prof Jacob, who first drew my attention to this notion, quotes Bṛhamavrata XIV 40, and especially Haravyāya XII 64, and I find that the idea is clearly expressed in verse 1822 of the Subhāśītasvatī, according to which 'others have said' that the spot in the moon is 'the reflected image of the earth' (bhūmat-svaha bhumam parit), compare also ivd v 2534, tālakaṃ bharatā parvatā prabhāt kalakanādīt With pratibimba-nabhāt compare pratibimba mabhāt in the Pārāśurāmāya, p 110, line 50; and with jagad-dhīdayam, as applied to the moon, dhīdayamν-ν-νν-νν in Ind Ant Vol XVI p 208, line 1 — The Moon being a doṣa (or Brāhmaṇ), one of his privileges is to receive gifts (prativraha), just as it is his duty to make them (dāna)
10 The verse has been called awkward, because it has not been understood. Since warriors slay in battle entering heaven through the sun, this luminous, covered with their blood, assumes the reddish hue of copper. In this state it appears in the twilight sky, and is thus represented to be the very copper-plate charter (dānura) by which Parasurāma granted the earth to the Brāhmaṇas. The idea of the Brāhmaṇas who are slain in battle splitting the sun compare, e.g., in Ind Vol II p 195, v 33, Subhāśītasvatī, v 277, and the pretty verse, given to illustrate the figure of dānura, in Ekdāvat, Bombay ed., p 525. Nayāva kānḍaka kṛṣṇādāsaḥ evargandhānu prakāśya mañjarī viñj anahoma bhūpāla ice-chastehu kampākūlām dārāyaśam asādabhin vaiṣbham i, afraid of being split, the sun, turns
11 Is the god Kṛṣṇa
12 See Rāvana's favourite wife
13 The meaning of kāma (ie sāvā-nukha) occurs in the Pārāśurāmacarīya, above, Vol VIII p 116, also, e.g., in Śyāchanīya, XII 72 and XIII 22
(V 6) When the lustre of the moonlight of his glory overflowed the lap of the regions, there closed the day-lotuses of the glory accumulated by hostile kingly virtues.

(V 7) Then came Udayāditya, whose one desire was constant enterprise, who, of unequalled glory as a hero, made innumerable his adversaries.

(V 8) As lofty mountains, abounding in rudes, at the end of a mundane period are uprooted by impetuous winds, so in fierce contest how many rulers of the earth, abounding in arms, were not uprooted by his irresistible arrows?

(V 9) From him sprang king Naravarman, who deft the vital parts of his adversaries, the name of kingly virtue, wise in upholding religion.

(V 10) At every dawn freely granting shares of villages to Gāthdhmas, he made religion, one-footed though it is (in this Kula age), possessed of several feet.

(V 11) His son was Yasovarman, the chaplet of Kāsthrayasa, and from him sprang his son Ajayavarman, renowned for the glory of victory.

(V 12) His son, of auspicious birth, the foremost of heroes, was Vindhyavarman, long of arm, eager to extirpate the Gājrās.

(V 13) The sword of this king skilled in war, with Dharā rescued by it, assumed three edges to protect as it were the three worlds.

(V 14) Then the son of that illustrious one, King Subhatavarman, abiding by religion, ruled the surface of the earth, glorious like India.

(V 15) The fire of prowess of that conqueror of the quarters, whose splendour was like the sun's, in the guise of a forest-fire even to-day blazes in the town of the blustering Gājrās.

(V 16) Now that he has attained unto godhead, his son king Arjuna supports with his arm the circle of the earth like a bracelet.

(V 17) When in the battle which was his childhood's frolic Jayasimha took to flight, his fame spread in the quarters in the guise of the laughton of the quarters' guardians.

(V 18) A treasure-house of the stores of poetry and song, he now has relieved the goddess Sarayati of the burden of her books and lyre.

(V 19) Thus triple hero made his fame triply sprout. How otherwise did the three worlds acquire their whiteness?

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1: the golden age dharma had four feet, of which it lost one in each subsequent age (Pahi darasamrta, ed. B. Harinath Sastri, Isnapurkar, Vol 1 P 1 p 82) The word for ‘share’ in the original being pada, i.e. ‘foot,’ the ki by granting shares of villages increased the number of dharma’s feet and so brought back as it were the golden age. Compare Ind Ant Vol XVIII p 218, 19 mahāddhādy-āthyām kṣana-purāṇo-varṇa-vāsakṣaḥ dharmastuṣṭiḥ, dhitāyādhitāyā yād-dhitāyā, see also ibid. Vol XII p 159, 1 7

2: By itself the sword had two edges (dharā), the town of Dharā, retaken by it, became its third edge (dharā). The author suggests that the sword became like the tridhāra, i.e. the ‘three-streamed’ Gangā, which flows through, and purifies, heaven, earth, and the lower regions.

3: The word pattana may also be taken as a proper name of the well known Pattanas (see eg above, Vol VIII p 224, No XII, and p 226, No XXXII)

4: Gauḍya Gaujarā-occurs also above, p 5 1 27, compare also Ind Ant Vol XVIII p 217, 1 11 mā cet Guṇaś ca gaṇa gaṇa

5: This ‘now’ is really inappropriate in inscriptions of Arjuna-varman’s successors, but the verses 16 19 have been taken over unchanged from that king’s own grants.

6: As a hero in flight, in compassion (like Jina), and in bounty (like Bais) — śuddha-vatra, dhan-dhātra, and dāna-vatra, compare Vāmanāchārya in his edition of the Khajurāhita, p 113, Śrīnagari lokā, III 14 (tridhā ṛṣya-rayah), and similar, In the Pañcatanaiṣayi, above, Vol VIII p 102, 1 7, and p 108, 1 18, Arjuna-varman is styled trisvadadhātra-śādhanaḥ: The same epithet I find applied to a person named Udaya, in three Mount Abi inscriptions of the Vikrama years 1245 and 1291 (Mr Coenen’s List, No 1735, 1736 and 1840).

With the whole verse one may compare Śrīṣarī, p 269 Nāravartīh mukhyā ca kṛṣṇa-patikṣād tuvā ca kṣaya śrīvaśe śrīvai śrīvai śrīvai śrīvai śrīvai.
(V 20) Then, through the want of merit of suphants and through the merit of the lovely-browed damsels of paradise, he who was both marvellously bountiful and amorous went to heaven

(V 21) Then Dēvapāla, full of provess— the son of Harihāndra, whom the moon of the Pāramāsa— came to rule the Mālava country

(V 22) Because of the pouring out of the water of donations by him who holds kusa grass in his lotus-hand, we know no difference between Dēvapāla and the guardian of the gods [whom the exploits of the enemy of the Dānavas caused to take the argha in his lotus-hand (to make a respectful offering)]

LIST OF THE DONEES IN LINES 22-71

<table>
<thead>
<tr>
<th>Number</th>
<th>Name of donee</th>
<th>Description</th>
<th>Gōtra</th>
<th>Śākha or Veda</th>
<th>Place of origin</th>
<th>Shares</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gangādhara²</td>
<td>śrōtriya</td>
<td>Parśa[ra]</td>
<td>Vājumādhyamdina</td>
<td>Āśrama¹</td>
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<tr>
<td>2</td>
<td>Bhadrēvara</td>
<td>śukla</td>
<td>Pavitra</td>
<td>Āśvalāyana</td>
<td>Mahāvana</td>
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<tr>
<td>3</td>
<td>Chandrasaṅkha</td>
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<td>Pavitra</td>
<td>Āśvalāyana</td>
<td>Mahāvana</td>
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<td>Nārāyaṇa</td>
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<td>Andāla</td>
<td>Māthāyamdina</td>
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<td>triyāda</td>
<td>Kātāyana</td>
<td>Śānavādā</td>
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<td>Tripuri</td>
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<td>anghobrūn</td>
<td>Kāśyāpa</td>
<td>Āśvalāyana</td>
<td>Mutāvatāhā</td>
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</tr>
</tbody>
</table>

¹ The king Dēvapāla and the guardian of the gods (dīkṣopāla, i.e. the god Indra) are alike because either of them is dānavāra vaiṣṇabahāvath pavitraśakrapadāmaḥ. About the exact meanings of the first of these two words there can be no doubt, it means both 'the pouring forth of the water of donations' (dānava-ad), and 'the exploits of the enemy of the Dānavas' (Dānava ars, i.e. the god Vishnu Krishnā). I am not so sure about the two meanings of the second word. Referred to the king, it means 'holding pavitra (i.e. kusa or darbha grass, which is taken up by the person who is about to make a donation) in his lotus hand.' Applied to Indra, I take it to mean that Indra, pleased with the exploits of the conqueror of the Dānavas, took up the pavitra (i.e. the argha vessel) to make a respectful offering to Vishnu. In support of this explanation, I would quote Ep Ind Vol I p 124, v 2, where Brahmā offers to Vishnu the argha-sālita, when he sees how the latter has cheated Bah. But I am myself not quite satisfied with this explanation, because I suspect the word padma to have been used in two different senses in the compound — From inscriptions we may compare with our verse especially the verse in Ind Ant Vol XVIII p 218, 11 19 and 20 śrīyām bādhāra vaiṣṇava-dānavrātābhāvitaḥ - Mahābhārata-śayānabhiṣṭha-canggaṃst tamgam-dgatah, where dānavrātatābhāvitaḥ means both 'excessively pleased by the water of donations' and 'pleased by the enemy of the Dānavas'. Dānavrā also has a third meaning, 'the rutang juice of elephants' (madagāla), and in that sense as well as in the sense of 'the enemy of the Dānavas' the word is used in the Naṣadhyakṣavarta, XIII vv 3 and 28, the first of which, as far as it is applicable to Indra, seems to have suggested the śrīyām bādhāra dānavrātatābhāvitaḥ Mahābhāra[ḥ] of the verse quoted above from an inscription (Incidentally I may mention that Padāvalīya is not the title of a work, but a name of the 18th aṣṭa of the Naṣadhyakṣavarta). In Bāralī, p 200, the hand of a king is compared with the ocean, because both hold the dānavrā.

² All these names have the word varama attached to them.

³ With the exception of Madhyadhiśa and Pacīndupura, these names have the word ekāna attached to them.
LIST OF THE DONEES IN LINES 22-71—contd

<table>
<thead>
<tr>
<th>Number</th>
<th>Name of donee</th>
<th>Description</th>
<th>Gōtra</th>
<th>Sākhā or Veda</th>
<th>Place or origin</th>
<th>Shares</th>
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<td>18</td>
<td>Uddī (Uday)</td>
<td>omitted</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>19</td>
<td>Kuladhara</td>
<td>pādpita</td>
<td>Gautama</td>
<td>Kauṭumāna</td>
<td>Māhāvāna</td>
<td>1</td>
</tr>
<tr>
<td>20</td>
<td>Abhimanda</td>
<td>vāsathika</td>
<td>Vata</td>
<td></td>
<td>Takār</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Ananta</td>
<td>aṁghōtṛun</td>
<td>Mudgala</td>
<td>Mādhyamāna</td>
<td>Mādhyadēśa</td>
<td>1</td>
</tr>
<tr>
<td>22</td>
<td>Sinēvērā</td>
<td>Śūndiyā</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>23</td>
<td>Čūla[ra]</td>
<td>chaturvēda</td>
<td>Dhumya</td>
<td>Āśvalīyana</td>
<td>Mathurā</td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>Kuladhara</td>
<td>trīvēda</td>
<td>Bhāradvāja</td>
<td>Rājyaṇi</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>Madhūvēdana</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>Ali chaturvēda</td>
<td>Harta-Kutas</td>
<td>Kujha</td>
<td>Saravatī</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>Lāla ḍa dīkṣāta</td>
<td>Kāśyapa</td>
<td>Mādhyamāna</td>
<td>Mādhyadēśa</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>28</td>
<td>Naraṃsaḥa</td>
<td>aṁvāṣāthika</td>
<td>Śāgūdya</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>29</td>
<td>Mākaṃcēya</td>
<td>Mārkaṃcēya</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>30</td>
<td>Vāyudeva pātāka</td>
<td>Bhārodvāja</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td>Rājō chaturvēda</td>
<td>Kūtaśa</td>
<td>Āśvalīyana</td>
<td>Mathurā</td>
<td></td>
<td>4 1/2</td>
</tr>
<tr>
<td>32</td>
<td>Kusumāpāla</td>
<td>pādpita</td>
<td>Pārāṣara</td>
<td>Kauṭumāna</td>
<td>Hāstānapa</td>
<td>1</td>
</tr>
</tbody>
</table>

Names of the fathers and Grandfathers of the donees.

Ajayā, chaturvēda, l 62
Āśāhara, trīvēda, l 51, chaturvēda, l 35
Bharatapāla, thākkura, l 37
Brahman, śrōtrīya, l 23, chaturvēda, l 47
Cihitā, aṁghōtṛun, ll 54, 66
Ḍāḷapa, trīvēda, l 31

Ḍāḷaḍa, thākkura, l 37
Ḍāmēḍara, śrōtrīya, l 23; upādhyāya, l 67.
Ḍēvadhara, chaturvēda, l 42, 46.
Ḍhārapāhara, chaturvēda, ll 39, 44, 47; aṁghōtṛun, l 54.
B—MĀNDHĀṬĀ PLATES OF JAYAVARMAN II, [VIKRAMA-]SĀMVAT 1317

These are two plates which were found by Mr. Lele, some time in 1904, at the village of Godaipura opposite the island of Māndhāṭā, on the southern bank of the Narmāḍa in the Nimār district of the Central Provinces. They were sent by the Deputy Commissioner of Nimār to the Provincial Museum at Nagpur, where they are now deposited. They measure about 1' 5½" broad by 10½" high, and are held together by two rings, now cut, for which there are two holes in either plate. I edit the inscription which they contain from impressions sent to me by the Government Epigraphist.

The first plate is inscribed on one side, and the second on both sides. The writing on the first plate and on the first side of the second plate covers a space about 1' 4½" broad by between 9½" and 10' high, that on the second side of the second plate 1' 4½" broad by 8" high. The three sides together contain 53 lines of well-engraved writing which throughout is in a perfect state of preservation. On the proper right of the second side of the second plate, between lines 42 and 50, a vertical line marks off a space 3" broad by 4" high, which contains an engraving of Garuda, with, below it, the words sva-hastō-yam mahārājaśya ||, in smaller characters than those in the body of the inscription. The bird is represented in human form, kneeling towards the left, but with the head turned towards the right, and with four hands, the two inner ones of which are joined over the breast, while the two others are lifted up on either side, the one on the left holding a snake, the head of which looks like a bird's head. The size of the letters is about ½". The characters are Nāgari, closely resembling those of the inscription A., and the language is Sanskrit. The inscription is so carefully written that in respect of orthography only few remarks are necessary. The sign for v denotes both b and v, the dental sibilant is used for the palatal only in sata-, 1 25, as is often the case elsewhere, dy, dv and d̤v are employed instead of dhy, dv̤ and d̤hv, Janārādana is written Jandryana- in line 34, and skabhṛ- as skabhṛ- in line 37. The sign of avagraha is employed seven times, and, excepting in sāmpratam, 1 16, m at the end of a verse or half-verse.

1 The plates were first mentioned by Mr. Lele in a Report of his on the progress of Archaeological work in the Dhār State, dated the 24th August 1904.
is denoted by the sign for $m$, not by that of $\text{anuvāra}$ — In lines 1–23 the inscription has 23 verses, chiefly containing genealogical matter, 21 of which are already known to us from the inscription $A$, and in lines 25–27 we again find the verse commencing with $\text{Vātādhara-sākhraman-}ndam\text{ vasudh-ādhipatya}$. and in lines 42–43 five benedictory and imprecatory verses, the last of which here too is the verse commencing with $\text{Itu kamaladāmbavunā-}ādīlōmi$. There are besides two verses in lines 50–52, which record the names of persons who had to do with the writing of the grant. In the prose part of the Paris inscription we may be drawn to the peculiar construction in lines 25–28, $\text{asūbākḥ} \ldots \text{Gāṅgādēva-pārvott} \ldots \text{grām-yān irīblīkbā brāhmanābhyā dēpītāḥ}, \text{we have caused Gāṅgādēva to give this village to these Brāhmans.}$

The inscription records an order by the Paramāra Mahārāja Jayavarman II of Mālava, dated, as will be shown below, in A.D. 1280 and 1281. Of the 23 verses with which it opens, verses 1–21 are identical (except for two various readings) with the same verses of the inscription $A$, and contain therefore the same list of kings from Bhōjadēva to Dēvapāla. The two new verses, 22 and 23, may be rendered thus —

"When that king, the glorious Dēvapāla, had joyfully resorted to Indra’s abode, his son, a death-dealing god to enemies (vihāla) over pleasing the people by his good qualities, the wise king Jātugidēva, the glorious Mālava chief, ruled this land, by his noble exploits a young Nārāyana."

"Now that he, after enjoying the delights of royalty, has gone to the habitation of the gods, his younger brother, king Jayavarman, rules the land."

Dēvapāla, therefore, was succeeded by his son Jātugidēva, and he by his younger brother Jayavarman III — Jātugidēva was known already from the pratisthā in Āśādhara’s Dharmamrita, referred to above, according to which the commentary on that work was completed during the reign of the Pramāra Dēvapāla’s son Jātugidēva, on a date which corresponds to Monday, the 19th October A.D. 1243. In my Northern Lut, No 223, I have assumed that Jātugidēva is identical with a king who is mentioned in a Rāhagāth inscription of the 29th August A.D. 1256, noticed by me in Ind Ant. Vol XX p 84, where I have given the king’s name as Jaya[śeṣakā]dēvā. But with what we now know of the present inscription, I am not sure whether Sir A. Cunningham was not right in reading the same name as Jaya[śeṣakā]dēvā, and would therefore suspend my judgment on the matter till we possess proper impressions of an inscription at Udypur in Gwalior, which seems to be of the reign of a king Jayasinghadeva and to be dated in the [Vikrama] year 1311 (in Jan-

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1 Exactly the same construction occurs in my Report on the search for Sanskrit MSS, Bombay, 1881, p 11 thea likhaka Sākhara-pātridhi-śikhyātā, ‘he caused the writer Sākhara to write (a certain MS.)’ With the use of pātridhi we may compare that of hastā in Prof. Peterson’s Fifth Report, p 29: Udyagachandraganu Jnābhāradāikkha-hastā-Vimalachandragāna-hastāḥ cha Yāryamuktahirašā likhitaṃ. 

2 In verse 17 this inscription has Jāstramānā instead of Jayaśeṣakā, and in verse 21 pratisthā instead of rākṣaka — For the reading Jāstramānā see above, Vol VIII p 203, where a certain person is called both Jayaśeṣakā and Jāstramānā. If any importance could be attached to the new reading, it would in my opinion show that the Jayaśeṣakā, who was defeated by Arjunavarman, undoubtedly was the Chaulukya Jayasimha (Jayasimha) Abhūnavatsaharaya.

3 The text actually has ‘Now that Dēvapāla has resorted to Indra’s abode, his son Jātugidēva rules the land.’ The verse undoubtedly was taken over unchanged from an inscription of Jātugidēva himself.

4 Bhōj-Nārāyana’ most probably was an epithet of the king. Compare Kumāra-Nārāyana, as an epithet of the Paramāra Simhājita, in the Naacatāhaṭakachakōra, I 59.

5 See above, p 107

6 See Archaeological Survey of India, Vol X p 31 Judging from Sir A. Cunningham’s rubbing of the inscription which I have again examined, the two aksharas between Jaya and dēvē are almost completely broken away.

7 I am writing this with Sir A. Cunningham’s rubbing of the inscription before me.
nary 1255) For the present, what is certain is, that Jaitugadêva\(^1\) was reigning in A.D. 1243 and his younger brother Jayavarman in A.D. 1260-61.

In lines 23 ff. of our inscription Jayavarman informs all king's officers, Brâhmans and others, the Pathakâla and other people dwelling at the village of Vadauda in the Mahauda pathaka, that, while staying at Mandapadurga, in the year 1317 (given in words), he caused the Pratihâra\(^2\) Gâgadêva to give the village to Vadauda to three Brâhmans.

And, according to lines 23 ff., the Pratihâra Gâgadêva, on Sunday, the third tithi of the bright half of Agrahâyana (Mârgasîrsha) of the year 1317, while the naksatra was Pûrvâshadhâ and the yôga Sûla, at Amârûsvara-kshêtra on the southern bank of the Rêvâ (Narmadâ), after bathing at the confluence of the Rêvâ and Kapiâ and while shipping the holy Amârûsvaradêva (Siva) with the five offerings,\(^3\) gave the village of Vadauda, divided into six shares (vañjaka) so that—

four shares (pada) were assigned to the agnibhûtrin\(^4\) Mâhâvarâman—a son of the páthaka Hariarman and grandson of the devêda Vêda—a Brâhman of the Bhîravagôta\(^5\) and student of the Madhyamûnî Sâkhô, who had come from Navagâmâna,\(^6\)

one share (pada) to the chatuvêda Janârdana—a son of the devêda Lâmadêva and grandson of the devêda Lâshû—a Brâhman of the Gautama gôta and student of the Ásvalâyana Sâkhô, who had come from Takârî, and

one share (pada) to the devêda Dhâmâdêvaarman—a son of the dîkshita Divâkana and grandson of the dîkshita Kêkû—a Brâhman of the Bhâtadvyâna gôta and student of the Madhyamûnî Sâkhô, who had come from Ghatâushari.

From line 37 to line 48 the text contains so well-known phrases that it may be passed over.

The remaining part of the inscription yields the following information—

On Thursday, the 11th of the bright half of Jyûshtha of the year 1317, this king's order (dîya dôsana) was written 'here, at Mandapadurga,' by Harshadêva, a son of the learned Jâvan, with the approbation of the sândhavagîndhika (or minister of peace and war), the pandita Mâlâdharâ, an official of the Mahârûjûdhuvara, the glorious Jayavarmanâ, and the king's document was corrected by the grammarian (sâdhika) Amâdêva, a disciple of the learned Jôcika (Goswâmi) who knew the boundless essence of legal science.' The grant was engraved by he râpalôrâ Kânhadô. The dûta was the great minister (mahâpradhâna), Bahyô Apyadêva.

The words 'this is the own hand (i.e. the smâ-manual) of the Mahârûjî' are engraved, as has been already stated, under the engraving of Garuda on the second side of the second plate.

The dates contained in this inscription are both correct. The first date, in lines 28 and 29, for the expired (Chastrôd, or Kôrtiâkâde) Vikrama year 1317 corresponds to Sunday, the 7th November A.D. 1960. On this day the third tithi of the bright half ended 16 h. 13 m., the naksatra was Pûrvâshadhâ, by the Brahma-sudhânta for 17 h. 4 m., according

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\(^1\) In the first half of the 13th century A.D. we find the name Jaitugadêva twice in the family of the Yudhås, of Bhavâ, and there was a [Śîlāra] Konkansachakavartin Jaitugadêva, an unpublished inscription (below, p. 108), in the Bombay As Soc. of whom apparently is dated in A.D. 1207.

\(^2\) Given in the abbreviated form pratihâra. The word pratihâra means 'a door keeper', but denotes a pâjâ official.

\(^3\) Compare paichôpachôdâra pôjô, e.g. in Ind. Ant. Vol. XVII p. 347, 1 10, and above, Vol. III p. 215, 1 5, and p. 309, 1 42. The five articles presented are gandha, puṣkya, dûkha, dëga and navelgât; compare Śûdra smâldhâra, p. 140 f., where paichôpachôdâra, dâstipachôdâra and similar terms are explained.

\(^4\) These epithets here are given in the abbreviated forms agnir, pûjô, đôs, ñhô, and dëg.

\(^5\) In the original the pravaratna also are given.

\(^6\) The names of the places of origin here also have the word sthâna attached to them.

\(^7\) See above, p. 108.
to Garga for 22 h 20 m, and by the equal space system from 10 h 30 m, and the yōga was Sūla for 20 h 46 m, after mean sunrise. And the second date, in lines 48 and 49, for the expired Kārttikāda Vikrama year 1317 corresponds to Thursday, the 13th May AD 1321, when the 11th titha of the bright half ended 10 h 46 m, after mean sunrise. The dates show that the year 1317 of the inscription was a Kārttikāda year.

Of the localities mentioned in the inscription, Mandapadura, from where the king’s order was issued, is Mandapah (Māndā), a deserted town in the Dīrā State, in Long 75° 28’ and Lat 22° 21’ (Constable’s Hand Atlas, Plate 27, B d). From the same place was issued the order in the Pāla inscription plates of king Arjunavarman. 1 On Mahuuda, see above, p 106. Vadaunda perhaps is the village of ‘Burud’ which according to the Indian Atlas is about three miles north-east of ‘Satajana’, the village granted by the inscription A. I have already pointed out that Mahuuda-patihaka of this inscription is equivalent to Mahuuda-pratihāraganaka of the inscription A, and I may state that a (or the) village of Vadaunda is mentioned also in the plate of the Paramāra Yāsūvarman and Laksmanvarman, in Ind Ant Vol XIX, p. 382, ii. 5 and 13 Amarasvāra-kshētra is the Amarasvāra-tirtha from which the grant of Arjunavarman in Journ Am Or Soc Vol VII p 27 was issued, and the Amarasvāra mentioned in the plates of Jayamihira, above, Vol III p 47, it is near the island of Māndātā, on the southern bank of the river Namāda. The grant in Journ Am Or. Soc quoted just now also mentions the confinement of the Rāvā and Kapilā, which is now called ’Kapila Sanga, where a small stream joins the Narbādā. 2 Of the places of origin of the donors, Takārī-sāhāna is one of the places mentioned in A, Navagāme-sāhāna may be the town of Nawogon in the Chāndā district, mentioned in the Gazetteer of the Central Provinces, p 370, but there is at least one other place of the same name in the Central Provinces, Ghatāushāri-sāhāna I am unable to identify.

TEXT

First Plate

1 || Ōm namah purushārtha-chudāmanaya āhāmmaya || 4Pratīvamvya-mhīhād-bhūmāḥ kṛtvā sākṣāt- pratīgaraḥ || jagad-āt-

2 hādpyān-dāyṣā[9]-dvaṃḍrāmaṃgalāḥ vah || 1 [1[*]] Jyāt=Parāsūrāmā-sān kahatrah kshunnam ran-khatah [7] samāyākkha-vyam-ātā-

3 v-ārvī-vātśā-yāy-ātu tāmratām || 2 [1[*]] Yēna Māmōdārīvāhpa-sāmbhūh śamāto mṛdīhā [3[*]] pānēśvar-vyābhdhāna sa

4 Rāmās śóyāsec śatā vah || 3 [1[*]] Bhāmān-māpi dhītā mūrdhām yast-pādāh sa Yadhishtērah || vamā-ādyēn-āmbudā jyāt-sva-tālāy a-

5 va nirmētāh || 4 [1[*]] Paramārakul-Śāhman Kamaṃyān-mahān nripaḥ || śiś-Śhējadēva nīy-śām-nāśākrānta-bhūtalā[9]

6 || 5 [1[*]] Yadh-yasheśchāmadṛk-ādyōṭē[10] digusamga-tarangitē || dvārāmīra-yaśpumāpumdarikān-ānmetalām || 6 [1[*]] Tatō sḫhūd-U-

7 dayādityō nityōtāh-ākākantakūt || asādhrēnā-vratār-sarī-bhūtā-vvṛdhdhānām || 7 [1[*]] Mahākāla- kalpā-

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1 See Journ Am Soc Beng Vol V p 379 — The town is called Mandapapura in line 16 of the Deogadh inscription published ibid Vol III P 1 p 70
2 See Gazetteer of the Central Provinces, p 258
3 Metro of verses 1-21 Śīkṣā (Anushāthā)
4 Read pratīgara
5 After dhō another vertical stroke was engraved, but has been struck out.
6 This sign of punctuation was originally omitted
7 In the place of ā originally ā was engraved
8 Read śūndōm
9 Read ādṛyōṭē — Between the abharas ā and āhāma a vertical stroke was originally engraved, but has been struck out.
MANOHARA PLATES OF DEVAPALA AND JAYAVARMAN II.
27 parāśka-yānē [||*] tu sarvam vinnasāyā dāpan-adrañs.thalam-amgikritya 1 pratī 2 śrī-Gaṁgadēva-pārisvānī 3 Vavadā-gramo-yam
28 trikhyo vrā(brā)hmanēbhhyo dāptab | Tēna oha pratī 5 śrī-Gaṁgadēvēna sammatā 4 1317 Āgrāha-śūkla-trītyāyām tithau
29 Ravi-vāsarē Pūrvvādhāh-naksathre Śūla-nāmμ yogē śrīmad-Amarēśvarēnskhētre Rēvāyā daksinē nāk Rēvā-Kapilā-
30 samgamē suātē bhagavantam chhaićhara-gurum śrīmad-Amarēśvanā 6 dēyam pameh-opachārah samabhavyachya [||*] jīvatam vidyuch-achāhalam jāatē
31 Navagāṁvasthāne-vinnugatāya Bhārgava-sagōtṛāya Bhārgava-Chāyavāna-7Āpnavānā
32 ārdha-kāh-ādhyāyāmē dva 9 Vēda-paṇṭrāya 4 pā 10 Haraśamma-putrāya agu 11 Mādhava-vārmanānā vrā(brā)hmanēya padamē catrān
33 4 Tākārīsthāna-vinnugatāya Gauntama-sagōtṛāya Gauntama-Āmrarasa-Auchatthā 8
34 yiṇē dva 9 Lāśū-putrāya dva 9 Limādeva-putrāya cha 12 Janārjana-vārmanām 11
35 na-vinnugatāya Bhiraḍvāj-sagōtṛāya Āmrarasa-Va(bha)hāraspatya-Bhiredvāj 8
36 dz 13 Kēxū-putrāya dz 9 Divakara-putrāya dz 9 Dhāmādeva-vārmanām 8 vā(brā)hmanēya padamē ekam 1 ēvamē ēbhēyaha 1 5 trikhyo
37 uṣāvāgh jāpa-nāyakā prasidhōsamanta-vāsam vavadā-grāmō-yam samastē 8 8 8 8
38 vēdānāramkata 17 viśuddhā sa-orrkhāmānākulaḥ sa-hrinābhā-
39 ghrēgaḥ s-dārakāram sarvādikā-samētah sa-nādhē(du)nagāhē mātāputrē-
40 tīmanē=cha punyayāsobhīvindhyē
camdrārkkāmnāna[khe]hā-samākālam yēvat-parayā bhaktā ēdvārā(brā)hmanē bhukṛu-variṣmē śāsanēn=īdāka-pu-

Second Plate, Second Side

40 rvva[m] pradattām || tan=matvā tanavā-s-pattikālanapadara-yathādhyāmā
41 bhāgabhūga-karahanāyidkam-ajñā-vidhāt-
42 yar=ubhēva sarvavam-ātebhēyāh sampanēcāvyam 18 | sāmānyam ch=asate=dharam 1 phalam v(a)h(bhā)ddhāḥ sāmadāvamagāraye=anvār=ad bhāv bhaktā hūbbē 19
43 smatpadāpata-dhārmiddāyē 19 19 19 19 19 19
44 samāntavābhāya phālyē=cha || Uktam 10Va(bha)hūbhē=vasudāhā bhukṛtā rajabhiḥ Sugar-ādi-
45 bhī || rasa yasya yadā bhūmuś-taśya taṣja tātā phalam [||*] Svadaitāśa pari-dattam và yō harieta vasumdhāram

1 These signs of punctuation are superfluous. 2 I.e., here and below, pratīdha. 3 Originally samamatī seems to have been engraved. Read sammatā. 4 Read Āgrāha-dhyana. 5 The ekhāra re of this word in the engraving is really rara. 6 Read Chāyasāra, - this correction may have been made already in the original.—Here and in some places below the rules of samādhi have not been observed. 7 I.e., here and below, dviṣedā. 8 I.e., pattikāla. 9 I.e., chāturbhī. 10 I.e., dhiṣedā. 11 I.e., here and below, dhiṣedā. 12 Read śkhetre. 13 Originally "mātrīyāh was engraved. 14 I.e., here and below, pratīdha. 15 Originally -aḥārā was engraved. 16 Compare above, p 119, note 16.

17 18 19 20
KANKER INSCRIPTION OF BHANUDEV.

44 | Visštayám sa krmir-bhútavā purhibited saha magata | (1) Shaśtuṃ varaha-sahāram śvarge tishthati bhūmidāḥ |
45 | āchahêttā oh-anumattatāta cha tāny-ēva narakē vasat | (1) 1 Saṛvyan-ēva bhārvābh bhūmapālaṁ-bhāyu bhāv.
46 | yo yāchatē Raṃabhādhekah | sāmānyo syam dharma-sēītur-nṛpāṇām kālē kālē pālanyā |
47 | bhavadvbhāh | Iūī kaṃaladālāmvn(bu)vimdu-lōlām ēryam-amūchhitya munushya-vītām cha | saha-
48 | lam-īdam-udāhritam cha vudhvā na hi puṇashah para-kīrttayō vilōpā yāna || ūī || Semvat |
49 | 1317 Jyeṣṭhāsuṇḍi Iī Gurāv-adya-āha śī-MAhaṇpadurgō māhārājādhāraja-
50 | śrimay-Jayavarmme-
51 | deva-nilīrūn uī ; sāṃdhuvir_ga.jarahi-pam śī-MAhaṇādha-sammatēna ||
52 | 13sūnām | ditēndra Gaviśasya | śiṣṇuṇa | vishadā spu(sph)tam |
53 | Haṭhadāy abhushdādām lēkhitam7 rāja-sāsanam8 | (1) Yō9 vēty-spāram
54 | smratāṣṭastra-sāham Gāḍēka-nāmmā | va(bu)dha-pumgava-
55 | ṣya | śīṣyaḥ svādhī śāvā(bi)ka Amādevō bhūpasya lēkhyām samaśōdhi
tēnā | (11) Uṭkōrnam-ādam ru(ru)pakāra-Kāṇhadēnā |
56 | Dūtō mahāpradhānā-rāja-śī-Ajayadēvā | (11)

10 Sva-bastō-yam mahārājasya ||

No 14—KANKER INSCRIPTION OF THE TIME OF BHANUDEV,
THE [SAKA] YEAR 1242

BY HIRA LAL, B A., NAGPUR

This inscription or prastātri, as it is called in line 19, is lying in the veranda of the school house at Kanker, the capital of the Feudatory State of that name in the Central Provinces, and was brought away from the ruins between the Divān and Śītalā tanks in that town. It was first brought to my notice by Mr. Bhargava, B A., Superintendent of the Bastar State, who kindly furnished me with an unked estampane, and further estampages were supplied to me by the Divān of the Kanker State and the Agency Inspector of Schools, Chhattisgarhi Feudatories.

The stone is a cubit square and half a cubit thick, and the writing covers a space of 18" by 17" in 19 lines. The letters are bold and well formed, the average size being 2". The characters are Dēvanāgarī, and the language is Sanskrit. The whole of the inscription is written in verse, except the commencement (ōm suddhiḥ) in line 1, and the concluding portion (11 18 and 19) containing the date and the names of the erector and the writer of the inscription. There are altogether eight verses, of which six are in the Śārdūlavākṛtīa metre, and the first and the last in Srādgārā and Amashtūbhi respectively. The principal orthographical peculiarities are the indifferent use of ṣ for s and vice versa (11 1, 2, 3, 7, 8, 9, 15, 17, 19) and the use of b for v (11 2, 12, 14). Some of the letters with a superscribed ṛēpha have been doubled (especially n and t), others not. The sign of avagraha has not been used at all. Final forms of t occur in 11 12 and 18.

1 Metro Śāluṭ
2 Metro Pushpitāgrā
3 Read bhedād
4 Ie -pundāti-
5 This sign of punctuation is superfuseus.
6 Metro Śukā (Amashtūbhi)
7 Read lēkhitām
8 O_Fringly -idānam was engraved.
9 Metro Indrāvāgrā
10 These words are engraved in small letters under the figure of Garuda which is on the proper right of the plate between lines 42 and 50.
The inscription is an eulogy of the Nāyaka Vasūdeva, the munier of king Bhāṇudēva of Kakāra. It states that he constructed two temples of Mahādeva, and another in honour of the local deity of the fields, besides a building with a gateway, and excavated two tanks. It is dated in the [Saka] year 1329 bearing the name Raudra, on the 5th of the dark fortnight of Jyaistha, corresponding to (Tuesday), the 27th May A.D. 1820. Unfortunately the week-day is not mentioned, and hence the date does not admit of verification. It is also possible that it may have been Wednesday, the 28th May, as there was a repetition of the Hindu date pātiḥkam in that fortnight and month. The record gives the genealogy of the munier for four generations, and that of his sovereign for seven generations. It is stated that Vasūdeva's ancestors were elephant-catchers (?). Though in the Kanker State wild elephants are not now found, they are still to be met with in the division in which it is included. The most important part of the inscription is that which gives the genealogy of the Kākara chiefs, mentioning in order the following: Simharāj, Vyāghra, Vopaśe, Krishnā, Jātarājā, Somaśandhra, and Bhāṇudēva. The dynasty is stated to be lunar, and the want of any epithet indicating paramount sovereignty postulates a subdivision to another power. The epithet applied to them—avanika (I. 1), nīrpa (II 2 and 5), dhāranidhāra (I. 6), bāḍāla (I 7) and sripati (II 10 and 13), are all synonyms of the word 'king.' In two copper-plate grants of Pamaraśadeva found in the Kanker State the king is styled Somaṅamāndaya-prasita-mahānandaśika (feudatory chief of the lunar race), which supports the above statement. The present Rāj family of Kanker is doubtless connected with these kings. It belongs to the lunar race and has always claimed to be a very ancient family. According to its own traditions it claims to have come from Orissa. Its original ancestor was ruling at Jagannathpur, but, on suddenly becoming a leper, in which state he could no longer occupy the throne, left the place and went out in search of a cure. At Sīhāwā, close to Kanker and now in the Dhamtari tahsil of the Raipur district, a spring was found, by bathing in which he got rid of the loathsome disease. The local people persuaded him to stay on at Sīhāwā and installed him king, and he and his descendants continued to rule there. There can be little doubt that Sīhāwā was once the capital of this dynasty, as its ruins and temples testify. There is still an inscription there, which is dated in the Saka year 1114. The capital was finally removed to Kanker. Thus must have been done prior to Bhāṇudēva's times. For in line 12 we read Kakāra bhāṇudēva nagard (in Kākara, the town or capital of king Bhāṇudēva), and in lines 3 to 5 Kākāra... sri-Jātarājā-bhavat (there was the illustrious Jātarājā in Kākara). Thus Jātarājā was the grandfather of Bhāṇudēva. Thus Kākara has been the capital of the State for over 600 years. Kanker once included the rich Dhamtari tahsil of the Raipur.

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1 This is really the correct name of the town and State, but it is now officially written as Kanker. In General Cunningham's Report for 1873-74 it is spelt as Kēkēr, showing that the scribe had not been till then inserted. The local people at present still call it Kēkēr.

2 The Central Provinces, called Gondwānā by the Musalmāns, were so infested by these animals that even revenue was levied in elephants. Even places like Jalalpur, which were and are far less populous than Kākara, had their quota of wild elephants. See Jarrett's Asmākāra, Vol II p. 196, where the following occurs—"Garha (3 miles from Jalalpur) is a separate State abounding with forests in which are numerous wild elephants. The cultivators pay the revenue in mohurs and elephants." About a dozen years ago 40 elephants were captured in Barakhāl, a State now transferred to Bengal, and I had once the occasion of riding one of them.

3 These have not yet been published and are at present in my possession.

4 Central Provinces Gazetteer, 1870, p. 296.

5 It is said that the installation of the Kanker chief is up to this day confirmed by the Halbās by anointing the Rājā before the shrine of Mahādeva. The Halbās are an aboriginal tribe mostly living in that State and the adjoining tracts. These Halbās claim to have come from Orissa along with the leper king and are still the chief domestics of the Kanker chief. They speak a dialect which is a curious mixture of Oṛi, Chhattisgarṣ (a form of Eastern Hindi) and Marājī, see Dr Grierson's Linguistic Survey of India, Vol. VII p 292.
KANKER INSRIPTION OF BHANUDEVA.

district, but is now limited to an area of 1,429 square miles lying between 20° 6' and 20° 34' N
and 80° 41' and 81° 40' E

As regards the buildings and tanks mentioned in the inscription, there can be no doubt
that the two tanks are identical with the present Diwán and Śītalā talās, between which the
ruins of the temples may still be seen. It is very probable that the Śītalā talā— a name which

gained currency since a hut dedicated to the goddess Śītālā was constructed on its bank—is
the Kaudika-bandha of the inscription, the unnamed tank being called Diwán talā or
‘minister’s tank,’ thus keeping up the memory of its original constructor, who by calling it a
tadgās apparently distinguished it from the bandha, i.e. the tank formed by merely damming
up a stream. The very name Kaudika-bandha indicates its secondary importance. In the
first place it was merely a bandha (dam), and secondly it was probably constructed by the
payment of kaudkas, a Sanskritised form of kaudīs (cowries) or shells, a currency of the
lowest value.

The temples and buildings have all fallen or been pulled down, and from the materials
a fresh temple was constructed by the predecessor of the present chief. The old temples were
seen by Mr Fisher, who was Deputy Commissioner of the Raipur district (to which Kanker
was formerly attached) about 1873 A.D., and he alludes to them in his private Journal thus—
"Saw some very curious old temples to the west of the village, one has a bijak giving, as I
was told, some particulars of its history. They are very old and utterly neglected now." This
bijak was seen on the gate of the Mahādeva temple about the year 1828 as recorded in the
Assuatic Researches, Vol XV p 508, where its date is also stated, which is the same as that of
our inscription in all details. A noteworthy point in our inscription is the mention of the
construction of a puratōbhādāra with a pratōli, about which latter Dr Vogel has written an
article in the Royal Asiatic Society’s Journal, July 1906, p 539. He has proved that pratōli
really meant a gate-way, evidently strongly built and of considerable height. It was sometimes
provided with a flight of steps. I have not been able to find puratōbhādāra in the Kōtas
where I have access, but sarvatōbhādāra is described as a kind of house with 4 doors facing the
4 quarters. From this I infer that a puratōbhādāra was a building with only one door in front.
And the Kākara puratōbhādāra was actually furnished with a gate-way (pratōli).

1 In this part of the country a good deal of transactions were done in cowries (shells, Sanskrit kayan-
dahra), which are still used as currency by the poor people. It must not however be supposed that there were no
coins here. In the copper-plates of Pamparajādeva alluded to before, the coin tankas of local mint finds a
mention. It is still a practice in some places to get work done, chiefly digging and throwing of earth, by what
is called vaudhaha, a mode of piece-work payment, 2 or 4 cowries or more according to the labour involved being
paid for each basket of earth thrown out. A man with cowries stands at a place where the earth is to be thrown,
and as each labourer turns up and throws down the earth, he receives immediately the fixed number of cowries
each time. This mode of labour automatically punishes the idlers and saves a good deal of supervision and
account-keeping where a large number of labourers are engaged simultaneously on such a work.

2 Quoted in Cunningham’s Archaeological Reports, Vol VII p 147.

3 Dr Fleet’s Gupta Inscriptions, p 43.

4 The idea seems to have been taken from a sarvatōbhādāra village, which is described in the Mānasatra,
a book of the highest authority on Hindu architecture, as “a town or village of quadrangular form, containing
in the middle a temple dedicated to one of the tradi, Brahmi, Vishnu or Mahāvīra. It has 4 streets of equal
length on the 4 sides at right angles, and 2 more crossing each other in the middle. Between these may be
formed 4, 5, or as many more streets as the extent of the village will admit, on each side, parallel to the
middlemost street. Without the walls should be placed the shrines of the deities who preside over and defend
the several quarters of the village, as the angular points should be erected halls, parlours, colleges and other
public edifices, and towards the quarter of Agni (south east) a watershed for the accommodation of travellers
and passengers. The whole village should be secured by a quadrangular wall and a ditch around it, with
4 large and as many small gates in the middle of the sides and at the angular points. Without the northern
gate should be erected a temple for the worship of Mahākāli, and the hut of Chandikā or outcasts should be
a kvōla distant from the village. A tank or reservoir should be constructed either on the south or north side
or near either of these 2 points for ablutionary and culinary purposes.”—See Ram Rau’s Architecture of
the Hindus, 1884, p 48.
TEXT.

1 श्री सिद्धः II अशोकः२ हिमाशीर्यविद्यागुणसंख्याविद्धिरिपुरयमामा योऽवः

2 दनुलाय्य वेजसापास्त्रूपः: III अन्ने कोप खीं चिन्तितमितिमतः IV बोधे वे

3 खं वेदीराधवर्तनम पर विश्वासांतविवः: V वाक्यालिन्यालोकितिस्थुतिः

4 'सिद्धीराधायनंतियोतिवादारणंतियनत्योतितिम्योः' श्रुतः II श्रामांगणचो

5 मुङ्गः: श्रीतराजभवत्राधमुइतस्माताधमाः: श्रीकमच्छः एव: VI लम्बायीः

6 युस्माराधिन्यन्याविन्यन्यित्वः: VII श्रीकान्त्यग्रहः: चिन्तितः VI सम्प्रतिहः

7 रामेशः त्रिपृः च: भूपालचूःबामविन्यस्वामः: VIII सोतवः एव च: जानशी यः

8 टहसः III देश: IX श्रुतिभिर्मीतिन्यासत्ततनसब्यंश्चितिचिति: हिवः: लेटाहे

9 मयर पौरा: पर वास्तिकः: [I] सभाः: X श्राव्यचार्योपत्तमसो भावने

10 ति भाषुद्वेश्यवती चिन न जोकौतरन II III विंशे नागदेशीयोपज

11 यथः सुमिद्दराध्यवेशवतमः: XI पो[लू]म्यमायः: XI श्रावशवत

12 लो भृस्मिकाशिष्टी जाकै चुपभाषुभवगरे: XII भृषाभवेशश्च

13 गर्भ जातिजनाधिकामभानायकः XVI विश्वात्मिकः XVII भाषुद्वेश्यवत: [I] राजधः

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1 Read भाषीहि द्विषांसी
2 Read सूतः
3 Read लक्षायः
4 Read अशोकः
5 Read भाषाविदः
6 Read तथायः
7 Read अशोकः
8 Read श्रीमाधवः
9 Read योऽवः
10 Read भाषायः
11 Read भाविनः
12 Read श्रावशः
13 Read लक्षायः
14 Read श्रावशः
15 Read अशोकः
16 Read भाषीहि
17 Read लक्षायः
18 Read श्रीमाधवः
19 Read योऽवः
20 Read भाषायः
TRANSLATION.

Oth Success! (Verse 1.) In the race of the Moon there was (born) Simbarāja, a (very) lion to enemies, (and) praised as possessing numerous virtues. From him was born king Vyāghra, of unequalled fame, who outshone the sun by his splendour. He also begot an ornament of kings befitting his own manliness Vopadeva; and the latter, likewise, (had a son) named Kri[ohna], who was given to destroying crowds of hostile kings, (and) who dominated the universe by his valor.

(Verse 2.) (Then) there was in Kākaira the illustrious Jattarāja, the lustre of the nails of whose lotus-feet was rendered (still more) brilliant by the light emanating from the shining diamonds on the heads of kings (prostrating themselves before him) to the ground, (and) who had the merit of conquering heroes on the battle-field. From him who owned the glory of wonderful great valor (was born) the illustrious king Sōmachandra.

(Verse 3.) From him, the glorious ocean of virtues, (was born) a young king the illustrious Bhānu, who was brilliant by (his) whole body and apparel, who acquired honour and prosperity, the destroyer of the party of opponents, a crest-jewel of kings (He is) now protecting the earth. While he is ruling, the people are (all) virtuous (and) well-intentioned.

(Verse 4.) The country is replete with permanent wealth and virtue and is devoid of (all) calamities, the twice-born are devoted to good actions, the subjects are intent on performing sacrifices and doing charitable acts. What more? The citizens are very virtuous (and) refined, (and) their minds are purified by the study of the Šāstras. What wonder does not (happen) in (their) iron age, while king Bhanudēva, the incarnation of virtue, is ruling the kingdom?

(Verse 5.) In a family which abounded in men subsisting on (catching) groups of elephants there was the Nāyaka Purūrava, of brilliant fame, a leader of men, the son of the illustrious Damōdara. His famous, straightforward son was called Bhma. His son was the illustrious Vāsudēva, (who resided) in Kākaira, the town of king Bhanudēva.

1 Read न्याय. 2 Read रीवा. 3 Read राजा. 4 Read वा. 5 Read तारा and दमिता. 6 Read का. 7 Read स्मार्ता. 8 Read मिता.
This illustrious Vāsudēva, the pillar of the city, the chief gem (satyaṃ) with priceless splendour amongst (śrī) caste fellows, famous, devoted to the lotus-feet of king Bhāṇudēva, known to be very valorous before the array of knights on the battle-field, great, of wonderful power (and) patience, is (now) administering the country.

(V 7) (This) clever (minister) caused to be built two temples of the god whose ornament is the moon (vis Mahādeva), together with halls, a puratōbdhra with a gate-way, and an excellent temple (dedicated) to the guardian deity of the fields. Moreover (he) caused to be dug a large pond (tadāga) and a long tank (bhadha) called Kaudika, which contained a great quantity of water.

(V 8) The moon-light of the time fame of Vāsudēva, devoted to sacrifices and charitable works, has expanded (and) become established so long as the moon, the sun and the stars endure.

(Line 18.) Samvat 1242, in the Raudra year, on the 5th (tithi) of the dark (fortnight) of Jyāṣṭha, (thus) pratisthā was erected by the Nāyaka Vāsudēva. Written by Śaṅkumāra. Hail!

POSTSCRIPT.

BY PROFESSOR F. KIELHORN, C I E, GOTTINGEN

Prof Hultzsch has asked me to express an opinion on the date of the stone inscription published above, of which he has sent me an impression. He also, at the instance of Mr Hira Lal, has requested me to give my readings of, and, if possible, to verify, the dates of two copper-plate inscriptions of the Kākara (Kankor) chief Pamparājadeva, which are about to be published by Mr Hira Lal, and of which impressions have been forwarded by him.

The date of the stone inscription clearly is, as given by Mr Hira Lal, Samvat 1242, Raudra samvatsara | Jyāṣṭha-vadā panchamayān |. It does not admit of exact verification, and the only question concerning it is, to which era the year 1242 should be referred so that the date may fall in a Raudra-samvatsara. A priori the expression samvat 1242 would be taken here to denote the Vikrama year 1242; but there is no Vikrama year 1242 that could be called a Raudra year. Nearest to V 1242, Raudra, by the southern system, would be the expired Chaitrā Vikrama year 1257, and by the northern mean-sun system it would indicate the time from the 13th November A.D. 1195 to the 8th November A.D. 1196, in the expired Chaitrā or Kārttikā Vikrama years 1252 and 1253. If the year of the date were 1252 instead of 1242, it might be taken to be the expired Kārttikā Vikrama year 1252, in which case the 5th of the dark half of Jyāṣṭha would undoubtedly fall in a Raudra year, but there is nothing to prove that the writer erroneously put 1242 instead of 1252.

Assuming then, the figures for the year and the Jupiter's year to have been correctly given, it would only remain to take the expression samvat 1242, as has been done by Mr Hira Lal, to denote the expired Saka year 1242, which by the southern system was a Raudra year. But here we are at once met by a difficulty. I have shown that among 400 Saka dates of inscriptions I have that among 400 Saka dates of inscriptions only five do not contain the word Saka or Śaka, and that of these five dates three are spurious or suspicious, while the two others are in verse. There is therefore every reason to assume that the writer of the inscription would have denoted the Śaka year 1242 by some such expression as Ṣakē 1242, not by samvat 1242. And there might be the further objection that in the Central Provinces, where the date comes from, the system of Jupiter's years ordinarily followed seems to have been the northern system, not the southern system by which alone the Śaka year 1242 can be described as a Raudra year.

1 See Ind. Ant Vol XXVI p 140.
As the date cannot be verified, it would be useless to indulge in further speculations. To the wording of it seems certainly to be suspicious. And I can only say, that, assuming the year to be correct and the date to really a Saka date, it would correspond to the purnima of Jyestha, to Monday, the 28th April A D 1320, and for the yudanta Jyestha stated by Mr. Hira Lal, to Tuesday, the 27th, or Wednesday, the 28th May, A D 1320.

Of the two copper-plate inscriptions of Pampara, one is clearly dated as follows —

[L 7] samvatsara Kārttika-miśa Chaitrā-ukhek Ravi-dinā suryaparigā

[L 8] samvatsara 966

3 "in the śivara year, at an eclipse of the sun on a Sunday, in the nakṣatra Chitra, in the month Kārttika, in the year 966"

I have no doubt that the year 966 of this date must be referred to the Kalachuri era.

In Festgruss an Roth, p. 53 ff., I have tried to prove from the 12 dates between the years 798 and 955, which hitherto have been available, that the Kalachuri (Chāh) era commenced on the 5th September A D 248, that the years were Āsvāṃśa years and the months pūrṇima months, and that therefore, to convert an expired Kalachuri year into an expired year of the Kalyuga, we must add 3349 when the date falls in the bright half of Āsvāma or in any month from Kārttika to Phalgun, and 3380 in all other cases. Applying this here, we find that the date, for the pūrṇima Kārttika of the expired Kalachuri year 966 = Kalyuga expired 66 + 3349 = 3355, regularly corresponds to Sunday, the 5th October A D 1214, when the 15th ut of the dark half ended 3 h 35 m, and when the nakṣatra was Chitra, by the equal space stemed and according to Garga for 2 h 38 m, after mean sunrise. On the same day there was a total eclipse of the sun, the greatest phase of which at Kanker (in about Long 82° and Lat 0°) was four digits.

It will, I think, be generally admitted that Sunday, the 5th October A D 1214, undoubtedly is the proper equivalent of our date, but, in connection with this date, the writer apparently has wrongly quoted the year śivara instead of the immediately following year bābhumāṇa. By the northern mean-sign systemśivara lasted from the 2nd September A D 212 to the 29th August A D 1318. By the northern lunisolar system śivara was the proper name of Kalyuga 4314 expired, and not of the year of our date, vis Kalyuga 4315 śpital, which according to the northern lunisolar system, as already intimated, would have received the name Bahumāṇa. For the present, I can ascribe the error only to the writer's carelessness, but the error is of such a nature that it confirms rather than invalidates our general sult.

The date of the other copper plate of Pampara I read thus —

[L 9] samvatsara 955 Bhādrapadā vadi 1[0]
[L 10] Mriga-ukhek Sō[ma]-dinā

Here everything is perfectly clear and certain in the impression excepting the number of the ha and the second akṣara of the name of the weekday. As regards the latter, it appears to

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1 If the year were 1244 (instead of 1242), it might be taken to be a Kalachuri year, in which case the date should have fallen in a Raudra year. I do not mean to suggest here that the inscription could be A.D. 1498 or 98.
2 The 5th śivara commenced 1 h 4 min before mean sunrise of the Tuesday and ended 0 h 35 min after it of the Wednesday.
3 Between A.D. 1201 and 1250 this is the only solar eclipse in the month Kārttika that could have been visible.
4 Mr. Hira Lal quite lately has sent me a calculation a date from the Central Provinces, which would correspond to Wednesday, the 5th October A D 1005. According to the original date, this day should fall upon Parabhasa, but by the northern lunisolar system it would fall in the year Pāvṣanga which follows in the year Visvavasu which immediately precedes Pāvṣanga.
me evident that the engraver after the akṣara sō in the first instance by mistake engraved the letter d (of dīnā), and that he then altered this d to ma. Under any circumstances there could be no doubt that the intended weekday is Śōma-dīna or 'Monday.' Nor can there be any real doubt about the number of the āṣṭā. The date clearly gives us the dark half of the month Bhādrapada and during it the nakṣatra Mṛgā (Mṛgaśira) Now in the dark half the nakṣatra will ordinarily be Mṛgā about the 8th āṣṭā of the amānta and the 10th āṣṭā of the pāravānta Bhādrapada , and a careful examination of the impression shows that the word tādī is actually followed by IO, the 0 of which is engraved quite on the margin of the plate I therefore take it that the date gives us for calculation "the year 965, the 10th āṣṭā of the dark half of (the pāravānta) Bhādrapada, with the nakṣatra Mṛgā and a Monday." And treating the year again as a Kalachurī year, I find the following equivalents. —

For the expired Kalachurī year 965 = Kayyuga expired 965 + 3350 = 4315 Saturday, the 2nd August A.D. 1214, when the 10th āṣṭā of the dark half of the pāravānta Bhādrapada ended 18 h 26 m, and the nakṣatra was Mṛgā, by the equal space system and according to Garga for 21 h 40 m, and by the Brahma-suddhānta for 20 h 21 m, after mean sunrise.

For the current Kalachurī year 965 = Kayyuga 4315 current Monday, the 12th August A.D. 1218, when the 10th āṣṭā of the dark half of the pāravānta Bhādrapada commenced 7 h, and when the nakṣatra was Mṛgā, by the equal space system and according to Garga for 15 h 46 m, and by the Brahma-suddhānta for 14 h 27 m, after mean sunrise.

Of the two, I do not hesitate to accept Monday, the 12th August A.D. 1218, as the true equivalent of our date. That the āṣṭā of the date was a current āṣṭā can cause no difficulty. And the fact that Kalachurī years, occasionally and exceptionally, are quoted as current years is proved by another date, in an inscription of which Mr. D. R. Bhandarkar some time ago has been good enough to send me a photograph. The inscription referred to is one at Stormārrāni which the late Sir A. Cunningham had stated to be dated —

Kalachurī-samvatsara || 899 || Āsvana-sudā 2 Śōma-dīna
According to the photograph the date really is —

Kalachurī-samvatsara || 899 || Āsvana-sudā 7 Śōma-dīna, and with this reading the date regularly corresponds, for the current Kalachurī year 899, to Monday, the 24th September A.D. 1145, when the 7th āṣṭā of the bright half of Āsvana ended 20 h 57 m after mean sunrise.

No. 15 — NOTE ON THE TWO COPPER-PLATE INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ.

By Professor F. Kielhorn, C.I.E., Goitingen

While I was reading the final proof of my paper on the two copper-plate inscriptions of the time of Mahendrapala of Kanauj, published above p. 1 ff., I received from Prof. Hultzsch excellent ink-impressions of the two inscriptions which had been supplied to him by Rai Bahadur V. Venkayya The impressions enabled me to make one or two slight corrections in my texts, but it was impossible to insert in my article Mr. Venkayya’s description of the original plates, and to get ready in time the collotype facsimile of the second of the two inscriptions, the plates of Avanivarman II Yōga, which Prof. Hultzsch had at once ordered to be prepared and which is now published herewith.

On the plates A., those of Balavarman, Mr. Venkayya writes as follows —

"The two plates are about 13” broad and about 9½” high, somewhat less in the middle. They are strung on an almost circular ring, 2½” in diameter. The ends of the ring are secured below.

1 So the āṣṭā was already given, correctly, in As Res. Vol XV p 585
Una plates of Avanivarman II Yoga. — [Vikrama-]Samvat 956

Scale 45

From ink-impressions supplied by Rai Bahadur V Venkayya
a circular seal, which is slightly damaged and measures nearly 1 ¼" in diameter. It is about 
¾" thick, and bears in relief a squatting figure, perhaps representing a god, the right hand of 
which seems to be raised, as if to indicate the abhayabasta. . . . . . Either plate 
next to the top has a ring-hole which is about ½" in diameter." 

On the plates, those of Avamvāman II Yūga, Mr Venkayya writes — 

"The three plates are between 1 ¼" and 1 ½" broad and between 8½" and 9" high. They 
are strung on an oval ring which measures 2½" by 2 ⅛". The ends of the ring are secured 
beneath a circular seal, which is slightly mutilated and measures nearly 2" in diameter. The seal 
bears in relief a squatting figure, similar to the one on the seal of the other plates. 
Each plate contains a ring-hole which is about ½" in diameter."

On the excellent facsimile published herewith I have to say only a few words. It will 
show that the inscription in some places is not very easy to read. As regards individual signs 
I would merely draw attention to the forms of the initial .SQLite and _TOO in ṛṣya, 1.33, and .vote, 
1.45, to the sign for ɾy, ɾe ɾg in ɾa ɾ岖ɾyaɾya, 1111, to the final ɾ, e ɾg in ɾbaɾɾe, 1.32, and to the 
umeral figures, especially that for '9', in line 68.

In my text of the inscription the word ɾɾɾi- has by an oversight been omitted before 
Taɾɾuɾnada-, above, p 10, 1 57.

No 16—VANDRAM PLATES OF AMMARAJA II

BY PROFESSOR FR HULTSCH, PH D, HALLS (SAALE)

These plates were found in the back yard of Buddharaju Venkataram of Vandram, a village 
in the Bhimavaram taluka of the Kistna district, and were forwarded by the Head Assistant 
Collector of Narsapur through the Collector of Kistna to Rai Bahadur Venkayya, who sent me 
two sets of ink-impressions of them, with the following remarks —

"These are five copper-plates, measuring 7½" in length and 3½" in height. They have 
high rims more than ½" thick. The ring on which the plates are strung was cut by me for 
the first time and soldered subsequently. It is oval, measures 3½" by 3½", and is nearly ½" thick. 
The ends of the ring are secured in an expanded eight-petalled lotus at the bottom of a circular 
seal, which measures 2½" in diameter. The seal is much damaged, but bears, in relief on a 
countersunk surface, the legend Śrī-Tṛbhūvaṇadikā, with a boar facing the proper left 
over it and a floral device below. The other symbols cut in the seal are not quite distinct. 
Traces of the sun over the boar, of the crescent of the moon behind his tail, and of an elephant 
goat in front of him are visible.”

The first and last plates bear writing only on one side, and the three remaining plates on 
both sides. The plates are in a bad state of preservation. Of plate 1 a small portion is missing. 
Plate 3 is a palimpsest, and part of its writing is effaced. The two first lines of plate 4 and 
some letters of the two last lines of plate 11 are damaged by corrosion. Of plate 11 the 
two first lines and part of the third are in a still worse condition. On the last plate (v) some 
letters are more or less doubtful.

After the MS of this article had gone to the press, I received from Mr Venkayya the 
original copper-plates, with the help of which I was able to improve my readings of several 
indistinct words.

The alphabet is ancient Telugu of the usual type. I would only draw attention to the 
peculiar form of the secondary d in ɾṃűɾɾtůɾɾ, 1.18, and samādīya, 1.36 f. The language is 
Sanskrit, but the four first lines of the last plate contain some Telugu words. The Sanskrit 
portion consists of both prose and verses.
The inscription opens with the genealogy of Ammarāja (II) of the (Eastern) Chālukya (I 5) dynasty. Ll 1-17 are practically identical with ll 1-23 of the Elavaru grant of the same king. But Viṣṇumātīya (I) receives the title Yavanāya (1 18), and the name Kollabganda is twice (ll 14 and 17) spelt with b, not with bh.

Ammarāja II is then praised in seven verses, all of which occur in his Padanakāru grant, where they are however differently arranged. The two verses (5 and 6) recording the date of his coronation are also found in the Mālayapūndu grant. It is a curious fact that the major portion of plate ii b (consisting of verses 3-5 and nearly the whole of verse 6) of the Vandram plates is engraved over another grant of Ammarāja II, which seems to have been partially effaced by the writer, but of which distinct traces are still visible. I submit a transcript of those lines of the original inscription on plate ii b which can still be made out:

20 ....... स समस्तस्यनामविविधावदितयम्
21 हराबाएचरायपरेभः परमशङ्करः परमश्रवङ्गो मातारविनिपादस्यम्
22 यी वेदवशस्ययः विद्विजयस्यस्यकृतम्सुकुष्टत्तरम् कुविनसमाभिवैयमान्याः
23 पयते [18] विदितम् .... स विम विशिष्टावैविद्विताः भाष.

The poetical description of Amma's reign is followed by a prose passage (ll 30-37) which is waded in nearly the same manner as ll 30-36 of the Elavaru grant. Ammarāja II, who is here styled Samastabhaśvandaraṇa, the glorious Viṣṇuāditya (VI) Mahārājaśeṣvara Paramaśekara Paramabhaṭṭaraka, the very pious one, who meditates at the feet of (his) mother and father, thus commands, having called (them) together, the ryots, headed by the Rākshavarājas, inhabiting the twelve villages (the chief one of which is) Prāndoru in the Pāvunavāra district (usalya).

So far the text can be easily transcribed and understood. But the remainder of the inscription cannot be deciphered in full, as a number of words in the damaged portions are doubtful or quite illegible. Besides, the author of the long metrical passage describing the donors (ll 37-61) knew so little Sanskrit, or got his draft copied in such an imperfect way, that I am unable to propose satisfactory corrections even of some of the well-preserved portions of it. The whole of this passage seems to be in verse. Making allowance for the damaged and lost lines 1 I number the verses as 8-23. Verse 8 praises the family (gotra) named Mitrayya. A descendant of it was Tārkikāya-Peddiyā (v 9), who lived in the large village Rāviparru (v 10), his son Viṣṇuāditya (v 11) and his grandson Tārkikāya Yayāna (v 12). The last had by Kandamāmba a son named Kuppunāyyā (v 14), who seems to have enjoyed the titles of minister (amṛtya, v. 15) and vassal (samba, v. 16). He had the surname Viśnunātha (v 21) and founded a shrine of Śiva at Drākshārāma.

To this Kuppun[ā]mātya, who is devoted to Me, the village named Tānderu has been given by Us, having made (it) an Agrahāra, to whom (the village) named [P]āvunavāra (in the neighbourhood) of Prāndoru in your district19 (usalya), together with the share of gold,

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1 Ind Ant Vol. XII p 91 ff
2 Ibid Vol VII p 15 ff
3 The verses of the Padanakāru grant (ll 23-37) correspond to the following verses of the Vandram plates 1, 4, 5, 6, 7, 2, and an additional verse is inserted between 1 and 4
4 Above, p 47 ff
5 Other sides of plate v, also exhibit traces of obliterated writing. A grant of Bhima I is a similar palimpsest, see Prof. Kleinhorn's remarks, above, Vol V p 127
6 In the latter the epithet mātīḥpitrāpdaṛddhakātaḥ (l. 35) is however missing
7 With Tārkikāya compare the names Tārkaśarmāna (above, Vol V p. 120, note 14) and Tārkikāma (Ind Ant Vol XIII p 214, text 1 49)
8 Drākshārāmā kṛṣa-śeṣa-nalagudā; v 22 (l. 58)
9 Tānḍaru is the Telugu granta of Prāndoru (l. 55)
10 Ins in the Pāvunavāra usalya of l. 35.
as given with exemption from all taxes, having made (it) an Agrahāra. I summon my reading of this passage, which is so peculiarly wonderful, that it remains doubtful whether the present grant of lands to Tandur or to Betipungi or to both, and whether only the second or both of them belonged to the Pātanastra vishaya.

61. . . . . . . . तवः कुप्यन्ति मम[1*]मा[1]व[1]

62 मङ्गलः तान्त्रिक अन्त्याचार्याः कर्मवाच्याः कर्मवाच्याः। य[खः भव]हि-

63 पद्ये प्राणोद्दति वेदिकपन्न सत्त्र[1] तथागतावाच्याः[री*]कालः सत्त्र[कर*]-

64 यदि द्रव्य विद्यन्तरता व:*]। वेदः (सः) वायुसास्ववध्यः[१*]। . . . . .

The subsequent description of the boundaries of the village granted (II 64-67) I am unable to furnish a satisfactory transcript. The remainder of the inscription (II 67-72) is clearly identical with II 57-60 of the Elaharu grant. The last line (72) seems to read —

ब(1) ते कालः। [१५*] चार्जनः | [१*] महाराजः का[ः]स्यवतः[१*]व[१*] जीत्याचार्याः विद्विषधिनः।

Accordingly the Agrahāra was the Katakarāja 6 the poet Mahā[कः]bhatta, and the writer cintāchārya 8.

Of the localities mentioned in this inscription, Drākṣārāma is well-known, 8 and the Yavanavāra vishaya is probably the same as Pāgunavāra-vishaya in a grant of Bhima II, 10 as villages Prāndāra, Betipundi, Tandur and Rāvipurān I am unable to identify.

FIRST HALF OF THE TEXT 11

First Plate

1 खरः खरः श्रीमाता सकस्द्रवकस्मुक्तमावमात्रमायकाचारान् हि-

2 रीतिपुष्टां वीरिकीयवप्रसादवचरायवाय भावभवपरिपालितानाः। 12 खर-

3 सिम्बालाखपादानुदायानाः। 13 भगवानवर्षप्रसादसमावादित-

4 बावासावधारावनिवर्माण्यवग्नाशातारातिसाधारामानाम-

5 14कुम्जेवालांमात्रपिचविकतिवध्याय चालुक्याः कुमल |

6 लज्जसिद: सत्त्र[1] वयवेदिकम्[खः] बाहा कुस्विरविषवरोधाद-

7 म वर्ष[१] दिव्येपितसपास्यवः। तत्मीः जयसिद्ध्रवविचित्रः। त-

8 देविन्द्राः[जननी] विषमन्वनो नव। तत्सृष्टीमित्रवार्जः प्रव-15

9 शति। त[तुच्छो] जय।/sinhayogam। तदवरजः कोकिलः वरससान्। 15
Second Plate, First Side.

10 सत्य जेठो भास्ता विश्वरूपसमुकाए वसविशिष्ट || तथुतो विजययादिवसहर-  

11 कोटादग || तथुतो विश्ववैन; पद्मिनि || तथुतो विजयदिवसहरेन्द्राग-  

12 साराचलारिषयत || तथुत: याविश्ववर्तीवहणि || तथुतो सुप्रसार-  

13 कबिजययादिविभुवत || तथु: कीर्तिविश्वविभविभुवत || तथु: सुकार-  

15 ब्रह्मा: सम वर्षों || तथुतविजयदिवस || वासुकिसव तालिका मामयें ||  

16 त जिला चालुक्यकालमनयो विश्वविभवि एकादम: मामय || तस्माद-  

17 समवर्षों || त जिला कीर्तिविभविभुवतो मीराजो  

18 देशिः मूर्तिसमासाहाये: कुमाराम: || लोकसहाया: खशु यक्ष-  

Second Plate, Second Side.

19 ब्रह्मा: || [१] री कुपेश मनोजं विसवेक मणीप्रमणरसस्तरसम् ||  

20 चन्द्र अकबर(१) ब्रह्मारसस्तरशिरसस्तरसम|| [२] री रद्दाणुश-  

21 देशिः समासाहाये कुमाराम: || विसवेवासमासाहाये कुमाराम: ||  

22 निर्देशरसस्तरमहास मुकुन्द: || [३] विसवेवासमासाहाये कुमाराम: ||  

23 विषयविभविभिद्वो [विश्वजीनिका] || कर्तृत्वाकारक-  

24 जो हरर || समुप: मीराज || [व] विरिवर-  

25 समुकाए || समुप: || [व] विरिवर-  

26 देशिः भूमिवरे भूमिवरे [चे] || [४] वसविशिष्ट || तस्माद:  

27 [म]वरे त [व]मात्र: पाय || विषयविभविभिद्वो [व]विरिवर
Vandram plates of Ammaraja II
Third Plate, First Side

33 तरागाय || [६*] वंशवः सासति बऽपनी पशिपावारकसञ्चारः-^2
39 प्रवावः: || वर्ततपयोवेतारभिपक्ष्यरीरातिपमपिनरसङ्गरौ-^2
30 देव: || [७*] स सतवरयुज्यपतिमक्क्ततपितविगण-^2
31 मधुकरिककरिपिन्दितचचतररससतशुल-^2
32 लोकुः[८*]लोकनपदकसवलिसवदिरकायमानोः मा-^2
33 नोकात्वःः समसत्वः समसत्वनायायाविवर-^5
34 यादिलसन्धराजावधराजः[५*]सेवः परमद्वारः परमद्वारः-^2
35 दानः माताविवादायुहायः पावनाविवादे पावनीः-^2
36 [हाद]भागाविवासिनी ग्रामकृपसुखानुविनिकमानह-^2

Third Plate, Second Side

37 ईश्वामाध्यमिः || . . . . . . . . . .

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No. 17—THE INSCRIPTIONS ON THE MATHURA LION-CAPITAL.

BY F W THOMAS, M.A., LONDON

The Mathura lion-capital was discovered by the late Dr. Bhagvanlal Indrap under circumstances detailed in his article on The Northern Keatrapas edited and published by Professor E J Rapson in the Journal of the Royal Asiatic Society, N.S., Vol XXVI 1894, 541-554, see in particular pp 542-4. It was found embedded in the steps of an altar voted to Sitala on a site belonging to some low-caste Hindus at Mathura, but not more finitely located. Having been with difficulty secured by Dr Bhagvanlal, the capital was conveyed to Bombay, subsequently, on his death, it was despatched to England, and it can now seen in the Buddha Room at the British Museum.

The inscriptions made on the capital were transcribed and translated by the discoverer himself, but owing to his death the task of publishing the MS was entrusted to the Council of the Royal Asiatic Society to the late Professor Bühler, who was able to compare the readings with the stone itself and with paper impressions presented to him in 1889 by Dr James Rgessa. At the commencement of the published account, which appeared in the Journal of the Royal Asiatic Society, N.S., Vol XXVI 1894, pp 525-540, Prof Bühler observes that he observes that the collation has made necessary some alterations in the transcript and in the translation, which the more important ones have been pointed out in the notes. But I may confidently assert that all really essential points have been fully settled and explained by Dr. Bhagvanlal, whose great acumen and scholarship are as conspicuous in his interpretation of the inscriptions as in his other epigraphic publications. For convenience's sake I have prefixed an introduction, summarised the chief results deducible from the inscriptions.

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^2 Read बंशवः
^3 Read "सतवरयुज्यपतिमक्क्ततपितविगण-" "The amśudra stands at the beginning of the next line.
^4 Read "सासति बऽपनी पशिपावारकसञ्चारः"
^5 Read "समसत्वः समसत्वनायायाविवर-"
While endorsing in the main these statements of so great an authority, from all points of view, as the late Prof. Buhler I have endeavored, in re-editing the inscriptions with Plates, which before were wanting, to give an unbiased reading based upon new impressions supplied by the kindness of the Department in the Museum (at the instance of Dr. J. F. Fleet, who originated the suggestion of this article), and upon frequent inspections of the stone itself. The present versions will therefore be found to differ in some particulars from those of Dr. Bhayvanjal and Prof. Buhler.

The shape and dimensions of the capital will be best realized from the accompanying Plates, but some particulars demand a verbal description. In the first place, the circular hole in the upper square surface, corresponding to a similar hole in the under surface proves that the capital was surmounted by a shaft or some other continuation. Prof. Buhler remarks that various representations on slabs from the Amaravati Stupa prove this shaft to have supported a Dharma-chakra, referring to the Archeological Survey Plates published by Dr. Burgess (Plate xxxvi figs. 1 and 6, and Plate xl figs. 3 and 4). But it has already been pointed out by me in the Journal of the Royal Asiatic Society for 1906, pp. 216 and 464, that the use of lion-capitals of actual pillars was a common feature in Indian architecture, derived from Persian models. Examples may be seen in the Archeological Survey publications relating to Bharhut (Cunningham, Plates vi, vii, x), Sāṅkhī (Maisey, Plates xix, xxxvi), Mathurā (V. A. Smith, Plates xxvii, xxviii and xxix), Amaravati (Burgess, p. 33, Plates xliii (h), liv, lvi, and Burgess, 1882, Plate xiv), and elsewhere. The presumption, therefore, is that the lion-capital formed the crown of a real pillar.

Secondly, the state of the stone has been somewhat impaired by time and accident. In some cases, e.g. in the loss of the horn-like projections of the two heads, this has involved no curtailment of the text. The chippings at the two bottom corners have been, no doubt, equally harmless. But the front, which would be the most exposed portion of the stone, has in part so peeled away as to render some characters illegible. In the second line of the large inscription carved on the body of the lion to the spectator’s left (J 1 1) the large vi is followed by traces of two or three akṣaras of equal size leading to a partly visible su (‘), after which intervene three doubtful characters before we come to firm ground again in pali.

In size the akṣaras vary considerably. We may distinguish five groups: (1) the inscriptions B E F I J M on the front and back of the stone (among which I perhaps exceed the others slightly in size), having characters about 2-2½ in height; (2) G N P E’”, on the back and under surface of the stone, circa 2-1½ in, (3) A (on the unpolished top and back of the stone), K L (on the breast of the left lion), O Q E (underneath), J’ (front, on the leg of the left lion), circa 1½ in, (4) C D E’ (which may be estimated from E’, slightly the largest, visible among the characters of E’), circa 1 in, (5) H H’, slightly incised in small characters of about ½ in, at the places indicated on the front. In the same inscription the akṣaras generally maintain a fair average size, but sometimes they become a little cramped by limitations of space. It is clear that the inscriptions in the larger characters (1), (2) and (3) were carved first, and those of a smaller size were afterwards crammed in wherever space offered.

In type, on the other hand, the characters present an uniformity which, like the subject matter of the records, forbids any supposition of additions during the subsequent history of the stone. They have been compared by Prof. Buhler to those of the Shahbdzaqah and Manselha versions of the Edicts of Asoka. But the degree of similarity and dissimilarity may now be more exactly estimated from Buhler’s Indisch Paleographie, where the columns vi and ix.

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1 In quoting Kharoṣṭhī records, length of vowels is noted except where the intention is to insist upon the exact reading supplied by the original in question.
Front of the capital

Scale about 2/3
No 1 are based chiefly upon these inscriptions. The type may be described as intersected between the Asoka forms and the cursive derivatives of the Dhammapada MS and recovered by Dr Stein, to which approximate the vase scratchings from Māmikāla and places and the inscription of Sue-Vāhi (see the Plate given by Dr Hoevel in the Antiquary, Vol X facing p 325). It does not, however, appear to be quite identical with that exhibited in any of these or in the Taxila plate (see the facsimile above, Vol IV p 56), where on account of the historical contingency we should expect to find, and do find, congenial. The inscriptions edited by M Senart in the Journal Asiatique, Ser IX Vol (1899), p 526 ff and Vol IV (1894), p 504 ff (No 35), are also in similar forms (see the Plates).

The forms of the individual letters may be seen from Plate IV. Those of ṣha, sa, mu, ṣpa, position of medial ṣ and the looped form of ṣ have been described by Buhler. Attention may be called to the ṝa in Q 1, the ṣpa in A 7, the ṭas (.populate) in I 1, the curious form in J 1 interposed by Buhler as ṣha, the archaic ma with the original angle beneath in A 2. A few points further consideration. The form of ṭa, which occurs many times, has in other records the form of ṭa (see the Plate). Although we have certainly one case (J 2, in krātika), and two others (E' in krākārātra?, and R 1 in Tachihala or Rakhahala?), where the bottom of the character occurs so often that there can be no doubt as to what it denotes, although it has been read as ta, it is usually a da, Buhler, who in his articles in the Z D M, G Vol XLI, pp 183 and 6, has read a similar character as tō (so also Johansson, Der Dualek der Shāhīdāqārkhān, I p 126), was influenced by finding it in prātā (M 2) and similar cases. But the character form of da is several times instance, and the t for ṭ in prātāi and elsewhere is a palatal, not an orthographical, feature, found in other Khorāṣṭhīi records.

The only question remaining, as concerns ta, is part of a larger matter. How do we represent the conjunct ṭ? In a number of cases the addition is made by a stroke inclined left attached to the lower curve. This occurs in A 1 (ṣhāṭa?), A 6 (māṭrd), A 7 (ṣṭa?) In these examples there was some slight danger of confusion with ṭa, which shows the Plate) a similar stroke attached to the upper curve. Perhaps for this reason another stroke is more frequently adopted, namely a dot in place of the stroke; see B 1 and 3 (ṣhāṭa?), 2 (ṣṭa), M 1 (ṣhāṭa?) Q 2 (ṣhāṭa?) There remain A 3 (where ṭa is written), A 5 (where I can detect no clear indication of the ṭ-stroke on ṭa, though the reading may be ṭhāṭa, if not ṭhāṭa), A 2 (ṣhāṭa), B 1 (where I seem to have atrāvēna for ṭs?) In A 1 we have two strokes, both of ṭa seem to be intentional, one of them, which resembles the downward stroke of the āramā. Āvālavi, I have conjectured to denote a doubled ṭ before the r. Of a cerebral (ṭa) I can no trace, unless indeed it is contained in the mysterious third sign of A 13.

With other consonants than ṭ the ṭ is regularly inserted where required. We may quote ṭa in A 7 (where it takes the form of a detached stroke), ṭra in A 2 and N 2, ṭia in A 10 (ṣṭa), A 11 (ṭrot?), M 5 (ṣṭa), N 3, ṭra in A 10 and M 2, chhra (ṣhāṭa?) G 2 and I 1 (ṭhāṭa and ṭhāṭa). In the last example, as also in ṭhāṭa (I 1), ṭhāṭa (I 2), ṭhāṭa (I 2), it would seem to be even repeated, but this may be a feature of pronunciation rather than of writing. A really close ṭ-stroke is found in mahādhrī, A 2, and ṭhāṭa in Pāṣaṇi, A 7.

The case of kra is peculiar. If we disregard the doubtful inscription E', it is found four times, in bhākramat (A 12), ṭhākarama (F 1 and N 1), and ṭhākarama (P 1), e in places where we expect a simple ga. This can hardly be accidental, it would seem probable that in some cases the combination kra represents a sprirical pronunciation of ga, analogous to the ṭraṃ ṭaṃ, more especially as in the name of Sestān (Pahlavi Sayḥastān) this sound no doubt prevailed at the time.
A few further points remain to be noticed. (1) In *ateswarena* and *homasarpaswarena* (A. 9 and 10) we find a perhaps intentional stroke diverging from the tail of the *na*, though not in both cases on the same side. Have we here *na*? The rather noticeable variations in the form of the nasal may be observed in Plate IV.

(2) *Sa* varies between the forms with and without *we* small adjunct near the centre (see Plate IV). In N 3 the addition of the *r*-stroke makes *sam* In E 4 a slight curve at the foot may also indicate *sam*, anticipating as in the Stem documents, the following nasal. A writing *sya* is certainly to be seen in G. 1 and probably also in B. 2.

(3) The two occurrences of *kharadstra* (A. 4 and E. 1) seem both to show a small diverging mark in the place where *h* is usually appended, a circumstance which, together with the probable derivation of the word, suggests a reading *rha*= *hrā*.

(4) In A. 2 *a* has a small stroke added as a sort of head.

(5) In A. 13 we have the distinguishing mark of *d* vertical and at the top, elsewhere it is horizontal and at the centre.

(6) The *ś* of A. 11 has two small (head and foot) strokes differentiating it from the *ś* of the previous line,—apparently without reason.

(7) The complicated *yo* of C. 2 recalls the varieties on the cons (see Gardner, *The Coins of Bactria*, pp. 55, 83).

(8) Lastly we may mention that the stone presents a number of dots and other small marks which must apparently be ascribed to accident or wear. In some cases we might be tempted to trace the *anuvāra*, *eg* in J., where we should thus arrive at a reading *Saruddvattanaṃ*.

The Prākrit in which the inscriptions are composed has been described by Bühler and perhaps need not be discussed at length. It is distinguished by closeness to Sanskrit. Elision of medial consonants occurs, if we neglect the suffixal *k* (*nagara, kusāla, māhādāgha*), only in *ateswara* (for *vērīna*), *sastra*.*t* *ś*. In *ayāra* and *puya* (*aḥārā* and *pāya*) we have a weakening of *ch* to *y* I have suggested (*Journal of the Royal Asiatic Society*, 1906, p. 205) that the sound denoted by this *y* was that of the French *j*, and the matter will arise again in connection with the proper names. The changes apparent in the word *bhairava* are not necessarily Indian. The hardening of *g* and *d* to *kr* and *t* has already been dealt with; on the other hand *p* appears in *thāva* and *pratishadvāt* as v, never b as p. Consonant *s* is, except in foreign and technical names (*kharadstra, satkāsa, sarudvāda*), assimilated ([*f]*thāva, kaṇhāvā, *prat*[*f]*thāvantā, bha[k]*k*ā), *r*, on the other hand, remains both as prior (*sara, kharadgga*), and as posterior, member of a conjunction. The forms of the a and ñ declensions are very well preserved. The nominative *ṣ* *a* *n* *i* *c* appears both as a (in *thāva*, etc.) and as *a* (*kharadstra*, etc.), the neuter is in *a[m] (*karīq[m]*), the genitive singular in [*s]a, twice written *sya*. In *manasa* the *s* declension shows the Prākṛti form, of the ñ inflexion we have several forms (instrumental *-a*, etc.)

The *r*-stems seem to be regular (*dhāra* in A. 3 being a miswriting for *dhātra*), while in *yuvādā[ā]* in A. 4 we have an ultra-Sanskrit use of the consonant *par*ag. We may note the employment of *sarudvāda* in place of *uddān*. The only pronouns occurring are *ī*nd, nominative masculine, and *ūd*, a locative, and the only finite verb *bhūsara* (certainly not *bhūsati*, as Bühler reads) presents a problem; see the note to A. 13. The false concord *karīsa pratishadvāt* is found elsewhere (see the note ad loc.)

We now come to the historical matter, which has been discussed both by Bühler, pp. 526-33, and by Professor Rapsey (p. 541 ff. of the same volume). The object of the chief inscription (A.) is to record a religious donation on the part of the Chief Queen of the Satrap Bājula, with whom are associated various members of her family and her whole court. In the other inscriptions we find honourable mention of (1) certain other members of the Satrap family at Mathurā, (2) other Satraps, and (3) a Buddhist teacher, or two Buddhist teachers, bearing the
names Buddhila (or Budhila) and Bud[d]haveda. The last named, who is termed an āchārya and represented as a champion of the Sarvastivādins, school against the rival Māhasāṅghikas, bears a name which cannot have been rare, one teacher of this name is mentioned by Tārānātha as a leader of the Vaibhāsiyakas (see Scheefner’s translation, pp 4 and 67, and the references in the St Petersburg Dictionary), and we have therefore no sufficient means of identification. It is different with some of the other names.

In the first place, the Great Satrap Bājula himself and his son, the Satrap Sudāsa, have both been identified with rulers named on coins and in other inscriptions from Mathurā (see Buhler, pp 531-2, Ep Ind Vol I pp 195-6, 199, Cunningham, Archaeological Survey Reports, Vol III p 30, and Vol XX pp 48-9, V A. Smith, Mathurā, p 21, Rapson, Indian Coins, p 9, § 32) These identifications were made by Cunningham, who also proposed to identify the Yuvārīya Kharāōsta with the Kharamōsta, son of Artas, known from coins, a suggestion which is scarcely tenable (Buhler, op cit p 532). The further identification of the Great Satrap Kūshāsa Pāṭika with Pāṭika, son of the Satrap Laka Kusulaka, named in the Taxila plate, is important not only as supplying a date, though in an unknown era,—for the Taxila Plate is dated in the year 76 (in the time) of the Great King Mōga,—but also as implying that the other Satraps mentioned may also have ruled in distant places. It appears therefore that the inscriptions make a point of naming with respect the chief representatives of the Kshatrapa dominion in Northern India, and this is a strong argument for retaining the evident interpretation of inscription P as ‘in honour of the whole Saka realm’ (Sakastana). It is therefore important to ascertain what other indications of nationality the inscriptions supply.

In an article published in the Journal of the Royal Asiatic Society for 1906 (pp 181-216), see also pp 460-4) I have endeavoured to prove (1) that Sakas inhabited the region now known as Seistan as early as the time of Darius the Great and Alexander, (2) that the inscriptions of the lion-capital exhibit a mixture of Persian and Saka nomenclature, and I have inferred that the Kshatrāpas of Northern India were the representatives of a mixed Parthian and Saka domination. I think that all these propositions must be adhered to. Upon the first of them we need not dwell here. The second is strongly supported a priori by the fact that Pāṭika of Taxila, who bears himself a distinctively Persian name, mentions as his overlord the Great King Mōga, whose name is with equal distinctiveness Saka.

I may here refer to a small point in the Taxila inscription which is not without interest. The form of the phrase chhatrapasa Lākō Kusulakā numa tasa (for chhatrapasa Lākasa Kusulakasa), which occurs in a second phrase, has been by Buhler compared with passages in two of the Jaung inscriptions from Mathurā. We may perhaps find something of the kind in later Sanskrit inscriptions and in the style of the Pūṇḍarikā and Rājpatāśa. But the turn of the phrase is so conspicuous a feature of the edicts of the Achaemenids that we are strongly tempted to regard it as, like the earliest Indian architecture, derived through the Satraps from a Persian model.

This is not the place for(resuming at length the discussion of the etymology of all the names occurring in the inscriptions. A few points may be mentioned —

1. The name Kharāōsta or Kharībrāōsta, as = kṣhathra, ‘sovereignty,’ + āsta, ‘standing,’ is practically certain. The initial kṣa, which reappears in kharāārta with variant kahārāsta, presents no difficulty, it recurs in the kharapallana (no doubt = kṣhathrapallana, ‘defence of sovereignty,’) of the new Sārnāth inscription (above, Vol VIII p 173 ff). The variation in the initial consonant group, of which we find a third form in chhatrapa, is of the same nature as that in cavalier and chivalry, that is to say, it is due to historical and dialectical differences.

1 On a coin given by Prof. Rapson, Indian Coins, Pl in No 1, we have Khahardta in Brahmi together with Chahardta in Kharāōsta; some of the Nāsk inscriptions have Khahardta, etc.
The *bra*, from *thra*, aose (with other forms) on Iranian soil, *Mhra* (Skt *Mhira*) being a variant of *Mthra*,¹ of which a still more simplified form is found in *Mra* of the Takht-i-Bahi inscription (see M. Boyer’s article in the *Journal Asiatique*, Sér X Vol III (1904) pp 463 4), the old Persian dialect had also *s*, concerning which it may be sufficient to refer to the grammars.

2. Māva is no doubt a variant of the Scythian name Manakes Mewaxs, which we find attached to the king Manes and Moga (=Mauka).

3. The two names Kālōt, Kāmate show a Pahlavi suffix *āt*, in the second case with addition of an Indian termination

4. *Nautło* is no doubt for *Naurōdā*, ‘New Growth,’ with a Pahlavi or Afghan *l* for *r*

5. The element *Khala*- appears in *Khahana* and *Khalašamuš*

6. The termination -*ās in *Kāmās* and *Sāmās* seems to be Scythic.

7. The element *-s* in *Āyasa Kāsāt, Nandakasa*, *Paspas* is certainly not the Sanskrit *ś*, which would have been so written in these inscriptions It is a derivative element, perhaps identical with the -*s* (Pahlavi -*sil*) which appears in many Iranian names

8. The *y* in *Āyasa, Haywarana, Aysnas*, found also on the coins as an alternative for *s* in *Āyasa*, etc (see Gardner, op cit pp 93, 173), most probably represents a *j* sound resembling the French *j*, for which reasons it must also remain undetermined whether the *ayas* (=*ādarya*) and *paya* (=*pād* or *pādy*) of our inscriptions were intended or not to represent a pronunciation with a *y*

9. The name *Abūhāld* doubtless consists of two members, *Ab* (of uncertain meaning) to be traced in *Abyūhar* (see Justi’s *Iranisches Namenbuch*, s.v.), + *hāla*, a variant of the *hōa* in *Spāhahra* and the *hārākā* of our inscriptions. That *spāla* is a Pahlavi form of O Pers. *spāda* = Zend *spāda* = Neo-Pers *spād* is plain from its occurrence in Spalapata, which corresponds to the Persian *spahbad* Pahlavi *Spāhpāt* (see Justi, op cit and Horn, *Neupersische Etymologie*, No 699) As the Zend-Persian *ahra* is used in the sense of ‘prince’ and as the form *hōra* is to be traced in the common (Sassanian) name *Hormidas*, there can be no reason to doubt that this is the meaning of the second part of the name *Abūhāld* and that the *hārākāparvāra* was a ‘retinue of princesses (or ladies).’¹

10. As regards the term *Kusūlās* (=*Kusulaka* of the Taxila Plate), it seems to me extremely unlikely that the word is unrelated to the *Kuṭāla, Kuṭāla*, *Kočūla* applied to Kadphises and Kanishka, more especially now that the Sārnāth inscriptions have brought Kanishka into relation with the northern Satrapa. The word seems to me to have been probably a title of the order of *Sāhab, Bahādwar*, and the like.

It will now be sufficient to enumerate the persons occurring in the inscriptions. These are —

1. The family of Rājula —

(a) Rājula himself with his sons Kharaosta (*Yuvardāja*), Sudasa (entitled Satrap), Khala (entitled Kumāra), and Maja (entitled Kanishka). — the two last also being possibly children of the Chief Queen Abūhāld — and his daughter Hansa

(b) Five other, probably princely, persons Kātāt, Naṭītā, Kāmātā, *Āyina*—

Khalašamušu These were perhaps relatives of Rājula

2. Friendly satrapa, namely Kusūlas Pādika, Mevax Myika, *Rx* Ajina, Khādhar Tachhula (Rachhula),

3. A Buddhist *ādarya*, named Buddhula (Budhula), and a second (perhaps *ādarya* with the forms), named Buddhāda.

The inscriptions supply in themselves no means of dating. But the style of the monument of which they celebrate the foundation seems to have been strongly Persian. This is in favour of an early date, but for a definite determination of it we must continue to rely upon the more or less contemporary Taxila plate belonging to the year 75 (in the reign) of the Great King Moge, who is usually placed (see Rapson, Indian Coins, § 29) as early as 120 B.C.

TEXTS, TRANSLATIONS AND NOTES.

A. I.

1 Mahachhatra(titra)vassa rajulas-s [Mahāchhatraṭṭava Śākapāla] 2 agrag(mga)maheshrayasa(o?) [agrahā-shirta-Āyasa] 3 konusas dhute [Kōmasā dhute] 4 kharar(rha?)ostasa yuvaraṇa [Kharāṭtasa yuvarāṇa] 5 mata nadadhi(si?)akasa . [mātā Namadhi(si?)akasa]

A. II.


TRANSLATION.

By the Chief Queen of the Great Satrap Rājula, daughter of Āyasi Kōmasa, mother of the Heir Apparent Kharāostā, Nandasi-Akasā (by name), together with her mother Abhūlā, her paternal grandmother Pispasi, her brother Hayuara (?), her daughter Hana, her household and court of hārapā (ladies), a relic was deposited in this piece of land in a stūpa with the thought. ‘May it be for the eternal . . . of the Holy Śākya sage Buddha.’ And the stūpa and the monastery are for the acceptance of the universal Sangha of the Sarvāstivādinins.

NOTES.

Genealogy —The scheme appears to be as follows —

Pispasi

[Diagram]

Āyasi Kōmasa= Abhūlā.

Rājula= Nandasi-Akasā

Hayuara.

Kharāostā, Hana
Readings—L 1 The additional stroke in the tra, if not accidental, may denote a doubling. At least I learn from Prof. Rapseon that a (cross) stroke is used in the Stein documents for that purpose.

L 2, aggra with a cross stroke, ma in mahēśa has the original form with a subscripted angle, sbrh has the obsolete r-stroke found elsewhere.

L 3, te in āhate is quite clear, it must be due to an error, as the regular form of tra occurs several times in the inscription.

L 4 Is the side stroke in the r of kharabasasa accidental, or does it possibly represent k? See p. 138 above. It occurs in the place, though not with the shape, of aspiration in other consonants.

L 5 No doubt namdast should be read, on the analogy of the other names. But the lower stroke of the akṣara is curtailed (being at the edge of the stone) in such a way as to produce the appearance of the curve da in Buhler’s Table, col. viii. After sa nothing can be clearly seen on the stone. The analogy of the other names would lead us to expect sad. On the la in maṭṭa see p. 137 above.

L 8 From what nominative form the instrumental Hayunānā is to be derived is not obvious.

L 9, a[m]tvrōna presents a case, rare in these inscriptions, of disappearance of a medial consonant. The only other cases are: (1) suṣṣpad for kāvātē, l. 13 (if that is the correct reading), (2) k in mātranaesa and māhāsamghāna, and (3) kharasasa. As in general the medial consonants are sharpened rather than weakened, this seems to show a mixture of dialects. On the word hārakā see p. 140 above.

L 11, mūma Buhler takes this as denoting a stūpa, and he quotes Professor Pischel’s view that it is a Prākṛti form of mūsama, used in the sense of ‘high’, hence =stūpa. The word is certainly a substantive and the name of a manufactured object, as appears from the phrase mūśmā kārayā mūjātē in inscription J, but in point of etymology it may perhaps be related to the mūśimālāka of the Mahāvamsa, c xxxix. rannā sarvakā yāpēsaṃ yasau mūśimālaka.

L 13 The last akṣara is doubtful, and it is indeed possible to question whether any sign is intended after va. Buhler’s reading vīcūcāt is out of the question. We must apparently take bhātā as a strange optative form.

L 13 The sign for tā is, owing to misplacement of the vowel stroke, that usually in these inscriptions denoting trā I do not detect a sign for r.

L 6 Whether māṭā or māṭrā is inscribed I cannot determine.

L 7, trā is clear in purā, and sṛ in Purāṇa.

L 9. The second akṣara resembles trā more than anything else, if it is really tā (which in any case must be meant), the sign for tā is added to the earlier form of ta.

L 13 Buhler’s reading multastāya. The first akṣara is certainly not mū, but might be sroc, unless it is simply ma, and the third is far from being an ordinary h, the expression Buhāṣāya multastāya does not present an orthodox appearance.

L 15, ṭō seems clear, compare ṭō m l. 10.

Grammar and interpretation—L 1, 4 in Rājāla is supported by the Rāṣṭrapala, etc., of the cons.

L 2 It is doubtful whether mahēśa Ayātrā or mahēshvārī Ayātrā is to be read. In the former case we have an omission (or postponement) of the sign of declension, as in pādēśvātī, l. 7. It would however not be entirely out of the question to take pratjñātū as an active participle with the subject māṭā in the nominative and a false concord. Buhler observes (p. 535) that ‘pratjñātū is the neuter, as frequently in ḍh’—Shahbāsgarhī version of the Rock-Edita’s. We may quote maṭā āsmaḥ in Edict XI. Generally however in cases parallel to the present (e.g. in
Inscriptions on the Mathura lion-capital in the British Museum

Back of the capital

SCALE ABOUT 22
The Maṇḍūkāla, Taxila, and Wardak inscriptions) the active construction (pratītiḥ) is preferred.

B

1. Mahachha(chhaha?)travasa [mahāchhatravasa]
2. vajulasya putra [Rājulasya putra]
3. Śūdase chhatre [Śūdāse chhattravē]

TRANSLATION.

Śūdāsa, son of the Great Satrap Rāglīha, being Satrap

NOTES.

L 1. A cross stroke, apparently intentional, on the chha may indicate duplication, as in the cases already noted.
L 2. va (etc)
L 3. As these inscriptions seem to present no other nominatives in -a, Śūdāsa may best be regarded as a locative, in M it is plainly so

C

1. Kālū a [Kālū a-]
2. va añajho[tha] [-varajā]

TRANSLATION

Kālūṭ, younger brother.

D

Naulūdo [Naulūdō].

E

1. Khar(aṃ)asto yuvāraya [Kharāstō yuvāryā]
2. Khalamasa kumāra [Khalamasa kumāra]
3. Majas kantuθa [Majas kantuθa]
4. sa(sam?)manamota.

TRANSLATION

Kharāstō, Heir Apparent, Khalamasa, Kumāra, Majas; youngest,

NOTES.

Bühler read Jalama in 1 2, but the akshara seems to be a kha. He also regarded kumārā(t)majā as a single word. The last line is uncertain, but I may perhaps suggest that the cross stroke in mā is accidental, in which case we may understand the words samāndā mātā as indicating that the three sons named were uterine brothers. Bühler’s reading chha is by no means borne out by inspection.

Kamuo [Kāmūdō?]

NOTE.

Apparently a proper name, like Kālūṭ

kṛa kā(rva ṭ)ita (yū?) [-kṛa kānta?]

1 See Plate II
2 In small letters at the place indicated in Plate III
3 In smaller letters within E; see Plate II
4 On the right cheek of the right lion; not shown in the photographs

4 See Plate III
5 See Plate II
NOTE.
The *ta*, if it is so to be read, has the earlier form

**F.**
1 Buddhila[sa] nakrana[sa] [Buddha[sa] Nākra[sa]]
2 bhikkha[sa] sarvāstivā[sa] [bhikkha[sa] Sarvāstivā[sa]]

**G.**

**J. (3)**
Sarvāstivātāna padi(r)grahe [Sarvāstivātāna padi(r)grahe]

TRANSLATION.

**F.**—Of the Nāgara bhikkhu Buddha[sa], a Sarvāstivādīn.

**G.**—For the honour of the Great Satrap, the Kusa[sa] Pā[da]k[sa], and the Satrap Meva[sa] Miya[sa].

**J.**—For the acceptance of the Sarvāstivādīs.

NOTES.

These three inscriptions, written in akṣaras of about the same size, adjace[nt] each other, and may form a single whole.

Readings.—G 1.—The va or na of meva(na)kisa is a single straight stroke. Meva[sa] is however more probable than mēnaka (mānaka), see above.

J. (3).—The *t* in padṛgrāhē (=pṛatṛgrāhē) is identical with that in Pā[da]k[sa]; nevertheless pavrgrāhē is on the whole more probable in view of A 1 16. The bhikkhu Buddha[sa] may be, but need not be, identical with the Buddha[sa] of the inscription K. He belongs to Nāgara, no doubt the famous city of Nagarapātra (but see Watters’ Yuan Chwang, Vol. I. p. 184 ff., 201 and ref.) Concerning the remaining persons see the introductory remarks. There seems to be no ground for joining the inscription J. (3), as Bührler does, to the lines J (1 and 2), on the opposite face (the front) of the stone.

**M.**
1 Chha(chhha)trave śudise [chhatravē Śuḍiṣe]
2 imo padhrav[ī] [imō padhrav[ī]]
3 prateśo [pratēśo]

**I.**
1 veṣa an (u?) dūma (dumam?) kadhabarvo būsap[ā]
2 ro k[adh]a
3 v[aro]
4 vi[nya]
Inscriptions on the Mathura lion capital
in the British Museum

Top and bottom of the capital

SCALE ABOUT 27
J. (1 and 2) 1

1 vya rva . . . . . . palshte (??) na
2 nismo karita nyyanto [nisimo karta nyyatito]

These three inscriptions present the most difficult problems of all those inscribed on the capital. They are written in abkaras of approximately the same size. As M has no verb (unless we here make use of the -krakdratu (?) of E'), we should naturally expect it to be in connection with one of the others. It certainly seems to join the vya of I 1. But here we enter upon a very obscure passage. Buhler with great ingenuity has elicited the reading vya-udino kadharva busaparo kadharvaro=vgydhrnb skhandhavdr skandhavdr, which he renders 'the army has started in haste, the army is intent on wealth.' But to this there are, apart from the inappropriateness of the sense, the following objections — (1) skandhavdr does not mean 'an army,' but 'an encampment,' (2) the meaning 'riches' attached to busa is attested only by Wilson's Dictionary, (3) it is doubtful whether the third abkara is really u, it is unlike the other u's of these inscriptions and rather resembles am, while the bottom curve may even be a part of the accidental indentation in the stone (see the Plate), (4) a weakening of g to y in vya is contrary to the tendencies of the languages employed in these inscriptions. On the other hand, the ro of I 2 plainly follows the pa of I 1, and a reading vyaanhdnam kadharvaro=vyaayaminah skandhavdr appears but little promising. The vya which precedes the large rva in J 1 is in small characters and no doubt an independent addition. Can it possibly be an insertion to show that the large rva, which apparently joins on to nothing, is an error for vya? The sign which Buhler renders by shi (reproduced in his Indian Palaeography, Plate I col. xii), is quite clearly inscribed, but its meaning is anything but clear. It is more like rdi, which seems very unlikely. With the preceding pa (Buhler puli) it composes no doubt a proper name. What came before pa, occupying a space sufficient for 7 or 8 abkaras, is quite obscure owing to the stone having peeled away. We seem to have the remains of a sa, but what is to be done with the large rva commencing the line? Even adopting the suggestion that it is an error for vya we have no ground for proceeding further. The words nisimdo kdrta nyyatito, 'a stupa was caused to be made and presented,' are quite satisfactory. We have already noted the older form of ta in kdrta. With these remarks I must be content so far as these inscriptions are concerned.

J. 2

1 Khalaamsam-
2 so

The abkaras are perfectly clear, though Buhler read khalasa so. We seem to have here a proper name.

K. & L. 3

1 Ayarnassa [Ayarnassa]
2 buddhat Fever [Buddhat Fever]
3 utaena ayimsa [utaena Ayimsa].

TRANSLATION.

Through the elevation of the akharya Buddhavara, Ayimsa.

The exact meaning is not clear. We might take Ayimsa as a genitive with danaus understood. But what then was the dana? The last abkara of Ayimsa, which lacks the tail of the sa, was read by Buhler as ta.

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1 See Plate I.
2 On the leg of the left lion, under his tail.
3 Not shown in the Plates; inscribed in very clear characters on the breast of the left lion between J and V. (See Plate II) plainly a single independent record.
H.¹

Guhavihara [Guhāvihārā]

TRANSLATION

In the cave vihāra.

Buhler would translate 'In the Guha-monastery,' and the matter cannot be considered certain, as we have a Hamsasanghārāma near Gaya (Archaeological Survey Reports, Vol I p 18) and a (Jaina) Māhāsaṅghāra mentioned in an inscription published by him in Ep. Ind Vol II p 212

H.²

Dhamada(?)na(?) [dhammadānam]

TRANSLATION

Religious donation

N ³

1 Ayārassa budhilassa nakaraassa bhikhu [āyārssa Buddhilassa Nākaraassabhikku-]
2 as sarvastvatasa pagra [-ssa Sarvastvatassapārā-]
3 na mahasaghana pra [-nam Māhāsaṃghīnasprā-]
4 ma(?)ñāvitate khalulasa [-māṇāvittavē khalūlassa]

TRANSLATION.

To the Sarvāstivādin dāhārya Buddhala, a bhikkhu of Nagara, an exercise-ground in the knowledge of the nature of proof to the vanguard of the Māhāsāṅghikas.

L 1 Buddhala is, of course, the bhikkhu already mentioned in the inscription F. The rendering 'of Nagara' (Buhler) seems to be the most satisfactory among the meanings of Nāgaraka, for which see the St Petersburg Dictionary Concerning the place probably denoted see Watter’s Yuan Chwang, Vol. I pp 184 ff, 201 and reff.

Ll 2-3 Of the as which Bühler inserts after gra, in order to get the word prakāśamā I can see no trace.

L 4 The reading seems certain; the only difficulty is the word khalula. Halāyudha gives khaḍārakā in the sense of 'a military exercise-ground,' and the Atharva-Veda has khadara with indeterminate sense. If the rendering given above does not seem quite acceptable, we may at least find in khalula some form from the root khaṇḍ, so common still in titles of controversial works. That the Māhāsāṅghikas were opposed to the Sarvāstivādins Bühler has already observed. I conjecture that pramaṇāvattavē-pramāṇāvattavitē

O ⁵

1 Sarvabuddhama puśya dhamasa [sarvabuddhānam pūya dharmamasa]
2 puśya saṅghasa puśya [pūya saṃghassā pūya]

TRANSLATION

Honour to all the Buddhas, Honour to the Dharma, Honour to the Saṅgha.

P.³

1 Sarvasa sakrasta [sarvasa Sakrastā-]
2 na sa puṣya [-nas sa puṣya].

¹ In small characters below the letter H in Plate I.
² In small characters, as H, below the letter H in Plate I
³ See Plate III
TRANSLATION.

For the honour of all Sakastāna.

The objections raised by Dr. Fleet (Journal of the Royal Asiatic Society, 1904, pp. 703-9, 1905, pp. 154-6) to this rendering of Bühler seem to me ineffective. As regards the presence of Sakas at Mathurā, see the introductory remarks, where it is also shown that the form of the word exactly represents the name of Sakastāna. Nor is there any difficulty in the expression of honour to the whole realm of the Sakas, since we find in the Wardak inscription (and elsewhere, e.g., in the inscriptions of Sue Vihar, Anyor, and various Mathurā inscriptions, which have regard to the good and happiness of all living creatures, sarvasattvānām) even more comprehensive expressions, nor again is there any difficulty in the use of sarva (uncompounded) with the meaning ‘whole’ (see the St. Petersburg Dictionary). As regards suka, ‘one’s own,’ (a common word), and the Pāli sakhatthāna, ‘one’s own place (home, etc.),’ it may be remarked that, while it is natural to say, as in the passages cited by Dr. Fleet, ‘he went to his own home,’ etc., it seems less natural to inscribe on the stone ‘honour to (somebody’s) own home,’ etc. [This inscription has been recently discussed by M. Barth, Comptes Rendus de l’Académie, 1907, pp. 384 ff., with his accustomed perspicacity. I am, however, unable to admit that the name of a donor is required here any more than in the inscriptions G and O. A pāga addressed to a country is certainly unusual, but inscription G. contains a similar pāga addressed to the chief representatives of the Saka dominion.]

Q.¹

1 Khardaasa [Khardaassa]
2 chhatravasa [chhatavassa].

TRANSLATION

Of the Satrap Khardaas.

B.²

1 Ra(ta_)chhilasa [Ra ‘Ta ’, h .s. ]
2 kronas .

TRANSLATION.

Of Ra. chhila (Ta. shila) Kaundinya (?)

Kaundinya is a suggestion of Bühler, who also regards Taohilasa as = Takhashilasa

Additional Notes

1 A number of questions relating to, or connected with, the inscriptions on the Lion Capital—for instance the forms of the names Moga, Rājāla, and Kharaosta, and the date of Moga—have been discussed by Dr. J. F. Fleet in an article entitled ‘Moga, Maues, and Vonones,’ published in the J. R. A. S. for October 1907, pp. 1013-40.

2 P 137, 1 9 Insert after ‘pp 526 ff.’ the words ‘(where sapana is perhaps = sappana = satvānām, see Pischel’s Grammatik der Prakrit-sprachen § 300)’

3 P 137, 1 38 Insert after ‘detached stroke’ the words ‘to the left together with the same curve to the right that in 86 denotes a, see below’

4 P 139, 1 44 Insert after the words ‘defence of sovereignty’ the words ‘see the Iranian Grundrisse II p 97’

¹ See Plate III and Plate I where R. has been printed in error. The word chhatravasa is inverted on the stone.
² See Plate III.
No 18—Mount Abu Vimala Temple Inscription
Of [Vikrama-] Sambat 1378

By Professor F. Kiernan, CIE, Gottingen.

In 1828 H. H. Wilson, in As Res. Vol XVI p 284 ff., published an account of the inscriptions on the mountain Arbuda, the modern Mount Abū in the Sirohi State of Rāṣṭrapāta, from copies presented to the Asiatic Society of Bengal by Captain Spears, Political Agent at Sirohi. In that account Prof. Wilson gave full translations of one of the two large inscriptions at the temple of Nāminātha, the texts of which were first published in 1883 by Mr A. V. Kāthavate, and which have now been edited, with facsimiles, by Prof. Luders, above, Vol VIII p. 200 ff., of the Guhila inscription in the neighbourhood of the temple of Acalēśvara, edited by myself in Ind Ant. Vol XVI p 347 ff., and of the Acalēśvara temple inscription of which I have treated above, p 79 ff. Of other inscriptions only short abstracts of the contents were given, apparently based on an account in Hindi that had been drawn up by a native scholar.

For many years afterwards little was done for the study of the Mount Abū inscriptions. But in the cold season of 1900-01 Mr Couzens, Superintendent of the Archaeological Survey of India, Western Circle, while staying at Abū, had impressions (or, in a few cases, eye-copies) prepared of all inscriptions which are now found on the mountain, and by sending them to the Government Epigraphist he for the first time has placed at our disposal trustworthy materials for a critical examination of these records. Most of these inscriptions are very short, none of them go back beyond the middle of the 11th century A. D., and considering their great number, the data furnished by them for the political history of the country are disappointingly few. In other respects, some are of considerable interest and well deserve to be made more generally accessible, while a good many contain some name, or expression, or date, or perhaps only some mark or letter, which, unimportant as it may seem at first sight, may prove of use on a future occasion.

The number of the inscriptions in Mr Couzens’ collection, which has been sent to me by Prof. Hultsch, is 208, of which 270 are rubbings and 28 eye-copies only. Of the total number, 148 are from the temple of Rāhābha (Ādmāṭa) which was founded by Vimala, 97 from the temple of Nāminātha, founded by Tājāhpāla, 30 from the temple of Acalēśvara, and from other localities. Of the Vimala temple inscriptions 126 are dated, the earliest date being of the [Vikrama] year 1119 (about A.D. 1063), in a short inscription (No 1780 of Mr Couzens’ List) of a minister of the Chaulukya Bhīmasēva I., and the latest (in No 1874) of the [Vikrama] year 1785 (about A. D. 1728), between the two, the years which most

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1 A kind of facsimile of the inscription may be seen in Bhānavar Insor Plate xxxvi.
2 Prof. Wilson also gave a translation of the inscription of the Vikrama year 1286, published by Dr Cartellieri in Ind Ant. Vol XI p. 221 ff., the original of which is now at the town of Sirohi; see Progress Report of the Archaeological Survey of India, W. Circle, for 1906. 1907, p 47.
3 For inscriptions that have been edited (in addition to those translated by Prof. Wilson) see my Northern List, Nos. 261 and 265.
4 In inscriptions the temple is called Vimala-vahāla, Vimala-vahāla, Vimala-vahāla, and Vimala-vahāla-vahāla; in literary works also Vimala-vahāla. Above, p 81, I have already stated that the name ‘Vimala Sāh’ or ‘Vimala Šāh,’ recently written ‘Vimala Ša,’ in my opinion owe their origin to a misunderstanding of the term Vimala-vahāla, Vimala’s temple. Similarly, Lāmaga vahāla has given rise to the name (for Tājāhpāla’s brother) ‘Lāmaga Skāli,’ in As Res. Vol. XVI p. 309.
5 Above, Vol. VIII p. 300, Prof. Luders has shown that the ordinary name of the temple is Lāmaga-skāl, or Lāmaga-skāl, or Lāmaga-skāl. In inscriptions I also find Lāmaga-skāl, Tājāhpāla-skāl, and Tājāhpāla-skāl, and in literary works Lāmaga-skāl.
frequently occur are the Vikrama years 1245 (22 times) and 1378 (25 times). Of the inscriptions at Tējāhpāla’s temple 77 are dated, and here the earliest dates are of the Vikrama year 1267 (about A D 1230), the very year in which the temple was founded, while the latest date (in No. 1745) is one of the [Vikrama] year 1911 (about A D 1854), no less than 47 inscriptions are dated between the Vikrama years 1287 and 1297, and 9 between 1346 and 1389. Of the 30 inscriptions at the temple of Acalādeva 22 are dated. Here the earliest inscription appears to be one (No.150), surprisingly almost entirely effaced, of the [Vikrama] year 1186 (about A D 1129), and another (No. 1941) seems to contain a date in the [Vikrama] year 1191 What I consider to be certain is, that No. 1531 of Mr. Consens’ List is dated in the [Vikrama] year 1207 (about A D 1150), in the reign of the [Paramāra] Mahāmandalādeva, Yaśodhavaladeva (a feudatory of the Chaulukya Kumārapāla, an inscription of whom is dated in the same year). Two other inscriptions (Nos.1945 and 1946) are dated in the [Vikrama] years 1225 and 1223, the rest in 1377 and later years. Regarding the 13 remaining inscriptions, it will suffice to say that the Gūhā inscription mentioned above (No. 1533 of the List) is dated in the [Vikrama] year 1342, and that the dates which occur in others are of later years. Of the inscriptions at the temple of Nēmūṭha, the two largest and most important, together with 30 shorter ones, have been edited from Mr Consens’ materials by Prof. Lüders, above, Vol. VIII p 200 ff. I now give the text of an inscription of the [Vikrama] year 1378, which is at the temple of Rājabhāra, and the chief point of interest in which is the statement that that temple was founded in the Vikrama year 1088 (about A D 1031) by a certain Vimala, who had been appointed dandapati at Arbuda by [the Chaulukya] Bhīmādeva [I].

Before I proceed to describe the inscription, I may state that the date here given for the foundation of the temple is known to us also from other sources. In Ind Ant Vol XI p 243, the late Dr. Klatt gave an extract from a Paṭṭavali of the Kharatara-gaccha, according to which the munster Vimala, who belonged to the Pāravāda (Prāgāta) family, and who broke the parasols of thirteen Sultans and established the town of Chandravati, caused a temple of Rājabhadavā to be built on the mountain Arbuda — a temple which even now is known by the name Vimala-vasaṭa; and which, it is added, was consecrated by Vardhamanāttri in the year 1088. The same story, with the same date, is more fully given in the extracts in Prof. Weber’s Catalogue of the Berlin MSS, Vol II pp 1036 and 1037, where we are moreover told that, to obtain from the Brāhmans the ground on which he intended to build the temple, Vimala had to cover it with gold coins, and that he expended 18 crores and 53 lacs (185,300,000) in the building of the temple. And the date also occurs in an interesting extract from Jinaprabhasūrī’s Tīrthakalpa, in Prof. Peterson’s Fourth Report, p 92 f. There, again, the Vikrama year 1088 is given for the foundation of the Vimala-vasaṭa, and 1288 for that of the Lāṃga-vasaṭa; and it is also stated that, when the two temples had been demolished or damaged (bhagna) by the Mīchchhas, they were repaired in the Śaka year 1243 (i.e. the Vikrama year 1378), the first by Lalla, the son of Mahasammaṇa, and the other by Pithada, the son of the merchant Chandasamha. We shall see below that our inscription actually records the restoration, in 1378, of Vimala’s temple by Lalla (Lālīga), the son of Mahasammaṇa, and

1 No. 129 of my Northern List
2 So far as I can see, there is something wrong in the verses 39 and 40, as given by Prof. Peterson, but regarding the date of the construction of the Vimala-vasaṭa there can be no doubt
3 According to the text, the mistrasāra, who built the Lāṃga-vasaṭa, was Śobhanādeva, who is mentioned in the same way (as pradhāndharaśa sūtraśāra) in Merutunga’s Pradhanāchāśāsana, p 269. This builder’s name actually occurs in No. 1074 of Mr. Consens’ List, an inscription of the Vikrama year 1288 — Jinaprabhasūrī’s account of the mountain Arbuda, from which the extracts are taken, seems to be based on inscriptions and to be quite trustworthy
Vijada, the son of Dhanasinha, and the name of the person who repaired the temple of Tusharpala (the Lānya-srāti) is given as Pethada in an inscription at that temple, the text of which is —

L 1 Om² || 3Śā-chandrārkam namadādēśa samghā-śūdāh sīmas-
2 n Pethadah samgha-yuktah | yānādāhāsam Vastupāla
3 sva chāityā || 4 tēnā yānādābhuddāna svā-sāraha ||

The inscription with which we are more immediately concerned here is on a black slab, built into the side wall of a shrine in the corridor of Vimala’s temple. It contains 20 lines of writing which cover a space between 1' 7½" and 1' 8" broad by 1' 1½" high, but of which only the first 22 lines extend over the full breadth of this space, lines 23-29 are only 1' 5½" long and line 30 (which contains merely a date) only 3½". The greater part of the writing is well preserved, but in line 18 about 10 akṣaras and in line 17 about 4 akṣaras are effaced, and in some places the writing is difficult to read, mainly, as it seems to me, because the letters have been formed carelessly and are so close to one another that they have not come clearly in the ink-impression at my disposal. The size of the letters is between ¼ and ⅛. The characters are Nagari. The language is Sanskrit, and, with the exception of the words om || śrī-Abrudattiraha-prastaritakhyate || at the commencement, the words atha rājṅavati || in line 9, and the date in line 30, the text is in verse, the number of verses being 42. In respect of orthography only few remarks are necessary. There are separate signs for the letters b and v, and the sign for the former has been wrongly employed also for v in sarbāja, 1 16, and sañbhabah, 1 21. The palatal sibilant is used instead of the dental in maṇaṅvī, 1 4, śāmaḥ- (for smaḥa), 1 6, and sañhara, 1 8, and the dental instead of the palatal in nūñśiṣtam, 1 8, pesa, 1 18, and śaṃ- 1 29. Instead of the vowel r we have the syllable ri in Rishabhā 26 and 29, and in line 24 the author himself has written shadārītavaḥ instead of shadī-ritavaḥ, which could not have suited the metre. What is more interesting is, that in line 4 we find nṛpada for nṛpasya, and in line 21 vaddāya instead of vaddanya. The latter reminds us of the name Nyānaṅkita (instead of Jānaṅkita) in Ind Ant Vol XII, p. 93, 1 26, and shows that in Rājputāna as well as in the Kanara country there could have been hardly any difference in pronunciation between yā and yya, and nṛpada recalls tata and similar genitive cases of far more ancient inscriptions, without, of course, proving more than that the pronunciation of ś must have been similar to that of the conjunct sy. In respect of grammar I need draw attention only to the word viddadhana, in line 3, the reading of which is certain, and which the author undoubtedly has used as a 3rd person singular of the Perfect of vṛ-dhā (instead of vṛdādhā), probably modelled by the partciple vṛiddhāna which was more familiar to him than the proper verbal form. Though the writer or engraver in some places has done his work carelessly, I believe that, with the exception of what has been entirely effaced

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1 No 1743 of Mr Cousens’ List, “on pilaster near shrine doorway of the principal temple in Vastupāla’s temple.”
2 Denoted by a symbol
3 Metro Śilāni
4 These signs of punctuation are superfluous
5 No 1790 of Mr Cousens’ List
6 When my text was finished, I was able to compare inscriptions kindly sent to me by Mr Gaurishankar Hirachand Ooha and by the Government Epigraphist, which in one or two places where there had been some doubt confirmed the correctness of my readings.
7 For current”a’s sake it may be stated that the Sanskrit tata, German ‘hase,’ English ‘hare,’ seems to go back to an original dva, compare Prof Wackernagel’s Altind Gramm Vol I p 225
8 Compare śadāṭaka and śadārīta in the St Petersburg Dictionary
9 See Prof Layson in Journ Roy As Soc 1900, p 104 f., and Prof Frederic’s Pāli and Sanskrit, p 97 f., and compare the genitive cases terasa, ṭaṅga, etc., in Ep Zeiglemos, Vol I p 18 f.
10 Proper Perfect forms which occur in the text are bhūdhāna, bhūdhāna, bhāda, jāda, praṭīya and kāraya-dānaḥ.
and of perhaps the last words of verse 21, the original text may everywhere be restored with confidence

The object of the inscription is, to record that in the [Vikrama] year 1378 two persons, Lāla (Lālīga) and Viḍā, for the spiritual welfare of their parents repaired the temple of Rishabha (Ādānātha) on the mountain Arbuda. And the inscription is divided into three parts. The first part (verses 1-13) is a prasāta or eulogy of the sacred Arbuda, but besides glorifying that locality and some mythical or divine beings (Ambikā and Śrīmatā) residing there, it also gives a few historical details connected with it, and especially records the foundation, in the Vikrama year 1088, of the temple of Ādānātha by Vimala. The second part (vv 14-23) contains a rājāvāali of the chiefs who at the time of the restoration of the temple were in possession of the mountain. And the third part (vv 24-33) gives an account of the family of the men by whom the temple was repaired. The concluding verses (33-42) record the name and spiritual lineage of the priest or teacher who consecrated the restored building, and the exact date when he did so.

To omit what is of no historical interest, the first part begins with the well-known story how on the mountain Arbuda there sprang from the fire-pit (anala-kunda, agni-kunda) of the sage Vassētha the hero Paramāra. In his image appeared the hero Kānhabadēva, and in his family there was a chief named Dhandhu (Dhandhurāja), who was lord of the town of Chandravatī and who, averse from receiving homage to the [Chaulukya] king Bhīmādeva I], and to escape that king’s anger, took refuge with king Bhōja, the lord of Dharā. The author then, rather abruptly, tells us that in the Prāgyātā family there was a distinguished personage named Vimala in whom religion, immersed in darkness through the wickedness of the times, suddenly shone forth again in its splendour. He was appointed by king Bhīma daṇḍopātis (commander of the forces or governor) at Arbuda, and there one night was enjoined by the divine Ambikā to build on the mountain a beautiful dwelling for the Yughādharātm (Yugādhyānya, Ādīnātha). That Vimala obeyed the request the author intimates in the verse, “I adore the holy Ādānātha who was placed on the top of Arbuda by the glorious Vimala, when one thousand and eighty-eight years had passed since (the time of) the glorious king Vikrama-māditya.”

The chief Dhandhu or Dhandhurāja, spoken of in the preceding paragraph, apparently is the Pramāra (or Paramāra) Dhandhuka mentioned above, p 11, whose son Pūrnapāla ruled the Arbuda territory in the Vikrama years 1099 and 1102. He would of course have been a contemporary of both the Chaulukya Bhīmādeva I and the Paramāra Bhōjadēva of Mālava—Vimala’s name occurs in another inscription at his own temple, dated in the Vikrama year 1201. That inscription, No 1767 of Mr. Consens’ List, contains 10 lines of writing which cover a space about 2' 6' long by 5' 2' high, and contains 17 verses. In the ink-impression the first two lines of it cannot read with any confidence, but so far as I can see, a man is spoken of in them who belonged to the Śrīmatā kula and was an ornament of the Prāgyātā vamsa. His son was Lahadha, who was somehow connected with the king Mūla (see the Chaulukya Mālārāja I) and was also known by the name Vira-mahatama Lahadha had two sons. The first of them was the minister Nātha, and the second Vimala, who in verse 7 is described thus—

{Dvrtiyakādvatamātavālimīṣti(bh) damdaḥhipah śrī-Vimalā va(ba)bhūva | yāneśādāchchar-bhavasamdhanstakālam pumrmāṇam-stra vēsam ||}

1 The name Dhandhuka also occurs in the genealogy of the Paramāras of Chandravatī, above, Vol VIII p 201.

2 According to Mr. Consens the inscription is over the doorway of cell No 10 in the corridor of Vimala’s temple. It is referred to in As Rest Vol XVI p 311, in the words, “One inscription bears date S 1321, but as nothing else is decipherable, it is of no further value.”
Nēdha's son was Lālīga, his son was the minister Mahādūka, and he again had two sons, Hema and Daśaratha. And the object of the inscription is, to record that Daśaratha at his temple of Rushabhā set up an image of Nēmāya (Nemāthā, s e Nēmāthā), which was installed on Friday, the first tithi of Jyēṣṭha of the Vikrama year 1201, corresponding to Friday, the 5th May A.D. 1344. I may add that the genealogy here given is for the greater part corroborated by another inscription at Vimala's temple, No 1708 of Mr Consens' Last, the full text of which is —

L 1 Srī-Srīmālakāntādhava | Viramahāmamrta putra-[sa]numamrte | śrī-
2 Nēdha-putra-Lālīga-tatāta-Mahādūka-[s]utēn-ēdam || Nyāpan-
3 trakalaktra-samanvītāma | ānamamrta-Daśarathēn-ēdam | śrī-Nēm-
4 nāth-ā-[b]jūvam | mokshārtham kārtam ramyam ||

For us the main point of interest is the date which the first of the two inscriptions furnishes for Daśaratha, for that date, being of the Vikrama year 1201, shows that Vimala, the younger brother of Daśaratha's great-grandfather Nēdha, may well have lived in the Vikrama year 1208, the traditional date for the foundation of his temple.

The contents of the second part of our inscription (verses 14-23) I have already given above, p 81 f. Thus rāgavai in verse 14 commences with Āsāraja, who belonged to the Cha huvāma (Chāhuvāna, Chāhāmaṇa) family and was king of the town of Nāḍīla (Naddula). After him came Samarasaṃha; and his son was Mahananaṁbhata (v 15). Then came Pratāpamallā, and to him was born Vījada, the lord of the Maṭaṭhali mandala (v 16). He had three sons, the first of whom was the king Lūṅga (v 17). Verse 18 then enolges Lūndha, who like a god of death devoured the host of adversaries, and verse 19 Lūmbha, of whom verse 20 records that he conquered the mountain Arbuda, and that, after having ruled the earth, he became the lord of heaven (v 16 died). Verse 21 then enolges Tējasimha, the son of Lūṅga, verse 22 praises long life to Tīhanaka, and the mutilated verse 23 appears to say that Lumbhaka together with Tējasimha and Tilhana (śrīmāl-Lumbhaka-nāma samvīta=Tējasimha-Tīhanakhyād) in right manner carried on the government of the mountain Arbuda.

Regarding the first part of this rāgavai, as far as Vījada, there can be no doubt, and I have nothing to add to what I have previously said about it. A difficulty arises concerning the sons of Vījada. According to the inscription of Luntagāvāva, above, p 80, Vījada, who is also called Daśasayandana (Daśaratha), had four sons — Lāvanyakarna, Lūndha (Luntga), Lakshmana, and Lūnanvarman, of whom Lāvanyakarna is distinctly called the eldest (jyēṣṭha). According to the present inscription Vījada had three sons the first (ādyga) of whom was Lūṅga. After Lūṅga the inscription mentions Lūndha and Lūmbha, without saying that they were his younger brothers or in any way specifying their relationship. In my account of Luntagāvāva's inscription I have identified Lūṅga with Lāvanyakarna, and have taken Lūndha and Lūmbha to be the names of his brothers, identifying Lūndha with Lūndha (Luntga) and Lūmbha with Lūnanvarman. Other inscriptions are sure to be discovered which will show whether I am right or wrong. In the meantime I feel bound to state that my friend Mr Osha, than whom nobody is better acquainted with the history of his country, takes the three names Lūṅga, Lūndha and Lūmbha (Lumbhaka) to denote one and the same person, and to be all Sanskritised forms of Lumbhā, denoting a chief commonly called राव लुभा,.

1 The metre shows that the name is correct here.
2 The inscription is on the seat of an image in cell No 10 in the corridor.
3 Metre of the two verses Āryā.
4 These signs of punctuation are superfluous.
5 The metre requires us to read Mahādūka.
6 Read - jūvam.
the famous conqueror of Âbû. If my learned friend should be right, the last lines of the
genealogical Table published above, p 83, would of course have to be slightly altered Mr
O'Flaherty agrees with me in considering Tihunâka (Tihuna) to be a younger brother of Téjasimha,
but from his point of view places both, together with Téjasimha's son Kâñnadadêvâ, under
Luñâga (Lundha, Lânga, Lumbha) At the time when our inscription was composed, in
the Vikrama year 1373, Lumbha was dead, and the government of Âbû must have been
actually carried on by Téjasimha.

The account, which forms the third part of our inscription (verses 24-38), of the family
of the two men (Lalla and Vijâda) who restored the temple, contains little more than a
list of names which may be seen from the following Table —

**Genealogical Table.**

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Jêlhâ
  Vêlhâka
    Pârâsa

  Sûhi
    Dêgâ
      Désala, Kuladâra
        from Dêmati

        Gôsala, m Gunandêva
          Gayapâla
            Bhima, m Hâmaksadêva.
              Môha, m Môha.

              Dhanasimha, m Dhandhâladêva
                Mahantasimha, m Mayanâladêva.

Vijâda, Shamadhara Samarasimha Vûgâla Narapâla Viradhavala Lânga Sîha (?) Lôpa (?)-

(Lalla).
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The individuals mentioned in this Table were devotedly attached to the Jaina faith. Jêlhâ,
the founder of the family, was a merchant, and his guru was Dharmasthit. His place of
residence was given in the inscription, but the name has been effaced. Of Désala it is said
that he made fourteen processions to the seven sacred places, Sâtrumâjaya and the rest.
The other members of the family are eulogized in general terms.

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1 See below, p 154.
2 The seven śvetas or kâlîtras are frequently mentioned, but I have not yet found the names of the seven places.
There are at Vimala’s temple several short inscriptions of members of this family, likewise dated in the [Vikrama] year 1378. And there is a longer inscription of the same family, No. 1791 of Mr Cousens’ List, which is dated, in words and figures, in the Vikrama year 1309. This inscription contains 25 lines of writing with 15 verses, and records the installation, by Anandasenu of an image of Nāma (Nāmanātha) at Vimala’s vasahatā. We learn from it that the family belonged to the Ūkāśa vamśa, and that its founder, Jēhāka, as he is there called, was an inhabitant of Māndavyapura (Mandor). After Kulaçara it mentions five sons of his, but as the text is partly effaced, I am not at present prepared to give their names from the ink-impression at my disposal.

The remaining verses (39-42) of our inscription record that Rishabha was installed (or rather re-installed) on the mountain Arbuda by the guru or sūra Jēnachandrap, on a date in the [Vikrama] year 1378. Regarding the spiritual lineage of Jēnachandrap, we learn that he was preceded by Amaraprabhasup, and that the founder of the lineage was Dharmasup, also called Dharmagāshā-ganāryaman, i.e. Dharmagāshā, ‘the son of the gana,’ who defeated Vādichandra and Gunachandra, and caused the awakening of three kunga. Other inscriptions of the [Vikrama] year 1378 speak of Jēnachandrap either as being in the pāttā of Dharmasup, or as being in the pāttā of Dharmagāshāsup,4 and an undated inscription, No 1796 of Mr Cousens’ List, commences with the words Śrīmad-Dharmagāshāsup-pāttā śri-Ana(ma) padānā śri-Amaraprabhasup-pāttā śri-Jēnachandrapuśpar. The Anandasenu of the last must be the Anandasenu mentioned above with a date in the Vikrama year 1309, and the Anandasenu and Amaraprabhasup of the inscription apparently are the Anandasenu and his disciple Amaraprabhasup who, according to Prof Peterson’s Faith Report, p 110, 1, are mentioned in a manuscript written by Amaraprabhasup’s advice in the [Vikrama] year 1344. Before Anandasenu there is mentioned, ibid p 109, Dharmasup (a disciple of Śilabhadrapur of the Rāja-gachchha), who to the pride of conceited disputants was what the lion’s roar is to an elephant, and who put an end to the intoxication of the king Vigrāha. And the same person is mentioned, under the name Dharmagāshāsup, in Prof Peterson’s Third Report, App pp 15 and 307, where he is represented as enlightening the king of Śakambharī; and ibid p 362, where he is said to have defeated disputants in the presence of the king of the Sapādalakṣa country. From all this there can be no doubt that, of the three kings who in our inscription are spoken of as having been awakened by Dharmasup, one was a king Vigrāharāja of Śakambharī (the capital of the Sapādalakṣa country). In fact, I believe that that king is identical with Vissaladeva-Vigrāharāja, whose Delhi Siwalik pillar inscriptions (No 14 of my Northern List) are dated in the Vikrama year 1220 (in A D 1164), and that Dharmagāshāsup himself is a person of that name who in a short Vimala temple inscription (No 1906 of Mr Cousens’ List) is mentioned with a date in the [Vikrama] year 1326 (in A D 1170). Who the two other kings were I do not know, nor have I identified yet Vādichandra and Gunachandra who were defeated by Dharmasup.

The date given in verse 42 is Monday, the ninth tithi of the dark half (sūs) of Jyēshṭha in the year made up of the vassos (8), the mansus (7), the gumaras (3) and the moon (1), i.e. the [Vikrama] year 1378. Here there is the difficulty that the word sūs, which I have translated by ‘the dark half,’ might equally well denote ‘the bright half,’ and at first sight the latter interpretation might really seem to be preferable, because in line 30 of our text the date is repeated.

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1 This is the inscription referred to in As Res Vol XVI p 311, in the words ‘Another (sixth) inscription,

2 In the Dwavta tribe, compare Ep Ind Vol II p 40.
3 Nos 1790, 1792 and 1793 of Mr Cousens’ List.
4 Nos 1790, 1792, 1794 and 1793 of Mr Cousens’ List.
5 There is a Vādichandra who composed the Jēnacadryadyaya, I do not know whether he is the man mentioned in our inscription.
in the words 1379 Jyāśhā-sudi 9 Sōmē But against this it has to be said that in four
independent inscriptions (Nos 1771, 1821, 1829 and 1904 of Mr Conseen's List) we have saṃvat
(or saḥ) 1378 varsha Jyāśhā-vadi 9 Sōna-dīn (or Sōmē), which evidently is the same date as
the one given in our inscription. And besides, for the bright half of Jyāśhā the date would be
quite incorrect for 1378 (as a Chātraḍāś current or expired, or Kārtikākāśa expired year), whereas
for the dark half of the pūrṇmānta Jyāśhā of the expired Kārtikākāśa Vikrama year 1378
it regularly corresponds to Monday, the 10th May A D 1322. For these reasons I regard
my translation of the date to be correct and take Monday, the 10th May A D. 1322 to be its
proper equivalent, and I consider the way in which the date has been repeated in line 30
(where '1379' under any circumstances would be suspicious) to be due to a mistake

TEXT 1

1 || Ōm² || 3Śri-Arubadārtaha-prasāsir-līkhyatō || 'Aṃgikrit-āchalapadō vṛṣabhaḥstō= at ⁴ bhūttār-ganāḍhaptāsvāta-pādapadmah | śambhu-yugādpurnahō jagad-
śkanāthah pñyāya pallaivayatō prati-vāsam sa[ha]? || 1

2 ²Nibaddha-mūlah phalabhāh sapatāt² | dāmaur-mai.ēdumāur-rva sēvyamanah |
pādāga-pragrad-beuhuvnahāk śri-Arubodō mandatu śala-rāyah || 2 Yasum
²²yāśīṣṭānala-kuntā-jannā kahākhati-trānapanah pur-āśit | pratāyān

3 rathārthāmmanīta-kritāt̄ha || ²²kheṭāv-īha śri-Paramāra-nāmā || 3 ²²Tad-anvaya
Kānhaḍācēva-virah pur-śāva-rāśi| piabala-pratāpah | churam nivāsam
vidadhāhōya ²²yaṣya karāmbuṣa saraṇṣaṣeraj-yaṣeribh || 4 ²²Tatukalakamala-

4 marakāh kula[h²] pratyarthi-mandaśīkānā[m²] | Chandrāvatiπur-īsaḥ samajana
vir-gran[ra²] Dha[m²]dhuh || 5 ²²Śri-Bhimadēvasya ṅoppaṇa(ya) sāvām-
amāna[m²]ānāh kula Dhamdhurājau || naraṇa-ṛṣaḥcha tato maṇāvī(sv) Dhārādhipam

1 From an impression supplied by Mr Conseen, No 1790 of his List
² Denoted by a symbol
³ Here, as often elsewhere, the vowel of ā is left unchanged before the initial vowel of a proper name
⁴ Metro Vasantaśāla
⁵ This sign of punctuation, which is superfluous, may have been struck out in the original
⁶ Originally ṃaṇaṭ was engraved
⁷ Originally ṛ was engraved, but it seems to have been changed to saḥ — So far as I can see, the verse does
not admit of a proper construction — In the three first Pādas the author addresses the Jamā Tirthamkara Ruhshaha,
in terms which would be equally applicable to the god Śīva, and, as the text stands, he then in the fourth Pāda
speaks of him in the third person, in words which would literally mean 'may he day by day put forth sprouts for
(out) religious merit'. Instead of pallaivayate I should have expected pallaivaya, followed by an accusative case
and generally words to some such effect as 'cause our devotion to thee to sprout for our religious merit'. (Compare
Śatruṣva-rā-mālāmasya XIV 33 tāṭrāvīdam sa ruddhitas-vālly-bhavam pallaivay-ṃpar)
In the first Pāda I take vṛṣabhaṅgastō= to be equivalent to both Prāshhaka, ṃtīṣṭē and vṛṣabhaṅgastōnes, so that the Pāda would mean
both 'O Yṛṣubha (Ruhshaha) having chosen this mountain for your residence, you are seated (here),' and 'you
(O Śīva), I who have taken the name Āchalaya, are seated on a bull.' — I am aware that Ruhshaha has a bull for his
cognizance, and that in representations of him this animal is figured beneath him, but I am not sure that he could
be described as 'seated on a bull.' — In the second Pāda gandhākṣapas denotes both Pūṇḍarika, the leader of
Ruhshaha's gānas and Gantīa
⁸ Metro of verses 2 and 3 Upaṭīṣṭa
⁹ Read sapattivara — The word phala means both 'fruit' and 'the blade (of a sword)' etc, pattra 'leaves'
and 'vehicles, etc.' and adhīṣṭ 'rivers' and 'armies'
¹⁰ Read Vaseṣṭhā, the same wrong reading we have below, in line 9 — With alanav-kunda compare
agam-kunda in Ep Ind Vol I p 284, v 6
¹¹ The akshara tēh is a mistake for tēh, and should be struck out because tēh has been repeated at the
commencement of line 3
¹² Metro kṛtārthah
¹³ Metro Uḍhraidravāpā
¹⁴ Read adālā
¹⁵ Wrong for eṣeṣṭē, which would not have suited the metre
¹⁶ Metro Arāyā
¹⁷ Metro Upaṭīṣṭa

x 2
5 Bhūjanripam prapēde || 6 Pravṛttaśvamah-abharanaḥ babhūva mam

pradhānam Thv(v)ma-ābhubhāṣah || yas-tōpāś 2 dusamayā-abhakāra-magrabapi

dharmam sahas-āvār-āśītā || 7 Tava(ta)-scha Bhimēna narādhīpiṇa sa

pratapaa-bhūmic(m)mx-Vima-

6 lō mahāmaḥah | kvak(krem)to-[r]buddh dandapatih satam prayah prayamvadā

namatā Jāma-sāsanc | 8 Asōkapat[+]rārunapānappalvā samullasaikṣāra-
sām(sam)ja-vahāna[+][*] śīśāsvaśyālmkri-vraghā satī satām kri-

7 yāc-vighna-vināsah Ambikā || 9 Aṭh-anayādā tam mā dandānyakam samādudēśa

prayatā kil-Āmbikā [*] ih-ācī(cha)le tvam kuram sudāma sumdaram

Yugādhbhāttur-nupāyā-samārayaḥ || 10 Śrī-Vikramādityaunripād-vya-

8 titē sahatsīti-yestē saradām saharē(ere) || śrī-Ādī[n]tha[m]śakaś-rudhasya

nīvēśa(ā)tam śrī-[v]imalēna vandē || 11 Vighaṇēdhvyādhu-hamtrī yā mā-sēva

pratat-āṃgiṣhu || Śripurnaraśa-tanaya Śrīmēṭa bhavastām[9] śr.-

9 ye || 12 Ačalēsa | Vīśbhāūnāatsat-Samadakīnivmaṣaśa- | punyāṇi yasya

śr[ma]m[6]PAYANAVI(tti) vīrvedām tīrthaḥ || 13 Aṭha rājāvati || 12 Vairāyagga-

dalēna gāta-tanḍrasā Chāhuvāṃkakura-vah-ambaśah || yō Naḍulāna-

10 ganyā nārēśā Āsāraṇa || vīrvarō sbhūt || 14 Prabalavirudvaṇāla-

vārōdah Samaras[i]ha its prathita-tatash Mahanaśīmabhataḥ sahha-

śrāṇīsārāṃ prathū-yaśa jānajita tad-amagajah || 15 Pratāpamalla:tad-anu prātā-

11 pī babhūva bhūpāla-sadassy mānyah [*] vīṣ-āvatamsa-yañi || Vipāc-sya

Marusthalimandala-bhūmbhurātā || 16 Āśan[18] trayas=t-tanśaya nay-ādhyāy

mūrtthām pun-ārtih īva bhāgabhō(bhā)jaḥ || ādyō dhanātipati-ṣakṣapālaḥ

khyatāh kshētō(tem) Lōṅgaa-

12 nāmadhēyāh || 17 Nyāyakārśa-gūkhari madhumāsah[9] kilavaksha(t=ka)valayann-

sra-vrajam || manda:lika-paśa(da)lm-āptalh(aya)=Lūm:ha ity-abhūdhāya

dhiyām nidhī || 18 Vīpakshaunārānyanambūpairasā-chakara yah kṛttū-

1 Metro Indravajra 3 Read dusasamay(or daksahmay) dādakādra-

2 Read -dēti 4 Metro of verses 8-10 Vamśaśa.

5 Here a sign of punctuation was originally engraved — Ambikā is similarly described in the inscription of the Vikrama year 1292, mentioned above, p 151 f, in a verse the correct reading of which I take to be Prakārtakātyākadamānānaḥ tathā cha bhavatābhāsantāḥ bhūtoram tanaṇaṃ vahahah || ektās suktamaddrāh y-daka samastam sadavara nyagapati madharāh śambhād vō tāṃ bōshīyas || Compare the representation of Kushmandula in Ind Ant Vol XXXII p 465, Plate iv

6 Metro Upājāti

7 It is difficult to say whether we should read Ādētthākha or Ādēttam The ākṣara which follows upon ātē originally was also, but seems to have been altered, and the next ākṣara looks more like tē than ca, but it might be said that ē has been wrongly engraved instead of e also in Thūmala for Vīmala, in line 6. On the whole I think that the reading Ādētthākha is preferable

8 Metro Śdvīka (Annabhātu)

9 This sign for d in this context is clearly struck out in the original, and it seems probable that the engraver intended to alter bhaṭatām to bhaṭatu — In the above I have purposely given Śrīmadī, not Śrīdētā, because in other inscriptions śrī appears clearly to be part of the name, not an honorific prefix I may mention that in No 1774 of Mr Casson's List we have Śrīmātadhētā as one word, not Śrīmāt-dētā, and that in the account given of this mythical being and her father in Murtungav's Prakārtakāhānīdhāma, p 222 ff, the base of the word is both Śrīmadī and Śrīmātē. In the same account the father's name is Śrīprāṣṭhā

10 Metro Āryā 11 Read Vairāya; p compare above, line 3

11 Read śravīg | Since at the commencement of the verse the mountain is addressed in the vocative case, one would have expected vara śravīg, but this would not have suited the metre

12 Metro Śvīgātā

13 Chāhuvāna probably is a mistake for either Chāhuvāna or Chāhuvadā-

14 Metro Dvātrivahihuta

15 Metro Upājāti

16 After the d of 'tāmē another vertical stroke was originally engraved, but it has been struck out.

17 Metro Indravajra | Read Ārama-troyag | 18 Metro Vaitkāhātā

19 Read, probably, madhuśuraḥ 20 Metro, Upājāti
13 latām sapat[r]*rām | babhāvā bhūmpati-labdhamānō Lumbhī-ābhūbhāno jagad-
ēkaprīrāh || 19 | Samhritya satrān prabhe[u] tālāna balēna śrī-A[r]b[udam prāpya
nagādāryam | 3bh[uktvā sa [bh[im[ma[m]d[an-rājya[n-ubhār[) i4 svarīlō-
14 ka-lēkādhipatr-babhvā || 20 | Lūnagṣya tanyā jaga[ya]yī Tejasinmahā ti
tēnasāṃ midhī | yat-pratāpadavāpaṅkṣāh churam varvaṅgga-vipadam
navatsma|| 21 | Karagā]ya[gra[6x]-karavā-
15 lāmanda-hamāliktē sēśhavrvīndhvargh | prthiyām8 prasiddhās-Tiṣṇukā-nāmā
vīr-ārataṃsah sa cūhrīr-astā || 21 (22) 8Śrīmal-Lumbhakā-nāmā sama[nv]itas=
16 ārayam nyāyan[dh?]{12} . . . [1] 23* . . . || āraspura-vāst
surgurū-śrī Dharmmasūtī-paddabhaktah [16] | Sarbājñākāsena-ratān7 sa janaytī
Jēlī-ābhūdhah śrēshū[śthī] || 24 Tat-jañayah su-nāyō-bhūt15 Vē-
Pārasāh sādhuh || 25 Sōhī-Dēgāl-Dēsala-Kuladhara-nāmā tad-amgagā jātāh | chātvārah kulamadram-tridhastambh-ābhūṭāmā [yā ||]
vad[ātā]h7 | Śrūmpayapramukha-vīrutasaptati[rtha]-16yātrās-cha[tu]rīda chakara
mahāmābenā || 27 10D[ēma]ni-Māl-
19 nāmī sādhu-śrī-Dēsala-sābhāyē dvē | nrmalasaflagn-ā[bh]yā dayā-ka[h]a[m]
Janasa-dharmaya || 28 Dēnaka-prahavahā Gōsa[l]a-Gayapāli-Bhi[ma]-
nāmānān | Māl-kukkār-jētān Mōhā-
20 na-Mōhī-ābhūdhah putra[12] || 29 Jmaśānakamalā-ravī hādhu śrī-Gōsālō-
2Sādharmakarm-ārāṁbha-
21 ddha[bbuddha]s23 tad-amgagā śrī-Dhanasahma-sadhuh | bhārāyē tālāyē sadāyā
autī Hāṃalalākāshkā-sambhab(a[va]ḥ śrīmān || ma ||
22 hmā-mudhūr-mahāyā mahāmātīr-Mahānāmb-
23 lālīg-
1 Metro Indravārāy | 2 Read prabaldān
2 Up to the end of the line the aksaras in brackets are more or less conjectural, they are carelessly written in the original For bhūmamadana read bhūmamadala-
3 The sign of punctuation is superfluous | 5 Metro Rathīḍhātāt
4 The four aksaras navatsma are quite clear in the original, but offend against the metre and yield no proper meaning The only alteration which I could suggest would be daksatvaha
5 Metro Upājātā | 6 Read prthiyām
6 Read 23 26 Åryā
7 He about 10 aksaras are effaced
8 In No 1701 Of Mr Cousem List (see above, p 154) Jēlīkā is described as an inhabitant of Mādavapura
9 Read Sarvaṣṭānasena rātāh | 11 Read āhādā
10 Here about 4 aksaras are effaced
11 Metro Vasantaśilākā | 12 Read ṇāṣṭāva niṭṭhāliṭā
12 Read ārañāni 
13 Originally Kṛttāḥ, with a sign of punctuation after it, was engraved
14 Metro of verses 28 36 Åryā
15 The reading is conjectural The original has en [1] dē kṛttam
16 Compare gunaratarnarhātanav in my Report on the search for Sanskrit MSS, Bombay, 1881, p 43, line 1
17 Metro Upājātā | 18 After the aksara dēhā a sign of punctuation was originally engraved, but has been struck out
19 Metro Åryā
20 Here originally mē was engraved, but the sign for ś seems to have been struck out, the two aksaras hung at the commencement of the next line are quite clear The author has used the feminine mahā with the masculine mahā
dānas | 21 Metro Indravārāy — The two aksaras māya at the commencement of the verse were apparently read as one syllable (ma)
22 Read jyēḥālā
23. sādhurāya || 33. Āśvinmāya[v]iva śrēṣṭhau kamukthau guna-sāłman[1*] Sirā-Lōp-ābāhduhau dharmadhārya-pravamāmunau || 34. Shat sutā Dhanamāhāyau mūrtī
Tābhām-ādyā sādhun[r*]vijahau rtu vimalama(ta)ra-yaśaphrasarāh guptasāgarah Shrimadhrāya saṃja[na]
mānyau saṃaras[i]m[b]hau || 36. Rājasamāj-aśrēṣṭhau vikhyātō(tah) sādhurā
tvijahā[alau][*] mupna-maṇi-Nārapālaḥ suktara-ratā Viradhavālākhyah || (II)
37. 8Svapuṣṭi śrēyaśe
26. jīrṇoḥddhārām7 Rīshabhamaṃdūre kārayām-āsatur-Līlalā-Vijahau sādu-sattamā(au) (II) 38
Vādihomdra Gunahomdra-vijēṭā bhāpatitraya-vibōhdhau-vadhāte Ī Dharmanmaūrī
28. 13Taḍapatta-bhūshanam-adāshanadharmasīla[1]-sudya(dhhām)taṃdhumaparśilāṇa-Vaṃsulīlaḥ śrī-Jānachandra u naṃdatu sūri-rāja punyoṣadāvadhi-bhūddasa-
tsāmāya (I) 41. 11Vaṣu-muṇu-tu(gu)na-saṃ(ā)va-rahe Jēshē 8stunara(va)m-Sōma-yuta-divaśe śrī-Jānachandra-gurunā pra[ju]ṣhti(ṣthī)tō-[r związku-gi-[rau Raija(ḥaih)]] || 42
30. 1379 Jēsta-sūtī[18] 9 Sōme ||

POSTSCRIPT.

On the Chāhāmānas of Naddula.

As I have referred in the preceding to the Genealogical Table of the Chāhāmānas of Naddula published above, p 83, I take the opportunity to state that Mr. Ganeshankar Vīrachand Oja has recently sent me rubbings of four inscriptions, two of which furnish a date in the [Vikrama] year 1147 for the chief Jōjala (Yōjaka), here called Jōjala, while the two others are the reign of Rāyapāla of Naddula, whose name does not occur in the Table, and for which they furnish dates in the [Vikrama] years 1198 and 1200. The rubbings do not enable me to edit the full texts of these inscriptions, but the initial lines, which contain the dates and the names of the chiefs, may be given with confidence.

1 — This inscription is at Sādri (about 13 miles south of Nadel) in the Īndhīrā district of the Jōdhpur State. It contains 11 lines of writing and commences —

L 1 Om2 svavat 1147 Vasākha-sūtī 2 Budha-vasāre mahā-
2 rāja-śrī-Jōjala-dēvēna śrī-Lakshmanavāma-prabhūtri-
3 samastadēvanām yātrākāla-vyavahārō lēkhitah ||

1. Metric of verses 34 and 35 Śloka (Anushtubh)
2. I am doubtful about the correctness of the two names, the four akṣaras at the beginning of the Pada might be read also sthādyā
d. Wrong for shad-ūṣaṇeḥ, which would not have suited the metre
4. Metric Āryā
5. Metric Upagīti
6. Metric Śloka (Anushtubh)
7. Read vṛm-Ruhūhā
8. Metric Svāgati
9. Read vṛm-Ruhūhā
10. Metric Śloka (Anushtubh)
11. Read gandhyamah
12. Metro Vasanatālahā — With the commencement of the verse compare e g Prof Peterson’s Fifth Report, p 207, v 6 taipaṭṭa bhūsamamada-rata-deśāhāndhāhī
d. Probably the intended reading was ślaḥā
d. Read vaṃsē (or Jyotśhīṣa)
13. Read gandhyamah
14. Read Jyotśhīṣa (or Jyotśhīṣa)-rūdi; and see above, p. 155
15. Denoted by a symbol.
2—This inscription is at Nadol. It contains 13 lines of writing and commences—

L 1 Ṓmē samvat 1147 Vasākha-sūda 2 Vu(bu)dha-vāsa-
2 re mahārajādhura-sāti-Jojaladevah sama-
3 sta-devānām śri-Lakshmanasvāmi-prabhutānām yātrā-vya-
4 vahāram lāhayaat yathā || . . . .

The date of these two inscriptions regularly corresponds, for the expired Kārttikāda: Vikrama year 1147, to Wednesday, the 23rd April A.D. 1091, when the 2nd tithi of the bright half ended 16 h 26 m after mean sun rise.

3—This also is at Nadol. It contains 39 lines of writing and commences—

L 1 Ṓmē samvat 1198 Śravana-vada 8 Rāvadh-adyē-bha [ma]-
2 hārāja[dhurāja]-sāti-Rāyapāladevah kalāyā-sīya[ya]-
3 rāya ēvam kālē pravartamānē .

The date corresponds either, for the pūrṇamānta Śravana of the expired Cahaṛḍaśa Vikrama year 1198, to Sunday, the 29th June A.D. 1141, when the 8th tithi of the dark half ended 3 h 11 m after mean sun rise, or, for the amānta Śravana of the expired Kārttikāda: Vikrama year 1198, to Sunday, the 15th August A.D. 1142, when the 8th tithi of the dark half ended 11 h 20 m after mean sun rise. As the date of the following inscription is correct only for the amānta month, I here, too, take Sunday, the 16th August A.D. 1142, to be the true equivalent of the date.

4—This also is at Nadol. It contains 8 lines of writing and commences—

L 1 Ṓmē samvat 1200 Bhādrapada-vada 8 Budha-ārē adyē-bha śrī-
2 Na[ḍō]ṭē samastārajāvalisamālamkrita-pājya-mahārajādhit-
3 rāja-paramēsvara-sāti-Rāyapāladevā-vyājaryē ś-
4 vam kālē pravartamānē .

The date, for the amānta Bhādrapada of the expired Kārttikāda: Vikrama year 1200, corresponds to Wednesday, the 23rd August A.D. 1144, when the 8th tithi of the dark half ended 16 h 52 m after mean sun rise.

In the Table Rāyapāla (A.D. 1142 and 1144) would have to be placed between Jōjalla (A.D. 1091) and Ālhaṇa (A.D. 1153-1161), and it is probable that he was the immediate predecessor of the latter, but how he was related to either of them it is impossible to say at present.

I may add that Mr. Ojha has also been good enough to send me some notes on the identification of Kāsahra and Nāddūlā, spoken of by me above, pp 73 and 67. On the former, which I suspected to be somewhere near Nadol, he writes—

"I would identify Kāsahra with Kāyadrām (also called Kāsadrām) at the foot of Mount Āthū, about 3 miles from the Bhūmānē station of the R.M. Railway. It is a place of considerable antiquity with several old temples. An inscription of the time of the Paramāra prince Dhārvavarsa was discovered there by me some years ago."

And respecting Naddūlā, which I had taken to be a different place from Nāddūlā, he says—

"As you think, it is quite different from Nāddūlā. It is now called Nāralāt, and is situated in the Godāvarī district of the Jodhpur State. An inscription from the place is published in Bhāvnagar Inscr. p 140 (where the date given is incorrect)."
No. 19.—INSCRIPTIONS FROM THE BASTAR STATE.


Mr. Consens in the Annual Report of the Archaeological Survey of India, 1903-04 (p. 54) opens his report on the conservation of antiquarian remains in the Central Provinces with the remarks that 'the Central Provinces and Berar cannot be said to be rich in antiquarian remains,' but 'possibly there exists many an old relic of considerable interest lying hidden away in some of the extensive jungles and little known tracts in the province, that has not come under the notice of any one capable of estimating its value.' Exactly from such a place do I draw the materials for the subject I propose to notice on.

Bastar is a feudatory state in the extreme south of the province situated between 17° 46' and 20° 14' north latitude and 80° 15' and 83° 15' east longitude, touching the Godavari and comprising an area of 13,000 square miles, all covered with dense forest and populated by the wild tribes, some of whom did not till very recently know the use of clothes. This extensive jungles has been made to yield no less than 22 inscriptions through the strenuous efforts of my friend Mr. Baujnth, B. A., Superintendent of the Bastar State. Three of these inscriptions were noticed by Colonel Glasford, Deputy Commissioner of the then Upper Godavari District, six in the year 1862 A. D. So far as is known, only one of them has been published, viz., the so-called Nagpur Museum inscription of Sömêvara. On the authority of the information supplied by the Curator of the Nagpur Museum it is there stated that the stone was brought from a village Kowthah, near Sroncha, which is inaccessible will presently be shown. It belonged to Bâsrâr, of the Bastar State, and is an important record of the predecessors of the present line of Râjas.

In order that the references to places in the Bastar inscriptions may be easily understood I append a map of the State showing their positions as also some other places possessing archaeological remains. As most of the latter have never been noticed before, a brief mention of at least some of the important ones may not be out of place here. These places are Bâsrâr, Dantewârâ, Gadhâ, Bhuralamgarh, Narayanpâl, Sunarpâl, Kurushpâl, Tirathgarh, Potmâr, Chapkâ, and Dongar.

Bâsrâr is a place of very great interest. It is 55 miles west of Jagdalpur, the present capital of Bastar. It contains ruins of many temples, the most important of which is a Śiva temple with two sanctuaries having a common mandapa supported on 32 pillars in four rows. In each of the sanctuaries there is a linga and a Nandi, and old people remember that an inscription was removed from this place about half a century ago. Another Śiva temple has a mandapa with 12 pillars in three rows, and the third is called Mâmâ bhâjî-kâ mander and is distinguished by carvings on the made walls in the shape of bells suspended from chains. Outside the Ganesâ temple there is a huge figure of Ganesâ, 17' in circumference and about 7' or 8' high. Numerous images are lying about or collected together under huts, of which the most noticeable is one of Vishnu, 4' high, and showing good workmanship. There are also some images of Mahâsurasamardini, one of which is inscribed. All the temples are of medieval Brahmanic style, most of them built of stone without lime—Dantewârâ is about 20 miles south of Bâsrâr, and in the intervening villages there are sculptured stones lying about, some of them being five-hooded cobras or interwoven snakes. Dantewârâ contains the shrine of Dantësvarî, the tutelary goddess of the present ruling family. The temple is built at the junction of two rivers.

1 Since I wrote this Mr. Baujnth has made further discoveries which will be described in another paper.
called Sankhinit and Dantkini, and is notorious as a place where human sacrifices were formerly annually offered. At least a place was pointed out to me in the innermost sanctum, close to the goddess, where they said the victims used to be decapitated. The goddess has eight arms and is represented in the act of killing the buffalo demon. She is in reality Mahishasurarnaradnt, locally known as Dantéśvarī. There are various other images such as those of Vishnu, Kārttikeya, Ganesa, etc., some of which were brought away from the ruins of Bārṣāt. There are five inscriptions here, three inside the Dantéśvarī temple, one just outside it, and another near a mud hut called Bharamgudi. There are remnants of several other temples buried in ruins. For the support of the Dantéśvarī temple, an estate consisting of several villages is attached—Bharamgarh is about 70 miles west of Jagdalpur and has three or four temples, together with remains of a fort and a ditch and several tanks. There is an inscription on a pillar, and at Pothnār, a village near Bharamgarg, there is a slab inscribed on four sides—Gaḍā is 20 miles west of Jagdalpur and has a stone temple with no idol, but built in the same style as those of Bārṣāt. About 400 yards away there is a big inscription, and a linga was found buried in a brick mound.—Narāyaṇapāl and Kurupāl are quite close to each other, the former being situated on the river Indrāvati. Near these villages are the forts of Rājpur and Bōdrā, and not far away the beautiful falls of the Indrāvati at Chitrakūṭ present a magnificent appearance—Narāyaṇapāl is only 6 miles from Gaḍā and has an old temple, an image of Vishnu, and an inscription—Sunārpaḷ and Chapāḷ are within 12 miles from Narāyaṇapāl. Chapāḷ has a number of satī pillars, several of which are inscribed—Tirathgarh also contains some temples and relics—Dōṅgar is a place where according to custom the present Rājā go to be crowned. Here one of the queens, whose finger was chopped off by royal order and who ventured to inform her father, writing the letter with the blood so wantonly spilt, was buried alive. The pit, which is still pointed out, was once disturbed by a greedy Rājā of the same family, who also brought down the temple of Narāyaṇapāl and some others in search of supposed buried treasure.

I now proceed to give a short notice of each inscription of which I possess impressions, with very brief remarks where necessary, reserving a fuller account for other papers. The Bastar inscriptions may be roughly divided into three classes, viz., those of the (1) Nāgavanṣā kings, (2) the Kākatiyas, and (3) miscellaneous. Of 23 yet discovered, ten belong to the 1st class, five to the 2nd, and the rest to the 3rd.

THE NĀGAVANṢĀ INSRIPTIONS.

I.—Narāyaṇapāl Stone inscription of Queen Gunda-mahādevī, the mother of Sōmēśvaradēva.

Narāyaṇapāl is a village 23 miles west of Jagdalpur. The inscription is on a stone slab and is in Nāgari characters, and the language is Sanskrit. It records the grant of the village Nārāyanapura to the god Nārāyanaka and some land near the Khajurī tank to the god Lōkāśvara, and it is dated in the Śaka year 1033 on Wednesday, the full moon day of the Kārttika month in the Khara samvatasara (Śaka-nirupā-kalādita dasā-sata trayaṃ śrī-mahādih Khara-samvatasara Kārtta-pauromādyaṃ Bādhravād) corresponding to 15th October 1111 A.D., and issued by Gunda-mahādevī, the chief queen of Mahārājā Dāhāvaraha, the mother of Sōmēśvaradēva and the grandmother of Kanharādvāla, who was then ruling on the death of his father (Mahārājya-Sōmēśvara-devasya iva ivaṃśa tāraka-tāraka dāhāvaraha mahārājya mahārājya Kanharādvāla-kalyāna-vyāya-rāyadeva). The dynasty claims to belong to the Nāgavanṣā and the Kādāyapa gōtra, to have a tiger with a calf as their crest and to be the lords of Bhogavati the best of the cities (Nāgavanṣā-kādāyapa Bādhravātī-pura-var-śvara savatya-bhogavatī-kādāyapa gōtra). At the end of the inscription the sun and moon, a cow and a calf, and a
dagger and shield with a lūnga in its socket, exactly of the shape in which the Lingāyatē wear them, are engraved. There is a postscript to this inscription in which it is stated that the land was given by Dhāraṇa-mahādevī, who was probably the widow of Śomēśvara, as will appear further on. There can be no doubt that Narāyanapēl is the Narāyanapura of the inscription. A temple of Narāyana is still standing there. The image of Vishnu, about 2' high, canopied by a hooded snake, is exquisitely executed.

II.—Bārsūr inscription of Ganga-mahādevī, wife of Śomēśvaradēva.

This inscription is now in the Nagpur Museum, and, as stated above, it has already been published. It is a slab 9' 2" long, 14' broad and 3½" thick, broken into two pieces, the bigger one measuring 6½' and the smaller one 2' 11". It is inscribed on three sides. The inscribed portion of each flat side is about 4½', thus leaving half of the pillar buried underground. As the whole of the inscription could not be completed within the allotted space, the remaining portion has been inscribed on the third side, on which the writing runs to the length of 31". The stone is stated to have been brought from Kovtah near Sirnoha, but the Tabuldar of Sirnoha informs me that it was never sent from that place.

The stone is indisputably from Bārsūr. Happily Col. Glasfurd has given a facsimile in his report on the Dependency of Bastar. Speaking of the Bārsūr temples he says — "In front of this temple I found a slab with an ancient Sanskrit and Telugu inscription on both sides, part of it had been broken off and was nowhere to be found. After offering a reward and causing search to be made I had the satisfaction of obtaining it. As the Telugu is of an antiquated character, I regret to say I have not succeeded in obtaining an accurate translation of the inscription. A facsimile is appended. From what I can ascertain it would appear that the temple of Mahādeva where the slab was found was built by a Rāja Śomēśvaradēva, a Nagavāmāśi Kahaṭiya, in the year 1130."

The inscription is in the Telugu character, and the language is also Telugu prose, the bhrudāvati or titles of the king being in Sanskrit and corresponding with those in the Narāyanapēl Sanskrit inscription. It records that Ganga-mahādevī, the chief queen of Śomēśvaradēva, gave a village named Kēramaruṣa or Kēramarka to two temples of Śiva (both of which she had built) on Sunday, the 12th tīthī of the bright fortnight of Pāligna in the Śaka year 1130. The two temples referred to here still exist, having one common mandapa, and from local enquiry it appears that it was from this place that Col. Glasfurd removed the slab. Although the names of the temples Viṇasomāsvara and Gangadharasvara given after the royal couple as recorded in the grant, are forgotten, a tank still remains which is called Gangāsalgar and retains the memory of the charitable queen Ganga-mahādevī. If the Somēsvara of this inscription is identical with that of Narāyanapēl, there has apparently been a mistake in engraving the date which should be 1030 and not 1130, and that is perhaps the reason why the week day does not correspond with the tīthī given there, i.e., the 12th of the bright fortnight of Pāligna, on a Sunday. According to Mr. Dikshiti's calculations, Pāligna Śūkla 12 of Śaka-Samvat 1130 ended on Wednesday. So it was concluded that the year meant was Śaka 1131 expired, in which year the tīthī given in the inscription fell on a Sunday. But on calculating the week day for the same tīthī in Śaka 1030 expired, I find that

1 Above, Vol. III p 314
2 A similar error seems to have been committed in re-estimating the Buddhist stone inscription of Bhavādeva (re-published in J. R. A. S. 1906, p 617, by Dr. Kielhorn) to Bībānpur, whereas from my enquiry in situ I found that the inscription was really brought from Bīhādaka, and this is confirmed by General Cunningham, Reports, Vol IX, p 127
3 Report on the Dependency of Bastar, 1882, p 62
it also fell on Sunday. In the Narayampal inscription it is stated that the grant of Narayanapura was made in Śaka 1033, in the reign of Kanharadeva, who had succeeded his father Sōmēvaradēva on his death. And as there is nothing to show at present that there were two Sōmēvaras, the date 1030 fits in very well. It, however, seems somewhat extraordinary that such a palpable mistake should have been allowed to remain when it could be corrected by joining together with a curved line the two ends of the Telugu I which is like an egg half-cut (at least it is so in the inscription) thus transforming the second 1 of 1130 into a zero. I am very reluctant to suppose that the engraver committed a mistake, but that he did is patent enough in this case whether we read 1030 or 1130. The village Kārāmarukā may be identified with Kōdmalāri, which is situated quite close to Bārṣur and is said to have been muṭaṭi or exempt from the payment of taxes for a long time.

III.—Kuruspāl inscription of Dhārana-mahādēvi, second queen (?) of Sōmēvara.

Kuruspāl is a village about a mile off from Narayampāl. The inscription was found built upside down into the steps of a small tank, which shows that it did not belong to the tank itself, but was brought away from some ruins, possibly the temple built in the centre of the tank, and was utilised without regard to what was engraved on it. It is in the Nāgarī character, the language being Sanskrit with very bad spellings. The object of the inscription is to record a grant of land situated near Kalamba by Dhārana-mahādēvi, who seems to have been the second queen of Sōmēvaradēva. The inscription belongs to the victorious reign of Mahā-rājadhrāja Sōmēvaradēva (Mahārājadhrāja Śrī Sōmēvaradēva-padhānu kalavāna-vyaya-rājya). The object of the inscription is to record a grant of land situated near Kalamba by Dhārana-mahādēvi, who seems to have been the second queen of Sōmēvaradēva. The inscription belongs to the victorious reign of Mahā-rājadhrāja Sōmēvaradēva (Mahārājadhrāja Śrī Sōmēvaradēva-padhānu kalavāna-vyaya-rājya). The inscription is inscribed with the name of Narayanapura and is dated in the Śaṃvatsara. The inscription is inscribed with the name of Narayanapura and is dated in the Śaṃvatsara.

IV.—Sunārpāl stone inscription of Mahādēvi, queen of Jayasimhadeva.

Sunārpāl is about 10 miles from Narayampāl. The stone is partially broken, and a part of the inscription is gone. It is undated. It records the grant of land, or, more properly, an impression against the resumption of granted land, and gives the names of witnesses before whom the gift was made, but it is not stated where. The gift was apparently made by Mahādēvi, the chief queen of Jayasimhadeva of the Nāga race, the supreme lord of Bhogavati, having the tiger with a calf as his crest. He is called Rājadhrāja Mahārāja Śrī Jayasimhadeva.

V.—The Dantēvari gudi inscription3 of Narasimhadeva.

This is another stone inscription in Telugu character found in the temple of the goddess Dantēvari at Dantēwārā. It is dated in the dark fortnight of the month Jyeṣṭha in the Śaka year 1140 (expired). In this year there was an eclipse of the sun, and the month of Jyeṣṭha was intercalary. At that time Mahārāja Narasimhadeva, the ornament of the race of the best of serpents, was ruling (Śrī bhavaya-vura-bhūṣhana-Mahārājul-asana Śrīman-Nara-simhadeva-Mahārājula rājyam). The inscription is only a fragment.

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3 Since I wrote the above, Prof. Kielhorn has kindly calculated the date for me and finds that Śaka 1030 Phalguni Sudi 13, Sunday regularly corresponds to Sunday, 14th Feb. A.D. 1109.

4 I do not think that much importance can be attached to the different birudas used in the Bārsūr and Narayampāl inscriptions. The Sōmēvaras of the former has the title āgyadhāthādēva-mahādēva, which does not occur in the latter. But then the birudas used in the Bastar inscriptions are not always the same.

5 For reading this I am indebted to Mr. Sitaramayya, one of the Superintendents in the Comptroller’s office, Central Provinces.
Of the remaining five Nāgavamsi inscriptions it has not yet been possible to obtain good impressions. They are all in Telugu. The Potmār slab seems to refer to Narmadālā and the Dantēvārā stone lying outside the Dantēvār Temple to Jayasimhadēva. The Bhairamgarh inscription contains kurus similar to those found in the Bārsūr one, and the king is stated in both to be the worshipper of Mānkyadēvi (Śri-Mānkyadēvī-deva-śripūḍa-padm-drāddhaka), which is an older name of Dantēvārī, so named by the successors of the Nāgavamsi, the Kākatiyas, although the latter claim that Dantēvārī came with them from Warangal, where she was called Mānkyēsvārī.1 This inscription is incomplete and it appears that it was never completed. The Bhairamgudi inscription at Dantēvārā appears to be the oldest of all, as its date appears to be Śaka 884.2 The Gadia inscription, apparently of Somēsvaradēva’s time, contains the usual figures of the cow and calf, Sun and Moon, Śiva, etc., the peculiar signs of the Nāgavamsi kings, although they do not seem to refer to their family crests. They are all picture imprecatory. The sun and moon represent that the grant is to last as long as these luminaries endure. Śiva is the protector against violation of the grant on the spiritual side, and the dagger and shield of the king on the temporal. The cow and calf depict the grave sin which the transgressor would commit, exactly equal to taking away the cow from the calf. This interpretation is supported by the fact that the Kuruspāl inscription has a representation of an ass associated with a pig, the imprecation being explained in the text thus, Jō (yō) anyathā karīs tasya pāṇḍa gardoṣhāh sākārī vātā (he who acts otherwise has for his father an ass and for his mother a pig).

From these inscriptions it would appear that Bastar, which has been held to have always been the home of wild animals, with almost wilder tribes, was once ruled by a people whose civilization is sufficiently evidenced by the remains of temples, some of which are of great architectural beauty. These inscriptions carry the history of Bastar back to the eleventh century A.D., when at least the central portion of the State was ruled by the Nāgavamsi kings. They apparently belonged to the Sindia family of Yelburga, whose titles are strikingly identical with those of the Bastar Nāgavamsi kings. Dr. Fleet states 3 that there appear to have been more branches than one of this family. One of these was that of Bastar, which has been hitherto unknown. These inscriptions disclose the names of five or six different kings, viz., Dhārāvarsha, his son Somēsvaradēva, and his grandson Kanharadēva, Jayasimhadēva, Narasimhadēva, and a possible Somēsvāra II. In view of the fact that half the inscriptions relating to these kings have not yet been deciphered owing to their incompleteness or want of proper impressions, I reserve a fuller discussion of the history of these kings for another occasion.

II.—THE KĀKATĪYA INSCHRIBINGS.

All these are modern ones, the oldest being those of the Dantēvārī temple at Dantēvārā, written by the rājaguru of the present family, who was a Mathila Pandit. One of these is in Sanskrit, and the other is a Mathila rendering of the same with some additions. Col. Glasford has given a very defective transcript of both in his report. They are dated in the Vikrama Samvat 1780, or 1703 A.D. on the 3rd day of Baisakh, dark fortnight. They record the pilgrimage of Raṇa Dikpaladēva to the Dantēvārī shrine when “so many thousands of buffaloes and goats were sacrificed that the waters of the Sankunt river became red like rova flowers and remained so for five days.” The Kākatiyas are stated to be Sõsavamsi,4 born of the

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1 Elliot’s Report on the Bastar and Kharondā Dependencies, 1861, p 13
2 As read by Rai Bahadur V. Venkaya.
4 In the Ekārāṇaśṭha inscription of Gaṇapati (Ind. Ant. Vol XXI, p 500) they are stated to belong to the solar race to which ‘Saga, Bhagratīsa, Baghu and Rāma’ belonged. This apparent contradiction is, however, capable of being explained. The Kākatiya king Gaṇapati had no male issue. He had a daughter named Budrāṇā, who succeeded him on the throne. Apparently she also had no male issue and had therefore to adopt her daughter’s
Pándava Arjuna. The genealogy begins with Kákati Pratáparudra, who was king of Warangal. His brother Annamrája was the first to come to Bastar, and the genealogy is continued to Dikpáladeva, whose successors being mentioned. The present Bastar family is the representative of the old Warangal family, who, having been defeated by Mūsalmáns, fled to Bastar. Combining the information hitherto available, the following list of Kákatiya kings may be made up

1. Predecessors of Annamdeva, from Professor Kielhorn's Southern List, above, Vol. VIII, Appendix, p. 18

1. Durjaya
2. Bēta (Betmarāja) Tribhuvanaśrīni, son of 1
3. Prōla (Prōśāra, Prōśākiya) Jagatākāśara, son of 2, made the Western Chālukya Tarapādeya prisoner, defeated Gvindārāja and Ganda of Mautrakāta, conquered but remanent Chōdēda, put to flight Jagāldeva
4. The Mahāmandaladevaru Radrādeva, son of 3, subdued Ḟomma, conquered Mālgudēva, burnt the city of Chōdēdaya. A.D. 1163-[and 1186]
5. Mahādeva (Māhadva), brother of 4

6. Ganasati (Ganapati) Chhalaśattganda, son of 5, defeated the Dēvagiri Yādava Sunghana, the kings of Chōla, etc. A.D. [1199-1200 to 1260-61]
7. The Mahāmandalakoravirasa Pratāparudra of Ekaśilānagari, i.e. Warangal. His general Mappud entered Kāchhī and installed Mānavira as governor. A.D. 1316

2. Successors of Annamdeva down to Dikpaldēva according to the Dantēvāra inscriptions.

1. Annamraja, brother of Pratāparudra.
2. Hāmarādeya
3. Bhārava (Bha Rāj) dēva
4. Purushottamadeva
5. Jayasimhadeva
6. Narasimhadeva, his queen Lachhami-dōi dug many tanks and planted gardens
7. Jagatēsvarāyadeva
8. Viranārayanadeva
9. Virasimhadēva, married Vadasakumāri, a Chandella princess
10. Dikpaldēva, married Ajabakumāri, of the Chandellas, visited the Dantēvarī temple in Samvat 1760, A.D. 1703

It is possible that Pratāparudra’s father may have belonged to the lunar race, and, while Pratāparudra became by adoption a Kákatiya of the solar race, his brother Annamdeva, the founder of the Bastar family, must have remained what his father was, that is, of the lunar race. Strictly speaking Pratāparudra himself does not seem to have a very strong claim to be a solar Kákatiya. He was adopted by his grandmother, whereby he became a member of her (i.e., her husband’s) race, but it can be urged in his favour that he succeeded to the Kákatiya throne, and that adoption of females was valid in ancient times (see Dattakamānḍur VII, § 80—88 as quoted by Mayne, Hindu Law and Usage, sixth edition, p. 180), whereby Ganasati’s daughter, whom her father had called his ‘son’ and had given a male name of ‘Radha’ (on which account she was called Radhamba, see Ind. Ant. XXI, p. 199) became incorporated with her parental race of solar Kákatiyas. The commentator of the Pratāparudra, who was no less a personage than the great Mallinatha’s son, explains the word thus —Kákati adha Duryogādira Ṛkānilaṅgar-eśvarācam kaladārā de Ṛkānilaṅgar-aya-ya dē Kákatiyāḥ. It is in this sense alone that the Bastar family could be classed as Kákatiyās. This would not affect their true lineage, viz., the lunar race. All this however would apply if Annamdeva was a brother of the Pratāparudra of our list. But list II with 10 kings for a period of about 400 years postulates the existence of another Pratāparudra, who probably ruled a hundred years later and lost his kingdom and his life in the battle with Ahmed Shah Bahmanī in 1484 A.D. This Pratāparudra was also probably engrafted from another family like his predecessor, in all likelihood from the lunar race to which his brother Annamdeva as a matter of national course continued to belong.
3—Successors of Dikpāladēva down to the present ruling chief, according to records kept in the Rāja's family

1 Rājpāladēva
2 Dulpāladēva
3 Daryōdēva, his brother Ajmēr Singē rebelled against him in Samvat 1836, A.D. 1779
4 Mahipāladēva
5 Bhipāladēva
6 Bhairāmadēva
7 Randrāpatāpadēva, the present chief

The family records place another Pratāparudrādēva between Naraśimhadēva and Jagadīśchayadēva, Nos 6 and 7 of Inst 2 Pratāparudrādēva, the brother of Annamēra, is stated to have had three eyes, his army was composed of nine lac archers, and during his time golden rain fell. Pratāparudrā I. was a great patron of learning, and Vidyānātha wrote a work on Alankāra, which he called after him Pratāparudrāyasādhākan or Pratāparudrāya.

The other three inscriptions are at Dongar; they are written in Hindi. Two of them are dated in Samvat 1836, or A.D. 1773, and refer to a visit of Rāja Daryōdēva in order to quell a local rebellion. The third is dated in Samvat 1928, or A.D. 1871, and records the patībhaṅgā ceremony of Bhairīmadēva, the father of the present ruler.

III—MISCELLANEOUS INSCRIPTIONS

All these are unimportant and give no historical data. Six belong to Chapkā and are engraved on stone memorial stones and, with one exception, in Nāgarī characters. Most of these have the usual marks of the sun, the moon, and the outstretched hand with figures of husband and wife. Some have got temples engraved, with the couple in the act of worshipping the jina represented there. One is found at Bārsūr on the pedestal of a goddess and is fragmentary.

No 20 — KANKER COPPER PLATES OF PAMPARAJADEVĀ

[KALACHURI] SAMVAT 965 AND 966.

By HIRA LAL, B.A., NAGPUR.

These are two copper plates which were found in an old well in the Village Tahanbāpūr, 18 miles from Kanker, the capital of the state of the same name in the Chhattisgārth Division of the Central Provinces. They are now in the possession of the chief of that state and were sent to me by his Divān Paṇḍit Durgāpārasī. Ink impressions were kindly taken for me at Nāgar by Mr. T. G. Green, Superintendent of the Government Press, and they are reproduced in the accompanying plate.

There are two different records issued at an interval of a year. Both the plates are 7¾ inches long, but they differ in height and weight, one measuring 3⅞ and the other 3¾, the bigger one.

1 This may be true in the sense that he ruled over so big a population, who, as subjects, could at any time be called out for military service. In Bastar and adjoining tracts almost every man knows the use of the bow and arrow, with which they even kill tigers. The probability, however, is that 'nine lac' was a conventional term for the highest number.

2 Ind Ant. xxi. p 168, and Duff's Chronicology of India, p 212.
weighing 6 oz and the smaller 6 oz 10 drs The former has an oblong hole at the top, measuring \( \frac{1}{4} " \times \frac{1}{16} " \), apparently for strung it with other plates. It is uniformly and sufficiently thick, and is in a good state of preservation. The smaller one is thick in the middle but very thin at the ends, so thin indeed that the commences of \( \text{svastra} \) has cut through the plate leaving holes in the engraved portion, and, similarly, at the diagonally opposite end, a portion is exceedingly worn-out leaving irregular holes there. The corners of this plate were rounded off. It has at the end an ornamental figure representing the moon. This was probably the family crest.

The average size of the letters in the bigger plate is \( \frac{1}{8} " \) and in the smaller \( \frac{1}{10} " \). The former appears to be a palimpsest. Both the sides contain minute scratches of letters of almost double the size, which are altogether illegible.

The characters in both the plates, which were written at an interval of a year only, are Nagari, and the language in both is corrupt Sanskrit prose. Both the plates were engraved by Sēthī or Sōō Kēśava, who apparently lived at Pāti (town).

There is very little to note about orthographical peculiarities. The letters ḍha, ḍa, na ḍha, ḍha, ḍa, and the figures 9 and 5 appear in a somewhat antiquated form, and the usual indifference to the use of ṝ for ś is conspicuous. Spelling mistakes there are many, they have been noticed in the footnotes under the text.

The bigger plate, which is the older of the two and was issued from the Kākāra residence, is a state document conferring a village with a fixed revenue on the village priest Lekshmiχaraśarmā. This refers to Jāparā village, but Chikhali is also incidentally mentioned. The smaller plate records the gift of two villages, Kōgarā and Ḍandālī, to the same person on the occasion of an eclipse of the sun. These transactions were made by the Mahāmandalika Pamparājadēva of the Sāvamāsā (lunar race) in the presence of his queen Lekshmiχēvī, prince Vōpadēva and eight Government officials including the minister. In the village document these officials appear as witnesses. The recipient of the villages was himself one of them.

The village document is business-like and contains abbreviations which were no doubt very well understood at that time, but are now difficult to make out. It does not indulge in genealogies. In the gift, however, we are told that Pamparājadēva meditated on the feet of Sōmarājadēva, who meditated on the feet of Vōpadēva. I take this Vōpadēva to bi identical with that of the Kanker stone inscription of the Šaka year 1242 (see above, page 124). I shall discuss this question in another paper on the Sihāwā inscription, which also gives a genealogy of this family.

The bigger plate is dated in Sāvpat 965, in the Bhadrapada month, in the Mriga lunar mansion, on Monday, the 10th of the dark fortnight, and the smaller one in the Īsvara-samvatsara, in the month of Kārttika, in the Chitrā lunar mansion, on Sunday, at the solar eclipse, the year being given in figures at the end as 966. It is not stated to what era these dates belong, but Professor Kielhorn, who has kindly calculated them for me, has conclusively proved that they refer to the Kalachuri era. The reader is referred to the postscript added by him at the end of my article on the Kanker stone inscription (see above, pp 128 and ff.), where he has fully discussed the question. The English equivalents of these dates, as calculated by him, are Monday, the 12th August A.D. 1213, and Sunday, the 5th October A.D. 1214, respectively.

The towns and villages mentioned in the plates are Kākāra, Pāti, Kōgarā, Ḍandālī, Jāparā, Chikhali and Vanikōṭta. Kākāra is the modern Kanker, where the present chief of the state resides. It is 88 miles from Rampur, the headquarters of the Chhattīsgarh Division, in which the Kanker state is included. Kōgarā has now been corrupted into Kōγerā. There are two villages of this name in the state, and for distinction one is called Deo Kōγerā (3 miles
south-east of Kanker), and the other Hät Königärâ (6 miles north of Kanker) The form: is associated with gods, and the latter with a market, which is held there. In the inscrip.: Königärâ is said to be close to the shrine of Prâkeyâvara, which has now disappeared, but is apparently left its remniscence in the suggestive adjunct Dâo which Königärâ now bears. I therefore identify our Königärâ with Dâo Königärâ. Jaupurâ is the modern Jëpârâ (Indian Atlas, quarter sheet 92, N W., Long 81° 31', Lat. 20° 28'), a village 15 miles north of Kanker and Chikhâl is about 21 miles in the same direction just on the borders of the state. It is now included in the Dhamtâri tahsil, which formerly formed part of the Kanker state. Âjâlal is probably represented by the present Ândâ (Ânjâl), 10 miles east of Kanker Pâdi cannot be identified. The same is the case with Vâpâkotâ about which it is doubtful whether it is the name of a village at all.

Plate I.

TEXT.

1 Svastâ Kâkarâ-samâvâsa râjâdharâ-rajâya-paramârâ-prajâya-ânya-ra-âgâ-
2 ma-vana(d)-ânva-prâsita-Katyâ[ya]-nâ-vara-lavda-pamcha-savdâ-âbhñamadita-mâ-hâ-yâ-
3 o-pârya-
4 mahâma[n]â[la]-smit-s[â]mpanara-jâyâ-vijaya-râjâ-tat-sammudra-râjâ Lakshmi-
5 dévi-kumara Vâpâdâya pradhâna Bhûga rârâ vai vâpâtha u sâ-ê tê rî-s-
6 vyâpaâram kurvva tvâ-
7 ahta(a)nta Jaupurâ Vâpâkotâ maryâdî-kruta grâma-patrâ-yam ga-tâ-
8 Lakshmidhârayam(ya) pradattam
9 pratâmâ satâha gaja bhâma Åcchu 130 vijaya-râja-sttamka 140 ha-la-
10 ârddha-pattam-
11 tarâ tatha Chikhâl-grâma-patrâ vijaya-râjâ-s[t]amka 150 pralavâ-pau-
12 na-pattamtarâ Anam artâ sâksaÅna bhuttarâ[nâka] gûvan[a] gau[nt, tâ]
13 Lakshmidhara [ga]ttâ 
15 mopa-rikshâ sâdma dinâ pam Vishnuśarmamâ luktam sêthi Kéśâvâ 
16 utkriñnam Pâtri 
17 pattanâ [tvâ] subham bhavatu ĩ|]

TRANSLATION.

Hail! At the Kâkarâ residence, in the victorious reign of the illustrious Mahâmanâdali, Pampañjâdâya, the king of kings, the supreme lord, the great worshipper of Śiva, who is born in the lineage of the family of the Moon, who is hailed as having obtained the 5 sounds as a boon from Kâtyâyan, who has acquired (his country) by (the force of) his own arms, with him, the queen Lakshmi-devi and Prince Vâpâdâya (sitting by his side), and while the eight officials...
Kanker plates of Pamparajadēva

I

[Kalachuri] Samvat 965

II

[Kalachuri] Samvat 966
(headed by) the munster Bhôga (?) are present on duty, this document of the village, making Jaipâra Vanaikôta the limit, is given to Gautê Lâkshmidhara Pruśtâ (the revenue was payable) at 130 (in former coins, now) 140 coins of (our) victorious reign (munt) for half the Halâ patti (share). Similarly in the document of Chhakhal village, 150 coins of (our) victorious reign (munt) for the $\frac{1}{2}$ Pralâva (Halâ) patti (share). The witnesses for this purpose (are) Bhattâchâracâ Gôvinda, Gautê Lâkshmidhara, Gautê Mahâsvara, Nâyaka Chhantâ, Nâyaka Dûnadvârâ, Sâo Pâsitâ Samvat 855, Bhâdrapada (month), in the Mrga lunar mansion (rûksha), on Monday, the 10th of the dark fortnight Written by Pandit Vishnuîsarmâ and engraved by Sethî Kêsava in the Pâdi town. Let good fortune attend.

Plate II

TEXT

1 Om Svasâ Pâdi-samâvâsa samastra-rûpâyânti-manâlambuksa-tâ-sômamavan [sûrvaya]-

2 man[d*]alika-srimad-Vôpadêva-pâtâyânti-parama-bhâttâraka-mahaman[d*]âlik a
[slî]mat-Sômarâ-

1 This is another ambiguous phrase capable of various interpretations. It is possible that the executors meant to convey that the boundaries of Jaipâra Vanaikôta were duly marked out on the spot before the document was given to Lâkshmidhara Vanaikôta, which is another troublesome word. It may have been the name of a village in the vicinity of Jaipâra and may have been used as an adjective to distinguish it from other villages of the same name. Similarly, people talk of Dôri Nâharâ, meaning that Dôri which is near the village Nâharâ, to distinguish it from another Dôri. There is a village in Kanker called Phârakhôti, which is probably a corruption of Paraikôta, and on this analogy, it may fairly be assumed that there is nothing extraordinary in the name Vanaikôta as denoting a village. It is, however, equally probable that it was no village, and that Jaipâra had this adjunct because there existed in that village a nâmâ kotta, or "traders' fortress," which is a fortified place probably made by Banjôar for storing grain for transport. In olden times the Banjôars are known to have carried even guns for protecting themselves from plunder. Jaipâra may have been one of their central depôts, which they fortified, and the village therefore came to be called Jaipâra Vani[k*]-kotta. It is not necessary that the Banjôars alone should have done this. There may have been other traders who might have built a fortified place, but as this part of the country has been and is a favorite resort of these wandering traders, it is more likely that they should have built such a depot. Numerous examples of such adjuncts may be cited. Thus, there is a village Bôrd in the Saôgar district. It has got Hindu tombs called Swôs and hence people call it Bôrd Sarasgaon. In fact the adjunct has gained such prominence that the real name Bôrd is almost allowed out, and only Sarasgaon is regularly used. Similarly, Hirdânagar-Gârakhôti, well known as Gârakhôti, derives its name from the construction of a fort and rampart, the original principal village being Hirdânagar, which a Bundéla chief Hirdé-Shah founded in his own name.

2 The village priest is still called Gautê in Kanker and Bastar States.

3 Lunes 4 and 5 are so obscure as to make their translation extremely doubtful. There can be little doubt, however, that they relate to the fixation of revenue of the villages mentioned, in the coins of the reigning prince. Whether the old revenue in respect to the village to which the transaction refers, was 130 tankas, or the old, 190 tankas were equal to 140 new coins is not clear. While executing the present document opportunity was taken to revise the revenue of another village, Chhakhal, for which another grônapatra or document existed, and the revenue was fixed at 160 new tankas. It appears that the Chhakhal document was not near at hand, and that seems to be the reason why blank space enough to fill up 3 figures was left out between the words Chhakhal-grônapatra and Pûjaya-rûgatâska to be filled up afterwards. But once omitted nobody cared to fill it in, the matter not being of great importance, as the old rental was superseded by the revised amount which was then afterwards payable to the State. The fact that this record is a palimpsest seems to show that the fresh transaction was a matter on revision under the new régime of Pampârapadêva, and apparently the old record, which had become useless, was beaten out and the new one was inscribed instead. The words sarâha goa bhâma dôhâ appear to be some local technical term, which was used in fiscal matters and was well understood at the time, but so far as my enquiry from local sources goes, it has not survived and it is not now used in State transactions. The matter, however, is not of great importance and does not affect the historical information inferred from the record.

4 49ôra are plots of land in a village and the Halâ or Halâ patti was apparently one cultivated by the Halâ, an aboriginal tribe usually found in Kanker (see above note 5, page 124).

5 Expressed by a symbol. 6 Read "many abhîrûta. 7 Read -vamidâvaya. 8 Read -mahdmanâlîka.
place occurs as Karral on the Indian Atlas sheet 92 N E, Lat 82° 50' and 20° 17'. The plates have now been deposited in the Nagpur Museum.

There are three copper plates, each measuring $5\frac{1}{2}'' \times 3\frac{1}{2}''$. The first is inscribed on one side only. Traces on the other side show that the plate has formerly been used for another inscription. The plates are quite smooth, and their edges have neither been fashioned thicker, nor raised into rims. They are in an excellent state of preservation. About 1" from the middle of the proper right margin, each plate has a hole, about $\frac{7}{16}''$ in diameter, for the ring on which the plates are strung. This ring is oval, $3\frac{1}{4}''$ long and $2\frac{1}{16}''$ broad. It had not been cut when the plates were sent to me.

The ends of the ring are secured in a circular seal, about $3\frac{1}{4}''$ in diameter. It is identical with that described by D. Fleet, Gupta Inscriptions, p 196. Its upper part shows a representation of a standing Lakshmi facing full front, on each side of her an elephant is standing on a waterlily, with its trunk raised above her head. In the proper right corner there is an expanded waterlily, in the proper left corner a sāṅkha.

The seal has been subjected to fire, and the legend could not be made out when I received the plates. It has, however, proved possible to clean it, so that it can now be read with certainty. It therefore also makes it possible to decide what the legend must have been on the corresponding seal published by Dr. Fleet, which is quite illegible.

The weight of the three plates is 1 lb 2 2 oz., and of the ring and seal 1 lb 2 oz., total 2 lb 4 2 oz.

The size of the letters is about $\frac{1}{4}''$. The character is the same box-headed variety of the Central Indian alphabet as in the copper plates of the same krūra published by Dr. Fleet, Gupta Inscriptions, pp 195 and ff. The long variety of ī is denoted by a dot in the middle of the base of the circle denoting ī, and usually not in the centre of it as in the Arāng plates of Mahā-Jayaśrī. In nor in the right side of it as in the Raipur plates of Mahā-Sudēva. The separate sign of the cerebral c occurs in chāṭāṣmāṇam, I 1, and the final form of t in vātāṣṭ, I 18, and vāsāṭ, I 19.

Note also the use of one and the same sign to denote a stop in I 5 and the visarga in I 4, etc. The compound ngḥ occurs in Drōnasimhāna, I 28, and ṇāḥ in kāśchānam, I 17, mahāmatāśa-choṭhrēśāṇa, I 21, and, falsely, in dāñḍaḥ=ojiḥrēśāṇa, I 22.

The numerical symbols for 2, 20, and 9 occur in I 22.

The language is Sanskrit. The legend on the seal and the usual imprecatory stanzas, here attributed to Vyāsa, are in verse. The remainder of the inscription is in prose. As regards orthography we have to note the doubling of k before r in vaḍkrama, I 1, the similar doubling of dh before y in anuddhāyātā, I 3, the doubling of a consonant after r in saṅgṛā, I 18, visṛjntyā, I 8, saṅyamaḥ, I 16; dharmān and dharmma, I 13, sārya, I 16, saṇva, I 8, hētur=vasu, I 3; dhāraḥvāsmaṇaḥ, I 16, bāhuḥvāsmaṇaḥ, I 19, the form saṅvatsara, i.e. sāṅvatsara, I 22, the use of the dhyāniya in yah=kāśchānam, I 17 (but-raṣṭah keṣān, I 4), of the upadhāniya in -pradaḥ paraṁa-, I 3, Śāntalakayāḥ pratvārāṇa-, I 5, etc. The visarga is usually replaced by s before hard dentals. Before the stop, however, we find bhāmāḥ tasya, I 20, -srauktaḥ tē, I 10. A superfluous amsvāra has been added in bhāṃspāṃ, I 12. Trs and trs have been interchanged in pūtra-, I 3, and tridāta-, I 6. Note finally the forms tāmbi-a, I 10 and 23, Drōnasimhāna, I 23, and the use of the genitive in Visṇuvaṁśa, I 10.

The inscription is one of the Rāja Mahā-Sudēva, and it is dated in the second year of his reign on the 29th day of Śrāvanā. The engraver was Drōnasimha, who also occurs in

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1 Gupta Inscriptions, pp 191 and ff
2 Gupta Inscriptions, pp 196 and ff
Mahâ-Sudêva’s Rapur plates

Like this latter inscription and the Āriang copper plates of Mahâ-Jayarâja, our inscription was issued from Sarabhâpura, and it states that the illustrious Mahâ-Sudêvarâja, whose two feet are washed by the water which is the flowing forth of the lustre of the crest jewels in the tufts of the sinamatas who have been subjugated by his prowess, who is the cause for the removal of the parting of the hair of the women of his enemies, who is the giver of riches, of land, and of cows, who is a devout worshipper of Bhangavat, who meditates on the feet of his mother and father, issues the following order to the householders living in Navanaka and the neighbouring Sambilaka, in the Kshitminda ahâra. Do it known to you that these two villages, which assume the happiness of the abode of the king of gods, have been bestowed by a copper charter on the Vaisnavas Vicnusovâmin, of the Nânsika gôtra, for as long a time as the world endures, having the terrible darkness dispelled by the rays of sun, moon, and the stars, together with their treasures and deposits, not to be entered by district officers and soldiers, free from all taxes, for the purpose of increasing the spiritual merit of our parents and ourselves.

The date of our inscription cannot as yet be settled Mahâ-Sudêva is the same who has issued the grant published by Râjendralâla Mitra and Dr. Fleet. According to the legend of the seal he was the son of a certain Mânamâtra, who in his turn had risen from the Prasana-ârâca, i.e., who was descended from Prasana, probably his son.

Neither Mânamâtra nor Prasana are elsewhere known. Mânamâtra can perhaps be identified with Mânanka, “the ornament of the Rasatrâkutâs,” who is mentioned in the copper plates of Abhimanu of Mânapura edited by Professor Hultsch. This Mânaska had a son, Dèvarâja, who might be identical with Sudêvarâja. In support of this hypothesis it may be mentioned that matâ and naka are both stated by lexicographers to mean ornament. On the other hand, the alphabets of the two inscriptions differ, and thus, in addition to the difference in the names, makes the identification very doubtful.

Of the geographical names occurring in the inscription Sarabhâpura also occurs in the two other grants by Mahâ-Jayarâja and in the Āriang plates of Mahâ-Jayarâja. Navanaka may be the present Nahnâ, the Nâmâ of the maps, three miles south of Kharâ. We do not know anything about the location of the remaining geographical names of our inscription, Kshitminda and Sambilaka. They should be looked for in the neighbourhood of Kharâ.

TEXT

First Plate

1 Svast [**] Sarabhapurâd-vikram-dpanata-samanta-makanta-chudâmami-
2 prabhâ-prâsaâb-âmba-chôta-pâda-yugalô îmni-villâmni-simant-bddhârana-
3 hêtur-vvasu-vasundh-gô-pradâh-paramabhâgavato mâtâ-pitrâ-pàd-anûdhâyâ-
4 tâ-sri-Mahâ-Sudêvârâja Kshitminda-thâriya-Navanaka-êtat-pravâsâya-
5 Sambilakayôh-prâtvâs-kutumnh-samâjâ-payati || Viditam astu

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1 Gupta Inscriptions, pp 196 and ff
2 Ibid. pp 191 and ff
3 For the meaning of chôta compare Dr. Vogel in Archaeological Survey of India, Annual Report, 1902.
4 J. Beng. A.S., Vol. xxxvii, Part 1, 1897, pp 166 and ff
5 Gupta Inscriptions, pp 196 and ff
7 The Commissioner of Rapur now informs me that the plates were actually found in Nahnâ, and that the local authorities are inclined to identify Sambilka with the present San Duli or Sandobil, a village adjoining Nahnâ.
8 From the original plates.
9 Read dhauta
10 Read puri
Second Plate, First Side.

vo yathāśambhūrtatadāgraśāversaṃayam tāravās-paṇa-sadana sassa-pratnikhāhāka 10
yavai.
7 dyaṅvāsāṃ tarā-kannā pratiṭhata-ghorāndhakham jagad-avatāraḥ러 tavad-upa-
8 bhogyes-ṣamudha-sopanādhi-śastra-bhāṣa-pravāśya-saiva-kara-viśnu-ju
9 to maṇipūtra-āśmanāḥ-cha pany-ābhivuddhayā Vājusamayā-Kṣitikā-śagātra
10 Vishnusvāmīnām-trīsvaraprāsanānāmsaṃśhitāḥ ["1] Tāṃ yāyaṃ-ovam-ūpalaḥbhīṣyaṁ-asya-2

Second Plate, Second Side.

11 jñā-svarava-vidyāyā bhūvā yathāchitam bhāga-bhāgam-ūpanayantasākham prati-
12 vatsyasāḥ ["1] Bhavasyaḥ-cha bhūṃpāmaṇā-anudasaṃayati [""1] dūnād-v=
13 nāma-yānā prairnā dharmāmśu nmeḥa-ābhayā pravaddantu dharmā[m"1]
14 ya svānādhyā-kula-vataya dattām bhuvam bhuvata vo maṇi-va
15 Tād-bhavādhiṇā-apy-esa dattar-anupālayitavya ["1] Vyāsa gitam-cha-utma
slokāmē.

Third Plate, First Side.

dūnād-taḥ || Agnīś-āpataya[m"1] prathamam suvaramaṃ bhūt-vvasiṣhata
sūrya-
sutās-cha gàvah ["1] dattās-trayas-tena bhavanti lōkā yah-kāṇchanaṃ gūm
cha maṅgla-cha da-
18 dyaṭ [""1] Śaṅkara-sahastāni svargge mōdati bhūṁdaḥ ["1] śaṅkha-bhūta
19 cha-maṁmatē cha tāṇy-ōva naraṃ veṣa [""1] Bahubhin-śvasambhā datta
19 añabhi-
20 s-Saṅkara-ākṣibhū ["1] yaśya yaśya yadā bhūtan tasya tasya tadā phalaṃ ||

Third Plate, Second Side.

21 Svadattamā paratattamāḥ ya tatnād-rakṣa Yadhūshthura ["1] mahim-mahimataḥ=
chchhāṣṭha
22 dānāḥ ["] oṣ-ṣchhṛyeḥ-anupālanamiti [""1] svamakhāpyayā savvatsara10 2 Śrāvana
du 20 9
23 utkiranam tāṃbrāśāsanam Drūnasanghēna.

Seal.

Prasanna-brhannava-sambhūta-Mānasmatrā-indu-jañmanāḥ["1] Śrīma[t-Sudēja]varājasya sthūram
jagati [āśanam].

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1 The engraver originally wrote "dānāḥ-["], but corrected it to "dānāḥ-["] The gender in the
following is wrong.
2 Read tr.
3 Read -kaṃsaka
4 Read bhūṃpāmaṇā [""
5 The "" has been added below the line.
6 Metre Śloka,
7 Metre Śloka
8 Metre Vasantatilaka
9 Metre Indravyāvahā
10 Read savastāra.
No 22—NOTE ON BHUJABALA MAHARAYA

BY R SEWELL, I.C.S. (Retired)

In Vol VIII 122 ff Mr H Krishna Sastri, B.A., publishes an inscription of the Kalasa chief Bharavava II at Karkala in the South Canara district of the Madras Presidency, and in the course of his discussion on the history of the family quotes Mr Roe's Mudgere Taluk inscription of AD 1516 (Mg. 41). His comment on this is as follows—"This inscription supplies the interesting information that, during the reign of the great Krishnaraya of Vijnanagara, Bhuyabala-Maharaya led a campaign against the Tulu-rajya, and was encamped at the bhramavasa in Mangalur. Bhuyabala-Maharaya, who led the campaign, must be identical with Krishnaraya's elder brother 'Busbalrao' mentioned on p 110 of Mr Sewell's Forgotten Empire, etc." There seems to be a mistake here. Firstly, I note that Mr Roe does not consider the word Bhuyabala in the passage in question to be a proper name. The passage runs—Vijnanagara bhuyabala maharaya Tulu raja male danda bandu, and is translated by Mr Roe—"The mighty (bhuyabala) Maharaja of Vijnanagara having come against the Tulu kingdom with an army." Here there is no ruler or leader named "Bhuyabala Maharaya." Secondly, the leader of the army could only have been Numz's "Busbalrao," elder brother of Krishnadéva Raya, if the date of this expedition to the Tulu country were referred to a period at least seven years earlier than the date of the inscription, because 'Busbalrao' had died when Krishnadéva was placed on the throne in AD 1508. It is possible that the expedition did take place before Krishnadéva's accession, and it is equally possible that it may allude to Krishnadéva Raya's own exploit shortly after he came to the throne, when he, or his generals, reduced the Ganga Raja of UmmatPUR in Mysore. The mention in "Mg. 41" of Krishnadéva Raya's supreme sovereignty over the Kalasa country during the chieftainship of Immach-Bhararasa-Odayar gives us no clue to the date of the Vijnanagara army's march to Mangalore, for this may have taken place at any period before the date of that chief's grant, viz., Sunday, July 13, AD 1516. But what is quite certain is that the leader of the army referred to could not have been Krishnadéva Raya's elder brother, whom Numz called "Busbalrao," during, as stated by Mr Krishna Sastri, the reign of Krishnaraya, for it was "Busbalrao's" death, according to Numz, that placed Krishnadéva on the throne.

At the date of the grant Krishnadéva was conducting his decisive campaign in the east, and had captured Konadvidu three weeks earlier, viz., on June 23rd, AD 1516.

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No 23.—RAJAPURA COPPER PLATES OF MADHURANTAKADEVA.

[ŚAKA] SAMVAT 987

BY HIRAL LAL, B.A., NAGPUR

The discovery of this first copper plate inscription in the wild Bastar State of the Central Provinces is the result of the zeal with which Ras Bahadur Baynath, B.A., the Superintendent of
of the State, set himself to make a search for the antiquarian remains in that little known and remote quarter, at my request Mr. Baunath has been richly rewarded for his efforts, for, in addition to the present copper plates, he has discovered more than twenty new inscriptions in Sanskrit and Telugu characters, of most of which he has sent me ink estampages and tracings I have deciphered several of them and they will in due course appear in this Journal. I begin with the copper plates, as this is perhaps the most ancient Sanskrit inscription yet found in Bastar. Mr. Baunath placed the plates in the possession of a Brahman named Gangadhara Pahni of Kawadganj close to Rajapur. Gangadhara received them from his sister-in-law, who found them buried in a field at Nakhari, sixteen miles from Rajapur.

There are three copper plates, held together by a ring, soldered into what was apparently the lower portion of a seal, which had been broken off. Each plate is about $10\frac{3}{4}$ x $5\frac{1}{4}$" and they weigh $28\frac{1}{2}$, 30 and 35 tolas, respectively the weight of the ring being 20 tolas. The plates are smooth, sufficiently thick, and in an excellent state of preservation. They are inscribed on both sides, except the first one, which is inscribed on one side only. Mr. T. G. Green, Superintendent of the Secretariat Press, Nagaon, kindly took for me impressions, which are reproduced in the accompanying plate. The plates are numbered 1, 2, 3, on the margin, which was apparently left to prevent the ring holes from coming in between the written lines. The word hit has been engraved in the upper margin of the first plate, over the figure 4.

The second side of the third plate is inscribed with beneficent and imprecatory figures. 12, 12 hands in a row at the top, beneath which there is to the proper left a cow with a bell attached to her neck, and a dagger and a shield beside her feet, a floreted linga in the form of a vasika in the middle, and a woman pursued by a donkey to the proper right, with the figure of the sun and the moon over it. My interpretation of these figures is as follows — The hands are uplifted, apparently as an expression of benediction on the donor, and they are twelve, probably because there were 12 pâtrâs or donors referred to in the inscription. The cow is apparently drawn to remind us that whosoever appropriates the gifted land, will have to reap the same consequences a cow's curse can produce, or will fall into the same calamity as a cow is in when deprived of her calf. Siva is shown as the protector against aggression on the spiritual side, and the ruling king's dagger and shield on the temporal. The sun and the moon indicate that the grant is to last as long as these luminaries endure. Lastly the obscene figures of an ass associating with a woman is a vulgar imprecation implying that the transgressor of a gift should be so low-born.

The inscription is in the Nagari character. The average size of the letters is $\frac{2}{15}$. They are well formed and clearly written.

The language is corrupt Sanskrit, and except the beneficent and imprecatory verses, which are inserted in a somewhat disconnected manner, the remainder of the inscription is prose. In fact, the whole composition is disjointed, and there are several grammatical slips and spelling mistakes.

The most noteworthy orthographical peculiarities are the representation of the initial with two dots and a stroke underneath, resembling the Nagari figure 2 (ll. 13, 16, 23 and 30). The anusvāra is put at the side of the letter and is represented by a dot with a kāla underneath (ll. 2, 4, 5, 6, 8, 10, 12, 13, 15, 16, 17, 18, 20, 21, 22, 25, 26 and 27), but in several instances it is also represented in the ordinary way by a dot on the top of the letter (ll. 1, 3, 4, 7, 10, 12, 14, 16, 19, 20, 21, 22, 23, 24, 26, 28, 30, 31 and 32). One top stroke representative of the mātri.
of ḍ, ṣ, ṣ, and ṣ is exhibited by a vertical stroke placed before the letter to which it is attached—a practice which is still followed in the Bengali and Oriya writing, but exceptions may be found side by side, where it is placed on the top of the letter according to the practice now followed in writing. Thus, in line 12, the ḍ of Madhurantakaḍëva has a top, while the very next ḍ of Kannuradëva has a vertical stroke preceding the letter ḍa. The latter form, however, predominates, the exceptions being found as regards ḍ in II 2, 4, 10, 11, 12, 21, 26, 29 and 31 and of ḍ in II 1, 19, 31, and 32. A ṣ has been used only once, in line 8, and an ā twice, in lines 11 and 26, and in each case one of the top Ṣtris has been represented by a vertical stroke preceding the letter to which it is attached. The letters ḍha, ḍha, ṣa, and ṣa, invariably appear in their antiquated forms. The letter ṣa is used throughout for ṣ, and ṣ for ṣ, except in the solitary instances of ṣa in II 3 and of ṣ in II 12 and 29. Ṣa is used for ṣa in II 20, 26, and 27. ṣa is used for the vowel ṣa in II 8, and ṣ for ṣa in II 6. In line 8 kaṇavaḥ for kaṇavaḥ is a spelling which occurs in other inscriptions. It represents the actual pronunciation of the vernacular word—a pronunciation still kept up in the Chhattisgarh division, of which Bastar forms part.

The object of the inscription is to record the grant of Rājapura village, situated in the Bhūmarakotya mandala, to one Medipotta or a Churukkāra Medipotta and his descendants, together with 70 gadyānalakas gold. The grant was made by the king Madhurantakaḍëva, who belonged to the Cauḍhmaka family of the Nāga (Cobra) race. The inscription is dated in the [Śaka] year 987, in the Parābhava samvatuṣṭa, on Wednesday of the bright fortnight of Kārttika month. Although the ṭhā has not been given, there is a most minute description of the moment of the grant, the nakṣatra being stated to be Anurādhā, the ṣaṇga to be Saubhāgya and the ḍha to be Gara. From these data the exact date has been kindly calculated for me by Professor Kielhorn, who says—

"The date for Śaka 987 evoked corresponds to Wednesday, the 5th October A.D. 1065. On this day the third ṛiku of the bright half of Kārttika ended 9 hours 17 minutes after mean sunrise, and the nakṣatra was Anurādhā and the ṣaṇga Saubhāgya. The second half of the ṭhā was the ḍha Gara. But the Jupiter's year is not quite correct. By the southern system it should have been Visvavasau and by the northern luni-solar system Flavanga and by the northern mean sign system Kāla. The mistake is the same as in the first Kānakas' plates."

The purpose for which the grant was made is somewhat obscure. I take it to be a compensation for supplying a victim for human sacrifice. Before proceeding to show how I arrive at this conclusion, it may be stated that in Bastar and the adjoining tracts human sacrifices were rampant about seventy years ago. It is notorious that human victims were offered to the goddess Dantēvārī, enshrined at Dantēwar in the Bastar State. Colonel Macpherson of the Madras Army, who was appointed agent for the suppression of Merah sacrifices and female infanticide in the hill tracts of Orissa, which Bastar adjoins, says:—"In the worship of Tarn Penu or Earth Goddess the chief rite is human sacrifice. It is celebrated as a public oblation by tribes both at social festivals held periodically and when occasions demand extraordinary propitiation, such as the occurrence of an extraordinary number of deaths by disease or by tigers, or should very many die in child-birth, or should the flocks or herds suffer largely from disease or from wild beasts, or should the greater crops threaten to fail, or the occurrence of any marked calamity to the families of the tribal chiefs. Victims are called Merah and are acceptable only when they have been acquired by purgāha or were born as such. That is, of a victim father. Victims are generally supplied to the Khonds by men of the two races called Panwā and Gahungā, who are attached in small numbers to almost every Khond village for the discharge of this and other peculiar offices. The Panwās purchase the victims without difficulty or kidnap.

1 Comp. Dr. Greswell in J. R. A. S. 1897, p. 1057.
2 Gadyānalaka is a weight = 32 gadyā. See Yājñavālkiya III. 258.
3 Above p. 129.
them from the poorer classes of Hindús, procuring them either to the order of the Khonds or on speculation, and they moreover constantly sell as victims their own children and children of whom as relatives they are the guardians Khonds when in distress, as in times of famine, also frequently sell their children for victims, considering the beatification of their souls certain and their death for the benefit of mankind, the most honourable possible. The Merah grove, a clump of deep and shadowy forest trees, usually stands at a short distance from the village by a rivulet which is called the Merah stream. It is kept sacred from the axe and is avoided by the Khonds as "haunted ground." Bearing these remarks in mind, I now proceed to examine in how far they can throw light on our inscription. The staves in the above extract are mine, and they should be borne especially in mind, while considering what follows. In 11. 26 to 28 it is stated that "no body enters the chhursprabandha. There is no place for the preceptor of yâgmiss. For this purpose this village is taken with a view to do good to all living beings." From this it is plain that the grant was not made for any spiritual purpose such as the increasing of the religious merit of the king and his ancestors, but with a practical earthly aim, viz., in order to secure the welfare of the general public including cattle and other animals. The grant was not made to a Brâhmana, but to a Mâdhipata (11. 12 to 14) who is styled "Pâtra 12," and to whom 70 gadyânakas gold were given in addition to the village, with the usual consent of the king, the queen, the prince and officers of State as stated in the grant, evidently in order to make the transaction an out-and-out purchase. Had the donors been a Brâhmana, we should have expected a mention of his parentage, gôtra and caste, but no such information is forthcoming in this grant. In 11. 25 Mâdhipata is called chhurbikara, which is probably used in a technical sense having reference to the chhursprabandha referred to above, and not in the ordinary sense of a knife-maker (blacksmith). I am unable to say what chhursprabandha really means, but from the context it appears to stand for something like narabalasprabandha, apparently on account of the great importance of the chhun or knife in the sacrifice.

With regard to the epithet "12 pâtra," I am inclined to believe that Mâdhipata, whether this word is a proper name or the name of an office, was the head of the 12 persons employed in the work of procuring victims. So late as 1884 A.D., when an investigation was made in Bastar in connection with kidnapping persons for sacrifice, it was believed that there were 12 villages given rent-free to kidnappers of 12 families, with whom the stipulation was that in case they could not procure victims from elsewhere, they must supply them from their own family in consideration of the free grant they enjoyed. Of course the existence of a grant for such a purpose could not be proved, as the sacrifices had been stopped long before the institution of the investigation. But the tradition of 12 families of mellahs or kidnappers of victims is significant and points to a practice which evidently existed in the days of these sacrifices. I am further inclined to think that Mâdhipata was an office, Mêdî being the same as Меля or Mellâ vulgo Mellah or Malta, the word pôta, which in Telugu means a sacrificial victim, being dropped for

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1 The Kalâki Pardana says —
   If a human sacrifice is performed without the consent of the prince, the performer incurs sin (see Bhubuddhyda in the Asita Researches, Vol. V p. 383)
2 [The text has chhursprabandham, which might perhaps be translated "killing with a chhur." —S K]
3 [The passage in question (11. 14) can also be translated,—"Receivers 12 Mâdhipatas, in their land properly was received." The Chhurbikara of 11. 25 would then be a special Mâdhipata.—S K]
4 Capt. MacVicar says —
   "The Merah offerings, whether so called Tokh Poojah or Noroboli (Narbalis), is essentially the same in object as the boîs (ball) of the Doorga Poojah, and to this day the ritual of the Khond is annually celebrated by the Boromoo or Mellâ Pater (Pâtra) at Porsamari, the capital of Chhuma Kinnedi, on the conclusion of the Dassera festival—a rite now being substituted for the more precious vâtum." Mark the staves, which are mine. (See Report by Capt. MacVicar, 1851, in the History of operations for the suppression of human sacrifice in the hill-tracts of Orissa, 1854). It would appear that Mellah (the procurer) and Merah (the victim) were identical terms, the procurers being regarded in
the sake of brevity it will now appear that the grant gives sufficient indications pointing to the procuring of a human victim. The village is secured as the residence of the preceptor of the jūgans, who of course dwell in a haunt place, which is naturally avoided by others. The victim is obtained by purchase, with the mutual consent of the king and his subjects, the grant is made to non-Brahmanas, the likely persons to take part in such a ceremony, and all this is done for the purpose of dayā and dharma to all living creatures. Having referred to these main points, I pass over the minor ones which lead to the same conclusion, that this grant was made in favour of procurers of victims for human sacrifices. If therefore the purpose of the grant is really what it appears to be, then I fancy this is a unique record and no similar inscription has hitherto been discovered.

Some remarks about the dynasty of the king mentioned in this grant will be found above on pp. 161 and ff., where I have dealt with the inscriptions of the Nāgavamsi kings found in Bastar, most of which are not yet published and which I propose to edit in due course as intimated before. The dynasty is clearly related to the Sinda family of Vaiśeṣika. Though styled “Lord of Bhāgavati, the best of cities,” Madhurāntakādēva appears to have been a Madhajulo (feudatory chief), as the verse in ll. 22-23 shows that his rāja was limited to Bhūmarakotīya, which is described as a mandala in 1.15. He belonged to the Chhindaka family, one of the 36 Agnikulas' mentioned by Chand Barda, the court poet of Paśṭavīrāja.

With regard to the localities mentioned in the record, Rājapura is identical with the present village of the same name, 22 miles north-west of Jagdalpur (the capital of Bastar), on the bank of the Indrāvatī river. There are ruins of a fort there, and it is believed that it was once a royal capital. The present Rāja family also dwelt there for some time Chakrākotīya is, I feel little doubt, the town mentioned by the Kashmiran poet Bihana in his Vikramāntakādēvacharitra, in which he records that Vikrama as yuvārāja set out on a series of warlike expeditions, with the permission of his father. He repeatedly defeated the Chōlas and plundered Kāśichī. He assisted the king of Mālavā in regaining his kingdom and carried his arms as far north as Gauda and Kāmarāpa. He attacked also the king of Śrīmala or Ceylon, destroyed the sandal wood forests of Malaya Hills and slew the lord of Kārāla. He finally conquered Gāngakunda (IV. 21), Vengi (IV. 20) and Chakrākotī (IV 30). After having accomplished these brilliant exploits Vikrama turned homewards, and, on coming as far as the Krishnā, he was suddenly disquieted by the news of his father's death. Dr Buhler remarks that “Bihana's rhapsodic treatment of this portion of Vikrama's career makes it impossible to determine the chronological order of these wars. Only so much may be considered certain that his last exploits were performed in the south, as he came on his homeward march to the Krishnā.” There can be no doubt about these exploits of Vikrama. They were, as related above, the conquest of Gāngakunda, Vengi and Chakrākotī, and at least these seem to have been conquered in the order in which they have been mentioned. Gāngakunda was the Chōla capital, situated in the north-east corner of the Trichinopoly district, whence Vikrama proceeded north to Vengi, the country between the Krishnā.
and the Godavarī. He apparently crossed the latter and raided the country of Chakrakota and then wended his way homewards. This occurred just a few years after the present grant was made (1065 A D), in as much as Vikrama became king in 1076 A D. Many a southern king likewise raided this somewhat weak power, which must accordingly have been situated near to their kingdoms. Therefore Chakrakota was not near Dhārā, as some scholars have supposed, but was contiguous to Vēṅgōt, being situated in the present Bastar state. I think the confusion with Dhārā is due to the fact that Chakrakota had a king named Dhārāvarsha (which has been apparently wrongly interpreted to mean 'king of Dhārā'). In an unpublished inscription found at Kurusplā, a place close to Rājapurā, there occurs Chakrakottārāvarānām kula-alam karishn̄uk... samabhavād Dhārāvarhānu mārēvarahā. The Nāyakapāla inscription also mentions Dhārāvarha, whose widows Gunda-mahādevi gave away the Nāyakamplā village in her grandson's reign in the year 1111 A D. The name Chakrakota probably survives in the present Chitrakota or Chitrakota, 8 miles from Rājapurā. Bhranarātātāya was possibly an alternative name of Chakrakota, which seems to survive in Ghamara, a name given to the fall of the Indrāvati at Chitrakota.

TEXT

First Plate

1 Ṣabaḥa pharānam-a-kurma-nikar-avahānasām-Nāgavāms-o-
2 dhāva-Bhūgavati-pura-vai-āvāra 6 visadāya-patru-pataha-gām-
3 bāhā(bh)īya-dhvan-lamkārī[2-2](dh)ās-dus-āmarālārdhanā[2-2](dh)āvyagha-lām-
4 ohn(ā) Chase-kula-tālaka-khānma-bhāskara (ii) māh-μahμ-
5 svara(svara)-ĉaṭana-kalama-sēvi-kumāka-pumja-pū[1-1] jarita-bhra-
6 marīyamana(na) (ii) surapati-vauppta-dundubha-tūravya-rav-o[1-1] trā-
7 sit-aṭ-chakra cilāvha-jōyē[3-3] (ii) avast-ōpari-lavha-lamva 10-
8 kumvala-kadaḷ(i)(i)-dvāpa[1-1] samkha-āka-sadv-dhunamātita siṃta nri. 13-
9 pa kāl-ātita-sa[1-1]vat 987 nava sata-satīā-sapta 13-

Second Plate, First Side

10 varasha[4-4] parabha-samvatum-abhyamata-kārtika-māsa-sukla-paksha[1-1] vudha-

1 The first raid so far as is known appears to have been made by Vijayaditya III of the Eastern Chalukya line, who ruled between 844 and 888 A D. He burnt Chakrakota (above, Vol IV p 226). Then the Chōla Rājendrā Chōla I (A D 1011-33) took Sakkara Lōṭam (South Ind. Soc. Vol II p 108), while one of his successors, king Viraṅjendrā I, claims to have crossed the Godavāri, passed through Kalinga, and advanced against Chakrakota (ibid Vol III p 70). Next the Chōla Ling Kōḷōtunga, yet a youth, won his first laurel in battle against Chakrakota. This happened prior to 1070 A D and is mentioned in the Tamil poem Kalingpati Āraṇa (X 24), and also in inscriptions (see e.g. Ind. Ant. Vol XXI p 226). Vikrama was probably the fifth raider, the sixth being Vaiṣṇavavāda Hēṣaḷa in the 12th century (Kielhorn’s Southern List, No 396).

2 I would therefore, instead of ‘Rājakēśa varman conquered king Dhārā at Chakrakota,’ read ‘Rājakēśa varman conquered king Dhārā(varha) at Chakrōtāā.’ (see Kielhorn’s Southern List, No 785).

3 See above, page 161.

4 Expressed by a symbol.

5 Read -taka bhāha.

6 Read ēvāra visadā-

7 Read samkha-kapā-

8 Read labha-jag-ōpēla

9 Read saka-saka

10 Read saka-nri

11 Read samkha-saka labha

12 Read saka-nri

13 Read varaha-saya

14 Read āmbāṣa-

15 Read samvatu-maṇi-sukla-paksha

16 Read aṅku-ākha-

17 Read yōgē.
tram śri-Madhurāṃtakādeva || kumara\(^1\) Kanharadevah rājñī Nāgala-mahā- 
dēvi || kumara\(^2\) Nālikah nāyaka Śūdrakah\(^3\) kumāra Tumgarājāḥ sr̥-\(^4\) 
siṁha Puliama \(\text{śikṣaṇati}\)\(^5\) -bhātvā pātra 12 mēdipōta hastē dravyam 
guhitam suvarnna-gadāyāna kā 70 Bhramarakōtya-mandala-madhyē 
Rājapura-grāmam pāda prakāhāla[\(\text{y}^{*}\)] \(\text{ītāvā hastē dhārām pradatā}(t)tam || 
-ś-chamdōra- 
tāra-śrābhrīśa siva-nirmālāyam\(^6\) yaditam kāla-kāl-āntare guhnā-\(^7\) 
maṁ vada-tā || Vānāryām sahasra-hnga bhagā | sahasra-tatāga\(^8\) bhagānē 

**Second Plate, Second Side**

19 sahasra vrāhanam\(^9\) | gō sahasra-guhitam krtvā | tasyasyōpi\(^10\) phalam bhavatī || 
20 da[t\(\text{t}^{*}\)tā\(\text{t}^{*}\)]m parādat[tā\(\text{t}^{*}\)]m vā jō(yō) harēd(rēta) vasumdharam [\(\text{t}^{*}\)] ahashtur\(^11\) 
vanshaha-sahasrānī 
21 vishtāyām jāyati kūmi[k\(\text{h}^{*}\)] || sāmānyō-yam dhārma-sētum(tur)-nārpaṇāra kālē kā- 
22 lē (yō) pālanīyam(-yō) bhavadbhūḥ [\(\text{t}^{*}\)] sarvān-yōpētam\(^13\) bhagīnāh 
pārthavēmḍra bhū- 
23 yō yādātē Rāmachaṃdram \(\text{[t]}^{*}\) || Ākāś-ōpati\(^14\) nidhi gaja da[t\(\text{t}^{*}\)t] tam iti 
grāmyā 
24 vāhyam rāja-drayyam || \(\text{jāva}^{15}||\) cchadras-oha sūrjas-cha jóva tīsthathā médinī \(\text{[t]}^{*}\) \(\text{[t]}^{*}\) || 
25 tu Bhramakōtya rājavamśa tāvatū || ohrur-kāra médipōtasya putra- 
26 paurē sāsamam\(^15\) pālanīyam || grāma-mēdhyē\(^16\) ohrur-pravadham\(^17\) kā-pu na 
pravī- 
27 sat\(^18\) || kulāyānī\(^19\)-jōgni-ōchāryasya(h) sthalam nāṣtī || \(\text{[t]}^{*}\)t \(\text{[t]}^{*}\)t ētad-arthē 

**Third Plate, First Side**

28 grāmam guhitam dayā-dharma-sarva jāmtu:(\(\text{[t]}^{*}\)upakār-ārtha-hētum || Chakrākō 
29 tyā-mandala-madhyē sākūh nāyaka śrī-Dhārēśvarah(śvarah) Mudhasēlī Nāgā- 
30 hastī || karana Dāmā || Lokhitam kāyastha-Dhānukēna(h) iti 
31 lekha[\(\text{n}^{*}\)] dhrītām kumara\(^20\) Tumgarāja Dhāmadēvā Gōvardhanah 
Danārdana\(^21\) pātra 
32 Gāgrā śāchū Sāhāranga(-su ?) | Manavridhī\(^22\) svahastō-yam matam=ārōpayā- 
33 ti ||

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1. Read kumāra
2. Read ku .. wa Nāyaka
3. Read Śūdrakah
4. Read ērātīśa
5. Read āṣiṣṣaṃḥātvā etc. from inscription in II 29, 80, and 98 of the Siyodon inscription (above, Vol I p 177)
6. Read sūrma-mādhyāyu-vādatā
7. Read grihaṇām-tamam
8. Read brāhmanā
9. Read tasya-dyōpatī
t10. Read ahashtur-vanshaha-sahasrānī
t11. Read ākāś-ōpati
t12. Read kūmāra-pālaṇīyam bhāgīnāḥ
13. Read sūrja-sūrjaṁ yām-tīsthata médinī yātētām Bhramarakōtyā gōyā-ōvētā-p
tadvārā
t14. Read ētad-arthē
t15. Read sūrja-sūrjaṁ tāvatū
16. Read grāma-mēdhyē
t17. Read ohrur-pravadham
18. Read sat
19. Read jōgni-ōchāryasya(h)
20. Read kumāra
21. Read Chakrākō
22. Read Manavridhī
TRANSLATION

Om Hail (In the reign of the king) born of the race of the Nāga (Cobra), which is resplendent with the mass of rays (proceeding from) the jewels in (its) thousand hoods, who is lord of Bhūgavati, the best of cities, while the space between the ten quarters is resounding with the deep sound from the shrill drums (proclaiming his) brilliant victories, whose crest is a bow and a tiger, who is (as it were) the sun to the lotus (-like) crest jewel of the Chhundaka family, who resembles a bee which is rendered yellow by the mass of the pollen served to the lotus feet of the great Mahēśvara, whose circle of enemies is terrored by the sound of the dundubhi (drum) and tūrya (musical horn) won from Indra, who is enshrined with victories gained since a long time, whose banner is the lotus and plantain (leaf) supported on (the back) of Anāvata (white elephant), and who is hailed by the sound of conches only, in the year of the (Śaka) king 987 expired, in the month of Kārthika, during the currency of the Parābhava-samvatsara, in the bright fortnight, on Wednesday, in the Anurādhā lunar mansion, in the Saubhāgya yōga and Gara karana, in all these auspicious moments, the illustrious Madhurantakadēva, Prince Kanharadēva, Queen Nāgala Mahādēvi, Prince Nāyaka, Nāyaka Śūdraka, Prince Tungarāja and Śreśthhm Pulimana, having unanimously agreed, the village Rājapura (situated in) the Bhramarākotya mandala is granted, after washing the feet and (accompanied with) pouring streams of (water), (and) 70 gajyānakas gold are received in the hand of (by) Mēdipōta, (who is the head) of the twelve pātras (persons worthy of receiving gifts). The gift is declared as Śvanavṛtāyita (as sacred as a gift offered to Śiva and therefore inviolable), as long as the moon, the stars, etc., endure. If any one from time to time says “I take it,” the result for him also (will be the same as in the case of) breaking a thousand λingas in Bānāras, breaking a thousand tanks, and killing a thousand Brahmins and a thousand cows

“He who resumes land given by himself or given by another becomes a worm in ordure for sixty thousand years”

“Common is thus religious bridge to princes, and it should be guarded by you from age to age. Thus does Rāmchandra again and again concern all future lords of the earth”

The produce from the heavens, deposits (in the earth) and (wild) elephants¹ are given, but other things outside the village are the State property. So long as the sun and the moon and the earth and the royal race of Bhramarākotya endure, so long (must this charter be observed). This charter is to be respected in the case of Chhursārā Medipōta’s sons and grandsons.

Nobody enters the chhunapeprabanāha at the village sacrifice. There is no place for the preceptor of the resident (local) yōga. For this purpose this village is taken, for the benefit of all creatures, for the purpose of (showing) kindness and (performing) virtue. In the Chakrakotya mandala the witnesses are —Nāyaka Śrī Dhārēśvara, Mudhasālī, Nāgahasti, (and) Karana Dānā. Written by Dānāsākā Kāyastha.

The pen (engraving stylus) was touched by Kumāra Tungarāja, Dhāmādēva, Gōvardhana, Danārdana, Pātra Gāgarā (and) Śāhu Sāhāranga (Sāhārans?) This is in Manavrīdhī’s hand (writing) (which) sets up (expresses) the (general) opinion.

¹ In Blockman’s Aśe t-Akbari, Vol I page 122, the following occurs:—

“Elephants are chiefly found in the Sūbah of Agra, in the forests of Bayāwās and Narwar as far as Berar, in the Sūbah of Allahābād, in the confines of Pattah and Ghoragāhī and Katnīpur, Nādanpur, Sargachh and Bātar.”
No 24—SIHAWA STONE INSCRIPTION OF KARNARAJA

THE SAKA YEAR 1114

By HIRA IAL, B.A., Nagpur

This inscription is on a slab built into the wall of the Karnäšvar, vulgo Kanésar, temple at Sihäwa, the principal village of the tract of that name in the Dhamtari tahsīl of the Raipur District in the Central Provinces. It was first noticed in the *Asiatic Researches*, Vol. XV p 50a, and it is referred to by General Cunningham in his *Reports*, Vol. VII p 145. The place does not seem to have been visited by any archaeologist. The inscription was brought to notice by the District officials, who thought it sufficient to ascertain the date, and the full contents of the record have hitherto remained unknown. I therefore edit it from an ink impression supplied by Mr. Gokul Prasad Iswardā, Tahālādar of Dhamtāri, from which a reduced facsimile is reproduced in the accompanying plate.

The inscription contains 16 lines covering a space 22½" × 13½". The letters are bold and well formed. They are all intact excepting one which is broken off in line 2. Their average size is about ½". The script is Nāgari, and the language is Sanskrit. The whole of the inscription is written in verse, except the invocation in the beginning, ॐ namah Śvāya, and the name of the sūtrakāra at the end. There are altogether 13 verses, 4 in the Vasantaśīla a metre, 8 A nushkaus and one Upayūtṛ ānūṣṭān.

The following are the principal orthographical peculiarities:—ś is almost invariably used for ś. The sign of the avagraha is not used at all (see lines 3, 4, and 15). Letters following an anuvṛtra changed from a nasal are doubled (lines 2, 10, and 13). Letters with a rūpha are sometimes doubled and sometimes not. Instances of doubling may be seen in lines 1 and 15, and of non-doubling in lines 2, 3, 4, 5, and 11, while lines 8, 9, 10, and 14 afford instances of both. In conjunct letters n has been used instead of the proper nasal as in pachykaṃ and pumyataḥ in lines 12 and 15. Śūkha is spelt throughout as sūkha, following the usual vulgar pronunciation, and, finally, in line 1 the vowel ri is used instead of the rī, tritaya being written as triyāya.

The object of the inscription is to record the construction of five temples, two in his parents’ name, two in his own, and one in his issueless brother’s, by king Karnarāja of Kākara, and of one by his wife, queen Bhūpalla-dēvi. These were all built at the sacred place Dēvahāra. The date of the inscription is given in the last verse as Saka 1114, without any other details as to the day or month, etc. The inscription was accordingly written in the year A.D. 1181-82, apparently after the completion of the whole group of temples, and it was put up in one of the king’s own temples, in which Śiva was enshrined. The other one of those which he had built for himself was dedicated to Kāśīva, who apparently occupied a secondary place in his estimation. The temple in which the slab is found, is still called Kanēśār or Kanēśvara, after the king’s own name. The writer was the sūtrakāra Sūpā, and the composer of the prasasti Nīpāma.

The inscription opens with an invocation of the three-eyed Śiva, and in the second verse the moon, as the progenitor of the dynasty, is praised. Then begins the genealogy of the king, commencing with Simharaja, whose son was Vāgharaja, from whom was born Vāpadēva, the father of Karnarāja, who married Bhūpalla-dēvi, and who, having conquered all the neighbouring...
princes, assumed the title of a paramount sovereign. Combining the information from the other
two Kākara inscriptions of these Sōmarāmāli kings we get the following genealogical tree.—

Simharāja

Vyāghrarāja or Vāghharāja

Vōpadēva

Krishna

Kārnarāja

—Bhōpalla-dēvi,
1192 A D

Sōmarājya-dēva

Ranakēsarn

Jaitarāja

Pāmparājya-dēva

—Lakṣmi-dēvi,
1216 A D

Sōmachandra

Vōpadēva (Prince)

Bhānudēva,
1320 A D

It would appear that Vōpadēva had four sons, but the probability is that he had only three,
the doubtful Krishna of the Kanker pradāsa, being probably identical with Karna of our
inscription. Evidently the three brothers were all ruling chiefs, who appear to have divided the
state between them and selected their residences in different places, though always keeping in
touch with the ancestral capital at Kākara and recognizing one amongst themselves as over-lord.

Karna seems to have had a predilection for a site near the older capital, i.e., Shhāwa, and was
probably living in Dhanḍrā, now in the Bastar State, at a distance of about 28 miles from Shhāwa.

In this village my friend Rai Bahādur Pandā Baynāth, B A, Administrator of the Bastar State,
has recently discovered ancient remains, there being about 20 tanks and 25 mounds, one of which
he excavated and found in it a huge Śiva linga with beautiful carvings. Dhanḍrā is enclosed by
hills on three sides, and is a likely place selected by a Rāja for his residence. There is a local
tradition that a Rāja Karna ruled there, although the people of that place do not even now
know of the existence of any inscription mentioning his name. Sōmarāja and his son Pāmparāja
favoured Pādi-pattana, which I cannot identify. It was possibly somewhere towards Dhamtari
side. Ranakēsarn was issueless, as our inscription informs us, and he was probably wholly
dependent on his brother Kārnarāja, as we find the latter building a temple in his name to
perpetuate his memory—a thing which he would perhaps have done himself had he been his own
master. If he was ruling as a chief subordinate to his brother, we have no information as to

Above, pp 123 and ff., and 166 and ff.
where he had selected his residence. There can be little doubt that all these branches of the Kāśinā family owed allegiance to some other power, which was very probably represented by the Harsha kings of South Kāśi, as the use of the Kalachuri era by Pampardragaṇa would indicate. Karnārya was apparently more ambitious than the rest. He subdued the neighboring princes, as our inscription relates, and probably set himself up as an independent ruler in the out-of-the-way jungles, that is perhaps the reason why he used the Śaka era in his inscription instead of the Kalachuri era, thus intimating that he did not acknowledge the Harsha domination, unless it was customary to use the Kalachuri reckoning in official documents involving disposal of property, etc., while the older Śaka era was used for other religious and general purposes.

The earliest date of this line of kingly is that which we get from the present inscription, 1152 a.d., and the latest is that of Bhāṇudēva, 1320 A.D., there being thus a difference of 128 years between Karnārya and Bhāṇudēva. Karnārya stood in the same relationship to Bhāṇudēva as did the first ancestor Simhārya to Karnārya. Simha was great-grandfather of Karnārya, the latter being great-grandfather (or great-granduncle) of Bhāṇudēva, and if a similar interval is allowed between Simha and Karnārya, Simha’s time would be about 100 B.C. According to this calculation the generations would be very long-lived, about 42 years, each on an average, which is hardly probable, though in sporadic cases there would be nothing extraordinary about it. The present Rāya family, according to its traditions, believes its first ancestor to have come from Orissa about Vikrama Samvat 1150 or 1093 A.D., and thus curiously fits in with the evidence afforded by the inscriptions under consideration. Apparently, then, Simhārya was the first emigrant, and he came about the end of the eleventh century or the beginning of the twelfth. The Rāya family story, as related before (above, page 124), is to the effect that a Puli king, having become a leper, quitted that place and came to Sihāwā, which was merely a dense jungle, where he found a spring of water in which he took a bath which removed his leprosy. He was then installed king of that place, and it is possible that the locality was named after him, being called Simha + avaha = Simhalavaha (the comfort of Simha), which finally was corrupted into Sihāwā. From our inscription it appears that it was also known as Dēvakūtā or the holy lake of the gods, and there was certainly ample reason for calling it so. In fact a large portion of the Sihāwā tract seems to have been regarded as a piece of holy land. Local tradition asserts that it was the hermitage of the rishi Śringa, who is still worshipped there. Five miles from this place is the village Ratāwā where Angāra (Angiras) rishi used to live, and Muchukunda had his āśrama in the village Mechkā 22 miles from Sihāwā. About 10 miles west of Sihāwā there is Dēvakūta (the hillock of the gods), which also...
contains ruins of old temples. At Shihawa there are two old temples close together in a pretty fair state of preservation. One of them, in which our inscription was found, is dedicated to Mahâdeva, and it is certainly identical with one of the two mentioned in line 12. The other is dedicated to Râmachandra, but the people say that it was also formerly a Śiva temple and that the present statues of Râma and others in it were brought from the ruined temple (about 300 yards away) near the Amrita Kund, a bath in which is reputed to have cured the leprosy of the first Kânker king. One of these must be the temple dedicated to Kârsha. There are three other temples close by, which may possibly be those constructed by Kârnâraja in his parents' and brother's name. In the village Bhîtarrâ, which means 'the interior' and which probably formed the interior of the Shihawa town in its days of glory, there is another old temple containing idols not easily distinguishable but stated by the people to represent Râmachandra, etc., and this may possibly be the temple which Bhâpolla-dâvi built. It cannot, however, be confidently identified. The probability for such a conjecture being based on another supposition, viz., that Bhâpolla-dâvi was a Vaishnavi, while her lord was a Śiva. It appears that it was in deference to her that Kârnâraja dedicated one of his temples to Kârsha. And as one temple erected in her name was thus built on the holy spring it seems reasonable to suppose that she should have selected a site for another which she built independently, in the interior of the town.

**TEXT.**

1 चौ नमः शिवाय || 2 तपातु 8वसूतुयमोलाश्वचनानामामज्जजस्वममयस्वातिः  

2 समातुः 8यंजीरुढोऽक्षः दन्यतानवासनादि[क्षा]व्यायमानि कपयासुदिनं करोति || 11

3 यागयासाष्टिसिद्धान्तिकामिनिविद्याययायस्वर्गदलिसि। 6 देवः ससी || शिवाय  

4 तपः यायविष्ठशापनाः सरसिरोऽक्षेत्रां || 8 11 पुरुरवःश्रीतिः 8श्रीवैश्वनाथाः

5 ख तलिकारुपः 10[सिं]चरानो श्रीपापिः || 11 12 द्राक्षाजयति सत्तीतिमो-  

6 चरणं किं मायमास। 12 राजानाथि समववजगि समन्यायं प्रजाधिः  

7 स्वयं श्रीमालाश्वालिंशः 15 सिंहादिवापरः । वेन विषाकथा अङ्गु-  

हिसः 12 सरुग्रहिययः ||

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1 Mr. Gokul Prasad visited these temples lately (November 1907) and has sent me a copy of a small inscription found in one of them, in which I read the name of Śrī Vâgharaya. Thus the Devakota temples appear to be older than those of Shihawa, having been built in the times of Kârnâraja's grandfather.

12 Read न श्री" unitary, singular.
13 Read न श्री" unitary, singular.
14 Read न श्री" unitary, singular.
15 Read न श्री" unitary, singular.

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2 B
Om

Salutation to Śiva

(Verse 1.) Let that stream of eyes of Śiva, consisting of fire, sun and moon, protect you on all sides—that stream which out of kindness burns the miseries of this world (and) illuminates and pleases it daily.

(Verse 2.) May the god moon be victorious—the moon who is a good whetstone for sharpening the arrows of Cupid, who is (the embodiment of) the splendour on the orb of the mirror (-like) faces of the maidens of the (various) quarters of the sky, who is a pearl from the ocean (emanating in the form of) Atri's penance, and (who is) the only jewel on the crest of Śiva's head.

(Verse 3.) In that (moon's) family which prospered through Puruṣāvaś and other kings there was a king Simhārāja who was the leader of (other) kings.
(V 4.) From him was born Vāgharāja, whose feet were indeed scratched by the friction of chadems (adorning the heads) of (other) kings (prostrating themselves before him). By (this) king, who was devoted to his subjects like a father, the world came to be well-ruled on all sides.

(V 5) From this lion as it were was born Vāpādeva, another lion, frightened by whom the elephant like hostile kings went (i.e. retired) to the (various) cardinal points (of the compass).

(V 6) From him was born the illustrious Karnadēva (who was) the splendour (adorning) the assembly of kings, whose glory was (well) known, and through fear of whose sword in the form of dispensation of justice the Kāli (age) was unable to enter the spotless Kākara country.

(V 7) His queen was the beautiful Bhāpalladēvi, whom the people considered as if she were Lakshmi (goddess of wealth) come to this earth.

(V 8) Having completely conquered the lords of all the neighbouring countries by the force of his arm and having secured paramount sovereignty (over them), (he) caused them to become devoted to his service, to pay tribute and presents and to become charitable.

(V 9) In the holy place Dēvadrātra five edifices were built by him. Two of them were his own, where Śankara and Kāśi (are enshrined).

(V 10) The king, having caused two other temples of the god of gods, the holder of the trident, to be built bestowed them on (i.e. dedicated them in the name of) his parents.

(V 11) One temple Karnarāja gave to (i.e. dedicated in the name of) king Rānakēśarīn, through fraternal affection, knowing that his lineage was to be become extinct.

(V 12) There, an anopious temple was also caused to be built by Bhāpalla-dēvi, who wished for the union with her husband (both) in body as well as in meritorious acts.

(V 13) This was done in the Śaka year eleven hundred increased by fourteen. Let prosperity daily attend. Composed by the clever Nṛsimha.

The Sātradhāra (architect) was Sūpā (?)

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No 25—VASANTGADH INSCRIPTION OF VARMALATA,
[VIKRAMA] SAMVAT 682.

BY D. R. BHANDARKAR, M.A., POONA.

Last year a summary of this inscription was published by Prof. Kielland, with a promise to publish the full text on some future occasion. The impressions sent by Pandit Gaurishankar Hirachand Opha of Udaipur were not sufficiently clear for that purpose. During the touring season ending March 1906, my work chiefly lay in the Srothi State. I was thus able to inspect the original stone in person and take the best possible impressions. When the summary was afterwards published on my return to head-quarters, I sent my impressions to Prof. Kielland. But, as circumstances arose which prevented him from publishing them, the impressions were

1 In the original the word is trisādād which I originally read as trisādanāt. Dr. Konow has suggested the correction adopted in the text.

2 Göttinger Nachrichten, 1906, H 2
to whom the temple was dedicated. The second name is Pratihara Bdtaka, the first of which words I think signifies the race. Bdtaka was thus a Pratihara, as Padiata, and this is the earliest instance of the denomination Pratihara occurring in an inscription. The third name is virandhiniya Adityabhata, the first part of which is unquestionably an official designation, meaning the foreign secretary.

Prof. Kiellhorn thinks that the name of Varmalata spoken of in an inscription as paramount sovereign settles the date of the poet Makh. It would be impossible not to agree with him when he says, that, out of the numerous forms found in the manuscripts of the Suvipallavahada, of the name of the king at whose court Makh's grandfather Suprabhadara is stated to have held the office of prime-minister, the variant Varmalata is to be selected as the most likely one. But to the identification of this prince with the Varmalata of our inscription, supposing the date V. E. 662 to be correct, it is possible to raise an objection. As every student who has read the Suvipallavahada knows, Makh in his work distinctly alludes to the two grammatical treatises, the Kśrückdrāvita and its commentary called Nyus. The former is the joint production of Jayaditya and Vāmana, and, with regard to the former author, the Chinese traveller I-tsunu informs us in unmistakable terms that he died about A.D. 661-662. It should, moreover, be borne in mind that the author of the Nyus was Jinendrabuddhi, who, like Jayaditya, was a follower of the Buddha. And it is inconceivable that I-tsunu, one of whose principal objects in coming to India was to collect information about Buddhist authors, could have passed him over in silence, if the latter had flourished before A.D. 695 when the Chinese traveller's departure from India took place. The conclusion is, therefore, irresistible that the author of the Nyus could not have lived before the first half of the 8th century Makh, therefore, has to be assigned to the latter part of the 8th century. This line of argument adduced by Prof. Pathak appears to me to be worth considering. Dr. Konow, however, informs me that he does not think it convincing. He says, "the argumentum ex silente is always unsafe, and, even if we admit that Jinendrabuddhi cannot have written before A.D. 695, that does not disprove Professor Kiellhong's identification of our Varmalata with the king whose minster Makh's grand-father was. Our inscription may very well date from a time previous to his appointment as minister, and it does not, at any rate, make it impossible to bring Makh down to the first twenty years of the 8th century. There is nothing to hinder us from supposing that Jinendrabuddhi flourished about A.D. 700. The alleged reference to his work in the Suvipallavahada I think, be more intelligible if we suppose it to have been a new work at the time when Makh wrote his poem."

I quite accept Dr. Konow's main conclusions. But I agree with Professor Pathak that the argumentum ex silente carries some weight in this particular instance. One of the chief objects I-tsunu had in view was to gather all available information about Buddhist authors in India. And, when we consider that he has even mentioned his own contemporaries, it is very unlikely that he should have failed to notice Jinendrabuddhi, if the latter had actually achieved fame in his time. As pointed out by Dr. Konow, there is, however, nothing to prevent us from considering Makh and Jinendrabuddhi as contemporaries. The mere fact that one author quotes another one, only shows that he knows him, and not necessarily that he belongs to a later time. Makh and Jinendrabuddhi can, therefore, very well both have lived at the beginning of the eighth century, and Professor Kiellhorn's identification of the two Varmalatas remains unaffected by Professor Pathak's argument.

2 It might perhaps be doubted whether Jinendrabuddhi was a Buddhist. But there are no reasonable grounds for this doubt. A Deccan College manuscript (No. 38 of 1806-32, leaf 56b) has the following: "SvākṣāViśeṣadhyāya-Dvayakāna-Vinayakāna-Vijnānasūtra-dharmasūtra-dharmakārakāna, Kāraśāmbara-pancañkṣaśāstra-dhanyāvyavāhi-chatur-pādañca. I am indebted to Prof. Pathak for this reference. See also Ind. Ant. Vol. VII p. 67"
The place Vata, where the feudatory prince Rājāla was reigning, is doubtless Vasantagadh itself. This will be seen from the fact that the temple to Kshēmā, said in the inscription to have been built by the gōtahi of Vata, is no other than the temple of Kshēmā mandala at Vasantagadh of which the inscription stone originally formed part. This conclusion is confirmed by the fact that the temples dedicated to the Sun and Brahma mentioned as existing in Vatapana i.e., the inscription of Pūnāpalā dated V.E 1099 are still existing at Vasatagadh. A slightly different name for the place, viz. Vatākura, occurs in 1.9. We have a similar instance of a certain old place called both Arāsana and Arasānākura. The remains of Vasatagadh have been fully described and the question regarding the name Vata and Vatākura is fully discussed in the Progress Report of the Archaeological Survey of India, Western Circle, for the months July 1895 to March 1896, inclusive pp 49 ff

TEXT

1. चौथे वाले योगिनिद्रा जलन [जलन] — सम [नाबा] वा [वा] योगिनिद्रा जोनिम् । कैलासशंकरसिद्ध प्रतिविन्ध्यावसायनीशिवसि [४४] या

2. राज्यसिंवलखे कृत्रिम च सता या कृत्रिम ज्ञानोता सा श्रीं दुमेशु प्रियमात जावे मलानान्द हुया ॥ [५४] नियमतत्त्वाधितपि

3. राज्यो यागे यात्रा विशेषसह [४४] देवान्यां देवता को विनिहृत दिशानिः नलिनयं ॥ [६४] जाति व्यवस्थानिधितववस्थानिधितविशिष्टतिविशिष्टादार ॥ [७४] श्रीमाननादात्मकाः मर्मत basic श्रीवर्धन दश मर्मत

4. ववलातात्मकपि वितरणीकाविरचनीयोः ॥ [८४] िशेषमात्र निविद्याधिपदरुप्त्यम् हुया पारणाः कीर्तिके भस्म विशेषतात्मक श्रीमाननादात्मकाः

5. [९४] जातिविवेक [१०४] बने वै मलानान्दं कार्याळक्षेत्रमें स्वदेशान्तरगते हुया फिफातीतीतिदानिन चापे तेनेय ववलातात्मकपि वितरणीकाविरचनीयोः

6. [११४] श्रीमाननादात्मकाः मर्मत दीपावलयः (१) नाशा वचनमें अवचन स्वयंके मर्मत महाभाष्यः [१२] ख्यात: श्रीसिद्धान्ताविदयचिन्ता: ॥ [१३] श्रीमाननादात्मकाः निविद्याधिकारी

7. [१४] तत्त्वां: भुज्यितं भ्रमित्वत्वोद्दृष्टि संस्कृति [१५] [१६] तस्म वृत्तान्तम् प्रयोगविद्यालयकाः

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1. In 1.9 of the Vasantagadh inscription of Pūnāpalā, Vata is also spoken of as the name of a country. In verse 17 of the mālā akāl inscription found at Gahiyā (Jour R. As Soc 1859, p. 518), the expression Vados mandala occurs. This is doubtless identical with Vata Nānakor-mandala. Here the country or district is not called simply after Vata (Vasantagadh) but also after Nānakor which evidently is the present N. v., about thirteen miles north-east of it.

2. From the original stone.
3. Expressed by a symbol.
4. Read कैलासशंकर.
5. Read कैलासशंकर.
6. Wrong for तवात्मक which would not have suited the metre.
7. Read प्रदेशंतक.
8. तवात्मक.
9. तवात्मक.
10. Read कुलमक.
11. Read संस्कृतमक.
12. Me = Sādālavikrīditā.
8 सिरमले कुले द्रुपः। [II] [I] ब्रजाणातिथिश्वादकारवसु विनिद्वत॥ [I] लोचनः। ५०२ विषये अभिनवकर्मी वर्त्याध्याये॥ [V] तत्तथाबाकन् देयाचारणि राज्येऽ
9 वटारथानः। [V] गोकुला कारिन्तिक्कनवरं भुवनस्य विषयमाय॥ [V] काराप्रकाशः सुरे। पितामहाचार्य सह्यावरः। [I] गोकुला प्रसादपर्यं निकाचित्। ज्ञान:-
10 [भ] ना स विषयः। [II] [V] याब्दोरोस्तानि प्रशुब्रहिमकणितके तालारिपिपम शष्म्य[चो] यावदु[च] श्रमगतक[चु]रा - - - - - - [V] हर्षाद्याकारानाशः।
11 [बु]रक्षाकदेश[च]। [च]धनोद्रव्यास्तानि। [विषयः]। [म] तर्मिकं भवतू ॥ अभ्यस "पोष्यानां"॥ [X] विरुध्दियमराहि। काले थपान् वर्षशतोत्ते। [I] जगमालुः।
12 [त्रिद्] स[चु]ना श्रावा। [पित]। [मो]खुरुकृष्णः। [II] [V] दिव्यारकहस्तिष्यां घृंघरात्मिकार्याणि। [I] पुरवितिस्तुद्विवेचयः। [मो]हृदृष्टि नात्मसुभिक्षिना
13 [मो] उक्षाकः। [I] राज्यः। वक्ता। चन्द्रः। प्रतीवासीवोकाः। राजान्यायोद्योगमंडः। जा(?)ब(?)क्षे। मानवाद्वाब्रकेः। कुलवर्षः।
14 गुप्तः। धोषकपकसिद्धेऽदेव। काव्यहक। बन्दुल्ल। गौमिक। परिपुर्याः। [चु]पक। पपोट। सहदेव। रेविष्का। रेविलास।
15 दुवहरः। धनारः। वपाणम्बरा। - - - - - - राजक। मदिदेशः। चन्द्रः। देवभिमालकः। खिलः। भावेदिकः। यषु। -
16 सता। भिक्षामकुः। सवादेव। वक्तः। - - - - - - - श्रीमातागारिका
17 . . . . . . ।

1 [म] बाहुबलिकातः। 2 देव विनिद्वत्। 3 देव हवियः। 4 देव उक्ष। 5 मेट्र: शिक्षक (भन्झत्वुः)
6 मेट्र: अर्या, तथा also उत्तरे वर्तमान। 7 The letter उ is engraved below the line.
8 The word पम्प्रयोगुमा is curious, but is probably means "descendants of the citizens (of वाजा)".
9 मेट्र: स्मादिरकः।
10 मेट्र: शिक्षक (भन्झत्वुः)
11 मेट्र: शिक्षक (भन्झत्वुः)
12 [म] उक्षाकः। [I] राजभिकः।
13 About five letters have been incised in cursive form, but I am unable to read them.
No. 26. — DAULATABAD PLATES OF THE RASHTRAKUTA SANKARAGANA, SAKA-SAMVAT 715

By D R Bhandarkar, M.A., Poona

These plates were in the possession of a Tongawalla, named Bhaub Devram Bhat, a Brahmadev of caste, and residing at Daulatabad, in the Nizam's Territory. They seem to have been preserved as heirloom in his family, and, according to the account given by him, it appears that they were given to his great-grandfather as a samad. The plates were obtained on loan by me from the owner through Maulvi Syed Mohammad Bilgrami, First Talukdar, Aurangabad district, who was kind enough to accede to my request promptly.

There are three plates, each of which measures about 7½ inches long by about 5 inches broad. The first plate is inscribed on one side only, and the remaining ones on both sides. The edges of the inner sides of them are fashioned slightly thicker so as to protect the writing, and the inscription is, on the whole, in a state of almost perfect preservation. The plates are strung on a circular ring, the ends of which are joined together by means of a knot bearing a roughly round seal, containing, in relief on a countersunk surface, a representation of Garuda, squatting and facing full-front; his hands are joined, palm to palm, on the chest, and are turned upwards, his legs rest one upon the other, and two projections at the sides denote his wings.

The characters of the original inscription belong to the northern class of alphabets prevailing in the 8th century. With regard to the forms of individual letters, attention may be drawn to a, e.g. in Ast, 1 2, to m, which looks almost exactly like m, e.g. in pañca, 1 12, to na in bhanga, 1 14, to sa in Śrī Śankaragana-rāja, 1 27, to rya in vīryā, 1 26, and to saha in pañcabha, 1 35. The alphabet also includes signs for the numerals 7, 1, and 5 in line 41. The last sign is almost exactly like that for 5 given in the Sāmānadh grant of Dantidūra, where the date is also expressed in words. No reasonable doubt can, therefore, be entertained as to the correct reading of the date of our inscription.

The language is Sanskrit. Up to almost the close of line 24 the inscription is in verse; and two benedictory and imprecatory verses occur in lines 38–40, the rest is in prose. The number of verses at the beginning is 12. The first verse also includes in other early Rāṣṭrakūṭa records. The remaining three verses are peculiar to this inscription, and are historically important. The whole of line 31 after the word vṛtraḥ is a part of the line following have unquestionably been tampered with. They contained names of the donor and the village granted, which have been cancelled and replaced by new ones by heating the plates and beating in the letters originally engraved. The boundaries of this new village are specified after about the middle of line 42, where the original inscription really ends. The letters of these lines are careless and written and are of exactly the same type as those incised in lines 31 to 32 just referred to. Lines 42–55 are thus a continuation of the forgery commenced in lines 31–32. In respect of orthography, the letter b is throughout denoted by the sign for v, there is an indifference about the doubling of consonants after r, the osa is often wrongly omitted, the vowel r is employed instead of ṛ in bhāpas-truvahā, 1 5, Kanahāvṛṣa = śraddhā, 1 8, and pray-asa[j]āk, 1 24, the letter ṛb is employed instead of h once in vīya-simghā, 1 4, and an anusvāra in conjunction with a following a is changed to that letter once in dvārati = naya, 1 2.

The inscription records a grant by Samarāvalokā Śrī Śankaragana-rāja of the Rāṣṭrakūṭa family. In the introductory metrical portion, his genealogy is given, beginning with Gōvinda-rāja I. The genealogy set forth as far as Kṛishnārāja I is in verses 1–9 which, as already said, are to be met with in many other grants of this dynasty, and which consequently teach us nothing new. It then describes Gōvinda II in the following words in verse 10, occupying ll. 19–21 and bearing a double entendre: “His son was king Gōvindārāja who was like Hari (Kṛishna) inasmuch as both were fond of battles, inasmuch as the former was celebrated for
having snatched away the glory of Śrī-Pāṛjñā just as the latter was for having carried off its greatness of the auspicious pāṛjñā (tree), and inasmuch as the prowess of his arms was shown by the former by supporting Gōvardhana just as it was shown by the latter by uplifting it Gōvardhana (mountain)". The mythological sense is clear enough, and, besides, the verse seems to show that Gōvinda II defeated a king of the name of Pāṛjñā, and made alliance with, and espoused the cause of, another prince called Gōvardhana. The names Pāṛjñā and Gōvardhana are now, and have not so far been met with in epigraphic records. Then follows a verse (11) which is as important as it is unfortunately corrupt. But if the emendations proposed by me are accepted, the following appears to be its sense: "His younger brother was Nirupama, who, excelling him self-conceited, abandoned by (feudatory) princes, and even deprived of policy, assumed the royal authority placed in the hands of a person other than one possessed of devotion for the elders, in order that the sovereignty might not deviate from the family." What the verse means is that Gōvinda II was a self-conceited ruler and resorted to bad policy, which resulted in the regal authority being held by a person who had no respect for the Rāṣṭrakūṭas. He was, and consequently created disaffection amongst his feudatory chiefstans, who deserted him, and that Dhrūva Nirupama fearing that the sovereignty would pass away to another dynasty, was compelled to take the reins of the government into his hands and thus rule over his brother's dominions. The Dēōli and Kārhād grants of Kṛṣṇa III, however, give a slightly different account. They record that "sensual pleasures made Gōvinda-rāja careless of the kingdom, and that, entrenching fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose." The discrepancy in the two accounts is with regard to whether Dhrūva-Nirupama was actually entrusted by Gōvinda II with the management of the kingdom, the Dēōli and Kārhād grants saying that it was so, but our inscription implying that it was not so, as it was left to the care of one who was anything but attached to the Rāṣṭrakūṭa family. But the facts, the actual occurrences, mentioned in our charter, which is the earlier of the two and consequently more reliable, could not have been distorted, though the motives might have been coloured and differently expressed, and hence what most probably happened was that Gōvinda II gave himself up to sensual pleasures and allowed the government of his kingdom to slip into the hands of a person other than Dhrūva, and not of Dhrūva himself, as the Dēōli and Kārhād grants claim, and whether it was to remove the danger thereby caused to the stability of the Rāṣṭrakūṭa supremacy, as the motive is stated in our inscription, or, what is more likely, his mind lasted after sovereignty, for securing which a splendid opportunity had presented itself when Gōvinda II gave himself up to sensual courses, Dhrūva-Nirupama was successful in making himself ruler of his brother's dominions.

Verse 12 informs us that the paternal uncle of (Dhrūva-)Nirupama was Śrī-Nāma, brother of Śrī-Kṛṣṇarāja and son of Śrī-Kākārāja. Then follows the preamble of the prose passage which usually precedes the formal part of a copper-plate inscription, and therein the

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1 I have taken the word uddharaṇa in the sense of "uplifting, upholding," but it also signifies "eradication, extermination." In that case it would mean that Gōvinda II slew a prince of the name of Gōvardhana. Or if Gōvardhana is here supposed to denote a province, it would mean that he devastated the province of Gōvardhana. A province and a place of that name have been mentioned in the Nānak cave inscriptions, and have also been spoken of in the Purāṇas. But whether the name was extant so late as the 8th century is doubtful. A similar play upon the word Gōvardhana occurs in the Bagunār grants of Indrārāja III (above, Vol. IX pp. 32 and 33).

2 This discrepancy may perhaps be removed by putting a different interpretation on the words gūṇa-bhakti mato-nisamastham. It might be said that the person who had no respect for the elders, i.e. the Rāṣṭrakūṭa vānās, who were dead, and in whose hands the sovereignty lay, was no other than Gōvinda II himself. It might be argued that the management of the kingdom had actually been entrusted to Dhrūva by him on account of his sensual courses, as the Dēōli and Kārhād plates claim, and that the motive put forth by Dhrūva and his party in, uniting Gōvinda II and completely severing his connection with the Rāṣṭrakūṭa kingdom was that he had given in mad vanity of his elders, i.e. the sovereigns who preceded him, by abandoning himself to sensual pleasures, not himself carrying on the administration of his kingdom. In my opinion, this interpretation would be far-fetched and fantastic.
name of the grantor, Samarāvaloka-Srī-Rashtrakuta-rāja is specified and he is mentioned as son of Srī-Nanna just referred to. It is worthy of note that no titles have been coupled with his name. He was thus not even a feudalatory chief. It is, therefore, no wonder that he is spoken of as issuing the charter with the express consent of Srī-Kalyāvallabha Narendradēva. The latter was doubtless an epithet of (Druva-)Nirupama, who was then the paramount sovereign and whose cousin Rashtrakuta was. The proper object of the inscription is stated in ll. 28-33, but, as said above, the names of the original donor and the village granted to him which were engraved in ll. 31-32, have been erased, and new ones inscribed in characters which, though old, are not quite legible. The only particular which has survived of the original grantee is that he had emigrated from Tenvi, and the expression tal-pāda-pāgālham gus-dukshand, which occurs in ll. 33, shows that he was the preceptor of Rashtrakuta. Lines 31-36 contain a request to future rulers to respect the donation, and threaten with spiritual punishment those who might rescind it. Lines 37-40 quote two of the customary benedictory and impresory verses. And the original inscription then concludes thus: “And this charter was written by Chandayika by order of the supreme ruler, when 715 years had elapsed in accordance with the era of the Saka Kings.” The supreme ruler here alluded to is (Druva-) Nirupama, and the Saka year 715 must consequently refer to his reign. The earliest record—the Pauran grant—of his son and successor Govinda III is dated in Saka 716. It is thus plain that (Druva-)Nirupama could not have lived long after Saka 715 when our grant was made.

After this commences the second part of the forged record. It has been mentioned above that the names of the grantee and the village granted engraved in the original inscription in lines 31-32 have been erased, and new ones substituted for them by beating in the previous letters. The name of the new grantee cannot be made out, but his gōta is specified as Bhāradvāja. Secondly, the name of the new village inscribed appears to be something like Sāmra. And it is the boundaries of this village which are now specified in lines 42-53 after the completion of the old genuine inscription. The names are written so carelessly and the composition is so full of grammatical inaccuracies that it is not possible to be here definite about anything. In line 53 is given the expression vala(la)bha-narindra which is an epithet generally borne by the Rashtrakutas. The connexion of this expression, however, with what precedes and follows is not clear. The forged document ends with Srī-Bhataha(t)kha matak || 800. The name Bhataha reminds one of the inscriptions of the Valabha princes, and if the numerals taken for 800 are correctly read and represent a date, as is highly probable, it must be referred to the Valabha era, and it thus becomes equivalent to A.D. 1119 which may be taken to be the date of the fabrication of the forged record. Our copper-plate charter, as has been said at the outset, was in the possession of a person from Danlatabād, a Brahmakshatrai by caste, and has been preserved in his family as heirloom. As Brahmakaśattrais in the Deccan are known originally to have come from Kathiawār, it is not unlikely that somebody in his family, after securing these plates, tampered with them in order to use them as documentary evidence to strengthen his otherwise disputable claim to the village therein mentioned, and it is but natural that he should engrave the name Bhataha after the manner of the Valabha plates which he must have either seen himself in Kathiawār or known about from his forefathers.

TEXT 1

First Plate.

1 ध्रुव "खस्ति [ll**] स वोयाविड्योः धाम यत्राभिकाल खतं [ll**] हर्ष ्याह कालिन्दु-

1 From the original plates  2 Expessed by a symbol  3 Read रूपाय
2 कलयः कामसङ्कल्पः ॥ [१४] घासीदर्भवागिनिः सुभद्रतमस्तकः वधिवतः।
3 विमुखः रक्षस्वर्षः ॥ [१७] भूपः चिपः ज्युदिवासबदिकोऽभि।
4 राज हिति राजसुर राजजङ्गः ॥ (१) [२४] तस्यान्तः वधिवति विस्तुदार्शिकः।
5 राजनिष्ठसिंहश्रियः विज्ञापनः ॥ ॥ [२५] भूपसुविन्धुपापोऽधिवति।
6 आदिः अविकरारः हिति गोमनिर्विभवः। (२) [३०] तस्य प्रभुषः
7 कर्तव्यातान्विन्दिद्वितिसारसिखिनः ॥ ॥ [३२] भूपसुविन्धुपापोऽधिवति।
8 ऋषिः चिपः चिपिस्वर्यः सुद्रः ज्युदिवासबदिकोऽधिवतः।
9 राजः। (२) [४५] तस्योऽधिवति सुविन्धुपापोऽधिवतः।
10 भूपः सुवः। घासीदर्भवागिनः ज्युदिवासबदिकोऽधिवतः ॥ (२) [५०] भूपसुविन्धुपापोऽधिवति।
11 प्रभुप्रविधः। (२) [५५] भूपसुविन्धुपापोऽधिवति।
12 प्रभुप्रविधः। (२) [६०] भूपसुविन्धुपापोऽधिवति।

Second Plate, First Side.

13 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
14 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
15 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
16 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
17 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
18 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
19 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
20 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।
21 भूपसुविन्धुपापोऽधिवति जगती। (२) [६०] प्रभुषः।

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1 Read "भासीदर्भवागिनः" 2 Read "भूपः चिपः ज्युदिवासबदिकोऽभि।"
3 Read "भूपः चिपः ज्युदिवासबदिकोऽभि।"
4 Read "रक्षस्वरः ॥ [१७] भूपः चिपः ज्युदिवासबदिकोऽभि।"
5 Read "राज हिति राजसुर राजजङ्गः ॥ (१) [२४] तस्यान्तः वधिवति विस्तुदार्शिकः।"
6 Read "गोमनिर्विभवः। (२) [३०] तस्य प्रभुषः
7 Read "कर्तव्यातान्विन्दिद्वितिसारसिखिनः ॥ ॥ [३२] भूपसुविन्धुपापोऽधिवति।"
8 Read "ऋषिः चिपः चिपिस्वर्यः सुद्रः ज्युदिवासबदिकोऽधिवतः।"
9 Read "राजः। (२) [४५] तस्योऽधिवति सुविन्धुपापोऽधिवतः।"
10 Read "भूपः सुवः। घासीदर्भवागिनः ज्युदिवासबदिकोऽधिवतः ॥ (२) [५०] भूपसुविन्धुपापोऽधिवति।"
11 Read "प्रभुप्रविधः। (२) [५५] भूपसुविन्धुपापोऽधिवति।"
12 Read "प्रभुप्रविधः। (२) [६०] भूपसुविन्धुपापोऽधिवति।"

Note: The letter ख in "श्रियः ज्युदिवासबदिकोऽधिवतः" was first inadvertently omitted, but was afterwards engraved below between र and श, and the omission indicated by a horizontal stroke above.

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16 Read "भासीदर्भवागिनः", the letter ख in "श्रियः ज्युदिवासबदिकोऽधिवतः" was first inadvertently omitted, but was afterwards engraved below between र and श, and the omission indicated by a horizontal stroke above.

17 Read "भूपः चिपः ज्युदिवासबदिकोऽधिवतः।"
18 Read "भूपः चिपः ज्युदिवासबदिकोऽधिवतः।"
19 Read "भूपः चिपः ज्युदिवासबदिकोऽधिवतः।"
20 Read "भूपः चिपः ज्युदिवासबदिकोऽधिवतः।"
21 Read "भूपः चिपः ज्युदिवासबदिकोऽधिवतः।"
22 च्छ त्वपीरः नयेन विलुप्तमानं। च[1*]च्छ चभार  2 गुसभिश्व-तीन्यासंह[8]
23 ना भूलिकाश्वयपरिषुधितरं लक्ष्म:। [1*] [11*] वित्तवशस्त्र  5गुप्तवा  श्रीश्रे  हृत
24 विषुत: [1*] श्रीकण्मणवाजता वि श्रीकण्मणवाजः। [1*] [12*] तपु:।

Second Plate, Second Side

25 प्रकटपराक्षयान्तिक्रक्री  'पालास्वार: परिचित्वान्यादरस्त्।  8
26 र्ष्ययमुक्तिविचित्र सिथिकाशिष्यो विभवांगवरसिल।  9 वालीर्भू-
27 सो जलाशय इव प्रणविनं। 11तुड़कीता समराक्षकजीविन्हरणराजः
28 र्ष्यक्रियानिरवनप्रदेवतामुञ्भ। 12 स्वादेविवागारित्वप्रायामकृः।
29  भन्न्याभिजिद्विधोत्तमुनोभवस्यु। व: संबिदितं यथाक्षामिष ।
30 मर्तान्मनीरानिराभायवपुष्यमीवः। 13 तेभीविनि।
31 भूलिकाश्वयपरिषुधितरं पालास्वार  11  श्रीकण्मणवाजः।  — — नेपाल
32  शिर  — —  शुक्ता  13 शामिराजग्रहणाम; सामन्तरसिविस्व।
33 देयपशुन्र्यतिराणविभुवनस्वादुपुविः। 16 सुपरिपण दत्ता।
34 वाणीकंपाण्डुबेल्वी पालनीति रचस्यवच।  औ वाणनितिसः
35 राहतमिष। 17 शाक्क्ष्यादादीविशमान चाँदमोदिता। 19 य पञ्चभित्तिहः।
36 रावनका चीपपातकी। संयुक्त 21 व्याक्तिन च भयतः बिद्वसीतेन या।
37 वेश।

Third Plate, First Side

38 तांनी वर्षस्वाराय फङ्गे मोदित 22 भुविस। [1*] भाज्जेता चाँदमल्ला च
39 तांविक नक्षे विद्वत॥ [11*] विष्यालोकतोयांसृ श्रीकण्मणवाजः। [1*]
No 27.—BUCKHALLA INSCRIPTION OF NAGABHATTA,
SAMVAT 872

BY D R BHANDARKAR, M A, POONA

This inscription was first discovered by a Brahmadevta of Jodhpur named Nanmura who whose zeal for antiquarian matters is as unflagging as it is disinterested. It was found at Buckhala in the Bilad district, Jodhpur State. It is incised on a pillar on the proper right forming part of the shrine wall putting out into the sabhamanda of what is popularly known there as the temple of Parvati. The inscription contains twenty lines of, on the whole, well-

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1 Read चैतिकायान
2 This word is repeated unnecessarily.
3 The original inscription ends at चत्यातिः, and after that begins again the forged part which goes on till 55 at the close. It is engraved so carelessly that I am by no means certain of my reading of it. It is, moreover, so full of grammatical inaccuracies, which, in many cases, are due to local pronunciation, that it is not desirable to correct them all
4 Read बौद्धिकायान
5 Read पुर्वकार
6 Read दशा
7 Read इशाराम
8 Read दशार्थ
9 Read उपरेत
10 Read उपरेत
11 Read उपरेत
12 The reading दुर्गा is probably a mistake for दर्शना.
13 Read तिरीकार
14 Read उपरेत
15 Read उपरेत
Daulatabad plates of Sankaragana—Saka-Samvat 715
preserved writing which covers a space of about 2' 4½" high by 11½" broad. The characters belong to the northern class of alphabets. They include the somewhat rare forms of gh and s and the numeral figures 8, 7, and 2. Attention may also be drawn to the way in which the letters f and v are engraved. With regard to the latter there is no difference between it and . except that the upper vertical strokes in the case of the former are much more separated than in the case of the latter. The language is Sanskrit, but is anything but grammatical in the usual sense. In respect of orthography, it is doubled in conjunction with a following t, thus tā is written ṭā twice in the word mabhārijādādhvaja, and there is a tendency to use the dental bilabial instead of the palatal, though in one case the latter is substituted for the former in sutradhāraḥ, I 20.

The inscription is dated Samvat 872, the fifth of the bright fortnight of Chaitra, and refers itself to the reign of the P. M. P. Nāgabhata-dēva, meditating on the feet of the M. P. Vatsarāja-dēva. It is thus clear that Nāgabhata is no other person than Nāgabhata, son of Vatsarāja, of the imperial Pratihāra dynasty wading over the larger portion of North India. Of the princes of this royal family we have had but few dates earlier than the time of Bhōjadēva I. In fact, we had only one date, viz. Śaka 705 = A.D. 783-84, for Vatsarāja furnished by the Jain work Haravamsa-Purāṇa. And our inscription now supplies the second date, V. S. 872 = A.D. 815 for his son Nāgabhata.

The purport of the inscription, however, is not quite clear. Something is said therein to have been set up (nandhasti); but what that ‘something’ was is far from evident. This something, we are told, was set up, after building the temple (dīnagrīha) and worshipping the feet of Paramāsura, in the village of Rājagangakam, by the queen Jayāvali, the daughter of Jayaka, who himself was a son of the Pratihāra Bapuka, and wife of Bhumbhuvaka, the son of Haragupta of the family called Avānganaika. As Jayāvali has been spoken of as queen (rājñī), her husband must have been some kind of ruler, most probably a chief minister, feudatory to Nāgabhata, and reigning at, or at any rate, holding Rājagangakam, which must be supposed to be the old name of Buchkalā. The name of the sūtradrāja or mason is Paiñchaharā, the son of Dēla.

The temple is, as we have seen, said to have been dedicated to Paramāsura, which is usually taken to be a name of Śiva. This, however, does not agree with the sculptural details of the temple. Although it is now-a-days called a temple of Parvati, there is, truly speaking, no image in the sanctum. But on the dedicatory block on the shrine door and in the principal niches at the back, the images in which enable one to determine to what god the temple is dedicated, is a figure with four hands, doubtlessly representing some form of Vishnu, as the mace, discus, and conch-shell can be distinctly seen in its hands. Other images, also carved on the inner and outer walls of the temple, show that it was a Vaishnava structure. The word paramāsura must, therefore, be taken in its ordinary sense and as referring to Vishnu.

TEXT

1 ची [i] संवतसरन्ते ८७२
2 वैश्वास सिद्धवेश्व पंचवाणि
3 निवेदितां || महाराजाधिराजः

1 It is worthy of note that, in the copper plate charters issued by Bhōjadēva I., Mahānārayana and Mahāpāla alias Vinkāyakāpāla, letter numerals are used to express figures, whereas, in the present as well as other stone-inscriptions belonging to the time of these princes, decimal notation is employed. It will thus be seen that both systems were current in North India about this time. [In the facsimile S92 is a misprint for 872 — S K.]
2 The date has already been given by Prof. Kishorn in his Synchronistic Table for Northern India, col. 9, from information furnished by Mr. Ojha.
3 From the original stone. 4 Read निवेदितां 5 Read महाराजाधिराजः
No. 28.—KENDUR PLATES OF KIRTIVARMAN II.
SAKA SAMVAT 672

BY K. B. PATHAK, PROFESSOR OF SANSKRIT, DECCAN COLLEGE, POONA

This inscription was first brought to my notice in May 1902 by Bhāṅgārkār bāṇa, a well-known reciter of Kīrtanas at Poona. He was then engaged in a literary controversy about the identity of Jīnāśīvara, the well-known saint of Alandi, with Jīnāśīvara, the author of the Jīnāśīvari, a famous Marāṭhi commentary on the Bhagavadgītā, and asked me whether the inscription threw any light on the point he was discussing. When I told him that the grant was issued in Śaka 672, and had nothing to do with the author of the Jīnāśīvari, who was contemporaneous with Rāmaḍēva, the last of the Yādava kings of Dēvaṇīrī, Bhāṅgārkār bāṇa was kind enough to lend me the plates for the purpose of editing the inscription.

1 Read "तांत्रिकता".  2 Read "स्ह्रीस्
1 Read "स्ह्रीस्"  4 Read "स्ह्रीस्
5 Here and in the following the rules of स्मार्दे have not been observed.
6 The words परमस्थिरी and निर्देश as they stand, make no sense, and I can suggest no correction.
7 Some such reading as "अभ्यक्षितनिर्देश" might be expected.
8 Read "डू बआ"  9 Read परमस्थिरी
10 Read पारा 11 Read प्रुणवित
12 Read वर्णान्य  13 Read प्रुणवित.
14 Read उपस्थितस. This word seems to have been here used in the sense of "engraving".
15 Read "हरि".  16 Read श्रविशार.
The plates were found at Kêndûr, a village in the Khêl tâluka of the Poona district. They belong to Mr Purushôttama Rajapâthak, now residing at Kêndûr. There are five plates, the first and the last of which are inscribed on one side only. The plates are equal in size, measuring 9\(\frac{1}{2}\)" long by 4\(\frac{1}{2}\)" broad. Their edges are raised into rims to protect the writing. The rim on which the plates are strung is about half an inch thick and 3\(\frac{1}{2}\)" in diameter. The seal on the rim is oval, measuring 2" by 1\(\frac{1}{2}\)". It has, in relief, on a countersunk surface, a standing boar facing to the proper left. The weight of the plates, together with the ring and seal, is 225 tolas. The inscription is in a state of excellent preservation. The characters belong to the southern class of alphabets. The language is Sanskrit throughout, and with the exception of the invocatory verse at the beginning and the benedictory and imprecatory verses at the end, the whole is in prose.

The grant is one of the Western Chalukya king Kirtivarman II., and is issued from the city of Raktapura, which is probably to be identified with Lakshmîsvara, in the Dharwar district. It records that on the full moon day of the month Vaisakha, during a lunar eclipse, in Śaka 672 expired, in the sixth year of his reign, when his victorious camp was at Raktapura, Kirtivarman II., at the request of his great queen, granted to a Brahmana named Bâmaśarman, the villages of Beppattî in the centre of the villages of Penbâsaâru, Kusumâgala, Suûlam and Perbâlî, in the district of Velvola. The five villages can be easily identified with Beštâti, Hebsur, Kusugala, Sûla and Hebbali, in the Dharwar district. Velvola is a Sanskritized form of Belvola or Belvala, a name which is applied even at the present day to a portion of the southern Marāthâ country.

Before the discovery of the present grant, only three records of Kirtivarman II.'s time were known to scholars. Of these the most important is the Vakkalëri grant, which has been published by Mr Roe\(^1\) and re-edited by Dr Kielhorn\(^2\). As interpreted by these scholars, the date of that grant is Śaka 679 expired, which is spoken of as the eleventh year of Kirtivarman's reign, while, according to the pre-ent grant, Śaka 672 expired was the sixth year of his reign. These two statements cannot be reconciled. It is, however, important to note that the present grant was issued five years earlier, and is perfectly legible throughout. It also mentions the occurrence of a lunar eclipse. Therefore the date in this grant, which admits of verification, is correct. But in the Vakkalëri grant, the first word describing the Śaka year is not legible. Both Mr Roe and Dr Kielhorn have proposed to read it as navas, nine, and this view has been endorsed by Dr Fleet. But the proposed emendation does not agree with the present inscription, according to which Śaka 677 expired was really the eleventh year of the king's reign.

The historical information in the present grant may be briefly summarized thus: The first king of the Chalukya line was Polekēśin who performed horse sacrifices. Then came his son Kirtivarman I., who defeated the kings of Vanavasi and other countries. His brother Manga-liśa being passed over, we are next introduced to Satyaśraya, better known as Polekēśin II., who defeated the famous Buddhist king Harshavardhana, the patron of the illustrious Chinese traveller Hien Tsang and the hero of Bâsa's immortal work, the Harshacharita. Polekēśin II.'s son, Vikramâditya I., was the next king, who recovered, by means of his horse Chitrakanta, part of the Chalukya dominions, which had been overrun by the Pallavas, and had obeissance done to him by the lord of Kaśchi, who had bowed down to none other. Vikramâditya I.'s son and successor was Vinayâditya, who broke the confederacy of the Chōlas, Kérâlas, Pandîyas and Pallavas, and defeated the paramount sovereign of Northern India. Vinayâditya's son Vikramâditya, the next king, had greatly assisted his father and grandfather in their wars. Though suddenly taken prisoner by the enemy, whom he had put

\(^1\) Ind. Ant. Vol. VIII. p. 38 ff
\(^2\) Above, Vol. V p. 260 ff
to flight, he skilfully effected his escape and restored the splendour of the Chalukya empires. He was succeeded by his son Vikramaditya II, who led an excursion into the Tundaka country, defeated his natural foe the Pallava king Nandipotavarman, and entered the Pallava capital Kâñchi, but did not destroy it. He restored to the Râjasimha and other temples, which had been caused to be built there by Narasimhapotavarman, heaps of gold and rubies, which had been taken away from them. Vikramaditya II was succeeded by his son Kirtivarman II, who issued the present grant.

**TEXT**

**First Plate**

1 Svasti [*] Jayaty-śavikhrta[m] Vishn̄-vvāraham ksh̄obhu-ñānavam [*] dakhun-önnata-damshtri-āgra-viśranta-bhuvanam

2 vapuh [*] Śr̄imātām sakal-bhuvana-samstāya-māna-Mānavy-agotrānām Hār̄jiṭi-purtānām sa-

3 pta-łōkamātrih-saptamātribhum = abhuvardhānām Kārtukyā-parrakshaṇa-prāste(pta)-

calāna-

4 parampanām bhagavan-Nābāvan-śr̄a-śādā-samśādita-vairāha-laṣcchha-ñāsana kshāna

5 vaśk-kṛt-āśeṣa-mahābhnr̄tū-Chalukyanām kulam = alamkarshn̄-sāvamādh-āvna-

6 bhrtarthāmāṇa-pavitr-kṛtā-gātha-sā Śī-Polekēśi-vallabha-mahāhājasya sū-

7 nūḥ parākram-ākrānta-Vanavāśy-ādi-paranipra-mandala-pranibdhād-vaśuddha-kirtiv-

8 Kirtivarman-prthu(thi)vallabha-mahārājas-tasyā-ātmajās-sāman-samakṣa-sakalōttara-

9 pathēsvarā-śrī-Harshavardhana-parājaya-opātta-paramēsvarā-sādhas-tasya Sa-

**Second Plate, First Side**

10 tyaśārya-śī-prthu(thi)vallabha-mahārājadhūrā-paramesvarasya pryanatarasya

11 prajñāta-nayasya khatga(dga)-mātra-sahāyasya Chitrakānt’hākhyā-pravara-raumgamē-

12 n-aiv-ōśdātā-āśeṣa-viṃgohor-avanipati-tratay-unicornām svagurū śīyam aik-

13 t-kṛtya prabhāva-kuśāla delta-Pândya-Çōla-Kērāla-Kabhirbha-mahābhrti-bāhdbhrt-

14 dabhra-vihramasy-śanayavanata-Kāmohipati-makuta-chumbita-pādāmabhujaya

15 Vikramaditya-Satyāṣraya-śī-prthu(thi)vallabha-mahārājadhrōra-paramēsvar-

16 ra-bhattārakasya pryasunōb pitur-āśāya Bālēndugē(śē)kharasya Tārakārūti-

17 riva daryabalam =aśsamuddhatam trarājya-Kāmohipati-balām =aśvastabhājya kara

**Second Plate, Second Side**

18 dikṛtya-Kavēra-Prasika-Simhāl-ādi-dvipāhpya sakal-ōttarāpatha²-nātha-mathams-

19 rūpa-pālādvaj-ādi samasta-pāramaśvargya-chinha(hma)asya Vinaśāditya-Satyāṣraya-

20 śī-prthu(thi)vallabhā-mahārājadhvrbā-paramēsvara-bhattārakasya pryā-ātmajās-sāj[s]*va ba őv-adhugat

21 sāstro dakhunāśā-vijayim pitamāhē samunmūlita-nkhlā-kantaka-samhār-

22 viṃgohor=goror=agratā őv=āhava-vyāpāram=ācharann=arāni-gaja-ghatā-pāṭā-

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1 From the original plates
2 The engraver has originally written "pathē", but corrected it
KENDUR PLATES OF KIRTIVARMA II

No 28

23 na-vasiṣṭha sadnessamagra-vigraha-āṇḍeśarā[\*] saṃśāsa-rasikah
24 paśam(a)nukhiṁkṣita-satumannālā Gamgā-Yamunā-pālīdhvaṛa-padadhakakā-mahāśabdamā-
25 nikya-matamgej-ādhin-pitrīsāt-kurīvvan-parah palāyamānār-āsādyā katham-apādi
vudhvraśā-
26 d-aṇāṇītō-pi pratāpād-ēva visahya-prakāpam-arājakam-utsārayan-Valarāja r-

Third Plate, First Side

27 vāṇapēkṣhaṃ-āpara sāhāyakas-tad-avagrahān-murrgatya svaḥbuj-āvashtambha-prasādhita-
āśaḥḥa-viṣya-
28 mṛharah prabhur-sahamāta-saktitrayatvaḥ(ch)-cchhatru-mada-bhamjanatvād-
udāratvān-mūrṇadvatvād-yas-sa-
29 maṣta-bhuvan-āśraya-sakala-pāramāśvarya-tyaka hētu-pālīdhvaṛa-ādy-u[\*]jvala-prajya-
30 rāyō Viṣṇyāditya-Satyeśarya-śriprithu(th)-vivallabhā-mahāyādhrā-paraṃśe-
31 ra-bhattāra-kasya pryayapراس-asakala-bhuvana-sāmārjya-lakṣhmi-vsyamvar-ā-
32 bhūḥkṣa-samyā-ananta-raṃupajāta mahētsahā ātmaṃvāyasa-pū-
33 ryav-āṃrpati-chhuḥḥā-āpahārīnaḥ prakṛtivitya-āmitrasya Pallavasya samū-
34 kṛita-matra-atītvaraya Tumāk-svahām yāvapyābhumukh-āgatan= Nandi-ṇītavarmāmā-
35 bhūḍhanam Pallavam rana-mukhē samprahṛtya prapalāya
katumukha-vādītra-sa-

Third Plate, Second Side

36 mudiaghōḥ-ābhūḍhrān-vādy-a-vāshān (shan)=khatvāṃga-dhvajā-pramāṇa-prabhūta-
pahyāta-hasta-varā-
37 u-sva-kīrana-mkara-vikāsa nrākṛita-tamrām-mānikiya-rāṣān=cha hastēkṛtya
Kalaśabhava-nilā-
38 ya-hārd-āmga-āmōchita kāmōhithamānaṃ Kāmōhita-svanītā pravāya satara-
pravṛttita-dā
39 n-ān(a)nita-dvīna-din-ūnātha-janah Naresimḥapūtavarmma-murmnāpita-śilāmāya-
40 Rājasimhēśvar-ādi-dvāvakula-vvārārājī pratyarpan-ōpājīt-ōjita-pu-
41 nyah anvārīta-pratāpa-prasara-pratāpita-Pāmṛya-Chōla-Kērtaka-Kalabhrā-
42 prabhītī-rājyakah kṣubhīta-kari-mkara-kara-bhata-dalita-sūkti-mukta-muktāphala-
43 pukka-maṇahā-jāla-viśāla-vēl-ākūlē ghārnamān-ārṇo-mhānē dakhshā-
44 rravē saṇard-amaṇa-śadhrāns-viśada yaṣō-rāśi-myān jayastambham-atsita[h*]\*pat

Fourth Plate, First Side

45 Vikramāditya-Satyāsraya-śriprithu(th)-vivallabhā-mahārājdhṛā-paramēśvara-bha-
tāra-kasya sūnuh(v) bālyē susikhaṇda-sastra-sastra[h*] sva-guna-kalāp-anandita-
46 dayāṇa putra samāśropta-yuṇarāja[h*] svakula-vamnāh Kāmōhipatē-
mugrāhā-
47 ya mam prēshaya tvādēsam prārthya labdhyā tad-anantaram-ēva kriya-
prayānas-sann-ā-
48 bhumkham-āgatiya prakāsa-yuddham kartam-asamṛththam pravahita-durgam
Palla-
50 vam samanta-bhuhbhaya bhagnāśhakam krivā prabhūta-mata-matamgeja-su-
51 varṇa-mānikiya-kotīr-ādāya putrē samarpitavān-ēvam kramēna prāpta-sā-

2 D
Fifth Plate

Tad-agāmibhu-asmad-vamāyaur-anyais-chha rājabhu-āyur-asvāryy-ādinaṁ vilastam-ach-
1 ànu-chaouchalam-avagachchhadhibhu-saṃcha-na-cch-ilaha-samakalams yaśa-
chik-
4 ishulma-sva-dathu-muvidaśhama pari-palaniyam-Uktai-chha bhagavatā veda
vyāsana
5 Vyāsena [*] Bahubhir-vvasudhā bhuktā rājabhis-Sagar-ādibhuh [*] yasa
yasya
6 yadā bhūms-tasya tasya tusa phalam [*] Sva-dātum sumahac-
chhakya
67 duhkham-anyasya pālandama [*] dānam vā pālandama v-ētti(v-ētti) dānācah-chhrēyā-
napālanam [*]
68 Svadattim āndattām vā yō hariṭa vasundharām [*] shashth(t)im
vaisha-saha-
69 srāhi visithayām jaẏatē krt(k)pam-ētti [*] Dhanaṃjaya-Punyavallabhēma
likhat-
70 m-adam

Translation.

(Verse 1) Hail! victorious is the body of Vishnu, manifested in the form of a boar on whose uplifted right trunk rests the world, and who has agitated the ocean

(Lines 2 to 6) The great king, the prosperous Pulekṣā-vallabhā, whose body was purified by the ānābhu-tha bath terminating a horse-sacrifice, and who adorned the family of the prosperous Chalukyas, who belonged to the family of Maṇavīya praised by the whole world, who were the sons of Hānti, who were reared by seven mothers, the mothers of the seven worlds, who had acquired a series of benefits through the protection of Kāthkēya, and who had subdued in an instant all kings at the sight of the sign of the boar acquired through the favour of the revered Yārāyaṇa

(Li 6 to 8) His son was the prosperous Kirtivarman, the great king, and the lord of the earth, who had achieved spotless fame by the conquest of Vanvāsi1 and other countries of hostile kings.

1 [Looks like Vajraparamanah = S. K ]
2 Also called Banavāsi or Banavām.
Kōndūr Plates of Kṛtivarman II—Śaka Samvat 672

STEN KONOW

SCALE 0.7

FROM INK IMPRESSIONS SUPPLIED BY D. R. BHANDARKAR
(L1 8 to 9) His son was he who had acquired the title of Paromāsvara by defeating the prosperous Harshavardhana, the lord of all the north, and adducted to war

(L1 10 to 16) The dear son of that asylum of truth, the prosperous lord of the earth, the great king of kings, the great lord, was Vikramādiśa, well versed in politics, whose companion was his sword alone, who had destroyed all rivals only with his excellent horse called Chitrakanta, who retrieving the fortane of his father, which had been interrupted by the confedency of the three kings, had destroyed the great splendor of the mountain-like kings of the Pandyas, Cholas, Keralas, Kalabhras and others with his prowess resembling a thunderbolt, whose lotus-like feet were kissed by the mast of the lord of Kāñchi who had not bowed down to others, and who was the asylum of truth, the prosperous lord of the earth, the great king of kings, the venerable emperor

(L1 16 to 20) His dear son, who reduced to the condition of tributaries the kings of Kayēra, Pārasika, Simhala and other countries after vanquishing the proud army of the confedency of the three kings and the lord of Kāñchi at the command of his father, just as Kaṭakaśa, at the command of Śiva defeated the very most potent of demons, who had acquired all the symbols of sovereignty such as a lofty pāli-baner, the dhalaka, the great musical instruments, rubies and intoxicated elephants, who, though taken captive through the force of circumstances by the flying foe approaching with some difficulty, put an end to anarchy and popular commotion by his prowess alone, and like Vatsarāja, expecting no help from others, escaped from the peril and conquered the whole earth by dint of his arm, who was an emperor, the asylum of truth, through his three powers being uninterrupted, through his breaking the pride of his enemies, through his liberality and blamelessness, whose vast empire was resplendent with a pāli-baner which was a symbol of universal sovereignty, was Viṣṇyādiśa, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord

(L1 20 to 30) His dear son, who while still a child, had mastered all the sciences and the use of arms, who when his grandfather conquered the southern region had uprooted the multitude of all his foes resembling thorns, conducting warlike operations in the very presence of his father, who was desirous of conquering the north, who had the edge of his sword blunted by destroying the group of hostile elephants, who took the lead in all fighting, fond of meeting danger, who caused the multitude of his enemies to turn their backs, delivering to his father the variegated pāli-baner, the dhalaka, the great musical instruments, rubies and intoxicated elephants, who, though taken captive through the force of circumstances by the flying foe approaching with some difficulty, put an end to anarchy and popular commotion by his prowess alone, and like Vatsarāja, expecting no help from others, escaped from the peril and conquered the whole earth by dint of his arm, who was an emperor, the asylum of truth, through his three powers being uninterrupted, through his breaking the pride of his enemies, through his liberality and blamelessness, whose vast empire was resplendent with a pāli-baner which was a symbol of universal sovereignty, was Viṣṇyādiśa, the asylum of truth, the prosperous lord of the earth, the great king of kings and the venerable lord

(L1 31 to 45) His dear son, who had enjoyed great pleasure immediately after the time of his anointment at the self-choice by the goddess of universal sovereignty, who resolved to uproot the Pallava king, his natural foe, who had robbed of splendour the former kings of his line, who on coming to the Tundikā district in great haste, beat and put to flight, at the opening of the campaign, the opposing Pallava king named Nandīpōtavarman,

1 Tapasa means "of one who is well-known or referred to above"
2 Compare the expression anupakṣasthitāya with trāvṛdya in line 17. Amsaṭikṛṣṭa should be kṛṣṭo
3 Vikramādiśa is compared to Indra.
4 Trāvṛdya is used by Janaśa in the following verse (Adipurāṇa, XXX. 35), and is explained by the commentator to mean Chāla, Kērala and Pāṇḍya —

praśadāya daśāhastādādām vibhūs trāvṛdya pājālaṁ |
sumam praṇamaṇyendes vistya jayaśeṣānām ||
5 For the explanation of pāli-baner, see my paper in the Ind Ant, Vol XIV p 104.
6 The expression mahāsādhu is frequently used in this sense in Pampa Bhūrata, p 21
7 Tungākavālam or Tungai is a name of the Dravida country Kāñchi. / capital of it.
tool possession of particular musical instruments, called kadumkhavand̄atra and sa−
dragkha−a, the khatavāng−ā−hāna−a, many excellent and well-known intoxicated elephants at a heap of rubies, which dispelled darkness by the brilliancy of the multitude of their rays who entered, without destroying it, the city of Kāčchi, which was, as it were, a girdle adorning yonder lady, the region of the south, who had rejoiced Bāhmanas, and poor and helpless press by his uninterrupted liberality, who acquired high merit by restoring heaps of gold to stone temples of Rājasmiha−vāra and other gods, which had been caused to be built by Narasimhapūtatarman, who distressed Pāṇḍya, Chōla, Kērāla, Kālābha and other kings, the extent of his valor which could not be withstood, and who erected a pillar of victory in the form of his great fame, as bright as the cloudless autumnnal moon in the southern ocean, fully rolling waves, the shores of which were shining with the multitude of rays of numerous pearls, dropped from shells struck and broken by the trunks of excited elephants resembling whales, we Vikramāditya, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord

(LL 45 to 54) His dear son, who was trained in science and the use of arms in his childhood, was appointed his attendant by his father whose heart was delighted with a multitude of his virtues, who having asked for and obtained an order to put down the lid of Kāčchi, the enemy of his family, led an expedition, defeated the Pallava king in every quarter, who, unable to meet him in an open field had taken refuge in a fort, made him powerless, took possession of many ruttish elephants, gold and crores of rubies, and delivered them to his father, who thus gradually attained to the position of an emperor, and whose lotus-like feet were rendered yellowish by the mass of pollen on the numerous crests of all feudatory kings, who bowed to him through love of his heroism, Kirtvarman, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord, thus commands all,

(LL 55 to 61) Be it known to you, when six hundred and seventy-two years of the Saka era had passed away, and the sixth year of [our] increasing prosperous reign was current, when our victorious camp was located at Raktapura, on the full moon of Varsākha during a lunar eclipse, the village named Beppattu surrounded by the villages named Panbasgaru, Kusumangalam, Sullam and Perbballi, in the district of Vēljola, was granted by us at the request of the prosperous great queen to Rāmasaran, well versed in the Vēdas and Vādangas, who was the son of Mākaya, a performer of the Vējapāya sacrifice, and the grandson of Vārapappasaran of the Kāṣyapa gōtra

(LL 62 to 64) Thus should be preserved, as though it were their own gift, by future kings of our own family or others, knowing the flash of life and other things to be as changeful as lightning, and desirous of achieving a fame lasting as long as the moon, the sun, earth, and ocean will endure

(LL 65 to 70) And it is said by the venerable Vēkasa, the arranger of the Vēdas The earth has been enjoyed by many kings, including Sāgara. Whoever is the owner of the earth, reap its fruit. It is very easy to give what is one’s own, it is difficult to preserve what is given by others. Of the two things—a gift and preservation—preservation is the better. He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years. This is written by Dhananjaya, the Punyavallabha.

1 The expression hastē−kṛtya is not wrong, compare Dhananjaya, D sarahandaśya XIII 36, and Brahmi Dikshita’s remark on Pāṇini I 4, 71: vēkṛtramity−anyā, hastē−kṛtya mādstrāṇa−. See Padamanabh, p 284 (Beames edtion).
2 Vikramāditya II did not set up a pillar of victory, only his fame, which spread to the shores of the southern ocean, is compared to such a pillar.

3 This must be the same person who composed the Vakkalār grant five years later. A relative of his, perhaps his father, was Anuvāraipunyavallabha, who wrote the Kaśchi inscription of Vikramāditya II (above, Vol III, p 360 f).
No 29 — DATES OF CHOLA KINGS

By the late Professor F. Kielhorn, O.I.E., Göttingen

(Continued from Vol VIII, page 274)

From the materials supplied to me by Rai Bahadur V Venkayya I publish here, with the results of my calculations, twenty-two more dates of Chōla kings (Nos. 157-158), and two dates (Nos. 159 and 160) of the kung Perumangadēva, who claims to be a Pallava and who subverted the Chōla sovereignty about AD 1231-32.1 Five of these dates (Nos. 145-149) belong to the kung Rājādhirāja II] Rājakēsārivarman, of whom no dates have yet been published, and whose reign these dates with great probability show to have commenced (approximately) the 28th February and the 30th March AD 1163. The other dates in general merely confirm the correctness of the results previously found for the commencement of the reigns of the kings to whom they belong, but No 142 reduces the period, during which Rājarāja II must have commenced to reign, to the time from (approximately) the 8th April to the 11th July AD 1148.2

I am still keeping back a number of dates of Kulōṭunga-Chōla II Rājakēsārivarman in the hope that more dates of this kung may be discovered before long.

At the end of this article I give a list of all published dates of Chōla kings that have been examined by me, with approximate statements of the time when each king commenced to reign.

A.—Rājarāja I.

137.—In the Śivayōganāthaśvāmin temple at Tiruvaiyūlār 3

1 Svasti śrī | 1 || — ] Kō-Rājarājakēsārivarmanmakkku yāndu 5 āvadu iiv-ātt[ai]
[Da]nu-[n]āyaṇu Nāyaṇu-k[k][i]lamayum Mūlamum pakka-
2 m 4 pratihpadamum kūḍiga vara yōga[n][i]n pōdu

"In the 5th year (of the reign) of kung Rājarājakēsārivarman,— on the day of the auspicious yōga which was combined with the first ātesh of a fortunage;5 (the nakṣatra) Mūla and a Sunday in the month of Dhanus of this year"

I have previously found 6 that Rājarāja I. commenced to reign between (approximately) the 25th June and the 25th July AD 935. This date of the 5th year of his reign corresponds to Sunday, the 1st December AD 936, which was the 8th day of the month of Dhanus, and on which the first ātesh (of the bright half of Pausha) commenced 5 h 6 m, while the nakṣatra was Mūla, by the equal space system for 16 h. 25 m, and according to Garga for 3 h 56 m, after mean sunrise.

For dates with the auspicious yōga—also called amṛita-yōga 7—of a Sunday with the nakṣatra Mūla, see above, Vol VI p 21, No 83, and note Compare also Hāmāchanda’s Sāḍāraṣṭrana-ṛṣṭitrī, end of Adhyāya II Pāda 2. Mūlākāha 8 brīyātō kāśrō sarvakāłyāṇa-hāram || aḍhunā Mūlādālamu ghiṣhaḥ uktīḥ śavah ||

1 See Mr. Venkayya’s Annual Report for 1906-07, p 89.
2 Compare above, Vol VIII p 266.
3 No 19 of the Government Epigraphist’s collection for 1907.
4 Read pratihpada.
5 It is not stated whether it was the bright or the dark fortunage.
7 See Ep Corpus Vol IV p 114, No 10.
8 Ie Mūla-nakṣatramu yuktī śavah śavah.
138 and 139 — In the Amṛitaghatėśvara temple at Tirukkadavyūr

1 Svāsta śrī [||*] [Tiru-ma]ga . . . . . .
2 . . . . śrī-kōv-irārājākėsasarpamka[ṃ]ku yānd[a]
16 vada āgum yāndu P-
P[ru]na]rpr[ih][a]
9 . . . . . [y]*v-[l]=[d]gy Tūlā-nāya[a] [pā[vva]-bha]kṣa[ta]m

"In the year which was the 16th year (of the reign) of the glorious king Rājarājakēśavarman,— on the day of Punarvasu, the week-day (being) Monday, (and) the day of the fortnight being [8—eight—] of the second half of the month Purattādi . . . . . on [the day of] Bṛhaṭṭi which corresponded to a Sunday and to the twelfth tīthi of the first fortnight of the month of Tūlā in this year."

The first of these two dates regularly corresponds to Monday, the 23rd September A.D. 1000, which was the 29th day of the month Purattādi (i.e. the month of Kātyā), and on which the 5th tīthi of the dark half (of Asvina) commenced 0 h 55 m., while the nakṣatra was Punarvasu, by the equal space system and according to Garga for 22 h 20 m., and by the Bhrāma-saddhānta for 21 h 40 m., after mean sunrise.

The second date corresponds to Sunday, the 13th October A.D. 1000. This was the 15th day of the month of Tūlā, and on it the 15th tīthi of the bright half (of Kārttika) ended 1 h 17 m. after mean sunrise, but as the nakṣatra was Bṛhaṭṭi only from 11 h 10 m. after mean sunrise, I should have expected the day to be described as the day of (the preceding nakṣatra) Uttara Bhrārapadā.

140.— In the Śiva temple at Pērangiyūr

1 Svāsta śrī [||*] . . . . . ērī-Rāja-Rājarājadēvarka yānda

"In the 2[4]th year (of the reign) of the glorious Rāja-Rājarājadēva,— on the day of Śravana, which corresponded to the fifth tīthi and to a [Wednesday] of the first fortnight of the month of Vṛṣṭhika in this year."

For the given week-day (Wednesday) and the nakṣatra Śravana the date would be wrong for all the ten years from the 20th to the 29th year of Rājarāja’s reign Irrespective of the week-day, the date for the 24th year would correspond to Sātara, the 6th November A.D. 1008, which was the 15th day of the month of Vṛṣṭhika, and on which the 5th tīthi of the bright half (of Mārgaśīrsha) ended 3 h 33 m. after mean sunrise, while the nakṣatra by all systems was Śravāṇa the whole day. I have little doubt that this Saturday is the proper equivalent of the date and that the week-day, if not misread, has been wrongly given in the original.

1 No 27 of the Government Epigraphist’s collection for 1906
2 The letter Is is engraved below the line
3 Read Bṛhaṭṭi-ṇdi
4 I.e. the uṣṭhaṇa-dvaddast tīthi (the tīthi of the awakening of Vishnu)
5 No. 203 of the Government Epigraphist’s collection for 1906
6 Read Vṛṣṭhika-.
B.—VIKRAMA-CHOLA.

141.—In the Amritaghatēśvara temple at Trūkkadasayur.

1 Svasti śri [||*] Pā-mālai m[1]damu . .
16 kō-Pparakēśarpan-ma[n] Tribhuvanachakravatta.

"In the 8th—sixth—year (of the reign) of king Parakēśarvarman also the emperor of the three worlds, the glorious Vikrama Chōladēva,—on the day of Mṛgaśirsha, which corresponded to a Wednesday and to the [second?] tithi of the . . . . . [of the month of] Vṛśchikā"

The reign of Vikrama-Chōlā has been found 5 to commence in the 29th June A.D. 1118, and thus date of the 6th year of his reign undoubtedly corresponds to Wednesday, the 7th November A.D. 1123. This was the 11th day of the month of Vṛśchikā, and on it the second tithi (of the dark half of Kṛśṭika) ended 4 h 45 m, while the nakṣatra was Mṛgaśirsha, by the equal space system and according to Garga for 7 h 13 m, and by the Brahma-siddhānta for 5 h 55 m, after mean sunrise.

C.—RAJARAJA II.

142.—In the Grāmārādhanāṭhesāvara temple at Elvānaśur.

1 Svasti śri [||*] Pā maṇi[m]a Tnu-mādum . .
13 kō=Pparakēśar[m]a[n] Tribhuvanachakravat-
14 tigal śri-Rājarājadēvarku yāndu 6 [1]5[vada] 6 Mā-
15 sha-nāyāṛu pūrva-pakśhattu ashtami[y]um Budan-ki-
16 jama[y]um peṛa Pāśadh-nāl

"In the [1]6th year (of the reign) of king Parakēśarvarman also the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pūṣya, which corresponded to a Wednesday and to the eighth tithi of the first fortnight of the month of Mēsha."

With the result previously obtained 7 for the commencement of the reign of Rājarāja [II.] Parakēśarvarman, this date regularly corresponds to Wednesday, the 8th April A.D. 1161, which was the 13th day of the month of Mēsha and on which the 8th tithi of the bright half (of Vaiśākha) ended 12 h 54 m, while the nakṣatra was Pūṣya, by the equal space system and according to Garga for 11 h 10 m, and by the Brahma-siddhānta for 9 h 12 m after mean sunrise.

143.—In the Grāmārādhanāṭhesāvara temple at Elvānaśur.

4 . . . . . . . kō-Pparakēśarpanm[1]a
[Trī]bu-
5 vanachakravattigal śri-Rājarājadēvarku yāndu 1[7]vada Dha[nu-māya]ru
[a]para-pa-

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1 No. 30 of the Government Epigraphist's collection for 1906.
2 Perhaps dōvītyayuṃ is meant.
3 See above, Vol. VII p 8
4 No. 140 of the Government Epigraphist's collection for 1906
5 The letter n is engraved below the line.
6 The letters rudu are written in a group.
7 See above, Vol. VIII pp 2 and 204.
In the 17th year (of the reign) of king Parakasārivarman alans the emperor of three worlds, the glorious Rājarājadēva,— on the day of A 1

The date corresponds to Sunday, the 2nd December A D 1162, which was the 7th day of the month of Dhanus, and on which the 9th tithi of the dark half (of Mārgaśīrsha) ended at 56 m, while the nakshatra was Hasta, by the equal space system and according to Garga it lasted 13 h 47 m, and by the Brahma-saḍhāna for 10 h 39 m, after mean sunrise.

The result shows that the nakshatra, of the name of which only the initial vowel a removable in 6 of the original, was Āttam (Hasta)—The date is the latest one hitherto examined of the reign of Rājarāja II.

144—In the Grāmārdhanāthēśvara temple at Elvānāśūr

1 Svastā śr[1]a [11*] Pā maruviya Tiru-mādum

yādu 15[avodu]3 M[π]a-


"In the 15th year (of the reign) of king Parakasārivarman alans the emperor of three worlds, the glorious Rājarājadēva,— on the day of Mṛgaśīrsha, which corresponded to a Monday and to the fifth tithi of the first fortnight of the month of Mīna."

In accordance with the previously obtained results, this date should fall in A D 1161, some time before the 24th March (the first day of the month of Mēṣha), but with the actual reading of the original it would be incorrect. In my opinion, the fifth tithi (pā[π]a[π]a)[1]yum) has been quoted erroneously instead of the seventh (saptamsayum), and the date corresponds to Monday, the 6th March A D 1161, which was the 12th day of the month of Mīna, and on which the 7th tithi of the bright half (of Chaitra) ended at 3 h 41 m., while the nakshatra was Mṛgaśīrsha, by the equal space system and according to Garga for 4 h 36 m., and by the Brahma-saḍhāna for 3 h 17 m., after mean sunrise.

Of the three dates, the date No 142 would show that the reign of Rājarāja II. could not have commenced before (approximately) the 6th April A D 1148.

D.—RAJADHARAJA II.

145—In the Tyāgarājasvāmin temple at Tiruvārūr

1 Svastā śr[1]a Kadal sūlunda pā[π]r-μa[π][π][π]a[π][π][π][π][π][π][π][π][π][π][π][π][π][π]


"In the 2nd year (of the reign) of king Rājakāsārivarman alans the emperor of the three worlds, the glorious Rājadhrājadēva,— on the day of Punarvasu, which corresponded to a Monday and to the sixth tithi of the first fortnight of the month of Mēṣha."

1 The name of the nakshatra, which is lost in the original, may be Aśvata (Aśvinī), Āttam (Hasta), Amṛgas (Dhanushtā) or Anuśam (Anurādhā).
2 No 137 of the Government Epigraphist's collection for 1906
3 The letters are written in a group
4 Compare the date No 106, above, Vol. VIII. p. 264
5 No 538 of the Government Epigraphist's collection for 1904
6 The word maḍa seems to be deducted by a sūraṇi added to the figure 2
The five dates Nos 145-149 are of the reign of a king Rājadhirāja Rājakesarvarman, and are taken from inscriptions every one of which begins with the words kadh al śālīda. The first four dates work out regularly on the assumption that this king commenced to reign between (approximately) the 28th February and the 30th March A.D. 1183. With such a commencement of his reign —

This date, No. 145, corresponds to Monday, the 30th March A.D. 1184, which was the 7th day of the month of Mēṣha, and on which the 6th śīla of the bright half (of the first Vaiśākha) ended 19 h. 3 m., while the naksatras was Punarvasu, by the Brahma-siddhānta from 7 h. 13 m., according to Garga from 9 h. 51 m., and by the equal space system from 21 h. 40 m., after mean sunrise. This equivalent of the original date might perhaps be objected to, on the ground that the naksatras was Punarvasu only from 7 h. 13 m. (or later) after mean sunrise, and in the case of the date No. 106, above Vol. VIII p. 263, where also the naksatras was found to be Punarvasu from 8 h. 32 m. (or later) after mean sunrise, I have myself stated that that naksatras in the original date might have been quoted erroneously instead of the immediately preceding naksatras Ārdra. But the two dates together now seem to me to show that in either case there was some special reason for quoting the naksatras Punarvasu, instead of the naksatras Ārdra in which the moon was at the commencement of the day.

146.—In the Kapardīvara temple at Thruvaḷaṇjūli.

1 Sva[ṇa] [āṭ] [ṭ] Kadal śālīda pār-mādurum . . . .
4 pa[kh]u [dya]da[a]śya[na]m [Sn]—
6 “In the [28th] year (of the reign) of king Rājakēsa[r]varman alias the emperor of the three worlds, the glorious Rājadhrāja[n]āra[ku],— on the day of Punarvasu, which corresponded to a Monday and to the twelfth śīla of the second fortnight of the month of Śīma”

The date corresponds to Monday, the 10th August A.D. 1170, which was the 14th day of the month of Śīma, and on which the 12th śīla of the dark half (of Shravanā) commenced 2 h. 3 m., while the naksatras was Punarvasu, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 17 h. 4 m., after mean sunrise.

147.—In the Tyāgarāja[n]śvāmn temple at Thīrvārūr.

3 yu[m] pyr[Ma] Magattu nāl
4 “In the 10th year (of the reign) of king Rājakēsa[r]varman alias the emperor of the three worlds, the glorious Rājadhrāja[n]āra[ku],— on the day of Maṇḍā, which corresponded to a Tuesday and to the thirteenth śīla of the first fortnight of the month of Mīna”

1 For other dates with naksatras which also, if I may say so, commenced some time after sunrise, compare Nos 22, 47, 66, 105, and 121 of this series.
2 No. 827 of the Government Brahmathe's collection for 1903.
3 A 12th śīla yon'ed with the naksatras Punarvasu is called jayantī, i.e. a māhā-dodasī. This may be the reason why the 12th śīla has been in the original date (as a current śīla) added to the original date (as a current śīla).
4 No. 540 of the Governor's Brahmathe's collection for 1904.
5 The word dṛṣḍa seems to be added by a flourish added to the symbol for ten.
The date corresponds to Tuesday, the 27th February A.D. 1173, which was the 5th day of the month of Mānuṣa, and on which the 13th tithi of the bright half (of Phalguna) 1
10 h 50 m, while the nakshatra was Maghā, by the equal space system for 14 h 27 m 2
according to Garga for 2 h 33 m, after mean sunrise.

148 - In the Darbharanyēśvara temple at Tirunallār

1 Svasti śī [h]1 [||*] Kadal śūl[n]da [pā]r-m-[mā]damaum
   ti[l]a*];[i];[a*]dēvā[ka] y.[u]-
   Budan kilam[ay]um p[e]jra Šo[d[i]-nāl

"In the eleventh year (of the reign) of king Rājakēśa-vārman alias the emperor of the three worlds, the glorious Rājādhūrā-jadēva,—on the day of Svātī, which corresponds to a Wednesday and to the fifth tithi of the first fortnight of the month of Simha."

The date corresponds to Wednesday, the 15th August A.D. 1173, which was the 19th day of the month of Simha, and on which the 5th tithi of the bright half (cf Bhidāpadaevi1
113 h 53 m, while the nakshatra was Svātī, by the equal space system for 17 h 44 m, according to Garga for 5 h 16 m, and by the Brahmacuddhānta for 1 h 19 m, after mean sunrise.

149 — In the Vrisha-bhapuriśvara temple at Māḷ-Śēvūr

1 Svasti śī [h]1 [||*] Kadal śīl[nda] pār-m[a]daraun
2 .
   kō Irāsakē[śa]śupatmar āra
   Triluvanachakkaravatgal śī-Rāja[ph]h[ār][a*jadēvārku y[andu i]śvna
   Ka[k][ka]laza nāyāra-ppadum[mūn=m]rū-śi[di]gy[di]-[a]-

"In the 13th year (of the reign) of king Rājakēśa-vārman alias the emperor of the three worlds, the glorious Rāja[ph]hārā-jadēva,—on the day of Rōhirī, which corresponds to the eleventh tithi of the second fortnight and to a Wednesday, the thirteenth solar day of the month of Karkatka."

In the three hundred years from A.D. 1000 to A.D. 1300, there are only two days in which would satisfy the requirements of this date, viz Wednesday, the 8th July A.D. 1097, and Wednesday, the 5th July A.D. 1181.

In A.D. 1097 the Karkatka-samkrānti took place 17 h 26 m, after mean sunrise of Thursday, the 25th June, the first day of the month of Karkatka therefore was Friday, the 26th June, and the 13th day of the same month was Wednesday, the 8th July. On this day the 11th tithi of the dark half (of Āśādha) ended 5 h 36 m, and the nakshatra was Rōhirī, by the equal space system and according to Garga for 4 h 36 m, and by the Brahmacuddhānta for 3 h 56 m, after mean sunrise.

In A.D. 1181 the Karkatka-samkrānti took place 10 h 56 m after mean sunrise of Friday, the 26th June, which was the first day of the month of Karkatka; and the 13th day of the same month therefore was Wednesday, the 8th July. On this day the 11th tithi of the dark half (of Āśādha) commenced 4 h 24 m after mean sunrise, and the nakshatra was Rōhirī, by the Brahmacuddhānta and according to Garga the whole day, and by the equal space system from 1 h 58 m after mean sunrise.

1 No. 394 of the Government Epigraphist's collection for 1902
2 No. 222 of the Government Epigraphist's collection for 1904
It is clear that if as was assumed above, the reign of Rājadūrāya Rājakēśarivarman commenced between the 28th February and the 30th March A.D. 1163, neither of the two Wednesdays given above could have fallen in the 13th year of his reign. On the other hand I may state that if either of the two days really fell in his 13th year, the other dates would be incorrect. In these circumstances, and assuming that, with the exception of the regnal year, the details of the original dates have been given correctly, I can only suggest that the year 13 (which is given in figures) only has been quoted erroneously instead of the 19th year, and that the proper equivalent of the date therefore is really Wednesday, the 8th July A.D. 1181. It might of course be objected that this day would fall in the reign of Kulottunga III Parakēśarivarman, which commenced between the 6th and the 9th July A.D. 1178. But I have already shown that we have a similar overlapping of two reigns also in other cases. A date (No. 14) of the 33rd year of Kulottunga III corresponds to the 25th January A.D. 1217, while the reign of his successor Rājadeva III commenced in June-July A.D. 1216, and of this king again we have two dates (Nos. 96 and 97) of the 7th February and the 22nd April A.D. 1248, whereas the reign of his successor Rājadeva-Chīla III commenced in March-April A.D. 1246.

From the materials available I therefore infer that Rājadūrāya Rājakēśarivarman, i.e. Rājadūrāya II, commenced to reign between (approximately) the 28th February and the 30th March A.D. 1163.

E—KULOTTUNGA-CHOLA III

150—In the Grāmārdhana-thēvars temple at Elvānāsūr.


"In the 6th year (of the reign) of the emperor of the three worlds, the glorious Virājendra-Chōlandēva,—on the day of Śravīsṭhā, which corresponded to a Monday and to the second īṭha of the first fortnight of the month of Makara."

The date corresponds to Monday, the 16th January A.D. 1184, which was the 22nd day of the month of Makara, and on which the 2nd īṭha of the bright half (of Māgha) commenced 5 h. 36 m., while the nakṣatra was Śravīsṭhā, by the equal space system and according to Garga for 10 h. 30 m., and by the Brihmadeśi system for 11 h. 10 m., after mean sunrise.

151—In the Amritagathēvars temple at Tirukkadaiyur.

1 Srasti śrī [[*]] Puyal vāyppa
5 . . . . . . . . . . kō[Ppa]ākēśanāmarāna
6 Tūbuvanakhalavattigal Madu[ya]yayum Pāndi[ya]maiyum mudritala-kond-aruḥya śrī-Kulottunga-Śēlandēva rāku yāndu 16 vādu Māsha-nāyaṇā purva-pakshaṭha [ā]jīvattaya[m]
6 Viṭṭalā-kiḷamaiyum pṛṣṭha Pāṭṭaṇa[nāl]

"In the 16th year (of the reign) of king Parakēśarivarman, also the emperor of the three worlds, the glorious Kulottunga-Chōlandēva, who was pleased to take Madurai and the

1 Mr. Venkayya has informed me, about three years ago, that the figures undoubtedly are '13' and I would suggest that the thirteenth solar day, which is mentioned closely to the regnal year, may have misled the writer to put down '13' also for the latter
2 No. 158 of the Government Epigraphist's collection for 1906
3 Read -pakshaṭha
4 No. 43 of the Government Epigraphist's collection for 1906
5 Read Īṭha
6 Read Trīṭānu
crowned head of the Pāṇḍya,—on the day of Pushya which corresponded to a Thursday and the eighth titha of the first fortnight of the month of Mēsha”

The date corresponds to Thursday, the 31st March A.D. 1194, which was the 7th day of the month of Mēsha, and on which the 8th titha of the bright half (of the second Chatura) ended at 10h 50m, while the nakḥatra was Pushya, by the equal space system and according to Garga for 18h 24m, and by the Brahma-siddhānta for 16h 25m, after mean sunrise.

152 — In the Śivayoganasāhasvāmin temple at Tīruviṣāḷūr

“In the eighteenth year (of the reign) of king Parākēsaravrman as the emperor of the three worlds, the glorious Kulōttunga-Chōlādēva, who was pleased to take Madura and the crowned head of the Pāṇḍya,—on the day of Purva-Phalguni, which corresponded to a Saturday and to the third titha of the first fortnight of the month of Kumbha.”

The wording of this date is intrinsically wrong because on the third titha of the bright half in the month of Kumbha the nakḥatra could not possibly be Purva-Phalguni, and the probability would seem to be that either has the first fortnight been erroneously quoted instead of the second or Purva-Phalguni (Paṟṟattu) instead of Purva-Bhadrapadā (Paṟṟattu). In my opinion, the date corresponds to Saturday, the 3rd February A.D. 1196, which was the 10th day of the month of Kumbha, and on which the 3rd titha of the bright half (of Phālguna) commenced at 5h 40m, while the nakḥatra was Purva-Bhadrapadā, by the equal space system for 4h 36m, after mean sunrise.

153 — In the Vatāranyēsvāra temple at Tīruvāḷāṇgādu

“In the [3]rd year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōlādēva, who was pleased to take Madura, Īlam and the crowned head of the Pāṇḍya,—on the day of Chitra, which corresponded to the third titha of the first fortnight and to a Tuesday which was the sixteenth solar day of the month of Kanyā.”

The date corresponds to Tuesday, the 13th September A.D. 1200. The preceding Kanyā samkṛānti took place 20h 58m after mean sunrise of Sunday, the 27th August, the first day of the month of Kanyā therefore was Monday, the 28th August, and the 16th day of...
the same month was Tuesday, the 12th September A.D. 1200. On this day the 3rd tithi of the bright half (of Āśvina) commenced 7 h 12 m., and the nakshatra was Chitraś, by the equal space system and according to Garga for 2 h 38 m., after mean sunrise. There seems no reason why the second tithi (doṣīyasyum) should not have been quoted in the original date instead of the third (trīṣīyasyum).

F—RAJARAJA III.

154—In the Jambukēśvara temple near Trichinopoly.

1 Svast[ī] śr[ī] [1[[1*]] [Tr]bhuvanashokavrattigal śrī-śāmadgadēvarēka yându
   24[āvadu][5] Ma[ći]na-nāyāru pūrvva-pakshattu ēkādaśīyum
   Śam-kulamāy[u]m perṇa [Ś]ōdi-nāl

   "In the 24th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,—on the day of Svātī, which corresponded to a Saturday and to the eleventh
tithi of the first fortnight of the month of Mithuna."

   The reign of Rājarāja III has been found to commence between (approximately) the 27th
June and the 10th July A.D. 1216. This date of the 24th year corresponds to Saturday, the
2nd June A.D. 1240, which was the 9th day of the month of Mithuna, and on which the 11th
tithi of the bright half (of Jyesthā) ended 3 h 37 m., while the nakshatra was Svātī, by the
equal space system for 5 h 55 m., after mean sunrise.

155—In the Jambukēśvara temple near Trichinopoly.

1 Svast[ī] śrī [1[[1*]] [Tr]bhuvanashokavrattigal śrī-śāmadgadēvarēka yându
   2[9]āvadu[5]] Tulā-nāyāru pūrvva-[pa]kshattu prathamāyum [Ś]evvāy-
   kilamāyum perṇa
   2 pa Śōdi-nāl

   "In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,—on the day of Svātī, which corresponded to a Tuesday and to the first tithi
of the first fortnight of the month of Tulā."

   The date, for the 26th year, regularly corresponds to Tuesday, the 4th October A.D.
1244, which was the 7th day of the month of Tulā, and on which the first tithi of the bright
half (of Kārttika) ended 12 h 58 m., while the nakshatra was Svātī, by the equal space system
for 15 h 46 m., and according to Garga for 3 h 17 m., after mean sunrise. For the 26th year
of the reign of Rājarāja III the date would be incorrect.

156—In the Jambukēśvara temple near Trichinopoly.

1 Svast[ī] śrī [1[[1*]] [Tr]bhuvanashokavrattigal śrī-śāmadgadēvarēka yându
   2[70]āvadu[5]] Tulā-nāyāru pūrvva-pakshattu prathamāyum Śevvāy-
   kka(kki)[la]mayum perṇa [Ś]ōdi-nāl

   "In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,—on the day of Svātī, which corresponded to a Tuesday and to the first tithi
of the first fortnight of the month of Tulā."

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1 No 508 of the Government Epigraphist's collection for 1905
2 This name consists of two abbreviations for the word ṛjas placed side by side.
3 This word seems to be denoted by a flourish added to the second figure of the regnal year.
4 See above, Vol. VIII p. 260
5 No 501 of the Government Epigraphist's collection for 1905
6 This name consists of two abbreviations for the word ṛjas placed side by side.
7 The second figure of the date might also be 6.
8 This word seems to be denoted by a flourish added to the second figure of the regnal year.
9 No 508 of the Government Epigraphist's collection for 1905.
10 See the notes on the preceding date.
The date is identical with the preceding date, and corresponds therefore to Tuesday, the 4th October A.D. 1244.

157 — In the Jambukēśvara temple near Trichinopoly


"In the 2[8]th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rōhini, which corresponded to a Monday and to the month titthi of the first fortnight of the month of Kumbha."

The date corresponds to Monday, the 6th February A.D. 1245, which was the 14th day of the month of Kumbha, and on which the 9th titthi of the bright half (of Phālguṇa) commenced 1 h 12 m, while the naśaḥatra was Rōhini, by the equal space system and according to Garga for 7 h 53 m, and by the Brahma-sūdhānta for 7 h 13 m, after mean sunrise.

158 — In the Jambukēśvara temple near Trichinopoly


"In the 2[8]th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rōhini, which corresponded to a Monday and to the month titthi of the first fortnight of the month of Kumbha."

The date is identical with the preceding date, and corresponds therefore to Monday, the 6th February A.D. 1245

G — PERUNJINGADEVA.

159 — In the Jambunātha temple at Jambai


"In the 16th year (of the reign) of the emperor of all worlds, the glorious king Perunjangadēva,—on the day of Rōhini, which corresponded to a Monday and to the thirteenth titthi of the first [fortnight] of the month of Dhanus."

Above, Vol VII p. 165, I have found that the reign of Perunjangadēva commenced between (approximately) the 11th February and the 30th July A.D. 1243 This date, of his 16th year, corresponds to Monday, the 9th December A.D. 1258, which was the 14th day of the month of Dhanus, and on which the 13th titthi of the bright half (of Paśuha) commenced 7 h 48 m, while the naśātra was Rōhini, by the Brahma-sūdhānta the whole day, according to Garga from 1 h 19 m, and by the equal space system from 13 h 8 m, after mean sunrise.—Instead of the 13th, I should have expected the 12th titthi to have been quoted, especially as, joined with Rōhini, this titthi is a mahā-dvādaś (pāya-nādīn Ś)

1 No 500 of the Government Epigraphist's collection for 1905
2 This name consists of two abbreviations for the word rājya placed side by side
3 This word seems to be denoted by a flourish added to the second figure of the regnal year
4 No 62 of the Government Epigraphist's collection for 1908
5 No 96 of the Government Epigraphist's collection for 1908
6 The syllables ēnt[1] are repeated by mistake in the original
DATES OF CHOLA KINGS

100 — In the Grāmarthanaśvara temple at Elvānāsūr.¹

1 Svasti śrī [||*] . . . . . Śagalabuvanachakkaravattigal śrī-kāraPparañ-
2 jungadēvarkku yāndu muppadāvadu Tulā-nāyaru aparā-pakshattu
3 tr[i(t)iyayum Tunga[1]-kaiyumyum peru Kāṭṭigai na

"In the thirtieth year of the reign of the emperor of all worlds, the glorious king Pparañjungadēva,— on the day of Kṛttikā, which corresponded to a Monday and to the third trīṣa of the second fortnight of the month of Tulā."

The date corresponds to Monday, the 10th October A D 1272, which was the 13th day of the month of Tulā, and on which the 3rd trīṣa of the dark half (of Āśvini) commenced 6 h 40 m, while the nakṣatra was Kṛttikā, by the equal space system for 13 h 47 m, by the Brahma-suddhānta for 0 h 39 m, and according to Garga for 1 h 58 m, after mean sunrise

A LIST OF THE DATES OF CHOLA KINGS HITHERTO EXAMINED.

A — Parāntaka I Parākēśarivarman

(Between the 15th January and the 26th July A D 907.)

No 101 (Vol VIII p 251) — Year 36, Kaliyuga 4044 (current) Saturday, the 14th January A D 943

No 55 (Vol VII. p 1) — Year 40 Saturday, the 25th July A D 946

B — Rājarāja I Rājakēśarivarman

(Between the 25th June and the 25th July A D 985)

No. 137 (Vol IX p 207) — Year 5 Sunday, the 1st December A D 999.
No. 1 (Vol IV p 66) — Year 7 the 26th September A D 991
No. 61 (Vol. VII p 189) — Year 11 Sunday, the 14th June A D 996
No. 25 (Vol V p 48) — Year 15 Tuesday, the 29th August A D 999
No. 27 (Vol V p 197) — Year 15 Wednesday, the 15th May A D 1000
No. 138 (Vol IX p 208) — Year 16 Monday, the 23rd September A D 1000.
No. 139 (Vol IX p 208) — Year 16 Sunday, the 13th October A D 1000
No. 2 (Vol IV p 67) — Śaka 929 (current) The date is incorrect.
No. 140 (Vol IX p 208) — Year 24, Saturday, the 6th November A D 1008.
No. 3 (Vol IV p 68) — Year 23, Śaka 934 The date would correspond to the 23rd December A D 1012, but contains no details for exact verification.

C — Rājendra-Chēla I Parākēśarivarman.

(Between the 27th March and the 7th July A D 1012)

No. 102 (Vol VIII p 261) — Year 5 Tuesday, the 26th March A D 1017
No. 32 (Vol VI p 20) — Year 9, Śaka 943 (current) Thursday, the 7th July A D 1020
No. 4 (Vol IV p 68) — Śaka 943 (current) Wednesday, the 1st March A D 1021.
No. 5 (Vol IV p 69) — Year 31 (for 21), Śaka 954 Monday, the 23rd October A D 1032

¹ No 159 of the Government Epigraphist’s collection for 1906
² Read ‘Pparañjama’
³ In the original the week day is wrongly given as Thursday
⁴ The week-day is wrongly given as Wednesday
No 33 (Vol. VI. p. 21) — Year 22, śaka 955 Sunday, the 25th November A.D. 1033
No 34 (Vol. VI, p. 22) — Year 26, śaka 959 The date is incorrect
No 62 (Vol. VII, p. 169) — Year 31 Friday, the 23rd July A.D. 1042

D — Rājādhīraja I. Rājakēsāvarman.
(Between the 15th March and the 3rd December A.D. 1018)
No 15 (Vol IV p 218) — Year [3]2 (for 22) Thursday, the 22nd November A.D. 1039.
No 12 (Vol IV, p. 216) — Year 26 Wednesday, the 14th March A.D. 1044.
No 13 (Vol IV, p. 217) — Year 27 Wednesday, the 13th February A.D. 1045
No 14 (Vol IV, p. 217) — Year 29. Wednesday, the 3rd December A.D. 1046
No 11 (Vol IV, p. 216) — Year 30 śaka 970 (current) The date does not admit of exact verification.
No 35 (Vol VI, p. 22) — Year 35. śaka 975 — probably Sunday, the 23rd May A.D. 1053.

E — Rājendrādeva Parakēsāvarman 4
(The 28th May A.D. 1052)
No 38 (Vol VI p 24).— The 22nd day of year 4 Thursday, the 17th August A.D. 1055.
No 36 (Vol VI p 23).— Year 6, śaka 979 Monday, the 27th October A.D. 1057.
No 37 (Vol VI p 23).— Year 12 (for 11?), śaka 984 The date does not admit of exact verification.

F — Virarājendra Rājakēsāvarman 5
(Between the 11th September A.D. 1062 and the 10th September A.D. 1063)
Vol. VII, p. 9. — Year 5 Monday, the 10th September A.D. 1067

G — Kulottunga-Chōla I Rājakēsāvarman (Rājendra-Chōla II.)
(Between the 14th March and the 8th October A.D. 1070.)
No 56 (Vol VII p 1) — Year 4 Thursday, the 7th November A.D. 1073
No 39 (Vol VII, p. 278) — Year 7, śaka 998 Friday, the 10th February A.D. 1077.
No 63 (Vol VII, p. 170) — Year 16 Thursday, the 12th March A.D. 1086
No 6 (Vol IV p 70) — Year 37, śaka 1030 (for 1028?) The date does not admit of exact verification
No 9 (Vol IV p 72) — śaka 1035. Sunday, the 22nd February A.D. 1114
No 7 (Vol IV, p. 70) — Year 44 Friday, the 13th March A.D. 1114
No 8 (Vol IV, p. 71) — Year 45 Thursday, the 8th October A.D. 1114
No 40 (Vol VI, p. 279) — Year 45, śaka 1036 Wednesday, the 9th December A.D. 1114
No 26 (Vol V p 46).— Year 48 Monday, the 7th January A.D. 1118
Nos. 20 and 28 (Vol IV, p 262, and Vol V p 198) — Year 48 Friday, the 25th January A.D. 1118

1 The śakasāstra quoted is intrinsically wrong.
2 The 2nd śaka is wrongly quoted instead of the 3rd.
3 The 13th śaka has probably been wrongly quoted instead of the 3rd.
4 In No. 37 surnamed Rājakēsāvarman
5 No 973 of the Government Epigraphist's collection for 1904 contains a date of the 7th year of this king and of Saka 991 expired (= A.D. 1069 70)
6 The month Māgha is wrongly quoted instead of Phālgunī.
7 In No. 28 the 12th śaka is wrongly quoted instead of the 2nd which is correctly given in No. 30.
### DATES OF CHOLA KINGS

#### H — Vikrama-Chōja Parakāśarivarman.

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#### I — Kulōttunga-Chōda II.

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#### J — Rājarāja II Parakāśarivarman.

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<td>(Vol VIII, p. 263)</td>
<td>15</td>
<td>June</td>
<td>1162</td>
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<tr>
<td>143</td>
<td>(Vol IX, p. 209)</td>
<td>17</td>
<td>December</td>
<td>1162</td>
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</tbody>
</table>

#### K — Rājadhirāja II. Rājakāśarivarman.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date and Reference</th>
<th>Day</th>
<th>Month</th>
<th>Year</th>
<th>Notes</th>
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<tr>
<td>145</td>
<td>(Vol IX, p. 210)</td>
<td>2</td>
<td>March</td>
<td>1164</td>
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<tr>
<td>146</td>
<td>(Vol IX, p. 211)</td>
<td>8</td>
<td>August</td>
<td>1170</td>
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<tr>
<td>147</td>
<td>(Vol IX, p. 211)</td>
<td>10</td>
<td>February</td>
<td>1173</td>
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<tr>
<td>148</td>
<td>(Vol IX, p. 212)</td>
<td>11</td>
<td>August</td>
<td>1173</td>
<td></td>
</tr>
<tr>
<td>149</td>
<td>(Vol IX, p. 212)</td>
<td>13</td>
<td>July</td>
<td>1181</td>
<td></td>
</tr>
</tbody>
</table>

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1. The 7th švēṣa is wrongly quoted instead of the 6th.
2. The year Prāva is wrongly quoted instead of Pravāga.
3. In the original date either the sakrātra or the week-day is quoted incorrectly.
4. Perhaps identical with Kulōttunga Chōja II Rājakāśarivarman, of whom I possess unpublished dates of the regnal years 10, 14 and 15.
5. The month of Maśa is wrongly quoted instead of Kumbha.
6. The 5th švēṣa is wrongly quoted instead of the 7th.
L.—Kulottunga-Chóla III. Parakasavarman (Virarajendra-Chóla, Tribhuvanavira)

(Between the 6th and the 8th July A.D. 1178)

<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>3</td>
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<tr>
<td>67</td>
<td>3</td>
<td>the date is incorrect</td>
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<tr>
<td>107</td>
<td>4</td>
<td>Thursday, the 11th March A.D. 1182</td>
</tr>
<tr>
<td>150</td>
<td>6</td>
<td>Monday, the 16th January A.D. 1184</td>
</tr>
<tr>
<td>108 &amp; 109</td>
<td>6</td>
<td>Thursday, the 5th July A.D. 1194</td>
</tr>
<tr>
<td>68</td>
<td>7</td>
<td>Wednesday, the 22nd August A.D. 1184</td>
</tr>
<tr>
<td>23</td>
<td>8</td>
<td>Monday, the 8th July A.D. 1185</td>
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<td>90</td>
<td>9</td>
<td>Tuesday, the 5th January A.D. 1188</td>
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<tr>
<td>19</td>
<td>12</td>
<td>Monday, the 4th December A.D. 1189</td>
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<tr>
<td>60</td>
<td>14</td>
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<td>110</td>
<td>16</td>
<td>Monday, the 17th January A.D. 1194</td>
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<tr>
<td>151</td>
<td>16</td>
<td>Thursday, the 31st March A.D. 1194</td>
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<tr>
<td>24</td>
<td>16</td>
<td>Saturday, the 4th June A.D. 1194</td>
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<tr>
<td>69</td>
<td>17</td>
<td>Monday, the 13th February A.D. 1195</td>
</tr>
<tr>
<td>70</td>
<td>17</td>
<td>Thursday, the 8th June A.D. 1195</td>
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<td>152</td>
<td>18</td>
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<tr>
<td>71</td>
<td>18</td>
<td>Monday, the 2nd September A.D. 1196</td>
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<td>17</td>
<td>19</td>
<td>Tuesday, the 12th November A.D. 1196</td>
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<tr>
<td>72</td>
<td>19</td>
<td>Wednesday, the 30th April A.D. 1197</td>
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<td>16</td>
<td>19</td>
<td>Friday, the 21st November A.D. 1197</td>
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<tr>
<td>111</td>
<td>20</td>
<td>Sunday, the 3rd May A.D. 1198</td>
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<td>31</td>
<td>20</td>
<td>The date is quite incorrect</td>
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<tr>
<td>73</td>
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<td>Wednesday, the 7th April A.D. 1199</td>
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<tr>
<td>74</td>
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<td>153</td>
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<td>Tuesday, the 12th September A.D. 1200</td>
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<tr>
<td>112</td>
<td>23</td>
<td>Monday, the 6th November A.D. 1200</td>
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<tr>
<td>113</td>
<td>25</td>
<td>Wednesday, the 24th July A.D. 1202</td>
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<tr>
<td>44</td>
<td>27</td>
<td>Thursday, the 5th May A.D. 1205</td>
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<tr>
<td>29</td>
<td>23</td>
<td>Wednesday, the 7th March A.D. 1207</td>
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<td>114</td>
<td>32</td>
<td>Monday, the 21st December A.D. 1209</td>
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<tr>
<td>18</td>
<td>34</td>
<td>Monday, the 19th September A.D. 1211</td>
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<tr>
<td>91</td>
<td>35</td>
<td>Sunday, the 2nd June A.D. 1213</td>
</tr>
<tr>
<td>92</td>
<td>36</td>
<td>Monday, the 14th April A.D. 1214</td>
</tr>
</tbody>
</table>

1. This name occurs in the dates of the 6th and 7th years.
2. This name occurs in the dates from the 32nd to the 39th year.
3. I now take this to be the proper equivalent of the date.
4. The 12th titīa is wrongly quoted instead of the 11th.
5. The second fortnight is wrongly quoted instead of the first.
6. The first fortnight is wrongly quoted instead of the second.
7. The 4th titīa is wrongly quoted instead of the 14th.
8. The nakṣatras Pūrva Phalgunī is wrongly quoted instead of Pūrva-Bhadrapāda.
9. The nakṣatras quoted is intrinsically wrong.
10. The 15th solar day is wrongly quoted instead of the 25th.
11. The nakṣatras Utarābhāṣā is wrongly quoted instead of Uttara-Bhadrapāda.
12. The month of Māsha is wrongly quoted instead of Mēsha.
13. The 5th titīa is wrongly quoted instead of the 6th.
14. The 8th titīa is wrongly quoted instead of the 8th.
No. 29.]

DATES OF CHOLA KINGS

No 33 (Vol VIII p 5) — Year 37 Monday, the 17th November A D 1214
No 30 (Vol V p 199) — Year 37 Sunday, the 7th June A D 1215
No 94 (Vol VIII p 5) — Year 39 Wednesday, the 25th January A D 1217

M — Rājarāja III Rājakāśarivarman 1
(Between the 27th June and the 10th July A D 1218)

No 115 (Vol VIII p 267) — Year 2 Monday, the 29th January A D 1218
No 78 (Vol VII p 174) — Year 4 Monday, the 22nd June A D 1220
No 76 (Vol VII p 175) — Year 5 Wednesday, the 19th August A D 1220 2
No 77 (Vol VII p 175) — Year opposite to 6 Thursday, the 18th October A D 1222
No 95 (Vol VIII p 6) — Year opposite to 8 Monday, the 7th October A D 1224 3
No 116 (Vol VIII p 267) — Year opposite to 8 Sunday, the 23rd February A D 1225 4
No 117 (Vol VIII p 267) — Year 10 Friday, the 17th April A D 1226
No 78 (Vol VII p 175) — Year 10 Tuesday, the 21st April A D 1226
No 118 (Vol VIII p 268) — Year 12 Monday, the 2nd August A D 1227
No 119 (Vol VIII p 268) — Year 16 Thursday, the 10th July A D 1231
No 120 (Vol VIII p 268) — Year 16 Saturday, the 22nd May A D 1232
No 45 (Vol VI p 231) — Year opposite to 16 Saturday, the 25th September A D 1232
No 46 (Vol VI p 232) — Year 17 Tuesday, the 15th January A D 1233
No 47 (Vol VI p 232) — Year 18 Tuesday, the 23rd August A D 1233
No 121 (Vol VIII p 269) — Year 18 Sunday, the 13th November A D 1233
No 48 (Vol VI p 232) — Year 18 Wednesday, the 7th December A D 1233
No 122 (Vol VIII p 269) — Year 18 Sunday, the 25th December A D 1233
No 49 (Vol VI p 233) — Year 18 Monday, the 2nd January A D 1234
No 123 (Vol VIII p 269) — Year 19 (for 18) Sunday, the 14th June A D 1234 5
No 50 (Vol VI p 233) — Year 19 probably Sunday, the 13th August A D 1234 5
No 124 (Vol VIII p 270) — Year 19 Sunday, the 5th November A D 1234
No 125 (Vol VIII p 270) — Year 19 Thursday, the 25th January A D 1235
No 126 (Vol VIII p 271) — Year 27 (? for 21) Monday, the 12th January A D 1237 6
No 51 (Vol VI p 234) — Year 22 Tuesday, the 16th March A D 1238 7
No. 55 (Vol VI p 234) — Year opposite to 22 Monday, the 26th February A D 1239
No 53 (Vol VI p 234) — Year opposite to 22 Wednesday, the 2nd March A D 1239
No 54 (Vol VI p 235) — Year opposite to 22 Friday, the 4th March A D 1239
No. 154 (Vol IX p 215) — Year 24 Saturday, the 2nd June A D 1240
No 126 (Vol VIII p 270) — Year opposite to 24 Saturday, the 12th January A D 1241
No 127 (Vol VIII p 271) — Year 27 Wednesday, the 30th July A D 1242
Nos. 155 and 156 (Vol IX p 215) — Year 29 Tuesday, the 4th October A D 1244
Nos. 157 and 158 (Vol IX p 216) — Year 29 Monday, the 6th February A D 1245
No 129 (Vol VIII p 271) — Year 29 Monday, the 26th June A D 1245
No 130 (Vol VIII p 272) — Year 30 Sunday, the 17th December A D 1245 8

1 This surname occurs only in the date No. 45
2 The 4th śīkās may have been quoted erroneously instead of the 4th
3 The 5th śīkās is wrongly quoted instead of the 8th
4 [The last day of] the month of Kumbha has been quoted erroneously instead of [the first day of] the immediately following month of Mina
5 In the original date either the nāśkātra Utrarratī (Uttara Bhadrapatā) has been wrongly quoted instead of Utrāram (Uttara Phalguṇī), or the first fortnight instead of the second
6 If the published reading of the original date is correct, the second fortnight has been wrongly quoted instead of the first
7 The 4th śīkās is wrongly quoted instead of the 14th
8 The 13th śīkās is wrongly quoted instead of the 12th
No 96 (Vol VIII p 6) — Year 32 Friday, the 7th February A.D. 1248
No 97 (Vol VIII p 6) — Year 32 Wednesday, the 22nd April A.D. 1249

N — Rājendra-Chēla III.

(Between the 21st March and the 20th April A.D. 1246)

No 79 (Vol VII p 175) — Year 3 Saturday, the 20th March A.D. 1249
No 98 (Vol VIII p 6) — Year 4 Sunday, the 12th September A.D. 1249
No 131 (Vol VIII p 272) — Year 4 Wednesday, the 5th January A.D. 1250.
No 80 (Vol VII p 176) — Year 7 Wednesday, the 25th December A.D. 1252
No 83 (Vol VII p 177) — Year opposite to 7 The date is intrinsically wrong.
No 132 (Vol VIII p 272) — Year 9 Tuesday, the 12th January A.D. 1255.
No 133 (Vol VIII p 273) — Year opposite to 11 Monday, the 9th July A.D. 1257
No 134 (Vol VIII p 273) — Year 16 (for 17) Monday, the 1st May A.D. 1262
No 135 (Vol VIII p 273) — Year 18 Wednesday, the 2nd January A.D. 1264
No 136 (Vol VIII p 274) — Year 20 Wednesday, the 20th January A.D. 1266.
No 81 (Vol VII p 176) — Year 21 Wednesday, the 30th June A.D. 1266
No 99 (Vol VII p 7) — Year 22 Wednesday, the 20th April A.D. 1267.
No 92 (Vol VII p 177) — Year 22 Sunday, the 8th May A.D. 1267

O — Puruṣaṅgéva.

(Between the 11th February and the 30th July A.D. 1243.)

Vol VII p 164, B — Year 7 Friday, the 30th July A.D. 1249
No 159 (Vol IX p 216) — Year 16 Monday, the 9th December A.D. 1258
Vol VII p 164, A — Year 18, Śaka 1182 Sunday, the 31st October A.D. 1260
No 160 (Vol IX p 217) — Year 30 Monday, the 10th October A.D. 1272
Vol VII p 165, D — Year 31 Saturday, the 10th February A.D. 1274

P. — Trabhadunāśira-Chōjadéva.

(Between the 24th August A.D. 1381 and the 23rd August A.D. 1382)

No 100 (Vol VIII p 7) — Year 11 Friday, the 23rd August A.D. 1342.

No 30 — DATES OF PANDYA KINGS.

By the late Professor F. KIELHORN, C.I.E., Göttingen.

(Continued from Vol. VIII, page 293)

From the numerous dates of Pandya kings sent to me by Rai Bahadur V. Venkayya, I here give five (Nos 63-67), the European equivalents of which may be given with certainty. The remaining dates must wait till more dates of the kings to whom they belong have been discovered. Of those here published, Nos 64 and 66 are valuable maa much as, taken together with previously published dates, they show that Māravarman Kulaśekhara I. commenced to reign between (approximately) the 2nd and the 29th June A.D. 1266, and Māravar- 
man Kulaśekhara II. between (approximately) the 6th and the 29th March A.D. 1314.
In a postscript I give a date of a king Rājakēsava varman Vira-Pāṇḍya, according to Mr Venkayya a ruler of Kongu, which quotes both the Śaka year 1202 and the regnal year 15, both given in words. This date is of considerable interest, because my calculations prove its meaning to be this, that the day of the date fell in the 15th year of the king’s reign which (reign) commenced in the Śaka year 1202 (and not that the day of the date itself fell in the Śaka year 1202). The date thus suggests another point of doubt and uncertainty regarding the interpretation of dates that do not contain sufficient data for exact verification, even when at first sight such doubt seems to be out of the question.

At the end of this article also I give a list of all published dates of Pāṇḍya kings that have been examined by me, with approximate statements of the time when each king commenced to reign.

A — MARAVARMAN SUNDARA-PĀΝDYA II.

63.—In the rock-cut Śiva temple at Tirumaiyam.

1 Svasti śrī [||*]
Kō Māyapannar-āna Trubhuvanachchakaiśṭattigal śrī-Sundara-Pāṇḍya-
dēvarku yāya 7vada [Rāsha]hha-[nūti]ru-ppadum[ū]ru-nān-diyadiyum pūrva-
2 maḷ[yu]m per[ra]* U[tri]ntu nāl

“In the 7th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva, — on the day of Uttara-Phalguni, which corresponded to a Sunday, the tenth thīṣṭ of the first fortnight and to the thirteenth solar day of the month of Rishabhā.”

I have previously found that the reign of Māravarman Sundara-Pāṇḍya II commenced between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239. This date of his 7th year regularly corresponds to Sunday, the 7th May A.D. 1245. The preceding Vīrāhabhadra samkrānti took place 0 h. 4 m. after mean sunrise of Tuesday, the 25th April A.D. 1245, which was the first day of the month of Rishabhā, and the 13th day of the same month therefore was Sunday, the 7th May A.D. 1245. On this day the 10th thīṣṭ of the bright half (of Jyesthā) commenced 0 h. 43 m., and the nakṣatra was Uttara-Phalguni, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhanta for 16 h. 25 m. after mean sunrise.

For the reign of Māyavarman Sundara-Pāṇḍya I. the date would be quite incorrect.

B — MARAVARMAN KULASEKHARA I.

64.—In the Arjunnēvara temple at Kiladi.

1 Svasti śrī [||*]
[em]mandalum-gond-arulya śrī[1]-Kulasēkharadēvarkku [y]ludu 23vada
pera Pāṭṭatu nāl

“In the 23rd year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulasēkharadēva, who was pleased to take every country,— on the day of Pushya, which corresponded to a Friday and to the third thīṣṭ of the first fortnight (and) to the 6th solar day of the month of Mithuna.”

1 No 387 of the Government Epigraphist’s collection for 1906
2 Read pakshatu
3 The whole of this line is engraved over an erasure
4 See above Vol VI p 305
6 See the thīṣṭ of the Dushahari
5 No 447 of the Government Epigraphist’s collection for 1906
7 Read ‘ṣakra’
I have previously found that the reign of Māravarman Kulaśekhara I commenced between (approximately) the 19th March and the 27th June A.D. 1268. This date of his 23rd year regularly corresponds to Friday, the 1st June A.D. 1261. The preceding Mithuna-samkrānti took place 7 h 10 m after mean sunrise of Sunday, the 27th May A.D. 1261, which was the first day of the month of Mithuna; and the 6th day of the same month therefore was Friday, the 1st June A.D. 1261. On this day the 3rd tithi of the bright half (of the first Āṣāḍhāra) ended 3 h 3 m, and the nakṣattra was Pushya, by the equal space system and according to Garga for 14 h 27 m, and by the Brahma-saddhānta for 12 h 29 m, after mean sunrise.

The date reduces the period, during which Māravarman Kulaśekhara I, must have commenced to reign, to the range from (approximately) the 2nd to the 27th June A.D. 1268.

65.—In the Arjunāvara temple at Kīlaḍi.²

1 Svāsta śṛ [\{\}²] . śṛ-kō Mārapannantarāna Tribhuvanachakavattige[\{\}²] ēmmandalamun-gon[\{\}²-a]rułyya śṛ-Kulaśekeśevaras one 30vadun edirām-āndu Ka[\{\}²]-kkatana-nayari 8 trīm aparapakshattu [k][ā][ā][ū]yum peṛṛ Ṛōhun[\{\}²]-nāl.

"In the year opposite the 30th year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Kulasekharadeva, who was pleased to take every country,— on the day of Ṛōhini, which corresponded to the eleventh tithi of the second fortnight and to the 8th solar day of the month of Karkataka."

For the year opposite the 30th, i.e. for the 31st year, of Māravarman Kulaśekhara I this date regularly corresponds to [Saturday], the 5th July A.D. 1268. The preceding Karkakasamkrānti took place 17 h 19 m after mean sunrise of Friday, the 27th June A.D. 1268. The first day of the month of Karkataka therefore was Saturday, the 28th June, and the 8th day of the same month was Saturday, the 5th July A.D. 1268. On this day the 11th tithi of the dark half (of Ashādha) ended 18 h 55 m, and the nakṣatra was Ṛōhini, by the equal space system and according to Garga for 23 h 38 m, and by the Brahma-saddhānta for 22 h 59 m, after mean sunrise.

C.—MARAVARM KULASEKHARA II

66.—In the Bhumilāvara temple at Gudimallur.


"In the 12th—twelfth—year (of the reign) of king Māravarman (alias) the emperor of the three worlds, the glorious Kulaśekharadeva,— on the day of Dhanashthā, which corresponded to a Friday and to the fourteenth tithi of the first fortnight of the month of Mēsha."

This date is intrinsically wrong because the nakṣatra cannot possibly be Dhanashthā on the 14th tithi of a first fortnight in the month of Mēsha Irrespective of the nakṣatra.

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1 See above, Vol VIII p 278
2 No 449 of the Government Epigraphist's collection for 1906
3 Read "chakra" "The syllable tī here stands for tīvadhyām
4 No 419 of the Government Epigraphist's collection for 1905
5 Read toṣṭi
6 The word dēnda seems to be denoted by a flourish added to 2
7 Read pārva-
the date would be wrong for the 12th year of the reign of Mávarman Kulaśekhara I. But for the 12th year of the reign of Mávarman Kulaśekhara II (which has been found to commence between approximately the 6th March and the 23rd July A.D. 1314) the date would regularly correspond to Friday, the 29th March A.D. 1385, which was the 4th day of the month of Mēsha, and on which the 14th tithi of the bright half (of Chaitra) ended 7 h 9 m., while the nakshatra was Hasta, by the equal space system and according to Garga for 10 h 39 m. and by the Brahma śūrdhānta for 7 h 13 m., after mean sunrise—I have no doubt that this is the true equivalent of the date and that the concluding words of the original date ought to be Atattu niḻ, 'the day of Hasta,' instead of Atttatu niḻ.

The date would prove that Mávarman Kulaśekhara II, could not have commenced to reign later than (approximately) the 29th March A.D. 1314.

D — JATAVARMAṆA PARAṆKRAMA-PANDYA

67. In the Satyasgirnātha-Perumāl temple at Tirumayam.


2 edur 7adu -n[a]-ya[i]mu aparī pakhattu dvāhāyum Nayana kē[i]-lamanram perya Uttarādattu niḻ

"In the 7th (year) opposite the 5th year (of the reign) of the glorious king [Jatā]-
varman abhis the emperor of the three worlds, the glorious Parakrama-Pandyadeva,—
on the day of Uttarāsṇadha, which corresponded to a Sunday and to the twelfth tithi of the second fortnight of the month of"

I have previously found that Jatāvarman Parākrama Pandya commenced to reign between (approximately) the 10th January A.D. 1337 and the 4th January A.D. 1338. This date of the 7th opposite the 5th year, i.e. of the 12th year of his reign, undoubtedly corresponds to Sunday, the 4th February A.D. 1384, which was the 11th day of the month of [Kumbha], and on which the 12th tithi of the dark half (of Māgha) ended 21 h 7 m. after mean sunrise, while the nakshatra was Uttarāsāṅkha, by the Brahma-śūrdhānta and according to Garga the whole day, and by the equal space system from 6 h 34 m. after mean sunrise.

The date shows that Jatāvarman Parākrama-Pandy could not have commenced to reign before (approximately) the 5th February A.D. 1357.

POSTSCRIPT

RAJAKESARIVARMAṆA VIRA-PANDYA.

In the Kanyakānīka-Perumāl temple at Viṣyaṁangalam.


“In the Śaka year one thousand two hundred and two, the fifteenth year (of the reign) of king [Rāja]katsārivarman alias the emperor of the three worlds, the glorious Vira-Pāndyaśadēva,—on the day of Utara-Phalguna, which corresponded to the tenth tithi of the month of Tulā”

The meaning of this date would naturally be taken to be that the day of the date fell both in the 15th year of the king’s reign and in the Śaka year 1202, either current or expired, but for either of these Śaka years the date would be incorrect.

For the current Śaka year 1202 the date might be taken to correspond to Monday, the 2nd October A.D. 1279, which was the 4th day of the month of Tulā, and on which the 10th tithi of the dark half (of Āsvina) ended 2 h 37 m after mean sunrise. But the nakshatras on that day were Magha and Pūrva-Phalguna.

For the expired Śaka year 1202 it would correspond to Saturday, the 19th October A.D. 1280, which was the 22nd day of the month of Tulā, and on which the 10th tithi of the dark half (of Āsvina) ended 18 h 25 m, while the nakshatra was Pūrva-Phalguna, by the Brāhma-sutānta, for 11 h 10 m, according to Garga for 15 h 46 m, and by the equal space system from 3 h 17 m, after mean sunrise.

The date would be incorrect also for the Śaka year 1200 (current or expired) and for all years down to Śaka 1214 expired. It would be correct for Śaka 1215 expired (=1216 current). For this year it would correspond to Monday, the 26th October A.D. 1293, which was the 29th day of the month of Tulā, and on which the 10th tithi of the dark half (of Kārttika) ended 6 h 52 m, after mean sunrise, while the nakshatra by all systems was Utara-Phalguna during the whole of the day.

I have no doubt that Monday, the 26th October A.D. 1293, is the proper equivalent of the date; and, in accordance with this result, I take the true meaning of the original date to be this, that the day of the date fell in the 15th year of the king’s reign which commenced some time during the (current) Śaka year 1202 (=A.D. 1279-80) that is quoted at the beginning of the date. For dates that have to be similarly interpreted, I may refer to Nos 261, 262 and 269 of my Southern List.

A LIST OF THE DATES OF PANDYA KINGS HITHERTO EXAMINED.

A—Jatāvarman Kulaśeśvara

(Between the 30th March and the 29th November A.D. 1190)¹

No 2 (Vol VI p 302) — Year opp. to 13 Thursday, the 26th February A.D. 1204.
No. 1 (Vol VI, p 301) — Year 12 opp. to 13 Saturday, the 29th November A.D. 1214.
No. 45 (Vol VIII p 275) — Year 13 (for 13 opp. to 13) Thursday, the 6th October A.D. 1216(?)
No 44 (Vol VIII p 275) — Year 14 opp to 13 : Wednesday, the 29th March A.D. 1217

B—Māravarman Sundara-Pāṇḍya I.

(Between the 29th March and the 4th September A.D. 1216.)

No 6 (Vol VI p 304) — Year 7 Monday, the 18th March A.D. 1223
No 5 (Vol VI p 303) — Year 9 Friday, the 29th March A.D. 1225
No 46 (Vol VIII p 276) — Year 15 Tuesday, the 3rd December A.D. 1230.

¹ Or perhaps Between the 7th October and the 29th November A.D. 1190
No 3 (Vol VI p 302) — Year opp to year opp to 17 Monday, the 4th September A.D. 1234
No 4 (Vol VI p 303) — Year opp to year opp to 17 Monday, the 19th February A.D. 1235

C — Māra-varman Sundara-Pāṇḍya II

(Between the 15th June A.D. 1238 and the 18th January A.D. 1239)

No 63 (Vol IX p 223) — Year 7 Sunday, the 7th May A.D. 1245
No. 10 (Vol VI p 305) — Year 11 Sunday, the 25th April A.D. 1249
Nos 7 and 8 (Vol VI p 304) — Year opp to year opp. to 11 Wednesday, the 18th January A.D. 1251
No 9 (Vol. VI p 305) — Year opp to year opp to 11, Wednesday, the 14th June A.D. 1251.¹

D — Jatāvarman Sundara-Pāṇḍya I.

(Between the 20th and the 28th April A.D. 1251)

No 11 (Vol VI p 306) — Year 2 Thursday, the 27th March A.D. 1253
No 12 (Vol VI p. 306) — Year 2 Saturday, the 19th April A.D. 1253
No 13 (Vol VI p. 306) — Year 3 Wednesday, the 29th October A.D. 1253
No 17 (Vol VI p 307) — Year 7 Sunday, the 7th October A.D. 1257 ²
No 14 (Vol VI p 307) — Year 9 Tuesday, the 29th April A.D. 1259
No 15 (Vol VI p. 307) — Year 9 Sunday, the 15th June A.D. 1259
No 16 (Vol VI p 307) — Year 10 Wednesday, the 30th April A.D. 1260.
No 18 (Vol VI p 308) — Year 11 Tuesday, the 19th July A.D. 1261 ³

E — Vira-Pāṇḍya.

(Between the 11th November A.D. 1252 and the 13th July A.D. 1253)

No 32 (Vol VII. p 11) — Year 7 Sunday, the 13th July A.D. 1259
No 31 (Vol VII p 10) — Year 15 Thursday, the 10th November A.D. 1267.

F. — Māra-varman Kulaśākhara I.

(Between the 2nd and the 27th June A.D. 1268)

No 20 (Vol VI p 309) — Year 10 Wednesday, the 5th January A.D. 1273
No 48 (Vol VIII p 277) — Year 22 Monday, the 27th June A.D. 1289
No 54 (Vol IX p 223) — Year 23 Friday, the 1st June A.D. 1291
No 21 (Vol VI. p 309) — Year 26 Wednesday, the 18th November A.D. 1293 ⁴
No 19 (Vol VI p 308) — Year 27 Friday, the 10th December A.D. 1294.
No 49 (Vol. VIII p 277) — Year 30 Wednesday, the 31st July A.D. 1297
No 65 (Vol IX p 224) — Year opp to 30; Saturday, the 5th July A.D. 1298
No 50 (Vol VIII p 277) — Year 34 Saturday, the 8th July A.D. 1301.⁵
No 51 (Vol VIII p 278) — Year 29 (for 39) Saturday, the 9th July A.D. 1306
No. 22 (Vol. VI p 310) — Year 40 Saturday, the 24th February A.D. 1308.
No 47 (Vol. VIII p 276) — Year 40, Saka 1229 Monday, the 18th March A.D. 1308

¹ The month of Māsu is wrongly quoted instead of Mithun.
² In the date, which is intrinsically wrong, the month of Kanya is quoted instead of Tula.
³ Thursday appears to have been wrongly quoted instead of Tuesday.
⁴ The 2nd April is wrongly quoted, or instead, of the 3rd.
⁵ The 3rd April is wrongly quoted instead of the 2nd.
G.—Jatāvarman Sundara-Pāṇḍya II

(Between the 13th September A D. 1275 and the 15th May A D. 1276

No 25 (Vol VII p. 311) — Year 6 Monday, the 21st July A D. 1281.
No 52 (Vol VIII p. 278) — Year 10 Monday, the 23rd July A D. 1285.
No 54 (Vol VIII p. 279) — Year 12 Wednesday, the 27th August A D. 1287 ¹
No 26 (Vol VI p. 311) — Year 12 Friday, the 12th September A D. 1287 ²
No 53 (Vol VIII p. 279) — Year 11 (for 12) Wednesday, the 29th October A D. 1287
No 23 (Vol VI p. 310) — Year 13 (for 14) Monday, the 1st August A D. 1289.
No 24 (Vol VI p. 310) — Year 13 (for 14) Friday, the 5th August A D. 1289.
No 27 (Vol VI p. 312) — Year opp to 14 Monday, the 15th May A D. 1290.
No 55 (Vol VIII p. 280) — Year 2 opp to 13 Monday, the 28th August A D. 1290 ³
No 56 (Vol VIII p. 280) — Year 9 for 10 (?) Friday, the 29th March A D. 1286(?) ⁴

H.—Māravarman Kulaśekhara II.

(Between the 6th and the 29th March A D. 1314.)

No 29 (Vol VI p. 313) — Year 4 Saturday, the 23rd July A D. 1317.
No 30 (Vol VI p. 313) — Year 5 Monday, the 5th March A D. 1319 ⁵
No 28 (Vol VI p. 312) — Year 8 Saturday, the 14th November A D. 1321.
No. 66 (Vol IX p. 224) — Year 12 Friday, the 29th March A D. 1325 ⁶

I.—Māravarman Parākrama-Pāṇḍya.

(Between the 1st December A D. 1334 and the 1st November A D. 1335.)

No 33 (Vol VII p. 11) — Year 6, Śaka 1232 Wednesday, the 1st November A D. 1340.
No 34 (Vol VII p. 11) — Year 8 (for 18) Friday, the 30th November A.D. 1352.

J.—Jatāvarman Parākrama-Pāṇḍya.

(Between the 5th February A D. 1357 and the 6th January A D. 1358.)

No 67 (Vol IX p. 225) — Year 7 opp to 5 Sunday, the 4th February A D. 1369.
No. 35 (Vol VII p. 12) — Year 10 opp to 5, Śaka 1293 Friday, the 9th January A.D. 1372.

K.—Kṣērapānaikondāp Vikrama-Pāṇḍya.

(Between the 13th January and the 27th July A D. 1401.)

No 59 (Vol VIII p. 282) — Year 4 Sunday, the 15th February A D. 1405 (?)⁷
No 58 (Vol VIII p. 281) — Year 8 Friday, the 27th July A D. 1408.
No 57 (Vol VIII p. 281) — Year 15, opp to 2, Śaka 1389 Wednesday, the 12th January A D. 1418 ⁸

¹ The 31st solar day is wrongly quoted instead of the 30th.
² The 13th śāha is wrongly quoted instead of the 3rd.
³ The first day of the month of Kārti is wrongly quoted instead of [the last day of] Simha.
⁴ This data may possibly be one of the 8th year of J. Sundara Pāṇḍya I., corresponding to Friday, the 28th March A D. 1290.
⁵ The date is intrinsically wrong. The month of Simha is wrongly quoted instead of Mithuna, and the nakṣatra Pushya (Pūrva Puṣṭi) instead of Pūrva Phalgunu (Pūrva Phalgunu).
⁶ The nakṣatras Bhadra (Avāraṇa) instead of Hasta (Avāraṇa).
⁷ In the original date, which is intrinsically wrong, the first fortnight is wrongly quoted instead of the second, and the 3rd śāha instead of the 2nd.
L — Jatulavarman Parākrama-Pānḍya Arkēśaridēva

(Between the 16th June and the 18th July A D 1422)

No 37 (Vol VII p 13) — Year 2 opp to 31 Thursday, the 16th July A D 1453
No 36 (Vol VII p 12) — Year 2 opp to 31, Śaka 1377 Monday, the 24th March A D 1455
No 38 (Vol VII p 13) — Year 4 opp to 31 Wednesday, the 17th March A D 1457
No 39 (Vol VII p 13) — Year 8 opp to 31, Śaka 1381 Wednesday, the 17th June A D 1461

M — Māravarman Vira-Pānḍya

(Between the 13th March and the 28th July A D 1443)

No 60 (Vol VIII p 282) — Year 11 opp to 2 Monday, the 28th July A D 1455
No 61 (Vol VIII p 283) — Year 14 Sunday, the 16th January A D 1457.
No 62 (Vol VIII p 283) — Year 14 Saturday, the 12th March A D 1457

N.— Jatulavarman Parākrama-Pānḍya Kulaśēkhara

(Between the 15th November A D 1479 and the 14th November A D 1480)

No 40 (Vol VII p 14) — Year 20, Śaka 1421 Thursday, the 14th November A D 1499

O — Māravarman Sundara-Pānḍya III.

(Between the 2nd June A D 1521 and the 1st June A D 1532.)

No 42 (Vol VII p 15) — Year 22 opp to 2, Śaka 1477 Saturday, the 1st June A D 1555

F.— Jatulavarman Śrīvallabha.

(Between the 28th November A D 1534 and the 28th November A D 1535)

No 41 (Vol VII p 15) — Year 3, Śaka 1459 Wednesday, the 28th November A D 1537

Q — Jatulavarman Śrīvallabha Ātivirāma.

(Between the 23rd August A D 1582 and the 22nd August A D 1583)

No 43 (Vol VII p 16) — Year 5, Śaka 1459 Friday, the 22nd August 1587

No. 31 — TIRUMALALAI ROCK INSCRIPTION OF RAJENDRA-CHOLA I

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

When, more than twenty years ago, I started epigraphical work in the Madras Presidency, I prepared with my own hands an inked estampage of the inscription which is here re-edited. After Mr Venkayya had joined my office in Bangalore, we spent a considerable time in reading and translating this record — one of the first early Chōla documents we tried to make out in a reliable manner. The Tamil text of it as printed in South-Indian Inscriptions, Vol I p 98, does not contain any misreadings. BUT the translation on p 99 needs revision in the light of the other Chōla inscriptions which were published later on, and a facsimile of this beautifully

1 Monday is wrongly quoted instead of Thursday
2 Śaka 1381 is wrongly quoted instead of 1353, and the 23rd solar day wrongly instead of the 21st
3 Only the date in line 12 should be ‘13’ (instead of ‘12’), the same correction has to be made in the heading of the Plate facing p 282 below
engraved and well preserved rock inscription was hitherto missing. I therefore republish it now in Roman characters with a fresh translation, and with a collotype of a careful inked estampage which was prepared recently under Rai Bahadur Venkayya's personal supervision.

The inscription is engraved on a smooth piece of rock near a rock-cut Jaina figure on the top of the hill of Tirumala near Pothur in the North Arcot district. The language is Tamil, and the alphabet is likewise Tamil, interspersed with a few Grantha words and letters (aust, sit, 1 1, don of visayava, 1 9, Maha, 1 10, Sri-Rayendra-Choladéva and ya of Jayangoda, 1 12, srī, Jina and dēva, 1 18, vaidūra, 1 13 f).

The inscription is dated in the 13th year of the reign of the Chola king Parakasarsivarman alias Rayendra-Choladéva I (1 12), who ascended the throne in A.D. 1012. Its first eleven lines consist of a passage in Tamil verse which describes the conquests of the king, and the first words of which (Turu mānās, etc.) are quoted — as pointed out by Mr. Venkayya — in Perundevāgar's commentary on the Vairaśākuyam.

The list of conquests opens with Idaiyam-añḍa (1 1 f.), i.e. the country of Yedatore in the Mysore district, and Vanavāsi, i.e. Banavasi in the North Canara district. The next item, the city of Kollippakkā, must have been included in the Western Chālukya kingdom. For it was set on fire by Rayādhurāja I in the course of a war against Sūmēsvara I and Vikramaśāya VI, and it is mentioned as Kollipāke in an inscription of Jayasimha II. Mannar-kataka is identified by Mr. Rice with the city of Mannu in the Nelamangala taluka of the Bangalore district.

Ijam (1 2) or Īla-māṇḍaḷ (1 3) is the Tamil designation of the island of Ceylon. Rayendra-Chōla I boasts of having deprived its king of his own crown, the crowns of his queens, and two other trinkets which the Pāṇḍya king had previously deposited with the king of Ceylon: a crown and the 'necklace of Indra.' Mr. Venkayya has pointed out that the Mahāśaṅkhu (chapter LIII) also refers to the crown of the Pāṇḍya, which had been left with the king of Ceylon and was taken from him by the Chōlas, and that the 'necklace of Indra' is alluded to in several Pāṇḍya inscriptions.

The Kērāla (1 3) is the king of Malabar. Śāmkāṭi (1 5), i.e. the island of Śāmkāṭi, is unknown. Muṣānga is perhaps identical with the fort of Uchchhang in the Bellary district. Jayasimha of Ratta-pāḍa (1 6), who was put to flight at Muṣānga, is the Western Chālukya king Jayasimha II.

Śakkaragottam, i.e. Chakrákottam, is shown by the inscriptions of Kūlāttunga I to have belonged to the dominions of the king of Dhāri. Madura-māṇḍaḷa (1 7) need not be connected with Madhurā, the capital of the Pāṇḍya king, who has been already accounted for (1 3), but may be meant for the district of the northern Mathurā on the Yamunā. The three next geographical names cannot be identified.

At Ādhāgar (?) Rayendra-Chōla I captured Indraratha of the race of the Moon (1 8). As suggested by Prof. Kielhorn, this prince may be identical with that Indraratha who is mentioned in the Udayapur inscription as an enemy of Bhōjadeva of Dhāri.
Odda-vishaya (I 9) is the province of Orissa, and Kosala-varaha is probably Southern Kosala. 1 Tandabhattis, i.e. Dvaravaitas, and its ruler Dhamapala are unknown from other sources. The same is the case with Ranaasa, who ruled over Takkanalaadham (I 10), i.e. Dakshina-Virata 5 or Southern Berar, and with Govindaendra, 3 the ruler of Vangalı-daasa, i.e. the Bungal country Mahiipala, whom the Chola king deprived of his elephants and women, is identified by Prof. Kailhan with the Pala king Mahipala. 4

The list of conquests closes with Uttranadham (I 11), i.e. Uttra-Virata or Northern Berar, and the Gangā, i.e. the river Ganges.

The short passage in Tamil prose with which the inscription ends (Il 12-14) records an actual purpose—a gift of money for a lamp and for offerings to the Jina temple on the hill by the wife of a merchant of Malliyur in Karaivali, a subdivision of Perumbanappadi. The temple was called Sri-Kundarai-Jiniyala (I 13), i.e. the Jina temple of Kundavai. This name suggests that the shrine owed its foundation to Kundavai, the daughter of Pallavikula II, elder sister of Rājaraja I (and consequently the paternal aunt of Rājendra-Chola I) and wife of Vallavarayai Vandiyadavar. 5 The sacred hill (Tirumalai) is stated to have formed part of Vagavur, a paliyakkadandam, i.e. a village belonging to a Jina temple. 6 In Maggie-nādu, a subdivision of Pangala-nādu, a district of Jayangonda-Chola-mandala Malliyur is the modern Gudimalai near Aroor. 7 The remaining geographical names mentioned in this paragraph have been discussed in South-Ind Inscr Vol III p 89, and above, Vol VII p 192.

In conclusion I would like to add a few words on the later conquests of Rājendra-Chola I which are registered in the Tanjore inscription No 20. Mr Venkayya has shown that my former identification of Kadaram with a place in the Madura district 8 must be wrong, because the Chola king despatched an expedition to it on ships by sea, and because two of the localities mentioned in connection with this expedition, Nakkavaram and Pappalam, are, respectively, the Nicobar Islands and a port in Burma. 9 Among the remaining items we read in line 9 of the Tanjore inscription niraśa-svarisayamam, and in line 11 hala-takkor pugaal tala-takkolamam. The second of them, Takkolam, may be identical with Ploem's Takaal luptawun which Colonel Germ places at Takapa on the western coast of the Malay Peninsula. 10 In addition, the first, which I had translated by 'Vijayam of great fame,' an inscription at Kandyur near Tanjore reads niraśa-bhrisayamam, i.e. the properous Śrivishaya. 11 This may be the correct reading, for according to the larger Lenden grant (I 80) Śrivishaya was the name of the country ruled over by the king of Kataka or Kadaram.

1 South-Ind Inscr Vol I p 97
2 In his Annual Report on Epigraphy for 1906, 1907, p 87 f., Mr Venkayya has shown that the Tamil term Ilalā does not correspond to the Sanskrit Lýja (Gujarat), but to Vrāṣa (Berar).
3 Page 54 of Dr Burnell's South-Indian Palaeography (2nd ed.) contains the following note—"The great inscription at Tanjore (11th century) mentions a Śrāman, but also a king of Karuvā (or Karūti) and a Govindendra (King of Kannada). "Kundada (= Kannada or Kannada?) is nothing but a miswriting of the word Takkanalaadham, which happens to precede the name Govindadandham (I 10), and Karuvā, here represented as referring to Karuvā, is probably derived from Adinapu-sena (I 8). I am not drawing attention to these mis takes in order to gloss over them, but to prevent their being quoted as reliable facts.
4 List of Southern Inscr p 120, note 4
5 South-Ind Inschr Vol II p 69. For three other princesses named Kundavai see Ind Ant Vol XXIII p 298, note 13, and South-Ind Inscr Vol III p 100.
7 See Mr. Venkayya's Annual Report on Epigraphy for 1905-1906, p 38 f., Nos 418, 419 and 419.
8 South-Ind Inschr Vol II p 106.
10 Jour 12 Ant. Soc 1904, p 247.
TEXT

1 Śravati śi [†|†] Śrīvatsā manuḥ valarav-īra-nilā-madandaiyum pūr-chchaya-ppāvayaṃ iti tan-čchelvayaṃ iti peṇun-dēviyasaḥ itibheru nedd-udiyalūli ñādu-ñādu

2 rai-nāduṃ ñādu-vana-voh-ppadaśa Vanavāśiyāñjulli-chchul-ñadū Kollipākkāyāñ tvarvav-śa-numaṇa Mannaikkadakakamum pōu-gadal 笠tārāśa rda-mudiyum ñāgu-

3 voc déviyā sıng-čin-mudiyā śuṃa-avai pakkā-Ttannavar vaṭṭta śundara-

4 mudiyum ñīdum-śaṇum-ñāmutra īmmane Ammanu pugal mudiyum Jēngadur-malaiyam jang-ñu-lūt-tod-brun-grivai-pal-balai-dū(ñi)ruñ jēravi-śena-

5 vil 1 unbatt-o:n-gul amāśugalai katta Parassurāmān mēy-anū Jāndimattv-vārañ kanda ñruttiyā śem-bōr-Bhun-ttaga-mudiyum bhayen-godu pahā mugungam 

6 Musangiyil mu-

7 dūg-nīt-olottā śaṇāṭi śiṅgan țala-perum-bugaladum pīrīyal irattabādi el-avai ilakkaṇam-nava-ned-kuh-pper-malagagalum vikkanama-vhara śakaragottamai-

8 Mudire bulā-viñi Madura-mandalamum kā-mudai-valayaa-Nāmanaikkkōnamum 

9 veh-jīl-un-ñan Paṇjappaliyum pūs-uda-ppal-ñañ-Maśuni-dēsamanm ayav-vi-

10-11-van-ġi rūtta śi Aḍinagar-avyayār-Chandiran-vol-ußerati-Iradañai

12 vilaiy-amakkanu-kunaiyodum pūtμtμ|ppala-danatalai nyaa kula-śane-kuva-

13-14 vut-avun jeki-milayay-țOtta-vishayamum būṣuṅai śōr nal-Kkōsai-nādu-

15-16 Danmabālānai vey-munaiy-ñäittu vand-uṇa-śōlai Ttandayu(bu)uttaṃyam-

17 Frana-

18 surpāi murun-urū-takki-takki-anai-gi(ği) īrī-ttakkanalādaman Gōvindēsandana 

19 uruv-īlnd-vopath tangāda-sāral Vangāla-dēsamanm dūdu-gadai-changugottan-

20 Mahibalai-

21 veh-jañam[†|†]-valagatt-añjuvitt-anuñ on-мирal yānaṭum pendir-bandārumu-

22 nītaḷa-ndin-gadal-Ūttarāḷādamum veri-mañjūrīta-ṭeṇi-bunāṭ-Kangayu-mā-

23-24 pōu-dandūṃ konda ko-Ppargēsirīnpaምa-rāna ādayār Śrī-Rājendra-

25 Cholladēvarku yāndu 13śavudu [Ja]yangonda-Sōla-mandallatu Pangala-

26 nātta muṇuvil

27 va[ñgim] Muga-nāttoo ppalhechandam Vaigavūr-Turumalai Śrī-Kundavai-

28 Jinnālayattu dévarku-PPERUMBANPAAṆI-Ek karalai Malij女排rukkum vay-

29 pīṇa Nammapayā manavāṭi Śamundappai vaṭṭta turaṇīvilakkum onrukkum kālā nuṇuḍum [tīruvaṇum]vadūkkum vaṭṭta kāṭu pattum [†|†]

TRANSLATION

(Line 1) Hail! Prosperity!

(L 12) In the 13th year (of the reign) of king Pa.ākēsarvarman alias the lord Śrī-Rājendra-Chollādeva, who,—

1 Read vētānām 2 Read ṭīṭṭa-vaṇum
3 Other inscriptions read ajapp arum, see South-Ind. Ins. Vol II p 93, note 5
4 Read śiṅgan. That this is the original reading, becomes more than probable in the following manner—(1) The doubtful word may be expected to rhyme on Chandira, the third word before it (2) The Tanjore inscription No 20 reads śiṅgan. (3) Indradama is the only correct Sanskrit name I can think of, which would account for both corrupt readings
5 The Tanjore inscription No 20 reads kīṭṭa-aruṇaṃṣe maṇi
6 Read, as in the Tanjore inscription No 20, śōḍa paḷa-changuv ottal
(L 1) In (his) life of high prosperity, while Triru (Lakshmi), having become constant, was increasing, (and) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—

(L 11) sensed by (his) great, warlike array (the following) 1—

(L 1) Idaudura-nadu, Vagavasi, (round which) a fence of continuous forests was spreading, 1 Kollippakkai, whose walls were surrounded with brushwood, 2 Manannakkanakkan, whose strength was unapproachable, 3 the crown of the king of Ilam (on) the tempestuous ocean, the exceedingly fine crowns of the queens of that (king), the beautiful crown 4 and the necklace of India, which the king of the South (i.e. the Pandya) had previously deposited with that (king of Ilam), the whole Ilam-mandala (on) the transparent sea, the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (long of) Kerala rightly wore, many ancient islands, whose old, great guard was the ocean which makes the coaches resound, the crown of pure gold, worthy of Triru (Lakshmi), which Paraśurāma, having considered the fortifications of Śāndimettivu impregnable, had deposited (there), when, in anger, (he) bound the kings twenty-one times in battle, the seven and a half lakshas of Irrattabādi, (which was) strong by nature, (and which he took), together with unmeasurable fame, (from) Jayasimha, who, out of fear and full of vengeance, turned his back at Müsangā and hid himself, the principal great mountains (which contained) the nine treasures (of Kuvira), 5 Sakkarsagottam, whose warriors were brave, Madura-mandala, whose forts (boie) banners (which touched) the clouds, Nāmanakkōnam, which was surrounded by dense groves, Paḷchappalai, whose warriors (borm) cruel bows, the good Māšuni-dēśa, whose fruits were fresh, a large heap of family-treasures, together with many (other) treasures, (which he carried away) after having captured Indrārañha of the old race of the Moon, together with (his) family, in a fight which took place in the hall (at) Ādīnagar, (a city) which was famous for unceasing abundance, Odda-vishaya, which was difficult to approach, (and which he subdued) in close fights, the good Kōśalā-nadu, where Brāhmaṇas assembled, Tandabuttai, in whose gardens bees abounded, (and which he acquired) after having destroyed Dharmapali (in) a hot battle, Takkanaladām, whose fame reached (all) directions, (and which he occupied) after having forcibly attacked Ranasūra, Vangāla-dēśa, where the rain-wind never stopped, (and from which) Gēvindachandira fled, having descended (from his) male elephant, 6 elephants of rare strength and treasures of women, (which he seized) after having been pleased to put to flight on a hot battle-field Mahipāla, decked (as he was) with ear-rings, slippers and bracelets, Utraraladām, as rich in pearls as the ocean, and the Gangā, whose waters dashed against bathing-places (tirtha) covered with sand,—

(L 12) Chāmundaappai, the wife of the merchant Namappaya, who resided (at) Malliyūr (in) Karavali, (a subdivision) of Perumbānappādi, deposited twenty kādas for one perpetual lamp and ten kādas for offerings to the god of the Śri-Kundavai-Jinālaya (on) the holy mountain (Tirumalai) of Vaṅgāvār, a pālallocchandram in Mugas-nadu, a subdivision (vagai) in the middle of Pangaḷa-nadu, (a district) of Jayangonda-Chōla-mandala

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1 It seems most natural to take pādar as a verb It may also mean 'a road' or may be the nom. plur. of the Sanskrit Dhara, 'a war or'
2 This was perhaps done by the besieging Chola army when setting fire to the city. Among the meanings of sūrya the Dictionary Tamoul-Français notes the following — burn, burn, sun, fire, burn, burn.
3 Other inscriptions read manasuk-karaṇ-ara, 'whose fortifications were unapproachable.'
4 It seems more simple to take the first member of sūndara-mūḍh as an adjective, than to translate the compound by 'the crown of Sundara.'
No 32—MAMBALLI PLATE OF SRIVALLAVANGODAI, KOLLAM 14?

BY T A Gopinatha Rao, M A, Madras

The copper plate on which the subjoined inscription is engraved, belongs to the Mamballī bhandārtti of the Mamballī maṭha and was secured for me for publication by Mr S Gopinatha Pillai, High Court Vakil, Trevandrum. Besides this plate, there are five other odd plates belonging to the same maṭha, which bear fragments of inscriptions of the Kilappārür dynasty of the Vēṇādu kings. In one of them occurs the word Śri-Vira-Dēvārajan-Kārālavarm of Kilappārūrūn.

The plate measures 10$\frac{1}{2}$" × 3$\frac{1}{4}$" and has a hole on the left margin. It does not appear to have possessed a ring or seal. At the left end of the plate, the owner has engraved, in modern Malayalam characters, the word Mamballī. Excepting this single word and a few Grantha letters interspersed in the document, the inscription is written in the Vatteluttu alphabet. The words suasti and śrī in line 1, the letters śrī occurring in the name Śrīvallavangōdai in lines 7, 18 and 19, rākṣo and rākṣhś occurring in the words rākṣhśchēchu and rākṣhśhēchē in line 12 are in Grantha characters. The consonant k retains the earlier form, without a loop at the bottom, this form differs from the later ones which are scarcely distinguishable from the symbols for ch. The letter pū (of pāṇḍō in I 3), whilst it has the common form in all other instances, looks like the Grantha letter ḍrā. The language of the inscription is Tamil, tinged here and there with the colloquialisms of the Malabar Coast, e.g., vundarulay-ēdattu vachchē (at the place where they were pleased to be seated), in I 5, pāṭṭārā-galkillō for pāṭṭārārk-ēk-ēllō (= belonging to the bhāṭḍārakas) in lines 6 and 12, art for aris (= rice) in I 9, Murumāṇi rēyir for Murungayār in I 21, Sāvvaran for Sāngaran in I 22, rākṣhśchēchu for rākṣhśhētu in I 12. The phrase nāṃdāchēchēydu is contracted in the modern Malayalam language into nāmpāḷe-hēchē.

This is the earliest known record dated in the Kollam era, and belongs to the reign of the Vēṇādu king Śrīvallavangōdai. It is dated in the 140th year of the Kollam era.

1 Kilappārūrū is annexed as the house-name of the Vēṇādu (Travancore) princes in later inscriptions (Ind. Ant. Vol XXV p 190). It is a village about 8 miles to the north-east of Aryngal, which is the hereditary domain of H H the Second Rāmi of Travancore (Mr Nagaswamy's Travancore Manual, Vol III p 579). The country round Aryngal seems to have been known as Kāpādā in ancient times. The late Mr Sundaram Pillai was of opinion that Vēṇādu and Kāpādā were two distinct principalities and that the latter was at some stage of its history annexed by the rulers of the former. The Vēṇādu kings are said to have assumed the family name Kilappārūrū after this annexation—V Venkayya.

2 This name occurs without the title śrī in a Vatteluttu inscription from Vīranām in the Travancore State. The late Professor Sundaram Pillai has called the king Kārālavarm II and assigned A D 1198 for his date (Ind. Ant. Vol XXIV p 283)—V Y.

3 In the name Śrīvallavangōdai, kōddas was perhaps an epithet of the rulers of Vēṇādu. The first part of the name, śrī Śrīvallavang (Śrīvallabha) may be that of the king to whom Vēṇādu was feudatory. Such a combination of names is frequently met with in Tamil inscriptions. If the name Śrīvallavangōdai be a similar compound, Śrīvallavang or Śrīvallabha might be the name of a Pāṇḍya king. The Pāṇḍya king, who reigned about this time, was Vīra-Pāṇḍya, with whom the Chōla Āditya II is said to have fought in his youth. Vīra Pāṇḍya himself claims to have taken "the head of the Chōla (king)" and a number of his inscriptions have been found at Suchindram in South Travancore. But we have at present no reason to suppose that he bore the name Śrīvallabha, although the designation was common enough among the Pāṇḍyas. On the other hand, the Singhalese chronicle Malēpārema refers to an invasion of Ceylon in the period A D 975-981 by Vālaḷam, the Chōla king (Mr Wickramasinghe's Translation, Chapter LIV, p 850). If so, however, doubtful if the Chōlas were powerful enough to undertake an expedition against Ceylon at the time of which we are now speaking. And if the chronology of the Singhalese chronicle is not beyond question, we cannot suppose that the ruler of Travancore mentioned in the Mamballī plate was a Chōla feudatory. The history of the Chōlas is very little known, and little need be said in this connection. It is uncertain to which dynasty the Śrīvallabha, whose feudatory the Vēṇādu ruler might have been, belonged—V Y.
on a Sunday corresponding to the Āśvati-nakshatra in the month Vṛṣṇiḥka when the planet Jupiter stood in the constellation Tula Professor Kielhorn kindly contributes the following remarks on the date — "If the date were correctly recorded, it would correspond, for the year 149 of the Kollam era, to Sunday, the 9th November A.D. 973, which was the 15th day of the month of Vṛṣṇiḥka, and on which [the 11th tithi of the bright half of Margasāra ended 11 h 12 m, while] the nakshatra was Rēvati for 16 h 25 m, after mean sunrise, and Āśvini (Āśvati) for the rest of the day On the same day Jupiter's mean longitude was 191° 44', and his true longitude 195° 27', i.e. in either case Jupiter was in the sign Tula." 

"The difficulty here is, that the day should have been described as the day of the nakshatra Āśvini, when this nakshatra only commenced 16 h 25 m after mean sunrise, and I have no doubt whatever that either Āśvini (Āśvati) has been quoted erroneously instead of Rēvati, or Sunday instead of Monday. If the week-day were Monday, the date would regularly correspond to Monday, the 10th November A.D. 973, the 16th day of Vṛṣṇiḥka, when the nakshatra was Āśvini (Āśvati) for 16 h 25 m, after mean sunrise, and when Jupiter of course still was in the sign Tula."

The inscription informs us that Umayammal of Trukkalayapuram, daughter of Ādichehan, set up a bhadrakā (image) in the temple at Ayurūr. The king Śrīvallavangodai made a gift of land to Umayammal for the purpose of keeping up the services of the bhadrakā set up in the Ayurūr temple, and she, in her turn, made over the subject matter of the gift to the Trukkalayapuram temple, in order that it might be placed under the management of the Poduvil of that temple. From the produce of the land so given, the Poduvil of the temple of Trukkalayapuram had to supply to the temple daily 4 nāḷis of rice for daily offerings and annually 200 paras (of 9 nāḷis each) of paddy. If the word udat used in 18 was really meant to be used in the sense of 'of or belonging to,' the inscription would warrant us to draw the conclusion that Umayammal was a near relation of Śrīvallavangodai — either mother or wife. It would then be more probable to consider her as his wife than as his mother, as the passage Śrīvallavangodai-udat Ādichehan-Umayammal means Ādichehan Umayammal belonging to Śrīvallavangodai. She might perhaps be the daughter of the Chōja king Āditya II. to whose time this record belongs. If, on the other hand, udat be a mistake for uṭas then no sort of relationship exist between the two."

The inscription employs several peculiar terms which require some explanation each. The word attuppēru (ll 8 and 19) implies 'acquisition by the pouring of water.' This mode of acquisition differs from others, such as purchase, etc. The meaning of the expressions kīldu and udav-yīdu is not definitely known. Kīl-yīdu literally means 'that which is placed under,' and udav-yīdu, 'that which is placed in the middle.' A piece of land placed under the management of a person was perhaps called a kīl-yīdu with reference to that person. If this person sublet to a third party, the person subletting seems to be the udav-yīdu, i.e., he is the middle man between the owner of the property and the sub-tenant. It is in this sense that the passages of the inscription, in which these terms occur have been translated. The name Poduvil was given to a class of people who were eligible for service in temples. It has now

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1 [According to the Editor's footnote 4 on p 288, the name of the week day is engraved over an erasure —F K]
2 [See below, p 288, note 3 —V V]
3 [The record may belong to the reign of Āditya II or of his successor Madhurakantaka. If Umayammal was the daughter of the Chōja king Āditya II, it is difficult to understand why he is described as a native of Trukkalayapuram. In all probability she was a private individual —V V]
4 [See below, p 288, note 10 —V, V]
5 [See below, p 287, note 12 —V, V]
6 [Compare Hulitzsch, Ind Ant Vol XX p. 292 —V V]
become the name of a sub-caste among the Ambalavasi section of the Malayalis. Then again, the word ādārā is explained variously as a trustee of an endowed temple, maṅgatāt de la ville, or a patron or founder of a temple. I believe it is used here in the first two meanings. The term adākāri occurs in the inscriptions of the Tamil and Malayalam countries, and is used in the sense of ‘an officer in charge of a division,’¹ and it is in this sense the term is used in line 23 of the present record. The phrase mukkaliyattam implies, according to Dr. Gundert, a Bhagavati temple. If this be the sense in which it is employed in our inscription, then the bhattāraka set up by Umayammā might be taken to be Bhagavati. But its literal meaning, the ‘three-fourths of a vattam (court or group of villages),’ and the use of the bhattāraka instead of bhattāraki preclude the possibility of its being a Bhagavati temple in the present instance. How mukkaliyattam came to mean a Bhagavati temple is not known. The meaning of the expressions Śrīrūnadas and Śṛūṇadasattandam is not clear. Hence they have been tentatively translated as “the custom obtaining in small towns” and “the fine levied in accordance with the custom obtaining in small towns.”

The places mentioned in this inscription are —Kollam, Tirukkalayapuram, Ayyūr, Tiruchchegungurūr, Idaiyāmanam, Murunayārūr, Manalmukku, Punalūr and Kudagottur. Of these Kollam, Ayyūr and Tiruchchegungurūr are the modern Quilon, Ayyūr and Chengunurūr² (the head-quarters of the tāłuka of the same name) in North Travancore. Idaiyāmanam might be identified with Edaman, a station on the Manycheli-Quilon branch of the South Indian Railway, and Punalūr is another station on the same line. I am not able to identify the rest.

**TEXT**

**Post Side**

1 Svaṃ śī [||*]
Kollam-dōnri nāiyu-nāppatonbadām-āndu Tul-
2 ttu Vīyala-munṛa Munchhuga nāyūr [Nāyi-āndu]⁴
3 Achuvadī r-naa[||*]ucked Kollam-[pā]ngūrīn kōyul-[nyu-
4 nṛya kottul Tiruchchegungurūr-pparada-ppura-makkal kāttu-
5 n-gādu irundaruliy-edatta⁵ vachchu Tirukkalayaputta-Ādichohan-
6 Ayyūrri-prikkattā-sāyda pattāragaraiyum pattāragarkkallā⁶ pūmyum
Ād-
7 chohan-Umayammakku [nir]rod-atta-kkoduttan Vēpād-udaiya Śrivallavangōdaī
[||*] Ādich-
8 chan-Umayammai tān-attotpēra kondadu Tiruchchegungurūr-pattārag-
9 rkk-[kāl]-kāy-ch☞hūr naday-odu kōda nānāli-chchey[da]ri tirva-
mud-
10 nukkum [ɔ]ndad-[pā]-ppara-yēl irunṛa parai-ches[y]du nel āndu-
11 varam kudappalāga-ppoluvel kāiyul nirōd-atta-kkuduttal [||*] Ayyūr-
mu-
12 kāl vattammut pattāragkallā⁷ idaiy-ldum rakshochhu kodittu rakshā-
pogān=

¹ ['The word adākāra is also used in the sense of 'minister,' South-Ind Inscri Vol. II. p. 92, and above Vol. VII. p. 196—V V.]
² [According to Mr. Nagamaliya the village is called Chenganunder (Travancore Manual, Vol. III. p. 581) and there is a large and famous pagoda dedicated to the goddess Bhagavati, in which there is celebrated annually a festival lasting for 28 days.—V V.]
³ From the original copper pls. e
⁴ Read irundaruliyay edatta
⁵ Read pattāragarkkallā
13 gollakkadaviyar poduvalmi [i i] 1-pparṣu śeyda kil ṭīṭu ārāḷaṉga i-
14 day-Īdāṉga pukku vilakkavum porul kavaravum peṟar [i i] 1 ñā[nāḥ]-i-oṇu

Second Side
15 śeyyumavan ²yeppēṟu-vagai chechuṟ ur-nadaat-tandam uruṇṇuḥ-kaḷaṟu
16 pon tanda-ppada-kkadaviyan [i i] avanku² pādu tāngumavanum ippar-
17 sē tandappaduvdu [i i] 1-pparṣu mēṟ-chollappata Ayurū mukkā-
18 1-vattamum pattārārku-olla² iday-Iduṉ-Śrīvallavadaya-udai-
19 Āduchchan-Ūmayammaiti attu-ppēṟu kondadu [i i] Śrīvallavadaya-u-
20 dan-iṟukka-Ṇauṟuchiṟungyūṛ-pattārārku kil-Īdāṉga atiy-e5
21 datt-ariyai-jādukkal Muruvaiy-Tōvam-Bavitturam nānum-ari-
22 van [i i] Idaiyamattu Śannan-Gandā nānum-ārivan [i i] Manalmākk[i]
23 Kandan-Dāṇḍāran nānum-āṟivan [i i] Vēṇāṭigku adigāṇi-yejyegi-
24 naṉa Punalur(u) Iravi Parandavan nānum-āṟivan [i i] Kudagottūr-
25 āḷvan-Gandā nānum-ārivan [i i] 1ṝai Tūručchungyūṛ-ppoduv-
26 l Śā|[i]ṭh-Jadaiyel-luttu [i i]

TRANSLATION

(Lines 1 to 7) Hail! Prosperity! In the year one hundred and forty-nine after Kollam appeared, on a Sunday corresponding to the Achchuvaḍi (avtai-nakhaṭra) in the month of Mirrachigam (Vrischika), when Jupiter stood in Tula—while the great men of the parudai (assembly) of Tūručchungyūṛ were pleased to be assembled on this day in the high hall of the palace (ašūstā) in the flower garden of Kollam, Śrīvallavadaya, (the king) of Vēṇādu gave, by the pouring of water, to Āduchchan-Ūmayammaiti of Tūrukkalayapuram, the battārakai set up by Āduchchan-Ūmayammaiti at Ayurūr, and the lands belonging to the battārakai.

(Ll 8 to 11) Āduchchan-Ūmayammaiti gave, as kil-Īdu to the battārakai of Tūručchungyūṛ, by pouring water in the hands of the poduvai,11 whatsoever agu-śed with gift,12 so that (he)

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1 The reading seems to be anai naiyai enru. If nai has to be taken as nd it would be quite different from the other nd which occur in the inscription and resemble the modern Tamil nd—V V
2 The reading seems to be avetēṟu—V V
3 Read avanku
4 Read pattārārkuḻa
5 Read atiy-yadu
6 The original has Nāyiranda aĉhāvada, which would mean in Tamil 'the (nakhaṭra) Aśvat (Aśvini) which was governed by Nīyur (the Sun).' If then the weak day be Sunday, Nāyiranda would correspond to the modern Kāḷi and the word eĉe which Dr Gundert derives from the root dē 'to sink' may, in that case, be derived from the root dē 'to rule'—V V
7 The expression inai avai, the original seems to be used in the sense of the modern Malayāḷam idatii vaĉe which appears to be almost synonymous with the Tamil īdatii—V V
8 The word paruḍai occurs also in the form paruḍai and is a sadhāvas of the Sanskrit pāreṣāt—V V
9 The original has 'were assembled and were pleased to be seated'—V V
10 It was evidently the image of the god that was made over to Āduchchan Umayammait, see below, p 238, note 10—V V
11 According to Dr Gundert, poduvai means 'a class of half-Brahmans, temple servants' and aguappadud with poduvai_officiate as priests and administrators of temple property—V V
12 Ādyappēṟu is evidently the same as atiyappēṟu which, according to Dr Gundert, means 'complete purchase of a free b. Ia.' Mr Nagamasya defines the term as 'to let out and out surrender of the same's rights by sale (Travancore Manual, Vol III, p viii)—V V.
might supply, according to the rate current in small towns, four nilis of rice for (daily) offerings, and two hundred paras of paddy at nine nilis per paras, annually.

(L1 11 to 13) The poduvis shall protect the mukkāl-vattam of Ayurur and the udāyīdus of the bhātārakaka, and take (a fraction of the produce) as remuneration for the protection (afforded).

(L1 13 to 14) The drālars shall not enter as udāyīdus in the kilītus (which is the subject of) this transaction, and shall neither dismiss (the kilīdars) nor collect the rent.

(L1 14 to 16) He that reduces this to a fourth shall, consistently with the custom obtaining in small towns, be subject to the general fine of two hundred kalañus of gold.

(L1 16 to 17) He that abets the former shall also be subject to a fine in the same way.

(L1 17 to 19) Both the mukkāl-vattam of Ayurur and the udāyīdus belonging to the bhātārakaka, mentioned above, are thus the acquisitions in gift of Ādichchan-Umayammai (of, or) related to Śrīvallavangōdai.

(L1 19 to 22) The signatures of the sādhus who were present at the time when Ādichchan-Umayammai, while she was with Śrīvallavangōdai, made this gift of

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1 [I take ohos rār nadauyōs khās as meaning “together with the shrine at Sīgrār.” Nadas (nāda) is used for ‘temple’ in South Malabir according to Dr. Gundert, and there is a temple at Quilon called Ganapatibhās meaning ‘shrine or temple of Ganapati’—V V.]

2 [I would read in the original ohos nōs (19) and ohos nōl (10) and take ohos nōs as equivalent to senāl which occurs in the Ambasamudram inscription of Varaguva Mahārāja (above, p. 80) and according to Winslow means “superior kind of rice, of a yellowish hue—akṣāyī—V V.]

3 [As the term mukkāl-vattam is used and as the purpose for which the 200 paras of paddy had to be supplied is not stated, it looks as if the paddy was to be converted into rice and used for offerings. In this case, there is something wrong in the calculation here made. At the rate of four nilis of rice per day the quantity required for a year or 360 days comes to 1,440 nilis of rice or 160 paras according to the equivalent of the paras given in line 10. How 160 paras of rice can be obtained from 200 paras of paddy it is difficult to understand. According to the Tanjore inscriptions of Rājāraja I, 2½ times the quantity of paras was required to obtain a given measure of rice, and 3 times the quantity according to the Ambasamudram inscription of Varaguva-Mahārāja—V V.]

4 [The word mukkāl-vattam occurs in the Trunnell plates of Bhāskara Varivarman, where Professor Hultzsch has translated it by ‘templo’ (Ind Ant Vol XX p 232). According to Dr. Gundert, the term denotes Truvan coro ‘a temple of Konganar. An inscription at Truvallivaram near Ambasamudram in the Tanjore district mentions Tṛupiyadina (‘dhānam’) pannam truvagur tṛumukkāl-vattam, where tṛumukkāl-vattam appears to mean ‘the holy shrine’ of the god Siva (No. 130 of the A. A. Superintendent’s collection for 1905)—V V.]

5 [According to Dr. Gundert rākal-bhōgam is synonymous with rāja-bhōgam, which denotes the ruler’s share. From certain Tellicherry records (1796–1799) it appears that this share amounted to one fifth (of the rice nūs)—V V.]

6 [The word dūrga here translated ‘as’ occurs in a similar context in the Trunnell plates of Bhāskara Varivarman (Ind Ant Vol XX p. 230, text line 17). It is apparently synonymous with the Tamil deivas or dīva and the Malayālam dīvatē—V V.]

7 [I propose means ‘in this manner, thus.’ I would translate the passage thus “Neither the drāl nor the udāyīdus shall be entitled to interfere and disturb the kilītus thus settled or to seize (any) property”—V V.]

8 [I am he who contributes to the dwindling of this charity.

9 [I would translate the passage as follows: “He who does any injury to this (contract) shall individually pay a fine of two hundred kalañus (to) the shrine at Sīgrār.” See notes 1 and 2 on p. 237 and note 1 above—V V.]

10 [Instead of Ayurdrī-prakārtai teyda pattīrdrāras of line 6, we have here Ayurār mukkāl-vattam which is a certain extent confirms the meaning ‘shrine of mukkāl-vattam. Instead of pattīrdrāra-kē-sīla pām of line 6, we have here pattīrdrāra-kē-sīla dāyīdus, which denotes the interest which the Ayurār shrine possessed in the land acquired by Ādichchan-Umayammai from Śrīvallavangōdai. Consequently, the sentence repeats the statement made in lines 6 to 7 that Ādichchan-Umayammai had obtained the concession from Śrīvallavangōdai. Accordingly, it seems to me that Śrīvallavangōdai was at the end of 1:18 is a simple clerical mistake for Śrīvallavangōdai. If any such relationship as would be implied by the use of the word adivas were unwound, it would be more natural to expect it noted when Ādichchan-Umayammai is mentioned for the first time. Besides, it would be unusual for the mother or wife of Śrīvallavangōdai to enter into a transaction of this nature with him.—V V.]
British Museum inscription of Kanishka.
land as ṣādaya to the bhūtārakar of Truchchenguṇyūr — I, Dēṅavī-Pavīttrāṇ of Murunnaṅyūr; also know, 3

(Ll 22) I, Sannaran Kandan of Idaiyānam, also know,
(Ll 22 to 23) I, Kandan Ḍāmōdaran of Manalmūkku, also know,
(Ll 23 to 24) I, Irav-Parandavan4 of Punaiūr, the adhikāraṇa of Vēṇādu, also know,
(Ll 24 to 25) I, Parandavan-Kandan of Kudagōttur, also know
(Ll 25 to 26) This is the writing of Ṣattan-Sadaiyan, the poduvāl of Truchchenguṇyūr

No 33—THREE EARLY BRAHMI INSCRIPTIONS

BY PROFESSOR H. LUDERS, PH. D., HOBSTOCK

I—BRITISH MUSEUM STONE INSCRIPTION OF THE TIME OF KANISHKA

On the occasion of a visit to the British Museum in the autumn of 1906, I discovered in one of the cases of the Northern Gallery the stone bearing the subjuncted inscription, which, as far as I know, has never been published before. At my request impressions were taken, from which I have prepared the transcript. Subsequently Dr. Fleet kindly sent me the photograph of the stone reproduced in the accompanying plate.

Nothing seems to be known about the origin of the stone, but the characters, the language, and the date of the inscription prove that it comes from Northern India.

The sculpture at the top of the stone represents a man and a woman sitting on a bench. The woman to the left, wearing a loin-cloth and a girdle and the usual ornaments round the neck, the wrists, the ankles and in the lobes of the ear, rests her left elbow on the knee of her left leg which she has placed on the top of the bench, and turns her laughing face to the spectator. The male person also is wearing a necklace, bracelets, ear-drops, and a chātus covering the knees. He is sitting astride, and with the right hand he touches, or points to, a sort of stand placed between the two persons on the bench and bearing what would seem to be a cushion adorned by three small square marks and supporting some bell-shaped object. Right over the head of the man there appears something which at first sight looks almost like a club, but which in my opinion probably is the mutilated head of a cobra. As the stone is broken off immediately above the head of the female person, it is quite possible that her head also was overshadowed by a similar representation of a serpent's head, and it seems to me very probable therefore that the sculpture represents a Nāgar and his wife.

The writing is Brāhmī of the earlier Kusāna type. The subscript ya is expressed by the full sign, and the sha shows the old form with the small cross-bar. The language is the usual mixed dialect. The inscription, which is dated in the tenth year of mahārāja dēvaputṛa Kanishka, records the gift of a temple. Details will be discussed below.

1 [In the original the name Ādīchhān-Umāyamma is not repeated as it is represented in the translation. It looks as if Śrīvallavangādai was seated with the members of the assembly of Truchchenguṇyūr in the palace at Kollam (Ll 4-5) while making the gift to Ādīchhān-Umāyamma. Accordingly I would translate this sentence as follows:—‘The following are the adhikāraṇa who know (the transaction entered into) at the place at which (Ādīchhān-Umāyamma)—while Śrīvallavangādai was sitting with (the assembly) — granted the kīrāja (of the land) to the lord (bhūtārakar) of Truchchenguṇyūr’. The same fact is referred to in lines 8 and 9 — V V.]
2 [The name of the man was apparently Dēvaṇ Pavīttrāṇ — V V.]
3 [For the terms of this transaction and bear witness to the same.
4 [Parandavan is apparently a taddhāna of the Sanskrit Paramdapa — V V.]
TEXT

1. Siddha[ma] mahārāṣṭrya dēva[putasya]
2. Kāṁshkasya savatsatê [10]
3. grī 2 di 9 ētyē purvay[ā]
4. [na]tarāyaṃ[na] vā[kāyaṃ][h]ā-
5. [imya]ns[dat]a[ma]

priyatām dēvi ʂ grā[masya]

REMARKS

1. The anusvāra is indistinct because it is crossed by the line forming the base of the sculpture — 2 The reading of the bracketed characters is certain, though the surface of the stone has peeled off at the corner — 3 This figure also has suffered from the peeling off of the surface, but the reading is beyond doubt — 4 The ś is very indistinct, and the correct reading may possibly be purvaya or purvayān — 5 At first sight one might feel inclined to read nātarāyaṃ, but the base-line of the first letter is quite straight, whereas na has a distinctly curved base. I feel therefore sure that what appears to be the continuation of the base-line to the left, is merely due to a flaw in the stone — 6 The two convergent side-lines of the va are not very distinct, just as in the same letter in line 3, and there appears a vertical in the middle which makes the letter look almost like na. But this line is far too thin to really form part of the letter and must be accidental — 7 The bracketed letters of these two words are more or less damaged, but the reading seems to be sure — 8 The ś-stroke is added to the top of the letter, whereas in dē in the first line it is added in the middle — 9 The last two letters are damaged, but only the ya can be said to be conjectural.

TRANSLATION

Success 1 In the year 10 of the mahārāṣṭra dēnaputra Kāṁshka, in the second (month of) summer, on the ninth day,—on that (date specified on) above a temple was given in the northern navamikā (?). May the goddess of the village be pleased 1

NOTES

1. The orthography of the inscription is very irregular, double consonants, long vowels and the anusvāra being frequently not expressed in writing. A long ē appears in the word ērāya. According to the St. Petersburg Dictionary the same form is found also in the Tattā ār VI, 6, 2 instead of the ordinary ērāya occurring in the corresponding verse in Atharvas XVIII, 4, 55. In ērāyan=datma the final ē is converted into the nasal before the following mnte, which is rare in inscriptions in this dialect. Another instance is found in the concluding words of the Mathnā inscription, above Vol I p 336, No 8 priyatām=bhaqavān=Rishabhāśriḥ, which at the same time help us to understand the phrase found at the end of the present record priyatām dēvā grāmasya.

Of greater interest is the spelling of the king’s name, Kāṁshka, with a long vowel in the first syllable and a lingual n. With regard to the latter point, the seven Brāhmi inscriptions that have preserved the name are in perfect agreement 1. In the Khārōṣṭhī inscriptions of Sūr Vihār 3 and Zeda 3 the name is read as Kanshka, in that of Māmkyaḷa as Kanesṣha, 5 but I am by no means sure whether in the two last mentioned inscriptions the readings Kanshka and

2. Ind Ant Vol X p 829
3. Journ As Ser VIII Vol XV p 187
4. Journ As Ser IX Vol VII p 8
E Hultsch

From a photograph supplied by Dr Fleet.
Kanashka would not be preferable. On the whole, contemporary records certainly are in favour of the spelling with the lingual s, and I would therefore propose to use Kanashka as the common form of the name. The spelling with the long vowel in the first syllable as in the present inscription is unusual, but it does not stand quite alone. In the Sārnath inscription, No 39, the editor, it is true, reads Kanishkasya, but the photo-lithograph distinctly shows Kānishaśya.

Turning to the special object of the inscription, we may infer from the concluding words that the temple was dedicated to a goddess, and the representation of the two Nīgas above the inscription makes it not unlikely, I think, that the goddess intended was a Nīga. That during the Kushana period there existed temples for the worship of serpents in Northern India, is well attested by the two Mathurā inscriptions which mention the temple (sa[ḥ]āna) of the nīg[a]nd[a]a Dādāhākaraṇa and a servant at the temple of the same Dādāhākaraṇa (Dādāhākara nāṭamāhikī). The most difficult words of the inscription are uṭaśīyam nāmānavakāyam. I have thought for some time that they might be part of the date and mean 'on the following (i.e. intercalated) ninth (lunar day)', but for two reasons this idea must be given up. Firstly, such a statement would be in the wrong place after śrāyo puvavā, and secondly, as Professor Kulhara informs me, uṭaśa is never used in the sense of adhika or dāvīya. The words must therefore be connected with hāvrīyaṇa-dātām, and as a form ending in -āyam can hardly be anything else but the locative singular of a stem in ā, uṭaśā nāmānīkā would seem to denote either the locality where the temple was erected or, possibly, the goddess to whom it was dedicated. However, these explanations are far from satisfactory. Neither has nāmānīkā the appearance of being the name of a locality, nor does uṭaśā nāmānīkā in the least sound like the name of a goddess or a Nīga. I am at present unable to solve this difficulty.

II—MATHURĀ STONE INSCRIPTION, DATED SAMVAT 74.

This inscription is engraved on a stone-slab discovered by Sūn Alexander Cunningham in the Jal Mound at Mathurā. It was first edited in 1870, together with facsimiles, by Rajendralal Mitra in the Journ Roy As Soc in Vol. XXXIX Part I p 129, No 15 and by Dawson in the Journ Roy As Soc New Ser Vol. V p 183, No 4. In 1873 Cunningham published it again with a facsimile in the Arch Soc Rep Vol III p 32, No 8, and in 1904 I have treated it myself in the Ind. Ant. Vol. XXXIII p 106, No 20. I edit it here again for a special reason. When I was in Oxford in 1905, Professor Hoeule kindly made over to me the collection of impressions, rubbings and drawings of inscriptions formed by him when preparing the second volume of the Corpus Inscriptionum Indicarum, which was to contain the 'Indo-Scythic' inscriptions. In this collection there is also the impression which I have used for the present edition. It cannot be said to be the first rate and, as unfortunately most of the impressions of this collection, it has been tampered with in some places by pencilling out parts of letters so that in the impression itself there are more or less effaced. Nevertheless the impression is of the greatest value as shown by the following note written on the margin, probably by General Cunningham himself: 'The only impression now available — The stone has been lost at Agra.' Under these circumstances it seemed to me desirable to publish the accompanying reproduction of the impression, which in spite of its shortcomings naturally is far superior to the drawings published hitherto. Professor Hoeule's collection contains besides two facsimiles the one is an eye-copy in red and blue pencil on a slightly reduced scale, made according to a marginal note by Captain Watts, Royal Engineers, the other is a pencil-tracing on transparent paper, perhaps made from the stone itself, but afterwards gone over with China ink, blue and red pencil, and practically of no value.

1 [I have some weeks ago examined the original and the d is quite certain — K]  
3 [Professor Hultsch writes to me that he is never been inclined to connect uṭaśīyam nāmānīkā with the date, but he would take uṭaśa in the sense of uṣṭamas, upavīśītā, 'above-meant one']
The inscription is divided by a blank space into two parts. The upper portion, containing eight lines, is complete with the exception of some letters at the end of the first two lines, which have disappeared by the breaking off of the right corner of the stone. Of the lower portion which in Dowson’s and Cunningham’s facsimiles has been omitted altogether, nothing is left but faint traces of some characters in the first line. The characters are Brahmi of the Kuśana type. The sīva appears in the older form with the small cross-bar, but the subscript ya shows the cursive form. The language is the mixed dialect. The inscription is dated in the year 74 of a mahārāja rājātṛājya] devaputra whose name began with Vāsu, but owing to its fragmentary state its real purport cannot be made out.

TEXT.

1 Mahārāja|ya r[ā]  
2 sva devaputra|ya Vāsu  
3 sava|sara[ō] 70[v] a|vasiam[ā]  
4 sā prathamā| divasā  
5 tva[ā] 30 [[asya][p] purvavya|m]  
6 Thākiy[ō] mahādanda|�  
7 miya[ā]ya|na Vā- 
8 līṃs[y]a[11]  k[sha]t[r](|ga]|10 Mihi- 

REMARKS

1. The ḍ-stroke is distinctly visible in the impression, although it does not appear in Capt. Watts’ eye-copy. — 2. The ḍ-stroke is uncertain. Restore ṛdavatruṣṭa. — 3. The ḍ-stroke is quite distinct though here again it is omitted in Capt. Watts’ eye-copy. As regards the restoring of the line, I refer to the remarks below. — 4. The ḍ-stroke, omitted in Capt. Watts’ eye-copy, is quite distinct. — 5. Owing to a flaw in the stone, a small portion of the lower left cross-bar of the symbol has disappeared. In the impression, somebody has tried to restore the missing portion by adding a hook turning upwards, but there is nothing to warrant this restoration. There can be no doubt that the symbol had the shape of a plain St. Andrew’s cross, just as in other inscriptions. The lower right cross-bar also has been pencilled over in the impression, but this is of no consequence as it is perfectly distinct. The meaning of the symbol will be discussed below. — 6. The upper portion of the ṇ and the ḍ are not quite distinct. — 7. The ḍ-stroke is indistinct, and the ṇ has suffered from a hole in the paper. — 8. The apparent curving of the tail of the ṇ has been caused by pencilling. In Capt. Watts’ eye copy the tail is quite straight. — 9. Above the ṇ there is a distinct stroke which must be accidental. — 10. There are some strokes behind and below the tā, but they are not noticed in Capt. Watts’ eye-copy and may be accidental. The ḍ-stroke is not very distinct, and the reading Talahkiyam would be possible. — 11. Capt. Watts expressly states that there are no traces of letters before the ṇḍ of line 7 and the ṛ of line 8. The ṇḍ has been pencilled over so as to look almost like ṇḍ, but there can be no doubt that it is ṇḍ, and as such it appears also in Capt. Watts’ eye-copy. — 12. The ya is damaged, but certain. — 13. The ṛ of the first and the r of the second syllable are damaged, but certain. The ḍ of kṣaṇ is very faint and not given in Capt. Watts’ eye-copy. The last syllable may also be trō as in Capt. Watts’ eye-copy. — 14. Of this word only faint traces are visible in the impression, and the reading rests almost entirely on Capt. Watts’ eye-copy. Instead of da Capt. Watts gives āḍē.

TRANSLATION.

In the year 74 of the mahārāja rāṭrājya dīvaputra Vāsu, in the first month of the rainy season, on the thirteenth day, 30, on that (date specified as) above, in the field (?) of the great general Vālins at Talakiya (or Talakī?) Mihi. ...
Mathura inscription of Samvat 74,
NOTES.

The orthography shows the usual features. The lengthening of the vowel in āḍāṅga appears again in the same word in the Sat-Mahat inscription, above Vol. VIII, p. 181, and we may further compare such forms as ānāṁśaḥ and ānāṁśaṁyā in the Mathurā inscriptions, Ep. Ind. Vol. II, p. 198 f., Nos. 1 and 4.

As regards the date, the first symbol of the date of the year requires a fuller consideration, as it has been differently interpreted. As already stated above, it has the shape of a St. Andrew's cross. Cunningham originally read it as 40, and he was followed by Dowson, who in editing the Mathurā inscriptions everywhere adopted Cunningham's readings of the dates. In 1891 Bühler expressed his belief that the sign really represented 70, and this opinion was endorsed in the following year by Cunningham in his paper on the coins of the Kusānas in the Numismatic Chronicle, Ser. III, Vol. XII, p. 50, note 6.

I accordingly read the symbol as 70 when I published the inscription in the Indian Antiquary, and I am still convinced that Bühler was right, but in order to settle this question definitely, it will be necessary to examine the other Northern Brahmī inscriptions where the same sign occurs. They are the following seven, all of which come from Mathurā or its neighbourhood:

(1) Mathurā inscription of the time of suvīma mahā一切都是śvara Šodāsa, Ep. Ind. Vol. II, p. 199, No. 2, and Plate. In the Vienna Or Journ. Vol. V, p. 177, Bühler read the symbol as 40, adding 70 in brackets. In the Ep. Ind., loc. cit., Bühler again gave 40 in the text, but added in a note that the symbol might possibly be 70. And lastly in Ep. Ind. Vol. IV, p. 55, note 2, he stated that he would now remove the alternative reading 42, which he had thought admissible at first.

(2) Kāśana inscription, Ep. Ind. Vol. II, p. 212, No. 42, and Plate. Here Bühler rendered the sign by 70 in the text, but added in a footnote that it might also be read as 40.


(6) Mathurā inscription, Journ. Beng. As. Soc. Vol. XXXIX, Part I, p. 130, No. 18, and Plate. The facsimile is very poor. In the Ind. Ant. Vol. XXXIII, p. 101, No. 12, I have read the sign as 40, but I have pointed out also that the inscription is possibly identical with that referred to under No. 3.


1 The absurd opinions of Rajendralala Mitra may be passed over in silence.
It thus appears that the symbol has hitherto been treated sometimes as 40 and sometimes as 70, but it will be readily conceded, I think, that it is impossible to assign two different values to the same sign in inscriptions of the same locality and the same period. But before we can decide which of the two interpretations is the correct one, we shall have to examine also the other symbols supposed to represent either 40 or 70 in the early Bāhārī inscriptions of Northern India. The following inscriptions, which for convenience sake I number in continuation of the list given above, must be taken into consideration —

(8) Mathurā inscription of the time of mahārāja Huviksha, *Ep Ind* Vol I p 387, No 9, and Plate. The symbol resembles the ligature pîna and was read by Bühler as 40.

(9) Mathurā inscription, *Ep Ind* Vol I p 387, No 10, and Plate. The general appearance of the symbol is the same as in No 8, but its lower part is not quite distinct in the photo-lithograph. Bühler read the sign as 40.

(10) Mathurā inscription, *Arch Surv Rep* Vol III p 33, No 10, and Plate. *Ep Ind* Vol I p 386, No 30, and Plate. The symbol generally has the same form as that in No 8, but its lower part is a little more cursive. Cunningham and Bühler read it as 40.


(12) Mathurā inscription, *Ep Ind* Vol II p 204, No 20, and Plate, p 321, and Plate. The upper part of the symbol is the same as in Nos 8–11, but its lower part is a distinct loop. Bühler read the sign as 70.

(13) Mathurā inscription, *Ep Ind*, Vol I p 387, No 11, and Plate. As Bühler expressly states in a footnote that the symbol is a plain pîna, it may have been so in the impression before him. In the photo-lithograph, however, it does not bear the slightest resemblance to that sign, but looks exactly like the letter bā. Bühler read the symbol as 40.

(14) Sānchī inscription of the time of mahārāja rājārāja dēvaputra Shāhn Vāsakha, *Ep Ind* Vol II p 369 f, and Plate. The symbol found here has a peculiar shape. Provided that the vertical standing behind it does not belong to it, but is part of the following sign for 8, it resembles the usual sign for 20. As such it was read also at first by Bühler, but at Cunningham’s suggestion he afterwards took it to be 70. The reading of the sign was then discussed at length by Dr Fleet in a paper in the *Journ Roy As Soc* 1905, p 326 ff, and he came to the conclusion that it was 20. But later on, when Mr Vincent Smith in his *Early History of India*, p 238, had suggested that the symbol might be read as 60, Dr Fleet admitted the possibility of this interpretation, see *Journ Roy As Soc* 1905, p 357.

Leaving aside for the present the symbols found in the last three inscriptions, it appears that there are two symbols, the St. Andrew’s cross and the pîna, one of which must represent 70 and the other 40. Now in the inscription which forms the subject of this paper the St. Andrew’s cross cannot represent 40, as in that case the inscription would be dated in the year 44 in the reign of a king whose name begins with Vānum, whereas we know that from 33–60 Huvishka was the reigning monarch in this part of the country. Here, therefore, the St. Andrew’s cross must represent 70, and we must accordingly assign the same value to the symbol also in the inscriptions enumerated above under Nos. 1–7. We thus get the dates S. 72 for No. 1, S. 74 for

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1 Another sign that originally was read 40 by Bühler, is found in the Mathurā inscription of the time of mahārāja rājārāja dēvaputra Huvishka, *Ep Ind* Vol I p 386, No 8, and Plate. Later on Bühler declared that on further consideration he read the symbol as 90, and as such it has been treated since then everywhere; see *Ep Ind*, Vol II, p 304, note 61.
No 2, and S 77 for Nos 3-7. The inscriptions themselves contain nothing to contradict this result. No 4, it is true, mentions the mahālāhya rājāya dīnāpya Huviksha, but not in connection with the date, the inscription simply recording a gift to the rājāya of that king. As to the date S. 72 for the mahākṣatrapa Solasa, I refer to the remarks of Dr Fleet in the Journ Roy As Soc 1907, p 1024 ff.

If the St Andrew's cross represents 70, the sign resembling pūta must be 10. The inscription No 8, therefore, would be dated in S. 44, No 9 in S 45, No 10 in S 47, and No 11 in S 48, which is in accordance with the statements of Nos 8 and 11 that their dates fall into the reign of Huviksha or Huviksha.

The symbol occurring in No 12 undoubtedly differs from either of the two symbols found in Nos 1-11, but whereas it bears no resemblance whatever to the cross-shaped sign, it is easily intelligible as a cursive development of the pūta sign. In my opinion therefore this sign also must be taken as 40, and the inscription as being dated in S 40, not S 72. There is another point in favour of this interpretation. The inscription records a gift made at the request of the venerable Vriddhahasti (Vriddhahastina), a pīcēacher in the Kṣitiga (Ksatryaguna, the Vana (Vapi) sūkha. There is another Mathūla inscription dated in S 60, recording a gift made at the request of the ganavas, the venerable Kamaṇa, a pupil of this same Vriddhahastina. If Vriddhahastin in S 60 had a pupil who had acquired the dignity of ganavas, he must have been a man advanced in years at that time, and although, of course, it is not impossible that he was still alive in S 79, it would certainly seem more natural to find him as a spiritual adviser in S 49 and his pupil in the same capacity eleven years later, on in S 60.

Little can be said about the symbol occurring in No 13. The form appearing in the photograph is quite peculiar and unlike any other symbol in the inscriptions from Mathūla or elsewhere, but in accordance with Bühler's statement, it may be provisionally taken as 40.

As regards the symbol in No 14, I agree with Dr Fleet that there is no reason whatever why it should be 70, as even the sign in No 12, which Bühler cited in support of this interpretation, is to be read not 70, but 40. On the other hand, I feel sure that it is not 20. I have lately received through Dr Konow impressions of an inscription running round the base of a pillar preserved in the Mathūla Museum. The inscription, which is in Brahmi characters of the Kushana type, is partly worn, but the date is quite distinct. Now the sign for the tens in the date of the year is the same as that in the Sīkho inscription, showing again the vertical, which is thus proved to be an integral part of it and not to belong to the following sign. And although unfortunately the text of the inscription contains nothing that would enable us to form a positive opinion on the value of the symbol, we may safely assert that it cannot be 20, as we find this number expressed by the usual sign in the date of the day. Lastly also the proposal to treat the symbol as 60 cannot be said to be convincing, the sign that has hitherto been read as 60 in the inscriptions of the Kushana period certainly being entirely different. I do not want to offer a new hypothesis. In my opinion we shall have to wait for fresh materials before we can hope to arrive at a satisfactory result in this question. In how far the restoring of the king's name in our inscription of S 74 is influenced by this uncertainty, will be shown below.

I know that the results arrived at above are partly not in harmony with those deduced from the coins of the Western Kshatrapas. The numeral signs occurring in the legends of those coins are given in table IX, col V., of Bühler's Indische Palaeographie from Professor Rapson's table in.

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1 Perhaps the symbol found in No 9 forms the intermediate stage between the pūta and the looped sign. As I have stated above, its lower part is not quite distinct in the photo lithograph, but it does not seem to me impossible that here also it consists not of the usual fork, but of a loop, though a much smaller one than in No 12.

2 Ep Ind Vol I p 386, No 8, and Plate.

3 Ep Ind Vol I p 386, No 8, and Plate, Vol II p 204, No 12, and Plate, Arch. Surv Ep Vol. XX, p 87, and Plate V, fig 6.
the Juti Roy As Soc 1890, Plate to p 69 Here the St Andrew's cross has been entered as 40, and a sign much resembling the p̄h and another looped sign almost exactly like that of No 12 as 70 I do not wish to throw any doubts on the correctness of these readings, but I control that for such questions inscriptions must be treated separately according to time and locality

Hajendralala Mitra, Dowson and Cunningham agreed in restoring the name of the king as Vāsasikas [Vāsya] When I edited the inscription from the facsimile published by my predecessors I drew attention to the circumstance that the available space is hardly sufficient for the three a[ṃ]nus dhanasya, and I proposed to restore the name as Vāsasikas as this name of the king seemed to be attested by two other inscriptions of S 76 and S 78 whereas the first and oldest record of Vāsasīva's reign was dated in S 80 What I said about the difficulty of supplying these syllables is confirmed by the impression now before me, although owing to the frequent irregularity in the writing in these inscriptions it is impossible to speak on this point with absolute certainty But the evidence for the existence of a king Vāsasikas in S 76 and S 78 is not so strong as it seemed to be formerly As I have tried to show above, the date of the Sāk∫ci inscription mentioning a king Vāsasikas is quite uncertain, and the Mathurā inscription mentioned by Führer as being dated in S 76 and recording repans in the reign of Vāsasikas has not yet been published As Dr Konow informs me, it cannot even be found now, Führer's trenches having been filled up again a long time ago and the exact spot where the inscription was found being no more known Under these circumstances a decision is of course impossible for the present If Führer's statement at all should prove correct, I should unhesitatingly restore Vāsā to Vāsasikas otherwise the reading Vāsudēvasya will have to be accepted.

The rest of the inscription calls for few remarks Talakiya or Talaki seems to be the name of a locality, but I am unable to identify it The title mahādandāyaka is frequent in the inscriptions of the Gupta period and later times In the Kusana inscriptions it has not yet been found before, but the subordinate title of dandāyaka occurs in the Manikyalā inscription, where the correct reading might be Laladvā-nayaga, but Lalā-dānayaga

III—MATHURĀ STONE INSCRIPTION OF THE TIME OF SONDĀSA.

This inscription was first published, together with a facsimile, in 1870 by Professor Dowson in the Journ Roy As Soc New Ser Vol V p 188, No 29 In 1873 it was published again with a facsimile by Cunningham in the Arch Surv Rep Vol III p 30, No 1 And in 1904 I have tried to edit the text from these two facsimiles in the Ind Ant Vol XXXIII p 149, No 24 For the present edition of the record I have made use of an impression found in Professor Hoerner's collection described above

Cunningham states that the stone bearing the inscription was found in the Jail Mound at Mathurā According to Dowson, it has been cut through and the first part of it has been carried off On the other hand, the facsimiles distinctly showed that something was missing at the right end, and thus I was led to suppose that the stone was damaged on both sides This, however, is not the case Nothing is missing at the beginning of the writing on the left, and on the right also only one letter has been cut off at the end of the first two lines With this exception the inscription is in an excellent state of preservation

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1 Mathurā inscription of S 76, mentioned by Führer, Progress Report for 1898-99, Sāk∫ci inscription of S 78, edited by Buhler, Ep Ind Vol II p 369 f
2 This is the reading suggested by Dr Fleet, Journ Roy As Soc 1903, p 326, but he is himself inclined to look upon this form as a mere variant of Vāsasikas, if the existence of such a name should be proved, see Journ Roy As Soc 1905, p 867 f
3 Journ As Soc, IX Vol VII p 8 f
The characters are of the so-called archaic type of the Mathurā inscriptions, see especially the letters da, ta and sha, and the subscript ya. The language is the mixed dialect. The inscription is not dated. It records various gifts of a Brāhmaṇ of the Śāgrava (Śagṛava) gōtra, the treasurer of svāmin mahākshatrāpa Śondāsa. For details I refer to the remarks below.

**TEXT.**

1 Svāmisya mahākshatrāpasya Śondāsasya1 gamjavarāna brāhmaṇa Śāgravasagōtrēna [p]  
2 rapti imāsām yamada-pushkarānām paśohumā pushkarāni udapānā arāmō 3 stambhō 4  
3 [śilā]pattō 4 cha-

**REMARKS.**

1 As to the reading of this name see the remarks below.—2 Little is left of the pc, but the reading is certain. Restore pushka-.  
2 As the outlines of the letters mī udapānā arāmō are more or less touched up with pencil, but the reading is perfectly certain.—3 The reading itilō is certain, although the letters are entirely spoiled by being gone over with pencil.

**TRANSLATION**

By the treasurer of the lord, the mahākshatrāpa Śondāsa, a Brāhmaṇ of the Śāgrava (Śagṛava) gōtra, a tank, the western tank of these twin tanks, a reservoir, a grove, a pillar and this stone-slab (was caused to be made)

**NOTES**

As regards the language, the most interesting form is imāsām. Apparently in the dialect of Mathurā the genitives plur. of the pronoun were, as in Pāli, imēsāh and imēsath, and the author of the inscription translated the latter form into imāsām as he was wont to render imēsām by imāsām. The nominative sing. mas. of the same pronoun is found at the end of line 2, but unfortunately nothing is left of it but the initial i. The word pushkarāṇi shows in the third syllable the vocalisation of the Pāli pokkharāṇi. Yamaṇḍa corresponds to Skt. yamala or yamala, as the word would be written in Southern manuscripts. The construction of the inscription is rather peculiar, the verb or participle on which the instrumentals brāhmaṇa, etc., depend, being omitted.

The first point to command attention is the name of the mahākshatrāpas, which is generally supposed to be Śondāsa. In the present inscription there is a distinct sign above the iō. It must have been found also in the impressions used by Dowsen and Cunningham, as the former reads Śāndāsaya (for Śāndāsasya) and the latter Svādhāsaya (for Svādhāsasya), although the facsimiles show no trace whatever of anāvāraṇa or a. The sign cannot be the stroke denoting a, as it does not touch the upper line of the iō but is separated from it by a distinct blank space. It can only be an anāvāraṇa of the same bulky shape as that in gaujavarāṇa and in pushkarāṇaṇas.

The form Śondāsa has not yet been recognised anywhere else. In the second Brāhmaṇ inscription at Mathurā mentioning this mahākshatrāpa1 Bühler read Śodāsa, but the photograph by no means excludes the reading Šondāsa. Right above the iō there is a white spot scarcely less distinct than that above the mā of hēmākṣamātā which Bühler read as anāvāraṇa. In the Mathurā non-capital inscription2 Mr Thomas reads the name as Šudāsa and Śuqāsa, and with regard to coins, Professor Rapson has stated in the *Journ. Roy As Soc* 1903, p. 289, note 3, that whenever the name is legible, the first akṣara seems to be iō, and that the alternative forms Su2 and Sa2, given by Bhagvanial and Cunningham respectively, cannot be

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1 *Ep. Ind.* Vol II. p. 199, No 2  
2 *Above,* Vol IX pp. 143, 144.
certainly read on any of the specimens of the British Museum. But even if a re-examination should prove the readings Sodasa and Sudesa to be correct, this would not invalidate the reading of the present inscription. Everybody familiar with the records of this period knows how often an anusvāra is omitted in writing, and that on that account the reading Sondasa, even if found once only, carries more weight than the reading Sodasa occurring ten times. In my opinion, therefore, Sondasa must be accepted as the general form of the name.

Scarcely less interesting is the designation of the donor. Dawson and Cunningham read gaṇavasāna, and Bukler, Vienna Or Jaina, Vol V, p 177, proposed to alter the unintelligible spellable gana into raja, 'during the reign.' The new reading gaṇavasāna shows that gaṇa, 'treasurer,' which hitherto was known only from the Rājamānavaṇi V, 177 and Kṣemendra's Lōlapuruṣaṇa, was an official title in India already in much earlier times. As recognised by Benfey, 1 gaṇa is the Persian gans, and the use of this title is a new proof of the strong Parthian influence that made itself felt in Northern India from the time of Aśoka to the beginning of the Gupta empire. 8

The donor calls himself by his gāthā name Saṅgrava, which in correct Sanskrit would be Saṅgrava. According to the Gṛhasthālī the Saṅgrava gāthā is referred to by Pāṇini in I, 1, 17 and IV, 1, 104. I have also no doubt that Professor Kern is right in identifying Saṅgrava with Pāth Saṅgrava, 2 the name of the patron who conferred the upasampādā ordination on the great Tissa Moggaliputta. 4

No 34—PATHARII PILLAR INSCRIPTION OF PARABALA, [VIKRAMA-] SAMVAT 917

BY THE LATE PROFESSOR F. KIELHORN, C.I.E., GUTTINGEN 5

Pathārī in Long 73° 15' and Lat 23° 56', is the chief town of the Native State of the same name in the Bhopāl Agency of Central India. 6 Its antiquities were first described, in 1818, by Captain J. D. Cunningham, in the Journal As Soc Bengal, Vol XVII, Part I, p 305 ff. After stating that the locality of which he is treating includes two good-sized reservoirs or lās, and that the present town of Pathārī and the smaller lake are distinguished by a single pillar and a solitary temple, Captain Cunningham on page 310 proceeds thus—'Near to the western side of the smaller lake stands the wangi or pillar, now called of Bheem Sen. It is composed of a single block about 36 feet in height and 2½ thick. The shaft is square in section for a height of 8 feet, and then becomes circular. On one side of the square portion of the shaft there is a long inscription, much obliterated, and of which I failed to make even a tolerable impression.'

The pillar and its inscription were again noticed in 1880, by General Sir A. Cunningham, in his Archæol Survey of India, Vol X, p 70, thus—'Inside the town, on the top of the slope, there is a tall monolith with a bell-shaped capital. The shaft is circular, rising from a base 8 feet

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1 See the St Petersburg Dictionary, s.v.
2 In the Jour. Roy. As Soc 1903, p 286 ff., Professor Rapson has described a coin that shows a general similarity to those of Sondasa. With the exception of the last three akṣaras the inscription is not quite certain. Professor Rapson reads brāhmaṇya (a?ī) da ta (nī) that (nī) u. Would it be too bold to conjecture that the brāhmaṇa mentioned here may have some connexion with the brāhmaṇa Saṅgrava, the gaṇa of Sondasa, and that the reading must be altered accordingly?
3 Geschiedene van het Buddhisme in India, Vol II, p 266
4 See Delhi V, 57, 68, etc.
5 [The proofs of this and all subsequent papers by the late Professor Kielhorn have been read by me. — S K.]
6 Constable's Hand Atlas of India, Plate 27, D. a.
3 inches high and 2 feet 9 inches square. On the northern face there is a long inscription of 33 lines of small letters. It opens with an invocation to Lakshmi-Narayana, but the greater part of the record is so much worn as to be quite illegible. Many of the letters here and there are in good order, and from their shapes I would assign the monument to somewhere about A.D. 600. Close by this pillar there is a small temple, with Vishnu sitting on Garud over the door-way.

In October 1894 I received from Professor Hultzsch two impressions of the inscription, prepared by Mr. H. Consens, Superintendent of the Archaeological Survey of India, Western Circle, and an excellent photograph of it, taken by the same gentleman, was given to me two or three years afterwards by Dr. Fleet. From these materials I have already published a short account of the contents of the inscription and the tentative text of nine verses of it, in the Nachrichten der K. Ges. der Wissenschaften zu Göttingen for 1901, Part I, p. 519 ff. A repeated examination of the same materials now enables me to place before the reader, with some confidence, by far the greater part of this record, which, though troublesome to read, is not so illegible as it may have seemed to be on the original stone.

The inscription contains 33 lines of writing which covers a space of about 2 feet broad by 2 feet 7 inches high. It has certainly suffered greatly from exposure to the weather, especially in the middle and at the end of the lines all the way down, and for nearly the whole length of the last seven lines. But fortunately all proper names of importance may be read with absolute certainty, at any rate all those that occur in lines 1–31, and the same remark applies to the date of the inscription at the end of line 31. The size of the letters is about 1/2 inch in the topmost lines, but less in the lower part down to line 31, while 1/2 is somewhat larger again in lines 32–33. The inscription was written and engraved with great care and skill. The characters belong to the northern alphabet such as, speaking generally, we find it e.g. in the Gwalior inscription of the reign of Bhājayādēva of the [Vikrama] year 913, published with a facsimile in Ep. Ind. Vol. I, p. 150 f. With our present knowledge of Indian epigraphy, we should assign them at once to about the 9th century A.D. We include the rāja sign for ū, which has not come out well either in the impressions or in the photograph, in the word ūpāstī towards the end of line 15. The language of the inscription is Sanskrit. The text is remarkably correct, and in respect of orthography the only points worth noticing here are that the sign for v is used both for v and b, and that the words aṁsa and dhvamsa are written aṁsā and dhvamsā, in lines 2 and 8.

The inscription consists of two parts. The first (and chief) part comprises lines 1–31, the second lines 32–38. This second part appears to be really a separate inscription, added by way of a postscript, which may record the installation of an image of Vishnu, but the exact purpose of which, owing to the damaged condition of lines 32–38, I have not been able to ascertain. What I may state with confidence is that, after the words dva namah at the commencement of line 32, there are five verses, two in the Sraghdhari metre, one in the Vasantabalkā metre, one in the Upāstī metre, and the fifth perhaps in the same metre. So far as I can judge, the first and probably the second of these five verses contain some historical information, and it would therefore seem desirable to have a cast taken of this part of the inscription, which would enable one to decipher more of the text than I have succeeded in making out from the impressions and the photograph.

The first verse of the inscription commences with the words Lakṣmti-ntramdhratīna, which were apparently misread as Lakṣmti-Nāraɪyana.

The accompanying facsimile has been prepared under the superintendence of Prof. Hultzsch from Mr. Consens’ photograph. A facsimile of the impressions would have been quite useless.

Exposed as the pillar has been to all the effects of the Indian climate for more than a thousand years it seems wonderful that of these small letters, which were not deeply engraved, many should have been preserved so well as we find them to be.

I am so fortunate enough to hope that it will indeed some day be possible to make out the names which are hidden now in the second part of our inscription. It will then perhaps also be found that this part likewise ends with a date in the 9th century of the Vikrama era, of which in my opinion there are traces in the second half of line 38.
The first part (lines 1—31) also commences with śūnamah and ends with a date which will be given below. Between the two there are 32 verses, the text of more than two-thirds of which may be given with perfect certainty, while there is no doubt about the general meaning of any of the rest. The verses form a prāvasī, the main object of which is to record (in verses 25 and 26) that the king Parabala of some Rāṣṭrakūṭa family founded a temple of Śaiva (Hari, Viṣṇu), before which he erected the Garuda-crested pillar on which the inscription is engraved. The prāvasī opens with four verses which invoke the protection of, and glorify, the god Viṣṇu, under the names of Murāra, Kṛṣṇa, and Hari. It then (in verses 5—7) relates that formerly there was a king Jēṣa, under whom ‘this Rāṣṭrakūṭa vamśa’ was flourished, and whose (unnamed) elder brother, after defeating thousands of Karnāta soldiers with their array of elephants, obtained the Lāta kingdom. Jēṣa’s son was Karkarāya (v. 11), who put to flight1 the king Nāgāvalūka and invaded his home (vv. 14 and 15). And Karkarāya’s son was Parabala, represented as ruling the land when the inscription was composed (v. 18). The rest records that the pillar was actually set up by the king’s chief minister, whose name is not clear, and that the prāvasī was composed by Harsha (v. 29) and engraved by the sātrādhārā Śāhula (v. 31), while the last verse 32 contains the usual prayer that the king’s pious work and his fame may endure for ever. The date at the end of line 31 is samvat 917 Chaitra-sud 6 Sukra, i.e. ‘Friday, the 6th of the bright half of Chaitra of the year 917.’ In this date the numeral figures for the year are particularly clear, and cannot be read in any other way. The figure for 9 is the same as e.g. in line 6 of the Deogad pillar inscription of the time of Bhāyadeva of the [Vikrama] year 919 (Archæol Surv of India, Vol X, Plate xxxii 2), and in line 32 of the Gurerna plate of Jayādyadeva II of the [Vikrama] year 927 (Journ As Soc, Beng Vol LXX Part I Plate 1). The date must of course be referred to the Vikrama era. It is one of the earliest dates of that era which admit of exact verification and corresponds regularly, for the expired Kṛttikādī Vikrama year 917, to Friday, the 21st March A.D. 851, when the 6th of the bright half of Chaitra ended 16 h. 44 m. after mean sunrise.

The prāvasī well, I think, be admitted to contain some rather pretty verses2 Its author, so far as I can judge, was well acquainted, amongst other poetical works, with Māgha’s Śrīrupa vadhā, and in the composition of at least one verse he undoubtedly drew his inspiration from that poem.3 I refer to verse 16, which may be compared with Śiś XIX 52. The former is —

Śakalikrta-saṃvāṇā nāmābharanabhūṣatāḥ |
drśyantā ripavā yasyā nāmābharanabhūṣatāḥ ||

‘With their limbs all cut to pieces (and thus)4 decorated with manful ornaments (ābharana), his enemies are seen to abide on various battle-fields (rana-bhād)’

And Māgha’s verse is —

Śastra-ranamaya-śrīmad-alabhārana-abhūṣatāḥ |
drṣyantā riṣya Viṣṇuvad-adanakaranabhūṣatāḥ ||

‘Decorated with glorious ornaments (alakṣārana) which consisted in the wounds inflicted by weapons, another looked like Rāvaṇa, though abiding on a battle-field (rana-bhād) that was not connected with Lankā.’5

1 The original apparently mentions the place where Nāgāvalūka was put to flight, but the name of it cannot be read with confidence. See verse 14 and the translation of it below.
2 Compare e.g. verses 18, 19, 20 and 21.
3 The prāvasī somewhat perversely ends with the word śrīmāḷa, which, in the case of an author who had studied the tryāka maṃkākṣya does not seem to me to be without significance.
4 Compare the following note
5 Mallinātha explains saṃvāṇā nāmābharanabhūṣanotāḥ Ravan boṇḍhām Lakṣmaṇabhāṇa-cvabhāsī vyāsatāḥ sīy-aṛkāḥ | upamād vyāsatāḥ-gaṇakādānām samkarah !
Here we not merely have, at the end of each half verse, the synonymous words *dbhārhabhāṣṭa* and *abhābhārhabhāṣṭa*, either of them similarly used in a double meaning, but we also find a form of the same verb (*adrṣyantā* and *adrṣrṣdā*) in exactly the same position in both verses. At the same time the manner in which the verse of the Śiśupālavadha commences, clearly shows how we ought to interpret the first half of Harsha’s verse the ornaments with which the enemies were decorated consisted in the wounds inflicted on them when their limbs were cut to pieces. I am aware that what I have pointed out here is not of any great value now, because we have lately learnt from another inscription that Māgha lived long before the middle of the 9th century A.D.

Among the contents of the *prāṣasti* there are three points of particular interest. The first obviously is, that the inscription is one—the only one hitherto discovered—of a Rāṣṭrakūṭa king Parabala, for whom it furnishes a date in A.D. 861. The second point is, that Parabala’s father Karkarāja defeated, and invaded the territory of, a king Nāgāvalokā. And to these may be added the statement that an unnamed elder brother of Karkarāja’s father Jája, after defeating certain Karnāṭakas, took possession of the Lāta kingdom.

As regards the first point, we knew indeed from the very earliest Sanskrit inscription brought to the notice of European scholars—the Mungr plate of Dēvāpalā1 translated by Sir Charles Wilkins in 1731—that the Pala king Dharmapāla married Ramādhēvi, a daughter of the glorious Parabala, the ornament of the Rāṣṭrakūṭa family,’ but as the name Parabala could not be traced in any subsequent inscription, scholars conjectured that it was a *brūda* of one of the Rāṣṭrakūṭas of Malkhād, perhaps of Gauḍarāja III or Amāghavaranāśa I, according to the notions which they had formed regarding the time of Dharmapāla. Now there cannot remain any reasonable doubt that the Rāṣṭrakūṭa Parabala of our Pathāri inscription is identical with the Parabala of the Mungr plate, a daughter of whom was married by Dharmapāla. But it does not follow that Dharmapāla’s reign must therefore be taken to have commenced so late as the middle of the 9th century. Many Indian kings have had unusually long reigns, and at present we know nothing about the length of Parabala’s reign, while all that we know for certain in this respect regarding Dharmapāla is that he reigned for at least 32 years. The zeal and activity displayed by the officials of the Archaeological Survey in the search for epigraphical documents encourage us to hope that before long we shall be in possession of materials that will definitely fix both the exact time of Dharmapāla’s reign and the chronology of events generally which took place in Northern India during the 8th and 9th centuries.

The king Nāgāvalokā2 who was defeated by Parabala’s father Karkarāja seems to have been a ruler of some importance. I have no doubt that he is identical with that Nāgāvalokā who is mentioned in verse 13 of the Harsha inscription of Vigrāharāja,3 in terms which would imply that he was the overlord, and who certainly was a contemporary of the Chāhāmany Gāvaka I of Śākambhari, whom in my Synchonistic Table for Northern India I have roughly placed at the commencement of the 9th century. There has lately been discovered a copper-plate inscription of a Chāhāmany Mahādāmatadāpatī, which records a grant that was made at Bhīgu-kachchha in the increasing reign of victory of the glorious Nāgāvalokā, and which apparently is dated in the [Vikrama] year 813 (corresponding to about A.D. 756).4 I owe a photograph of it to the kindness of Mr. Gaurishankar Hirschand Ojha, but would wait for impressions before expressing an opinion regarding its genuineness and value.

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2 I need hardly point out that this name looks like the well-known *brūdas* ending in *kalokā* of certain Rāṣṭrakūṭa kings (Khakalokā, Piṅkamalokā, etc.)
3 See above Vol. II. p. 131, line 13 of the text, where the actual reading of the original is *śrīnā-śrīnā-śrīnā-vrṣhvarma*
4 If the grant is genuine, the donation recorded in it was probably made on the 28th October A.D. 756
Nor can I say anything definite at present regarding the conquest of the Lāṭa kingdom by the elder brother of Parabala’s grandfather Jēja. The known names of chiefs connected with Lāṭa from about the middle of the 8th century and the available dates will be found above, Vol VIII App II p 4. It will be seen there that we have no date, and know little about Lāṭa, between A.D. 707 and A.D. 812, which is just the period in which, judging from the date of the present inscription, we should have to place Jēja and his elder brother.

In the text which follows I have indicated by marks of interrogation all passages about which I am myself doubtful, and have left blanks where I could have put in only a purely conjectural reading. Others may be able to supply what is wanting or to find the correct readings where I have failed to do so. I know that I have shunned no trouble and may perhaps be permitted to say —

Harṣēnā nāmam rachitā prāṣastrā=
vadēr—vāsād—saṁsārā-lāgā
prakāśā—śyam pramadācha—sahamāpa
satām madām samattām—ātānātā

2. shtanāśa-prachandāh | dōrdandāh Kṣitākṣa-sagaha-ruchhara[t-ā]ghusuṭa-
3. h[ṛ]mūrānāsadē[śa] Daityēbha—sthālakamhas[ṣṭha]-
4. ladalana-du[ṛ]ghāh pāntu vas-tā Murārēḥ ||[1*]
5. Vās(hā)lārkka—[chohavaj]-
7. ṇavarṣ[ā]mānu[i]s(aḥ)ma kundalḥ ē|
8. jālāchāra-
9. chohāvāvadātā-chohāvahih | satārītvasvarkūṭa—nirṛgata iva snigdhaṁ-danilōpala-
10. stambhāḥ skandhāga—padmardagayugāḥ Krishṇo—stu
11. vah śāyasa ||[2*]
12. Tribhuvanahavana—stambhō nabhastalāmbhdhā-sūtr-aghadahah | vra(bra)hmāndamandma(da)lāmva(bu)jadaṇḍa—ruchṛ—iṣyati
13. ri—charanah ||[3*]
15. ||[4*]
16. Ṛaj—āsid—varachakramāmichhita—karō laṣkami—sāndahas pura ṛipatār-
17. prva(ha)ladvisne—pramathmā—ḥ—āḥ—bhūtō bhuvah | vah(bh)hūdastha-
18. mahdhahō[ḥa]—
20. āryah stu[ta]h ||[5*]
21. [R]a—mya—prāśtr—the—ahchhīras—tunghaḥ
22. prithv—akamta—ri—Rāstra[kā]
23. ūva—vamśō—yaṃ samuddhō yattra bhūbhṛtī ||[6*]
26. [L]a[ṛ]—ākhyam rāṣṭram
27. lavdhma(bdham) yasya—āgrajēn—āyaṇ ||[7*]
28. Vana[ḥ]-

1. From impressions and a photograph supplied by Mr. Cousens
2. Denoted by a symbol
3. Metre: Sragdrasa
4. Read "srāvamādātā"
5. Compare Śrīvīravīra-ḥumkaraśeṣakha, above Vol II p 4, v 22
6. Originally -kundālō seems to have been engraved.
7. Compare Śrīvīravīravīra III. 11
8. Originally -ruchārē was engraved.—Compare above Vol I p 40, verso 2. vra(bra)hmāndamanda
9. Metre: Āryā
10. Metre: Sragdrasa
11. Compare Śrīvīravīravīra XIV 70: nāmar bhūḥdaya purāṇa—purushoḥ prachakṣhātē
12. Metre: Sārdulavīkṛtī
d. Read "dāco[ṇahas]" 13. Metre: Sārdulavīkṛtī
14. Metre: Āryā
15. Metre: Mānul.
(V 18) Now his son Parabala rules here the land, he who has discarded addiction to sin and is therefore like the sun which has severed its connection with the night, who is born of pure body and is versed in all arts, and is therefore like the moon when she has risen with a bright form and with all her digits, who, terrible in cutting up the forces of adversaries, is gentle-looking, and full of prowess.

(V 24) At the head of battle the fortune of royalty—her garland of pearls covered with the blood streaming from the temples of elephants that were split by the round-pointed shafts of her strong bow drawn with a twang of the string, and with rows of arrows resting on her crepe-like arms—conquered for him pālīkhavāja banners.

(V 25) He caused to be built this temple of Śaṅkuna, resembling the peak of the mountain of snow, the white flag on the bright top of which bears the lustre of the river of the gods.

(V 26) And like the pillar which was formerly (erected ?) on the mountain of Garudadhvaja(?)3, exactly so was this large Gaṅda-bannered pillar caused to be erected by that king before (the temple of) Harm1.

(V 27) Repeatedly deliberating whether this is Viśnun’s foot making three strides, or the body of Śiḥana2 shaped like a post, or (the serpent) Śeṣa pulled out of a hole in the ground by the enemy of the serpent-king;2 the gods on viewing it find out that it is a pillar of pure stone proclaiming the fame of king Parabala.

(V 28) His prime minister was [Ksh ?]1, . . , administrator of all laws, bright like gold and true of speech, to be saluted with (bowing of) the head by king Parabala. He set up before (the temple of) the destroyer2 of Madhu this Garuda-marked pillar, which with its stone arm raised aloft defies all ages—a pillar of him who has paralyzed his foes6.

. . . . . .

(Line 31) The year 917, Friday, the 6th of the bright half of Chaitra.

No. 35—ANMAKONDA INSCRIPTION OF PROLA,
The Chalukya-Vikrama year Forty-Two

By H. Krishna Sastri, B.A.

On a hillock to the south of Hanumkondā7 (Anmakonda) near Warangal in the Nizam’s State, stands the small temple of Padmākshi which, unlike other buildings attributable to the Kākatiya period,3 is devoid of any architectural pretensions. The rock close to which the temple stands, bears on a portion of its dressed surface, sculptures of

1 I. Vishnu
2 I am not sure about the meaning of these words, the text of which is doubtful in the original. Garuda dhvajadri might be equivalent to Krshnasura.
3 I. Varāha
4 These words clearly indicate that there was a figure of Garanda on the top of the pillar.
5 I. Vishnu
6 In my opinion, this might refer either to the king or to the god Vishnu.
7 This is the form given in Mr. Consens’ Lists of Antiquarian Remains in H the Nizam’s Territory, p 46.
8 The thousand-pillered temple in the middle of the village of Anmakonda was built by Prāsla’s son Rudra in or about A.D. 1162-63 (Ind. Ant. Vol XI p 9 f.) and contains some excellently sculptured door posts. The four gateways which now stand in the open air at Warangal might have belonged to the palace of the Kākatiya kings at that place (Annual Report on Epigraphy for 1901, p 4). Mr. Consens, however, thinks that the gateways must have belonged to a great temple in the centre of Warangal (Lists of Antiquarian Remains in H the
some Jaina images seated in a row. In front of the temple is an inscribed quadrangular pillar of black granite bearing an image within a cushioned square, at the top of each of its four faces, the figure of a squatting Jaina ascetic with his arms folded over his lap crosswise. On the east face of the pillar this figure is flanked by a cow and calf on one side and a dagger and shield (?) on the other. The north face of the pillar bears representations of the sun and moon on the right and left sides, respectively, of the squatting Jaina figure. From these sculptures and from the inscription on the pillar, which is published below, it appears that the Padmakahi temple was originally dedicated to the Jaina goddess Kadalalāya and that the pillar was set up by the lady who built the bāsādi (Jama temple). At present the Brahmanas of Anmakonda, who have somehow got possession of the temple, worship the goddess in it under the name Padmakahi, which they believe to be synonymous with Durgā. It is not clear how or when the ownership of the temple passed from the Jainas to the Brahmanas.

Anmakonda, or, as it is called in the subjoined inscription, Anmakundī (175), was originally the capital of the Kākatiya kings and was situated in the Andhra country. The neighboring town of Warangal (Orumgallī in Telugu or Ekaśilānagara in Sanskrit) became the seat of government about the end of Ganapatī's reign and continued as such until the collapse of the Kākatiya family. Anmakonda and Warangal are now stations.

Nizam's Territories, p 47. The temples near the Rūmāppa Lake in the Warangal district are (ibid. p 49) of the same type as the great temple at Hanumandūnd, but more profusely sculptured. The principal temple of this group appears to have been built in A.D. 1219-14 by Rudra of Bechara, who was a descendent of the Kākatiya king Ganapatī. The village Uplapalle in the Yelgandāl district is also reported to contain some ruined temples attributable to the Kākatiya period (ibid. p 74). The Šīnāda of the Tirupati Temple in Tirupati was constructed in A.D. 1256-55 under the orders of the Kākatiya king Ganapatī (Epigraphical collection for 1905, No 169). The Padmakahi temple at Anmakonda is the earliest known structural monument of the Kākatiya period and this may account for its being plain and devoid of the display of art which is quite characteristic of the later structures of the dynasty.

1 Jaina remains are mostly to be seen in the western portion of the Nizam's Dominions, which borders on the Bombay Presidency. Anmakonda is almost on the eastern border, see the map accompanying Mr. Coven's Lists of Antiquarian Remains in H. H. the Nizam's Territories.

2 Annual Report on Epigraphy for 1901-2, paragraph 7. The goddess Padmakahi to whom the temple is dedicated must be one of the twenty-four Śaśānaddē of the Jaina mythology Amā or Ambā, the Śāsana-dā so of the 22nd Tīrthankara Namūthā, as supposed to be a form of Durgā. Padmavati was the Śaśānaddē of Pārāśurānta (Dr. Burgess' Architect. Surf. of Western India, Vol V. p 45 f. and p 46, note 2). It might, therefore, be supposed by the goddess consecrated by Mañjuna in the bāsādi at Anmakoda was either Ambā or Padmavati—called, in Kanarese, Kadalaśīy, the meaning of which I have not been able to trace.

3 Above, Vol III, p 82, and footnote 4.

4 The Anmakādēśavarā inscription of the time of Ganapatī states (v 9) that Rudra, son of Prōla, destroyed many towns and founded quarters named after those towns in the city of Orumgallī and peopled them with their respective inhabitants, while in the devastated towns he built celebrated temples of Rudresvāra and settled fresh inhabitants. If there be any truth in this statement, it may be inferred that Warangal, which was already in existence as an important city (see L 39 of the subjoined inscription also), was greatly improved by Rudra Bechara Rudra, a general of Ganapatī (see above, p 358, note 5) is said to have put to flight king Nāgarāj and founded the temple of Rudresvāra at the city of Orumgallī (Warangal)—perhaps after his own name Orumgallī or Urigallī, which was thus improved by the Kākatiya king Rudra, appears to have occupied a subordinate position in the time of Prōla, Rudra and Ganapatī, while Anmakonda was the capital! No 278 of the Epigraphical collection for 1905-6 which belongs to the time of Rudra and is dated in Śaka-Samvat 1107, Vīvāvan (A.D 1185-93) states that the maṇḍapandātāvāra Kākatiya Rudrādāva-Mahārāja was "the lord of Anmakonda, the best of towns." Nos 103 and 223 of the same collection belong to Ganapatī and are both dated in Śaka-Samvat 1175, Purāṇā (A.D 1252-53). The former refers to Ganapatī as "the lord of Anmakonda, the best of towns." In Śaka Samvat 1175 Ganapatī still called himself the lord of Anmakonda (Mr. Butcherworth's Nellor Inscriptions, O 285); but No. 231 of the Epigraphical collection for 1905, dated in Śaka-Samvat 1176, Asula, distinctly states that Ganapatī was ruling with Orumgallī as his capital. Whether his successor Rudrādāva (as, as he is called in inscriptions, Rudrādāva-Mahārāja) reigned from the newly established capital Warangal or not, it is difficult to say. Her successor Prātāparadā ruled over almost the whole of the Telugu country and portions even of the Tamil country from his throne at Orumgallī. He is generally known as Orumgallī Prātāparadā, i.e. Prātāparadāvāra of Orumgallī.

2 L
on the Hyderabad-Bezvada section of the Nizam's State Railway and seem to have been included about the beginning of the twelfth century A.D. in the district of Sabbi-sāyina "the Sabbi one thousand," which formed part of the Western Chalukya empire, and to have been conferred by Tribhuvanamalla-Vikramādiṭya VI on his feudatory the Kākatiya chief Tribhuvanamallā-Bēta. Sabbi-sāyina is not mentioned in other published records and, consequently, its extent cannot be defined until more historic records from that part of the Nizam's Dominions are published.

The supposed inscription engraved on the four faces of the pillar above referred to, is written in bold and clear Kanarese characters of the twelfth century A.D. The written surface measures roughly in breadth 1'3\footnotemark[3] on the east and west faces and 1'2\footnotemark[3] on the north and south faces, while in height it is 3'6", 3'5\footnotemark[3], 3'7", and 3'3\footnotemark[3] respectively, on the east, north, west, and south faces. The sculptures which the four faces of the pillar bear have been noted already. Verse 1, which contains the invocation, and the imperatory verses (11 and 12) are in the Sanskrit language. Inimes 89 to 91 contain an incomplete Sanskrit verse which is evidently meant to be a quotation. The rest of the inscription is in Kanarese prose (II 6 to 24, 70 to 88, 91 to 99, and 111 and 112) and poetry (verses 2 to 10). The writing calls for very few remarks. The amvara is sometimes, as in ancient records, written at the top of the right side of the letter (11, 1, 3, and 4), and sometimes, as at present, written on the right side of the letter (II 86, 98, 100, and 102). The evrāma occurs once in I 62 where it is marked by a wavy vertical line added to the top of the letter. The e-sign, which is almost always in form to the evrāma, is also attached to the top of the letter, but is horizontal. In II 40 and 55, however, the e of do in the word pergade and e of yē in the word brudaghadvar are marked differently by a curved line attached to the left bottom corner of the letter and drawn horizontally to its right. In other cases this sign along with the e-sign first described, marks the at-sign. An attempt is made to distinguish the long i from the short i; but it is not throughout kept up. Among consonants it may be noted, that the length of the horizontal strokes in the middle, which in the case of pa ought to be shorter than in that of sva, is in some instances lengthened so as to make pa look almost like sva. The forms krama2 for krama in m 1 20 and yajna3 for yajña in m 1 103 are due to the peculiarities of Kanarese pronunciation.

The record begins with an invocation addressed to the feet of Jñāndra (v 1) and refers in II 6 to 29 to the reign of the mahārāja mahārāja, paramāvarī and paramabhāttāvara, the Western Chalukya king Tribhuvanamallādēva [Vikramādiṭya VI] and his feudatory the mahārājādēva Kākati Bēta (I 19), who had acquired the great sounds (pachchandādabba) and who was "the lord of Anmakundā (I 16), the best of towns." The hereditary minister of Kākati Bētarāsa (I 30) was the dadvandāēka Vajra (v 2). Verse 3 states that Vajra brought his master the mandałika Kākati Bēta (II 32 and 37) to the feet of the Chalukya (I 33) emperor (chakrā) (vs Vikramādiṭya VI) and made him rule the district of Bēta.

1 See verse 2 below
2 Sabbi or Chiebbi thirty, a small district over which the Western Ganga king Pañchalādēva was ruling A.D. 971, and which took its name from the village of Chabbi or Chabbi in the Hubli taluka of the Dharwar district (Dr Flet's Kanarese Dynasties, p 307) seems to be different from the Sabbi-sāyina district which was ruled by the Kākatiya chief Bēta.
3 No 106 of the Epigraphical collection for 1902. Mr Cousins refers to this as No 4 of the inscriptions at Hanumakonda and Warangal (Lists of Antiquarian Remains in H H the Nizam's Territories, p 48).
4 In footnote 7 on p 31 of Vol VI above, Professor Lader questions the propriety of the title chakrā (chakravartin) as applied to Vikramādiṭya VI, in an inscription at Sravanabelogola, dated in Saka Samvat 1091. He assumes that the title chakrā is based on the analogy of the epithets rājgajasachchakravartin, prabachakravartin and Chalukyachakravartin assumed respectively by three of Vikramādiṭya's successors, viz Sāmēvāra III, Jagadishamalla II and Tula III. The title Chalukya chakrā applied to Vikramādiṭya VI in the supposed inscription leaves no doubt that this imperial brūda originated with him.
Sabbu-sāyana (1.34 f.) as a feudatory of that monarch. According to verses 4 and 5 Vayu's son by Yākamabhīṣa (1.38 f.) was the pergade Bēta, who became the minister of Kākatīya Prōla (1.43). The only act of this Bēta which the inscription records, is that he constructed ten houses for gods (i.e. temples) in his native village (v. 5). The wife of this minister Bēta—the son of Yākamamukkā (1.53 f.)—was Mallamā (vv. 6, 7 and 8). Lines 70 to 87 state that she built the Kaḍalalāya-śādūlī on the top of the hill (v. 9) and that—in the Chālukya-Vikrama (1.76) year forty-two, which corresponded to the cyclic year Hēmalamba, on the occasion of the Utterāyana-samkrānti, which fell on Monday, the 16th day of the dark half of Paṇḍava, while the king Kākatīya Polalarasā (1.73), son of the mandaḷika Tribhuvanamallā (1.72) was ruling at Ammaکundā (1.75).—she gave for the benefit of that temple six mattar (1.86) of land below the tank built and named after herself, by her husband Bētana-pergade (1.81). The pillar that bears the inscription was also set up by Mallama on the same occasion (1.87). Lines 88 to 99 register a gift of ten matri (1.98 f.) of land to the temple by the mahāmandalāvara Mēlarasā of Ugrāvāda (II.92 to 94), a member of the family of Mādhavaṇgarman (1.91) (who possessed a fabulous army) of eight thousand elephants, ten thousands of horses and numberless foot-soldiers. The land which Mēlarasā granted was situated below the Kōchāke teṅk, which belonged to Oṛamgalu (1.95). This town was under the control of Mēlarasā at the time of the grant. Lines 111 to 112 record the assignment of a pāgā (hāga) corn to the temple sweeper Bēya-Padda, to be paid, apparently from the proceeds of either of the two grants mentioned above.

The late Professor Kielhorn kindly contributed the following remarks on the date of the inscription.—"Ch. V 42 = Ś 1039 exp = Hēmalamba. The date regularly corresponds to Monday, the 24th December A.D. 1117. On this day the Utterāyana-samkrānti took place 14 h 55 m after mean sunrise, during the 16th tithi of the dark half of Paṇḍava, which commenced 0 h 38 m after mean sunrise, and ended 0 h 13 m before mean sunrise of the following day".

Seven inscriptions of the Kākatīya dynasty have been published so far. The earliest of those belongs to the time of Rudra, five to that of Gaṇapati, and one to that of Pratāparudra. The first of these and the Kōchāke inscription of Gaṇapati supplement one another in supplying the full name of the first historical person of the Kākatīya dynasty, e.g. Tribhuvanamallā Bētana. The Chēbrōlī record of Gaṇapati and the subjoined inscription give, instead of Bētana, the form Bēta. The former of these two records and the unpublished Pākhālā inscription of about the time of Gaṇapati mention a certain Durjaya in the Kākatīya ancestry—the one, as the father of Bēta and the other as the father of Prōla. The Pākhālā inscription further states that

1. Sabbu-sāyana is also used in the sense of 'provincial chief,' above, Vol IV, p. 90
2. This tank is, perhaps, to be identified with the one at the foot of the hill on which the Padmikāl temple is situated.
3. Nos. 594 to 599 and No. 1066 of Appendix to Vol VII above.
4. This is his Annakonda inscription of Śaka Samvat 1054, published in Indica Antiquaria, Vol. XI, pp. 9 ff. An unpublished record at Truparānkitam in the Kurnool district (No. 273 of the Epigraphical collection for 1905) gives for him the date Śaka Samvat 1107. The initial date of the next king Gaṇapati being now fixed at Śaka-Samvat 1121 (Annual Report on Epigraphy for 1905-06, Part I, paragraph 48) it follows that Rudra must have ruled from at least Śaka 1084 to 1112. However, the events recorded in the Annakonda inscription of Rudra presume an earlier date for his accession than Śaka 1084.
5. These range in date between Śaka 1135 and Śaka 1172. The earliest inscription of Gaṇapati found at Truparānkitam is dated Śaka-Samvat 1181 which was probably his 10th year. He must have been ruling the country round Bēravāḍa already in Śaka 1123, see below, p. 262, note 2.
8. No. 52 of the Epigraphical collection for 1908-09. This is not dated, but records the construction of the (Pākhālā) tank by Jagadāla Mūmmanda, son of Bāryasā-Nōyaka, a minister of the Kākatīya king Gaṇapati. One is tempted to connect Jagadalpur, the capital of the Bārtran State in the Central Provinces, with the chief Jagadāla-Mūmmanda. The tradition that the kings of Bārtran trace their descent from the Kākatīya king Pratīparādha (above, p. 154 f.) lends further support to the chief's connection with Jagadalpur.
Karikāla-Chōla of the solar race was one of the predecessors of Durjaya. The Kāñchi epigraph quoted above, which also traces the Kākatiyas, as the Chēlvēl and the Pākhāl inscriptions do, to the Sun, Manu, Iśkharāku, and other mythical kings of the Raghu family, does not give the names of either Karikāla-Chōla or of Durjaya. The appearance of these two names in the Kākatiya genealogy is at present difficult to explain satisfactorily. But two facts which may be of some use in this connection have to be registered before passing on to the historical portion of the genealogy. As regards the mention of the mythical king Karikāla-Chōla as an ancestor of the Kākatiyas, attention may be drawn to the fact that the Telugu-Chōdhas who invariably claim connection with this mythical Chōla king, became feudatories of the Kākatiyas in the time of Ganaḍapati. With regard to Durjaya, the name occurs among the ancestors of two of the contemporary local families of the Telugu country. The first historical ancestor of the Kākatiya family was Tribhuvanamalla-Bēṭa. He appears to have been a powerful chief who held sway over some portions of the Andhra country before he became a feudatory of the Western Chālukyas and the governor of the Sābbu one thousand district. The surname Tribhuvanamalla which occurs here as well as in the Kāñchi and Anmakonda inscriptions, was probably borrowed from his overlord Tribhuvanamalla Vikramāditya VI.

Bēta’s son and successor was Prōla, Prōlerāja, Prōdārāja or Polalarasa, whose surname Jagatikēśvarin is known to us from the Kāñchi inscription of his grandson Ganaḍapati. The importance of the subjoined epigraph consists in its being the earliest Kākatiya record and the only one of Prōla found so far. Like his father Bēta, Prōla appears to have continued as a feudatory of Vikramāditya VI. The Anmakonda inscription of his son Radra and the Ganaḍpēvaram record of his grandson Ganaḍapati, mention in detail the military exploits of Prōla. These have been fully discussed by Dr. Fletch and Professor Hultsch. One of the opponents of Prōla was Tālapadēva called “the crest-jewel of the Chālukyas” in the Anmakonda inscription. Dr. Fletch has identified him with the Western Chālukya king Taila III (A. D. 1150-51 to 1162-68). This implies a petty long reign for Prōla from at least the Chālukya-Vikrama year 42 (= A. D. 1117), the date of the present record, to at least A. D. 1150-51, the first year of Taila III, unless we suppose that Prōla fought with Taila while the latter was yet a prince. That Radra, son of Prōla, successfully averted a usurpation of the Chālukya throne after the death of Taila III, by a certain Bhima.

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1 See Annual Report on Epigraphy for 1899-1900, p. 18, Genealogical Table of the Chōdas of the Telugu country, remarks under Ōplindūli II and paragraph 39. 2 The Kondapadmati chief Buddharāja and the mahāmanḍalēvara Nambaya—two petty chieftains of the Telugu country on the southern side of the Krishna river—bore the surname ‘the lion of the mountain—the Durjaya family’ (above, Vol VI p. 258 and footnote 6, and p. 269). We know from Telugu records that a family of chiefs known by the name Chāgi was contemporaneous with the Kondapadmati Nācas 253 and 271 of the Epigraphical collection for 1897 give two or three names in the ancestry of this family and call it the Durjaya kula born from the feet of Vishnu. No 266 of the same collection, which is dated in Śaka Samvat 1148 and which belongs to the time of Chāgi Ganaḍaya Mahārya who was probably a member of this Chāgi Durjaya-kula, quotes a verse at the beginning in praise of the king which is almost identical with verse 7 of the Yavanamāla inscription describing the Kākatiya king Ganaḍapati (above, Vol III p. 97 ff., text II 31 to 36). Unfortunately the inscription is seriously damaged, otherwise, it might, perhaps, have been possible to prove that the local chiefs of the Chāgi Durjaya-kula were born from the royal Kākatiya family of Warangal not only names, but some times even the description of the members of its family. 3 This may be inferred from the use of the Chālukya-Vikrama era in the date portion of the subjoined record. 4 The Pākhāl inscription referred to above, states that Radra was born in the family of Prōla, which is quite against the testimony of other Kākatiya inscriptions. 5 Jct Act Vol XI p. 10 and above, Vol III p. 83. 6 The second alternative seems to be the more probable one, for Prōla is actually stated to have captured Taila in battle and to have taken him out of ‘hostility and love’ (kṣīrya-dānavacitī). This may imply the existence of a sovereignty on the Chālukya throne different from Taila. Chālukya-chānḍaram seems to have been a title of Western Chālukya princes who, before succeeding to the throne, generally served as governors of provinces.
whose capital was at Vardhamanangari, shows the extent of the power wielded by this feudatory family in the last days of the Chalukyas. Pröla’s other enemies referred to in the Anumakonda inscription were Jagaddêva, Góvinda (or Góvindadandésa, as he is called in the Ganapóranam inscription), Gunda and Udaya or Chóddodaya. Jagaddêva has been identified with Tribhuvanamalla Jagaddêva, the Sântara chief of Patti-Pombuchhapura, who was a feudatory, first of Tribhuvanamalla Vikramaditya VI. and then of his grandson Jagadékamalla II. He must have "stood encompassing the city of Anumakonda" on behalf of the Chalukya emperor in order to avenge himself upon Pröla, who, it may be supposed, was trying to throw off his allegiance to the Chalukyas. It was, probably, as the first step in this direction, that Pröla inflicted the defeat on prince Tula III as stated above. Indeed, Pröla appears to have extended his military operations into the modern Kistnam district as well. For, the next opponent of his was Gùdã, the lord of the city of Manthana or Mantrakutâ, which is probably identical with the village of Mantana in the Narvad zamindari of the Godavarri district of Góvinda or Góvindadandésa, I would identify with the Góvindarâja of the Abîr inscriptions, who was the nephew of Anantapúla, the general of Vikramaditya VI— and with the dandâdyaka Góvindarasa, who in the Chalukya-Vikrama year 51, corresponding to A.D. 1126-27 was ruling the Kundapalli three hundred district according to an unpublished inscription at Truparântakam. Here we are told that this dandâdyaka Góvindarasa "burnt Bengipura (Vängi?)" and conquered Gónka. This Gónka is apparently identical with the Velanându chief Gónka II, father of Râjendrâ-Chôda. Udaya or Chóddodaya, whom Pröla first defeated and then reinstated in his dominions, is according to Professor Hultsch perhaps "to be connected with Kulîntunga-Chôda-Gónka.

Vira Nolamba Pallava Permanâdi Jayasaṅghadeva, younger brother of Tribhuvanamalla-Vikramaditya VI, had such a brûnda. Perhaps Tula’s defeat by Pröla took place while the former was yet a prince, somewhere in the latter part of the reign of Jagadékamalla II.

1. Ind Ant. Vol XI p 11 Vardhamanangari is said to have been burnt by Rudra after marching ‘a few steps’ from his capital Anumakonda Dr. Fleet suggests, accordingly, that it should be looked for somewhere in the Nizam’s dominions not far from Anumakonda. There are two places with either of which Vardhamanangari may be identified. One is Vardhamanpet, about 20 miles south of Anumakonda, and the other is Waddamarn, about 50 miles south west of Anumakonda. An inscription engraved on the fort wall at Raichur, as a feudatory of Pratâparuda. The record is dated in A.D. 1124 which is the earliest date for Pratâparuda derived from inscriptions (Annual Report on Epigraphy for 1905-06, Part II, paragraph 44). I quote this from a brief note on the inscription made by the Officer in charge of Archaeological Researches in Mysore in his Annual Report for the year ending 30th June 1907, paragraph 58.

2. There is a place called Mantana in the Telgandal district of the Nizam’s State which is about 60 miles north of Anumakonda.

4. No 238 of the Epigraphical collection for 1905.
6. Above, Vol IV p 35. On p 38 of the same volume, Professor Hultsch refers to the brûnda Câlûkya râjya-bhâvana mîlāsambâja of Gónka II and states that he was a tributary of one of the two branches of the Chalukya dynasty. I think that, in spite of the fact that the Velanându chiefs became the feudatories of the Western Chalukyas, the brûnda Câlûkya râjya-bhâvana mîlāsambâja continued to the death of Kûlîntunga tîkha (see 44), the title borne by Gónka II.

existence of the two branches of the Chalukya dynasty. The inscription states that he bore the title Câlûkya râjya-bhâvana mîlāsambâja, but does not mention the hereditary title. No 151 of 1897, however, which is dated in Saka Samvat 993, the cycle year, contains a grant by Velanându Gónkara (i.e. Gónka I), the commander of all forces, to the king. This shows that the title Câlûkya râjya-bhâvana mîlāsambâja was borne by Gónka I when he had become the hereditary title. This was the title that Gónka II had been the son of Dandâdyaka. He was a nārâyana-kârttika-subhāsvast-tathâ-tâthâ-patra, the lord of the one thousand and three hundred country (No 277 of 1906), while his grandson Gónka II was a nārâyana-kârttika-subhâsvast-tathâ-tâthâ-patra, the lord of the one thousand and three hundred country.” (No 274 of 1893).
of Velanānda. Thus Prōla, who, in his early career, was a Chālukya feudatory, appears to have gradually grown powerful and to have thrown off the imperial yoke in the latter part of the reign of the Western Chalukya king Jagadēkamalla II, preparing, thereby, the way for Rudra's extensive conquests, which according to the Annakonda inscription, reached in the east to the shore of the salt sea and in the south as far as Śrīśaila.

The other facts mentioned in the subjoined inscription do not call for any remarks. Mēḷarasa of Ugravādī who belonged to the family of Mādhavavarman, is not known from other inscriptions. A feudatory family of the time of the Vijayanagara king Krishnarāya, whose members claim to have been lords of Beśvāda and were ruling a portion of the Udāyagiri-rāja, traces its origin to a certain Mādhavavarman of the Solar race and the Vaišnavā-gōtra. It is doubtful if this Mādhavavarman could be connected with the mythical Mādhavavarman referred to in the subjoined inscription as an ancestor of Mēḷarasa of Ugravādī.

**TEXT.**

1. Śrīmaṇa Jīnēmrā-pada-padmam-ā-
2. sāśa-bhāryām-savyāt-trīlokā-nrī-
3. pātimṛda-mumindra-vāmaryaṃ | nīh-
4. sāśa-dhēpa-par락hamandana chanda-kā-
5. ndam rāma-traya-prabhavam-udgha-

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1. Above, Vol III p 83. If the surmise of Professor Hultzsch is granted, Chōbdōlāya may be identified with the Velanānda chief Kūbbānta Chōda-Gōnka III (No. 17 of the Genealogical Table of the Velanānda chiefs on p 55 of above, Vol IV) whose inscriptions range between A.D. 1138 and A.D. 1157. And the word Chōbdōlāya, which literally means ‘(one who is) born of Chōda’ may very aptly be applied to Kūbbānta-Chōda-Gōnka III, whose father Venkataki Bājendra Chōda is called Chōda of Velanānda in one of his inscriptions at Pālākōl, dated in A.D. 1136 (No. 524 of the Epigraphical collection for 1889) and is referred to as king Chōdē in an inscription at Nīluhrē, dated in A.D. 1138 (No. 183 of the Epigraphical collection for 1897, text line 28 f.), and probably also in the Ganapēvāram inscription as king Chōda, the overlord of the Ayā chief Nārāyaṇa I who was the grandfather of Jāyana, the general of Ganapēti. The identification of Chōbdōlāya with Gōnka III whose latest date as stated above, is A.D. 1157, if correct, would render probable the statement made in the Annakonda inscription that Chōbdōlāya died out of fear of Prōla’s successor Rudra, who burnt his city.

2. This is no boast so far as the southern boundary of Rudra’s dominions is concerned. The existence of an inscription of his time at Tripurāntaka in the Kurnu district (No. 275 of the Epigraphical collection for 1905) clearly shows that the actual southern boundary of his kingdom extended even beyond Śrīśaila. Rudra appears to have strengthened his position in the Telugu country by a political intermarriage in the race of Kandōlāya Chōda (above, Vol III p 53). Ganapēti did likewise by taking to wives Nārēṃbē and Pērēṃbē, the two sisters of his general Jāyana (ibid. p 54). A Tripurāntaka inscription (No. 204 of the Epigraphical collection for 1905) states that Ganapēti’s sister Mālēmēmbē married Vakkādamallī Rudra, the second son of Buddha ‘lord of Nātēvā-vishaya.’ The same relationship is established by an inscription at Beśvāda which is dated in Śaka-Samvat 1123 (above, Vol VI p 159, text line 8) where Nātēvā Raṇa (not his father Buddhe as Professor Hultzsch takes it) is called the marānī’s ‘brother-in-law’ of Ganapēti. Ganapēti’s daughter Ganapēmēmbē was given in marriage to the Kōta chief Bēta of Amarkēti (above, Vol III p 94). The Kēta chief Kēta II, whose mother Sabhēmē was the sister of the Velanānda chief Gōnka III (above, Vol VI p 148), had five queens who were select ed from the several petty families which at that time appear to have divided among themselves the country south of the Kiphāh river. Two unpublished inscriptions from Amarkēti in the Guntur district (Nos 201 and 202 of the Epigraphical collection for 1897) give the names of these five queens as Viṃgāmē of the family of the chiefs of Ongūmērgē (perhaps identical with Ongūmērgē over which Nāmbēya of the Dūrjaya family was ruling, see above, Vol VI p 224). Sabhēmē of the family ruling the country “to the west of the hill,” i.e. the Kondāpēmēgē, Purvālī of the family of the chiefs of Kōta-Kaṇḍrāvē, Viṃgāmē of the family of the chiefs of Kākēti and Komārēmē, another princess of the Kondāpēmēgē family. It is doubtful if the Kākēti family here mentioned has to be connected with the Kākētēs of Warangal or if it has to be distinguished as a purely local family which adopted the name Kākēti in consequence of its relationship with the Kākētēs either directly or indirectly.

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4. From two ink impressions prepared by me in 1902.
Anmakonda inscription of Prola — Chalukya Vikrama 42

East face

North face

Sten Konow

Scale 15

Collotype by Gebr. Plettner
gun-sakatśānam || [1*] Svasti samastā-
7 bhuvanāśaya śrī-prī(ṛ)thrīvallabhā
8 mahāśājāhurāja paramēśvara
9 paramabhāṭāraka Satyāśraya-ku-
10 la-nilakam Chāluky-āhbaranam śrīma-
11 t-[T]bhuvanamalladēvara viniyā-rā-
12 yam-sutta bītar-ābhivṛddh-pravardha-
13 mānam-[ā-chamdr-ārkka tāram sallita-
14 manu [1*] Tat-pādavapāpa-īvī samadhi-
15 gatapamochāhāśabda mahāmam[da]-
16 lēśvaran-Anmakundā-purāvar-ēśvari
17 parama-Māhēśvaram pāṭhaśanta-cha-
18 ritam vini[ya]-vibhūshanam śrīma-
19 n-mahāmāndalēśvaram[ṃ] Kākati-Bēta-[bhū]-
20 pāla-kula-[kṛ]māgatam tādiya-śā-
21 yya-bhara-mūr̥pta-mahāmātya-śa-
22 davī-virajamāna mān-čnenta pā-
23 bhu-mam[ṛ] t[ā]śa-sakti-traya-sam-
24 pamanā[-gi] || Ghana-sauryya-tōpa[di]m
25 māntanādaya mahimayam chāru chāri-
26 tradim[-d-o] pūna telpam sat-kālā-kausa-
27 la[n-o] dāvid-āścharya-sa[-sva]m-

North Face
28 daryyaśind-m[a][ṛthi]mnāyā-prārthīht ārththa-
29 [prada-vitarana-[v]khyātanā-adam dharitri-
30 [v]mutam śrī-Kākati-Bētasana sachi-
31 vam Vaijā-dandādhamāthā || [2*] Agamita-sauryya-
32 din negadda[lda] Kākati-Bēta-narēndranam jagam
33 pongala1 Chaukya-chakr-charanam sale kā-
34 maś tat-prasadadim bagagole Śabbi-sā-
35 yuraman-āliud[du]-dgba-yāfō-
36 dhmāthanam pogaḷadam-āro mama[ṃ]-
37 ka-Kākati-Bētana mamtr Vaijana || [3*] ā-
38 tamgam vikastam-kampś-anane Yā-
39 kamabhagam janyisidam khītanām
40 dharayin peggad Bētam mam-
41 tu-jana-makata-chūḍāratna || [4*]
42 Ātam Māṃ[dh]āta Rām ēpara-
43 n-eṃudā śrī-Kākati-Prōla-bhū-
44 pa-khyā-tāmātyaṃ vivēk-āgrām2
45 sakal-kālā-kōvidam shac-charitra-
46 prītam sāhitya-vidyā-m[du]- bu-
47 da[du]-vībuḥ-örvīruham satyā-dharman-ō-
48 pētam sva-grāmadēl-mādidad-atma-
49 padma nātēn dēvālayamgē[ṃ] || [5*]
50 Atśaya-Jama-dharmas samay-ōchīta-
51 Śānanādevi Bhāratī-sati śasi(ā)-bmha-va[ktra]-

1 Read pōgala.
2 In the translation I have taken the word to be synonymous with vivēk-āgrām.
3 About the a here and l [55, 68, and 69, which Dr Fleet thanks to be a form of the cūrēma, see above,
vol V p 227.
West Face.

56 Paṇḍudum-ā-luḥit-ālakam barega[m-am]g-o-
57 pāṃgamam panaḥ-rataṁnaṁ saṃg-ēḥatam āgī
data
58 nummami sura-stri bhū[ā]gya-saḥbhagya- 
59 samm[a]-saum[da]ryyaman-āyudī tīvi 
60 padaṃ Kamūṭa-samgātan-ī su[dati] 
61 rataṁnam-emūd Mailamanam-ār-ār-bha[na]-[nu]-[su]-sa-
62 i-lākkadol || [7*] Nuta-rūpavāti kalā[va]-
63 ti ratū-Ratū Śri satī Śhāntaki-sati Vā-
64 nī satī-emūd-śāntyā-Śtāna satyām 
65 kshātya=ellām-eyde nuteṣu-[r]kku[m ||] [8*] 
66 Mududum-ene negaīda [Ra]-m-āspade Nai-
67 lama bhaktiṣvnde mádīsī tanaḥ-abhyuda-
68 yaktaram-āgralu battend [mē]gana. 
69 Kadālayā-basadiyan-eseyalu[i][i][i][9*] 
70 Adarkke nitya-pājegam dhūra-dīpa-[m]vēdyā-
71 kkm pūjārig-āhā[ra]-vastā-ādigaigan 
72 śrīmat-[T]ribhuvanamalla-mandalika-bhū[pā]- 
73 la-pṛtan-appa Kākātya-Polalarasana rā-
74 yam=uttā[r]-ōttar-[bhā]vr[vvr]ddha-pravardhamānam-ā-
75 g=Amukumdēyal-ā-chamdū-ārk[ka]-tāram sa-
76 luttum-īr śrīmaṇa- Chaṭukya-Vikrama-v[a][r][a]-sha-
77 da nālōvat-[erad]-da[ne]ya Hēmājambī-[sa]- 
78 vatsara Paushya-bahuja 15 Sōmavā-
79 rad-amūdin-Uttarāyana-samkrāmti-num-
80 ttam dhara-pūrvvakam-āgī [tan[n]a] vallabha-appa 
81 Bētana-pergga tanna pesām[a]-[mā]- 
82 sida kerey-ērya kēlagam-eradum 
83 hās are[g][*]ingala nadū[du]vana gardhērdē[rdēd][ya] 
84 māttar-eradum māttam-ā-kereya pa- 
85 du[du]vana nēla dōneya tenkal-kereya 
86 māttar-nālukum karābham ma[tt][a]-ālu[ru]- 
87 ma[n]a kottu nirusdāl-i-ā[sa]-na-gambha ||

South Face.

88 Māttam-a[ dharmmakke tellatā-āge[||*] 
89 A[shau] danti-sahasām daśa-kō- 
90 tī cha vāṃmām=[[*] anantam pāda-sam-
91 ghātām-iti-ētā Mādha[va][*]varma-
92 vamē-īdhavār-appa śrīmān-mahā-
93 manda-sēvaran=Ugravādz[1]- 
94 ya Mēḷarassam tannā[li]ko-

1 In the original the syllables gāhāra look like gāhāmba.
(Verse 1) May the lotus-foot of the blessed Jindendra, which (like the lotus) is worthy of being praised by the lords of kings and the lords of ascetics (residing) in the three worlds, whose powerful doctrine completely destroys (all) sins (just as the powerful stem of the lotus completely cures the patient of his doha), which is the origin of the rauna-traya (as the lotus is the birthplace of gems) (and) which has its attention fixed on excellent virtues (guaa) only (as the stock of the lotus is made up entirely of delicate fibre), protect all Bhavyas.

(Line 6 f) Hail! While the victorious reina of the glorious Tubbvanamalladeva,—the asylum of the whole world, the glorious Prithivivallabha, Mahârâjâdeva, Paramâsvara, Paramabhattârala, the front ornament of the Satyârâya family, the jewel of the Châjukyas,—was flourishing with perpetual increase (to last) as long as the moon, sun, and stars.

(L 14 f) A dependent on his lotus-feet (was) the prosperous mahâmânâlîsvara, the chief Kâkati Bêtarsasa who had acquired the five great sounds, (who was) a mahâmânâlîsvara, the lord of Anamkundâ—the best of towns, a great devotee of Mahâsvara (Siva), (one) whose actions were (directed) for the good of (his) master (and) whose ornament was modesty.

(L 20 f) Resplendent in (his) position as the hereditary prime minister (mahâmâdhyâ) entrusted with the administration of the kingdom of that kung (i.e. Béta), great of self-respect (and) possessing the triple qualifications of pre-eminence, counsel and energy,

(¥ 2) the dandâdhamâtha Vâja, minister of the glorious kung Kâkati Bêta, worshipped by (all the people) of the world for (his) liberality which bestowed desired objects on crowds.

1 Dôsha is a medical term and means, according to Dr Kitel, "black or red spots on the tongue foreboding death." It may be that according to Indian medical science, the lotus-stem is a powerful agent in removing this dôsha.

2 See above, Vol VIII p 134, note 3

3 These are the lotus seeds which as sacred beads are worn round the neck and are called šâvare-mans (lotus-seeds) in bhaerner.

4 I.e. the Java community, see Mr Roe's Epigraphia Carnatica, Vol II, p 69, paragraph 6

5 The original appears to have śavaya in which case the phrase may be translated "the jewel among the well-behaved," but as śavaya-sabhâsana is the form which generally occurs in inscriptions, I prefer to read yas instead of ya.
of suppliants, for (his) surpassing beauty which amazed (those who saw him), for his high proficiency in the sciences, for (his) refined goodness, for (his) charming behaviour, for the greatness of (his) pride\(^1\) (and) for the display of (his) dauntless heroism.—became famous

(V 3) Who does not extol the munster of the mandakika Kākati Bēta, Vaiṣṇava, that master of prodigious fame, who by (his) immeasurable prowess made, amidst the applause of the world, the renowned king Kākati Bēta to successfully visit the feet of the Chalukya emperor (chakra), (and) to rule by the favour of that (emperor) the Sākhi (one) thousand (distract) (in such a way) as to attract the attention (of the world)

(V 4) To him and to (his wife) the blooming lotus-faced Yākamabhā was born pergade Bēta who, famous (as he was) in the world, was a head-jewel in the diadems of the munster-class

(V 5) He (Bēta), the exalted munster of the prosperous king Kākati-Prōla, who was counted as equal to Māndhāta and Rāma, the foremost among the wise, proficient in all sciences, an admirer of good behaviour, a mine of literary lore, a celestial tree to learned men possessing truth and virtua, built, with great delight, ten houses for gods (即 temples) in his own village

(V 6) The wife of the munster Bēta, the son of [Yā]kamāmbhā, (was) Mailama, whose face was (as pleasant as) the moon (and) whose lips were (red like) the bāmbha (fruit), the colour of whose body was praised as being fair (and her) full breasts as being golden pears, (who was) the (veritable) lady Bhāratī, a Śāsmanārī (par excellence) acceptable to the doctrines of the Jaina religion (and) decidedly, (the goddess) Lakṣmī (but) without (the latter’s) fickleness

(V 7) Who, in this world does not extol Mailama saying “The lotus-born (Brahman) having produced, out of the five gems (such) as best suited the portion of the body (under creation), the (several) limbs with (their) adjuncts from the feet right up to those tremulous curls, (and) having filled (them) with happiness, grace, joy (and) beauty (which he) culled from among the celestial nymphs,—(he) loved (to see) this gem of womankind (—his own creation)”

(V 8) The whole world would praise deservedly the wife of the munster Bēta saying “She possesses praiseworthy beauty, she is full of lustre, (she) is a Rāti in dalliance, (she) is the lady Śrī (即 Lakṣmī), (she) is the lady Ghatāntaki,\(^2\) (she) is the lady Vāni (即 Sarasvatī)\(^3\)”

(V 9) The thus-praised abode of Ramā (即 Lakṣmī)—Mailama—having caused to be built with delight and devotion the resplendent Kadalalāya-basadi (temple) on the top of the hill in order that it may bring prosperity to her—

(L 70) for the daily worship, incense, lights (and) oblations (in the temple) (and) for food, clothing, etc, of the temple priest,—

(L 72) while the reign of Kākatiya Polalarasa, son of the glorious king, the Mandakika Tribhuvanamalā, was continuously prosperous and successful, at Ammakeunda, (to last) as long as the moon, sun and stars—in the forty-second year of the prosperous Chājukya-Vikrama years, corresponding to the Hēma-lambā-samvatsara, on account of the Uttarāyana-samkranti

\(^1\) The word māntaka is not found in Dr Kittel’s Kannada English Dictionary Perhaps it is a poetical form for mārakāna

\(^2\) The Jaina saint Akalanka is said in the Mallikākasa epigraph (above, Vol III p 200) to have overcome, along with the Baddhas, the Buddhist goddess Tārā who had secretly descended into a pot as dwelling place According to the Edyadīt katha (Mr Rice’s Epigrapha Curnatca, Vol II p 48) Akalanka was helped in his dispute against the Baddhas by the Jaina goddess Kāśinānī and eventually kicked over the pot with his left foot and smashed it In the present inscription Mailama is apparently compared to the goddess Kāśinānī who helped Akalanka to smash the pot in which the goddess Tārā had taken her abode
(which happened) on Monday, the 15th day of the dark fortnight of Paushya (of that year)—

(L 80 f) gave to that temple, with libations of water, two mattar of wet land (lying) between two flat slabs below the band of the tank built in her name by her husband Betsana-pergade, and four mattar of black-soil land (lying) south of the pond (done) on the west side of the same tank and six mattar of uncultivated land, (1) and set up this inscribed pillar

(L 88 f) And as a (subsidary) gift to this charity the prosperous mahâmanâgâlâvarâ Mélârasâ of Ugravâdi, who was born in the family of Mâdhava[v]arma, (whose army consisted) of "eight thousand elephants, eight corps of horses and endless crowds of foot (soldiers) etc.," gave one mattar of wet-land at the head of the canal below the band of Kûchikera (tank) which belonged to Orumgallu (included) within his rule, (and) ten mattar of miscellaneous land close to the same (land)

(V 10) He that destroys this (charity) shall always incur the sin of having killed thousand tawny cows, (and) he that carefully protects it, shall ever enjoy (that) happiness (which is) acquired as the fruit of a thousand sacrifices (yajña)

[LI 104 to 110 contain two of the usual imprecatory verses ]

(L 111 f) One pâga (is assigned) to Bûya-Padda who removes the sweepings in that temple

No 36.—BALAGHAT PLATES OF PRITHIVISHENA II

BY THE LATE PROFESSOR F. KIELHORN, CIE, GOTTINGEN

These plates were sent in May 1993 by the Deputy Commissioner of Balaghat, a district in the Nagpur Division of the Central Provinces, to the Asiatic Society of Bengal, to which they now belong. In the letter which accompanied them, it was stated that they had been found in the district, "some time ago, hanging to a tree in the jungle." They were entrusted to me by Dr. Hoernle in 1905, with the request that I should edit the inscription which is engraved on them. Other work has prevented my doing so before now.

The plates are five in number, each between 6" and 6.3" long by between 3.5" and 4" high, two of them contain no writing whatever, while of the three others (here described as plates 1, 11 and 11i) the second is engraved on both sides and the first and the third on one side only. Though the plates have no raised rims and are not fashioned thicker near the edges, the engraving on them is throughout in a perfect state of preservation. The five plates are strung on a ring, which passes through a hole about 1.5" distant from the middle of the proper right margin of each plate. This ring is circular, about 1/2" thick and between 3 and 3.5" in diameter. The ends of it are flattened off and joined by a bolt, which had not been cut when the plates came into my hands. On the ring described there slides a smaller ring, made of a band of copper, the ends of which are fastened by a rivet which also passes through, and firmly holds, a flat disc of copper about 2.5" in diameter. Undoubtedly this disc was meant to serve as a seal and to bear some writing, but nothing has been engraved on it.

The plates clearly were intended to record a grant of the Vâkâtaka king Prithivishêna II, but they actually give only the genealogy of the king and break off at the point where his order

1 I have taken karamba to be synonymous with Tamil karambâ, which, according to Dr. Winslow, means 'hard and sterile ground.'
2 This small cow, more popularly pronounced hâça, is equal to 'one-fourth of a hâno.'
3 Compare the descriptions of the three sets of plates of Pravarasena II in Gupta Insocr. pp 283 and 248 and above, Vol III, p 268

2 n 2
commences The four inscribed sides contain 35 lines of well-engraved writing. The sizes of the letters is between § and §. The characters belong to the 'box-headed' variety of the southern class of alphabets and are similar to, but less angular than, those of the Dusha plates of the Vakataka Pravarasena II, published with a facsimile above, Vol III p 200. They include the subscript sign of the rare ph, in Ajanta, I 31, the sign of the yudhrukya, in sāma, Kunta, I 30, and forms of the final t, in sāmhit, I 4, and of the final t (which does not show in the facsimile), in rachast, I 35. The conjunct ma is everywhere written by a sign which is really the sign for m (in sāmhit, I 6, utpamasa, I 23, and elsewhere), usarga, by two hook-shaped lines (e.g. in sāma, II 11 and 20), the signs for d and q are well distinguished e.g. in vedākṣ, I 1, and sānāy, I 2, and there are two forms of the letter r, e.g. in vedākṣ, I 1, and tachanit, I 35. — The language is somewhat ungrammatical and the text is all in prose. In line 10 a passage of no less than 27 aksharas has through carelessness been omitted by the writer. As regards orthography, the rules of sāmakṣa are completely neglected (as in the three cognate grants), the (long) a is several times written where the short a should be short, and (the short) i is throughout employed for both i and e, the vowel ri instead of ri in puruti, I 16, and ariyak, I 27, and instead of ri m in, I 17 and 20. Besides, the dental and lingual nasals are confounded in hānuṣya, I 12, manuṣa, I 11, and ādañukṣa, I 20, the words aman as written as amas in line 6, and vanas as vana in lines 2, 27 and 33, ek is doubled after r in vanakṣa, I 14, and dh before y in adhiya, I 35. With patru-abhyas in line 28, where the r of puru− looks like a sāmakṣa-confused, we may compare bhulam-abhurya, and bhulam-abhurya, in line 15 of the Dusha plates, above, Vol III p 261, where m is used in a similar way.

With two exceptions, the text down to the word Pravarasena in line 26 is practically identical with that of the three published grants of the Vakataka king Pravarasena II; like those grants, it gives the genealogy of this king, commencing with Pravarasena I, and enumerating after him his son's son Rudrasena I, his son Prithvishhena I, his son Rudrasena II, and his son (from Prabhavagupta, the daughter of the Mahāyuddhya Dēva-gupta) Pravarasena II. Of the exceptions referred to, one is that our inscription commences with Vīma, i.e. vedakṣa, from (his) residence Vambara, in the place of which the Chaumukh and Dusha plates of Pravarasena II have Pravarapura, from Pravarapura. Our grant therefore was to have been issued from Vambara, a place which I have not been able to identify. The other point of difference is that, while the grants of Pravarasena II commence with drskh, or drskha, svasti, or drskha suddha, this inscription contains no such expression, but at the beginning of line 1, before the word Vambara, leaves an empty space just where one would have expected something like drskh. The omission and the vacant space, in my opinion, are rather significant. Contrary to what I have said in my remarks on the Dusha plates, above, Vol III p 259, I am convinced now that drskha (and the Prakrit stham, of the Mayandhāla and Hāradagalli plates) must really be taken in its ordinary sense of 'seen,' and that it is similar to the modern 'true copy' or 'examined' of official letters or Government orders. Such a remark

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1 In preparing the accompanying facsimile, the last line on the first side of the second plate unfortunately was at first overlooked, it is really 15 lines, and the lines marked in the facsimile as lines 18—34 are really lines 19—35.

2 There is a final m in line 27 (line 25 of the facsimile), but it seems to be out of place where it stands.

3 Other passages where m looks distinctly like a sāmakṣa-confused are hina manasaka for thata in Ind. Ant. Vol XIX, p 306, line 10, and pradvayayānd mayasaka for pradvayayānd mayā in Gupta Inscrip., p 257, line 13.

4 See above, p. 267, note 2

5 Nos. 617 and 618 of my Southern List.

6 Compare the remarks of the late Prof. Bühler, above, Vol I, pp. 9 and 10, and of Prof. Hultzsch above, Vol VI, p 88. Sir W. H. Sleeman, speaking of certain kings of Oude, in his Journey through the Kingdom of Oude, Vol I, p 179, says that to their orders a seal was affixed in their presence bearing the inscription mahatman shad, 'it has been seen.' Like dhrstam, jatam is used in the body of an inscription in Journ. As Soc. Bengal, Vol LXXIX, Part I, p 92, l 21 (jatam-mahatmanatri tv-mahatān).
could of course have been affixed or prefixed to a document only when it was finished, and it is missing here because our giant was not completed. The engraver apparently acted just as a writer or copyist of the giant would have done.

After Pravarsena II our inscription in lines 26-35 mentions his son, the Mahārāja Narendrasena, and after him his son — born from the queen (mahādīva) Ajjuta-bhattachāraka, a daughter of the lord of Kuntala — the Mahārāja Prithivishena [II], a devout worshipper of Bhagavat (Vishnu) Naradāsena, ‘from confidence’ in the excellent qualities previously acquired by him, took away (appropriated) the family’s fortune, his commands were honoured by the lords of Kōśala, Mēkala and Mālava, and he held in check enemies bowed down by his prowess. Prithivishena II is described as ‘being a receptacle of splendour and forsaillance, who raised (his) sunken family’. The name Prithivishena was, in line 35, is followed by vākanat, ‘at his command’, but of the king’s order only the words ‘all superintendents’ are given by these plates.

In the Vākātaka stone inscription published in Archael Survey of India, Vol IV p 124 ff., the verses 10 and 11, which would have given the names of the successors of Pravarsena II, are unfortunately much mutilated. The name of Pravarsena’s son and successor, ‘who, having obtained the kingdom when eight years of age, ruled well,’ has quite disappeared, and the son of that unknown king according to the published text was Devasena. As has been stated above, according to the giant Pravarsena’s son Narendrasena took away the kingdom (probably from an elder brother), married a daughter of the king of Kuntala, and was succeeded by his son Prithivishena II. The stone inscription in verse 8 records the defeat of a lord of Kuntala by apparently Prithivishena I, and in verse 18 speaks of Kuntala, Avanti, Kalinga, Kōśala, Trīkūta, Lāta, Andhra . . . [as having been subjected by one of the later Vākātakas]. According to the present inscription Naradāsena had his commands honoured (or obeyed) by the lords of Kōśala, Mēkala and Mālava. The first and last of these three countries are well known. The situation of Mēkala (according to the Topographical List of the Brihatasamhita in Ind Ant. Vol XXII p 183, a mountain or a people) is indicated by the fact that the river Narmadā is called Mēkala kanyā, ‘the daughter of Mēkala, and that that river springs from the hill Amarakantak (in Long 81° 48’ and Lat 22° 40’) in the ancient Chōḍa country.

Here and in the cognate plates the Vākātaka kings have the title mahārāja followed by the word śri prefixed to their names, and before the title there stands in each case the genitive Vākātakānām, e.g. Vākātakānām mahārāja-śri-Pravaraṇasena. Such passages have been hitherto translated as if the genitive Vākātakānām were governed by the title mahārāja ‘the illustrious Pravaraṇa, the great king of the Vākātakas’, or ‘the Mahārāja of the Vākātakas, the illustrious Pravaraṇa’. The matter is not of great importance, but it may be as well to state that from the grammatical’s point of view such a construction would be objectionable. In my opinion, the genitive must be taken to qualify, not the title mahārāja, but the whole phrase mahārāja-śri-Pravaraṇa, and more especially the word Pravaraṇa, the chief component of the phrase, so that the meaning would be ‘the Mahārāja, the illustrious Pravaraṇa of the Vākātakas’, i.e. ‘of the family of the Vākātakas’. I have already had occasion to point out that we similarly have the genitive Mātrarakānām in the Valabhi plates, where there is no title by which this genitive could be governed, Vishnukundinām above, Vol IV p 195, l. 2, and

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1 The name Ajjuta-bhattachāraka we also find in the Kāntala plates of the Mahārāja Jayasūtika, Gupta Insor. p 118
2 The reading of the original text is not absolutely certain here
3 Compare Archael Survey of India, Vol XVII, Plate I, and the verse cited by Dr Bhandarkar above, Vol IV, p 250
4 The same remark applies to the genitive Bhūrakānām in line 10 of the inscription.
Kadambaranām in Ind. Ant. Vol VI p 28, 1, 5 and Vol VII p 35, 1, 4, and above, Vol VI p 14, 1, 4, and p 12, 1, 5

The inscription, not having been finished, contains no date of any kind, but it may be assigned with probability to about the second half of the 8th century A.D.

TEXT, 1
First Plate

1 . . . 2Vembara-vasakād-agnshastām-āptāryām-ākthankya-
2 shrādyātṝatra-vyapāya-bhraspatisava-sādyā-
3 skra-chaturāsvamēda-yājunāḥ 3 Vishnuvaridhā-sagotra-
4 sya samrātī Vākṣṭakānām-mahāja-sri-Pravarasē-
5 nasya 'sūnōś-sūnōh atyanta-Svāmu-Mahā-
6 bhavava-bhaktasya' ansa-'bhā-sannivīśata-Śiva-
7 ling-ōdvahanā-Śiva-saputrisuṣa samatpādita-
8 rājaavasānām 12 parākram-ādhagata-Bhāgirathya-āmala-11
9 jala-15mūrdhānabhashtānān-śaśāvamēda-āva-

Second Plate, First Side

10 bhṛpta-satānām-Bhāravānām-13mahāraja-sri-14Rudrasy-
11 nasya sūnōh atyanta-māhēśvarasya saty-áryavā-
12 kārṇya(nyā)-saurya-vikrama-nava-vinaya-māhā-
13 tmya-dharmātā pātra-gatabhaktīva-dharmmāryāya-śiva-16man[h]-15
14 narumālā-ādur-15gna samudātya varshasa-sata
15 m-sbhivardhamana-kōsa-danda-sādhana-santāna-patra-
16 paurī śri)Mah Yādhishwara vṛttīr-13Vākṣṭakānām-mahā-
17 rāja-en śri) Prithivishēnasya sūnō[h*] bhagavata-
18 =Chakrapāṇḍ[h*] prasād-ōpārjita-śri-19

Second Plate, Second Side

19 samudāyasya Vākṣṭakānām-mahāraja-śri-20Rudrasy-
20 sēnasya sūnōh 21purvvaraj-ānuvṛtta-mā[16]gg-ānu(mn)sā-

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1 From the original plates
2 At the commencement of this line there is an empty space sufficient for about three aekaras One would have expected here the word drisham, with which the three grants of Pravarsēna II begin
3 This sign of esvara is clearly visible in the original Here and in other places below the rules of saṃhā can not be observed
4 The plates of Pravarsēna II have saṃrāt (?) saṃvra, and saṃvrač Read saṃvrač (or saṃvra). 2 Read śri-
5 The aekara ś is clear in the original
6 Here is a mark in the original which looks like the upper half of a esvara
7 Read aaśa,
8 In this word and everywhere below the conjunct mn is denoted by a sign which is really the sign for yu.
9 Read saṃhād, 21 Read -Śhikāthya amala-.
10 Read -maṛadhaḥ; compare Gupta Ins. p 227, l. 6.
11 Here the words mahāraja-śri-Bhāravānām-ādhagata Gautamputrasya purasya Vākṣṭakānām of the cognate plates have erroneously been omitted
12 Read śri-
13 Read -ādhagata-bhaktīva-dharmmāryāya- śiva-śiva
14 Read -ādur-15gna
15 Originally sūr was engraved.
16 Read maṃ-
17 Read -ādur-
18 One would have expected prasād-dupūpyĕ—Read śri-
19 Of the three grants of Pravarsēna II, only the Siwani grant has the passage from here to "devaḥ, see Gupta Ins., p. 246, lines 14 and 16.
Balaghat plates of Prthuvishena II

E. Hultzsch

Scale 95

Colotype by Gebr. Plettner, Halle-Saale
No. 36 — ORISSA PLATES OF VIDYADHARABHANJADEVA.

By the late Professor F. Kielhorn, C.I.E., Gottingen.

There is no information as to where or when these plates were first obtained. In 1887 they belonged to Mr C. T. Metcalfe, Commissioner of the Orissa Division, and the inscription which is engraved on them was published in that year, with a facsimile, by the late Dr. Bajendralal Mitra, in the Journ As Soc. Beng., Vol LVI Part I, p. 154 ff. In November 1895 the plates were presented by the Commissioner of Orissa, through Mr C. L. Granet, to the Asiatic Society of Bengal, and they have now been entrusted to me by Dr. Hoernle, with the request to re-edit the inscription.

There are three substantial copper-plates, the edges of which are slightly raised, and of which each measures between 6½ and 6½ long by between 3½ and 3½ high. They slide on a copper ring, which passes through a hole, which is about ½ distant from the middle of

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1. Read -{sahara-}
2. Read -{sahara-}
3. Read -{sahara-}
4. Instead of this to the Channak and Sward grants of Pravarsena II have 6ś, which seems to me preferable.
5. Here some ămāhāra (perhaps the initial ś) was engraved, but has been erased.
6. The reading is doubtful. The first ābharāya of the line is w, the superscript ś of which, though faint, is distinctly visible in the original, and the second appears to be ś. The third ābharāya looks more like a ś than ś, and is followed by a sign which looks like a form of final w, and has probably been struck out. The ś and what follows is clear.
7. Read -{sahariya-}
8. Read -{saharia-}
9. Perhaps Māhātra has actually been engraved, read -{sahara-}
10. Read -{sahara-}
11. Read -{sahara-}
12. Read -{sahara-}
13. Read -{sahara-}
14. Here again there is a mark which looks like part of the evamany.
15. Read -{sahara-}
16. Read -{sahara-}
17. Thus final ś, the sign for which is very small, is really visible in the original plate. In Gupta Insct. p. 322.
18. 17, the text has ojjhāna. [19]
the proper right margin of each plate. The ring, which had already been cut when the plates came into my hands, is between $\frac{3}{4}$" and $\frac{3}{4}$" thick and about 3" in diameter, and on to it is soldered a roughly circular metal seal, between $\frac{1}{4}$" and $\frac{1}{4}$" in diameter. The seal contains in relief on a countersunk surface, in the upper half, a couching lion facing to the proper right, and in the lower half the legend

$sri-Vidyadhara-
 Bharadwaja$

in northern characters which are between $\frac{3}{4}$" and $\frac{3}{4}$" high.

Before the plates were used for the grant now engraved on them, they had already served for another grant, the four last lines of which, though faint, are almost completely legible on the first side of the first plate, and of the writing of which more or less distinct traces remain also on the other sides of the plates. The characters of this earlier grant belong to what I have elsewhere called the Gaṇjak variety of the northern alphabet, and the lines with which it ended, compared with the end of the Gumšar grant of Nētribhāṣa, published in Journ. As Soc. Beng. Vol VI p 669 f and Plate xxxix, would seem to show that the grant was issued by a chief of the same family. The four lines (on the first side of the first plate), so far as I am able to read them, are —

1 Svaśyam-dīsahātā rājālā dāṭakō-tra [Mārjatamadh || Likhtatām-cha] 
4 dī . . . .

The grant now recorded on these plates is engraved on the second side of the first plate and on both sides of the two others. The engraving is deep and well done, and in a perfect state of preservation. In three places (in lines 10, 22 and 35) there is some doubt about the actual wording of the text, either because the engraver altered what he had originally engraved, or because portions of the letters of the earlier grant spoken of above are mixed up with the new writing, the rest may be read without any difficulty. The size of the letters is about $\frac{3}{4}$. The characters belong to that variety of the northern alphabet which we find, e.g., on the Buguda plates of Mādhavarman, treated of above, Vol VII p 101 f. Of the consonant signs the most characteristic are those for h (e.g., in Harasa Śāhādē, l 4), t and ū (e.g., in prakata, l 9, and evaḥṣṭūd, l 6), and n (e.g., in evaḥ-prāda, l 1), of which the last, in combination with palatals, also serves for the palatal nasal (e.g., in Bhaṇḍāmaśa, l 14, =ukṣaḥ-cha, l 27, and idāśhitam, l 30). Among other conjuncts attention may be drawn to the signs for kha, ṣa, bh, bh.

1 See above, Vol VII, p 101.
2 The published text, which was furnished to Mr Prinsep by Kamalakanta Vidyālamākara, is quite trustworthy. According to Mr Prinsep’s lithograph of Lieutenant Kittie’s copy, the passage with which we are concerned here, so far as I can make it out, would be svayaṃ-dīsahātā rājālā dāṭakō-tra bhava-ta-sūlyahanika 
3 Read likhtat[a-cha]
4 Read bathuk-Arkta
5 Read samast, the three aksaharas by which this word is followed are illegible
6 The sign $\frac{\ddot{\text{a}}}{\ddot{\text{a}}}$ as followed by a sign which possibly is a letter-numeral for 10, and before the sign of punctuation there is another sign which looks like the symbol for $\ddot{\text{a}}$. The two signs show fairly well in the accompanying facsimile. I may add that there are letter-numerals also in the last line of the Būmangikā grant of Bāmaṇḍāja, published with a facsimile in Journ. As Soc. Beng. Vol XII. Part I p 165 ff, and in lines 35 and 86 of one of the Gaṇjak grants of Danḍahādē, above, Vol VI p 189 and Plate.
7 The same sign for $\ddot{\text{a}}$ (which is not given by our palaeographic Tables) we find in the Buguda plates of Mādhavarman, in the Gumšar plates of Nētribhāṣa, and on the second side of the plate of Danḍahādē, above, Vol VI p 188. It was also used in the grant originally engraved on these plates. A similar form of $\ddot{\text{a}}$ we find in several varieties of the southern alphabet.
ORISSA PLATES OF VIDYADHARABHANJADEVA 273

dbh and mbb (e.g., in -rekshobha-daksham, 1 1, varoga, 1 10, DigbhaJDADAvasaya, 1 12, muddha-at the end of line 4, and -Stambbadevu, 1 36) There is a special sign for final t, in -atyat, 1 18, ynat, at the commencement of line 19, ydav, 1 21, and trddha for trddha, 1 22 Of initial vowels the text contains only a (for a), u, and e, in oshandra, 1 21, u, ll 5 and 6, itu, 1 33, Upamany[u] 1 22, urtharna, 1 23, and etad, 1 19 As regards medial vowels, a is sometimes denoted by a short superscript stroke or by a small hook on the right of the consonant-sign, as in tvabha at the commencement of line 13, and in Bhajyanala, 1 14, and there are two signs1 of the subscript w, one of which may be seen e.g, in jayaatu, 1 1, and bhwauna, 1 2, and the other in -sura, 1 7, -rupu, 1 10, Vajugavaka, 1 8, and -vahubhira, 1 27, etc., the former of the two signs is used also to denote medial a, for which there is no separate sign in these plates Two forms of medial e may be seen e.g, in Shahderasa(ya)ya ye, 1 4, and prav(prd)leglychala, 1 5, and similarly two forms of medial o, e.g, in kiritay vil, 1 35 The sign of anuvrda is sometimes placed after the consonant-sign, as in gadam yathdrom, 1 17 The signs of urdva and asagaha do not occur, and a sign of punctuation is found only in lines 20 and 25 (where in either case it is out of place) and at the end of the grant The language of the inscription is Sanskrit There are two verses in lines 1-8, and four imprecatory verses in lines 27-35, the rest of the text is in prose As regards orthography, the sign for v denotes both v and b, varoga at the end of a word is ten times omitted, and single consonants are used instead of double ones in chatusma, for chatusima, 1 19, anuvrda cha for anuvrddha cha, 1 26, and five or six times in the words data and data for datta and datt (lines 25, 28, 29, 31, 32 and perhaps 23) There is besides some confusion of the short and long vowels, especially in the case of t and d, where t is used instead of d no less than nine times (e.g, in nikata, 1 3, rupu, 1 10, satila, 1 21, etc.), and a, as has been already stated, is everywhere written for u A few times the writer or engraver has omitted an akehara, as in Vidyadhabhanja for Vidyadharabhanja, 1 15, the chief name of the inscription which is correctly given on the seal, and altogether the grant has been written rather carelessly.

The inscription is one of the devout worshippers of Mahdsara(Siva), the ornament of the spotless family of the Bhajjas,2 the Mahdsra Vidyadharabhanjadeva, also known Dharmakala(a), who was a son of Sudhajadadeva,3 grandson of DigbhaJDADAvana,4 and great-grandson of Radbhajadeva; and its object is to record a grant which was issued by the king from Vajjulavaka.5 Like the gracious grant of Netribhajadeva Kalyajakula, it opens with two verses which glorify the (third) eye of Hara (Siva) and invoke the protection of the waves of the divine Gangâ. In lines 15-27 the king informs the Sdnantas, Bhgins6 and others, the [lords of] vishayas, and the people generally who dwell in the Ramalava, vishaya, that with pouring out of water he gave the village of Tundurava in that district,

1 Which of the two signs is used, depends on the consonant to which the sign is attached, thus, k and s always take the curve-shaped sign and p and t always the straight or hook-shaped sign In line 17, where the curve-shaped t is attached to p, the akehara intended to be denoted is p (of payaht), not p, the same remark applies to the a of mrdhata (for mrdhata) in line 11 But in the case of bh and bh, u and a are both denoted by the same (curve-shaped) sign 2 Compare e.g. Gandmalakulatika, above, Vol III p 13, 1 12, and Kadamed(mbd)akulatika, ibid p. 223, 1. 23 3 In line 5 of the GaijAm plates mentioned in Mr Sewell's Lsts of Antiquities, Vol II p 38, No 218 (and of which Dr Flet has given me an impression), the name is spelt Sudhajadadeva Above, Vol III p. 353, 1 38, a place Sdhdhajadpita, which was in Gtr-dta (Oressa), is mentioned 4 The name DigbhaJDADAVana also occurs in the Bimagheplate plates of Radbhajya, where there can be no doubt about the reading of it 5 The original has vyaya Vajugavaka 6 Compare e.g, above, Vol VI p 283, 1 18 : ramanada-ghnaka-vishayat; ibid p. 142, 1 25 (in one of Dangdambirdi's grants) we have the term bhahbhyava
rent-free,1 to the bhātā Dārkhandī—a son of Śūrdēva(?) and grandson of Gaurchandra—of the Upamanyu gōra and Bahypcha sēkā (of the Rgveda), and he enjoys future kings (rājaka) to protect this gift, and (in lines 27-35) quotes four unprecatory verses from the dharmaśātras.

The inscription (in lines 33-38) ends with four statements, introduced severally by the participles lāñcchāt, pravēṣāt, līkhitam, and utkāraṃ. About the meaning of the two last there can be no doubt: the grant was written by the sāndhvāppata (or munīs of peace and war) Khambha, and engraved by the aksahasāṃ2 (or goldsmith) Kumārakhaṇḍha. The term pravēṣāt I have not found in similar surroundings in any other grant, but since this word takes the place here of the phrase svayam-ādāśvā ṛogad dātakā-tra of the Gamsūr grant of Nētvibhāja and of the earlier grant on these very plates3 (where that phrase in both cases appears in company with lāñcchāt, līkhitam and utkāraṃ), I think that it must likewise be taken to refer to the business of the dātaka and that the words pravēṣahā Ṛṣiṇāvā must be translated 'brought (to the donee’s) home by (the messenger) Kēśava.' The passage commencing with lāñcchāt I am unable to explain properly. According to Dr. Fiechter, above, Vol. VII p. 287, lāñcchāna denotes the device used on the seals of copper-plate charters, etc., and lāñcchāt therefore probably means 'furnished with such a device' or 'marked with a seal' (madraya madartrat).4 We find the word in the Buguda plates of Mādhyavaram, above, Vol. III p. 150, lāñcchāna Jayaśīghna, in the Gājīyar plates of Prithvivarman, above, Vol. IV p. 201, l. 35, lāñcchātaṃ-cāt śreṣṭha-mahādēva, in the grant which was originally engraved on these plates, above, p. 272, lāñcchātām [ṛa]jī-ṛṣṭha-śreṣṭha-mahādēva, 'marked with a seal by the king, the glorious Mālīkā-śreṣṭha-dēva,' and it occurs also in the Gamsūr grant of Nētvibhāja, where the words by which it is followed cannot be made out with confidence.5 In the present case our text appears to give us lāñcchātām śreṣṭha-Trikaśīgha-mahādēva, 'marked with a seal by the glorious Trikāśīgha-mahādēva,' which is similar to what we find in the earlier grant on these plates, but these words are followed by tādēva, which may be corrupt and the meaning of which is quite obscure, and after that again we have the instrumental śreṣṭha-Stambhadēva-mantrīṇa, 'by the minister, the bhātā Stambhadēva,' which, for want of the meaning of the obscure word, I see no way of connecting with what precedes. It is curious that in at least two of the passages where the word lāñcchātā occurs the marking with the seal is stated to have been performed by a queen.

Our inscription contains no date of any kind, and for the present it seems impossible to fix its age even approximately, because we know nothing that is certain about the chiefs of the Bhāja family during the Middle Ages,6 and possess no dated inscriptions with the same alphabet. With all due reserve I would say that the inscription may perhaps be assigned to the 12th or 13th century A.D.

1 In the wording of the grant the expressions which are characteristic of the locality to which the grant belongs are sambandha (in line 19, used in the sense of sambaddhā), saśitadhārpa-chartrēna viśāhita, and aksahasāṃ (for which by mistake karatēna has been engraved) Compare e.g., above, Vol. XIII p. 45, l. 34, and Vol. VII p. 101.
2 On the word, which in Sanskṛt is generally spelt aksahasāṃ (e.g., in Ind. Ant. Vol. XIII p. 276, l. 34, and Vol. XVIII p. 165, l. 26), see now Prof. Hultsch, above, Vol. VII p. 107, note 4.
3 See above, p. 272 and note 2.
4 According to Vajjāvaliya I 319, the śreṣṭha of a king should be reśmaṇḍaparavatībhātā (e.g. reśma-mudraya Gomukha-vrikṣā-vṛṣṇi-bhūmatī-samvadā-vṛṣṇi) and above, Vol. XII p. 302, l. 74, there is a verse according to which a charter becomes nullities when it is mudraya-mudraya, 'faulsome as regards the seal,' etc.
5 See above, p. 272, note 4.
6 Similar names are Chēla-mahādēva and Gēlapa-mahādēva.
7 In the Gamsūr grant of Nētvibhāja the bhātā, the illustrious Stambhadēva, is mentioned as dātaka.
8 A traditional date in the Ṛṣiṇī year 754 (A.D. 832) is given for one of the Bhāja (Bhuma) chiefs in Mr. Sewell’s Texts of Antiqities, Vol. I, p. 8.
As regards the localities, the inscriptions mentions Vañjulvaka, from where both this grant and the Gamśīr grant of Nāṭābhāṣya were issued, the Ramalavva viśakṣaya and in it the village of Tuṇḍurāva. I have not found the names of these places on the sheets of the Indian Atlas where I have looked for them.

TEXT.1

First Plate, Second Side.

1 Ōṃ³ ॐ [!*] ॐ Jayatu Kuṇumavā(bā)na-praṇga-vikshōbhā-dakshem svakī-
2 ṛaparvāyāḥbhūtānām jirnāndulēkham [*] triabhavanabhavan-ā-
3 Ṵnar-dīvābhāvat-pradīpam⁶ kānskam(ni)kasha gautam vibhrum⁷ nētram
4 Harsya [!*] Ṭāshāhēr-svagā yē phanā[h*] pravilasanty-udbhā-
5 svartēnḍu-bhuvā[h*] pra(prā)ṇāyāḥcalā-srīnapūtra(śa)ra ya iva tva-
6 ṣanta ya(yē)tyunnatā[h*] [*] mṛttātām-vigahattātā iva bhūbhā rā-
7 jantu yē Śā[m]bhavāstā saṃvābhō-vighāhīnā[h*] surasa-
8 rīt[!]*ōṃrmaṇyaḥ pāñ[u] vah [!*] Svasti [*] Viśaya-Vañjulvaka.¹⁰

Second Plate, First Side.

9 d-ast¹¹ d-rī-viṣaya-nilayah prakṣatagunagana-gra-
10 sta-samātar(ni)puvargga[h*]¹² ¹²[śrī-Dharmma]?]kalasa-nāmā rā-
11 pā nīdhēnātā⁴-kalakalasa-kalamsa[h*] śrī-Banabhañjādeva.¹⁵
12 sya praspatra[h*] śrī-Ḍigbhañjādevasya¹⁶ napat śrī-Śrī-
13 labhañjādevasya sūtah paramamāhēvaro māhāp-
14 śrī-pāṇḍānāyātō Bhāṇājāmalākula¹⁷, tilak mahārā-
15 ja-śrī-Viṣayābhīr[r*a]°jāñṣakādevasya¹⁸ kuśāli Ramalavva.¹⁹

1 From the original plates
2 Denoted by a symbol
3 Metre Mālun.
4 Originally sansprut was engraved, but the s of pr has been struck out.
5 Read *ekṣayeyesa — Compare Ē każavnāta v 76 - sahpraparvāsahdvāda-tūnyāḥ pradīpādh.
6 Read *praṇāpūta
7 Read bahūr; this word is synonymous with puṃgala, and Śiva is puṃgalākha. Compare also above, Vol VI p 200, 1.1 of the text — The Gamśīr grant has chātra. [In a letter which never reached the author I suggested that vibhrum is correct and should be translated "how less." — S. K.]
8 Metre - Śardīvākṣṣiṭa
9 Read *sūna.
10 These four akṣharas are quite clear in the original. Dr Rājendraśā's text has Viṣayaladk. The Gamśīr grant appears to have Viṣayaladkt, which by Kamalākanta was misread Viṣayalakṣṭa.
11 Read t | śrī | šrī
12 The eva that I have added here and below before śrī is not absolutely necessary
13 The words in these brackets are conjectural. As will be seen from the facsimile, four akṣharas were originally engraved here, but they were partly struck out or altered, and the difficulty is enhanced by the fact that remnants of letters which were originally engraved on these plates are mixed up with the new letters I consider it certain that the first akṣhara is intended to be śrī (for śrī), and that the last contained the conjunct pr — The corresponding passage of the Gamśīr grant is Adya-jaśrī-nilayah prakṣataguna-grasta-saumya-puṣṣaṇaḥ
ṣrī-Kaladaṇakalata nāmā rājōy
14 Read nīdhēkta
15 In the facsimile the first akṣhara (ra) of this name might be read ṣra (and was read so by Dr Rājendraśā), but in the original it is distinctly ra, and what looks like ṣra is a remnant of what was originally engraved on the plate.
16 This name is clear in the original; and so is the next. Dr Rājendraśā read the two names Dvebhāṣya and Śīlābhāṣya.
17 Dr. Rājendraśā read Bhāṣyanala-kula.
18 Read *ekṣayeyesa.
19 The first three akṣharas of this name are clear in the original; the last might be read edās. Dr Rājendraśā read Panaśabhañja, but regarded the letters as doubtful.

2 x 2
Second Plate, Second Side

16 vaisavā yathāṃvāśi-sāmaṇṭa-bhūgī-bhūgayaḥ
17 sāhāya-yapanadā yathāham manayata pu(pā)yaya vā(bā)-
18 dhārayā-dāśi-ḥ svāḥya-sarvatah śivam-asmakam-as-
19 nyat īēta(v)y shaya-samvanah-tund(u)ravagraṃaḥ oḥatueṣmā-
20 paryantantā gramā-yam || mātāprthır̥-ātmanah-cā punyā-
21 bhvurūdhāya śaḥmandṛkka-saṃmah kālām yāvats sāl(1)lādāh-
22 rā-purabasāraṃ vidhīna guṇ-ānurādhā śkaratvānābhīṣyogya p?
23 Upamanyayā-gātrayā datā-paravāya| Ba(ba)hvṛcchā-āyākha-

Third Plate, First Side

24 ya Gātracandraḥ napatā śūrndēvaya suta bhāṭṭa-Dāru-
25 khaṃ || nāmāṃ pratipādātā santābhas tad-ādāḥ datā-dāhā 15
26 mmā-gaṃravād-āmākam ammādāh 15 oḥa bhavṣyad-rājakā[18]
27 pratipālānyeṣyām 17 takās caḥ dharma-śāstir arvavahubhur-vav-
29 bhuvā bhūmī ca tasya tasya tadā phalama[18] Sva datām para-datā 19 vā
30 yō harēta vasundharam [*] sa vīśhṭyām[16] kmī 20 bhūtvā p-

Third Plate, Second Side

31 trībh[14] saha pachyata [*] Mā bhuvā bhūmī d-aphala-sānkā vah para-datā 21
32 ti pāthivāḥ [*] svā datām phalama-āntyama 22 para datāntu-

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1 The akṣara bhū of bhūgaya has not come out well in the facsimile, but is quite clear in the original.

2 In my opinion, the word bhūgī before bhūgaya is superfluous and has been engraved by mistake, and for the following asahaya-yapanadā I should have expected something like asahaya-pattih-yapanadāṃścāḥ.

3 Read ca hā Anāya-The Gumāṭrī grant apparently has esātāh ca sarvataḥ svam-asmākam-anāyat vidāmāntāṃ bhavatām-bhādevahān.-

4 Originally svamāḥ was engraved, but the c of 3 has been struck out.

5 This second anāyat is superfluous.

6 Read samāndāhāv (for samāndāhāv)-

7 Read grāmas chakšūsthām-

8 Read porampā The following grāyayām and the sign of punctuation are superfluous.

9 Read ekaḥay eka-hāndrākkha-saṃmah, the following gāyata is superfluous.

10 Read viśātha

11 Instead of karatvāna, we require akaratvāna, which (like akartrātva) occurs often in other inscriptions and is quite distinct in the lithograph of the Gumāṭrī grant (though Kāmalākāra’s text gives akaratvāna). The following two akṣaras are conjectural. In the Gumāṭrī grant akaratvāna is possibly followed by dhārayāḥ (for which the text has dhārayāḥ).

12 Read Upamanyū.

13 As the word datā below is several times written data, this might stand for datā (or perhaps datā)-pracardya, but I am unable to explain the expression. In Ind. Ant., Vol. XLI, p. 498, 148, we have Upāmānya-vaiṣṭārīya Aśkṣya sarvamānākam bhātīpravara-tyākardāmārīḍya, where bhātīpravara is equally obscure. The Upāmānyavas had three pravaraśa—Yāvahihā, Āśvadāvahā, and Indraprāmadā, compare M. Miller, History of Ancient Sanskrit Lit., p. 385.

14 Read -āddā.

15 Gaṇacandraḥ napatī śūndrāyāh evāya bhāṭī-Dārukhandārānmānāṃ

16 Read datā-dāhā

17 Read -ātī Uktāvānā dharma-śāstri a ṣravahubharn—Mitre of the verses up to the commencement of line 33 Śākṣa (Aunāthmā)

18 Read datā

19 Read kṛṣṇa-ḥāṭhāv

20 Read -datāṭāh

21 As given above, Vol. III, p. 45, l. 48, p. 45, l. 26, etc. Instead of amāntyam other grants have anāntyam (above, Vol. III, p. 346, l. 19, p. 363, l. 45), or anāntām (Vol. III, p. 367, l. 50), or anāntām (Vol. VIII, p. 142, l. 25).
Orissa plates of Vidyadharabhanjadeva
The subjoined inscriptions are all engraved on a column standing in situ in Ghatiyalā, twenty-two miles west-north-west of Jōdhūpur. The column is not far distant from an old ruined Jaina structure, now called Mātā kī-sāl, which contains an inscription edited by Prof. Kielhorn in the Journ. R. As Soc. 1895, p. 516. Further particulars in connection with these ruins will be found in the Progress Report of the Archæological Survey of India, Western Circle, for the year ending 31st March 1907. Inscription No. 1 is engraved on the eastern, and the remaining ones on the western, face of the pillar. The inscriptions are so weather-worn that it is not possible to take good impressions. With patience and perseverance, however, almost the whole of the inscriptions can be deciphered with certainty on the original stone itself.

Inscription No. 1 contains 20 lines of writing, which covers a space of 2 feet 3½ inches high by 1 foot 6 inches broad. The characters agree with those of the inscription found in the Mātā-kī-sāl. The language is Sanskrit. The first seven lines are in prose. Lines 8 to 16 contain five verses. Then the date is given in prose in line 17. Then a verse occurs which is followed by a line in prose. As regards orthography, the letter ṝ is only once denoted by the sign for v in kujumakam, line 8; consonants are doubled after r, visarga followed by s has been once changed to that letter in dēvyā-sutā, line 17; the dental nasal has been used instead of an anusvāra before s in "consa", line 11; it is doubled in conjunction with a following r, and visarga has been omitted once before the following sū in ayam-ustambhata stAMBH. line 16.

The inscription opens with obeisance to Viniyaka (Ganapati). Then is set forth in prose a genealogical list of the feudatory Prāthāvare family which is brought down to Kakkuka, to whose reign the inscription belongs. It agrees with the lists furnished by the inscription in the Mātā-kī-sāl and the epigraph of Bāmuka found in the Jōdhūpur city wall. It is followed up by five verses, the first two of which merely contain conventional praise of Kakkuka without giving any historical information. The third verse says that Kakkuka obtained great renown in the countries of Travant, Vaḷa and Māda, amongst (the people known as) Ārya, in Gurijarattra, and in Barvata in the Lāta country. Most of these names are repeated in verse 16 in the other

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1 Metro Pushpārākā. 2 Read śvadā, tām oṣha. 3 Read dundhā. 4 Read sri-Trīkāla. A sign of the medial i, which was prefixed to the akṣara sri, has been struck out. In the place of ka (?) another letter was originally engraved. 5 With the exception of the d in brackets, the line ateṣārās at the beginning of the line are clear in the original. 6 The ad at the end of the line and the ad at the commencement of the next line, which show in the facsimile, seem to me to be remnants of the inscription which was previously engraved on these plates. 7 The ateṣārās sūkṣ of this word contain certain marks which were not engraved by the engraver of the present inscription and which were struck out by him. 8 Read sri-adhavagruham-sri or sri-adhavagruham-brāh. 9 Read sāttvam. 10 Read chandras. 11 For this mark, which is distinctly the, compare e.g. Ind. Ant. Vol. XVII, p. 146, note 4a.
inscription of Kakkuka in the Māṭā-ki-sāl. Thus, Travan is the same as Tamanth there, and also occurs in this unaltered form in verse 18 of the Jodhpur inscription of Bāuka. Similarly, Valla is mentioned in both these inscriptions Māda is given in the Māṭā-ki-sāl inscription in conjunction with Māda (Maru-Māda) Jōsalmār is still called Māda, and Māra proper can only be the Sheo, Mallāna, and Jāhpadrā districts of the Jodhpur State Arya and Gunjārārā as doubtless the Aja and Gunjaratta of the Māṭā-ki-sāl inscription Arya is undeniably, but is perhaps the same as that mentioned in Varahāmihirā's Brhat-samhitā, Cap. V, v 42. Gunjārārā, as has been shown by me elsewhere, comprised the districts of Dūvāna and Parbatā of the Jodhpur State. Lāta, as was also pointed out by me, embraced about this time the larger portion of the present Gujarāt of the Bombay Presidency. Parvata, which is apparently said to be in Lāta, is unknown to me. Does Parvata, however, here simply mean a mountain and refer to some such inroad of Kakkuka as that mentioned in the expression gāhānā gōhandām gaṃbhīrāṁ in verse 17 of the Māṭā-ki-sāl record? Or perhaps Parvata may be taken to be a distinct country, and connected with the Parvātāyas of the Brhat-samhitā, Cap XVII v. 16.

Verse 4 of our inscription tells us that Kakkuka erected two columns, one at Rōhmaka and the other at Māddōdara. Exactly the same information is conveyed by verse 21 of the Māṭā-ki-sāl record, excepting that for Rōhmaka we have there Rōhmakāpa. Rōhmaka is undoubtedly the same as this Rōhmakāpa or the Rōhmakāpakā of our inscription No. 2, and is to be identified with Ghatyājā. Māddādara, it can scarcely be seriously doubted, is Manḍör, five miles north of Jodhpur, which is locally believed to have been a seat of Prathārā power and is full of very ancient ruins, and where a fragment of a Prathārā inscription was discovered by me last season. The next verse informs us that the column on which the inscription had been incised was erected by Kakkuka. Precisely the same information is given by verse 21 of the Māṭā-ki-sāl inscription. Then follows the date Samvat 118 Chaitra-sudi 2 budhā Hasta-nakahatre, the same as that mentioned in the latter inscription. And further we are told that here a market was established, and the village populated with makhājana, tā bāg folk. The very same thing is alluded to in verse 20 of the Māṭā-ki-sāl record. The inscription really ends here so far as the purport of it is concerned, but a verse follows which has something of the character of a subhāshita. Its chief interest, however, lies in the fact that it was composed by Śrī-Kakkuka himself, as the line in prose at the end informs us.

Inscription No. II contains 11 lines of writing covering a space of 1' 3" high by 1' 2½" broad. Excepting the opening words Ōm sidāhkh, it is in verse up to 1, 9, and the rest in prose. The paleography and orthography do not call for any remarks other than those made in connection with inscription No. I. The first verse invokes the blessings of Vināyaka (Ganapati) who, we are told, was placed on the column to ensure prosperity, and, as a matter of fact, the.

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2 Ibid., pp 413-414.
3 Another ancient name of Manḍör is Mānḍāypūrā mentioned in verse 10 of the Jodhpur inscription of the Prathārā Bāuka. In the Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1907, p 80, I have said that though this inscription stone was found in the city wall of Jodhpur, it must originally have been at Manḍār, as all stones for the fortification of the fort had been brought from the latter place. This conclusion is confirmed by the first pada of the verse just referred to, which is Mānḍāypūrā-durgātaran. The word arma shows that the stone originally was at Mānḍāypūrā, i.e. Manḍör. Mānḍāypūrā, again, is spoken of both as a city and fort, and Manḍör remained so till the prince Jōdāh removed his capital from there to Jodhpur. Even to this day some of the portions of the ramparts of Manḍör have been preserved. As the verse in question states that certain Prathārā brother princes erected ramparts round Mānḍāypūrā fort, it is plain that it was in the possession of the feudatory Prathārā princes. This is also corroborated by the fact mentioned in the text that last season I found a part of a stone inscription belonging to the Prathārās. In it the name of Kakkuka could be distinctly read, and some reference to his son made therein could also be traced. But who that son was — whether Kakkuka or Bāuka — is not certain. The name Mānḍāypūrā occurs even so late as V E 1319 in the Śindhā hill inscription of Čāčigādēva (above, Vol. IX., p 78, 1 56).
pillar is surmounted at the top by a quadruple image of Ganapati, facing the cardinal directions. The next verse informs us that the village of Rōhinaśakūpaka (Ghatiyāla) had formerly become unsafe on account of the Ābhīras (Ahūra), and had consequently not been a place of residence for good people. Verses 3 and 4 tell us that Kakkuka, the favourite son of Kakka, of the Pratihāra race, constructed a market place decorated with variegated streets, went to the houses of Brāhmaṇas, Kṣatriyas (praṇītra) and Vaiśyas, and promising them means of livelihood, established the mahājana, the big folk there. We thus fully understand what the Mātā-ki-sāl epigraph and our inscription No. I mean by saying that Kakkuka established a hātta and mahājana at Rohisaka or Rohimsakūpa. Owing to its being infested by the Ābhīras, whose predatory instincts even to the present day are not quite extinct, the place must have become deserted, but it was re-peopled by Kakkuka by inclining men of the three principal castes to come and reside there, after he had defeated and ousted the Ahūr. The rest following expresses a wish for the permanence of the prosperity of the mahājana, and of the fame of Kakkuka. Then follows the date Samvat 918 Chaitra Sudi 2 which, though the further details of it are not given, is, it will be seen, identical with that specified in our inscription No I and the Mātā-ki-sāl epigraph. Next, we are informed that the inscription was written by a Mayā, called Mātriravī, and was engraved by the goldsmith Kriṣṇesvara, double the person who incised the Joldhupa inscription of the Pratihāra Rūpaka. It is followed up by the name of the sātrādikāra or master who probably dressed the stone and erected the column, but the name is lost.

The fact that Mātriravī is called a Mayā is very interesting. On the original stone the sthāras ma and ga are quite distinct, and, though ma is not so distinct, it is clear enough. No reasonable doubt need, therefore, be entertained as to Mātriravī being spoken of as a Mayā. Mayā is another name for the Śākadvirya Brāhmaṇas, about whom the late Professor Weber wrote a very learned and exhaustive paper. Round about Joldhur there is a class of Brāhmaṇas known as Sērka, most of whom are religious dependants of the Āśvāl Śrāvaka. They call themselves Śākadvirya Brāhmaṇas, and know that their story is told in the Nāmagratha of the Śrīya-purāṇa and also in the Bhavṣya-purāṇa. That the Śākadviryas were originally overmasters has been clearly shown by Professor Weber. But it is only our inscription that furnishes a specific date, viz. V. E. 915, when we can positively assert that Mayas lived and were known by this very name in Rājputān at least.

Inscription No. III is of two lines containing nothing but verse 5 of Inscription No I. Inscription No. IV consists of four lines containing two verses. They possess the flavour of subdaḥīra, and have each one and the same last pāda, saying that six things are dear to Kakkuka. What those six things are has been specified in the verses themselves.

No I.

TEXT.

1 प्रेम विनायक नमः ॥ वेरीवतशिवाद्वारामनुष्ठणु ॥

2 सतिजः ॥ चोपिजानम् ॥ [ि] ॥ चन्द्र प्राप्तिवातिकम्यमय जारी ॥

3 त: चोपिजानम् ॥ चोपिजानम् ॥ [ि] ॥ चन्द्राकृतशरमस् ॥ [ि] ॥

1 For some remarks on Ābhira, see Journ. Bo. As. Soc. Vol. XXI. pp 430-433, for fuller information still, see my monograph contributed to the Ethnographical Survey of Bombay.

Praṇītra, which is the same as pāya in verse 20 of the Mātā-ki-sāl inscription, here doubtless signifies the Kṣatriya class, as it is distinguished both from the vṛṣa (Brāhmaṇa) and vāsin (Vaiśya) classes. This is rather unusual sense of the word, and so far I have not seen it used in this sense anywhere else.

From the original stone.  4 Read "नमः".  5 Read "वेरीवतशिवाद्वारामनुष्ठणु".
4 त्यो नामगम: [1*] चत: योताः: [1*] ज्ञोपि योयववाचः: [1*]
5 त्योमास्कृष्ठेऽन्नुक: [1*] चतः योयोलोकु: [1*] च्योमास्कृष्ठेऽभृत: [1*] चतः
6 त्योक्षितादिविः [1*] चतः योयुतानिति: योक: [1*] चते
7 राशियोदत्तेऽदेवस्मृति: जाति: योकाक्षु: ति
8 सत्: कुटार्येऽऽवर्यसङ्गेऽ वास्ते: कामः सितं यथ: ||
9 तिलुला चपलऽऽबुज्जिरासऽऽसुलसंपर्णे || [1*]
10 यायनी भवेषोपि रायिपि अन्यात्ने ||
11 गुज्यन्त भय यथ: भूपायण दीनरणण || [2*] शीन
12 प्रासा सदायातस्वपः वधामायोऽि: || चाचिऱ्य-न
13 बु गुज्यरस्याय वाज्याय च पर्यते: || [१*] तेन महोद्रे सान
14 भस्तः रोहिष्यके दृष्टेः: || व्यावायुयदं धीतोऽऽ कर्पण-पण
15 वय जायः || [४*] योमलकुक्ष्योऽऽ शुक्लरिपेन
16 धीमता । भयमुलमितः सुभो यथ:तत्स्वयं प्रयोऽि: || [४*] संबंध-
17 तू मृ० वेदगुहा ॥ बु चुअऽ यज्ञनः च। मनः हसे सहजनव
18 स्वापित: || ती [1*] योवन विविवधेनीस्मयम च वय:
19 विधा । तुह्मायय तस्मान दश्य याति स युम्धवान् || [४*]
20 च्रयं श्रोकः: योकाक्षु: सार्यजः ||

No 11

TEXT. 6

1 ती चिदि: [1*] दिबा रज्जो च संशयाया: — — — — —
2 — सकुल: । चिदि कपोत सवः स्वशास्त्रामा विना[ना]-
3 यक. || [२*] रोहिष्यकुपध्रामः पृथ्वमासोऽदनाः
4 चय: । चय, । साधुकानाः: साधोजनंदारणाः: || [२*]
5 विविवधेनीस्मयमाणि: कुलः गृहाणि च । विवध-
6 प्रगभातार्नां गृहा गृहा गृहाणि च || [१२] योमलक्ष्य पुष्चेन
7 सप्तोष्टेऽशार्तायिना । कदुक्षेऽक्षितं वदा: स्वापितोऽऽ महास-न
8 जन: || [८*] सहजनव यहुः: श्रीः: सार्निः: पूजा सुभुः स्मृति: || यो-
9 कदुक्षेऽक्षु: कुश्या कील्यशेवस्वत कालसे || [४*] संवर्: श्रीः ४०५ ॥

1 Read कुटुष्ठकः ।
2 I do not understand the position of चय here.
3 Read "सुभाषिता"
4 Read कुल: तांतः । the anvarṇa of "yam" must have been inadverently placed over kṛṣṇa ।
5 Read "शेषायामयः" on the original stone
6 Read "शेषायामयः" ।
7 Read दुविलिपाः।
No. 39.—SARANGARH COPPER PLATES OF MAHA-SUDEVA.

By HIRA LAL, B.A., NAGPUR.

Sarangah is the capital of a feudatory State of the same name in the Chhattisgarh division of the Central Provinces, 32 miles south of Ranghar, the capital of another State and a station on the Bengal-Nagpur Railway. The chiefs of these two States are Rāj-Göyda. The plates in question are in the possession of the Rāj family and first came to my notice in the beginning of the year 1903 at my last visit to Sarangarh. As they were looked up and the keys were not available at the time, the then Superintendent of the State, Rai Sahib Ālam Chand, promised to send them to me when I asked for them, but my reservation to the executive duties before I could return to head-quarters, followed by Paṣḍit Ālam Chand’s retirement from service, left them there where they were, until the present Superintendent, Munshi Akbar Khān, took active steps in the matter at the instance of Rāj Bahadur Pāndā Baipāla, B.A., Diwān of the Bastar State, and sent them on to me on the 7th January 1908. Thus the recovery of the plates first discovered over forty years ago is as much due to the interest of the above gentlemen as to the readiness of Rājā Jawāhar Singh to lend them for examination.

The exact date and the details of the first discovery are not now forthcoming, but the plates are said to have reached the Bengal Asiatic Society on the 7th December 1864. Dr Rājendrā Lāl Mitra published them in that Society’s Journal in 1866, where he stated that they were presented to the Society by Lieutenent G. Bowne of the Sambalpur Police Corps, but when Dr. Fleet wrote his Guptā inscriptions about 1888, and searched for the plates, he could not

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1 From the original stone  
2 Read द्वाराणि.  
3 Read द्वाराणि.  
4 Read द्वाराणि.  
find them. He then recorded that as the published version was not sufficiently reliable to be reproduced he was unable to include this inscription in his volume.¹

The fact appears to be that the plates were never presented to the Society. They were simply lent by and finally returned to the owner, the Sārāngarh family, whose state was in those days included in the Sambalpur district, now transferred to Bengal.

These facts combined with the absence of a facsimile copy of the record in Dr Rājendrā Lal’s notice, together with certain misreadings of the text, afford, I venture to think, sufficient reasons for re-editing this inscription.

There are two copper plates, each measuring 6½" × 3½", and the weight of the two together is 12 ozs. 5½ dres. About 1" from the proper right margin each plate has a hole, roundish on one side and squarish on the other, the diameter being about ½". These were intended for strunging the plates on the ring, the loss of which has deprived our inscription of its last portion, which must have been engraved on a third plate. The lost plate must have contained about 5 or 6 lines² which can almost be restored from other inscriptions of the same king, and of Mahā-Jayārāja, all of which are composed in exactly the same wordings, the names of villages granted and the doses being of course different. In our inscription only some of the imprecatory verses are lost as the date at the end, which of course cannot be restored. Judging from other inscriptions of this king the date must have been in regnal years, so that it could not have been of much help beyond fixing the priority or otherwise of our inscription as compared with others.

The plates recovered are in an excellent state of preservation. One is inscribed on one side and the other on both in characters of the box-headed variety of the Central Indian alphabet. The letters are very neat and well formed, their average size being about ½". The accompanying plate gives a facsimile copy, from impressions kindly taken for me by Mr T. G. Green, Superintendent of the Government Press, Nagpur.

The language is Sanskrit prose except the usual imprecatory verses, here attributed to Vyāsa. As regards orthography, there is very little to be noticed beyond what has been already done by Dr Konow with regard to another inscription of the same king recently found at Kharrar.³ As the composition is almost identical, the peculiarities are common to both. The navakramāṅga occurs in line 3 in -pradaḥ-pramā-. The same sign, viz. 2 dot, has been used for visarga and a pause. Ordinarily mātrās for u, ri and jā alone are attached at the foot of letters, but in this inscription there is a curious example in line 12 where the sign for ȳ in anumāditāḥ is partly exhibited by a top and partly by a foot stroke, all other ȳ’s being represented by the top strokes for ȳ and ə, compare vikramaditya- of line 1.

The inscription was issued from the town of Sarabhapura and records the grant of a village named Chullandaraka situated in the bhakti or subdivision of Tupdaraka by the Queen and the royal family of Bāja Mahā-Śudēva and assented to by him, to a number of learned priests, viz. Bhāskaraśvāmi, Prabhākarāśvāmi, Barbhāraravāmis, Bāteśvāmi, Dattāravāmi, Viśnusravāmi, Phalgaśvāmi, Śvamīkṛtāśvāmi and Śanikprasāvāmi, all of the Kāśika gōtra. One of these, Viśnusravāmi, is apparently identical with the done of the Khariar plates. He also belonged to the Kāśika gōtra and received a village in the Khariar subdivision from this king. Neither these two nor the third charter of this king, which was obtained from Raipur, throw any light on the dynasty to which he belonged or on

¹ Gupta Inscriptions, p. 193, footnote 2.
² Eighteen lines of our inscription remain; the Khariar plates have 26 lines, the Arang plates of Jayārāja 24, and the Raipur plates of Śudēva 23, but these last ones are much smaller in size than the others. Our plates are slightly bigger than all the three sets.
³ See above, pp. 170 and ff.
Sarangarh plates of Maha-Sudervā
his date. Dr. Konow has conjectured that the Śarabhapura kings might have been Rājātrikūtas. They were ascendant in the Central Provinces about the 8th century to which period the characters of our inscription belong. But Dr. Konow, for reasons pointed out by him, regards the identification as yet very doubtful.

Of the geographical names occurring in the inscription Śarabhapura, which recurs in the other two grants of Mahā-Sudēva, and in the Āranga plates of Mahā-Jayārāja, has not yet been identified. I identify Tūndaraka with the present Tūndrā, about 6 miles south of Secrī Nāḥiya on the Mahānādi and about 35 miles west of Sārangarh. It is now included in the Baludā Bazār tāsā of the Raipūr district. The village Chullandaraka must have been somewhere close to Tūndrā, but I am at present unable to trace it. If it exists we would now find the name in a form like Chullāndar, a characteristic Chattīsgarhi name, some similar ones which I remember being Māchāndar, Palāndar, Kachāndar, etc. It appears to me that another village granted by Mahā-Sudēva in his Raipūr charter was not very far away from Tūndrā. It is called Śrīśāhikā,1 which I take to be the present Sirshāli, also included in the Baludā Bazār tāsā, and situated about 25 miles south-west of Tūndrā. Mahā-Jayārāja of the Āranga plates, who belonged to the same dynasty, also seems to have granted a village in the same part of his kingdom, viz. Pāmā,2 which I identify with Pamār, about 21 miles north of Tūndrā and included in the Jāngur tāsā of the Bilāapur district. Pāmā and Śrīśāhikā are stated to be included in the Pārārādrīra or Eastern country, and we know from the Kharan plates that to the south the kingdom extended at least up to Kharan. This leads to the inference that the territories of Mahā-Sudēva included a large portion of Mahā-Kosala, or roughly speaking Chattīsgarh division.

TEXT.

First Plate.

1 Ohṁ svasti [1"] Śarabhapurāṇa-vikram-āpanata-sāmanta-makuta-chudāmaniprabhā-pra-
2 sākāmbu-dhōta-pāda-yugalō ripu-vilāsa-āntamā-bidhanā-bētrur-vvasu-
3 vasūdā-gō-pradaḥ-para-mahā-ga-vatō mātā-putrī-pād-anāyadhyātās-śrī-Mahā-Sudē-
4 va-rājā Tūndaraka-bhuktiya-Chullondaraka-pratvāsi-kutumbama-va-
5 maṇḍapastī [1"] Vardam-astu vō yathāyaṃ gṛmaṇa tradaṇpati-sadana-
   sukha-
6 pratishṭhākara yādav-ṛavi-ṛasi-tāra-krāṇa-prathitā-gobhāndhakāra-ja-

Second Plate: First Side

7 gādavatasaḥhatē tāvad-upabhōgyas-amidhis-ōpanidhir-achāṭabhaṣa-pravāya-
8 sarva-kara-visarjitaḥ rājya-mahādēvī-rājakulaḥ mātāpitrō-ātmanamēnā-chā pu-
9 vā-yādhur-paudhayā udakapūrvaṃ 10 Kālaka-sagotra-trīsahara-vidyā-Bhāskaravāṃ-
10 Prabhākaravāṃ-Bābhavanē-Būtasavāṃ-Dattasavāṃ-Vāhyavāṃ-
11 Phalusavāṃ-Svāmakrittisvāṃ-Sāṅkaravāṃśā[m] tāmbraśaśadamātasya-
12 abhir bhūtyā-āśamāhir-anumādīsah [1"] Tē yādav-śvam-upalahāḥ-ānāhām-ājāśravā-

1 Gupta Inscriptions, p. 197. 3 Ibid., p. 192. 4 The adjective garā seems to have been added when a mud fort, which still exists, was built there.
5 Expressed by a symbol.
6 Read -āśrita-. [It is possible that the sign read as d here and in kāraka, l. 9, should be read as ov. The two words are separated by an interval, which is not the case where d is intended. This remark also applies to the other plates of this king.—S. K.]
7 Read -pātra-. 8 Read -aśhakulāṣi.
9 Read -āśmanāda-. 10 Read Kastika-.
Second Plate; Second Side

13 na-vadhéyà bhútvà yathóchitam bhóga-bhágam-anpanayantas-sukha[vá]
pratitayastha \[\text{[!]\text{[!]}}\]

14 Bhavahyateṣa-cha bhúmpán-anudásayati || 1 Dánvñ=niśñáṣam-anupálésajvin[\text{[!]\text{[!]}}\]
15 rágam\text{[!]\text{[!]}} dharmáśhu mekhitádyah-pravadanti dharmam || ()

duváya suvá

16 sádhya-śrútāya dattàm bhuvam bhavatu vó matá-äva gāptám ||
Tad-bhavabhi

17 ṛ-sápy-ätá dattir-anupálasyati [\text{[!]\text{[!]}}]
Vyáśa-gítáṃ=ch-ātra ślokām-udāham-
18 nti || 8 Agnir-apatýam prathamah anvárayam (||) bhú=bhúlapati śúryasvamí

TRANSLATION.\text{[!]\text{[!]}}

Om! Hail! From Sarasvápura. The illustrious Mahá-Sudéva Rája, whose two feet are washed by the water which is the flowing forth of the štores from the crest jewels in the tans of the chiefs who have been subjugated by (his) prowess, who is the cause for the doing away with the parting of the hair of the women of his enemies, who is the giver of riches, of land and of cows, who is a devout worshipper of the Bhágavat, who meditates on the feet of his mother and father—issues a command to the householders living in Chullándaraikah in the territorial sub-division (bhútikā)\text{[!]\text{[!]}} of Tāntáraikah:—

Be it known to you that this village, the source (by this grant of it) of (our) ensuring the happiness of the abode of (Indra), the lord of the gods—which has been conveyed by a copper charter accompanied with (pouring) of water, by the Royal Consor" and the Royal Family to Bhágavátikah, who knows the three thousand (verses?) Prabhábhávahámi, Barbábhávámi, Bábhávámi, Dáttávahámi, Váhávahámi, Pádhávahámi, Svámkéttavámi, and Bhágavátikah (all) of the Káliká gOtre, to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the Sun, the Moon and the Stars, together with its treasures and deposits, not to be entered by the district officer and soldiers, (and), free

\[\text{[!]\text{[!]}}

1 Metre Vasantakāla

2 Metre Purāṇa.

3 Metre Indra-vájra.

5 Bhútikā was an old territorial division, the exact meaning of which has not yet been ascertained. It occurs in other inscriptions (see Gupta Inscriptions, p. 318, note 5) and sometimes becomes permanently attached to names such as Jajabhukti, the ancient name of Bundelkhand, which was corrupted into Jajastali in Al Boruni’s times (see above Vol. I, p. 218, and Sachau’s On Boryon’s India, Vol. I, p. 201).

7 Mr Venkayya suggests to take Bájavánahádévá as the name of the queen.

8 The original is trisakara udya, which Dr Rájáandralál has taken to be a part of the proper nám Bhágavátikah, but I think it is an adjetival phrase elucidating his learning which extended to the knowledge of three thousand of—what is not stated. Probably he knew three thousand stókas of some very important and difficult work, considered as a great achievement in those times.

9 [The proper form of the name is certainly Kritisudása, but the thousand second part of the preceding name has been repeated by mistake.—S. K.]

10 The word is oká, usually translated ‘irregular troops,’ which translation I adopted in my Bejal and Raghóli plates. Dr Vogel, some time ago, kindly drew my attention to this point giving a more plausible explanation of the word. He wrote to me:—

11 On my first visit to the ancient Hill State of Chamba (Panjab) I learnt that the head of a pargana thus has the title of oká, which is evidently derived from Sanskrit oká. The oká collects the villagers who have to do work (forced labour) on behalf of the State; he arranges for load carriers and supplies in case the Rája or some traveller visits his district. I have little doubt that the oká is the copper plates the same is the same as the chép of the Chamba State. In the Chamba copper plates published in the Annual Report of the Archaeological Survey (1892-93) I have therefore rendered the word by ‘district officer.’ It was clearly
from all taxes,—has been sanctioned by us, for the increase of the religious merit of (our) parents
and of ourself. Being aware of this you should be obedient to their commands, and should
dwell in happiness rendering in proper manner (their) share of the enjoyment.

And he enjoues upon future kings:—The ancients whose minds are fixed upon religion say
that the virtue that arises from the preservation (of a grant) is greater than (that which
arises from making a grant); therefore your mind should verily incline to preserve land that
has been given to a Brāhmaṇ of very pure family and holy learning. Therefore this gift
should be preserved by you also.

And they cite on this point the verses that were sung by Vyāsa,—Gold is the first
offspring of fire; the earth belongs to the God Vishnu and (cows are) the daughters of the
sun. (therefore the three worlds are given by him who gives gold, and a cow and land). 1

No. 40.—PATIAKELLA GRANT OF MAHALRAJA SIVARAJA
[GUPTA] SAMVAT 283.

By R. D. BANERJI.

This inscription, which is edited here for the first time, was discovered several years ago by a
peasant in a cornfield in the zamindari of Patiakeḷḷa in the district of Cuttack in Orissa. It is
the property of an Oṛyā Brāhmaṇ, who, I hear, regularly worships it The Raja of Patiakeḷḷa
made it over to Bābu Nagendra Nātha Vasu, the Honorary Archaeological Surveyor to the
Mayābhāṣa Estate. Nagendra Bābu made it over to me some six or seven months ago for
decipherment.

The inscription is engraved on a single plate of copper, measuring 7½” by 4½” To the left
there is an oval projection, 1½” long, to which a lump of brass or bell metal is attached. On the
top of this lump there is an oval cavity, showing traces of the seal. But no letters or symbols
are discernible at present. Both sides of the plate are inscribed. Altogether there are eighteen
lines of writing in this grant. The writing was fairly well executed, but its preservation is
not very good. One corner of the plate is missing and has carried away portions of the dates
with it. Fortunately the date can be made out correctly from the portions still remaining.
In this grant the date was given twice. First of all we read in the second line tryadhikṣudiyu-
ttara . . . and secondly at the end of the eighteenth line Samvat 200 . . Thus tens
and hundreds are all fairly certain I am indebted to Dr. Koaw for the reading of the symbol
for two hundred.

The characters belong to the northern class of alphabets and are in every respect similar to
those of the Muṇḍāvār inscription of Udayasena, from the Shāhābād district The Muṇḍāvār
inscription is dated in the [Harsha] year 30 (635 A.D.). 2 The peculiarities of the characters
of our grant are as follows:

(a) Among the ligatures the only noticeable feature is to be found in the d mark, which
is expressed in two different ways while attached to the same letter na. Of

1 These words which must have been engraved in the third plate have been supplied to make sense
2 The Muṇḍāvār inscription has been found in two places. The second portion was presented to the Indian
Musenm so far back as 1881. The first portion containing the date was found among the débris around the temple
and sent to the Indian Museum in 1904. For the Muṇḍāvār temple, see List of Ancient Monuments in Bengal
(1896), p 370. Dr. Blos has referred to this inscription twice. See Annual Report of the Archaeological
Survey, Bengal Circle, 1909-10, p 30, and Annual Report of the Archaeological Survey of India, 1901-02,
pp 43-44. The inscription will be published below, pp 289 and ff.

privilege of importance that the head of the district was not allowed to interorce with the granted land, in
other words, he was not allowed to collect labours or to demand supplies, etc., on behalf of the State.”

punyābhivaddhayaḥ in 1 8 with vr̥hadbhogaḥ kāśikaraṇḍavya eva, 1 7. The th mark is unusual in -pārvavākhn=d- in 1 9.

(b) It is interesting to note that this Cuttack grant shows a greater affinity to the Mundhēśvāri inscription than does the Gaṅgā grant of Śaṭāṅka,1 while the latter shows a marked affinity to the Bōdhi Gaya inscription of Mahānāman of the Gupta year 269 2 Thus the ya in the Bōdhi Gaya inscription and the Gaṅgā plate is bipartite, while in the Mundhēśvāri inscription and the present grant it is of the usual early Gupta type, i.e. trirartute. Similarly the lingual sa in our grant and the Mundhēśvāri inscription shows a square base line unlike the acute angle type of the Bōdhi Gaya and Gaṅgā inscriptions. This form of sa is also to be found in the Nepal inscription of the year 316 3

(c) The presence of the acute angle is noticeable only in the dental sa and ma, as is also the case in the Mundhēśvāri inscription. But some letters show a well-defined acute angle at their lower extremities in alternative cases, of the dha in -nārādhyāma- (1. 5) with that in -ādhihit-. 1. 3, and vr̥hadbhogaḥ kāśikaraṇḍavya in 1 7.

(d) The characters of our grant differ from those of the Mundhēśvāri inscription in so far as the lingual ya in the latter is exactly similar to the ya of the early Gupta type, while the ya in our grant has larger space between the right and left curves.

(e) The characters of this grant show a greater affinity to the Gōmādhiṭhō inscription of the Gupta year 316 than to the contemporary Nepal inscriptions. The palaeography of the epoch beginning with the last half of the 6th and ending with the first half of the 7th century A.D. can nowhere be studied with greater advantage than in Nepal. The inscriptions of the Harṣa year 84, the Gupta year 316, the Harṣa years 39 and 45 show very clearly the change which came over later Gupta characters in the last half of the 6th century and the 50 years following that. Thus the Gōmādhiṭhō inscription of the year 316 shows in its characters very little departure from those of the Mandaśā inscription of Yasḍharman.4 The Pata inscription of the year 34 exhibits a further step onwards, as it is more akin to the Gaṅgā grant of Śaṭāṅka than our grant or the Gōmādhiṭhō inscription. The next inscription, that of the Harṣa year 89 and the short record of the year 45 of the same era, are inscribed in characters which are very much akin to the Bōdhi Gaya inscription of Mahānāman and the Madhuban and Banskhāra grants of Harshavardhana.

(f) The letters da and ma resemble each other very closely. Thus, vr̥hadbhogaḥ kāśikaraṇḍavya, 1. 7, looks like vr̥hadbhogaḥ kāśikaraṇḍavya.

(g) There is little difference between ma and dha. Thus, -maḥa- taraṇga-, 1. 1, looks like -vāla- taraṇga-, while Śivādja, 1. 5, looks like Śivādja.

As regards orthography two or three departures are noticeable, such as -mangura-, 1. 1, -vanita- and -āsītty-, 1. 2, gēhatte, 1. 8.

The object of the inscription is to record a grant made by a feudatory chief named Śivādja to a number of Brāhmans during the reign of his suzerain Sāguṇyayana of southern Tōsaḷa Sāguṇyayana is styled Paramabhaṭṭāva-Paramabhaṭṭāra-Paramabhaṭṭārāka-Paramādvaśākāhavaṇa, which clearly shows his imperial position. The title of the suzerain and the name of the

1 Above, Vol VI, p 148.
2 Fleet's Gupta Inscriptions, p 376, pl. XXI.
3 Fleet's Gupta Inscriptions, p 159, pl. XXII.
4 Fleet's Gupta Inscriptions, p 159, pl. XXII.
6 Ind. Ant. Vol IX, p 170, and Bendall's Journey to Nepal, p 77; pl. X.
donor points to Śaivism, but the names of several donors such as Vīshṇuśvāmi, Rāvaṇaśvāmi, Gopālāśvāmi, etc. show a Vaishnava tattva. The document was issued from Vērttanāka, which was the Imperial capital (1. 4) as well as the residence of the feudatory chief (1. 8). The grant consisted in the village Tandralvala. It was given to several Brāhmaṇas belonging to separate gōtras and ḍharanas. The date has already been discussed. There can be little doubt about the fact that it is a Gupta year. Thus our grant was issued after the Bādh Gova inscription and before the Gaujjām grant, the Nepal inscription of the year 316, and the Māndēśvarī inscription. The second line mentions the kings of the Māna race, Māvanāsa-rājakāla. This dynasty has been mentioned in two 12th century inscriptions only, viz. the Nāvādā inscription of the Śaka year 1089, which has been recently purchased by the Archaeological Survey and brought to the Indian Museum, and in the Dughpant rock inscription.

I am afraid it is beyond my power to identify the geographical position of the village mentioned in the Paṭākellā grant. Neither the viṣhaya nor the bhūti or the maṇḍala has been mentioned in the grant, but in lines 5-6, we find asminn-evā viṣhayaḥ, which probably indicates that the name of the viṣhaya was also Vērttanāka. I now edit the inscription from the original plate.

TEXT.

First Side.

1 Ōṁsvasti [""] sahīla-nidhi-vēḷa-vala[yta-cha]la-tarang-ābharaṇa-ruhura-māmura

2 pattanavatyā[ṇ] vaṣumatī[ṛ] pravatīmāna-Māṇa-vanśa-rāya-kilē tryadhik-āsītī-

3 Maudgal-āmanyakulē gagana-tala-śitālīḥuti-nivātē sita-charīte Paramamāhēśvara-

4 āśatā daksīṇa-Tēsālyā[ṇ] Vērttanākāt-paramādēvat-ādhyāvata-śrī-paraṁbhaṭṭā-

5 mātā-hārdigama-praṁbhataḥ[ṛ]-kalayug-āgata-durata-mohayaḥḥ(yō) mahārāja-

6 viṣhayaḥ samupagat-ābhavaḥṣyat-sāmanta-rāya-rājaśthānīy-oparīka-kumārāmātya-

7 vṛhadhūgikādikarāṇy-eva rājapādopayaḥ yathārha[ṛ]rē śravaya manayati cha

8 tīra viṣhayaḥ sambaddha-Tandralvala-grāma[ṛ] Vērttanākā[ṛ]vāvāsa-

9 bhuvātāḥ bhuvāḥ pūrvvakaṇ-āchandrāra-sāma-kālīy-ākṣhayamv[ṇ]ī-

10 dharmāsāpa[ṇ] naṁ-gōtra.

1 Above, Vol. II., p. 838
2 Above, Vol. II., p. 846
3 [The locality cannot be far from Tēsāḷ, which we know from Āhoka's Dhamu edicts, and which must be located in the neighbourhood of Dhamu. It seems more likely to explain asminn-evā viṣhayaḥ as Tēsāḷ-viṣhayaḥ than as Vērttanāka-viṣhayaḥ.—S. K.]
4 [It has proved impossible to get good impressions of the plate. The subjoined reproductions are the best that could be obtained.—S. K.]
5 [Expressed by a symbol. I am unable to see Sagguyayāya, but I cannot suggest a satisfactory reading. I think I see Śambhāya-

8 Pāṭākellā.—S. K.]
6 [I read -dama-stēṣa.—S. K.]
7 [I see Tēsāḷ-valaya grāma.—S. K.]
8 [I read Vērttanākā oh-dēṇa, but cannot make out the rest.—S. K.]
TRANSLATION.

In the [two hundred] and eighty-third year of the rule of the Maṇḍa family on the earth, full of cities, which has the shores of the ocean as its bracelet, the moving waves as its trunkets and the radiant maṇḍapīta fishess as its . . . In the spotless family of Mudgala, when the great worshipper of Mahādeva (Śiva), the illustrious Saggioyasana, whose character was white and who was undisturbed like the moon in the sky, was ruling in southern Tōṣal, Mahārāja Śivarājya, whom the accumulation of sins could not approach on account of his obtaining from the lotus-like feet of the Paramabhātāraka, the God of Gods, the spotless position of a ruler of the earth, being in good health, from Vṛttanākha honors all present and future feudatory chiefs, Rājaśāhīyas, Upārikas, officers of the heir-apparent, Tuddāyukakas, great nobles, tax-collectors and other dependants of the king in this viśaya in due form and proclams——“Be it known to you that the village Tandāvala, belonging to this viśaya, from (the residential house at) Vṛttanākha, for the increase of the merit of my father and mother and myself, after having poured out water, to last as long as the Sun and the Moon subsists, everlastingly, as a permanent endowment, is given by writing on copper plates to Anuruddhasvāmi, Gomīdevasvāmi, Śūrasvāmi, Voppasvāmi, Piṭrīsvāmi, Harṇaṅgasaṃh, Chandrasvāmi, Bhadravāmi, Cihēdisvāmi, Pushyavāmi, karasvāmi, Rōhīṇaśwāmi, Vravasvāmi, Mātradasvāmi, Nagoavāmi, Bhogasvāmi, Svavāmi, Prabhākarasvāmi, Nāva, rasvāmi, Dipasvāmi, Jam[vu]svāmi, Gomīsvāmi, Valasvāmi, Jyēśthhasvāmi, Arāsanēda, Dhanāda, Kumārasvāmi, Jyēśthhasvāmi, Prēvaṭīsvāmi, Prāya[,]svāmi, Pushyavāmi, Chihēdisvāmi, Voppasvāmi, Śravasvāmi, Gopālasvāmi, Gomīsvāmi—ē bh yassā̆tāma-?

1 Read Samvat.
MUNDESVARI INSCRIPTION OF UDYASENA.

THE [HARSHA] YEAR 30

BY R. D. Banerji

This inscription was discovered among the đābas which had accumulated around the temple of Mundesvari in the Bābu subdivision of the Shāhābād district. It seems that sometime after the incision of the inscription some ignorant person sawed it lengthwise in halves. The two halves of the inscription were discovered and brought to the Indian Museum at different dates. The second half seems to have been discovered by the late Babu Purna Chandra Mukhāryā so far back as 1891-92. The first half, which is the more important part of the inscription, as it contains the date, was discovered in 1902. Impressions on tin foils were then sent to Dr Bloch. The inscription was finally brought to the Indian Museum in the beginning of 1904. The two halves have now been joined together and placed on a masonry pedestal in the Inscription gallery of the Museum.

The stone measures 2' 8" by 1' 1" and contains eighteen lines of well executed writing. The first half of the inscription the first fifteen lines are clear, but the sixteenth line has been much damaged and the seventeenth and eighteenth lines have been lost altogether. With the exception of the last two lines, which contain one of the usual imprecatory verses, the whole of the inscription is in prose.

In a previous paper I have fully discussed the palaeography of this inscription. The only orthographical pecularities are the substitution of ba for va in sambastara, and the use of a instead of e before é. Letters with a superscribed rāpha have been doubled. Final forms of m are to be found in 11, 2, 4 and 13, and of t in 1, 15. The sign of avagraha has not been used at all, though it would have been in its place in 11, 14, and 18. Note also the form kāritakam in 6.

The inscription records a grant of two praśhas of rice and a pala of oil to the god Māntalīvara by a kulapati called Bhāgudalana. It is dated in the year 30 in the reign of the Māndorama, Mahāpraṭihāra, Mahārāja Udyasēna, who is not known from other sources. Judging from the affinity of the characters of this inscription with those of the years 34 and 39 from Nepal, the era is most probably that established by Harshavardhana. The mutilation of the central portion of the inscription by sawing the stone into two halves has caused a series of gaps. Some of these can be filled up, but lines 11 and 15 are quite unintelligible. I now edit the inscription from the original stone.

TEXT

1 Om Samba(mva)tsara trihāt[tamē] Kārtika-divasē dvāsvatitāmē
dsau=samha[mva]tsara-māsa-[diva]sa-pūrvvāyām ēṛl-Mahāsambanta-
3 Mahāpraṭihāra-Mahārāja-[Oḍha]yasēna-rājye kulapati-Bhāgudalana.7
4 s-sa dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
dāvanikāyam da[āna]yaka-Gōmibhaṭāna prāttavyatvā
5 mātāpitācāma-śamanaḥ cha pa[nyā]bhūryādhatyā Vīṇāṭēvār-maṭhāsamā-
6 vēśmāni mā[pham]-ēṭat-kāritakāni [ērt-]Nārāyaṇa-dēvakaṇāya

1 List of Ancient Monuments in Bengal (published by the Public Works Department, 1895) pp 370—371
3 Annual Report of the Archaeological Survey, Bengal Circle, 1903, p 20
4 See above, p. 286 f.
5 A teacher who maintains ten thousand pupils at his own cost is termed a kulapati. See Vīdhārapalīgūrā
6 Expressed by a symbol. The final ra of this word has been added above the line.
No 42—INSCRIPTION ON THE UMBRELLA STAFF OF THE BUDDHIST IMAGE FROM SAHET MAHET.

By T. Bloch, Ph. D.

The stone bearing this inscription was discovered by Rákhal Dás Banerji in April, 1906, in the Lucknow Museum. As Dr. Vogel tells me, it is a red sandstone slab, 3' 1" high, 11 1/4" wide, and 4 1/4" thick. "It is broken off at the top, just where the octagonal portion begins. Here the four corners are provided with an ornament in the Mathura style. The lower portion of the slab is carved with a seated female figure, apparently unfinished. The back of the column is cut off straight." The photograph of the stone, supplied to me by Dr. Vogel, shows that this carving has been done at a later time, perhaps when the stone was intended to be used for some building. It has destroyed a good many letters in the second half of the inscription, while the first half has become almost entirely obliterated by sharpening knives on it.

However, enough remains to make it absolutely clear that the inscription was identical with the dedicatory epigraph on the pedestal of the large standing Bōdhisattva from Sahēt

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1 The sign at the end of this line has been added in order to fill up the vacant space.
2 [I would read satādaya—a—s. E.]
3 [I read tāpāvāka—s. E.]
4 [I would translate; those who come and worship from time to time or the ascetics of the śrāvāna.—S. E.]
Mahât, which has been edited by me, above, Vol VIII pp 180-181. This fact is of considerable interest. First it shows that I was right in explaining the word dândasâcha in line 2 of the Sahât Mahât image inscription as "a staff for supporting the umbrella over the head of the Bôdhusattva." (I p 180) Secondly, and this is by far the most important point connected with this inscription, we now know for certain that the Sahât Mahât statue was found by Cunningham in situ, or, in other words, that no possible doubt can be raised against the correctness of Cunningham's identification of Sahât Mahât with Srâvastî. 1 For although the records of the Lucknow Museum are not as clear as one would have expected them to be in regard to the provenance of the stone, Dr Vogel has pointed out to me some very conclusive evidence, which in my opinion makes it certain that the stone was found by Dr. Hoey during his excavations at Sahât Mahât in 1885. The only possible doubt that could be, and has been, raised against the bearing of the Sahât Mahât, now Calcutta Museum, statue upon the question of the identity of Sahât Mahât with Srâvastî, turned around this point: did Cunningham find the Bôdhusattva image at Sahât Mahât in its original position, or had it been shifted to this place from somewhere else? Strange though such a transportation would appear to us prima facie, it still has been, as far as I know, an assumption that seemed to recommend itself to certain scholars. I am afraid their position has now become definitely weakened by the discoveries above referred to.

Unfortunately no further help is given to us by the new inscription for restoring the meaning words in the beginning of the inscription on the pûdaste of the Bôdhusattva statue in the Calcutta Museum. Only the two letters vâpû in the beginning of line 2 show that I was right in restoring the second word in the Calcutta inscription as dêvapûrasya, and further in ascribing the Calcutta statue to the time of either Kanishka or Huvishka. However, this is a very small matter, for which hardly any additional proof was required owing to the occurrence of the name of the Trâpiṭaka Bala, the donor of the Calcutta image, in a Mathurâ inscription of the year 33 of Huvishka. 2

I now edit the inscription from impressions and a photograph, kindly supplied to me by Dr. Vogel.

**TEXT.**

1. ......[dâ]
2. vâpû[trasya] ............ ...... ....... . .
3. ......[y]hâ[r]............. 
4. [sya] ........... ...... ....... [bhikhu].
5. sya [Balasya trâpiṭ]kasya
6. dâna[m Bôdhu(sa)tvâ chh[a]tramâ dândasâcha
7. Srâvastiyâ [Bhagavatô charî]ka[m]â Kâsa[m]ba,
9. [pa]r[i]gra[hâ].

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**No. 43 — TWO BUDDHIST INSCRIPTIONS FROM SARNATH.**

BY STEIN KONOW.

During the excavations in Sârnâth in February 1907, I found a fragment of a stone umbrella lying between the bases of two small brick stûpas to the west of the main shrine exca-

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1 Dr. Vogel informs me that Pândit Dayâ Râm Sahai has discovered additional proof, that even in the days of Gôvinda-chandra of Kanauj, the traditional identity of the two places was still alive. See *Journal R. A. S. Soc 1908*, pp 971 and 972.


3 It is doubtful, if the word was written chhâdra, as in the inscription on the pedestal. However, the next word clearly is dândasâcha, and not dândasâcha, as is spelt on the pedestal of the statue.
On the inner cavity of the fragment a Brāhmī inscription was engraved in four lines, the fourth running along the rim. The inscription, which is complete, covers the whole inner surface of the fragment, and the umbrella had therefore probably been formed when it was engraved.

The fragment is 17 3/4" long and 5 1/2" broad, and the umbrella to which it belongs must have had a diameter of nearly six feet. The letters are deeply cut, and their height varies from 1/4 to 1/2 inches.

The characters are Brāhmī of the second or third century A.D. The forms of ma and sa are ancient, and the same is the case with ya. The shape of individual letters is not, however, constant. Thus the na of uṃāni, 1 1, differs from the na in gāmāni, 1 4, the du in dukkha in lines 2, 3, and 4 has different shapes, the dha of niraddha, 1, 3, is angular, while it has been rounded in 1 4, etc. The form of the compound kkhā is of some interest, the kha being open at the bottom. In bhikkhāvē, 1 1, however, the bottom line has apparently been added by mistake under the following word. The two kkhās in 1 2 differ from each other and on the whole, the form of the ligature is not the same in any two places.

The language is the Pāli of Buddhist literature, but with several mispellings, and other mistakes. Thus in 1 2, we find dukkha instead of bhikkhāvē, and ariyasaṭṭhāna, 1 2 ariyayacha, and in 1 4 arissachāna, all instead of ariyasaṭṭhāna. Those slips, taken together with the uncertainty in the formation of the individual letters, can only be accounted for by the supposition that the inscription was cut by an engraver who did not understand the original. The occasional introduction of the Sanskrit saṃduḥa, samudaya ariyaya(sa)chāna, 1 3, points in the same direction.

The inscription contains a short enumeration of the four ariyasaṭṭhānas, the fundamental doctrines of the Buddhas. These four truths form the essence of the famous Benares sermon, and our inscription is accordingly very appropriate in the spot where the Buddha first "turned the wheel of the law." In this connection it is of interest to note that the great majority of the statues unearthed in Sānsthā represent the Buddha in the Dharmachakramūdra, delivering his first sermon. The enumeration of the four noble truths or axioms is of the same conventional kind which is so common in Pāli literature, and though I have not found the exact quotation, I do not doubt that the passage cut on the stone is meant as a quotation from the Canon. Our inscription therefore, furnishes a valuable epigraphical proof for the existence of a Pāli Canon in the second or third century A.D. It is also of interest as the first old Pāli inscription found in North India. I have taken the word Pāli to mean the language of the Southern Canon, the only use of the word which I consider as justified.

**TEXT**

1. Chatt[a]-samān bhikkhāvē ar[i*]*yaṣṣadchāna.
2. khaṭṭāni chhattāni dukkha[th] du(bhi)kkhavē arā(n)yaṣṣadchāna[th].
3. dukkhasamudaya ariyaya(sa)chāna dukkhamrōḍho ariyasaṭṭhāna.
4. dukkhamrōḍhā-gāmāni cha paśaspadā ar[i*]*yaṣṣadchāna.

**TRANSLATION.**

Four, ye monks, are the noble axioms. And which are those four? The axiom (about) suffering, ye monks, the axiom (about) the cause of suffering, the axiom (about) the suppression of suffering, and the axiom (about) the suppression leading to suppression.
Another inscription written in Pali was discovered during the excavations carried on by Mr. Marshall and myself in the winter of 1908, on the back of a slab containing conventional representations of scenes of the Buddha's life. I publish it here from impressions prepared in my office. The writing covers a space of 12" × 9", and the height of the individual letters is ½'-1'.

The characters belong to the 4th, or, perhaps, the 3rd century A.D. The trisyllabic yā ṭas is almost identical with the yā of the Allahābād prasasts, while the ṭa has the older form with a hook, and not with a loop. The date of the inscription is of interest for the history of Buddhist iconography.

The language is mixed Pāli, the forms -prabhāvā in line 1, and -straymāṇḍa, 1 6, not belonging to the dialect. The inscription contains the common formula yā dhammā, etc.

TEXT.

1 Yā dhammā hāṭa-prabhāvā
2 tēśām hāṭum tathāga-
3 tō avocaḥ tēśam cha
4 yā mṛdāḥ ṭa-
5 vam vādī mahā-
6 straymāṇḍa.

———

No. 44 — SPURIOUS LAPHA PLATE OF THE HAIHAYA KING PRITHVIDEVA

SAMVAT 806

By HIRA LAL, B.A., NAGPUR

At the request of Mr. C. U. Wills, I.C.S., Zamindār Settlement Officer, Bilāspur District, I have examined a copper plate in the possession of a Zamindār at Lāpāhā, named Dahrāj Siṅgh, who is over sixty years of age and whom I had the pleasure to meet. He was good enough to lend it to me for taking an impression to accompany this note. He informed me that the plate was given to one of his ancestors, who first came from Delhi and took service at Ratanpur as one of the gate-keepers of the Ratanpur Fort and also as a guard of the Rāṇī's palace. He used to live in the Bhaṭḍīmūḍāpārā, one of the quarters of Ratanpur town. This portion of the town was eventually given to him as a mālīfī, and afterwards the present copper plate grant is said to have been given bestowing on him 120 villages belonging to the Lāpāhā Fort. The present Zamindār contains only 75 villages and the Zamindār informed me that before Mr. Chahāl's settlement in the year 1868, there were only 60 villages in it.

The plate is rectangular, measuring 9 ½ × 4 ½", having a smooth surface, inscribed on one side only. There are two small holes on the top. The writing covers 7 ½ × 3 ½", leaving out the Śrī at the top.

The record consists of 8 lines surmounted by a prefatory one, the middle portion of which is spaced down, apparently for ornamental purposes. This line and the word Śrī at the top together with Śrī ṭa at the commencement and Suḥhām-āśtu and the date in figures at the end are in prose. The rest is in verse, consisting of 5 auṣṭrāḥ śūkas which are numbered, except the last. There are altogether 206 letters including 9 figures.

The style of writing is Čipyā, and there are not less than 25 letters which are distinctively borrowed from the alphabet of that language. All the mātrās or vowel signs have been marked according to what is in vogue in the present Čipyā writing. The letters ṭa, ṭa, and ṭa have been invariably written in the Čipyā form. The language is Sanskrit with spelling mistakes. Thus in verse 2 we find śastraṁanta- instead of śastraṁanta-.
The inscription purports to record the gift of 120 villages appertaining to the Lāmpā (Lāphā) fort to a noble named Lūṅgā, who had come from Delhi, by the Haihayā king Prithvīdeva, on the first day of the dark fortnight of Magha in Sāvat 806. For what services the gift was made and on what conditions, is not stated, but it was to be hereditary and it was given because the king’s “mind was pleased with the Kaurava”1 which apparently means that he was pleased with the Kaurava tribe, to which the donor belonged, presumably for their military services. What strikes one most at the first glance is the freshness of the metal, the clean cut and the modern characters, and this rouses suspicion. The intermixtures of Oṛyā letters are in themselves suspicious. They might, however, be old and indicate that the plate is an old one. On looking for the date such an idea gets partially confirmed, but the suspicion again rears as soon as we learn from the Zamindār that, since the grant was made, only 27 generations have supervened. The Zamindār thinks the date to be of the Vikrama era, so that the plate would be about 1,159 years old. This would give, on the average, 43 years to a generation, which is absurd. A critical examination of the record affords as easy an evidence of its being spurious. The characters are in reality all modern, having been taken from the Hindu and Oṛyā alphabets. The inscrptional alphabet of the Chhattīsgarh Haihayās has a peculiarity of its own, not easily describable, but which distinguishes it from the modern alphabet. The most distinctive letters are cha, ja, da, ba, ka and ā, but in all instances where these letters occur in the present plate, they have no such distinctive features. The style of the record is also modern. I have not come across any Haihayā inscription with a ṣri at the top, which modern writers usually put in Agast the word ṣri Kṛishṇavrindā, which is apparently meant as an invocation, is a modernism, similar phrases being ṣri-Kāma, ṣri-Deviśvara, etc. In all Haihayā inscriptions, the invocation is Oh namah Śivaśyā, i.e., I bow down to Śiva. The forger, who, I believe, had seen many of the Haihayā inscriptions, forgot the distinctive Haihayā invocation owing to the story of Śri-Krishna being uppermost in his mind, and he thought that as Kṛishna was so well pleased with Mayūradvāra, the supposed ancestor of the Haihayās, an invocation to that deity would be most appropriate. The next phrase, calling the record vyaya-lōḍha or the victorious writ, meaning royal record, is another novelty of the Oṛyā type, in which, as in Dravīḍian languages, the addition of vyaya or victory to every act done by a high personage is a matter of etiquette. A Rāja does not go, he conquers vyaya kavarchhitis, he does not eat, he conquers the kitchen, he does not answer the call of nature, he conquers the latrine, and so on. I have not come across any other grant being distinguished as vyaya-lōḍha. The next phrase refers to a seal, which is nowhere to be found. The prefatory phrases done, the record proper again begins with a modernism, vis ṣri 56. This reminds one of a Hindi letter-written which was used in schools, some years ago, in which there was a copula to the effect that 5 ṣrīs should be recorded for a preceptor, 5 for a master, 4 for an enemy, 3 for a friend, 2 for a servant, and 1 for a wife or son. This must have occurred to the writer’s mind, more particularly because he was, as I suppose, a school-master himself and was probably teaching the Pattraśāstra to his pupils.

Now with regard to the date, the Vikrama year 806 or 749 A.D. is impossible. It goes back to a period when probably the Haihayās had not at all come to Chhattīsgarh. From inscriptions we have a date 1114 of Jājalladāva2 I, who was fifth in descent from Kalīgārjya, the first Haihayā, who is said to have conquered Dakṣahipakṣās. Taking then the date of Kalīgārjya to be 1000 A.D., the present grant would have been made by the Haihayās 250 years before they began to rule in Chhattīsgarh. Even if we suppose that it refers to the Kalachār era, it would be equivalent to 1054 A.D., i.e., almost contemporaneous with the commencement of Haihayā rule. Prithvīdeva was fourth in descent from Kalīgārjya and was the father of Jājalladāva I. The date of this plate would place a difference of 60 years between

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1 [Perhaps Kauravya is intended.—S. K.]
Lapha spurious plate of Prithvideva—Samvat 806.
father and son, if we suppose that both records were written in the first year of their reigns. This is again improbable. These kings moreover had not then gone to Ratnapur.

On the whole, I come to the conclusion for reasons stated above that this grant to Lungan is a genuine affair and was perpetrated somewhere between 1860 and 1870 by a Sanskritist of Ratnapur, whom I do not dare to name out of respect for his Sanskrit learning. I suppose 'chill pottery' induced him to undertake a work which he would not have otherwise done. The record does not show any adequate cause for the grant being made, and it is noteworthy that exactly double the number of villages of those which the Zamindari contained before Mr. Chisholm's settlement were recorded as granted by the Haihaya Raja. It may be noted that when this record was written the change of the tribal name of the dace or his descendants from Kawar to Tawar had not been mooted or at least had not been seriously taken up, otherwise we should not have had the phrase Kauravya-prasannaaṁ in verse 3. There is a family genealogy of the Lapha Zamindar, written in the year 1927 or 1870 A.D., which shows that the tribal name had then been changed to Tawar.

TEXT.²

Sri. Kriyâchandra.

Sri-lökhaka-mudrâ chaturārdī. vijayalökhā.

1. Śri 5 || Svasti śrīman-mahârâjâdhirâjaḥ kshitu-nyâkarâ॥ || (!) Prithvidvēn ma-
2. bhūddarâ−maulyundhâśi−padâmvan(hu)jâ॥ 1 || Haihayânavarâjâ−savitâ śūn−sāmanta−
3. sāvitaḥ ||(i) mahâdbhata-bhâstâkiriṇa-saṅyâ vaṅgâvapraḥ || 2 || Dūly-āgata−
4. susûyaśa Luṅg-âkhyâya mahâtmanâ ||(i) dâdē vritam7 vaṃsāpaṛam 
Kauravya-prasanna−
5. dīth || 3 || Laṁphâ-duŋgama-āy(puta) grâma-vimsottarastâṭâmmitâm ||(i) sanvâtseśe
6. ras-dhâr-âshâ-tâttâ Mâgh-âsit-âdikâ || 4 || ye bhavanahant bhâpâḥ pâ−
7. lañyâ sat-ētu tuḥ ||(i) maddattâ likhtā tämra-patrâ Mâhavâsârâ−
8. nā || Subham-āṇâtus ॥ Mâghâ vadi || 1 || Sammânâsār ॥ 806

TRANSLATION.

Sri

The illustrious Kriyaachandra, The Victorious

The illustrious writer's regular seal

Śri 5. Hail. (Verse 1.) The illustrious Mahârâjâdhirâja Prithvidvēva, the king of many countries (is) very intelligent (His) lotus feet are shunning with the chademas (of kings prostrating before him).

(V. 2) (He is as it were) the sun amongst the descendants of the Haihayas and is served by his brave feudatories. His army is full of very extraordinary soldiers. He is the destroyer of his enemies.

¹ The word in Hindi means "mischievous"
² Read kshiti-nyekarì.
³ Read śrīradingama−.
⁴ Read śrīradingama−.
⁵ Read śrīradingama−.
⁶ Read vrittaḥ.
⁷ Read vritam
⁸ From the original plate
⁹ Read intàyasya
¹⁰ Read intàyasya
¹¹ Read śrīradingama−
¹² Read śrīradingama−
(V 3-4) His mind being pleased with the Kauraviyas (Kawara) he gave to the very brave noble named Lūṅgā, who had come from Delhi, 120 villages with the Jamphā fort for maintenance from generation to generation, on the first day of the dark fortnight of the Magha month in the expired year (symbolically expressed by) flavour (6) sky (0) and eight (8)

Future kings should always respect my gift written on the copper plate by Mādhava Sūtra Let good fortune attend The first day of the dark fortnight of Magha in the year 806

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No 45—ABHONA PLATES OF SANKARAGANA KALACHURI SAMVAT 347

By K. B. Pathak, Professor of Sanskrit, Dyalal College, Poona

These two plates belong to a Rajput family residing at Ābhōna, a village in the Kalavanas tānlaka of the Nāṣk district. I obtained them on loan through my friend Mr N C Kulkar. They are inscribed on one side only, and measure 9\(\text{in.}\) \(\times\) 7\(\text{in.}\). The writing is carefully engraved and is in a good state of preservation.

The characters belong to a variety of the southern alphabet which is well-known from the Sarasavī plates of Buddhāraja edited by Dr. Kellerns in this Journal, Vol VI, pp 294 and ff. They include numerical symbols for 300, 40, 7, 10 and 5 in line 3\(\text{d}\). The language of the inscription is Sanskrit, and with the exception of five imperfect and benedictive verses in lines 28-33, the text is in prose.

The inscription is of Śanākaraṇa, the son of Krśna-rāja, of the family of the Kātacchurīs. It records an order of Śanākaraṇa, issued from his camp at Ujjaini, to the effect that he granted a hundred manṣātanas of land in the village of Vāllākīsā situated in the district of Bhogavardhana to a Brahmana named Ānandasaḷāvāśū, of the Gañatsaṇḍha, belonging to the Tattirīya śākta, who was a resident of Kālāvana, at the request of Gōgga. The inscription is dated, in words and numerical symbols, on the 15th day of the bright half of Śrīvaṇa of the year 347, which must be referred to the Kalachuri era, so that the date corresponds to the 27th July A.D. 595.

The Kātacchurī Śanākaraṇa is identical with the father of Buddhāraja, who issued the Sarasavī grant. The wording of the two inscriptions is practically identical, with the exception of the portion referring to the grants themselves. There is, of course, nothing in our inscription to correspond to lines 14-17 of the Sarasavī plates, which refer to Buddhāraja.

Of the localities occurring in our inscription, Kālāvana is the modern Kalavana in the Nāṣk district. Vāllākīsa and Bhogavardhana I cannot identify.

In line 20 of the present inscription we find the technical expression a-cāṭa-bhata-prādāyam, which so frequently occurs in other inscriptions, and which has usually been rendered "not to be entered by irregular and regular soldiers." I invite the attention of Sanskrit scholars to the following passage, in which Śanākaraṇa says it:—

\[
\text{tasmāt tārāka-cāṭa-bhata-rāj-apradāyam abhayam sārgam udam alpabuddhy-agamaṁ śāstra-guru-prasadā-rāhitas cha. Ānandajānaṁ gives the following explanation,—}
\]

\[
\text{advaita vīrañ-chantar-abheda-pi tārāka-samaya-vīrañ-dhāṣṭrasya-dāsakaṁ cha tasmād}
\]

\[
\text{iti | pramāṇa-vīraññ-abhedaṁ tām-abhedaśārthaḥ | āryaṃvāpyaṇaṁ bhūddha-}
\]

1 Or, if we read Kauravya, "he gave to the very brave and noble Kaurava (Kawar) named Lūṅgā."  
2 [In the photo-lithograph 47 has been wrongly printed instead of 347—R.K.]  
First Plate, Second Side

1. श्री सखिः॥५॥ विजयस्तु वावानुद्ययवानस्वकाँचर्दुभभरावगतलिङ्गविनते

2. विशिष्यसयव्रमणिविनिकर्तानावामामम महामालपावायुद्धेः माधोभवति

3. नुपाध्याये सहोदरावव कर्तरोऽसमवे सकलजननमोहहर्या चाँदि

4. भुवनमभायवाजनज्ञान एव पशुपतिमामायपरिमाधोराहितकुलकुमुदः

5. वनलकीविवेधवनक्ष्मा एव शीघ्रदानो यस्यकर्षविवियविवाहिष्ठितव दकले

6. तितिश्रृंगुणेपंपंपभाजनिन्तनो यावदामायाहितकादिशिनिः च

7. किद्यम्. नितेक्षसितेदानः ॥ प्रमणानगरिता वनवायसूपपैवेवाब्दि

8. श्रुते विचारत वनवाद्यश्वानमिता दिये यथा च श्रवामापथमाजा

9. भूमानमाओ विविषिं विनयाय विनमराः एदानि पदानि धन्याय

10. सदे तत्क पुष्च: प्रविधामाप्रतिरथयु��्दिविलिसानादित्याम धन्दश्रेणेन नातकः

11. सम्पत्ताप: बनादुलकोशीतिजरायज्ञोस्त्रावा प्रति नालयोजतमवशालमा

12. मध्यस: परस्वापरिहितपञ्चायामानिषयेऽ प्राप्तिमायासुपरितोरानपोरेति

13. इतव्यक्ष्यव्यावसायालागितमात्तिनुथितिमव्यावसायापारापिकोतिरोक्षा

14. नाम नूपिताश्याना प्रतिडापीयतायुद्धितानामामूष्कितिता दीनायः

15. क्षेत्रकामानिकारकमकारमप्रद: पूजायप्रसुद्धानाहेतुसारामी मातापितः

16. पादात्मात: परस्मार्फः श्रीधरयम: सन्नवन्तो राजसाहसितस्मारविव्यायः

17. प्रतिराजस्मृतराजसिवाकारिकारीमायपायवसु को विदतिमालाम।

1. Expressed by a symbol
18 भौमवहनविख्यातङ्गातस्मिनिदेविमात्रनित्यवाचनान्नेन
19 मृद्दत्वसात्वमभिगुणीमात्रायत्रमविप्रक्रीय भूमि
20 ब्रह्मज्ञानेनसारक्रामभिगुणायविषयभिगुणितमात्रायत्रमविप्रक्रीय
भोगी
21 वाक्यनवाश्चानिषोत्साहिनीतिरस्तिविरहाचारी भाषणामाननि विलिच्छवेः देव
22 निषोधितादिविचारस्यायमातापिनिरारम्भनं पुक्तस्यविभिन्नहि गोमय
विश्रामनया
23 उद्देश्यातिसृष्टिकृत्वा यतीसकाळीमप्येवागिनियोगाधिकारीभोगवातीभि प्रवचनेन
24 प्रशीतोऽद्वितीयलगत्राचरवल जीवलोकमात्रायत्ररागवानन्दे भाषाकालेष्यस
25 युग्माणाश्च भूमवहनभूमिप्रदाननीतिस्वभि: प्रथिकरुचि चिराय
यशविवेगे भि
26 यथमभाष्योगार्थमात्रपाण्यायविशेष्य एः यो वाक्यातिसिद्धारम्भतत्वमति
रामिन्दाशिकादि
27 मान वाक्यमोददातृस पश्चिममप्रणालाभांस्यादितलुकक भगवता
वेदवाचनम् भाषनम् [II]
28 पश्चिमपर्यंत तथा राजश्रीमोदपर्यंत भूमिधः [I] भाषणम् चानुभवाना च
तान्वेव नर्त्तेऽवसेत् ॥ विन्यासत
29 वीणाविनेश्वरमपर्यावेशस्तम् [I] कस्मावध्ये शि अयात्ते भूमिधय
प्रजस्वे व वेदविवेगे भि
30 सुधा सुधा राजभूमिभाषारीभि: [I]
31 हिविष्ठतिभी उदात्रशुचिः [I] मधी मधीरतां चेष्ट दानाश्रयोद्वारवत
मयिण्
32 दयालशः
33 दयालशः ॥ संवाहानतित्वे सतावार्थविशुद्धरत्रं स्वाभावयुक्तविद्यो
महाप्रेतु
34 पितामथवापत्रवित्तवा विचित्रितिन्तृत्वाश्चानिषोत्साहिनीविकारविचारत्ववित्ति
नेति ॥ सं १०० ४० ७  अवघ  भु १० ॥

¹ The Sarasvati plates read साम्यो-बेल्गा-भि.
TRANSLATION.  

Line 1. Óm! Hail! From the victorious camp pitched at Újjayint. In the likeness of the Kastachchûrîs, which, like the great ocean, is extensive and spotless as the firmament, clear on the approach of autumn, illuminated by the mass of the rays of the excellences of many jewels of men (as the ocean is adorned by the rays of its gems); which is difficult to be crossed, because it is the home of men of great vigour (as the ocean is of large animals), full of gravity and desirous of keeping within the bounds of what is proper (just as the ocean is full of depth and desirous of keeping within its shores), there was the glorious Krishnarâja, who illumined the world with his fame, as the moon with light, agreeable to all men, who was from his birth solely devoted to Paśupati (Śiva), just as the moon solely rests on Śiva, who (though) free from dofacts, yet like the moon (who has a spot) revives the beauty (prosperity) of his family resembling a forest of night lotuses, who was resorted to by all virtues which attract men to a king and by other qualities, as if through a desire to obtain a very suitable abode, who was endowed with all the constituent parts of royalty; who had properly enjoyed the fruits of his regal powers; who repelled with his illustrious family, the flow of his hereditary being ceaseless and the majesty of his power well-known, roaming fearlessly, subdued the regions, as the chief in a herd of wild elephants, with the ceaseless flow of its rutting juice, displaying the greatness of its strength, roaming about fearlessly breaks down rows of forests, whose sword was used to protect the helpless; whose wars were made to humble the pride of his enemies; whose learning aimed at modesty, who acquired wealth to make gifts, who made gifts in order to acquire religious merit, and acquired religious merit in order to obtain final bliss. 

(L. 10) His son, the glorious Sânkaragâna, a great devotee of Śiva, the lord of countries bounded by the eastern and western oceans, and other lands, who meditated on the feet of his parents, who had no rival in the world, whose fame was tasted by the waters of the four oceans; whose might was equal to that of Kubera, Varuna, Indra and Yama, who acquired the fortune of great kings by the strength of his arm, to whom, by reason of the excess of his prowess, the circle of all feudatory kings bowed, who enjoyed religious merit, wealth and pleasure without allowing them to encroach upon one another, whose profound and lofty mind was satisfied with mere submission, who performed religious acts by giving away, in charity, the immense wealth acquired by properly protecting his subjects; who resisted families of kings who had long been deposed; who reproved those that were too proud, who granted to the afflicted, the blind and the poor, the object of their desires which exceeded their sanguine expectations,—issues this order to all kings, feudatories, Bhágâs, heads of provinces, districts, and villages, officers and others—

Be it known to you. For the increase of the religious merit and fame of our parents and ourselves we have granted, at the request of Géôgâ, 3 with pouring out of water, a hundred navattanas of land,—by a navattana measuring forty on both sides,—in the village of Vâllilâkâ situated in the province of Bhágavardhana, together with all reposes, free from all dîtya, forced labour, and prâtibhâdrikà, according to the maxim of bhûmâchhûra, not to be encroached upon by rogues and servants who tell lies, 4 to be enjoyed by a succession of sons and sons' sons for as long as the moon, the sun, the ocean and the earth endure,—to Áhmanâsvâmân, a resident of Kallâvana belonging to the Gántama gôtra, and a student of the Tattêriya Sâkhâ, for the maintenance of bali, chârun, vaisvadévâs, agnâhâtiva and other rites,—wherefore future kings and governors, whether of our own family or others, reflecting that this world of living beings is as unstable as a wave of the waters of the ocean, moved by a strong gale, that
No. 46.—ARIGOM SARADA INSCRIPTION

LAUKIKA SAMVAT 78

By STEIN KONOW.

Arigom is a village in the Nágam pargana, 74° 45' long., 33° 56' lat., about 15 miles south west of Srinagar, as the crow flies. Dr. Steube, in his note on the Kriyaturangi, I 340, identifies Arigom with Hādgrama, where Gopālitya is said to have established an agrahāra, and states that some remains of temples were traced there by Paṇḍit Kāśī Rām in 1891. Hādgrama is further mentioned by Kalhaṇ (VIII, 672) as one of the strongholds of the Dāmara Prativihara. In the troubled times following on the accession of Jayasinhana in A.D. 1128, “Hādgrama, where King Sussala and those of his side had lost their renown, was burned by Suja, whose valour was mighty” (VIII, 1586), and the place is further mentioned in connexion with the monsoon of king Lōthama during the same period (VIII, 2195).

In June 1908, Paṇḍit Mukund Rām, who had with great courtesy been placed at my disposal by the Kashmir Darbar, was informed by a friend of the existence of an inscribed stone in the house of a Brāhmaṇ in Arigom, and at my request he went up to inspect it. According to information gathered by him on the spot, the stone in question was found about twelve years ago in a piece of uncultivated land near the Maṇḍ Malik Sahib by a cultivator, who was digging there, and sold to a Brāhmaṇ for some corn. The Brāhmaṇ kept the stone for some time and did ḍūd to it. But people who saw it, told him that the writing probably contained information about hidden treasure, and that the stone therefore properly belonged to the Mahārāja. He got frightened, and first had the stone under the wall of his house, but later on he threw it into a pit at the entrance of his gōḍālā and covered it up with cow dung. Paṇḍit Mukund Rām further informs me that images, pedestals, stones and bricks are found all over the place, and it is probable that excavations would yield interesting results.

The stone mentioned above is square, measuring 20" each way, and being 4½" high. On the top is a raised circle, apparently the base of an image. One of the four faces of the stone is inscribed with five lines in Śāradā letters.

The writing covers a space of 17½" × 3", and the height of the letters averages 1½". They are distributed over five lines, the fifth of which contains the date. The beginning of the first two lines and the last letter in lines 1-3 and the three last letters in line 4 have disappeared.

The characters are Śāradā, and they are very well cut. Ṣa has the older form as in the Baṇḍāḥ pratīti. The final form of ṛ occurs in line 3. The diphthong ō has been marked in two different ways, by means of a horizontal line above, as in bhagavatī, l. 1, or by a vertical before the consonant as in ṭā, l. 2. Similarly ḍ is sometimes marked by adding a horizontal above, sometimes by prefixing a vertical to the consonant accompanied by the sign for ḍ. Compare
A third method occurs in loka at the end of line 1, where a wavy line has been added above the sign for la. Of initial vowels only å occurs in ärya, 1 1. Among ligatures I may note kya, l 1, kkra, l 3, kva, l 4, nga, l 2, ðya, l 3, rya, l 1, and perhaps bhna, l 3. The numeral symbols for 7, 3 and 5 occur in line 5.

The language of this inscription is Sanskrit, and, with the exception of the invocation of Avalokiteśvara in l 1, and the date in l 5, the whole is in verse. There are altogether two verses. The first is apparently a stôka. The second pada, however, contains three syllables too much, but these aksharas are probably simply a repetition of part of pada 1. The second verse is a târâla-purâṇa. The object of the inscription is to record the construction of a vihara built of pakka bricks, by Râmadéva, the son of Kulladéva, in order to replace a wooden structure which had been built by a vadya, whose name I read Ulhna, and which had been burnt down by king Simha. This Simha must be identical with Jayasimha (from AD 1123), in whose reign Hâdugrâma was burnt down by Sujî. It then becomes highly probable that the vadya Ulhna is identical with Ulhna, the son of Sahadéva, who was a supporter of Sujî. Sahadéva is described as a Râjaputra, which fact can of course be well reconciled with his son Ulhna's being a vadya. The constructor of the brick vihara was Râmadéva, whom I cannot identify. His father Kulladéva was perhaps in charge of the old wooden vihara, if I am right in interpreting tad-rata (1. 4) as "devoted to, attached to him, or, Avalokiteśvara."

The word vihara is used with more than one meaning. In our inscription, however, there cannot be much doubt that it signifies a shrine, as it has been characterized as "the abode of Lôkanâtha." The stone upon which this epigraph has been incised is most probably the actual base of the statue of Lôkanâtha here alluded to. Lôkanâtha is, of course, identical with Avalokiteśvara, who is invoked in lines 1-2. Our inscription thus furnishes valuable proof of the fact that Buddhism was still lingering in Kashmir in the 12th and 13th centuries.

The mention of the materials used in building the old and the new shrines, is also of interest. We learn that the former was constructed from wood, while the latter was built from pakka bricks.

The old vihara is stated to have been built in the vicinity of Gangêsvara. This is now called Gaṅgêsvara, and is the place where the present inscription was dug out. The modern corruption of the name is not of very old date. The old name was at least remembered about 40 years ago. This is proved by a jannapattrâ, which Pandit Mukund Ram found in Ârâgôm, and which was written by Pandit Ganâsâ Kharat in Lankika Samvat 4939, i.e. AD 1862-63. It speaks of a person as Gangêsvara-pâdamâls Ârâgrâmâ vâstavya residing in Ârâgôm at the feet of Gaṅgêsvara. Gaṅgêsvara was originally a Śiva temple, and it is not unlikely that it could be identified by means of excavations.

The inscription is dated Samvat 73, Marga śûtri 5. This date must be subsequent to the burning of Ârâgôm during the reign of Jayasimha. Now Jayasimha's father was murdered in the Lankika year 4203, and the burning of Ârâgôm took place in the first part of his reign. It is therefore as good as certain that we have to understand the date of our inscription as 4273 on the fifth tithi of the bright fortnight of Mârgasîra, corresponding to Sunday, the 16th November 1197.

TEXT

1. ... Nâmô bhagyâ chāyânlokeśvarâya ||

1 Râjataramânt, VIII 1386
2 Ibidem vv 2066, 2062, 2097
3 Ibidem v 188
4 I cannot restore the beginning. The akshara preceding nami looks like न. Pandit Mukund Ram suggests to read न।
5 Meter: Stôka. There is something wrong in the second pada.
Salutation to the exalted noble Avalokitesvara.

(Verse 1). Salutation to thee, the Lord of the World, who hast become a light to the three worlds, who destroys transmigration, the moon of delight to the world.

(V. 2) Formerly the vaśīya Ulhnadēva by name made a spotless vahra of wood, an abode for the Lord of the World, in the vicinity of the Gaṅgāvara (temple). After this, by the will of fate, had been burned by king Simha, Ramaṇa, the son of Kallādeva, who was devoted to him (Avalokitesvara), made yonier (vahra) excellent with burnt bricks.

Line 5 Samvat 73, the 5th day of the bright (half) of Mārga (dirha).

No. 47.—CHANDRAVATI PLATE OF CHANDRADEVA
SAMVAT 1148.
By STEIN KOMOW.

The plate containing this inscription was found on the inner slope of the left bank of the Ganges, near the water's edge, under the fort at Chandrāvali, in the Benares District. Mr. Chhote Lal, the District Engineer of Benares, informs me that, owing to the erosive action of the river, portions of the fort were undermined and fell down from time to time. The plate fell into the river along with the walls of the fort, and was seen and picked up by the Public Works Department's boatman, who deposited it in the District Engineer's office at Benares. In March 1908 it was then finally handed over to the Director General of Archaeology in India.

The plate, which is inscribed on one side only, measures 15½" x 11⅞". The edges are fashioned thicker and raised into rims. In the upper part of the plate is a hole, through which passes a ring, about ⅜" thick and 3" in diameter. On the ring slides a bell-shaped seal, 2⅜" from top to bottom. The surface of the seal is circular and 2⅜" in diameter. It represents in relief, on a slightly countersunk surface, a Garuda, with the body of a man and the head of a bird, kneeling and facing the proper right. Across the centre is the legend śrivadāc·ākṣ-śrivadāc·ākṣ-Chandradēvah, and at the bottom a conch shell.

The plate contains 23 lines of writing. Parts of it are much worn, and the portion containing the date cannot be made out with certainty. The characters are Nāgari, and the language is Sanskrit. With regard to orthography I shall only note that va is used both for va and for ba, and that the dental sibilant is often used instead of the palatal one; thus, svāsa-
for adita-, 1 1, -varha- for -vamsa-, 1 2. There are several other misspellings and slips, especially towards the end.

After the invocation to Śrī common in other plates of the same family, our inscription proceeds to give the genealogy of the donor in four verses, which are well known from other inscriptions. We are told that Yaśovigraha had the son Mahāchandra, whose son again was Chandradēva, the issuer of the present grant. The inscription then goes on in prose, stating that the victorious king Chandradēva issues the following order to all the people assembled, residing in the Vadagāvā-village in the Vāvana-pattala, and also to the Rājas, Rāyās, Yuvārājas, councilors, chaplains, warders of the gate, generals, treasurers, keepers of records, physicians, astrologers, superintendents of gynaeceums, messengers, the officers in charge of elephants, horses, towns, mines, sthānas and gōkulas

"Be it known to you that the aforesaid village, with its water and dry land, with its mines of iron and salt, with its fishing places, with its ravines and saline soil, with and including its groves of maddikā and mango, grass and pasture land, with what is above and below, defined as to its four abuttals, up to its proper boundaries, has today, on the day of the bright fortnight of Karttiika, Samvat 1148, been given by us for as long a time as moon and sun endure, with the pouring out of water from the palm of our hand, purified with gōkarna1 and kunja-grasses, to the Brāhmaṇa Varanāsvayassarman (śvaraśarman), the son of Varāhasvām, grandson of Agarūda, of the Vasshalī gōtra, and whose only prvavaśa is Vasshalī, for the increase of the merit and fame of our parents and ourselves, after having today habited here in the neighbourhood of Sauri (Saurī)-Nārāyana, after having duly satisfied the sacred texts, divinities, saints, men, beings, and groups of ancestors,2 after having worshipped the sun whose splendour is skilled in rending the veil of darkness, after having worshipped Vāndēva, the saviour of the three worlds, and after having sacrificed to the Fire an oblation with abundant milk, rice and sugar".

The first point here that is worthy of notice is the date, which is the earliest known for Chandradēva, the other copper plate of his time being dated in Samvat 1154.3 It will be seen that the portion of it containing the tīṭhī and the week day is illegible. Mr Chhota Lal, who has examined the original, writes about this point—

"Ordinarily, it might be thought that the excessive corrosion and incrustation of rust at this particular part of the plate was purely accidental, but from a minute examination of the imperfect and damaged letters which are still discernible, I am led to conclude that the excessive incrustation at this point was due to the fact that the surface of the plate was already damaged by somebody in his endeavour to make a correction in the date. It is remarkable that the name of the place or that of the stream in which the donor took his bath, is not mentioned in the inscription. Nor is there any mention of the occasion (eclipse, sahastrātī, etc.) at which the gift was made. It would appear that Sauri-Nārāyana was in those days a very well-known place of pilgrimage requiring no further details to localise it, that the occasion presumably was the ordinary Karttiika-śaṇna, and that the date originally entered on the plate was pāthchadaśiśāvam, but was afterwards attempted to be corrected into ekāśātīśāvam. The 5 of the latter just overlaps the part of the former; the ka of the latter being rather large has been so formed as to include the cḥ and to cover the space occupied by da of the former; while the space occupied by tyā in the former has been utilised for the rather clumsily large da of the latter. It will thus be seen that the space originally occupied by the word pātchadaśiśā, which was of normal size, was subsequently occupied by the much larger letters, 5, ka and da, and there being no more space available for the final syllable tyā, it was omitted. Similarly, the va of

1 Compare Kielhorn, Ind. Ant. XV p 10, Note 87.
2 See ibidem, note 86.
3 Ind. Ant. XVIII. pp. 9 and ff.
ratiu overlaps the gu of gurau and rau of the latter has been deformed into something like tan of the former. Now the question arises, “Why was the date corrected?” The reason may be that the grant was originally intended to be made on the puncchuadasi, on the occasion of a lunar eclipse which was expected to take place on that date. A little calculation will show that the eclipse did actually occur on the specified date (corresponding to Thursday, the 3rd of November, 1090 A.D.), but as the time of its occurrence was early in the following morning, according to calculation, it must have been very doubtful whether it would be visible at the place visited by Chandradèva. This circumstance may have been anticipated, and it may have been decided to make the donation on the preceding Prabuddhini (Sunday, the 3rd of November, 1090 A.D.) which was a most suitable day for the purpose, being the day on which Vishnu—the deity worshipped by Chandradèva—rises from his four months’ sleep. I say all this may have been the cause of the alteration in the date, for there is no a priori reason against this supposition. But I consider it very unlikely that a Mahārāja, who changed his mind about the actual day of performing a religious ceremony, could have allowed a correction— and a clumsy correction at the best—to be made in the copper plate inscription recording the gift of a whole village, when the entire inscription could have been cut on a new plate in a day’s time. The fact seems to be that it is no honour to a Brāhmaṇa to receive a gift on the occasion of an eclipse, and there are certain sects of Brāhmaṇas, e.g., Sarjuparis and Kanamyas, who would promptly excommunicate any member of their community who was known to have received a gift on account of an eclipse. The Brāhmaṇa who received the munificent gift from Chandradèva probably belonged to one of these sects, and, after the king had made the gift and departed, he seems to have thought of concealing his disgraceful conduct and to have caused the original and genuine date to be altered as explained above.”

Mr. Chhota Lal further identifies Vačagavā with the present Barageon, a village 14 miles north of Benares. He thinks it, however, also possible that it was the old name of Chandravati, which was afterwards changed in honour of king Chandradèva.

After the mention of the grant, we find some of the usual imprecatory verses, and, at the end, the name of the writer, the Phakkura Mahāyāna.

TEXT.¹

1 Ōni² svasti || 3akunith-bitanthe-Vaikunthha-kaṇṭha-pitrha-loṭha-karaḥ | sahrambaḥ
surishāmbhō sa Šriyāḥ Šriyāś-eku vah || 4aś-śat(i-)|tadyun-2
ti-vamsa(śa)-lakha-[kaṁh]jpalas-mālānān divāh gatān || sākhād-Vivasvāvā
bhūndhāmannā nāmā Yaśodāgraha ity-uḍāraḥ || 4aś-śat-ubhūt(n=) Mahacandr-
3 śa cha[śa³]dradham-nibham nijah | yān- āpāram-akāpā-pārā vyāpārānaḥ | yāḥah ||
4tasya-ābhūta-tanayād may-aikaraśaḥkha || krānta-dvishan-mahādāla(mahādāla)
5-viddhast-oddhatas-
6 dhira-yodha-timiraḥ śri-Chandrādevō uṇipah | yāṇu- odārata-pratāp-śa(e)(a)ē-
āśeṣa-prajōpāvah śrīmad-Gāḍhipur-ādhirājyam-asaṃmaḥ dōvikrō-
7 mān-Aṛjāni || 8śāṅkhāni Kāśi-Kāśi(śi-)-ōti-ākṛtaḥ(sal)-Endra(ḥ)sthitāntakam
parpālāvat-ābhagamayaḥ | yāḥ | hēm-ātmatuṣṭiyam-anisahmah(śaṁ) dadaśā dvīptahō
8 yān-āṃhitā vacuṣaḥ(śaṁ)mahābhīḥ || sa cha paramabhaśtaraka-mahāśri-
9 dhīra-śrī-śrīmahā śrī-śrīmahā śrī-vāmōśva(śa)-rā-paramabhaśtaraka-mahāśri-
7 nyakuv(i-)(i-)-ādhipatya-śrī-Chandrādevō vijaya || Vāvana-pattallayāṁ Vačagavā
grāmē nivā[śa|nī| ni|kha]-jan-padaṇa=upagatam api cha rājā-rājāt-yevar-

¹ From the original plate.
² Expressed by a symbol.
³ Read viḍhast-.
⁷ Metre: Śartadhvākṣa.
s ja-mamtu-puru[hīta-pratihāra]-saṃhātan-bhūma[garik]-<s>akhapatalka-bhūshaka-[shag]–naṃu-[tuk-aṃtaḥpu]rika-dāta-kanturagapattana-karathānag[ku]–
9 lādhikrihiprunah[sa]-[ē]ṭapay[ya]ty-adāṣata cha yathā vihitam-asata bhavatām
yathāpa-<s>ralikha]-sa-grāma[ḥ]– sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-mā-

11 1148 Kārttiκa su dī . . . . ady-ōha Sau(satu)ri-mārya-sampē smātvā vihan-vaṃmata-dēva-pu[m]m-mamya-bhūta-pu[r]ganaṃ-taraṃyātī ti-
12 mura-pata-la-pātana-pa[ṃ]saṃm[as]a[ṃ]aṃ[sa]-[ūs[ha]-rōch]i[sa]h samabhyarchya trībhuv-
vana-trāṭūra-Vairudvēyaṃ pūjāṃ vihāya prachur-pāyasēna havahā
havirhūyam [ku]tvā
14 Anurudhaha-pratīga Var[ā]hasvām-putrayā[ṛ] Varupāsavya[ṣv]ara-
myast-āṭayān- ādiṣ[ia]-vadhiṣṭ-bhāya dāṣyathā
16 ite bhavantē oh-ōra purapūrākā[ḥ]– slōkāḥ || || bhūmim yaḥ pratigrhnaḥ
yaḥ-ōra bhūmim prayscohasti ubhān tau punyakarmaṃṣan ma-
17 yestu svargam(r̥ga)-gāmaṇaṃ || sa(ṣ)ahāṃkhaṃ bhadraśaṃ khaṃ chharastr[am] varasvā (svā) varavāra[p]ōbh bhūmī-dānasya
 ohunāṃ phalam= a(ṣ)tat-Purāndara || shaṃt(ḥ)ṁ varaṁ-saharā-
18 pū svarggō vasati bhūmīdaḥ [i] śohohottā ch-ānunantā cha tāṃ[ṣ]e ēva
narakāṃ(ḥ)vasēt || svadattām parādatām vā yoh harē(ḥ)va-vamudharān ||
 sa viśvāḥyam kṣmir-bhūtāvā
19 putṛbhir saha maṣṣatā vairiḥnāyava-rāpyaṣu śushka-kōtara-vāsinaḥ ||
 kṛṣṇa-sarpaśa-[ṣa]ya jāyantē deva-vra-(brah)-hma-sva-hārpaḥ || na viham vi[ṣ]hāmaṃ=
myāv-
20 hma[r]vra-[brah]hema-svaṁ viham-ucyastā(ḥ) || viham-ēkānun hamti(r)–
 vrah[bra]hemsavyam purvapeṣurākām[putrapute]‒rākām || [ā]gām-akām svaratś
ēkām bhūmī-śpyēkām-amgulaṃ || harare(haran) naraṅaṃ-śopuḥ yavad-ā-
21 bhūta-sa[r]vaṁ plaviaḥ || tādāgāṇam saharāṃ 'asvām[k]da-sahastāni cha ||
 gaṇāṅ kā(k)ō-ḥrādānam nabhūmi-hartā na suyastā(ḥ)[udhyati] || va[ba]hukhūr-
vaśdhat bhūtah ṛājakabhi Cha(s)ga-
22 rādibhi[k]hi || yasa yasa yasa yaḥ bhūmīs-tasya tasya tadā phalam || tān-
tha dattām purā narā[n]dral[r] dānaṃ vārmāpyasakārā[ṃ] [i] m-
23 mani tāni kā nāma aulhuḥ punar-śadadhita || || Lakhitaṃsadvam
tāhmrapātaka[r] thakura-āri- Mahāpandma ||

1 The engraver originally wrote trīḥcama, but corrected it
2 Those signs of interpunctuation are superfluous.
3 Meter of this and the following verses: Anuṣṭāṭh.
4 The t-stroke has been put over the ps of Purāndara.
5 Read chhottam.
6 Read daṃkāda vargamadikai cha.
7 Read avarāntahāta
8 Read dharmārāgyaṣa. }
No. 48—Burhanpur Sanskrit Inscription of Adil Shah. 
Samvat 1646. 

By Hira Lal, B.A., M.R.A.S., NAGPUR.

Burhanpur in the Nimar district of the Central Provinces is an ancient historical site. It was the chief seat of the Firoq kings. They ruled over Khândah, which name the Muhammadans derived from their title of Khan. Their rule lasted from 1370 to 1609 A.D., when it was displaced by the Mughals. One of these Firoq kings built the Jami Masjid, in which besides Arabic inscriptions he had one carved in Sanskrit, which gives his genealogy and the date of the construction of the mosque. This inscription is in the northern corner and is written within an arch, so that the lines, which are 6 in number, are of unequal length. They contain five verses, besides the invocation Sri suhito kartri nimmah in the commencement and the date in the end, both of which are in prose.

The letters are Nāgar and are raised, not moised, in the same fashion as Persian letters are usually found carved. Orthography hardly calls for any remarks. The sign of anagraha has been omitted throughout. Over the na of -khána- (l. 3) we find the Arabic sign of tashdīd or double consonant.

The date is recorded in great detail, giving both the Vikrama and Śaka years, which are stated to be 1648 and 1511 respectively, the cyclic year being Vīrōḍhi. The mosque is stated to have been completed on Monday, the 11th of the bright fortnight of the month Pausha, the exact moment in ghaṭis and the nakshatra, lagna, yuga, karaṇa, etc., being added most precisely. The date in the Hijra era is given as 977 in Arabic above the inscription. Its English equivalent was kindly calculated for me by the late Professor Kilborn, C.I.E., who found it to be Monday, the 5th January 1590. The astrological details are unique in a Muhammadan mosque and show the religious tendency of the later Firoq kings. In Burhanpur, much of the beliefs of the two religions (Hinduism and Islam) got mixed up, traces of which are still consciously present there. As an instance may be cited the preaching of the Pir addas, who are Musalmans and who say that God will now become incarnate as Nichalashki. The Firoqis undoubtedly believed in astrology, as this inscription shows, and although the builder of the mosque took every care to erect it in the most auspicious moment completing it exactly in one year (as an Arabic inscription carved in the middle of the Masjid disclose) and washed by his pious act to ensure the long continuance of his dynasty, yet uncompromising destiny snatched away the crown from them, only ten years after the construction of the edifice. In fact Bahādur Khan, the builder's son, was so much infatuated with superstition, that, in spite of his possessing the impregnable Aṣrgah fort with ten years' provisions, enormous treasures and numerous horses and cattle, he felt convinced that he could not hold his own against Akbar, of whom he believed that he was a necromancer and that magicians accompanied him to reduce the fort. A pestilence which broke out among the animals, was attributed to the black art, and he saw no way but to surrender to the mighty wizard. This mosque was thus destined to receive another inscription, which Akbar triumphantly caused to be carved recording his victory of Khândah in A H 1009 (A.D. 1600), ammiling the glory of the mosque builder's dynasty for ever. This inscription is in Persian and is conspicuously inscribed on the outside wall of the left hand minār.

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1 It was here that the famous Mumtha Mahall (Arjunaand Hānd Māgān) breathed her last.

2 For details see translation at the end.

3 I have seen some Sanskrit manuscripts in Persian character in the possession of some Māvls of Burhanpur, preserved as heirlooms from their ancestors, who apparently studied them under State encouragement. Unfortunately most of these valuable records have been destroyed by the fires of 1897 and 1898 which caused damage to the extent of about 87 lāṣkas besides loss of life.
The chief interest of our inscription lies in the genealogy of the Fáruqí's given in it. According to it the first king was Rája Malik, whose son was Ghazní (Khán). His son was Káisar Khán, whose son was Hasan, from whom was born Ádil Sháh, whose son was Mubárákh. Ádil Sháh, the constructor of the mosque, was the son of this Mubárákh. This genealogy differs from those given by Firáuada and Abúl Fázi. According to the former Ádil Sháh was the 6th descendant from Malik Rája, and according to the latter the 8th, while according to our inscription he was the 7th. The tables given below will show at a glance how matters stand —

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Rája Malik</td>
<td>Malik Rája</td>
<td>Malik Rája</td>
</tr>
<tr>
<td>Gazul (Khán)</td>
<td>Nasir Khán</td>
<td>Ghazní Khán, title Nasir Khán.</td>
</tr>
<tr>
<td>Káisar Khán</td>
<td>Hasan Khán</td>
<td>Mirán Sháh alias Ádil Sháh</td>
</tr>
<tr>
<td></td>
<td>Hasan Khán</td>
<td>Mubárák Sháh Chankhandi.</td>
</tr>
<tr>
<td></td>
<td>Ádil Sháh</td>
<td>Ádil Sháh Ayná alias Ahsan Khán.</td>
</tr>
<tr>
<td></td>
<td>Ádil Khán</td>
<td>Ádil Sháh</td>
</tr>
<tr>
<td>Mubárákh.</td>
<td>Mubárák</td>
<td>Mubárák Sháh</td>
</tr>
</tbody>
</table>

The *Áin-i-Akbári* states that "Bahádur Khán (who was the son of Rája Ali Khán) was 9th in descent from Malik Rája." This has led Colonel Jarrett, as it would indeed lead others, to suppose that the list given there is genealogical and that Ahsan Khán, the fifth king, was identical with Hasan Khán, who, as a matter of fact, was never a king. Hasan Khán belonged to a collateral branch of the family, whose son became king on the failure of male issue in the main line.

The *Áin-i-Akbári* has mixed up the succession list with the genealogical table. Mirán Sháh, the third descendant, was really a grandson of Malik Rája, but the point missed is that he was not the direct descendant of the last Ádil Sháh or Rája Ali Khán. The crown first went in Mirán Sháh's line up to Ádil Sháh Ayná, who was succeeded by his brother Dáwúd Khán, and the latter by his son Ghazní Khán, who was poisoned two days after ascending the throne. Abúl Fázi does not mention Ghazní Khán at all, probably because his succession to the throne was only nominal. Ghazní Khán left no son, and hence the crown went to Rája Ali Khán's grandfather Ádil Sháh or Ádil Khán. The three kings Mirán Sháh, Mubárák Sháh and Ádil Sháh Ayná were not thus direct descendants of Rája Ali Khán. The *Áin-i-Akbári* list should therefore be left out of consideration, and the question must be decided between our inscription and Firáuada's list. Briggs takes Hasan to be the son of Nasir Khán, relying on Firáuada's assertion that "Ádil was the son of Hasan and grandson of Nasir Khán." If Hasan were the son of Nasir Khán, he would be the brother of Mirán Sháh, who was crowned king after his father's death. We would, therefore, have to suppose that Mirán's nephew came to the throne after the expiry of three

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3 *Loc. cit.*
generations, which is an unlikely supposition. There is nothing to show that Adil Khan (Hasan's son) was extraordinarily long-lived. It, therefore, seems very probable that there was an intervening generation between Nasir Khan and Hassan Khan, and the missing link is supplied by the Sanskrit inscription in the person of Kaiser Khan, son of Nasir and father of Hassan Khan. In the inscription Kaiser Khan is merely called a raja or hero and not a king, and although Hasan was also never a king, the epithet of kahisa was apparently added to his name by way of courtesy, to tackle the ruling prince. Regarding the sources of his information Firishta records that when he visited Burhanpur in A.H. 1013 (A.D. 1604), he asked Mirza Ali Bakhshani if any history existed of the Faraqi family. The Mirza replied that he knew of none, but said that he once saw a genealogy of the family down to Malik Raja, whom he copied and took along with him. It would thus appear that no history of the kings later than Malik Raja existed at all. So the information he collected was apparently from traditions or other casual records, while the writer of the Sanskrit inscription must certainly have been supplied with information from the royal family, as it was intended to be a permanent record in one of the greatest works the king built. It is therefore, more reliable than Firishta and leaves no room for doubt as to its authenticity. A revised genealogy of the Faraqi kings will be found below on p. 310.

1. The average for a generation in the line of which Ghasit Khan was the last, is 23 years, while in the line of Raja Ali Khan it is 29 years. According to the Sanskrit inscription, the average for the latter is reduced to less than 20, taking the reckoning up to the death of Mira Muhammad in 1876, but for the minority of whose son Husain Khan, Raja Ali Khan would have had no opportunity to sit on his brother's throne.

2. It may be noted that the visit was paid 16 years after our inscription was carved.

3. Firishta gives this as follows:—

Malik Raja, the son of Khan Jahan, the son of Ali Khan, the son of Uthman Khan, the son of Simon Shih, the son of Ashab Shih, the son of Arman Shih, the son of Ibrahim Shih of Beikhi, the son of Adan Shih, the son of Ahmad Shih, the son of Mahmoud Shih, the son of Muhammad Shih, the son of Asiim Shih, the son of Aashgar, the son of Muhammad Ahmad, the son of the Imam Nasir Abdullah, the son of Omar al-Faraq entitled Khattak or representative of the last of the prophets.

4. If anybody would assert that the Sanskrit composer might have made a mistake in understanding the genealogy, all doubts would vanish by reading the Arabic inscription on the top of the Sanskrit one reproduced in the accompanying plate. Line 3 is deciphered by Manzil Inamullah Khan, Manager of the Mosque, reads as follows:—'Adil Shih bin Mahmod Shih bin 'Adil Shih bin Husain Shih bin Qasar Khan bin Ghasit Khan bin Malik Khan al-Faraqi al'Adil.'

From my personal transcript from the original and two subsequent ones kindly supplied by Mr. R. B. Krishna Bhata, Headmaster, Middle School, Burhanpur, and a photograph.

5. Read "ब्रह्म नमः".

6. This and the next verses are in the Anushthub metre.
Buchanpur inscription of Adil Shah—Samvat 1646
TRANSLATION.

(Line 1). Salutation to the glorious Creator of the world.

(Verse 1). I bow down to the Imperceptible, the (All-) pervading, eternal (one who is) past (all) qualities, whose essence is mind, who is the cause of what is manifest—to that God who is both manifest and non-manifest.

(V. 2) As long as the moon, the sun and the stars, etc., exist in the firmament, so long may this Fâruki family live happily on the face of the earth.

(V. 3). In that family there was first the lord of Fârukis by name Râja Malik, whose son was king Ghasnî (Khán) who was of an exalted mind, the diadem of the family.

(V. 4). From him was (born) the hero Kaisar Khán whose son was Hasan (Khán), the lord of the earth. From him was born king Ædil Shâh, whose son was lord Mubârakh.

(V. 5). Victorious is his son, the illustrious king Ædil, the crest jewel of (other) kings, whose lotus feet are rubbed by the diadems in the crowns of kings (prostrating themselves before him), (who is) of good reputation, and whose enemies have submitted to his prowess, (who is) the lord of kings (and) who bows day and night to the Supreme Being who is past all qualities.

(Li 5—6). Hail! Prosperity! This mosque was built by the king Sri 7th Ædil Shâh, son of the illustrious Mubârakh Shâh, for fostering his own religion, in the Samvat year 1646, Saka 1511, in the Virûdhhi sahastrâra, in the month of Pausha, in the bright fortnight, on the 10th tithā (lasting for) 23 ghaṭis, followed by the eleventh tithā, on Monday, in the Kṛttika (nakshatra lasting for) 33 ghaṭis with (i.e. followed by) Bûrni in the Subha yâga lasting up to ghaṭi 42, in the Vaniya karaṇa, at the time when 11 ghaṭis of the night on this day had passed and in the Kanya lagna.
Genealogy of the Fāruqī Kings of Khāndesh.

1
Mahārājā (1370–1390)

2
Ghazni Khan alias Nasir Khan (1390–1427)

3
Mirān Aḍil Khān aītas Mirān Shāh (1427–1441)

4
Mirān Mubārīk Khān aītas Mubārīk Shāh Chauchaqānī (1441–1467)

5
Mirān Ghaus aītas Aḍil Khān, Aḍil Shāh Aynā or Aḥsan Khān (1467–1508)

6
Dāwūd Khān (1508–1510)

7
Ghazni Khān (1510 for 3 days)

8
Aḍil Khān or Aḍil Shāh Aḥmad Humāyūn (1510–1515)

9
Mirān Muhammad Khān or Mirān Muhammad Shāh (1520–1535)

10
Mirān Mubārīk Shāh, (1535–1566)

11
Mirān Muhammad Khān (1566–1576)

12
Rāja Al Khan aītas Aḍil Shāh (1576–1596)

13
Khizr Khān aītas Bahādur Khān (1596–1600)

NOTE—Figures on the top of names indicate the order of succession, and those within brackets the periods of their rule.

The date is doubtful, Pritchett being inconsistent. See Briggs' translation Vol. IV., p. 142, which gives the date of his death as A.H. 949 whereas on p. 312 it states that he died in the year 940. Mirān Muhammad Shāh, who succeeded him as Aḥmad Khān, was evidently not the same as the Mirān Muhammad Shāh, who succeeded him also in Gujarat, as evidently not have become king before that date.
No 49.—NARAYANPAL STONE INSCRIPTION OF GUNDA MAHADEVI
THE SAKA YEAR 1068

BY HIRA LAL, B A., M R A S, NAGPUR.

Nārāyanpāl is a village 23 miles north-west of Jagdalpur, the capital of the Bastar feudatory state attached to the Chhattīsgarh Division of the Central Provinces. It is situated on the right bank of the "splendidly picturesque" Indrāvati, one of those minor rivers of India than which none is more interesting. 1 It "traverses the most unbroken regions of the peninsula. Here in the deepest recesses of the wild forests which cover the Marudian hills, is the home of the Gond races—one of the aboriginal Dravidian peoples, whose origin is indistinct, a people who still erect rude stone monuments and use stone implements, unwrithing of the procession of the centuries and the advance of civilization to their borders." And yet the very place which has today all the signs of a primeval forest, may a thousand years back have compared favourably with any of the civilized provinces of those times. At least such seems to be the irresistible conclusion from the discovery of the antiquarian remains left by the forgotten Nāgavamsi kings of that little known state. Nārāyanpāl is one of those places which enjoyed celebrity in their times, a place to which "people of various countries resorted," and which instead of having a long row of wooden peg gods, which now adorn the village turf, possessed the temple of Nārāyanā, "the basket of the gems of knowledge" which no doubt the residents duly picked up. The Indrāvati was to Bastar what the Narmadā has been to India, the separating boundary between the Aryan and the Dravidian peoples. It is therefore no surprise to find all the inscriptions to the north of the Indrāvati written in Nāgarī characters, while all to the south are written in Telugu. It appears that the Nāgavamsi kings, though ruling on both sides of the Indrāvati, had fixed that river as the ethno or at least the linguistic boundary for the convenience of the Aryan and the Dravidian peoples under their sway. Our inscription being found in Nārāyanpāl on the north bank of the river is therefore in Sanskrit characters. Its discovery is due to the efforts of Rao Bahādur Pandā Baijnāth, B A., who kindly sent me five impressions. Another impression has since been prepared by Mr. Venkoba Rao of the Madras Archaeological Survey. I have made use of all these materials for my edition. The inscription is engraved on a stone slab, standing near the temple of Nārāyana, to which it belongs. In this temple there is still an exquisitely image of Nārāyana, 2' high. Above the ground the slab measures 7' 4½' x 2' 3½", and the writing covers a space 5' 9½' x 2' 2½", including the imprecatory figures and the additions to be referred to presently, but leaving out the top Sīt mahā. The original inscription apparently contained only 35 lines, beginning with Svasti sahāra-phūndmaṇ and ending with maṅgala mahād-arī, underneath which the usual imprecatory figures of a cow and a calf, the dagger and shield, the sun and moon and the Śiva linga, the meanings of which I have elsewhere 2 explained, were carved. The additional 11 lines, marked (a), (b), (c) and (d) by me, appear to be later additions, and are either interpolations or were inserted when the ownership of the land changed hands either by succession or otherwise. They generally give the names of persons to whom the land was apparently transferred. The lines marked (a), (b), (c) have been inserted in the blank spaces between or on the sides of the imprecatory figures. Under all these a straight line has been drawn, and the four lines marked (d) have been inserted. These give the name of a queen different from the donor of the inscription proper. This may have been done when the land changed hands after the death of the original donor, when, in the ordinary course, the successor of the donor would be shown as the transferor or grantor.

1 Imperial Gazetteer of India, Vol.1 (New Edition, 1907), pgs 44.
2 Above, pp 164 and 173
The language of the inscription is Sanskrit prose, except the two imprecatory verses in lines 33 to 35, and the characters as stated before are Nagari. They are boldly written but the size is not uniform throughout. While in the top line स्रि-विध, they are as big as 2\(\frac{1}{2}\)", the average size in the first four lines is 1\(\frac{1}{4}\)". The engraver apparently finding them too big reduced them to 1" in line 5, but in subsequent lines he again began to increase the size maintaining an average of 1\(\frac{1}{4}\)" throughout the rest, which forms the major portion of the inscription. In the later additions also, marked (a), (b), (c) and (d), the size varies. In (a) it is less than an inch and in (d) it is 1\(\frac{1}{4}\)" and in (b) and (c) midway between these two.

As regards orthography, b is not distinguished from v and there is a confusion in the use of s and ś, for instance, we have on the one hand कुंवरम (II 3, 13), कुणवंगा (II 6, 10, 11), साना (II 7, 37 (b) and 46 (d), सक- (I 19), शिवाम (I 34), विश द्र (I 34), सुधागा (I 35), on the other hand we have वृग्गादि (1.17) and शुभ्रा (II 1 and 34). The anuvādā is usually preferred to the class nasal, though the latter are sufficiently represented throughout. Letters with a superinixed न्यि have been invariably doubled. The letters का, धा, रा, and in most places, भा appear in their antiquated form, and the top मित्र for ē and ō is sometimes placed vertically before the letter to which it is attached, as in नन्दु- (I 8), पोव्रा, मला (I 22), गो- (II 8-9), नन्दु (I 10), मुनिय- (I 11), etc. In सूमेशर्देव (I 17) मा has the top stroke, while खा has the vertical stroke preceding it. In line 22 म on the middle of the letter as at present attached to the letter रा alone.

The inscription records the grant of the village नारायणसुरा to the god नारायण and some land near the Kharyuri tank to the god लक्ष्मी, and it is dated in the शक year 1083 on Wednesday, the full moon day of the Kārttika month in the Khara saṅvatsara, corresponding to the 18th October 1111 A.D. The donor was गुण्डा महादेवि, the chief queen of the Mahārāja Dhārāvarsha, the mother of सूमेशर्देव and the grandmother of कांगादेव, who was then ruling after his father, as stated in line 17. The dynasty claims to be नागावंशि of the खैया gōbra and to have a tiger with a calf as their crest and to the lords of भोगवति, the best of cities. There can be little doubt that it was connected with the Snda family of Yelburga. The वृद्धि of the two are strikingly similar. The Sindas also claim to be नागावंशि, born of the race of the नग (cobra), and the lords of भोगवति, which city is a mythical place in the nether world. The discoveries hint that made show the existence of the rule of the family at the diagonally opposite corners of the state, viz. south-west and north-east. I feel confident that if we could "explore the serpent city well," we should find at least a replica of it somewhere in the Nāṣa's dominions in a position intermediate between these two points. The Rāmāyaṇa seems to confirm this, for Rāma's route to Lāṅkā lay between the two and passed through Bhogavati.

As Dr Fleet says, there appear to have been more branches than one of the Snda family, and it appears to me that they were distinguished from each other by some variations in their crests (lāṭākhas) and refreshers (ṭkājas, patākas or kēlānus). The vīṣṇu-ūdākha na (tiger-crest) seems to have been common to all, probably because the original ancestor which received its name after him, was believed to have been brought up by the king of serpents on tiger's milk. The Bāgalkot branch had simply the tiger crest and the phoṣa-kēlā, or banner of hooded serpents. The Bastar branch, or more properly the branch represented by our inscription, had a saṭasa-vīṣṇu-ūdākha, or a tiger with a calf or child, thus depicting probably the story of their origin in a clearer way. The banner is not mentioned. In Bastar there were apparently two branches, the other one being that of Bhramarākōṭya-mar-
whose láñchhana was dhanur-vyághra (bow and tiger) and whose dhvaja was lalana-kalai, or lotus flower and plaited leaf. The Halvar branch of the Banvás tract had the vyághra-maruga-láñchhana, or crest of a tiger and a deer, and the niladwaja, or blue banner. To judge from their titles Paramánanda Paramánabhatárraka Mahárája, the Bastar branch appears to have been independent than the other branches of this dynasty. But more light is likely to be thrown on the history of the family when all the inscriptions found in Bastar have been deciphered. It would therefore be premature to discuss the subject here.

There is one phrase in this inscription, which to my mind appears so interesting that it should not be allowed to pass unnoticed. It is incidentally mentioned in line 32 where the land is said to be given gráma-nilaya-nága-sara-nádhá-paṅhárëśa, which apparently means "free from the interference of the dwelling-group and territorial assemblies, and all other molestations." This throws a sidelight on the village communities of those days. With regard to nága, Mr. Baden-Powell says, "All over the south of India we have traces of the nága, which was often a sort of county, and in some places there is a clearly surviving tradition of the purpose of this division. Thus in part of Madras, known anciently as the Tondaimandalam, we find first a number of kúṭām— the name probably indicating the fort which was the seat of the territorial chief, each of these primitive territories was afterwards reorganised into nága and each nága contained a number of villages (called nattam, s.e. the village site.) The chief of the nága was called náthan. In Málabár we have evidence of how these nága divisions were governed by the nága-kúṭām or assembly of representative elders out of the family groups of tara, the ruling class, in each nága." It appears from our inscription that this nága system was prevalent in Bastar and the word nilaya apparently stands for tara, the original local term for "the family aggregate of dwellings, consisting of the houses occupied by the members with a few humbler abodes for servants and artisans." Tara is said to mean street or hamlet. The gráma or village was also recognised, but apparently had no fiscal significance, beyond being a physical aggregate of clan areas with an exotic population. It will be noted that Nárayanapura is described as full of outsiders, who had come from different countries. These apparently contributed nothing to the income of the village, and in the business portion of the charter (ll. 25 to 33) we therefore find no mention of the village, but only of the land given. The names of the owners of plots occupied by the family groups have been duly enumerated, and it is they who have been enjoined to pay the rents to the temple. The transaction has been ratified by eight persons, who was probably considered a requisite number for such business. These probably formed the executive committees of the nága-kúṭām or territorial assembly. As would appear from the inscription, it consisted of the pagaḍ or minister, the kavana-kúṭām or Secretary of the assembly, the bhanjári or treasurer, the sádhú or priest, and four náyakas, who, as has been already shown, were chiefs of nága. One of these náyakas is styled bhanjánáyaka, perhaps a superior title to that of ordinary náyakas. The mention of his name immediately after that of the minister indicates his superior position.

Our inscription mentions only one territorial name, viz. the Nárayanapura village, which is certainly the present Nárâyánpâl, where the inscription has been found, and where the temple of Nárâyana, to which the village was dedicated, still exists. The tank Khajurbandha, which was apparently named after the bhanjári or wild date trees on its banks, is difficult to locate at this distance of time, as these trees live for about fifty years' only.

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1 See above, pp. 174 and 127.
3 The Indian Village Community, p. 281.
4 Also náyaka; see ibid., p. 167.
6 See above, p. 188.
7 Dr. Watt in his Economic Dictionary, Vol. VI., Part I., p. 211, says "The age of a tree (wild date) can of course be at once counted by enumerating the notches and adding six or seven, the number of years passed before the first year's notch..."
TEXT.

Śī mahā.

1 Omə Svasti sahaśra(era)-panāmana-kirana-nikai-āvahabh[su]-
2 ra-NAgavamś-śūdbhava Bhogavati-pranavā-svar-sra-
3 vata-vyāghra-lanōhama-Kasya(aya)y-a-gotra-prakati-kruta-
4 vyaya-gōdhana-lavāda(būla)-visa-vina-mahām paraṃ svara-parama-
5 mahātānaka-Mahāvaram-charana-kampuna-jīka-parajna-prarūṇita-bhimaśrayamāna,
6 satya-Harāchām-
7 nam pattamāhādāvi jagad-čka-mūtā s(a)naḥ putu dūrā nāma nāma(ta)
8 Gam-ga-jala-[dhan]u-parama-pavitra-kri ottamānig-Dhāraṇavara-mahāśvar-śraddhā-pā
9 [ṭhī]vādara-kulāṅgā Mahāvares-śrīrū-śrīgra[thi] paraṃ paraṃ pūrvaśa
10 olāma(a)-Arāmdhuti(Ara ma laktai) sanmanya-śaivaśa[va]n-savita-u(śa)vapagata-raśhā
11 man va(ba) miḷu-chīntamāni
12 sauvuṣyā-dhīma[va]-Sāvitrā kula m olāra darini śrīmad-Guṇīda-mahādāvi t
13 sām putu-sūnnaḥ sahasra-śrīna[a]-mūlam-kārya-śat[ā] bhā jaur-NAgavamśā
14 dhālava-Bhogavati-puṇa[v]{ur-sva}ma-savaita-vyāghra-han(c) śruta-ma-Kā[ya]ṣ(ya)gōta-prak-
15 ti-kuṭa-[vyā]ya-gōdhana-[lavāla](būla)-visa-v[iva]n[av]iḥ paraṃ pāramāvaram paraṃ bhūta-
16 rakṣa-Mahāvaram charana-kampuna-puṃja parajna-prarūṇita-bhimaśrayamāna-sa-
18 bhūhama mahātān-Somēvaradeva(vī) vana(vana)guṇapāta vaṁśa parajna-śadā mar[th]
19 samasta tājāvull-a[i]śya[mya]ya[n] si jumud-lum-Kaṇharadēṣaya kalyāṇa-vyāja-tā-
20 yō Saka-nūpa-kal atite dase sata-trayat[r]mā-adhikō Khara-samvatsara Kārtti-
21 ka-paurṇamasyāṃ vuddha[budha]-vā[re] samāra samudr[ō]g]taraṇa-taranādāya
22 yā svargg-ārggal-ōdhāṣtana-kalāga śrīna[na] jārāyaṇa kiśva śrīmad-Guṇa
23 mahād[ā]vyā
24 sakalamb[a]n[j]tām-adhruvan-asā(ā)vantaśrī sthās śvargg-ārggal-ōdhāstan
25 aṭṭhe Nārāyaṇapurō
dhānā
26 gama grāmū gama-dōsiya-ja[a]ninimras chaṅdrama-kaṛtvi-yudhū-kālam yava
27 pradattatḥ tathā stī-Lōkeśvaradeviya Kharjuriva(ba)māda-samapiṭhā bhūmī
28 pradattatḥ
29 Śrīmaṇu pradādā Adityonāma[n]aḥ bhittanāyaka Prātnyōक kamaṇa
30 [Ku]dīyamā-
31 Vīrama nāyaka Sōdana nāyaka Nūnaṃ kūṣana nāyaka M[a]aya bhīmaṣṭāti
32 Aitana sūlu Vākāmaraya || śrīvād gati bhūm[ah] ukata pradatta || [Sa
33 nara-śēṣāthi]
No 49] NARAYANPAL STONE INSCRIPTION OF GUNDA MAHADEVI 315

28 Chhā[dṛä] vāmana1 śrāshti Ghuḥa Śrīdhara śādhu Nānū kōṣa[jā] Pāḷa[sa]
Pāṃśu-
29 nivirā māli Gō[m]dapatra2 tail[ka] [Ja]sadhavala vāḷu(hābū) Milāpī 
nāvājānام[du]
30 pāḷ[g]hū[k]ā sa[m]śrādhaṃ Dhaṃva mā[nyā]sthā śrī-V[ā]sadēva ātāra-[grīha-ve]-
taka-[rā]pēna śrīmān-Narayana-dēvā-pādēhu sadā sth[ā]tavyam kaana cha
dātavyam
32 śrī[i]mat-pandita-Purushottamāya grāma-mālaya-nāda sau-vva-vā(hā)dā parhiṣṭāna 
ch mdr-ā-
33 rka-kālaṃ piadatta || Svadāttām paadattām va yō hatā(rēta)-vasumdharā[m] 
[īr] || sa viṣhthāyam krī-
34 m(l) [bhū]tvā kula[jā]ḥ saha sīdati || Tadāgānāma sahasrē(ṇē)ma as(aṣ)-
vamādha-sata(satē)-
35 na cha [īr] gō(ga)yāṃ kōṭi-piāṭānena bhūṃ-hartā na su(su)dhyatt || Mangula mahā śrī
36 (a) Sūtiadhiśa Raṇavīrāya bhūṃ piadattā
37 (a) akeṣaṇa
38 (b) Adhikāri Chhādrākaṣya bhūṃ akarēṇa
39 (b) dattā || Brahman[ḥa]kṣaya bhūṃ dattā sāsa[sāsa]-
40 (b) nam akarēṇa Ma[ha]gṛdaka-
41 (b) sya tathā [Ka]neraśā]
42 (b) Nāgak[u]la[mdhva]ra ē-
43 (b) tāshām bhūṃ akā-
44 (b) rōṣa dattā pu(pri)ṭhunā
39 (c) Bhattārā-
40 (c) ka Bhāva-
41 (c) [dō]vāya
42 (c) bhūṃ akarēṇa dattā
43 (d) Svastu śi-Dhārana-mahādēvi-[varyā] survva vā(hā)dā-pañhāṭāna asa[rē]-
44 (d) pa bhūmi dattā dēva śi-Nārīyanasy-ātēḥ Mahānaka Dēvadāsa
45 (d) [Jaggaṭ] || Śādhu Hūmasatta dē[dūnsatē?] Lakhmana Chaudhari
46 (d) [śrī]-Dhārana-mahādē bhūṃ [dataru ara śrī dhē sāsana dattā3]
   bhūmi dattā || akarēṇa

TRANSLATION

(Lines 1—6). Hail The pāṭṭa-mahādevi of the Mahārāja Dhārāvarshadēva, who was born of the Nāgavānśa, repleatendent with the mass of rays of thousand hood-jewels, who was the lord of Bhōgāvati, the best of towns, whose cest was a tiger with a calf, who was of the Kāyapa gōtra, who had made his shout of victory (universally) known, who had acquired the whole earth, the Paramēśvara, Paramabhāttāraka, who was like a bee rendered yellow by the collection of pollen of the loins feet of Mahēśvara, who was a Harīchandra in truthfulness, who was an adamantine cago (of safe refuge) to those who sought his protection, a glorious ornament among kungs,

(Ll 7—11) (she who was) the only mother of the world, called the turbaned queen consort (chief consort); whose head was wholly sanctified by being washed in the water of the Ganges, who was (as it were) half the body of Dhārāvarsha (just as Pārvati is half the body

1 Perhaps Chhādd bhūmanā.
2 Probably Gōṇudapātra [or Gōṇudaputra — S K]
3 This perhaps stands for dattā akarēṇa śrī ṣārale dēva dattā
of Malavatika, a noble lady of royal birth, resplendent (like) Pārvatī, beautiful (like) the Ganges, who was exceedingly devoted to her husband, a lovely Arundhati, a Saravati of goodness; an amulet for those who sought her protection, a magical gem to her relatives, a new Śāvatī of good breeding, capable of liberal support like the earth (was) Gunda-mahādevī.

(Li 12—17) After the Mahārāja Sāmēvāradāvā, who was known as his son, who was born of the Nāgavatī, resplendent with the mass of rays of thousand hood jewels, who was the lord of Bhogavatī, the last of towns, whose breast was a tiger with a calf, who was of the Kāyapa gōtra, who had made his shout of victory universally known; who had acquired the whole earth, the Paramasvāna, Paramadatturakā who was like a bee rendered yellow by the collection of pollen of the lowest feet of Malavatika, who was a Hunschandra in truthfulness, who was an adamantine cagē (of safe refuge) to those who sought his protection, who was terrible to the refractory (or, rivals), a glorious ornament amongst kings,

(Li 17—24) had gone to heaven, in the auspicious and victorious reign of his son, and his grandson, the illustrious hero Kanhāradāvā, resplendent in the row of all kings, when (the year) ten hundred increased by thirty-three of the era of the Śaka king had expired, in the Khara navaratana, on the day of full moon of Karttika, on a Wednesday, the village of Nārāyanapura, tall of people come from various countries, was given by the illustrious Gunda-mahādevī for as long as the moon, the sun, the earth, and the ocean endure, to the glorious god Nārāyaṇa, who is a stair ascending the ocean of transmigration, who is a basket (full of) the works of knowledge, who opens the bolt of heaven’s (door), seeing that everything is transient, unstable and momentary, in order to open the bolt of heaven’s (door). Likewise the land near the Kharunambanda-tuṅk was given to the glorious god Lōkkāvāra.

(Li 25—31) The illustrious minister Aditya Parva, the bhūmāṇyaka Pratisthā, the khana Kudrīyana Virama, the ṛṣi Śāmanaka Śāmanaka, the ṛṣi Śāmanaka Māya, the bhūmāṇi Aśrama, the sūtra Vakāmarśa. The land of these was given revenue free. The śāmanaka Samara, the bṛhariṇa Chādrā, the śāmanaka Ghūgni, the sūtra Śrī dharma, the kṣenu (coccus proctus) Nānā, the sūtra Padma hāra, the omen Gōvinda pātra, the ṛṣi Ṛṣabha Jivadhana, Mālāpi . . . . the glorious Vāndāvā. These should always remain at the feet of the glorious Nārāyaṇa as gruha-vatikas, and the tributes should be paid to the illustrious padis Purnahottama. The land has been given free from all obstructions incumbent on the village, the ṛṣi and the nāga, for so long a time as moon and sun endure. (Here follow two imprecatory verses)

(Li. 35). (Lit.) great happiness (attend). Hail.

(Li. 36—37). Land is given to the nātraṣāhna Ranavīra, free from taxes.

(Li. 36—42). The land of the adhikāraṇa Chādrā is given to the king of Mahānāka, Kanhāra, and Nāgakulādhvāra is given, free from taxes. (Also) that of Brahmaguhāka as a servant, free from taxes. The land of Mahānāka, Kanharasthi, and Nāgakulādhvāra is given, free from taxes.

(Li. 39—42). To bhāṭāraka Bāravādeva land is given free from taxes.

(Li 43—46) Hail The illustrious Dhāraṇa-Mahādevi gave land for the sake of the god, the illustrious Nārāyaṇa free from all obstructions, and free from taxes. (Witnesses are) Mahānāka, Dēvdēsa, Jaggat, the sūtra Himavanta . . . . Lakhmāpa, Chādrā. The land was given by the illustrious Dhāraṇa-Mahādevi free from taxes. The land was given by the queen consort free from taxes.

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1 We should perhaps read karaṇa-kṛṣṭīyama Virama, Virama, the writer of the bhūmāṇa. Compare Bede
Powell, Indian Village Communities, p 107.
No 50—TIMMAPURAM PLATES OF VISHNUVARDHANA I VISHMASIDDHI

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

This short inscription is on three copper-plates which were "discovered in the ground in October 1907 by one Sakuru Rama Svar at while digging a hole in his vacant house site in the village of Timmapuram in the Sarvasiddha taluka," and were sent by the Collector of the Vizagapatam district to Rami Bahadur Venkayya, who describes them as follows—

"The plates measure 2½ by 7½ inches and are stung in an oval ring, the diameters of which are 2½ and 3 inches. The ends of the ring are secured in the base of a nearly circular seal which measures between 1½ and 1¾ inches in diameter. In the centre of this seal is the legend [in Devanagari] in the same alphabet in which the plates themselves are engraved. The third plate of the inscription is blank, and the grant itself ends in line 2 of the second side of the second plate."

The alphabet and orthography do not call for any special remarks. The final " at occurs in line 1, the upadhamāniya in 1, 5, and the Dravidian letter " in 11. The language is Sanskrit prose. The panegyric portion (II. 1–11) is comparatively correct—probably because it was copied from a form preserved at the royal secretariat. The grant portion, however, must have been drafted by a person who knew very little Sanskrit. It contains a Prākṛt word chhatvātī (1 18) = Sanskrit chatvārītāt, and several grave grammatical blunders which I have corrected in the footnotes.

The inscription records a grant by Vishnuvardhana-Mahārāja surmounted Vishamānūdi, who was the younger brother of Satyārāya-Vallabha-Mahārāja, the son of Kirtivarman, the grandson of Ranavikrama, and the great-grandson of Rāparāga of the Chaṭukya family. This short pedigree establishes the identity of the donor of this grant with Vishnuvardhana I. Vishamānūdi, the founder of the eastern branch of the Chalukya dynasty. That he was the younger brother of Satyārāya, the Western Chalukya king Pulakēśin II, and the son of Kirtivarman I, is stated in many Eastern Chalukya inscriptions, and his grandfather Ranavikrama, is Pulakēśin I, is mentioned also in his Sātārā plates. The reference to his great-grandfather Rāparāga is of some interest, because this name is known only from a few records of the Western Chalukyas.

Both Vishnuvardhana I. and his elder brother receive the title Mahārāja, but the second is stated to have "subdued the circle of the whole earth" (1 5), while the former claims only to have "humbled the circle of all the vassals" (1, 6). This distinction implies that, at the time of this grant, Vishnuvardhana I. was still a dependant of his elder brother, the Western Chalukya king Pulakēśin II. He professed to be a worshipper of Bhagavat (1 10), i.e. Vishnu, and resided at Pātaṇḍapura (1 1), the modern Prathipura in the Gōdavari district. In the Aihole inscription the capture of this fortress is ascribed to his elder brother and sovereign Pulakēśin II.

The grant portion differs from that of other records in two respects. It lacks at the end the usual imprecations and other particulars, and the dones are not mentioned by name, but simply stated to have been forty Brahmans as of the Chhandogya school. The object of the grant was some land at Kumālūra—a village which I am unable to identify—in the Palakī-vishaya.

1 See note 6 on p. 318
2 The surname occurs both in line 8 and on the seal of the present grant. It forms also the legend of certain copper coins discovered in the Vizagapatam district. See Ind Ant Vol XXV p. 322 f
3 Ind Ant Vol XIX p. 309.
4 Above, Vol. VI p. 11, verse 27.
The same district seems to be referred to in the Chipurupalli plates of Vishnuvardhana I, where the name has been read doubtfully as 'Puki-vishaya', but, if the facsimile can be trusted, the engraver has written in reality Puki-vishaya, which may be meant for Pahuk-vishaya.

**TEXT.**

*First Plate.*

1. "Śrīmālāpṛavāsakāṭa" समुज्जविज्ञातदत्तनयम (I) Ṣrāṇeṇa म(1) ha-
2. सननाभिवर्धितानायामिनानामातृत्वभाट्यभीतिभिर्भिरचंतानान् मानवय[म]---
3. चाणे [क्ष]रिसितप्रवाणां "वक्षानामविवसायसमविविलासस्मात् ([क्ष]---
4. तरणरागम रररागम 10 समस्याविकम्य रणविकम्य पी[श]ो-
5. विलुत्तिन्ते: कोविलिन्कर्मम् प्रिययुता; शापितयविषयात्सकलसिद्धीम्.11
6. एकलस सध[1] सववस्मदहरारस्य प्रियानुजः वाज्यधरणा जानितस[व]--

*Second Plate, First Side.*

7. सततायद्विनमकः सत्रयमवावनंशयया12 हृदशिवस[विल]---
8. समारधः: खलज्जाटकम्याविगथमेव मकसितन्त्रविकमिविलिन्ति [रित्व]---
9. जन(।।)निलयमात्सकवेदु: कोविलिन्विकम्यात्सकल्यात्सकलसिद्धीम्11
10. [क्ष]म[।।]15 परमाभगवतः परमाभगवतो मातारपिरुपादानव[1] त: वीविवु-
    वल्ल[क्ष]---
11. म(।।)हाण: (II) पदखिलिविधि (।।) कुमुदवरास्माद पूर्वदिम्य15 बेचे च-
12. [ला]रो सम्यज्ञान[ली] नानिके बेचे चारा (।।) [पोद्लिव] व[।।]क्षायय(।।)17
    चारा[।।]लीस

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2. Dr. Barnett's *South Ind. Pal.,* 2 ed., Pl. xxvIII.
3. From two sets of ink-impressions received from Rāj Bahadur Venkayya.
4. This word is entered on the left margin of plate 1, opposite the beginning of line 4. The sign of punctuation after it runs into the following aksakara व it resembles in shape the symbol called in Tamil *Pilisvādah.*
5. The त of श्री is obliterated.
6. The final त of खाणकाव is entered at the top of the next aksakara न it seems to be皲 the top of the त of the preceding word "पुष्कर; perhaps the writer wanted it to read "पुष्करन्.
7. The three aksakara अत्तुपुष्करन are engraved over रित्व, which was evidently done because they had been originally omitted through an oversight of the engraver.
8. Read गुप्ता.
9. See note 4 above.
10. The न is engraved over न; compare note 7 above.
11. Read धनीया.
12. Read धनीया.
13. Read धनीया.
14. Read धनीया.
15. Read धनीया.
16. Read धनीया.
17. Read धनीया.

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11. This mark of punctuation runs into the next aksakara व it seems to be engraved over a न; compare notes 7 and 10 above. Instead of अत्तुपुष्करन, I suspect अत्तुपुष्करन; to be intended by the scribe.
12. This mark of punctuation runs into the next aksakara न it seems to be engraved over a न; compare notes 7 and 10 above. Instead of अत्तुपुष्करन, I suspect अत्तुपुष्करन; to be intended by the scribe.
Timmapuram plates of Vishnuvardhana I. Vishamasthiti.
Second Plate, Second Side.

13 राज्यवर्ते: नातागण खम्बेग्रस्तचारिके वसनियघणारायण गृह[कृ]—
14 निरःवात(१) वेदारायण दतः [२२]

TRANSLATION.

Hail! (Line 1) From (his) residence in the prosperous Pushtapura,—the great-grandson1 of Rānarāja, who repeatedly indulged in the passion of fighting in order to elevate the family of the Cha[ṇ]kayas, who were Hārtiputras, who belonged to the gōtra of the Mānasāyas, who were protected by the Mātras, the mothers of the three worlds, (and) who were rendered prosperous by Mahāsana,2 who by his own arm had defeated the great army of the sons of Dumn,3

(Line 4)—the grandson of Rāṇāvikrama, whose valour was insuperable, the dear son of Kirtivarman, whose renown was extensive, (and) the dear younger brother of Satya[ṇ]āraya-Vallabha-Mahārāja, who had subdued the circle of the whole earth by the tread of (regal) powers,

(Line 6)—the devout worshipper of Bhagavat, the very pious one, who meditated at the feet of (his) mother and father,—Śrī-Vishnuvardhama-Mahārāja, who by the edge of his own sword humbled the circle of all the vasaals, who by the splendour of his own beauty, virtues and youthfulness far surpassed Cupid,4 who (was surnamed) Vishnamsudha because he had obtained success (suñāha) in impassable straits (suṣeṣeṇa) on land, on sea, etc., who was a cow of plenty (kāmadhūna) constantly yielding milk to suppliants, (and) who was the [Tr]āvikrama (Vishnu) of the world of men because his valour surpassed (that of all) mankind,

(Line 11)—has granted four thousand niścartanas5 in the fields on the eastern side of the village named Kūmātāra in the Pajaka district (euṣeṇa), having portioned (them) off, to forty Brāhmaṇas of various gōtras, residing in [Poṣunūka], belonging to the school of the Chaundāgas observing the greater and smaller rules, engaged in the six duties, (and) familiar with the Veda.

No. 51 — SARNATH INSCRIPTION OF KUMARADEVI

By Sten Konow

The slab on which the inscription published below was incised was found during the excavations carried on by Mr. Marshall and myself in Sarnath, in March 1908 It was dug out to the north of the Dhamēk stupa, to the south of the raised mound running east and west over the remnants of the old monastery of the Gupta period The writing covers almost the whole of the surface of the stone, ves. 21 1/8 x 18 3/8, and it is in a perfect state of preservation The average size of the letters is 1/4.

The characters are Nāgarī, of a very ornamental type, and the engraving has been done with considerable skill. Of individual letters, the form of the cerebral tā in bhāstha and kāṭapānskāḥ in line 8 is worthy of notice. There are comparatively few orthographical peculiarities. V is used for b throughout, and an is used instead of the anusvāra in suṣyāndā, line 11.

There are some few miswritings such as harma- for dharmā-, 1 6; prakāṣitā for prabhātā, 1 8; vishmaya-karāḥ for vismaya-; and asmmāta- for asmmārāta-, 1 13; hāmkhrāma- for hātrā-, 1 15; nī- for tri-, 1 22; mahābhāja for mahābhujā, 1 19, etc. The forms Kumarađev,1

1 For other instances in which māyā has this meaning, see above, Vol IV, p. 329 and note 2.
2 I.e. the god of war.
3 I.e. the Dānavas or demons.
4 Literally, 'the bearer of the makara-baner.'
5 This would give 100 niścartanas for each of the 40 donors.
II 11 and 22, and vishāda in II, 23 and 26, on the other hand, are vouched for by the metre Kumara instead of kumāra is common in Maharashtrī Prakrit, and a form Kumaraḍēvī for the usual Kumārapāla occurs in Hemachandra's Deśamānanda, 1. 104, 88. And vishāda instead of vishāda is justified by Pānini VI, 3. 12

The language is Sanskrit, and, with the exception of the invocation to Vasudhārā in I, the whole of the inscription is in verse. There are altogether twenty-six verses of these thirteen (Nos. 3, 5, 6, 7, 11, 12, 13, 17, 18, 19, 21, 23 and 24) in the Sandhāvnikāta, five (Nos. 1, 10, 14, 15 and 20) in the Māhānī, four (Nos. 4, 1 to, 22 and 23) in the Vasantatilaka, three (Nos. 8, 9 and 26) in the Amsītahati, and one (No. 2) in the Saurahāni metre.

The object of the inscription is to record the construction of a vihāra by Kumaraḍēvī, one of the queens of Gōvindaśrīḍura of Kanauj. The wording of verses 21, 23, in which her gift is mentioned, is not quite clear. We are first told, in verse 21, that a vihāra was constructed, which apparently contained an image of the goddess Vasudhārā. The following verses are not quite clear. RaiBahadur V. Venkayya has suggested the following explanation, which I think is a very plausible one. Jambūdīva drew up a copper plate, on which he represented to Kumaraḍēvī that the Dhammahāraka-jina originally set up by Dhammahāraka required to be repaired or set up again. This copper plate must have contained information about the original setting up of the Dhammahāraka jina and further details about its maintenance and repair. Kumaraḍēvī, who was apparently a stranger to the country round Benares, accepted her representation and raised her to the rank of the first of the tattalika. Moreover, she restored the Jina or set up a new one and placed it in the vihāra built for Vasudhārā, or in another one constructed for the purpose, and the wish is expressed that, after having been placed there, he may remain there for ever. It seems necessary to infer that the Śrūḍharmakhāra jina, which is said to have existed in Dhammahāraka's time, was an image of the Buddha, and that the vihāra built by the order of Queen Kumaraḍēvī for him, was a shrine, a gāndhāra. It is difficult to explain the wish that he, in the image, may reside there for ever, under any other supposition.

The inscription can be divided into four parts. After an invocation of Vasudhārā (v. 1) and the moon (v. 2) vv. 3-6 give some information about some rulers or generals of Pith or Pithikā. We learn that, in the lunar race, there arose a chief called Vallabhāraja, the lord of broad Pithikā (v. 3). The following verses introduce the lord of Pithi Dēvaśrīḍura, without saying anything about his relationship to Vallabhāraja. He is described as the full moon of the lotus of the Chikikāra-candas, and we are told that he even surpassed Gaṅgāpati in splendour. Dēvaśrīḍura is again referred to as the lord of Pithi in the second part of the inscription, and it therefore seems necessary to interpret vv. 5-6, which apparently refer to a son of his (tasmadāsa, etc.) as an explanation of his relationship to Vallabhāraja, who would then be his father.

The second part of the inscription, vv. 7-12, contains the information that Dēvaśrīḍura was defeated by Māhāraja, the maternal uncle of the Gauda king, who thus firmly established the throne of Rāmapāla, and subsequently bestowed his daughter Sankaraḍēvī on the Pithi lord. Their daughter was Kumaraḍēvī, in whose praise the present inscription was written.

The third part, vv. 14-20, then contains the genealogy of the Gahādāvāla family, to which Kumaraḍēvī's husband Gōvindaśrīḍura belonged. It agrees with the list given in most inscriptions of this latter king, but does not carry us further back than to his grandfather. We are first introduced to Chandra, the Chandradēva of Gōvindaśrīḍura’s inscriptions. His son
was Madanachandra, elsewhere known as Madanapala, who again was the father of Govinda-
chandra. He is said to have saved Benares from the wicked Turnshka soldier

The fourth part of the inscription (verses 21-23) specifies the gifts of Kumaradvi, and her
praise is sung in verse 21. Verses 25-28 then inform us that the inscription, which is here
called a pravasita, was composed by the poet śrī Kunda, and engraved by Vāmana

Govindachandra is the well-known king of Kamardvi, whose inscriptions are dated between
A.D. 1114 and 1154. Our inscription teaches us that he guarded Benares against the Turnshkas,
the Muslimmadas. We do not know of any Muhammadan expedition against Benares in
Govindachandra’s time. In A.D. 1033 a Muhammadan army under Ahmad Nīlāgin arrived
at the town, but only stayed there for a day, and there is no indication of a permanent
settlement. We know, on the other hand, that Mussulman settlers remained in the country about the
Jama from the days of Mahamud and down to the end of the 12th century. It seems probable
that Govindachandra took some action against such settlers, and the term turukhakanda,
which occurs in many of his and his predecessors’ inscriptions, gives us a hint as to the nature of
this action. The word turukhakanda has been variously translated as “tax on aromatic
reeds” and “Muhammadan amercements.” The information furnished by our inscription seems
to show that it was in reality a tax on Muslimmadas, the exact nature of which cannot, however, be determined.

Our inscription introduces us to a new queen of Govindachandra, Kumaradvi, the grand-
daughter of Mahapandvi. Three other queens are already known from inscriptions, e.g. Nayarakteli-
dvi, Gosaladvi, and Dālapadvi. While Govindachandra was himself an orthodox Hindu,
his fourth wife Kumaradvi was a Buddhist. According to information kindly supplied by Mahā-
mahebhahyā mahara Prakāś Āhūtrī, the king had still another Buddhist wife Vāsantadvi, who
is mentioned in the colophon of a manuscript of the Abhāṣāsuṣṭikā in the Nepal Darbar Library
(No. 391 of the third collection). The colophon runs -śrī-śrī-Kāyakubh-dālapaty-asapats
GAJAPASI-NAVARPAI-RĀJYA-TRAYAVĀHIPATI-ŚRĪMAV-GOVINDACHANDRADENAASA
PRATIPAISAATAH VIJNH-ŚRĪ-
PRĀVARA-MAHĀYINA-YĀTYUKTHI-PARAMĀŚEKH-H-ŚRĪ-VĀSANADVYĀ ĎEYAHARMAṆYAM
It is possible that Vāsantadvi and Kumaradvi are one and the same person, one of the mean-
ings of vāsaṇa being “youth” = kumāra. It is, however, more probable that they are two
quite different persons.

Some information about Mahapandvi, the father of Kumaradvi’s mother, and about the lord of
Pithi, her father, can be gleaned from Sandhyākara Nandi’s Rāmachaśita, which work has been
brought to light by Mahāmahopādyaya Hara Prakāś Śāstrī. We are told that Mahana was
the maternal uncle of the Gaṇa king Rāmapala. Vīgrahapāla, the father of Rāmapala,
made a successful war against the Chā ḍi king Karna of Dāhala, of whom we possess an
inscription dated Kalachurī Samvat 493=A.D. 1042. Karna’s reign probably extended over a
long period. We cannot, therefore, determine when the war against Vīgrahapāla took
place. We have an inscription of the time of Vīgrahapāla’s grandfather Mahīpāla, dated
A.D. 1026, and Mahīpāla’s son Nayeṣaṇa reigned at least 15 years. Vīgrahapāla’s acces-

1 See H. M. Elliot, The History of India as told by its own Historians, Vol. II 1889, pp 112 and ff
2 Ibid., pp 280 and ff.
3 See Führer, Journal Bengal Society, Vol. LXI, P. I, p. 113
4 Above, Vol IV p. 108.
6 Proceedings of the Asiatic Society of Bengal, 1906, pp 70 and ff
7 See Kielhorn, above, Vol. II, pp 302 and ff
8 Kielhorn, Northern List, No. 907
9 Kielhorn, Northern List, No. 59
10 Kielhorn, Northern List, No. 127 and 128.
Saṅkaraṇī, the mother of Gōvindachandra’s queen Kumaradēvī. It therefore seems probable that Vṛṣarāpāla’s accession should be placed about A.D. 1050, and Rāmapāla’s reign in the last part of the eleventh century Mahāra, Saṅkaraṇī’s father, would then be a contemporary of both of them. The Rāmarāṣṭra, which calls him Mathana or Mahana, states that he was a Rāṣṭrakūta, and the maternal uncle of Rāmapāla. It therefore becomes probable that Vṛṣarāpāla married a Rāṣṭrakūta princess in addition to the daughter of the Chātra king Kara who was, according to the Rāmarāṣṭra, given to him after the war alluded to above Mahana was Rāmapāla’s right hand, and was of great assistance in the war against Bhima. Among the feudatories of the Pāla king in that war, the Rāmarāṣṭra mentions Vīraguna, the vīta of Pithī, who is described as the lord of the south Dēvarakshita of Pithī is also mentioned, but not as a feudatory. He must be identical with the Dēvarakshita of our inscription, and it becomes probable that the Pithī ruler Vīraguna had originally stood on Rāmapāla’s side, while Dēvarakshita later on rose against him. He hailed from Pithī or Pithikā, which according to the Rāmarāṣṭra was situated in the south. Now pithī or pithikā is synonymous with pitha, and it is therefore possible that Pithī is identical with Pithāpuram. We know that a branch of the Eastern Chalukyas reigned in Pithāpuram in the second half of the twelfth century, and that the town had already been conquered by Pulākṣa II. No historical information is forthcoming about the earlier Chalukya princes of the Pithāpuram branch. The real history of the family only seems to begin with Vījayaḍitya III, whose coronation took place A.D. 1158. It should also be noted that the genealogy given in the Pithāpuram inscriptions hardly can be correct. Mr Sewell has drawn my attention to the fact that only four generations are enumerated between Bēta, who reigned in A.D. 925, and Vījayaḍitya III, who was crowned in A.D. 1158.

Before this branch became established in Pithāpuram, the place was one of the strongholds of the Vēḷgi province of the Eastern Chalukyas. In the last part of the 11th century, the reigning king was Kūḷottunga Chāḍadāva, who first was ruler in Vēḷgi but who in A.D. 1070 was anointed to the Chātra kingdom Vēḷgi was then ruled by viceroyas, first by his uncle Vījayaḍitya VII then by his sons Rājarāja (1077-78) and Vira Chāda (from 1078) Mr Venkayya suggests that this latter viceroy may be identical with the Vīraguna of the Rāmapālaṇa Rāmarāṣṭra. Dēvarakshita was then probably a general under the viceroy of Vēḷgi. He is said to have surpassed even the glory of Gajapati. As this epithet is used by some of the Eastern Gangas, it is possible that it here refers to Ananta vasu Gajapati The Kālaṇvita Paramaśāstra describes an expedition undertaken by Kūḷottunga I. against this king, and Dēvarakshita may have played a rôle in it. We do not know anything about the Chhikkha family, to which Dēvarakshita belonged.

The marriage of Dēvarakshita’s daughter to king Gōvindachandra perhaps accounts for the relationship between the Chōla and the Gāḍadāvālas commented on by Mr Venkayya in his Annual Report for 1907-08, para. 58 and ff. An incomplete Gāḍadāvāla inscription has recently been found immediately after a record of Kūḷottunga of A.D. 1110-11, in Gaṅgakonja chōlapuram, which it is tempting to bring into connexion with Gōvindachandra’s marriage. Mr Venkayya carries the acquaintance of the Gāḍadāvālas with the Chōla kings farther back to the expedition of Rājadra Chōla towards the kings on the banks of the Ganges, mentioned in the Tiruvāḷaṅgāṇa plates, and it seems very probable that this expedition led to the establishment of friendly relations with the north. Among the princes conquered by Rājadra Chōla was Dharmapāla of Dāṇḍabhakti, and the lord of Dāṇḍabhakti figures amongst the feudatory kings who, according to the Rāmapālaṇa, assisted Rāmapāla in his war against Bhima.

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1 Compare the forces Pithāpuram and Pithāpura, above, Vol IV p 97, 357. Note 4.
The relationship between the various persons mentioned in our inscription will be seen from the table which follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vallabharāja of Pithī</td>
<td>Mahana, of the Bṛhadākṣāta family.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Devarakṣita, married</td>
<td>Śankaradēvi</td>
</tr>
<tr>
<td></td>
<td>Madanaschandra</td>
</tr>
<tr>
<td></td>
<td>Kumaradēvi, married</td>
</tr>
<tr>
<td></td>
<td>Govindašchandra</td>
</tr>
</tbody>
</table>

According to verse 25, the inscription was composed by Kunda, who describes himself as a lion to the tirthāka-elephants, a Rāhana mountain, full of the splendid gems of poetic composition, a poet in eight bhāshas, and an intimate friend of the king of Vanga. He is not elsewhere known. His name does not occur in the Sādhuskāmaṇḍita, nor, so far as I know, in any other anthology. The engraver was the Śrīpūr Vāmana.

**TEXT.**

1. भीं नमो भगवान् भायवस्युधाराय! ॐ समवत वसुधारा धम्मपोषयवहयाः
   प्रसादितव्यस्कियोहामुक्त्वीवमुक्त्याहाराः।
   जगन्नानकशिणि भृषुमेव भृषुमेव भृषुमेव
   किरसति तदन्

2. खिलानदेवयानां जगत्य जगत्य जगत्य जगत्य
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   जगत्य जगत्य जगत्य जगत्य जगत्य जगत्य
   ज gad woman ।

6. श्रीज्ञान्तकोशीयवर्णबाद्रसुरसुब्ध्वनिधिः
   कोशिष्ठचित्रितीयिष्ठीः।
   सौज्यस्यनिधिः
   श्रीज्ञान्तकोशीयवर्णबाद्रसुब्ध्वनिधिः।
   श्रीज्ञान्तकोशीयवर्णबाद्रसुब्ध्वनिधिः।

7. निषिद्धः निषिद्धिकलिपिनिषिद्धिः।
   निषिद्धिकलिपिनिषिद्धिः।
   मात्रां निषिद्धिकलिपिनिषिद्धिः।
   मात्रां निषिद्धिकलिपिनिषिद्धिः।
   मात्रां निषिद्धिकलिपिनिषिद्धिः।
   मात्रां निषिद्धिकलिपिनिषिद्धिः।

4. Read भागिन्ति।
8 नग्नरूपश्चर्छन्न विश्वस्थिति ब्रह्मचारित: भूलकम् भूमीसहस्तानां वसंतानाम् ब्रह्मचारित:।
9 महाकालस्य ब्रह्मचारिताः प्रारंभिकाः च प्रारंभिकाः।
10 देवस्य तद्विश्वस्य भूलकम् । सा प्रारंभिकाः तन्न स्वरूपभवते।
11 जनि कुमारेऽक्षत्र देवस्य तद्विश्वस्य भवः।

12 धारणाम्: प्रविष्टो विश्वस्तवतुष्णैः व्यवहारिक नित्यसाधारकिरीको 
13 श्रीवं यह: ब्रह्मचारी वै विश्वस्तव india: भवः।
14 भाषिका: धर्मीहि धर्मीहि धर्मीहि भवः।
15 दृष्टिकोनातुष्णैः व्यवहारिकाः।
16 अवस्थितस्य भवः।
17 अवस्थितस्य भवः।
18 अवस्थितस्य भवः।

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1 मेट्रो: शाक्तरविक्रमः।
2 मेट्रो: अनुभवचं।
3 मेट्रो: आनभवचं।
4 मेट्रो: आनभवचं।
5 मेट्रो: आनभवचं।
6 मेट्रो: आनभवचं।
7 मेट्रो: आनभवचं।
8 मेट्रो: आनभवचं।
9 मेट्रो: आनभवचं।
10 मेट्रो: आनभवचं।
11 मेट्रो: आनभवचं।
12 मेट्रो: आनभवचं।
13 मेट्रो: आनभवचं।
14 मेट्रो: आनभवचं।
15 मेट्रो: आनभवचं।
16 मेट्रो: आनभवचं।
17 मेट्रो: आनभवचं।
18 मेट्रो: आनभवचं।

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The sign of punctuation has been engraved in the beginning of next line.
Sarnath inscription of Kumaradevi.
19 नन्द पव!!ूँक्षः ¹¹पातु ् न ् ते ् चिंि प्रागस्नानुयायात् ् सतीयतिविवज्ञात् ।
खारायम् ² महाभुजः ् प्रसदिति ् तथापांनायायेभिः ् वर्ष्ट्यन्निर्भितानिन्दरपपः ।
20 पानीचविलासि ॥ [१७्] ³ यशेश्विनिहृदयां ् पुरवरे ् प्रभुदतारामोऽवाधिष्ठानसृमृा
पाण्यवाससरसवार ् गः न्तिण् ् नैेभ भमात् । आधाः ् सस्त्रुष्कंकुशाः लिङ्कर्षक्षि-भास्या ।
21 तद्वियतेऽद्धैः एकाग्रसर्गारर्थिनं ् भयोरिप्रविश्वस्वसः नः ॥ [१८्] ⁴ यशोवरिप-
रोधिभुमित्यव्रस्वारसः योऽपि ् प्रक्षुकुशुचायमोऽवाचालवा वा ।
22 नव: ् शादिष्ठेऽस्मस्य सम्यक्तदीर्घीपूर्वायेभिः ् सद्यस्यविशुद्धीमहिरणः ्
रचन तवत्तत्त्त्तः ॥ [१८्] ⁵ चिस्थि ् कुसुल्के तेन ॥ [४्] ⁶ ् अेशा प्रिष्ठ वि-
(विष)जगति ।
23 परिमोनिः ् श्रीबुधाच्युतनन ् प्रविलपदवरीधे तस्य ् राजोक्ष्यान्न निस्मृत्ता
रस्सैस्तिन्तिका तासां ् ल सः ॥ [२०्] ⁷ वीरार्चुन नवखः चक्षुक्तमहाहारः ् 
कतोद्वन्त्या ्
24 ताकिर्षा ् बहुमार्या ् नूः ् चुरिुक्तप्रभायारस्तः । यथूः ् दूक्त प्रविलिच्चज्ञाषक- नानाबाधिष्ठोमाश्यायं ् गोरिती: ् 
मुद्रूः ॥ [२१्] ⁸ लोकमणिकल-
25 नमासननस्विन्यं ् शा जग्मुकी ् सकलपल्लिवायभूतः । ततादभागनवर(र) 
प्रविलाय तथे ् दृवा ् तथा शिवी: ् 
श्रव्य यावदात्राम ॥ [२२्] 
10 धरभोजीनारायापस्य सामायः ् श्री-
26 नव(म)चक्री जीनो ् यादृक्त ् तद्यय्यन्तिः ् 
युनारखोतनीताम् ् 
वीरार्चु: ् 
खविरसि तस्य च तथा यज्ञार्गकस्थितिविश्वेष्टवरित समायिन्तच ् 
वस्तादा-
न्न्दचाः न्वविकुपूर्वः ॥ [२३्] ¹² तत्साक्शः-
27 रिपलखिरिष्ट अनो ् थ: ् 
कश्यदीर्घे शा तस्यादेशुक्मण्डमपर्म: ् यूः ् 
जिना: ् 
साविः ् तस्य: ् 
कश्यदीर्घे यदि ् याश्वमानकारी: ् 
खः ् त: ् 
पापियसम-
28 य: ् 
शालिति ् 
पुव्वये ् 
लोकपाला ् 
कुष्ठा: ॥ [२४्] ¹³ एकाध्रियांविधवारञ्चना: ् 
सहस्त्रादिरीव: ् 
साविः ॥ [७्] ् 
भविष्यवंदिरी ् 
श्रव्य: ् 
खः ् 
श्रव्याविभावः ्
13 Read "श्रव्या", the final svarga has been engraved in the beginning of line 29.
Hail Obesance to the exalted noble Vasudhārā.

(V 1.) May Vasudhārā protect the world, who abates the broad stream of unhumble misery in the manifold universe by the nectar stream of dhārma, who pours out riches of wealth and gold over earth, skies and heaven, and who conquers all the misery of man in them.

(V 2.) Victorious be that lover of the lotuses, the flashing torch for the illumination of the world, who causes coming of the lovely moon-gums and (brings tears into) the eyes of longing people; who opens the knot of pride in haughty dames; and also the closed lotuses, who with his nectar-filled beams revives the god of love, who was burnt to ashes by Śavara, (who had been) smitten (by him).

(V 3.) In his (the moon's) lunage, which enjoys a valour worthy of homage; which is resplendent with shining fame, which speedily annihilates the pride of the river of the gods by its purity, which destroys the splendour of its adversaries, was a hero, known by the name of Vallabharāja, honoured among princes, the victorious lord of broad Piṭhikā, of increasing mighty prowess.

(V 4-5.) The full moon expanding the lotuses of the Chikkōra family, known on earth as Śri-Dēvāratkhita, the lord of Piṭhi (who) surpassed even the splendour of Gajapati by his splendour, whose glory alone ravished the hearts of the world, was descended from him (Vallabharāja), as the moon from the ocean, a (veritable) Vishu (Vidūla), to the Lakshmi of beauty, a (veritable) moon in causing the rise of the ocean, a (veritable) moon in causing the rise of the ocean, a (veritable) moon in causing the rise of the ocean; a second moon, the lustre of whose light was his fame (or, a second Vishu with Śri in the shape of the lustre of his fame), an incomparable treasure of goodness, a treasure of resplendent virtues; an ocean of profundity; a peerless store of religion, a store of energy, the only depository of the lore of arms.

(V 6.) Who was the veritable celestial tree in bestowing desired objects on suppliants, who was an irresistible thunderbolt in accomplishing the splitting of the mighty mountains, vs. his haughty foes, a marvellous man, whose arm was like a sprout of a marvellous herb in healing the fever of Cupid in enamoured women, and death to kings.

(V 7.) In the Gauḍa country there was a peerless warner, with his quiver, this incomparable diadem of kshatryas, the Åga king Mahapā, the venerable maternal uncle of kings. He conquered Dēvāratkhita in war and maintained the glory of Rāmapāla, which rose in splendour because the obstruction caused by his foes was removed.

(V 8.) The daughter of the Mahapāda was like the daughter of the mountain (vs. Pārvatī), she was married to the lord of Piṭhi as (Pārvatī) to Śvayambhu.

(V 9.) She was known as Śāṅkara, full of mercy like Tārā, and she excelled the creepers of the wishing tree in her efforts to make gifts.

(V 10.) To them, forsooth, was born Kumāradēvi, like a đītī, lovely like the charming streak of the spotless autumnal moon, as if Tārā herself, prompted by compassion, had descended to earth with a wish to free the world from the ocean of misery.

1. Metre Anushāmbh.
2. Mr. Venkayya suggests to read dānṣṭi-bāgavat.
3. The meaning of kṣaṭāgajīka is uncertain. The word is usually translated 'screen.' But this meaning...
(V 11.) After having created her, Brahmā was filled with pride at his own cleverness in applying his art, excelled by her face the moon, being ashamed, remains in the air, rises at night becomes impure and subsequently full of spots, how can this her marvellous beauty be described by people like us?

(V 12.) She, who in a wonderful way possesses a beautiful body, which is a glittering net for entrapping female antelopes, viz. the moving eyes, and which robs the wealth of beauty of the tense waves of the playful milky ocean by her brilliant charm of lovely splendour; who does away with the infatuation of the daughter of the mountain (i.e. Pārvatī) by her proud grace

(V 13.) Her mind was set on religion alone, her desire was bent on virtues, she had undertaken to lay in a store of merit, she found a noble satisfaction in bestowing gifts, her gait was like that of an elephant, her appearance charming to the eye, she bowed down to the Buddha, and the people sang her praise, she took her stand in the play of celebration, was her permanent abode of luck, amalised sin, and took her pride in abundant virtue

(V 14.) In the royal Gahadavāla lineage, famous in the world, was born a king, Chandragupta, a moon (chandra) among rulers. By the streams of tears of the wives of the kings who could not resist him, the water of the Yamunā forsooth became darker.

(V 15.) The king Madanaachandra, a crest jewel amongst impetuous kings, was born from him, the lord who brought the circle of the earth under one sceptre, the splendour of the fire of his valor being great and mighty, and who even lowered the glory of Maghavan by his glory.

(V 16.) Hari, who had been commissioned by Hara in order to protect Vārānasī from the wicked Turnushka warrior, as the only one who was able to protect the earth, was again born from him, his name being renowned as Govindaachandra.

(V 17.) Wonderful, the calves of the celestial cows could not formerly get even drops of the milk stream to drink, on account of its continuous use for satisfying the hearts of supplicants, but after the multitude of these supplicants had been gladdened through the liberality of that king, they sat down to the feast of drinking the milk which is always plentiful and applied according to their wishes.

(V 18.) In the excellent cities of his adversaries, hunters by mistake do not pick up fallen necklaces, thinking them to be nooses for the deer in it, and hunters quickly remove the fallen gold ear-rings with sticks, the garlands in their hands shaking with fear, mistaking it for a snake on account of its large size.

(V 19.) The chariot of the sun was delayed because its span of horses were greedy after the mouthful of fresh, shining, thick grass on the roofs of the palaces in the towns of his uprooted foes, and also the moon became slow, because he had to protect the gazelle (in his orb), which was falling down, having become covetous after the grass.

(V 20.) Kumaradevi, forsooth, was famous with that king, like Śri with Viṣṇu, and her praises were sung in the three worlds, and in the splendid harem of that king, she was indeed like the streak of the moon amongst the stars.

(V 21.) This vīhāra, an ornament to the earth, the round of which consists of nine segments, was made by her, and decorated as it were by Vasūdhārā herself in the shape of Tārā, and even the Creator himself was taken with wonder when he saw it accomplished with the highest skill in the applying of wonderful arts and looking handsome with (the images of) gods.

(V 22.) Having prepared that copper-plate grant, which recorded the gift to Śri-Dharma chakra Jina, for so long a time as moon and sun endure on earth, and having given it to her, that Jambuk was made (?) the foremost of all pattalsūkas by her (Kumaradevi)
(V 23) This Lord of the Turning of the Wheel was restored by her in accordance with the way in which he existed in the days of Dharmaśakā, the ruler of men, and even more wonderfully, and thus vihara for that stūpa was abidingly erected by her, and might he placed there, stay there as long as moon and sun (vadana).

(V 24) If anyone on the surface of the world preserves her fame, she will be known on bowing down at his pair of feet. You Juvarśa shall be witnesses. But if any fool robs her fame, then those Vikapālas will quickly punish that wicked man in their wrath.

(V. 25) The poet in eight bhāshās known as the trusted friend of the Banga-king, Śri-Kunda by name, the learned who was the only one to attack the cravers of the elephant, like heretics, who was a Rāhuna mountain of the blazing jewels of poetic composition, he made this enolgy of her, charming with strings of letters beautifully arranged.

(V 26) This prasāda has been engraved by the dīpini Vamana on this excellent stone which rivals the rājāvartha (ie Lapis Lazuli).

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No 52 — KRISHNAPURAM PLATES OF SADASIVARAYA.

SAKA SAMVAT 1890

BY T. A. GOWINATHA RAO, M. A., MADRAS, AND RAO SANK R. RAVI VAIH, B. A., REVENUE OFFICER, MADRAS COUNCIL.

The temple of Śri Venkateshvaralaya to which this set of copper-plates belongs, is situated in the middle of Krishnapuram, a village six miles southeast of Tanjore. The temple has some fine sculptures and a few inscriptions of later times. The copper-plates were kindly secured for us by Mr. N. Chiplavānu Ayyangar, B. A., B. L., Deputy Collector, Kolletal, and we now edit them from impressions prepared under our supervision.

The plates are five in number, bound together by a ring which has also a seal loosely strung to it. The upper half of the surface of the seal bears the figure of a standing bear facing the proper right, near its face is a daggar placed with its point downwards, and over it are cut out the figures of sun and moon. The lower half has a design not uncommon to the Vijayanagara seals. On the top of the first plate and immediately above the inscription is engraved the Śrivathāvara nāman (of the Tengalai sect) flanked on either side with the couch and the discus (of Vishnu). The plates (except the first) are numbered in Kannada-Telugu numerals engraved on the right-hand corner of the first side of each plate. The rims of the plates are raised, and the first and last plates are engraved on one side only.

The characters are Nandimāgari, and the language, excepting the obsequies to Gananpat at the beginning, is Sanskrit verse. The signature at the end is as usual, the name of the tutelary deity of the Vijayanagara kings, Śri Venkateshvara, and is written in the Kannada alphabet. There are a few orthographical peculiarities worth noticing. The long vowel ē is represented by the usual sign for ē with a secondary r-stroke on the top. This new long ē, as employed in our record, is the same as the vowel as written at the present day, but in the present inscription, this latter sound is represented by an ordinary short ē with two secondary r symbols on it, e.g. ētlu pīrā—occurring in line 114, ētukkula— in line 115, ĕruḍa— in line 119, and Ékav in line 210. The Devonian rough ň is represented, as in other Vijayanagara plates written in the Nandimāgari alphabet, with a secondary ň on the top of a common ň, e.g. Māru— occurring in line 96, Śavakarā— in line 141, pāra— in line 146, Śvra— in line 150, and Āsuči— in line 159. There are several minor errors in the inscription.
KRISHNAPURAM PLATES OF SADASIVARAYA

such as omissions of letters, and of the anusvara and the visarga, wrong repetitions of the same words and phrases, etc., these are noticed in footnotes under the text. The birudas of the king and of the chiefs are known from other sources.

The inscription belongs to the raga of Sadāsivārāya of Vidyānagarī. It records that at the request of Tirumala, who was in his turn requested by Krishnappa Nāyaka or Krishnabhūpati as he is called in the inscription, Sadāsivārāya granted a number of villages to the god Tiruvānukatānātaka set up at Krishnāpuram by Krishnappa Nāyaka. The first part of the inscription gives in detail the genealogy of king Sadāśiva which is identical with that given in the British Museum plates of the same king published by Prof. Kielhorn and No. 58 of the Nāgamangala taluk of the Mysore District, published by Mr. Race. Herein also Sadāsivārāya is described as being installed on the throne by the chief ministers at the instance of Rāmarāja, who is hero, as in the other plates, called his sister's husband later on (vv 81-95) the inscription details the pedigrees of the family to which Tirumala belonged.

The genealogy begins with Nanda, who is said to have been born in the race of the moon. In his race was born Chatikka and in the latter's Bijalendra. Somudava, who captured seven forts, was born in his line. His grandson was Pinnama "lord of Āpavīṭipura." His son was Āravīṭi-Bukka, whose wife was Ballāmbika. Their son was Rāmarāja who married Lakkāmbikā. To them was born Śrīnāgarāja (I) and his wife was Tirumalāmbikā. Their sons were Rāmarāja (II), Tirumala (I), and Vēṇkāṭādri. Tirumala is styled in the plates a Bhāja in poetry. Appended below is a genealogical tree of Tirumala's family —

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Sōmudēva

|\n|\nPinnama (II)

| Āpavīṭipura-pati

| Āravīṭi Bukka, married Ballāmbikā

| Rāmarāja (I)

| married Lakkāmbikā

| Śrīnāgarāja (I)

| married Tirumalāmbikā

|—|—|—|—|—|

| Rāmarāja (II)

| Tirumala

| Vēṇkāṭādri

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We learn from the British Museum plates that Rāmarāja II, Tirumala and Vēṇkāṭādri belonged to the same family, from which Komdarāja of that grant was descended (see table above, Vol IV, p. 4). Tirumala bears (vv 98-101) the family birudas of amṭembavaragamda.

1 Above, Vol. IV, p. 1
2 Ep. Carp., Vol. IV, p 219 of the Romanised text portion
srimandula Karaga, berudamammyavishaka, dharanitaraka, Kalypnapurantha and Vyasatrishtuwaninallal 1 At the time at which the present grant was made, Ramanuja, the powerful general and minister of Sadasiva, and his brother Venkatesadi had both been dead two years, they having fallen in the famous battle of Tilikota on the 23rd January A.D. 1561. Tirumala, the second brother of Ramanuja, now became the minister and commander in chief of the Tuluva kingdom, but he was the de facto king. In the course of the same or the beginning of the next year he was to become eventually the de jure king and founded the third dynasty of Vijayanagara.

Krishnaappa Nylona, at whose request the present grant was made, is described as the grandson of Nagama Nylona and the son of Nagama of Yennaputthu Nylona 2 He has the brahmanic titles, Kalichiparaaradhi, Muddilipparadhi, Sannapadu, Sanyadiga, Akalavipparadhi, Pundhukuluthupivutha, and inbhisvarasamudradhipu (vv. 49-52)

In connection with the conquest of the Pandyas country by the kings of Vijayanagara, we might notice that Narasa or Narasa Nylona, as he is more commonly called, is said to have subjugated Mannabhusa, the king of Mylana. 3 We know that Narasa Nylona lived about the last quarter of the 15th century, and that Mannabhusa or Arikeri Parakramar Pandyas, began his reign in 1422 A.D. 4 and ruled for at least 62 years, i.e., till about 1484 A.D. 5 It is quite likely that this Pandyas king was the one referred to as defeated by Narasa Nylona.

Our inscription is dated (vv. 44-45) in the Saka year 1499, computed by the mithas (9), purnam (8), vidus (4), and yuda (1), in the year Prabhava, on the Makara samkaranti corresponding to the new moon thithi of the month Pushya, on a Monday. Sadasivarama was then encamped on the island of Srisangam and made the grant in the presence of the god Ranganatha. The last known date for Sadasivarama is 1537 A.D. 6 some ten months earlier than that of our record, and hence it is likely that the king, after the defeat that befell him at Tilikota two years previously, was spending his last years, Srisangama as he was, at the sacred shrine of Srisangam. All of Srisangama place of pilgrimage, Srisangam is the most sacred, and the Tuluva kings of Vijayanagara, at least those beginning with Krishnaappa, were very staunch Srisangama. Achyutarajadiva, during his expedition against the Tuluva kingdom, is described, in the Achyutarajyadhyayayanam of Ramanathakavi, as having halted at Srisangam and sent the son of one Sagarara 8 to conquer the Tuluva rajyas. 9 Hence it might not be wrong to suppose that Sadasivarama ended his days in Srisangam, but we have not any positive proofs to support our surmise.

1 Compare verses 144-146 of the British Museum plates, where Kogadarja of this family wears similar berudas, above, Vol. IV, p. 21.
2 Verses 59, 54.
3 Verse 11. The word has been treated as an ordinary noun by Prof. Hultzsch and Kielhorn.
4 The Dvaprapati plates give S. 1427 as a date falling in the reign of lmanadi-Ngisinha; hence Narasimha must have lived prior to this. See also footnote 7, above, Vol. VII, p. 79. 5 It should be noted that lmanadi-Ngisinha was a Sajiva, and not a Tuluva like Narasa. 6 S. 11.
5 Sastam, Vol. IV, p. 117, and above, p. 239.
6 Sastam, Vol. IV, p. 117.
8 The Sajuva kings were the disciples of Tilakha. See Prasada-sridhanam. Krishnaappa wrote Amalakavya, Pushtakasatyagam, works relating to the life incidents of the Srisangama saint Periyalvar and his daughter Angal.
9 This Sagarara was the father-in-law of Achyutarajas and father of his wife Varadamba. See Achyutarajyadhyayayanam. Canto III, verse 48. The printed copy of this work reads the name as Salaguraj; p. 77; but Mr. T. S. Kappussan Sastri reads it as Sagarara, and we follow him in calling the father-in-law of Achyut, Sagarara.
10 See Achyutarajyadhyayayanam, Canto V., verse 64.
Krishnappa Nāyaka constructed a temple in the village of Krishnapuram and built a prākāra round it and a tower as high as the Mandara mountain over its entrance. In front of the shrine he erected a rāngamandapa, standing on pillars containing exquisite sculptures and decorated with rows of beautiful creepers. In this newly constructed temple he set up the image of the god Tiruvānkalai. He built a big car for the deity and surrounded the temple with broad streets with a view to provide an easy circuit for the car. It was for the conduct of the daily pāṇḍak, for offerings, lightings, for incense, flower-garlands, etc., and for the annual celebration of the car and the floating festivities, that he requested and got from Sadasivālaya the villages mentioned in the grant.

Though the Nāyakas are believed to have usurped the throne of the Pāṇḍyas, they still all themselves the establishers of the Pāṇḍya dynasty. In corroboration of the claim of the Nāyakas of Mālur to the title of Pāṇḍyaśattabhāpanāchāryas, we see several hundreds of inscriptions belonging to the later Pāṇḍyas, scattered over the country believed to have been ruled over by the Nāyakas, showing that they were also ruling simultaneously with the Nāyakas. One of the later Pāṇḍyas, named Śrīvallabha, is described, in the Pudukkōttu plates of Aṭṭirāppuṇna Pāṇḍya, 1 as having established the Pāṇḍya kingdom. Thus Śrīvallabha must have been a contemporary of Narasā Nāyaka, for he is the brother of Mānabhoṣa defeated by Narasa. 2 How he established the Pāṇḍya kingdom and under what circumstances, is not apparent. But we see as a matter of fact the Pāṇḍyas ruling in a semi-independent condition over their ancestral kingdom till at least 1555 A.D., when political relationship existed between them and the Nāyakas, we do not know.

At the end of the inscription, it is mentioned that Sabhāpati Śvayambhum was the composer of the śāstra, and Viraṇāchārya, son of Viraṇa, was the engraver.

The places mentioned in the record are —

Kīlāvēmbu nādu in the Pāṇḍya maṇḍalam, Śrīvallamaṅgalachāvadi in the above nādu, Ardhatintirinī (Arappuli ?), Villamarāyaṇa Nedungulam, Sāvalakkāraṇa kujam, Puliyangula-ōdai, Pīrūyankulum, Bhūsuraṭāṭuka (Parpulam, a corruption perhaps of Pāppukulam, Kallikulam, Veḷāthkukulam Sundarapāṇḍya pudukkāl, Alīyaṭākkukulam, Śrīkukulam, Eyyāru Peryāngulam, Kōkkantāmpaṭi (modern Kongandāmpaṭi), Paṇayangula, Muttūr hall; Puttaţeri, Āriyakulam, Kōdīkūlam, Kuttukāl, Muttūr, Rāmangulam, Īttampattu, Śrīrāyāṅgalam, Bēṭṭaṅkulam, Muvappanadū, Alūkudi and Śrī-Krisnapuram.

Of these Vēmbaṇādu comprises the northern portions of the Native State of Travancore and of the District of Tinnevelly, and in the former state there is a large backwater lake known by the name of Vēmbaṇādu—kāyal indicating the ancient name of the country where it is situated. We find the following names in the list of villages belonging to the Tinnevelly taluk of the same district and situated near Krishnapuram —Puttāṅkulam, Pāppāṅkulam, 3 Vēlankulam, Sundarapāṇḍiyaṅ kāl, Kongandāmpaṭi, Paṇayāṅkulam, Muttūr, Āriyakulam, Muvappanadū, and Krishnapuram. The other places we are unable to identify.

TEXT.

First Plate.

1  सीमावचितपथये, नमः। नमस्खलित्वेबिचिद्द्रावर्थम्।
2  वाराणे। चैत्यविशेषदेशस्मृतस्माय श्रवणे।(१०) [१९] इह्येतिवािथ।

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1 Annual Report on Epigraphy for the year 1906, p. 72
2 [The Pudukkōttai grant mentions Mānabhoṣa as the brother of Śrīvallabha, and, besides, Mānabhoṣa, whom Mr Venkayya identifies with Arikkeśin Parakrama Pāṇḍya. The identification of Mānabhoṣa with any of these two is far from being certain — S K]
3 It now goes popularly by the name Pāppāṅkulam. This name means "the Brāhmaṇ's tank," and it has been translated into Sanskrit in the record.

From inked impressions prepared by Mr T A Gopinatha Rao.
3 राष्ट्र संदर्भ साथात वहं | देवसिद्धिवनमा यह धाती चक्र(श)फळि
4 यं दृष्टि ॥(॥२॥) कथायायालु तशाम प्रत्यक्षतिमिरापह । यहोहै
5 गनोहूँ हरिणापित च पूजिते ॥(॥३॥) भक्ति दीर्घमयोहेजैयमानमा,
6 बाहारुँ । नवनीतिमोहितमणिनामातीरसियिते ॥(॥४॥) तत्सहायति.
7 नूतनपोरिमरलेखकधार्मानामा बुधः पुरुषरथ घरवा भुजवः
8 [की]रामदमा विनवतः । तत्त्वसूत्रोपस्य तम्य पदस्य वुजे यथा.
9 वनुि ॥ चित्ती । व्यातस्य तु तुष्मूँखुमिनिबः नोदेवनाविनं ।(॥५॥) ताहि
10 देवकीजातिनिहितो तिष्ठमुपातः । वर्ज्यौ ठुकेवदेवः यदीः खः
11 इवानवे ॥(॥६॥) तत्त्वसूत्रकमातानिहितिरिचितीपालः । भजनमाधुर्
12 समस्यं मीरितः महाभुजः !॥७॥ मरसादुः तातायसायसायिनाशपि
13 लकः । देवकीजन्तुलकासी देवकीजन्तुगांधिव ॥(॥८॥) विजयवुड़ु
14 तोहमे रामेवारमुखे 'सुभृददितशदय खानि खाने भवति य- धाविनि []* बुधपरितो नानादानानि' यो भवि रोहिय विशुजन.
15 नीरितश्च स्वीत यशः पुरस्वतः ॥(॥८॥) ज्ञानरवियामु वध्या(वृत) वस्थितजज.
16 गृहीता तां तेजाये भुज जीविपाध गुरुद्वा समिति सुकालमा
17 संवराक्ये तदीयं ॥[*] ज्ञाना नोरगृही तदः ध्वजभे पर्यः
18 यो भवाते (॥) कौसिद्धस्म ध्वजाय विशुद्धवनमासायमायदा
19 नः ॥(॥१०॥) चरे चीरे च परस्य तम्य च महाराजस्य मानभूति चीरः.
20 दृष्टि तुष्मक्षं गणपतिनुपातः चारस प्रि तिकाय तिकाय अः भारे
21 गटोरमुक्तमाध्रम्मसुगुरुस्ततां निरतां त्याः चोरी
22 पतीमाः खज्जनिय धिरसां भानन यो व्यातनीस् ॥(॥११॥) तिपाजी
23 गायीदेवोऽ । कौसिद्धायीशुमायः ॥ देवीदेवि नूसिदेवदाराश्च
24 लंकरवादिवः ॥(॥१२॥) कुदीः विनविय बालि[स]क्षयपाविव गादे.
25 जाती कोरपृणुप्रदेशरयामायस्यि ॥(॥१३॥) रंगतीर्थोदारुढः ॥
26 वरायी रघुरोपिनाविष नरसिदेविष । गीतावरिषाय नरसिदेविष

Second Plate, First Side.

28 नीरामुकुमुखानुश्रुतांग्रनिवारायनः ॥(॥१४॥) कौरसीवाराचित्रः
29 विजयनगरे रघुराचित्रांः कीर्ति नीला निरसिदेवः

1 Read अः.
2 Read पुरानः.
3 फळि is corrected from फळि.
4 Read निवारायनः.
5 य लooks like यः.
6 Read मु. in the conjunt consonant य, with the previous य.
7 Read शीत.
8 Read धेमान्ती रामायणिकायिनी.
9 Read देवराज.
10 Read with the British Museum plates रामायण.
11 The British Museum plates read सूर्यात राण, which Prof. Kielhorn proposes to correct into सूर्यात राण.
[I would suggest तासुर्यातः.--S. K.]
Second Plate, Second Side

54. गरे रजसिंहस्वरः: क्षेपालाक्षराष्टिति पतितमानि।
55. रीको भोजवा नृतादेन्। भा पूवदेशवर्त्तितिशिष्टव्रक्तज्ञानादा
56. च देमाचलादादा सेतोरसिंहास्यविषयमिती वचकोक्त भोजवा

पा looks like पा.
Read प्रसरे।
7 Read बहादृशः।
Read उरगुणितः, दिसारकोक्तः।
9 च is corrected from ता.
Read मोहीोऽ।
9 The च of म्यू looks like च.
Read हृदीष्टेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीस्तेन्द्रीs
57 विनरहे (II) [२१] छतवति सर्वादिक कङ्गाराय निरायों तदन तदनुन भा पुष्करमचुतं त:। धारणामत्वार्थ लांगभक्तार्थिता।
58 वि[ल]सति चलिता विहितवकारिता (I) [२४] व्यर्थसे विीवयाण।
59 वार्ता निरस्त्र वर्जिता। राजवस्त्रायक्षिण्यम् स-।
60 तत्वमान: सदा। वालभक्तव्याका(य) मुखनालिंधातासैत्मिल्लुको।
61 [७४]वं (I) यद्यानातुपायुक्ततिविधमेत्य पूणः समुपृवतने (II) [२१] सम्स्त।
62 नि: नरपालश्चरमस्यप्रतिष्ठितो विश्वनाराजागिरिसिद्धिः।
63 सन्दर्भ: [१] नागनलसिंहदीवर्त्तकमालर्जनीयः निवयमसह-।
64 वर्जितावर्जितमूयुक्तां: (II) [२४] वितरिचताधितिकोसिद्धेऽस तथे वध-।
65 वायव्यासुचिते। अत्याचार भद्रागमणी चुनिन्दसेवी बसी वेकट।
66 देवराज: (II) [२७]। प्रशास्ता राज्य प्रश्नवस्यके। विहितवकारं वेकटर-।
67 यसूः [१] भवागपलावर्षितव्यावानार्जनादिलावमालिधिः।
68 धे (II) [२८] सिंहवांशरामभारतसिद्धार्थ: दानाब-।
69 कर्णेन पालितमाधवानं गन्धर्वाराजसिद्धिः। जीयांद्रश्च-।
70 यस्तेनामस्य जाग[शा]विनााः (I) रामायाणपतिनामास्यविना:।
71 धारणामालक्षमः (II) [२४] श्रीवाणवर्षस्यधार्मिकम् मन्त्राभद्र-।
72 हसनेन: (I) संतानानु[वृ]व सहस्रसुङ्गरीका संपुत्व [वि]वियहः। चा वे-।
73 तीर्था चालितादि रघुवर्जितो निरायोऽयार्थाशं: पालय-।
74 वे वद्वायकारारायण: वर्मा: (II) [३०] विक्षारा।विनामाग्नितम-।
75 ययु ययु पदार्थमेकसे नियतं प्रजानं। भादराजसेवामिः।
76 ध्यानान देवीपद दृष्टिना धर्मी (II) [२९] गोरोवार्षिकारं तु-।
77 वायव्यास्पदापदाऋरुः सवायसमत्तिर समस्तामुखः (I) थोरावतसे-।
78 कायनं। कृत्तिमुखर्विषयं सविश्वसं वानंधकनमः (I) यं।
79 धारणामालक्षमपूर्णं निरायोऽयारावतारं नुः: (II) [२१] विवाहं वहः।

"Third Plate, First Side."

81 भीमायङ्गविन्यासदाननोदरं वर्त्तमान मूर्तिमातरो-।
82 वि: भुवने देशं ग्रामश्च व:। प्रसां यस्म शुचं सुभागम्य-।
83 हिन्दुस्तानुपरं (I) गतिराधिकारितक्षे वर्षयो भानुसं।
84 वं जना: (I) [२१] यहीनाचूकिकारस्य महामायासुमुख: धूर्मशस्या।

¹ Read "किसम्" instead of "किसम्".
² Read प्रांतः.
³ Read "विलिस्वाति".
⁴ Read समुपृवतस्य.
⁵ नी कोरिः दित्ताः from ग।
⁶ Read "विशिष्टस्वाति".
⁷ Read "विशिष्टस्वाति".
⑨ Read "विशिष्टस्वाति".
83 रामानी कीतिवाचा देव सुवर्णमिद्द सहस्मदेवकाया। [वे]-
86 भि नाशियसिव प्रकटित्विश्ववरियरिव्विष्मन्रावेद्वि (१) शा-
87 ले जीतत्वां। १६ ईतिहासिक "शक्रवर्णविनिन्द्र" तुम्हारे
88 द्वारा पदातिवयुत श्रीता च श्रीता तन्मूर रक्षा(ब्रा) निन्दिता।
89 चित्रिकितवाचा बोधा निन्दा (६) लीलानीती। [स]साविकम्।
90 यथोः; श्रीविद्या विशी: प्रायो यथा विशेष: विश्वाशः:
91 पदातिवयुते (१६) [३५]। बीविवाप्रक्षार्थितग्राही स्वरूप-
92 निन्दितां। [३५]। भागितमपुरपालग्राहे। पोषणमिन्द्रेः
93 निन्दितां। (१६) [३५]। राजापियालसिवसिव राजाजयमाचति:। खा-
94 राजाजयमाचिवः। [३५]। उपाराजयमाचिवः। (१६) [३५]। सूनाराराजगंडः
95 शिस्तिविभिन्नविशी:। राजाजयमाचिवः। (१६) [३५]। सूनाराराजगंडः।
96 कदारिकितवापुपाल:। परदारिकितवापुपाल।। इद्वारा अक्षरापूर्वी
97। शून्याजगमिरवै। (१६) [३५]। विद्रोहविब्धावात उद्यानमिन्द्रितेः।
98 श्रीविद्या श्रीविद्या। जत्वारेष्ट्रितां। (१६) [३५]। वधेना परास्मिप्रायति-
99 शून्याकारितुमितकारितादिपेरीवाचिवः। [३५]। शून्याकारितादिपेरीवाचिवः।
100 १०। कमोजसेनाशकादिनकारकादिपेरीवाचिवः। [३५]। शून्याकारितादिपेरीवाचिवः।
101। तेजस्विंतिवापुपाल। (१६) [३५]। सूनार नीतिविभिन्न। सूनार सूनारसः।
102। बिषयानान्तरिवाचिवनति। (१६) [३५]। बिषयानान्तरिवाचिवनति।
103। बिषयानान्तरिवाचिवनति। (१६) [३५]। बिषयानान्तरिवाचिवनति।
104। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
105। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
106। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
107। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
108। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
109। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
110। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
111। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।

Third Plate, Second Side

100 १०। कमोजसेनाशकादिनकारकादिपेरीवाचिवः। [३५]। शून्याकारितादिपेरीवाचिवः।
101। तेजस्विंतिवापुपाल। (१६) [३५]। सूनार नीतिविभिन्न। सूनार सूनारसः।
102। बिषयानान्तरिवाचिवनति। (१६) [३५]। बिषयानान्तरिवाचिवनति।
103। बिषयानान्तरिवाचिवनति। (१६) [३५]। बिषयानान्तरिवाचिवनति।
104। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
105। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
106। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
107। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
108। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
109। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।
110। राजारोजिताड़िनकारकादिपेरीवाचिवः। [३५]। राजारोजिताड़िनकारकादिपेरीवाचिवः।

1 Read ेपरिमोः; १ Read ७कलोः; १ Read ७०तिकोः; १ Read ७०तिकोः; १ Read ७०तिकोः; १ Read ७०तिकोः; १ Read ७०तिकोः;
भिना | मैकालिप्रविधैनविश्वातविषयः (II) ४५* | समयः
113 रागध्यातिना मतःनिनतिः | प्रक्ष्यातसमयःकीङङङचिन्न
114 मात्रता (I) ५०* | एलालकीपुराणाक्षरवारेणि भीतता | मा[वा]
115 हृदिच्चारसागरप्रगीतिः | (II) ५१* | यम्यमिना| पाषकुकृता
116 पनाच्यायःकीतिः | मानोन(१०७) | दिव्यानसागसमुद्राधिकृतेऽरेण च (II) ५२*
117 नागमञ्जरिप्रवृत्तेऽतनाभागकीतिः | श्रीविष्णुमायुपां
118 लसिनुमितकाव्याः (II) ५३* | मुहोद्धरमगामवंगुतिमुक्ताकालं
119 ना | कश्यपरितिः पुष्करिकीतिः कर्थं गाः | भिना (II) ५४* | परित: प्राण-वाकार्थः
120 कालवर्याविति | कम्मनोयशिलाविन्दा| भेज्यातिनांत्रेऽनंतरः (II) ५५* | विष-
121 कालिणीकाव्यविधंगम्यांपूर्वं | विनयविधाकलिपिमूले
122 रेदेशमिरे (II) ५६* | विशालां वश्यतीि | च सिद्ध मंदिरोपम् | तत्र प्रति
123 द्वारान्वितसा

124 वेषेऽ | गरजकालगी[२७] | गरजकालगीनर्तमै | (II) ५८* | वालकार्थविवचन
125 व्याविश्वाशः | कौशल्यकाशकाऴिः | कौशल्यकाशकार्थर्थादिकापिकसम्पन्नोऽस्मातः (II) ५८"
126 कौशल्यकाशकार्थर्थादिकापिकसम्पन्नोऽस्मातः | वामसामायकाचाव चर्चे
127 वसि (II) ६०* | दिराय वागमात्समीतदिरायितवचनम् | "क्षणसामायिकवाद
128 चन्द्रकुतिवारे(२७) (II) ६१* | गरजकालव वतारईंगुत्तरहार्कारपवशे" | चिरया
129 सुमने(२७) गरजकालव चिरया सुमने (II) ६२* | "कम्यादिविवेधा| गुरुरितिकंवसिदविपीत
130 वसि | संसारायुक्तोऽपि पुराणामृगमम्मि सति (II) ६१| | नामसेवितुऽनः | नंदर
131 मणिविद्यायिताः | मणिविद्यायिताः | शुद्धप्रणतिनिवार्याः (II) ६८* | निर्वोऽ
132 कवियोऽकीतिः | कवियोऽकीतिः | तापोऽस्मि योगिवधार्कारापराशुः | (II) ६४* | च-
133 "सिद्धानुविधायुः पूर्णसा(स)" | विशाल सपुरुषां | सिद्धानुनावितायुः | सिद्धानुनावितायुः
134 विसादे (II) ६६* | चुपटेश्वरधाराणामापाणियदे | नामार्गपापवरे (II) ६६* | चुपटेश्वरधाराणामापाणियदे | नामार्गपापवरे
135 कादीप्रदीपमणि: (II) ६७* | शालिग्रामाकाश्च छोटावरैयच्यः | निलांपैः निलांपैः

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1 Read यहापूर्वः.
2 Read गाणेः.
3 Read ओऽसे.
4 Read आदि च.
5 Read आदि च.
6 Read आदि च.
7 Read आदि च.
8 Read आदि च.
9 Read आदि च.
10 Read आदि च.
11 Read आदि च.
12 Read आदि च.
13 Read आदि च.
14 Read आदि च.
15 The second च लगाने च.,
Fourth Plate, First Side

138  ਖਾਮੰਡ ਸਤੇ ਵੱਖਾ ਨਿਮਣਤ। [(ii) [੩੪]] ਪ੍ਰਤਿਵਾਰਸ਼ਿਕ ਚੱਲਾਣਸ਼ਾਹ ਸਮੂਹਵਾਂ। ਕੋਈ—
139  ਅਧਿਕਾਰਾਂ ਦੇ ਰਾਸ਼ਟਰੀਆਂ ਦੀਆਂ ਸਾਲਮਾਂਦਰਿਆਂ। [(ii) [੨੨]] ਕੋਈ—
140  ਹੱਥਮੱਖਾਨਾਂ ਦੀਆਂ ਕਰਦਾਸ਼। [(ii) [੨੨]] ਚੱਲਾਣਸ਼ਾਹ ਦੇ ਸਾਲਮਾਂਦਰਿਆਂ। ਕੋਈ—
141  ਕੁਲਾਕੁਤ। ਪ੍ਰਤਿ ਕੋਈ ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਕਲ। [(ii) [੨੨]] ਕੁਝ—
142  ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। ਸੁਸ਼ੁਰਤਾਗਾਰੀਅੱਤੀਆਂ—
143  ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(ii) [੨੩]] ਕੋਈ ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(i) [੩੧]] ਕੋਈ ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(ii) [੨੨]] ਕੋਈ—
144  ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(ii) [੨੨]] ਕੋਈ—
145  ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(ii) [੨੨]] ਕੋਈ—
146  ਕੋਈ ਕੁਝਰੋਕਾਰਕੁਝਸੀਮਾਂਤਾਦਾ ਦੀਆਂ ਕਲ। [(ii) [੨੨]] ਕੋਈ—
147  ਕੋਈ—
148  ਕੋਈ—
149  ਕੋਈ—
150  ਕੋਈ—
151  ਕੋਈ—
152  ਕੋਈ—
153  ਕੋਈ—
154  ਕੋਈ—
155  ਕੋਈ—
156  ਕੋਈ—
157  ਕੋਈ—
158  ਕੋਈ—
159  ਕੋਈ—
160  ਕੋਈ—
161  ਕੋਈ—

1  Read "ਵੱਖੋਡੇ".
2  Read "ਦੰਦੂੰਭੇ".
3  The metre demands one more letter in this foot, and hence we propose to read the name of this village as ਬੱਲ੍ਰੇਂਟੇਰਨਗਰੀ.
4  I would prefer to scan Aymsde.—S.K.
5  Read "ਦੰਦੂੰਭੇ".
6  Read "ਦੰਦੂੰਭੇ".
7  Read "ਦੰਦੂੰਭੇ".
8  Read "ਦੰਦੂੰਭੇ".
9  Read "ਦੰਦੂੰਭੇ".
10  Read "ਦੰਦੂੰਭੇ".
11  Read "ਦੰਦੂੰਭੇ".
162 न्या (II) [२५*] प्रभादेश्युष्णयङ्गवारिजानारस्त्रू(स्त्रू)गाररजावदानयः
163 न रामराजः। ब्रजोमानवरिता तलानामति कारवीका नरिते
164 रिवाजनि तथा (II) [६*] तस्य ज्ञातिकोऽकामप्रस्वपीभः।। नरिसगार
165 ॥नतप्रभिषेधमंगारः। अस्तजलकु भुजधामसु यक्ष चित्र नरायण धे
166 रिसुद्वसः च निरिजनानि (II) [२४*] सती नितिमालविका(कां) चरितलबाहः
167 धतीक्रिमाणि नितिश्चया वसुमतीयश्च रथंति ॥ निर्माणशिरव
168 रेखिन्यो चढ़द्वारशिरी सहजेस्मिदत सहदेविणायतमाय
169 बौधापरः। (II) [१८*] खं च स्वर्गसंहारशितानाल्मुक्तः ॥ गाजाकालूकयतमाय
170 क्षणायश्चिदीयः। भाजायुजीतसरदालगुणादसाता शायती(श्री)रामराजः

Fourth Plate, Second Side

171 नरणंसिषिख्रिजः। (II) [२८*] यथार्थ्य प्रभासय मही जगते। ॥
172 किरचे मंगो नोदिषु पत्वियु च प्रजातः।। किसो पश्चात
173 किरविस्मिनार्दे नीतीवैविवेदास्मृत्तकान्त च जनानः।। (II) [१४*] स्त्रू।
174 लावनजीविरहिविधि मंगारः संकेतः महात्मदिवनको ॥ (श्रीगः)
175 श्रीरामराजेव नितिमालविका(कां) शाह्रें यदि भाजायुजपैश्च
176 दूध स्नायुदेशसमानालाक्षयनिवाली शरणनागाजेता दी
177 नरीचाबाहः। भानमहात्म्यसूत्राभाय तस्यानुवजा व
178 रतिकसनाराजसार्थीभोजराजः।। (II) [२२*] खं च स्वर्गसंहारको
179 य सुकुमारत्वं विज्ञाविंदसुलक्ष्म्यादसरादानवं
180 सारिसमायु च। विज्ञायणना(श्रीगः)कौरसिस्वादनिविध
181 तत्विकास निवर्मणीकोतात्त सुकामायादसरादानवं ॥
182 फि यदेशसमानालाक्षयनिवाली शरणनागाजेता दी
183 तुस्वार्तसमामाः। चिरो चिरिजः ॥ भूवि ब्रंकाविराजः प्रिवि
184 या नितिज्ञातराजः।। (II) [२४*] परममन्त्रक्षाज्ञानं धर्मोऽ
185 क्षणाक्रिमः।। सोमरायणसस्तर शारीराणांसंपदः।। (II) [२४*] श्री
186 विख्यान्ताभुस्नालचित्रसुवल्लक्षमाना। कुष्ठभूपतितमाय
187 न झः[पा]कुपारक्षुष्णः।। (II) [२४*] विख्यातिप्रवया विनयादिविषाधातैः।
Fifth Plate

188 भास्तः । प्राण्यकालधरायणोपायतनायकीयमिवन् । (॥)॥८॥ * जाधः ।
190 नेवयोजपायोजनातीहस्य मन्निलसः । अवरवरङ्गः ।
191 सचित्वपितीतिविचित्तिः । (॥)॥५॥ * झियियेतो नानाप्रणयमंदः ।
192 लीलागढ़सः । ग्रंथि(प)विश्वदरायराजहवसैःकहुःकमविवसदः ।
193 रितमसः । (॥)॥५॥ * विख्यातः।विक्रमनिषिद्विभावकोणस्य विजयः ।
193 श्रीलसः । विश्वभरमुड़ितधुःविश्वधरणीवरङ्गः ।
194 कदाचः । (॥)॥१०॥ * कपयाणपुराणायस्य श्रावरसमिति । देवसः ।
195 भुवनोमलिङ्गपितिसम्योगोविनि । (॥)॥१०॥ * शीतलसमलिङ्गायसः ।
196 खरसः दयामयः । विन[य]ःदयाशेलसः विभ्रमसमपाल्यः । (॥)॥१०॥ *

197 परीतः । धरातःः। पुरीमितारोगः । विविधः ।
199 विकुदे । श्रीभृतृषु(भृतृष)धग्विविध(धग्वि)कैणािः । (॥)॥१०॥ * सदासिामहारा ।
199 यो माननीयो मन्निलाः । सहिष्ठपपोधारापूवः दत्तवः ।
200 नम्मदा । (॥)॥१०॥ *
201 सरससदाशिवद्विदितिमितवियस्य कोनंखुष्टेः [१] । शास- ।
202 नभिदे । “सरससदामन्दिरि श्रेष्ठमहदानादः” । (॥)॥१०॥ * सुदुल्धिमति ।
203 लतम(तास)मानसः सहिष्ठसदाशिवरायासानेन । अभासनु- ।
204 गुण वचीमिन्द्रा सरसतरण समाप्तिश्रमः । (॥)॥१०॥ * सदासिामहारा- ।
205 रायमासनारायापारमेषः । लक्षा श्रीभक्तिवाचायी अष्टिक्षतः ।
206 समासमः (॥)॥१०॥ * दशापायरीमें सुनाम[क]बोलूणां । दानामः ।
207 सवारोति पालनाद्युजल तदः । (॥)॥१०॥ * श्रद्धाधिविशुद्धः ।
208 परदलाप्तरण सदाच । निलकष्टम भमेतु । (॥)॥१०॥ * श्रद्धा दर्तता ।
209 वा यो ज्ञातः । वांगुसरः । विरःसवसुमधुसः । ग्रंथविधानानां ज्ञाते ज्ञातः ।
210 मिरा(॥)॥१०॥ * चै(क)जीव भनिनी जोको सववादमीव भुसुजः । न सोहया न कर्जः ।
211 झा देवदास वसुग्रहः । (॥)॥११॥ * सामायी[य] धर्मसंतुष्टपाणः ।
212 पालनीयो भविनः । सवबोधात्वाविनः पारिवेदान्तमूर्त्यौ भूयो याचः ।
213 लेन रामचंदा(॥)॥१२॥ *
214 एकाचरुपः ।

1 Read विनयमः.
2 Read गर्भितसप्तसः.
3 Read विनयमः.
4 Read श्रवणमः.
5 Read नित्यनित्यानमः.
6 Read श्रवणमः.
7 Read विनयमः.
8 Read श्रवणमः.
9 Read श्रवणमः.
10 Read दशहस्तः.
11 Read श्रवणमः.
12 Read श्रवणमः.
13 Read श्रवणमः.
14 Read श्रवणमः.
15 Read तमसः.
16 In Kannada characters.
ABRIDGED TRANSLATION

Verse 1 invokes Śambhu, v 2 the bear incarnation of Vishnu, and v 3 Gandāśa

Vv 4-5 trace the genealogy of the family from the Moon

(Vv 6-7.) In his (i.e. Turvasa’s) line was born the husband of Dēvakī king Tamāma, as famous among the Tulasas as Kṛṣṇa was among the Yadus. To him was born King Isvāna, a jewelled crown of virtue to kings, (and) the husband of Bukkamā.

(V. 8.) To him, the son of Dēvakī, was born King Narasimha, as Kāma (was born) from the son of Dēvakī (Kṛṣṇa).

Vv 9-10 describe his generosity and his conquest of the kingdom of Tamāha (i.e. the Chōla country) and Sīriagnāpatītana.

(V. 11.) Conquering the Chōra and the Chōla, Mānabhūsha, the Pāṇḍya king of Madura, also the fierce Turushkā, king Gajapati and others from the Ganges to Lankā, and from the Eastern to the Western mountains, he made all kings bear his commands on their heads as flowers on their crowns.

(Vv 12-11.) Of Tippūsul and Nágālādēvi, like Rāma and Lakṣhmīnārya of Kauśalyā and Sumbrā to Dusāratha, were born to him two sons Vīra-Nārasimha and Kṛṣṇarāya who were brave and modest. To him were also born of Chāndīkā two (more) sons able in protecting (the subjects), Rangakshētendra and Achyutadēvāra.

(V. 15.) Vīra-Nārasimha, seated on the jewelled throne at Vyāyanagāra, eclipsed by fame and policy Nīgas, Nāla, Naḥusha and others of the world, praised by the Brāhmaṇas from Śrī to Mēru, from the Eastern to the Western mountains, ruled the kingdom pleasing the hearts of all people.

(Vv 16-18.) His praises

(V. 19.) Having ruled his large kingdom without obstacles, the king of the earth, famous for his virtues, went to heaven as if to rule the kingdom of heaven.

(V. 20.) After him, king Kṛṣṇarāya, of unexcelled valour, bore the whole of the earth on his shoulders as much as a jewelled bracelet.

(Vv. 21-23.) Praises of Kṛṣṇarāya.

(V. 24.) When Kṛṣṇarāya had taken for his part the world of the dēvas (i.e. had died) his younger brother Achyutendrā, doer of good deeds, conqueror of foes, worshipper of Vishnu, who made gifts satisfying the desires of the learned, got for his share the whole of this earth.

(Vv. 25-26.) Praises of Achyutendra.

(V. 27.) When, having set up on earth a body in the form of his fame, Achyutendra reached Vishnu’s abode, his brave son Vēṅkaṭarāya ascended the throne.

(Vv 28-30.) He who was like the flower-arrowed Kāma, and was ruling his kingdom (well), owing to the bad luck of his subjects, soon went to the city of Indra. There son of Rangakshētendra and the precious pearl of the sacred womb of Tummāmbā, king Sadāśivarāya, who was like the sūtāra tree on the hill of dēvas, was duly installed on the throne that was the jewel of the prosperous town, Śrī-Vyāyanagārī, by king Rāma, his sister’s husband, the protector of the goddess Śrī of the great kingdom of Karpāsa, who was an ornament to all Kukutryas, who was endowed with valour, nobility and kindness, and by the chieft minstrels.

(Vv 31-48.) Praises of Sadāśivarāya.

(Vv 44-45.) On Monday, the new moon tiḥi of the dark half of the month Pausha, during the Mokṣa-vah //=kramana, in the year Prabhāva, (corresponding to) the Śaka year counted by the māhaś (9), the taṇanās (9), the rīdas (4), and ś vidu (1) (i.e. Śaka 1489) on the banks of the sacred river Kūrīrt in the presence of (the god) Raṅganātha, (thus grant is made)
(Vv. 46-57) By Kṛṣṇa-bhūpata, of sacred fame, the ocean of mercy, who was the jewel of the family of Kāśyapa; on whom much wealth was conferred by (the god) Viṣvanātha, who was pleased with his devotion, who knew the truth about duty, who was always studying the art of protecting others; who was a wise man; whose mind was purified by truthfulness, who shone by his desire to do good actions, who possessed great wealth, who was endowed with the virtues of a wise man, who bore the title ‘the lord of Kṛṣṇa-bhūpata,’ who was also the recipient of the famous title ‘Mākālpattavaradha,’ who was also known as the ‘Samayadebha-gaṇḍa,’ whose policy was like that of Manu, who also shone by the celebrated distinction ‘Samayakollāhala,’ who was also entitled ‘the lord of Aiśvārapīru,’ who by his valour deprived the insolent king of the Turuvādī-rājya of the seven (component) parts of his kingdom; who was famous as the ‘Pändyakulasthāpanāchārya,’ who was the revered lord of the great Southern ocean; who was the grandson of king Nāgama; who was equal to Nala and Nābhāga in fame, who was the cool moon of the ocean named king Viṣvanātha, who was the pearl of the oyster, uts the womb of the virtuous Nāgama,—was built a temple at Kṛṣṇapuram, which was encircled by a wall of the shape of the praṇava and a broad and lofty tower It has a large rāja-mandapa raised on a collection of beautiful stone pillars and adorned with rows of spouts (?). He built a car like the Mandara mountain and also broad roads round the temple, for the propitiation of the god Vishnu set up there (i.e. in the temple),

(Vv. 58-66) Praises of the god set up in the temple of Kṛṣṇapuram]

(Vv. 67-69) (For the worship of the god Vishnu) who shines in this place under the name of Turuvēkaṭhānatha, by means of burning incense, by lights, and by the offering of good food, cakes, etc., by means of offerings of several kinds of flowers, by illumination with many lights, by means of dancing, singing and music, with umbrellas, chaṇḍu, on days both ordinary and special, for the car festival at the beginning of each year, for the hot season, and for the yātrāsana,

(Vv. 70-82) The excellent village known by the name of Śrī Kṛṣṇapuram, resplendent with cereals,—including the villages known as Pattanū, Āryakulam, Koṭikulam, Kattakkal, Muttār Rāmatugulum, Ittamātpu, Śiriyālagulam, Pātakkuḷam together with thirteen bhād in Marappanāda (and) Alūkudi, which is situated in the Kījavēmbu-nādu belonging to the Pāṇḍya-maṇḍala, on the banks of the pure river Tāmraparṇī, in the ṣadvagī known as Śrīvallamangalam, and which is situated to the north-east of the road commencing with the Ardhaḥantralanī tree, etc., east of Villamāṭiya’s charity and the famous Nēdugangulam and of the extreme limits of Śrī Śaṅkāṛaṅkalam; south-east of Pūṇiyangulā-oḍai, Kulappurukkulan and of the extreme limits of Bhāsura taṭāka; south of the extreme limits of Kaṭṭikulam, south-west of the Vēlangula channel, west of Śrī-Sundara-Pāṇḍya’s new channel; north-west of the extreme limits of Amākalam; north of the extreme limits of Śrīkalam, Ēryā-Popyālangulam and of Kokkantampaṇḍa and Panayakkulam; and north-east of the hill known as Muttārāmā—is to be enjoyed by (this god) Viṣṇu-kaṭā as a sarvamāṇyaṃ.

(Vv. 96 and 102 to 104.) Having been requested by Kṛṣṇabhūpata, the fruit of the long penance of Viṣvanātha, whose eyes are the ocean of mercy, Tirumalā Rāja respectfully requested Sadādivarāya, the respected of the learned men, who, surrounded by his staunch friends, priests, followers, all kinds of learned men, and ambassadors and by their advice, made this gift joyously with gold and pouring of water.

Vv. 105-106 mention that Sabhāpati Śvayambha wrote the śāsana.
V 107 mentions that Virāgōchārya, son of Virāga, engraved the document
Vv. 108-112 : the usual imperatricies verses.

Line 214. The signature ‘Śrī Virāpākaśa’ in the Kannada alphabet.
(Vv. 46-57) By Kṛṣṇabhaṭṭa, of sacred fame, the ocean of mercy, who was the jewel of the family of Kāśyapa; on whom much wealth was conferred by (the god) Viśvanātha, who was blessed with his devotion, who knew the truth about duty, who was always studying the art of protecting others; who was a wise man; whose mind was purified by truthfulness, who shone by his desire to do good actions, who possessed great wealth, who was endowed with the virtues of a wise man, who bore the title ‘the lord of Kāṭhāpura,’ who was also the recipient of the famous title ‘Māhāpattavardhana,’ who was also known as the ‘Saṁaya-dhāra-gaṇa,’ whose policy was like that of Maṇu, who also shone by the celebrated distinction ‘Saṁyakōḷāhala,’ who was also entitled ‘the lord of Aiḷāvalīpura,’ who by his valour deprived the insolent king of the Turvad-rāja of the seven (component) parts (of his kingdom); who was famous as the ‘Pāṇḍyakula-sthāpanāchārya,’ who was the revered lord of the great Southern ocean; who was the grandson of king Nāgana; who was equal to Nala and Nābbhāga in fame, who was the cool moon of the ocean named king Viśvanātha, who was the pearl of the ocean, as the womb of the virtuous Nāgama,—was built a temple at Kṛṣnāpura, which was enounced by a wall of the shape of the prāṇaśa and a broad and lofty tower It has a large raajā-mandapa raised on a collection of beautiful stone pillars and adorned with rows of spouts (?) He built a car like the Maṇḍara mountain and also broad roads round the temple, for the propitiation of the god Viṣṇu set up there (i.e. in the temple).

(Vv. 58-66) Praises of the god set up in the temple of Kṛṣṇāpura]

(Vv. 67-69) (For the worship of the god Viṣṇu) who shone in this place under the name of Turvēṇhaṭṭa, by means of burning incense, by lights, and by the offering of good food, cakes, etc., by means of offerings of several kinds of flowers, by illumination with many lights, by means of dancing, singing and music, with umbrellas, chaṃura, on days both ordinary and special, for the car festival at the beginning of each year, for the hot festival during the hot season, and for the yaṣṭīṣava,

(Vv. 70-82) The excellent village known by the name of Śrī Kṛṣṇāpura, resplendent with cereals,—including the villages known as Pottanēri, Ārṇyakulam, Kōṭhikkulam, Kattakkal, Mattur Rāmangalām, Itampāṭu, Śīryṭaṅgalām, Pēṭakkulam together with thirteen bhād in Maṟṟappūnāda (and) Ālākadi, which is situated in the Kījavēnāmbu-nādu belonging to the Pāṇḍya-mandaḷa, on the banks of the pure river Tāṁraparṇi, in the wadaṭi known as Śrīvallamangalām, and which is situated to the north-east of the road commencing with the Ardhaṇārīśvtr tree, etc., east of Vīḷamārāya’s charity and the famous Neṉduṅṇal and of the extreme limits of Śrī-Śavāḻakkāṭaṅgalām; south-east of Puḻiyangal-ōja, Kulappurāyankulam and of the extreme limits of Bhaṉara taṭāka; south of the extreme limits of Kāḻikkulam, south-west of the Vēḻangula channel, west of Śrī-Sundara-Pāṇḍya’s new channel; north-west of the extreme limits of Amāḻkula; north of the extreme limits of Śrīkula, Ėṟyāra-Peryḷaṅgalām and of Kokkantaṉaḷḷa and Panayyaṅkalām; and north-east of the hill known as Muttāṟmaḷa—is to be enjoyed by (this god) Vēṅkaṭēśa as a svvvaṃ Bavvyan.

(Vv. 98 and 102 to 104.) Having been requested by Kṛṣṇabhaṭṭa, the fruit of the long penance of Viśvanātha, whose eyes are the ocean of mercy, Tīṟumalā Rāja respectfully requested Saṉḍīvaṟṟavāya, the respected of the learned men, who, surrounded by his staunch friends, priests, followers, all kinds of learned men, and ambassadors and by their advice, made this gift joyously with gold and pouring of water.

(Vv. 105-106) mention that Sabhāpati Śvayaṃbha wrote the āṭāṇa.

(V 107) mentions that Viṟṟaṅāḷōḷa, son of Viṟṟa, engraved the document.

(Vv. 108-112) the usual imprecatory verses.

Line 214. The signature ‘Śrī Viṟṟāḷōḷa’ in the Kannada alphabet.
By Krishnabhupati, of sacred fame, the ocean of mercy, who was the jewel of the family of Kañjapa; on whom much wealth was conferred by (the god) Visvanatha, who was pleased with his devotion, who knew the truth about duty, who was always studying the art of protecting others; who was a wise man; whose mind was purified by truthfulness, who shone by his desire to do good actions, who possessed great wealth, who was endowed with the virtues of a wise man, who bore the title 'the lord of Kañjapura,' who was also the recipient of the famous title 'Makalapattavardhana,' who was also known as the 'Samayadarshana-gandha,' whose policy was like that of Manu, who also shone by the celebrated distinction 'Samayakollahala,' who was also entitled 'the lord of Aiñaviluta,' who by his valour deprived the insolent king of the Turuvadi-rāja of the seven (component) parts (of his kingdom); who was famous as the 'Pândyakulasthāpanāchārya,' who was the revered lord of the great Southern ocean; who was the grandson of king Nāgana; who was equal to Nala and Nabhāga in fame, who was the cool moon of the ocean named king Visvanatha, who was the pearl of the oyster, was the womb of the virtuous Nāgama,—was built a temple at Krishnapura, which was encircled by a wall of the shape of the prasāda and a broad and lofty tower. It has a large ratiya-mandapa raised on a collection of beautiful stone pillars and adorned with rows of spouts (?). He built a car like the Mandara mountain and also broad roads round the temple, for the propitiation of the god Vishnu set up there (see in the temple),

[(Vv. 58-66) Praises of the god set up in the temple of Krishnapuram]

(Vv. 67-69) (For the worship of the god Vishnu) who shone in this place under the name of Taruvēka-pratāna, by means of burning incense, by lights, and by the offering of good food, cakes, etc., by means of offerings of several kinds of flowers, by illumination with many lights, by means of dancing, singing and music, with umbrellas, chaukas, on days both ordinary and special, for the car festival at the beginning of each year, for the hot festival during the hot season, and for the yātrāsana,

(Vv. 70-82) The excellent village known by the name of Śri Krishnapura, resplendent with cereals,—including the villages known as Pattanēri, Áryakulam, Köṭikkulam, Kattakkal, Muttār Rāmakulam, Ittampāttu, SīrELSālāguSam, Pāttakulam together with fifteen bhāsā in Mappurāna (and) Álikadu, which is situated in the Kilavēmba-nādu belonging to the Pândya-māndala, on the banks of the pure river Tārāraparphil, in the chevāri known as Śrivallāmangalam, and which is situated on the north-east of the road commencing with the Ardhañātrī tree, etc., east of Villamārāya's charity and the famous Nedumagālam and of the extreme limits of Śrī-Sāvākkāra-kulam; south-east of Puliyātāgu-ōjai, Kulappurāyakulam and of the extreme limits of Bhāsura taṭāka; south of the extreme limits of Kālkikulam, south-west of the Vēlangula channel, west of Śrī-Sundara-Pândya's new channel; north-west of the extreme limits of Amakkulam; north of the extreme limits of Śrīkulam, Eryā-Poryālāngulam and of Kokkanāmpāya and Pānayakkulam; and north-east of the hill known as Muttārāma—is to be enjoyed by (this god) Viññātēṣa as a varomāṇyam.

(Vv. 96 and 102 to 104.) Having been requested by Krishnabhupati, the fruit of the long penance of Visvanatha, whose eyes are the ocean of mercy, Tirumala Rāja respectfully requested Sadāśivārya, the respected of the learned men, who, surrounded by his staunch friends, priests, followers, all kinds of learned men, and ambassadors and by their advice, made this gift joyously with gold and pouring of water.

Vv. 105-106 mention that Sabhāpati Śvayambha wrote the sthūna.

V 107 mentions that Viññātēṣa, son of Viññā, engraved the document.

Vv. 108-112 : the usual imprecatory verses.

Line 214. The signature 'Śrī Viññāpātha' in the Kannada alphabet.
the Bhāgavata and other works. There are numerous legends about it, one of the most popular esque assigning the origin of the Sūn and Narmadā to two kṣetra dropped by Brahmā, one on either side of the Amarkantak range. Its waters possess great sanctity, the performance of sandhyā on its banks ensuring absolution and the attainment of heaven even to the slayer of a Brāhmaṇa. This must therefore be the river, the third in India, as recorded by Arjuna, whose Bhīmāsenā issued his charter, and it another Sūn flowing in the south of the Bilāspur district, falling into the Bora which joins the Mahānāī. As for Dondā and Vaṭapallikā, the latter of which must be looked for in a form such as Baḍapālī or Barapālī, there are so many places in Chhattisgarh bearing these names that it is difficult to say which particular ones were meant. The nearest Dondā or Dondā, as we now find it, is one situated 25 miles west of Arāng, where the plate was found, and the nearest Barapālī is 30 miles east of Arāng and about 50 miles east of Dondā. It is included in the present Kaudā Zaindārī on the other side of the Mahānāī. It would then appear that Arāng also was in those days included in the Dondā district, and the donees, if they were residents of Arāng, lived half-way between the headquarters of the district and the village granted to them.

TEXT.

Seal.

Śri-mahārāja-Bhīmasenaṁya

First Side


1 See article on Sūn in the new Imperial Gazetteer.
2 From the original plate.
3 [I read—||—S. K.]
4 Read =c+dhyākṣaṁ.
5 Read -mēṇa [or =mēya= as in I. 16 of the Broach copper-plate of Sādhgumāeṁha (J. Bo. S. R. A. S. Vol. XX p 214, text-line 3)—S. K.]
6 Expressed by a symbol.
Second Side

10 bhur=ātātair=āgāmibhūṣ-ah=ātāvadbhūṣ svavaran[y]=[ŋ] sah=ādho [ŋ]yāṣuḥ svapāṃ=apī
   bidān=ku=ṛyāh)2=kārayāḥ=ānumaṇyata va sa paṇcha-

11 bhur=em+mahāpātakair=ujjāpātakas=cha sa[m]yuktaḥ
   [ṣyāt punaḥ=ch=ā]smun=artha bhagavatā
   Vyāsān=āhuṣṭam sahaṃ samvaṃ sarva-vaśa-sahaṃariṇī
dvarggō mōdatu bhūmidaḥ ["] aśchhhātā ca
   ah=ānumatā ca tāṇy-āva māraka
   vaśād=īty=āvamād=ā-sākā Gupṭaṃnaḥ samvṛtasa-

13 ra-śastē 200 80 2 Bhādra dī 10 83 dātaka=ṣa=ca rājputra-Subhadrā
   utkīrnāṃ cha Lakṣmāṇaṇ-ēti || |

TRANSLATION

(Ll. 1 to 4) Om! Hau! From Suvarṇānadī; the illustrious Mahārāja Bhimasēṇa, possessed of power and success, triumphant with virtue (and) giver of many lawfully acquired jewels, cows, land, gold, precious metals, etc (was) the great grandson of the illustrious Mahārāja Śūra, (who was) equal to all various royal sages in lineage, power and fame, the grandson of the illustrious Mahārāja Dayita, beloved of his subjects, the son of the illustrious Mahārāja Vībhishṇaṇa to whom feudatory kings bowed (and who was) terror to his enemies.

(Ll. 4 to 6) His son (was) the illustrious Mahārāja Dayitavarma, the follower of his (father's) conduct, whose court was attended by great and good (servitors) His son (is) the illustrious Mahārāja Bhumīśena, who meditates on his (father's) feet and is extremely devoted to the gods, preceptors and Brāhmaṇas (Him) being in good health (and) wishing good luck to Brāhmaṇa and other (inhabitants) of Vatapalukā in the district of Dondā, orders (as follows) —

(Ll. 6 to 8) This village is given by me, while ruling prosperously, for the purpose of increasing the religious merit of (my) mother, father and myself, to Harṣvāmī and Bappa-śvāmī (both) of the Bharadvāja gotra, (students) of the Rigveda, as an agrahāra, with all taxes, and lasting up to the time of the great dissolution of the universe.

(Ll. 8 to 13) Therefore, being obedient to their commands, you should render (to them) in proper manner the taxes such as gold and bullion, etc If anybody, being regardless of the two worlds and wishing to go to hell with ten past and (a similar number of) future (generations) of his family, does, causes to be done, or assents to even a small harm to this (charity), he would become joined with five great sins and also minor sins Moreover, in this matter it has been said by the venerable Vyāsa, “the giver of land enjoys in heaven for sixty thousand years, (but) the confiscator (of a grant) and he who assents (to an act of confiscation) shall dwell for the same number of years in hell,” and so forth (in other) verses In the year of the Guptas in hundreds 200, 80 2 (in the month of) Bhādra on the day 10 8(?). Prince Subhadrā was the dātaka (officer carrying the king's orders) Engraved by Lakṣmāṇa

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1 Read varaśyaṇ. 2 Read pidāṃ kuryāt.
3 I am indebted to Dr Konow in helping me to elucidate these somewhat curiously formed figures
4 A grant made in favour of a god or a Brāhmaṇa
5 I.e. regardless of the consequences which may follow in this and the next world
6 For these see Vījñānakula-smriti, verse 227 of the Prayāchitṭadhātyā. They are killing a Brāhmaṇa, drinking, theft, visiting a preceptor's wife, and association with any of these offences The minor offences are enumerated further on from verses 234 to 242
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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. vii and viii. The following other abbreviations are used: - ch. = chief, c = country, d = district or division, do. = district, dy. = dynasty; E. = Eastern; f. = female; k. = king, m = male; mo = mountain; m. = mountain; m. = river; s. a. = same as; sur. = surname; t. = temple; v. = village or town, W. = Western.
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